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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, JANUARY 3, 1929 Number 1

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THE NEW UNIVERSITY OF CHICAGO CHAPEL

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156551

MISSISSIPPI, THE UNCIVILIZED

The people of Mississippi may pat themselves on the back and in self-congratulation contend that their's is a cultured and civilized commonwealth. But the world only laughs at such. To appoint a grand jury investigation when a negro is burned at the stake, an investigation that is nothing more than a farce, and expect this to justify the conduct of the state of Mississippi in its behavior toward law and order and the common decencies of civilized life is expecting too much of states and nations that believe in the common amenities of civilizations.

We agree in toto with the following editorial that appeared last Tuesday morning in the Greensboro Daily News when that great newspaper says:

Within the past few days one Mississippi mob has murdered a negro named Emanuel McCallum and another has apparently —as this is written—murdered a negro named Charles Shepherd. That will give Mississippi five mob murders of the 11 reported.

There will be no surprise at Mississippi's position. Georgia alone excepted, Mississippi has the blackest mob-murder record in the country, and Georgia in recent years has done much toward changing its attitude. If the more recent figures are considered, Misissippi is without a peer. She stands first on the roll in permitting her citizens to gather in mobs for the purpose of murdering. She has more mob-murders than any other and she does less about it. She has a higher proportion of citizenship content to stand idly by or positively and definitely in favor of the mob method of disposing of prisoners than any other. She cares less for a black skin, does graver wrong to the spirit of the law and thinks more of the shotgun, the hanging rope and the burning stake than any other. She closes the year with a record of lynching nearly half as many negroes as all the remainder of the country put together.

After a dozen men had entered the home of McCallum, dragged him half-clad out of bed and hanged him to a young pine tree five miles from Hattiesburg, a citizens' mass meeting was held in Hattiesburg under the auspices of the chamber of commerce, and plain talk was heard from leading members of the community, including several ministers." A reward of some $2,000 was offered by one man and city and county authorities were considering increasing the sum. Five hundred persons were present at that meeting. One reading of it would conclude that it forecast action against the murderers.

But hardly had this meeting ended before another mob was on top of another negro and his body is added to the grisly record. That is Mississippi.

A PLAN THAT WINS $25,000

Major Chester P. Mills, former federal prohibition administrator of the New York district won W. C. Durant's $25,000 prize for "the best and most practicable plan for making the eighteenth amendment effective. The plan is a result of Major Mills' experience with the problem in New York City. This winning plan looks mainly to ending the supply of intoxicants.

1. Permissive—Closer scrutiny of those to whom permits to manufacture alcohol are granted and closer government supervision of its making, issuance of only temporary permits, of not longer than six months duration; make each local administrator responsible for the issuance of the permits.

2. Enforcement—(a) Imports, (b) domestic supply; for smuggling only unceasing vigilance is needed; for domestic enforcement, strike at the source; manufacture in private stills and illegal diversion under permits.

3. Political—Take the enforcement agencies out of politics. Political interference is one of the serious handicaps to effective control.

4. Detailed method of controlling diversion of industrial alcohol; strict supervision of distilleries which denature their own alcohol; abolition, by legislation, of the independent denaturing plant which "has no economic place in (legitimate) business"; adopt legislation, if the courts will not sustain such industrial alcohol to show such disposition as procedure, requiring manufacturers who use will allow the government to trace the alcohol to a legitimate dealer.

This contest brought forth 19,000 different plans and one would suppose that little additional is to be said on the subject. What remains is for the authorities to find the plans that are most effective and then for all good citizens to join in the work of law enforcement.

DR. S. A. STEELE TALKS ABOUT "THAT FIGHTING SPIRIT OF METHODISM"

In last week's Texas Christian Advocate Dr. Sam. Steele is at his best as he gives his attention to Dr. Garber's "That Fighting Spirit of Methodism." Listen to this knightliest of knights:

"By the way, if your religion has lost its pep, if your spiritual car is running on a flat tire, get the book, 'The Fighting Spirit of Methodism,' by Paul Neff Garber, and read it. It is a small book, but is chuck full of moral dynamite. When the Athenians heard a speech from Demosthenes they ran through the streets at Athens crying, 'Give us arms to fight Philip!' When you read this book you catch that spirit, and buckle on your sword, like David did when he got old Nabal's message refusing to give him some spring lamb! It stirs your blood like the blast of a bugle. Ever hear that music early in the morning, when a scout brought word that the Yankees were about a mile ahead, and see the horses look up from their hay and snort, and prance to the tune of 'boots and saddle!' Well, this book puts you in the mood to fight the devil as Forest and his men used to fight the Yankees. A pastor could not do better than to sow down his church with this little book. It will even get under the hide of old Brother Hardshell, and make Brother Hayseed get a shave, and loosen old Brother Tightwad, and make old Brother Holdback jump in his traces. What we need is to get back to Wesley, catch his flaming enthusiasm and fighting spirit, and go forward."

BISHOP MOUZON MEETS THE PRESIDING ELDERS OF BOTH CONFERENCES

On December 27 in Charlotte and on December 28 in Raleigh, Bishop Edwin D. Mouzon met with the presiding elders of the Western North Carolina conference and the North Carolina, respectfully, to consider together the work of our Methodism in North Carolina. Special attention was given to the main work of the church such as revivals and missions.

With care and patience every vital interest was gone over. A statement formulated at each meeting will be given to the public to be followed by a message from Bishop Mouzon to the Methodist people of North Carolina.

All the presiding elders were present and each enters upon the year's work determined to carry on in the work before us. Findings of the meetings appear elsewhere.

MRS. SUSAN E. BARNHARDT IS DEAD

Mrs. Susan E. Barnhardt, widow of the late Jacob R. Barnhardt, who died three years ago at the age of 89, passed from earth in the early morning of December 19 at her home near Mt. Pleasant. She was 81 years of age. Her children were all present at the time of her going.

The funeral services were held December 20 at Cold Springs church. Her pastor, Rev. J. S. Gibbs, assisted by Rev. G. A. Stamper of Greensboro, conducted the services.

Mrs. Barnhardt was the step-mother of Dr. J. H. Barnhardt, presiding elder of the Winston-Salem district, and a noble white soul, who gave her life unselfishly for those about her. She was the mother of the late Z. E. Barnhardt, an honored member of the Western North Carolina conference whose early death created great sorrow among his friends.

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Associate Editor and Business Manager

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Is it because the Methodists are better politicians than other people that they outnumber any other church in the Congress of the United States? To this question we have no answer. Yet the fact remains. These are the figures: Methodists, 126; Episcopalians, 75; Presbyterians, 72; Baptists, 57; Catholics, 46; Congregationalists, 33; Disciples, 21; Lutherans, 18; Jews, 10.



The Christian Century in a brilliant and discriminating, yet sympathetic, estimate of Bishop F. J. McConnell, the new head of the Federal Council of Churches, says: "With it all, the bishop has completely escaped that pitfall of many a leader past fifty years of age. He has never ceased to be a student, and so has never ceased to grow. Chicago will not soon forget the demonstration which he gave of that fact on the night when, debating with Mr. Darrow, there was disclosed a mind as contemporary as Einstein playing with a mind that became fixed before the death of Herbert Spencer."



Marcus Aurelius recounts his indebtedness to his several teachers thus:

"From my grandfather Verus I learned good morals and the government of my temper.

"From the reputation and remembrance of my father, modesty and a manly character.

"From Alexander, the grammarian, I learned to refrain from fault-finding.

"From Maximus I learned self-government, and not to be led aside by anything; and cheerfulness in all circumstances."

This man who ruled the Roman world and his own soul and whom succeeding centuries cannot forget attributes what he was to the simple, homely virtues which he learned from great teachers. Great teachers of the old fashioned virtues are our immediate and future need.

Who should have looked for the Western Christian Advocate, which hardly knows what a smile is like and was never before known to get off its dignity, to have upon its editorial page the following: "Men cannot be accused of being cowards today when they seek to hide behind a woman's skirts. Such a man, if he succeeds, is a magician."



I find earth not grey, but rosy;
The heavens not dull, but fair of hue;
Do I stoop? I pluck a posy;
Do I stand and stare? All's blue.

Robert Browning wrote those lines, presumably, in his own England, where are flowers, but also fogs, and where drab days are plentiful; yet he talks only of the fair, the rosy and the blue. There can be no dark days for a man like that.



The brevity of human life was one of Job's problems. We hear him say, "My days are swifter than a weaver's shuttle." That is still a human problem. About the time we begin to learn wisdom, and out of the school of experience to more intelligently estimate human values, the shadows of evening begin to fall. But would length of days in itself necessarily be more desirable. Jacob at the age of one hundred and twenty exclaimed as he stood in the presence of Pharaoh, "Few and evil have been my days." He may at the time have been in a melancholy mood, but it is right certain that the passing years had not added to the cheerfulness of his disposition. And in this he becomes a representative of the multitude. Perhaps it would be the part of wisdom to give the major part of one's attention to the height and depth of life rather than to the length. The thirty-three years of our Master was infinitely beyond the millennium of Methuselah.

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Watch Night All the Year

The early Methodists made much of watch night services. They watched the old year out and welcomed the new. It was an occasion for penitence and heart-sorrow because of sins committed and duties left undone. Repentance and a resolve for a new and better life in the year ahead was urged upon all. Often these occasions ended with conversion and shouts of victory.

The old watch night services went with the old time class meeting. We ring out the old and ring in the new after another fashion now. The old order changeth; the spirit should abide. The sins and shortcomings of the race remain; the weaknesses of our humanity is evermore with us.

Why not make that spirit of watch night known to our fathers the dominant spirit of our lives all the year through? Souls would be saved; shouts would out afresh; glory would crown the mercy seat. They could sing, "A charge to keep I have" as though life and death were wrapped up in these words—"Amazing grace, how sweet the sound"—brought tears to the eyes of those whose hearts with rapture swelled. Some such experiences would tell mightily on modern day Methodists. Zion would arise and shine and the redeemed would march to fresh conquests. Let watch night have a place this good year through.

"The Best Is Yet to Be"

"The best is yet to be," ought to come as a bugle call to us who face the opportunities and responsibilities of the new year. He who unduely glorifies the past in order that he may discount the future, or who is content with what has been already accomplished, should order at once his shroud and his coffin, because to all practical purposes he is dead already. And there is no room in the land of the living, especially in the radiant morning light of this new year for those who dwell among the tombs, or prefer the graveyard of dead hopes to the springtime where men sow with the expectation of a bountiful harvest.

This is a new year not simply because the calendar of the past twelve months has been used up day by day as one uses the flour in the barrel or the coal in the bin, but, also, because it is a time of new opportunities and new possibilities. For that very reason we should face the future with inspiration and hope. The world was young and happy for a day or two at the Christmas time. And the youthful, joyous spirit that was manifested in those festal days should be carried over into the beginning of the new year, and converted into the high and holy joy of service through the coming twelve months.

Trust God and the future. Become the hero of a great faith. For by faith the fathers "wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Trust the year, trust the years. The garners of the future are bigger than those of the past and they shall be full, because God holdeth in his right hand the destiny of his children.

"The stars shine over the earth,
The stars shine over the sea,
The stars look up to God above,
The stars look down on me,
The stars may shine for a thousand years,
A thousand years and a day,
But God and I will live and love,
When the stars have passed away."

Count Your Blessings

Sharper than a serpent's tooth is ingratitude. Few at heart are ungrateful; many are forgetful. The goodness of God and the kindness of men will be far more evident to us at all seasons of the year if we will only be careful to count our blessings one by one. They are more abundant than we know. Why should not Thanksgiving and Christmas last all the year? Life would be such as to cheer and bless; all the world could we be filled with gratitude, peace and good will. Songs would abound.

The world needs more people who are like a band of music playing. This would lend elasticity to the step and bouyancy to the heart of the multitudes as they go by. The grouch is never wanted and the growler is always an unwelcome guest. Better than medicine is a cheerful spirit and the price of the happy hearted is far above rubies. Blessings recognized contribute much to the joy and gladness of the race and help to fill the world with glee. The benefactions of the past make possible the jubilations of the future. Count your blessings.

Charles Wesley's New Year Hymn

At the beginning of this new year it will be well to read again Charles Wesley's watch night hymn that in a moment of inspiration he gave to the world and that the Methodists in the early days were accustomed to sing with fervor:

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope, and the labor of love.

Our life is a dream; our time, as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay.
The arrow is flown, the moment is gone;
The millennial year
Rushes on to our view, and eternity's here.

O that each in the day of His coming may say,
"I have fought my way through;
I have finished the work Thou didst give me to do!"
O that each from his Lord may receive the glad word,
"Well and faithfully done!
Enter into My joy, and sit down on My throne!"

Looking With Jesus

In the ancient days for those moving in the midst of perils and numerous difficulties the advice given was to keep the gaze fixed upon Jesus. He was the help of those in need and brought hope to the souls in jeopardy. Does not the same instruction hold valid in these last times? In the games, the urgent demand is "keep an eye on the ball." He is the supreme object in the struggle of life and the same instruction holds.

Encouragement comes from the noble company of heroic souls who have looked to him and won. They laid aside every weight and put behind all that would hinder, being urged on by the crowd of victors who had become onlookers in the struggle. Freed and encouraged, the feet become swift in the race. The eye fixed on One who has gone before gives assurance against the backward look that results in being counted out of the race. The outlook and the uplook is far superior to the backward look. Look to Jesus.

Why not make this injunction a practical preposition in these days ahead and in all the perplexities of life find escape by following Him who has gone on before? Better than this. He remains a living presence working in us to will and to do of his good pleasure. He is the beginning and the end of our success; he is the author and finisher of our faith. Look unto Jesus, for faith is the victory. After Pentecost those men of faith lived "in Christ" and he lived in them.

Those Doomed to Die

All who live for themselves are doomed to die. This is one of the most difficult lessons for our humanity to learn. We are so prone to look after our own and to set ourselves to the care of self that we forget the doom awaiting the man who lives for himself. To find life by losing it is a paradox that goes beyond the comprehension of the average man. Our outlook is so narrow and our life is so self-centered.

But the whole history of the race reinforces the words of Jesus, "He that will lose his life shall find it." Call the roll of those who have left an impress on the world, those whom the world will not willingly let die, and be convinced. These live on in song and story, becoming an inspiration to the generations following. In the forefront of the vast procession is the "One who counted not his life dear unto himself." Childhood, poverty, suffering, labor, wealth and age are more and more filled with homage at his feet. The Cross has become the symbol of victory and the grave the gateway to glory.

"He who much receives and nothing gives,
May last but never lives;
The wretch all concentrated in self, doubly dying,
Shall go down to the vile dust whence he sprang,
Unwept, unhonored and unsung."

Henry Van Dyke says that he is neither optimist nor pessimist. Here is his characterization of himself: "I am not an optimist; there's too much evil in the world and in me. Nor am I a pessimist; there's too much good in the world and in God. So I am just a meliorist, believing that he wills to make the world better, and trying to do my bit to help."

People and Things

Louisburg College is expected to open on January 15. Work is being pressed so as to have the building in shape by that time.

"I desire to thank my numerous friends for their earnest letters of condolence which I have received from them since the going of my beloved son, Ernest."—T. J. Dailey.

There is to be a great Methodist pilgrimage from Britain to America in June, 1930. A White Star liner is to be chartered, and the fare is placed at 41 pounds five shillings for the return trip.

Dr. C. M. Hawkins is making a fine start at Laurinburg. This devoted pastor has been in every home in his church and has received 26 into the membership. The year promises well.

Dr. M. Bradshaw and family spent the holidays with relatives and friends in Norfolk. All the children who have been widely scattered were together on this trip. It made a lively and most delightful group.

Rev. E. C. Crawford is doing some fine work looking to the consolidation of some of the churches on Wadeville circuit. This is a needed work in many places. We wish for our young brother the finest success.

The ladies of Edenton Street served one of their most delightful luncheons the day Bishop Mouzon and the presiding elders met in Raleigh. They are always a success, but when they serve turkey they reach top notch.

The Department of Commerce announces that, according to the returns received, there were in the state of California in 1926, 110 religious bodies or denominations, with 4,654 organizations or churches reporting 1,567,511 members, as compared with 92 religious bodies, with 3,744 organizations and 893,366 members in 1916.

The other day we saw a small boy beating another a little smaller, and his reason was a characteristic one, "He says he ain't scared o' me." This is what the nations of the world call "defending the national honor." But we have every confidence that Mr. Hoover will wish America to grow up. And his method of conquering South America is an excellent indication of his intention. —The Churchman.

Dr. W. A. Tetley, pastor of the West Port Methodist Episcopal Church, South, Kansas City, spent the holidays with a daughter in Greensboro and one morning during his stay honored the Advocate office by calling to see us. We enjoyed making the acquaintance of this pastor of one of the big churches of Kansas City. His church is now 75 years old and Methodism has been in Kansas City 90 years. A story of the celebration appears in another column of this paper.

Nearly 900 jails and prisons, scattered throughout 30 states and five provinces of Canada, received a Christmas package of Moody Colportage Library books entitled "Good Tidings," emphasizing the Christmas message, together with a supply of the little "Pocket Treasury," consisting of selected Scripture portions, helps and gospel songs. This large shipment sent in one day, for about 15,000 prisoners, was made possible by the missionary book funds, administered by the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894.

"Rev. and Mrs. Cicero H. Caviness announce the marriage of their daughter, Ada, to Mr. Monzo LeRoy Mansfield on Tuesday, the twenty-fifth of December, nineteen hundred and twenty-eight, Stedman, North Carolina. At home after January fifth, Faison, North Carolina."

Centenary church, Greensboro, last year paid $740 to the superannuate endowment fund, but it fails to appear in the conference journal. A church should have due credit for a contribution like that. Rev. G. A. Stamper, the pastor, who has been out of his pulpit two weeks on account of the flu, expects to be back next Sunday in his accustomed place.

Rev. J. B. Craven, the presiding elder of the Greensboro district, is on the program this week at the Memphis missionary conference. He is to tell how to raise the missionary maintenance fund. It goes without saying that he will in concise and impressive terms tell his story in a manner that will carry home the truth in an effective way.

"The Challenge of the Untraveled Road" was the theme of a gripping sermon by Rev. R. M. Courtney at Central Methodist church Sunday morning, says the Concord Times. Mr. Courtney cited the awed expectancy with which one looks upon the new year—1929—with its many new experiences, joys and sorrows. Some, he said, look upon 1929 simply as a measure of time, others as a calendar of hope, but withal "it is an untraveled road with many experiences along the way for us."

A very enthusiastic meeting of the board of stewards of Gatesville circuit was held at the parsonage in Gatesville Wednesday night, December 26, at which time plans for the year's work were considered and discussed. The pastor, the Rev. W. C. Benson, had a heart to heart talk with the stewards and discussed the condition of the work, giving his views as to certain proposed plans. These were heartily endorsed. As most of conference knows, Gates circuit has some of the finest leaders in the conference. and has the distinction of being a pioneer in county organization, having organized the first county meeeting 20 odd years ago. The men are now catching the spirit, and progress is the watchword. The pastor's salary for this year has been increased from $2,000 to $2,500, this being one of the forward steps for the year.

W. E. Poovey is a prominent citizen of Caldwell county and superintendent of the Methodist Sunday school at Granite Falls. This sterling and popular citizen was a nominee last fall for county commissioner of Caldwell. Now at Lenoir is a brilliant and popular pastor of the First Methodist church, who answers to the name of W. E. Poovey. So when Mr. Poovey was nominated for commissioner some of the political saints began to smite upon their typewriters and pour dust on their heads and lament because a preacher had gone into politics when he ought to be preaching the gospel. And this was not all. When the election was over and the votes showed that W. E. Poovey had led his ticket some of the voters came to the pastor and explained that they voted for W. E. Poovey, but they thought they were voting for the pastor instead of the Sunday school superintendent. This pleases the Lenoir pastor very greatly and the other W. E. Poovey joins in this bit of local pleasantry.

Dewey L. Maness, song leader and personal worker of eight years' experience in the evangelistic field, is making engagements for early spring revival meetings. Maness also organizes the children in connection with his other work. Evangelists and pastors may address him at Concord, N. C.

Bishop Edwin D. Mouzon is the noonday speaker in Kansas City, Mo., next week beginning Monday and continuing through Friday. These services that are sponsored by the Federated Council of Churches of Kansas City will be held in Grand Avenue Temple of the Methodist Episcopal church. The night services when Bishop Mouzon will speak are to be held in Central Methodist Episcopal Church, South, Kansas City. To our Bishop Mouzon comes an opportunity to address great audiences and he will give a good account of himself in these great services.

Rev. and Mrs. Albert Sherrill were generously remembered by their friends during the recent holidays. They received a very large number of highly appreciated Christmas cards and take this method of expressing their gratitude for these kind remembrances. Brother Sherrill desires also to thank 80 of his friends for a birthday party and for the numerous birthday gifts. This was his sixty-seventh birthday. Brother Sherrill and family have been highly esteemed residents of Greensboro since his superannuation at the conference in 1924. They reside on North Cedar and he says that he lives in the best neighborhood in the city and that Greensboro is the best town in North Carolina.

"On Monday night, December 17, we were given a pleasant surprise in the good old style of a generous pounding. Our pastor, Rev. R. E. Brown, made an engagement so we would be at home at the proper time. A lady friend also informed Mrs. Coble that it would be well to be ready with a receiving line. So we had an open door to the dining room. Soon the cars were parking on each side the street and our neighbors and friends of West Durham formed a bee line of march for the dining room. Soon the table was loaded with a generous supply of things good and ready to eat. The articles ranged in size from a pound of soda to a ton of coal. Though of course they did not put the coal in the dining room, but a little later it was sent in for the bin under the back porch. All counted the value was nearly $30. Our hearts were made happy with a thrill of Christmas joy. Our memory of course went over the similar scenes of love thus expressed in our varied parsonage experiences over the state, and thus we prayed for a gracious outpouring of the Holy Spirit upon this our beloved pastor and his loyal group; also a similar prayer for each pastor and people where it was our lot to serve. And ere this is finished the prayer goes out for a gracious outpouring of the Holy Spirit upon all our pastors and people from Hatteras and Manteo to Murphy."—T. S. Coble.

MISSIONARY INSTITUTES FOR THE NORTH CAROLINA CONFERENCE

District	Place	January
Weldon	Weldon	7
Elizabeth City	Elizabeth City	8
Washington	Greenville	9
Wilmington	Grace Church	10
Fayetteville	Fayetteville	11
Rockingham	Hamlet	12
Raleigh	Edenton Street	14
Durham	Trinity	15

All these meetings begin at 10 a. m. Pastors, lay leaders, leaders in woman's missionary societies and chairmen of missionary committees are expected to be present. Lunch will be served at each place.

Dr. E. H. Rawlings is expected to attend all these institutes. F. S. Love, secretary of the board, and M. T. Plyler of the Advocate expect to meet with the workers.

DISTRICT MISSIONARY INSTITUTES

Greensboro District

The Greensboro district missionary institute will be held in West Market Street church beginning at 1:30 p. m. on Tuesday, January 15, instead of on date previously announced.

J. B. Craven.

Mount Airy

Rev. E. W. Fox has called the district meeting of the Mt. Airy district to assemble in Central church, Mt. Airy, Thursday, January 10, beginning at 10:30 o'clock. The morning session will continue till 12:15 and will be devoted to the subject of evangelism. The afternoon session will be given to the work of the board of missions. Pastors and all other church leaders of the district are not only invited but expected to attend.

Statesville District

The Statesville district missionary institute will be held at Broad Street church, Statesville, Thursday afternoon, January 10, beginning at 1:30.

The pastors, Sunday school superintendents, officers of woman's missionary societies and all lay leaders are urgently requested to attend this institute.

J. E. Abernethy.

Salisbury District

The missionary institute for the Salisbury district will be held at one o'clock Wednesday, January 9, in Central church, Albemarle. All pastors, charge lay leaders, presidents of woman's missionary societies, and chairmen of missionary committees, together with all other workers who find it possible to do so are requested to attend this institute. In addition to discussions led by representatives from the board of missions, there will be an address by President L. C. Yang of Soochow University. Books for missionary study will also be distributed.

This meeting is an important one. Let each pastor seek to have his charge fully represented.

H. C. Sprinkle, P. E.

Winston-Salem District

The missionary institute for the Winston-Salem district will be held on Friday, January 11, beginning at 1:30 o'clock p. m. in Centenary Methodist church, Winston-Salem, N. C.

All the pastors in the district are urged to be present, together with charge lay leaders, chairmen of missionary committees, presidents of woman's missionary societies, and other representatives who may be induced to attend.

Please note the hour and let us begin promptly. Adjournment will be reached in the early afternoon so that all may return to their homes before night.

This is a most important meeting and a full attendance is urged. Pastors are requested to confer with their leaders and secure their attendance if possible.

J. H. Barnhardt, P. E.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

Lift Up Your Eyes on the Fields

BY the kind invitation of the editor I am presenting this week the first of a series of articles on Evangelism. If any one should be influenced by them to go forth and win even a few precious souls to the Christ my joy would be great.

Let us in the very beginning lift up our eyes upon the fields, not to study conditions, but to see how many living, toiling people are here who are not Christians, but who need so much to be. Consider certain persons whom we see daily who are not coming under the influence of the gospel in any direct or adequate way. Mechanics in garages all Sunday; from one to three helpers in each of the scores of filling stations during all the Lord's Day; and those in the many little eating houses with stores attached. Drug clerks, hotel keepers, driver of busses and other public cars. Policemen, firemen, nurses in hospitals, men who work for the big companies, maybe on the night force and must sleep in the day; telegraph messenger boys. Christians some of them, but not nearly all. Out through the country are families where no followers of Christ are found, or possibly just one. They have but little apparent interest in religious things; God seems to have no part in their lives; the church makes no appeal to them. The Lord's Day is spent by them in loafing, secular work, or dissipation, or law-breaking. No good books in their homes; no papers; no attendance upon worship or Sunday school.

Many families of poor people will be found who are not bad, only they are not Christians. They have the idea, whether right or wrong, that they are not wanted at church, and as an excuse they offer their inability to dress well and to support the church, as well as their lack of culture. A deadening spirit of indifference has settled down over thousands of such people.

Lift up your eyes upon the fast growing industrial communities around us where hundreds are found in the same employment. Many of them are without ambition or expectation above the line of a mere living. Some are out of sympathy with the church; others not at all concerned about religious affairs. Too often the small, weak church in their midst does not have enough drawing power to make itself felt to any considerable degree. Still, the people are there—people who need God very much, some of whom will live on in ignorance of him unless somebody can be found who cares enough to present the Christ to them.

Not alone in the little home among those who toil with their hands, but up on the avenue in the great house they will be found. Culture, refinement and wealth have not been able to save or satisfy them. In these beautiful homes will be found those who are Christless and sated and sad, wearied out with the emptiness of such a life. This, too, is a field white unto the harvest where reapers will be welcomed.

And what shall we say of the large sporting element whose chief desire is to eat, drink and be merry? To them the holy and profane are alike; the Lord's Day is a holiday, and all sacred things are sacrificed for pleasure. Yet, these people have souls, immortal souls, very valuable in the sight of God; hard to reach, certainly, as the selfish always are, still they can be touched by the right person in the right way.

Those of whom we are speaking are not found usually in crowds, having no common purpose to draw them together. They are distributed throughout the country, widely scattered. For the most part no outward mark indicates their religious standing; they are just going separate ways without acknowledged allegiance to God and without the Christ in their lives.

How often as pastor I have wanted to call up all these scattered multitudes on the telephone or radio in order to speak to each of these indifferent and neglected persons, that I might tell them of the love of God and of deliverance from sin; of a life of joy and usefulness which might be theirs. But such an ideal thing may not be done; the voice from the pulpit does not reach far enough. In all too many of our congregations the pulpit voice goes but little beyond the better class of homes, the cultured people, the interested. We have today a mechanical appliance called an amplifier which takes up the voice in the pulpit, enlarges it and sends it far on the outside where unseen men and women are waiting and listening. At a recent political speaking the hearers on the outside of the building were many more than those inside. Now, this truth of applied science suggests to us a rare spiritual opportunity. Christian people must carry the message of the gospel beyond the walls of the church for those who wait for its coming. The minister cannot reach them all, but his powers will be magnified and multiplied through the instrumentality of faithful members until everybody shall hear the word.

What practical results will follow our thus looking over the field? One man will return and indulge in sentiment over the wayward, drop a tear, maybe write a poem, and go his way until the next time. Another, when he sees the greatness of the task and notes the lack of interest both on the part of the church and the sinful world, is crushed with a sense of the hopelessness of trying to do anything, and retires discouraged to his place to take no further action. A better way is to accept the task as a challenge even as the Master presented it when he said the fields were white to the harvest, and that the reapers should receive wages and gather fruit unto life eternal. He spoke also of the sower and the reaper who should rejoice together. You and I will not be able to reap all of the field which we have surveyed, but shall we not do our utmost in that part which lies so close to our doors?

There is no such things as Presbyterian chemistry, or Baptist biology, or Methodist mathematics.—Dr. W. H. P. Faunce, President of Brown University.

THE TEST OF MANHOOD

By H. H. Smith.

Dr. Carl G. Doney, president of Williamette University, sent this fine message to his students who were serving in the ranks of the World War:

"Many of God's plans may require the pain of body and the loss of life, but there never was a plan of God that required the loss of righteousness. You are meeting more enemies than those sent out by Kaiser Wilhelm; they will steal upon you to make you careless, to lead you to excuse, to cause you to justify. Lift up your eyes; see yourselves home again with parents, and wives-to-be and fellow citizens. You will be in the church again, fronting the great mysteries and baring your soul to God. Unless you come home pure, with the glory of manhood unsullied, with the white banner of holy purpose undefiled, you will walk for all your years the barefoot, thorn-strewn road of biting self-reproach. That is too great a price for not killing the secret vandals of the soul. God keep you, guard you, make you strong and bring you home again."

The war is past, but the war against sin is never past, and both young and old may profit by this fine message of the college president to his students. How true it is that while God's plans may require the pain of body or the loss of life, his plans can never require the loss of righteousness. And if those who are severely tempted could but see the awful price they must pay if they yield to temptation—"to walk the bare-foot, thorn-strewn road of biting self-reproach"—they would never pay the price.

We may be victorious and overcome the severest temptations. God who requires righteousness would never make a world in which sin should be a necessity. It was a matter of great gratification that so many of our young men stood the test of the severest temptation during the World War and came home unsullied. A Y. M. C. A. paper published this incident during the war:

"While reading Dr. Exner's little pamphlet, 'Friend or Enemy,' an 18-year-old Michigan boy was jeered at by his corporal, who with a sneer said: 'Oh, you'll be going along with the bunch before long.' Quietly the lad replied: 'That's all right, corporal, but I've a mother, four sisters and a sweetheart back home, and I'm proud of it. Believe me, I'm going back to them just as clean as I came out.'"

Do you think that such a boy will make a weak soldier —just the reverse: "His strength is as the strength of ten because his heart is pure."

"To every man there openeth
A high way and a low:
The high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro;
And every man decideth
Which way his soul shall go."

Subway trains carrying mail in London are run, without any men on board, from control stations where signals show the progress of the different trains. There are thirty-three cars to one train and they carry about 23,000 bags of mail every day. The tunnel through which the trains run was first used in the war to keep valuable objects from the British Museum safe from bombing airplanes.

PARABLES OF SAFED THE SAGE: A PARABLE OF LANGUAGE

I sojourned in the land of Egypt, and one of mine own countrymen inquired of me, saying, Dost thou understand the Language of the Egyptians?

And I answered him, saying, It is written in the Holy Writ that when the Children of Israel were in Egypt, Jehovah their God heard then a language which He understood not; and in the presence of such an admission a man should be modest about his Linguistic Knowledge.

And he said, There has been time to learn since then.

And I said, Yea, and some things have been learned. What good came to the world through the Crimean War? None, so far as I know, but Florence Nightingale. And what good came of the slaughter of an hundred and fifty and six thousand brave British lads who died at Gallipoli to drive the Turk from Europe? None, so far as I know save to seat the Turk more securely than before on both sides of the Bosphorus. And what good came of Napoleon's famous Battle of the Pyramids, when he said unto his men, Forty centuries look down upon you? None, so fare as I know, save the discovery of the Rosetta Stone, that doth enable us to read the language of the ancient Egyptians.

And he said, Is it worth reading?

And I replied, The same question might be asked of very nearly everything that people read. The Egyptians wrote what they thought worth reading; we write mainly what we know is not worth writing.

And he said, Would it be well for men to grow up in ignorance because they will read trash?

And I said, The ability to read either the ancient Egyptian or the speech of our own land is no guaranty against ignorance. The most ignorant folks I know read three novels a week—and the scandals in the newspapers besides. But in the old days in Egypt they tried to write what they believed was good and worth reading. For they thus wrote that there are forty and two sins, lying and theft and violence and lust and impiety in all their various forms, and that he who would abjure these was beloved of the gods, and honored of his fellow men, and mourned by his family, and had promise of Eternal Life.

And he said, That was fine.

And I said, That is good reading, and worth some study in Language.—The Congregationalist.

What a difference less than ten years makes in conditions! Less than ten years ago a saloonkeeper in Cincinnati was the most ordinary of human beings. Now the one-time saloonkeepers are antiques. The other day an old saloonkeeper died in that city, and the Post has this to say about it. A former saloonkeeper has died in the city. In the newspapers the deaths of saloonkeepers are reported as the passing of historic landmarks might be reported. The saloonkeeper is regarded as a figure from a remote past and he comes to public notice only when he dies. Cincinnatus guesses that not even the ex-saloonkeepers would vote to re-establish their former business. Those he knows are quite content in the quiet and respected occupations they now follow. As the years pass there gathers about them the romantic fragrance that hovers over antiques. "At least," says one, "my children no longer are ashamed to tell anyone what their father's occupation is. In the old days they used to report in school that I was a merchant."—The American Friend.

A PASTORAL LETTER FROM BISHOP MOUZON AND PRESIDING ELDERS OF N. C. CONFERENCE

Raleigh, N. C., Dec. 28, 1928.

To the Pastors and Churches of the N. C. Conference.

Dear Fellow Laborers:

We have spent this day at Edenton Srteet church in earnest and prayerful consideration of the interests and work of the church which is so dear to us all. We have reviewed the work of the entire conference charge by charge and are gratified to find that the year has begun so well, and that our people almost everywhere are hopeful for the future. It seemed to us that a few things ought to be emphasized just at this time; hence this letter.

Louisburg has reached a crisis in its history, both on account of its rapid growth and because of the recent fire which destroyed its central building. This our only junior college calls for the loyal support of us all. We hope that our pastors and laymen will co-operate most gladly in securing adequate buildings and permanent endowment for this institution.

Again, all thoughtful Methodists must be concerned about the shortage in conference collections for the last few years. It is quite apparent that we cannot carry on the work of the church in a satisfactory manner unless these benevolences are raised. We believe that it is possible to secure them all provided we begin in time and pursue the right methods. So we are asking the stewards to care for the matter of salaries and urging the pastors to assume the responsibility for raising the conference collections, and that as much as possible on these causes be secured by May.

But, above all else, we feel that this should be made a year of evangelistic effort. To save men and women and children must certainly be the supreme task of the church. We should so much like to see all agencies of the church working together for this great end. We urge the board of missions to stress evangelism in the institutes to be held in January. The book to be studied during the cultivation period is on this subject, and it should contribute greatly to the evangelistic spirit and atmosphere.

While we heartily recommend holding public revivals in the churches we would stress the matter of personal evangelism in which Christian men and women have face to face interviews with sinners with the definite purpose of winning them for the Christ. And most especially we would have all members of the church to know Christ as their Saviour and to be living lives consistent with his gospel.

We are earnestly requesting all station churches to hold revival services for eight days preceding Easter, if possible; and that all circuits hold a revival in one church at the same date also. The hearts of the people are responsive at the Easter season, and if the time be used properly the results for the kingdom should be great.

In order that the year may indeed bring a new life in spiritual things we are calling upon all the churches and homes to make the first Sunday of February, which is the third day of the month, a day of special prayer for a widespread and deep revival of true and vital religion. It would be helpful also if pastors would preach on the subject that day and lead their people in fervent prayer for the results so much desired.

Expressing the hope that this may be the richest of all the years in the experience of our people, we are most sincerely your brothers in Christ,

Edwin D. Mouzon, Jno. C. Wooten, O. W. Dowd, W. A. Cade, Walter Patten, M. Bradshaw, H. C. Smith, S. A. Cotton, J. H. McCracken, H. M. North.

COL. J. E. WALKER OF ASHEBORO IS DEAD

Col. J. E. Walker, 85, one of Randolph county's oldest and best known citizens, died about midnight Saturday, December 29. He had been ill for several months and his death was not unexpected.

Funeral services were held in the home of Mr. and Mrs. D. B. McCrary, Asheboro, at 2 o'clock Monday afternoon. Rev. B. C. Reavis, pastor of the Asheboro Methodist church, of which Colonel Walker for many years has been a devoted member, conducted the services, assisted by Rev. J. H. Brendall, Jr., of the Randleman Methodist church. The interment took place in the family plot hard by St. Paul's church, Randleman.

The writer years ago, when pastor at Asheboro, spent four years in the elegant home of Brother Walker, came to know him intimately, and through all the years has esteemed his warm friendship and feels a sense of loss now that he has gone from us. He was passionately devoted to his family and to his church. Col. W. P. Wood, well known as state auditor, was perhaps his closest friend, and these two were boon companions. They are now both gone and Randolph county will miss them.

The only members of the family who survive are Mrs. D. B. McCrary and Mrs. T. H. Redding of Asheboro.

Colonel Walker was born in Randolph county February 16, 1844, the son of Jesse and Annie Dix Walker. For many years he was a leading business man of the county, and for over ten years was chairman of the board of county commissioners. He organized the first cotton mill in Randleman and was secretary and treasurer of it for a long time. The mill at that time was called the Powhatan mills, and is now the Naomi mills. He was a director of the H. P., R. A. and S. railway from the time of its organization until his death.

Colonel Walker for many years was a prominent member of the First Methodist church of Asheboro, holding many offices in the church. Several years ago he organized the West Bend Methodist church near Asheboro, and devoted much time and energy to the growth and welfare of this church. He regarded the establishment of this church as the crowning achievement of his long and useful life.

BISHOP WARREN A. CANDLER TO DEDICATE THE MURPHY CHURCH

Bishop Warren A. Candler of Atlanta, Ga., will dedicate the church at Murphy, N. C., on Sunday, January 13. All former pastors, presiding elders and friends are invited to be with us on that day. We will be glad to have the Advocate editor present also.

We are getting along fine at Murphy with these splendid people. Howard P. Powell.

We can no longer be satisfied to talk about a minimum wage for workers, meaning thereby sufficient to feed, clothe and shelter a family. Nothing less than a "cultural" wage will do, for a man is of more value than animals. --The Rev. J. Earle Edwards.

TRUSTING THE WORD OF GOD

"Wal, Ezry, times ain't what they used ter be." And Ezry replied, "Nope and they never wuz."

Perhaps we could go a bit further and say that this is not such a hopeless age after all; that all ages have had an anchor to winward in the form of some men who held to truth and uprightness. Someone recently gave expression to this thought through one of our religious publications.

"My grandpa notes the world's worn cogs
And says we're going to the dogs.
His prandpa in his house of logs
Said things were going to the dogs.
His grandpa in the Flemish bogs
Said things were going to the dogs.
His grandpa in his hairy togs
Said things were going to the dogs.
But this is what I wish to state
The dogs have had an awful wait."

And it is true.

In spite of the wickedness and indifference of the ages, regardless of the apparent incompetency of the laborers both living and dead, there is something which abides with men still, something which comes to him quietly, yet with power to pierce through the confusion of an onrushing world seeking for secondary ends, something which calls him to higher aspirations, greater resolves, and nobler deeds. And this word of God is finding expression; it is taught in every known land. The music by which its message is sung may be said to resound in all parts of the earth. It is comfort to those in distress, it is a prayer for those who are conscious of need, it is hope for the despairing. From this word flows goodness and truth and where it is not to be found there is human misery and suffering. It is true that in trying to give the message to others we often express it inadequately and crudely, and that it is carried by many differing messengers, but the life of the word has never been more in evidence in the history of the world than it is today. The words of a writer of the book of Isaiah come to us with renewed significance: "For as the rain cometh down, and the snow from heaven and returneth not thither but watereth the earth, and maketh it bring forth and bud and give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void but shall prosper in the thing whereunto I sent it." And so it is. Good men live and die but the good they do lives on after they are gone. Churches pass away but the church remains and grows. The gods of men and even their creeds die or pass from knowledge, but God and faith live on.

"These gods of men all had their day
They had their day and ceased to be,
They were but broken lights of thee
And thou, O God, art more than they."

And sometimes when we see the marvelous sweetening and strengthening of lives as a result of the word of this one God, there comes to us a sense of profound gratitude and humility and an accompanying assurance that a great, unseen force is working through and about us.

Thus it is manifestly clear that the word of God has withstood the corruption of all the ages; that it has been ever present. And since this is true it is also plain that we as Christians who are doing our best, need not worry and brood over the general wickedness of humanity; that fear and pessimism are really indications of a lack of faith on the part of the one who entertains them.—The American Friend.

THE ADVOCATE CAMPAIGN FOR NEW SUBSCRIPTIONS

West Market Goes to the Honor Roll

Rev. L. D. Thompson made last Sunday Advocate day at West Market, and he was wise enough to prepare therefor by having sample copies of the Advocate distributed the Sunday before in the adult classes of the Sunday school. Then on last Sunday morning he visited these classes in person, made a warm plea for the Advocate and then distributed envelopes furnished by the Advocate Publishing House which made it easy to subscribe for the paper or to renew if already a subscriber. Then at the close of the morning sermon he made a brief statement to the congregation and had the ushers to distribute envelopes as had been done in the Sunday school classes. When these envelopes were all gathered up there were 19 new subscribers and a long list of renewals and it all took but a few moments and a little effort. West Market goes to the honor roll of the Advocate campaign.

There is no patent on this plan and the Advocate house will be glad to furnish sample copies and also envelopes for this or a kindred plan.

Wesley Heights, Charlotte

Rev. W. M. Smith, pastor of Wesley Heights church, Charlotte, some days ago (it would have been reported last week but for oversight) sent his first list of new subscribers which put him on the honor roll. This is Brother Smith's third year in that growing church in a choice section of the city. That congregation has been in their beautiful new church almost a year.

Jamestown-Oakdale

Rev. R. E. Hunt, the pastor, sends in four new subscribers and as a result his charge goes to the honor roll. Jamestown and R. E. Hunt can always be relied upon when some good job is to be done.

SHALL IT BE AN IN-COMING OR AN OUT-GOING SHIP?

By E. C. Durham.

How many have sat at the dawn of a year
And smiled as they said, with a vanishing tear:
"Ah, surely I'll see in the New Year gleam
The sweet coming in of the ship of my dream;
And that ship with rare treasures for me will be freighted,
And I'll live ever after with soul quite elated."

But somehow that ship never comes into sight,
Though we look every day and dream every night,
And each year is a little bit worse than before
With the same old trouble and a little bit more;
And the same will be true until life's final ending
If it's just on the in-coming ship we're depending.

Let's start at the dawn of the year that's to be
With a different program, and say: "As for me,
I'll send out a ship unto others this year,
All laden with love, good will, and good cheer";
And so sure as we do it the year with its gleaming
Will bring thousands of ships grander far than the dreaming.

New Men and New Years

By Charles E. Jefferson, D.D., Pastor of Broadway Tabernacle, New York City

A NEW year is no novelty. We have had enough of them to know what they are like. Some of us have had twenty, thirty, or forty of them. Others have had fifty, sixty, or seventy. A few mortals have had more. But we have all had enough of them to know what they really are. No one of us has failed to sample them. They have come to us of their own accord, not waiting for an invitation. We have not earned them. It has not been necessary to buy them. They have been given to us. Indeed they have been thrust upon us. A clever woman once remarked that she accepted the universe. A wise man replied, "You had better!" We have accepted each new year. We could do nothing else. There are some things in life which nobody can escape. One of them is death and another is the new year. It is with us as it was with Christopher Columbus, he could not help discovering America after he had once set sail. When he turned his face toward the west and sailed ever on, the discovery of America became inevitable. A new year, like a continent, lies in the ocean of time and we are doomed to reach it simply by living on. It is not to our credit that we have new years, nor is it our fault. They are features of the divine plan, and if we persist in keeping alive we must accept new years as they come. Another is here and we accept it.

The amazing thing is that all the years are so much alike. We call a year "new," and it looks new because we have never seen it before. We celebrate its arrival by throwing the old calendar into the waste-basket and hanging up a new one. We are somewhat awed in the presence of the newcomer, for we and it are strangers. At first we are more or less embarrassed, and it takes us several days to get acquainted. We feel certain that the new year must be quite different from any other year we have known, and our heart is filled with pleasant expectations. We confidently count on many agreeable surprises and life takes on a fresh glow in the stimulating atmosphere of anticipation. There is something fascinating about a new year just as there is something inspiring about a new baby. A new baby in the house sends a thrill through every member of the family, and so a new year in the world leaves every heart astir. We feel instinctively that something is going to happen, and probably something fine. A new year has arrived and the world cannot remain what it was. Even the man with a chronic grouch loses it during the first week in January, and the woman who has become despondent begins to hope again in the deepening dawn of a new year. We all get weary of the world as it is. We become fagged by its monotony, and the heart is made sick by life's everlasting routine. A new year comes and promises to unlock the door of our prison and gives us the liberty of entering into experiences of which we have hitherto dreamed. That is why we always say to our friend—"A happy new year!"

But when we get acquainted with the new year, we find it is astonishingly like the old one. The inmates of a penitentiary have different numbers, but they all look distressingly alike. The years wear different numbers on their forehead, but the chief difference lies in their number rather than in their character or in their appearance. The new January has the same number of days as the old January had, the same number of days which all Januarys have had back to the days of Julius Caesar. The months of the new year follow one another in the same sequence which they have observed from the beginning. Nature does not change when we hang up a new calendar. The stars do not know when we alter the number of a year. The rain and the wind and the snow and the sleet and the sunbeams and the moonbeams and the bird songs are the same yesterday, today and forever, and remind us how artificial and shallow this all is—this labeling of years "old" and "new." The mosses and the lichens, the violets and roses know nothing of our almanac. We look around us in the year we call "new," and our eyes fall on the old tasks, the old duties, the old burdens, and the old problems. In some way or other they have been shifted by invisible hands from the old year into the new. The old year died, but the old relationships and the old obligations did not die. They live on. We call the year "new," but everything in it is old. The outer world is old and the inner world is old also. Our mind is old. We find in it the same old ideas, the same old, silly notions, the same old, petty ambitions which filled it in the year that has gone. Our heart is old. It is crowded with the same old desires and hopes, the same old prejudices and grudges and fears, the same old foolishnesses and stupidities which we carried with us through the 365 days before. We are our old self and we dye the new days with the color of our old thoughts and feelings. And so, after a few weeks, we get tired of calling the new year "new." Before summer is at our door the word has vanished from our vocabulary and the new year is out at elbows and down at the heels. We have not the courage, however, to call it old openly until the summer is over. We whisper the word "old" in November, and in December, we speak it boldly—the beautiful year which twelve month before we had called with such pride and such hope a "new year," has become threadbare and shabby, and we are ready to toss it upon the scrapheap to which all the preceding years have gone. We are always disappointed because every new year turns out to be so like the old.

In spite of our disappointments, however, we keep on dreaming. We dream of things which shall be new. We dream of a new world, and a new world in our dreams is always a better world. We dream of a new social order, a new civilization, a new industrial or political system, for we are tired of the old. We build castles in the air, and the castles are new laws, new institutions, new organizations, new arrangements, new machinery. We feel certain that these readjustments and improved contrivance will make the world new. Now and then we are able to secure a new law, to launch a new organization, to set up a new institution, to bring a new cause to its coronation, but we are always disappointed. No matter what changes we introduce, or what new things we establish, the old world stubbornly insists on remaining very much what it was. Heaven gives us new years, but the world refuses to become new. Each succeeding generation

dreams of a new heaven and a new earth, but the heaven and the earth are today what they were in the days of our fathers. We can change our calendar, but our prowess seems to end with that.

Why does a new year slump down into the condition of its predecessor? Is it not because we refuse to become new men? We change our calendar but we do not change our heart. It is men after all who make a year. The almanac experts may give it what number they please, out the year is made not in a printing office, but in the minds and hearts of men. It is only by the renewing of the mind that the years become new—only by the rebirth of the heart can life become young and fresh. There is no scarcity of new years, but there is a lamentable dearth of new men. The new years come but the new men linger. The new world does not come because the old heart still bides. The new laws do not work, and the new institutions break down, because the new men have not yet arrived. The whole universe seems to be in travail, struggling to bring forth a higher type of man. We have an abundance of time, all we lack is men. "Get your man and all is got," said a deep-eyed Scotch philosopher long ago, but alas, it is difficult to get our man. Years are cheap, and the world has had thousands of them. Others will come without human effort, but new men are obtained only at a great price. It is the new man whom humanity is waiting for—not the new year.

The supreme business of the human race is the creation of new men. We are always forgetting this. We crave new inventions, new discoveries, new methods, new programs, new machinery, but we do not cry out day and night for new men. We want a better school, we cannot get it until we get the new teacher and the new pupil. We want a better press, we cannot get it until we get the new journalist. We want a better church, it will not come except through the new preacher and the new layman. We want a better government. It is forever beyond us until we have the new mayor, the new governor, and the new president, the new aldermen, and the new legislators, and the new judges and the new voters. We want a better industrial order, and the only way to get it is by rearing a new race of employers and employees. We want a new home. That cannot be without the coming of the new husband and wife and children. We want a higher civilization, and talk learnedly and eloquently about it, but we cannot have a higher civilization until we have a higher type of man. At every point we are driven back to the inexorable demand for new men. All other new things are easily obtainable. It is easy to pass new laws, create new machines, adopt new devices, put into operation, new methods, but these new things do not give us a better world, because the world is made by personality, and only through new personality can the world rise to higher levels.

That is the lesson which our new generation is being taught in the hard school of experience. All through the war we dreamed and talked of a coming better world. We had to do it to keep our hearts from breaking. We saw how shabby and disreputable the pre-war world had been, and we were resolved that as soon as the carnage was ended, we should all get to work to build a better scrubby and scandalous world which we knew before the war. Russia had a great chance to show mankind what might be done. For centuries she had been held tight in the grip of an inexorable tradition, and no soul, however resolute and courageous, could make a change in her government or social practice. And then a great day arrived in which the old regime was swept away as by the hand of God, and there was room for something new and beautiful. The new was established, but it turned out to be no better than the old. The new methods were somewhat different. The names of the chief builders were new, but the men themselves were old—men of the old type, selfish and narrow, ambitious and tyrannical, men who told lies. A new year came to Russia, but it was of no avail because Russian men remained as they were. The fundamental trouble with Russia was not in the system of the Czar and his grand dukes, but in the Russian character. New governments are impossible without the arrival of new men. A new year came to Ireland, but the new Irishman was not on hand to make use of it. Political headquarters were transferred from London to Dublin, but Ireland today is too much as Ireland has been. The tragedy of Ireland is rooted not in a system of government but in the Irish heart. France and Germany at the end of the war entered on a new year. A glorious opportunity was granted to them to make all things new, but only incidental and surface changes have thus far been made because the German heart and the French heart remain too much as they were. New opportunities are not so precious as new men. New years count for little unless they are laid hold of by men with new minds.

And so the old world remains what it was. Multitudes are despondent. The thunder of the guns did not awaken the world. The flames of hell-fire did not purify it. The agony unspeakable, immeasurable and unparalleled, did not teach it. The flaming event of four stormful and crowded years left no deep mark upon it. It is the same old world still, laboriously building its house not on the rock but on the sand. It is thinking the same old things, many of them delusions; repeating the same old things, many of them lies; doing the same old things, many of them mischievous and fatal. The same old blindness persists in every land. The same old policy, made in hell, is still counted the only policy practicable. Through the new year the old program will be faithfully followed by all the governments of the earth, and the new year and all other new years will end in disappointment until the Prince of Peace is crowned King in the hearts of men.

We cannot build a new world out of men who have the old dispositions. New years are made by men who have new ideals and who work in a new spirit. There is no hope for humanity unless we become new men. New years are worth nothing unless there are new men to mold them. It is in newness of thinking and feeling and living that the old horrors will pass and new light will break on the horizon.—N. Y. Christian Advocate.

The Student Bulletin, three thousand copies of which are distributed free by the Japanese Students' Christian

PAINE COLLLEGE

By Dr. J. W. Perry, Sec. Home Dept. General Board of Missions.

Nearly fifty years ago Dr. Morgan Galloway opened a school for negroes in the city of Augusta, Georgia, which was called Paine Institute in honor of Bishop Paine, who had been colesly identified with the organization of the colored Methodist church. After two years Dr. George William Walker succeeded to the presidency of this school and for 26 years guided its destiny and ministered as a courteous Southern gentleman and gentle Christian to the pupils who came to school.

After a time Moses A. Payne, a Missourian, gave $25,000 for the endowment of the institution. This has grown to $30,000 by economical management and wise investment. It is the largest gift, perhaps the only gift of a large sum ever bestowed on the school. When the charter was to be renewed to meet a requirement of the laws of Georgia the name was changed to Paine College. By this time the patronage had grown so, and there had been such universal improvement in the facilities for negro education, that it was felt if the school were to serve the race in the future it would need more and more to do the work of a college. That this policy of the trustees was justified has been demonstrated fully, for with all primary work discontinued, and some of the high school work, the patronage has steadily increased, and within four or five years the number of students doing college work has grown from 20 to 100. Pretty soon there will be no place for it except as a school of collegiate grade. It must go forward or be eliminated. It has served well in the past. Of the graduates who have gone forth 50 per cent are engaged in teaching, 18 per cent in preaching, 11 per cent study farther, nine per cent in the practice of medicine, and others are engaged in business, social work, nursing, law, insurance, farming, music, stenography and other useful employment.

The school is strategically located. Within a radius of 250 miles, with Augusta as the center, live very nearly one-half of all the negroes in the United States. This school is the leading one for the race within 100 miles. Here is an unparalled opportunity for real service.

The school has a great history. Its graduates have taken high places in the service of humanity. Dr. John Wesley Gilbert, linguist, scholar and companion of Bishop Lambuth into Africa; Bishop R. A. Carter of the Colored Methodist Church; Dr. J. A. Martin, the versatile Sunday school editor of the same church; Dr. W. A. Banks, the president of the Texas A. and M. College for Negroes at Prairie View; Dr. C. C. Neal, president of Arkansas Haygood College, Moten, Arkansas; and Dr. C. H. Tobias, international secretary of the Y. M. C. A., and hosts of others, educators, preachers, doctors and business men, who have made the South better because they lived in it.

The work of the school has received recognition by some of the great universities. But now they begin to enquire more particularly about the equipment and other facts concerning the school. If it is to render a real service it must meet the conditions of this new day.

To do this properly the trustees have estimated $750,000 will be needed as follows:

For administration building with auditorium	$125,000
Science building and equipment	100,000
Library building and books	75,000
Central heating plant	60,000
Professors' houses, repairs, etc.	40,000
Endowment to yield $18,000	300,000
Making up the total of	750,000

Your Gift Will Purchase an Income

Annuity Bonds of the Board of Missions produce a nattractive income. The income is at the highest rate consistent with safe investment and, as a rule, higher than the average commercial investment of equal security.

Annuity Bonds of the Board of Missions not only provide to the purchaser an income that will not shrink, but they bless others in that they make it possible for the missionary to interpret to humanity the love and mercies of God in healing the sick; in clothing the naked; in feeding the hungry, and in teaching and preaching the gospel to all people and all nations.

Annuity Bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, lands, and partial cash payments made monthly.

When writing for particulars please GIVE AGE AND THE NAME OF THE PAPER IN WHICH YOU SAW THIS ADVERTISEMENT. This is important.

Board of Missions M. E. Church, So.
J. F. RAWLS, Treasurer
Nashville P. O. Box 510 Tennessee

That Will Not Shrink

Some of our rich churches or rich men might well undertake one or more of these projects. It would be hard to find a place when an equal sum would do more for the good of our country.

From the beginning this has been a venture in interracial co-operation. The school is owned jointly by the white and colored churches and from the beginning has been governed by a board of trustees composed of an equal number of whites and colored. Never has there been a division in this body along racial lines. The faculty are part white and part colored. The policy is to use colored teachers when those fully prepared are available. But in all the years not once has anything happened that was embarrassing or humiliating to either race. It is a piece of genuine interracial co-operation conducted by white and colored people of the South.

Its great opportunity is to train teachers, preachers and leaders in the service of the race. Under what auspices is it desirable to have them trained?

Is it desirable to have them trained in an atmosphere differing from that in which they must live and work? If so, Paine College is not needed. But if the converse is true, that it is better for a large majority to be trained under the conditions and surroundings where they must live and work, then Paine College ought to be made into a great institution. The Methodist Episcopal Church, South, has a splendid opportunity to fulfill some of her pledges to the Colored Methodist Church, and to do a work that will help mightily to bring in the kingdom of God. Will she rise to her opportunity in this her day of privilege? Surely she will. J. W. Perry, President,
Board of Trustees, Paine College.

MT. ZION AND HUNTERSVILLE

Huntersville church membership nearly doubled under the ministry of Rev. G. W. Vick, and we had 40 additions last year. Those loyal, sacrificing folks have erected a Sunday school building with seven rooms costing $2800 or more. Mr. C. W. Johnson and other officials of Cross Anchor Mills presented us a splendid steam heating plant with sufficient radiators to warm the entire building. But for this generous gift the membership at Huntersville would have been greatly burdened.

Last year I moved here on Tuesday and the Huntersville people pounded us generously on Thursday night. This year the pounding came immediately after conference.

Mt. Zion started the "pounding business" a little later, and when these more than 800 members start there is an "irresistible force" and they just keep it up all the year. Some of these times Mt. Zion will erect a great church building and this church will be one of the great stations. This church is a giant who has not fully realized his strength. The work here is heavy but delightful!

R. A. Swaringen, Pastor.

Tit for Tat

"Our church has been without a pastor for some months," writes a subscriber to the Outlook. "On Saturday the choir leader gave this notice to the daily paper: 'Linden Congregational Church. Morning worship at 10 o'clock. Rev. Mr. Silver will preach and the choir will sing 'The Lord have mercy upon us.' Mr. Silver read the notice, but said nothing. In his sermon, however, he spoke of the wonders of science, and especially of airships. 'It will not be long,' he said, 'before they will be in common use. I can imagine many of this congregation getting into a big airplane on Sunday morning and going to some church many miles away to hear some good music."

SOUTHERN METHODIST SANATORIUM AT TUCSON: COST TO PATIENTS

As so many inquiries have been received from and throughout the church regarding the accommodations and rates for ambulant patients at the Southern Methodist Hospital and Sanatorium, we are happy to announce that there are now available four open air cottages which will accommodate two people each.

These are very comfortable and are splendid for ambulant patients; no other type, of course, could be accommodated. It is felt there are many who would be glad to avail themselves of this low rate of eighten dollars ($18) per week. It is hoped these cottages will be of real value to some who can not afford more elaborate quarters.

This rate includes the care of the cottage, food, linen and supervision by graduate nurses.

It is necessary to have the assurance from the patient's home physician that he is abel to be upand about; he is also asked to submit to an examination by one of the staff physicians as to whether he is subject to this type of hospitalization. These precautions are taken in the interest of the patient himself.

If you are interested you should communicate with Miss Carolyn T. Avery, superintendent, at your earliest convenience. as these cottages will be filled in a short time. These cottages are for men only. Ministers will be given a discount of 25 per cent.

A LESSON FROM LES MISERABLES

Victor Hugo, in his immortal work of fiction, Les Miserables, has given us the highest conception of the genuine religious spirit to be found outside of the teachings of Jesus Christ and his apostles. Bishop Myriel, who has been called "the spiritual man of the world," had converted his palace into a hospital and all of his income was devoted to the relief of suffering and distressed humanity. Like his Divine Lord he was absolutely unselfish. The hero of the story, Jean Valjean, had been known as No. 5630. After the long weary years of hard toil for a very small offense against the law he was released on a ticket-of-leave from the galleys. He was rudely driven from every door he sought to enter. One night he crawled into a dog kennel, hoping to find shelter from the cold rain, but is promptly ejected thence. In his desperation Val Jean exclaimed, "I am not even a dog." Pointing to the bishop's palace a citizen said to the galley slave, "Knock there."

The bishop touched his hand gently and said, "You need not tell your name. This is not my house; it is the house of Jesus Christ. It does not ask any comer whether he has a name, but whether he has an affliction." His housekeeper to her great dismay was ordered to prepare a bed-room for the convict, and now he is invited to take a seat at the table. Val Jean is amazed and bewildered. After supper the bishop conducted him to his room. One time in his checkered career the lines had fallen to him in pleasant places. He sleeps soundly until midnight when he awakes. Dark thoughts fill his soul. He thinks of the silver dishes he had seen on the table the previous evening when he took supper with his gracious host and resolves to get up and make off with them. The convict is soon captured by the officers of the law and brought back.

What is more beautiful in the world's literature outside of Holy Writ than the scene between Bishop Myriel and Val Jean? "Ah, there you are," said Monseigneur, "I am glad to see you. But I gave you two candlesticks also, which are silver like the rest and would bring you two hundred francs. Why did you not take them along with your plate?" When left alone with the bewildered culprit the man of God put on the stern aspect of one of the old Hebrew prophets: "Never forget that you have promised to use this silver to become an honest man." Jean Valjean, my brother, you belong no longer to evil but to good. It is your soul that I am buying for you. I withdraw it from dark thoughts and the spiirt of perdition and I give it to God." Thus the good bishop became the spiritual father of the galley slave. Accepting this wonderful inheritance of the Christianity of Jesus we are not surprised when Val Jean became Mayor Madeline, the saint of a district and the protector of every despised and rejected creature in it. T. F. Glenn.

OFFENSE AGAINST PUBLIC MORALITY

A certain British distiller arranged to ship 7,500 cases of Scotch whiskey to the United States, but the excise authorities refused to allow the whiskey to leave the warehouse; and the deal fell through. Then the principals in the rum-running ring disagreed and went to law. The decision given by the lower court did not suit all parties, and an appeal was taken. It came before Lords Justices Sankey and Lawrence, and the latter, in reviewing the case, declared that it was plainly established by the evidence that importation of alcohol into the United States was illegal, and the parties in the case before him, knowing this embarked on the adventure with the object of making a large profit (about eighty thousand dollars) in violation of the laws of the Republic. If the real nature of this adventure was such as he had stated, the partnership of the rum-runners was an illegal partnership, and none of the documents could be enforceable in any court in England. To enforce them would be "contrary to our international obligations, and would offend against our notions of public morality." Lord Justice Sankey agreed with the opinion of Justice Lawrence, and the actions for appeal and counter-claims were dismissed without costs. The views of these distinguished jurists will appeal to most right-thinking men. The illicit liquor traffic is surely both "contrary to international obligations" and an "offence against public morality."—New Outlook.

RUNNING FROM PLACE TO PLACE, EXPECTING A BETTER APPOINTMENT, BUT DISAPPOINTED

By Zadok Paris.

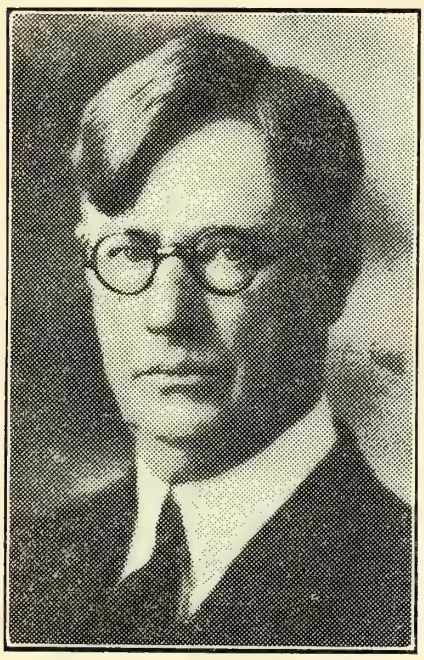
Hello, boys; I am back again. The flu got hold of this "worn out" preacher and wore him further out. If it had worn him much further out, he would have been so for out he could not have gone any further out. When my year closed at Church Street I asked the P. E. to move me. I expected a better charge and got worse. Sam Jones said at Wilmington, "You little fellows out on those circuits say, 'Mr. Jones, when I get to Grace church I am going to preach big sermons.'" Sam said, "Bud, you will have to preach them before you get there." I found I was trying to get somewhere before I was prepared. You young preachers of North Carolina are not going to get there by moving every year; but by private devotion to God, exemplary living, hard study, pastoral visiting, strong preaching, and systematic work. But Bishop Key sent me to Mountain Island. The managers of the mills were Methodists and the people were Baptists. W. T. Jordan, the manager, and his fine family had me to dinner every Sunday. I boarded with Mrs. Williams at the hotel. She was a fine lady and afterward married Dr. Hall Eddleman, now of Gastonia. Simon Howard and others I do not remember constituted the membership of my church. I held the church together, raised my collections and made a good report to conference at New Bern. I was ordained deacon by Bishop Granbery. This was 1888, and I was sent to Charlotte circuit, a work that paid my predecessor $150. When I was at Mountain Island, Mark Giles invited me to hold a meeting at River Bend. There I met the prettiest girl I ever saw. She was Miss Lula Belle Cannon, the sister of N. P. Cannon and E. R. Cannon, the largest casket manufacturers of the South. She was a sister of Mrs. A. R. Surratt. We were married soon after conference and for 40 years she has been not only the queen but the joy of my home. A preacher's wife can make him or break him. I have known a number of preachers who were ruined by their wives. And a woman who can pray and talk in public is not always a success as a preacher's wife. Brethren, be careful in the selection of a wife. But I got me a little horse and buggy, and while we made headquarters at my wife's father's we rode all over Mecklenburg county and visited our folks. Tom McCord, Pink McCord, Dave Troutman, Dave Elliott, Billie Martin, Nick Smith, and scores of others threw their homes open to the preacher. I had good revivals and took large numbers into the church. The year closed and I went to Greensboro and made my report to conference. Bishop Hargrove presided and sent me to Lilesville. I think I saved more money on the Charlotte circuit than any charge I ever had. Brethren, the Lord will provide.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

REV. JOHN C. WOOTEN

This week readers of this page have the privilege of seeing the likeness of Rev. John C. Wooten, presiding elder of the Durham district. This paragraph is not intended to be in any sense an introduction of the one whose picture accompanies it. Rev. John C. Wooten needs no introduction to North Carolina Methodism, for since 1898 he has served as



one of our most loved and honored ministers, a great part of these thirty or more years as presiding elder. He has been pastor of some of our best pastorates and, in turn, presiding elder of the Durham, Raleigh, New Bern, and again Durham districts. The Sunday schools of the district have received from him increasing attention, and never before have they received from him more attention and hearty support than at present. He seems to be in hearty accord with those who say that those who have in their keeping the childhood and youth of the church today have in the making the church and civilization of tomorrow. As chairman of the Durham district Sunday school council Mr. Wooten had a large part in the shaping of a constructive Sunday school promotion program for the year 1929, including special emphasis upon evangelism, missionary education, membership increase, and, as a means to these ends, a series of subdistrict Sunday school institutes, and numerous standard and Cokesbury training schools and classes. Furthermore, it will be his pleasure to boost attendance from his district upon the conference-wide Sunday school conference to be held at Centenary, Smithfield, April 2-3.

FOR SPECIAL EMPHASIS 1929

Throughout the conference in the new year upon which we are just entering special attention is to be directed to the work of making and maintaining our Sunday schools as agencies of real, heart-stirring, constructive evangelism. Our hearts are in the work as thus indicated, and it shall be our privilege and purpose to arouse, by every legitimate means and at every available opportunity, Sunday school officers and teachers to their supreme opportunity, in co-operation with the pastor, to lead boys and girls, men and women, to a definite knowledge of God's will, to an acceptance of Jesus Christ as personal Saviour and Lord, and to the development of Christian character that will express itself through worship, right living, and efficient service. In line with the church-wide emphasis upon evangelism in 1929, the Sunday schools are being called to take up, afresh and in dead earnest, the task to which, from time to time in the past, their minds and hands have been more and more directed. The months of January, February and March have been designated as periods of special attention to the work of evangelism in the Sunday schools, and increasing emphasis to this work should be given throughout the year. Dr. Shackford of the general Sunday school board has directed to pastors leaflets outlining, in general, the whole plan. Similar leaflets, in quantity sufficient for all officers and teachers, are available upon request without cost. Furthermore, the members of the conference Sunday school board staff are laying themselves out to be used by pastors and, we trust, by the Lord, to help where necessary to interpret to the officers and teachers the suggested plans for evangelism and to aid in arousing them to their responsibility and high privilege. May the Lord lead in this special emphasis.

THE MISSIONARY SPIRIT

Closely allied with the spirit of evangelism is the spirit of missions. It shall, therefore, be our purpose during the new year to convert, as in the case of the evangelistic spirit, the spirit of missions into a definite plan of missionary activity by the Sunday schools of the North Carolina conference. The suggestion, even the disciplinary provision, is that each Sunday school shall consider itself a missionary society and observe one Sunday each month, preferably the fourth Sunday, as Missionary Day with program and offering, the offering to be directed to Mr. E. J. Cheatham, Treasurer, Franklinton, N. C., to be applied to our church's missionary work in China and to Sunday school extension work at home and abroad. We sincerely trust that schools will really teach missions and so cultivate the missionary spirit, the interest in others, the intelligent, passionate yearning to help make His kingdom come, His will be done throughout all the earth, that boys and girls, men and women, may be enriched spiritually and the work of the church may be done in the world. Rev. J. O. Long, our extension secretary, is studying carefully conditions in the missionary and semi-missionary areas of our own conference and is planning, throughout the new year, to do an even more comprehensive and constructive work than he has ever done before. This is a great challenge and a tremendous opportunity for the Sunday school and church, and we earnestly hope that the response will be all that it should be.

REACHING THE UNREACHED

At the time we should be reaching out into the highways and hedges and bringing into the membership and fellowship of the Sunday school and church, it is a cause of deep concern and heart-searching to note a decrease in the total Sunday school enrollment at the close of the past conference year. Doubtless the pruning of rolls to keep up a high average attendance and otherwise bad bookkeeping account for a considerable portion of the decrease, so that it is more apparent than real. Even so, this is not at all a sufficient explanation and by no means a giver of comfort. The fact seems to be that our Sunday schools are not doing what should reasonably be expected of them in the matter of recruiting those who are dependent upon the Sunday school for that which the world cannot give and that without which they will grow up in spiritual illiteracy. And so at the very beginning of this new year may we all highly resolve that, by the help of Him who is quite willing to help those who will go as His messengers, we shall go, seek and search diligently until we find and bring into the Sunday school and church hundreds and thousands of boys and girls, men and women of our land.

WILMINGTON, JANUARY 20-25

Courses and instructors for our Wilmington standard training school to be conducted January 20-25 for the Sunday schools and churches of Wilmington and vicinity are as follows:

Primary Lesson Materials, Miss Keene.

Adolescent Worship, Miss E. Jane McDonald.

Rural Management, Mr. Gobbell.

Spirit and Genius of Methodism, Dr. H. M. North.

Principles of Religious Teaching, Prof. H. E. Spence.

Mr. A. H. Elmer, superintendent of Fifth Avenue Sunday school, is chairman of the local board of managers; L. C. Walsh, superintendent of Grace Sunday school, is the vice chairman. Indications thus far in advance of the opening are for the largest enrollment and best school of the many fine ones yet held in Wilmington.

If you do not speak your best in private, you will not speak your best in public.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

MEMBERSHIP AND ENROLLMENT

In the following tables the church membership, Sunday school enrollment and percentage of enrollment on church membership are presented by charges for the past conference year. It will be recalled that during the past year our Sunday school enrollment decreased to the extent of 1,751 while the church membership increased 1,098, neither one of these records giving us cause to be particularly gratified. Certainly our Sunday schools should not be satisfied with the record made. It is stated that only one-third of the white people in North Carolina are enrolled in Sunday schools. It is incumbent upon us that we bestir ourselves.

The following record is given for information and for guidance. District records not presented will appear later.

Asheville District

			Pct.
Sandy Mush	316	532	168
Ivy	193	265	137
Swannanoa	372	500	134
Fairview	146	194	133
Acton	275	459	131
Marshall-Hot Springs	160	202	126
Elk Mountain	175	205	117
Rosman	128	132	103
Henderson Ct.	373	385	103
Flat Rock-Fletcher	465	477	102
Chestnut Street	401	400	100
Oakley	142	142	100
Leicester	374	371	99
Candler	416	400	96
Weaverville Ct.	451	423	93
Weaverville	439	408	90
Biltmore	260	233	89
West Asheville	1121	982	87
Brevard	677	547	82
Spring Creek	364	300	82
Mt. Pleasant	249	181	72
Haywood-Bethel	564	417	72
Mills River	430	308	71
Black Mountain	222	156	70
Central	2517	1621	64
Saluda-Tryon	175	91	52
Hendersonville	834	503	60

Charlotte District

Big Spring-Derita	77	215	278
Duncan Memorial	260	435	167
Calvary	400	583	145
Wesley Heights	296	400	135
Thrift-Moores	422	533	126
Ansonville	421	493	117
Weddington	803	868	108
Myers Park	244	256	105
Belmont Park	1152	1164	101
Pineville	477	468	98
Chadwick	371	350	94
Dilworth	1031	968	94
Brevard Street	498	460	92
Polkton	287	261	91
Central, Monroe	1060	969	91
Waxhaw	658	585	88
Wadesboro	738	641	85
Bethel-New Hope	397	326	82
Hawthorne Lane	1181	954	81
N. Monroe-Icemorlee	267	217	81
Spencer Memorial	397	313	79
Lilesville	399	293	73
Hickory Grove	449	315	70
Morven	756	536	70
Rural Trinity	214	147	68
Marshville	543	350	66
First Church	2640	1729	65
Peachland	413	259	63
Prospect	809	403	50
Unionville	421	200	48
Matthews	204	80	39

Greensboro District

Bethel-Grace	234	462	197
Highland-Archdale	207	392	189
Cedar Falls	353	648	183
Jamestown-Oakdale	330	434	132
Gibsonville	292	380	130
East Greensboro	495	638	129
Liberty	236	305	129
Caraway Memorial	382	481	126
Glenwood	358	430	120
West Greensboro	415	497	120
Proximity	411	489	119
Randolph	724	839	116
Randleman	600	684	114
Coleridge	366	414	113
Calvary, High Point	349	402	112
Ramseur-Franklinville	447	486	108
Centenary	809	788	97
College Place	967	947	97
Wesley Memorial	1601	1476	92
Uwharrie	461	419	91
First, Asheboro	654	515	79
Pleasant Garden	903	706	78
New Hope	400	310	77
Reidsville	792	586	74
West Market Street	1863	1353	73
Ruffin	419	297	71
Park Place	641	413	64
Wentworth	632	393	62
Main Street	921	529	57

Marion District

Marion Mills	231	543	235
Spindale-Alexander	327	664	203
Spruce Pine	239	325	136
Old Fort	181	235	130
Cliffside-Avondale	370	482	130
Oak Forest	142	184	129
Gilkey	341	398	117
Glen Alpine	339	363	116
Forest City	421	462	110
Micaville	375	390	104
North Morganton	134	139	103
Burke	378	378	100
Rutherford College	290	279	96
Cross Mills	318	295	93
Morganton Ct.	617	575	93
Marion Ct.	280	256	92
First Church, Marion	519	476	92
Bostic	599	507	85
Broad River	334	272	81
Henrietta-Caroleen	201	160	80
Table Rock	564	442	78
Burnsville	525	397	76
McDowell	582	442	76
Mill Spring	439	321	73
Pleasant Grove	281	203	72
Old Fort Ct.	335	239	71
First, Morganton	836	541	64
Rutherfordton	432	237	55

Mount Airy District

Rockford Street	228	328	143
Draper	217	297	132
Rural Hall	639	819	128
Sandy Ridge	192	223	116
Jonesville	318	348	109
Stoneville - Mayodan	323	352	109
Dobson	367	384	105
Danbury	362	373	103
Leaksville	310	295	95
Elkin	372	347	93
Spray	371	335	90
Madison	205	180	88
Summerfield	900	782	87
Walnut Cove	530	457	86
Yadkinville	647	560	86
Central	774	629	81
Pilot Mountain	604	460	76
Mt. Airy Ct.	588	440	75
Stokesdale	731	489	67
Ararat	475	277	58

North Wilkesboro District

Boone	305	544	178
Warrensville	240	311	171
Avery	249	358	144
Laurel Springs	274	394	144
Elk Park	177	209	122
Ronda-Roaring River	107	129	120
Moravian Falls	266	315	118
Wilkesboro	280	294	115
Watauga	414	427	103
Helton	314	306	97
Todd	350	278	79
North Wilkesboro	514	355	69
Jefferson	567	360	63
Creston	301	162	54
Sparta	570	240	42

Salisbury District

Westford, Concord	199	600	301
Yadkin-Rowan	146	397	272
Kerr Street, Concord	249	466	187
Badin	225	385	171
Harmony, Concord	122	200	164
Landis	322	458	142
First St., Albemarle	392	543	140
Epworth, Concord	301	408	136
China Grove	247	332	134
Main Street	155	204	132
Park Avenue	517	647	125
New London	314	348	111
Coburn Memorial	715	799	110
Trinity, Kannapolis	1174	1283	109
Norwood Ct.	378	404	107
E. Spencer-Long St.	276	296	107
Central, Albemarle	690	711	103
Norwood	500	511	102
Forest Hill, Concord	615	619	101
Central, Spencer	550	543	99
Bethel	344	341	99
Concord Ct.	554	536	97
Albemarle Ct.	442	405	92
First Church	1235	1130	92
Gold Hill	551	470	85
Woodleaf	553	460	83
Central, Concord	421	332	80
Mt. Pleasant	795	572	72
Salisbury Ct.	504	360	71
Salem	628	380	61

There might have been no Great War in Europe had the nations played with balls of leather instead of balls of lead. —Ex-King George of Greece.

SOMETHING GREATER THAN ITSELF

Mozart is reported to have said: "Whenever I see a grand old mountain or a wonderful landscape, it seems to say, 'Set me to music. Play me on the organ.'" With what different eyes men view the things about them! This is springtime, with bursting bud of tree and flower, and the earth bent on hiding the blemishes beneath a coat of green. Alas, that many see no deeper and find nothing finer than that the springtime brings promise of coming harvest and full satisfaction of physical wants. What folly, they say, to think there is more in nature than the things we see and handle; the possibility of satisfying the lower needs of man. Man has so long been the ravager of nature, the destroyer of its wooded hills, the slayer of all things wild in form of trees, or flowers, or birds, that he has killed within himself the possibility of reading the deeper message written in the life of nature. He laughs at Mozart, Wordsworth, and all who with poetic genius see and hear such things in nature unknown to such as he. With scorn he reads of dancing flowers, of music in the wind, of the living message held unawares in hedge-row flower and song of bird, and too often sees in man no soul but only blood and flesh and bone. These are but signs of the undeveloped possibilities in all created in God's image. He placed within all human-kind a soul, but also in every other work of his generous hand he wrought a message, held unawares but none the less to be discovered by the creatures in his likeness for their solace and support. Within all nature, as well as man, there is a touch of an eternal presence, and may there come in answer to a fervent prayer for light the poetic power to see and understand what Wordsworth saw in nature, and what found expression in these lines of Richard Realf:

"O Earth thou hast not any wind that blows
Which is not music; every weed of thine,
Pressed rightly, flows in aromatic wine;
And every humble hedge-row flower that grows,
And every little brown bird that doth sing,
Hath something greater than itself, and bears
A living word to every living thing,
Albeit it holds the message unawares.
All shapes and sounds have something which is not
Of them; a spirit broods amid the grass,
Vague outlines of the everlasting thought
Lie in the melting shadows as they pass,
And touch of an eternal presence thrills
The fringes of the sunsets and the hills.

—Religious Telescope.

CHRISTMAS AT SWEPSONVILLE

Our Christmas exercise this year was a real treat. It was a white Christmas. It was different; a departure from the old custom of giving to one's own. This custom was supplanted by the new and better way of giving to others, and a lesson in unselfishness was put across. It was Swepsonville's first attempt at a "white Christmas," but we believe that those present in a measure got the right idea of the meaning of Christmas in the church's calendar.

The staging and the exercises of the occasion were supervised by Mrs. John Nicks, the wife of the son of Rev. S. F. Nicks of our church. She was ably assisted by Misses Elsie James, Ethelene Bradshaw, Nina Farrell and others. The stage with its white draperies, the white candles with their white lights, the white costumes of the little people with the glistening tinsel thereon, coupled with the manger done in white, were very fitting for the occasion and carried in a very real way the idea of the greatest gift of love to the world.

And Santa Claus! Well, we had the real Santa Claus in the person of Kern Thompson of Burlington, who in his unique and versatile way kept up the spirit of the occasion from beginning to end as he presented the gifts from the Christmas tree. He satisfied our imagination as to what old Santa Claus should be.

The children were thrilled and delighted, and the older people carried away with them a lesson of unselfishness, which is the real spirit of the Yuletide.

J. W. Autry.

ACTIVE SUNDAY SCHOOL

The young woman's Sunday school class of Oxford has reorganized and is trying to build up a real interesting and helpful class. We have twenty members on roll and a splendid teacher, Mrs. E. J. Rees. We have class meeting in the home of some member of the class once each month, which is the first Tuesday night. For Christmas the class decided they wanted to do a golden deed and make some one happy who might not have been if it had not been for the little deed they did. The members of the class gave two baskets of groceries, which were carried out and distributed to three poor families who had nothing for Christmas. It made our hearts bubble over with joy to make some one else happy. The young woman's Sunday school class is also sponsoring the social hour watch night. X.

Writes S. P. Taylor. Ocean View, Va.

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RADIO PROGRAMS

To readers of this column: The publishing of sacred radio programs is a new feature with us. Whether is is worth while depends upon the wishes of our readers. We would like to have an expression from you on this subject, and also suggestions for improving this column.

SACRED RADIO PROGRAMS

Saturday, January 5

6:30 a.m. Sacred Music—Muscatine, Iowa. KTNT
10:00 a.m. Baptist General Convention—Oklahoma City, Okla. KFJF.
12:15 p.m. Organ Recital—Denver, Colo. KOA.
12:30 p.m. Bible Class—Hot Springs, Ark. KTHS.
6:30 p.m. Weekly Review of International S. S. Lesson—Fort Worth, Texas. WBAP.
7:30 p.m. "Fireside Philosophies"—Minneapolis, Minn. WCCO.
8:00 p.m. University of Fla. Y. M. C. A.—Gainesville, Fla. WRUF.
8:30 p.m. Negro Spirituals—Gainesville, Fla. WRUF.
9:00 p.m. International S. S. Lesson—Denver, Col. KOA.
Negro Spirituals—Gainesville, Fla. WRUF.
9:29 p.m. Sessions Westminster Chimes—Denver, Colo. KOA.
11:15 p.m. Gospel Songs—Nashville, Tenn. WSM.

Sunday, January 6

6:30 a.m. Sacred Music—Muscatine, Iowa. KTNT.
7:30 a.m. Devotional Service—Kansas City, Mo. KMBC.
8:00 a.m. Bible Study—Kansas City, Mo. KMBC.
9:00 a.m. Watch Tower Program—Oklahoma City, Okla. KFJF.
Sunday School Lesson—Toccoa, Ga. WTFI
9:30 a.m. Sunday School—Cincinnati, O. WLW.
Linwood Blvd. Christian Church—Kansas City, Mo. KMBC.
9:45 a.m. First Trinity Lutheran Church—Minneapolis, Minn. WCCO.
Men's Bible Class—Hopkinsville, Ky. WFIW.
9:57 a.m. Adaths Israel Temple—Louisville, Ky. WHAS.
10:00 a.m. Watch Tower Hour—Charlotte, N. C. WBT.
"The Cathedral of the Air"—Chicago, Ill. WJBT.
Men's Bible Class—Oklahoma City, Okla. KFJF.
10:30 a.m. Rabbi Jacob Tarshish—Columbus, O. WAIU.
Community Church—Kansas City, Mo. KMBC.
"Family Worship"—Chicago, Ill. WJBT.
First Lutheran Church—Schenectady, N. Y. WGY.
10:35 a.m. St. Boniface Catholic Church—Louisville, Ky. WHAS.
10:45 a.m. Westminster Pres. Church—Hopkinsville, Ky. WFIW.
Chapel Services, Iowa State College. WOI.
10:50 a.m. Plymouth Cong. Church—Minneapolis, Minn. WCCO.
Morning Worship—Tampa, Fla. WDAE.
First Cong. Church—Denver, Colo. KOA.
Pres. Church of Covenant—Cincinnati, O. WLW.
10:55 a.m. First Baptist Church—Charlotte, N. C. WBT.
11:00 a.m. First Luth. Church—Oklahoma City, Okla. WKY.
"Radio Question Box"—Chicago, Ill. WJBT.
Second Pres. Church—Richmond, Va. WRVA.
First Baptist Church—Hot Springs, Ark. KTHS.
Central Meth. Church—Hot Springs, Ark. KTHS.
Church Services—Raleigh, N. C. WPTF.
First Pres. Church—San Antonio, Texas. WOAI
Church Services—Denver, Colo. KOA.
Church Services—Washington, D. C. WJSV.
Church Services—Jacksonville, Fla. WJAX.
First Presbyterian Church—Toccoa, Ga. WTFI.
First Baptist Church—Charlotte, N. C. WBT.
First Baptist Church—Oklahoma City, Okla. KFJF.
11:15 a.m. First Pres. Church—Greensboro, N. C. WNRC
12:00 noon Sacred Programs—Muscatine, Iowa. KTNT.
Nat. Radio Chapel Ensemble—Chicago, Ill. WJBT
12:30 p.m. Sunshine for Shut-Ins—Chicago, Ill. WJBT
Sermons from different churches—Muscatine, Ia KTNT.
1:00 p.m. Religious Music—Raleigh, N. C. WPTF.
Organ Recital—Chicago, Ill. WJBT.
1:40 p.m. "Missionary Topics"—Chicago, Ill. WJBT
2:00 p.m. "The Lighthouse"—Chicago, Ill. WJBT.
Religious Services, University of Fal.—Gainesville, Fla. WRUF.
3:00 p.m. Young People's Conference—Dr. Daniel A. Poling—NBC System—Stations WJZ-New York, WLW-Cincinnati, Ohio, KWK-St. Louis, WBT-Charlotte; WBAL Baltimore; WREN Kansas City; WSB Atlanta, KPRC Houston; WTMJ Milwaukee.
Cathedral Hour—Kansas City, Mo. KMBC.
3:00 p.m. Rabbi Wise—NBC system—Station WEAF New York; WSAI Cincinnati, and chain.
Gospel Hour—Oklahoma City, Okla. WKY.
Chicago Gospel Tabernacle—Chicago, Ill. WJBT.
Sacred Concert—Oklahoma Ctiy, Okla. KFJF.
3:15 p.m. Chimes Concert—Ames, Iowa. WOI
3:30 p.m. Organ Recital—Schennectady, N. Y. WGY
4:00 p.m. Dr. S. Parkes Cadman—NBC system—WEAF New York, WSM Nashville, WHAS Louisville, WBT Charlotte, KOA Denver, WLIT Philadelphia, WSAI Cincinnati, KVOO Tulsa, WSB Atlanta, WFAA Dallas, WCAE Pittsburgh.
Sacred Programs by Male Quartet—Kansas City, Mo. KMBC.
Hymn Hour—Fort Worth, Tex. WBAP.
Organ Recital—Cincinnati, Ohio. WLW.
4:10 p.m. House of Hope Pres. Church—St. Paul, Minn WCCO.
4:30 p.m. Evensong Choral Service—Louisville, Ky. WHAS.
10th Pres. Church of Philadelphia. KMBC.
Music from Woman's Club—Asheville, N. C. WWNC
4:45 p.m. Instrumental Trio and Soprano—Cincinnati, Ohio. WLW.
5:00 p.m. Vesper Services—Ft. Worth, Texas. WBAP.
"Courier Castle"—Chicago, Ill. WJBT.
5:30 p.m. Vesper Hour Quartet—Charlotte, N. C. WBT.
10th Pres. Church of Philadelphia—Station WAIU, Columbus, Ohio, and Columbia chain.
Rev. Harry Emerson Fosdick—NBC system—Station WJZ New York, WBAL Baltimore, WBZ Springfield, WLW Cincinnati, KWK St. Louis. WREN Kansas City, and chain.
Vesper Organ Recital—Chicago, Ill. WJBT.
6:00 p.m. Sunday Vesper—Columbus, Ohio. WAIU.
Second Church of Christ, Scientist, Minneapolis, Minn. WCCO.
Old Familiar Hymns—Hot Springs, Ark. KTHS.
L.D.S. Radio Vespers—Kansas City, Mo. KMBC.
6:15 p.m. Religious Book Review—Chicago, Ill. WJBT
6:30 p.m. Tabernacle Band Concert—Chicago, Ill. WJBT.
7:00 p.m. Gospel Tabernacle Song Service—Chicago, Ill. WJBT.
7:15 p.m. First Pres. Church—Cincinnati, Ohio. WLW
Unity Church—St. Paul, Minn. WCCO.
7:30 p.m. First Pres. Church—Nashville, Tenn. WSM.
Church Services—Asheville, N. C. WWNC.
Evangelistic Services—Toccoa, Ga. WTFI.
Evening Worship—Tampa, Fla. WDAE.
First Christian Church—Oklahoma City, Okla. WKY.
St. Marks Epis. Church—Richmond, Va. WRVA.
First Baptist Church—Charlotte, N. C. WBT
Church Services—Raleigh, N. C. WPTF.
Ladies' Choir of Fairfax, Va. WJSV.
First Pres. Church—Forth Worth, Texas. WBAP.
First Baptist Ch.—Oklahoma City, Okla. KFJF.
7:45 p.m. First Baptist Church—Shreveport, La. KWKH.
8:00 p.m. Riverside Christian Church—Jacksonville, Fla. WJAX.
8:30 p.m. Sermonette—Washington, D. C. WJSV.
8:45 p.m. Sacred Song Trio—Washington, D. C. WJSV.
9:00 p.m. Bible Question and Answer Hour—Shreveport, La. KWKH.
9:05 p.m. Old Hymns—Washington, D. C. WJSV
9:30 p.m. Bible Drama—Chicago, Ill. WJBT.
Bible Lecture—Oklahoma City, Okla. KFJF.
10:00 p.m. L.D.S. Studio Service—Kansas City, Mo. KMBC.
11:00 p.m. Family Tree—Chicago, Ill. WJBT.
11:30 p.m. "Back Home"—Chicago, Ill. WJBT

SANTA CLAUS

By W. S. Surratt.

Santa Claus has come and gone once more. Even those who pretend not to believe in him played the game according to custom and are the better for it. The morning after found the majority of us satisfied with the institution, and returned to our work in a happier frame of mind.

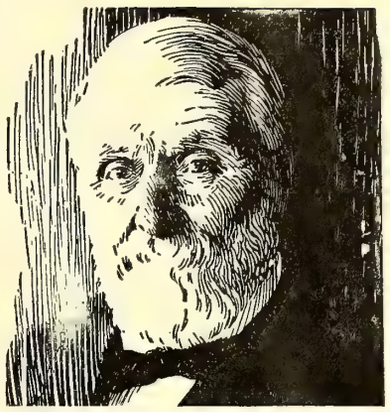
No matter how much we scoff, we know very well that it is a good thing to knock off once in a while and let sentiment reign supreme. You simply cannot bargain forever without becoming course and, in a measure, brutal; cannot visualize life as a store, profession or trade without getting a jungle complex.

Even Napoleon admitted that the "imponderable"represented the strongest force in human nature and that emotionalism did as much as strategy to win battles.

What are we striving for, anyway, if not to make the worldl brighter and a better place in which to live, and what has helped us more than the influence of Christmas? When you come to think of it, our best ideals are rooted in sentiment.

Shakespeare was right when he described the world as a stage, with the implication that the greatest drama of all is life itself and that the driving force of civilization is what we hope for as the plot unfolds.

Teddy had learned to spell a word in a way that was not the right way, and every time he came to it in his writing lesson he wanted to spell it as he had learned it first. Would he ever get it right? "It is pretty hard to know all these things and get them straight, isn't it, Teddy?" said his aunt. "Yes, but it's a great deal harder to unknow 'em after you once get 'em crooked!"—The Christian Register.



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Children's Storyland



MAKING FRIENDS WITH THE LITTLE WOODS PEOPLE

"Sh-h-h!" warned Aunt Sue, pointing mysteriously. Up over the edge of a log whisked a little brown creature. When it saw Jean and Jim, it stopped as short as if some one had pressed a button. Then it set up on its hind legs, flipped its tail, rubbed its nose absently, and stared.

It had the beadiest black eyes and a pointed nose that made it look ridiculously inquisitive. It wasn't much bigger than a full grown mouse, but it looked and acted like a wee squirrel. It wore a beautiful white vest and had black and white stripes on the back of its brown coat. And such a tail as it had. It was almost as long as the little chap himself and was all fluffed up like a bottle brush.

Jean and Jim had just come from the city to the woods, so they had never seen anything like this before.

Suddenly Jim sneezed, "Kerchew!"

The little fellow leaped about six feet straight up into the air and with a loud chitter of fright scurried off into the bushes.

"What was it?" asked Jim and Jean all in one breath.

"A chipmunk," said Aunt Jane, "and just about the cunningest and friendliest of all the little woods people, I think. When I was a little girl no bigger than you two, I saw my first chipmunks and promptly set about getting acquainted with them.

"First I put some bread and crackers, broken into small bits, on some loose boards. Later on I put on some peanuts, but the chipmunks had never seen them before, and I actually had to teach them to like the new kind of nuts.

"When they had got the habit of coming to my lunch counter regularly, I began to stay near it. Each day I moved closer until I was at last standing beside it. By that time they had grown so used to me that they paid no attention to me. One day, however, I put the bread on my hand, and that was another matter!

"Bobby—I called him that because he had only half a tail—was the first to appear. He saw what I had done and sat up to think things over, his little black eyes full of doubt and fear. I didn't dare to move, so it seemed a long time before this look of distrust gave place to Bobby's usual twinkle. He rubbed his nose, gave his tail a saucy flirt, and started towards me.

"Then suddenly Bobby's caution got the better of his appetite and we were back at the beginning—Bobby staring suspiciously and I not daring to move. How many times he did this I don't remember; but at last, step by step, every muscle tensed, ready for a backward spring, Bobby pulled himself to my hand, stretched his neck as far as he could, seized a piece of bread in his mouth, and was gone.

"That was the beginning, of course. It took many patient hours, but before the summer was over Bobby grew absolutely fearless and at least a dozen other chipmunks were climbing into my lap and eating out of my hands."

"Didn't they ever bite?" asked Jim.

"Dear me, no!" exclaimed Aunt Sue. "Of course, I was careful never to try to hold them or pick them up against their will."

"Aunt Sue," said Jean, "do you think that Jim and I could have some chipmunk pets?"

"I am sure of it, if you can sit still and be patient.

"We can! We can!" Jean and Jim both declared.

They could and they did! Before the summer was over they had chipmunks running up on their shoulders and into their pockets and one even used Jean's big broad-brimmed hat for a race track. —Ruth A. Nicholas, in The Christian Sun.

"KITTENS GIVEN AWAY"

Gladys Earle was a town child. She longed to live in the country, and keep dogs and horses but it was impossible. She lived in a long row of houses in a busy London suburb. The only pet she had was Majesty, a cat, and great was the joy of Gladys when this puss had five kittens.

They were really lovely, and so different from one another! I will tell you their names and colors. There was Miss Misty, a soft grey; there was Buff, who was sandy; Fluff, exactly like her tabby mother; there was also Prince Black, prettiest of all perhaps, with a big black ruff, which gave him his title of Prince. But Gladys likes most, and chose to keep for herself, Patch, a tabby, with a big dark brown spot on his back.

The Earle family had decided to keep one kitten. What was to be done with the others? "Drown them," said father. That seemed too terrible.

"May I put up a notice on the gate, Daddy, and say "Kittens given away?" begged Gladys. "Then somebody may come for them. They are such dears. Look at them now."

The five of them were playing happily round their mother, pouncing and frisking. "Yes, try a ticket on the gate," said Mr. Earle. "They are only common kittens, but they are very pretty ones."

So Gladys got her paintbox and painted the words "Kittens Given Away" in red and yellow capitals on a card, and hung it on the gate. It was Saturday, so she was able to wait indoors. She felt most expectant. Very soon there was a ring, and the minister's wife appeared.

"I will take two kittens, if I may, for my bazaar stall this afternoon," she said. "I shall be sure to sell them. I have a basket here. May I take them at once?"

Gladys loved her minister's wife, Mrs. Ray, very much. "Oh, please don't sell them to unkind people," she said.

"I will be very careful," said Mrs. Ray. "If I don't sell them I shall keep them myself. May I have the sandy and the tabby?"

"Buff and Fluff?" said Gladys. "Oh, yes!" and the kittens were soon carried off, purring as they went.

Nobody else came to the door till two o'clock. Then it was the fishmonger who appeared, and said he would be glad to have a kitten. "She will be very, very happy with you," said Gladys gaily. "Which will you have, Prince Black or Miss Misty? I'm keeping this adorable Patch."

This fishmonger seemed to like Mrs. Misty more than any and promised she should have plenty of fish to eat. Now there only remained Prince Black. Gladys lay on the sofa and let the kittens romp over her till the bell rang again. A very poor old woman stood outside. "Am I too late for a kitten, little girl?" she said in a quavering voice. "I live all alone in a garret off the King's road, and ever since my dear old black cat died I've longed for another. I suppose by no chance is there a black one going?"

Before Gladys could reply a ragged little urchin dashed up the steps and exclaimed, "Be I too late for a cat, miss? My brother 'e's a cripple, and 'e'd just love to 'ave a kitten."

This was perplexing. You see, there was only Prince Black left, since Gladys was keeping Patch. Gladys ran and fetched her father, who put questions to the old lady and little boy. Could they give the kitten proper food? Both promised. "I'd rather go without myself," said the old lady, "than a dumb animal should go 'ungry." "So would me brother 'Orace," vouchsafed the boy.

"Well, 'e's a child, I suppose," said the woman to the lad.

"Twelve years of age," said the boy.

"Then let 'm 'ave it. I can do without. Soon be dead I spects," and the old woman turned wearily away and began to descend the steps. This was too much for Gladys. "Don't go, don't go," she called out. "I've got a black kitten for you—just the color you want, and such a beauty. He's in the cat's royal

family." With her hand on the old woman's arm, Gladys looked at her father with shining eyes. "You see, Daddy, I needn't keep Patch. I expect this crippled boy wants him even more than I do. So Patch can go, too."

"That will be very nice, darling," said her father, who knew that Gladys had wanted Patch most dreadfully.

Then Mr. Earle took down in a notebook the names and addresses of the boy and old woman, and promised that he would bring Gladys to visit the kittens. And Gladys fetched the Prince and Patch, lending each a basket.

I must tell you that, though Prince Black and Patch went to such poor homes, they were most lovingly looked after and had plenty to eat. They are growing prettier than ever now, and Gladys often calls on them.—M. R., in The British Weekly.

POLLY

Polly's father and mother were dead and she stayed with her Aunt Kate, who was a widow. Aunt Kate's children did not like Polly very well.

Polly had a beautiful big doll that her mother gave her before she died, and Polly thought very much of her doll. Aunt Kate was ill and made Polly work and let the rest of the children play and tear up Polly's toys.

Aunt Kate stayed in a five-story apartment house which was blown down in a storm. Polly had to go to the hospital. She was very ill for about a week, then she began to get better so she could tell stories to the rest of the children in the ward she was in.

The stories interested the children so much that her nurses, Miss Gay and Miss Sudie, wanted Polly to stay with them and help to interest the children.

Polly and her Aunt Kate decided that she could stay. All the children would call for Polly to come and tell them stories. Miss Sudie would always let Polly tell them stories between eight and nine o'clock. Nine o'clock was their bed time.

Polly learned lots of things about the hospital. She learned where they kept medicine. They had some kind of perfume to put in the rooms. One day Polly went to get it and put in the ward, and she made a mistake and got kerosene to put in the room.

Elsie and Mamie had been crying for the perfume and when they smelt the kerosene they said to Polly, "That stuff has a bad odor." Miss Sudie came in and asked Polly what she had done, and Polly told her. Miss Sudie told Polly she would have to sit in the big chair and not speak to the other children for five hours. Polly grew angry, but went on and minded Miss Sudie.

One evening after this Polly was going down the street to buy a piece of blue ribbon to wear on her golden curls. When she was two blocks from the hospital she met Aunt Kate, and Aunt Kate took Polly and carried her home and made her give her pretty clothes to her children, and told Polly it was time for the canning to be done and she must help.

Miss Sudie got uneasy about Polly and got out a search warrant for her. They did not find Polly that day. The next morning the doctor saw Polly and took her back to the hospital.

The next week was time for Polly to start to school. Miss Gay and Miss Sudie were making Polly's school costumes.

There was a very mean boy named Joseph Gailer who had the appendicitis. Miss Sudie got Polly to go and sing and tell stories to him.

The nurses would not give him any cold water. When the nurses were not in one morning Joseph stole a piece of ice out of the ice bag, and when Polly came in he told her about stealing the ice out of the bag. Polly sang a song to him and he went to sleep. Later Polly told the nurse about Joseph getting the ice out of the bag and the nurse told Polly she was glad because she could notice him and not let him get any more.

Polly left the hospital to go to school, but the nurses promised her she could go back there the next summer to do some work. Mollie Gardner.

THE ONE WHO WAS BRAVE

Elton Tilton is just the bravest boy you ever saw, mother," said Winfred. "One day a big dog came along with his tongue hanging out, and we thought he was mad and scrambled over the fence; but Elton walked right along as calm as ever. He says he isn't afraid of bears or tramps or anything. I wish I were as brave as Elton, but I'm afraid I never will be."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was very brave. They went to school together, and one day they thought it would be great fun to hide a frog in the teacher's desk; but the frog tipped over an ink bottle and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him upon his honor, you see. Well, the older boy, who found the frog and first thought of the joke, sat still in his seat without a blush; but the little boy, though he trembled with fear, went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool, a target for fifty pairs of eyes."

"O mother," cried Winfred, "I was so ashamed! I'll never do anything so mean again as long as I live. How did you know?"

"I heard two boys talking about it as I rode in the car. I was proud of my boy, Winfred; and I pitied Elton Tilton's mother, for I said to myself: 'My boy was brave, but her boy was a coward.'"

"Why, I never thought that was being brave!" said Winfred.—Youth's Companion.

How little of our lives we spend in thinking about our lives!—Forward.

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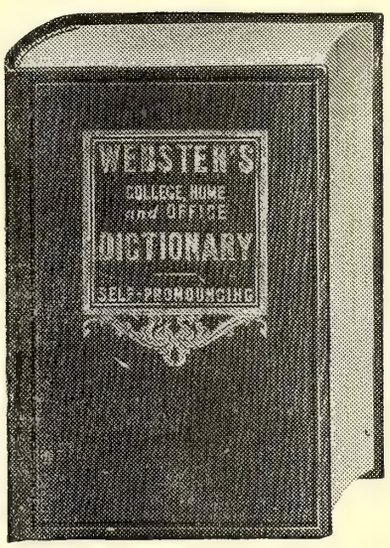
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

A happy New Year to all our readers!

Mrs. A. M. Gates will attend the International Missionary Conference in Memphis January 2-3.

Prominent speakers and leaders in misionary thought both in America and from abroad will be gathered together in a great conference.

It is so seldom that we get notice from the gentlemen that it puffs us up considerably to have the postman bring a card like this:

Dear Sister Plyler:

Let me thank you for the selection on N. C. Woman's Page 12-20-28, entitled "A Christmas Prayer," by Henry Hallam Tweedy.

My Christmas sermon is a survey of the Christ in song, and in closing I appeal to my hearers to crown him in their hearts, using the aforesaid prayer.

I thank you again! W. A. Betts.

In last week's issue an error was made in referring to the pastor of West Durham church as Rev. W. E. Brown. It should have been Rev. R. E. Brown. The latter has the distinction of being the only minister in the conference who has held an office in the Woman's Missionary Society. While pastor of the Goldsboro circuit he promoted the organization of auxiliaries at four of his churches and held the office of superintendent of publicity of the Wayne county federation. Our women appreciate such a spirit of helpfulness and are usually glad to reciprocate.

There were many Christmas cards, beautiful and appropriate to the season, that came to gladden the heart. However, the most unique of them all was a card decorated with a tropical bird in real plumage bearing this message: "Hearty Christmas greetings and best wishes for the new year from Mexico. Blanche E. O'Briant."

Let us not forget to pray for the one of our number who ministers to the sick in Mexico. E.S.P.

ACKNOWLEDGE HIM

For more than a year our organization has been occupied with the celebration of the golden jubilee—with our achievements during the past fifty years. But time rushes onward and we can not linger over past achievements; we must face the opportunities that the year 1929 bring.

In the beginning, we are called upon to make a pledge for the year at our January meeting. Why make a pledge? Why not be glad for the work to prosper without obligating ourselves to finance the enterprise?

Because the best way to acknowledge Him is to acknowledge his sovereignty over our possessions; to set aside an offering for his cause before we have supplied all of our necessities. The Scripture says: Honor the Lord with thy substance and with the first fruits of all their increase.

The missionary society will require much of your time—there are meetings to attend, study classes and exacting hours of preparation to make profitable meetings. There is a stewardship of time which must be recognized. Acknowledge Him in the way of spending the hours and weeks of the coming year. This will give us a clear vision of our highest duty and our greatest opportunity of service.

What after all is the aim of the Woman's Missionary Society? Why should we build schools, hospitals and social centers in our own land and in foreign lands? And why should we labor to secure an offering of more than a million dollars annually to support these? The supreme purpose of it all is in order to teach others to become like our Saviour, Jesus Christ. If we should teach others to follow him and fail to measure up to our opportunities to become like him, then we ourselves shall become castaways and be separated from him throughout eternity. E.S.P.

RESOLUTIONS OF RESPECT

We, the members of the woman's auxiliary of the Laurinburg church, wish to pay loving tribute to the memory of Mrs. Walter H. Neal, who was called from our midst in October, 1928. Mrs. Neal loved her church and was always willing to do her part in anything relating to the work of the church. She was a charter member of the Laurinburg Missionary Society and took a peculiar interest in every phase of its work. We shall sadly miss her, for we realize that we have lost a dear, loyal friend and member.

In token of our appreciation of her sweet presence among us and in loving remembrance of her, we therefore resolve:

First, That while we bow in humble submission to our Father's will, we mourn her going from us.

Second, That our society has lost a devoted and faithful member—one who was devoted to our Lord's cause and took pleasure in doing thoughtful, kind things for others.

Third, That we extend to her bereaved loved ones our deep sympathy, praying that our heavenly Father may comfort and sustain them in their sorrow as he alone can do.

Fourth, That a copy of these resolutions be recorded in the minutes of our auxiliary, a copy sent to the bereaved son and daughter, and a copy sent to the North Carolina Christian Advocate.

"We cannot say, and will not say, she is dead:
She is just away!
With a cheery smile and a wave of the hand
She has wandered into the unknown land,
And left us dreaming how very fair
It needs must be since he lingers there."

Mrs. T. G. Vickers,
Mrs. C. L. Sanford.

I do not believe that the Kellogg Pact removes all danger of war because it does not clearly define the meaning of "defensive war." Still I consider the pact a great event. If the most powerful state in the world declares aggressive war a crime, statemen contemplating aggressive war under the guise of defense will have to step carefully. Above all, the press will have to acquaint its readers, who have thought little on these matters, with all questions relating to the pact. The development of the technique of warfare continues so rapidly that another war would certainly put an end to practically all human culture and civilization. To fight against that I hold to be the duty of every friend of humanity.—General Freiherr Von Schoenaich, late of the Prussian Army.

Best Remedy for Obstinate Cough Made at Home

You'll never know how quickly a stubborn cough or chest cold can be conquered, until you try this famous recipe. It is used in millions of homes, because it gives more prompt, positive relief than anything else. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup or strained honey to make a full pint. This saves two-thirds of the money usually spent for cough medicines, and gives you a purer, better remedy. It never spoils, and tastes good—children like it.

You can actually feel its penetrating, soothing action on the inflamed throat membranes. It also promptly loosens the germ-laden phlegm, and at the same time, it is absorbed into the blood, where it acts directly on the bronchial tubes. This three-fold action explains why it brings such quick relief even in severe bronchial coughs and those dreaded coughs that usually follow the "flu".

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Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THE MEMPHIS CONFERENCE

Representatives from our conference who are attending the International Missionary Conference in Memphis which has been in session three days of this week are Mrs. C. C. Weaver, conference president; Mrs. H. A. Dunham, corresponding secretary; Mrs. A. J. Owen, secretary of Gastonia district; Mrs. J. D. Woltz of the Mount Airy district, and Mrs. V. L. Stone of the Asheville district. There may have been others of our officers who were present at this great conference whose names we do not have, but we are sure that each who has had this wonderful privilege will come back filled with an abundance of missionary enthusiasm and will bring to us most interesting missionary information, as well as new plans and ideas for the advancement of the work.

MESSAGE FROM CONFERENCE PRESIDENT

My Dear Co-workers:

At this Christmas season I am thinking about you and wishing that all the joy of the Christmas tide in its fullest sense may be yours.

In the midst of the festivities of the season do not neglect your report. Since this quarter's report closes our work for the entire year, please make it out very, very carefully and send it in on time. Be sure and answer the question: "Is your auxiliary on the honor roll?" also "Is your auxiliary entitled to be on the jubilee honor roll?" You will find this standard in the jubilee hand book, and if, for any reason, your copy has been misplaced, please order another one from Literature Headquarters, check up on your auxiliary and let your district secretary know as soon as possible.

You remember that last year our conference made a special effort to increase the subscriptions to the Missionary Voice. As a result of that effort a large number of subscribers was secured. The Council is asking that we continue our effort again this year. Of course our conference wants to do her part, and in order to do it systematically we are asking that each district take her proportionate part of new subscribers as follows:

Asheville district 120; Charlotte 140; Gastonia 120; Greensboro 140; Mt. Airy 120; Salisbury 120; Statesville 120; Waynesville 75; Winston-Salem 140.

Keep in mind that form now until the last of February the price of the Voice is only 75 cents, and it is one of the most attractive periodicals published by our church.

I am sure that during the year past you have enjoyed having a whole page for our work in the North Carolina Christian Advocate. Let us show our appreciation by securing a large number of subscribers to this paper.

I presume that in this time the officers for the coming year have been elected, but as yet all of the names have not been sent to the corresponding conference officers. Please ask your corresponding secretary to attend to this at once, as it will save time and money.

I can scarcely wait until the quarter closes, so anxious am I to know the result of your week of prayer services and of the jubilee love offering. I trust that on that occasion you reached the spiritual climax of the jubilee year and that your love offering was a worthy one.

I know there is much sickness everywhere just at this time, but I trust none of you have been sick, and that you will be able to close your last quarter's work with the best report you have ever had.

I want to thank you for your help and co-operation. The record we shall make for this year has been made possible through your efforts.

With much love, and wishing for each one of you a very merry Christmas and happy New Year, Sincerely,

Mrs. C. C. Weaver.

FROM CONFERENCE SUPERINTENDENT OF MISSION STUDY

Dear Mission Study Leaders:

As Mrs. Harris told you some time ago, Western North Carolina again led in the number of study classes during the third quarter.

The fourth quarter's reports are now due; a number have already come in.

I am hoping that every class which had a study during the fourth quarter will send its report to me before the end of December. Also report any other study held during the year that was not reported at the proper time, in order that we may have our year's totals correct and complete. In making your reports I wish to know how many have used the Jubilee Book Shelf, and also how many circles your mission study class has.

By turning the page 35 of our annual minutes, you will see the five requirements for Council certificates. Will all the clases meeting these requirements please let me know at once, that I may send special blanks for reports. Also send me the regular report on its proper blank.

It is time that all names of 1929 superintendents of study, both those re-elected and the new names, were in my hands that I may get in touch with them immediately concerning some of the new plans for the new year.

I am sure that we have had more classes, and study of a better quality, than ever before. If every class will report promptly and all names of superintendents of study are sent in at once, we will close the old year and begin the new in fine shape.

If there are societies that have not elected a superintendent of study, please send me the president's name and the name of your district.

Will all outgoing superintendents please turn over to their successors all leaflets and helpful material that they may have.

Mrs. Lipscomb writes that "Council certificates will apply to all future mission study classes for adults and senior young people. They do not apply to Bible study classes.

"Bible study can be used as the devotional part of the circle meetings, provided it is a definite study based on an acceptable text, and given adequate time, certainly as much as one-half to three-fourths of an hour should be devoted to it, and those present should participate in the study and in the class work. Each circle can choose its own text, but, as I have said before, no credit, except credit towards the standard of excellence, is given for Bible study."

Below are suggestions for the first six months of 1929. No class should attempt a study without ordering "Suggestions for Leaders" with each new study. They cost fifteen cents and are simply invaluable to the leaders; she is terribly handicapped without this help.

Let us get acquainted at once and all work together for the greatest year we have ever had.

With grateful appreciation to the 1928 superintendents of study for the splendid co-operation they have shown and the fine results accomplished, and wishing those of 1929 a happy, successful year, Very sincerely,

Mrs. M. B. Goodwin.

MISSION STUDY COURSES FOR FIRST HALF OF 1929

1 The Methodist Evangel, by Dr. O. E. Goddard.

This text will be used in schools of missions conducted by the pastors during January and February as a feature of their educational campaign. Wherever the Woman's Missionary Society co-operates with the pastor in this school of missions, the study of this book will receive credit. It will not receive credit if taken by the women only—it must be done in co-operation with the church school of missions.

The pastor will attend to the purchase of the books.

2. Societies which have no opportunity to co-operate in a church school of missions studying The Methodist Evangel may choose the following:

(t) What next in Home Missions, by Shriver, price 60 cents.

b) The New Africa, by Fraser, price 60 cents.

(c) Friends of Africa, by Jean McKenzie, price 50 cents.

These books may be had from Lamar & Whitmore, 810 Broadway, Nashville, Tenn.

Sunday School Lesson

JANUARY 6

The Fatherhood of God

Golden Text: Like as a father pitieth his children, so Jehovah pitieth them that fear him.—Psalm 103:13.

(Notes by Dr. Isaac Taylor Headland.)

Development of the God Idea

I wonder how many of those who study these lessons have ever tried to follow from the beginning the development of the God idea of the Hebrews. Many of the stories as found in the first chapters of Genesis are from the ancient Babylonian theories, worked up by the Hebrews into a much grander and nobler account of the beginning of things. But no Babylonian idea of God is at all to be compared with that found in our first reference, in Exodus 34:4-7. This is of purely Hebrew origin during the 300 or more years between the time of Abraham and that of Moses. Those who wish to understand the development of this idea will learn something by the reading of the passage given above.

Another Phase of This Idea

Or should we better say, other phases of this idea? To the Israelites the God whom they worshiped was a leader, a protector, and a guide. When they were in trouble with the nations on their way to the promised land, he was a leader, and when at war with their enemies he gradually developed into the Lord of hosts, who fought on their side as the gods of the surrounding peoples fought for them. After the arrival in Palestine, and while they were ruled by the judges and the priests who represented the Deity, their government became a theocracy. They recognized no ruler but Jehovah. After a time, they were anxious to have a king and be like the nations round about them, and though Samuel fought this idea, the people insisted, and Saul was chosen; then Jehovah became the King of kings. How the thought of fatherhood first came to them we can not say, but in Psalm 103:13 the writer says: "Like as a father pitieth his children, so the Lord pitieth them that fear him." In Malachi this idea has grown, and we are told: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

A More Intimate Relationship

If once more you will look over the above, you will see that the relationship of God and the people was not at all intimate. The conception was at first indefinite. He was simply their God. As they chose to call him their leader, their God of hosts, their king, they being ten tribes of a single family, we can see how they might begin to think of him as they did of their father—the father who led, protected and cared for them—and so dimly they saw him as the father of their people.

It was not, however, until the coming of Jesus, who looked upon God as his father, that the idea was brought home to the people. Those of you who have not done so should get and read Bishop McConnell's book, "The Christlike God," especially chapter XII, "The Divine Father," if you wish to understand how the Old Testament came to be "Our Father in heaven." While everybody throughout all the ages has taken it for granted that there is a God, no one, either theologian or philosopher, has ever pretended to be able to prove that there is. Nor did Jesus, nor did Paul, though each of them took it for granted, and so far as we know, never doubted the fact. But it is the character of the Hebrew God, and the character of the heavenly Father of Jesus, that is everything to us. The Greeks had gods, but, with two or three exceptions, they would not be decent citizens in your community or mine.

Now, you and I see the heavenly Father in the life that was lived by Jesus. We hear him in the words of Jesus. And we know him from the character of Jesus. And we might almost say that this is the only way we know him. We have Abraham and Moses, the prophets and some of the kings, but they have not given us a picture of him; indeed, they probably never conceived of him as Father, and so we must serve him and rust him as Jesus has urged us.

Serve God Only

In our lesson Jesus places two aims before us, the service of God and that of mammon, and tells us that we can not do both. There is room in the heart for only one of these. If we serve God we can not be a slave to mammon, which because of the tendency of the present to overestimate wealth, has come to mean money, though in the original it meant only "that in which one puts his trust." Jesus was pointing out to them an aim in life, that of service. We have two classes of people, those who try to get all they can out of life in the way of self-gratification, and those who try to put all they can into life in the way of service. The one he points out as the service of mammon, and the other the service of God. God means Good, and the service of the Christian God means just the doing of good to one's fellowmen. The Christian ideal of a father is of one who serves and cares for his children. In many countries the aim of those who have children is to provide some one to care for them when they are old. They thus start with children where they started instead of where they end, a method which would require a long time to build up a civilization.

Confidence and Trust

The second teaching of the lesson is confidence and trust. Five times Jesus warns them about being anxious for the things of life, assuring them that the same Power that takes care of the fowls of the air and the flowers of the field will

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take care of them. Packed away in every grain of wheat, and bound up in all the tissues of the body of the bird, there is an assortment of weaving machinery, of distilling apparatus, pumping gear, and building material, together with a driving force in the way of vital energy that will work out the purposes of nature without any anxiety on our part. All we need to do is to place the seed or ourselves in proper surroundings, and the bellows begin to blow, the pump to work, the shuttles to fly, and the flowers distill their perfumes, manufacture their colors, and weave their many-patterned leaves, the while the organism of the bird is building up its complicated body, bones and feathers each of its own fiber out of worms or seeds, of butterflies or beetles, or life-destroying parasites or bacteria.

Seek the great things, and the little things will come; be anxious for the heavenly, and the earthly will be given to you. Let the worry of the future be in the future, not about it. Forethought is wise, foregloom is unwise. Foresight is good, foreboding is evil. Anxiety does not empty tomorrow of its suffering, but it empties today of its courage. Since we do not know God, let us think of him as Father. Christ did; we may.—Pittsburgh Christian Advocate.

JAIL FOR DEBT

The Daily Province of Vancouver tells in a recent issue of a most peculiar case in that city where Paul Wise, a Chinaman, who is said to be a graduate of McGill University, has been kept in jail for seventeen months because he could not pay his debt to Ping Lee. The difficulty seems to be that Paul owed Ping some money, and he had not wherewith to pay, and so Paul was sent to jail, and as Ping is paying his board at one dollar a day, Paul is condemned to stay in durance vile so long as Ping is willing to pay the bill. The Chief Justice has just delivered a judgment in which he declares that in the present state of the law he cannot allow the man to be discharged from prison until either he pays his debt or his creditor stops paying his board. Dickens described such a state of affairs in his day, but we had not the faintest conception that any vestige of such a law could be found at this day in our own fair land. Of course, every one believes that men ought to pay their just debts, but that men ought to languish in jail until they are able to pay is something not to be thought of, and if the courts are powerless in this matter no doubt Parliament will see to it that the law is changed to meet the demand of the common sense of modern times.—The New Outlook.

Although devotion to Jesus is wholly justified if he is worshiped as Son of God, the tendency to treat him merely as "one of ourselves" and yet to love him as a Saviour while refusing to recognize his cosmic significance, is close to idolatry.—Canon C. E. Raven, in The Quest of Religion.

BEWARE THE COUGH FROM COLDS THAT HANG ON

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

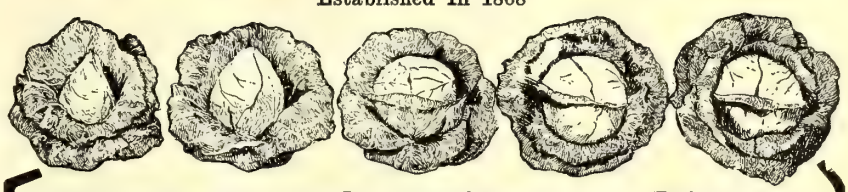
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SPECIMEN OF TYPE

Christ's sermon on the mount. ST. MATTHEW, 6.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.
33 ¶ Again, ye have heard that it hath been said by them of old time,

CHAPTER 6. 6

1 *Sermon on the mount continued.* 24 *Serving God and mammon.* 25 *Exhortation to care little for worldly things.* 33 *Seeking the kingdom of God.*

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
2 Therefore when thou doest *thine*

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THE BEGINNING OF METHODISM IN WESTPORT, KANSAS CITY, MO.

The ninety-fifth anniversary of Methodism in Kansas City and the seventy-fifth anniversary of the Westport Methodist church, Fortieth and Washington streets, was served in a home coming celebration at the church Sunday, December 2, 1928.

The history of Methodism in Westport and what is now a part of Kansas City dates back to 1834, two years after establishment of the Westport postoffice, then called Shawnee, when the Rev. James Porter, a Methodist minister from Tennessee, took his family to the community and began preaching. It was in 1836 that he organized a Methodist society in the home of William Miles Chick, about a block from where the present church stands. Members of the Chick family have been invited to attend the service tomorrow.

For several years services were held in a school house at Archibald and Central streets. Several ministers served the church in this period, iit being on a circuit with Independence. When the Methodists split over slavery, Westport went with the southern conference. In 1845 the church had its first pastor under this rule. The next year the Methodists joined several other denominations in building a union church at Westport avenue and Central street.

The Rev. Nathan Scarritt became pastor of the church in 1852. The next year the first church building on the site of the present building was erected, the deed being for erection of a building as an "institution of learning and house of worship." Mr. Scarritt served as pastor until 1854, and remained after that to teach in the school several years. He was pastor for three different periods. Among the students at the school was Stephen B. Elkins, who later became a United States senator from West Virginia.

The present commodious building, built under the pastorate of Dr. W. A. Tetley, who remains the minister, is on the site of the combined church and school. In the years following the Civil War, the church had its successes and reverses, and today it has a membership of 1,050, the largest of the denomination in Kansas City.

LETTER FROM BROTHER E. C. MANESS

The new conference year is starting nicely. The poundings as well as other things have begun. Last Saturday night Olive Branch church had a Christmas tree and Christmas program, and also surprised their pastor with a pounding. Then on Sunday morning as we were in our regular service at Holly Springs that church surprised their pastor with a nice pounding also. For these expressions of love and loyalty we are very thankful.

As I did not write much last year, I wish to state that we had a very good year. We had a good revival at each of the churches and received into the church on profession of faith 38. We also received five nice poundings besides many other expressions of love. The things received are too numerous to mention, but we appreciate them very much.

The pastor did all the preaching in the revival meetings, but had an evangelistic singer to direct the singing at Fuquay Springs. Mr. R. F. Pope of Williamston was with us ten days and gave very fine service. Brother Pope revealed unto us the fact that he is a very fine man, a good song leader and a very fine soloist. We are glad to recommend him to any pastor needing help.

E. C. Maness.

UNION OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

The complete merger of the Congregational and Christian denominations is forecast in the recommendations of a joint committee appointed by the Commission on Interchurch Relations of the National Council of the Congregational Churches and by the Commission on Christian Unity of the General Convention of the Christian Church. A new united national denominational organization, the General Council of the Congregational-Christian Churches, is proposed. Preparations can conveniently be made, it is believed, for the formation of the new council in October, 1929.

The merger if consumated will be the largest organic union of distinct denominations in the United States and probably in the world. The United Church of Canada while involving a larger membership in proportion to the total population of its country, reports a total membership of only 629,549. The Congregational churches number 5,548 with 928,558 members. The Christian churches number 950 with 114,136 members.

Negotiations between the Congregational and Christian denominations have been in progress several years and approval of preliminary proposals for union was unanimously voted by the General Christian Convention at its quadrennial meeting in 1926 and by the National Congregational Council at its biennial meeting in 1927. Acquaintanceship between the two groups of churches has been fostered by the interchange of fraternal delegates at many denominational meetings.

The Congregational churches began in this country with the Pilgrims who landed from the Mayflower at Plymouth, Mass., 1620. Congregational churches are to be found today in every state, but they are most numerous where immigration from New England has been largest, especially in northern Ohio, Michigan, Illinois, Wisconsin and widely over the territory west of the Mississippi river.

The churches of the General Christian Convention are the outgrowth of three separate but similar movements in different regions of the country about the beginning of the nineteenth century. These movements were all for complete freedom of the local church to govern its own affairs and full freedom of the individual believer in matters of Christian faith and conscience. The three regions in which these movements arose were the northeastern states, the southeastern states and the central eastern part of the Mississippi valley. Geographically the two denominations are most numerous in different areas; where one is strong the other is weak and the merger will give a more uniform constituency numerically throughout the country. The proportion of rural to city churches is considerably larger among the Christian churches than among the Congregational.

A NORTH CAROLINA BOY IN THE MIDDLE WEST

During fifteen months in Sikeston, Mo., Rev. C. C. Barnhardt has worked hard in that great church, one of the four or five great churches in the St. Louis conference; 189 members have been received, 94 by vows and 95 by certificate, making a present membership of 860.

The Sunday school has grown from 433 enrollment to 874 with an attendance increased over 100 per cent. A men's Bible class with 367 enrolled, the highest attendance 259. Beginning January 1 the class is driving for 500 men by Easter. The school raised $1345 last conference year.

One of the leading laymen of the church recently made this statement: "I have lived in Sikeston and attended the Methodist church for over 30 years, and I have never seen as large crowds at church as now, and we have never had a preacher who preached such gospel messages. We have a great preacher, one of the best pastors in Methodism, an organizer who brings things to pass. Under the most trying financial conditions our church is moving forward collecting more money and doing it easier than ever before, all due to the work of our pastor."

FREE *Proof Packet—20-Minute Control of*
ASTHMA
FREE TEST Packet of Bi-Respin, containing new asthma substance, sent to prove it controls attack in 20 minutes. It does not lose positive effect in constant use. Blissful relief every time. Years of hospital, medical, prescription use of this substance. Send postcard today. Bi-Respin, Inc., Dept. G-14, 41 E. 42d St., New York

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Its Whiteness Denotes Its Purity
MOUNTAIN CITY MILL CO., CHATTANOOGA, TENN.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

The Christmas holidays have come and gone. The good cheer and happiness which they brought will abide with us through the year. Many friends, churches and Sunday schools throughout the conference contributed much toward making our two hundred and ninety-seven children very happy. The circles of Edenton Street church placed a lovely present on the Christmas tree for each boy and girl in the home. Hon. Josephus Daniels spoke to the children about the true spirit of Christmas. Dr. F. S. Love offered prayer. The children gave a short program. One of our old boys, who is now a successful business man of Raleigh, played Santa Claus. Col Olds brightened the occasion with his presence. Dr. Albert Anderson, one of our truest trustees and one of the best public men in the state, was present to add to the joy of the occasion. Mr. Frank Brown reminded us all of the fact that he is following in the footsteps of his honored father who never missed greeting us at the Christmas tree celebration. There were other prominent friends present whose names are too numerous to menton. Mrs. I. M. Proctor, with the members of the circles from Edenton Street church, remarked when asked to say a word, that their gifts spoke for them. Our orphanage is rich in friends that God has given us. Because of their abiding friendship and generosity we face the future with a spirit of optimism.

* * * *

Christmas at the Methodist Orphanage is the jolliest and happiest season of the year for our children. Although they seem to enjoy every Christmas this past one has been the happiest spent in many years. Every child here received lovely gifts from various friends and relatives.

About the first of December every child was allowed to make a wish for any gift desired. This has been the custom of the circles of Edenton Street church almost ever since the orphanage was established. This adds to the happiness and pleasure of the children, and they look forward with great eagerness until Christmas day.

Our school closed for the holidays December 21 and the vacation will continue through the 2nd of January. Amusements of all kinds have been planned for each afternoon or night through the holidays. Almost all of the children have had the privilege of going down town to the different moving pictures through the generosity of the managers. We also have the movies out here on the nights we do not go down town.

Every Christmas Hon. Josephus Daniels and family play the part of Santa Claus and give each child a Christmas bag of fruits, nuts, and candies. On Christmas Eve night these bags are put by each child's bed by the matron of the different cottages. On Christmas morning the children arose much earlier than usual, being very anxious to see what Santa Claus has brought them. Almost all of the small boys got together and paraded the campus, blowing horns and waking everyone with their yells.

Christmas afternoon all the children assembled in the auditorium to receive their wishes. The tree and presents



Brother and Sister from the Methodist Orphanage, Raleigh, N. C.

were beautifully decorated and arranged by the ladies of Edenton Street church. One of our former boys, Harvey Maness, played the part of Santa Claus and greatly amused the little tots of the baby cottage. This was their first Christmas at our home. All the children received their wishes and felt very grateful to the people of Edenton Street church for their kind remembrance. The following night the larger boys and girls had a social and thoroughly enjoyed themselves playing all kinds of games and telling jokes.

On Wednesday night about six o'clock the larger children had a wonderful time at a weiner and potato roast. It was a real joy to stand off and watch the girls and boys having so much fun roasting the weiners. After two hours of real fun the children went to the auditorium and enjoyed a fine movie.

After many holidays of enjoyment the children are eager to get back to school and get in a hard semester of real work.

To the many good friends of our home we wish to extend our hearty and sincere thanks for the many gifts and donations to our home during the Christmas season.

By Senior Girls.

Mother!

Child's Best Laxative is "California Fig Syrup"



Tongue Shows if Bilious, Constipated

Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

PAIN

resulting from rheumatism, neuralgia, lumbago, and local pains from other troubles

Quickly Relieved

by Miller's Antiseptic Oil, Known as

Snake Oil

Also excellent for external application for colds, coughs, croup, influenza, sore throat. Exceptionally penetrating. Effective in a minute. Try it once. You'll never be without it. At all druggists. 35c, 70c and $1.00.

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Moore Push-Pins

(Glass Heads—Steel Points)
No Hammer Needed—Won't Mar Walls
10c Pkts. Everywhere or by Mail Postpaid
MOORE PUSH-PIN CO.,
Wayne Junction, Phila., Pa.
For framed pictures, order Moore Push-less Hangers. 10c Pkts.

ECZEMA

Also called Tetter, Salt Rheum, Pruritis, Milk Crust, Water Poison, Weeping Skin,

Free Trial Can be cured. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—a postal will do. Address DR. CANNADAY, Eczema Specialist, 190 Park Square, Sedalia, Mo.

Try Atlantic & Yadkin Railway service to Greensboro, N. C., in connection with one of the lines shown below:

Atlantic & Yadkin connects with—
Atlantic Coast Line Railroad at Sanford, N. C
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Through these connecting lines the Atlantic & Yadkin Railway can give good service into Greensboro.

ALBERT L. THOMPSON, Traffic Mgr.
518 Jefferson Standard Bldg., Greensboro, N. C.

MRS. ANNIE ROBINS OF ASHEBORO: A TRIBUTE OF LOVE

"A face lost in the doorway,
A step missed on the stair."

I was happy in a personal Christmas vesper service alone with my Christmas cards—and I noted one missing. Why, never in all the years has she missed sending love at Christmas time! "Well," I thought, "a delay in the mail service." And on the 26th came a belated letter—"Aunt Annie died yesterday!" She had slipped away just when I was directing her Christmas card.

"How strange it seems with so much gone,
Of life and love, to still live on!"

But I'm not crying, not really, although there are tears. I'm really singing praises that such as she have lived and died. There is much good done that is never reported to, or by a mission board. Years ago (more than 40, I hadn't known then that anybody could remember so long!) citizens of Asheboro, Randolph county, opened their homes to teachers and would-be teachers during summer sessions of teachers' institutes (of which McIver and Alderman were the presiding genii). I was placed in the home of Mr. and Mrs. M. S. Robins. The beauty, efficiency, refinement and culture of this home was to me a literal call to service! Mrs. Robins was a realized ideal. For the succeeding years I spent part of every vacation there. As the years passed personal association became less frequent, but always I wished to be like her. Her friendship contributed to my desire to serve the King. Flowers loved her; they bloomed more freely and with greater beauty of color for her than for any. And she tended just as literally flowers of the spirit! I know. For I have received of her bounty. And so—

"A loss in all familiar things,
In flower that blooms and bird that sings."

But I'm not lonely nor sad. She left with me a feeling of immortality, and—

"I can not feel that she is far,
For near at need the angels are."

Her life no less than her death reminds me: "I am the resurrection and the life."

And so I am not sad nor uncomforted. She has gone to the land of the living!

"And when the sunset gates unbar
Shall I not see her waiting stand,
And white against the evening star
The welcome of her beckoning hand?"

Mrs. T. J. Copeland.

BOOK REVIEW

"The American Negro"—American Academy of Political and Social Science, Philadelphia, $2.50.

Appearing first as the November number of the Academy Annals, "The American Negro," a handsome, well-bound volume of 360 pages, is one of the notable books of the year. The seven sections of the book deal respectively with race relations, negro population, legal status, economic achievement, mental ability, organizations for social betterment, and race relations in other lands. Under these heads appear thirty-nine chapters, each treating a distinct phase of the subject and each by an authority in that particular line.

Among the contributors from the South are Professor N. C. Newbold of North Carolina, who wries on "Negro Schools in the South"; Dr. Robert R. Moton, principal of Tuskegee Institute, on "Negro Efforts for Racial Progress"; Dr. W. W. Alexander of Atlanta on "The Negro in the New South"; Professor Monroe Work of Tuskegee on "The Negro in Business and the Professions"; Dr. Joseph Peterson of Peabody College on "Methods of Investigating Mental Ability"; and Forrester B. Washington, head of the Atlanta School of Social Work, on "Recreatinal Facilities." Other interesting chapters deal with "The American Mulatto," "The Health of the Negro," "Residential Segregation," "Negro Music," and "Religious Progress."

R. B. Eleazer.

Porter, Samuel Judson, Lamps of Gold, New York, 1928; formerly pastor Baptist church, Durham, North Carolina; now pastor First church, Washington, D. C.

In this volume of sermons selected from the pulpit deliverances in the regular course of a ministry in a great city pastorate, the author shows appreciation of the fact that all nature is sacramental and makes large use of symbol in presenting the realities of the spiritual life. The rich truths of Christianity are set forth with simplicity and attractiveness, and in both form and substance the volume appeals to the love of the beautiful. The holiness of beauty is used to bring the reader into a realization of the beauty of holiness. The imagery of the Bible, especially of the Old Testament, is freely drawn upon for illustration, and there are many illuminating allusions to works of art.

But the beautiful style of the author does not weaken the impression of his message. There is throughout the book expression of a profound conviction that life must be renewed and sustained from within and that salvation in the full sense of the word is brought to the individual and to the world through Jesus Christ. The author knows from experience what it means to possess the Christian's faith and hope and to grow in the Chirstian graces, and the reader will be greatly helped and encouraged by reading these inspiring sermons.—Gilbert T. Rowe, Professor Christian Doctrine, School of Religion, Duke University.

The laity are sick and tired of controversy about the church. The work of the church is the extension of Christ's kingdom here on earth. The church should never be an end in itself, but only a means to an end. . . . I do not get the idea of "wholeness." The end is Christ himself, and "wholeness" is only found in him.—Lawrence R. Lee, in The Living Church.

FLUSH
The System

and you get at the root of evil in most disorders. You may secure permanent relief from indigestion, dyspepsia, sour stomach, heartburn, biliousness, malaria, dengue fever, constipation, as well as from a number of more serious ills by thoroughly flushing the system and keeping it regulated and cleansed with

OLD INDIAN
LIVER AND KIDNEY TONIC

Thorough-going in effect. Regulates the organs; removes the poison; serves as tonic for appetite, sluggishness and general run down condition.
Present this adv. with 90c to your dealer and receive a $1.25 bottle. If he cannot supply you, mail this advertisement to us with $1.00 bill and a bottle will be sent you post paid.

CHEROKEE MEDICINE CO.,
Dept. XM, S. Pryor St., Atlanta, Ga.



Look for the Indian Head in Colors and Red Seal.

Grove's Tasteless Chill Tonic

A Body Builder for Pale, Delicate Children. It Restores Health, Energy and Rosy Cheeks by Purifying and Enriching the Blood. Improves the Appetite. Pleasant to take. 60c.

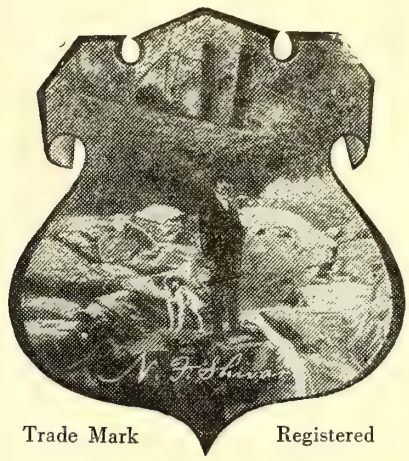
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Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring



Trade Mark Registered

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. We do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their **wealthy** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the **poor** man who has not the money or the **busy** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read our answer in the coupon at the bottom of this page.

We have the **utmost** confidence in Shivar Mineral Spring Water for we have received tens of thousands of letters from our patrons reporting either great benefit or complete restoration to health. It has made us tens of thousands of friends in all parts of America whose faces we have never seen. Yet we count them our **friends** for the Shivar Spring Water has bound them to us by lasting gratitude.

We ask you to read their letters, a few samples of which we publish below for **your** benefit, and if you find among them any encouragement as to your own health do not hesitate to accept our offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to us daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that we make this offer displaying our **absolute confidence** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Ga.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. A. M. D.

La Grange, Ga.

I feel it my duty to suffering humanity to make public announcements of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. T.

DYSPEPSIA

Baltimore, Md.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

O. T. S.

Fill Out This Coupon and Mail It Today

Shivar Springs, Inc.
Box 4T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith three dollars ($3.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return within thirty days.

Name .....

P. O. .....

Express Office .....

Please write distinctly.

RHEUMATISM

Leeds S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. C. M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. T. K.

BILIOUSNESS

Greenville, S. C.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. D.

Buena Vista, Va.,

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble

REV. E. H. R.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Spring Water credit for it all.

T. G

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

January

Graham, p.m. 3
Haw River, p.m. 3
Hillsboro, a.m. 4
Andrews, p.m. 5
Leasburg, a.m. 6
Orange-Massey, Orange, a.m. 1

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

January

Gates, Gatesville, night 5-6
North Gates, Kittrell's, a.m. 7-6
Chowan, Anderson's, a.m. 12-13
Manteo, night 16-20
Kennekeet, Salvo, a.m. 17
Hatteras, Frisco, night 18
Wanchese, a.m. 20
Stumpy Point, night 21
Dare, Mann's Harbor, night 23
Kitty Hawk, Kitty Hawk, a.m. 27

February

South Mills, McBride's, a.m. 2-3
Currituck, Mt. Zion, a.m. 9-10
Moyock, Moyock, afternoon 13-10

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

January

Bladen, Windsor 5-6
Erwin, Erwin, night 12-13
Lillington, Lillington, night 13-14
Jonesboro, Jonesboro 19-20
Mamers, Woodside, night 20-21
Stedman, Cokesbury 26-27
Roseboro, Roseboro, night 27-28

February

St. Paul, St. Paul 2-3
Newton Grove, Hopewell 9-10
Dunn, night 10

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

January

Grifton, Sharon, 11 6
Dover, Asbury, 11 12-13
Centenary, night 13
Ocracoke-Portsmouth, Ocracoke 17-18
Atlantic-Springfield, Springfield 19-20
Morehead City, night 20
Goldsboro Ct., Pine Forest 26-27
St. Johns, night 27

February

Snow Hill, Jerusalem, 11 2-3
Pikeville-Elm St., Mt. Carmel, 3 3
Centenary, Conference, night 4
Straits-Harlowe, Harlowe, 11 9-10
Riverside-Bridgeton, Beech Grove, night 10
Newport, Bethlehem, 11 16-17
Pamlico, Bayboro, night 17
LaGrange, Institute, 11 23-24
Mt. Olive Ct., Bethel, 3 24
Mt. Olive-Calppso, Calypso, night 24

March

Hookerton, Maury, 11 2-3
St. Paul's, night 3
Jones, Shady Grove, 11 9-10
Beaufort, night 10
Pink Hill, Woodington, 11 16-17
Seven Springs, Beston, 3 17
Kinston, night 17

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FIRST ROUND

January

Millbrook, Knightdale, 11 4
Youngsville, Youngsville, 11 5
Zebulon, Zebulon, 11 6
Bailey, Bailey, 4 6

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND—IN PART

January

Lumberton Ct., 11 6
Lumberton, 7:30 6
Rowland, 11 13
Roberson, 4 13
Ellerbe, 11 20
West End, 3 20
Richmond, 8 20
Roberdel, 11 27
St. John-Gibson 27

WASHINGTON DISTRICT
J. M. McCracken, P.E., Washington, N. C.
FIRST ROUND

January

Fremont, Eureka, 11 6
Wilson, 7:30 6
Pantego-Belhaven, 11 13
Bath Circuit, 11 and 2 16
Springhope, 11 20
Nashville, 7:30 20
Rocky Mount, First Church, 4 27
Greenville, 7:30 27

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
FIRST ROUND

January

Murfreesboro, 11 6
Battleboro and Whitakers, Battleboro, night 6
White Memorial and City Road, White Mem. 11 13
Conway, Conway, 11 15
Garysburg, 11 16
Ahoskie, Ahoskie, 11 20
Aulander, Aulander, night 20
Warrenton, Warrenton, 11 23
Henderson, night 23
Seaboard, Seaboard, 11 27
Enfield, Enfield, night 27
Windsor, Windsor, 11 30

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

January

Kenansville, Kenansville, 11 6
Burgaw, Jordan's, 3 6
Carver's Creek, Council, 11 13
Swansboro, Queens Creek, 11 20
Clinton, Clinton, 11 27
Faison-Warsaw, Faison, 3 27
Rose Hill (preaching), 7:30 27

February

Jack-Richlands, Richlands, 11 3
Maysville, Maysville, 4 and 7:30 3
Epworth, 8 6
Magnolia, Trinity, 11 10
Trinity, Wilmington, 8 10

Western North Carolina Conference

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.

January

Thrift-Moores, Moores, 11 6
Rural Trinity, Derita, 3 6
Belmont Park, night 6
Missionary Institute, 1:30 8
Marshville, Gilboa, 11 13
Unionville, Union Grove, 3 13
Brevard Street, night 13
Myers Park, 11 20
Weddington, Weddington, 3 20
Chadwick, night 20

February

Peachland, Peachland, 11 10
Ansonville, Cedar Hill, 3 10
Duncan, night 10
Wadesboro, 11 17
Morven, Shiloh, 3 17
Matthews, night 17
Lilesville, Savannah, 11 24
Polkton, Poplar Hill, 3 24
Icemorelee, night 24

March

Prospect, Prospect, 11 2
Bethel-New Hope, Sandy Plains, 3 2
Pineville, Harrison, 11 3
Hickory Grove, 3 3
Calvary, night 3
Hawthorne Lane, 11 10
Waxhaw, Heaths, 3 10
Wesley Heights, night 10
Monroe, Central, 11 17
Big Springs, 3 17
Spencer, night 17
First Church, 11 24
Dilworth, night 24

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
SECOND ROUND

January

King's Mountain, King's Mountain, 11 6
Crouse, Antioch, 3 5-6
Gastonia, Main Street, night 6
South Fork, Ebenezer, 11 12-13
Dallas, High Shoals, night 13
Bellwood, Palm Tree, 11 19-20
Shelby, Central, night 20
Bessemer City, Bessemer City, 11 27
Polkville, Lattimore, 3 26-27
Shelby, Lafayette St., night 27

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
SECOND ROUND

January

Centenary, 11 6
Ruffin, Ruffin, 11 13
College Place, 7:30 13
Stokesdale, Glencoe, 11 19
Summerfield, Summerfield, 2 and 11 19-20
Carraway Memorial, 7:30 20
Ashboro, First church, 11 27
Uwharrie, Tabernacle, 2 27

February

Randolph, Trinity, 11 2
Park Place, 11 3
Pleasant Garden, Rehobeth, 3 3
Glenwood, 7:30 6
Wesley Memorial, 11 10
Highland, 2 10
Proximity, 7:30 10
Liberty, Liberty, 7:30 13
Wentworth, Lowe's, 11 16
Ramseur, Franklinville, 11 17
Cedar Falls, White's Chapel, 2 17
Randleman, St. Paul's, 7:30 17

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

January

New London, Bethel, 11 6
Badin, Badin, 7 6
Gold Hill, Gold Hill, 11 13
Salisbury Ct., Shiloh, 2 13
Main St.-Y-Rowan, Main St., 7 13
Bethel, 11 20
China Grove, 7 20
Norwood, 11 27
Norwood Ct., Aquadale, 2 27
Concord, Westford, 7 27

February

Woodleaf, 11 3
Concord, Harmony, 7 3

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
FIRST ROUND

January

Mooresville, Central, 11 6
Mooresville Ct., Centenary, 2:30 6
Mooresville, Broad St., night 6
Shepherd, Vanderburg, 11 13
Statesville Ct., Bethel, 2:30 13
Taylorsville, 11 20
Hiddenite, Pisgah, 2:30 20
Stony Point, night 20
Newton, 11 27
Hickory Ct., Bethel, 2:30 27
Maiden, night 27

February

Lenoir, First, 11 3
South Lenoir, 2:30 3
Hudson Ct., Harpers, 11 10
Lenoir Ct., Olivet, 2:30 10
Granite Falls, 11 17
Dudley Shoals, Grace, 2:30 17
Rhodhiss, night 17
Hickory, First, 11 24
Westview, 2:30 24
Highland, night 24

March

Catawba, Bethlehem, 11 3
Ball Creek, St. Paul's, 2:30 3
Statesville, Broad St., 11 10
Olin, Turnersburg, 2:30 10
Statesville, Race St., night 10
Troutman, 11 17
Shepherd, Jones Memoiral, 2:30 17

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FIRST ROUND

January

Webster, East LaPorte, 11 6
Cullowhee, night 6

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
FIRST ROUND

January

Farmington, Farmington, 3 and 11 and night 5-6
Lewisville, Lewisville, 11 and night 6-7
Ogburn Memorial, Ogburn Memorial, 11 13
Kernersville, night 13
Ardmore, 11 20
Burkhead, night 20
Centenary, 11 27
Grace, night 27

February

Lexington, Fisrt Church, 11 3
West End, night 3

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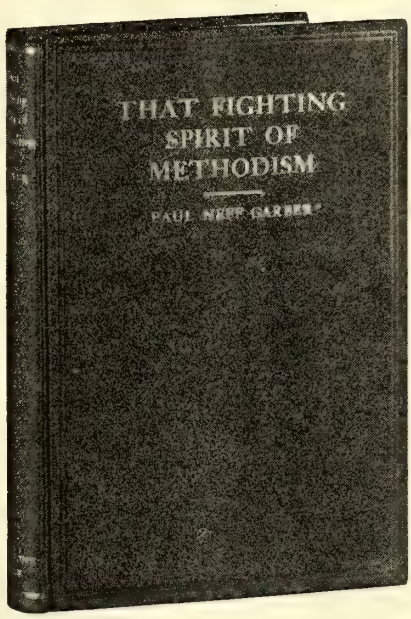
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What mean ye by these stones?

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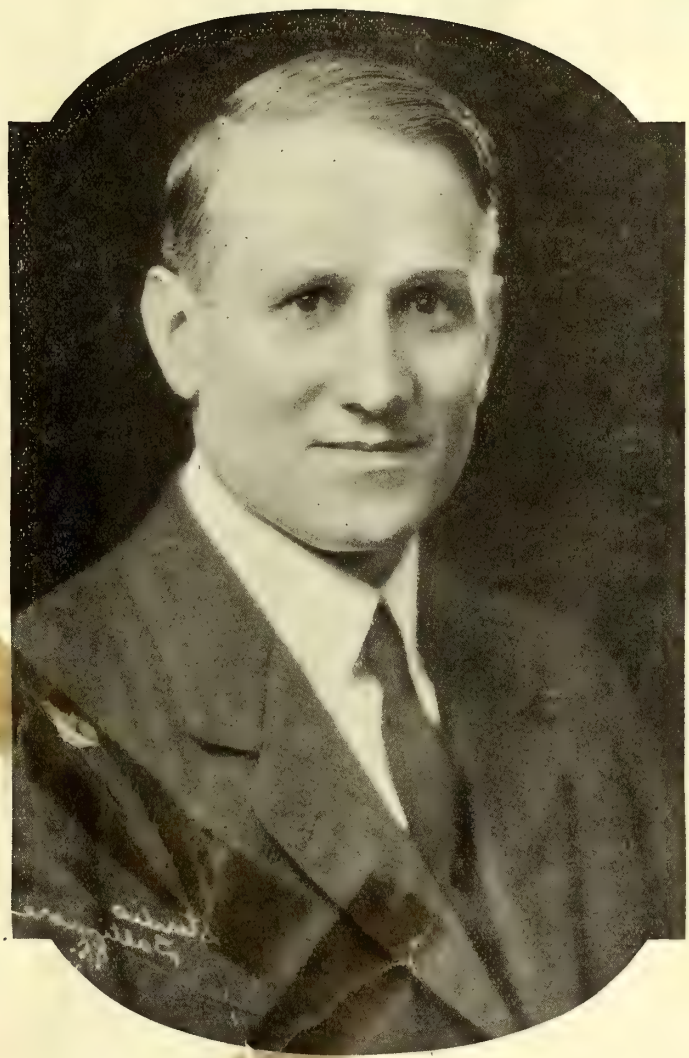
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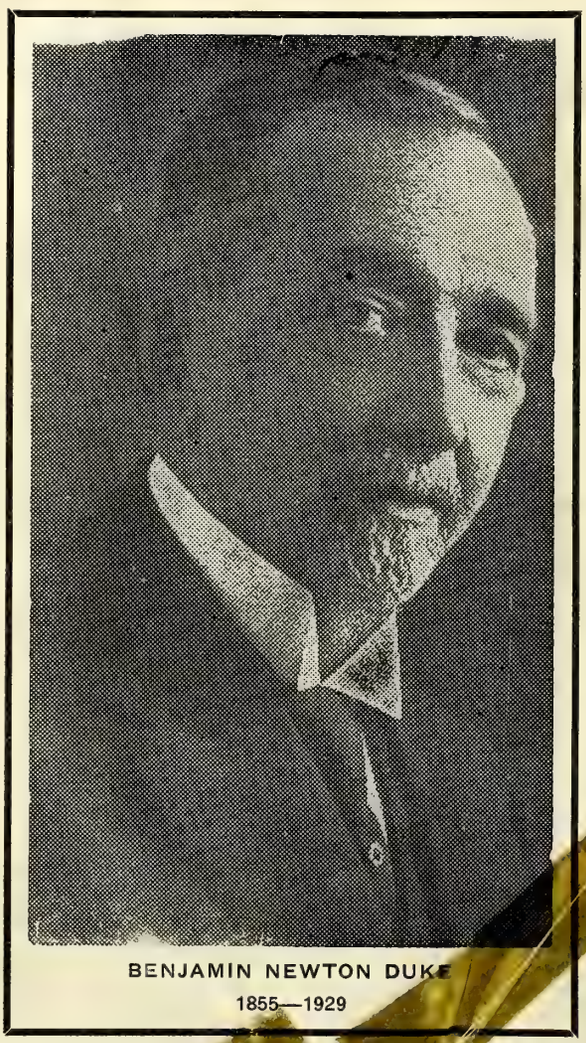
Dr. E. Stanley Jones

BENJAMIN N. DUKE

Benjamin N. Duke in his 74th year and following a long illness died in his Fifth Avenue mansion January 8, 1929.

He was a multimillionaire. But money never dried up the fountains of his sympathies nor corrupted his character. His chief ambition to the end was to serve God and his fellowmen. Many of his benefactions were made to people and institutions that were battling with poverty. He never forgot the people of his native state and his body will rest in that section of our great country that he loved best.

Benjamin Newton Duke was born in Orange county (now Durham county), North Carolina, on April 27, 1855, the son of Washington and Artelia (Roney) Duke. The Duke homestead still stands two miles north of the city of Durham, and it is this spot which proved the cradle of the great fortune amassed by the genius of Washington Duke and his sons, B. N. and J. B. Duke.



BENJAMIN NEWTON DUKE
1855—1929

Though great business enterprises carried him to larger centers of industry and finance, B. N. Duke, like others of his family, never forgot his native state and community, throughout his life giving liberally of the great store of wealth that was his, and revealing the deep affection he held for lifelong friends and those to whom he was related by blood. Throughout his life he maintained a residence in Durham, and in his later years visited there whenever his health permitted. Long years of physical ailment did not lessen his interest in the people and the institutions he loved and assisted.

B. N. Duke, though successful in business and industry, was ever devoted to the interests of religion and education. He attended New Garden Institute, later to be Guilford College, and was always a patron of arts and letters, interested in the welfare of agencies that stood for the education and moral welfare of young men and women.

On February 22, 1877, he was married to a woman of gracious traits of character, Sara Pearson Angier, daughter of Malbourne Angier, pioneer Durham resident and twice mayor of the town. There were three children, a son who died in childhood, another son, Angier B. Duke who died in 1923, and Mary Duke Biddle, his only daughter. There are two grandsons to continue the family name, the sons of Angier B. Duke; and Mrs. Biddle has two children.

During his life Mr. Duke held many offices of responsibility and importance in educational, religious, industrial, and financial organizations. He was long a trustee of Trinity College and Duke University; he was an official in Erwin Cotton Mills, Southern Power Company, Durham and Southern Railroad; Fidelity Bank, Durham; the American Tobacco Company; Oxford Cotton Mills, and other organizations. His keen judgment, insight into business conditions, promotion of efficiency, and energy increased his large fortune and were of great value to all organizations with which he was connected.

Washington Duke and his sons, B. N. and J. B. Duke, were the greatest philanthropists the South has ever produced, and their gifts to education have not been equaled more than twice anywhere in the history of the world. B. N. Duke, beginning as a trustee of Trinity College in 1889, was the first of them to become interested in the promotion of higher education. He co-operated with and stimulated his father's interest in the cause, his brother's, his own family's, and other people's. There is a real sense in which he has been a leader and inspirer of the Duke family in their great philanthropies, which in the grand total will run from $90,000,000 to $100,000,000; and this alone would give him a secure place in history.

During the past 38 years he has himself given away many millions of dollars—to Trinity College, to Duke University, and to a multitude of institutions and individuals, to hospitals, to churches, to orphanages, to all kinds of worthy causes. His latest notable gift is the Angier B. Duke loan and scholarship fund, approximating $1,000,000 and established at Duke University as a memorial to his son who graduated there in 1905, who died in 1923 and left a large bequest to his alma mater.

Mr. Duke, like his father and distinguished brother, had rare gifts as a leader and inspirer of men. Through a long period he was the support and inspiration of the men, who as teachers and educational administrators have made Trinity College in the past and are there to carry it into the future. In that sense Duke University without him would have been impossible. In discovering and developing men he had unusual success. To his insight are due directly or indirectly many of the foremost men in the great corporations with which he had to do and this especially is true of the men who have done most for Durham and its industries.

The trustees of Duke University on June 6, 1927, voted that the amount heretofore contributed by Mr. Duke to the general endowment fund be set up as the B. N. Duke endowment fund. This was done upon the suggestion of personal friends of Mr. Duke, who hope to see this special fund built up to proportions that will make it a great and worthy memorial to one of the noblest patrons of learning Duke or any institution has ever had. (Cont'd on page 7)

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Is marriage a failure? This question hoary with age has been a subject of no little debate and the answers both positive and negative. But the answer of a modern Jew, perhaps, was as satisfactory as any. When the question was put to this Israelite he replied: "If the girl is an orphan, and has $200,000 in her own right, it is almost as good as a failure."

⚜

Will Rogers has tried his hand preaching. Here is his first sermon and it is a good one. Will says: "Everybody is a-picking on that poor boy out in California that ran the wrong way with that football. If I was an editorial writer like Mr. Hearst, Mr. Brisbane, Bruce Barton, Glenn Frank and all of those, I would ask how many out of the hundred and ten million of the rest of us are headed the wrong way: How many out of us have even had presence of mind enough to pick up a fumble: How many grabbed out of the scramble what they think is success and don't know till they reach the goal line whether it's the right one or not?"

⚜

Dr. J. M. Buckley, the famous editor of the New York Christian Advocate, was fond of telling of the newly rich man who wanted some books for the library in his new home and being perplexed as to what he should buy instructed the book dealer as follows: "O, send some blue books, some green books, some black books and a few red ones." Another, according to Dr. Buckley, gave this order: "I have sixty feet of shelving. I want ten feet of poetry, ten feet of history, ten feet of science, ten feet of religion, the same of novels and fill up the rest with any kind of books." Books are not measured with a yardstick nor chosen according to the prevailing colors of the rainbow, but in this age of jazz and books on a par with its music, one wishes that people might adopt the method of selection that characterized Buckley's men. For by such a method of selection some of the books would be really worth while if chosen at random.

Henry Ward Beecher said, "A text is like a gate; some ministers swing back and forth upon it, I push it open and go in." This is one of Beecher's striking utterances that serves as a spark plug for a preacher's thinking apparatus. Do we walk into the subject or just swing on the text?

⚜

When the command, "Go ye into all the world," was spoken, Babylon and Rome marked the eastern and western boundaries of the world. "Who is my neighbor?" is likewise a question with a new content just as the term "world," which appears in the Master's command. We talk about the world growing less, which is true from the standpoint of communication and travel, but from the viewpoint of content and area the modern world is much larger than the ancient world.

⚜

Helen Keller shut off, as she is, from the world of sense and the distractions thereof, becomes an interesting interpreter of the inner life and the spiritual world. One is impressed with what she says about religion in the following terms:

I cannot imagine myself without religion. I could as easily fancy a living body without a heart. To one who is deaf and blind, the spiritual world offers no difficulty. Nearly everything in the natural world is as vague, as remote from my senses, as spiritual things seem to the minds of most people. I plunge my hands deep into my large Braille volumes containing Swedenborg's teachings, and withdraw them full of the secrets of the spiritual world. The inner, or "mystic," sense, if you like, gives me vision of the unseen. My mystic world is lovely with trees and clouds and stars and eddying streams I have never "seen." I am often conscious of beautiful flowers and birds and laughing children where to my seeing associates there is nothing. They skeptically declare that I see "light that never was on sea or land." But I know that their mystic sense is dormant, and that is why there are so many barren places in their lives. They prefer "facts" to vision. They want a scientific demonstration and they can have it. Science, with untiring patience, traces man back to the ape, and rests content. It is out of this ape that God creates the seer, and science meets spirit as life meets death, and life and death are one.

Bishop Mouzon's Pastoral Address to Methodists of North Carolina

DEAR BRETHREN: Charged as I am with the oversight of the spiritual interests of our preachers and people in the state of North Carolina, I feel it my duty to write to you plainly touching some of the things that are giving me deep concern. I believe that as soon as I draw your attention to them, your hearts will respond in appreciation and approval. I trust that you will respond also in cordially co-operating. To come at once to what I have in mind: This pastoral letter is a call to a return to the things that are of first importance in religion. We need now definitely and decisively to resolve to make our spiritual interests our first and foremost concern.

Candidly, I am profoundly convinced that if we continue to go on in the way we have been going we shall definitely depart from the way of life that has made Methodism a power for righteousness in the world. Methodism was born in an experience that warmed the heart of John Wesley. Methodism's original concern was for the salvation of men from sin to holiness. Our fathers talked much of "experimental religion," and the main task as well as the highest joy of the Methodist preachers of the elder days was to bring people into a conscious experience of salvation. I believe that we have gone as far as we can with the work of the church without a new and deeper experience of religion. We have done well with our educational enterprises. We have led all other churches in our program of religious education. We have raised vast sums of money for the world-program of the church. We have erected great church buildings and are planning to build yet larger houses of worship. But educational enterprises do nothing more than duplicate what is being done by state and private institutions unless shot through with genuine spirituality. Our program of religious education will turn out to be only academic and superficial unless education be the schoolmaster to take our children by the hand and lead them to Christ. The great missionary undertakings of the church halt while we plan to raise larger sums of money to meet an alarming shortage, and seem to fail to recognize that the world-program of the church can not go forward unless our people are deeply convinced that the gospel of Jesus Christ is necessary to the salvation both of individuals and of human society. Our great church buildings will serve only for aesthetic delight and social enjoyment and the flattering of our worldly vanity unless the Spirit of the Living God fill these new temples and our people assemble for worship with humble and contrite hearts.

Methodism, in plain words, is in immediate danger of falling a victim to certain consequences of her own native genius. John Wesley had a genius for organization second to none in church history. The splendid and efficient organization of the Methodist church traces directly to Wesley. I may be permitted without boasting to say that no Protestant church has been able to effect a church-wide organization to compare with connectional Methodism. And still we continue to organize. We have organized till candidly we are victims of over-organization. I turned just now, by some accident, to the following words from the pen of a great modern preacher: "We still believe mainly in fuss and noise and crowding and machinery. If things drag, we evolve some other type of meeting, add one more to the already deafening intricacy of whirling wheels. And when it too is whirling with the rest we feel happy. So long as we are hot and perspiring, are talking and meeting, are bustled and rushed, we feel that things are happening, for we trust in efficiency and busyness, and a certain material capacity far more than in the Holy Ghost; energy and organization, that we feel is what will bring us through." (A. J. Gossip, in The Galilean Account). Well, we have now reached the limit. We have gone as far as we can. We have fallen victims to our own genius for organization. Somebody needs to call a halt. Somebody needs to sound a call for a return to the Source of our power. Somebody should stop talking and go to praying. Somebody needs to stop bustling and rushing about and keep still and listen for the voice of God. And just here the words of Isaiah come to mind: "In returning and rest shall ye be saved; in quietness and confidence shall your strength be." We have been so occupied try-

ing to do things that we have had no time to stop and see if we cannot really be something. We must be before we can do.

And Methodism faces another danger. Speaking in general, the work of the church is threefold, philanthropic, prophetic, and evangelical. Methodism has always felt the prophetic call. The prophet had a message to the age in which he lived. Methodism has from the days of Wesley felt called "to serve the present age." The prophet's message was primarily a message of reform. The great prophets were great reformers. Methodism has been a leader in great reforms both in Great Britain and in America. Today all the world knows that there is no greater force for public righteousness than is Methodism. But the New Testament message is not primarily a message of reform; it is rather a message of redemption. The philanthropic, the prophetic, the evangelical, these three are all aspects of the work of the church; but the greatest of these is the evangelical. It was the evangelical work of the Methodists that led the way to the great reform movements of the eighteenth and nineteenth centuries. Reform movements not based on a spiritual foundation are always transitory and disappointing. The first business of the evangelical preacher is to preach the message of redemption. Reform movements may easily absorb all our energies and consume all our time. Presently we shall be tempted to think that the kingdom of heaven is about to appear. But we are likely to wake up suddenly to the fact that our reforms were superficial while the trouble we sought to remedy lies deep within the human heart. Only as men are born again shall they see the kingdom of God. The two things do not necessarily conflict the one with the other. As a matter of fact, each helps toward the other—better conditions in human society make it easier to do right and harder to do wrong, while men who have been born from above will not tolerate human conditions that wreck and ruin the lives of their fellows. But first and last and midmost the stress must be laid on the spiritual.

Will you not agree with me when I say that nowadays we are doing everything else better than the one thing that needs most to be done? Great church buildings, great educational enterprises, great schemes for raising money! But what about great spiritual power? As somebody remarked some time since, we seem to be characterized by "practical efficiency and spiritual shallowness." And how could it be otherwise? Power comes out of privacy. The voice of God is heard in the great silences. Peace comes while we wait on God. And our preachers have been too busy putting over programs to have time to give themselves to the main business of the Christian ministry, namely the deepening of the spiritual life and the salvation of men from sin. There was a time when this was all the Methodist preacher had to do, and those were the days of the right hand of the Most High. I am calling, therefore, on our preachers and laymen to put first things first, to give themselves to the main task of the church of Jesus Christ, the salvation of sinners and the edification of the saints. Distracted as we have been, like Martha, with much serving, we need to give good heed to the Master's words: "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her." To sit at Jesus' feet, to hear his words, to catch his spirit, to be filled with his strength and calm—this, for us, is the one thing needful.

There are certain practical suggestions I wish to make. I have, in the last few days, been in conference with the presiding elders representing the two conferences in North Carolina. They unaimously join with me in making the following suggestions for the year upon which we have now entered:

1. We call upon our preachers and people to set apart Sunday, February the third, as a special day of prayer for the quickening of our own spiritual life and for the stirring within us of a new passion to bring others to Jesus Christ.

Our first need is that once more our own hearts should be strangely warmed. We call upon our pastors, therefore, to preach on the first Sunday in February on the possibility and privilege of a conscious experience of the forgiveness of sins and the duty and responsibility of leading others into this joyous experience. Let me insist that this appeal be taken in all seriousness. Let our main business this year throughout all our churches both in the city and in the country be a genuine revival of personal religion. And let this begin now in the hearts of our leaders, the preachers called of God to lead the people.

2. We call upon our preachers and people to make special use of the Easter season, from Palm Sunday to Easter Sunday, March 24 to March 31, holding

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People and Things

Rev. J. F. Armstrong received ten new members at North Wilkesboro last Sunday. And on Sunday evening the pastor began a series of sermons on "Why I Am a Christian."

The many friends of Rev. W. H. Willis, pastor of Belmont Park, Charlotte, will sympathize with him in the loss of his son, W. R. Willis, who died lately in the Hawaiian Islands, serving his country as a soldier.

Joseph Meek Goode, son of Mr. and Mrs. D. O. Warner, 625 Fairmont street, Greensboro, was born December 11, 1928. He became a cradle roll member at West Market M. E. Church, South, on the day of his birth and was baptized by his grandfather, Rev. Chas. P. Goode, January 1, 1929.

Rev. S. J. McConnell, a superannuate preacher of the Upper South Carolina conference, died at the home of his son in Charlotte one day last week. His remains were taken back to his native state for burial in charge of his presiding elder, Dr. A. H. Hollar, of the Rock Hill district.

Rev. R. H. Broom, pastor of Pantego-Belhaven charge, and Miss Rosa Lee Harper were quietly married in the home of the bride, Ayden, N. C., December 27, 1928, Rev. J. H. McCracken, presiding elder of the Washington district, officiating. Only relatives and a few close friends were present.

Our office has received the following: "Your presence is requested at the anniversary memorial exercises, January 12, 1929, at the Stonewall Jackson Manual Training and Industrial School, celebrating the twentieth anniversary of the opening of the school and commemorating the birth and life of the late Hon. James P. Cook, its founder."

Rev. G. Ray Jordan, pastor of Dilworth church, Charlotte, began last Sunday night a series of sermons to the young people of the church, the first of which had for a subject, "The Insanity of Youth." Here is a young preacher doing a great work with a great church. The other subjects announced are: Religion of Youth, Freedom of Youth, Love Affairs of Youth.

Rev. W. E. Poovey has this suggestive plan for January in his church: General theme for January, "The Plan of the Ages." First Sunday, 11 a. m., A Communion Table Talk; 7 p. m., "Divine Dispensations." Second Sunday, 11 a. m., "Wise Ship Builders"; 7 p. m., "Foolish Tower Builders." Third Sunday, 11 a. m., "The Westward Course of Empire"; 7 p. m., "Tomb Stones and Mile Stones." Fourth Sunday, 11 a. m., "Foot Prints of God in History"; 7 p. m., "Finger Prints of God in History."

The Southern rail road put on a special car leaving Raleigh Sunday night for Memphis. Among those in this car from North Carolina were: Rev. H. I. Glass and Mr. C. G. Morris from Washington, Rev. Daniel Lane of Louisburg, Rev. J. B. Craven of Greensboro, Rev. H. C. Sprinkle of Salisbury, Mrs. A. M. Gates of Durham, Mrs. Charles Weaver and Miss Annie Osburn of Winston-Salem, Mrs. V. L. Stone of Asheville, Mrs. J. F. Jonas of Marion, Mr. C. H. Ireland of Greensboro, Prof. James Cannon III of Durham, Rev. R. E. Nollner, Rev. F. O. Dryman of Lake Junaluska and M. T. Plyler.

Rev. and Mrs. W. L. Sherrill of Charlotte, N. C., are spending some time in Lakeland, Florida. How delightful! Citrus groves on every hand and the trees laden with fruit now at its best. And amid the hills of this undulating landscape are the numerous lakes that add perennial charm. We know no more delightful section.

"We have been very kindly received on the Person circuit and the work is moving off nicely for the new year. We have experienced a real old time pounding from Concord church and have received other valuable gifts and tokens of kindness from many members of other churches of the charge. We had a fine qaurterly conference December 22-23 and two good sermons by Brother Wooten. The outlook for a successful year is encouraging. We move forward with faith."—W. L. Maness.

Dr. Gilbert R. Combs, pastor Myers Park church, Charlotte, began last Sunday night a series of sermons at the night services under the general heading: "Great men and the book." Sunday night his subject was "The boy under the gallery," Spurgeon's conversion. The next announced are: An anchor that held; The religion of a great scientist; The religion of a great agnostic; The writer of the world's greatest hymn. Dr. Combs is setting out on a great program for that church this year.

It (the Fifth Estate) is, in short, the company of thinkers, workers, expounders, and practitioners upon whom the world is absolutely dependent for the preservation and advancement of that organized knowledge which we call Science. It is their seeing eye that discloses, as Carlyle said, "the inner harmony of things; what nature meant." It is they who bring the power and the fruits of knowledge to the multitude who are content to go through life without thinking and without questioning, who accept fire and the hatching of an egg, the attraction of a feather by a bit of amber, and the stars in their courses as a fish accepts the ocean.—Arthur Dehon Little.

"J. A. Plyler, born in Union county March 27, 1858, died in Gastonia January 6, 1929. He is survived by 11 children and wife, who was Miss Martha J. Belk of Union county. A sterling Christian character, pillar of the church at Franklin Avenue Methodist church: served his church as steward, trustee, Sunday school worker, and always a faithful member. Funeral services were conducted from the West End Methodist church by the pastor, assisted by Revs. J. N. Randall and G. W. Vick. Interment was in Hollywood cemetery, Gastonia. Floral offerings were beautiful and abundant."—A. C. Swofford, Pastor.

When Dr. Wieman, philosopher at the University of Chicago, talks about worship, he says, "There is no other form of human endeavor by which so much can be accomplished." When Professor Hocking of Harvard sums up all the healing, restoring, integrating influences of human life, he says, "Worship is the whole which includes them all." Once when President Eliot of Harvard was talking about Phillips Brooks' power of prayer he added that prayer is the greatest achievement of the human soul. These men are not fools; they are not traditionalists. They have open minds and free spirits, but they have long since discovered that you cannot get the finest things in life by pouncing on them. These come by indirection from the things that you adore.—Harry Emerson Fosdick.

REV. W. F. WOMBLE DIES SUDDENLY

Seized with a heart attack while driving his automobile on Reynolda Road near the Methodist Children's Home, Rev. William Fletcher Womble, 70, widely known retired Methodist minister, and a leading member of the Western North Carolina conference, died suddenly at 4:30 o'clock Monday afternoon, January 7. He was the father of B. S. Womble, state senator from Forsyth county.

Brother Womble had just finished installing the officers of the Centenary-West End Methodist Church Missionary Society, and, accompanied by Mrs. Womble, was conveying two members of the society to their homes, when he suffered the attack which proved fatal.

As late as last Sunday he assisted in conducting communion services at West End church and was apparently in the best of health. He had never shown any indication of suffering with heart disease, his son, Senator Womble, says.

Since his becoming a superannuate at the conference of 1927 he had been a very busy man in assisting the presiding elder and the pastors when they needed a good helper. His sudden departure was a great shock to his friends not only in Winston-Salem but in all parts of the state.

The funeral services were held in West End church at 3:30 o'clock Tuesday afternoon. Drs. J. H. Barnhardt and C. C. Weaver, assisted by J. B. Craven, J. W. Moore and E. W. Fox, conducted the services. A vast concourse of friends attended and the floral offerings were beautiful.

Brother Womble was born in Chatham county, February 21, 1859, son of the late J. J. and Lois Atwater Womble. His father was killed during the Civil War, thus depriving the son of the advantages of a college education.

Entering the mercantile business at Siler City when a young man, Brother Womble continued in business until he reached the decision to enter the ministry.

In 1891, at the age of 33, he joined the Western North Carolina conference, was assigned to Wentworth circuit and remained for four years. He next was assigned to the Lincolnton circuit and remained for three years, going back there later for another year.

He next was assigned to Shelby circuit, which post he held for four years, and from there went to Newton for a four-year period. Morganton, Reidsville and Hendersonville each followed with Brother Womble remaining at each post for four years.

In 1918 Brother Womble was named presiding elder of the Mount Airy district and stayed at this post for three years, going from the Granite City to Greensboro district as presiding elder for four years. In 1925 he was assigned to Newton as pastor of the Methodist church in that city, which was his last assignment, as he retired at the conference in 1927.

After his retirement from active service he moved to Winston-Salem. He built a home at 2137 Warwick Road, adjoining the home of Senator B. S. Womble, his only child.

Brother Womble was married to Miss Olivia Snipes of Chatham county in 1881, and the two together have gone from place to place, she always at his side. She was riding in the car with him when the end came.

Surviving are the widow; one son, B. S. Womble; one sister, Mrs. Mary Barringer of Moncure; two brothers, C. W. Womble of Goldston and J. J. Womble of Moncure, and six grandchildren.

Brother Womble, the four year man with a pastor's heart, and the ability to administer wisely the affairs of the church and withal a good preacher, wrought well wherever he went. The longer he stayed the greater was the esteem of the community for him. This was true as pastor and presiding elder. He never did a foolish thing, he was sincere and humble and a loving follower of his Master. All honor to this good man!

BISHOP HENSON FORESEES DISESTABLISHMENT

In a recent address to his own clergy, Bishop Henley Henson declared that he had been brought "very reluctantly" to the belief that disestablishment of the Anglican Church is the only solution to the difficulties which have beset that church ever since the attempt was made to effect a few changes in the Prayer Book. The bishop admits that this would mean a great loss of property to the church, and he is cognizant also of the fact that it would be bitterly fought by many of the clergy, who would regard it as nothing short of the rejection by the state of the Christian religion itself. But Dr. Henson protests that the "spiritual franchise" of the church is its dearest possession, and this cannot exist along with the sort of control which is now in existence in Parliament. Lord Cecil asserts that the Parliament, in rejecting the new Prayer Book, seriously "transgressed sacred, religious principles," while others, who voted against the new book, did so in the assured belief that they were really contending for the faith once delivered to the saints, which the actions of the bishops had endangered. If the church is disestablished, then it must cease to be, in the real sense, "The Church of England," which, of course, it has not been since the other communions began seriously to compete with it in numbers and influence. It is evident that the trouble is not yet over, and the final result is by no means certain, but conditions seem to point to disestablishment.—The New Outlook.

BENJAMIN N. DUKE

(Continued from page 2)

Mr. Duke had an engaging and inspiring personality. He bound men to him by his fine, personal traits—by his human interests, by his sympathy and constant concern for others; for he first thought of others, not of himself. All through his life he was seeking to do things for other people. In this he found his usefulness and in this usefulness he found his greatest happiness. He outlived most of his contemporaries; but even so he has left a host of men and women and children who will genuinely mourn his going.

He lived in the beautiful hope to do some permanent good upon this earth; and he succeeded as few men have ever succeeded. No one now can fully know how much he has accomplished, through his industrial and financial leadership, through what he has done and directly given; and also through the power of his inspiring example, through the ideals he has created and the tendencies he has started, through the influences and institutions which he has set agoing and which will go on doing good and ensuring for him a sort of earthly immortality.

THE MISSIONARY CONFERENCE AT MEMPHIS

On the evening of January 1, in the auditorium in which the General Conference met in 1926, Bishop W. B. Beauchamp called the conference to order. The lower floor and gallery were filled with numbers standing along the walls. On the platform were bishops, returned missionaries, secretaries and all who were to appear on the program. Mr. Homer A. Rodeheaver led the song service as few men can do, the Paine College quartette delighted with their negro spirituals, and Bishop Horace M. DuBose led the devotions. The setting, the opening exercises and the personnel were all favorable for a great conference.

The general secretary, W. G. Cram, called attention to the great conference at New Orleans, then to the Centenary movement which had its origin in Memphis, and now this present conference had assembled to uplift the Christ and to enlist additional numbers in the great cause of missions and in so doing revitalize the church.

Dr. Cram called attention to two considerations that deserve the attention of all. First, the matter of financing the whole missionary enterprise; second, the stirring anew of the missionary spirit.

The chief speaker of the evening was G. Stanly Jones on "Why We Go As Foreign Missionaries." To many in that vast audience he appeared in person for the first time, though many of them knew his "Christ of the Indian Road." There is but one Stanly Jones. He knows the heart of India and lives in personal and intimate fellowship with the Christ of the Indian Road. The soul of the East is empty save for a great yearning, and he knows how to interpret this to men.

"Christianity has taught India the worth of human personality from the old standards of race, birth and social standards and it has thrown open the door to abundant life.

"Far beyond the borders of the Christian church, the ideas and the ideals of Christianity are permeating and changing the whole mentality of the educated portions of India."

In answering the question of his subject, "Why We Go As Foreign Missionaries," Dr. Jones described a day from his 21 years in the mission field.

He told of round table discussions in India, where the best minds had placed him on the stand for his faith in a cross examination that lasted hour after hour.

"It raises in my mind the question can religion have an open mind," he said, "and the only answer is that it must or it has no place in life.

"Let learning and science go as far as it can. If it disproves our faith in Jesus Christ we want to know it as soon as possible. But if it goes to the bottom it can only prove the truth of our faith."

The second day of the conference opened most auspiciously. All seats were taken and the interest was not one whit behind that of the first evening.

Dr. Frank S. Onderdonk, who has given his life to the Mexicans in their own country and among the three million Mexicans in the United States, had won the right to speak plainly on "Christianizing America." One rarely hears a more vigorous and convincing address.

Dr. Ralph E. Diffendorfer, general secretary of the board of foreign missions of the Methodist Episcopal Church, spoke most effectively, centering his address about the fellowship of the Jerusalem conference. At this time were gathered representatives of 250 nationalities who there learned that the only basis on which the peoples of the earth could meet is mutual self-respect. This one can be found in Jesus Christ. The fellowship at Jerusalem illustrated the new phase of Christianity into which we are now entering. In this fellowship Jesus Christ is the one and the only one.

Of this second day space will not allow even the mention of the speakers and their subjects. Three sectional conferences were held simultaneously in the afternoon, Dr. G. Stanly Jones spoke twice, Mrs. Nat Rollins of Texas, President Y. C. Yang of Soochow University, China, Bishop Warren A. Chandler and Dr. James Endicott of the United Church of Canada were also heard. In addition to this, the committee on findings met at the lunch hour and the secretaries and presiding elders were together at dinner. The day was full from 8:30 a. m. to 10:30. This is typical of all the days.

The last day of the conference reached certain climatic hours. "The Missionary Imperative of the New Testament" by Bishop Mouzon, "The Gospel in World Triumph" by Dr. Goddard, "The Church and International Relationship" by Hon. Charles M. Hay of St. Louis, and Bishop Darlington's presentation of European Methodism were some of these.

A program such as this in which the courtesies demand that men without a message be called upon to reel off platitudes will necessarily suffer and cause the alert to wonder. These days at Memphis fared well and real messages came to those who crowded the hall. The only member of either of the four Carolina conferences was Rev. J. B. Craven of Greensboro in a departmental meeting at which he discussed freedom in missionary giving.

Twenty-seven hundred and fifty delegates were registered. Doubtless the flu cut the attendance one-half; the attendance from North Carolina was greatly reduced. All in all, the occasion was well worth while if the fine emotions will ultimately eventuate in acts. Do we know that inner compulsion? Can we bleed that others may be blessed?

M. T. P.

NEXT GENERAL CONFERENCE GOES TO DALLAS

The committee appointed by the last General Conference to have in charge the entertainment of the next General Conference to meet in May, 1930, met at the Peabody Hotel last week to receive propositions for the entertainment of the next General Conference. Committees from Dallas, New Orleans and Charlotte were in Memphis to present the merits of their cities.

From Charlotte came Messrs. J. B. Ivey, J. H. Little, J. A. Bell and Dr. A. M. Whisnant. Bishop Edwin D. Mouzon and Presiding Elder D. M. Litaker re-enforced the pleas of the committee of laymen. One rarely hears a more attractive and comprehensive exhibit of any cause than this. Nothing remained to be said. Charlotte has every reason to be proud of that committee.

The committee on arrangements decided in favor of Dallas. It was reported that Charlotte won at every point save in the matter of hotel rates. The saving on this item led the decision in favor of Dallas.

The committee is as follows:

Rev. Forney Hutchinson, chairman, Oklahoma City, Okla.; Rev. J. W. Johnson, secretary, Louisville, Ky.; L. P. McCord, Jacksonville, Fla.; Geo. L. Hackney, Lexington, N. C.; R. H. Kelly, Longview, Texas.

THE MISSIONARY COUNCIL SPENDS NEW YEAR DAY TOGETHER

In the room of the Hotel Chisca at which so many of the Centenary meetings were held gathered the Council and many of the visitors to the Missionary Conference.

The day was well spent with so many men and women together from every section of the church. Much routine work was cared for and various subjects discussed.

Dr. O. E. Goddard gave a most interesting report of his visits to the mission fields. He said in part:

"We have been for three years making an emergency call for $1,000,000 to supplement our missionary income. This S. O. S. call has been so urgent and so vehement that many have inferred that missions must be failing or declining.

"On the contrary, it is because of the great success of the work that these calls are necessary. Great corporations, when successful, often find it necessary to increase their capital stock to take care of the enlarging possibilities. This is precisely what is happening in our missionary work. We are embarrassed by our success. Most inviting opportunities are opening and we need more men and money.

"I dare to denominate missions as the most successful big enterprise in modern times. There have been gigantic commercial enterprises, great political enterprises, huge military programs, vast educational schemes launched in the latter days of big things. But none of these has succeeded as has the biggest and best of all modern enterprises—foreign missions.

"In dollars and cents it has been an immeasurable success. We did not invade these fields to increase commerce, but incidentally we have created a demand for our wares and brought untold millions in the increase of commerce. Just now the world is preparing to reduce armaments. More than 40 nations have signed the multilateral treaty, looking to the abolition of war. In former times nearly all nations were unfriendly toward each other. Suspicion, intrigue and secret alliances were the order of the day. Now they are more friendly—less suspicious, more willing to enter into open agreements for peace among all nations.

"The missionary has done more than all others to create friendliness among the nations. If this multilateral treaty works, and let us hope it may—students of current history must know that the missionary has been the largest factor in making it possible for the peoples of the world to become friendly and trust each other. For every dollar that the church has spent in this brotherhood work thousands of dollars will be saved on military budgets. There never was a gold mine nor an oil well that paid such dividends as our missionary."

Dr. Goddard cited China, Japan, Korea, Brazil, Mexico, Cuba, Belgium, Czechoslovakia, Poland and Africa as illustrations of the success of Methodist missions. As he had just returned from Africa he said:

"I'm just home from extended visits in Africa, especially in the Belgian Congo. A few decades ago when the missionaries first entered the Congo they found a wild, fierce, cannibalistic people. They were killing and eating each other by the thousands. No statesman dared enter the country without a military escort. The intrepid missionaries went in facing the crudest cannibals. One missionary told me of going to a place where two tribes were in war. The first week he was there the victors were having a great feast eating the vanquished. He stayed there —indeed is there now—and these two tribes have become Christian. They dwell together in peace, and are going out as missionaries to other tribes. In less than half a century these peoples are being changed from cannibals to Christians. There are now more than 200,000 Protestant Christians in the Belgian Congo.

It is the best field for medical work and evangelistic work in the world. Our mission is enlarging its leprosy colony. We shall soon be able to take care of a thousand lepers. We can feed, clothe, house and give medical treatment to a leper for one year for $10. We have preaching in the colony at sunrise every day. At the end of one year we shall likely send the leper home a cured man and a Christian, and since the discovery of a new oil for curing this horrible disease we can treat them with much less expense than was required with the former expensive oil.

"We are also preparing to combat sleeping sickness. The Guggenheim Foundation in New York has sent Dr. W. K. Stratton-Thomas to the Congo to experiment with different cures for sleeping sickness. When he finds out the most effective the foundation will, with the co-operation of Park Davis and Company, manufacture this best cure in large quantities and place it at the disposal of our hospitals at a nominal sum. I saw 300 of these patients in one hospital. It is the worst of all human maladies, worse than leprosy, or hydrophobia. The patient first loses his mental power, then his ethical standards dissolve. The moral become immoral, the pure become impure, then the stupor and then death. The missionaries together with the Belgian government are determined to exterminate leprosy and sleeping sickness."

THE METHODIST PRESS MEETS

The annual meeting of the Methodist Press Association met last week in Memphis. Most of the Methodist papers were represented and the field to which our papers minister was gone over. A committee was appointed to study the entire situation and report at the next meeting prior to the next General Conference. Some of the church papers are having a hard time to meet the demands upon them. The financial support is not sufficient; the embarrassments are many. Adjustments must be made.

Present at meeting: A. C. Miller and J. J. Galloway of Arkansas Methodist; Wallace M. Crutchfield, Oklahoma Methodist; E. V. Cole, Texas Christian Advocate; R. H. Harper, New Orleans Christian Advocate; W. P. King, Quarterly Review; T. L. Hulse, Kentucky Methodist; E. B. Chappell, C. D. Bulla and F. P. Turner of the S. S. Literature; C. O. Rainsford, St. Louis Advocate; M. E. Lazenby, Alabama Advocate; A. M. Pearce, Wesleyan Advocate; W. H. Nelson, Pacific Methodist; G. F. Rodgers of Florida Edition of Christian Advocate; J. M. Rowland, Richmond Advocate; A. F. Smith, Christian Advocate; G. M. Morelock, Methodist Layman; M. B. Harmon, Baltimore Advocate; Mrs. Maude Turpin of Sec. Press, and M. T. Plyler, N. C. Christian Advocate.

As I survey the practice and "beliefs" of primitive and savage tribes or the columns of modern newspapers and much modern literature, I become convinced that men have a natural tendency to assert, and craving to hear the sensational, exaggerated, and impossible, and to fly in the face both of reason and experience.—Lynn Thorndike, in "A History of Magic and Experimental Science."

A MESSAGE TO THE CHURCH

We your servants of the Church of Christ are happy to report that our Methodism is in a prosperous condition. The recent conference sessions have been occasions of rejoicing because of the vigor, the buoyancy, and the persistence which our ministers and laymen are showing in their church work. There are many evidences that our Methodism is entering upon a new era of enlarged and hopeful activity which cannot fail to put forward all the interests of the Kingdom of God.

Many of the annual conferences are now taking seriously their responsibility for those missionary, educational and benevolent interests and causes which are represented by and in the conference assessments. The West Texas conference has led the entire denomination in the collection of these claims. In 1927 its percentage was 89.6; in 1928 it was 98.3. Six of the eight districts paid every assessment in full; one district failed in only one church; and the other district failed in a few small country churches. This splendid and commendable result was achieved only by careful planning, persistent emphasis, and untiring effort by the presiding elders, who actually led, and the faithful pastors who educated and inspired their people for this achievement.

When an annual conference lays an assessment it assumes the solemn obligation to satisfy the expectancy of the institutions and interests which the assessment rightly creates. The financial obligations of the church should be as binding as those of an individual—and the word of the church as binding as its bond. Annual conferences have too often been indifferent to the solemn promises which they have made by laying the assessments. They sometimes heap up assessments for local conference enterprises to their own embarrassment and to the serious injury of the primary and fundamental work of the conference and of the general church. This should not be. The assessment should be kept within reasonable bounds and so balanced in the budget as to give protection and support to the various causes and interests in proportion to their value and importance. The conferences should regard their assessments as obligations of honor which must be met with extreme fidelity.

The Superannuate Endowment fund has passed the sum of $5,000,000. That is no mean sum. It represents the faithful, diligent, conscientious labors and gifts of many pastors and congregations and some individuals who have seen the noble purpose and possibilities of this beneficence. All honor to the churches that have paid their quotas in full. This has been done by good conscience, good business and good effort. But our goal for the five years, of which this is the last, is $10,000,000. We are only half way. Each church plainly promised a definite amount—equal to the sum of the salaries of its presiding elder and and pastor at the time it was made. There that obligation stands, and there it must stand until that church has done what it promised, and if never met it will become a stain. This is no indifferent matter. Some pastors have been all but recreant in their attitude and activity in behalf of this most sacred fund. We call upon the leadership of the church in the presiding eldership, in the pastorship, and in the lay offices to organize now in harmony with the plans of the general and conference boards of finance for the completion of this high undertaking in every church, in every district, and in every annual conference. The other $5,000,000 can be collected. We plead that there be no failure anywhere.

We record with sadness the falling off this last year in our collections for missions. While two gifts aggregating about $100,000 came to two of our missionary institutions the maintenance fund collected under the provision made by the general conference was $150,000 less than during the preceding year. The board of missions faces the new year with the consciousness of a necessary curtailment in our mission work at home and in the foreigh fields unless the church should arouse to the seriousness of the situation and increase its support. The budget of appropriations made last May was reduced then to the absolute minimum for even holding what has been established without any provision for any advance. But even that budget cannot be maintained with receipts as small as those of the last year. Increased missionary giving is now a necessity or our mission work everywhere must be severely cut. This is a statement of fact to which the church is entitled. We cannot too strongly urge our presiding elders, pastors and lay leaders to bring before the people the claims of our mission work and to use all diligence in meeting the necessities of the present situation.

We would bring to our people another exceedingly important matter. The people of the United States have by the method prescribed in the constitution branded the traffic in intoxicants as criminal. Therefore we would strongly emphasize that while effective enforcement of the Eighteenth Amendment at whatever expense of men and money must be the persistent aim of the legislative, judicial. and executive branches of both federal and state governments, it is the unquestionable duty of all patriotic citizens, and especially of all affiliated with the churches, to be exceedingly scrupulous in their personal observance of the prohibition law.

We call upon our Christian citizenship to give hearty, active and continuous support to all proper methods and agencies to promote total abstinence and prohibition observance. We urge our pastors, Sunday school and social workers to adopt and put into effect an adequate educative program to develop a steady growth of public sentiment in behalf of temperance and the observance of the prohibition laws among all our people. It is a significant and important fact that the bootlegger can be quickly put out of business when all people of reputable standing cease to patronize him.

We also most respectfully and earnestly appeal to the secular press of our country—daily, weekly, and monthly —that it emphasize more frequently the good results which do and would follow the acceptance and observance of the prohibition law, which law is fundamentally simply an effort of organized society—that is the state—to protect itself and to promote the general welfare by the restriction of the admittedly unnecessary and frequently hurtful indulgence of the appetite of the individual citi zen. Furthermore, as nearly all the countries in the world are now grappling with the same evils which are inherent in the traffic in alcohol, it is vital that our own country should make effective the law which it has adopted after so many years of experiment and labor.

(Signed) W. A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. DuBose, W. N. Ainsworth, James Cannon, Jr., W. B. Beauchamp, Sam R. Hay, Hoyt M. Dobbs, H. A. Boaz.

MEETING OF THE BISHOPS

By Bishop John M. Moore.

The College of Bishops met in adjourned session in Memphis and adopted an address to the church which had been prepared by a committee, which has been given to the church, and also resolutions on the peace pact and resolutions on lynching. A telegram was sent to Senator Borah, chairman of the committee, Foreign Relations of the United States Senate, asking that the peace pact be ratified. The two sets of resolutions are as follows:

The Peace Pact

We, the bishops of the Methodist Episcopal Church, South, under official call, assembled in the city of Memphis, Tennessee, this the 2nd day of January, 1929, make this address and recommendation to the membership of our church wherever represented throughout the world:

First, That we express our faith in the international treaty, "The Pact of Paris," or, as more familiarly known in this country, "The Kellogg Peace Treaty," as a means for the prevention of "recourse to war for the solution of international controversies."

Second, We heartily join with "the high contracting parties," the signatories and sponsors of this pact, now representing a vast preponderance of the human race, in "renouncing war as an instrument of national policy in the relations of peoples with peoples."

Third, We recommend to our people within the bounds of our own nation that they, by means direct and instant, bring to bear all available legitimate influence on their separate and particular representatives in the Senate of of the United States to vote for the ratification of the Pact of Paris, not only as a well appraised plan for staying the ravages and horrors of war, but as an act of consistency and national integrity which the other nations of the earth rightly expect of us.

Fourth, That, as the general superintendents of nearly three millions of Christian communicants, we address this plea to our compatriots in the national Senate, namely, that, apart from any consideration of national or international policies, but wholly on the ground of human altruism, and in the interest of international brotherhood, this pact be ratified and given an opportunity to realize the pledge of "peace on earth, good will to men."

Resolutions on Lynching

Resolved by the College of Bishops of the Methodist Episcopal Church, South, that speaking as the representatives of one of the most numerous bodies of the nation, and particularly of the South, we rejoice in the continued decrease in the number of lynchings in this country in recent years, but we deplore and condemn the still too frequent examples of mob violence, which discredit and dishonor our civilization and outrage and weaken the majesty of law, and particularly those of most recent occurrence in our states of the South. While we recognize the unspeakable atrocities of the crimes committed by these persons, who have been executed without authority of law, we must point to the fact that the laws and courts of our states have shown their ability to execute justice against even the most heinous crimes. All experience of the past is to the effect that violence begets violence; and that the supplanting by private vengeance of the law and the functions of criminal tribunals can result only in the weakening of the law and in the loss of respect for the constituted agencies of justice. We beg our people that through self-repression, moderation and Christian patience, as also for the love of humanity and our Christian civilization, they seek to deepen and make effective the growing public conscience against this and every other form of violence to the end that the law be enthroned and our Christian ideals be vindicated.



Dr. Frank S. Onderdonk, who is this week attending District Missionary Institutes in W. N. C. Conference.

WELDON DISTRICT MISSIONARY INSTITUTE

The first of the nine district missionary institutes of the North Carolina conference met in Weldon, January 7. Presiding Elder S. A. Cotton held the reins and drove for the day. Dr. E. H. Rawlings of Nashville was the principal speaker, Rev. F. S. Love presented the plan for the year, and M. T. Plyler assisted in the work of the day.

Thirty-four sat down to lunch at noon. These stayed through the day and entered heartily into the work. The flu made the usual inroads into the attendance. Many think the cases though not so severe as ten years ago are more numerous. The preachers, on the side, reported that congregations are depleted and church work largely at a standstill. This institute, in spite of all the hindrances, proved to be a fine success and all fully expect the old Weldon district to give a good account of herself. Every preacher present pledged himself to do the best possible following the plan of procedure.

We are uncharitable in our views of others because we are too charitable in our views of ourselves.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

The Highways and Hedges

JESUS is much concerned with men and women who are neglected by others. No one so small or obscure as to fail to draw his sympathy. The man born blind who was cast out of the synagogue; the lame man at the pool with no one to care for his case; Zacchaeus, the little despised man; all of these and multitudes like them appealed to Jesus as nothing else did. And when he told of the king who made a great wedding feast for his son the story was not complete until he related how the king sent his servants into the streets and lanes of the city and to the highways and hedges of the country bearing an insistent invitation for the lowliest to come to this feast. We who would carry on the ministry of the Christ must have the same sort of spirit.

The streets and highways are still here, where the tramp and traveler and tradesmen are ceaselessly going; the lanes and hedges are with us too, where live hard-working men too dull to think when night comes; where women are drudging life away; where little children are playing in squalid homes. There too we find the idle and shiftless. There we find the tenant on the wealthy man's farm just come in for the new year; and the family on back alley, and the one living over a block of stores. Or, it may be in the cabin in the woods where father and husband and sons come in from making and drinking and selling liquor. Again, we see them in the endless line of law breakers passing before the recorder in the city and through the superior courts. John Masefield put it this way:

"Down Bye Street in a little Shropshire town,
There lived a widow with her only son;
No wealth had she, nor title to renown,
Nor any joyous hours, never one."

We must go in the name of Christ to the obscure places where visitors rarely go; to the quiet, lonely homes. The servants had to compel some of them to come to the feast. It was hard to convince these forgotten ones that the feast was meant for such as they; interest must be kindled in their hearts; they must know that suitable garments awaited them. The servants must be ready to meet every possible objection, to overcome all obstacles. What are servants of the Lord for if it be not for a thing of that sort? We shall have to compel some of them to come in; but it will not be with rough physical compulsion, but with the sweet, winsome compulsion of Christian love.

If our church people will habitually visit those who are outside, and sweetly, but persistently keep after them, most favorable results will follow. It is of importance that Christians form the habit of visiting and inviting people until it becomes second nature to them. Nothing ever devised can take the place of the personal call. It will be much better to go as individuals than as committees, thereby avoiding the suggestion of professionalism. A church or Sunday school may work itself up to a period of visitation once or twice a year and yet be cold on the proposition the rest of the time; but we must go ceaselessly after them, in season and out, until they yield to our invitation. Go as the faithful pastor does among the neglected people, just because he wants to go, not being sent by a committee, and not having to make a report to any one.

When you want a man to work the garden how do you go about securing him? Do you wait for him to come and offer himself for the task? If he is in the country you do not wait for an organization to send you, nor do you appoint a committee to look him up, but you drive or walk to his home and engage him to come. If he is not at home, you leave word that you are expecting him; or, you may call again and again until the matter is settled. Suppose it is a cook you wish to hire; you go to the back streets and search until one is found, and then you bring her in your car, and when necessary carry her home again at night. It was this way with the householder in the parable who kept on going out hour after hour into the market place seeking all the day for laborers for his vineyard. At six o'clock in the morning he went out; again at nine and twelve, and at three in the afternoon; even as late as five o'clock we see him there once more; but he got his men. Some of them he found quite ready to work, only nobody had asked them. Now, these people of whom we are speaking are not coming of their own accord; the church bell and the announcement from pulpit and in the papers have failed to bring them; they must be reached in a more personal way still. So often our Christian people are complacently ignorant as to where to find them; but the insurance men know, and the merchants and the tax men and the agents; so does the sheriff know where to find them.

How very valuable these souls are. The Good Shepherd considered them so precious that he could have no rest as long as one of them was out of the fold. If a sense of their infinite worth could be impressed upon us we too would go out until we found them. Have we not heard members of strong churches discount poor and ignorant and lowly people, asking what good they will be to us if they are brought in? Yet, some of our churches are dying for the lack of these new elements. But are we saving them primarily to be of service to us? Will it not rather be for their own sakes? Suppose life should become greater to them after being saved; a loftier, a more holy, a majestic thing, would it not be well worth while? Jesus devoted himself to them, declaring that it was not the will of the heavenly Father that one of these little ones should perish. Rare possibilities lie within them; gems undiscovered. From these neglected homes will come the leaders and teachers of men, those who will walk on the high places of God. Thirty, sixty, even a hundred fold will be the results of our toil in such fields. James Lane Allen said the common people were the eternal breeding grounds of high destiny. The church that works here will get lasting fruitage.

What would it mean to God if they were found and saved? In the presence of the angels is joy over every sinner who repents. It seems to me that it would mean everything to God; for herein are the fruits of his toiling and suffering and waiting. May we not enter that supreme joy with him?

ANOTHER SIGN OF THE PASSING OF THE COOLIDGE ERA

There was something almost fantastic about the occasion chosen by Mr. Henry Ford for his blast at the gospel of saving money. Mr. Ford was in Washington. He was on his way to take dinner at the White House. His host was to be Calvin Coolidge. Yet he took that moment to snap his fingers in the presidential face and declare: "No successful boy ever saved any money. They spent it as fast as they got it for things to improve themselves." And ever since that interview the banks and other pillars of the financial community have been running about crying to the automobile manufacturer, as the small boy cried to the Chicago outfielder accused of dishonest playing, "Say it ain't so, Henry." But Henry stands by his interview. And why shouldn't he? For what he says is, in the main, obviously true. The country has just been doing its admittedly inadequate best to honor the exploits of two boys who, a quarter-century ago, made Kitty Hawk, North Carolina, and Dayton, Ohio, known around the world. The story of the Wright brothers is, as everyone knows, simply the story of two boys reared in an Ohio parsonage who did all kinds of mechanical odd jobs in order to earn money, but who as promptly spent that money in experiments which most of the neighbors regarded as verging on the insane. What was true of the Wrights, and of practically all other geniuses in whatever field of human endeavor, has been generally true for all young people. Few pastors but have contact with the personal tragedies which result when young men or young women with undeniable talent cannot be induced to spend their meager resources on adequate training or in finding an adequate field for their efforts. There is a sense in which this remark of Mr. Ford's and the New Testament aphorism in regard to finding life by losing it are closely akin.—Christian Century.

THE COMMON THINGS

I have a cup of common clay,
And from its depths I drink each day
The water of a living dream
Drawn from a bright and nameless stream.

I have a cloak of common stuff;
A faded thing, and coarse and rough;
But we have weathered night and storm
And kept a heart serene and warm.

And with my staff of common wood,
A happy pilgrim, I have stood
Beside the temple all day long
And bought contentment with a song.

I go upon a common way,
And every night and every day
Is full of common peace, and pain,
And dew and stars, and dust and rain.

And when I die a common death,
And close my eyes and yield my breath,
Let me lie down in common earth
Where all green growing things have birth.

—Barbara Young, in the New York Times.

TO THE METHODISTS OF NORTH CAROLINA: A PASTORAL ADDRESS

(Continued from page five)

services every day in churches in towns and cities and in at least one church on every circuit. We urgently request that this be done everywhere, that with united effort we may press toward one great objective.

During this period let a campaign of pastoral and personal evangelism be carried on. Let a survey be made of conditions to be met. Let lists of names be prepared of men and women and children who ought to be brought to Christ and into his church, and let laymen be organized to co-operate in doing this definite sort of evangelistic work. Plan something definite and then accomplish the definite thing planned. But bear in mind that nothing can take the place of preaching and that in all things the pastor is to lead the way. The preaching of the gospel is the divinely appointed means for the salvation of the world. The danger of what is now called "visitation evangelism" is its superficiality. It may become little or nothing more than a campaign to get members to join a club. But if motivated by the passion of the cross, and carried forward in the spirit of the Master, it is a more effective way of bringing men to Christ. Indeed, it is a return to the New Testament method and to the method used by the first Methodists. And nothing will bring our laymen into such consecration to Christ as the conviction that it is their duty to lead others to the Saviour and the prayerful effort to do personal work.

I am suggesting that our presiding elders and pastors read carefully Goodell's "Motives and Methods of Modern Evangelism" and Kernahan's "Adventures in Visitation Evangelism." Valuable suggestions will be found in these volumes.

3. Let us form a League of Prayer.

As your general superintendent, I "bow my knees unto the Father that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." (Ephesians 3:14-19).

I invite you to come into a fellowship of prayer. After reading this appeal, if your heart moves you to do so, write a brief note and mail it to me covenanting to pray daily that the Spirit of God may be poured out upon us in the refreshment of our own spiritual lives and in strengthening us for service which shall be definitely evangelistic, taking the glad tidings of personal salvation to people who have become absorbed and lost in the things of time and sense.

This is the supreme need of the church. This is our own supreme need. "Is thine heart right, as my heart is with thy heart? . . . If it be, give me thine hand."

Charlotte, N. C., New Year's Day, 1929.

The safe and general antidote against sorrow is employment. Sorrow is a kind of rust in the soul, which every new idea contributes in its passage to scour away. —Dr. Johnson.

A FAITHFUL MINISTER AND PASTOR, REV. T. G. WILLIAMS

May I have a little space in the Advocate to write a little about this faithful preacher's work, though I don't feel capable of doing him justice. He is so humble and doesn't feel that he can do anything. When he came to the circuit in the fall of 1926 he found religion at a low ebb—not but two Sunday schools running, parsonage and lot in a bad condition, nothing paid on it except the first payment. It has been all paid now and a nice well on the lot; hauled his water for almost two years. As soon as he made his family comfortable he and his wife both went to work for the upbuilding of Christ's kingdom, and the Lord has wonderfully blessed their labors—membership doubled at Sandy Ridge church and Sunday schools increased at all of his five churches. There have been 14 additions on profession of faith, several have joined since conference, and hasn't had any meetings. The church of which I am a member had no Sunday school for about two years before he came. No one would undertake to lead. At the first chance he put in a good leader from one of his other churches, and he soon had a Sunday school running regularly. At the fourth quarterly meeting last fall he thought it best for them to depend upon themselves. So he made an elderly man superintendent and a lady assistant, and they are both consecrated Christians and make good teachers. Nothing gives me more pleasure than to meet with them when I can. They are my old neighbors' children. When he came to the circuit he came to see me. I live 15 miles or more from the parsonage. I was not at home. He made friends of my daughters and spent the day. It wasn't very long before I made my way to the church, and I attend regular in spring, summer and fall. I am too old to go out much in the winter. He has helped me more than any pastor I have had for years. He visits everybody and prays in every home—in homes where no other preacher has ever visited. He is loved by everybody, saint and sinner and children.

Mrs. J. H. P.



Dr. E. H. Rawlings, who is this week speaking in District Missionary Institutes in the North Carolina Conference.

A CORDIAL RECEPTION AT ELLERBE

In line with other pastors, I am writing to say that we have been very kindly received on the Ellerbe charge.

On the first night of our arrival we found a group of ladies at the parsonage who had prepared a good supper. We also found a nice little pounding, and a ton of coal and some wood on the lot. At our first appointment at Norman on leaving the church, to our surprise, we found the car well supplied with another pounding. A little later in the church at Ellerbe we were given a very kind and warm reception. Talks were made by the laymen and preachers of the other churches, followed by a response by the pastor. At the close refreshments were served.

Prince O'Brian, Sunday school superintendent and chairman of board of stewards, acted as chairman. We were also favored with some splendid music by the choir.

In Ellerbe and the surrounding communities we have found a spirit of friendship and hospitality. All the churches work together without friction. We have an orchestra composed of members from the different churches which attend the respective choirs and render splendid music.

On the whole we feel that we are starting off very well and are looking forward to a prosperous and successful year.

Chas. M. Lance.

FROM AULANDER TO CHOWAN

The great powers that be at the head of the North Carolina conference, doing many things, and often many things of the very unexpected, as was done at our last conference in Wilson.

This preacher with more than a hundred others were given their moving orders. The cabinet seemed to be in quite a moving disposition. I think there were more changes made this year than any I have noticed during the 39 years I have been in the ministry.

We arrived here on the night of November 14 about eight o'clock. Coming a day earlier than our people expected, we were delightfully entertained in the very pleasant home of Brother Henry Lane for a day and night till we could get the parsonage fitted up for occupancy.

The people have been very kind indeed to us in many ways since we have been here at all the churches. I find them to be a good, wholesome, loyal people on the entire charge, with the churches fairly well organized.

There are two splendid missionary societies at three of the churches; two churches combined into one. They both met all requirements last year and therefore are on the honor roll.

We were remembered in a very pleasant way by our Center Hill congregation with an excellent pounding on the night of December 10. Others have been remembering us in a substantial way since then. My understanding is that the other churches are preparing to do likewise later on.

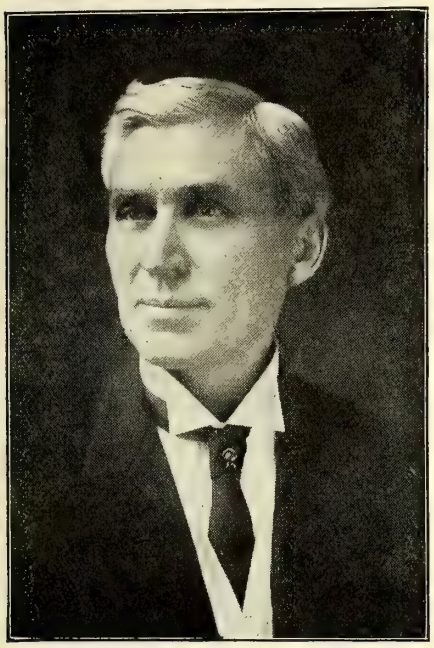
Our church at Evans has supplied the parsonage with a nice new coal heater and other necessary furniture for the bedroom. Our people often speak of my predecessor in a very pleasant way. He seems to have endeared himself to all his people.

Our first quarterly conference will be held January 12 and 13. I hear many nice things said about our new P. E. Our people seem to be delighted with Brother Dowd as an elder, preacher and a man. I think you may expect many things to happen on the Elizabeth City district this year. R. F. Taylor, P.C.

If you keep on treading the right track, you are likely some day to get an unexpected "lift."

CORN BREAD AND TURNIP GREENS BANQUET BY THE METHODIST BENEVOLENT ASSOCIATION

Corn bread and turnip greens—only these and nothing more—were eaten at the silver anniversary banquet of the Methodist Benevolent Association of Nashville, Tenn., in their own building on Broadway, December 28, 1928. No chicken, turkey, cake nor cream. Good humor and great cheer prevailed.



Rev. J. H. Shumaker

The speakers were all Methodists, and all seemed familiar with corn bread and greens.

Noah W. Cooper, chairman of the occasion, felicitated his brethren upon the wonderful progress made by the association in the first twenty-five years of its life. It had weathered all storms and trials, had no lawsuits, paid every claim, was fast going forward, and was an inspiration to all Methodism.

Rev. J. H. Shumaker, general manager of the association from its birth, narrated the growth and widening work of the association, telling of "how dreams of home, sweet home come true in Methodism." He said they had paid out hundreds of thousands of dollars to old preachers, widows, and orphans; had nearly two million of insurance, and were forging ahead for twenty million; that the association was a wonderful adjunct to the Methodist church; and was being graciously aided by church officials. He was given a great ovation as the man whose vision and pluck had made the association a success.

Dr. A. J. Lamar, senior publishing agent of the Southern Methodist Church, a trusted leader in all things, made a most inspiring talk on "Cornbread, turnip greens, solvency and salvation." He said: "I wish our people, our homes and churches, would avoid the enfeebling luxuries and vitiating vanities that now menace our church and social life. These things are consuming our vitality. If we'd stick to the cornbread and greens idea, the simple life, like Jesus and John the Baptist and John Wesley, we would soon have Christ enthroned in every home, and have a home for every child. I rejoice in the simple life, and I want this corn bread and greens idea to become a habit with us all."

Hon. Littell Rust, lay leader of Tennessee conference, said that all should practice economy and simplicity as Christian virtues; that out of them we could all have homes and establish Christian civilization throughout the world.

Mr. Curtis B. Haley, treasurer of the association and assistant book editor of the Southern Methodist Church, made an inspiring talk on "Tall Oaks from Little Acorns." Great things had come from small seed. He said J. H. Shumaker was the acorn that had produced this giant oak in the Methodist reservation; that we must sow good seed of righteous economy and simplicity, if we would reap a rich harvest in old age, and save the world for Christ.

Dr. G. B. Winton said that if we had the right spiritual preparedness, our triumph was assured, whether in Christianizing the world or in providing homes for old men, widows and orphans.

Dr. Thos. C. Ragsdale said no food pleased him better than corn-pone and greens; that with God and corn bread and greens we could accomplish all good things.

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Board of Missions M. E. Church, So.
J. F. RAWLS, Treasurer
Nashville P. O. Box 510 Tennessee

That Will Not Shrink

LETTER FROM BROTHER W. B. HUMBLE

I wish to say for the sake of our many friends who read the Advocate that my father, Daniel Humble, is in his fourth month of confinement to his bed. At times he is hopeful but most of his time is spent in severe suffering, which keeps me by his bedside. Sometimes it looks as though the end is near. Thanks to the brethren who have remembered us in their prayers and cards of sympathy.

I just received the sad news that Bro. Geo. W. Edwards of Ebenezer church, a steward, trustee and lay leader of the charge, died almost suddenly, supposed from high blood pressure. One of our very best men is gone.

I wish through the columns of the Advocate to remind the members of Newton charge that while I have not been able to visit the homes of our people nor fill all the appointments since conference owing to sickness, I thank you for your kind, thoughtful attention of us in the many tokens that have found their way into my car at most of the churches and especially the real poundings coming from Ebenezer some while ago, and the very generous pounding coming from our Newton Grove good people on fourth Sunday evening. May the rich blessings of our heavenly Father rest richly on each one who contributed in any way to our needs. W. B. Humble.

AN EXPLANATION OF THE CONFERENCE MINUTES

For the last two years several of the smaller charges in the Durham district have been divided or changed in some way, and the Duke fund has supplemented the pastor's salary. But the fact is not noted in the minutes of the conference, and therefore very few of the preachers and people knew anything about it. This omission has caused many who study the minutes to wonder how such and such a preacher could live on so small a salary; and to ask other questions besides. One can readily see that it is not exactly fair to the pastors serving such charges for the supplementary salary to be omitted from the minutes. Then, on the other hand, the Duke Foundation, which has been doing so much for North Carolina Methodism, should be given full credit, and all North Carolina Methodists should know it. We all owe a great debt to gratitude to the memory of Mr. J. B. Duke for his generous provisions to aid rural churches, and most especially in the supplementing of salaries in the Durham district. To give a concrete example: Rougemont circuit in the conference minutes for 1927 and 1928 paid only $850 on pastor's salary. The Duke supplement to that was $800, and Bahama, Mt. Tirzah and Burlington circuits in proportion.

Of course we know table three is so seldom seen by Methodist preachers and prominent laymen that I thought it might be a good thing to call attention to it, as it might help to clear up the notion that these preachers are paid so small salaries. The salaries are all too small as it is, but not so insufficient as indicated in the minutes.

J. Bascomb Hurley.

Too many sweets will sour your disposition.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

REV. J. H. McCRACKEN

The presiding elder of the Washington district, has long been actively interested in promotion of work of Sunday school and can be depended upon to give special emphasis to this phase of the total progam of his district in 1929. For many years Rev. J. H. McCracken served as a member of the conference Sunday school board, and he did so with increasingly keen appreciation of his responsibility and with great effectiveness; and his membership in the board was terminated only after he had been promoted to the eldership.

His promotion in no wise lessens his interest in the work of the Sunday schools but, on the contrary, enables him to carry toward a comprehensive program of Sunday school improvement in the Washington district. And this already he has begun to do.

As chairman of the Washington district Sunday school council, Mr. McCracken led in the formation of a program of work, including a series of subdistrict institutes, standard training schools at Greenville, Wilson, Rocky Mount and Washington; Cokesbury training schools at a number of places yet to be definitely determined; and special emphasis upon evangelism, missionary education, and membership increase.

Mr. McCracken has been a minister in the North Carolina conference since his admission at Raleigh in 1897 and as such has served with faithfulness and devotion. The Sunday schools of the North Carolina conference, already indebted to him for fine service in the past, will dobtless find themselves still further indebted to him in the months ahead, for to them he is giving the benefit of his position, power, and personality.

OTHER SCHOOLS SCHEDULED

Other standard training schools scheduled for the immediate future include the following:

Greenville, January 27-February 1.
Morehead City, February 3-8.
Smithfield, March 3-8.
Goldsboro, March 3-8.
Durham, March 10-15.

In her generous heart Success has a special regard for the man who wins by pitching in. When he comes to her for his reward, she flings wide the doors of her treasure house and smilingly bids him "Help yourself!"—Selected.

In the next war I may take the same kind of rest John Bunyan did. Most decent people have gone to jail. It is the first mark of aristocracy. Paul was a confirmed jailbird.—Dr. Fred. Norwood.

CHESTNUT STREET, LUMBERTON

Chestnut Street, Lumberton, is facing the new year with high resolution to make marked progress in the work of the Sunday school. Following a recent "revival" or special cultivation period conducted by the pastor, Rev. Euclid McWhorter, through the aid of Rev. W. A. Kale, of Weaverville, the following findings, drawn up by a committee composed of Rev. F. B. Noblitt, D. D. French, H. E. Stacey, and Mrs. H. A. Oliver, were adopted:

1. That we, as a group, consider the Sunday school as the central activity of the church, not as an appendage.

2. That we come to realize that Sunday school work is an eternal proposition, the effects of which will be manifested throughout the years, even until the record books of heaven are checked and closed.

3. That we, as a Sunday school, shall undertake to have a teacher training class in our church in the near future, presumably with Rev. Mr. McWhorter as instructor.

4. That each teacher and officer in the Sunday school will gain at least one credit on a certificate each year.

5. That January, February and March be observed as a special period of evangelism, according to the plan laid out by the General Sunday School Board.

6. That a worship program planned around a central idea be presented on each Sunday morning at the worship hour.

7. That a workers' council be formed, and that this council meet at least once a month to map out the work of the Sunday school and to settle the various problems which arise therein.

8. That some scheme be devised and launched whereby the discrepancy between the membership and the attendance of the Sunday school may be lessened.

9. That pupils be urged to study their lessons in preparation for every class, and that they come to realize that careful preparation and study are their part in carrying on the work of the Sunday school.

10. That we strive to build up a workers' library.

LEST WE FORGET—DATES!

The following dates are important to the Sunday school workers of the North Carolina conference. Make note of them, and do not forget:

January 27—Missionary Day.

January 20-25—Wilmington Standard Training School.

January 27-February 1—Greenville Standard Training School.

February 3-8—Morehead City Standard Training School.

February 24—Missionary Day.

March 3-8—Smithfield Standard Training School.

March 3-8—Goldsboro Standard Training School.

March 10-15—Durham Standard Training School.

March 24—Missionary Day.

April 2-3—Conference-wide Conference (at Smithfield).

April 21—Sunday School Day.

The months of January, February and March should be used in preparation for Decision Day, which may be held any Sunday in March, provided careful, prayerful preparation has been made in advance.

MISSIONARY DAY OFFERINGS

The following Sunday schools have sent in their fourth Sunday offerings for the month of December, according to the report received from Mr. E. J. Cheatham, treasurer:

Durham District

Trinity, Durham	$20.23
Chapel Hill	10.82
Concord, Person	10.43
Central, Mebane	5.00
Leasburg	3.85
Bethel, Bahama	3.04
Prospect, Yanceyville	2.14
Fletcher's Chapel	2.00
Bethel, Leasburg	2.00
Mt. Bethel, Bahama	1.88

Elizabeth City

Anderson, Chowan	13.50
Mt. Olivet, Manteo	5.00
Trinity, South Mills	4.91
Stumpy Point	4.89
Sharon, South Mills	1.87
McBrides, South Mills	1.60
Gatesville	1.36
Clarks Bethel, Kennekeet	1.05

Fayetteville

Hay Street, Fayetteville	23.68
Steel Street, Sanford	15.00
Poplar Springs	3.07
Mt. Zion, Pittsboro	1.65
Lemon Springs	1.35
Angier	1.00

New Bern

Queen Street, Kinston	18.49
Oriental	4.00
Newport	3.24
Bayboro	2.05
Daniels Chapel, Goldsboro	2.00
Beston, Seven Springs	2.00

Raleigh

Centenary, Smithfield	24.95
Central, Raleigh	20.98
Franklinton	9.00
Banks, Creedmoor Ct.	5.00
Creedmoor	2.20
Bullocks, Creedmoor Ct.	1.00
Salem, Oxford Ct.	1.00

Rockingham

Mt. Gilead	15.00
Trinity, Fairmont	6.00

Washington

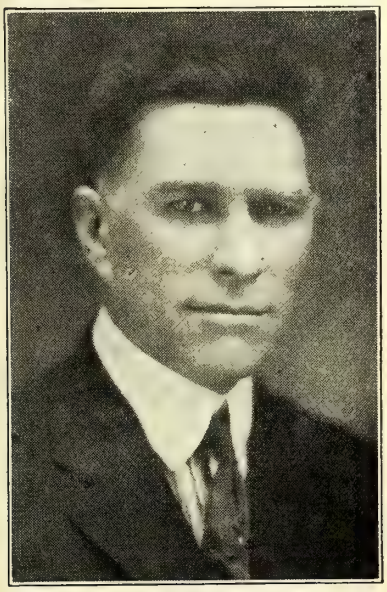
Robersonville	13.72
Elm City	6.72
Engelhard	3.35
Amity	1.42
Bethlehem, Robersonville	1.00
Bethany, Bath	.50

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

D. E. HENDERSON

D. E. Henderson, prominent Charlotte lawyer, loyal churchman, an earnest Christian, is chairman of the Sunday School Board of the Western North Carolina conference. There is probably no layman in Southern Methodism who has a more comprehensive and intelligent knowledge of the aims and ideals of Sunday school work, church-wide and



local, than Chairman Henderson. For a number of years he was superintendent of Tryon Street Sunday school and was earnest in his efforts towards consolidating Trinity and Tryon Street churches into the magnificent organization of what is now known as First church, Charlotte. As chairman of the board of religious education of First church he has through weekly meetings of this board led in consolidating two different organizations into a consolidated, compact and united organization which is unexcelled so far as my observation goes. As chairman of the conference board he renders a distinct service in leading the board's activities along constructive lines of endeavor.

Mr. Henderson is a native of Onslow county and after graduating from the law school at our state university was married to Miss Martha Jenkins of Aulander, a graduate of Meredith College. union is blessed with four fine children, David Henry, age 14, Charles Jenkins, age 8, John Wesley, age 3, and Martha Jane, age three months. Mr. Henderson and his promising family are happy in their country home located some three miles out of Charlotte in the midst of a fine grove of hickory trees and named "Scalybark" after the choice nuts which fall abundantly from these trees

The employed staff of the board find in Mr. Henderson a cordial, sympathetic and wise counsellor and are pleased to be associated with him and the board over which he presides. His picture is herewith presented:

SALEM

Arriving at Salem, a large and influential congregation some four miles out of Albemarle, just as Rev. John H. Green, pastor, was presenting New Testaments to a group of 40 or more children for the good work they did attendant to raising missionary money, I obeyed the instructions of the pastor and spoke to his 11 o'clock congregation. Everything seemed to be in fine shape at Salem and the new year promises much. Brother Green and his Sunday school workers expect to liberally patronize the Stanly county training school which is to be held at Central, Albemarle, February 24-March 1.

MEMBERSHIP AND ENROLLMENT

Beginning with the Shelby district the church membership, Sunday school enrollment and percentage of latter on the former are presented by charges for information and guidance in stimulating a larger Sunday school enrollment:

Shelby District

Smyre	121	277	229
Franklin Avenue	433	740	171
West End	268	443	165
Maylo	197	318	161
Lafayette Street	426	658	154
Goodsonville	195	280	143
Mt. Holly	605	801	132
Cramerton	200	258	124
Park Street	424	507	120
Central, Shelby	793	901	114
Dallas	334	377	113
Trinity	316	514	106
McAdenville	166	175	105
Polkville	787	805	102
Bessemer	442	453	102
King's Mountain	392	400	102
Lowell	419	417	100
South Fork	986	985	100
Main St., Belmont	199	196	98
East End, Gastonia	243	239	98
Main Street	1231	1164	95
Shelby Ct.	619	580	94
Belwood	951	773	81
Lowesville	468	381	81
Rock Springs	980	790	80
Lincoln Ct.	565	450	79
Cherryville Ct.	572	431	75
Lincolnton	606	413	68
Crouse	624	415	67
Stanley	400	259	65
Cherryville	380	226	60

Statesville District

Highland	165	274	166
Granite Falls	453	623	138
Lenoir Ct.	408	508	125
Race Street	764	955	125
West View	253	307	121
Maiden	526	629	120
Shepherd	514	615	120
Hickory Ct.	300	342	114
Central, Mooresville	614	700	114
Catawba	667	734	110
Davidson	444	473	107
Elmwood	226	224	99
Balls Creek	489	477	97
Broad St., Statesville	964	923	96
Cool Springs	772	736	95
Dudley Shoals	370	345	93
Hudson	424	391	92
First Church, Lenoir	700	643	92
Stony Point	442	387	88
Broad St., Mooresville	422	366	87
Taylorsville	297	250	84
Mooresville Ct.	844	708	84
Newton	739	600	81
First Church, Hickory	994	804	80
Mt. Zion	1014	789	78
Troutman	285	206	72
Statesville Ct.	615	432	70
Hiddenite	566	376	66
Olin	438	235	54

Waynesville District

Cullowhee	85	185	206
Jonathan	107	216	202
Delwood	305	455	149
Judson	90	115	128
Clyde-Junaluska	322	348	108
Webster	438	465	106
Glenville	122	122	100
Murphy Ct.	279	265	95
Franklin Ct.	478	438	92
Bryson City	102	90	88
Fines Creek	231	197	85
Murphy	341	284	83
Sylva	331	270	82
Andrews	368	300	81
Cherokee Mission	31	25	81
Franklin	363	303	80
Haywood	311	245	79
Macon	527	406	77
Hayesville	554	420	76
Whittier	364	270	74
Bethel	293	186	64
Waynesville	606	332	55
Canton	759	295	39
Highlands	158	60	38

Winston-Salem District

Hanes-Clemmons	346	521	151
Ogburn Memorial	429	631	147
Forsyth	628	904	144
Trinity	329	445	135
Erlanger	226	300	133
Oak Ridge	284	376	132
Cooleemee	291	381	131
Central Terrace	357	452	127
Davidson	752	917	122
First, Lexington	1114	1320	119
Burkhead	1000	1185	119
Denton	506	587	116
Green Street	413	480	114
Ardmore	441	488	111
Lewisville	794	847	107
Farmington	770	780	100
Linwood	569	567	100
Thomasville Ct.	1013	1001	99
Centenary-West End	2235	2224	99
Main St., Thomasville	872	849	97
Welcome	835	760	91
Kernersville	314	270	86
Grace	404	345	85
Mocksville	322	267	83
Davie	761	548	72
Advance	746	530	71
Walkertown	430	300	70

TO RESIST THE ATTACK—of colds or grippe—put your system and your blood in order. Build up your health with that splendid herbal tonic, Dr. Pierce's Golden Medical Discovery, which has stood the test of sixty years of approval. The air we breathe is often full of germs, if your vitality is low you are an easy mark for colds or pneumonia.



One who has used the "Discovery" writes thus:

Memphis, Tenn. "I always have suffered more or less with indigestion and at times my blood would be thin and my general health poor. I found that Dr. Pierce's Golden Medical Discovery benefited me more than any other remedy. It always relieved my stomach trouble and enriched my blood so that I felt like a new person. I am convinced that nothing can surpass it, as a general tonic."—Mrs. J. C. Mitchell, 277 Illinois St.

Fluid or tablets. All dealers.

Write Dr. Pierce's Invalids Hotel in Buffalo, N. Y., for free advice.

403 Cases Flu

Central, S. C.,—There were 403 cases of Influenza treated with Fluco by an eminent physician, several nurses and myself here at Isaqueena Mill during the 1918 Flu Epidemic without a single death or case of pneumonia. C. F. TARRANT, Supt.

Colds and Flu
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LITTLE FOLKS For their frequent bumps burns, bruises, cuts and skin troubles. :: :: — use —

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Lindley NURSERIES Pomona, N. C. write for Catalogue

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Cotton Flannels, Pillow Tubings, Sheetings, Crinkle Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.
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"Textile Center of the South"

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Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria
It is the most speedy remedy known.

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SEND FOR SPECIAL CATALOGUE
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The Southern Desk Company

FROM ROUGEMONT TO ROPER CIRCUIT

No three years of my life have been happier than the three years spent on the Rougemont circuit. I have never served a finer spirited and a more loyal people since I have been in the conference. Of course it was not perfect as there are always many members who apparently have not waked up, but I am speaking concerning the law of averages. We have left many good friends from whom it was hard to part, but such is the lot of a Methodist preacher. We have left them by order of the conference, but we shall never forget them—never forget their kindness, their hospitality, their friendship, their sacrifice, their love. Their attendance on the services was almost ideal. I bespeak for the new pastor and his wife a very happy year in their service.

We made a long jump of one hundred and ninety miles, from the heart of the Piedmont section to the heart of eastern Carolina; from hills and tobacco fields to the peanut and potato section of as fine farming land to be found in the state. And that is not all—fish and game of all kinds abound down here in Washington county. Best of all, fishing for men is the greatest sport, and they are found in abundance here.

Brother O. W. Dowd, our new presiding elder, held our first quarterly conference on the 9th of December. He has made a splendid start with us on the Roper circuit, and with his fine spirit and love for the work which is so evident as an individual and as an official, we can't go any other way but forward.

Three of our churches have given us some good poundings. Two of these were presented by Old Santa at Christmas. The other came on Thanksgiving evening right after our Thanksgiving service at the church. All Methodist circuit riders know what those things are. They don't hurt a bit; in fact, I believe they do a lot of good. I'm in favor of them anyway. May God bless those good people for their tokens of love. May they be filled with the Bread that cometh down from heaven.

At the meeting of the stewards of the charge the pastor's salary was raised from $1800 to $1900. We look forward to a good year of service on the charge. May we witness the outpouring of the Holy Spirit upon us and upon the whole of the North Carolina conference in this glad and up-looking new year.

J. Bascom Hurley.

EVERY FAMILY INTERESTED READ! READ!

GILBERT BROS., Inc., Baltimore.

Dear Sir:

I write to inform you that I am using Yager's Sarsaparilla which has helped me greatly. I am finishing my third bottle of the Sarsaparilla and have used up one 25c bottle of Dr. Sanford's Liver Pills, and I have recommended your wonderful medicines to a number of my friends, and some of them are very well pleased with the medicine. I have had rheumatism nearly thirty years.

Yours truly, I. A. Law.
Koarneysville, W. Va.

Piles

End your pain this modern way.

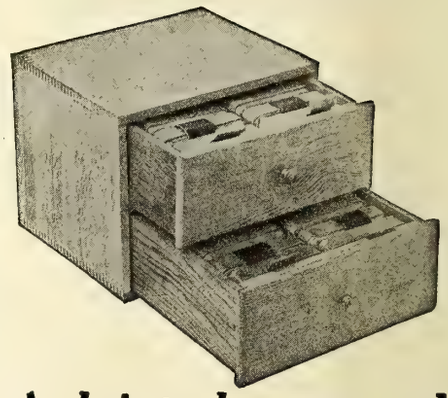
Use UNGUENTINE RECTAL CONES, endorsed by doctors everywhere. Soothing, healing—they stop the torture of bleeding, itching piles. At your druggist's—75c.

For stubborn cases, doctors also urge the use of NOROL-AGAR, a mild, safe lubricant, prescribed by physicians even for children. Write for FREE trial. The Norwich Pharmacal Co., Dept. 00, Norwich, N. Y. Dept. JA-1.

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resulting from rheumatism, neuralgia, lumbago, and local pains from other troubles
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For sixty years the demands of fastidious women have kept an entire factory busy producing Purolivo. This superlatively pure green olive oil castile will bring to your skin a radiant freshness, and the charming smoothness of a rose petal. If used for washing your silks and hosiery, it will double their life and beauty.

We will be glad to send you on approval an attractive little wooden chest containing 24 cakes of Purolivo castile. The price, if you like it, is $3.45 postpaid—but don't pay a cent until you have tried it yourself. Mail the coupon today.

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Gentlemen:
Please send me one chest of Purolivo on approval.

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To readers of this column: The publishing of sacred radio programs is a new feature with us. Whether is is worth while depends upon the wishes of our readers. We would like to have an expression from you on this subject, and also suggestions for improving this column.

SACRED RADIO PROGRAMS

Saturday, January 12

7:30 p.m. "Fireside Philosophies"—Minneapolis, Minn. WCCO.
8:00 p.m. University of Fla. Y. M. C. A.—Gainesville, Fla. WRUF.
8:30 p.m. Negro Spirituals—Gainesville, Fla. WRUF.
9:00 p.m. International S. S. Lesson—Denver, Col. KOA.
Negro Spirituals—Gainesville, Fla. WRUF.
9:29 p.m. Sessions Westminster Chimes—Denver, Colo. KOA.

Sunday,, January 13

10:00 a.m. Watch Tower Hour—Charlotte, N. C. WBT.
"The Cathedral of the Air"—Chicago, Ill. WJBT.
10:50 a.m. Pres. Church of Covenant—Cincinnati. WLW.
11:00 a.m. First Pres. Church—Nashville, Tenn. WSM.
Church Services—Raleigh, N. C. WPTF.
First Baptist Church—Charlotte, N. C. WBT.
Church Services—Washington, D. C. WJSV.
Church Services—Jacksonville, Fla. WJAX.
Central Meth. Church—Hot Springs, Ark. KTHS
First Pres. Church—San Antonio, Texas. WOAI
11:15 a.m. First Pres. Church—Greensboro, N. C. WNRC
12:00 noon Sacred Programs—Muscatine, Iowa. KTNT.
Nat. Radio Chapel Ensemble—Chicago, Ill. WJBT
12:30 p.m. Sunshine for Shut-Ins—Chicago, Ill. WJBT
1:00 p.m. Religious Music—Raleigh, N. C. WPTF.
Organ Recital—Chicago, Ill. WJBT.
1:40 p.m. "Missionary Topics"—Chicago, Ill. WJBT
2:00 p.m. "The Lighthouse"—Chicago, Ill. WJBT.
3:00 p.m. Young People's Conference—Dr. Daniel A Poling—NBC System—Stations WJZ-New York, WLW-Cincinnati, Ohio, KWK-St. Louis, WBT-Charlotte; WBAL Baltimore; WREN Kansas City; WSB Atlanta, KPRC Houston; WTMJ Milwaukee
Cathedral Hour—Kansas City, Mo. KMBC.
Chicago Gospel Tabernacle—Chicago, Ill. WJBT
Gospel Hour—Oklahoma City, Okla. WKY.
Sacred Concert—Oklahoma Ctiy, Okla. KFJF.
3:00 p.m. Rabbi Wise—NBC system—Station WEAF New York; WSAI Cincinnati, and chain.
3:15 p.m. Chimes Concert—Ames, Iowa. WOI
3:30 p.m. Organ Recital—Schennectady, N. Y. WGY
3:45 p.m. Chimes Concert—Ames, Iowa. WOI.
4:00 p.m. Dr. S. Parkes Cadman—NBC system—WEAF New York, WSM Nashville, WHAS Louisville, WBT Charlotte, KOA Denver, WLIT Philadelphia, WSAI Cincinnati, KVOO Tulsa, WSB Atlanta, WFAA Dallas, WCAE Pittsburgh.
Sacred Programs by Male Quartet—Kansas City, Mo. KMBC.
Organ Recital—Cincinnati, Ohio. WLW.
4:30 p.m. Evensong Choral Service—Louisville, Ky WHAS.
10th Pres. Church of Philadelphia. KMBC.
Music from Woman's Club—Asheville, N. C. WWNC
4:45 p.m. Instrumental Trio and Soprano—Cincinnati, Ohio. WLW.
5:00 p.m. Vesper Services—Ft. Worth, Texas. WBAP.
"Courier Castle"—Chicago, Ill. WJBT.
5:30 p.m. Vesper Hour Quartet—Charlotte, N. C. WBT.
10th Pres. Church of Philadelphia—Station WAIU. Columbus, Ohio, and Columbia chain.
Rev. Harry Emerson Fosdick—NBC system—Station WJZ New York, WBAL Baltimore, WBZ Springfield, WLW Cincinnati, KWK St. Louis, WREN Kansas City, and chain.
Vesper Organ Recital—Chicago, Ill. WJBT.
6:00 p.m. Sunday Vesper—Columbus, Ohio. WAIU.
Second Church of Christ, Scientist, Minneapolis, Minn. WCCO.
Old Familiar Hymns—Hot Springs, Ark. KTHS.
6:30 p.m. Tabernacle Band Concert—Chicago, Ill. WJBT.
7:00 p.m. Gospel Tabernacle Song Service—Chicago, Ill WJBT.
7:15 p.m. First Pres. Church—Cincinnati, Ohio. WLW
Unity Church—St. Paul, Minn. WCCO.
7:30 p.m. First Pres. Church—Nashville, Tenn. WSM.
Church Services—Asheville, N. C. WWNC.
Evangelistic Services—Toccoa, Ga. WTFI.
Every 3rd Sunday, West Market M. E. Church, Greensboro, N. C. WNRC.
First Christian Church—Oklahoma City, Okla. WKY.
St. Marks Epis. Church—Richmond, Va. WRVA
First Baptist Church—Charlotte, N. C. WBT
Church Services—Raleigh, N. C. WPTF.
Ladies' Choir of Fairfax, Va. WJSV.
First Pres. Church—Forth Worth, Texas. WBAP.
First Baptist Ch.—Oklahoma City, Okla. KFJF.
7:45 p.m. First Baptist Church—Shreveport, La. KWKH.
Every 1st and 4th Sunday, Pres. Church of Covenant—Greensboro, N. C. WNRC.
8:00 p.m. Riverside Christian Church—Jacksonville, Fla. WJAX.
Every 2nd Sunday, First Pres. Church—Greensboro, N. C. WNRC.
8:30 p.m. Sermonette—Washington, D. C. WJSV.
8:45 p.m. Sacred Song Trio—Washington, D. C. WJSV
9:00 p.m. Bible Question and Answer Hour—Shreveport, La. KWKH.
9:05 p.m. Old Hymns—Washington, D. C. WJSV
9:30 p.m. Bible Drama—Chicago, Ill. WJBT.
Bible Lecture—Oklahoma City, Okla. KFJF.
10:00 p.m. L.D.S. Studio Service—Kansas City, Mo. KMBC.
11:30 p.m. "Back Home"—Chicago, Ill. WJBT.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

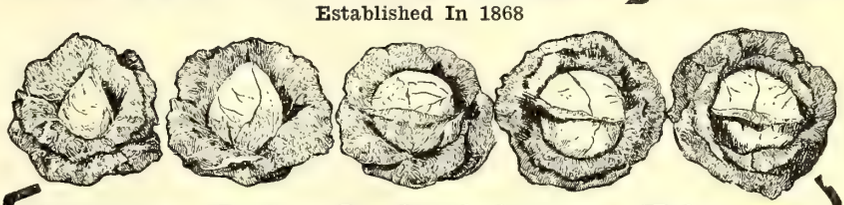
Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

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Frost Proof Cabbage Plants

Gain Three Weeks and Raise Twice as Much Cabbage Per Acre.

Early Jersey Wakefield, Charleston Large Type Wakefield, Copenhagen Market, Succession, and Early Flat Dutch, from December to May.

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If the increased yield of headed cabbage from our plants, compared with the yield from cheaper plants of same varieties sold by others, planted at the same time and grown under the same conditions, is not worth more than the difference in cost, we will refund the entire purchase price. There is over a half century's reputation of honest dealing behind this guarantee.

Prices by parcel post, postpaid. In lots of 100, 200, 300 or 400 plants, at 50 cts. per 100 plants; 500 plants for $1.60; 1,000 or more at $3.00 per 1,000 plants.

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Children's Storyland



MY LITTLE TEMPER

I have a naughty little temper
That dwells inside of me,
And long as it remains there
I'm as good as I can be.
I do not know exactly
Just where it makes its nest,
But I am only happy
When it has gone to rest.

But, oh, it makes me very naughty
When it gets out of place.
It flames up like a fire
And shows up in my face.
But I shall watch my temper
And keep it in control,
So I'll be very certain
To save my little soul.

—The Silent Advocate.

THE LITTLE WHIRLWIND

One bright morning a little whirlwind ran away from old Father Northwind and started out to have some fun by himself. He broke away just as the children were starting to school. He dashed right in among them, twirled on one foot a few seconds and then whizzed away with a little girl's arithmetic lesson that she had carefully written on a fresh piece of paper. When he gave it back to her it was all muddy! He lifted a kind old gentleman's hat just high enough to make him drop a bundle of eggs in order to catch it. Then the little whirlwind put it right back on the old gentleman's head! He found a pile of leaves that a lady had raked up and drove them down the street like a herd of frightened sheep. He certainly was a bad little whirlwind!

After he had blown dust in a boy's eyes and flipped one of the housemaid's white, freshly-washed aprons from the line he danced down the street and out into the pretty country. There he saw a little squirrel sitting up pertly and minding his own affairs and made up his mind to tease him.

Just then old Father Northwind called to him to come home and help him blow up a rain cloud, for the fields and flowers needed a good drink. But the saucy little whirlwind said, "Go and blow it up yourself! I'm having my own fun."

Old Father Northwind said nothing, but he kept his wise old eye on his naughty son.

First the little whirlwind tried to annoy the squirrel by throwing leaves in his face. Then he tried his old scheme of blowing dust into the little fellow's eyes. Then he ruffed the squirrel's fur coat the wrong way. But the little squirrel paid no more heed to the wind than he would have paid to a grasshopper! The little whirlwind grew so angry that he whirled in a perfect rage!

"I'll get him somehow!" he hissed furiously.

Now the squirrel was thinking hard all this time. At last he said, "Humph! You make a lot of fuss! Why, you can't blow worth a cent! If you were really clever you would blow at least as high as this tree! I can run to the top in no time!"

"Well, I guess I can beat you to the top of the tree!" replied the whirlwind.

That is just what the squirrel wanted him to say. He told the little wind that he would run up the trunk while the whirlwind ran up through the branches. The squirrel said:

"One for the money, two for the show,
Three to make ready and four to go."

The little whirlwind gathered all of his strength, and when the "four to go" sounded, bzz—whir, up through the branches he whirled his little self with a great flourish. Of course he reached the top before the little squirrel reached it, and while he waited there to gloat over his rival the smart little squirrel was down on the ground gathering a lot of nuts that the whirlwind had blown off the tree.

"Why, you deceitful squirrel! You just raced with me so that I should blow off those nuts for you," whizzed the whirlwind.

"Of course I did. What are you going to do about it now?" said Mr. Squirrel, and began busily to collect his food.

The whirlwind was so angry that he ran and ran until he ran straight into a barnyard full of old hens. He blew their feathers the wrong way until the poor hens were nearly crazy.

Then one, who was very old and wise, decided that she would fool him. "I'll just run into the barn and hide until he goes off. It is time for me to lay an egg anyway." So into the barn she ran with an angry squawk.

The whirlwind heard the squawk, and without thinking ran straight into the barn after her. "I can run right out again," he said to himself, but old Father Northwind had been waiting for just such a chance. He blew with all his force, and bang, he blew the barn door shut in a jiffy.

"Now, will you talk back to your father?" asked the old Northwind from a crack under the door.

How the little whirlwind puffed and pushed in his effort to find a way out of the barn! But he couldn't find one.

"Please, dear Mrs. Hen, tell me how to get out of this barn, and I will never bother you again!"

Just then Father Northwind called under the crack in the door, "If he will promise to turn the windmill hard for two hours, you may tell him how to get out. But he must promise me to stop being so bad and to do something useful in the world!"

"I'll promise!" said the little whirlwind. "Indeed I will be good! I'll help father to blow up a big rain!"

When the old hen was quite sure that he would keep his promise she told him that she had a little private doorway in the old horse's stall down in the corner, and the little whirlwind lost no time in getting outdoors again. He was as meek and well-behaved the rest of that day as any one could desire, and turned the old windmill until it creaked. Then he helped his father blow up a big rain to give the fields and flowers the drink that they needed. The next day he found the squirrel again, and he spoke politely to him.

"That was really clever of you, the trick you played on me yesterday. I'll blow down a few more nuts if you would like them." And he did. He blew every nut off that tree, for he just had to do something blustery.—Youth's Companion.

THE LITTLE DOG THAT WENT TO SCHOOL

There is a little dog living in New York City whose name is Bum. He seems to like his name, but it must be that he does not understand the meaning of it. Even so, he was the most interesting speaker at a big school meeting during "Be Kind to Animals Week." He didn't shake hands, but he actually appeared on the platform of a school auditorium, where he faced seven hundred school children in behalf of stray and homeless dogs.

No one knows where Bum was born, nor where he lived when he was a puppy. He is not the kind of dog whose ancestors ever took prizes at dog shows. But he knows a lot, and has feelings.

Once when he was cold, and hungry, and friendless, he did a sensible thing. He trotted to a police station and most politely asked for food and shelter. The policemen adopted him then and there. Een though his coat was soiled and ragged, they could see that he was a gentle, loving dog, and that all he needed was a good home. They fed him, and bathed him, brushed his coat, patted him on the head, and told him he was a good dog. They named him Bum. And Bum almost wagged his tail off, he was so glad.

Then came a day when Bum was invited to go to school. His favorite policeman went with him.

The children sang and spoke pieces all about kindness to animals. One little girl went up on the platform, made a bow,

and read a composition that she had written on "Be Kind to Animals." Then she was given a prize of five dollars because hers was the best composition in her class.

After that a teacher told the children the story of Bum. She seemed to know a great deal about how it felt to be a homeless dog, shivering, and hungry, and unloved. Next, the children presented gifts to him. Of course they had known that he was going to be there that day as the most important speaker for homeless dogs.

They gave him a basket in which to take naps and to sleep in at night. He didn't know what to think of a dog basket, but when his policeman friend told him to climb in and lie down, he wagged his tail and did so, because he is such a polite, good dog.

The children also gave him a license to wear round his neck, and blankets to keep him warm in cold weather.

Bum made a short speech when his policeman friend advised him to do so. Of course he didn't say much. He had never before faced seven hundred children, all glad to see him; so he may have been a bit bashful. Anyway, he gave a few friendly barks of gratitude, and didn't seem to know what to think when the children clapped and clapped their hands.

After that there was singing and more speeches, and then all the children promised to be kind to animals.

Bum behaved perfectly until a newspaper man tried to take his picture on the platform, and Bum wouldn't stand that. He didn't care to have his picture in the newspapers, and said so. Three times he ran off the platform and had to be dragged back. It made the children laugh and shout to see how badly Bum behaved about having his picture taken.

At last Bum ran off the platform straight to his friend the policeman. Perhaps the kind policeman understood how Bum felt about letting a newspaper man take his picture in school. Anyway, when Bum said to his friend, "Let's go!" they went. Besides, the policeman knew that Bum might not like to stand on the platform and shake hands with seven hundred children after the meeting. So, while the children laughed long and merrily, Bum and the policeman made their good-bye speeches to the teachers and went home to their police station as fast as they could travel.

Perhaps you know by this time that this story about Bum is strictly true. You must know, too, that New York City is not the only place where there are unfortunate dogs and cats who should be treated kindly.—Margaret Fox, in The Christian Register.

LOST AND FOUND

Alma was lost. There was no doubt about that, although it was not more than fifteen minutes since she had left the door step to pick a bunch of goldenrod to fill the big jar on the porch.

"Don't go out of sight of the house, Alma," her mother called after her, I'm afraid if you do you won't be able to find your way back; the bushes in the old pasture lot are so high."

Alma had meant to obey, but the prettiest stalks of goldenrod always seemed to grow just a few steps farther away, and so on she wandered until, with her arms full, she started to return and realized that she did not know which way to go.

She started in one direction, but found a dense thicket of briers through which she knew she had not come. The opposite way led to a swampy stretch she could not cross. She started in a third direction, her tired little feet stumbling over the stones and briers, but her tired little arms still clinging to the flowers. Losing her sense of direction, Alma shortly found herself back at the swamp that had stopped her before. Then for the first time she began to cry. "I'm lost and I can't find myself," she sobbed. "It'll be dark pretty soon and I'm afraid there are bears." Then she cried harder than ever.

Suddenly she stopped crying to listen. What was that noise? It was faint at first, but it grew louder and louder. Tinkle—tinkle—tinkle.

Alma started to her feet with a cry of joy as a gentle-looking black-and-white cow paced slowly into sight around a clump of bushes.

"O Bossy," she screamed, as she followed the surprised cow. "I was lost and now you have found me, because you are on your way home to be milked and I can go right along with you."

In a short time Alma was home with her bunch of goldenrod. She started at once to tell her mother the exciting story of how she had been lost and found.—Elsa Baker, in Christian Observer.

I know a little girl
About as big as you,
Who sighs ten times a day:
"I don't know what to do."

She has new toys and games,
A baby brother, too,
And yet she still complains:
"I don't know what to do."

The baby likes to romp,
And mother's busy, too;
Now, can't you think of something
That this small girl could go?

—Rebecca Deming Moore, in Sunbeam.

"Robert," said the teacher, to drive home the lesson, which was on charity and kindness, "if I saw a man beating a donkey and stopped him from doing so, what virtue would I be showing?"

"Brotherly love," said Bobby promptly.—Boston Transcript.

Old Lady: "Tell me, dear, what is your little friend crying for?"

Girl: "'E's not cryin', mum—'e's been playin' tennis with one of his mother's onions!"

Conductor: "How old is the little girl?"

Little Girl: "Mother, I'd rather pay the full fare, and keep my age to myself."—Oregon Orange Owl.

Mother!

Clean Child's Bowels with "California Fig Syrup"



Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

THE INTERNATIONAL MISSIONARY CONFERENCE, MEMPHIS, JAN. 1-3

It was a wonderful conference!

It was a thrilling experience to be one of 2,750 registered delegates, representing as we did every organization of the Methodist Episcopal Church, South. We packed the auditorium and gallery morning and evening until at some sessions there was scarcely standing room. The bishops were there, the secretaries of the various boards were there, the missionaries were there, the presiding elders and preachers were there, the Council officers were there, the conference women and the conference laymen were there. One Georgia woman said: "We are all here except those who have the flu," and it did seem that she was right.

But why did we go? Why did our church board of missions call this Memphis meeting? Dr. Cram gave us two reasons:

(a) To consider our relationship to God.

(b) To consider our relationship to mankind.

Throughout the entire conference there rang two ever recurring notes: our personal responsibility and the urgency of the call.

"In the great commission we find both the task and the resources of the missionary program of the church."

Jesus said: "All power is given unto me in heaven and in earth. Go ye therefore and disciple all the nations." Matt. 28:18-19.

In connection with the "Great Commission" Dr. Ellis impressed upon us the fact that as individuals and as churches "we must go or send or die."

Running through the entire conference was the imperative, the inherent urge of this task, "the revelation that has come to us imposes upon us the duty to share it with men everywhere."

I would that every member of the church might feel as we felt that urge, as leader after leader came before us with his message. Again and again we were made to feel that unless we have a passion to give Christ to the world we are not Christians. Again and again we were impressed with the fact that the greatest foes to the evangelization of the world are not the heathen religions nor the unwillingness of the peoples to listen to our gospel. The greatest foe to the upbuilding of the Kingdom of Christ in the world is our own secularization. Dr. Onderdonk in a masterly way showed us that China, Japan, Russia, Germany and these other countries "are liabilities on the heart of our Christ." "Jesus Christ is looking to America, Great Britain, Canada, prosperous, wealthy, financial leaders to lift him up to the world."

Dr. Onderdonk told of standing in Wall Street recently, where he saw and felt the "financial pulse of the world." He looked up and there at the head of the street stood old Trinity church, with its spire pointing heavenward. As we lead the world in finances, so we must point all people heavenward.

The great challenge is ours in America. What shall we do with it?

"The heathen world may be saved if we do not give them the gospel, but we shall lose our souls if we withhold it from them," said this man of God, who is giving his very life to the task of Christianizing America.

Shall we come down from this Mount of Transfiguration and forget the challenge which has come to us? Shall we step aside and leave the task to others? Shall we find ourselves helpless before the demon tormented sufferers because we have failed to "Seek the kingdom of God and his righteousness?"

I pray that the inspiration, the challenge, the realization of our limitless resources, and our own individual consecration may reach every person in the Southern Methodist church so that we may move forward with a united front to meet the need, the urgent need of our day.

Let us go into this glorious new year remembering that "the revelation that has come to us imposes upon us the duty to share it with men everywhere."

It is Christ who says: "Lo I am with you always."

It was a great privilege to represent the women of the North Carolina conference in so great a body of Christian workers. I pray that the inspiration and enlarged vision of human need may result in better service and deeper consecration to the task of lifting up the Christ to the world that he may "draw all men unto" himself.

Mrs. A. M. Gates.

A LITTLE MISSIONARY TO CHINA

It's a long journey from Hawthorne, Fla., to Soochow, China, but that is the journey that a little missionary took only a few short months ago. His name is Hector Sherertz, and he is really a missionary of the fourth generation, being the great-grandson of the late Dr. J. W. Lambuth, the grandson of the late Dr. W. H. Park, and the son of Rev. and Mrs. D. L. Sherertz, China missionaries. Hector is also the great-nephew of Bishop W. R. Lambuth. Hector is by no means a stranger to China, as he has spent most of his eight years in that land to which he has lately returned after having been with his father and mother on furlough in America. In a letter to a little cousin in America he tells something of his adventures on the journey, as follows:

Dear Buddy: I wish you and Katherine and Genevieve were here to play with me on this beautiful university campus. I am going to school with the Chinese boys and girls and like it very much. We have lots of nice playthings at the school—see-saws, a big Jungle Jim, and other things.

I wish you could have traveled from Florida to China with me. We children all had such a good time. After we left Chicago we stayed on the same train four nights and three days. Grandma had a nice foot-tub in a basket for Walter Lambuth (Hector's baby brother, one year old) and he sat in it and many people came by and smiled at him, and daddy told them: "This is Diogenes in his tub."

But the most wonderful of all was the ship. In all there were 17 children on the President McKinley, and we all had a grand time every day. We had Sunday school two Sundays. One day we had sports in the morning and that afternoon we had a big party and everybody got presents, and the prize winners got red ribbons. Paul got first prize in the cracker-eating contest.

At Kobe, Japan, we all went to see my Great-grandfather Lambuth's grave. He was a missionary and died in Japan many years ago.

The Inland Sea was very beautiful with small islands everywhere, sometimes right at our ship.

When we got to Shanghai many friends met us and we stayed there one night and then came to Soochow.

Your loving cousin, Hector.

A BUNDLE OF RAGS

Just a bundle of rags lying in the street—that is what one of the Korean doctors from the Wonsan Christian Hospital saw as he passed by in his rickshaw, returning from a call on a sick patient. Suddenly he heard a human cry and climbed down to investigate. In this bundle of rags, slimy with filth and partly frozen, the doctor found a tiny boy. Afflicted with a slight paralysis he had been cast aside to die. The doctor put him in the bottom of his rickshaw and brought him to the hospital, where he was thawed out, bathed, and dressed. He proved to be a bright little fellow, who was soon doing errands about the hospital and going faithfully to Sunday school and church, as well as attending a day school. A little later one of the patients who had become a Christian, adopted the boy and took him home with him. In the village where he lived this man began a Sunday school with the little adopted boy as the first pupil. And these two faithful Christians, man and boy, the only Christians in that heathen village, have been the means of starting a church where Christians gather together regularly to worship. The man declares this little boy was such a faithful Christian that he helped him to hold onto his faith in spite of his heathen surroundings, and he believes that this child, who was cast aside as a bundle of rags because there was no place for him in life, was saved so that he might be the means of showing others the way of eternal life.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A PRAYER FOR THE NEW YEAR

I look up in the morning of the year,
And I behold Thee flooding all the sky
With that bright wonder of a heart outpoured.
The night of peace and stars has made me bold,
And from the humbleness of year's defeat,
I dare to rise again and lift a prayer.
Oh, Father of a little trusting child,
Keep Thou my faltering steps upon a way
That is unknown. And teach me how to walk
Forth gladly, with no coldly shackling fears.
Lift me to understanding of Thy love;
Give to my mind the firmness and the grace
Of gray stone fences in the morning sun,
Set with all sureness on the warm brown earth,
With little grasses growing by the gate.
Make Thou my heart courageous for its days
As little purple violets blooming low
Beneath their sear-edged, frost-chilled leaves.
And if the bending of the bare lean boughs
Shall strike long shadows on the path I choose
Help me to walk without a shrinking step
Through colder ways than I have known before.
Great Captain of all those who seek for Thee,
Command my forward march and lead me on.

—The Girls' Everyday Book, by permission of Woman's Press.

1929

Nineteen twenty-nine with its hopes, its aspirations, its privileges and opportunities and its responsibilities is with us, and as we enter the new year it is in the hope that through greater endeavor and more sincere effort we may make it the greatest year in the existence of our woman's missionary work. During the past year, which commemorated the fiftieth year of our woman's work, we have passed in review all the work of the past. Also some one has most fittingly said, "There have come to us during these months the yearnings, the prayers, the burning zeal and enthusiasm of our pioneers, who laid the foundations; the glad, free, unreserved giving of life in selfless service; the strong, steady, sure building at home and abroad of institutions expressing woman's devotion to the world need of women and children."

The outstanding question with us today is "After the jubilee—what?" A spendid leaflet in discussion of this question has been issued by the department of promotion and education and we quote from it:

"In this new year of 1929 we find a different day to the new year of 1878. The discoveries and inventions of science have brought the world into a narrower compass. There are no foreign lands and we speak no more of working 'for the heathen' but of working with our friends and sisters of other nations, for we have found that God has not left himself without witnesses of truth and culture and beauty and goodness in all lands. Our work in the future must be sharing and not bestowing.

"Let us quietly search our own souls as we take stock together of the work we have done and the work there is yet to do. What have been our motives? Has our service been in a spirit of loving co-operation, or of self-glorification? Have we given in proportion to our ability or what we could spare from our own self-indulgence?

"How shall we pledge for the new year? The challenge is to large endeavor and high adventure. When we consider the work in the eight foreign fields and in the home land, we find that the total gifts of the auxiliaries which look large and are most gratifying, are not sufficient to meet the demands. At our last Council meeting in Nashville the estimates for the foreign and home departments totaled $1,013,796. This committee must provide for the salaries and travel of missionaries, pay the large force of teachers in the schools, also the social and evangelistic workers working in our evangelistic centers at home and abroad. Then there are the building programs and repairs for buildings which must be taken care of. In Mexico, Cuba, Brazil, Japan and Africa and in the homeland there were needed improvements and repairs which had to be omitted because of the lack of necessary funds.

What about the new year? What shall be our answer to the needs of the work our hands and our mothers' hands have established? Shall we not make a greater, strenuous effort in 1929 than we have made before? Let us remember these things as we make our pledges for the year and do our best to make this the record-breaking year in gifts and contributions.

THE PLEDGE MEETING

The January meeting each year is a meeting of great interest and of great importance, for it is at this time we make our pledges for the support of our missionary work for the new year. The program for the January meeting provides the proper setting for this momentous experience in the lives of our missionary women.

This meeting should be planned with the greatest care, and special effort should be made to have a full attendance of the members. As we gather for this month's meeting let us search our hearts and remember the words of John Oxenham:

"Love ever gives,
Forgives—outlives
And even stands
With open hands
And while it lives
It gives.
For this is Love's prerogative
To give—and give—and give."

A PLEASANT EVENING WITH THE MARGARET FOSTERS

The Margaret Foster Society of West Market Street church, Greensboro, which our history tells us was organized many years ago by Mrs. F. M. Bumpas and Mrs. J. A. Cuninggim, and which through all the years has been doing a most active and efficient work, believes in the old adage that "all work and no play makes Jack a dull boy," so it is the custom each year to have two or three social occasions, which are heartily enjoyed by all who participate. News of a recent occasion of that kind has come to us from one of the officers, one whose active interest and splendid work has been outstanding during the existence of the society, and we are passing on just what Mrs. Wills has written the editor:

"On Friday evening, December 21, at 6:15 o'clock, the officers of the Margaret Foster Missionary Society were entertained at a Christmas party by the president, Miss Mittie B. Hill, and the vice president, Mrs. J. C. Baxter, at the attractive home of the latter in Westerwood.

"Even the lovely living Christmas trees on either side of the steps were lighted in honor of this occasion, and the home shone in its holiday trimmings of holly and red candles.

"A course dinner was served and between each dainty course Christmas carols were sung, led by the president. At each plate was a pair of chop-sticks, souvenirs sent by Miss Nina Troy, who represents the society in Soochow, China. After dinner the regular business of the last quarter was transacted. As the closing event the guests were invited into the dining room where Santa Claus presided over a well filled sack. By pulling a ribbon a prize was secured. There were also gifts from Miss Troy. Among the articles were embroidery scissors, flowers, book-marks, art panels, etc..

"Verily it is a pleasant thing to be an officer in the Margaret Foster Missionary Society, for such occasions are not rare."

Little Girl (reading): "What is leisure, mamma?"

"It's the spare time a woman has in which she can do some other kind of work, dear."

Sunday School Lesson

JANUARY 13

Sin

Golden Text: If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1:8-9.
(Notes by Dr. Isaac Taylor Headland.)

The Nature of Sin

Sin, according to the Greek, was "missing one's aim." According to the Hebrew, it was "distorting one's conduct"; or "transgressing the law." According to the Chinese, it seems to be having a bad, sad, or hard time. There are those who think sin is selfishness, or the result of our finiteness, while still others look upon it as sensuousness. Wrong seems to come from the same root as right, and hence means twisted. One of the best definitions of sin that I have found is, "Choosing the lower in the presence of a higher good."

The nature of sin is always to injure the sinner. If it be overeating, we call it gluttony; if intemperance, we call it drunkenness; so the gratification of the passions is sensuousness or prostitution; and so with all the ministering to the flesh. But there are other sins than these, sins of the mind, of the soul, of the spirit. Some of these are pride, envy, malice, uncharitable judgment, evil desires; while Jesus looked upon the pious tongue and the proud, selfish life of the Pharisee in his prayers as enough to send him away unjustified.

Our First Reference

Our first reference is to be the third chapter of Genesis. This is the story of the fall of man. They had partaken of the forbidden fruit and immediately recognized the fact that they were naked. This seems to have been the only knowledge they obtained, except that of good and evil. The blame was placed on the woman. Was that to indicate that she had done what the other female animals would not do? And was the story told to teach mankind that during the period of gestation a woman should separate herself from her husband until after the birth of her child? Follow the story on, and we find that the offspring of this unjustified indulgence was a murderer, and though his life was spared, we have no record of his descendants after the sixth generation. All of them ceases. They are blotted out of existence. This story is taken from a manuscript in which God is called Yahweh Elohim (Lord God). Chapter 4:1-24 gives the story from another manuscript in which God is called just Yahweh (Lord), in which Jabal, Jubal, and Tubal-cain end the posterity of Cain. Verse 25 is from the Elohim manuscript, and verse 26 from the Yahweh manuscript.

Chapter 5 is from the Elohim manuscript to verse 27. The fourth chapter ends with men calling on the name of the Lord, and in verse 24 of chapter 5 we find Enoch walking with God. He did not die, for God took him, nor have his descendents perished to the present time.

A Chinese Parallel

In the Chinese "Four Books for Girls," chapter 2, on "Motherhood" we have the following: "The Book of Rites says: A woman should be careful of her prenatal instruction. She must stand straight, walk slowly, not sit on the mat when it is awry, nor eat meat that is not cut straight, neither allow her eyes to see bad sights, her ears to hear obscene sounds, nor her mouth to taste things badly prepared. At night she should listen to blind persons recite poetry and books, and talk of etiquette and music. She should separate herself entirely from her husband during the whole period of gestation, having no association with him until after the birth of her child. Then when a son or a daughter is born its appearance will not have been injured and its ability will exceed that of others."

"Thus we see that the instruction of the mother precedes that of the father, and maternal instruction is more firm and lasting than paternal."

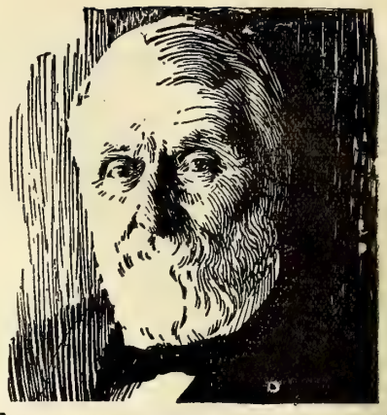
The first primer that a Chinese girl studied had this verse:

"Of prenatal education be attentive as
a mother,
For the influence is mutual of each upon
the other.
Whether walking, sitting, standing, or
reclining have a rule,
E'en in eating and in drinking have a
care yourself to school."

May not this story of the sin of the fall of man and its blame on the woman have been told to teach the early parents of the race to follow the instincts of the lower animals during this important period? This is one of the excuses the Chinese offer for giving a concubine to the husband during this time, to protect the expectant mother.

The Genius of the Hebrews

The genius of the ancient Greeks was knowledge, philosophy or art. The genius of the Roman was government and law. But the genius of the Hebrew was to fight sin, and to seek for righteousness, purity, and truth—religious truth. So from Abraham to John and Paul, through all their greatest kings and their prophets, who were only religious philosophers, all their great heroes were religious heroes. We have just called attention to the fall of man, and his sin in Exodus 3:1-24. Go now to the last verse of the next to the last chapter of Revelation, and you have: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." So all the way through the book we have this fight against sin—this fight for righeousness —no wonder we have two men such as



WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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Nervous Diseases, Drug and Alcoholic Addiction successfully treated at Spring Garden Sanitarium, 2911 Spring Garden St., Greensboro, N. C. Write us for full information. Correspondence confidential.

Jesus and Paul, for "He that doeth his will, shall know of his doctrine," or something to that effect.

The fight of all the prophets, and all the apostles, and the fight of the church from their time till ours, has been against sin, and those who fight the church can scarcely be given credit for knowing what they are doing. And yet many of the sociological teachers of the present day are doing that very thing.

The Destructive Nature of Sin

The Hebrews discovered the destructive nature of sin. If it were in certain forms is would destroy the government, and so they forbade men killing each other. If it were practiced in business, it would destroy business, and so they ordered that men should not steal. If it were practiced in society, it would destroy the whole social structure, and so they commanded that they should not commit adultery. They ordered that men should not covet, because if they were guilty of coveting they would surely steal the thing they coveted. Knowing the evil of deception they forbade lying or, as they put it, bearing false witness against their neighbor. And yet short-sighted people complain about their "do nots." In what other way would or could they have prevented these things? Their one positive command in the Decalogue was that children should honor their father and mother, promising that by so doing their days should be long in the land which the Lord God had given to them. And the Hebrews are the first in history that have a codified code of this kind. Sin is destructive; right is constructive.—Pittsburgh Christian Advocate.

NORWOOD

A few weeks ago it was my pleasure to visit the good people at Norwood and to worship with them in the opening of their Sunday school. In spite of an epidemic of influenza quite a large gathering was present and much interest shown in the undertakings of the school. The commodious church is surrounded by well kept grounds ornamented by a grove of magnolia and fir trees. Recently the parsonage and lot adjoining the church grounds have been remodeled and beautified so as to be in keeping with the church and church grounds. Certainly Rev. P. L. Shore, pastor, and his loyal congregation are to be congratulated on the good work accomplished. Among other things our Sunday school board is indebted to the liberal missionary offerings and Sunday School Day offerings which regularly come from Norwood. O. V. Woosley.

So live that when thy summons comes to join the innumerable caravan that moves past the insurance company's medical examiner he can look you over and say, "O. K. Passed with highest honors."

There is nothing harmful about night air—unless it's last night's air. Open the windows wide and let it out!



SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.

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To	2-day	6-day
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CHARLOTTE, N. C.	4.55	5.10
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DURHAM, N. C.	2.65	3.00
ELKIN, N. C.	4.00	4.50
GASTONIA, N. C.	5.55	6.25
GOLDSBORO, N. C.	6.25	7.00
HENDERSON, N. C.	4.65	5.25
HIGH POINT, N. C.	.75	.85
LYNCHBURG, VA.	5.40	6.05
N. WILKESBORO, N. C.	4.90	5.50
RALEIGH, N. C.	3.95	4.40
RURAL HALL, N. C.	1.95	2.15
SALISBURY, N. C.	2.40	2.70
SELMA, N. C.	5.30	5.95
THOMASVILLE, N. C.	1.10	1.20
WINSTON-SALEM, N. C.	1.40	1.60

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Also 10-trip, 20-trip and 30-trip low fare tickets between stations 200 miles apart, good 6 months.

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SOUTHERN RAILWAY SYSTEM

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

CARTHAGE

Our Epworth League at Carthage is doing fine work. Miss Maida Jenkins has been our president for two years. We have four splendid superintendents who are thoroughly interested in their departments. We prepared a special program for our home coming meeting on December 30. Last Sunday evening we enjoyed having as our guests the Marcus Epworth League. They gave us a fine Christmas program. They stayed for our Christmas pageant which we gave immediately after the league service. Miss Lucile Way, Cor. Sec.

CEDAR GROVE

The Cedar Grove Epworth League gave a very interesting Christmas program of prayer, talks, stories and special music Sunday, December 23.

Cedar Grove Sunday school and the Brown's Chapel Epworth League were invited to the service. Both were well represented.

The welcome speech made by the president, Miss Irene Snipes, was responded to by the president of the Brown's Chapel League, Miss Pearl Dark.

The league sent packages of fruit to the old people in the community who are unable to attend church services.

Elizabeth Mann, Sec.

Western North Carolina Conference

AN OPPORTUNITY

Dear Leaguers:

This is a most important year for our wornout preachers. Surely every Epworth Leaguer is interested to make these old heroes of the cross comfortable in their last days. They made the church which we love so much. Our debt of gratitude to them is a big one. How can we pay it? One way is to prepare a Forgotten Man pageant and give it in every church that is open to us. This will furnish fine training for our leaguers. A book of pageants has been prepared and is free to those who will use them. How many chapters will join us in this matter? C. S. Kirkpatrick.

This appeal from Brother Kirkpatrick has the endorsement of our conference cabinet. Epworth Leaguers are not to be exploited by being led to pledge their chapters for contributions. Leaguers will make their personal pledges through the regular church budgets. This matter of giving the pageants fits exactly the training program of the Epworth League, hence we urge as many chapters as can do so to write Brother Kirkpatrick at Thomasville, N. C., and secure the book of pageants.

LEADERS' COUNCIL

Brother T. A. Groce, chairman of the board, Brother Herman F. Duncan, president of our conference, and your humble servant had the happy privilege of attending the Epworth League Leaders' Council which met in Oklahoma City. We regret that Miss Winnie White, president of the Charlotte Union, had to cancel this trip on account of sickness. We were grieved also that Mrs. Joe Jacobs was prevented from going on account of her little son getting his arm broken, then getting badly burned. Since coming home we have developed flu, hence cannot give a detailed account of this meeting this week. Hope to tell of the Leaders' Council, also the International Missionary Conference next week.

ASHEVILLE DISTRICT NEWS

Central Epworth League is putting on a very progressive program of social service. It is their idea to concentrate on a few needy individuals rather than generalize too much and not be able to see the result of their work. This chapter, under the leadership of Joe Young as president, has cared for a family consisting of a widowed mother and four children. They have bought the groceries and some of the clothing for this family and gave them a happy Christmas by playing Santa Claus to the children. Joe says this kind of work does more to keep the league together than any other one thing they have attempted to do.

West Asheville League did a good piece of work Sunday evening, December 30, by presenting a helpful program to the more than 600 patients at the U. S. Veterans Hospital No. 69, Oteen, N. C. The program consisted of music, prayer, scripture reading, and a talk on the subject, "What Religion Means to Me." This hospital has a radio broadcasting station through which all the patients can hear the program.

It has been my experience that the successful leagues are the ones that have a vision for work that will help those outside of their own members. I wish more leagues would adopt a program of helpfulness to others.

The new league at Emma is growing rapidly and is a great aid to the pastor in his work.

Asbury Memorial is going strong and putting on programs of real worth. This league promises to be one of our strongest within a few years.

Swannanoa circuit has a live league in each of the four churches. Brother Baldwin, the pastor, certainly believes in Epworth League work to keep the young people in church work.

We are making plans for a great district banquet to be held on January 10. Speakers have been secured and most of the program arranged. It is our aim to have every chapter represented at this affair. John D. Kille, Dis. Sec.

Here Is A Medicine That Has Proven Helpful To Millions

You don't need any pills with this medicine, it's a real medicine within itself. Only $1.00 per bottle. Results guaranteed. Pleasant to take, yet very effective. A medicine you can take three or four bottles without seeing any results is not much medicine.

Many thousands who have found relief by its great cleansing and health restoring power are now singing its praise by giving testimonial statements for publication that other sufferers may be benefitted. Daily they pour into headquarters, as follows:

Mrs. T. J. Smith, well known Birmingham woman, residing at 1009 Graymont Ave., states 40 years' misery ended "Yes, before I used Miller's Herb Extract, formerly called Herb Juice, I hardly knew what it was to pass a day that I was not in pain, but thanks to your wonderful medicine, I am now a well woman and will always praise this great remedy. For 40 long years I have been in mighty poor health, and no amount of medicine I used gave me much relief. My entire trouble seemed to be due to an upset stomach and constipation. No matter what I ate, it was all the same. Food would sour and ferment in a short time, and it was terrible the way I suffered with gas and indigestion pains. I was also troubled a great deal with dizzy spells, liver and kidneys out of order, and there seemed to be black spots floating before my eyes My system seemed to be full of poison, and I was in a badly rundown condition. So many people advised me to try this medicine that I finally did so, and I will never regret it. I am now in perfect health—something I have not had in 40 years. No more trouble with my stomach, have a fine appetite, no gas or indigestion pains, bowels move regular and I am never troubled with dizziness or spots before the eyes."

A statement was received a few days ago from Mr. Irwin Harwick, 1108 W. First Street, Muncie, Ind. He said: "Yes, I had about reached the stage where I was ready to give up trying to get rid of rheumatism. I had tried so many different remedies, but still I suffered with terrible pains in the legs and arms. Knees would swell and hurt so I could hardly walk. At night I was unable to sleep or rest well, and would get up every morning with terrible pains across the back. I knew these pains were due from kidney trouble, as I had been troubled with it for several years. Then, too, I was always constipated, and the poison that accumulated went all through me, even my stomach hurt and I was several pounds underweight. Food would not digest, but instead lay in the stomach to sour and ferment But as bad as my condition had seemed, this Herb Extract—in connection with the use of Miller's Antiseptic Oil, known as Snake Oil — helped me from the very first and now, after taking five bottles, I feel better in every way than I have for years. Rheumatism pains, also pains across back, are gone, knees no longer swell, and I sleep and rest better than I have for a long time. I have also found it to be a fine regulator for the bowels, gives almost instant relief from stomach pains and improves the appetite. In short, it is a general builder and was the means of me regaining my lost health and fifteen pounds in weight." Get it from your dealer or Herb Juice Medicine Co., Jackson, Tenn.

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REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

So far we have had very little sickness among our children. At this writing we have several in the Munger Infirmary. School opened the 3rd and we are hoping that we will escape the flu this winter. Most of our youngsters are strong and vigorous and for that reason their resistance to sickness is very remarkable.

* * * *

I am giving two clippings from Charity and Children. These quotations tell something about the work that is being done at the Thomasville Baptist Orphanage which is now named the Mills Home. One church gave nearly five thousand dollars as a Thanksgiving offering to this splendid institution. Like us the Mills Home is depending upon the monthly offerings from Sunday schools and organized classes to aid in meeting the monthly bills. I am sure our Methodist friends will read these two clippings with interest.

* * * *

Because of a big shortage in the orphanage assessment and with an increased number of children to provide for, I have been driven to the necessity of curtailing our operating expenses to the limit. This has forced me to reduce our working force by two. I regret that exigency of the situation makes it necessary to resort to the most rigid economy. The workers who have gone from us carry with them our sincere good wishes. One of the hard things that executives have to do sometimes in the interest of economy is to let some fine workers sever their connection with them. With a smaller income and with larger financial obligations, the course I have followed was inevitable.

* * * *

"The First Baptist church of Winston-Salem gave this Thanksgiving the largest contribution that has ever come into the treasury in this season of large giving. The amount was $4,468.61—larger than last year's gift from this great church by a little more than $400.

The church aimed at $5,000, but missed the mark a little on account of the Carnes defalcation which they helped to replace on Baptist Honor Day.

Besides this Thanksgiving offering the Sunday school makes a generous monthly contribution. The total amount for the year, including that at Thanksgiving, was more than $7,000.

The church, always loyal to the Mills Home, has already increased its contribution within the past few years and it is a positive pleasure to us to make record of this fact. We are thankful to have in this church a neighbor so generous and true! May the blessing of the Lord abide upon it!"

* * * *

"The current fund is less than it was last year by $28,187.27. This about pays the debt on the Orphanage and starts us out on the new year about even with the world.

We are thankful that this has been done and hoped that the returns would give us a small surplus to help us over the hard places and reduce the debt for 1929.

However, we look to our Sunday school monthly collections to hold the debt down and make the new year less of a struggle to keep pleasant with the bankers, and make life smoother at the orphanage.



Boy from the Methodist Orphanage, Raleigh, N. C.

This matter of larger monthly contributions is entirely important and we are depending on our good friends to gird themselves for a larger offering than ever during the year upon which we are entering. This will be an easy matter to do if our leaders in the Sunday schools will determine to do it.

Coming as it does all through the year will keep the interest down and make things easier for everything at the home and it will be a blessing to the givers themselves to increase their contributions to meet our needs.

The past year, considering all our handicaps was a good year, and the current fund was a fine one, but with the new year we hope there will be no extra burdens to weigh us down. Let us all pull together for the greatest orphanage contribution we have ever known!"



There's peace in the household guarded by Castoria. Peaceful sleep for Baby. Uninterrupted rest for Mother. For a few drops of pure Castoria will quiet any fretful infant. Or put the little one back to sleep when there's an upset during the night.

Parents, don't try to do without good old Castoria! It isn't fair to the baby, and it makes things hard for you. You can't give Baby medicine meant for grown-ups—or shouldn't! Castoria is the solution. It is always safe. It always does the work. And although it acts as swiftly as an opiate or a narcotic, it contains neither. *Castoria is purely vegetable.* Give it whenever there's constipation, colic, diarrhea.

No less than five million modern mothers have come to depend on Castoria, for twenty-five million bottles were bought last year! Get yours today; don't wait for some night when it's needed, and the drugstore is closed!

Children Cry for Fletcher's CASTORIA

Minister A. A. Holzwarth Tells "How I Rid My Wife of"

DIABETES

For three years my wife suffered the terrible tortures of this insidious disease and needless to say I suffered plenty of mental torture with her. Almost thru accident I discovered a simple method to overcoming this diabetic menace which was destroying our domestic happiness. I have told hundreds whom I have met in my ministry work about it, and now I have decided to put it in pamphlet form to send to any diabetic who will send me a stamp to cover mailing. Write Rev. A. A. Holzwarth, 706 Vine St., Liverpool, N. Y.

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Through these connecting lines the Atlantic & Yadkin Railway can give good service into Greensboro.

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WHY

Why should we grope blinded along our way,
Why should we walk in the dark day by day,
When God in his mercy will give us light,
A light that is wondrous, radiant and white.

Why should we stumble and fall in the mire,
Why should we be stained by temptation's fire,
When God in his power will stand close by,
And he will hear and heed our feeblest cry.

Why should we meet all our trials alone,
And our dark hours with a strength just our own,
For God in his love will always impart
Sustaining grace to each sorrowing heart.

His mercy would make us grow broad and strong,
With His power we could bring right out of wrong,
With His love we'd make a heaven out of earth—
Thus living the life that is priceless in worth.

These wonderful gifts so matchless and free,
Our God will give daily to you and me.

Mary Joyce Best.

GRADED WORSHIP

By A. W. Cline, Winston-Salem, N. C.

Much emphasis is being placed today on the value of the graded lessons for Sunday schools. Teachers are taking training by the thousands in order to be able to teach these lessons intelligently. Many fine young men and women are doing excellent work as teachers of graded lessons.

Does our work of grading stop with the lessons? Have we ever stopped to think that our children should be trained in worship also? We need leaders who can lead our groups of young people in real worship.

Graded worship in the Sunday school is very essential to the development of a well-rounded Christian life. The habit of worship once formed will usually cling to a person through life. Graded worship firmly fixes this habit in youth, thus making worship a definite feature of the entire life.

The child who is "forced" to sit through a worship service prepared for adults only, may keep quiet through fear of punishment, but he will not form the worship habit. However, impressions are being made that may in later years draw him away from the Sunday school and church services. On the other hand, worship graded to meet the needs of the child causes the spiritual nature to develop along with the material side of life, thus forming a well balanced foundation for character building.

Since a large number of the homes today are not stressing worship, it falls to the Sunday school to train the children in this important matter. In order that the most efficient work may be done, leaders who are trained in grading worship programs are necessary. Departmental superintendents should have special training along this line, since they have the children during the habit-forming period.

I am giving below two illustrations of the value of special preparation of worship programs.

A very fine spirit of worship was manifested in a recent Thanksgiving service attended by the writer in a junior department of a graded Sunday school. The theme was "Thankfulness for God's Gifts." The preparation of the program a week ahead, which gave the leader a feeling of preparedness, contributed to the worshipful spirit that prevailed. Advance notice given the pianist and song leader regarding the music added to the spirit of the occasion. Hymns and music especially adapted to the subject were used. An outstanding feature of the service was a season of sentence prayers in which teachers and pupils joined. A beautiful spirit of worship seemed to pervade the entire atmosphere.

It was in the same department a few Sundays before that I felt very keenly the failure of the program to produce a spirit of worship. The leader explained that he went into the service after a hard week without making preparation. A form service was used, hymns, scripture and other features having been listed in the service. Everything appeared to be mechanical. My chief criticism of this program was that there was too much reading from the book and not enough personal thought put into it. There were good features in the program that might have been used in the preparation of a special service under the same theme.

HE KNEW TOO MUCH

Rev. E. C. Sell must be qualified for the position of a U. S. detective. For he says: "I was walking along the street and saw a colored man coming my way. He seemed listless and unconcerned. It occurred to me that it was a good time to elicit from him some remark that would arouse the jocularity which is often dormant in man. When near to him I said, 'Colonel, what do you know?' He mumbled out something, evidently in an effort to frame an evasive answer. I halted, look at him and said, 'Yes, you do know something—you know a lot of things.' He immediately turned, started toward me and said in an undertoned voice, 'I know where there is some mighty good liquor.' He knew too much for me. I was not interested.

Health is not merely freedom from sickness. Real health means the physical fitness and well-being that give you vim and zest for the job before you, the power to want to make good, coupled with the power to win. The first step toward wealth is health!



Fight Off INDIGESTION and Mr. Powell says:



"I AM a circus clown and about two years ago began to have severe attacks of indigestion—I thought I would have to give up. I lost weight and my appetite was bad." (*Anyone who has suffered attacks of indigestion can understand just how Mr. Powell felt.*) "A friend told me about PE-RU-NA, so I bought a bottle and started taking it. I have now taken three bottles. My health is restored and my work a pleasure." (*For over 50 years, PE-RU-NA has been the key to a renewed health and vitality for hundreds of thousands.*) "An earnest desire to help others prompts me to make this statement." (Signed) Albert Powell, Louisville, Ky.

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Presiding Elder's Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

January
Chowan, Anderson's, a.m. 12-13
Manteo, night 16-20
Kennekeet, Salvo, a.m. 17
Hatteras, Frisco, night 18
Wanchese, a.m. 20
Stumpy Point, night 21
Dare, Mann's Harbor, night 23
Kitty Hawk, Kitty Hawk, a.m. 27

February
South Mills, McBride's, a.m. 2-3
Currituck, Mt. Zion, a.m. 9-10
Moyock, Moyock, afternoon 13-10

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

January
Erwin, Erwin, night 12-13
Lillington, Lillington, night 13-14
Jonesboro, Jonesboro 19-20
Mamers, Woodside, night 20-21
Stedman, Cokesbury 26-27
Roseboro, Roseboro, night 27-28

February
St. Paul, St. Paul 2-3
Newton Grove, Hopewell 9-10
Dunn, night 10

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

January
Dover, Asbury, 11 12-13
Centenary, night 13
Ocracoke-Portsmouth, Ocracoke 17-18
Atlantic-Springfield, Springfield 19-20
Morehead City, night 20
Goldsboro Ct., Pine Forest 26-27
St. Johns, night 27

February
Snow Hill, Jerusalem, 11 2-3
Pikeville-Elm St., Mt. Carmel, 3 3
Centenary, Conference, night 4
Straits-Harlowe, Harlowe, 11 9-10
Riverside-Bridgeton, Beech Grove, night 10
Newport, Bethlehem, 11 16-17
Pamlico, Bayboro, night 17
LaGrange, Institute, 11 23-24
Mt. Olive Ct., Bethel, 3 24
Mt. Olive-Calppso, Calypso, night 24

March
Hookerton, Maury, 11 2-3
St. Paul's, night 3
Jones, Shady Grove, 11 9-10
Beaufort, night 10
Pink Hill, Woodington, 11 16-17
Seven Springs, Beston, 3 17
Kinston, night 17

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND—IN PART

January
Rowland, 11 13
Roberson, 4 13
Ellerbe, 11 20
West End, 3 20
Richmond, 8 20
Roberdel, 11 27
St. John-Gibson 27

WASHINGTON DISTRICT
J. M. McCracken, P.E., Washington, N. C.
FIRST ROUND

January
Pantego-Belhaven, 11 13
Bath Circuit, 11 and 2 16
Springhope, 11 20
Nashville, 7:30 20
Rocky Mount, First Church, 11 27
Greenville, 7:30 27

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
FIRST ROUND

January
White Memorial and City Road, White Mem. 11....13
Conway, Conway, 11 15
Garysburg, 11 16
Ahoskie, Ahoskie, 11 20
Aulander, Aulander, night 20
Warrenton, Warrenton, 11 23
Henderson, night 23
Seaboard, Seaboard, 11 27
Enfield, Enfield, night 27
Windsor, Windsor, 11 30

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

January
Carver's Creek, Council, 11 13
Swansboro, Queens Creek, 11 20
Clinton, Clinton, 11 27
Faison-Warsaw, Faison, 3 27
Rose Hill (preaching), 7:30 27

February
Jack-Richlands, Richlands, 11 3
Maysville, Maysville, 4 and 7:30 3
Epworth, 8 6
Magnolia, Trinity, 11 10
Trinity, Wilmington, 8 10

Western North Carolina Conference

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.

January
Marshville, Gilboa, 11 13
Unionville, Union Grove, 3 13
Brevard Street, night 13
Myers Park, 11 20
Weddington, Weddington, 3 20
Chadwick, night 20

February
Peachland, Peachland, 11 10
Ansonville, Cedar Hill, 3 10
Duncan, night 10
Wadesboro, 11 17
Morven, Shiloh, 3 17
Matthews, night 17
Lilesville, Savannah, 11 24
Polkton, Poplar Hill, 3 24
Icemorelee, night 24

March
Prospect, Prospect, 11 2
Bethel-New Hope, Sandy Plains, 3 2
Pineville, Harrison, 11 3
Hickory Grove, 3 3
Calvary, night 3
Hawthorne Lane, 11 10
Waxhaw, Heaths, 3 10
Wesley Heights, night 10
Monroe, Central, 11 17
Big Springs, 3 17
Spencer, night 17
First Church, 11 24
Dilworth, night 24

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
SECOND ROUND

January
South Fork, Ebenezer, 11 12-13
Dallas, High Shoals, night 13
Bellwood, Palm Tree, 11 19-20
Shelby, Central, night 20
Bessemer City, Bessemer City, 11 27
Polkville, Lattimore, 3 26-27
Shelby, Lafayette St., night 27

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
SECOND ROUND

January
Ruffin, Ruffin, 11 13
College Place, 7:30 13
Stokesdale, Glencoe, 11 19
Summerfield, Summerfield, 2 and 11 19-20
Carraway Memorial, 7:30 20
Ashboro, First church, 11 27
Uwharrie, Tabernacle, 2 27

February
Randolph, Trinity, 11 2
Park Place, 11 3
Pleasant Garden, Rehobeth, 3 3
Glenwood, 7:30 6
Wesley Memorial, 11 10
Highland, 2 10
Proximity, 7:30 10
Liberty, Liberty, 7:30 13
Wentworth, Lowe's, 11 16
Ramseur, Franklinville, 11 17
Cedar Falls, White's Chapel, 2 17
Randleman, St. Paul's, 7:30 17

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

January
Gold Hill, Gold Hill, 11 13
Salisbury Ct., Shiloh, 2 13
Main St.-Y-Rowan, Main St., 7 13
Bethel, 11 20
China Grove, 7 20
Norwood, 11 27
Norwood Ct., Aquadale, 2 27
Concord, Westford, 7 27

February
Woodleaf, 11 3
Concord, Harmony, 7 3

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
FIRST ROUND

January
Shepherd, Vanderburg, 11 13
Statesville Ct., Bethel, 2:30 13
Taylorsville, 11 20
Hiddenite, Pisgah, 2:30 20
Stony Point, night 20
Newton, 11 27
Hickory Ct., Bethel, 2:30 27
Maiden, night 27

February
Lenoir, First, 11 3
South Lenoir, 2:30 3
Hudson Ct., Harpers, 11 10
Lenoir Ct., Olivet, 2:30 10
Granite Falls, 11 17
Dudley Shoals, Grace, 2:30 17
Rhodhiss, night 17
Hickory, First, 11 24
Westview, 2:30 24
Highland, night 24

March
Catawba, Bethlehem, 11 3
Ball Creek, St. Paul's, 2:30 3
Statesville, Broad St., 11 10
Olin, Turnersburg, 2:30 10
Statesville, Race St., night 10
Troutman, 11 17
Shepherd, Jones Memoiral, 2:30 17

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

January
Murphy, night 13
Hayesville, Hayesville, 11 27
Murphy Ct., Belview, 3 27

February
Whittier, Shoal Creek, 11 3
Judson-Robinsville, Maple Springs, 3 3
Bryson City, 11 10
Cherokee, Chapel Oak, 3 10
Andrews, 11 17
Sylva, night 17
Canton, 11 24
Haywood Ct., Crabtree, 3 24

March
Franklin, 11 3
Macon Ct., Asbury, 3 3
Franklin Ct., Bethel, 11 10
Fines Creek, Fines Creek, 11 17
Bethel, Bethel, 3 17
Waynesville, 11 24
Jonathan, Shady Grove, 3 24
Dellwood, Maple Grove, 11 31
Clyde-Junaluska, Clyde, night 31

April
Webster, 11 7
Cullowhee, night 7
Highlands, Highlands, 11 14
Glenville, Cashiers, 3 14

At the district stewards meeting the presiding elder was directed to collect the assessment for district work on the second round. It is expected, therefore, that every charge will be prepared to pay at that time. Every charge is asked to pay not less than one-half of its assment for benevolences by May 1. Each preacher will be asked for a report on or about that date.

The major objective in the work of the church is to save souls. To this end the first Sunday in February has been set apart as a day of special prayer that the church may have power for this work, and each preacher is asked to bring this matter before his people on that date in the way he thinks best.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
FIRST ROUND

January
Ogburn Memorial, Ogburn Memorial, 11 13
Kernersville, night 13
Ardmore, 11 20
Burkhead, night 20
Centenary, 11 27
Grace, night 27

February
Lexington, Fisrt Church, 11 3
West End, night 3

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NORTH CAROLINA CHRISTIAN ADVOCATE

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WINSTON-SALEM DISTRICT

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I have been to church twice today, and I have discovered that sermons seem a great deal longer when you are listening than they do when you are preaching! But why did I not make the discovery sooner?—From Diary of Wesley Hunt.

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In Memoriam

IN MEMORIAM

In sad, loving memory of my dear brother, E. Preston Murphy, who passed away December 13, 1926:

In the graveyard sweetly sleeping,
Where the flowers gently wave,
Lies the one we loved so dearly
In a cold and silent grave.

Precious one, we sure do miss you
Since you have gone away;
God relieved you of your sufferings
Just two years ago today.

There was a tender, loving hand
That led you through the night;
Then lifted you to heaven
Where all is life and light.

Sister.

HENDERSON—Mrs. Nell Ferguson Henderson, aged 38 years, wife of I. I. Henderson, died at their home in Graham Monday, December 24, following failing health of a year with two weeks of critical illness.

Mrs. Henderson was the daughter of the late Rev. and Mrs. Henry A. Ferguson of Jonesboro, Tenn., both of whom died in her childhood. She was the niece of Dr. J. P. Ferguson, noted surgeon of Louisville, Ky.

She graduated from Dr. White's Bible Institute in New York City, taking social service, and came to Graham ten years ago as social service worker at one of the mills. She and Mr. Henderson were married two years later.

She was an outstanding figure in the church, school and civic life of the town. She taught three years in the school, giving up her work because of her poor health. She took active part in summer playground activities of the school. Her chief work was in the church, Sunday school and missionary society. She was president of the missionary society several years and taught the mission study and Bible classes numbers of times. She was teacher of the women's Bible class in the Sunday school, and taught in the daily vacation Bible school in the summer. She was also active in the zone missionary work, being superintendent of literature, declining the chairmanship because of her health.

She is survived by her husband and two step-children, Miss Ruth and Holt Henderson. She left no relatives nearer than uncles and aunts, who live in Tennessee.

Funeral services were held Christmas day at 2 p. m. at Graham M. E. church by her pastor, Rev. A. C. Holler, and the body interred in Linwood cemetery beneath loads of beautiful flowers.

Truly Graham has suffered in the death of this consecrated, capable, earnest woman a loss that will be felt deeply as time passes; and heaven is the brighter for her glorious presence among its inhabitants. Florine Robertson.

DAILEY—Ernest E. Dailey was born in Caswell county, North Carolina, on October 10, 1874, and died in Wilmington on November 17, 1928. He was the son of Rev. and Mrs. T. J. Dailey. His father, a member of the North Carolina conference, survives him. Two sisters also are living, Mrs. A. G. Egerton of New York City, and Mrs. G. V. Albertson of Deland, Florida, and one brother, T. J. Dailey, Jr., of White Oak, in this state.

Brother Dailey was a loyal alumnus of Duke University, and played on the baseball team with the writer during their student days there. For a while he worked at Macey's in New York, but for quite a number of years just preceding his death he was with the Atlantic Coast Line, in Wilmington.

He was a faithful member of Grace Methodist church, Wilmington, under whose care he was buried, the services being conducted by his pastor, Rev. H. B. Porter. He was among the most thoughtful and unselfish of men. With no immediate family of his own he devoted himself with an unsual degree of love to his parents and sisters and brother. All who were closely associated with him testify to the fineness of his character and the sacrificial nature of his life. His was that meek and quiet spirit which according to the Scriptures is of great price in the sight of God. In Ernest Dailey we have another excellent example of the product of the Methodist parsonage. It was here that he learned to be the Christian gentleman he was, kind, thoughtful, devoted to all things high and good. Life is a better thing for many of us because he came our way. May grace, mercy and peace from the heavenly Father abide with all those who sorrow at his going.

Harry M. North.

RESOLUTIONS OF RESPECT

Harrison church and Sunday school has suffered a deep loss in the death of her beloved secretary, T. H. Barber. We wish to pay tribute to his memory for the faithful service he has rendered as secretary of the Sunday school. While in failing health he seemed to cling more tenaciously to his work in the church and to be most punctual in performing his duty. There is left an empty pew which he so faithfully filled Sunday after Sunday. Our hearts feel a lonely ache for him whom we have loved and "lost awhile." The smallest child and the oldest friend loved Mr. Barber, who always had a ready smile and a kind word for everyone. We are a little better, our lives have been a little happier because he lived among us. We therefore resolve:

First, That we bow in humble submission to the will of our heavenly Father who doeth all things well.

Second, That we extend to the bereaved family our heartfelt sympathy.

Third, That a copy of these resolutions be spread on the minutes of the Sunday school that a copy be sent to the bereaved family, and to the North Carolina Christian Advocate for publication.

Mrs. Kate Hawfield,
Mrs. Lloyd Ardrey,
Mrs. W. S. Robinson.

IN MEMORIAM

In the passing of Brother J. W. Goodson early on the morning of Armistice day, November 11, 1928, the board of stewards of Queen Street Methodist Church, Kinston, feels that the church has lost one of its most earnest, able and sincere communicants, the board a most capable member and the community at large a citizen of marked ability, always devoted to the highest ideals of Christian citizenship.

In his church life Mr. Goodson served for several years as superintendent of the Sunday school, which interest enlisted his untiring energy. Later, as a member of the board of stewards his loyal service of the Master was coninued until the call came for him to "come up higher."

Mr. Goodson was one of Kinston's leading tobacconists, and as such took high rank in the industrial world. However, his broad vision swept a larger scope than that comprised of his merely personal business affairs. As a member of the city's chamber of commerce his efforts looking to the advancement of the common weal were faithful and efficient. But it was as chairman of the Kinston school board that he served his community best, perhaps. With untiring zeal for 17 years he devoted his energy and ability to the promotion of the educational interests of Kinston's boys and girls. During his incumbency of the office the city made great strides forward, and his record in this field of endeavor was an enviable one.

As husband and father Mr. Goodson was kind, loving and generous. Always true to principle, he was charitable towar all, and many there are who will bear witness to his bigness of heart and high regard for the inteersts of his fellows. One of the most lovable of men he was strong in the strength of his Master and his busy career marked him as an exemplar of the life of one of God's noblemen.

But after all our loss in his going was, we feel, to be heaven's gain; "for precious in the sight of the Lord is the death of his saints."

D. T. Edwards,
E. Y. Speed,
L. P. Tapp,
J. J. Bizzell,
Dr. F. A. Whitaker,

HOFFMAN—Brother Samuel Marcus Hoffman, our oldest steward, and a good and very influential man among us, passed to his reward on November 5, 1928. Brother Hoffman came to Old Fort about 25 years ago, and as he was a Methodist he cast in his lot with the little organization which was taking shape here, becoming its first steward. For awhile he was the only steward of the congregation. He held this relation to the church till his death.

Brother Hoffman was a very loyal and faithful servant of the church and his Lord. He knew no vacation in this respect, for he never became weary or fainted under the sorest trials. No matter what phase of the work of the church seemed to be endangered, Brother Hoffman was there, standing in the breach and marshaling the membership to the conflict. It is largely due to his untiring fidelity that the Old Fort church is what it is today. He was sometimes a counsellor to the pastor, especially when a youthful and inexperienced one was in charge of the church, and there are men who are successfully serving good places in the church today who can testify that they were helped by the fatherly counsel of Brother Hoffman.

Lovableness was one of the outstanding traits of our brother. He was almost universally loved. He was held in the highest esteem by men, women and children in other churches as well as his own. Indeed, he did not wholly belong to the Methodist church; he was a distinct blessing to the whole community. It is seldom that we find a man who enjoyed the confidence and esteem of everybody as he did.

We laid his body to rest in the cemetery here at Old Fort, in the midst of a wealth of flowers tenderly provided by his many friends, and in the presence of a vast company of grief-stricken people who knew him. Brother R. F. Mock of Franklin, N. C., a former pastor, had charge of the funeral services, as the pastor was too ill to officiate.

Brother Hoffman leaves a wife ,three sons, one daughter and a sister to lament his departure. Mrs. Hoffman abides in the sorrow-stricken home and is still the blessing to the church that she has been all these years. Her daughter, Mrs. Rector, lives with her. The three sons have positions in Florida. D. A. Lewis.

Fresh air is made in God's own laboratory—one of the most effective tonics known for the cure and prevention of disease. It is yours for the taking. Utilize it!

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY JANUARY 17, 1929 Number 3

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Holy Ground

"THE place whereon thou standest is holy ground," said God to Moses. The place where Moses stood was not the sepulchres of his fathers, neither amid the ruins of some ancient temple, nor in the courts of a sanctuary dedicated to the service of the Most High. But he stood upon the desert sands where stalked loneliness and desolation. The land that grows the corn and over which is heard the song of the reapers may be holy, but how about the desert with its scattered sage brush? It is holy because God and Moses are there. High and holy personalities and not harvests make the ground holy. Furthermore God did not say to Moses that the place where he **did** stand is holy. Neither did God say that the place where thou **shalt** stand is holy ground. But God said, "The place whereon thou standest," standeth **now** is holy ground. It is a great lesson to learn that God is with us **now,** that our unsandaled feet may now stand upon holy ground in the very presence of the Eternal God—no intervention of years, of priests, or of place. Even the shop, the store, the office and above all the sanctuary of the present day are the dwelling place of our God and in consequence are holy.

THE TIME IS AT HAND

The time is again at hand when Methodists everywhere mobilize for the January-February Missionary Cultivation Movement. This movement is provided for by the law of our church. It is made necessary by our responsibility for the evangelization of the world.

Every detail of this movement is provided for by Disciplinary enactment and can be read in the law book of our church. It calls for missionary mass meetings, sermons on missions, the distribution of missionary literature, the organization of mission study classes, and an every-member canvass for a free will offering for missions over and above the regular missionary assessments.

The Missionary Cultivation Movement is to be participated in by "every member of every congregation."

Begin today the organization of your charge. Give your people the facts about the missionary crusade. Enlist all of the people in the study of the official Mission Study Book, "The Methodist Evangel," by Dr. O. E. Goddard. Lead them to see that the church exists for the sole purpose of giving the gospel to the whole world.

If this is done, the people will respond. They have never failed. They will not fail now.

FROM ELIZABETH CITY TO WILMINGTON

Elizabeth City in the northeastern section of the state is less than two hundred miles from Wilmington in the southwestern section. A few years ago it was easily one thousand miles in time for one who undertook to drive from the city on the Pasquotank to the city on the Cape Fear. The Chowan, the Roanoke, the Tar, the Neuse, with innumerable creeks and swamps, lay between. But all that is changed now. A shining ribbon of concrete has brought in the new day.

What an interesting and varied run over a road never fifty feet about sea level! The variety of soil and trees and streams, to say nothing of what men have done to cross mud and sand and streams, enlists interest and at times excites wonder.

Rev. J. Bascomb Hurly was at the wheel as we left Elizabeth City eager to cross the Roanoke before nightfall. Dr. E. H. Rawlings, though reared in Virginia, saw much to interest in and around Edenton. As we ran on the Eden House bridge that stretches two miles across the Chowan river the glow of sunset, with the darkness of nightfall, encircled the entire horizon of river and sound. In the sky overhead was a long, wavey line of blackbirds like some mighty whip two miles long swung across the river against the sky. The keeper of the bridge assured us that for more than an hour that rapidly moving line had kept up with no end in sight. How many millions of these birds were in the air no one was willing to guess. Even our brother from Virginia had never seen anything like it in his journeys around the planet. The two Tar Heels sat in open-eyed wonder.

One scarcely knows whether to admire most the soil of Bertie, Martin, Pitt and Lenoir, equal to the valley of the Nile, or the wonderful work done in bridging the rivers and laying the concrete over which motor vehicles dash and the traffic of a great state may be carried.

I had the rare privilege of making the trip from Greenville to Wilmington with Rev. J. M. Daniel in his new Buick. Jim has a great way of "hitting the road" and at the same time discussing every subject under the sun as he tries to keep his pipe in smoking trim.

Supt. A. S. Barnes says "never again" will he take a trip with this Jehu. He was not on this run. Really the orphanage man would have enjoyed passing through Pink Hill, which is no hill, through Deep Run, which is not in a run, and through Rocky Point, which has no rocks, to say nothing of the attractive county seats of Duplin and Pender. The location of Kenansville and the water oaks of Burgaw are most attractive. What a wonderful two hundred miles lie between Elizabeth City and Wilmington! Were this section fully developed it would be capable of feeding a great multitude. For the first time the way is easy for the traveler and the whole section is open to the tourist. Only the future can fully disclose the possibilities of this land. M. T. Plyler.

The traffic passing through the Suez Canal in 1927 far exceeded that of former years. The number of ships was 5544, or 171 more than the record for 1925. Their net tonnage was 28,965,000, or 2,203 tons higher, and the receipts from toll were 15,000,000 francs, or $3,000,000 higher than ever before.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, JANUARY 17, 1929 Number 3

God's blessings on the country church, which is being called upon constantly to give members to the town and city churches. The country preacher may not have as big financial report as the city preacher, but he generally reports more received on profession of faith than anybody else, and this is what counts after all. All honor to the Methodist circuit rider.

⚜

Dr. S. A. Steele in terms that are impressive pays his respects to the fellow who does not read. The following appeared in one of his recent letters to the church papers:

You say you are not much on reading? The Lord have mercy on your poor little soul! Garber tells about some of Wesley's preachers who "said they had no taste for reading," and Wesley gave the curt reply, 'Contract a taste for it, or return to your trade.'" "When one of his lay preachers refused to read any book except the Bible, Wesley said: 'If you need no book but the Bible, you have got above St. Paul—you need preach no more.'" Good for Wesley; but Moses was ahead of him and required a sacrifice to atone for the "sin" of ignorance. Yes, he did; you may read about it in the fourth chapter of Leviticus. Ignorance is sin and an ignorant Methodist is a contradiction of terms. Get a move on you, brother, and get rid of your ignorance, or get out and join the "Hardshell Baptists." They don't believe in books.

⚜

The New York Herald-Tribune gives Dr. E. A. Alderman, president of the University of Virginia, credit for a clever remark when he had President Coolidge, Governor McLean of North Carolina and Governor Byrd of Virginia as his guests at luncheon last Thanksgiving day. The story runs thus: Just as the guests, who included Governor Byrd of Virginia and Governor McLean of North Carolina, were departing Dr. Alderman turned to the president of the United States and said: "It has been an unusual honor for me to entertain the Democratic governor of the Republican state of Virginia and the Democratic governor of the Republican state of North Carolina and to have them meet the Republican president from the Democratic state of Massachusetts."

Out of the $3,601,000,000 which the government expects to spend during the year 1930, only $585,000,000 is to go to the civil activities of the government. All the rest is to pay for past wars or to prepare for future wars. In other words, five dollars out of every six is to be spent for war. Now these are not the figures of some pacifist journal nor a distorted estimate made by some enthusiastic peace advocate. These are the figures of the Wall Street Journal, a cold blooded authority in figures. When that journal talks in figures you can put them down as being correct. Yet we have wild-eyed advocates of bigger navies who in the same breath will talk economy and a reduction of taxes. The plain common sense people of this country is one day going to put an end to this folly of talking economy in government and at the same time expending millions upon millions in armies and navies.

⚜

Dante was too much like Christ to be in sympathy with the vague compromises of modern Christianity, says S. Fowler Wright in the introduction to his recently published translation of "The Inferno," from "The Divine Comedy" of Dante Alighieri. Dante teaches that sin is sin, says Mr. Wright, and that its consequences are logical, and inevitable. Those who have distorted the Founder of Christianity till "mild" appears an appropriate descriptive adjective, will have little sympathy with the attitude of Dante, whose tears for Francesca do not condone her guilt. She is in one of the outer circles of Hell, and she has the companionship of the one she loved, but she is in Hell, no less, without even the hope of Purgatory. Her husband, who killed her, is thrown into the lowest depths of damnation. There are no tears for him. Yet his condemnation is not her acquittal. She made a contract of marriage, and she broke it in an act of adultery with her husband's brother. Contracts should be kept. There is no more to be said; though there may be tears of pity.

American People Will Do What They Set Themselves to Do

Listen to Professor Thomas N. Varner, noted economist of Harvard University, in a recent address before the City Club of Boston. This clear-headed, fair-minded man, who knows just what he is talking about, says:

If the American people are really determined to go on with prohibition you can't stop them. You can make it more difficult of enforcement. You can compel the government to appropriate a few extra millions of dollars and put a few extra thousands of men into the enforcement work, but you can't stop it. Whatever other faults and weaknesses the American people may have, they are not cowards. They are not likely to back down just because enforcement is difficult. This is especially true of the country people, the "country yokels" as some find comfort in calling them. They were brought up on difficulties. They have been facing and conquering them for generations. Please note, especially, that they are not likely to back down just because you and the smart set insist on calling them bad names. Our appeal is simply this: Don't aid and abet those who are actively breaking a law which your government is actively trying to enforce. Don't muddle the minds of your readers by confusing an active law with an obsolete law. Don't encourage anyone to think that it is either smart or clever, either courageous or honorable, to outwit your government. Don't excuse the bootlegger or his patron. Don't vilify enforcement officers who are trying to do what the law requires them to do and what they have sworn to do. If you want to castigate any of them, try it on those who are shirking their duty. Don't caricature or cast aspersions upon those private citizens who are not only obeying the law but trying to help the government. This will not weaken their determination. It will only encourage law breakers and add to the cost of enforcement. In short, throw your vast influence on the side of your government and not against it.

The Impulse Within

"Being removed to the university for five years, I still said my prayers in public and in private," wrote Wesley a few years later, "yet I had not all this while so much a notion of inward holiness." Wesley had a religion, but it lacked vitality. He never felt that he was in real contact with God. He preached much, but he saw no fruit of his labor. He drew no crowds; he alarmed no consciences; he stirred no souls. Self-centered, he sought to save his own soul until the new life stirred within. God then became a living presence and power in his own life to the saving of other lives.

Two centuries later here in America among the followers of this same Wesley who "over England flamed" we are in peril of falling into the same helpless rounds as those known to the young scholar of Oxford. We are religious, complacent and helpless. The sense of insufficiency and of inability to meet the religious issues of the day is taking hold of the pulpit and the pew. More and more difficult does it become to do church work and to stir to religious effort. In the midst of extravagant expenditures the less remains for the work of the Christ. We are much enlarged in all the externals of religion but we are greatly straightened within. What is the end to be?

Must we not know afresh that stirring within which comes from the sense of God in the soul when Christ is revealed within? With the consciousness of the power of his resurrection will come a fellowship of his sufferings from which men shrink. We are not willing to expose ourselves so as to suffer the marks and scars that come with a surrender to his constraining love. But it will have to be before we can stir this age by making vital and vigorous our present day church life. Following the divine urge and the soul aflame something happens in the pulpit and in the pew. Dry bones move, dead souls stir, devils flee, the saints win victories. Crusades for God are ahead in the land. The urge comes from within.

A Scholarly Pastor Who Believes in the Garden of Eden

Rev. O. P. Ader is both orthodox and happy. Listen to his story:

"The Ogburn-Oak Summit charge, Winston-Salem, begins the new year with a bang—same as you hear around a new building when workmen get busy. The board of stewards made a big raise on the pastor's salary, and then turned in and gave the parsonage such a pounding that the pantry was crowded to its capacity—and more. At a social and business meeting given at the parsonage last week it was planned to plant grass and shrubbery on the parsonage lot and make things look like paradise in bloom around the church property. With two acres of ground here and a modern garden of Eden just back of the parsonage, the pastor can hardly wait for spring of the year to come before planting corn, carrots, cabbage, cucumbers, lettuce, and all the herbs that Adam had in paradise. His invitation to the big brotherhood is broad and brotherly: 'Come to see us, and share with us paradise renewed.' "

The Little Church Has Its Inning

At the district meeting of the Mount Airy district last Thursday in Central church, Mount Airy, this writer asked all preachers and preachers' wives present who were reared in churches of more than 800 members to stand till counted. Not one arose. Then he asked those who came from what might be called middle-sized churches, that is from 300 to 800 members, to stand. Only two got up, W. M. Heckard from Hickory Grove near Charlotte, and G. R. Stafford from a church in Tennessee. Then the proposition to stand was put to those who hailed from churches under 300 members and the whole audience arose, including from outside the district Dr. Frank Onderdonk of Texas, John W. Moore of High Point, C. S. Kirkpatrick of Thomasville and L. B. Hayes of Winston-Salem.

J. W. Moore said privately that his home church had less than 50 members. A. C. Gibbs, pastor of Central church, Mt. Airy, made a like admission in regard to his own home church in Yancy county.

Perhaps this occurrence could be about duplicated in any company of Methodist preachers either large or small. It goes to show that James B. Duke was wiser than all the theologians when he made special provisions for the country church. It serves also to emphasize that we as a people will be very foolish when we put our trust in the big churches and neglect to care for those that seem too small to merit our care.

Christian Religion Cheaper than the Jewish

The Pittsburgh Christian Advocate tells of a Jew who joined the Methodist church and after he had been received into the church he inquired of the pastor how much he was expected to pay.

The pastor replied that no specific amount was demanded, but that a canvass of the congregation showed that on an average each member gave to the church about five per cent of his income.

To this the Jew replied: "I see it doesn't cost so much to be a Christian. You took most of your religious ideas from the Jews; why didn't you take the idea of ten per cent?"

Kindness is kingliness; the greater you are, the kinder you will be.—Selected.

Change of Administration at Raleigh

Governor McLean, having made a good record as Chief Executive, turned over the affairs of the governor's office last Friday to Governor Gardner. The last administration has been characterized by the adoption of sound business methods in the departments at Raleigh. For this the state owes Governor McLean a debt of gratitude. He has handled with care the people's money. Being a man who knows how to manage his own affairs wisely he was able to do the same with the affairs of North Carolina. Well done, Governor McLean.

Governor Gardner begins auspiciously. In his inaugural address he spoke sanely and with moderation. He advocates measures that the forward looking people believe ought to be adopted. Among these is a secret ballot for North Carolina. What he says about law enforcement will have the hearty approval of all good citizens.

We quote what he says on this subject:

I covet for North Carolina during the next four years a finer observance of the law than we have experienced heretofore. I want our people to think seriously about law observances and law enforcement. I call upon all forces of righteousness in this commonwealth to unite in creating respect for law and cultivating the spirit of obedience to law. The strength of the Roman government was the recognition of law and the respect the average person entertained for the law. We need to teach our children in the schools and in the home respect and obedience to law, and all constituted authority. In this connection I recommend the re-enactment of the statute which formerly required the teaching in the public schools of the effects of narcotics and alcohol on the human system.

We need to emphasize in our churches, civic clubs, and like organizations the prime importance of law observance. We need the support of our churches and religious leaders in a crusade to create a healthy and virile public sentiment favorable to law observance and enforcement. I call upon the peace officers in the various counties of the state, connected in any way with the enforcement of the law, to be diligent and faithful in the discharge of their offical duties and to conduct themselves at all times in such manner as to merit the respect and confidence of the people of the state. In making an inventory of the assets of the state I should like to be able to write North Carolina down as first observing the law—a state where law is supreme and justice is dispensed with an even hand to rich and poor, weak and strong, black and white.

I had a thousand questions to ask God; but when I met him face to face I forgot them all, and it didn't seem to matter.—Christopher Morley: Inward Ho!

People and Things

Rev. F. B. Peele of Robeson circuit has been in the hospital at Fayetteville for a serious operation. He is much improved and expects to be out before long.

Rev. L. D. Hayman is eager to get the new church at Troy finished before the district conference meets with them in May. Most of the work is finished. The pews are yet to be installed.

Dr. Gilbert T. Rowe of the school of religion, Duke University, filled the pulpit of Rev. W. W. Peele, First church, Charlotte, last Sunday, Dr. Peele having a light case of flu. Dr. Rowe was speaking to many of his former members, and no doubt felt at home there.

"The journal in the country church report made a great blunder in all my churches except one, Bethany. Federal Point is 184 instead of 84; Seagate 97 instead of 96; Wesley Memorial 834 instead of 83; Bethany right, 154. Please make these corrections."—A. J. Groves.

"We were delighted to have with us yesterday at our missionary institute the associate editor. We were all agreed that a more stirring appeal for missions has not been heard on the Wilmington district recently. His address was the climax of the meeting, and we are hoping that he can come again soon."—E. G. Overton.

The Rev. J. S. Hiatt, pastor of West Asheville Methodist church, was elected president of the Asheville Ministerial Association at a meeting held at the Y. M. C. A. Monday. He succeeds the Rev. R. J. Bateman, pastor of First Baptist church. The Rev. E. R. Lineberger, pastor of St. Mark's Lutheran church, was elected vice president to succeed the Rev. Leland Cook of First Christian church. The Rev. Robert H. Spiro was re-elected secretary-treasurer.—Asheville Times.

"Christmas brought many good things to Rev. E. G. Overton and family, including a pounding by the people of Rocky Point. We are glad to report that poundings are still in good taste on the Burgaw charge. The first quarterly conference was held on January 6 at Jordan's Chapel church. The conference was well attended and the reports were encouraging. Both the pastor and Dr. H. M. North, presiding elder, are in high favor with the people of the charge."—Nora Miller.

It was the writer's privilege last Sunday morning to preach for Rev. C. M. Short at Burkhead church, Winston-Salem. This is now one of the big churches of the conference with 1000 members and an average attendance of 600 in the Sunday school. Few Sunday schools are so well equipped with adequately furnished Sunday school rooms for each and all departments of a modern Sunday school and the work being done, we are told, is of a very high order. It was gratifying to see so large a number of the children in the congregation for the 11 o'clock service. The parsonage is attractively located near the church, it is well furnished throughout, and Mr. and Mrs. Short find it a delightful home. Brother Short's Advocate campaign made a good start last Sunday and will soon be completed with gratifying results. Short never does things by halves, nor stops till what he undertakes has been completed according to the king's taste. This eminently successful pastor wherever he has gone, is doing a fine work at Burkhead and few men have a greater field in which to serve.

The new Sunday school building at Hertford is nearing completion. Brother Marvin Self, the pastor, reports they expect to use it for the first time the first Sunday in February. This building will mean much in the work of the church in Hertford.

Rev. and Mrs. J. A. J. Fearrington are greatly pleased with their new charge in Salisbury. They say that it is like getting back home. These servants of the church have always been great favorites in Salisbury and Brother Fearrington will have a very happy pastorate at Park Avenue.

The first printing press in Massachusetts—and for a generation the only one in English America—was set up in 1639, and for some years thereafter no legal restrictions were put upon its output. This is explained by the fact that it was so under the influence of theocracy that there was no fear of its turning out anything of which they did not approve.—Thomas Jefferson Wertenbaker.

"People often find it difficult to express their good will to an unmarried pastor, but our members at Elm City have solved it in a very pleasing way. On Christmas Sunday a large car stopped in front of the house, and the pastor was abundantly supplied with a rare collection of beautiful ties, socks, shirts, handkerchiefs, a lovely scarf and a fountain pen. Prospect is good for a great year here in the Master's service."—S. E. Mercer.

"The flu situation and the Christmas season coming on and off have prevented my writing a note to the Advocate as heretofore intended. We are comfortably located in the parsonage at Pittsboro and have almost made the second round of the churches on the circuit. The congregations have received us most kindly and have shown us many kindnesses. We have been pounded one time straight out while many individuals have brought in good things to eat beside. The assessments of all the churches have now been made, and the charge has increased the pastor's living to $2250, for which he is profoundly thankful. In all the prospect is encouraging, looking to a joyous year in the Master's service here."—J. A. Dailey.

MT. AIRY DISTRICT

Evangelism and missions were the subjects considered last Thursday at a district meeting in Central church, Mt. Airy, where Rev. E. W. Fox, the presiding elder, had called together the pastors and other leaders of the Mt. Airy district. Revs. C. S. Kirkpatrick and J. W. Moore spoke interestingly and effectively at the morning hour, and Rev. Frank S. Onderdonk of Texas was the principal speaker in the afternoon. Rev. L. B. Hayes explained the method of campaign for missionary maintenance and distributed the literature provided by the board of missions. At noon the ladies of Central church served luncheon that was piping hot and appetizing in the superlative degree.

The Mt. Airy district with its 31 pastoral charges and stretching along the whole northern border of the conference next the Virginia line is one of the big districts of the conference. Brother Fox has enough to keep him busy and he is giving his best efforts to this important work. He is now in his fourth year on the district and it promises to be his best.

BEQUESTS BY THE LATE BENJAMIN N. DUKE

Of wide interest, particularly to North Carolina, is the list of bequests as given by the Associated Press last Tuesday morning. They are as follows:

The bulk of the estate, the value of which once was estimated at from $50,000,000 to $200,000,000, goes to Mrs. A. J. Drexel Biddle, Jr., of New York, a daughter. The Angier B. Duke Memorial, Inc., at Durham, N. C., an educational corporation founded in memory of the capitalist's son who was drowned in 1923, receives $580,000, while $585,000 is divided among southern religious and charitable organizations, chiefly Methodist institutions.

Mr. Duke and his father and brother were credited with having given $90,000,000 in philanthropies during their lifetime.

Mrs. Sarah P. Duke of New York, the widow, receives the life use of two homes, one on Fifth avenue here and another at Durham. After her death the property goes to Mrs. Biddle. Mr. Duke said in his will that his wife's bequest was no larger because of the "ample manner" in which he had provided for her previously.

The document provided for the disinheritance of any beneficiary who attempted to break the will, and reversion of that person's bequest to the Angier B. Duke memorial.

Trust funds of $100,000 each are established for two grandsons, Angier B. Duke, Jr., and Anthony Newton Duke, both of Old Westbury, L. I. William R. Perkins, a friend of Upper Montclair, N. J., is named executor and is bequeathed $30,000. Anthony J. Drexel Biddle, Jr., of New York, Mr. Duke's son-in-law, is a co-executor and the legatee of $20,000.

Some relatives receive bequests ranging from $5,000 to $10,000 and bequests to charity range from $5,000 to $100,000.

The bequests include:

Fifty thousand dollars to the North Carolina College for Negroes of Durham, N. C., for its endowment or building fund.

Twenty-five thousand dollars to the North Carolina Orthopedic hospital at Gastonia, N. C., for its negro ward.

Ten thousand dollars to the Stonewall Jackson Manual Training and Industrial School for Boys at Concord, N. C.

Twenty thousand dollars to Kittrell College at Kittrell, N. C., for its endowment fund.

Fifty thousand dollars to the board of foreign missions of the Methodist Episcopal Church, South, Nashville, Tenn.

Fifty thousand dollars to the North Carolina conference of the Methodist Episcopal Church, South, for an endowment fund, the income to be paid to superannuated preachers and their widows and orphans.

Fifty thousand dollars to the Western North Carolina conference of the Methodist Episcopal Church, South, Charlotte, N. C., for the same purpose.

Twenty thousand dollars to Watts hospital at Durham, N. C., for the endowment fund.

One hundred thousand dollars to the Methodist Orphanage at Raleigh, N. C., for its endowment or building fund.

Fifty thousand dollars to the Children's Home at Winston-Salem, N. C., for its endowment or building fund.

Forty thousand dollars to the Oxford asylum for white children at Oxford, N. C.

Fifteen thousand dollars to the colored orphan asylum at Oxford, N. C.

Fifteen thousand dollars to the Christian orphanage, Elon College, N. C.

Thirty thousand dollars to the Baptist orphanage, Kennedy home, at Thomasville.

Six thousand dollars to the Baptist orphanage for colored children at Winston-Salem.

Five thousand dollars to the Methodist Protestant children's home at High Point, N. C.

Five thousand dollars to the Odd Fellows home, Goldsboro, N. C.

Twenty-five thousand dollars to the Presbyterian orphanage home, Barium Springs, N. C.

Five thousand dollars to the Pythian home, Clayton, N. C.

Ten thousand dollars to the Thompson orphanage, Charlotte, N. C.

A $15,000 trust fund for the Memorial Methodist church, Durham, N. C., the income to be used for expenses.

To the Duke family mausoleum at Durham he left $3,000 for maintenance.

The following relatives were also provided for:

Mrs. Mary W. Stagg, a niece of Durham, $10,000; four children of E. Bunchanan Lyon, a deceased nephew, all of Durham, share $10,000; Mrs. M. Florence Rowland of Durham, a cousin, $5,000; Mrs. Maude Duke Stuart, a cousin, of this city, $5,000; Mrs. Mabel Duke Goodall, a niece, of Durham, $5,000; Mrs. Lucy S. O'Brien of Durham, a niece of the widow, $5,000; Mrs. Lida Duke Angie, a cousin, of Durham, $5,000, and Lilly Duke, a cousin, of Durham, $5,000.

MRS. E. L. BAIN DIES IN RICHMOND

Mrs. Edwin L. Bain, wife of Dr. E. L. Bain, for many years a member of the Western North Carolina conference, died of pneumonia Tuesday morning, January 15, in her home at 1707 Park avenue, Richmond, Va. Mrs. Bain had been ill since Christmas eve. She was 58 years of age.

Dr. J. M. Rowland, editor of the Richmond Christian Advocate, sends us the following facts concerning her life:

"Mrs. Bain was born at Independence, Va., the daughter of the late Judge and Mrs. J. W. Hackler. She was educated in private schools and at the Asheville College. A devoted church worker, she was the teacher of the woman's Bible class of the church. Besides her husband, she is survived by two sons, James W. Bain of Washington, and Edwin L. Bain, Jr., student at Randolph-Macon College, and two daughters, Mrs. J. S. White of Elon College, N. C., and Miss Mary Bain."

Mrs. Bain was widely known in North Carolina and had hundreds of friends who will learn of her death with great sorrow. She had lived in Asheville, Gastonia, Charlotte, Greensboro and other places where her husband was pastor, and the people esteemed her most highly. She was a charming woman who made friends wherever she lived.

For several years she has been in Richmond, where Dr. Bain is pastor of Monument Methodist church. The bereaved husband and children have the warmest sympathy of a very wide circle of friends in North Carolina.

The Church in a Machine Age

By Orvis F. Jordan

TIMES have changed. Nearly everybody is conscious that life is not what it used to be in America. Ask the old man in the village loafing place. He will tell you of the good old days when people worked long hours and saved their money. The new age seems to him full of laziness and waste. He tells of the hired men from the farms driving into town every evening in their own cars and spending half the night in pleasure, only to meet their tasks the next day with diminished intelligence and vitality.

Or watch the politician. The tools of his publicity are all different. There are no more torchlight parades. It is difficult to bring together vast crowds to listen to impassioned oratory. He depends upon the whispering gallery of special groups that are organized around racial or industrial interests. He uses vast quantities of mail, much of which is never opened. He buys newspapers, and employs their editorial columns. Billboards tell his story in a single phrase or sentence. People in autos moving forty miles an hour get his message.

The Old Preacher's Story

But if you really want to feel the social changes, listen to the old preacher tell his story. In his earlier days his ministry was often waited upon by large audiences. His word was taken as having final authority. His appeals brought great numbers to the mourners' bench. And now half-filled pews with listless people in them, often middle-aged or elderly people, engage in an abbreviated service out of loyalty to a beautiful past.

The preacher most of all is puzzled by the new age. If he is a fundamentalist, he consoles himself with the thought that just before the second coming there is to be a vast social decay. Like Noah, he must preach without converts, and warn without listeners. The man of this mood sees no need of adjustment to a new age. His message and his methods have in them an eternal validity. If the people will not listen to him, they only hasten their own damnation. Or if the old preacher be of a more progressive turn of mind, he is puzzled and worried. He knows that no civilization has long endured that has lost its religion. He feels the need of change and adjustment, but has not yet found the way.

What has occasioned the great changes of social behavior which most of us feel rather than understand? Is it not the application of the machine to human industry? Or to put it more fundamentally, the employment of science in the processes of human relations? Whatever other forces have been at work, are any of such significance as the change from an agricultural to an industrial civilization?

Trend to the City

It is said that in the days of the revolutionary war, ninety-seven per cent of the people lived on the farm and three per cent lived in cities. Today scarcely more than thirty-five per cent work in the fields and not more than forty-five per cent are dependent upon agricultural processes for a living. The remainder of the people are of the industrial and business classes. The machine did it. One man with tractor-driven tools produces several times as much as did a man with the horse-driven tools of the farm of twenty-five years ago. But people can eat only so much. Just as rapidly as farmers employ new machinery, just so rapidly must a section of farm population move to the cities. The capacity of the world to consume food is limited, but the capacity to consume luxuries is unlimited. And in the city, power is now applied to more and more of the tasks. Not so many are "handworkers" as formerly. They are tenders of machines—machines that make machines, and machines that make machines that make machines. There is an ever enlarging market for brains and an ever decreasing market for brawn.

And for the church the importance of all this is the rapid breakup of provincialism. Not only does industry move people with a puzzling rapidity; but also the very pleasures of the people minister to the same end. We shall soon have a motor car for every family in America. Few families miss their annual holiday trip over a considerable area of country. Provincial ethics and provincial doctrines cannot make a stand against these rapid changes. In the old days a farming village might keep Saturday as the Christian rest day, and hope that the children would do the same. But young people who work in one factory this year and in another the next will rest only when the boss says they may. A farm community may wear hooks and eyes and poke bonnets as their protest against worldliness. But if the children can no longer make a living on the farm, the city will soon teach them to give up these outward symbols of the family religion.

The Almighty Machine

It is the machine that has moved millions from Europe to America, where they still live in foreign language colonies. And these find the practice of their European religious customs quite as impossible in many instances as does the country boy who might want to keep Saturday, or wear hooks and eyes on his clothes.

A new cosmopolitanism levels ancient customs in America. What form this cosmopolitanism will take is yet uncertain. Rapid experimentation in social custom is being made. But the church, the mother of social custom, feels like a hen mother caring for ducklings. However she may protest, her children will venture into the water.

In this new age the American church finds herself confronted with a rival that she once undertook to annihilate —recreation. American churches are still predominantly of the puritan tradition. Puritanism triumphed long ago in the life of the nation. Back in England this puritanism once fought the observance of Christmas as tending to encourage dancing. But now some puritan churches feel forced to build dance halls in an effort to hold their young people.

Recreation now has a hold on the population not known since the days of the decline and fall of the Roman empire. Church leaders sometimes argue that now, as then, his vast interest in recreation is a sign of social decay. They do not see that the machine operative has a need of recreation not felt in the old days of agricultural employment. The farmer has varied work. Nearly every

day he is doing something different from what he was doing yesterday. Nature entertains him with her varying moods. But when he moves to the city, he may stand all day tending a lathe, or he may spend his time putting bolts into Ford motors. Life becomes unendurably monotonous. The machine compels the recreation hall—and the machine has supplied it.

Leisure and Recreation

There is now more leisure time to be invested than formerly. In China leisure is not a problem. But in America, with an eight hour day—and in some industries a five day week—with occasional lay-offs, there is a great increase of leisure. The farmer of the long ago went hunting in his short periods of relaxation. Neighborhood parties brought the young people together for spelling matches and singing school in grandmother's day. The unemployed man of the modern city soon tires of tall buildings and parks. When the theater, the gambling den or the evil resort calls, he is often ready to respond.

The church with the puritan tradition has inherited a vast suspicion of all recreation. Certain recreations were named as under the ban. Once it included bear-baiting, the Maypole dance and every form of game. Now the list of forbidden games is shorter. But the church finds her children totally refusing to accept her ancient evaluations of recreation.

The most progressive of church leaders know right well that certain social habits lead to destructive vices. The church has successfully fought the use of alcoholic liquor. Not more than one-tenth as much is used now as before the world war, Prof. Irving Fisher asserts. Here the church and the machine had kindred interests. Drunken operatives cannot handle machinery, though they might hoe potatoes. But while the church has been winning this victory, she has been losing other battles perhaps even more important. The divorce rate in America has been mounting steadily until it is surpassed only by that of Japan. If it be argued by certain social optimists that easy divorce means a decrease in extra-legal sex relations, there is no evidence of that. Much of the recreation of the day panders to low forms of sex interest.

Puritanism in America has left us a heritage of ethical earnestness. It insists that there is a real and vital difference between right and wrong. This is a testimony much needed when a machine age tends to regard man himself as a machine. Our psychological "misbehaviorists" have rendered us a poor service by substituting a mechanistic philosophy for the old-time sense of ethical responsibility. But the alternative to the doctrine of the mechanist is not the old-time puritanism. There must be a new puritanism, not less ethically earnest, but better informed. This new ethics will make fresh judgment on various forms of recreation. Play is good or bad according to what it does to human life.

Human Relationships

And a machine age must bring to the conscience of the church fresh problems never before confronting a Christian church. Christianity once found a modus vivendi for an age when there was slavery. When feudalism took the place of slavery there was a new Christian ethic. This machine age must in like manner define human relationships. Our strikes and lockouts, our wastful wealth and grinding poverty, our booms and our depressions, all speak of conflict and misunderstanding. Russia stands as a solemn warning as to what may happen to any society that prefers to meet its social dangers like the ostrich, by placing its head in the sand.

There is resistance in the church to these ethical changes. The old-timer considers a sermon against the dance as "the gospel," but a sermon on the labor problem as "preaching politics." To advocate prohibition is considered orthodox, but to speak on child labor is radical. Any minister who remembers the reaction of his congregation to his sermons knows how sensitive church people are to any effort to change the ethical standards. The heresies that most surely move ministers nowadays are not higher criticism or a denial of the virgin birth, but an indictment of industrial conditions, or the praching of Jesus' ideal of peace.

Attitude to Science

And theology has also a very practical effect upon the matter of adjusting the church to a changing social environment. What could be more futile than for a church in this machine age to fight science? Everybody in America makes the major part of his living every day because of the application of science to industry. For the sake of maintaining a literal interpretation of a few chapters in Genesis, a preacher will risk alienating the loyalty of his entire community whose daily bread comes as proof of the validity of the scientific process. Theology had to learn to live in the atmosphere of Greek philosophy. It later learned to live in the atmosphere of German philosophy. Much more is it necessary for it to live harmoniously with a great human discipline, science, which is fundamental to our modern civilization.

To recapitulate, the machine has destroyed an old civilization and is setting up a new one. We live in an epoch far more revolutionary than that of Martin Luther. The church today, as in his day, seeks to maintain discredited practices and ideas. We need a reformation today that shall give us a church catholic in its inclusion of men of good will who walk in the way of Christ, and protestant in its opposition to all corruption and false conservatism. —The Christian Century.

DESERT PLACES

There are desert places along the way
Where hunger and thirst and pain
Blot out the vision of all we have loved
And the heights we have hoped to gain.

There are empty years when the heart is cold
And the days are dull with care,
When we never dream of the victor's crown
But the cross that is always there.

Those empty years are the Master's years,
O child of the bitter cross,
The years he patiently teaches you
His measures of gain and loss.

Those desert places along the way
Are filled with altars of prayer,
With ladders set to the flaming sky
And angels of glory there.

Where the lamp of faith must light the way
Through the desert places dim
And turn our hearts from the sordid things
To the glories we share with him.

—Frances M'Kinnon Morton.

ADVOCATE CAMPAIGN REPORT FOR THE WEEK

Trinity, Durham, Reports

Dr. J. W. Smith, pastor of Trinity church, Durham, who with a steady hand guided by a wise head directs all departments of the work in that big church, sends in 13 new subscribers to the Advocate, which is beyond the quota for that church and the work has not been completed.

Wesley Memorial on the Honor Roll

Last year Dr. J. W. Moore had his junior board of stewards to send in 136 new subscribers at one time. But he is this year doing the work himself in connection with his pastoral visiting. Brother Moore has already sent in 21 new subscribers, which put him on the honor roll and then some. When the work has been completed he will have several higher degrees in the realm of honor. Wesley Memorial is always on the honor roll. That church paid its Centenary in full, its pledge for Christian education, for the superannuate endowment fund and everything else.

O. P. Ader Has a Star in His Crown

Ogburn Memorial church goes to the honor roll with a star for a decoration because Brother Ader at one stroke doubled his quota. He sent eight new subscribers.

Rev. R. E. Ward Over the Top

Brother Ward has sent in five new names, which lacks only one of putting his charge in the star bedecked class. He will soon be there.

An Elder Gets Into the Game

Of course E. W. Fox could not stay out. He has no church, but in spite of that he sends in two new subscribers. That is what we call a good elder.

One Church Puts the Randolph Circuit Over

When W. R. Kelly's junior board of stewards got through canvassing one church they had eight new names which put the charge on the honor roll. There are five other churches to report.

Brother Kelly writes: "Enclosed you will find a check of $21 for eight new subscrptions and three renewals. This is the report from one church, Trinity, with five more to go. The recently organized junior board of stewards here at Trinity church in Trinity is due the credit for this report. They were appointed at our first quarterly conference this year and are doing splendid work. They started out by placing the Advocate in every home of the junior board. If they were not getting the Advocate they subscribed themselves. To the member who did the best work in this drive I presented a copy of "That Fighting Spirit of Methodism." It is my purpose to complete this drive by the use of a committee in each church. To the member of each committee who does the best work I shall present a copy of "That Fighting Spirit of Methodism."

Rockingham District Puts Three on the Honor Roll

Rev. J. H. Lanning, the new pastor at Rowland, sends five as a starter. Other new subscribers will come later.

Rev. H. C. Smith, the new elder on the Rockingham district, filled the appointments of Rev. F. B. Peele, who is in the hospital, last Sunday. Brother Smith, always interested in every phase of church work, sends seven new subscribers. This puts Robeson circuit on the roll of honor. Fine!

Rev. Euclid McWhorter sends six new subscribers from Lumberton. This puts Lumberton well on the way for a star. All of these will doubtless be adding stars before the campaign is over.

J. R. Edwards Reports

Brother Edwards at Bethel sends a check for $32—six new subscribers and the rest for renewals. Brother Edwards adds: "I am just getting over the flu and have been celebrating by getting subscribers for the Advocate." We wish to commend the example of our good brother to others, even those who have occasion to be thankful because they have escaped the flu.

Slaughter in Action at Morehead City

B. B. Slaughter down by the Atlantic has been heard from to the tune of $25, with eight new subscribers. Whenever B. B. Slaughter acts "signs do follow."

A GOOD MAN

Well do I remember as a lad of nine having frequently heard my father, then pastor of the Siler City circuit, remark concerning the liberality, genuineness and Christian fervor of W. F. Womble, who was at that time a prosperous merchant of Siler City. Our family and the Womble family, consisting of Mr. and Mrs. Womble and their son Bunyan, were close neighbors. During that time my mother was practically an invalid and for weeks at a time the Wombles would take her into their only spare room and care for her. Doubtless she lives today because of the good care given her in those times of great need.

Bunyan, now State Senator B. S. Womble, and I were great chums. He was the first person outside my home to say anything to me about being a Christian. We embraced each other in the good old fashioned way as I gave my heart to God. During that year Father Womble answered the call to preach and was admitted into the Western North Carolina conference the first year of its existence. The ties of friendship and comradeship between the two families were strengthened as the years unfolded. As an adolescent boy in my late teens I heard Brother Womble preach a sermon on "Why I Am a Christian" that made a profound impression on me and sent me further along the Christian way.

As a member of the Western North Carolina conference Sunday school board Brother Womble was thoughtful and constructive in his counseling. He believed thoroughly in religious education. He preached it and lived it.

It is a matter of record that when he asked for the superannuate relationship a little over a year ago he stated to the board of finance that he would not expect any financial compensation, since he had sufficient funds to live on and others might need more what the board had to allocate.

Brother Womble preached with earnestness. He always impressed one with having a definite objective in mind when he expounded from the pulpit. No man had better judgment, finer poise or greater devotion to duty. Gentle and devoted to the finer elements of home and life he was yet firm in purpose and careful in execution. Truly a good man has fallen. But his spirit lives on; it can never die. He and my good father are now in heaven where the angelic songs are never stilled. Some day we shall meet them if we faint not. O. V. Woosley.

SIX MISSIONARY INSTITUTES IN ONE WEEK

Elizabeth City

Forty-four sat down to the luncheon served by the missionary society of First church, Elizabeth City, the day of the district missionary institute. Two full hours before and two hours following the lunch hour were given to the work of the day.

Presiding Elder O. W. Dowd had every detail well in hand so that there was no haphazard work in distributing the study books and other literature. A fine interest was displayed by all. M. T. Plyler spoke in the forenoon and Dr. E. H. Rawlings in the afternoon, the climax being reached in the round table at the close.

The united and sustained efforts of the elder, the preachers and the laymen and laywomen give every promise of the finest success this present year. The spirit is fine and the outlook most hopeful.

Greenville

Few meetings get a better start than that of the Washington district of Greenville when the presiding elder, Rev. J. H. McCracken, called all around the altar for a personal consecration to the work ahead. It was a time of real fellowship with the living Christ which did much for the success of the day.

At the morning hour the Advocate representative discussed the theme of the day, Rev. H. I. Glass told of the Memphis meeting and Rev. T. G. Vickers presented personal evangelism. Dr. E. H. Rawlings and F. S. Love spoke in the afternoon and directed the plans of work.

This meeting was largely attended and the outlook in this district is most encouraging.

Wilmington

During the night the wind swung around from off the Atlantic and the Gulf Stream. The temperature rose and the rain came down only as it can do along the coast. The presiding elder, Dr. H. M. North, a trustee of Duke University, was called to Durham for the funeral of Mr. B. N. Duke. So the day did not dawn with the best prospects. But, nothing daunted, the preachers came from the far off limits of this big district until a fine group was in Grace church when Rev. W. R. Royal, acting elder for the day, called the meeting to order.

From that moment until the final adjournment around the tables in the dining room, the devotions, the discussions, the exhibit of plans, and the distribution of literature, all looked to better and more devoted work in the coming of the kingdom. No more loyal people are to be found than those in and around Wilmington. One of the best years yet is to be expected this coming year of our Lord.

Fayetteville

Presiding Elder W. A. Cade had his preachers together for the best part of two days in planning carefully every detail of the work. Ample time was given to every interest.

The team-work planned ought to bring victory. Those preachers were interested and alert. The usual delightful lunch was served by the ladies, the discussions sustained and plans carefully laid. That group on the Upper Cape Fear mean business and fine results are sure to follow.

The run in the afternoon from Fayetteville to Rockingham was a delight. Miss Annie Leak Ledbetter of Rockingham, with wisdom and fine discretion, guided the car through the downpour over the wet concrete. Conversation ran at random until Rev. J. M. Daniel of Warren county and Dr. E. H. Rawlings of Brunswick just across the line in Virginia found that they were both deeply rooted in Virginia soil, having mutual acquaintances by the score. The conversation was all of the Old Dominion after this—other considerations were of minor concern. Since my own maternal ancestors came out of Brunswick into old Bertie about two hundred years ago I could have a small part in the discussion over the stretch of years.

In the parsonage at Rockingham the big hearted Daniel dispensed good old Virginia hospitality to the Virginian and to the descendant of old Virginia. It was a rare privilege to fall into the hands of so capable a host.

Hamlet

Twenty of the twenty-three preachers of the Rockingham district met the presiding elder, Rev. H. C. Smith, to plan for the missionary work. These three brethren were sick and could not report. A number of laymen and lay women came also.

The discussion, the orders for literature, the interest manifest give promise of a great year's work in this great old district. Sickness has interfered much with the start of the year, but the fine understanding between the pastors and the new elder give every assurance of success.

At a previous meeting of the preachers all the plans had been wrought out.

My observation from the Virginia to this South Carolina border give assurance of a year of victory. In the midst of complaint of hard times and with many oppressed with a sense of helplessness is a number of men and women who yearn for victory and are anxious for a fresh enthusiasm and a new urge in the work of this day.

M. T. P.

GOALS FOR THE SALISBURY DISTRICT

Pastors and other church leaders assembled January 9 at Albemarle adopted the following objectives for the Salisbury district:

1. Evangelism. An evangelistic meeting in every pastoral charge the week preceding Easter, and such meeting in every church on the district during the year.

2. Missionary Maintenance. The missionary cultivation period carefully observed in every congregation by the study of the book assigned, and by an opportunity being given to every member of the church to make intelligently a voluntary offering for missions special—this work to be begun and finished during the months of January and February.

3. Conference Collections. Not less than 50 per cent of all assessments to be in hand, in cash, by the district conference (April 29-30) with collections in full by the annual conference.

Agencies through which these goals must be reached: 1. The pulpit. 2. Our lay activities. 3. The use of our Christian literature. 4. The Sunday school. 5. The Epworth League. 6. The Woman's Missionary Society.

This entire movement must be begun, continued and ended in prayer. Rev. H. C. Sprinkle is taking hold of the work with his accustomed wisdom and energy. This will be a good year for the Salisbury district unless all signs fail.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

Personal Responsibility in the Work

IN former articles we have considered the many people around us who are not Christians, but who need very much to have a knowledge of God in Christ. Today we are asking who is responsible for carrying the message to them.

Certainly, we cannot look to any of the several organizations of a community sort to save men; they are formed for a different purpose. Some of them are social, charitable, commercial, educational, political, ethical; and they do much to elevate and relieve bad conditions, but they have no altar, no passion for the lost, no message of redemption. The church alone is in the avowed business of saving men; it has no competition in this field. When men get in desperate straits they look to the church; it is reasonable that they should do so.

Then, too, it is the supreme business of the church; nothing else should come before it. Jesus voiced this fact in the Great Commission by telling us to preach his gospel to every creature. The church performs a world of good things, however its very greatest task is in winning the lost to Christ and in building them up in Christian character. While the membership of the church accepts this statement in theory it is hard for them to live and act in accordance with that truth. How easily other things take first place in the thought and activity of the church: social interests, financial, a building project, a community program; all of them very good in a way, but not of prime importance. In the beginning of the year when the leaders of the several boards and societies of the church make plans for the twelve months to follow how much thought is given to evangelism? Does it receive as much attention as the budget or the monthly programs? Do the sermons and hymns and prayers in the Sunday school services look in the direction of saving men? The Sunday school has declared its aim to be the bringing of every pupil to accept the Christ as Saviour; but are superintendents, teachers, pastor and parents taking that aim seriously and are they bringing to bear every influence to make the aim a reality?

This great truth needs to be placed upon the conscience of the church membership until they shall realize and accept the responsibility for presenting the gospel to every person in reach, making no distinction between those at home and those abroad. However, it is quite possible for the church to accept this obligation in the large and make a public declaration of it, and yet go no further. The church is composed of individual members who must act in a personal way in order to make effective this most necessary work; and it is just here we reach the very heart of the matter. Each one should ask himself the question, "How am I as a Christian related to the unsaved people around me, and what action should I take in regard to them?

Surely no one should be more concerned about those outside than we who are near them and know them well. We say that somebody ought to lead them to the Saviour; but who is this somebody? Parents feel that somebody ought to speak to their children; but is not the parent in the best possible position to do this? Father and mother should not want anyone to come between them and their children in this most sacred matter; they should want the joy of leading them to the Christ. The teacher wants somebody to speak to the members of her class. She sees them every week; they have confidence in her and love her; who can speak to them better than this same teacher? Then the friend who sees his friend every week, certainly he would want to mention the subject to him. Your fellow workman, your classmate, your brother or sister, all of these are so near you, why not talk to them about personal religion? A certain preacher was saying that he was the only minister who came into the life of a prominent man, and so he decided that he would talk with him about the interests of his soul at the first opportunity. Maybe you are the only Christian who comes into the life of a certain person, and if you neglect him nobody else will take your place.

The paralyzed man was fortunate in having four men who were interested in him. They knew of his sickness and that he was unable to make his own way to Jesus; so when the Master came to town they went to the sick man's home, lifted him on a mattress, carried him over to the house where Jesus was teaching, and overcoming all obstacles placed the helpless fellow at the feet of the Great Healer. It was said that Jesus seeing their faith—the faith of the entire group—cured the physical ailment of the man and also forgave his sins. Do you suppose he would have been restored and saved without the assistance of his four neighbors? Those of us who are Christians have an important work in bringing our associates to the Lord Jesus. We who have ourselves been cured by the Physician will recommend him to others, and we will go and seek them out in order to bring them where he is. We cannot make the cure, but we can take them to one who can. I wonder how many people will never find the Saviour unless you and I show them the way.

Can we not make the present year notable by using every agency of the church to evangelize men? Why should not the quarterly conference make this subject a special feature of its gatherings? If we could dispense with several unimportant questions which must always be asked more time might be given to this primarily spiritual matter. Why should not the board of stewards at their monthly meetings have reports and make plans for presenting Christ to sinful men? It might save these meetings from staleness and from unprofitable discussion. The young people's societies ought to have an aggressive policy of soul winning; and the woman's missionary society with its excellent organization is admirably fitted to do work in this field. Possibly the pastor is in better position than any one else to begin a movement of this sort by talking with the heads of these departments with the view of getting them enlisted in this cause.

But timid Christians offer the objection that they hate to intrude upon a soul, for fear that they may be repulsed and hard things be said about religion. As a matter of fact, we do intrude a great deal upon others, do we not?

We go to them for their opinions and thrust ours upon them. We ask them to pay bills, and try to sell them things. Shall we not also approach them with this most important of all subjects? At first they may not want to be bothered, but afterwards they will be grateful to you for coming to them. Let us make an effort to discharge at least a part of this responsibility.

THE MEMPHIS CONFERENCE: REPORT OF THE COMMITTEE ON FINDINGS

Dear Fellow-Workers in Christ:

While this is called an International Missionary Conference, it is, in its origin and personnel, a conference of missionary-minded Southern Methodists who believe that the whole world is the field, and consequently, that Christian missions are in their very nature international, and we are, therefore, considering ourselves in our relation to a whole gospel for the whole world.

This does not mean that we as a denomination seek to exclude others from participation in the great task imposed by our Master's commission, but that we should integrate ourselves heartily and sincerely with all who serve the same Lord and recognize his supreme command.

As we have listened to the many illuminating and soul-stirring addresses, indicating the talents and worth of other races and nations, we have felt humbled and rebuked for our pride in achievement and racial progress, and, as we have recounted our immense material possessions and strategic relation to less advantaged peoples, we have been profoundly impressed with our responsibility for the use of these things for promoting the Kingdom of God and his righteousness.

It has been driven home upon us by the merciless hammer of statistics and facts that we are in large measure selfishly and sordidly enjoying our marvelous material resources and are failing to deny ourselves for the advancement of our Lord's sacred cause. We as a nation and we as members of a strong church know little of the rich and hallowing experience of self-sacrifice. Even in the recent expenditure of life and money in the World War, we suffered relatively little and emerged not impoverished but enriched. We have scarcely learned the rudiments of sacrificial giving either of life or of material means. When we count all our benefits we give hardly a tithe of a tithe. Our aggregate of gifts looks large, but relatively is pitifully small.

We have been reminded that there is a large element of veneered paganism not merely in our civilization but even in our church membership, and that much of our profession is high-sounding phrases without the fruit of daring and Christ-like deeds. However, this is no confession of failure of our missionary enterprises, because, as we examine the world, we discover that a large part of missionary activity is backed by American men and money and our own denomination is not the least in its contribution of life and funds. Certain caustic or thoughtless critics have said that our missionary Centenary was a failure because we fell below some of our objectives. That is untrue. Our Centenary in its effect both on our church and on other denominations proved to be one of the most stupendous of modern missionary movements. Without it much of our missionary activity would have been stunted or actually stopped. We have failed only in refusing to advance in proportion to world need and our own superabundant resources.

In view of the conditions presented by the impressive addresses which we have heard, we declare our conviction: (1) That we need a deeper realization of the awfulness of our sin and of the adequacy of Christ's power and willingness to save the individual soul and to uplift communities and nations. (2) That, as Christ must be preached, we should redouble our diligence in preaching, not theories about him, not philosophic or scientific speculation, but present him as the only Redeemer of the lost and the one who can also empower the saved for service. (3) That, as preaching which is not followed with ethical doing is discounted, we should so live that men may see our good works and consequently glorify our Father in heaven and his Son whom we profess to love and obey. (4) That, as the improper use of material posssesions seems to be hardening our hearts and suffering our souls, we should undertake, both in the acquisition and disposition of our property, to spiritualize it so that we may not be its slaves but may bring it and ourselves into complete subjection to Christ and his purposes. (5) That, as the power of God is withheld from the prayerless, we should pledge ourselves to call upon God more earnestly and frequently for his power and then co-operate in using this empowerment for the salvation of sinners and the strengthening of the saints. (6) That, because of our influential position among the nations we should cultivate peace, denounce and renounce war, and in every possible way discourage and prevent the resort to war for the settlement of international differences. (7) That, not merely because lynching is wrong and unjustifiable, but also because of the reproach it brings upon us among other nations and races, we unqualifiedly condemn it and pledge ourselves to exert our influence to suppress it. (8) That, in view of the fact that our people become interested in world missions and support the cause when they understand Christ's plan for the salvation of the whole world and the part our church proposes to take and our methods for co-operating, we earnestly urge all our leaders and especially our pastors to spare no effort to educate and encourage our people to give cordial and liberal support of sympathy, prayer and money. (9) That, as our general conference, representing our whole church, has ordered a definite method of cultivation during January and February of this quadrennium and the taking of a freewill offering, which should at least aggregate $1,000,000, we should study diligently to comprehend and effectuate the directions of our board of missions, the recognized executive agency, in presenting the merits of the missionary maintenance fund, and that we should consider the amount asked not as assessment but a minimum suggested by the needs of the field and our great resources and ability to pay. (10) That we reiterate the fundamental and imperative necessity for a church-wide awakening of our people to a full realization of our spiritual mission and that we renew our vows of allegiance to Christ and redouble our diligence to co-operate with God to secure a mighty outpouring of the Holy Spirit for the conversion of sinners and the edification of all our members.

The call of the world is sounding in our ears. It is a deep moaning cry for help. The church has in its keeping the resources of men and money that will answer the world's appealing need. Methodism has a rich and abundant share. Christ is asking for them. To withhold them in the face of the opportunities (Continued on page 29)

MRS. HOWARD'S HOWLERY

Mr. Rogers wanted Mrs. Rogers to go to Europe on a three months' business trip with him. When would such a chance come again? But there was Benny, aged seven. A trip to Europe which included Benny would be far from restful, and surely Benny was better off at home, anyway, his school uninterrupted. The only person in the world Mrs. Rogers would be content to leave Benny with was her own sister, Mrs. Howard, who lived almost halfway across the state. But there were six lively little Howards, and how could Aunt Edith possibly include Benny n her flock? Three months was a long time, and Benny was—well, Benny was a little spoiled, even his own mother admitted ruefully to herself. In some way the problem came to Aunt Edith's ears, and promptly she called Mrs. Rogers up on the telephone.

"I can't possibly leave home to come in person to persuade you," came Aunt Edith's gay voice, "but I'm hurt, yes, really, to think you hesitated to ask me to take Benny for three little short months. . . . Of course, you're going! Europe doesn't hold out her arms to any of us often. You're to begin to pack this very day. . . Benny a trouble? Benny's a darling—and my own nephew, isn't he? And as if one child more or less made the slightest difference in the house! . . . You, his own mother, saying he's a little spoiled?" Aunt Edith's voice broke in laughter. "Never you mind. Poor little chap, he's an only child. He can't stay spoiled long in this house, because we have a Howlery. . . What is it? Never you mind, it's something pleasant, and it won't hurt him."

So it came about that the next week Uncle John, who was Mr. Howard, came and got Benny and took him home with him, and Benny's mother and father went to Europe, where they had the three happiest months in the world. But this story isn't about them at all.

Uncle John and Benny got home after dark, and Aunt Edith gave them a nice, warm supper, and later tucked Benny into a comfy little bed in the same room where two small Howards already slept in other little white beds. "Do you fall out of bed, ever?" asked Aunt Edith, giving him a cuddly good-night kiss. "Never mind if you do, because I've discovered that children who fall out do so soon after they go to sleep, and every night the very last thing before I go to bed I go the rounds of all the little beds and pick up any little person who is lying like a meal bag on the rug, and tuck him in all over again. One night—you'll never believe it—I found three little mealbag Howards asleep on rugs instead of their beds!" Benny had to laugh, and who in the world can be homesick for his mother and laugh at the same time? And after that there was no time to be homesick anyway.

Next morning how things did spin in that house! Three little Howards went to school and three stayed at home, but all six were up with the larks, voices happy, feet pattering everywhere. All six same to the table clean and soapy-smelling, and Aunt Edith hadn't selped one of them; she had been in the kitchen every minute. Benny, I'm afraid, had depended largely on his mother to see that he was shining-clean for school, but this first morning he stood in front of the low bath room mirror and used his washcloth to such advantage that he shone with the rest.

Three little Howards took him to school, and altogether life took on an exciting aspect of change, and Benny was as good and happy and unspoiled as any little Howard of them all, yes, for a whole week he was.

Then came a morning when for no reason the world looked black—every single thing went wrong. And on a Saturday, too, when of all days children can play and play. At breakfast Aunt Edith didn't notice his frowny forehead, but, of course, the six little Howards did, and Dan, the oldest, spoke up: "Get out the wrong side of bed, Benny? Better go up and tuck yourself in and get out the other side."

Whereat Benny, without warning, slid from his chair and with small, doubled-up fist smote Dan smartly between the shoulders. Instantly Aunt Edith had the small fist in her hand and said, "Dan was joking, dear, but really his advice wasn't bad," and led him from the room. At the door she turned to say cheerily: "Finish your breakfast, all of you, and do your usual Saturday chores."

"Off to the Howlery!" sang Alan, in muffled tones, at which remark his mother again turned and added: "Don't forget, my dears, that you have been there yourselves, every one of you, more than once."

In the hall Aunt Edith led Benny firmly along, though at first he tugged backwards up the back stairs, and stopped before a door which had never interested Benny particularly. Once, in passing, he had tried the knob, found it locked, and hadn't thought since to ask about it. Now Aunt Edith found the key on a hall shelf, turned the lock, and led him into the room.

"Why, it's a playroom!" said Benny, astonished. "Why do you have this little playroom when there's the big playroom up attic, Aunt Edith?"

Aunt Edith sat down in the comfortable little rocker near the window and said pleasantly: "This is the Howlery. Isn't it cunning? You see with six children in the family, I found I simply had to have one."

"Howlery?" Benny repeated.

Aunt Edith drew him on her knee and pointed to the opposite wall, where in large black letters hung this legend on a gaily decorated panel:

"Ho for the Howlery! Hi for the Growlery!
Ho for the Sniffery, Snuffery, Snarlery!
There you may stay, if you like, all day,
And it's only a smile that can get you away!"

"Oh!" was Benny's brief comment. "Did you make it up?"

"There was a verse something like it I learned once when I was a little girl," said Aunt Edith. "Now see, there's a table with crayons, and a book to color, and here are books on the book-shelf and here are cards if you like to build card-houses. Things are a little dusty, aren't they? In spite of its attractiveness, the Howlery is not a favorite resort. I must hurry back now, have a good time, and remember," her tone was suddenly serious, and she looked him squarely in the eyes, "you may stay a long time or a short time; that's as you like. When you're ready, lock the door, put the key back where we found it, and bring me your smile. I'll be in the kitchen."

"Well!" said Benny aloud to himself, alone and amazed.—Western Recorder.

When you are dealing with a millionaire, you have got to remember you are dealing with a weak brother. He knows how to do just one thing well, and that is to make money.—Bishop McConnell.

FORMAL OPENING OF PALM TREE CHURCH, BELWOOD CHURCH

Sunday, January 20, we will hold our formal opening service for Palm Tree church, Belwood circuit. The presiding elder, W. A. Newell, will hold quarterly conference for the charge on the previous Saturday at 11 o'clock. He is also on the program to preach at 11 o'clock Sunday morning.

The building of this modern structure was begun last April and is now completed and ready for use. I believe that I am safe in saying that no rural community in North Carolina can boast of a more beautiful and serviceable house of worship. The structure is of brick and contains a large and well furnished auditorium, five large departmental rooms, five class rooms, a large social hall, dining room and kitchen, with steam heat and electric lights.

The actual cost in cash is $18,000, but a greater portion of the material and labor was donated which brings the building at an approximate cost of $30,000. But the cost has not worried us, for the membership of 250, poor but God fearing people, have raised every penny of this amount except the $3,000 which the Duke Commission donated. We will be able some time in the spring to dedicate the building, adequately equipped and furnished, free of all indebtedness.

But the best of it all, these good people have gone about this task without the slightest discord, but with harmony and good will prevailing throughout the entire program. I must say this is an experience that I have never had before, for it is almost impossible to work out the many details of so great an undertaking without some disagreement or friction. We are all happy—yes, we are all glad that we have such a house for the service of the Kingdom of God. We want one of the Plylers (it doesn't differ which, for we would not know the difference) to come over when we dedicate and see for yourselves that this is no fairy tale. J. W. Fitzgerald, P. C.

SUFFERING FROM THE EFFECTS, NOT OF FLU, BUT OF A POUNDING

We have been very kindly received on the Goldsboro circuit. The people did some repairing to the parsonage and put in some needed furnishings, so we have a neat and a comfortable house in which to live.

We are suffering just now from the effects of a pounding given us on Christmas Eve by Daniels' Chapel and from the many gifts of good things from individuals here and there over the charge.

Brother J. I. Daniels of Daniels' Chapel gave us a load of oak wood ready for the heater, and Brother R. E. Cox of Thompson's gave us three loads of pine and ash.

We have greatly enjoyed going into the nearly one hundred homes scattered around the five churches we serve and hope to enjoy getting into all of the others, which we shall do as soon as possible. In our visiting we have found many who love and try tring to serve their Lord and who appreciate the preacher praying with them in their homes.

We are enclosing check for one new subscriber to the Advocate and hope to send more later. W. H. Brown.

PRESIDING ELDER TO HOLD REVIVAL AT FINES CREEK

We have had a highly successful and inspirational missionary institute in the Waynesville district. We are now with one accord at the pleasant task of a two months' mission cultivation period.

We of the Fines Creek charge feel exceedingly fortunate in having secured the services of our friend, brother, leader and efficient elder, Rev. C. M. Pickens, for our pre-Easter revival. It is our purpose to make this meeting serve as many churches on the charge (as well as the other denominations of our field) as possible. In order to do this the services will be conducted in the Fines Creek church for one week coming to a close on Easter Sunday. Brethren, pray for us that the Spirit may work mightily during this campaign and that souls may be saved, revived and put to work in carrying out the great program of our great Saviour. G. N. Dulin.

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Annuity Bonds of the Board of Missions produce an attractive income. The income is at the highest rate consistent with safe investment and, as a rule, higher than the average commercial investment of equal security.

Annuity Bonds of the Board of Missions not only provide to the purchaser an income that will not shrink, but they bless others in that they make it possible for the missionary to interpret to humanity the love and mercies of God in healing the sick; in clothing the naked; in feeding the hungry, and in teaching and preaching the gospel to all people and all nations.

Annuity Bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, lands, and partial cash payments made monthly.

When writing for particulars please GIVE AGE AND THE NAME OF THE PAPER IN WHICH YOU SAW THIS ADVERTISEMENT. This is important.

Board of Missions M. E. Church, So.
J. F. RAWLS, Treasurer
Nashville P. O. Box 510 Tennessee

That Will Not Shrink

It may be that the Lord of the world will forgive us all but our despair of Israel. He may be discovering that the men to whom he has given his secret are taking too much upon themselves. He meant them to lead a procession; they have come in by themselves without the others.—Edward Shillito, in Christian Century.

REV. GEORGE H. McNEAL TO VISIT AMERICA

The Rev. George H. McNeal M.A., minister of Wesley's Chapel, City Road, is to visit the United States and Canada for three months early in the new year. His purpose is to complete, if possible, the 150th anniversary fund, which aims at making safe for the years to come the work at Wesley's Chapel. The spiritual work has suffered for want of funds, and help is greatly needed for the two fine missions, one in Radnor street, the other in Hackney Road. There might be greater days than ever if adequate resources were available for the old mother church of world Methodism. Mr. McNeal will preach and lecture all over the States and Canada for this good cause. He has been 33 years in the ministry, six years with Rev. S. F. Collier in Manchester, three years in Leicester and 19 years in Sheffield, where during his ministry the Victoria Hall was built. His splendid work in London has excelled in energy and usefulness even the efforts of his younger days.—British Weekly.

POOVEY CONTINUED TO GROW THINNER AND THINNER

Several months ago I decided that I was carrying about twenty pounds excess; so by a systematic course of setting up exercises I deliberately got rid of the excess and incidentally reduced my girth several inches.

From time to time some of my parishioners had remarked upon my becoming "thinner," but I little thought that there was any serious concern over my condition till on the last night of the old year.

A little after dark a row of automobiles lined the curb in front of the First church and parsonage, and a line of "pounders" filed through the front door. They left the dining room table loaded with substantial wishes for the new year ranging from a three-pound box of chocolates to a bag of flour, and packages of sweets and meats, and promiscuous eats continue to appear mysteriously on the back porch of the parsonage.

Moral: "Bodily exercise profiteth."

Lenoir, N. C. Poovey.

For Bad Colds Take Capudine

Congestion is the dangerous thing in colds and flu. It must be prevented or serious complications will result.

Because **CAPUDINE** reduces the congestion and fever and quickly stops the aches that accompany colds, it is invaluable in the treatment. Its use at the first sign of a cold may save you much suffering by cutting short the attack. Sold by druggists, 30c and 60c sizes. (Adv.)

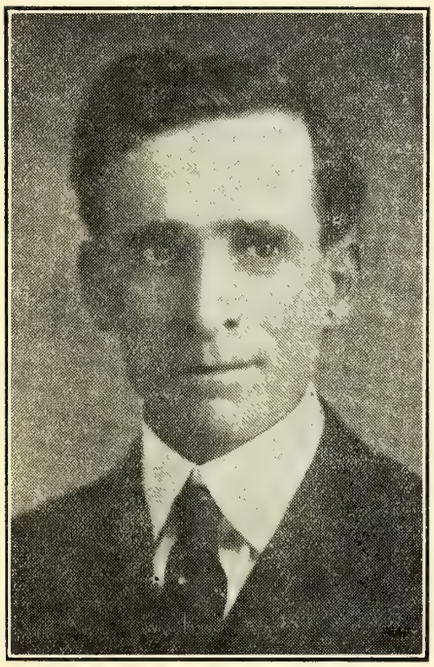
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SCOTT DRUG CO., CHARLOTTE, N. C.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

REV. ORREN W. DOWD

We are able this week, through the kindness of Mrs. Dowd, who lent us his picture, to present to the readers of this page the likeness of the presiding elder of the Elizabeth City district. Rev. Orren W. Dowd, prepared for the leadership through long service in the pastorate, although serving his first year on



the Elizabeth City district, was initiated into the work of presiding elder through a brief period of service in the Rockingham district; and he is going about his work like a veteran.

Mr. Dowd is interested vitally in all phases of his church's program and responsibilities and enters into their promotion with such spirit as to transform them into real opportunities for kingdom building. In no phase of his work is he more vitally interested than in the Sunday school, and in no phase of the work of the Sunday school is he more concerned than that of evangelism. Having made careful study over a long period of years of that type of evangelism sometimes referred to as educational evangelism and having tried it out in various situations, he is persuaded that it pays big in permanent results to use Sunday school officers and teachers to win boys and girls to Christ early in life and to train them for effective Christian living and service. Just now he is emphasizing the plan of evangelism suggested by the general Sunday school board for emphasis during January, February and March.

Mr. Dowd is appreciative of the need for trained Sunday school workers and has proved his belief in the efficacy of training by taking many standard training courses himself, having earned his blue seal diploma in 1925 and now holding a total of 17 certificates.

It is easy to understand, therefore, why the presiding elder of the Elizabeth City district is boosting all phases of Sunday school promotion, including evangelism, missionary education, membership increase, and so forth, and is using institutes and training schools to these worthy ends.

FOUR INSTITUTES SCHEDULED

Four sub-district Sunday school institutes have been scheduled in the Washington and New Bern districts and will be held as follows:

Robersonville, January 29.

Ayden, January 30.

Harlowe, February 5.

Springfield, February 6.

Each of these institutes will begin at 10 a. m. Families in attendance will bring basket dinners, which will be served picnic-style in the middle of the day. The program will be brimful of interesting discussions of Sunday school possibilities, policies and problems. Various charges are co-operating in each institute.

PITT COUNTY SCHOOL PLANS

Sunday schools of Pitt county co-operate during the week of January 27-February 1 in their fourth annual standard training school at Jarvis Memorial church, Greenville. Three of the four courses to be offered are as follows:

Teachings of Jesus, Prof. Harvey Branscomb, Duke University.

Study of Middle Childhood, Miss Georgia Keene, Elem. Supt.

Adolescent Worship, Miss E. Jane McDonald, Columbia, S. C.

The Disciples church, which is co-operating in the promotion of this school, will provide the fourth course, which will be either a beginner or junior specialization course or the general unit on "Principles of Religious Teaching."

Greenville, Farmville, Ayden, Bethel, Grimesland and Robersonville charges are uniting to make this the best school yet held.

UP-TO-DATE WESLEY CLASSES

The following Wesley classes have made application or annual reports since the last list published in these columns:

Adult Classes

Adult Wesley, West Durham Sunday school, Durham.

Comrades, Hay Street, Fayetteville.

T. R. Moffitt Bible class, Steele Street, Sanford.

The Woman's Bible Class, Steele Street, Sanford.

Young Woman's Wesley Bible Class, Steele Street, Sanford.

Susanna Wesley, St. Paul.

Philip Greening Wesley Class, Stedman.

Baraca Class, Queen Street, Kinston.

Loyal Wesley Bible Class, Zebulon.

Banks Wesley Adult Class, Banks Sunday school, Creedmoor circuit.

Wesley Class (27-734), Banks Sunday school, Creedmoor circuit.

Woman's Wesley Bible Class, Washington.

Daughters of Wesley, Ahoskie.

Carter Martin Wesley Bible Class, Bethany Sunday school, Conway.

Berean Class, Scott's Hill.

Young People's Classes

Willing Workers, Fletcher's Chapel, Durham.

Willing Workers, Helena Sunday school, Timberlake.

Fidelis Wesley Class, Roxboro.

Willing Workers, Sign Pine Sunday school, Camden.

Win One, Broadway Sunday school, Broadway.

Willing Workers, Jonesboro.

Bennett Memorial, Cokesbury Sunday school, Stedman.

Fidelis Class, Harlowe Sunday school, Newport.

Philathea Wesley Bible Class, Cary.

Baraca Wesley Bible Class, Cary.

Busy Builders, Banks Sunday school, Creedmoor circuit.

Truth Seekers, Banks Sunday school, Creedmoor circuit.

Workers' Class, Bullock's Sunday school, Creedmoor circuit.

Bryant Class, Creedmoor Sunday school, Creedmoor.

Parson's Bible Class, Candor.

Fanny Crosby Class, Trinity Sunday school, Fairmont.

Character Builders, Red Oak Sunday school, Red Oak.

Gleaners, Norlina.

Cottie Sherrod Class, Enfield.

Shine for Christ, Ingold.

Intermediate-Senior Classes

Standard Bearers, Helena Sunday school, Timberlake.

Live Wires, West Durham Sunday school, Durham.

Winners, West Durham Sunday school, Durham.

Live Wires, Broadway Sunday school, Broadway.

Earnest Workers, St. Pauls.

Merry Maids, Queen Street, Kinston.

Willing Workers, Queen St., Kinston.

Helping Hand, Cokesbury Sunday school, Fuquay Springs.

Wesley Reapers, Cary.

Sincere Workers, Banks Sunday school, Creedmoor circuit.

Willing Workers, Banks Sunday school, Creedmoor circuit.

Always Ready, Bullocks Sunday school, Creedmoor circuit.

Faithful Workers, Creedmoor Sunday school, Creedmoor.

Loyal Workers, Creedmoor Sunday school, Creedmoor.

Wesley Helpers, Evansdale.

Willing Workers, Stantonsburg.

Live Wires, Bolton.

Knights of Wesley, Tabor.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

DR. H. B. TRIMBLE

I am pleased to present herewith the likeness of Dr. H. B. Trimble, pastor of Central Methodist church, Asheville, who was transferred to our conference last October after having served McKendree, Nashville, congregation for six years. Previous to his Nashville pastorate he



was a successful pastor in the Little Rock conference.

Dr. Trimble was born and reared at Hot Springs, Va. He holds degrees from the following institutions of learning: A.B. Roanoke College, B.D. Vanderbilt University, B.D. Union Theological Seminary, A.M. Columbia University. Roanoke College, Va., and Hendrix College, Arkansas, have honored him with D.D. degrees.

He is approved to teach eight different courses in standard training schools and is in demand in standard training schools, pastors' schools, and leadership schools at Mt. Sequoyah and Lake Junaluska. He has been asked to serve in the North Carolina pastors' school at Duke University this summer. He will be one of our speakers in our Sunday school conference to be held at Gastonia April 4-5.

Some years ago Dr. Trimble was happily married to Miss Mattie Cargil, a native of Louisiana. This union is blessed with three promising children, Myrtis, aged 9, Henry Burton, Jr., aged 6, and Martha Marie, aged 4. We are delighted to have Dr. Trimble and his interesting family in our midst. His administration is beginning mighty well at Asheville.

GRATIFYING

Miss Corinne Little, elementary superintendent, has tabulated complete returns from Childhood and Youth Week observations held during the fall. Her report shows that this splendid work was carried on in 102 congregations in which there were 86 parents' meetings, to which came 10,057 parents who adopted 114 forward steps. Previous to the parents' meeting 9,730 homes were visited by Sunday school officers and teachers. This report shows a decided gain over last year. In fact each observance during the past eight years shows increased results over the previous year. Miss Little and her splendid elementary organization are to be congratulated on the good services rendered in the three phases attendant to the observance of Childhood and Youth Week.

PLEASE REMEMBER

At this time of the year when earnest efforts are being put forth to secure conference collections and missionary maintenance funds pastors and church organizations are tempted to call on their Sunday schools for contributions to these causes. This is in direct violation of the spirit of missionary cultivation as carried on in our religious educational institution called the Sunday school. Our schools are directed by our church discipline and are honor bound to cultivate a missionary attitude and then to give free will offerings, no assessments being involved, to what is known as the dual special. This dual special supports our Sunday school extension work in the Western North Carolina conference, Sunday school work in eleven mission fields and all missionary work in China. If our Sunday schools fall down in this work they fail to take part of the load off the board of missions, and worse than that, they fail to train a future missionary church.

LEXINGTON

The third annual standard training school for Lexington and Davidson county is scheduled to begin at First church, Lexington, Sunday afternoon, January 20, at three o'clock. Courses and instructors offered in this school are:

The Spirit and Genius of Methodism, Dr. Paul N. Garber.

The Life of Christ, Rev. C. S. Kirkpatrick.

Intermediate-Senior Department Administration, L. F. Tuttle.

Junior Materials and Methods, Mrs. P. W. Flagge.

Primary Materials and Methods, Miss Corinne Little.

Officers of local board of managers are: Geo. L. Hackney, president; W. O. Burgin, vice president; Miss Addie Jones, secretary; J. W. Holman, treasurer. Rev. J. T. Mangum and the other pastors of the county are earnest in their efforts to lead good delegations to the sessions of the school.

RUTHERFORD COLLEGE

The fourth annual standard training school for Rutherford College and vicinity is scheduled to be held at Rutherford College beginning at three o'clock Sunday afternoon, January 27. Courses and instructors offered in this school are:

The New Testament, Dr. Jas. Cannon.

Religious Education in the Local Church—Mr. F. M. Williamson.

Pupil Study—Mr. L. F. Tuttle.

Sunday School Worker—Mr. Paul F. Evans.

Pres. E. P. Billups, Rev. W. L. Scott and their associates are promoting the interests of this school in fine fashion.

VALUABLE

The following are some of the statements received recently relative to the value of "The Methodist Workers' Guide for 1929" recently sent to every superintendent and pastor in our conference. Other statements will be used as "fillers" from time to time:

The Workers' Guide is fine. I appreciate it very much.—Rev. J. W. Kennedy, Prospect Ct.

I want to thank you for the Workers' Guide. I don't think I could get along without it.—Supt. L. L. Sherrill, Vanderburg, Shepherd Ct.

Many thanks for another copy of the Methodist Workers' Guide. It is a most useful help and I certainly appreciate it. —Supt. J. W. McRary, West Asheville.

I thank you for the Methodist Workers' Guide. It does not seem possible for such a little book to contain so much valuable information. It is certainly worthy of the name it bears.—Rev. H. R. Cornelius, Norwood Ct.

I appreciate the Methodist Workers' Guide very much. I do not see how I could get along without it.—Miss Rose E. Davis, Supt. Mt. Moriah, Moravian Falls Ct.

I have received copy of the Workers' Guide. It seems to me that this little book ought to be a real asset to any pastor or Sunday school worker.—Rev. Van B. Harrison, Crouse Ct.

Please accept my thanks for the Methodist Workers' Guide for 1929. It will be of indispensable value to me in our Sunday school work.—Supt. Chas. H. Thayer, Mt. Pleasant.

Methodist Workers' Guide received. I am sure it will be very valuable to me during the year.—Rev. Dwight W. Brown, Proximity.

I am quite sure that the Methodist Workers' Guide is going to be of value to me in my Sunday school work.—Supt. H. B. Gunter, West Market Street.

I am confident that the Methodist Workers' Guide will be a great help to me in my work.—Supt. Fred Beatty, Rehobeth, Rock Springs Ct.

I think the Methodist Workers' Guide is fine and fills a long felt need. I shall use it.—Supt. W. S. Davis, Highlands.

I am going to use the Methodist Workers' Guide in my Sunday school work. It will be a great help to me.—Supt. Joe M. McEachern, Cold Springs, Mt. Pleasant Ct.

Splendid Recipe To Stop A Cough That "Hangs On"

The best cough remedy that money could buy, can easily be made at home. It saves money and gives you the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs and chest colds, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and fill up with plain granulated sugar syrup or strained honey. It's no trouble at all to mix, and when you once use it, you will never be without it. Keeps perfectly and tastes good—children really like it.

It is surprising how quickly this home-made remedy loosens the germ-laden phlegm, and soothes and heals the inflamed membranes. At the same time, it is absorbed into the blood, where it acts directly on the bronchial tubes, and helps the system throw off the whole trouble. Even those severe coughs which usually follow the "flu", are promptly ended.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

403 Cases Flu

Central, S. C.,—There were 403 cases of Influenza treated with Fluco by an eminent physician, several nurses and myself here at Isaqueena Mill during the 1918 Flu Epidemic without a single death or case of pneumonia. C. F. TARRANT, Supt.

Colds and Flu
quickly respond to
FLUCO

If your druggist cannot supply you, send 60c to Fluco Laboratories, Inc., Greenville. S. C.

CUTS Scratches, burns and other skin abrasions with children, easily become infected.
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THINGS HAPPENING AT STUMPY POINT

Stumpy Point has not been heard from since conference, but nevertheless, things have been happening. Soon after we arrived the good people got together and gave us a very complete pounding. In fact, it was so complete that I presume toothpicks were the last item bought, and for fear something had been overlooked, a quarter of a dollar was placed in one bag. Then we have been generously remembered with fresh pork.

But poundings are not all the interesting happenings. The Sunday school and other organizations of the church have been busy in the Lord's work. These are a devout people; no wonder Jesus went to the seashore to look for disciples. An epidemic of flu has hindered the work some, but through a spirit of helpfulness all have been cared for. Our finances are nearly up despite the fact that this is a season of preparation for spring fishing and a great many have to spend large sums for nets and other equipment.

We desire the prayers of all people in our work that many souls may be led to Jesus this year. I read that wonderful article on evangelism contributed by Harry M. North D.D. I shall look forward to these readings each week; they alone will be worth the price of your great paper. J. R. Regan, P. C.

MISSION SPECIAL FOR CHARLOTTE DISTRICT

Amounts were accepted, and 550 text books for the cultivation work were taken at the district meeting in Charlotte on January 8. Foreign special and conference special for Chapel Hill church are combined, one-eighth of the amount going to the conference special and seven-eights to the foreign special.

Ansonville	$ 100*
Bethel-New Hope	100
Big Spring	50*
Belmont Park	100
Brevard Street	150
Calvary	600*
Chadwick	100
Dilworth	1000*
Duncan	50*
First Church	4470*
Hawthorne Lane	2800*
Myers Park	250*
Spencer	100
Wesley Heights	100
Hickory Grove	100
Lilesville	50
Marshville	100*
Matthews	50
Monroe Central	1000
North Monroe	50
Morven	100
Peachland	50
Pineville	275*
Polkton	240*
Prospect	100
Rural Trinity	100
Thrift-Moores	150*
Unionville	50
Wadesboro	250
Waxhaw	100
Weddington	100*

*Same as paid last year.

Goitre Not A Disease

Milwaukee Doctor Makes Remarkable Discovery

Milwaukee, Wis.—It has been brought to light by scientific research that goitre is not a disease and is not to be treated as such. Dr. A. A. Rock, Dept. 788, Box 737, Milwaukee, Wis., a prominent goitre specialist for over 24 years, has perfected a different method of treatment for his patients that has proved remarkably successful. This same method is now being used for a home treatment of goitre cases all over the country with astonishing results. The Doctor states that goitre is a condition which grows worse with neglect and recommends immediate attention no matter how small the growth may appear. He strongly opposes needless operations. Dr. Rock is the author of a book that tells in a simple way about treating goitre at home. He has published this book at his own expense and will send a copy free to anyone interested. Write him today.—Adv.

PAIN
resulting from rheumatism, neuralgia, lumbago, and local pains from other troubles
Quickly Relieved
by Miller's Antiseptic Oil, Known as
Snake Oil
Also excellent for external application for colds, coughs, croup, influenza, sore throat. Exceptionally penetrating. Effective in a minute. Try it once. You'll never be without it. At all druggists. 35c, 70c and $1.00.

FLUSH
The System
and you get at the root of evil in most disorders. You may secure permanent relief from indigestion, dyspepsia, sour stomach, heartburn, biliousness, malaria, dengue fever, constipation, as well as from a number of more serious ills by thoroughly flushing the system and keeping it regulated and cleansed with
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LIVER AND KIDNEY TONIC
Thorough-going in effect. Regulates the organs; removes the poison; serves as tonic for appetite, sluggishness and general run down condition.
Present this adv. with 90c to your dealer and receive a $1.25 bottle. If he cannot supply you, mail this advertisement to us with $1.00 bill and a bottle will be sent you post paid.
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Look for the Indian Head in Colors and Red Seal.



To readers of this column: The publishing of sacred radio programs is a new feature with us. Whether is is worth while depends upon the wishes of our readers. We would like to have an expression from you on this subject, and also suggestions for improving this column.

SACRED RADIO PROGRAMS

Saturday, January 19

7:30 p.m. "Fireside Philosophies"—Minneapolis, Minn. WCCO.
8:00 p.m. University of Fla. Y. M. C. A.—Gainesville, Fla. WRUF.
8:30 p.m. Negro Spirituals—Gainesville, Fla. WRUF.
9:00 p.m. International S. S. Lesson—Denver, Col. KOA.
Negro Spirituals—Gainesville, Fla. WRUF.
9:29 p.m. Sessions Westminster Chimes—Denver, Colo. KOA.

Sunday, January 20

10:00 a.m. Watch Tower Hour—Charlotte, N. C. WBT.
"The Cathedral of the Air"—Chicago, Ill. WJBT.
10:50 a.m. Pres. Church of Covenant—Cincinnati. WLW.
11:00 a.m. First Pres. Church—Nashville, Tenn. WSM.
Church Services—Raleigh, N. C. WPTF.
First Baptist Church—Charlotte, N. C. WBT.
Church Services—Washington, D. C. WJSV.
Church Services—Jacksonville, Fla. WJAX.
Central Meth. Church—Hot Springs, Ark. KTHS.
First Pres. Church—San Antonio, Texas. WOAI.
11:15 a.m. First Pres. Church—Greensboro, N. C. WNRC
12:00 noon Sacred Programs—Muscatine, Iowa. KTNT.
Nat. Radio Chapel Ensemble—Chicago, Ill. WJBT.
12:30 p.m. Sunshine for Shut-Ins—Chicago, Ill. WJBT.
1:00 p.m. Religious Music—Raleigh, N. C. WPTF.
Organ Recital—Chicago, Ill. WJBT.
1:40 p.m. "Missionary Topics"—Chicago, Ill. WJBT.
2:00 p.m. "The Lighthouse"—Chicago, Ill. WJBT.
3:00 p.m. Young People's Conference—Dr. Daniel A. Poling—NBC System—Stations WJZ-New York, WLW-Cincinnati, Ohio, KWK-St. Louis, WBT-Charlotte; WBAL Baltimore; WREN Kansas City; WSB Atlanta, KPRC Houston; WTMJ Milwaukee.
Cathedral Hour—Kansas City, Mo. KMBC.
Chicago Gospel Tabernacle—Chicago, Ill. WJBT.
Gospel Hour—Oklahoma City, Okla. WKY.
Sacred Concert—Oklahoma Ctiy, Okla. KFJF.
3:00 p.m. Rabbi Wise—NBC system—Station WEAF New York; WSAI Cincinnati, and chain.
3:15 p.m. Chimes Concert—Ames, Iowa. WOI
3:30 p.m. Organ Recital—Schennectady, N. Y. WGY.
3:45 p.m. Chimes Concert—Ames, Iowa. WOI.
4:00 p.m. Dr. S. Parkes Cadman—NBC system—WEAF New York, WSM Nashville, WHAS Louisville, WBT Charlotte, KOA Denver, WLIT Philadelphia, WSAI Cincinnati, KVOO Tulsa, WSB Atlanta, WFAA Dallas, WCAE Pittsburgh.
Sacred Programs by Male Quartet—Kansas City, Mo. KMBC.
Organ Recital—Cincinnati, Ohio. WLW.
4:30 p.m. Evensong Choral Service—Louisville, Ky. WHAS.
10th Pres. Church of Philadelphia. KMBC.
Music from Woman's Club—Asheville, N. C. WWNC
4:45 p.m. Instrumental Trio and Soprano—Cincinnati, Ohio. WLW.
5:00 p.m. Vesper Services—Ft. Worth, Texas. WBAP.
"Courier Castle"—Chicago, Ill. WJBT.
5:30 p.m. Vesper Hour Quartet—Charlotte, N. C. WBT.
10th Pres. Church of Philadelphia—Station WAIU, Columbus, Ohio, and Columbia chain.
Rev. Harry Emerson Fosdick—NBC system—Station WJZ New York, WBAL Baltimore, WBZ Springfield, WLW Cincinnati, KWK St. Louis, WREN Kansas City, and chain.
Vesper Organ Recital—Chicago, Ill. WJBT.
6:00 p.m. Sunday Vesper—Columbus, Ohio. WAIU.
Second Church of Christ, Scientist, Minneapolis, Minn. WCCO.
Old Familiar Hymns—Hot Springs, Ark. KTHS.
6:30 p.m. Tabernacle Band Concert—Chicago, Ill. WJBT.
7:00 p.m. Gospel Tabernacle Song Service—Chicago, Ill. WJBT.
7:15 p.m. First Pres. Church—Cincinnati, Ohio. WLW
Unity Church—St. Paul, Minn. WCCO.
7:30 p.m. First Pres. Church—Nashville, Tenn. WSM.
Church Services—Asheville, N. C. WWNC.
Evangelistic Services—Toccoa, Ga. WTFI.
Every 3rd Sunday, West Market M. E. Church, Greensboro, N. C. WNRC.
First Christian Church—Oklahoma City, Okla. WKY.

Bladder Weakness

If Bladder Weakness, Getting Up Nights, Backache, Burning or Itching Sensation, leg or groin pains make you feel old, tired, pepless, and worn out, why not make the **Cystex** 48 Hour Test? Don't give up. Get **Cystex** today at any drug store. Put it to a 48 hour test. Money back if you don't soon feel like new, full of pep, sleep well, with pains alleviated. Try **Cystex** today. Only 60c.

BEWARE THE COUGH FROM COLDS THAT HANG ON

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

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Free Yourself For Good

of indigestion, bad breath, dyspepsia, heartburn, constipation, headaches, hyperacidity, dizziness, gas on stomach, lost appetite, rheumatism and other troubles resulting from disordered liver or kidneys.

Flush your system with this popular tonic laxative; drive out the dangerous stored up poisons and go about your daily pursuits feeling like a new, a well person. Thousands proclaim it. Millions of bottles have been sold from Canada to New Orleans, from California to New York. Sold under an absolute guarantee but seldom a bottle comes back. Probably the most popular tonic laxative in America today. Excellent for adults and children alike. Pleasant, effective. At your druggist's.

Children's Storyland



THE ASSISTANT LIFE-SAVER

By Blanche Elizabeth Wade.

Once upon a time Robert was coming home from an errand late in the afternoon when he saw a large, black, curly-haired dog. The dog was so beautiful that Robert wanted to pat him, but his mother had told him never to pat a strange dog; so the boy remembered and obeyed her, though he wanted to hug the great fellow. Anyone could see the dog was an honest, friendly animal, not at all snappy. He looked as though he were smiling at Robert, and his eyes were so soft and joyful that it was all Robert could do to keep from hugging the noble fellow, then and there.

The dog must have felt that Robert loved him, for without any coaxing he followed the boy all the way home.

"Oh, Robert," said his mother when she saw the dog trotting up to the door, "haven't I told you never to pay any attention to dogs? What made you bring this one home with you?"

"I didn't try to, mother—honestly, I didn't!" cried he. "I didn't speak to him, nor pat him, nor anything! He just came anyway!"

"Well, he mustn't come in," mother replied firmly. "He's a beauty, but it won't do to let him in. He is someone's pet, and will find his way home. Come in quickly, and let us close the door. He'll go home as soon as he is alone."

But long after supper, when Robert opened the side door to put out the milk bottle, up trotted the dog, and before Robert could get inside the house, a great shaggy head squeezed in close to the boy, and it was impossible then to close the door.

"Oh, mother!" called Robert. "Come in a hurry! He's getting in! I did not know he was there at all!"

It was so funny a sight to see the dog's delight at finding himself partly inside that Robert's mother said, "Well, let him in! He has a collar on and I'll see if it has his owner's name."

But she had to tell him to "Lie down, sir!" many times before she could examine the collar, he pranced so with joy at being inside with friends—at least he felt they were friends. And she even had to give him a bit of sponge cake—he refused plain bread—before he would quiet down. But when finally he threw himself upon the rug close to Robert's chair, she found not only the name of the owner of the dog, but his address and telephone number, as well, and also the dog's name.

"Why!" she exclaimed. "We have for a visitor Rover himself! Rover is a good old-fashioned name. And he belongs to Mr. Harvey Dale, who bought the Avery house on the Green two years ago. I'll call him right up." And she did so.

Mr. Dale laughed, and thanked her. He said Rover would come home by himself if she would put him out-of-doors. The dog made many friendly calls, but never failed to come back at bedtime.

It was hard to have to put the fine fellow out, for Rover was so contented; but the night was not cold, and Robert's mother coaxed him to the veranda by putting another bit of sponge cake there for him. And next morning when she called up the Dales to find out if Rover was safe, Mr. Dale said yes, and that Rover joined him in many thanks for the pleasure of the evening before. Rover hoped to meet his kind hosts again sometime, and Mr. Dale wished to thank them once more and hoped, himself, to meet those who had been so good to his wonderful dog.

Then a happy thing happened the next summer. Robert's family bought a summer home on the Sound, and one day Robert dashed into the living room exclaiming: "What do you think! Here's Rover Dale! I'm sure of it! He knows me, and mayn't I let him in?"

There was no doubt that it was Rover—they did not have to read his collar this time. He bounded up to Robert's mother as she opened the door. Of course he knew them!

The Dales' summer home was but a short distance down the beach; and as the new little summer colony became established, and the members met often at tennis and other sports, Robert's family soon met the Dales, and had happy times as the families became better acquainted.

Dogs were not encouraged among the colonists, but everyone so loved Rover that he never was banished. Bathing for children was considered safer for them when Rover was there. The Life Guard had little to do, himself; for if Rover saw any child in danger, he reached the child as soon as the Life Guard—and, sometimes sooner.

Now it happened one day that Rover cut his foot badly. No one seemed to know how the accident had happened, and the beach was searched for any possible broken glass that might be dangerous. Nothing could be found on the shore or even out beyond the lowest tide mark, and as far as one could wade to carry on the search. The only thing they they could think of was that perhaps Rover might have stepped upon something in the street when he accompanied the family back to town one day on errands. At any rate, he limped badly, and yet nothing could keep him from swimming out to the float when the children were there. The paddling was not easy for him, but Mr. Dale said the dog would be unhappy if chained up, and perhaps the salt water was the best thing for the sore foot, after all.

It was while the foot was still making Rover limp that the dog made a rescue when one of the children who could not swim waded so far out that an in-rolling wave made her lose her poise, and the undertow drew her out where she could not touch bottom. The Life Guard was out upon the raft. The wind was blowing the wrong way for him to hear her cry out at first, as she was not opposite the float, but further down.

But Rover knew in a moment. Limp or no limp, he made a dash from the spot where he was stretched out near her sand toys on the beach, and before the Life Guard reached her, the dog dragged her upon the dry sand, where her big brother soon had her in his arms, none the worse for her bad few minutes.

A visitor came upon the scene just after the rescue, and heard the details from one of the children on the float. The visitor wanted to see Rover.

"There he is!" cried Robert. "He's still down the beach, 'cause they forgot to take in her toys. He's guarding them. He probably thinks she will be out soon, and he knows she will be safer if he is there. That's the only reason he isn't here with us. He knows we have the Life Guard, and she hasn't. When we're all out here he paddles out to keep his eye on us. But if any one of us is alone, along the beach, Rover sticks to the lone one. Just you pretend to fall in and call out, and see what happens!"

The visitor did so. He even sank out of sight once, and acted as though unable to swim. And tired as he was from the rescue of the child, Rover never hesitated. He made a rush, and, as fast as his injured foot would let him, paddled out where the Life Guard was pretending to have trouble getting to the visitor.

"Good fellow!" exclaimed the supposedly drowning man, as he felt the dog's firm grip on one leg of his bathing suit.

The visitor was more than sorry when he learned about Rover's hurt foot, and said if he had known of it nothing would have made him put the dog to that test.

But the newcomer examined the cut. He knew exactly what to do for it; so he was able to pay his debt to Rover by taking that injured foot in charge until the cut was properly healed.

If ever you should visit that place, you might still see the sign:

"The only dog allowed on this beach is Rover Dale, assistant life-saver."—Congregationalist.

THE FIVE LITTLE BROWNIES

Once upon a time there were five little brownies. They lived all together in a little red house. Now, this little red house was different from some houses. It was round, and inside there was just one room all furnished in white. Right in the middle of this room there were five little white beds where the little brownies slept.

Right underneath the little house there was a little pantry where the brownies kept their food, and a little secret passage led up from the pantry right into the middle of the house, and all the little beds faced toward the secret passage.

Now, this little house had no windows, but it did have a chimney, the funniest kind of chimney. It was brown, and it stuck right up on top of the little red house. Now, most houses are built on the ground, but where do you suppose this house was? It hung by its chimney up in a tree; and when the wind blew, it rocked the little red house back and forth, and the five little brownies had pleasant dreams as they swung to and fro in their beds. The little brownies were very happy, and they lived like this for a long time.

Then one day something happened. The little brownies all this time had been growing; and when they grew their beds grew too, and so did the little red house. By and by it grew so big that the branch of the tree on which the little red house hung began to be afraid she could not hold it any longer. So she spoke to the mother tree about it. "Let it drop," the mother tree said. "It will not hurt the little red house, and it is time the little brownies went out to see the world."

The next morning the little brownies were awakened very early. "Why, what is happening?" they said. "Where is our little house taking us?" Down, down, down they went until they reached the soft brown earth with a thud. "Well, wherever we are bound for we are here," one little brownie said. "I wonder what will happen next," said another. They did not have long to wait.

Presently a little girl came along. She saw the little red house and quickly picked it up and took a great big bite right out of that lovely little red house, and she ate into the little house until she came to the little brownies. When she saw the little brownies, she picked them right out of bed and tossed them lightly on the ground. One went north, one went south, one went east, one went west, and one fell out of bed right by the little girl's feet. Then she finished eating the little red house, all but the chimney and the pantry, which she threw away.

The little brownie that fell at her feet watched the little red house disappear and saw the chimney and the pantry cast aside. "What shall we do," he said, "now that we are separated and our little red house is gone?" "Wrap yourself up in my blanket," said a voice close to the brownie's ear. It was Mother Earth.

So the little brownie wrapped himself up in a little warm brown dirt blanket. The wind sang a lullaby, and the little brownie began to feel sleepy. Deeper and deeper he sank into the warm blanket and soon was fast asleep.

He did not know that the very same thing had happened to the other little brownies. All winter long they slept wrapped up in the warm dirt blanket and covered over with a beautiful white coverlet.

Then one day the spring came. She sent the little south wind to awaken the little brownies. The brownies that had fallen at the little girl's feet was the first to wake up. One fine morning in the month of April he opened his eyes. "Where am I?" he said to himself, and he poked his head right up through the middle of the blanket and looked all around to see if he could find what had become of the other little brownies. But they were still sleeping. Bravely the little brownie lifted up his head, and all day long he breathed in the warm sunshine.

A few days later another brownie woke up, and before very long they were all awake. Helped by the sunshine and the rain, they soon began to grow, and the spring gave them each a fine new dress of green leaves.

One day the same little girl who had eaten the little red house came that way with her mother. When she saw the little brownies with their dresses, she said: "O mother, look! What is this growing?"

"Why," said her mother, "they are little apple trees. Some day they will grow big and tall and have apples on them."

"I wonder how they got there," said the little girl.

But the little brownies never told.—Marjorie Gates Stephens, in Zion's Herald.

EASY ONE FOR WILLIE

Teacher—Willie, use the word "gruesome" in asentence.

Willie—The boy went to camp and when he returned his mother found that he had grewsome.

RAISED HER

Young Miss (in elevator)—Third floor, please.

Elevator Man—Here you are, daughter.

Y. M.—How dare you call me daughter? You're not my father.

E. M.—Well, I brought you up, didn't I?

Little Joe was kept away from school for several weeks while he was convalescing from measles. On the day he started back to school one of his boy friends remarked: "I know a lot more about school now than you do."

"Well," Little Joe returned, "I know a lot more about measles than you do."

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

For colds, grip and flu take

Calotabs

TRADE MARK REG.

Relieves the congestion, prevents complications, and hastens recovery.

THE RIGHT WAY TO TRAVEL is by train. The safest. Most comfortable. Most reliable. Costs less. Inquire of Ticket Agents regarding greatly reduced fares for short trips. SOUTHERN RAILWAY SYSTEM

ECZEMA

Also called Tetter, Salt Rheum, Pruritis, Milk Crust, Water Poison, Weeping Skin,

Free Trial Can be cured. Write me today and I will send you a free trial of my mild, soothing, **guaranteed** treatment that will prove it. Stops the itching and heals permanently. **Send no money**—just write me—a postal will do. Address DR. CANNADAY, Eczema Specialist, 190 Park Square, Sedalia, Mo.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

IMPORTANT NOTICE

There will be an executive meeting held in the ladies' parlor of Trinity church, Durham, on Friday, the 25th of January, at 10:30 a. m.

Those desiring entertainment for the night should notify Mrs. H. E. Nycum, Markham Avenue, Durham.

Mrs. A. M. Gates,
Pres. N. C. Conf. Society.

TO SUPERINTENDENTS OF PUBLICITY

In the first place, don't think you have a small job; that your friends of the missionary society elected you to the office just to pay you a compliment. All the other officers of the auxiliary have an outline program to follow in order to keep the organization up to a standard. You have a wider latitude than any of the other officers—you may use your ingenuity and use all the material of the whole organization in order to quicken the interest of those already enlisted, awaken the interest of the indifferent, and arouse those who are ignorant of the work that the women of the missionary society are doing.

The question is often asked by superintendents of publicity, "What shall I do?" The answer is "Promote the organization." "How?" By every means possible. That last answer may sound indefinite. In order to make it more definite, let me suggest that all superintendents of publicity should be a storehouse of missionary information for the whole church. They should certainly know something of the history of the missionary society, the countries where it operates, the people whom it is serving, the missionaries who are carrying the message of salvation. Possessing a large fund of information, then the superintendent of publicity should consider the best mehod to follow in getting this information to as wide a circle as possible.

It is quite apparent that all local news is eagerly read in the secular papers as well as the religious papers. But be sure you have an interesting story to tell—something that has a wide appeal—and use good headlines. Get behind the program committee to put on something that is worth publishing, and then convince your local newspaper man that his readers are eager for your "copy" so that he will give you a conspicuous space in the paper.

Always keep the Woman's Missionary Society before the minds of your local community, and you will eventualy convince the public that it is a great cause.

Use posters freely. On the Sunday before missionary day, display attractive posters at Sunday school and in the vestibule of your church. In case the superintendent of publicity doesn't happen to be an artist, she can discover those about her who have artistic talent and engage their services.

All educators recognize the value of the eye in education. We can all profit by this in using cardboard on which is pasted scenes from our various mission stations. These can be displayed at the regular meetings. It would be interesting to have a series of cardboard pictures representing each phase of the work the Woman's Missionary Society is doing—educational, hospital and social service.

Or, there might be made a scrapbook containing pictures illustrating the entire work of the organization. This book may be made so as to show the development of the society, beginning with a photograph of Miss Lochie Rankin, our sole missionary in 1878. This can be continued chronologically, showing how the home work was developed through Miss Lucinda Helm, who undertook this department in 1886 and wrought out practically our whole program of home work.

By the way, if your auxiliary isn't thoroughly acquanitned with the "Life and Work of Lucinda B. Helm," Alexander, it is good publicity work to get the book and secure a general reading of it. You can get it from our publishing house, Lamar & Barton, Nashville, Tenn.

Bishop Morrison said of her: "Never before in the history of our church has a great brain, sustained by so frail a body, accomplished through arduous toil such a work, and she will live forever in the heart of the church."

Certainly it is rare to find a book of such spiritual value.

Finally, there are many ways to be thought out by an active brain how the work may be enlarged through publicity. Every local situation will suggest new ways to magnify this office.

Let us hear the result of your efforts through our woman's page.

The greatest success to you all!

E. S. P.

MRS. JENNIE CRAFT IS NO LONGER WITH US

On the 28th of December Mrs. Jennie Craft died of pneumonia following an attack of influenza. Her body was always frail, but she had a wonderful determination to promote the best interests in her community and whatever she lacked in physical strength she more than compensated for it by directing and inspiring others to the accomplishment of any worthy task. Always cheerful, having an ability to discover fun, she was welcomed in any group and sought whenever Grace church, Wilmington, needed one to go forward in any line of endeavor. She exercised her ability in the Sunday school, in the missionary society and in the social life of Grace church.

It is rare to find a woman more kindly spirited than Mrs. Craft; one so eager to make others happy and so generous to the faults of others. Having been closely associated with her for four years at Grace church, I consider it a privilege to have known a woman so possessed of Christian virtues and so free from those taints of vice that mar character.

Her memory will ever be an inspiration to Grace church and the people of her community. E S. P.

AN APPRECIATION OF MRS. SARAH W. HANKS

Early on Christmas morning 1928 the spirit of Mrs. Sarah Wood Hanks was wafted to her heavenly home. What more fitting time could she have left us than on the birthday of her Saviour whom she loved and served many years. In her was exemplified a strong and abiding faith in her Lord. We, the members of the Elizabeth Hendren Missionary Society of Centenary M. E. church, New Bern, N. C., in token of our appreciation of her life and in remembrance of her, resolve:

First, That we bow in humble submission to him who doeth all things well.

Second, That our society has lost a faithful member. We thank our Father for her beautiful Christian life and for the divine grace that comforted and sustained her during her long illness.

Third, That we extend to her bereaved loved ones our heartfelt sympathy, praying that they may have the consolation of divine grave in this, their sad loss.

Mrs. S. H. Scott,
Mrs. Mary Hargett,
Mrs. Fred Cook.

MARY F. GILLAM AUXILIARY, WINDSOR, N. C.

The December business meeting of the Mary F. Gillam auxiliary was held in the home of Mrs. J. C. Pruden. The services for installation of officers for 1929 was conducted by our pastor, Rev. P. O. Lee.

After he roll was called, dues paid and other business dispensed with, the treasurer reported $86 raised for local work at our annual bazaar and turkey dinner in November.

There has been one special jubilee program given in public this year. It was rendered in the church by different members of the auxiliary and an offering taken for the jubilee special.

We are giving some items- showing what our auxiliary has done financially this year. Though we only have 28 members, we are very glad to have raised the amount asked for by our conference officers. For the baby cottage at Raleigh Orphanage $7.50 was given. The two boxes sent to a little boy at Raleigh Orphanage amounted to $35; amount paid on Josephine Dameron fund $30; week of prayer offering $27.80; pledge $30; dues $68.40; other objects $11.20. The amount sent conference treasurer was $167.40; amount spent locally $1104.51.

Mrs. Bessie Dunstan.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

WORLD DAY OF PRAYER

On February 15, irrespective of race or nation, the women of the world will gather in prayer groups to observe that day which has been set apart as a day for prayer and meditation. The women of our conference are urged to join in this day of prayer and each community is asked to begin to prepare at once for an appropriate program for the occasion. Prayer cards may be obtained free from Literature Headquarters, Doctors' Building, Nashville, Tenn. Posters may be had for 10 cents; programs, $1.75 per hundred, and stamps 25 cents a hundred.

MRS. D. L. SIMPSON IMPROVING

Her many friends in the conference will be glad to know that Mrs. Dora L. Simpson, former district secretary of the Winston-Salem district, who for more than a year has been confined to her bed by a severe illness, is now able to be up a part of the day. We are sure that many prayers will be offered for her complete restoration to health.

For a period of six years Mrs. Simpson held the office of district secretary and under her leadership the district went forward along all lines of the missionary work. Always on the job, alert, capable and loyal she was a most efficient officer and we hope it will not be long until she will be able to enter again into the work which she loves and enjoys.

DEATH OF REV. W. F. WOMBLE

The sad news of the death of Rev. W. F. Womble of Winston-Salem brought sorrow to scores of friends in the conference who knew and valued this consecrated man of God, and many hearts are in deepest sympathy with Mrs. Womble, the son and other members of his family in their great sorrow. Mr. Womble joined the Western North Carolina conference in 1891 in Asheville and during the 36 years of his ministry he filled some of the most important appointments in the conference, his last charge being at Newton, N. C. In 1927 at Asheville, N. C., he superannuated at his own request, and he and Mrs. Womble moved to Winston-Salem to spend the remainder of their lives near their only son, Mr. B. S. Womble, and his family.

Mr. Womble was a popular preacher and was, as conference would say, "a four year man," having served the limitations of time on a number of the charges to which he was sent. Of a kindly disposition, gentle nature, consecrated and earnest, success attended his ministry and many were brought to Christ through his preaching. He was in sympathy with the woman's work, always appreciating the efforts that were being put forth by the women, and he encouraged and urged the organization of woman's missionary societies in the places where he was sent as pastor and presiding elder. He will be greatly missed, but the influence of his godly life will live on and will multiply and bear fruit for years to come.

MISS LEILA JUDSON TUTTLE

A pleasing announcement and one that will be heard with much interest by the friends of Miss Leila Judson Tuttle, formerly of Lenoir, now missionary to China, is that of her appointment as dean of women in Soochow University. This is the first contribution of a worker that the Woman's Missionary Council has made to this university. Dr. Yang, president of the institution, is much pleased with the appointment.

Miss Tuttle is one of our Western North Carolina conference girls, volunteering for service in 1909, and received an appointment to China. Her first 17 years were spent at McTyeire School in Shanghai, but in September, 1926, to meet a definite need for an English teacher she was transferred to Laura Haygood Normal School, Soochow, China. Miss Tuttle is the "adopted missionary" of the Woman's Missionary Society of Central church, Concord, N. C. We congratulate her on this appointment and our very best wishes go with her to her new work in the great Soochow University.

A CLOSING MEETING OF 1928

One of the most delightful and enjoyable meetings that it has been the privilege of your editor to attend during the past year was that of the afternoon circle of the Chestnut Street Woman's Auxiliary of Asheville, N. C., in the closing days of December.

Though the day was cold and raw the meeting was well attended and enthusiasm was at fever height as the members closed up he splendid year that they have had as a circle.

The opening devotional was conducted by the chairman, Mrs. F. A. Watton, after which some "Thoughts on the Jubilee" were given by Mrs. W. R. Harris. A pretty song appropriate to the occasion was rendered by Mrs. Katherine Mann, after which the closing lessons in the study book, "Women and the Kingdom" were given by Mrs. E. C. Decker in a most impressive, interesting and splendid manner. Mrs. Decker was at her best in her exposition of the lesson and she was heard with closest interest by all present.

During the afternoon plans were laid for a fitting observance of the coming holidays and special attention was given to the three "shut-in members" of the society, each being remembered with a pretty growing plant. Simple, the dainty refreshments closed that afternoon's program.

We quote the following from a letter from Miss Estelle Haskins, Council secretary of literature, who is in England for study and observation and who will return to her desk in Nashville early in the new year:

"I am listening to lectures on the following subjects: The Synoptic Gospels and Early Church History (very good), Africa Principles of Biology (wonderful), Philosophy (refreshing, by an Irishman with a free spirit), Prayer and Meditation (deeply spiritual), The Origin of Religions, and Human Geography. This last is particularly good, dealing with the effects of geographical situations upon the development of civilization. On Monday and Tuesday other subjects will be included, among them Missionary Principles.

"My plan is now to remain here until about November 20, and then go on to Edinburgh to visit missionary headquarters of the United Free Church and their missionary training school. I shall take about two weeks for that and get back to London in time for the United Council for Missionary Education annual meeting.

"November 9.—Last Sunday I went to the Wesleyan Central Mission, which has the largest plant of any in England. I have so often heard of these central halls, and I am truly glad to have visited one. The main building covers an entire city block. The first floor is rented to shopkeepers, and most of the rest is used for church and institutional purposes. I attended the afternoon Sunday school, which was scattered over the house according to departments. After the Sunday school I had tea with the pastor, his assistant, and one of the deaconesses. Then came the evening service at 6:45. The big hall was well filled, and the preacher gave a vital message. At the close of the service there was a meeting of the Service League, when there was a short report on all of the varied types of service being carried on by the church. I do not know how this ideal works out here, but it certainly represents my thought of what a church should be, for it ministers to various grades of people. In several other parts of the city there are buildings fitted up for club houses, where boys and girls find a meeting place. There is also a hostel for working girls which accommodates one hundred young women.

"The heartbreaking situation in this country is the unemployment, which seems to be on the increase. During the war much of England's trade was diverted and has never been regained. The government gives an unemployment allowance, but the amount is not adequate, and the social workers think it a very demoralizing thing."

The preacher's job: Plan with an aim, study with an objective, call with a purpose, preach for a verdict.—Otis Moore.

Sunday School Lesson

JANUARY 20

Christ the Saviour

Luke 15:3-7; Rom. 5:6-10.

By F. B. Stockdale.

Twice we have called attention to the three fold name of Jesus; the Saviour, the only one we have; Christ, the Messenger for whom the Jews were looking and the world waiting; the Lord, the Master of men. Not wading through seas of the blood of men to his mastery of the world but winning his way into the affection of the race through his own suffering on our behalf but coming, none the less, the lordship of the world.

A Baby

What an unknown world a baby is! I have wondered if angels do not attend the advent of every babe. Could I have given me but one or two powers: the ability to foretell the history of some planet that is being formed in the center of some vast field of nebulous matter or be made capable of foretelling the history of a baby, I would take the latter. The baby is far more wonderful than any aggregation of mere matter for which space has room. If you could roll all worlds into one ball its aggregated mass would yield to human calculation. The birth of the "pilgrim of the infinite" baffles all powers of human analysis. Your astronomer will measure your new formed world and tell you when it will be cooled and outworn. None but God knows the import and destiny of your babe. The world will wear less, your babe will wear bigger. When the history of your planet is ended and forgotten your babe will be treading the inclined plane of life and thinking "God's thoughts after him." If he learn to follow Christ he will be doing more than think God's thoughts after him, he will be thinking things that God can afford to do without stooping to their doing. I see no reason why the angels should not be interested in the advent of every baby. The advent of Jesus is not the only mysterious advent: what we do not know about the pilgrimage of these little souls is far greater than what we have mastered, so far as they are concerned.

The Babe and the Temple

The thought of the priest in the temple is a little below the thought of the angel; theirs is rather an inclusive vision of the Master's work in the world and his place among men. Here is an aged priest who has become convinced that he would live to see the Lord's Christ. Do not ask me how Simeon had got this impression: I do not know. How he came to associate the impression with Jesus I cannot tell. I can explain the songs of the angels as easily as I can expound the "hunch" of Simeon. The story of the angel has no more mystery in it than the story of Simeon. How Simeon had come by the idea that he would live to see the Lord's Christ I cannot tell. How he was informed that Jesus was the answer to his waiting is beyond my interpretation. It would seem a strange arrangement for God to send his Son and have no one expecting his coming. It is not the divine habit to send blessings for which no one is waiting. Suffice it the facts tally with the impression and Simeon is the first to take Jesus at his word and give him and his work a wider application than Jewish thought had generally achieved. His spiritual insight is not to be measured by our own weaker attainment in the divine life; it is quite possible that some men have lived on more intimate terms with God than most of us have attained.

This experience of Simeon's is one of the high spots in spiritual life and attainment. Think of some minister in our day getting the conviction that some of these days he would hold in his arms the babe who shall finish the work of sobering the world: that babe is as certain as the birth of Jesus is a fact. How are you going to measure the experience the minister would know? It would be worth a thousand years of waiting. Simeon stood on the border line of two worlds. We surely cannot object to God letting his minister know what comes to pass in the order of the services to his house. The criticism that bows the angel out of the picture will have to pull the curtain down on Simeon.

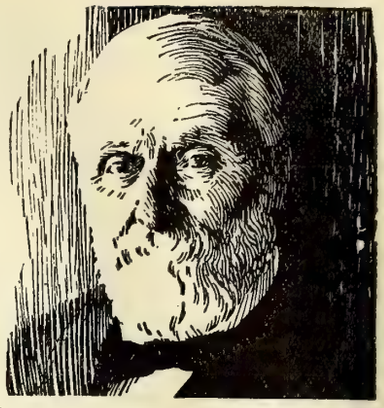
Unit Values

The parable of the lost sheep is so pregnated with suggestion that we ought to spend an entire lesson therewith. You may think of the fifteenth of Luke's Gospel as the theology of Jesus: it is a whole body of divinity.

You will get the Saviour's attitude to men in the first question of this parable: "Which of you having a hundred sheep." He begins with the idea that sheep are owned; they belong to somebody. "You ask me," says the Master, "why I eat with publicans and sinners. My answer is they are mine." The notion we become his by his finding is not correct; he finds us because we are his. He does not make us his by saving; he saves us because we are his.

He thinks in terms of unit values. It is not one flock but an hundred sheep. Each is a unit and his relation is to each. Let any one of the hundred be lost and he misses it enough to start to its finding. Let the ninety and nine learn, as they wait in the wilderness, what the shepherd thinks of each of them as shown by his love for the one he has gone to seek. This picture of the owner of an hundred going after one that is lost is one of the great preachments of the value of each soul of the Almighty.

We may not overcrowd all the implications of a parable but one of the major thoughts is the shepherd seeks until he finds it. Jesus had no idea of the divine persistence; he did not seem to think of



SAME PRESCRIPTION HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

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EUROPE

the Owner giving up until his seeking had ended in success. This I know upsets much theology but it reveals the Master's attitude and we shall have to square our thinking to the bigness of the Saviour's heart. It never seems to have occurred to Christ to stop looking for the lost. It may be that the divine persistence outreaches our human patience.

"When he hath found it he layeth it on his shoulders." His own shoulders. There is no discussion as to whether the shepherd or the sheep is the more tired. Isaiah says "the government shall be upon his shoulders." One half the strength of the Son given is equal to the government of the world. Jesus put both shoulders under the lost sheep for its bearing back to the Master's fold. These are his own shoulders. He trusts the lost to no one's care but his own.

The Joy of God

One of the daring thoughts of the most daring thinkers of the world. Men rejoice more over what they find than that they owned it. It is so with God—likewise—and the daring analogy gets the Master's approbation. The new experience of finding my sheep which was lost, the joy of finding overtops the sense of owning and God is so pleased he cannot say all his joy himself. He can run the universe without help, but he cannot do enough rejoicing alone when he has found my sheep which was lost. This is not an endorsement on lostness nor a reflection on the ninety and nine. It is a revelation of the fact that the deeps of the divine nature are moved by the helpless lostness that any man brings upon himself. It shatters all our notions of a static deity. God knows more joy in finding than the sheep has capacity for knowing at being found.

Questions for Discussion.

1. How much more wonderful is a baby than a world?
2. How do you explain Simeon's "hunch" about Jesus?
3. How does Jesus count?
4. When does God need help?

—Christian Advocate (N. Y.)

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Specimen of the print

Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus [p] from Găl'i-lee to Jŏr'dan unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jē'sus answering said unto him, Suffer *it to be so* now: for thus

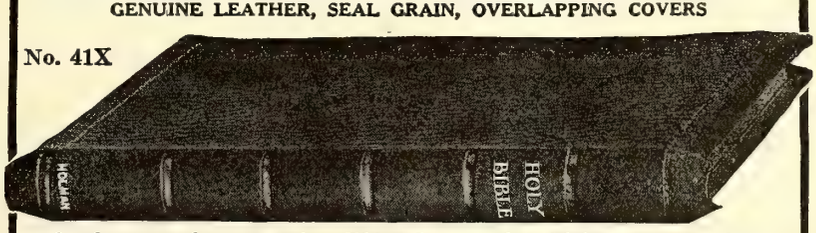
A. D. 26.

CHAP. 3.
[p] Ch. 2. 22.
[e] Dan. 9. 24.
[f] Mark 1. 10.

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled which was spoken by Ē-sā'jas the prophet, saying,
15 The [m] land of Zăb'u-lon, and the

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North Carolina Christian Advocate
Greensboro, N. C.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

OKLAHOMA CITY

Yes, we are much better of flu but have not been out of the house any yet. We are hoping to meet engagement with Brother Howell for a handbook course at Pilot Mountain next week. Just now we will try to tell you more about our visit to Oklahoma City for the Leaders' Coucil.

We left home at 2:50 p. m. on Christmas day and arrived in Oklahoma City at 1:25 p. m. on Thursday. The morning's ride through Oklahoma carried us through some very uninviting territory, too much swampy lands and scrawny trees. Occasionally there would appear a fine section for farming, but very little evidence of a progressive interest in the matter. We rode for a long while through the great oil fields and saw the many pumps at work. We left these, however, long before we reached the city. Immediately after we were properly registered, roomed and fed, we were taken on a bus for a tour of this great city. In addition to the usual sights of skyscrapers, etc., we saw the beautiful state capitol, the governor's mansion, a most inviting residential section, the Oklahoma City University (this university is the joint property of the Northern and Southern Methodist churches), and many of the churches. We were also carried out to the spectacular oil well that has been opened up within only a few miles of the city limit. Fifty-seven thousand barrels of oil flow naturally from this well every 24 hours. There are 10,000 acres of land in this prospective field. Such sights make us feel that gas for our buggy ought to be cheaper.

Our meeeting opened in the evening with a banquet given by the Oklahoma City Union in St. Luke's Methodist church. A most interesting program of speeches and readings and music was rendered, centered around the theme of the "Oil Well." Among the many inspiring things said, we noted that part of the experience of the past as related by Dr. Forney Hutchinson, the great preacher who has been pastor of St. Luke's for these ten years. In expressing his loyalty to and love for the Epworth League organization, he told how the Epworth League brought him to a realization of an inescapable call to preach. His life is great through the leadership of the Spirit.

Our sessions were held in an assembly hall of the Huckins Hotel. We had morning, afternoon, and evening sessions on the two days, Friday and Saturday. The entire discussions centered around a prepared program which handled in a detailed way the many phases of the educational program of the league. The several members of the Central Office staff led us in a fine way. All were present except Dr. Mumpower, who was ill at his home. Many helpful conclusions were reached and adopted in a report brought in by the findings committee. We shall not publish these until they come out in the official minutes. The resolutions committee recommended that the next meeting be held in Nashville, Tenn., in keeping with the wish of the general board.

We enjoyed several banquet group meetings of conference leaders, field secretaries, etc. It was indeed a profitable meeting. The attendance seemed as large as usual although some of us had to travel a great distance to make it.

CHARLOTTE DISTRICT EPWORTH LEAGUE UNION MEETING

Miss Dovie Crane led the devotional program of the regular monthly meeting of the Charlotte District Epworth League Union held at Chadwick Methodist church Monday evening, January 14. Others taking part in the very inspirational activities were Miss Beatrice Taylor, Messrs. Owens, Lassiter and Hargett and Master Owens; also the pastor, Rev. W. J. Edwards, whose subject was "Effective Religious Activity," on the Era.

Miss Winnie White presided over the business session.

John Carlyle announced that the recreational institute directed by Mr. Cartier will be held at First Methodist church on the evenings of January 28, 29 and 31, and February 4, 5 and 7. Registration fee is $1 and every church in the city, regardless of denomination, may send four young people to take this training. Mr. Carlyle urged that the full quota attend.

The Epworth Era was an important feature of the discussion periods in both devotional and business. A prize is offered the chapter securing the largest percentage of subscriptions during the campaign period which runs through February.

Rev. Herman F. Duncan told about his very delightful, interesting and beneficial trip to the Leaders' Council at Oklahoma City. He also asked the Charlotte leaguers to back a social service project being sponsored by the Southern Epworth League Assembly known as "Fresh Air Week." This feature provides for underprivileged city children to spend a week in country homes.

The electric cross was awarded Matthews League for highest efficiency during the month of December. The attendance banner was won by Spencer Memorial League.

After the business meeting a delightful social hour followed under the direction of Chadwick League.

Catherine Gardner, Sec.

Help is Offered



and is freely given to every nervous, delicate woman, by Dr. Pierce. Write Dr. Pierce's Clinic in Buffalo, N.Y., for confidential medical advice. No charge for this service. Obtain Dr. Pierce's Prescription now, in liquid or tablets, from your druggist or send 10c to Dr. Pierce at above address, for trial package of tablets. One woman writes:

"When I was a girl, almost grown, I suffered so at times with severe headaches and pains I could not go to school for several days, and nothing did me any good until I took Dr. Pierce's Favorite Prescription. It stopped the trouble and I never was bothered any more.

"I am now married and have two healthy children. I had no trouble during expectancy because I took the 'Prescription' each time."—Mrs. Robert Alder, 310 Colorado St., Memphis, Tenn.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Bright and early Wednesday morning, January 9, in company with Brother F. S. Love, I left for Greenville to attend the Washington district missionary institute. Most of the pastors of the district were present. The following made telling addresses: Dr. Rawlings, Revs. M. T. Plyler, F. S. Love, S. I. Glass, J. M. Daniel and T. G. Vickers. Brother J. H. McCracken is putting his whole heart into the work of the district. With a fine group of preachers, laymen and laywomen to back him up in the program of the church, the old Washington district ought to make a fine showing by the next conference. From Greenville to Wilson I had delightful fellowship with the popular pastor of the First church at Wilson, the Rev. T. M. Grant. Love and I had a royal good time together discussing vital subjects which confront the church of today. He is making a great missionary secretary for our conference. Brother E. L. Hillman is getting a great hearing at Jarvis Memorial church.

* * * *

A week end with my warm, personal friends, Mr. and Mrs. Allen King of Mt. Olive, afforded me much real pleasure. They became my friends when I was pastor on the Clinton charge. Since I first met them 25 years ago they have been my staunch friends. You hear some say that old fashioned hospitality is no more. A visit to the lovely home of these friends will convince the most skeptical that they are past masters in dispensing the kind of hospitality that you hear people boast of in ante-bellum days. I think my friends, the Rev. E. M. Snipes and wife, can testify to the good "eats" they have in their home. On several occasions we have sat down together and partaken of the bountiful supply before us.

At the eleven o'clock hour on the first Sunday I had the privilege of preaching for Brother Snipes and his congregation. I was glad to meet many of my friends at that church. Mount Olive church, Sunday school and Woman's Missionary Society take much interest in the work of our Methodist Orphanage. As the years go by I feel that I can lean just a little harder on them for financial support.

We have always had superiority. . . . All we want now is equality.—Lady Astor in the British House of Commons.

---the public now demands

375,000

Jars of Vicks daily

Compared with 1918, this epidemic, so far, is mild; and yet, in spite of vastly increased capacity, the Vicks Laboratories are once more operating night and day to meet the emergency demand for more and more Vicks VapoRub. Over 375,000 jars are now being produced daily.

approved method of using Vicks for **FLU**

1. AS A PREVENTIVE

Several times a day, insert Vicks up the nostrils. Also melt a little night and morning in a bowl of boiling water and inhale the steaming medicated vapors. This helps to ward off germ-infection.

2. IF A COLD STARTS

If possible, go home and go to bed. Take a laxative and a hot lemonade. Apply hot, wet towels over throat and chest until the skin is throughly reddened. Then rub vigorously with Vicks. Spread on thickly and cover with warm flannel. Leave the bed-covering loose, so that the vapors, released by the body-warmth, may be freely inhaled. At the same time, Vicks acts through the skin like a poultice.

Repeat this treatment every four hours, eat lightly, and stay in bed until the cold is broken. Complete rest helps the body throw off the cold more quickly.

3. AFTER A FLU ATTACK

Physicians advise that the chief danger in this epidemic is after influenza. Then, more than ever, colds, attacking the weakened system, may lead to bronchitis, sinus-trouble or pneumonia. This is especially true of children or old folks.

Heed even the slightest cold as a danger signal. Vicks is especially valuable here, because it is applied externally, and so can be used freely, as often as needed, without upsetting delicate digestions, as too much "dosing" is so apt to do.

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THE JUBILEE SOCIAL SERVICE CONFERENCES

As the jubilee of the Woman's Missionary Society has rolled on, it has carried us nearer the desired goals. In appreciation of the past, in seeing the great needs of today, in enlisting more women in the organized work of the church, in love gifts offered at the week of prayer and in deepened spirituality it has been a great year. One of its significant celebrations is yet to come, namely, the social service conferences, planned from the beginning by the jubilee commission. These conferences are set for February 13 and 14 in Atlanta, and February 19 and 20 in Dallas.

In the belief that to good will must be added knowledge and understanding of the forces dominant in our common life today, we have called together men and women who have devoted their lives to the study of various areas of human need and human conduct, impelled thereto by the vision of what humanity might become if Christ's teachings were fulfilled. We have asked them to teach us out of their store of experience acquired through survey and research; to help us meet some of the outstanding problems that we face in the endeavor to make the rule of Christ prevail throughout the rapidly changing structure of society.

How can family life be maintained at its best under modern conditions? How can children be protected from evils open and hidden that surround them? How can youth be fortified against the subtle temptations of the times? How can family life be stabilized, broken homes rebuilt, delinquency prevented and delinquents reclaimed? What part is the church paying in all these efforts and what can it do that it is not now doing?

What significance for the welfare of all our people lies in the wonderful rise of industry in the "New South"? What opportunities and what problems is this industrial expansion creating for the church? How can we meet these problems?

What is happening to country folk in the South? How do they fare materially and spiritually? What is the church doing for them? Are there large numbers of people both in the older agricultural and in the newer industrial communities untouched by the church and for whom we have no adequate provision? What has the woman's organized work done to reach them and what can the whole church do?

A race has arisen from slavery here in the South, making marvelous progress. Where do the negroes stand as a part of the agricultural and industrial and economic and religious life of our day? Whither are they bound? What are the forces that will make them not only more valuable assets in the production of wealth in the South, but that will lead to racial integrity and interracial co-operation for the higher welfare of both races, and to the largest spiritual freedom for each? What has education done for the negro and what will it do? The eyes of the world are on this country to see how we solve this difficult interracial problem. How can the church help to make that solution a Christian one?

These are some of the questions on which we are seeking counsel. We believe that we have secured as fine a group of people as could be assembled to lead us. We have placed the conference in centers easily reached by large numbers of people. Will you attend them? Remember the dates and places, February 13-14, at the Wesley Memorial church, Atlanta, with the Henry W. Grady Hotel as headquarters, and February 19-20 in First Methodist church, Dallas, with the Hotel Imperial as headquarters.

This is a church-wide conference—pastors, Sunday school workers, Epworth League leaders, college teachers, students of social welfare, social workers, all who are interested are invited to attend the sessions and join in the discussions, which will be carried on in the open forums.

The purpose of these conferences is not to seek out sensational situations, nor to exploit any pet schemes of social reorganization, but for a quiet, patient study of conditions as they exist and the best means that have been employed for their solution, that each may learn from the embodied wisdom and experience of all.

Every woman's missionary auxiliary is invited to send an official delegate.

Mrs. W. S. Newell,
For the Committee.

THE NEW YEAR

The Old Year dies,
The New Year dawns,
The pessimist cries,
The sluggard yawns,
"It's but another year that's passed,
The new will be just like the last,
Since fate still holds us by the hand,
Why struggle, being a mere man?"

The Old Year dies,
The New Year dawns,
The optimist cries,
Sings the workers brawn,
"It's a blessed year that's passed,
The new is better, hold it fast,
Since doors and gates open to the hand,
Of every honest struggling man."

If the old was good,
The new shall be
Filled with luscious food,
And sweet liberty,
For every American man,
Whose heart is right,
Who sings "I can,"
Both day and night,
As he works always,
At his God-given task,
With a faith that prays,
Dropping gloves and mask,
Loving God and his native land,
Summing it all up with the word "I can,"
For nothing can stop an American man.

Watson O. Goode.

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THE EXAGGERATED VISION OF A BOY

By Zadok Paris.

I was reared in Pamlico county, North Carolina, on lower Broad creek, at the mouth of Neuse river, 40 miles east of New Bern. Wilkerson's Point was about half way to New Bern and changed the course of the river from southeast to northeast. I was making my first trip to New Bern with an old colored man in a two-mast boat. It was on one of those perfect autumn afternoons. The wind was fair, but not swift. We were sailing on a stormless sea; under a cloudless sky and making about eight knots an hour when we swung around Wilkerson's Point late in the afternoon. The clumps of trees, the jungles of tangled wood and vine and foilage of autumn formed a background of somber green tinged with fringes of autumn red. Against this was dashed the silver spray from the surging waters of the wake that followed our craft. Mingled with this was the reflection of the rippling waters through which we were sailing that were gilt with the golden gleams of an autumn sun; and this combination wrought the most exquisite etchings and brought out in bold relief apples of gold in pictures of silver. These scenic phenomena shaped themselves into a cyclorama of diminutive dimensions, bringing us into close proximity to the rapturous scene of transient glory. Later in the afternoon and nearer the city we enjoyed a gorgeous sunset. The sun like a blazing meteor rested on a sea of living glass that caught upon its transparent bosom the flying sparks that seemed to flash from some molten orb. The clouds with their golden fleeces chased one another across the heavens, till they formed an arch of burnished gold that spanned the western sky. The city of New Bern drifted into this scene of glory. The towering smokestacks belched out their clouds of smoke that lapped their dusky folds upon each other until they formed great pyramids whose summits seemed to touch a bending sky; the old church steeples and other towers of the city stretched their long necks till they pressed their heads against the stars; the bells keen and shrill that called the people to work in the morning and sent them home to rest at night, pealed out over water and land and called the people from country and city from labor to refreshments. Middle street played the role of Broadway, New York, and was teaming with people and vehicles of that day; the sidewalks and markets were crowded, rushing for their supplies. The window panes of the city were brilliantly lighted by the reflection of the golden sunset and the whole city was set on a blaze of supernal glory. The sun dropped out of sight and darkness wrapped its mantle around us and tucked us away for the night, and we landed our boat and fell asleep and dreamed of a city whose builder and maker is God.

You would not be a murderer? Then do not be a slanderer.

THE MEMPHIS CONFERENCE

Continued from page 13

of such a day as this not only holds in check the redemption of the world but crucifies the Son of God afresh. It is the scandal of Christendom that we have waited so long about our only task. Even Satan must marvel at our slowness. Our importunate appeal to the whole church is for a new, full, deep enlistment of our all—men and dollars—until the day dawns and Christ alone is the world's king.

In conclusion, we frankly declare that the holding of this conference is intended to be an earnest and faithful effort to help our leaders to understand current world conditions and our relations and responsibility to present a crucified and risen Christ to the sin-sick and suffering world that cannot be saved except through faith in him and ecceptance of him as the only and adequate Redeemer.

In power imparted by him through the ministry of the Holy Spirit, let us arise and go forth to do the will of our Father. Then our weakness will become strength and our material resources, spiritualized and laid upon the altar of sacrifice, will enable us to meet our sacred obligations.

The Committee of Fifty.
By W. N. Ainsworth, Chm.
A. C. Miller, Sec.

THE COUNTRY DOCTOR

W. S. Surratt.

A new angle of the "farm problem" which hasn't been discussed much but which will grow more and more acute with each passing year is pointed out in the current issue of the North American Review. It is the crisis in country life which is approaching as a result of the disappearance of the country doctor.

In 1906 there were in the United States 33,000 physicians in towns of 1000 population or less. By 1924 the number had dwindled to 27,000, and it is still going down. Almost one-third of the small towns that had resident physicians in 1914 have none today.

Medical education and training grow more expensive each year. The vast majority of medical graduates, seeking to recoup their expenditures, enter urban practice as specialists in one branch or another of their profession.

Just what can be done to remedy matters is not clear; obviously, it is a problem that needs some consideration.

"White Caps" Like a Good Samaritan

Knowing the real value of "White Caps," Mrs. S. D. Powell writes from Atlantic City, N. J., to send her eight boxes by mail. She says they have helped her so often; like a "Good Samaritan" she wants to pass them around among her friends who suffer from Headache or Neuralgia.

Let "White Caps" be a "Good Samaritan" to you. Your druggist has them.

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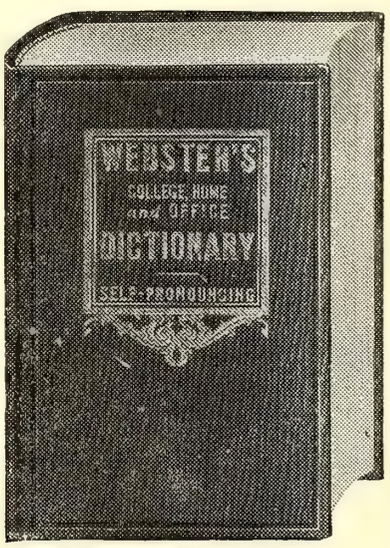
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GREENSBORO, N. C.

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
John C. Woolen, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

January
Burlington Ct., Camp Spring, a.m. 20
Webb Ave. and W. Burlington, Webb Ave., p.m. 20
Bahama, Mt. Tabor, a.m. 27
Andrews, 3 p.m. 27
Branson, p.m. 27

February
Stem, Calvary, a.m. 3
Calvary, p.m. 3
Mt. Tirzah, Mt. Tirzah, a.m. 10
Carr, p.m. 10
S. Alamance, Saxapahaw, a.m. 17
Mebane, p.m. 17
Durham Ct., McMannens, a.m. 24
Duke's Chapel, p.m. 24

March
Cedar Grove, Walnut Grove, a.m. 3
West Durham, p.m. 3
Person, Lea's Chapel, a.m. 10
Long Memorial, p.m. 10
Brooksdale, Allensville, a.m. 17
E. Roxboro and Longhurst, p.m. 17
Milton, Purley, a.m. 24
Chapel Hill, p.m. 26
Carrboro, 7 p.m. 26
Hillsboro, a.m. 31

April
Leasburg, Salem, a.m. 7
Orange and Massey, p.m. 10
Graham, a.m. 14
Haw River, p.m. 14
Yanceyville, Bethel, a.m. 20-21
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

January
Manteo, night 16-20
Kennekeet, Salvo, a.m. 17
Hatteras, Frisco, night 18
Wanchese, a.m. 20
Stumpy Point, night 21
Dare, Mann's Harbor, night 23
Kitty Hawk, Kitty Hawk, a.m. 27

February
South Mills, McBride's, a.m. 2-3
Currituck, Mt. Zion, a.m. 9-10
Moyock, Moyock, afternoon 13-10

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

January
Jonesboro, Jonesboro 19-20
Mamers, Woodside, night 20-21
Stedman, Cokesbury 26-27
Roseboro, Roseboro, night 27-28

February
St. Paul, St. Paul 2-3
Newton Grove, Hopewell 9-10
Dunn, night 10

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

January
Ocracoke-Portsmouth, Ocracoke 17-18
Atlantic-Springfield, Springfield 19-20
Morehead City, night 20
Goldsboro Ct., Pine Forest 26-27
St. Johns, night 27

February
Snow Hill, Jerusalem, 11 2-3
Pikeville-Elm St., Mt. Carmel, 3 3
Centenary, Conference, night 4
Straits-Harlowe, Harlowe, 11 9-10
Riverside-Bridgeton, Beech Grove, night 10
Newport, Bethlehem, 11 16-17
Pamlico, Bayboro, night 17
LaGrange, Institute, 11 23-24
Mt. Olive Ct., Bethel, 3 24
Mt. Olive-Calppso, Calypso, night 24

March
Hookerton, Maury, 11 2-3
St. Paul's, night 3
Jones, Shady Grove, 11 9-10
Beaufort, night 10
Pink Hill, Woodington, 11 16-17
Seven Springs, Deston, 3 17
Kinston, night 17

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND—IN PART

January
Ellerbe, 11 20
West End, 3 20
Richmond, 8 20
Roberdel, 11 27
St. John-Gibson 27

WASHINGTON DISTRICT
J. M. McCracken, P.E., Washington, N. C.
FIRST ROUND

January
Springhope, 11 20
Nashville, 7:30 20
Rocky Mount, First Church, 11 27
Greenville, 7:30 27

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
FIRST ROUND

January
Ahoskie, Ahoskie, 11 20
Aulander, Aulander, night 20
Warrenton, Warrenton, 11 23
Henderson, night 23
Seaboard, Seaboard, 11 27
Enfield, Enfield, night 27
Windsor, Windsor, 11 30

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

January
Swansboro, Queens Creek, 11 20
Clinton, Clinton, 11 27
Faison-Warsaw, Faison, 3 27
Rose Hill (preaching), 7:30 27

February
Jack-Richlands, Richlands, 11 3
Maysville, Maysville, 4 and 7:30 3
Epworth, 8 6
Magnolia, Trinity, 11 10
Trinity, Wilmington, 8 10

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

January
Central, 11 20
West Asheville, 7:30 20
Fairview, Tweed's Chapel, 11 27
Flat Rock-Fletcher, E. Flat Rock, 3 27

February
Weaverville Station 3
Asbury Memorial, 7:30 3
Chestnut Street, 7:30 6
Weaverville Ct., Salem, 11 10
Biltmore, 7:30 10
Rosman, Rosman, 11 17
Henderson Ct., Edneyville, 11 24
Hendersonville, 7:30 24

March
Tryon, 11 3
Saluda, 7:30 3
Central, 7:30 4
Elk Mountain, 7:30 6
Spring Creek, Fairview, 11 10
Marshall-Hot Springs, Marshall, 4 10
Candler, Montmorencie, 11 16-17
Acton, Oak Hill, 3 17
Leicester, Dick's Creek, 11 24
Oakley, 7:30 24
Mills River, Mills River, 11 31
Swannanoa, Azales, 3 31
Black Mountain, 7:30 31

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.

January
Myers Park, 11 20
Weddington, Weddington, 3 20
Chadwick, night 20

February
Peachland, Peachland, 11 10
Ansonville, Cedar Hill, 3 10
Duncan, night 10
Wadesboro, 11 17
Morven, Shiloh, 3 17
Matthews, night 17
Lilesville, Savannah, 11 24
Polkton, Poplar Hill, 3 24
Icemorelee, night 24

March
Prospect, Prospect, 11 2
Bethel-New Hope, Sandy Plains, 3 2
Pineville, Harrison, 11 3
Hickory Grove, 3 3
Calvary, night 3
Hawthorne Lane, 11 10
Waxhaw, Heaths, 3 10
Wesley Heights, night 10
Monroe, Central, 11 17
Big Springs, 3 17
Spencer, night 17
First Church, 11 24
Dilworth, night 24

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
SECOND ROUND

January
Bellwood, Palm Tree, 11 19-20
Shelby, Central, night 20
Bessemer City, Bessemer City, 11 27
Polkville, Lattimore, 3 26-27
Shelby, Lafayette St., night 27

February
Gastonia, West End, 11 3
Cherryville Ct., Bethlehem, 3 2-3
Gastonia, Smyre, 11 10
Shelby Ct., Pine Grove, 3 9-10
Gastonia, Trinity, ngiht 10
Belmont, Main Street, 11 17
Rock Springs, Webb, 3 16-17
Cramerton, night 17
Mount Holly, 11 24
Lowesville, Hill's Chapel, 3 23-24
Maylo, night 24

March
Belmont, Park Street, 11 3
McAdenville, night 3
Gastonia, East End, 11 10
Stanley, Iron Station, 3 10
Lincolnton, First, night 10

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
SECOND ROUND

January
Stokesdale, Glencoe, 11 19
Summerfield, Summerfield, 2 and 11 19-20
Carraway Memorial, 7:30 20
Ashboro, First church, 11 27
Uwharrie, Tabernacle, 2 27

February
Randolph, Trinity, 11 2
Park Place, 11 3
Pleasant Garden, Rehobeth, 3 3
Glenwood, 7:30 6
Wesley Memorial, 11 10
Highland, 2 10
Proximity, 7:30 10
Liberty, Liberty, 7:30 13
Wentworth, Lowe's, 11 16
Ramseur, Franklinville, 11 17
Cedar Falls, White's Chapel, 2 17
Randleman, St. Paul's, 7:30 17

MARION DISTRICT
E. O. Cole, P.E., Marion, N. C.
SECOND ROUND

January
Burke, Mt. Harmony, 11 26
Rutherford College, 11 27
Table Rock, Oak Hill, 3 27

February
Bostic, Oak Grove, 11 2
Mill Spring, Bethlehem, 11 3
Broad River, Providence, 3 3
Cross Hill, Pleasant Hill, 11 9
McDowell, Snow Hill, 11 10
Old Fort Ct., Carson's, 3 10
Old Fort, 7 10
North Forest, Oak Forest, 11 17
Morganton Ct., Zion, 3 17
Morganton, First Church, 7 17
Ivy, Beech Glen, 11 23
Burnsville, Bald Creek, 11 24
Micaville, Windom, 3 24

March
Avery, Pine Grove, 11 2
Elk Park, Newland, 11 3
Spruce Pine, Penland, 7 3
Marion Mills, East Marion, 7 6
Pleasant Grove, 11 10
Gilkey, Gilkey, 3 10
Forest City, 7 10
Glen Alpine, 7 13
Rutherfordton, 11 17
Spindale, Alexander, 7 17
Marion Ct., Providence, 11 24
Marion, First Church, 7 24

April
Cliffside-Avondale, Cliffside, 11 7
Henrietta-Caroleen, Henrietta, 7 7

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

January
Spray, 77 20
Ararat, Hunter's Chapel, 11 27

February
Walnut Cove, Stokesburg, 2 and 11 2-3
Rural Hall, Antioch, 2 3
Dobson, Siloam, 11 10
Mount Airy, Rockford Street, 7 10
Mount Airy, Central, 11 17
Mount Airy Ct., Epworth, 2 17
Leaksville, 11 24
Draper, 7 24

March
Madison-Mayodan, Mayodan, 11 3
Stoneville, Dan Valley, 2:23 3
Pilot Mountain, Pinnacle, 11 and 2:30 10
Wilkesboro, Union, 11 17
Ronda-Roaring River, Roaring River, 2:30 17
North Wilkesboro, 11 24
Moravian Falls, Adley, 2:30 24
Yadkinville, Booneville, 2 and 11 30-31
Jonesville, Hanes Grove, 2:30 31

April
Danbury, Bethesda, 11 6-7
Sandy Ridge, Sandy Ridge, 2 7
Watauga, Henson's Chapel, 2:30 and 11 9-10
Boone, 7:30 10
Jefferson, Bethany, 2:30 and 11 20-21
Laurel Springs, Nathan's Creek, 2:30 21
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28

May
Sparta, 11 5
Elkin, 7:30 5
Helton, Helton, 11 11

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

January
Jenkins Memorial, 11 20
Epworth, night 20
Princeton-Fellowship, 11 27
Selma, night 27

February
Fuqua, Olive Branch, 11 3
Benson, 11 10
Clayton, night 10
Four Oaks, Elizabeth, 11 17
Smithfield, night 17
Louisburg Ct., Piney Grove, 11 23
Louisburg, 11 24
Franklinton, night 24

March
Garner, 11 3
Central, night 3
Lucama, Buckhorn, 11 10
Kenly, Micro, night 10
Edenton Street, night 12
Youngsville, Wesley, 11 16
Millbrook, Millbrook, 11 17
Oxford Ct., 11 23
Oxford, night and 11 23-24
Tar River, Kittrell, 11 31
Cary-Apex, Cary, night 31

April
Creedmoor, 11 7
Bailey, Simms, 11 14
Zebulon, Zebulon, 4 14

NORTH CAROLINA CHRISTIAN ADVOCATE

Published every Thursday at Greensboro, North Carolina By Methodist Publishing Company, Inc.

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SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

January

Bethel, 11 20
China Grove, 7 20
Norwood, 11 27
Norwood Ct., Aquadale, 2 27
Concord, Westford, 7 27

February

Woodleaf, 11 3
Concord, Harmony, 7 3
Salisbury, Park Avenue, 11 10
Salisbury, Coburn Memorial, 7 10
Concord Ct., Mt. Carmel, 11 16-17
Concord, Central, 7 17
Concord, Epworth, 11 24
Concord, Kerr St., 3 24
Concord, Forest Hill, 7 24

March

Landis Ct., Oak Grove, 11 2-3
Kannapolis, Trinity, 7 3
Salisbury Ct., Providence, 11 Sat. and 3 Sun. 9-10
Salisbury, First Church, 11 10
East Spencer, Long St., 7 10
Albemarle Ct., Pine Grove, 11 16-17
Badin, Badin, 7 17
Albemarle, First Street, 11 24
New London, Bethel, 3 24
Albemarle, Central, 7 24
Bethel, Bethel, 11 30-31
Concord, Westford, 3 31
Concord, Harmony, 7 31

April

Salem, Mt. Tabor, 11 Sat. and 3 Sun. 6-7
Mt. Pleasant, Mt. Pleasant, 11 7
Spencer, Central, 7 7
Norwood Ct., 11 13-14
Norwood, 7 14
Gold Hill, Liberty, 11 20-21
China Grove, 7 21
Woodleaf, 11 27-28
Main St.-Padkin-Rowan, Rowan, 3 28

District Conference, Coburn Memorial, April 29-30. The opening session will be at 9:30 a. m. Monday, 29.

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
FIRST ROUND

January

Taylorsville, 11 20
Hiddenite, Pisgah, 2:30 20
Stony Point, night 20
Newton, 11 27
Hickory Ct., Bethel, 2:30 27
Maiden, night 27

February

Lenoir, First, 11 3
South Lenoir, 2:30 3
Hudson Ct., Harpers, 11 10
Lenoir Ct., Olivet, 2:30 10
Granite Falls, 11 17
Dudley Shoals, Grace, 2:30 17
Rhodhiss, night 17
Hickory, First, 11 24
Westview, 2:30 24
Highland, night 24

March

Catawba, Bethlehem, 11 3
Ball Creek, St. Paul's, 2:30 3
Statesville, Broad St., 11 10
Olin, Turnersburg, 2:30 10
Statesville, Race St., night 10
Troutman, 11 17
Shepherd, Jones Memoiral, 2:30 17

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

January

Hayesville, Hayesville, 11 27
Murphy Ct., Belview, 3 27

February

Whittier, Shoal Creek, 11 3
Judson-Robinsville, Maple Springs, 3 3
Bryson City, 11 10
Cherokee, Chapel Oak, 3 10
Andrews, 11 17
Sylva, night 17
Canton, 11 24
Haywood Ct., Crabtree, 3 24

March

Franklin, 11 3
Macon Ct., Asbury, 3 3
Franklin Ct., Bethel, 11 10
Fines Creek, Fines Creek, 11 17
Bethel, Bethel, 3 17
Waynesville, 11 24
Jonathan, Shady Grove, 3 24
Dellwood, Maple Grove, 11 31
Clyde-Junaluska, Clyde, night 31

April

Webster, 11 7
Cullowhee, night 7
Highlands, Highlands, 11 14
Glenville, Cashiers, 3 14

At the district stewards meeting the presiding elder was directed to collect the assessment for district work on the second round. It is expected, therefore, that every charge will be prepared to pay at that time. Every charge is asked to pay not less than one-half of its assment for benevolences by May 1. Each preacher will be asked for a report on or about that date.

The major objective in the work of the church is to save souls. To this end the first Sunday in February has been set apart as a day of special prayer that the church may have power for this work, and each preacher is asked to bring this matter before his people on that date in the way he thinks best.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
FIRST ROUND

January

Ogburn Memorial, Ogburn Memorial, 11 13
Kernersville, night 13
Ardmore, 11 20
Burkhead, night 20
Centenary, 11 27
Grace, night 27

February

Lexington, Fisrt Church, 11 3
West End, night 5

Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—Durham	13
*Durham Ct.—H. L. Hendrix	12
*Calvary—C. B. Culbreth	10
Branson—J. V. Knight	7
Milton—W. C. Jones	5
Carr—J. A. Russell	5
*Lakewood—H. L. Davis	4

NEW BERN DISTRICT

Queen Street, Kinston—E. C. Few	10
Morehead City—B. B. Slaughter	8
LaGrange Ct.—Rufus Bradley	6

RALEIGH DISTRICT

***Oxford—E. J. Rees	26
Selma—D. M. Sharpe	3

ROCKINGHAM DISTRICT

Robeson—B. F. Peele	7
Lumberton—Euclid McWhorter	6
Rowland—J. H. Lanning	5
Roberdell Ct.—M. C. Ellerbee	2

WASHINGTON DISTRICT

Bethel—J. R. Edwards	6

WELDON DISTRICT

*Henderson—W. A. Martin	13

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Brevard—A. L. Aycock	4

CHARLOTTE DISTRICT

*Prospect—J. W. Kennedy	18
Marshville—Geo. W. Clay	8
*Unionville—J. C. Gentry	9
Waxhaw—J. E. B. Houser	6
Wesley Heights—W. M. Smith	3

GASTONIA DISTRICT

Lowesville—J. O. Cox	6
**Goodsonville—J. W. Combs	6

GREENSBORO DISTRICT

Wesley Memorial—J. W. Moore	21
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
Randolph—W. R. Kelly	8
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MOUNT AIRY DISTRICT

Jonesville—W. J. S. Walker	5
Moravian Falls—R. E. Ward	5
E. W. Fox	2

SALISBURY DISTRICT

First Street, Albemarle—S. W. Needham	4

STATESVILLE DISTRICT

***Troutman—John Cline	12
Dudley Shoals—E. J. Poe	6
Elmwood—R. L. Young	3

WINSTON-SALEM DISTRICT

Ogburn Memorial—O. P. Ader	8
Green Street—G. W. Vick	4

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Raleigh, N. C.

In Memoriam

CARPENTER—Mr. K. T. Carpenter, a Confederate veteran, passed to the great beyond July 9, 1928. Rutherfordton and the Methodist church lost a gentle, good man. He was a member of the Methodist church for fifty years; served as steward, superintendent and teacher of the Sunday school; attended every service and led in prayer frequently. He was thoroughly consecrated since a boy and held steadfast to the faith to the end. The home sustains a loss that can not be repaired.

Miss Jennie Carpenter.

WILLIAMS—Thomas Bennett Williams, only son of Mr. and Mrs. Rex Williams, was born October 16, 1923, and died January 1, 1929, aged five years, two months and 16 days. Little Thomas was such a bright, sweet, attractive child, one whom every one loved. He was a fine little Sunday school pupil and will be missed from his class, but we know he will be with those thousands of little ones singing around the throne of God. The funeral service was held by the writer, assisted by Rev. Mr. Bennett, pastor of the Baptist church in Granite Falls, in the Methodist church of the same place. Our hearts go out in sympathy to the parents and all the loved ones.

E. J. Poe.

GLOVER—Willard E. Glover, son of E. D. and Oma Glover, was born April 9, 1921. The death angel took him to a home of love and happiness on December 14, 1928, after he had suffered for only a few days with diptheria. He left his earthly home sad, but if we be true our sorrows will some day be turned to joy. Willard was a bright little boy and attended Mt. Pleasant public school. He was a loyal and faithful little member of Mt. Pleasant Sunday school, and a number of his classmates attended the funeral and acted as floral bearers. The funeral services were conducted in the home by the pastor. Blessings be on the bereaved.

J. C. Williams.

JONES—Joseph Spurgeon Jones, age 83 years, died December 26 at his home near West Bend church. The funeral service was held Thursday afternoon at the West Bend Baptist church and was conducted by Rev. J. T. Murray, pastor of the deceased. Interment followed in the churchyard.

Mr. Jones was born in Davidson county December 5, 1845. He was a brother of Dr. Jones of High Point. In 1871 he was married to Augusta Poindexter, and to this union was born eight children. He was well known in the section in which he lived as a good neighbor and friend. He was a faithful member of the West Bend Baptist church and took an active part in the work of the church, serving as Sunday school superintendent and elder for many years. He is survived by his widow and the following children.

W. A. Jones of Lewisville, Mrs. James r. Haynes of Lewisville, Mrs. J. B. Hauser of Lewisville, Mrs. T. R. Crumpler of Logan, W. Va., Mr. J. Lanier Jones of Premier, W. Va., and Mrs. J. S. Hiatt of Asheville; seventeen grandchildren and two great-grandchildren. — The Twin-City Sentinel.

O'NEAL — Mrs. Virginia Spencer O'Neal, daughter of Benjamin and Alvana Spencer, was born December 21, 1856, and passed to her eternal reward from the residence of her daughter, Mrs. Elnora Ballance in Ocracoke, N. C., on the morning of January 5, 1929, the fifty-third anniversary of her marriage to Christopher O'Neal, who had died several years ago. This good mother was not connected with any church, but by righteous living adorned the gospel of Christ as wife, parent and neighbor. Ten of her eleven children survive with families of their own: Walter O'Neal, I. F. O'Neal, Ben O'Neal, Mrs. Jones Williams, Mrs. Hatton Howard, and Mrs. Elnora Ballance, dwell in Ocracoke. These living elsewhere are Mrs. Alex Roberts, Fairfield, N. C.; Mrs. Wheeler Howard, Baltimore, Md.; Willis O'Neal, Merchantville, N. J., and John O'Neal, Philadelphia. Residing in Ocracoke are three sisters, Mrs. Thomas O'Neal, Mrs. F. W. O'Neal, Mrs. George O'Neal, and one brother, Tilden Spencer. The funeral services were conducted by the two Methodist ministers of the community in the presence of a large company of sympathetic relatives and friends. The mortal remains were laid to rest by the side of her husband's in the family graveyard on Sunday afternoon.

H. A. Betts.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom saw fit to remove from our midst our dearly beloved sister, Mrs. Emma Bradsher Richmond, who was a faithful member of Edgar Long Memorial church, Roxboro, N. C.

Even though an invalid for several months her interest in her church and Sunday school never ceased.

Her character was so beautiful that those who knew her best loved her most. Ever patient in suffering, and rejoicing in her faith in God, her true Christian spirit shone forth. Therefore be it resolved:

First, That we, as a Sunday school class, bow in submission to him who doeth all things well and express our appreciation for her fine Christian character, her loyalty and devotion to our class.

Second, That we, the members of the ladies' Sunday school class express our sympathy to the bereaved family.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate, Roxboro Courier and the family.

Mrs. T. E. Austin,
Mrs. Margaret L. Teague,
Mrs. Matt R. Long,
Committee.

Dear old dad, how we miss you
Since you have gone so far away;
But we know you are with Jesus,
There you have gone forever to stay.

No one can ever take your place,
For you were so kind and good,
Helping others along the pathway—
Toiling, working as you would.

Jesus was your instructor,
He was daily by your side,
And you left your blessed motto
To your children far and wide.

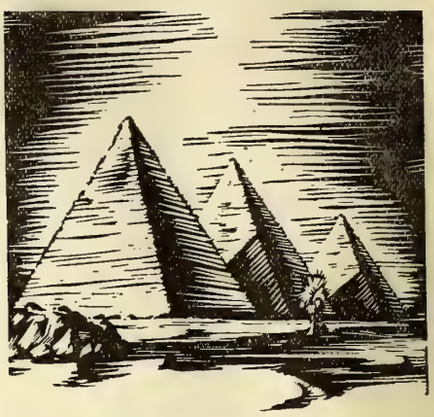
The memory of our happy days
As we drove along the hills of strife
Will be precious to me always,
As I journey the pathway of life.

And the dear old songs you taught me
Will always be my joy and pride;
And I will sing them forever,
Until I join you on the other side.

It was hard to give you up,
And we'll miss you more and more;
Yet we know you are with Jesus,
Far away on the shining shore.

I will strive to see Jesus,
As you did in everything;
Pointing some one to heaven,
Simply to the Cross I'll cling.

Mrs. C. R. Aycock.



After
Six Thousand Years

AFTER sixty centuries the contents of the underground tombs of ancient Egypt remain today in as perfect preservation as on the day they were sealed. No moisture has ever penetrated their silent chambers. Without moisture there can be no decay.

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GALION CRYPTORIUM
THE UNDER-GROUND MAUSOLEUM

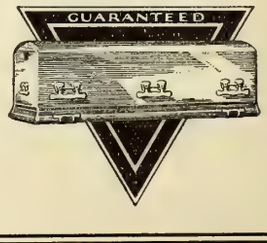
Owing to the non-corrosive and impervious nature of its Armco Iron walls and to its scientific construction the Cryptorium gives to its contents the same kind of protection that Nature gave to the tombs of the Pharaohs. It is guaranteed to do this.

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GALION CRYPTORIUM
THE UNDER-GROUND MAUSOLEUM



NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, JANUARY 24, 1929 Number 4

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The Deserted Shrine

HAVE you noted the neglected and even deserted shrine? It may have been an unpretentious country church where the sincere worshippers from the surrounding farms gathered to hear the gospel message. It may have been a pretentious place of worship in the city and once a mighty force in the kingdom of righteousness. But now all is changed. The little country meeting house has been abandoned. It is rapidly falling to decay. The city church has been overrun by commerce or aliens have taken their place in the community but not in the church of those who were accustomed to worship there. And these neglected places which were once places of prayer and filled with praise find a counterpart in the lives of those who have abandoned prayer and cease to worship God. They may be tender and devout youth who rejoiced to walk in the gardens of dreams and of God, but have now turned from the paths of innocency and of praise. Manhood busy and practical may slaughter early ideals and at the same time become sordid and profane. It may be an instance of old age where love has perished and religious values have failed. But it matters not whether the tragedy overtakes youth, middle life or old age, it is the tragedy of the neglected and abandoned shrine, where silence has taken the place of song, and wickedness or worldliness has entrenched itself in the decaying house of worship. It is pathetic to see a house of worship fall into decay, it is unspeakably tragic for an immortal soul which was once a holy place to become common and profane, or even sinful and corrupt.

Why The Missionary Cultivation Campaign?

It costs the Methodist Episcopal Church, South, approximately $1,500,000 per year to maintain its general missionary work at home and abroad. Approximately, $600,000 of this amount comes from the missionary assessment of the church. The balance must come from the free-will offering among the churches in January and February.

That is the WHY of the January-February Missionary Cultivation Campaign. Its purpose is to cultivate the missionary spirit of the church and bridge the gap of a million dollars between what is received on the assessment and what it costs to maintain our work?

* * * *

There is nothing new in this general plan. It has never been the policy of the church to finance its missionary operations by an assessment alone.

* * * *

Two-thirds of all the general missionary work of our church, at home and abroad, depends upon this offering. In so far as it fails, our work must be decreased. Are you willing for your congregation to bear any responsibility for lessening our efforts to give the Gospel to the whole world?

Organize today for the January-February Missionary Cultivation Campaign. Give the people all the facts about missions. Organize Mission Study Classes. Follow to the letter the instructions of the Discipline to "let every member of every congregation be given an opportunity to make a free-will offering to missions."

ADVOCATE CAMPAIGN NOTES

Durham District Lengthens

West Durham goes on the honor roll. Rev. R. E. Brown sends in six new subscribers for a beginning. Others will be sent later. Good! Whenever there are honor rolls going Brown will be finding a place for himself.

Front Street, Burlington, sends 12 new subscribers. This puts Rev. G. W. Perry and his church on the roll of honor—four more will put a star in his crown. Well done!

Good for Pitt

Rev. J. R. Edwards put Bethel on the honor roll. Now comes Greenville for a high place. Rev. E. L. Hillman by his secretary, Miss Athleen Edwards, forwards nine new subscribers and 10 renewals. This is going on the roll with a whoop. Who will be next in the Washington district? The Greenville victory is the result of E. L. Hillman making January 20 Advocate Sunday.

A Delightful Day at Albemarle

It was the editor's privilege last Sunday to preach for Dr. T. F. Marr at Central church, Albemarle. The pastor was in bed with the flu, which was the only thing to interfere with the pleasures of the day. A very large and fine looking congregation joined in the services of the hour.

At the close of the sermon, acting upon instructions of Dr. Marr, the collectors passed envelopes to receive renewals and new subscribers to the Advocate.

Brother S. L. Gulledge, who had the matter in charge, sent in Monday nine new subscribers and seven renewals. Most of the renewals are due in March, when the regular campaign goes on.

Albemarle has a company of laymen who can work when the pastor is absent. Dr. Marr has an excellent church and is in great favor with his people. He expects in a few days to be well of the flu.

Rev. J. A. Frye Puts Peachland on the Honor Roll

Brother Frye sends in five new subscribers from his charge. This faithful pastor is doing good work at Peachland, a charge with which he is greatly pleased.

Rev. E. N. Crowder Heard From

The Salisbury circuit is clearly on the map since the arrival of E. N. Crowder. Wherever Crowder is the Advocate has its inning. The five new subscribers puts that charge in a place of honor.

WATCH THAT LABEL!

We often get enquiries about the amount due on Advocate subscriptions. The labels on each paper are expected to furnish this information so as not to trouble the subscriber. A remittance from those behind will be greatly appreciated.

It appears that the larger churches are taking the lead in securing new subscribers to the Advocate. Dr. A. L. Stanford at Statesville has his junior board of stewards on the job under the pastor's leadership. Main Street, Gastonia, has secured sample copies and envelopes for use in the work and expects to report results. Hay Street, Fayetteville, and others are doing likewise. The time is now at hand to begin the work in earnest in every charge.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, JANUARY 24, 1929 Number 4

Mr. Duke's will with its long list of benefactions wherein are included practically every orphanage in North Carolina, shows in unmistakable terms the great sympathetic heart of the man. Those who had no helper made an especial appeal to this good man. The world loves a man like that. He will be sorely missed.

⚜

Clarence Darrow, an antique piece of machinery, according to his own philosophy, which contends that man is only a machine without moral responsibility, has been in North Carolina. The Open Forum of Greensboro with its well known fondness for freaks had him in the Gate City. Since that night his name has been mud hereabouts. He tried Charlotte, but the Queen City would not even waste its time with him. He was at another place or two, but the stars still shine in the sky and at this writing the legislature at Raleigh continues to wrestle with taxes and the proposition to allow the drug stores to sell liquor. A good place to dispose of such fellows as Darrow is to put them up against the plain, common sense folks of North Carolina.

⚜

Of the 11 persons lynched last year five were in Mississippi—a shameful record for that state. Dr. A. M. Pierce of the Wesleyan Christian Advocate of Georgia rejoices that his state has no blot upon its record for the year 1928, and this Georgian continues with these emphatic remarks: "Mississippi has good cause for shame. Last year it led the whole nation in lynchings. And it is more than the mere fact of these lynchings. It is the indifferent—almost approving—attitude of many of the people, including some in highest authority. The governor and the attorney-general have manifested an unconcern that is dastardly. No temperate language can adequately characterize such betrayal of official responsibility. They misrepresent thousands of noble Mississippians who denounce in spirit, word and deed this uncivilized behaviour."

The "Forum" prints these definitions of poetry which its readers have provided:

1. Poetry is a creation of word painting by a genius.

2. Poetry is the expression of abstract thought in concrete terms by means of artistics metaphor. Poetry brings the near and far, makes the unfeeling the feeling, the inanimate the animate, translates the foreign into the vernacular—in a word, makes the insensuous the sensuous. The imagination must be enlisted to understand and appreciate excellent poetry.

3. Poetry is a criticism of life in terms of beauty.

4. Poetry is the spontaneous, instinctive interpretation of truth and beauty, requiring the full, free play of the imagination, and finding exalted expression in metrical language designed to stir the emotions of men.

⚜

Literature through the centuries employs the best art of written discourse to record in verse and prose the stories of the saints of temple and altar, but a strange silence has hovered over the golden deeds of those saintly lives who toiled in the kitchen. It has been said that literature loves the temple, but it has shown little fondness for the kitchen. This may account in a measure for the freshness of the simple little story in verse which is said to have been written by a servant girl and now finds a place in some of the religious papers. Here it is:

"Lord of all pots and pans and things; since I've no time to be
A saint by doing lovely things, or watching late with thee,
Or dreaming in the dawnlight; or storming heaven's gates,
Make me a saint by getting meals, and washing up the plates.

"Although I must have Martha's hands, I have a Mary mind;
And when I black the boots and shoes, thy sandals, Lord, I find.
I think of how they trod the earth, what time I scrub the floor;
Accept this meditation, Lord, I haven't time for more.

"Warm all the kitchen with thy love, and light it with thy peace;
Forgive me all my worrying, and make all grumbling cease.
Thou who didst love to give men food, in room or by the sea,
Accept this service that I do—I do it unto thee."

Prophets in the Pulpit

A layman greatly interested in his church and most eager for the Christian forces to prevail remarked the other day, "We need prophets in the pulpits." Dare any one to dispute this? These are the men into whom the message came and out from whom the message of authority went. God spoke to them; they spoke to the people. So close did these men live to God that the presence of kings did not awe them and the opposition of princes and people did not close their mouths.

Are the people of this day eager for prophets to appear among them? We fear not. We are sure there would be no little stir. Jeremiah got into a dungeon; some of these modern prophets would get in jail. These ancient prophets dealt with politics, social injustice and moral corruption. Oppression of the poor, neglect of the needy, corruption in politics and formalism in religion were all rebuked with words that burn by these eager enthusiasts for righteousness.

How wonderfully refreshing would it be in the midst of the sordid, selfish ways of a complacent, self-satisfied people for a prophet with a burning message in his heart to appear! The city center and the countryside would each feel a new stir and men would prick up their ears and open their eyes with expectant concern. Some would approve; others would stir up the rabble. So-called leaders in the church would move to silence these men and refuse to be stirred out of the old rounds. But times would not remain the same.

A tirade of abuse from a ranter is not a prophetic message and the pious platitudes of a pretentious actor is far from the burning words of a prophet. The sense of God, the passion for righteousness and the demand for justice and mercy are uppermost with the prophet. A fire in the bones and a passion in the soul stirs and wins. Would that a few prophets might appear in our pulpits as heralds of the new and better and more auspicious day! Who is willing to pay the price?

The Passion for Reality

Men are throwing overboard much of that which we have counted essentials of our Christianity. They find that many of the traditions and much of the externals are nothing more than the trappings of a system akin to those externals so essential to the ancient Pharisee. Some are filled with a fear bordering on a panic for they honestly feel that the foundations are giving away. They know not what to expect; they shudder at the thought of speedy collapse. They are aghast!

The fine thing about this present situation is the present earnest passion for reality. Men are not content with less than the things that abide. These, too, are the men who have a message of authority for this generation. They ring with a certitude that appeals to a people lost in a world of change and of crass externals. The wine of this new life is breaking the old wine-skins asunder; the new wine is going into new casements.

The traditionalists with their shiboleths are having a hard time; the men content to follow the grooves of ancient custom are falling into the graves full of dead men's bones. The church at home and on the foreign fields is stirring with a new life. Those content to mark time are doomed to go on the junk pile; those with a new sense of reality and are a-thrill with the presence and power of the Christ have a message for this day and generation.

We do not need a new Bible or a new theology or more church machinery, but we are much in need of a new sense of reality and an urgent certitude in the things that count. This will give us a new message in the pulpit and a new consecration in the pew.

Every fresh act of surrender in the secret place in fellowship with the unseen is marked by a fresh passion for reality. The ring of certitude becomes potential.

The Longing for Peace

"If you say it is easier to mobilize the passions for war than the passions for peace," said Senator Borah in speaking of the Peace Pact, "I challenge the proposition. I say the most searching, universal and profound passion in the human heart today is the passion for peace. If it is organized it will control in international affairs."

Surely every one cognizant of the movements of this day know that a more determined effort is being made to bring in a reign of peace than ever before. The age-old conflict of cruelty, blood and death is abhorrent to the spirit of this day in which the Prince of Peace more and more dominates the nations of earth. Something other than slaughter is the ideal of mankind. To those who profit by war and those who hold that the desire to lie and steal

and kill is dominant in humanity the peace pact is a gesture and the proclamation of peace idle words. But another day has come. Leaders in the church of Jesus Christ are not willing that the church should continue to go forth with the Cross in one hand and a dripping sword in the other. The forces of our Christ are being mobilized for peace, and it will be well for those who have to do with governments to act in accordance with the life and spirit of the most dominant figure in history and to set themselves for the welfare of humanity.

Unless humanity is black at the core and given over to cruelty and death, Senator Borah is right when he asserts in the face of the nations "the most searching, universal and profound passion in the human breast today is the passion for peace."

The habitations of human cruelty and the occupations of those who gain renown on bloody battlefields must give way as the white banner of the Prince of Peace is exalted. The man of blood and iron must surrender; the passion and good will is more and more dominant.

Enemies of Our Better Selves

Extravagance, worry and anxiety are a few of our most inveterate foes. The average American can scarcely escape a reckless extravagance in his home as well as in his own personal habits. Spending without restraint is in the atmosphere. Close upon the heels of extravagance comes worry and harrassing anxiety. We fear the future and all it has in store for us.

Jesus warned men not to be over anxious about food, clothes and wealth. Let them learn the lesson of the lilies and of the wild birds of the field. God cares; God provides. The lilies grow; the birds gather their food. Man hoards and heaps up anxities and worries. How these grow upon us in this eager, anxious, restless age! Are your fears uppermost? Then count your blessings and assume the attitude of Jesus in this your Father's world! Is your sense of God dim? Get apart to plan and to act as for God's eye only. It will surprise you what he has done and how real is his presence.

Put first things first and it will surprise you how anxiety and worry and extravagance give way. Living consists not in the abundance of the things we have, but in living and in loving as he lived and loved as he gave his life for others.

A Religious Dog

The Living Church carries an interesting story of a dog that was quite observant of the forms of worship. The story is by the Archdeacon of Brecon, South Wales, and concerns his own fox terrier. The archdeacon says:

"Jack was as well known as, and more widely loved than, his master. His especially marked feature was undoubtedly his remarkable and entirely self-taught love of religious exercises.

"He attended the daily service in church as often as he could, and had he been allowed to do so would have come on Sundays too. Whenever he heard the church bell, no matter where he was, he would scamper off to obey its summons. On the morning on which he was killed I found him in church when I got there for Mattins, and he sat quietly by my side in a pew throughout the service.

"At home, when I knelt by my bedside to say my own prayers, he always, if present, came and laid his head on my arm or shoulder and remained passive till I got up from my knees.

"From my long experience of the wonderful sagacity and untiring faithfulness of a dog, I have never had any doubt that dogs have souls. I am bound to confess, quite candidly, whether it shocks or not, that for me the joys of the next world will be incomplete unless I meet there for renewed fellowship those four-footed friends that have helped to make this life happier for me."

Why this Controversy?

The efforts to harmonize the Word of God with the dogmas of science seems to us at times a bit too strenuous. For the notions of science change with the passing years. At one time, for example, it was accepted without controversy that the earth was flat, now there is no question but that the world is round. The notion that the earth is the center of things has been exchanged for the heliocentric theory. The dogmas of science like the dogmas of religion are not abiding. Why then all this strife about dogma whether it be scientific or religious? More especially, why should there be in each succeeding century some insistent demand to reconcile the Bible with the prevalent scientific notions of that particular time? Just as the answers in philosophy change and the questions abide, so the dogmas in science and religion change.

People and Things

"Arrived county hospital, Waynesville, N. C., a little stranger on January 15, 1929, 6 a. m.; weight 9 pounds. Name, Grady N. Jr. Rev. and Mrs. G. N. Dulin, Crabtree, N. C."

Rev. R. Dwight Ware delivered the address January 18 in the Concord high school auditorium prior to the presenting of certificates to students who had completed their grammar grade work.

Dr. C. C. Weaver delivered the annual address Thursday evening before the seventh grade graduates of the city high school of Winston-Salem. The exercises took place in the Richard J. Reynolds Memorial Auditorium.

Rev. W. A. Barber was in the Advocate office a few moments one day last week and reports that he is delighted with Spindale-Alexander. It is a well organized progressive charge with a good, well furnished parsonage and the outlook for the future is decidedly encouraging.

"Mr. Frank B. Brown, Citizens' National Bank, Raleigh, N. C., is treasurer of the missionary maintenance fund for the North Carolina conference. All contributions to this cause should be mailed direct to Mr. Brown, giving name of church, charge and district."—F. S. Love.

Rev. S. T. Barber, pastor of Glenwood, Greensboro, has found it advisable to go to the hospital for treatment. This devoted brother and faithful Methodist preacher has a host of friends who wish for him restored strength that he may once more take up his work.

R. F. Pope, evangelistic song leader and personal worker of Williamston, N. C., is now making engagements for revival meetings. Pastors desiring his services will do well to make their engagements early so his calls will not conflict. Pope accepts all calls as they come, large or small. None is turned down.

Rev. H. M. Wellman, Mt. Airy, writes: "All those who have conference course books for sale please send them to me at once. I am still getting calls for these books. All who have requested books please take notice that their requests will be attended to at once. All the widows of our preachers who have books to sell will please notify me with an enclosed list of same if possible. I want to be of the most help to the most folks possible."

Rev. W. L. Scott, pastor of the Rutherford College charge, organized and successfully put across a Cokesbury training class at Bethlehem, on the Morganton circuit, some time recently. Some 16 earnest workers attended the week's sessions of this school and earned certificates of credit. We congratulate Brother Scott on this good work and assure him that there are a number of other places desiring his good services.

"This is just to call attention to the statistical error in the journal of the North Carolina conference. There is shown a decrease in membership of 136 on page 112, while there was an increase of 272. This error is occasioned by incorrectly reporting the number of members in the Durham, New Bern and Raleigh districts for the previous year. Durham is reported to have 15,196, New Bern 13,347, and Raleigh 14,083. The number reported in the 1927 journal for these districts is Durham 15,102, New Bern 13,454, and Raleigh 14,429. But the difference between the total additions and the total losses for the year shows an increase of 272 members."—Walter Patten.

Nothing has heartened us more than the words of warm appreciation that from time to time we receive from a number of our Presbyterian friends who take and read the Advocate.

Mrs. Mary J. Roberts, a sister of Dr. W. R. Ware, died last week at her home near Shelby. Within the last 13 months Brother Ware has lost by death two sisters, a brother and a sister-in-law. Death has made heavy inroads upon this family in recent months and those who remain have the sympathy of their numerous friends.

Bishop Edwin D. Mouzon last Sunday morning preached at Central church, Asheville, and in West Asheville church at the evening hour. Monday morning at 10 o'clock he addressed a body of ministers and laymen in Central church. His subject was "Evangelism." He was heard by large congregations Sunday, both morning and evening.

Rev. G. W. Perry is having a most delightful pastorate at Front Street, Burlington. Last Sunday morning a full house and a good sermon were the order of the day. The brightness of the day without was not more significant than the good cheer within. The people and the preacher are mutually pleased. A great year is ahead of this church.

Rev. L. B. Hayes, pastor of the West End church, Winston-Salem, is bereaved in the death of his good mother who passed from earth last week. She was 82 years of age and her death was caused by pneumonia following flu. She was a good woman who had lived a long and useful life and her departure is mourned by her family and friends.

Rev. I. L. Shaver writes: "After a rather rough voyage from San Francisco we arrived safely in Kobe late yesterday afternoon. It is good to be back in Japan again. The Franks were with us on the S. S. President Taft. We had many pleasant moments together. Everything seems natural over here and we are happy to be back. The Franks will return to their former appointment at Uwajima, Ehimi Ken, and we will go to our former place Kanaya Mori no Cho, Nakatsu, Oiota Ken. So our friends may address us at these respective places."

At a meeting of the board of stewards on last Sunday, through the hearty recommendation of the music committee, Mr. Alfred H. Strick, dean of music of Flora Macdonald College, was elected organist and director of music. It was not learned until recently that Mr. Strick was available, and the church counts itself extremely fortunate to have secured him. He is a master artist, and the public, especially persons stopping in the city over Sunday are cordially invited to hear him.—Fayetteville Observer.

Rev. D. P. Waters has nearing completion at Richfield a new $10,000 brick veneered church with eight class rooms. It is well located in a central, accessible part of the village and will materially strengthen our work at that point where a heroic little band for twenty years has been worshipping in a less pretentious church. Brother Waters has done a good piece of constuctive work and has promised Advocate readers a picture of this church when completed. He may agree to allow his own picture to appear also.

"Ayden is still on the map. Her people are supporting their pastor in lavish manner. The congregations at all services are both encouraging and inspiring. The number of young men attending provides a challenge for the best in service. This congregation is intellectual and loyal. Keep your eye on Ayden."—Guy Hamilton.

"Last Monday night the parsonage of the West Durham church was filled with folks and good things to eat. A real old time Methodist pounding was the result, and we got food, money and poetry. The poetry follows: 'Dried apples, home made, bright and new, Will make apple jacks good for you; If you are thin, and want to gain, Eat them until you have a pain.' "—R. E. Brown.

Any visitors to the new Coburn Memorial church in Salisbury, where Rev. H. H. Jordan is the popular pastor, will be impressed by the beauty and stately dignity of that church. And nothing will please him more than the pews and the pulpit furnishings. And one learns with pleasure that Brother Geo. F. Ivey of Hickory is the manufacturer. If one is in doubt where to get church pews visit Coburn Memorial and inspect those pews or write Geo. F. Ivey, Hickory, N. C. This bit of advertising is entirely gratuitous and no one will be more surprised than Ivey when he sees it in the Advocate. But we are trying to do our readers a kindness by telling them where to get the best and cheapest.

In the past six weeks the West Durham church has raised over $2,200. It has paid off a note for $996, raised $500 as a Christmas offering and over $700 has come in through the envelopes since conference 60 days ago. West Durham church has adopted three plans for collecting money for the church debt. First, there will be a gift Sunday in each month, the last Sunday of the month. Each month shall have a slogan. The slogan for January is "Self-Denial" and all money saved by personal self-denial will be put on the table Sunday, January 27, at the morning service. Second, teams of workers have gone out to sign 500 members for one dollar each month for the building debt. Third, plans are being made for a full time church helper to keep all pledges and subscriptions collected up to date. Rev. W. E. Brown is doing a fine piece of work and is in great favor with his people.

SCHEDULE OF CONFERENCES, SCHOOLS AND CAMPS, LAKE JUNALUSKA, N. C., 1929

June and July—Junaluska Summer School.
June 28-August 22—Camp Junaluska for Boys.
July 1-August 26—Camp Junaluska for Girls.
July 1-August 30—Camp Cheonda for Girls.
July 1-5—W. N. C. Conference Epworth League Assembly.
July 7-14—Evangelists' Conference.
July 8-19—Young People's Conference.
July 17-21—Conference on Religion and Education.
July 22-August 31—Junaluska Summer School of Religion.
Regional Conference of City Missions.
July 22-August 6—First Term Leadership School.
July 31-August 4—Laymen's Conference.
August 2-31—Camp Cheonda for Boys.
August 4-14—General Epworth League Assembly.
August 8-22—Second Term Leadership School.
August 8-22—School of Missions.

MISSIONARY INSTITUTES AT RALEIGH AND DURHAM

The first two days of last week, Monday at Raleigh and Tuesday at Durham, brought to a close the round of district missionary institutes in the North Carolina conference. These were planned by Secretary F. S. Love, and Dr. E. H. Rawlings of the general board of missions made the round and rendered most valuable service. Few men are more thoroughly devoted to the cause of missions than this brother who has given most of his life to the cause.

The interest manifest by the preachers and laymen present, the work done by the secretaries, the effective way in which the two presiding elders in charge handled the situation give assurance of a good report from the Raleigh and the Durham district in the way of missionary maintenance as well as for all the other collections. The desire for a genuine revival of religion in the churches is deep and abiding on the part of many. May it be realized by all.

Much could be said of the delightful luncheons served and the good fellowship enjoyed, but we desist. Do we who are accustomed to attend meetings of all kinds in our churches appreciate the hard work done and the devotion shown by the faithful women who are ready to serve? Many of these are the consecrated members who give life to the missionary societies and loyalty to the church of Jesus Christ. We owe these circles more than we know.

TO THE METHODIST PASTORS AND PEOPLE OF THE CHARLOTTE DISTRICT

On the 27th of December Bishop Mouzon and all the presiding elders of our conference met in Charlotte for the purpose of setting up a definite program for the year. All our pastors and people are requested to conform in all particulars to this program which is as follows:

1. That we vigorously press the study of our missionary book and secure our special missionary offering in cash by the end of February.

2. That we ask all our pastors to set apart February 3rd as a day of special prayer for an outpouring of the Holy Spirit upon our ministers and lay members, and that on that day all our pastors preach on the subject: "The possibility and privilege of an experience of sins for given, and the joyous privilege of sharing this glorious experience with others."

3. That we ask every pastor to hold evangelistic services every day of the week preceding Easter, and then continue the evangelistic efforts throughout the year.

4. That we undertake to raise in cash one-half our conference collections by May 1st, and that we set apart the month of April in the Charlotte district as conference collection month during which every pastor will push for this goal. D. M. Litaker, Presiding Elder.

There has never been a conflict between science and religion, but there has been created a conflict by narrow theories of theological belief. Our scientific discoveries make God more wonderful and kind to the children of men. Let science and religion co-operate, and it will turn darkness into light, and a war-cursed world will become the paradise of peace and good will among the nations of the earth.—Dr. William C. Lee.

PRESIDING ELDER'S ADDRESS BEFORE THE MINISTERS OF THE FAYETTEVILLE DISTRICT

By Rev. W. A. Cade.

My Brethren and Fellow Ministers:

I have asked you to come here to counsel together, to study and vision our task this year, and to plan for a successful year's work in this ministry to which by God's grace and providence we have been called.

I confess to some embarrassment in being your presiding elder because I am younger than most of you in both point of years and service in the ministry. Well might I sit at your feet, learn of you, and follow your directions.

However, I accept this appointment as I have all my appointments in the past; that it is acording to the providence and will of God through the regular and ordained agencies of our church. I therefore dedicate myself unreservedly to this ministry this year.

It is my prayer and desire to make the office of presiding elder mean all possible to each of you and to our work. Whatever of possibilities inhere in the office, I recognize that they cannot be realized and expressed except through some human agent. Through me I hope you may derive the full benefit of this office in our ministry.

I appreciate more than I can tell you the cordial manner and apparent confidence with which you have received me. I hope that so long as we are thus associated together that I may fully merit your confidence and respect in this office. I desire to be in every respect your brother and helper. I shall keep open house to both the pastors and laymen, so that all may feel free to come with their problems and desires at all times. I solicit your advice, co-operation and help. And may I request the privilege of offering you any advice and suggestions that occur to me without your thinking me officious or presumtious? Many of you have prayed in our meetings that as presiding elder I might have the guidance of the Holy Spirit as leader in the district. I trust I shall never speak or act except by the will and guidance of the Spirit; but where He leads may we all be ready to follow.

I cannot claim any outstanding success in the ministry that in itself would make me merit this place of leadership. However, humbly and reverently, I do claim comparative success these years in the pastorate. I assure you that I pray and covet for every one of you far greater success than I have ever had.

Survey and Study of the District

A study of the conference journal is interesting and helpful. It helps us to realize our strength, our resources and possibilities, as well as our weaknesses and shortcomings to which we can set ourselves to correct.

Ours is the second largest district in the conference in membership with 1563 members, twenty-three pastoral charges, and one hundred congregations. We have the largest number of Sunday schools with the second largest Sunday school enrollment. Yet there were five districts last year that had more accessions to the church from the Sunday school, four that had more teachers and other workers taking training courses; and our schools have been badly remiss in conducting monthly missionary programs and taking offerings for missions. Let us remember that the Sunday school is the education agency of the church. Let us make them educate as thoroughly as possible in Christian experience and practice.

Every pastor knows the unparalleled contribution of the Woman's Missionary Society to the missionary work of the church, which is the first and fundamental work of the church. Yet we report only thirty-three societies in the district. We are second from the bottom among the districts in the conference in the number of missionary societies. I suggest that we lend all the encouragement and help we can to those promoting this work.

With thirty-eight Epworth League chapters and 1135 members the Fayetteville district is excelled in this department by only two districts which have one more chapter each than we. In our Epworth Leagues are the leaders of the church tomorrow. Can we give too much attention and encouragement to this?

It is seen by this review of the departments of the church under our pastoral care that we have sufficient assets and opportunities to encourage us in large undertakings. There is doubtless room for great growth and improvement in each of these departments.

The great work and mission of the church and our ministry fall into two major divisions, the spiritual and material. I would always remember and emphasize the relation and oneness of these.

The purpose of these departments and activities of the church is to cultivate the spiritual life in our people and in the society of men.

The work of Christ and the mission of his church are primarily redemptive rather than reformatory. The salvation of the people by winning them to Christ as their personal Saviour, to experience his saving grace, and to practice his way of life is our first and all important business.

There were added to the church on profession of faith in the district last year 421 souls. One charge reported none. Two charges only two. Two reported four, and the others reported from six to forty-six. Would it be too much to ask our God to give us one thousand souls this year?

The request of Bishop Mouzon and the presiding elders is that the emphatic note and effort this year shall be evangelism. May we have gracious revivals in all our churches. But we cannot depend on the revival as the sole agency by which to win people to Christ. Personal evangelism must be practiced by pastor and laymen. The first Sunday in February is to be observed as a special day of prayer for evangelism. Let as many as can and will hold pre-Easter evangelistic services in stations and at one of the churches on circuits.

Finances

The other major division of our work is the material interests of the church. In this present and material world the church cannot carry on its work without material resources to do it with. Moreover we must sanctify wealth and save our people from crass materialism and mammon.

There has been in recent years next to an alarming falling off in the contributions of our people to the benevolences of the church. Especially is this true in the percentage of the assessments for benevolences that is paid; and this in the face of ever mounting expenditures and wealth as measured by every standard that the commercial and business world affords. Bank deposits increase, expenditures for the substantial necessities of life increase, expenditures for luxuries rise mountain high; so does the amount spent for automobiles, travel and pleas-

ure, and taxes. Yet our Lord's church and his cause go begging. Our failure to support the church is not our poverty, but our failure to be good and honest stewards of our Father's resources.

I am not unmindful of the material adversities in agriculture and business in our section last year. Yet in the light of what our people spend for what they want, I insist that there is no Christian justification for our people in this district paying only 56.8 per cent of the assessments for conference and general work last year. The conference paid 65.8 per cent as compared to our 56.8 per cent. Our district stands at the bottom of the nine districts. Only four charges in the district paid out in full on these benevolence assessments.

What can we do to correct this situation and this everlowering of our ideals and standrd?

In the first place we must discover the causes and set about to correct them. I think there are four such causes:

(1) The budget. The budget is an impersonal thing that the people do not understand. They are giving to something out of sight. They are rightly interested in paying the pastor, but are too often quite willing to let the benevolences go unpaid.

I do not mean to be harsh in saying that the pastor may be largely responsible, or to say the least, remiss. He leaves it to the stewards to collect the budget. Paragraphs 570 and 579 of the discipline place the responsibility of raising the benevolences upon the church board of lay activities, under the direction of the pastor. In all our work the pastor is the key man. I am authorized by Bishop Mouzon and the cabinet to say that each pastor in the district, as well as in the conference, is looked to and held responsible for the benevelences. He may collect them through the budget, the board of lay activities, such other committees as he may appoint, or by his own efforts. But the pastor is held responsible for their collection. Bishop Mouzon is going to call for a report similar to that made at conference by the first of May.

My own suggestion is that we set a certain goal for benevolent collections which we will endeavor to raise as an Easter offering. Suppose in each charge and church we set our goal to raise the assessment for conference work at Easter or certainly by the first of May. If we do this, we will have raised more than half our benevolences for the year. This will make it comparatively easy to raise all benevolences in full by conference. Moreover, this will make it much easier for our people. Taking the percentages allotted to each cause for conference work as given in the conference journal, we can humanize this item and tell the members of each church exactly what amount they are asked to contribute to each cause represented in it.

(2) The second cause of our failure is the insufficient motive our people have for a liberal and conscientious support of the program of the church. Formerly it was to pay out and send the pastor to conference with a "clean sheet." This was local church pride, an altogether insufficient motive. Once having failed (in fact, having failed many times) they have lost their church pride in this respect. We must continually strive to get into the hearts and conscience of our people the Christian doctrine of stewardship in material things.

(3) The third cause of failure is our habitual practice of waiting until the last quarter or the closing weeks and days of the year to do a year's work. Raising a goodly portion of our benevolences at Easter or by the first of May will measurably correct that error.

(4) A fourth cause of our failure to raise our benevolent assessments may be our many specials. Our people contribute none too liberally to these, and then persuade themselves that they have done enough. We have the special effort for missions upon us for January and February. I am committed to this entirely. It gives us a great opportunity to preach and teach stewardship and missions; and thus create a stewardship and missionary conscience. The discipline directs that at the close of the cultivation period a free will offering for missions be taken.

I bring to you the advice of the bishop and the cabinet that we do this faithfully in the period allotted to it, that we take a cash free will offering, and be through with it. Let us not carry it over in subscriptions or any other way and thus jeopardize the benevolent assessments.

May I insist that every one of us without reservation set our standard for one hundred per cent collection of all assessments this year. Let us get this into the minds and hearts of our people. The purpose and the will to do a thing is half the victory. All that remains to do it is "just to do it."

Other Items

There are many other things that constitute a part of our work as ministers.

(1) It is the judgment of Bishop Mouzon and the cabinet that we should continue to do the best part we can by Louisburg College.

(2) We do our people and the church a high service when we put the Advocate and other good literature in their homes. We cannot hope to build a great church on the hearts of an uninformed people.

(3) We ministers are pastors as well as preachers. The Master's model is that of a shepherd. It is next to an impertinence to suggest to you that the business of the shepherd is to feed the sheep, and not beat them. But all of us have known ministers who needed to learn this lesson. All of us recognize that diligent pastoral visitation, reading the Scriptures and praying with the people in their homes, is one of our highest and most effective services. Yet who of us has not found himself often like the apostles of old, engaged in serving tables; or like Martha, cumbered with many things to the tragic and remorseful neglect of the most important things? Did you ever keep an account of your real pastoral visitations for a period of time only to find that you had been very remiss? Far be it from me to be inquisitorial beyond what is proper and will prove helpful. It is in my mind to ask this extra question of the pastor at the quarterly conference: "How many pastoral visits have been made during the quarter?" The benefit of this will be twofold: First, it will be an incentive to more diligent pastoral work and will help the pastor to keep some account of himself and know just what he is doing. Second, when the pastor reports a quarter of faithful pastoral work, it will magnify him in the esteem of his brethren.

(4) The second mission and service of the minister is preaching. How we do need great and better preaching! How often do all of us feel keenly our insufficiency as preachers and wish we might be good if not great preachers! Our day with the facilities of travel, amusements, literature, the radio, and (Continued on page 25)

How Education and Religion Can Work Together

By W. P. Few, President Duke University

Before the Methodist Educational Association, Chattanooga, Tennessee, January 9, 1929

THE subject assigned to me is, "How to Make the Church educational-minded by Giving Christian Education Its Proper Place in the Program of the Church." In this discussion I am assuming that the churches are not expecting educational institutions to become denominational incubators and that education, on its part, is not seeking closer contacts with the churches in order to advertise its wares or to rally its constituency, but that education and religion should work together in happy co-operation just to the end of saving and strengthening and sweetening human life. If this relation that I am here taking for granted is the relation that should exist between education and religion, then the need is not so much for a program in the sense of a plan of operations that can be approved and generally used, but the need is rather for an underlying spirit of co-operation and a unified effort in the great common causes which both religion and education alike have at heart.

Speaking before the association last February in Memphis on "Our Universities for the Nation's Service," I closed with emphasis on a life-long conviction of mine that education and religion are not conflicting, that there is no such dualism as would be implied in that divorcement between two fundamental conceptions of life. "We are aware," I said then, "of the long historic conflict that has been waged through all civilization between beauty and fulness of life without a moral meaning, on the one hand, and austerity and barrenness along with relgious intensity, on the other hand. And we realize that it is only through a fuller comprehension of the meaning of life that a synthesis of these two divergent elements can be effected. But the highest civilization still awaits this power to combine a full and beautiful living with a religion that comprehends the whole of life. To produce this synthetic power is one of the missions of the highest kind of university. American universities at this point, I fear, are not doing their full duty to American civilization."

The philosophy of life that underlies the statement I have just repeated would seem to be fundamental if there are to be permanent and effective working relations between religion and education in any civilization as it approaches maturity. And yet this statement of mine as it went to the public was harshly and rather widely criticized, though I must admit that this criticism may have been due in part to the form in which newspapers carried the statement. I am going back to it now and undertake to enforce it with illustrations; for unless the position is essentially sound there is, in my opinion, no use to consider programs of whatever kind for making the church educationally-minded, or for keeping education in any great and formative alliance with religion.

To deal with the three ancient curses of our human life—poverty, ignorance, and sin—this may be said to be the compelling task of the Christian church and likewise in its final by-products the big, inspiring task of all right education. The church, to be sure, does no doubt make headway against poverty, ignorance, and sin, and education does help. But it has always been difficult for human society to preserve the gains made generation after generation, and any high and enduring civilization still awaits the synthetic power by which religion and education, working together, may make steadily for progress and prosperity, for intellectual freedom and enlightenment, and for spiritual vitality and permanent values.

There is no one of us who has not all too often seen a boy reared under the influences of the Christian church and Christian home go by easy stages from humble beginnings into prosperity and then move from the country to the town, or from the town to the large city, and straightway allow all his contacts with the church to weaken. Is the blame for this to be laid entirely upon the larger world to which he goes, or is some of it due to the meagre and insufficient ideal of life under which the church and the home allow boys to grow up? The old moralities of the Christian religion so often make men rich and powerful and are straightway abandoned by these same men, that even in our most optimistic moods we are obliged to ask our selves if after all and despite our theories we are not in reality engaged in the building of a civilization upon the vicious and fatal dualism that sets a world of beauty and power without a moral meaning over against meagerness and austerity, and religious intensity.

This problem particularly concerns such a group of men as that gathered here today. For we are ourselves just now acutely concerned with the question whether we can build up a highly developed industrial civilization and at the same time make sure that the things of the mind and spirit, and not stark materialism, shall control in the new day of progress and prosperity to which we are hastening in some, and sooner or later probably in all, our Southern states.

Again, we hear a good deal about boys and girls who go to college and there lose much of the faith and some of the morals they were supposed to bring with them from their simple homes and churches. And again I would ask if this sort of disastrous break between the old and the new is inevitable, or is it but another evidence of the meagre and insufficient ideal of life that our current philosophy of religion and education breeds in the minds of youth? Church bodies can, with no serious difficulties except financial ones, co-operate with schools and small colleges that have definite denominational aims and atmosphere; but as institutions of education get into positions where they are free to give themselves to the wider educational obligations of seeking the truth in all the fields of knowledge and standing up for it in the face of opposition, they become much more liable to conflicts with ecclesiastical systems and policies. Let us be frank with each other. If religion and education are ever to engage successfully in a great formative common undertaking, it must be a religion that comprehends the whole of life, and an education that seeks to liberate all the powers and develop all the capacities of our human nature. I am well aware that I am here setting up a high and difficult goal

to attain, but it is a goal worth all our striving; for unless it is attained we may expect the same sort of break between enlightenment and religion, between beauty and goodness as, to a degree at least, I have always supposed came about in New England in the last century to the permanent detriment of our country and some two centuries earlier in Old England to the detriment of our race, and in so many lands and ages has kept back civilization from real greatness and permanence, and, unless we are wise enough and good enough to prevent it here, will sooner or later bring ours to ruin.

In the third place, a chief task of the Christian church has been and may always be to restore and renovate broken lives, to rescue those who are lost in sin and sorrow. But more and more religion and education must realize and combine to teach that the advancement of mankind depends largely on a better understanding of the laws of nature and man's relation to these laws, and that the higher life of man depends even more largely upon an understanding that we are also a part of a moral order—that morality, too, is "the nature of things" and that in our world no one of us can be safe except as he lives in loving obedience to these laws of nature and these laws of life.

It is well known that periods of spiritual warmth and power have always been followed by reaction into feebleness and doubt. When the forces of religion and education can heartily join in the common task, not only to help the poor but to destroy poverty; not only to provide instruction in a limited field and with limited facilities, but devote themselves to painstaking and unflinching search for and defense of truth in all its relationships; not only to rescue the lost but to create a spiritual climate of opinion in which the true, the beautiful, and the good will normally grow, then we may expect a steadiness in the progress of the race instead of the monotonous rise and fall in moral power, instead of the come and go in aspiration and achivement, instead of the spiritual ebb and flow that is so conspicuous in the records of mankind. Then goodness and beauty, righteousness and truth, gentleness and strength, can live together and, living together and, loving together, can make a world that will sustain a really great and enduring civilization. And when that far, glad day arrives, religion and education will have a program for their combined activities in which there will never be armed neutrality or open conflicts, but two will work together, each giving its all in wholehearted co-operation for a completely redeemed humanity.

IN AND AROUND LUMBERTON

Few more attractive towns can be found than Lumberton on the Lumbee. Beautiful for location, with a noble citizenship, this town is above the ordinary. Robeson is one of the chief counties of the state. Its wonderful farm lands and thriving towns are well known. We were not prepared to find such thriving centers as are Rowland and Fairmont. The church at Fairmont is both attractive and commodious.

In company with Presiding Elder H. C. Smith, I had the rare privilege of enjoying once more the gracious hospitality of Rev. and Mrs. J. H. Lanning. The people of Rowland charge are duly appreciative of these fine young people. Well may they anticipate a most successful year. The sermon by the presiding elder on Sunday morning met every expectation—so did the reports of the quarterly conference.

Bethel church on the Robeson circuit is a brick building with fine equipment for Sunday school work. This is the result of the union of two small churches. The yard crowded with cars and the church packed with people, eager and devoted, indicate that here is a real religious center. A man who cannot preach to such a crowd would do well to take stock of his wares. What an opportunity is such a group! Brother F. B. Peele was absent, but the elder, H. C. Smith, directed the exercises of the afternoon.

Following the services of the afternoon, I had the rare privilege of spending the night with Rev. Euclid McWhorter and of preaching to his people. The attentive hearing at the church and the delightful hospitality shown at the parsonage did much to relieve the close of an unusually full day. Dr. R. C. Beaman did a wonderful work and was greatly beloved by the people of Lumberton. He has passed on, but his work abides. Brother McWhorter is carrying on. A fine field is this. M.T.P.

STATESVILLE'S STRIKINGLY ATTRACTIVE CHURCH

The Broad Street Methodist church in Statesville, since the erection of the new Sunday school department and the timely modification of the original church and grounds including the parsonage, is one of the most attractive in the state.

The Sunday school building, erected at a cost of $75,000, is just about the last word in modern Sunday school equipment and it has been adjusted to the original church as if the plans for the entire building had been drawn at one and the same time—a thing that is rare in building an addition to any sort of structure. This building has all the departments of a modern Sunday school, offices for the superintendent and the secretaries, a big dining hall and kitchen, and every possible convenience of such up-to-date Sunday school buildings.

The organ loft in the church auditorium has been enlarged and a $13,000, three manuel, organ installed; the steel ceiling has been replaced with heavy oaken beams and celotex ceiling which has added wonderfully to the appearance and dignity of the church; and the folding partition has been materially enlarged with the result that the annex becomes a more satisfactory part of the big auditorium. A new carpet covers the floor of the entire church.

The church and parsonage yard has been converted into a beautiful blue grass lawn. The parsonage has been recovered and repainted; and on the inside, made practically new. For there are new hardwood floors, and a general overhauling, with beautiful new furniture everywhere. Dr. and Mrs. Stanford are very happy in this beautiful home.

The work in the church is moving at the usual pace where Brother Stanford is pastor. The Sunday school has doubled in members during the past year and last Sunday had 600 present. The church is filled morning and evening on Sunday, and the prayer meetings are very largely attended. The pastor in putting over this building program has shown himself to be a leader of unusual ability. Just recently a roll of tithers has been formed with 145 members and the pastor expects the number to reach 250.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

How Jesus Did It

TO find the way in which Jesus won men to himself will be of great value to us. He declared that his mission in the world was to seek and save that which was lost. This saying was the Golden Text of his ministry; for saving people was not a side line with him, but the main business. Not only did he send others into the fields to reap for him, but he did much of the work in person.

Jesus dealt gently with sinful people, declaring that his coming was to save rather than to condemn. Already they were under condemnation. He would not break the bruised reed nor quench the smoking flax. Wherever a spark of interest or faith or love was found he would fan it to a flame. The sinful woman who anointed his feet was received kindly. How thoughtful and courteous he was towards that other woman taken in adultery and brought to him by the crowd of hypocritical men. He refused to upbraid her, but told her to go and sin no more. Do you know of anything else quite so fine as that? Nor did he speak hashly to Matthew and Zacchaeus, but entered their homes as a guest and sat at their tables with sinful men. No accusation; no hard words; only Jesus presented himself to these men and they received him most gladly and followed him. In the stories of the Lost Sheep, the Lost Money and the Wandering Son we read in a most striking way his deathless love for those who have strayed from his Father.

Although men were unworthy, sinful, insignificant, Jesus never made light of them; never showed them up small. On the contrary, he treated them with deference, calling them "sir," and "brother" and "friend," knowing them well enough to address them by their proper names. He did not patronize them; had nothing about himself of the professional air, but was always meek and lowly in heart as he approached them. Where others could see in such men and women only commonness and sinfulness Jesus could see in them the possibility of their being saints and authors and apostles. Lowly men made a glad response to such treatment, following him in multitudes.

Jesus saw the fearful contrast between himself and the estate of those around him, and he was eager to give them something of what he had; they must hear the Good News of the Kingdom. He saw lost men and women in the world; lost from his Father; gone away into sin and darkness, with no one to care for them. He had a compassionate love for them; he would restore them to the fold; would save them to eternal life. When he saw the multitudes he had pity on them, for they were as sheep scattered abroad having no shepherd. Hear Jesus as he croons a love song over these restored wanderers: "Rejoice with me for I have found the piece that was lost; for this my son is alive again; I have found my sheep which was lost." It never becomes an old story with Jesus and the angels and the Father; they make merry over each one of the many thousands who through the years and centuries turn to God. Over and over they tell it as the tidings reaches them of another lost one found.

Gentle and kind always, still Jesus was straight and fair in all of his dealings with sinners. He spoke to the heart of Nicodemus not in vague generalities, but held his visitor to the central matter of the importance of a change of life. He spoke to the heart of the sinful woman at the well; would not allow himself to be led into a fruitless discussion about Samaritans and Jews and places of worship. He would not be content until she had faced her own condition and had made full confession. When a certain man asked him a speculative question as to the number being saved, Jesus gave the subject a personal turn, telling the questioner to strive to enter the strait gate.

Again, Jesus did not offer men philosophies and creeds, but was ever presenting himself to them as the object of worship. He would say to them, "Believe me; follow me; receive me; love me, and you will have life." They were to accept his person rather than his teaching. So, you and I have but one subject when we go to sinners, and that is Jesus; we should always hold ourselves and them to a consideration of him.

Nor did Jesus deal with men at long range; he came in close touch with them, not waiting for them to come together in assemblies to hear his addresses. He took them wherever he found them; at home; in the night; at a health resort; around the dining table of a prominent man; on the street, in the country as well as in the synagogue. A casual remark of a bystander; any trivial event of the day would be used by him to spiritual advantage. Dr. Trumbull had something of the same spirit when he made a resolution that whenever he had the privilege of directing the conversation he would discuss the greatest of all themes, namely, the Christ. Paul, too, said that he was made all things to all men that he might save some of them. For this purpose he became a servant of men; all of his prayers and preparation and efforts were directed to that end. Night and day he warned men with tears, and could even wish himself accursed for their sakes.

So, in our endeavor to lead men to the Christ shall we not observe something of the same spirit and manner which characterized our great Master? Love and compassion will be our most becoming motives; love for souls without respect to their social, financial, or educational rating; our highest delight to see the light of life break upon the faces of new-born men. As Jowett puts it, "We who tell men of the Christ whose heart broke for men, shall we not do it with a breaking heart?" So deeply concerned should we be that we would cry, "O, if I could only get them to see it as I see it; to feel what I feel; to know the Christ as I know him," our hearts' yearning for them to have what has been so precious to us. Like the Ancient Mariner we must stop every passer to tell him of the rich experience we have had with the Lord. We will not treat men harshly, but will beseech them in Christ's stead to be reconciled to God. Would it be irreverent for you and me to say that our mission too is to seek and save that which is lost; that the Spirit of the Lord has anointed us to this specific work? If this be our attitude the

people will soon find it out, and maybe they will turn their faces to the Christ and to the church, led there by our instrumentality. May the Christ who loved men for their own essential worth save us from indifference, on the one hand, and professionalism on the other, and teach us to love them too, and to devote ourselves to men even as he did.

CONTEMPORARY COMMANDMENTS OF SOCIAL RIGHTEOUSNESS

By Albert W. Palmer.

Life today is being organized in more intricate and complicated ways. The old individual morality is not enough. Religion must adventure forth into the social order. The minister of tomorrow must add to the ten commandments of personal righteousness ten more of social justice. Perhaps they will be something like this:

I

I am the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favorite children. The Negro and the Hindu, the Chinese, Japanese, Russian and Mexican are all my beloved children.

II

Thou shalt not measure a city's greatness by its population or its bank clearings alone, but also by its low infant mortality, its homes, playgrounds, libraries, schools and hospitals and its low record for bootlegging, prostitution, robbery and murder.

III

Thou shalt remember that no civilization can rise above the level of its respect for and ideals of womanhood.

IV

Thou shalt remember thine own sins and build no prisons for revenge and punishment, but make thy courts clinics for the soul and thy jails hospitals for moral diseases.

V

Thou shalt remember that the end-product of industry is not goods or dividends, but the kind of men and women whose lives are molded by that industry.

VI

Thou shalt press on from political democracy toward industrial democracy, remembering that no man is good enough or wise enough to govern another man without his consent, and that, in addition to a living wage, every man craves a reasonable share in determining the conditions under which he labors.

VII

Thou shalt outlaw war and make no threatening gestures either with great navies or vast military preparations against thy neighbor.

VIII

Thou shalt honor men for character and service alone, and dishonor none because of race, color or previous condition of servitude.

IX

Thou shalt not bear false witness against thy neighbor by malicious propaganda or colored news or by calling him contemptuous names such as Dago, Chink, Jap, Wop, Nigger or Sheeney.

X

Thou shalt remember that when thine own ancestors were savages and barbarians other men brought to them the saving and civilizing Christian Gospel. Now that thou art rich and prosperous, beware lest thou export to Asia and Africa only thy science and efficiency, thy warships, goods and moving picture films and forget to export the Christian message and the Christ-like spirit also.—Federal Council Bulletin.

TEXT OF KELLOGG TREATY

The text of the Kellogg treaty, ratified by the Senate, reads:

"Article 1.—The high contracting parties solmenly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"Article 2.—The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

"Article 3.—The present treaty shall be ratified by the high contracting parties named in the preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

"This treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other powers of the world. Every instrument evidencing the adherence of a power shall be deposited at Washington and the treaty shall immediately upon such deposit become effective as between the power thus adhering and the other powers parties hereto.

"It shall be the duty of the government of the United States to furnish each government named in the preamble and every government subsequently adhering to this treaty with a certified copy of the treaty and of every instrument of ratification or adherence. It shall also be the duty of the government of the United States telegraphically to notify such governments immediately upon the deposit with it of each instrument of ratification or adherence.

"In faith whereof the respective plenipotentiaries have signed this treaty in the French and the English languages both texts having equal force, and hereunto affix their seals.

"Done at Paris, the twenty-seventh day of August in the year one thousand nine hundred and twenty-eight."

"ROBT. E. LEE: A CHARACTER SKETCH"

Dr. H. H. Smith, who writes many valuable articles for the Advocate on a wide variety of topics, has prepared in attractive pamphlet form a sketch of Robert E. Lee. If the least bit interested in this Southern chieftain and great American—and who is not—you will want this valuable booklet.

It is worth many times its cost and we are happy to bring it to the attention of Advocate readers. The price is 15 cents, five or more copies 10 cents each. Order of H. H. Smith, Ashland, Va.

Conversion is turning from one's sins to one's Saviour; and since all have sinned, all need to be converted.

FROM KANNAPOLIS TO KANNAPOLIS

Thirteen years ago under the orders of my pastor, Rev. P. W. Tucker, I was sent out from Kannapolis guided by the Divine Spirit, we believe, to take up my work on the Cottonville charge, now known as the Norwood charge under the leadership of the late Dr. J. C. Rowe, that great man of God as P. E. Here we spent four years with some of God's chosen people and in a county that stands in rank and file with many counties of our great state. From here we were sent to the Landis charge under the leadership of Rev. John F. Kirk for two years and Dr. T. F. Marr for three years. Here we found many good people that loved the Lord and the church. They were loyal to the church and loved their pastor. We labored here for five years trying to sow the precious seeds of righteousness, both by precept and example. It was trying when the time came that we should depart. From Landis we were sent to the Fines Creek charge in the Waynesville district, under our beloved brother, Rev. P. W. Tucker, as P. E. Here we spent two years in the mountains—some new and great experiences—among some of the best people in the world. We regretted very much to leave those good people that were so good and kind. We shall not forget them. From here we were sent to the Sandy Mush charge in the Asheville district—again under the leadership of the Rev. John F. Kirk as P. E. We spent two years here with some as good people as you will find anywhere. We wanted to stay here four years and our people wanted us to stay, but because of a consolidation of the work we were left without a work. I must preach and so I do.

Coming back to Kannapolis, Rev. J. F. Moser, that sweet-spirited man of God, and his fine body of stewards that generally do things got together and decided to put us on as assistant pastor. Soon after we arrived Brother Moser and a number of his people came one evening and made this preacher and family feel like they were at home. The many good things to eat that were placed on the table of all kinds. We love the people of Kannapolis, have for these many years and always will. Soon after we arrived our pastor, Brother Moser, became afflicted, we believe through overwork. It was necessary and was advised by his physician to go to a hospital for medical attention. . Through the physician and the prayers of the good people, the flock of his pasture, he is now about normal again. He preached to us last Sunday, January 6, two great sermons from the text, Ex. 15:15, "Wherefore criest thou unto me; speak unto the children of Israel that they go forward." He emphasized the thought of doing as well as praying. The two go hand in hand. Brother Moser is loved by everyone. We are praying and planning for a great revival of religion in the near future.

Brethren, pray for us. We would be glad to assist some of the brethren in revival work during the year. My address is 100 South Rose Avenue, Kannapolis, N. C. J. C. Brown.

GOLDEN WEDDING

The celebration of the golden wedding anniversary on January 16 of Mr. and Mrs. Robert Monroe Williamson was the occasion for the gathering of many relatives and friends of the couple at the home of their son, Sheriff David S. Williamson of Duplin county. Mr. and Mrs. Williamson entertained about 300 of their relatives and friends at a splendid barbecue dinner spread on a long table in the yard of the home.

Preceding the dinner Mrs. M. W. Buck and Mrs. Clarence Brown, both of Warsaw, rendered a musical program in the living room. At the conclusion of the musical program Mr. and Mrs. Williamson entered the living room preceded by their pastor, Rev. N. P. Edens of the Methodist church, and again took the vows of matrimony which they had taken fifty years before. After congratulating the couple the relatives and friends proceeded immediately to the long table in the yard where the ladies of the community served the barbecue dinner.

Mr. and Mrs. Williamson, the former 72 and the latter 71, have been members of Wesley M. E. Church, South, for over fifty years. They are the parents of thirteen children—seven living and six dead. The living children are all members of the Methodist church. Among the living children are the Messrs. Jimmie K., Rob-

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ert L., and Paul P. Williamson of Richmond, Va.; J. Corbitt Williamson of Rocky Mount, David S. and Ben B. Williamson of Kenansville, and Mrs. E. Frank Sheppard of Kenansville. There is also a daughter-in-law, Mrs. W. H. Williamson of Richmond, Va.

Among the many valuable presents received by the couple was over two hundred dollars in gold coins.

N. P. Edens.

CEDAR GROVE CIRCUIT

I wish to thank the people of our charge for the many ways in which they made me happy Christmas. First, a nice suit of clothes for the pastor, then came a pounding from Prospect and Walnut Grove churches, also many individual gifts from others.

To help brighten our pathway at night a new light plant has been installed at the parsonage. All these things are quite an encouragement to the minister as he works and prays among his people.

The Cedar Grove Sunday school gave a very impressive Christmas pageant, which was followed by a delightful tree for the children.

We are entering the new year with an earnest prayer for victory in the Master's vineyard. F. A. Lupton.

ADVANCE SUBSCRIPTIONS TO LIFE OF BISHOP DICKEY NOW BEING SECURED

The "Life of Bishop James E. Dickey," written by Dr. Elam F. Dempsey, is now in the hands of the publishing house of our church and advance subscriptions are being sought at $1.50 per volume, in order speedily to bring out this valuable book.

Throughout the church there are hundreds of warm friends and affectionate admirers of the great and good deceased bishop, every one of whom will rejoice to see his service and the memory of his great character perpetuated in a biography. Among our own readers there are doubtless scores of such friends and admires of Bishop Dickey to whose notice we are glad to bring this matter. Most heartily do we trust that every such reader, whether minister or layman, man or woman, will at once co-operate with our publishers in bringing out this valuable biography by ordering one or more copies, and by inducing some friend to do the same. Besides, there is a great host of mature readers who will find not only instruction but fresh in excitement to fidelity in their best resolves. At once fill out and mail following form to Lamar and Whitemore, 810 Broadway, Nashville, Tenn.

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North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

Greater emphasis is being placed each year on the importance of "reaching the unreached" in our churches and the Sunday school forces are showing more concern and should show even more for those who are not in the Sunday school. The minimum ideal for each Sunday school should be an enrollment equal to the church membership and the workers in our conference along with all others in Southern Methodism are requested to give careful attention and persistent, continuous effort to attain this goal.

That you may know how your charge stands and compares with others in the conference the following table is given from figures taken from the 1928 conference journal. The first column shows the church membership, the second the Sunday school enrollment and the third the percentage of Sunday school enrollment as compared with church membership.

Durham District

Chapel Hill	320	485	151
Mebane	284	387	136
Webb Ave. and West Burlington	238	616	120
E. Roxboro and Longhurst	238	275	116
Lakewood, Durham	174	194	111
Leasburg Ct.	465	491	106
S. Alamance Ct.	540	565	105
Graham & Haw River	389	408	105
Duke Mem'l, Durham	1317	1289	98
Duke's Chapel	144	130	97
Hillsboro Ct.	709	639	90
Yanceyville Ct.	553	495	89
Stem Ct.	330	283	85
Burlington Ct.	461	368	80
Durham Ct.	488	377	77
Milton Ct.	460	344	75
Carr, Durham	582	427	74
Andrews and Massey	187	137	73
West Durham	736	535	73
Front St., Burlington	803	573	71
Branson, Durham	463	330	71
Calvary, Durham	571	400	70
Carrboro Ct.	327	223	68
Bahama Ct.	483	330	68
Trinity, Durham	1296	838	65
Person Ct.	713	437	61
Mt. Tirzah Ct	437	269	61
Long Mem'l, Roxboro	511	303	59
Rougemont Ct.	317	187	59
Brooksdale Ct.	403	190	47
Cedar Grove Ct.	647	295	46
Total	15860	12719	80

Elizabeth City District

Stumpy Point Ct.	200	281	140
Columbia Ct.	245	324	132
Hatteras Ct.	405	516	127
Kitty Hawk Ct.	192	238	124
Moyock Ct.	283	319	113
Chowan Ct.	289	315	109
S. Camden Ct.	382	411	108
Wanchese	469	490	104
Pasquotank Ct.	705	703	100
South Mills	583	555	95
Dare Ct.	272	255	94
Manteo	252	237	94
Kennekeet Ct.	434	393	91
Perquimans Ct.	721	652	90
Gates Ct.	522	458	88
Currituck Ct.	463	361	78
Hertford	341	247	72
First, Elizabeth City	1044	831	70
North Gates Ct.	691	477	69
City Roads, E. City	587	401	68
Roper Ct.	337	229	68
Edenton	219	142	65
Plymouth Ct.	377	238	63
Pantego-Belhaven	254	152	60
Total	10267	9225	90

Fayetteville District

Person St. & Calvary	490	588	120
Jonesboro Ct.	1145	1302	114
Newton Grove Ct.	537	597	111
Roseboro Ct.	526	568	108
Parkton Ct.	644	669	104
Bladen Ct.	443	442	100
Elizabeth Ct.	477	476	100
Erwin	400	380	95
Fayetteville Ct.	745	685	92
Dunn	409	371	91
Raw River Ct.	691	602	87
Hay St., Fayetteville	1020	793	78
Stedman Ct.	462	341	74
Carthage	877	643	73
Pittsboro Ct.	746	542	72
Sanford	996	677	70
Lillington Ct.	275	189	69
Goldston Ct.	554	377	68
St. Paul Ct.	494	325	67
Siler City Ct.	1051	646	61
Mamers Ct.	553	306	55
Hemp Ct.	851	448	53
Glendon Ct.	633	306	48
Total	15019	12273	82

New Bern District

Newport Ct.	529	809	153
Ocracoke-Portsmouth	182	256	146
Craven Ct.	165	203	123
Pink Hill Ct.	274	332	121
Atlantic & Sealevel	159	183	115
Beaufort	428	472	110
Straits Ct.	346	374	108
Goldsboro Ct.	605	608	101
Riverside, New Bern	204	200	100
Snow Hill Ct.	523	520	100
Mt. Olive & Calypso	563	555	99
Oriental Ct.	370	355	96
St. John, Goldsboro	344	305	89
St. Paul	902	808	89
Pamlico Ct.	280	335	88
Hookerton Ct.	580	499	86
Elm St. & Pikeville	350	293	84
Morehead City	597	494	83
LaGrange Ct.	528	396	75
Grifton Ct.	331	247	74
Seven Springs Ct.	466	333	71
Queen St., Kinston	1012	705	70
Jones Ct.	724	477	66
Centenary, New Bern	1002	623	62
Mt. Olive Ct.	819	490	60
Dover	554	...	...
Total	12383	10872	88

Raleigh District

Selma	320	524	164
Epworth, Raleigh	251	394	157
Benson Ct.	222	310	135
Lucama Ct.	177	217	123
Bailey Ct.	777	831	107
Louisburg	451	468	104
Clayton	336	341	101
Zebulon Ct.	434	419	97
Four Oaks Ct.	615	585	95
Creedmoor Ct.	577	537	93
Kenly Ct.	170	155	91
Princeton Ct.	391	357	91
Cary-Apex	514	450	88
Edenton St., Raleigh	1965	1729	88
Jenkins Mem., Raleigh	653	560	86
Smithfield	530	456	86
Garner Ct.	670	567	85
Central, Raleigh	606	485	80
Oxford	700	517	74
Fuquay Ct.	946	673	71
Tar River Ct.	697	497	71
Franklinton	470	298	63
Millbrook Ct.	420	236	56
Louisburg Ct.	406	194	48
Oxford Ct.	977	434	44
Franklinton Ct.	135	35	26
Total	14310	12272	86

(To be continued.)

CARTERET COUNTY SCHOOL

At a meeting January 2 representatives of various charges in Carteret county decided to hold in Morehead City, February 3-8, a standard training school for all the Methodist churches of the county. Among those present directing in the planning were Miss Keene, Dr. Walter Patten, Rev. B. B. Slaughter, Rev. L. L. Smith and Rev. R. W. Barfield. The board of managers was elected as follows: E. H. Gorham, chairman, Rev. R. W. Barfield, Rev. E. W. Downum, Rev. L. L. Smith, Rev. B. B. Slaughter, Rev. W. T. Cheek, C. S. Wallace, L. A. Mann, Miss Taylor, N. F. Eure, J. R. Ball, Stacy Willis, and W. F. Chadwick.

The following committees were appointed:

Entertainment: Mrs. Luther Hamilton, Miss Lottie Sanders, and Mrs. B. B. Slaughter.

Finance: M. S. Wallace, E. H. Gorham and J. A. Hornaday.

Enrollment: C. F. Carroll, J. W. Ball, Mrs. N. F. Eure, Mrs. B. F. Royall, and Rev. E. W. Downum.

Book: Rev. B. B. Slaughter.

Publicity: Rev. B. B. Slaughter, Rev. L. L. Smith, Rev. R. W. Barfield, and W. J. Hales.

Following are the courses and instructors for the school:

Teachings of Jesus, Dr. H. M. North, Wilmington.

Pupil Study, Dr. W. I. Cranford, Duke University.

Primary Lesson Materials, Miss Georgia Keene, conference elementary superintendent.

Sunday School Worker, Rev. J. O. Long, extension secretary.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

UNITED ADVANCE

Beginning Sunday afternoon, January 20, and extending through Friday night, May 10, the tenth annual series of standard training schools will be attempted. There are 21 schools in this series, 18 of them being of a country-wide nature. In addition to the standard schools there will be equally as many Cokesbury schools, all either of a circuit-wide or county-wide nature.

The putting across of this educational program is a gigantic undertaking. It means the enlistment of several thousand Sunday school workers and the expenditure of several thousand dollars. But the work will be done. Our leaders are united in their efforts. It is realized that our Sunday school work cannot advance through listless and poorly informed leadership. Let every unit of organization which is a part of our winter and spring training program be aroused to do its best. We are on the advance; let it be a united one.

THE NEWS LETTER

Beginning with January 1 our Sunday school board will get out each month a four-page Sunday school newspaper entitled, "The Church School News Letter." Through the co-operation of the North Carolina Christian Advocate we are enabled to furnish this News Letter free of charge to every Western North Carolina Sunday school worker who will agree to use it as a means of stimulating the activities of his Sunday school and the cultivation of his own personal interest in and support of the religious educational work of his church. The magnitude of this undertaking is more clearly understood when it is remembered that there are ten presiding elders, 374 preachers and pastors and 9,251 Sunday school officers and teachers with whom we want to keep in more or less close personal contact. The first issue of the News Letter is being mailed out this week.

A REAL LEADER

On visiting Long's Chapel, at Lake Junaluska, where Superintendent Herbert Gibson performs in such an effective way, I noticed a stack of books and on investigation found that they were copies of "Evangelism in the Sunday School" by Dr. E. B. Chappell, and had been brought to the school by Pastor F. O. Dryman to be delivered to a number of Sunday school and church workers as they began a local training class in this course. Brother Dryman does this good work one or more times every year. He is a real leader. No year ever passes without his having gathered his Sunday school officers and teachers in a group to discuss the aims and problems of their work. After consecrating themselves in such fashion it is no wonder that his churches are given to successful evangelizing of their communities.

CONCORD

A Cokesbury training school was held at Westford, Concord, last week in which two courses were taught, one being "The Small Sunday School," by Mr. Paul F. Evans, and the other, "The Life of Christ," by Rev. J. W. Bennett. This school was organized at the request of Rev. A. R. Bell, pastor of Westford, who gave his services to the success of the school in an unusual way. Rev. E. E. Snow, pastor of the Concord circuit, co-operated whole-heartedly with the school. Rocky Ridge, one of his congregations, had the largest delegation enrolled in the school. Because of the ravages of influenza only 18 credits were earned, sickness cutting down the school to half the proportions of what it probably would have been.

STANFIELD

Mr. Evans is this week conducting a Cokesbury training school at Stanfield, where 22 good workers are earning credit. Our Stanfield congregation, led by Mrs. J. F. Braswell, superintendent of the Sunday school, is studying to show itself approved. Doubtless in the near future the old church situated a mile or more out of the village of Stanfield will be rebuilt into a new church to be located near the consolidated school building in the heart of the village. We are particularly gratified with the results connected with Mr. Evans' week's visit at Stanfield.

MISSIONARY OFFERINGS

During the year 1928 fourth Sunday missionary offerings were forwarded to Treasurer H. A. Dunham, Asheville, N. C., to the extent of $11,284.40. We want to make these offerings total this year at least $15,000. Our enlarged program will warrant and will demand it. We feel sure our Sunday schools will be glad to co-operate. At present only 171 of our 850 Sunday schools are co-operating in this good work. This is no situation to be proud of. Since the individual school contributions for the year are listed in the News Letter only district totals are hereby given:

Asheville	$1126.77
Charlotte	3292.88
Greensboro	1168.79
Marion	353.84
Mt. Airy	271.89
N. Wilkesboro	151.07
Salisbury	987.16
Shelby	474.24
Statesville	1432.15
Waynesville	81.14
Winston-Salem	1330.47

GASTON INDUSTRIAL

The second annual Gaston county Cokesbury school for our industrial churches and Sunday schools will be held at Lowell beginning Sunday afternoon, February 3, at three o'clock, this school having been postponed from January because of the ravages of influenza. Courses and instructors to be offered in this school are:

What Every Methodist Should Know, Rev. W. A. Newell.

Small Sunday School, Its Plans and Work, Mr. Paul F. Evans.

The Pupil and How He Learns, Miss Corinne Little.

Sunday School Worker, His Life and Work, Rev. C. O. Kennerly.

Since all adjacent pastors are promoting this school it is thought that an enrollment of 125 or more will be registered.

STATESVILLE SCHOOL

The fourth annual standard training school for Statesville and Iredell county will begin operation at Broad Street, Statesville, Sunday afternoon, February 10, at three o'clock. Courses and instructors in this school are as follows:

The Program of the Christian Religion, Rev. C. S. Kirkpatrick.

Intermediate-Senior Department Adpartment Administration, Mr. L. F. Tuttle.

Junior Materials and Methods, Miss Freddie Henry.

Primary Materials and Methods, Miss Corinne Little.

Beginner Materials and Methods, Mrs. O. V. Woosley.

The same organization set up for the proposed Statesville school in October, announced in these columns at that time, will put across the school in February, this school having been postponed because of unavoidable circumstances. Revs. A. L. Latham and J. H. Bradley, Statesville pastors, are doing everything possible towards making this school outstandingly successful.

WEAVER COLLEGE

Beginning Sunday afternoon, February 10, at three o'clock, the third annual standard training school for Weaver College and surrounding territory will be held. Courses and instructors to be given in this school are:

Missionary Message of the Bible—Dr. H. B. Trimble.

The Church and Its Work, Rev. J. F. Kirk.

Story Telling in Religious Education, Miss Lois Hackney.

Small Sunday School, Its Plans and Work, Mr. Paul F. Evans.

Pres. C. H. Trowbridge heads up a live local board of managers. Other officers in this school are E. S. Reeves, vice president; W. C. Woods, secretary; and A. V. Classon, treasurer. Revs. A. P. Ratledge and W. A. Kale, local pastors, are enthusiastic in their support of the school.

TO LIVE IN HEARTS WE LEAVE BEHIND IS NOT TO DIE

On Sunday, January 13, a very impressive service was held in the new Bethel M. E. church near Barnesville, N. C., in the presence of the presiding elder, Rev. H. C. Smith, Dr. Plyler, editor of the N. C. Christian Advocate, and a large congregation.

The church was decorated with flags and ferns, and special music was rendered under the direction of Mrs. Ola J. Barnes.

Through the church window could be seen an American flag waving over the grave of Elbreth Pope Johnson, who was drowned in Nantes, France, June 25, 1918, while serving as an electrician in the U. S. Navy in the late war.

Mrs. William Fenn Letford of Palmyra, N. J., a volunteer worker at the Philadelphia navy yard, met young Johnson while his ship lay in the Philadelphia port. She became so impressed by his manly, courteous behavior, reflecting the teachings of a Christian home, she wrote his mother and a lasting friendship has been formed.

Her visit at this time was to present to his church a large Bible and beautiful silk marker in memory of the young lad.

Mr. Chas. J. Butler of Philadelphia, a volunteer worker who knew Johnson, was also present and made an address in which he emphasized the Christian life and high ideals of the Johnson boy.

The parents, four brothers and four sisters survive and were present at the service. Mrs. Wm. Fenn Letford.

LETTER FROM FREMONT

I notice from reading the Methodist Layman that 24 districts in Southern Methodism paid all conference collections in full and I noticed with shame that not one of the nine districts of the North Carolina conference was in this list. West Texas conference headed the list with six districts paying everything in full. Oklahoma is second with four, Holston three, Central Texas two, and the following one each—Tennessee, St. Louis, North Texas, Little Rock, Louisville, New Mexico, Alabama, Western North Carolina; but not North Carolina conference. I am hoping that our own conference may be in the list and that Washington district, our own district, may start the "ball rolling." Two great aims shall be ours: First, soul saving revivals and second, all assessments in full.

Our work on the new church is progressing slowly, but when completed we will have a pretty church and comfortable.

The people have been exceedingly kind to us and are standing loyaly back of our undertaking. The people of Fremont gave us a great pounding which came in at a much needed time and was very highly appreciated. God's blessings be upon them. We hope to begin on our new church at Black Creek some time during the year as well as making some additions to our plans at Eureka, for they are badly in need of Sunday school rooms.

Our lay leader, Brother J. A. Best, has undertaken a campaign for the Advocate, and I am hoping that the people will rally to his help and that he may add greatly to the subscription list of our paper. R. E. Pittman.

PASTORS WESTERN NORTH CAROLINA CONFERENCE

There will reach you in the next few days a booklet which carries some very important information for your people to know. I hope you will circulate it well.

I wish to call your attention to the importance of the "every member canvass." I have not had as many calls for the "every member canvass" cards as I had last year. It may be that you had enough to supply you from those I sent you last year. If not, I hope you will order them, as you can get them by simply dropping me a postal card.

May I beg of you also in this connection the importance of utilizing your laymen. The weak spot is our failure to use our laymen in a definite task. Do not undertake, I beseech you, my brother, to do all the work, but inspire your laymen to do something definite. You will help him as well as yourself in doing so. C. H. Ireland,

Lay Leader of the Conference.

WEEK END TRIP

Leaving the office early last Saturday morning a very interesting and profitable week end trip of more than five hundred miles was negotiated. On Saturday afternoon a meeting was held with those most interested in the approaching Weaver College training school and an efficient organization was set up. Hurrying from this meeting I landed Mr. L. F. Tuttle, who was with me, at Cullowhee late Saturday night with his brother, Rev. M. Q. Tuttle, pastor of the Cullowhee charge. Our Mr. Tuttle began a training class on the following day in which some twenty promising young people were later reported to have enrolled. Returning to Waynesville Saturday night I got a good night's rest and on Sunday morning visited the Sunday schools at First church, Wanyesville, and at Long's Chapel in the interest of our Haywood county training school. Following these visits a short visit was made with the eleven o'clock congregation at Canton, where Rev. Carlock Hawk has started off a good year's work. Following the morning's activities a trip was hurriedly made to Forest City, where a large, representative and enthusiastic group of our Sunday school workers in Rutherford county was met and our couutry-wide training school organized. The homeward trip was made all the happier because of the co-operation which was met at every point in the interest of the involved projects. The hard work attendant to our position is made joyful because of the cordial friendship and the co-operative comradeship which attends the attempted ministrations.

O. V. Woosley.

IT'S DANGEROUS GROUND

you stand on—with a cough, a cold or grippe, and your blood impoverished. You must do something! Dr. Pierce's Golden Medical Discovery makes richer blood—builds health and strength.



Miss Helen Grady of 780 Taylor St., Spartanburg, S. C., remarked: "I have always been susceptible to colds and coughs, the least exposure, or even coming in contact with a person having a cold, and I would get right sick. Realizing my need of a tonic and blood builder, I started taking Dr. Pierce's Golden Medical Discovery and found it so beneficial that I always take a bottle whenever I am exposed to the danger of colds. It never fails to keep me fit for my work."

All druggists. Tablets or fluid.

Send Dr. Pierce, Buffalo, N. Y., 10c if you desire a trial pkg. of tablets.

PAIN

resulting from rheumatism, neuralgia, lumbago, and local pains from other troubles

Quickly Relieved

by Miller's Antiseptic Oil, Known as

Snake Oil

Also excellent for external application for colds, coughs, croup, influenza, sore throat. Exceptionally penetrating. Effective in a minute. Try it once. You'll never be without it. At all druggists. 35c, 70c and $1.00.



Guaranteed Remedy

This pile remedy comes in a tube with Pile Pipe attachment, making it convenient and easy to apply. Your druggist will refund money if PAZO OINTMENT fails to cure any case of piles (itching, blind, bleeding or protruding). Just ask for a 75c tube of

PAZO OINTMENT

ITCH PROMPTLY RELIEVED with R. C. Ointment, or money back. 50c at druggists or by mail.

SCOTT DRUG CO., CHARLOTTE, N. C.



TEMPLES OF THE CITY

By C. M. Short.

I saw the spires of a stately temple,
As I came over the Lexington heights,
Spires that gleamed like heaven's dome,
Against a starless night;
My thought was of the builders grand
Who piled that massive structure high.

Swift rolls the seasons in this city fair,
Twelve months had scarcely gone,
Since skilful workmen laid the corner-stone,
Till Carolina's loftiest building looked down
On the busy people hurrying along
The streets of the Twin-City town.

Symbol of the spirit of a newer day;
Pride of citizen, toiler, youth, and friend,
Who behold its glory from afar;
Let us raise our templed city tall and straight,
Till from her turrets looking down, the eye
May see high-minded men, wise, clean, and great.

"ALL THINGS COME TO THOSE WHO WAIT"

By C. W. Hunt.

At the 1927 conference at Asheville in the presented report on the spiritual state of the church, written by this writer, there appeared this clause: "Looking for a cause for this lack of spirituality, we fear that we have come to value our ministers in dollars and cents, rather than for their spiritual power." That statement met instant challenge from the floor, Bishop Mouzon taking a friendly hand in getting it out of the report. That is ancient history, but in Bishop Mouzon's Pastoral in the last issue of the Advocate I find these words: "This pastoral letter is to call a return to the things that are of first importance in religion. We need now definitely and decisively to resolve to make our spiritual interests our first and foremost concern." "All things come to those who wait." I suppose I was just a little premature in stating a truth in such strong terms; though it has been just a little over a year. And be it said here that Bishop Mouzon has sounded a call to battle which should echo round the state.

Fame is a glorious thing to seek, but seek it in the endless world and not in the fleeting world.

What's become of the "Superfluous Woman?"

THESE were the women that the census taker used to put down as "Females without Occupation." You know. Women with grown-up families. And the familiar ailing relatives that had to be supported by some other member of the family.

What's become of these so-called "superfluous women?" Health has everything to do with it. Just talk to women who've been successful along their own particular lines. They'll all tell you they take Nujol regularly.

"I learned *that* good habit from our school doctor," you'll be told. "She advised all the girls to take it, especially whenever we had to cut down on our regular exercise. You know how headachy and dull you're apt to feel. Well, you'd be surprised to see what a difference it makes if you take some Nujol for a few days beforehand."

No harm trying. For Nujol can't possibly upset you, even when you're below par. It contains absolutely no medicine or drugs. Perfected by the Nujol Laboratories, 26 Broadway, New York. Sold only in sealed packages.



Times have changed

Nujol not only keeps any excess of body poisons from forming (we all have them) but aids in their removal. Buy a bottle of Nujol from your druggist today.

403 Cases Influenza

Central, S. C.,—There were 403 cases of Influenza treated with Fluco by an eminent physician, several nurses and myself here at Isaqueena Mill during the 1918 Flu Epidemic without a single death or case of pneumonia. C. F. TARRANT, Supt.

Fluco has proven to be an efficient preventative for flu—pneumonia.

FLUCO

gives quickest relief from

Colds and Flu

60c at your druggist's

For Bad Colds Take Capudine

Congestion is the dangerous thing in colds and flu. It must be prevented or serious complications will result.

Because **CAPUDINE** reduces the congestion and fever and quickly stops the aches that accompany colds, it is invaluable in the treatment. Its use at the first sign of a cold may save you much suffering by cutting short the attack. Sold by druggists, 30c and 60c sizes. (Adv.)

Children's Storyland



THE CAT'S EXPLANATION

You ask the reason, little friends,
  Why cats don't wash their faces
Before they eat, as children do,
  In all good Christian places.

Well, years ago, a famous cat,
  The pangs of hunger feeling,
Had chanced to catch a fine young mouse,
  Who said, as he ceased squealing:

"All genteel folks their faces wash
  Before they think of eating!"
And, wishing to be thought well bred,
  Puss heeded his entreating.

But when she raised her paw to wash,
  Chance for escape affording,
The sly young mouse then said good-bye,
  Without respect to wording.

A feline council met that day,
  And passed in solemn meeting
A law forbidding any cat
  To wash till after eating.

—Selected.

MOTHER'S VIOLETS

By Daisy M. Moore.

Meg and Peter looked very, very sober; whatever were they going to do? Here it was Saturday and exactly half past three and they had not yet decided what to get mother.

You see, tomorrow was Mother's Day and last Sunday their teacher had said: "I hope every little girl and boy will try to make mother happy next Sunday."

Meg and Peter had thought and thought until their brains felt all awhirl.

"I wish we had asked daddy what to get before he went away," said Meg. "He always knows nice things to do."

"Well, why didn't we think of that?" Peter was disgusted.

In Meg's little bureau was the long, narrow box daddy had given them to keep until Mother's Day.

"Mother may be a bit disappointed not to get the violets I always have given her," he said. "But since I will be away I thought if better to get something else this year. I think she will like this as well, and I know it will last longer!"

Father's eyes twinkles as he gave the box into their keeping.

"I am sure my little folks can keep a secret."

He did not tell them what the box held, for they agreed that they would rather wait until mother opened it.

"I do wonder what is in it, Peter!" Meg was peeping into the drawer for the fifteenth time. "He said she might be disappointed—" Meg stopped and her blue eyes popped wide open.

"O me, O my, Peter, I know, I know!" and she hopped joyfully about the room.

Peter's brown eyes were puzzled.

"We'll get the violets ourselves, brother. Won't that be fine? Lois told me they are blooming on the hill of us right now—great big light-blue ones. She showed me some yesterday."

Mother wondered why the children's eyes sparkled so as they trudged off. They wanted to go for a walk, they said.

On the hillside the violets looked like beautiful rugs spread here and there. And how Meg and Peter picked the great long-stemmed beauties! Meg's skirt was piled high, and on the way home Peter had to peek many times, for this seemed too good to be true. How stupid of them not to think of this before when they knew mother was so fond of violets!

She did not hear them as they tiptoed up to their room. When they filled the great glass bowl, which mother always used, the violets' faces were not one bit brighter than those of the small boy and girl who touched them so lovingly.

Next morning when mother went downstairs Meg and Peter popped into their clothes. Peter carried father's gift and Meg got a huge bowl of fragrant flowers from the balcony; together they slipped quietly down the stairs.

Setting the gifts on the breakfast table at mother's place, they darted into the hall just as the kitchen door opened.

"O-o-o-oh!" Mother's voice sounded so pleased.

Huddling there just outside the door the children nudged each other and giggled delightedly.

"Meg, Peter, where are you?" cried mother, peeping out. "Some fairies have been here and I believe they are a little girl and boy I know!" she said happily, holding Meg and Peter very close.

"I didn't expect to get violets this year when daddy is so far away, but here they are—prettier than the hot-house ones, too! There is only one thing mother loves more than violets," mother's voice was very low and tender; "and that is the givers."

The glad givers were in mother's arms, and daddy's lovely scarf was about her neck—and to tell you the truth, they were all too happy to care whether they ate breakfast or not!—Child's Gem.

THE CATTERPILLAR'S JOURNEY

Once upon a time a lazy brown caterpillar started out on a journey. You would not have thought it a very long journey—just across the road and under the fence to the roots of the big maple tree, where he thought he would spin himself a hammock and hide away from the cold winds and snow which he knew would soon come. But the caterpillar thought it a long way and full of dangers. Some careless boy or girl might step on him, or an automobile or wagon might run over him. He trembled when he thought of it, but one bright day he started out. He could see a tall white daisy on the other side of the road, and he thought he would stop and talk to her when he reached her.

It took him a long time to cross that road, and when he came to the place where he had seen the daisy there was no daisy there, only a tall brown stalk.

"Where is she?" he asked a robin who was watching him with bright eyes from the bough above.

The robin answered in a little song that said, "She is dead, she is dead!"

"Oh!" said the caterpillar, "I want to talk to her."

The robin went on singing in a soft little voice, and soon the caterpillar knew he was saying: "She shall live again."

But the caterpillar did not understand and he felt very sad as he went on.

Soon he began to look about him and think what he would say to the friendly green grass which had nodded to him on the other side of the road. When he looked he saw there was no friendly green grass; everything was dry and hard.

"Where is the friendly green grass?" he said to himself. "Where can it have gone?"

And then came a little whisper in his ear which he knew was the wind, "It is dead, it is dead."

The poor little caterpillar felt very lonesome and he put his head close to the ground as he cried out: "Ah! the friendly green grass; I shall miss it so."

Then he heard the wind whisper again very softly this time: "It shall live again."

But the little brown caterpillar did not understand, and he felt very sad as he went on.

By and by he came to the roots of the big maple tree, and as he looked on he saw the branches were all brown and bare and the lovely green leaves were all gone.

"Oh, dear!" he said to himself, "the big maple tree is dead, too."

But he heard again the soft voice of the wind as it said: "It shall live again, it shall live again."

But the caterpillar did not understand, and he felt very sad as he began to spin his silken hammock.

"They are dead," he kept saying to himself, and every time he heard it, he heard the soft wind whisper, "They shall live again, they shall live again."

But the caterpillar did not understand, and he was sad.

Soon the hammock was all done and

Mother!

Clean Child's Bowels with "California Fig Syrup"



Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Graduates Get Jobs!

Graduates of this school get jobs. The recog- business firms to regularly employ our graduates. You take a business training because you want to earn. Our graduates earn. Don't delay another day. Write now! nized standards of Draughon's cause many

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FRESH FRUITS

In season, preserved fruits for your table, and an at mosphere of homelike beauty can be had by planting a selection of fruit trees.

THE HOWARD-HICKORY CO.
HICKORY, N. C.



the caterpillar was ready for his long nap. He did not hear the two children who came and looked at the hammock and said to each other, "The caterpillar is dead, too," but the wind heard them and answered softly, though they did not understand: "He shall live again. Wait and see."

The cold wind and snow came and stayed all winter, the birds were all away in the southland, and the wind no longer whispered in a soft voice, but whistled shrilly through the trees and shook the branches roughly.

By and by the sun grew warm and bright and the snow melted away and spring came to all the earth. The little seeds began to grow in the warm earth and soon everything was a lovely green again. Something began to happen in the silken hammock where the caterpillar went to sleep. Slowly it came open and something moved inside.

The soft wind saw it and said: "The caterpillar is alive again." And then out of the silken hammock came a queer, wet thing, not at all like the brown caterpillar. The sun shone warmly upon it, and soon it was resting there on the trunk of the big maple tree, a great, beautiful butterfly, with wings of black and gold.

The butterfly did not understand, and he said to the robin who looked down at him from the branch above, "I thought I was a caterpillar."

But the robin answered as before in a little song, "Now you are living again."

Then Mr. Caterpillar Butterfly thought of his friends, the lovely white daisy, the friendly green grass, and the big maple tree, and he remembered the soft voices that said, "They shall live again." He looked around him and there they were, every one of them, more beautiful than ever in the warm sunlight.

He did not understand, nobody understands, but we know the soft voices were true when they said, "They shall live again, they shall live again."—Southern Churchman.

GOOD NIGHT

You've no need to light a night-light
On a light night like tonight.
For a night-light's light's a slight-light,
And tonight's anight that's light.
When a night's light like tonight's light
It is really not quite right
To light night-lights with their slight lights
On a light night like tonight.

—The Clerk.

EARLY RISER

Dr. Clarke, a well known Irish theologian, was an early riser. A young preacher wanted the doctor to tell him how he managed to do it. "Do you pray about it?" he asked.

"No," said Dr. Clarke, "I get up."—Christian Register.

"How's your wife coming along with her driving?"

"She took a turn for the worst last week."—Life.

Here Is A Medicine That Has Proven Helpful To Millions

You don't need any pills with this medicine, it's a real medicine within itself. Only $1.00 per bottle. Results guaranteed. Pleasant to take, yet very effective. A medicine you can take three or four bottles without seeing any results is not much medicine.

Many thousands who have found relief by its great cleansing and health restoring power are now singing its praise by giving testimonial statements for publication that other sufferers may be benefitted. Daily they pour into headquarters, as follows:

Mrs. T. J. Smith, well known Birmingham woman, residing at 1009 Graymont Ave., states 40 years' misery ended "Yes, before I used Miller's Herb Extract, formerly called Herb Juice, I hardly knew what it was to pass a day that I was not in pain, but thanks to your wonderful medicine, I am now a well woman and will always praise this great remedy. For 40 long years I have been in mighty poor health, and no amount of medicine I used gave me much relief. My entire trouble seemed to be due to an upset stomach and constipation. No matter what I ate, it was all the same. Food would sour and ferment in a short time, and it was terrible the way I suffered with gas and indigestion pains. I was also troubled a great deal with dizzy spells, liver and kidneys out of order, and there seemed to be black spots floating before my eyes My system seemed to be full of poison, and I was in a badly rundown condition. So many people advised me to try this medicine that I finally did so, and I will never regret it. I am now in perfect health—something I have not had in 40 years. No more trouble with my stomach, have a fine appetite, no gas or indigestion pains, bowels move regular and I am never troubled with dizziness or spots before the eyes."

A statement was received a few days ago from Mr. Irwin Harwick, 1108 W. First Street, Muncie, Ind. He said: "Yes, I had about reached the stage where I was ready to give up trying to get rid of rheumatism. I had tried so many different remedies, but still I suffered with terrible pains in the legs and arms. Knees would swell and hurt so I could hardly walk. At night I was unable to sleep or rest well, and would get up every morning with terrible pains across the back. I knew these pains were due from kidney trouble, as I had been troubled with it for several years. Then, too, I was always constipated, and the poison that accumulated went all through me, even my stomach hurt and I was several pounds underweight. Food would not digest, but instead lay in the stomach to sour and ferment But as bad as my condition had seemed, this Herb Extract—in connection with the use of Miller's Antiseptic Oil, known as Snake Oil — helped me from the very first and now, after taking five bottles, I feel better in every way than I have for years. Rheumatism pains, also pains across back, are gone, knees no longer swell, and I sleep and rest better than I have for a long time. I have also found it to be a fine regulator for the bowels, gives almost instant relief from stomach pains and improves the appetite. In short, it is a general builder and was the means of me regaining my lost health and fifteen pounds in weight." Get it from your dealer or Herb Juice Medicine Co., Jackson, Tenn.

THE RIGHT WAY TO TRAVEL is by train. The safest. Most comfortable. Most reliable. Costs less. Inquire of Ticket Agents regarding greatly reduced fares for short trips. SOUTHERN RAILWAY SYSTEM

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

IMPORTANT NOTICE

There will be an executive meeting held in the ladies' parlor of Trinity church, Durham, on Friday, the 25th of January, at 10:30 a. m.

Those desiring entertainment for the night should notify Mrs. H. E. Nycum, Markham Avenue, Durham.

Mrs. A. M. Gates,
Pres. N. C. Conf. Society.

SCHEDULE OF STUDY FOR 1929 SPRING CLASSES

To Adult and Y. P. Study Supts.:

The intensive period of study of Women and the Kingdom closed with the passing of the year 1928, and now we take up again our regular routine of study according to our own definite program: the home mission subject in the spring, the Bible class, and the foreign mission subject in the fall, using the latest recommended books on each subject in the mission study classes. This is the schedule adopted by our conference. I hope to find an unusually large number of auxiliaries having studied Women and the Kingdom, and having placed the Jubilee Bookshelf in their missionary libraries, reading them in their reading circles.

Classes, mission study books: The Council-recommended books to be used in both adult and young people's classes are: What Next in Home Missions, by Shriver, 60 cents; The New Africa, by Fraser, 60 cents; and Friends of Africa, by Jean McKenzie, 50 cents. Of these three books I wish you to study What Next in Home Missions at this time, as this is the period in our conference for the study of the home mission subject. Bible study books: No new book on Bible study has been added to the list since the two on the Jubilee Bookshelf. These are recommended by Council for your classes: Life As a Stewardship, by Guy L. Morrill, 25 cents; Studies in Prophecy, by Mary De Bardeleben, 25 cents; What We Believe, by F. N. Parker, 75 cents; Wow We Got Our Bible, by Patterson Smythe, $1.00; The Story of the Old Testament, by Seay, $1; The Story of the New Testament, by Thomas Carter, 90 cents; Life and Letters of Paul, by Thomas Carter, $1.00; Missionary Message of the Bible, by Ed. F. Cooke, $1; Spiritual Life, by F. S. Parker, especially for young people, 50 cents; Spiritual Adventuring, by Bertha Conde, $1; and The Way of Jesus, by Henry T. Hodgkin, $1.25. I am asking all auxiliaries, if it has not already been studied, to select Life As a Stewardship, especially for study in circles. Plans have been made for a church-wide observance of 1929 as "stewardship year," and there is to be a period of intensive stewardship cultivation in April and May. The study of this splendid little book will help you to get into the spirit of the stewardship observance campaign.

Standard Classes.—The standard class is urged because our conference earnestly desires to lift the level of our study work, making of it a real asset in our missionary activities instead of a mere matter of form to go through with in order "to get on the auxiliary honor roll." But while we do urge the standard class, we realize that, in many auxiliaries, local conditions prevent carrying on standard work, and so, any study, however conducted, if it be a book recommended by Council for mission study in that year and quarter, and is done in the very best way the classes can do it, is accepted as a mission study class, and put the class in line for honorable mention if other requirements are met. This applies also to Bible study, except that other books than those recommended by Council are accepted, if they are really Bible subjects.

Reading Circles.—There should be a reading circle in every auxiliary. There are already many members who do not take part in a study class, who could and would read the books at home, thereby receiving much profit themselves and becoming more able to do good work in the auxiliary. These members should be sought out and formed into reading circles, with such other church members, men and women, as will agree to read the books. The members of the study class, already interested, will probably like to read the other books not studied, in order to increase their information, for "without information there can be no inspiration," especially in the missionary work. A copy of each book used in your reading circles and study classes should be placed in your missionary library, with such others as are recommended, increasing the number of its volumes from year to year. These should be kept in circulation until all have been read, or are being read by all your members. If you had not a missionary library before, you have doubtless begun one by the purchase of the Jubilee Bookshelf, and I suggest that you add to it this year the two books on Africa recommended by Council, and at least one copy of What Next in Home Missions from those used in your class. Those remaining could be profitably used by either lending or giving them, at once, to some nearby auxiliary, perhaps a rural one, or one in a smaller church, the members of which you could help to conduct a study class, which would be of advantage to you as well as to them.

Inter-racial Classes.—If you have never had any friendly relationship with the negro women of your community save only as they cook, and nurse, and wash for you, this year would be a good time to begin, by forming study classes among them, or helping them to do it for themselves, to study one of the books on Africa recommended for the year. They are doing missionary work themselves in Liberia, and will be glad of your interest and help, if you give them, in a friendly spirit, the best you have, mentally and spiritually. It will also be a means of grace and inspiration to those of you who will try it. The women in Graham conducted in this way a Bible school during a week last year for the negro women and children. They said it was the best work of the kind they ever did, giving them more real happiness in service than any they had ever done. I recommend the book, The New Africa, for their class work, with a definite period of work each day for a short Bible study from the Bible text itself.

The Church School of Missions. The book selected for study this year in the pastors' church schools of missions in the January-February missionary campaign is The Methodist Evangel, by O. E. Goddard. Mrs. Lipscomb writes: "For the past three years the woman's missionary societies in the local churches have participated in the church schools of missions held by the pastors as a feature of the educational campaign in January and February. It is desirable that this should be done wherever a pastor conducts or sponsors a school of missions, or even a class in missions during this period. Credit for a mission study class will be given to the societies who co-operate in this study. The book is not intended as a text book for a woman's missionary society, and no credit will be given where only the women take the book." Please note this carefully, as there should be no mistake made, or misunderstanding of the terms upon which credit for this book will be given. The book is intended for the whole church, not for the women without the men, and can not be used by the women for credit towards the honor roll, except in a class of men and women, even if taught by your pastor. If your pastor succeeds in forming such a class, or school, and you co-operate with him as you are expected to do, please urge him to teach it as a standard class in which your members may participate by contributing their parts to each lesson, rather than by lecturing only. See that all your members possess their own books, that they prepare each lesson beforehand and are ready to accept assignments and to take part in each class session. Such a class taught by your pastor in daily or weekly lessons will entitle you to the special Council recognition certificate.

(Continued next week.)

FAMILIAR REACTIONS

As soon as day begins to dawn
The meadow-lark starts singing,
As soon as evening comes a star—
The angels' lamp—starts swinging.
As soon as I am in the tub
The telephone starts ringing.

—California Pelican.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

DEATH OF MRS. R. S. HARRIS

Friends in the conference will deeply sympathize with Mrs. J. F. Shinn, former district secretary of the Salisbury district in the death of her mother, Mrs. R. S. Harris of Concord, N. C., which occurred on Saturday, January 12, 1929.

Mrs. Harris had passed her ninety-second milestone and her life was one of devoted Christian service. It was my privilege and good fortune to live near neighbor to Mrs. Harris for seven or eight years and I never knew a more consecrated Christian. She lived every day the religion she professed and the influence of her godly life will live on.

She was the eldest member of the First Presbyterian church of Concord, N. C., and her funeral was attended by a large concourse of friends who knew and loved her. Truly a good woman has passed to her reward.

Mrs. W. R. Harris.

TO SUPERINTENDENTS OF MISSION STUDY

The following announcement from Mrs. M. B. Goodwin, conference superintendent of mission and Bible study, came too late for the issue of last week in which she hoped it to appear. However, we would call special attention to the mission study superintendents to this request and ask them to enter into the study of this splendid book by Dr. O. E. Goddard, The Missionary Evangel."

Dear Supts. Mission Study:

The January-February period of missionary cultivation is beginning. Every society which studies The Methodist Evangel with its pastor's classes, will receive credit for a mission study class. This book will not receive credit if taken as a study book by the missionary society alone. So join your pastor's classes wherever they are held and then do not fail to report your study to me.

Mrs. M. B. Goodwin.

JUBILEE SOCIETY ON GREENSBORO DISTRICT

Mrs. N. E. Knight writes us of the organization of a jubilee society at Bethel church, Greensboro district, December 13, 1928, with the following officers: President, Mrs. D. Ross Archer; vice president, Mrs. James Ozment; recording secretary, Mrs. J. M. Archer; corresponding secretary, Mrs. N. E. Knight; treasurer, Mrs. G. W. Green; assistant treasurer, Mrs. D. L. Brown; Supt. publicity, Mrs. T. C. Hoyle. Fourteen members constitute the membership of this auxiliary and at a recent meeting seven subscribers to the Missionary Voice were secured.

The Greensboro News tells us that at the January meeting which was held at the home of the president, Mrs. D. Ross Archer, a most interesting program was given. This program proved an inspiring plea for co-operation. "What Constitutes a Missionary Society" was the topic discussed in an interesting manner by Miss Betty Smith and Mrs. T. C. Hoyle gave an account of the early work of the Woman's Missionary Society of the Southern Methodist church. Plans were laid for the coming year's work, which promises to be most successful and interesting. A social period closed this pleasant meeting.

SOME ITEMS OF MISSIONARY INTEREST

(Bulletin of Central Church, Asheville.)

In the field of philanthropy, among other things, the foreign boards of the Protestant churches operate 361 orphanages, 104 leper asylums, 47 homes for uninfected children of lepers, 32 institutions for the deaf and blind. There are also 114 miscellaneous philanthropic institutions.

In the non-Christian world there are 37,000 organized congregations and 51,000 other places where religious meetings are held. There are more than three mission communicants and a Christian constituency of not less than ten million. The records show 50,000 Sunday schools with more than three million members. More than 17,000 Bibles are distributed annually.

"I could not have believed how wide was the difference between the savage and civilized man. It seems wonderful to me when I think over all the Fuegian convert's many good qualities, that he should have been of the same race, and doubtless partaken of the same character, with the miserable, degraded savages whom we first met here. Viewing such men, one can hardly make one's self believe that they are fellow creatures and inhabitants of the same world. The sucess of the mission is most wonderful and charms me, as I always prophesied utter failure. I could not have believed that all the missionaries in the world could have made the Fuegian honest. The mission is a grand success.... The march of improvement consequent on the introduction of Christianity throughout the South Seas probably stands by itself in the rcord of history." —Darwin.

SUCCESSFUL YEAR FOR JAMESTOWN AUXILIARY

A very successful and inspiring year, under the leadership of the able president, Mrs. R. E. Hunt, has just closed for the Jamestown woman's auxiliary. The enthusiasm of the entire membership has been unusual and many interesting activities have characterized the year's work.

A notable event was the drive for new members early in the year and as a result many were added to the roll, and these members have responded to the calls that have come to them.

Another achievement of the auxiliary is the effort to raise money with which to beautify the church grounds, and though the circles have not completed this undertaking the outlook is most encouraging.

The regular work of the year has been most gratifying, with several minor projects having been completed. A mission study class, using the text book, Women and the Kingdom, has been a part of the year's work.

Officers for 1929 have been chosen and they have started the new year's work with marked enthusiasm and the prespects are good for a fruitful year and a wonderful increase in the blessings of the work.

1929 STEWARDSHIP YEAR

The general board of lay activities charged with the responsibility for stewardship cultivation and promotion in the church has recommended that 1929 be designated "stewardship year," and has requested the co-operation of all boards and agencies in giving special attention and emphasis to Christian stewardship during this period.

The keynote adopted in the cultivation program is "Stewardship for All of Life," and emphasis is being placed on the Christian motive for the dedication of self, time, talent and all our resources to the Kingdom of God, stressing that in the realm of material possessions the sincerity of such dedication is best evidenced by joyous, systematic and proportionate giving.

April and May 1929 have been designated as a special period within which a program of intensive stewardship cultivation will be conducted in every local church.

BIBLES ON CHINESE BOOKSHELVES

During the last decade millions of Scripture portions, New Testaments or complete Bibles, and tens of millions of Christian books and tracts have been scattered throughout China and are lying on the shelves or in other places in the homes of the people. Rev. Joshua Vale calls for special prayer "that these books and tracts may, as it were, come to life and bear their witness just at this time when the voice of the evangelist and individual witness is more or less silent." The many instances in missionary history of conversion brought about by the simple reading of the New Testament give force to Mr. Vale's appeal for prayer "That the Spirit of God shall move those who have portions of Scripture or other Christian literature to take them down, dust them, and read them to the salvation of their souls."—Student Volunteer Movement Bulletin.

Humility is not only a great quality; it is the source of most other great qualities.

Sunday School Lesson

JANUARY 27

The Holy Spirit

By Dr. Isaac Taylor Headland.

Golden Text: For as many as are led by the Spirit of God, these are the sons of God.—Romans 8:14.

The Mystery of the Spirit

You and I are living in an age of science. Science is in the saddle and for a time will continue to be. But I urge my readers not to be disturbed by this fact. It has happened many times in the past nineteen hundred years, but the foundations of religion and of the gospel have not been disturbed. The church still stands, and it has never been stronger in its history than it is today, and it has never had in any one age either greater or more faithful preachers of the gospel.

The present difficulty is the mystery of the Spirit. Science is interested only in such things as it can get hold of, things with which it can experiment. These are only temporary. Paul hit this when he said: "The things that are seen are temporal, but the things that are unseen are eternal." There are many other things that are just as mysterious as those of the Spirit, for instance, matter, life, energy, what are they? There is one difference however; you can believe in matter, life or energy without having to live a better life, while materialism demands nothing more than what is required to satisfy social and governmental needs. But if there is such a thing as Spirit, and it is to be immortal, and we are thus to live forever, it looks as if we should pay some attention to that future in this present.

Belief in Mysticism

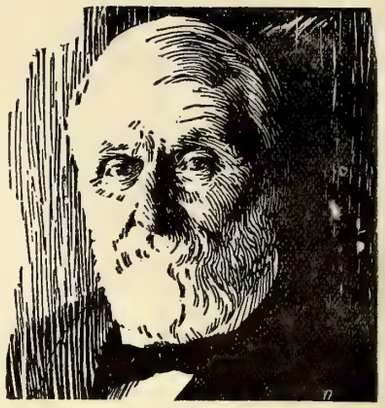
Mysticism is the belief that our spirit can come into direct contact with the Divine Being. There have been many great mystics. "Some of the finer spirits have been found in this company," says Patrick in his "Introduction to Philosophy." "Perhaps their claim to a peculiar and direct insight into truth should not be hastily rejected." Some of these have been Saint Teresa, Meister Eckhart, Jacob Boehme, George Fox (founder of the Quakers), Madame Guyon, Shelley, Wordsworth, Tennyson, Emerson; and Bergson, "one of the most widely known and read of the philosophers of the present day, a psychologist, biologist, and evolutionist, teaches a kind of mysticism, for with Bergson, intuition is superior to intellect. Intuition is almost synonymous with life itself, leading us, at any rate, to the very portals of life. It is a kind of divining sympathy, like animal instinct, only becomes self-conscious and capable of reflecting upon its object." So long as we hunt only for things, we find only things; but when we begin to search for reality, such as time, space, existence, infinity, relation, eternity, number, mind, spirit, God, we have a more difficult undertaking. These are realities. Things are not. If you doubt it, take a piece of what you call paper, then take a match, or what you call a match, strike it and put it to the paper. What becomes of both of them? They are consumed, they become ashes. They cease to be match and paper. Now take another match and try to change time, space, infinity, eternity or mind. Nothing happens. They are realities. Now, spirit is one of these realities, and it is spirit, in the form of mind, intuition, faith, conscience, reason, that leads us into all truth.

Paul, the Mystic

The Yogi system of philosophy in India is a mystic system, and the Hindus claim that it is the best system known for developing the spiritually minded. One of the greatest Hindu teachers and philosophers, Sankara-Charya, holds that the Spirit of God is the only reality. The Sufi system of Persia is a mystic system among the Mohammedans, and their greatest pholospher was Al-Ghazali. He was "the equal of Augustine in Philosophical and theological importance. Only Al-Farabi, and that in virtue of his mysticism, approaches him."

Paul was, without question, the greatest of all Christian teachers and philosophers, and he was perhaps the greatest Christian mystic. Read some of his statements. He says in Acts 22:17-18: "While I prayed in the temple I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me." Again in 2 Corinthians 12:2-4 he says: "I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth), such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I can not tell: God knoweth), how that he was caught up into paradise, and heard unspeakable words, which it is unlawful for a man to utter." Read this passage and what follows in the same connection, and you will be convinced that Paul was a mystic of the highest order.

It appears, then, that among all religious peoples, some of the mystics are of the highest order, the greatest scholars and philosophers, and the most devout characters. So I hold that a man who does not believe in mind, soul, spirit, nor even consciousness, is not entitled to an opinion on this matter of religion, any more than a man who confesses that he knows nothing about mathematics is entitled to an opinion on calculus. Therefore, I advise the young people not to be disturbed because of the sketicism of the scientists, who deal in nothing but material things, of this scientific age. Moreover, most of the skeptics are of immature age. I think I feel about them much as Campbell Morgan felt when reviewing my long-time friend Doctor Coe's book, "The Religion of a Mature



DR. CALDWELL'S THREE RULES

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation is a mild vegetable compound. It can not harm the most delicate system and is not habit forming.

The Doctor never did approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. Use Syrup Pepsin for yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Get a bottle today, at any drugstore and observe these three rules of health: Keep the head cool, the feet warm, the bowels open. For a free trial bottle, just write "Syrup Pepsin," Dept. BB, Monticello, Illinois.

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Mind." Doctor Morgan said he thought it should be entitled, "The Irreligion of an Immature Mind." I do not agree with Doctor Morgan, but I do think that much of the scientific skepticism is the irreligion of immature minds, but especially it is irreligion.

What We Know of the Holy Spirit

It is absolutely impossible for us to prove conclusively anything about this matter. I believe in mind, soul, spirit, as affecting our relation with the material world, the human world, and the divine world. We are each in this way a trinity. I believe in the same way in God as a Trinity, and as it is my spirit influences those about me, so as Jesus is reported to have said that if he went not away the Comforter would not come. But I believe it the more because by the exercise of faith I received some sort of power that so changed my life for the past fifty years, from nineteen to sixty-nine, that no other power could have effected. Now, I say that the scientist who is unwilling to make such a scientific test, and yet is unwilling to believe in the results of that test as made by others, is either dishonest, or is not a genuine scientist. So I say to all who know Christ in this experimental way, stand by your experience, and to those who have not had such an experience, and to those who have not had such an experience, do not delay in getting it, for God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

PRESIDING ELDER'S ADDRESS

Continued from page 9

general education makes large demands upon the minister as preacher if he is to hold his own and meet the demand. Platitudes will not do. A closed and unfurnished mind and heart will not survive as a preacher. To be preachers for our day we must only be holy men and students of the Book, but we must be abreast of the thought of this scientific day. From personal experience I recommend for good reading the "Minister's Selective Book Service" conducted by our publishing agents. Secondly, I suggest that every one of us attend the pastors' school at Duke University for the entire time and take all the courses we can. For every one who will do this, I will give every aid possible by not scheduling a quarterly conference to interfere, and for those who need it and cannot otherwise meet the small expense, I will suggest to their laymen that they will do both their pastor and the church a great service by defraying his expense. This is a mighty good and inexpensive way to take a vacation.

This, brethren, covers my recommendations to you for our work this year. Whatever in your judgment seems extraneous, you will disregard. But whatever commends itself as a wise policy I wish all may faithfully carry out in practice. "Without Christ not one step over the threshold; with Christ everywhere."

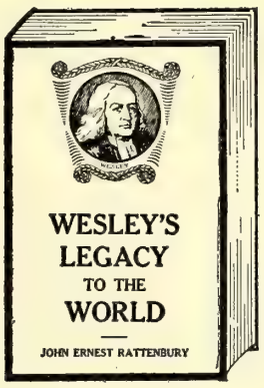
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ANNOUNCES AS FIRST CHOICE FOR THE FIRST QUARTER OF 1929

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IF ANYONE questions why a new book about John Wesley and Methodism should be written, the answer is easy. The greatness of Wesley's personality and the enduring results of his work justify repeated efforts to fully appraise the man and his work. Few people, other than specialists in Methodist history, realize the many-sided nature of the great evangelist's activities. He was not an ordinary religious enthusiast. He was an extraordinary leader of men and a constructive religious genius. He was greater than any book that has been written about him. Many men of note, including some who have little sympathy with Wesley's evangelical emphasis, have given their best thought in endeavoring to explain the man and the Methodism he founded.

The Books Listed Below Were Also Recommended by One or More Members of the Board of Review as the Most Outstanding Religious Books of the Quarter:

2. THE HUMANITY OF GOD. By John Wright Buckham, D.D.... $2 50
3. THE CERTAINTY OF GOD. By J. G. Gilkey..... 1 75
4. THE PREACHER, HIS LIFE AND WORK. By J. H. Jowett, D.D... 1 00
5. TINKER AND THINKER: JOHN BUNYAN. By William Hamilton Nelson..... 1 50
6. CHRISTIANITY'S CONTRIBUTIONS TO CIVILIZATION. By Charles David Eldridge, Ph.D... 3 00
7. CHRISTIANITY AND SUCCESS. By Edwin Holt Hughes..... 1 50
8. THE PILGRIMAGE OF BUDDHISM. By James B. Pratt.....$ 3 00
9. THE NEW QUEST. By Rufus M. Jones..... 1 75
10. ETHICS OF GAMBLING. By W. Douglas MacKenzie, D.D., LL.D..... 1 00
11. MY BELIEF IN IMMORTALITY. Edited by A. Avery Gates..... 2 00
12. NOT SLOTHFUL IN BUSINESS. By Herbert A. Bosch..... 1 75
13. JESUS THE MAN AND CHRIST THE SPIRIT. By Rev. George Workman..... 2 50

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N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

ERA CAMPAIGN

The regular allotted time throughout the Epworth League for the securing of new subscriptions and the renewing of old is now on, same being January 13 to February 28. A letter from Mr. Carter of Central Office advises that there has been a decrease of nearly 20 per cent in subscriptions since his recent tabulation was broadcast. He finds that our Western North Carolina conference has a total of only 1196 subscriptions, leaving 1657 to be gained between now and February 28, if we are to reach our quota. What is your local chapter doing toward securing its quota? What is your union to promote interest in this effort within the chapters in your union? How is your district going to stand at the end of the allotted time? Mr. Carter will send another report on our conference standing on February 1. Send in as many subscriptions as possible early enough to reach the publishers before this date.

NEXT WEEK

We are expecting our space to be taken next week by the interests of the Hi-Leaguers. Interest in Hi-League work is increasing within our conference.

GASTONIA DISTRICT

The Gastonia district union held its regular quarterly meeting Friday evening, January 4, in Main Street church, Gastonia. In spite of the prevalence of sickness over the district, the meeting was well attended. Delegates were present from Cleveland and Gaston counties but none came from Lincoln. The program was good and well rendered. The preliminary services were presided over by Andrew Kirby, Jr., president of Main Street chapter. This consisted of songs by Mr. J. Dale Stentz with Mrs. Stentz at the piano, devotional conducted by Mrs. Stentz, and a reading by Miss Ethel Glass. The subject of the reading was "Young Fellow, My Lad." Mr. Vernon C. Mason, Jr., president of the district, then assumed leadership of the meeting. Calling of the roll showed most of the leagues to be represented. The following pastors were present: Revs. M. T. Hipps, J. R. Church, A. C. Swafford, J. C. Groce. Each of these spoke briefly. Resolutions were adopted expressing the sympathy of the union for Mrs. Joe Jacobs and family on account of the serious accident to their little son, Joe Jr. Mrs. Jacobs is president of the Gaston county union. The next meeting of the district union is the first Friday night in April in the First church, Lincolnton.

Elizabeth Coble, Sec.

North Carolina Conference

RALEIGH DISTRICT DOINGS

Louisburg Hi-League

Mrs. Daniel Lane, wife of the pastor, is the superintendent of a very live Hi-League at the Louisburg Methodist church. Last Sunday evening 26 leaguers were present at their devotional meeting. This league together with the Junior Society is doing splendid work.

Louisburg College

President A. W. Mohn states that Louisburg College will be in readiness for our annual summer assembly.

Edenton Street

Edenton Street Leaguers held a new year's eve social under the direction of the Raleigh district secretary, and also had charge of the watch night service.

Jenkins Memorial

The young people of this church continue to fill the league room each Sunday night. Mr. Ashley Allen is their president.

Boost Raleigh District Institute

The seventh annual Raleigh district institute is to be planned for the month of April. It will be held on a Friday night at Edenton Street church. All good things come in sevens, so let's make this institute the greatest ever. And when we get to Louisburg assembly make it "wow!"

Blanche Barringer

Miss Blanche Barringer, former conference recreatiional director, and a staunch booster of the Boost Raleigh District, has resigned as secretary of the pastor at Edenton Street church, and plans to return to her studies at Duke University. We shall miss her smiling face.

BROOKSDALE

Last Sunday it was my privilege to visit the Epworth Leaguers of Brooksdale. I found these leaguers with a well planned program, which was very effectively rendered under the leadership of Miss Foy Lawson. I was especially impressed with the large number who took part and also the variety in the program. A large number were present and all listened attentively while I spoke on the subject, "All for Christ." To be with these fine, congenial and appreciative leaguers was for me a great pleasure.

Brooksdale leaguers, it is a splendid work you are doing in co-operation with your good pastor, Mr. Nix. I congratulate you and am counting on your co-operation in the coming months. Let us make this a record-breaking year in doing big things and living great lives "All for Christ."

A. A. Kyles,
Dis. Sec.

Look at your troubles at the right angle and you will see the face of God reflected in them.



Sleep Well- EAT WELL and Mrs. Goins says:



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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

The Methodist Orphanage is profoundly grateful for the one hundred thousand dollars which Mr. B. N. Duke left to come to us within the next two years. This fund can be used as endowment or for building purposes. Since we need from ninety to one hundred thousand dollars annually to meet our current expenses I am of the opinion it is best to set it aside for endowment. This would bring us something like five thousand dollars annually which could be applied to our operating expenses. Mr. Duke's large benefaction is sincerely appreciated by our children and the whole North Carolina conference. Through the years the income from this gift will continue to help and bless our fatherless children.

* * * *

A letter from Mr. John Wilber Jenkins, son of Rev. J. W. Jenkins, the founder of the Methodist Orphanage, congratulating our home on the good fortune that came our way, and telling me of the high esteem in which Mr. Duke held our work, is sincerely appreciated. I am giving a quotation from his letter in reference to his opinion of the work the conference is endeavoring to do for our three hundred children:

"Mrs. Jenkins and the baby join me in love to you and yours, to all the faculty and friends and to all the dear children who find under your care such a happy home. I love them so that I feel that my little girl is a little sister to them way up here in New York, as I have always felt like their older brother. Please give our love to every one of them.

You have many cares and problems, I know, but no man could engage in a greater work and it must gratify you to see your efforts blossom forth in the fine flower of humanity, to see your boys and girls growing up into such fine specimens of manhood and womanhood. That is the greatest service that anyone can render, and it must be a supreme satisfaction to find your efforts resulting in wide extension and growth, and a constantly growing appreciation from all who know of the orphanage and its work.

If you or any of the family come to New York, you certainly must come to see us. We are living at 67 Riverside Drive, fronting the river, and would love to see you any time.

With best regards and every good wish, John Wilber Jenkins."

I am now undertaking a very difficult task. To go into all the details of the visits to the Granville circuit, Oxford station and Oxford circuit would require several columns of the Advocate. I have not this much space at my disposal. At Creedmoor and Herman, on the Oxford circuit, I had the privilege of preaching. It was somewhat embarrassing to preach when a preacher like Dr. Mike Bradshaw was present. He was indisposed and I was happy to be of any service to him. He held all three quarterly conferences and preached a great sermon on Sunday morning at Oxford. Good dinners were served at Creedmoor and Herman. I spent Friday night with my good friend, the Rev. C. K. Proctor, superintendent of



Brother and Sister from the Methodist Raleigh, N. C.

the Oxford Orphanage. Fellowship with him and his charming family was enjoyed to the fullest extent. It was a source of great satisfaction to me to see this highly trained, successful pastor making such a success as superintendent of a great institution. He is young and vigorous and he is devoting himself without reservation to the cause of childhood. Being a man of vision and action he is destined to make one of the best orphanage superintendents that North Carolina has produced. On Sunday I was happy to be the guest in the hospitable home of my good friend, Oscar Breedlove, whom I knew and loved when I was his pastor on the Oxford circuit. His father was one of the best friends I had when I was in Oxford. Mr. Breedlove is a successful business man of Oxford and is on the official board of Oxford station. It was a joy to me to see so many of my friends from the Oxford circuit at Herman attending the quarterly conference. It gladdens the heart of a former pastor to see his old friends to whom he ministered in the years gone by. I heard a fine sermon Friday night by the popular and much beloved pastor of Oxford station, the Rev. E. J. Rees. This highly trained young preacher has captured Oxford by his great sermons and fine leadership. His report to the quarterly conference on Friday night was the most comprehensive I have ever heard a pastor make. The church is rallying to his fine leader ship in an encouraging way. I left the Oxford station, Granville and Oxford circuits feeling that they are going to have a great year. Brother B. E. Stanfield, the alert, resourceful and successful pastor of Creedmoor charge had a wonderful report. One-fourth of all the salaries and conference ollections, besides a large special for the orphanage, were paid up. The financial reports of the Oxford charges were most encouraging. I found a spirit of optimism prevailing on all three of these charges. Brothers B. D. Critcher has made a fine impression and a good beginning among his members. At Creedmoor and Herman friends handed me a nice offering for our beloved orphanage. If the spirit that I witnessed on the three charges visited could obtain throughout the North Carolina conference this year, there would be a great advance along all lines. May I conclude this long letter by urging us all to gird ourselves for a great forward step along all lines of church activities. There is no need for pessimism to take possession of us. God has visited his people in the days gone by. He is the same unchangeable God and stands ready to bless us if we put himto the test. The fields are white to harvest and the need is tremendous. We must demonstrate to the world that God does use the church today to accomplish his mission among men.

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MISSIONARY JUBILEE IN ALAMANCE

The fourth and final quarterly jubilee missionary meeting for Methodist women of Alamance county, celebrating the fiftieth year of organization of Southern women, was held in the M. E. church in Mebane Monday afternoon, beginning at two o'clock p. m. with the Mebane auxiliary as hostess.

Miss Florine Robertson, county chairman, presided. Graham auxiliary led the devotional service; Mrs. T. D. Tyson gave the address of welcome for Mebane, to which Mrs. S. R. Mansfield of the Bethel auxiliary responded. Mrs. B. T. Hurley of Mebane and Mrs. J. Alex. Holt, Jr., of Burlington, gave solos, accompanied by Mrs. John McIntyre of Mebane.

To the roll call by churches good delegations responded from Shiloh and Bethel churches, north Alamance; West Burlington, Front Street, and Webb Avenue, Burlington; Graham and Mebane. Front Street, Burlington, had the largest percentage of membership present, exclusive of the entertaining auxiliary, and was awarded the banner.

Splendid reports of the entire jubilee year's work were given by the seven societies represented, all showing great activity and enthusiasm, and a determination to do greater things yet. The chairman presented Mrs. W. B. Green of Graham, who will be county leader for this year, and it was decided to have four quarterly meetings in the county. A committee was named to draft resolutions of respect to the memory of Mrs. I. I. Henderson, literature chairman, who died December 24.

Mrs. A. M. Gates of Durham, president of the conference, was introduced and gave a most thrilling and interesting report of the International Missionary Conference, held in Memphis, Tenn., January 1-3, which she attended. She gave accounts of sermons and talks made by various celebrities, including Dr. E. Stanley Jones, and gave most helpful extracts from the talks, supplementing it with her own illustrations and thoughts, and made a most inspiring address. Her talk was thoroughly enjoyed.

After adjournment a social hour was spent, during which the Mebane ladies served assorted sandwiches and hot coffee with whipped cream. The church was attractively decorated with potted and blooming flowers. There were about 125 present. Florine Robertson.

MOYOCK CONFERENCE

The first quarterly conference of the new church year for Moyock charge was held at Currituck Memorial church Thursday, January 10, at 3 p. m. with the following officials present: J. J. Forbes, J. J. Ferebee, and G. C. Boswood, stewards of the Perkins church; Thomas Baxter and William Edwards and Miss Lillian Flora, stewards of Memorial church; and C. N. Baugham, steward of Moyock church. Miss Maud C. Newbury, chairman of the building committee and superintendent of Memorial Sunday school, was elected secretary.

The new pastor of the charge, Rev. John Tharpe, expressed to the quarterly conference his pleasure in being the pastor of a group of churches whose members were so faithful to their church obligations and so generous in their treatment of himself and family. He made the statement that he had never been happier anywhere than during these first few months of his stay among the people of Currituck county.

When the stewards made their financial reports Rev. O. E. Dowd, the new presiding elder declared that it was the best financial report yet made by stewards in his district.

The presiding elder made a short talk on the need for the replacement of individualism by the group spirit; the need for developing the charge, the district, the conference, the church-at-large spirit to take the place of the smaller one-church spirit.

At the close of the quarterly conference the members were delightfully surprised to receive an invitation to supper in one of the social rooms or the church. Here the ladies' aid society of Memorial church served a delicious buffet supper consisting of chicken salad, assorted sandwiches, olives, pickles, home made fruit cake and coffee.

Memorial church is now practically completed at a cost of $20,000 and is exceptionally well equipped. Mr. Tharpe comes to the circuit from Rosemary, in the Weldon district, and is much impressed by the spirit of co-operation which he has found among members of his new charge.

HAVE HOSPITAL EXPERIENCE WHILE IN MEMPHIS

On the journey to Memphis Brother Harmon, the editor of the Southern Methodist, was stricken with the flu. At Louisville a doctor was called to the train to see him and on our arrival in Memphis the next morning he was taken immediately to the Methodist hospital, where for almost a week he received every attention and care a modern hospital can give. Brother Charles York was stricken with the same disease on Thursday and was taken to the same hospital. He has had every possible care and will be compelled to remain there for several days to come.

I wish I were able to express my deep gratitude for the healing ministry of that splendid Methodist hospital (our very own), the cordial hospitality of its employees, and the gracious healing of her physicians. From neither of our brethren would they accept a penny for room, board, or service. They treat Methodist preachers that way.

Unless you have had a similar experience you'll never know how grateful we all felt for the services rendered Brother Harmon and Brother York. Both are now on the road to full recovery. From this time on I'll be a member of the Golden Cross Society. John Paul Tyler.

Diplomacy often kills he voice of prophecy.—R. Nicoll Cross.

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

January
Bahama, Mt. Tabor, a.m. 27
Andrews, 3 p.m. 27
Branson, p.m. 27

February
Stem, Calvary, a.m. 3
Calvary, p.m. 3
Mt. Tirzah, Mt. Tirzah, a.m. 10
Carr, p.m. 10
S. Alamance, Saxapahaw, a.m. 17
Mebane, p.m. 17
Durham Ct., McMannens, a.m. 24
Duke's Chapel, p.m. 24

March
Cedar Grove, Walnut Grove, a.m. 3
West Durham, p.m. 3
Person, Lea's Chapel, a.m. 10
Long Memorial, p.m. 10
Brooksdale, Allensville, a.m. 17
E. Roxboro and Longhurst, p.m. 17
Milton, Purley, a.m. 24
Chapel Hill, p.m. 26
Carrboro, 7 p.m. 26
Hillsboro, a.m. 31

April
Leasburg, Salem, a.m. 7
Orange and Massey, p.m. 10
Graham, a.m. 14
Haw River, p.m. 14
Yanceyville, Bethel, a.m. 20-21
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

January
Kitty Hawk, Kitty Hawk, a.m. 27

February
South Mills, McBride's, a.m. 2-3
Currituck, Mt. Zion, a.m. 9-10
Moyock, Moyock, afternoon 13-10

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

January
Stedman, Cokesbury 26-27
Roseboro, Roseboro, night 27-28

February
St. Paul, St. Paul 2-3
Newton Grove, Hopewell 9-10
Dunn, night 10

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

January
Goldsboro Ct., Pine Forest 26-27
St. Johns, night 27

February
Snow Hill, Jerusalem, 11 2-3
Pikeville-Elm St., Mt. Carmel, 3 3
Centenary, Conference, night 4
Straits-Harlowe, Harlowe, 11 9-10
Riverside-Bridgeton, Beech Grove, night 10
Newport, Bethlehem, 11 16-17
Pamlico, Bayboro, night 17
LaGrange, Institute, 11 23-24
Mt. Olive Ct., Bethel, 3 24
Mt. Olive-Calppso, Calypso, night 24

March
Hookerton, Maury, 11 2-3
St. Paul's, night 3
Jones, Shady Grove, 11 9-10
Beaufort, night 10
Pink Hill, Woodington, 11 16-17
Seven Springs, Beston, 3 17
Kinston, night 17

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

January
Roberdel, 11 27
St. John-Gibson 27

February
Maxton, 11 3
Raeford, 3 3
Caledonia, Johns, 11 10
Laurinburg, 7:30 10
Biscoe, Star, 11 17
Troy, 7:30 17
Robeson, 11 24
Rowland, 3 24

March
Wadeville, 11 2-3
Mt. Gilead, 7:30 3
Red Springs, 11 10
Laurel Hill, 7:30 10
Richmond Ct., Zion 17
Piedmont, 7:30 17
Lumberton, 11 24
St. John-Gibson, 7:30 24
Roberdel, Beaver Dam, 11 30-31
Hamlet, 7:30 31

April
Lumberton Ct., Pine Grove, 11 7
Aberdeen-Vass, 7:30 7
West End, 11 21
Ellerbe, 3 21
Rockingham, 7:30 21

WASHINGTON DISTRICT
J. M. McCracken, P.E., Washington, N. C.
SECOND ROUND

Rocky Mount, First Church, 11 27
Greenville, 7:30 27

February
Rocky Mount Ct., 3 and 7:30 2-3
Clarke Street, 11 3
Wilson, 11 10
Elm City, 7:30 10
Stantonsburg, 11 17
South Rocky Mount, 7:30 17
McKendree, Pinetops, 11 24
Tarboro, 7:30 24

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
FIRST ROUND

January
Seaboard, Seaboard, 11 27
Enfield, Enfield, night 27
Windsor, Windsor, 11 30

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

January
Clinton, Clinton, 11 27
Faison-Warsaw, Faison, 3 27
Rose Hill (preaching), 7:30 27

February
Jack-Richlands, Richlands, 11 3
Maysville, Maysville, 4 and 7:30 3
Epworth, 8 6
Magnolia, Trinity, 11 10
Trinity, Wilmington, 8 10

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

January
Fairview, Tweed's Chapel, 11 27
Flat Rock-Fletcher, E. Flat Rock, 3 27

February
Weaverville Station 3
Asbury Memorial, 7:30 3
Chestnut Street, 7:30 6
Weaverville Ct., Salem, 11 10
Biltmore, 7:30 10
Rosman, Rosman, 11 17
Henderson Ct., Edneyville, 11 24
Hendersonville, 7:30 24

March
Tryon, 11 3
Saluda, 7:30 3
Central, 7:30 4
Elk Mountain, 7:30 6
Spring Creek, Fairview, 11 10
Marshall-Hot Springs, Marshall, 4 10
Candler, Montmorencie, 11 16-17
Acton, Oak Hill, 3 17
Leicester, Dick's Creek, 11 24
Oakley, 7:30 24
Mills River, Mills River, 11 31
Swannanoa, Azales, 3 31
Black Mountain, 7:30 31

May
Trinity, p.m. 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.

February
Peachland, Peachland, 11 10
Ansonville, Cedar Hill, 3 10
Duncan, night 10
Wadesboro, 11 17
Morven, Shiloh, 3 17
Matthews, night 17
Lilesville, Savannah, 11 24
Polkton, Poplar Hill, 3 24
Icemorelee, night 24

March
Prospect, Prospect, 11 2
Bethel-New Hope, Sandy Plains, 3 2
Pineville, Harrison, 11 3
Hickory Grove, 3 3
Calvary, night 3
Hawthorne Lane, 11 10
Waxhaw, Heaths, 3 10
Wesley Heights, night 10
Monroe, Central, 11 17
Big Springs, 3 17
Spencer, night 17
First Church, 11 24
Dilworth, night 24

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
SECOND ROUND

January
Bessemer City, Bessemer City, 11 27
Polkville, Lattimore, 3 26-27
Shelby, Lafayette St., night 27

February
Gastonia, West End, 11 3
Cherryville Ct., Bethlehem, 3 2-3
Gastonia, Smyre, 11 10
Shelby Ct., Pine Grove, 3 9-10
Gastonia, Trinity, nght 10
Belmont, Main Street, 11 17
Rock Springs, Webb, 3 16-17
Cramerton, night 17
Mount Holly, 11 24
Lowesville, Hill's Chapel, 3 23-24
Maylo, night 24

March
Belmont, Park Street, 11 3
McAdenville, night 3
Gastonia, East End, 11 10
Stanley, Iron Station, 3 10
Lincolnton, First, night 10

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
SECOND ROUND

January
Ashboro, First church, 11 27
Uwharrie, Tabernacle, 2 27

February
Randolph, Trinity, 11 2
Park Place, 11 3
Pleasant Garden, Rehobeth, 3 3
Glenwood, 7:30 6
Wesley Memorial, 11 10
Highland, 2 10
Proximity, 7:30 10
Liberty, Liberty, 7:30 13
Wentworth, Lowe's, 11 16
Ramseur, Franklinville, 11 17
Cedar Falls, White's Chapel, 2 17
Randleman, St. Paul's, 7:30 17

MARION DISTRICT
E. O. Cole, P.E., Marion, N. C.
SECOND ROUND

January
Burke, Mt. Harmony, 11 26
Rutherford College, 11 27
Table Rock, Oak Hill, 3 27

February
Bostic, Oak Grove, 11 2
Mill Spring, Bethlehem, 11 3
Broad River, Providence, 3 3
Cross Hill, Pleasant Hill, 11 9
McDowell, Snow Hill, 11 10
Old Fort Ct., Carson's, 3 10
Old Fort, 7 10
North Forest, Oak Forest, 11 17
Morganton Ct,, Zion, 3 17
Morganton, First Church, 7 17
Ivy, Beech Glen, 11 23
Burnsville, Bald Creek, 11 24
Micaville, Windom, 3 24

March
Avery, Pine Grove, 11 2
Elk Park, Newland, 11 3
Spruce Pine, Penland, 7 3
Marion Mills, East Marion, 7 6
Pleasant Grove, 11 10
Gilkey, Gilkey, 3 10
Forest City, 7 10
Glen Alpine, 7 13
Rutherfordton, 11 17
Spindale, Alexander, 7 17
Marion Ct., Providence, 11 24
Marion, First Church, 7 24

April
Cliffside-Avondale, Cliffside, 11 7
Henrietta-Caroleen, Henrietta, 7 7

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

January
Ararat, Hunter's Chapel, 11 27

February
Walnut Cove, Stokesburg, 2 and 11 2-3
Rural Hall, Antioch, 2 3
Dobson, Siloam, 11 10
Mount Airy, Rockford Street, 7 10
Mount Airy, Central, 11 17
Mount Airy Ct., Epworth, 2 17
Leaksville, 11 24
Draper, 7 24

March
Madison-Mayodan, Mayodan, 11 3
Stoneville, Dan Valley, 2:23 3
Pilot Mountain, Pinnacle, 11 and 2:30 10
Wilkesboro, Union, 11 17
Ronda-Roaring River, Roaring River, 2:30 17
North Wilkesboro, 11 24
Moravian Falls, Adley, 2:30 24
Yadkinville, Booneville, 2 and 11 30-31
Jonesville, Hanes Grove, 2:30 31

April
Danbury, Bethesda, 11 6-7
Sandy Ridge, Sandy Ridge, 2 7
Watauga, Henson's Chapel, 2:30 and 11 9-10
Boone, 7:30 10
Jefferson, Bethany, 2:30 and 11 20-21
Laurel Springs, Nathan's Creek, 2:30 21
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28

May
Sparta, 11 5
Elkin, 7:30 5
Helton, Helton, 11 11
Todd, Hopewell, 11 12

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

January
Princeton-Fellowship, 11 27
Selma, night 27

February
Fuqua, Olive Branch, 11 3
Benson, 11 10
Clayton, night 10
Four Oaks, Elizabeth, 11 17
Smithfield, night 17
Louisburg Ct., Piney Grove, 11 23
Louisburg, 11 24
Franklinton, night 24

March
Garner, 11 3
Central, night 3
Lucama, Buckhorn, 11 10
Kenly, Micro, night 10
Edenton Street, night 12
Youngsville, Wesley, 11 16
Millbrook, Millbrook, 11 17
Oxford Ct., 11 23
Oxford, night and 11 23-24
Tar River, Kittrell, 11 31
Cary-Apex, Cary, night 31

April
Creedmoor, 11 7
Bailey, Simms, 11 14
Zebulon, Zebulon, 4 14

NORTH CAROLINA CHRISTIAN ADVOCATE

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SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

January

Norwood, 11 27
Norwood Ct., Aquadale, 2 27
Concord, Westford, 7 27

February

Woodleaf, 11 3
Concord, Harmony, 7 3
Salisbury, Park Avenue, 11 10
Salisbury, Coburn Memorial, 7 10
Concord Ct., Mt. Carmel, 11 16-17
Concord, Central, 7 17
Concord, Epworth, 11 24
Concord, Kerr St., 3 24
Concord, Forest Hill, 7 24

March

Landis Ct., Oak Grove, 11 2-3
Kannapolis, Trinity, 7 3
Salisbury Ct., Providence, 11 Sat. and 3 Sun. 9-10
Salisbury, First Church, 11 10
East Spencer, Long St., 7 10
Albemarle Ct., Pine Grove, 11 16-17
Badin, Badin, 7 17
Albemarle, First Street, 11 24
New London, Bethel, 3 24
Albemarle, Central, 7 24
Bethel, Bethel, 11 30-31
Concord, Westford, 3 31
Concord, Harmony, 7 31

April

Salem, Mt. Tabor, 11 Sat. and 3 Sun. 6-7
Mt. Pleasant, Mt. Pleasant, 11 7
Spencer, Central, 7 7
Norwood Ct., 11 13-14
Norwood, 7 14
Gold Hill, Liberty, 11 20-21
China Grove, 7 21
Woodleaf, 11 27-28
Main St.-Padkin-Rowan, Rowan, 3 28
District Conference, Coburn Memorial, April 29-30. The opening session will be at 9:30 a. m. Monday, 29.

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
SECOND ROUND

January

Newton, 11 27
Hickory Ct., Bethel, 2:30 27
Maiden, night 27

February

Lenoir, First, 11 3
South Lenoir, 2:30 3
Hudson Ct., Harpers, 11 10
Lenoir Ct., Olivet, 2:30 10
Granite Falls, 11 17
Dudley Shoals, Grace, 2:30 17
Rhodhiss, night 17
Hickory, First, 11 24
Westview, 2:30 24
Highland, night 24

March

Catawba, Bethlehem, 11 3
Ball Creek, St. Paul's, 2:30 3
Statesville, Broad St., 11 10
Olin, Turnersburg, 2:30 10
Statesville, Race St., night 10
Troutman, 11 17
Shepherd, Jones Memoiral, 2:30 17
Cool Springs, Rose Chapel, 11 24
Statesville Ct., Shiloh, 2:30 24
Elmwood, Elmwood, night 24
Mt. Zion, 11 31
Fairview, 2:30 31
Davidson, night 31

April

Mooresville, Central, 11 7
Mooresville Ct., McKendree, 2:30 7
Mooresville, Broad St., night 7
Hiddenite, Hiddenite, 11 14
Taylorsville, Marion, 2:30 14
Stony Point, night 14

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

January

Hayesville, Hayesville, 11 27
Murphy Ct., Belview, 3 27

February

Whittier, Shoal Creek, 11 3
Judson-Robinsville, Maple Springs, 3 3
Bryson City, 11 10
Cherokee, Chapel Oak, 3 10
Andrews, 11 17
Sylva, night 17
Canton, 11 24
Haywood Ct., Crabtree, 3 24

March

Franklin, 11 3
Macon Ct., Asbury, 3 3
Franklin Ct., Bethel, 11 10
Fines Creek, Fines Creek, 11 17
Bethel, Bethel, 3 17
Waynesville, 11 24
Jonathan, Shady Grove, 3 24
Dellwood, Maple Grove, 11 31
Clyde-Junaluska, Clyde, night 31

April

Webster, 11 7
Cullowhee, night 7
Highlands, Highlands, 11 14
Glenville, Cashiers, 3 14

At the district stewards meeting the presiding elder was directed to collect the assessment for district work on the second round. It is expected, therefore, that every charge will be prepared to pay at that time. Every charge is asked to pay not less than one-half of its assment for benevolences by May 1. Each preacher will be asked for a report on or about that date.

The major objective in the work of the church is to save souls. To this end the first Sunday in February has been set apart as a day of special prayer that the church may have power for this work, and each preacher is asked to bring this matter before his people on that date in the way he thinks best.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
SECOND ROUND

January

Ogburn Memorial, Ogburn Memorial, 11 13
Kernersville, night 13
Ardmore, 11 20
Burkhead, night 20
Centenary, 11 27
Grace, night 27

February

Walkertown, 11 3
Welcome, Mt. Vernon, afternoon 3
Green Street, night 3
Davie, Oak Grove, 11 and night 9-10
Davidson, Arcadia, afternoon 10
Centenary, 11 17
Erlanger, Reed's, afternoon 17
Ogburn Memorial, Oak Summit, night 17
Farmington, Bethlehem, 2:30 and 11 23-24
Forsyth, Pine Grove, night 24

March

Mocksville, 11 3
Cooleemee, night 3
Thomasville, Main Street, 11 10
Denton, Jackson Hill, afternoon 10
Oak Ridge, Sedge Garden, night 10
Grace, 11 17
Advance, Mocks, afternoon 17
Central Terrace, night 17
Lewisville, Doubs (business meeting) 18
Thomasville Ct., Fairview, 11 and afternoon 23-24
Thomasville, Bethel, 11 24
Hanes-Clemmons, Hanes, night 24

April

Lexington, 11 7
Linwood, Tyro, 2:30 7
Ardmore, night 7
West End, 11 14
Lewisville, Doubs, afternoon (preaching) 14
Burkhead, night 14
Kernersville, 11 21
Hiatt, Mt. Olive, afternoon 21

Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—Durham	13
*Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
*Calvary—C. B. Culbreth	10
Branson—J. V. Knight	7
West Durham—R. E. Brown	6
Milton—W. C. Jones	5
Carr—J. A. Russell	5
*Lakewood—H. L. Davis	4

NEW BERN DISTRICT

Queen Street, Kinston—E. C. Few	10
Morehead City—B. B. Slaughter	8
LaGrange Ct.—Rufus Bradley	6

RALEIGH DISTRICT

***Oxford—E. J. Rees	26
Selma—D. M. Sharpe	3

ROCKINGHAM DISTRICT

Robeson—B. F. Peele	7
Lumberton—Euclid McWhorter	6
Rowland—J. H. Lanning	5
Roberdell Ct.—M. C. Ellerbee	2

WASHINGTON DISTRICT

Greenville—E. L. Hillman	9
Bethel—J. R. Edwards	7

WELDON DISTRICT

*Henderson—W. A. Martin	13

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Brevard—A. L. Aycock	4

CHARLOTTE DISTRICT

*Prospect Ct.—J. W. Kennedy	20
Monroe—J. C. Gentry	9
Marshville—Geo. W. Clay	8
Waxhaw—J. E. B. Houser	6
Peachland—J. A. Frye	5
Wesley Heights—W. M. Smith	3

GASTONIA DISTRICT

Lowesville—J. O. Cox	6
*Gladsonville—J. W. Combs	6

GREENSBORO DISTRICT

Wesley Memorial—J. W. Moore	21
Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
Randolph—W. R. Kelly	8
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MOUNT AIRY DISTRICT

Jonesville—W. J. S. Walker	5
Moravian Falls—R. E. Ward	5
E. W. Fox	2

SALISBURY DISTRICT

Albemarle—T. F. Marr	9
Salisbury Ct.—E. N. Crowder	5
First Street, Albemarle—S. W. Needham	4

STATESVILLE DISTRICT

***Troutman—John Cline	12
Dudley Shoals—E. J. Poe	6
Elmwood—R. L. Young	3

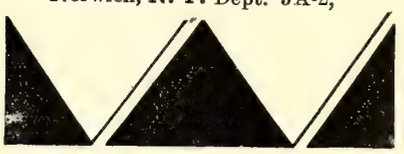
WINSTON-SALEM DISTRICT

Ogburn Memorial—O. P. Ader	8
Green Street—G. W. Vick	4

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In Memoriam

IN MEMORIAM

In loving memory of our dear father, E. S. Lamb, who died January 22, 1923, at Marion, N. C.

Oh, how we miss you, dear father;
The home's a different place.
We miss the music of your voice
And the sunshine of your face.

The rooms all seem so lonely,
No sunshine dancing there;
And darkening shadows seem to linger
Around an empty chair.

Your work on earth was finished,
Your home above prepared,
And Jesus sweetly called you
His heavenly joys to share.

Home is lonesome without you, father,
Though we have a mother dear;
But we can go to our father,
But he cannot come back here.

We are coming, father,
Though the way looks dark and cold;
But God will guide us onward,
For the light of love he holds.

Mrs. J. W. Sexton.

HUCKS—M. N. Hucks, born January 30, 1863, was called higher January 7, 1929. He was married to Margaret Vanfelt January 17, 1882, and to this union were born eight children, six boys and two girls. He is survived by his wife, seven children, 13 grandchildren, one brother and two sisters. He joined the Methodist church at the age of 13 years and lived a faithful life till death. He was a loyal, liberal member of Trinity church. He had an ideal home, a great resting place for preachers and all God's people. His body was laid to rest at Trinity cemetery in the presence of a large crowd of friends. Services were conducted by Rev. J. B. Fitzgerald, pastor, assisted by Rev. B. F. Hargett, O. B. Mitchell and J. H. Bradley.

J. B. Fitzgerald.

SETZER—After two weeks of intense suffering the spirit of John W. Setzer went to meet its maker. He was born in Caldwell county June 3, 1851, the son of Joshua and Margaret Setzer. He lived all his life at the old home place where he died January 7, 1929, age 77 years, seven months and four days.

The funeral was conducted by the writer and interment was made in Littlejohn cemetery.

About 39 years ago he was married to Miss Lou Shell, who survies him. Together they shared the joys and sorrows of life. Theirs was a happy home. When a young man he saw the need of a definite Christian stand and united with Littlejohn Methodist church on profession of faith. He remained a faithful member until death. Brother Setzer was not a man of display but a quiet, true Christian who could be depended on to do his share. The community has lost a good citizen and the church a great Christian.

Thos. H. Swofford, Pastor.

WEBB—Daniel Leonard Webb was born in Richmond county May 20, 1853; died January 1, 1929, age 75 years, seven months and ten days.

December 18, 1873, he was married to Miss Jaynette Mays, who preceded him to the glory world about 13 years ago. To this union were born six children, two of whom died in infancy. He is survived by four children as follows: J. W. Webb and Joe E. Webb of the home community, G. M. Webb of Marshalltown, Iowa, and Mrs. W. P. Shoemaker of Raleigh, N. C. He also leaves 13 grandchildren and three great-grandchildren.

He joined the church in his boyhood and remained a consistent member until death. He was a steward for more than 40 years. He was Sunday school superintendent for several years.

Brother Webb will be greatly missed in his church, community and home.

"Servant of God, well done;
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy."

D. A. Oakley, Pastor.

RESOLUTIONS OF RESPECT

Whereas, the Divine Ruler of the universe, in his infinite wisdom, has seen fit to remove from our midst our beloved friend and brother, Maurice W. Lincke;

Whereas, in his death the board of stewards of the Nashville Methodist church realizes that it has sustained the loss of an invaluable member, and that the members of the Methodist church, individually, have suffered the loss of a sincere and devoted friend.

Therefore be it resolved by our board of stewards in regular session assembled:

First, That it express to the widow and children of Brother Lincke our sense of irreparabe loss in the death of our beloved member.

Second, That a copy of these resolutions be sent to the bereaved widow and children of Brother Lincke, a copy be published in the Graphic and in the N. C. Christian Advocate, and a copy be spread upon the minutes of the board of stewards.

Board of Stewards of Nashville M. E. Church, South. By J. N. Sills, A. W. Jenkins, Rev. L. T. Singleton.

RESOLUTIONS OF RESPECT

Resolutions of the Bible class of the Whiteville Methodist church:

Mr. Sam Berryman, a man unusual in many ways, was born in Royston, Ga., 37 years ago. He lived among the people of this town for 12 years. Mr. Berryman was a friend to man, a friend to the church and a close follower of God.

On Monday night, December 10, this man of God passed from among us to dwell with our heavenly Father. Therefore be it resolved:

First, Whereas, God in his infinite wisdom has called by death from this Sunday school class its vice president and loyal member, Sam Berryman, that we be reconciled to God's will, for we know that he doeth all things well.

Second, That we realize our loss is heaven's gain and when, assembled in our class and at all times, we feel the loss of our Mr. Berryman that we rejoice that it pleased God to give us the privilege to have had him for even the few short years he lived among us.

Third, That we appreciate the life and service of our beloved friend and classmate and that we perpetuate his influence by following the example he set.

Fourth, That we extend to the bereaved loved ones our deepest sympathy and ask in his mercy to sustain them in their loss.

Fifth, That a copy of these resolutions be spread on the minutes of our Sunday school class, a copy be sent to his bereaved wife and family, a copy sent to the Christian Advocate, also a copy be sent to the News Reporter.

J. L. Ripple,
B. Gordon Lewis,
Miss Emiline Cleveland,

IN MEMORIAM

A finished scroll on which was traced the pattern of a life, beautiful in its characters, of wifehood, motherhood, friendship, and Christian graces, has been completed on earth, and removed by the hand of God to adorn the kingdom of heaven.

Mrs. Mary Eliza Shotwell, having rounded out her three score years and ten, arrived at her 71st birthday on last December the 9th. She was stricken with pneumonia at her home in Oxford three days after her anniversary, and on December 16 in less than one week had succumbed to the fell disease and passed into another and better world, where there is no pain nor death.

It was in keeping with God's plan that she should lay down her armour of service while still active and alert in mind and body, and pass out with the passing of the old year. She had, in the noonday of her lifetime planted much seed which had yielded fruit for the harvest; and now, when her sheaves were garnered in, she was ready and waiting for her Master's words, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Mrs. Shotwell's life was an open book, where all the world might read the records of her Christian virtues and graces; it abounded in words of kindness and deeds of thoughtful service. The early years of her life were spent in the home of her parents, Wesley S. and Mary Webb Lyon, near Berea in Granville county, where she was an active member of old Trinity Methodist Episcopal church of the Mount Tirzah circuit.

On August 8, 1880, she was happily married to Mr. John Graves Shotwell, who preceded her to the grave 14 years ago. They established an ideal Christian home of their own not many miles from her ancestral home; and here their three daughters grew up to young womanhood, in an atmosphere of refinement, affection, and loyalty to the church. The Shotwell home was noted for its hospitality, being almost the preacher's home in the days when the visiting minister was a circuit rider. It was a home with a family altar, where prayer was a familiar sound on the lips of her who established this daily form of devotion. It was a home where love and charity were in evidence in the daily walks of life; love for friends and neighbors, and love, each for the other, in the little family group—charity that held an outstretched hand to the needy, and charity that is kind, and speaketh no evil.

In the fall of 1910 Mrs. Shotwell and her daughters moved their residence to Oxford, where Mr. Shotwell had been engaged in business for many years. Mr. Shotwell became clerk of the court for Granville county at that time and served in that office until his death in 1912.

Mrs. Shotwell was closely identified with the interests and activities of the Methodist church in Oxford—her fidelity and love, and her desire for its spiritual growth, was so stamped on her heart that it was the integral feature of her life, and constituted her chief joy. For a number of years she was active president of the Woman's Missionary Society, and she was filling the unexpired term of a former president at the time of her death.

When the mother in a home, whose work is finished, goes home to heaven, the sorrowing children would not call her back to earth—even if they could—but the heart aches for the sound of her voice and the touch of her dear hand. The heritage from this consecrated life is one that gives comfort and sweet peace. Her mantle falls on the shoulders that have been trained to wear it worthily, and honor it. Her influence and the memory of the Christian graces will rest, like a benediction, on the hearts of children and grandchildren, and radiate beauty and sweetness into their lives and the lives of all others who were fortunate enough to call her friend.

The three daughters who survive Mrs. Shotwell are: Annie, Mrs. T. H. Shotwell of Stovall, N. C.; Lizzie, Mrs. R. E. Shotwell of Oxford, N. C.; and Miss Mary G. Shotwell of New York City.

Mrs. Lucy Hays Furman.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Rev. A. S. Barnes, who has just completed 14 years of service as Superintendent of the Methodist Orphanage, Raleigh, N. C.

Great Issues Hang Upon the Present Moment

Last year the free-will offering for missions during January and February was more than $100,000 less than the previous year. By strict economy and the curtailment of important work, the Board of Missions was, however, able to meet its expenses and come through the year without a deficit.

It must be frankly stated that this cannot be done again. If the free-will offering this year suffers a similar decrease, the budget cannot possibly be met and our work cannot possibly be maintained.

* * * *

The Constitution of the Board of Missions prohibits it from borrowing more than 75 per cent of its expected income for the year. Under this law, the Board of Missions cannot go in debt. In the absence of sufficient funds, it can only cut its work.

Unless, therefore, the February free-will offering is above that of last year, our work will be immediately reduced. The General Secretary has declared that if, when the Board of Missions meets next May, it appears that the Church has again decreased its liberality, his first motion will be for the appointment of a Committee to cut our missionary work and reduce it to the scale of Methodist giving.

* * * *

This is a moment of crisis in our work. Your Board of Missions has paid its old indebtedness. It has maintained our work. But it cannot pay the expenses of the advancing kingdom if the Church lessens its gifts. Whether we shall go forward to greater conquests, stand still on our present program, or actually retreat on every mission front depends upon what the Churches do in February.

Organize for the Missionary Cultivation Campaign in your church.

THE ADVOCATE CAMPAIGN

Rev. R. A. Swaringen Steps to the Front

Statesville district is getting in line. A check for $74 for new subscribers and renewals from Rev. R. A. Swaringen puts Mt. Zion at the top this week. Twenty new subscribers means a place on the roll of honer with a star to point the way for "more to follow," to use the words of the pastor. Mt. Zion is one of the big churches in what it does as well as in numbers. Mark with a white stone the day a church begins to read its own church literature. Great!

D. R. Proffitt and Spray

Revs. David R. Proffitt and Marcus B. Woosley paid the Advocate a delightful visit last Tuesday morning on their way to High Point on business. And Brother Proffitt added to the coffers of the Advocate by leaving seven new subscribers and the money for several renewals. Brother Proffitt has taken hold at Spray in his usual wise manner. As has been the story wherever he has served as pastor the work is moving forward with his accustomed success. There will be nothing but good reports from Spray while Proffitt stays on the job.

Race Street, Statesville

Rev. J. H. Bradley sends nine new subscribers from Race Street. He already had a large list of Advocate subscribers in that good congregation. As a rule, where the paper is well circulated, one finds a fruitful field for additional subscribers, and Race Street is no exception.

A Far-Reaching Campaign

Ocracoke and Portsmouth down by the sounding sea goes on the roll. Rev. W. A. Betts puts the far off charge of the New Bern district on the map. This Advocate campaign reaches literally from the mountains to the sea. Thank you, Brother Betts!

Dwight Brown Always Wins

Six new subscribers from Proximity puts that charge beyond its quota. Dwight did this last Sunday and to make a big day raised in full his missionary maintenance fund. He is doing a fine work at Proximity and preaches to full houses. All the interests of the church have his attention.

Clark Street, Rev. Dwight A. Petty, pastor, is the first church in Rocky Mount to go on the roll of honor and the third in the Washington district. This is a fine start for a devoted group of workers. More will follow.

ADVOCATE DAY A BIG DAY

Rev. J. H. Bradley set apart last Sunday as Advocate day at Race Street church, Statesville. At 11 o'clock every seat was taken and chairs carried into the aisles. This was not so very unusual as it is the custom to have full houses where Bradley is pastor. After the sermon by the editor of the Advocate, Brother Bradley asked for new subscribers and in a few minutes had nine, which was considerably beyond the quota for his church.

At Sunday school the men's Bible class had 94 present and the woman's class was largely attended, but the exact number is unknown to this writer. Race Street has a very large Sunday-school, big congregations and that church is doing a great work.

It was a peculiar joy to the writer to meet old friends.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, JANUARY 31, 1929 Number 5

"We need the fine audacities of honest deeds; the homely old integrities of soul," says Edwin Markham. These golden words of Markham ought to be written over the doors of every legislative hall and business house of the world. We need Edwin Markham just now to talk ballot laws to the legislature of North Carolina where a few men think they can play tricks upon the electorate of this good state.

⚜

Pussy cat, pussy cat, where have you been?
I've been to London to see the Queen.
Pussy cat, pussy cat, what did you there?
I frightened a little mouse under a chair.

So runs the nursery rhyme. The cat went to London to see the queen, but upon her return she had only this story to tell, "I frightened a little mouse under a chair." The cat had an eye for mice but not for queens. She returned from London and the king's palace with a little story about a frightened mouse. Some people return from Paris to talk of gutter rats and hags of the brothel, others come back from the French capital to talk of art galleries and cathedrals. What one sees in London, or Paris, or New York depends upon what one is.

⚜

Broken window glass in the windows of country churches are agents of the devil; while hot stoves on cold Sundays are means of grace. The following story from the Manchester Guardian will serve to emphasize what we are driving at: "There was an old Methodist preacher in Wales some twenty-five years ago who was equally emphatic on this subject. It was a bitterly cold morning in January, in a little chapel up in the hills. After preaching for twenty minutes, he paused and looked round the small congregation. 'There is no fire here, and it is getting colder,' he said. 'My feet are cold, and so are yours. No man was ever saved whose feet were cold.' With this he sat down and ended the service."

Governor Max Gardner in his inaugural address a few weeks ago made a plea for law observance. It was couched in well chosen terms and timely in every particular. Why not give heed likewise to the eloquent words of Abraham Lincoln when he says: "Let reverence for the laws be breathed by every American mother to her lisping babe that prattles on her lap. Let it be taught in schools, in seminaries and in colleges. Let it be written in primers, spelling books, and in almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars."

⚜

Representative Morton D. Hall of Illinois says that the proposal for new cruisers grows, not out of naval needs, but out of the needs of the shipbuilding industry. The navy men want the building to begin within three years, the President desires that no time limit be set and President-elect Hoover has joined Coolidge in this. In other words, Coolidge wants paper ships while the navy men, the shipbuilders, and the steel trust is eager for the government to get to building steel ships without delay. Paper ships cost no money and to that extent they are preferable to steel ships when the country has no need of these proposed cruisers. For we now have eight 10,000 ton cruisers in process of building and 75,000 tons in cruisers already built. Five additional cruisers would give us parity with Great Britain in 10,000 ton cruisers. The most ambitious should be satisfied with that. Yet they propose to build fifteen new ones. This whole question of increase of ships and armament might await the coming conference of the nations on the limitation of armaments. Why this unseemly haste on the heels of signing the Kellogg treaty?

A Day of Special Prayer

The bishop and presiding elders of the two North Carolina conferences have set apart the first Sunday in February as a day of prayer and are asking our people, both preachers and laymen, to unite in putting especial emphasis upon things spiritual.

It seems to us that it would be well for the bishop, the presiding elders, the pastors, the editors, and the Sunday school teachers on that day to call the people back to the things distinctly spiritual and pray earnestly for a revival of religion in all the churches.

How shall this be done? In a mere perfunctory way in order to fulfill the letter of an official call? If so, it will be far better not to observe it at all. If professionalism and formalism takes charge of a day of special prayer, the spirit of the Pharisee will have been enthroned in the Christian church. And we all know how Jesus looked upon these dead men clothed in the outward garb of respectability and of religion. God save us from a dead formalism!

We must enter into the day in the spirit of the Master who could say, "The zeal of thine house hath eaten me up." Those who are not aflame with the spirit of sacrificial service need not expect to lead effectively in the services of a day set apart for special prayer.

This first Sunday in February should be the beginning of a great spiritual awakening in North Carolina and will be if the church only enters into it with the right spirit, that is the spirit of Jesus Christ.

Should Old Sermons Be Destroyed?

Some people will answer emphatically, "Yes." But we are not so sure. If a sermon is good enough, it will live forever. The Sermon on the Mount will soon be twenty centuries old and is still in its youth. Frederick W. Robertson's sermons are sought after by all wise preachers, and will be in the centuries ahead.

Age is merely incidental. The quality is primary. And some of those sermons that appear useless would be all right if set on fire with the heavenly flame. Some of these old sermons are dry enough to burn, but instead of casting them in the stove or fireplace, put the heavenly match to them and in the heat of a great passion for the gospel arouse the congregation to a high pitch of interest and enthusiasm because both the preacher and the sermon have caught on fire. Almost any sermon will get results if the preacher is on fire. A dry preacher is more to be dreaded than a dry sermon; but when the two come together in one place even the saints flee to the shadows of the mountains or hasten away to the running brooks.

The Salvation Army: Its Founder

The recent controversy over a new head for the Salvation Army has served to give a fresh interest to Vachel Lindsay's memorable verse on the death of General William Booth, the founder of that mighty organization. In an impressive way does this poem show that the "Old General" was an extraordinary man.

Booth died blind and still by faith he trod,
Eyes still dazed by the ways of God.
Booth led boldly, and he looked the chief,
Eagle countenance in sharp relief,
Beard a-flying, air of high command,
Unabated in that holy land.

Jesus came from out the court-house door,
Stretched his hands above the passing poor.
Booth saw not, but led his queer ones there,
Round and round the mighty court-house square.
Yet in an instant all that blear review
Marched on spotless, clad in raiment new.
The lame were straightened, withered limbs uncurled,
And blind eyes opened on a new sweet world.
Drabs and vixens in a flash made whole!
Gone was the weasel-head, the snout, the jowl!
Sages and sibyls now, and athletes clean,
Rulers of empires, and of forests green.
The hosts were sandled, and their wings were fire!
(Are you washed in the blood of the Lamb?)
O shout Salvation! It was good to see
Kings and Princes by the Lamb set free.
The banjoes rattled, and the tambourines
Jing-jing-jingled in the hands of Queens.

Expecting Too Much of the Pastor

The average church expects and demands too much of its pastor. It expects him to be jack-of-all-trades and then stands ready to damn him because he is not a master of all. That is too much to be expected of the angels in heaven. Yet it is the standard often set for a mere man if he chances to become pastor of a present day church.

A pastor is a hard worked man, and ought to be, since his work is of such importance as to demand the best that he can give. But there should be a division of labor. The laymen should strive to emulate the example of their pastor. Learn to follow where he leads.

"To Hell With Their Weapons of War"

This is not profane speech. These are the words of Holy Writ. Turn to Ezekiel 32:27 and read them for yourself. The prophet reminds his people that "their own arms to them could no safety afford." For nations like Assyria, Edom and Egypt had trusted in their arms, but "were gone down to hell with their weapons of war."

We agree with the United Presbyterian when that good paper says:

> We need not go back more than ten years to find tragic illustrations of the fact that nations go down to Sheol in spite of their invincible armies and navies, and just as often because of their costly instruments of war. It is a lesson that the world learns very slowly and will acknowledge very reluctantly. Where in western civilization is there a nation that does not believe that it must needs hold "the land by the edge of the sword?" In spite of the lesson of yesterday and the hazard of tomorrow, we go right on doing as we have always done, pitting army against army and matching navy with navy. A quarter of a billion is not too much to pay for a few more cruisers. A round billion or two is a reasonable price for protection that does not protect, and for defenses that do not defend. We almost bankrupt our national treasuries to build powder magazines that are little less, and nothing more, than a menace to civilization. Powder magazines explode very easily. When one blows up, two blow up, and when two blow up the concussion almost inevitably explodes well-nigh all the powder magazines in the world. As things are now in this neighborhood-world, with its congested life and mutual interests, there can be no safety for any of us unless disarmament is accepted by all of us.

Yet we are face to face with the absurd spectacle of the Senate of the United States signing the Kellogg peace pact and then on the heels of that action proposing if they can marshal the required number of votes to authorize the building of 15 battle cruisers.

Why all these cruisers? For police purposes? Certainly not. But as a preparation for war. The Senate of the United States may think that it can blow hot and cold in the same breath and get away with that sort of fallacy, but the nations will not be deceived thereby. It is an inconsistency that will receive the jeers of the whole world.

Mr. Valiant-For-Truth

John Bunyan in "Pilgrim's Progress," a book that every man and woman and child should read at least once a year, says that when the time came for Mr. Valiant-For-Truth to go hence he said: "My sword I give to him who shall succeed me in my pilgrimage; my courage and skill to him who can get them; my marks and scars I carry with me to be my witness that I have fought His battles who will now be my rewarder."

Valiant-For-Truth, with the marks and scars upon him, had won a place with Paul who when offering the supreme testimonial of his discipleship, exclaimed, "For I bear in my body the marks of the Lord Jesus."

It is a fine thing when a man carries about with him not only the marks and scars of battle, but the marks of a good life. Henry Drummond carried about with him those testimonials of a good life which made him an unfailing helper of men. It is said that the wife of a dying artisan knocked at Drummond's door and said, "My husband is deeing, sir. He is no' able to speak to you, and he is no' able to hear you, and I dinna ken as he can see you; but I would like him to hae a breath o' you aboot him afore he dees." What a tribute to that great Christian whose presence was a benediction to a poor dying man!

Elijah and the Priests of Baal

Some of the wise ones think that story of Mt. Carmel is an old wives tale. But the lessons of that picturesque event ring clear as silver bells and the truth flashes like the blade of a burnished sword. The primary difference between Elijah and those priests of Baal was that Elijah could command the heavenly fire and they could not. And just at this point is the difference between a ministry of power and one of utter helplessness. A priest of the Most High may be just as helpless as a priest of Baal. It was Elijah that gave the reputation to Elijah's God. When God has men who can call down fire, rebuke Ahab, and outrun the king's coursers, the world stands in awe of them. And it was Elijah who by his prayers locked up the cisterns of the heavens and carried the keys in his pockets for three long years. He was in charge of things. God's men always are.

The God of Israel bestowed rich favors on his people when he had an Isaiah to cry, "Ho, everyone that thirsteth come ye to the waters, buy wine and milk without money and without price." And how the mercies of the Lord crowd upon the footsteps of a preacher who out of his heart cries, "O that my head were waters and my eyes a fountain of tears that I might weep day and night for the slain of the daughters of my people."

People and Things

Rev. E. L. Hillman of Jarvis Memorial church, Greenville, has already secured $175 of his fund for missionary maintenance. This is an early start that augers well for the final victory.

Two new missionary societies have been organized on the Bailey circuit, one at Mt. Pleasant and one at Bailey. The Sunday school at Bailey has almost doubled since going into the new building.

Dr. Holt McCracken, assistant surgeon in Ford's hospital, Detroit, is a careful and appreciated reader of the North Carolina Christian Advocate. He reads the paper from "cover to cover" and enjoys it all. His words are most flattering.

Mr. James Lewis Beasley and Miss Minnie Lee Gaimel, both of Collington, N. C., were united in marriage in the new Methodist parsonage at Kitty Hawk, N. C., Monday afternoon, January 21, 1929, J. R. Jolliff, pastor of the Kitty Hawk charge, officiating.

The Thomasville ministerial association met in regular session at Main Street M. E. church on Monday morning, January 21. Rev. C. S. Kirkpatrick was elected president of the association for the coming year, Rev. T. J. Houck, vice president, and Rev. J. K. Fleming, secretary.

Rev. J. H. Lanning, pastor of the Rowland circuit, in this week's bulletin says: "Rowland circuit is on the Christian Advocate honor roll. Is your name included? If you are not a subscriber you are missing one of the greatest Christian influences available. See Mrs. Carl Edens at Centenary or Mr. A. B. McRae at Purvis and subscribe now."

Clark Street, Rocky Mount, is a church worthy of the highest commendation. Brother D. C. Petty has every right to be greatly encouraged with the work being done and the fine way in which they follow his lead. Some of the most devoted men and women to be found are leading in the work of this church. Such consecration will win in the end.

The men's class of First church, Rocky Mount, is fortunate in many ways but, perhaps, in none more than in the man who teaches this fine group of men. Senator L. L. Gravely is a man with a message from Sunday to Sunday and he knows how to get it across. A man such as he should be used a great deal in holding religious services. His neighbors and friends believe in him and profit by his life and words.

"Millbrook circuit has most graciously received the pastor back for another year. The churches have taken their time about pounding us till they have about made it unaimous. There are good things in our pantry to last for many days to come. I am right now getting ready to feast on a big fat hen that a good lady handed me a few days ago. Do you like "home-made 'lasses"? We've got that too. Come to see us."—W. F. Elliott.

Rev. J. B. Tabor, Jr., pastor of Pleasant Grove charge near Forest City, is not sparing himself in the work of his church if one may accept the warm approval given him in an unsigned letter which has reached this office from one of his members. The failure to affix the signature whether an oversight or native modesty prevents our publishing the letter which warmly approves the work of Brother Tabor.

Edwin D. Mouzon, Jr., son of Bishop Mouzon, last week received the Ph.D. degree from the University of Illinois. His major work was in statistics and his minor work in economics. Before going to Illinois he had been instructor in mathematics at Southern Methodist University, Dallas, Texas. He has returned to Southern Methodist University as associate professor in the department of mathematics.

The Methodists of Winton are laying plans to rebuild their church which was burned about eighten months ago. This is a plucky band and they are ready to give the best they have to the task. Prof. J. M. Ormond made a tour of inspection last Saturday that he might have first hand information in making recommendations to the Duke Foundation for aid in this enterprise. Titles are being investigated and plans received for this building at the county seat of Hertford county. Rev. W. C. Merritt is pastor and greatly interested.

Mr. L. L. Gobbel is in a training school at Greenville each evening this week. He is also using the days in set-up meetings for training schools at Wilson, Rocky Mount and Washington. The group at Wilson last Monday was served a most delightful lunch at Wilson by Rev. and Mrs. T. M. Grant. Not often is a group favored with so delightful and thoughtful a courtesy. The parsonage at Wilson is a center of hospitality. Rev. and Mrs. T. G. Vickers, Mr. L. L. Gobbel, Revs. H. R. Ashmore, S. E. Mercer, J. C. Williams and M. T. Plyler were present.

There will be a nation-wide celebration of the one hundred and twenty-fifth anniversary of the birth of General Neal Dow, "the father of prohibition," which will be participated in by all temperance organizations, according to Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism. The anniversary falls on Wednesday, March 20. General Dow was the author of the prohibition law of Maine, and was, therefore, the progenitor of national prohibition, and of all efforts now being made toward world prohibition.

Rev. J. H. McCracken preached a fine and effective sermon on soul-winning last Sunday morning in First church, Rocky Mount. A presiding elder who leads in work of this sort will live to see results that will tell mightily in saving the people. Rocky Mount is soon to have a campaign of personal evangelism in which all the churches of the city are to have a part. Rev. T. G. Vickers of First church is much interested in this form of evangelism. Were the twelve hundred members of his church to become thoroughly enlisted a wonderful work would be wrought in that community.

Miss Emily Atkinson of Oriental and Mrs. William Rhem of Kinston were quietly married at the Methodist parsonage at Oriental on Saturday afternoon, January 12. The Rev. R. E. Atkinson, father of the bride, officiated, the ring ceremony being used. The bride is a graduate of Louisburg College and of Duke University. The groom attended the University of North Carolina and for several years has been engaged in civil engineering. Immediately after the ceremony the couple left for northern points, and on their return will make their home with the parents of the groom, Mr. and Mrs. D. C. Rhem, near Kinston.

"Am enjoying my new work immensely. Congregations are good in size and in quality. We have organized a senior league at Riverside, New Bern, and the ladies' auxiliary in Bridgeton is planning to organize as a missionary society this week."—R. M. Price.

George F. Ivey does not claim that his pews will be altogether comfortable with a poor preacher, for he says, "It takes a good preacher to make a church pew comfortable, but ours last longer with a poor preacher." Well, George, if you can reduce the fidgets that is a good work besides making pews that last longer.

A press report from Henderson says the congregation under the leadership of Rev. W. C. Martin is making arrangements to complete their new stone church. This will be one of the most attractive churches in the state. Few have a more substantial appearance and such beautiful lines.

Rev. S. T. Barber, who has been in the Wesley Long hospital, Greensboro, for more than a week, is very greatly improved and expects to be out before a great while. The rest has greatly benefitted him and it will be well for him not to get back to work too soon. A few weeks' rest would put him well on the road to his normal health.

Let us put ourselves whole-heartedly behind this peace pact. I submit that there is no more urgent reason for passing the cruiser bill at this particular time than there was a year ago. I submit that if we want to, we can pass it six months from now just as easily; but if we want to show the world that we are really for peace, that this peace pact really means something, let us concentrate our efforts on that. Let us discuss peaceable questions, preparations, and plans for peace, rather than at this particular time to be discussing and making preparations and plans for another war.—Senator Pat Harrison of Mississippi.

Rev. E. C. Sell finds himself called to answer questions. Read what he says in the following note: "It happened this way. I was sitting on the front piazza of an elegant home. Two children—a boy and girl—were playing near me. The weather was fine and the children were having a good time. As the moments were passing the little boy looked at me and said, 'What do you do?' 'I try to preach,' was the reply. The little fellow became quiet and seemed in a meditative mood. Presently he raised his head and broke the silence by asking me, 'What do you get for trying to preach?' I ventured some sort of an answer, and the conversation soon came to a conclusion."

Rev. C. S. Kirkpatrick sends the following information to the brethren: "Requests continue to come to me for application blanks to the church extension board. I write to say that the journal is in error in making me secretary of the conference board. G. B. Howard, a fine young business man of Spindale, N. C., is secretary. He will no doubt be glad to supply blanks to those who need them. Another matter. I appreciate the disposition the brethren show to use the first months of the year for the purposes designated by the general conference—January and February for missions; March, April and May for superannuate endowment. With the exception of my own I attended only one missionary institute, and that by special request. I am teaching in my congregation the Methodist Evangel and expect to raise the missionary asking for my charge during the month of February."

"We have just completed a new church building costing $5000 at Bethany. This church is located on highway No. 80 about half way between Albemarle and New London. We commenced tearing down our old church November 20 and by January 6 we held our first service in the new church. It is a nice brick veneer church and in a growing community. We are gaining in interest and numbers. With help from the Duke fund, we will be able to dedicate right soon. We are expecting the best year in the history of our church with Brother R. M. Hauss of Badin as our pastor."—R. A. Hunneycutt.

This year's "General Minutes and Year Book" tells wherein the Western North Carolina conference leads all the other conferences. Here is the story: Western North Carolina conference comes last alphabetically, but makes a worthy showing: Largest amount paid for general conference expense and largest number of young preachers admitted on trial. It leads in the largest number of societies, Sunday schools and scholars, value of parsonages belonging to charges and indebtedness on them, also value of orphanages and district parsonages. It reports the highest valuation on its houses of worship. It reports the largest amount paid for the general work of the church, for the conference claimants, for superannuate endowment, for the American Bible Society, for bishops, and for preachers in charge.

Rev. Dwight Brown, minister at Proximity, has been preaching a series of sermons to the church during the month of January. The following subjects have been discussed: "A Church in a Rut," "A Church Challenge," "A Church I Like to Attend," "The Kind of Minister I Would Want My Minister to Be If I Were a Layman," "Christian Sportsmanship," "Our Goals and How to Reach Them," "Realizing Our Goals." Last Sunday was loyalty day. At the morning service four of the goals for the year were reached—the missionary maintenance fund was secured, the superannuate endowment fund was raised, the district parsonage assessment was paid, and the allotted number of subscribers to the Advocate was secured. Dwight says the entire church membership cooperated in a most splendid way. The Proximity church will help the Greensboro district hold its usual record this year.

Rev. John R. Church, the pastor, sends the following heartening message from King's Mountain: "The work is starting off fine here, and we like it very much. The people have been real good to us, and we have fallen very much in love with them. Yes, they have pounded us and done everything they can to make us feel at home. The prospects are very bright for this year. We are just closing the best first quarter financially the church has ever had in its history. We have raised over $1,000 for the first quarter, and will be able to pay everything up in full for this quarter. The congregation voted unanimously to take the support of a native worker in Korea for this year, as a special, and we have already received the gold sealed bond for it. Our congregations are fine in spite of the flu epidemic, and the people seem to be in a fine spirit of optimism, and of course we are happy when our people are. Pray for us that we may have a great spiritual awakening this year and that many souls will be won to Christ. We are studying the book on evangelism, sent out by the mission board at our Wednesday night prayer services, and I think it is the best year. It ought to stir our church from center to circumference."

United States Enters New Era

By Harry Earl Woolever, Editor The National Methodist Press

A SCENE in the United States Senate which marked the dawn of a new era in the relationships of nations was witnessed on January 15. Long after the details of that scene are forgotten, the significance of the day's action will be felt throughout the world. On that date the members of the Upper House of Congress, whose responsibility it is to ratify or reject treaties, with only one dissenting vote (that of a peeved senator) ratified the General Pact for the Renunciation of War. It was a victory for public opinion in the United States and one which will help offset the reputation gained in the last ten years of being a nation whose administrative and diplomatic representatives make altruistic proposals of an international character but whose Senate fails to carry through when the time comes for assuming responsibility incident to our proposals. The non-co-operative and isolationist policy has been evident in the Senate, with a spirit which has resulted in that body's refusal to follow the administration's most significant international proposals, ever since President Woodrow Wilson introduced his plan for a League of Nations.

The Good Faith of Nations

The writer witnessed the signing of this pact in the Foreign Relations Building of the French Republic last August, and testified to the evident sincerity of the signers and the conviction of the peoples of Europe that a new era, in which wars would lose their past significance, was dawning. It was, therefore, with peculiar gratification that a gradual change on the part of the senators was witnessed which culminated in the almost unanimous vote for the treaty. To have turned away from one of our own proposals would have done untold harm to our national prestige and the respect in which this nation is generally held abroad.

The Plighted Faith of Nations

The culminating speech of days of debate was made by that peerless orator of the Senate, William E. Borah, the same senator who played a leading part in blocking Woodrow Wilson's international program. The obstructionist of 1920 is the protagonist in 1928 and 29. His words rang with a peculiar eloquence as they voiced a plea for confidence in the plighted faith of nations rather than armed force. He lifted the international theme above the material plane and urged his colleagues of the Senate to consider it upon the spiritual plane of mutual confidence and human ideals of justice. Senator Borah said in part:

"If I understand international affairs, there is nothing behind any treaty save the honor and the good faith of the nations signing the treaty. They all rest upon the honor and the faith of the nations, and nothing more.

"Sir Austin Chamberlain said at Geneva a few months ago, at a time when he was discussing a treaty which provided for the use of force, 'Do what we will, we must depend at last upon the plighted word.' . . .

"There is just the same honor, the same binding obligation, and the same good faith behind an agreement not to go to war under any circumstance that there is behind an agreement to go to war under certain circumstances. . .

"It has been intimated that it is easier to mobilize the passions for war, and is easier to direct the passions for conflict, than it is to mobilize the passions for peace or the passions for adjustment. I challenge the proposition. I say that the most searching, universal, and profound passion in the human breast today is the passion for peace, and if it is organized and directed as we organize and direct the passion for war, it will dominate and control international affairs, and the great object and purpose of this treaty is to organize the peace forces, to organize the moral influences, in behalf of adjustment of difficulties without conflict. Its great purpose is to let the peace machinery of all peace plans work—to utilize the everlasting real aspiration of the human family. . . .

"I do not hesitate to say that a scheme which undertakes to build security upon international force is a mad delusion. Any such scheme carries within itself the seeds of its own destruction. . . .

"It is one thing to pledge the nations of the earth to peaceable adjustment, but it is a wholly different thing to pledge the lives and the fortunes of the people of a nation to warfare on the other side of the world."

The Votes of Senators

After Mr. Borah's speech he called for definite action by the Senate. With the galleries of the Upper House packed with friends and advocates of peace, and with the occupants of the diplomatic gallery including Ambassador Esme Howard of Great Britain, whose country had just been severely criticised by Senator Blaine, the roll call started. One after another the senators responded with their votes of approval of ratification. When Senator "Jim" Reed of Missouri, the relentless opponent of President Wilson's plan of international co-operation, and Senator Hiram Johnson, militant irreconcilable obstructionist to the United States' joining the League of Nations, voted in favor of ratification, it was realized that a decisive day had arrived in the determination of the place America is to occupy in shaping the world's history. Within forty-eight hours after the Senate action, President Coolidge and Secretary of State Kellogg, in the presence of the Cabinet and a group of senators, had affixed their official signatures to the pact and the most significant international accomplishment of the Coolidge administration had been recorded.

The United States with her mighty economic, political and spiritual resources, has joined with other nations in a crusade for peace—a peace which rests not upon force but upon the good faith of the various peoples of the world. Upon this basis the course of nations is not to be determined by the greater strength in arms, but rather by the moral ideals and spiritual strength of the people. Not the military camp and the munitions factory are to play the foremost part in the new code of nations, but rather the school and the church. From all parts of this nation came the petitions of Epworth Leagues, congregations and religious organizations voicing the desire of Christian citizens for a new order which would be founded upon Christian ideals. The senators voted the convic-

tions of their constituents. War is renounced and law and the institutions of peace and justice are exalted as the chief instruments of national policy.

Confederate Soldiers in Federal Capital

A group of soldiers of the Confederacy and the "Stars and Bars" floating beside the "Stars and Stripes" in the federal capital presented the unusual scene which greeted visitors on January 19, the anniversary of the birth of General Robert E. Lee. It was a thin line of the "Boys in Grey" who met to pay homage to their beloved leader of the sixties, but they were surrounded by a goodly number of the descendants of their compatriots of the day when strife rent the nation. There was no strife nor echo of strife in the ceremony on this day. Instead of being repulsed by federal troops as was Early's army when it approached the capital city in 1864, they were welcomed and aided in their ceremonies by federal attendants at the capital.

The presence of these veterans in the capital, doing honor to the distinguished leader of the Confederate forces, brought to mind many events associated with the room which now houses the statue of General Lee. Here at one time sat Abraham Lincoln, when he was an obscure congressman, and this very room was the chamber of the House of Representatives in those exciting days just before the Civil War. It was the same Abraham Lincoln who, as President, on July 2, 1864, signed the Act of Congress which set apart this hall to receive from each state the statues of two of its most distinguished citizens. Little was it suspected at that time that the statue of the leader of the Confederate armies would be placed in the federal capitol. Virginia, in later years, so elected, and the Senate ratified the action of the Old Dominion State with only one senator dissenting.

This recent gathering in honor of Robert E. Lee was more significant than other similar occasions have been, owing to the new attitude registered by the Southern States in the recent elections. No longer is there the deep gulf of partisan separation which so long has characterized the nation and which has sometimes made it the victim of clever politicians who played upon historic differences. The "Boys in Grey" and the "Boys in Blue" are both welcomed at the nation's capital and while the sincerity of purpose and devotion to their respective causes in years past is mutually respected, in 1929 they are seen to be equally devoted to those interests which are common to all. Where once there was strife, now there is cooperation, as the South and the North strive unitedly to meet the great issues which confront the nation.

In the House of Representatives today stands one lone representative who participated in the Civil War. He is Major C. M. Stedman who was with Lee when he surrendered at Appomatox. For the past eighteen years he has represented North Carolina in the Lower House of Congress. He is the sole representative of his comrades in arms. Among those who wore the Blue in the sixties, likewise only one remains in the ranks of the national legislature, the Hon. Francis E. Warren, the eighty-four-year-old veteran who represents Wyoming in the Upper House. He entered the army in his native state of Massachusetts and served with it until mustered out. For the past twenty-nine years he has served in the Senate and is now the efficient chairman of the important appropriations committee.

The impressive feature of these occasions when tribute is paid to a noble hero of the Civil War, is the new spirit of unity and fellowship which is increasingly evident in all branches of the governmental activities. The soldiers of an earlier strife are now equally consecrated to their common country. The wounds of the past have healed as far as governmental life is concerned. The most striking remnant of a past division in the land is the divided church. In heart and purpose and consecration we are one people, earnestly seeking the moral and spiritual advancement of the nation and praying for the coming of the day when there shall be no symbol or sign in all the land except that of union and brotherhood.

THE TRUMPETS

Dedicated to the Colored Aeolian Singers of Cumberland, Md.

I hear de trumpets sounding now against de sky-blue dome,
De golden trumpets ob my God to call my spirit home;
Dem trumpets blowed fer Moses once, an' Daniel heard dat call,
An'now dey soundin' loud an' clear de summons fer us all.

De golden trumpets blowing, dey am blowing fer us all;
De golden trumpets—sinner, ain't you gwine to heed dat call?
Oh, brother, you git ready, so when dey call fer you,
My Jesus he will come at last an' lead you through.

Dey soundin' in de cotton fiel', dey soundin' in de cane;
I think my Jesus 's comin' back to reign on earth again.
Ole 'Lijah seed de light dat glowed wid golden chairiots given,
An' drove de sparklin' way wid God into de gates ob heaven.

De pillar come a fire by night, de cloud was dar by day;
Dem Israelites went marchin' on, de trumpets led de way.
Ole Noah built de ark so tight no water could git in;
De trumpets tole him what to do when de rain begin.

An' Jesus, when de dark was done, he chase away de gloom—
De golden trumpets led de way from out de narrow tomb.
He hear dem trumpets in de sky, from whar his feet was set,
An' followed dem into de sky from offen Olivet.

I gwine to wear de robe ob white, de blood it cleanse from sin,
An' follow wid de marchin' ones, de trumpets leadin' in;
I hear dem say dar ain't no clouds whar glory is a-dawning,
I'se tunin' up my soul to hear dem trumpets in de morning.

—W. Lomax Childress, in Religious Telescope.

Harry Devlin, Canadian world soldier, was believed to have been killed in battle twelve years ago. A few days ago a crippled man in Pueblo, Colo., was struck on the head by robbers. When he regained consciousness there came with it the knowledge of a past that had been to him a blank. For twelve years he had been suffering from amnesia. He now declares himself to be a son of S. L. Devlin of Toronto, Ontario, who remembers nothing since wounded on the fields of France.—United Presbyterian.

PUBLIC OPINION RISES TO OPPOSE THE CRUISER BILL

As the vice president announced the ratification of the pact of Paris, an honorable senator arose to inquire as to the next business before the upper house. And the next business proved to be the cruiser bill. That bill continues to be unfinished business. It is hard to discover just how many senators are against it, or who its opponents are. Yet the bill's chief advocates are growing more and more uneasy as the days pass and the bill doesn't. For with the passage of each day, public opposition to this sort of expenditure of national funds is piling up. The American people are learning some things, and they are thinking others. They are learning, for example, that there are already eight new cruisers now under construction. They are learning, for another thing, that the present bill flouts the desires of the administration at a vital point, when it makes the construction of five new cruisers a year for the next three years mandatory, rather than permissible, as President Coolidge has recommended. They are learning, for still another thing, that the provision which the house of representatives wrote into the bill, requiring that at least half the new warships be built in government yards, has mysteriously disappeared from the measure now before the Senate, so that, if passed, this bill will allow the secretary of the navy to allot this entire $274,000,000 to private shipyards. And in addition to these facts which they are learning, the American people are thinking. They are thinking about that peace treaty which their government, to their great joy, has just ratified. They are thinking about the necessity for proving to the world that America has signed without her fingers crossed; that people and government are one in their desire to give the treaty that weight of public support which will establish its authority. And they are thinking about the psychological effect of following such a treaty ratification with a big cruiser building program. The longer they think the less they like the proposal. So the protests begin to pile up in Washington. That's why the bill's supporters want an immediate vote.—Christian Century.

THE MOUZON NOON-DAY MEETINGS

The churches of Greater Kansas City have had the habit for some years of holding united services in Grand Avenue Temple during the week of prayer, the first week in January. Such preachers as John Timothy Stone, Bishop Edwin Holt Hughes, Charles L. Goodell, Frederick F. Shannon, and now Bishop Edwin DuBose Mouzon of the Carolinas. He was born in Spartanburg, S. C. He was pastor in Kansas City before going to the especially famous Travis Park church in Dallas, from whence the general conference at Asheville, N. C., summoned him, almost on his very birthday (forty-one), to the episcopacy, where the place made for himself is the front pew of influence; a clear, keen, independent, courageous brain, an unusual preaching talent, a scholar's habit, a passion for the kingdom of God, have placed him there.

He had many welcomes from old friends. His sermons were keen, kindly, the marrow of the gospel, and they will leave an upbuilding memory.

Bishop Mouzon also spoke every evening at Central Methodist Church, South, on Friday, addressing a great young people's mass meeting there. As far as possible, he responded to social claims of former parishioners. Bishop William F. McMurray came to the city to participate in some of Bishop Mouzon's public functions and enjoy a few hours with his lifelong friend and for many years episcopal colleague.—Central Christian Advocate.

NEW MASONIC TEMPLE IN GREENSBORO

Tuesday, Wednesday and Thursday of this week are days of house warming at the new Masonic Temple which has been erected during the last twelve months. It is located at 424 West Market Street and is a near neighbor of the Advocate building, as one fronts on West Market and the other on Gaston street with only an alley between the two buildings in the rear.

The structure is of ancient Grecian architectural type. It was planned by John B. Crawford, architect, to secure the ultimate in beauty and utility. The cornerstone, laid March 20, 1928, was brought from Jerusalem and is said to be an original stone from the quarry which furnished stone for the temple of King Solomon.

The visitors inspected first the street floor of the building which contains the library, the lobby and the artistic Blue Lodge room. The building contains three full floors, a basement and two mezzanines, making an equivalent of five floors, according to the architect and Grady L. Bain, chairman of the building committee. The building, which, with the real estate, represents a quarter of a million dollar investment, is owned by the Masonic Temple corporation.

The basement holds the spacious ballroom and dining hall and completely equipped modern kitchen and pantries, which were of keen interest to the many women who visited the building in the afternoons. The ladies' parlors on the second floor also held great attraction for the women.

Much attention was paid by the visiting men and women to the spectacular Scottish Rite room on the second main floor which takes to the Egyptian for its scheme of decoration. In addition to these main rooms are the temple houses, various club rooms, lockers, showers, a choir loft and lounge rooms, all designed for use of the Masonic order and its auxiliaries.

"GENERAL MINUTES AND YEAR BOOK" FOR 1928-1929

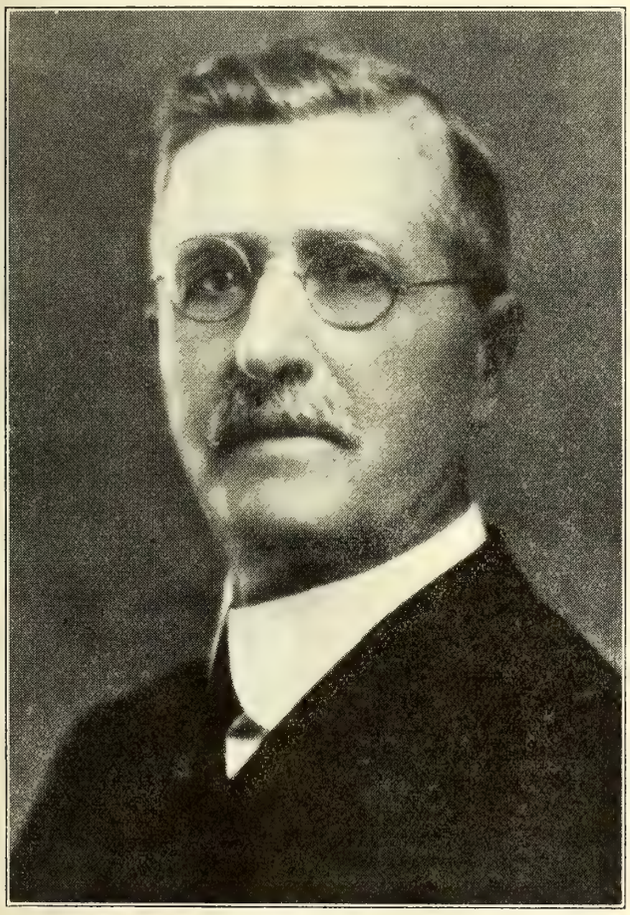
This volume of 528 pages has just reached our desk. It leads all that have gone before. This statement may appear like a contradiction of terms. If so; so be it. The present product of the brains and energy and patience of Curtis B. Haley is the best yet and that is high praise. Haley is getting the church increasingly in debt to him by giving our people this indispensable book of facts and figures.

If you want a book that will tell you any and everything that you wish to know about Southern Methodism send 75 cents to the Methodist Publishing House, Nashville, and get a copy of this indispensable volume and keep it at your elbow for ready reference.

Health is a great blessing—competence obtained by honorable industry is a great blessing—and a great blessing it is to have kind, faithful, and loving friends and relatives; but, that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian.—Coleridge.

REV. W. F. WOMBLE

Rev. W. F. Womble was one of the best men I ever knew. When he went to his reward on January 7, 1929, our conference gave up a choice spirit and a highly appreciated member of the great ministerial brotherhood. At the proper time a suitable and more elaborate memoir than is possible within the limited space now at our disposal, will be prepared for the archives of the Western North Carolina conference. I wish, however, to offer a few remarks at this time concerning this useful and valuable man.



He was a native son of Chatham county, the third child of his parents, the late J. J. and Mrs. Atwater Womble. His father served in the Confederate army and died in Virginia when this lad was only about five years of age. When Brother Womble was a young man he entered the mercantile business in Siler City and was making good. Always deeply religious, he early felt the call to preach, and after a few years spent in business, he gave it up near the end of the year 1889 and entered the ministry. Before doing so he spent several years in preparation for the same. For thirty-six years he devoted himself to the beloved work of the ministry, and gave up active service only about a year before he passed away. He filled most acceptably a number of leading appointments in the conference, almost always remaining in a charge the full limit of four years.

He was granted license to exhort at a quarterly conference held in Siler City on May 8, 1890, by the late P. F. W. Stamey, P.E., and in the same town on October 18, 1890, he was given license as a local preacher by a quarterly conference held by the late J. R. Scroggs. At the annual conference held in Asheville in the fall of 1891 he was admitted on trial into the traveling connection. The late Bishop W. W. Duncan ordained him a deacon at Charlotte on December 3, 1893, and an elder at Reidsville on December 1, 1895.

He served the following charges: Wentworth circuit 1891-1895; Lincolnton 1895-1898; Shelby 1898-1902; Newton 1902-1906; Morganton 1906-1910; Reidsville 1910-1913; Hendersonville 1913-1917; Lincolnton 1917-1918; presiding elder Mt. Airy district 1918-1921; presiding elder Greensboro district 1921-1925; Newton 1925-1927.

At the session of conference again held in Asheville in the fall of 1927, he asked for and received the superannuate relation. He came with Mrs. Womble to Winston-Salem, where they built a home in a choice location and lived by the side of their only living son until his release came.

In 1881 Brother Womble was happily married to Miss Olivia Snipes, also of Chatham county, and thus were laid the foundations of a home as beautiful and wholesome as mutual love and the grace of God can produce. Mrs. Womble gave herself as fully as any one could ever do to the task of making a home and fulfilling the demands which devolved upon her as the wife of a minister of the gospel. To them were born three children, a daughter who died in infancy, a son who passed away at the early age of eight years, and another son, Hon. Bunyan S. Womble of Winston-Salem, who survives with his mother the loss of this good man.

Brother Womble's life was well poised. As a minister he was alert, efficient, sympathetic, conscientious and possessed the shepherd heart in an unusual way. As a man, he was capable of drawing people very close to him. His was the subtle power of making people love him. He was an optimist, believing that everything would come out right in the end. Sensitive to the frailties of people, he nevertheless judged them charitably. He did not criticise his brethren in the ministry. If he ever spoke evil of any man, the records are silent on that point. It was said by one who knew him well that if he ever spoke sharply, or with a show of anger toward any living man, he could not recall it.

Deprived of the very best educational advantages in his own early life, he recognized its value in others, and personally aided, at his own expense, several promising young people in meeting their college expenses. This he did gladly and with a cheerfulness which made his assistance all the more appreciated.

His devotion to his family was perfect. His going was unexpected, but he was ready—more ready than we were to part with him.

"Not weaker now our chain, but stronger;
In all our loss and all our ill
We now shall look a little longer
At every star above the hill
And think of him, and have him still.

Whatever vales we yet may wander,
What sorrow come, what tempest blow,
We have a friend, a friend out yonder,
To greet us when we have to go—
Out yonder someone that we know.

And where he is and where we are
Will never seem again so far."

J. H. Barnhardt.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

Difficulties, and How to Meet Them

THOSE of us who do personal work for the Master will not always find it easy. Situations will arise calling for the utmost tact, and we shall soon come to appreciate the words of Solomon when he said, "He that winneth souls is wise." Let us consider a few of the difficulties experienced in approaching men, and how they may be solved.

Certain persons will be hard to reach because they have no religious background to their lives. Their early religious training was neglected, and their homes are without a Christian atmosphere, while practically all of their associates are devoid of spiritual culture. One who would lead them to an acceptance of the Gospel must start at the beginning and with patience and kindness open the realities of the Christian religion to their minds so unaccustomed to such truths. Yet, would this not be like taking a stranger to a mountain top and showing him for the first time a glorious land beyond it?

Many sensitive people will be found who are nursing a feeling of injury. They have been in the community for a long while and complain that members of the church have not visited them. For weeks they had sickness in their home and the minister did not come near. Once or twice they attended church and nobody seemed to know or care that they were present. Church people have met them on the street without speaking or recognizing them; and because of it all their feelings are hurt. Much truth may be in their claim; we on the inside might have been thoughtless and neglectful of our duty towards them. At any rate they do not feel kindly towards us, and it is our bounden duty to win them even though we must humble ourselves in order to do it. Let us if necessary confess our failure, and show our present interest in them and our earnest desire for them to join us. When they come we should give them work to do for others which will serve to take their minds from themselves, and so their former injuries will be healed without their knowing how it came about.

Quite frequently unsaved people will offer as an objection the inconsistent lives of certain men and women who profess to be Christians. At times they may be sincere, but in most instances it is but an excuse for not facing honestly their own spiritual condition. Sinners, on their side, may be fully as inconsistent as those whom they criticize. It will be well to tell them so with all frankness. Point them also to the many true and loyal Christians to be found in every community and suggest that they emulate the highest examples instead of the lowest. What they most need, however, is to turn their eyes inward upon their own evil hearts and to learn that one must stand or fall before his own Master, rather than before such as may claim to follow him and do not.

Again, all who labor in this field may expect to run against stubborn and deep-seated prejudice. It may take the form of dislike of a minister or other Christian whom the prejudiced man may have seen at a distance; some partial knowledge he has of such a person; a report he has never investigated. Or, he may be prejudiced against the church, having viewed it from afar until a feeling of hostility has arisen in his soul against it. On the one hand are men who think the church has taken too little interest in reform movements, while others hold that it takes entirely too much. In either case is the unreasoned feeling of repugnance towards it. Prejudice arises from narrowness of mind; from an unwillingness to face the whole of a situation with the idea of understanding it fully and of accepting what may appear on investigation to be the right solution. Philip's treatment of such a man in the person of Nathaniel is a fine example for us. Nathaniel thought it impossible for the Christ to come from an insignificant place like Nazareth. Philip showed great wisdom by not arguing the case with him. He only said, "Come and see." He was sure that if Nathaniel could once look into the face of Jesus he would be resolved of all doubts and would be drawn to him just as others had been. Likewise, if we can get those who are bitter and resentful in regard to the church and good people only to come and see for themselves it will be more effective in hushing their criticism than all the arguments we can produce.

Possibly the hardest cases to reach are the indifferent; those who do not care one way or the other about religion. They are not at all disturbed by the way they are living; nothing about their conduct seems especially bad in their sight, and they wonder why you should be so much concerned about it. They are indifferent also to the claims of God. Why should they worry about any of these things? What obligations do they owe to God or men? They listen courteously to what you have to say, possibly stifling a yawn, but they are neither alarmed nor inspired. To get them interested is like trying to sell a man something for which he has never felt the least need. The Christian worker will have to approach indifferent people with passionate earnestness; must not himself be a half-hearted believer in his message; for it will require a fire in his soul to kindle a flame in the heart of the other.

The conceited moralist will be encountered who sees no necessity for repentance and faith; worshipping self, relying upon his good works. Maybe Isaiah had him in mind when he said for the unrighteous man to forsake his thoughts; but it is no easy task to get him to do it. Still it is possible for the tactful and persistent worker to get back of his self-assurance and show him the real state of his heart, and how God alone can save him.

We shall find discouraged persons, who tried once and failed and are slow to begin again. A new spirit must be breathed into them. The doubtful and the perplexed will be encountered; and a way out of it all must be found for them. To evade answering a personal question a hardened sinner will seek a debate on some doctrinal point; he must be held to the main issue. And so will it be with many another hard case not listed in the books.

In all instances it is important that the people should know that we seek their welfare, and not our own; that we are not driven to speak to them through a sense of duty, and not because the

(Continued on page 25)

METHODIST SACRAMENTARIANISM

By W. G. McFarland.

The true Wesleyan is by taste something of a high-churchman, but finds himself limited in this direction by certain convictions of truth. One of such convictions is that the "apostolic succession" at Rome, Canterbury, and elsewhere is a fiction—a perfect myth—both as respects Bible basis and historical evidence. This conviction which came to us through Mr. Wesley and Dr. Coke from certain bishops and peers in the Church of England has been strengthened, we believe, by later world studies in church history, and has always been held by many otherwise good Episcopalians. Another conviction is that no form is of worth except as expressive of, or contributory to faith. Another conviction is the truth of that good Lutheran doctrine, the "priesthood of all believers." A fourth is that no form of church polity is exclusively of divine authority, that the primary authority of discipline and ritual is to be found in their efficiency for saving people and establishing the kingdom; "church or no church, we must preach the gospel." Yes, we believe the church has the two-fold duty of establishing and perfecting saints in holiness and of building the Kingdom of God on earth.

Now saving the "apostolic succession," for which we Methodist Episcoplians in no wise care except that our brethren in descent from the Church of England separate themselves from us because of it, we think that we are as truly as anybody "men sacramentally ordained by bishops of sacramental churches for the performance of sacramental functions." Of course, the Articles of Religion, which all types of English and American Episcopalians own in common, deny that ordination is sacramental in the innermost Christian sense. But the "succession" aside, our ordination comes from the same priesthood by the same ritual as that of our Anglican fathers and brethren. The fruit of our ordinations has been great.

We work under the supervision of scriptural bishops, elected by the representatives of their people and ordained under like authority. We have for these bishops and their place in the church as much respect as though we called them "lord bishops" and "right reverend fathers in God."

We are then Episcopalians, and we call every Christian believer "our brother," own him a genuine priest, and accept his accredited representative ministers to a ministry in our church.

We believe thus about the sacrament of the Lord's Supper:

The Lord's Supper is a communion feast. It is closely associated with the atoning death and the quickening life of Christ. Partaking rightly of this supper, we are united, we have communion with Christ both in his sarcrificial death and in his resurrection. Properly understood, partaken by faith, not superstitiously, it is indeed "the medicine of immortality" and "singular medicine for sick souls."

There is only one efficacious and expiatory sacrificial offering for sin and sins, that of Jesus Christ; but in and by the Lord's Supper we join ourselves with Christ in making that one offering; while the expiatory merit resides wholly in the work of Christ, the benefits thereof are individually applied to him who thus unites with Christ. Such a union to be effected must be of genuine faith. If genuinely made in faith it is effective in the spirit even though without the form, but the rite of the Lord's Supper is the best means and that ordained by Christ for the expression and development of this uniting faith.

The essence of the Lord's Supper in man's spirit is his making in faith and love a memorial of the sacrifice of Christ, sprinkled with thanksgiving and seasoned with self-consecration, which becomes the great Christian Thank Offering to God and before men. The essential benefit from God to man is that the man who makes this spiritual memorial becomes spiritually united to Christ, thereby sharing in his expiation and atonement and receiving food for spiritual life.

The essential form of the Lord's Supper to make this sacrament is the partaking of consecrated bread and wine, visibly broken or poured out, accompanied with praise and thanksgiving. We think the sacramental effects deepened by a service of almsgiving expressive of stewardship in material things, thanksgiving and self-dedicatory prayers and hymns. Such forms, by definite expression of the various attitudes of this sacrament, help to develop proper attitudes in the communicant and proclaim the meaning of all to on-lookers.

The Lord's Supper is of value only as made in faith, and to strengthen faith. Faith is that spiritual sense whereby we see and are united to God. Without faith we are dead to the person and things of God.

There is no mention in scripture of the administrator of the Lord's Supper except of Christ in the accounts of its institution. We believe administration to be merely a concern of church discipline not effecting the validity of the sacrament either as to offering or communion. The Lord's Supper, although administered by the Pope and celebrated under the form of a pontifical high mass in St. Peter's Church, Rome, if made and taken without true faith is only of such value as a thanksgiving made most eloquently by a son to his father when he feels no such gratitude in his heart. On the other hand, the Lord's Supper, though administered by a layman with the simplest gospel rites in a cottage among the poor and ignorant, if made and taken of in faith brings to the faithful participant as much spiritual value as was ever claimed for the rite by any Romanist or other high churchman.

The Methodist Episcopal is a sacramental church. The specific cause of its independent organization was the desire of the early American Methodists for the sacraments, coupled with the fact that their mother church could not, and perhaps would not, serve them. Methodists and their non-episcopal brethren of the various communions will answer the Anglo-Cahtolic as that veteran Anglo-Catholic, Lord Halifax, answers the Romanists:

"We know that our sacraments are valid because we find them conferring sacramental grace to our souls."

Literally millions of free churchmen the world over can give this practical answer to Roman and Anglo Catholics. Your arguments and traditions, brethren, cannot contradict our experience. Faith, not order, is the key word of the Christian life.

Order has nothing to do with validity of the sacraments. Order concerns organic unity of the church. For unity we need a universally recognized system of orders throughout the church. Some of us might not object to Anglican and Roman orders, provided you did not try to govern or think for us.

ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL

The nineteenth annual meeting of Woman's Missionary Council of the Methodist Episcopal Church, South, will be held in Mt. Vernon Place church, Washington, D. C., March 13-18, 1929.

The executive committee is called to meet Tuesday afternoon, March 12, at two o'clock in the Hamilton Hotel.

On Wednesday morning, March 13, retreats will be held for those who wish to attend; for Council members at nine thirty, for visitors at ten; for deaconesses and missionaries at ten o'clock.

Wednesday afternoon, beginning at two o'clock, the Memorial service will be held, after which the sessions committees will meet.

The opening session of the Council will be held Wednesday evening. At that time Dr. Charles Clayton Morrison will deliver an address on world peace.

Thursday morning at nine o'clock the Council will meet for the first business session.

The program promises much of great interest, and we hope that there will be a large attendance from all conferences.

The Hamilton Hotel will be Council headquarters.

Reduced rates according to the certificate plan have been granted by all railroads within our territory, provided there are at least two hundred and fifty persons present who have traveled by rail to Washington and paid at least 67 cents for the ticket and that each has secured a certificate showing that such a ticket has been purchased. These certificates should be presented as soon as possible to the secretary or the one delegated by her to receive them, as no one can secure the reduced fare of one-half the regular price for the return ticket until there are two hundred and fifty certificates in hand.

The dates of sale for these tickets in the Eastern Division are March 9-15. From the most remote points of our territory, the date will be early enough for the purchaser to reach Washington by the 13th. Validation dates are March 13-18 inclusive (except Sunday). The last honoring date is March 21.

Delegates are urged to come to the meeting by rail, for the minimum attendance guaranteeing the rate of one and one-half fare for the round trip is two hundred and fifty persons; it is also true that the required number of certificates will not only secure the rate for those coming a great distance, but will enable the Council to secure the rates next year.

Mrs. F. F. Stephens, Sec.
Mrs. F. S. Parker, Sec.

ROWLAND ROLLS

Rowland may not be the fastest place in North Carolina, but things are rolling along quite well just the same. When Mrs. Lanning and I reached here after conference we found the good ladies of the charge busy setting things in order in and around the parsonage. The pantry was overflowing with good things to eat and is kept so. The ladies gradually disappeared but not until they had covered the dining room table with a steaming hot supper. This was just a part of the thoughtful and helpful reception that was given us.

The work in general is in a good, healthy state (N. C.—almost S. C.). The people are rather attentive to their church obligations. As for hard work it would be difficult to find more loyal and hard working women than are in all three of the churches. They are doing things.

We have enjoyed a visit and conference by Brother H. C. Smith, our presiding elder. He has endeared himself to the people and we are looking for and working toward a good year under his leadership.

Brother M. T. Plyler came with Brother Smith down into our country. We had the good pleasure of again having him in our home. Then on Sunday he presented the cause of the Christian Advocate which met with fair success. Come again, Brother Plyler.

Just now we are entering upon a special program for February emphasizing evangelism. Every organization in the church is to take part in this. Then we are anticipating a pre-Easter revival at the Rowland church. We are striving that the Rowland circuit may be "A charge with a program and a people willing to work."

A Christian in this world is but gold in the ore; at death the pure gold is melted out and separated and the dross cast away and consumed.—Flavel.

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TO THE METHODISTS OF NORTH CAROLINA

Methodism had its beginning in this state when Rev. Joseph Pilmoor preached the first sermon at Currituck Courthouse, September 28, 1772. The Methodists in that neighborhood have built a nice brick church there costing when completely furnished about $20,000. It has been named Memorial to commemorate the historical fact narrated above. It serves that community. It is a forward step looking to the consolidation of several small country churches, a matter which may take some time to consummate.

The Methodists of North Carolina ought to be interested in that memorial. When we were making our plans we believed that they would. For my part I believed that it would not be fair to our Methodist people not to give them an opportunity to have a part in it. One who sent a contribution from his church said: "We thank you for giving us an opportunity to share in this memorial." I will be mistaken if our Methodist people generally do not feel that way. Last fall the North Carolina and the Western North Carolina conferences both passed a resolution endorsing this matter which was fostered by the historical societies. But now we need action. It is time to move. If each Sunday school and each church, as suggested in those resolutions, will contribute an amount equal to one cent for each member it will give everybody an opportunity to have a part and the total will be a big help for that worthy enterprise.

How soon can each one of the conferences raise $1,000 for Memorial church at Currituck? Well here goes for the North Carolina conference.

Rosemary charge:

Smith's church	$2.26
Smith's Sunday school	1.27
New Hope church	.67
New Hope Sunday school	.30
Total	$4.50

Rosemary church sent its quota several weeks ago but is not listed in this. Send all contributions to Rev. J. A. Tharpe, Moyock, N. C.

Every Sunday school and every church and every individual contributing will be recorded in their memory book.

Rev. C. T. Thrift, Ex-Pastor.
Rosemary, N. C.

NEWS ITEMS FROM BAILEY

We have entered upon our second year on the Bailey charge with perhaps a better outlook for a good year than we had the past.

The people have been very kind to us during the past year, but they have been exceptionally good to us since we returned from conference.

They have given expressions to their thoughtfulness in various ways. Three of our churches have manifested this by giving us poundings. We were beneficiaries of a shower of good things for the pantry from the good folks of Bailey soon after our return from conference. The other two were presented during the Christmas holidays. We were invited to Middlesex to a Christmas entertainment which was enjoyed by all. Brother Barnes stated, when we thought everything was over, that there was yet a treat for the pastor. So as I sat there almost breathless he and Brother High came out of the Sunday school room with two large boxes packed full. To give you an idea how good they really looked the janitor, standing by, looked at me and says, "It is a good thing to be a preacher." And of coruse I agreed with him.

On the fourth Sunday morning at our regular service at Mt. Pleasant the people got together and made plans which successfully went into effect on Monday afternoon. Brother Finch, a representative of that church, drove up to the parsonage with his car loaded with what is needed to make a family enjoy the Christmas holidays. And we also received some nice gifts from Horne and Sims churches. All of this did much to help us overcome the flu, which had a very strong hold on us at this time.

Brother M. Bradshaw, our presiding elder, held our first quarterly conference on the 6th of January. He seemed to be very much pleased with our reports. We feel sure with this efficient elder and our fine board of stewards that we can't go any way but forward. The stewards made the pastor's salary for this year $2400.

All these expressions serve to strengthen us for our task, and our real desire is to grow in grace and in the knowledge of our Lord Jesus Christ and to give ourselves in unselfish service to the cause of the kingdom. J. C. Williams, P. C.

Conference
on RELIGION
And
EDUCATION
July 17-21, 1929
Lake Junaluska, N. C.

Under joint auspices of General Board of Education, General Sunday School Board, General Epworth League Board of the Methodist Episcopal Church, South.

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3000 DELEGATES

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A SUGGESTION TO THE BROTHERHOOD

Possibly in all the life of a Methodist preacher there is no time that he needs help in a financial way more than when he is superannuated. That is a time when he is physically worn out and not able to do any work whereby he might get this financial need even if the opportunity came to him. Then again, at this time as a rule he has no means laid up for his support, as we all know that most all of our preachers are getting small salaries, and after they have educated their children and met all other expenses they have but very little left if any.

Now here is a suggestion that I think would be very helpful if made a law in our brotherhood:

Let the brotherhood pay the preacher one-half his dues when he superannuates and the rest when he dies.

Let us suppose a case: A brother dies and we are supposed to pay $2000. Now say that this same brother was superanuated ten years or less, then we would pay $1000 at his superannuation and the other $1000 at his death.

I think also that this would cause many more to join the brotherhood. Also this does not increase our dues. Let us discuss this matter through the Advocate. L. H. Griffith.

TIMES HAVE CHANGED

Frequently we hear the statement made that we are living in a new age. This applies to the good old custom of pounding the preacher as well as to many other things. Certainly to one preacher the new age has brought quite a new experience.

An agent committed an assault upon the parsonage of Ardmore church, Winston-Salem, the other week, using as a weapon one of those machines that catches music out of the air. Of course he was told that he was barking up the wrong tree, but he was persistent and the preacher agreed for him to leave the machine.

The preacher and his family were delighted with the radio and feared for the time to come when the agent would return either for the machine or some money.

Last Wednesday as the preacher sat in the study preparing for the prayer meeting, two young ladies and a young man came in and asked how the preacher liked the music catcher. They were told that the entire family was delighted. Then the young people began to talk and when they had finished that music box belonged to the preacher, and in addition there was a mighty warm place in his heart toward the Epworth League—for that radio was a gift from that organization.

Now we have a Philco radio with an electric dynamic speaker, but more than that we have the impression that the Ardmore people do things in a fine way.

W. A. Rollins.

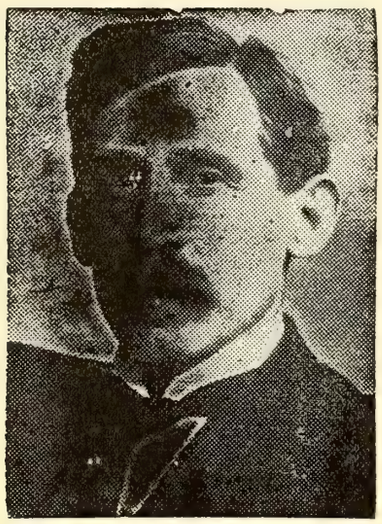
The wages of sin is death, and the paymaster never decamps.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

DR. MICHAEL BRADSHAW

This week we give first place on this page to a sincere attempt in a measure to acknoweldge our indebtedness to the presiding elder of the Raleigh district for his interest and leadership in the promotion of the work of the church through a long period of service and also



for the power of his fine example. It is doubtful if there is a man in the North Carolina conference who has been more beloved and whose influence has meant more to more people than Dr. Bradshaw, a picture of whom appears herewith.

Rev. Michael Bradshaw joined the conference at Greenville in 1891 and has been a power for righteousness and a leader of men all these years. Growing early into prominence as a preacher, Christian statesman, and friend, he has been greatly in demand for many types of Christian service and has responded with readiness and effectiveness. His conference has used him as pastor, presiding elder, and lawmaker, sending him to many of our most important appointments and to the General Conference on numerous occasions.

Numerous pastorates, including St. Paul's, Goldsboro; First, Wilson; St. Paul, Maxton; Edenton Street, Raleigh; and Memorial, Durham, have been served by Dr. Bradshaw; and the New Bern, Durham, and Raleigh districts have had him as presiding elder.

His services to Christian education have been extensive. His contacts with Duke University as a member of the board of trustees for many years have given him opportunity to express his interest in higher education, and his positions as pastor and presiding elder have made possible his work in behalf of Sunday schools and the religious education of boys and girls, youth and adults.

At the meeting of the Raleigh district Sunday school council early in the year Dr. Bradshaw voiced approval of the Sunday school board's efforts to strengthen the work of Sunday schools throughout the conference and pledged his active support to plans worked out for the advancement of the work in his own district.

CARTERET COUNTY FACULTY

Teachers and courses for our first Carteret county standard training school, to be held at Morehead City, February 3-8, are as follows:

"Teachings of Jesus," Dr. Harvie Branscomb, Duke University.

"Pupil Study," Dr. W. I. Cranford, Duke University.

"Sunday School Worker," Rev. J. O. Long, extension secretary.

"Primary Lesson Materials," Miss Georfia Keene, elementary superintendent.

That you may know how your charge stands and compares with others in the conference the following table is given from figures taken from the 1928 conference journal. The first column shows the church membership, the second the Sunday school enrollment and the third the percentage of Sunday school enrollment as compared with church membership.

(Continued from last week.)

Rockingham District			
Montgomery Ct.	180	194	108
St. Jonhs-Gibson	336	360	107
Roberson Ct.	715	724	101
Piedmont Ct.	689	683	99
Caledonia Ct.	460	452	98
Lumberton Ct.	282	260	92
Laurinburg	506	458	91
Rowland Ct.	326	297	91
Maxton	275	240	87
Hamlet	946	806	85
Lumberton	463	391	84
Mt. Gilead	461	385	84
Laurel Hill Ct.	509	424	83
Biscoe Ct.	558	448	80
Troy	499	382	77
Ellerbe Ct.	662	497	75
Raeford	449	334	74
Richmond Ct.	337	250	74
Aberdeen-Vass	500	347	69
Red Springs Ct.	462	301	65
Roberdel Ct.	511	333	65
Mt. Gilead Ct.	379	231	61
West End	504	303	60
Rockingham	673	237	35
Total	11682	9337	80
Washington District			
South Rocky Mount.	208	359	172
Clarke St., Rocky Mt.	322	457	142
Ayden	166	181	109
Farmville	328	328	100
Stantonsburg Ct.	482	465	96
Fremont Ct.	538	497	92
Bethel	363	330	91
First, Rocky Mount.	1188	991	83
Spring Hope Ct.	551	455	83
Rocky Mount Ct.	578	460	80
Elm City Ct.	381	301	79
Vanceboro Ct.	371	295	79
Aurora	446	348	78
Matamuskeet Ct.	431	330	77
McKendree Ct.	342	252	74
Swan Quarter Ct.	648	480	74
Tarboro	365	269	74
Jarvis M'l, Greenville	1091	791	73
Grimesland Ct.	443	317	72
Bath Ct.	556	384	69
Greenville Ct.	209	145	69
Nashville	319	209	66
Washington	844	545	65
Wilson	1232	614	50
Total	12403	9983	80
Weldon District			
White Mem. and City Road, Henderson	414	486	118
Ahoskie Ct.	234	270	115
Conway Ct.	727	789	109
Williamston and Hamilton Ct.	375	361	96
Battleboro and Whitaker Ct.	236	222	94
Norlina	749	688	92
Roanoke Rapids	502	464	92
Warren Ct.	444	404	91
Rich Square Ct.	405	359	89
Northampton Ct.	936	828	88
Murf'sboro-Winton Ct.	259	223	86
Aulander Ct.	196	163	83
Seaboard Ct.	563	455	81
Enfield	261	210	80
First, Henderson	579	416	72
Warrenton Ct.	763	525	69
Littleton	384	262	68
Rosemary Ct.	572	383	67
Garysburg Ct.	349	226	65
Middleburg Ct.	591	378	64
Weldon	554	349	63
Windsor Ct.	321	204	60
Scotland Neck	359	205	57
Halifax Ct.	836	454	54
Total	11639	9324	80
Wilmington District			
Ingold Ct.	201	338	168
Jacksonv'le-Richlands	225	455	158
Scott's Hill Ct.	157	243	155
Burgaw Ct.	350	448	128
Chadbourn Ct.	498	533	107
Kenansville Ct.	295	275	93
Shallotte Ct.	491	430	88
Clinton Ct.	477	395	83
Trinity, Wilmington.	618	502	81
Hallsboro Ct.	525	411	78
Faison-Warsaw	715	550	77
Whiteville	351	268	76
Carvers Creek Ct.	525	387	74
Wallace-Rose Hill	626	448	72
Magnolia Ct.	557	384	69
Tabor Ct.	499	346	69
Fifth Ave., Wilmington	812	541	67
Grace, Wilmington	963	618	64
Epworth, Wilmington	305	180	59
Maysville Ct.	765	440	58
Wilmington Ct.	295	172	58
Southport	336	193	57
Town Creek Ct.	288	158	55
Swansboro Ct.	377	...	..
Total	11038	8715	79

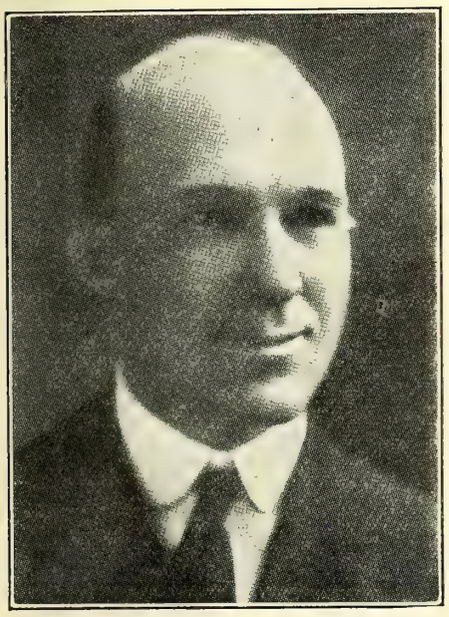
A poor man served by thee, shall make thee rich.—Mrs. Browning.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

DR. W. W. PEELE

Dr. W. W. Peele, whose likeness is herewith presented, is serving his second successful year as pastor of First Methodist church, Charlotte, the congregation which holds the distinction of having contributed during the past year



the largest amount through the Sunday school to the dual special and the second largest amount as a Sunday school day offering, these offerings accruing in a normal way through the aid of cultural programs. This is regarded as all the more remarkable when it is remembered that First church is liquidating a heavy debt incurred in the building of their wonderful new church.

Dr. Peele is a native of Gibson, Scotland county. After his local high school training he entered Duke University, receiving the A.B. degree in 1903. Duke University conferred upon him the honorary degree of D.D. at its last commencement. He is a member of the Phi Betta Kappa. After graduation Dr. Peele was happily married to Miss Elizabeth Lynch of Laurinburg, who has been through the years a great help to him in his pastorates. Mrs. Peele holds a gold seal diploma in the standard training course and is continuing her studies as opportunities permit.

Dr. Peele is a wise leader, a constructive promoter and a good pastor. His sermons are brief, pointed and very effective in moving the minds and hearts of his congregation. His poise and balanced judgment are frequently commended. He holds approval to teach six subjects in the standard training course. We rely on his good services.

HELP WANTED

This is the time for all good Sunday schools to come to the aid of the causes being fostered by the dual special, our home extension religious educational program, Sunday school work in our eleven foreign mission fields and all mission work in the field of China. Most of our Sunday schools will gladly give to this worthy cause if they are permitted to do so. Please speak to your Sunday school superintendent and any other influential members of your workers' council and urge this matter to be favorably acted upon right away. Thank you.

LEXINGTON SCHOOL

The third annual standard training school being held at First church, Lexington, this week is decidedly successful. Large delegations are coming in from the surrounding circuits and a general spirit of Christian comradeship and helpfulness prevails. It now appears that over 100 fine people will receive certificates of credit.

HIGH POINT

The sixth annual standard training school for High Point and vicinity is scheduled to be held at Wesley Memorial church, High Point, February 17-22, the initial session being held Sunday afternoon, February 17, at three o'clock. Courses and instructors being offered in this school are:

Spirit of Genius of Methodism, Dr. Paul N. Garber.

Worship, Mr. F. M. Williamson.

Pupil Study, Mr. L. F. Tuttle.

Primary Materials and Methods—Miss Georgia Keene.

Beginner Materials and Methods—Mrs. O. V. Woosley.

Our High Point pastors and superintendents are energetic in their promotion of this school. Rev. E. J. Harbison heads up a co-operative board of managers. Other officers are J. W. Clinard, A. H. Holton, vice presidents; W. B. Hall, secretary; H. A. Millis, treasurer. Well organized committees will look after other affairs of the school.

SALISBURY SCHOOL

Our good leaders in Salisbury, Spencer and East Spencer are preparing for their ninth standard training school. This school will be held at First church, Salisbury, beginning Sunday afternoon, February 17, at three o'clock, and extending in night sessions through February 22.

Courses and instructors to be offered in this school are:

Sunday School Evangelism, Rev. C. B. Culbreth.

Missionary Message of the Bible, Rev. H. E. Myers.

Pupil Study, Mr. G. B. Phillips.

Junior Materials and Mehods, Mrs. P. W. Flagge.

Primary Materials and Methods, Miss Corinne Little.

Both pastors and laymen will lend their full strength in promoting the Salisbury school. Officers of board of managers are A. S. Jones, president; A. S. Morgan, T. C. Barnhardt, vice presidents; Mrs. J. A. Cooke, secretary; M. L. Kiser, treasurer. Our Salisbury school grows over the preceding one.

ALBEMARLE

The sixth standard training school for Albemarle and Stanly county scheduled to be held at Central, Albemarle, will begin Sunday afternoon, February 24, at three o'clock. This school will offer both standard and Cokesbury courses as follows:

Teaching of Jesus, Prof. J. M. Ormond.

Principles of Teaching, Prof. R. N. Wilson.

Primary Materials and Methods, Miss Corinne Little.

The Life of Christ, Rev. S. M. Needham.

The Sunday School Worker, Paul F. Evans.

John B. Harris heads up an active board of managers. Other officers are W. E. Bogle, R. A. Lowder, vice presidents; Arthur P. Harris, secretary; Z. V. Moss, treasurer. This school last year was much larger than any previous held in Stanly county. It will be even larger this year. Our leaders are thoroughly committed to its success.

STONEVILLE

Mr. Evans has just come in from a Cokesbury training school held at Stoneville for the Stoneville circuit. He reports a very fine week in collaboration with Rev. G. R. Stafford, pastor. Fifteen credits were earned.

WORKERS' GUIDE

I can use the Methodist Workers' Guide to a good advantage in our Sunday school.—Supt. W. W. Williams, Ebenezer, Dudley Shoals.

Don't discontinue sending out the Methodist Workers' Guide.—Supt. S. J. Sherrill, Forest Hill, Concord.

I find this book valuable and trust that you and the publishing house will continue to send it out.—Supt. Marshall Dilling, Smyre.

I find the Methodist Workers' Guide a distinct help. I have been using the one sent me a year ago and have been hoping that I would again be favored with one for this year.—Supt. E. R. Bucher, First church, Charlotte.

I consider the Methodist Workers' Guide a very valuable little book for a superintendent that wishes to keep up with his Sunday school as a whole.—Supt. H. C. Jones, Green Street, Winston-Salem.

I use the Guide in "keeping tabs" on my Sunday school. I appreciate it for its usefulness.—Supt. Fred C. Kinzie, Spindale.

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must sav "California" or you may get an imitation fig syrup.

$50 Reward

$50 will be paid if R. V. Turner's Quick Relief Salve fails to relieve croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, sores, rheumatic pains or piles. It is one of the most powerful, penetrating, germ-killing, pain-relieving and healing salves known to science. Removes corns in a few hours without pain; also seed warts. Large box by mail, 60c. Agents wanted. Write for special terms R. V. Turner, Box 1122, Montgomery, Ala.

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The System

and you get at the root of evil in most disorders. You may secure permanent relief from indigestion, dyspepsia, sour stomach, heartburn, biliousness, malaria, dengue fever, constipation, as well as from a number of more serious ills by thoroughly flushing the system and keeping it regulated and cleansed with

OLD INDIAN

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Present this adv. with 90c to your dealer and receive a $1.25 bottle. If he cannot supply you, mail this advertisement to us with $1.00 bill and a bottle will be sent you post paid.

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Look for the Indian Head in Colors and Red Seal.

DUKE'S CHAPEL

I feel sure that the readers of the North Carolina Christian Advocate and the many friends of Duke's Chapel are interested in knowing something of our work here. I count it a privilege to labor with the people of this splendid community and to live in the midst of them. After surveying the situation, I am convinced that great opportunities for service and expansion are already opening to the members of tne church. We are proud of our adequate and beautiful building which has been made possible by sacrificial labor and gifts of love. The greatest desire which I have for the church is that thrones of spiritual power may be built as a partial token of our appreciation for our material equipment and opportunity for helping man to "the more abundant life." It is evident that "the field is white already unto harvest, but the laborers are few." I hope that as the harvest is reaped new laborers will be found.

There has been an addition of only six members since annual conference, but new prospects are moving into this growing residential section rapidly. A Christmas tree and a special program were offered under the direction of the Sunday school during the Christmas vacation period. One evening during the last week in December the pastor and his wife were visited by several of the church members. I assure you that they were welcome, for to our glad surprise they brought a bountiful pounding. At the present time two study classes are being conducted. One group under the auspices of the Ladies' Aid is studying "The Methodist Evangel." Another group under the direction of the Sunday school council is studying the book entitled "Studies in Methodist History." Efforts are being put forth to finish paying the debt on the church building. If the present plans materialize, we will have the dedicatory service in June.

The entire membership of the church is grieved because of the death of Mr. B. N. Duke. His good character and munificent gifts have been a help and inspiration to us. The influence of his Christian life will continue to spur us on to do our Father's will. The prayer of the church is that we as a body may so live as to always be worthy of the interest and confidence Mr. Duke revealed so clearly in the welfare of our church and community.

Bob L. Pool.

A RELISHABLE CHANGE

Of the sixteen appointments given me by the various presiding bishops of the North Carolina conference perhaps the last, Pantego-Belhaven, now Washington district, carries the greatest honor, as it is a mission. Untoward circumstances occasionad my removal from Ayden at the end of three years of laborious service. The itinerant system, to which I have ever yielded cheerful obedience, has at last brought me the happy distinction of being a missionary, though in the home field where I am truly glad to serve, and where I humbly trust that

Within the Reach



of every woman—health and strength. They're brought to you by Doctor Pierce's Favorite Prescription, which is sold by druggists. It will build up, strengthen and invigorate the "run-down," nervous, or delicate woman.

One who has used it remarked:—"Just a short time ago I was suffering with headache, backache and pain in my side. I was advised to try Dr. Pierce's Favorite Prescription, and took three bottles. It relieved me completely and I have had no more trouble of the kind since. In case I ever do, I will know what to take, which is something I never knew before. If any woman needs something to give her strength and health she will find the 'Favorite Prescription' perfectly satisfactory."—Mrs. J. A. O'Brien, 2054 Emmet Ave., Louisville, Ky.

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resulting from rheumatism, neuralgia, lumbago, and local pains from other troubles

Quickly Relieved

by Miller's Antiseptic Oil, Known as

Snake Oil

Also excellent for external application for colds, coughs, croup, influenza, sore throat. Exceptionally penetrating. Effective in a minute. Try it once. You'll never be without it. At all druggists. 35c, 70c and $1.00.

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Instantly Relieved and soon cured by applying PAZO OINTMENT. It Stops Irritation, Soothes, Heals and is guaranteed to Cure any case of Itching, Blind, Bleeding or Protruding Piles. All Druggists have PAZO OINTMENT in tubes with pile pipe attachment at 75c; and in tin box at 60c.

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Send us only 10c and we will mail you postpaid one packet each of the following:

Early Scarlet Turnip Radish Seed,
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Or we will be glad to mail you catalog and price list of Farm Seeds free on request. 50th year in Seed business.

D. R. MAYO

KNOXVILLE, TENNESSEE

Splendid Recipe To Stop A Cough That "Hangs On"

The best cough remedy that money could buy, can easily be made at home. It saves money and gives you the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs and chest colds, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and fill up with plain granulated sugar syrup or strained honey. It's no trouble at all to mix, and when you once use it, you will never be without it. Keeps perfectly and tastes good—children really like it.

It is surprising how quickly this home-made remedy loosens the germ-laden phlegm, and soothes and heals the inflamed membranes. At the same time, it is absorbed into the blood, where it acts directly on the bronchial tubes, and helps the system throw off the whole trouble. Even those severe coughs which usually follow the "flu", are promptly ended.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

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God may give abundant increase to my labors. Our reception here in Belhaven has been characteristically cordial, certain thoughtful friends from both churches having already visited the parsonage with portions of material kindness. The new sermon by our diligent presiding elder was favorably received, and the commendable attendance by officials evidenced encouraging interest. Keen disappointment will be felt if the North Carolina Christian Advocate shall fail of larger circulation. Very few of our pastors are so comfortably housed, or are so hopeful that their appointments are providential. R. H. Broom.

A KINDLY DEED

Mrs. H. F. Durham, teacher, Mrs. O. W. Mann, president, with 19 other mothers, form the "True Workers" class of Brown's Chapel Sunday school, and naturally have a feeling for children.

These good women, in heed to a call, or plea, for bed covering sent out through the Christian Advocate by Rev. A. S. Barnes, superintendent of the Methodist Orphanage of Raleigh for the comfort of its children, answered this call by each making a quilt square, and one day last week meeting together in a body at church in a Sunday school room and quilting this quilt. In addition to this they also purchased two pairs of woolen blankets and mailed them with the quilt by insured parcel post to the orphanage. These women had a good, jolly time in doing this work, feeling grateful that they could have a part in adding to the comfort of these children who are fortunate in having a home, where its superintendent and matrons are doing their best for their welfare.

May God's richest blessings rest upon each one of them, and any others who may help, and all at the orphanage. D.

THE FIRST MARATHON RACE

Modern Marathon races, such as the recent courageous attempt of long-distance swimmers to conquer the cold waters of Lake Ontario, and similar distance conquests in running, skating, and so on, bring to mind the great antiquity of the name Marathon.

The first Marathon run, strictly speaking, took place in Greece in the year 490 B. C., and was such a remarkable example of endurance that the name today is a fitting appellation for similar tests of physical strength. That run was some twenty-four centuries ago. The Marathon race in the Olympic games was so named to commemorate, according to Webster's New International Dictionary, "the reputed feat of the Greek who ran from Marathon to Athens bearing the news of the victory."

The Battle of Marathon ended in the decisive defeat of the invading Persian amies, by the Athenians, under the generalship of the famous commander, Miltiades. A runner—Pheidippides by name—was immediately dispatched after the battle to Athens, some 24 miles distant; he arrived in the city, shouted the great victory, and fell dead.

HUSBAND DISTRIBUTES BOOKLETS

Wife Tries Compound

Every year the Pinkham Medicine Company distributes about 30,000,000 booklets from house to house. Mr. Ted Hinzman does this work in Lodi, California. His wife writes: "It was in these little books that I read about so many women being helped by the medicine. I thought I would give it a trial and I can truly say that it has done me good. My neighbors and friends ask me what I am doing to make me look so much better. I tell them that I am taking Lydia E. Pinkham's Vegetable Compound."



FROST PROOF PLANTS

Frost Proof Cabbage and onion plants now ready. All varieties. Prices by parcel post postpaid 500 for $1.00, 1000 for $1.75. By express $1.00 per 1000, 5000 for $4.50. Order now. Satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

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Stops Chest Colds and Flu Quick

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago, said to be without equal. All druggists, 35c, 70c and $1.00.



HOMER DAVENPORT WITH THE TURKS AND ARABS; OR, A SEQUEL TO HIS STRANGE DEATH

By Rev. Robah F. Bumpas.

(Explanatory Note: Last fall there appeared in the North Carolina Christian Advocate three chapters of the same story under the general heading of "Milford W. Howard and Winefred Black," edited and compiled by C. W. Hunt, from a story by Milford W. Howard in Birmingham, Alabama, News. The third and last of these was under the sub head of "The Strange Death of Homer Davenport" who, as many know, was the greatest cartoonist the world ever knew. This appeared in the Advocate October 4, 1928. The following article written by Rev. Robah F. Bumpas, a retired Methodist preacher of the North Carolina conference, now living in Los Angeles, Calif., who read the article referred to above, and wrote this immediately afterward, for publication, but was crowded out. The third of the stories was an unusual one, and this is a sequel to it, telling of the trip to get the horses, and the getting of these horses, from apperances, was the cause of his sudden death.)

Nothing I have read has stirred me as the account of this man's death.

I was reared in a spiritual atmosphere, and long since learned that only spiritual things count. Paul says: "I estimate no one' by what is external.' (Moffitt) That we touch, taste, see is transient, is transitory. Only the things of the spirit are permanent.

I know nothing of the occult. The Bible forbids our dealing in it. It is of the heathen. After God spoke twice to Solomon, he went to heathen oracles for guidance, and this is where Solomon fell. The Arabs tell us more of Solomon than we learn elsewhere.

I knew Homer Davenport. Sitting on the hurricane deck of the steamer before breakfast one morning, conversing with Dr. Jones and son of Wilmington, Delaware, I saw a man, well above six feet in height, broad shouldered, sun browned, saunter toward us and throw himself upon a bench within ear shot. At once I changed the conversation, for you need be careful of your speech in Turkey and I could not tell whether he was aTurk or a better human. Soon he addressed me: "You are from somewhere south of Baltimore, are you not?" "Why did you think so?"

"Ah, well, your accent." "And where is this man from?" "I have just been trying to make out, from western Pennsylvania or eastern Ohio?" Dr. Jones at once spoke up: "I was born in western Pennsylvania and reared by an uncle in east Ohio."

"I was sick of the babble of tongues on the boat, tired of the boys, and said, I will go over and see if those folks talk French. If they do I'll give up."

Thus began our acquaintance. We traveled through the Aegean, Mediterranean, Myttilene, Kos, Patmos, Cyprus. He had personal letters from President Roosevelt, and had secured from the Sultan a firman to import "six or eight Arabian mares," so it ran.

Born in Oregon, beginning life as worker on a San Francisco newspaper, he came to New York as a cartoonist. He had a passion for nature. He asked me if I knew how many varieties of pheasants there were, and said there were twenty-four, and on his Jersey farm he had twenty-two, but they were in the remote jungles of India and so shy he had not been able to capture them.

Abdul Hamid, the Sultan, from superstition had refused to have the picture made, and palmed off upon the public one of his brother. Davenport was eager to get one. To expose a kodak might be imprisonment. He stood in the balcony at the American legation on Friday morning, as the Sultan swept by on the way to prayer. Then waited an hour for his return. He had changed carriages and was riding with his son. But he saw him and said, "Boys, I've got him." A few hasty strokes of his pen on a page of his blank book revealed a perfect likeness of the Sultan. There was an old servant who had been with the legation forty years, and knew the Sultan well, to whom he showed the drawing. He gazed on it some minutes, then repeated three times, each time with greater emphasis, as he shook his head: "Good! Good!! Good!!!" returning it to him (Davenport).

Just before we touched Alexanderetta, where he was to disembark, he ran to me apparently in consternation, and said: "Tell me what you know about the Aleppo button. I have just heard of it, have to go there to assemble my caravan but shall not tarry a moment longer than absolutely necessary." That was surely not pleasant to thnk of. It is malignant and incurable. I saw a mule with a hole in the fleshy part of his thigh, so large one's fist might be buried in it, and it is liable to appear upon your face or any part of your body.

I wonder how he came to enter that blood covenant with the Arab chief? Before we separated I knew that he had fallen under the mystic spell of the East. Possibly it was this way. He had gone that long journey to get those horses and at the moment he wanted them above everything else. He discovered that it would only be possible to secure by winning the heart of the chief, laid himself out to do it, and succeeded in capturing him completely. Then to carry out his purpose he was willing to humor any little whim to please the chief. The girl coquette, with whom a boy falls in love, sometimes lures him on. It's only just a little fun with her, while to him it seems a matter of life and death. Davenport evidently did not take the blood covenant seriously, while to the chief it was a very sacred thing, never to be violated. It seems clear that he had no thought of keeping it, from the manner in which he treated it. It is strange that he should have taken such a vow knowing how sacredly it was regarded by the other party.

The two boys traveling with him were splendid specimens of young manhood, and had begged him for the privilege of going with him. He at first declined, but seeing their eagerness, at last consented, saying they would be company. At Aleppo he formed his caravan. Dividing the gold necessary to carry, enclosing it in two leather belts, fastened these securely around the waists and next to the skin of the boys so it would be with them waking and sleeping, and went a thousand miles across the Arabian desert to Dare to obtain horses pedigreed from the stables of Solomon and reared on camels' milk, which gives them their mettle.

On the return trip friends went into the desert to meet him, and informed him that the governor had heard that he had the Sultan's picture. They would search his baggage and if found would confiscate his property. The boys said destroy it. "I'd rather give up anything I have than that." "You can make another." "I don't know that I can." He hid the picture in a bale of hay, walked nonchalently aboard, but charged the boys to watch that bale as they valued their lives. When the last bale was stored in the hold all breathed freely.

The picture appeared shortly in the Woman's Home Companion; every stroke of his pen as distinct as I saw it in the original drawing, the only picture of the Sultan ever printed, but Abdul Hamid lost his throne and Homer Davenport his life.

WEST END CIRCUIT

Marcus Epworth League held their monthly social Saturday night at the home of Mr. M. A. Bennett. Mrs. Loy was invited to direct the games of the hour and the pastor was there to be directed. We had an enjoyable evening. These splendid young people are constantly springing surprises on their friends. The party proved to be a perfect triangle, a delicious birthday dinner was served in honor of Mr. M. A. Bennett, a social hour which few if any leaguers rarely surpass, and a pounding for their pastor from which he will not recover until late spring.

Sunday, January 20, Mr. F. W. Voncanon, superintendent of West End Methodist Sunday school requested the pasto award several attendance pins, wreaths and penants to the members of his school. One of the most unusual classes appeared before the school to receive their badges of honor, two teachers and several pupils. The seven dear children which the Lord has entrusted to Mr. and Mrs. F. W. Vuncanon responded to their names, beginning with two-year-old Peggy and concluding with Alice. Two of these children received penants for perfect attendance for seven years. Our Sunday school challenges the conference for a more remarkable record.

W. L. Loy.

The manner of saying or doing anythings goes a great way in the value of the thing itself.—Seneca.

Children's Storyland



THE THRIFTY RED-HEADED WOODPECKER

The red-headed woodpecker as far as its colors are concerned comes about as near to being our national bird as any. It is bright red, white and bluish-black in color. Were the blue-black of its suit blue, the bird then would be red, white and blue in color, the exact colors of our flag.

But though the red-headed woodpecker in its colors is patriotic enough, it is not as widely distributed over the country as many other species of birds. In some parts of the United States it is either rare or absent entirely. This is due to where it desires to live. It seems to prefer to live about woods where oaks and other similar trees are numerous. Oaks often have dead branches, trunks and tops, where this bird finds considerable food and where it is able to excavate a nesting-hole with ease. But there is another reason why this bird frequents woods where oaks are numerous. It is very fond of acorns and acorns are produced only by oaks.

Here in the western part of Wisconsin red-headed woodpeckers are very numerous. In other parts of the state, where there are less oak trees, the bird is either absent or far less numerous. Early in the spring they become very noisy, uttering their harsh "charr, charr, charr" notes when mating and during and after the nesting season. When alarmed or excited they often utter notes that sound like "kit-ti, kit-ti, kit-ti." During the mating season especially, they are often to be heard beating a lively tattoo on some dry resonant limb, the loose boards of buildings, tin cans and windmills; in fact on almost anything suited for the purpose.

Trees containing the nests of red-headed woodpeckers are easily located, especially after they hold young birds. The youngsters screech and make a good deal of noise as they beg for the food brought to the nests by the adult birds. Rap on a stub or tree containing a nest with young birds in it and the little fellows at once begin screeching and begging for food, thinking the noise made by a returning parent.

Red-headed woodpeckers, naturally, are frequently to be seen about the trunks and branches of trees looking for bugs, insects, grubs and other pests. But late in the summer and early in the fall they more often are to be seen catching insects on the wing, much like our fly-catchers, the phoebe, wood pewee and the kingbird. When they perch on the tops of posts, stubs and the branches of trees, where they wait for insects to come their way. When an insect comes within range it is caught by a darting flight. The bird then returns to its perch, where it eats the insect, then resumes its watching and waiting.

This bird is supposed by some to winter in the southern part of the United States. However, I find that it usually is a winter resident even as far north as Wisconsin. As soon as the acorns are ripe, the birds begin gathering and storing them for their winter use. The acorns are stored in the cracks and crevices of stumps, posts, stubs and trees. But few of the posts and trees about my home are not used by the birds for storing purposes. They frequently drill holes in posts and stubs in which to store acorns. The holes made are just large enough to accommodate an acorn. Many of the acorns are shelled and split, and the half or whole kernel then stored.

The red-headed woodpecker is more thrifty even than the squirrels. He stores so many acorns that he has more than enough to last him over the winter. Far into the summer he feeds on acorns stored the previous autumn. During the winter months, in spite of the snow and cold, he lives in a land of plenty. Frequently the jays and squirrels raid his numerous storehouses. The woodpecker then will be found defending them, scolding and sputtering with "kit-ti, kit-ti" notes. Bob whites and other birds visit the ground beneath the trees, stubs and posts, where they glean small bits of the acorn kernels wasted by the woodpeckers. No doubt, in winter at least, these birds spend the night in holes in trees and stubs, perhaps in the holes used the previous summer for nesting purposes.

But though our red-headed woodpeckers usually winter near us, they sometimes desert us in the fall of the year. Last winter they were to be seen all winter long. But now they are absent. There is a reason for this. Red-headed woodpeckers are shrewd birds; they do not winter where they are not sure in advance of a food supply. Last fall the acorn crop was a failure. They left promptly for other parts with the coming of the first frosty mornings.—Alvin M. Peterson, in Our Dumb Animals.

WHY MR. HORSE AND MRS. GIRAFFE ARE ENEMIES

Long, long ago Mrs. Giraffe and Mr. Horse were fast friends. But Mr. Horse became so boastful about his fast running that Mrs. Giraffe grew weary of hearing him boast.

"I can run faster than any other animal," Mr. Horse told Mrs. Giraffe.

"You cannot run faster than I," challenged Mrs. Giraffe.

"Ho, ho, haw, haw," laughed Mr. Horse. "I can run much, much faster!"

At this Mrs. Giraffe became very, very angry and pulled out a long hair from Mr. Horse's mane and two from his tail and swallowed them, no easy feat, as they were several feet long.

"Well, friends," Mr. Camel spoke up, "suppose tomorrow at nine o'clock you run a race, and that will settle the argument."

"Very well," Mrs. Giraffe agreed, "we shall run a race, and we shall see what we shall see."

"I will win this race by several miles," Mr. Horse boasted.

At this remark Mrs. Giraffe sat back on a big rock and laughed till the tears ran down her long neck.

"Look here," old Spotted Face," Mr. Horse scolded, "you laugh too soon!"

The next morning at exactly nine o'clock Mr. Camel, Mrs. Giraffe, Mr. Horse and many of their friends met for the race.

When Mr. Camel said "Go!" Mr. Horse and Mrs. Giraffe started. They were both very swift. Mrs. Giraffe always gained, however, when they came to broken ground and rocks, as she could hop over these like a huge frog. When she was ahead she would turn her long neck and laugh and laugh and laugh at Mr. Horse.

This made Mr. Horse angry and he would run faster than ever.

Toward the end of the race there was much yelling and cheering for the two runners.

Faster, faster, faster they came! All the animals were wondering who would win.

They had almost reached their goal! The animals were pushing to get a good view of the best part of the race. Mr. Horse was running as fast as a horse ever ran since the world began, and Mrs. Giraffe was leaping as she had never leaped before.

They came faster, faster, faster! But my, my, my, neither one was ahead! They were side by side. The animals were very much worried.

"It will be a great disappointment to all of us," Mr. Camel said, "we want a winner."

Faster, faster, faster came Mr. Horse and Mrs. Giraffe! At last they reached the goal, but they were still side by side. Neither had won.

Mr. Camel was ready to call the race a tie when Mrs. Giraffe craned her long neck as far as she could and—stuck out her long tongue.

Mrs. Giraffe's friends yelled and shouted with glee. Mrs. Giraffe had won.

But ever since then Mrs. Giraffe and Mr. Horse have been bitter enemies.—Pittsburgh Christian Advocate.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

EXECUTIVE MEETING AT TRINITY CHURCH JANUARY 25

Mrs. A. M. Gates opened the meeting with a thought provoking Bible study.

All officers were present except Mrs. Harvey Boney, Miss Vara Herring, Mrs. L. F. Townsend, Mrs. R. H. Willis, Mrs. Flora Kendall and Mrs. F. B. McKinne.

The absent officers had detailed reports and recommendations for the consideration of the assembled body.

All matters relating to the promotion of the work were given careful consideration. Upon the resignation of Miss Lillie Duke, Miss Florence Robertson was elected secretary to the Durham district.

The Elizabeth City district, Mrs. R. H. Willis, secretary, was the only district that had met all obligations in full, with a liberal thank offering extra during the week of prayer.

Other districts had good reports. There was considerable progress shown on Fayetteville district, and also on Wilmington district.

The annual meeting will be held at New Bern on April 9, 10 and 11 inclusive. Plans are being made to make the next conference most profitable. Excellent speakers from the Council are to be secured and the sessions will aim to provide the greatest amount of real help and inspiration to all delegates.

A more detailed account of this meeting will be given in next issue. E.S.P.

SCHEDULE OF STUDY FOR 1929 SPRING CLASSES

——— Continued from last issue ———

Leadership Training Schools.—You are urged to attend the leadership training school nearest you, and to plan to attend the pastors' summer school at Duke University and the young people's assembly at Louisburg, if we can, as we did last year and as we hope it can be arranged to do this year, offer courses in both schools under Council authority. I urge you also to co-operate with your zone study leader in all that she is trying to do to increase the number of auxiliaries studying and to improve the quality of work done by them.

Enlarged Plan of Missionary Education.—The department of education and promotion of the board of missions announces an enlarged plan of missionary education for the diffusion of missionary intelligence and the creation of a missionary attitude throughout the church. This plan is divided into two departments, the local church department and the leadership department. Classes in both departments are subject to certain regulations. Credits will be given by the board of missions to individuals who meet all the requirements. These lead to a diploma in missions, a graduate diploma in missionary education, and a teacher's certificate. This plan, which is quite long, was presented almost in its entirety in the September number of Our Missionary News. I hope some of you will wish to enter some work for these certificates. Please write me for further information, which I will be glad to furnish.

Special Council Recognition Certificate—Please remember the requirements for receiving recognition from Council for your standard classes: "I. Text. The textbook shall be selected from the list recommended by the Woman's Missionary Council for the current year (What Next in Home Missions at this time. 2. Class session: There shall be not fewer than four class sessions and the study must be completed within six consecutive weeks. 3. Leader: The leader shall be qualified for the work either by college or special teacher training courses or by experience in teaching. Assignments for outside preparation must be made to the members of the class and checked up by the teacher. 4. Attendance, preparation, and participation of members: An average of 75 per cent of the members of the class must attend all class sessions. Students must make outside preparation on assignment of the teacher and must participate in class work as called on by teacher. 5. Report and certificate: A report of the class must be made to the certificate superintendent of study on a special blank furnished by her. She shall send the report to the Council officer in charge of mission study who will issue a certificate for work meeting the required standard."

Conference Credits.—Our conference gives certificates of credit for study to both classes and individual members who meet the requirements. These have appeared often in Our Missionary News and on The Woman's Page in the Advocate—the most recent being during September of 1928—so you are doubtless familiar with them. If not, please write me and I will gladly send you a copy of our conference standard of excellence for study.

Questionnaires.— Questionnaires are mailed in January to all auxiliaries which have reported classes to me during the year, in order to find out what classes and individual members are entitled to the special Council recognition certificate and our conference certificate of credit for study. These are special blanks for reporting the whole year's work. They must not be confused with or used instead of the regular quarterly report blanks which are found in the corresponding secretary's record and report book. If your auxiliary does not have this book it should be ordered from Literature Headquarters, 706 Church Street, Nashville, Tenn., enclosing a money order for 35 cents.

Quarterly Reports.—It is impossible to overemphasize the importance to your auxiliary of these full, accurate, prompt, quarterly reports, and the necessity of them to your conference and the Council, that they maye be able to determine with what measure of success their plans for promoting missionary education are being carried out, for it is recognized more clearly every year that there must be a missionary informed church if we would have a missionary minded church, and much more time, thought and constructive work than ever before are now given to this phase of the work of the Woman's Missionary Society. The blanks for these reports, taken from the corresponding secretary's record and report blank, have a number of questions, each of which should be answered fully and accurately and mailed to me on the first of January, April, July and October.

Please write to me for further information if you should need it, for I am delighted to hear from you, and to be of service to you. With every good wish for a happy, successful and useful year, I am, Sincerely yours,

Mrs. J. LeGrand Everett,
Conf. Supt. of Study.

MT. GILEAD WOMAN'S MISSIONARY SOCIETY

Since reading in the Advocate of January 17 an article on the woman's page by E. S. P., I am convinced that to consent to be superintendent of publicity is to assume a responsibility that I did not know belong to the position, and at the same time opened up a broad field for service. Some items of interest are to be found in all charges that may contribute in a general way to the furtherance of the cause of truth. Mt. Gilead, as most of you know, is a small town, but we have a number of women who are interested in missions. In our auxiliary last year we had 63 members, dues $189, pledge $181.50, week of prayer $27.50; total $398.50. Our local work is reported through another channel. However, liberal support was given our orphanage, $425 was spent on the parsonage, and an old debt on the church for $3200 was paid. Our auxiliary is divided into three circles which meet monthly in the homes for a business session, after which a most delightful social hour is enjoyed. The circles also meet jointly in the church each month this being inspirational, devotional and educational. The people are decidedly among the most appreciative we have ever served. Our hearts are constantly being made to rejoice by their manifest interest in us, and by their many substantial acts of kindness. We are deeply grateful for their thoughtful consideration, and feel in return that our best is none too good for them.

Mrs. F. M. Shamburger,
Supt. of Publicity.

Counsel: "Was the plaintiff expensively garbed?"

Witness: "She was hindeed. 'Er garbage must 'ave cost a small fortune."
—Auckland News.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"Take up thy cross," the Saviour said,
"If thou wouldst my disciples be;
Deny thyself, the world forsake,
And humbly follow after me."
Take up thy cross, let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up
And brace thy heart and nerve thy arm.

Take up thy cross nor heed the shame;
Nor let thy foolish pride rebel;
Thy Lord for thee the cross endured
To save thy soul from death and hell.
Take up thy cross and follow Christ,
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown.

Charles W. Everest.

THE MISSIONARY VOICE

February 10 is set apart as Missionary Voice Sunday, at which time an effort is to be made to increase subscriptions to this official periodical of the board of missions of our church, both women and general work.

The Voice has approximately 67,000 subscriptions, an increase of 20,000 having been made in 1928, and through the offer of 75 cents per year for this attractive magazine (provided the subscriptions are taken during the January-February membership campaign), it is hoped to increase the number of subscriptions.

Each conference has been given a goal of increase for these two months and the Western North Carolina conference goal is 1000 new subscribers which will make our total number of subscriptions 3,918. Are we going to make this goal? We have a very few 100 per cent auxiliaries in our conference—auxiliaries in which every member takes the Missionary Voice. Let each president find what percentage of her membership subscribes to our missionary organ, and let's see if every society cannot make a gratifying increase in its subscription list for January-February.

From one of our readers on the Greensboro district who is highly in favor of eliminating refreshments at our monthly missionary meetings, we have the following clipping, with request that we publish it on our page that our missionary women may read and heed it. It appeared in the Advocate January 10, but she feels that it is so worth while that it will bear repetition.

The clipping is an extract from a talk by Dr. A. J. Lamar of the Southern Methodist Publishing House, and was referred to in a letter from Rev. J. H. Shumaker to the Advocate. Dr. Lamar's subject was "Corn Bread, Turnip Greens, Solvency and Salvation." He said:

"I wish our people, our homes and churches would avoid the enfeebling luxuries and vitiating vanities that now menace our church and social life. These things are consuming our vitality. If we'd stick to the corn bread and greens idea, the simple life, like Jesus and John the Baptist and John Wesley, we would soon have Christ enthroned in every home, and have a home for every child. I rejoice in the simple life, and I want this corn bread and greens idea to become a habit with us all."

Hon. Littell Rust, lay leader of Tennessee conference, said that all should practice economy and simplicity as Christian virtues; that out of them we could all have homes and establish Christian civilization throughout the world.

MAKING HOME THE CENTER: THE VALUE AND PURPOSE OF THE HOME

For this year the program committee for our missionary programs have suggested a study of homes around the world beginning with our own homes, and for the February meeting a splendid leaflet has been prepared by Mrs. J. E. McCulloch on the subject which we give in part:

"What is the function of the home? Many sociologists insist that its function is to rear children, but since there are childless homes, where children have never been born or where the children have grown up and gone, the home must function as constantly as if it were full of children.

"Dr. William McDougal of Duke University, professor of psychology, defines the function of home to be the protection of its women and children. If that be so what institution is going to protect the men? They surely need as much protection as anybody else.

"The real purpose of the home," says Mrs. McCulloch, "is and always has been just one thing—namely character training. Society does not need the home for rearing of children, for they can be reared in other institutions beside the home; neither does society need the home primarily for the protection of women and children, but everybody needs the home for his own character education. There is simply no other institution that can do the job so effectively.

"The government cannot provide character training. It is about all the government can do to provide protection for its citizens against violence and injustice. The government protects the body. the home protects the soul. Neither can the school provide character education, its business is to train people for citizenship. The highest and most difficult duty of a citizen is to maintain a home, but the school almost entirely overlooks this task as a part of its service.

"Neither can the church take the place of the home in character building. One has a right to assume that the church has no bigger function than to appeal to religious motives in its members to make the home all that it should be. In doing this the church is only supplementing the work of the home in character education. The church is as the sunlight so essential to growth, but the home is as the very soil out of which character grows. The home is distinctive then in having as its primary function, the character education of all its members. Every member of the family is a student in this character school. With this view of home one cannot fail to see that of all the institutions in our social order the home is the one of supreme importance.

"What then accounts for the low appreciation of the home today? And why are there so many prophets of gloom going about the country predicting disaster to the home as an institution for character training? Do not let these false prophets worry you for they are a part of their times, and they are merely echoes of the moral collapse that has taken place since the world war. After awhile the world will again come to properly appreciate moral values, and then there will be the revival of the home as never before."

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Asheboro, N. C., is mourning the loss of one of its oldest and most valued members, Mrs. Annie Moring Robins, whose death occurred at her home in Asheboro on the day before Christmas. As an expression of love and appreciation of Mrs. Robins the following tribute has been sent to us from the auxiliary:

Whereas, Mrs. Annie Moring Robins, a faithful member of the First Methodist Episcopal Church, South, of Asheboro, N. C., whom God called to her reward on December 24, 1928, has lived such a beautiful Christian life, always loyal to her church, and taking a sympathetic interest in the betterment of the community, her wonderful personality will always remain an inspiration to her many friends.

Whereas, she was a charter member of the Woman's Missionary Society may we hold in loving remembrance her many years of faithful service and devotion in church and mission work, and may her splendid Christian character ever be an incentive in our lives by manifesting her sweet spirit in obedience to the Master. Be it resolved:

First, Since our loving heavenly Father has seen fit to call her from us, may we bow in humble submission to his will. To the bereaved family we extend our heartfelt sympathy in their irreparable loss and commend them to him who doeth all things well.

Second, That a copy of these resolutions be recorded in the minutes of our society, one sent to the family, one to the North Carolina Christian Advocate, and one to each of the county papers.

Mrs. J. D. Ross,
Mrs. C. A. Hayworth,
Mrs. B. C. Reavis.

Sunday School Lesson

FEBRUARY 3
The Place of the Bible
By Rev. E. Hightower, D.D.

Lesson Material.—Deuteronomy 5:4-9; Joshua 8:1-9; 2 Kings 22:8-20; Nehemiah 8:1-8; Psalm 19:7-14; Luke 24:25-32; 2 Titmothy 3:14-17.

Golden Text.—"Open thou mine eyes, that I may behold wondrous things out of thy law." (Ps. 119:18).

For Special Study.—Psalm 19:7-14; 2 Timothy 3:14-17.

As in the other lessons in the present series, the writer is embarrassed by the wealth of material and deems it best to concentrate on the two passages given for special study, as these seem to show how God's people regarded his word both in Old and New Testament times.

Psalm 19. There is nothing in this Psalm to indicate the time or circumstances of its origin, though Wheedon assumes that it was composed by David, and Adam Clarke merely remarks that "some think that he (David) composed it in the wilderness while persecuted by Saul." "For this opinion, however," he adds, "there is no solid ground. There is no note in the Psalm itself to lead us to know when, where, or by whom it was written. It is one of those pieces of literature that is valid for all men in all climes and ages. It is a beautiful and finished ode, dealing with two of the three channels through which God reveals himself to man—nature and the divine law. Of course our present study has to do with the second of these channels of divine revelation. The first is nature and the third is the "witness within."

The law of the Lord. Probably this Psalm was written before Israel had a prophetic literature and certainly before such a literature had a general circulation. But from the time of Moses every parent had been impressed with the solemn obligation of teaching the Mosaic law in his own home (Deut. 5:4-9), and among the more pious Israelites this law was well understood. It is mainly that law then that the psalmist had in mind when he sang: "The law of the Lord is perfect, converting the soul." But the word torah, which is translated "law," comes from a verb meaning to teach, to guide, to "straighten out"; hence the term came very early in the development of Scripture to be applied to the entire Bible, since all of it was designed to "convert" or turn the soul of man from error into the way of truth. Verses 8 and 9 are a repetition and enlargement of the meaning of verse 7. The rest of the Psalm is mainly a prayer that God might use his word to correct errors in the life of the psalmist and that his own words and thoughts might be as God's words and thoughts. The Old Testament view of the Bible as God's word to his people is summed up in the statement of another psalmist: "Thy word is a lamp unto my feet and a light unto my path."

2 Timothy 3:14-17. Turning now to the New Testament, what do we find? In the passage we now study Paul ties the Old and New Testaments together. Up to that time there was no New Testament. What books now form our New Testament were not in general circulation, and some of them had not even been committed to parchment. The first generation of Christians were dependent altogether on oral testimony as to "all that Jesus began both to do and to teach, until the day when he was taken up, after that he through the Holy Ghost had given commandment to the apostles whom he had chosen." When 2 Timothy was written most of the Epistles of St. Paul were in the hands of the churches for which they were prepared, and perhaps the circular letters known as James and 1 Peter had started on their missions; but the four Gospels had scarcely yet been written, and oral instruction was therefore supremely important. Such instruction, given first by those who were "eye-witnesses of his majesty," was passed on from person to person by word of mouth, and the books of the New Testament were written either by those same "eye-witnesses" or by those whom they had well taught. It was those oral traditions that Paul had in mind when he wrote to Timothy: "Continue in the things that thou hast learned and hast been assured of, knowing of whom thou hast learned them." The apostolic view of the Bible is summed up in 2 Timothy 3:16: "Every scripture inspired by God is also profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, furnished completely unto every good work." (Revised Version).

There is full agreement between the Old and New Testaments as to the purpose of the Holy Scriptures.

1. They are man's guide in his quest after God.

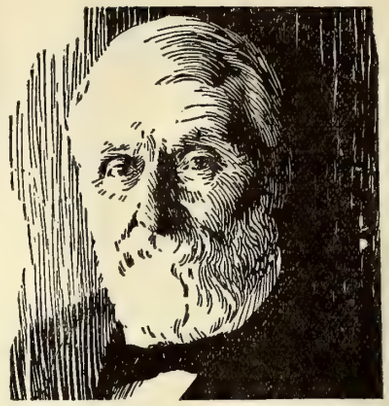
2. They are instruction by which we may find our way through this life to a better life beyond.

3. They are lights by which we may guide others to the Source of all spiritual light.

The Bible was not given for an ornament to decorate center tables nor as a safe depository for old letters, photographs, valuable documents, and the like. It is to be studied and used as a guide to holy living.—Christian Advocate.

TWO YEARS AT LILESVILLE
By Zadok Paris.

I took my little pony and buggy and drove from Mt. Holly to Lilesville on one of the roughest roads I ever saw. It took me two days and nights to make it. The first night I spent with Dr. J. T. Bagwell at Matthews. He was one of the brightest preachers this state has ever produced. He was expelled from the conference and readmitted. He finally went west, joined the Baptist church and died several years ago. Brethren, when an



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itinerant preacher is expelled from the conference he is ruined and never can come back. Poor Bagwell, I loved him. Let every itinerant preacher take heed lest he fall upon the same rock upon which he was wrecked. The next night I spent with old Brother Smith at Polkton. I finally reached Lilesville and went to work. I had seven churches: Forestville, Lilesville, Olivet, Savannah, Salem, Shady Grove and Shiloh. Among my leaders I had at Forestville: Ben Clark, Adam Clark, the Spencers, Walls, McAllisters and News. At Lilesville: Ed. Lilly, Aunt Pat Cox, who is still living at 90, Aunt Tempie Liles, the Allens, Lindsays and Crumps. At Olivet: Henry J. Goodwin, the most liberal man I ever saw, McGregors, Covingtons and Crumps. At Salem: Henry Ledbetter, Olex. Biles, the Beverlys and Lockharts. At Savannah: the Ingrams, Downs, Poplins, and Holders. At Shady Grove: Ed. and Pres. DeBerry, Aut. Cox, and Sam Clark. At Shiloh: Press Smith, Carpers, Pratts, Diggs and Liles. I pass up all these as faithful to the church and good to the preacher. I had a good year and went to the first session of the W. N. C., which convened at Concord in 1890. Bishop J. C. Keener presided, ordained me elder and sent me back to Lilesville.

I had started off on another good year, when I woke up one night and found the parsonage on fire. It burned up in 20 minutes. Our first baby was five weeks old and had just been brought home. As the preacher and his wife stood out in the road and saw everything they had in the world burn into ashes, Mrs. R. B. Beckwith sent her nurse to bring Mrs. Paris and the baby to her. Dr. Beckwith came and got the preacher and we spent the remainder of the year with them. The preachers of both conferences took collections and helped me out. I shall always thank God we made our escape. I sustained a loss in my books, but gained in my sermons. Every preacher ought to destroy his old sermons once in ten years and get up new ones. I closed a good year's work and went to conference at Asheville, presided over by Bishop C. B. Galloway and he sent me to Norwood.

THE HARVEST AND THE REAPERS

——— Continued from page 12 ———

church has sent us. They must not feel that we are trying to bring them in for selfish purposes, to swell our crowd, or to help carry the burden, or in any way to add to the prestige of our group. They must understand that our primary concern is with their spiritual welfare, and about the service they might render, after they are saved, in building up the kingdom.

After all is said, it still remains that much of the difficulty in successful personal work will be found in ourselves. Slothfulness will have to be shaken off; timidity and the fear of men overcome; certainly, we shall have to study to show ourselves workmen who need not be ashamed. Our best qualification will be an overmastering love for Christ and for men.

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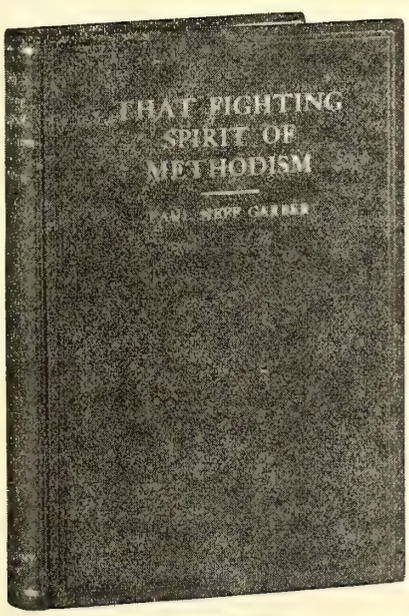
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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

HI-LEAGUE EDITION

Our league editor has given us permission to fill his entire space for this week. Also, he says we may have this space at least once a quarter if we want it. Do we? Well, your conference superintendent would like to see that very thing done. How do you Hi-League district secretaries, counselors and Hi-Leaguers feel about it? If you want this space, won't you write and tell us, so that we can begin planning for our next issue? Then, if we want it, let's make it worth while; so send in items about the doings of your Hi-League, also any questions you would like discussed.

It would be impossible for us to stress every phase of Hi-League work in each issue, so let us mention only two or three each time. This time we shall talk of reports, Epworth Era subscriptions, Hi-League week, and Hi-League camp.

Reports cannot tell all about the effective work of your chapter, but the system is one means of checking on some of your activities. Following are some items from Epworth Hi district secretaries' reports for quarter ending December 31, 1928:

Asheville—Two chapters; none reporting.

Charlotte—Six chapters; two reporting; 130 members.

Gastonia—Ten chapters; two reporting; 90 members.

Greensboro—Ten chapters; one reporting; 168 members.

Marion—Three chapters; none reporting.

Mt. Airy—No report.

Salisbury—Six chapters; five reporting; 174 members.

Statesville—Eight chapters; none reporting.

Waynesville—Four chapters; none reporting.

Winston-Salem—Four chapters; none reporting.

The secretaries who reported write: "Please give me suggestions that will help in getting my counselors to return my report blanks." The suggestion we should like to offer is that each counselor make a resolve right now that he will fill out his report and return it immediately upon receiving it. Out of the 53 Hi-Leaguers within our conference, only ten reported to the Hi-League district secretaries.

A word to the Hi-League district secretaries: Please send in your reports. Out of the ten secretaries only four sent in reports the past quarter. Let us make a better average this quarter. Even if your counsellors fail to report to you, please send in your report. Here is a word of encouragement—more Hi-League district secretaries reported to conference headquarters the past quarter than did senior secretaries. However, let us not be content with this. Will each secretary do his best to make the record for this quarter one hundred per cent?

THE EPWORTH ERA

Wonder if all Hi-Leaguers know that The Epworth Era is the official magazine for Hi-Leagues. This magazine not only contains programs for each devotional meeting but also programs and ideas for every phase of league work. It is full of information and inspiration. It gives news of the doings of other leagues and leaguers. The campaign for new subscriptions continues through February. If you have not already secured your quota—one for every four members—plan to do so at once.

HI-LEAGUE WEEK

Hi-League week is February 3-10. This is the week when special emphasis and publicity should be given in your church to the work of Hi-Leagues. If there is a Hi-League chapter in your church make a survey to see that every young person of Hi-League age is invited to join your Hi-League. Also plan at least one definite feature for that week, something different from your usual activities such as father and son banquet, mother and daughter banquet or party, a different kind of social, or ask your pastor to allow you to give a pageant at one of the Sunday evening services. Be sure to seek the co-operation of your pastor in putting over your special endeavor for the week. If there is no Hi-League in your church get your senior chapter to take stock of the program of work for Epworth Hi-Leagues and persuade them to make a special effort to organize a Hi-League and to make plans to sponsor its existence after its organization. The devotional program in the Era will assist you in working out your features for the week. The new chapter campaign will continue through February and will join with the seniors in a membership campaign in March, culminating on anniversary day. Report all new chapters to your Hi-League district secretary, your conference superintendent and to Central Office.

CLARKSBURY

The monthly business and social meeting of the Clarksbury Epworth League was held at the home of Mrs. A. M. Gaither Thursday, December 27. The home was beautifully decorated in keeping with the holiday spirit. The vice president presided, Mark 2:8-14 was the scripture lesson, prayer was led by Mr. Coyte York, and everyone joined heartily in the singing of "Silent Night." During the business session $3.40 was made up for the purpose of buying a present for one of the boys of our community who has been an invalid for a year. During the discussion of business some new plans were made for the coming year. The social followed immediately after the business meeting. Mrs. Carrie York and Miss Lois Gaither directed the games and stunts which were enjoyed by everyone. Peanuts, candy and apples were served by Miss Virginia Gaither.

Mildred Anderson, Cor. Sec.

HI-LEAGUE CAMP

At our cabinet meeting last November a committee on Hi-League camp was appointed. This committee is working on plans now. Before we announce anything definite we want to know if you want a Hi-League camp or assembly this year. This means that only Hi-Leaguers—young people who are 13-17 years of age—together with the counselors would attend. We Hi-Leaguers would have four or five days of fellowship, fun and study. Those completing the work prescribed would earn two units of credit on the Hi-League Christian Culture diploma.

NEWS ITEMS

The Hi-League of Park Avenue, Salisbury, had charge of the Sunday night service on November 18, at which time they presented the play, "The Awakening of Brother Tightwad." All the 48 Hi-Leaguers had some part in the service. The congregation of about 300 gave the Hi-League a free-will offering of $13. The service was very effective and thoroughly enjoyed.

Mrs. R. C. Long, district secretary of Waynesville district, reports that a Hi-League has been organized at Canton.

Miss Louise Stein, counselor, writes that a Hi-League with 44 members has been organized at Sylva.

We are sure that there are many more interesting items of Hi-Leagues and the work of Hi-Leaguers throughout our conference, but this is all that has come to us recently. Please write us about your chapter.

By the way, we suppose you folks know that your Hi-League conference superintendent is the wife of your field secretary, who is also editor of our league page. At present we are living in peace and harmony within the same house and getting our mail from the same postoffice box. So until he becomes jealous of our editorial ability and our Hi-League editions of the league page, all Hi-League news items sent to Mrs. G. G. Adams, Box 236, Mooresville, N. C., will be gratefully received and gladly reported.

There is a story that a sailor, failing to return to his battle cruiser on time, was apprehended in citizen dress and dragged before his superior officer.

"I read about how the big nations had all signed that Kellogg treaty," he explained, "and I just thought you wouldn't need me any more."—New York Sun.

When you feel blue or see red, let the white light of God's truth shine upon you.—Forward.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

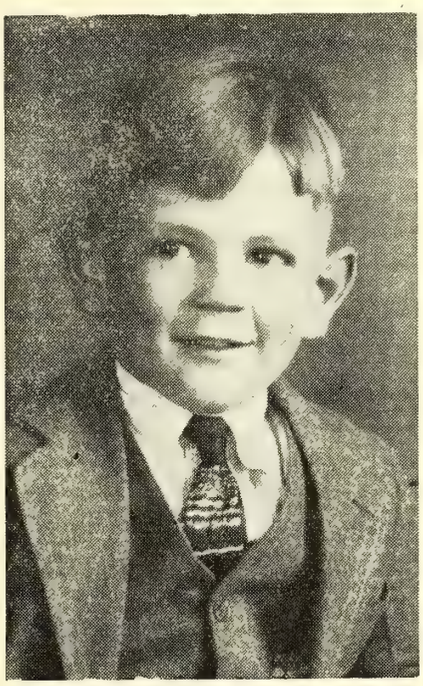
There was a special meeting of the board of trustees of the orphanage the 24th of January. The purpose for which the board was called together was to consider paying for the paving of St. Mary's street which runs through our property on the northwestern side of the campus. In addition to this they considered the paving of Glenwood avenue which runs in front of our campus. A special committee was appointed to confer with the chamber of commerce of the city of Raleigh. There were present 13 trustees. We had a very harmonious meeting and I think a very successful one also.

* * * *

Here and there I hear that since Mr. Duke has left us a large sum of money that the Methodist Orphanage does not need any more small contributions from the weak Sunday schools and churches. It should be borne in mind that it may be two years before the orphanage comes in possession of the one hundred thousand dollars. When we do get it, it may go into buildings or, if invested, we would get but five or six thousand dollars one year after it is loaned out. That amount will help greatly, but will not go far toward meeting our ninety thousand dollar operating expenses. Our Methodist Orphanage has assumed large proportions and it requires a big outlay of money to keep it going. I am endeavoring to make a dollar go just as far as possible. We buy as cheaply as we can. When a garment is disposed of our friends may know that it has been patched until it is almost nothing but patches. Our per capita cost is the lowest among the ten largest orphanages of North and South Carolina according to the report of the Duke Foundation. This fact shows that we practice rigid economy and conserve all our resources. Let me appeal to my friends to rally to our support so that we may train and educate our boys and girls into fine Christian citizens.

* * * *

It is highly gratifying that so many churches, Sunday schools, organized classes and individuals remembered us during the Thanksgiving season. I want each of them to know just how sincerely I do appreciate their generous response. There is just one sad thing about the returns from my Thanksgiving appeal and that is many of our churches and Sunday schools took the money raised on this occasion and applied it on their ten per cent orphanage assessment. This applies to many of the small churches and to several of our largest churches. This is a heavy blow to the orphanage. Last year we received thirty thousand dollars from the ten per cent orphanage assessment and it takes ninety thousand dollarge to meet our operating expenses. Our friends see clearly that we receive just a little more than one-third of our running expenses from the orphanage assessment. Unless all of our churches send us Thanksgiving specials we cannot meet our financial obligations. It does not seem equitable to take orphanage specials and prorate them among other causes, however worthy they may be. It is not quite fair to other churches to leave them the larger portion of our deficit to make up by specials when they are equally as responsible for carrying forward the work of the orphanage. It is unpleasant for me to write as I have, but I feel that all the churches and Sunday schools should shoulder their proportionate part of the financial burdens of our home. It is either specials from all the churches and Sunday schools or more than doubling our orphanage assessment to which I am opposed, provided we can raise sufficient funds from specials to add to our inadequate budget from the orphanage assessment.



Boy from the Methodist Orphanage, Raleigh, N. C.

Easy to Stop a Headache

Use the improved method—two teaspoonfuls of Capudine in a little water. Being liquid, it acts almost instantly—very much quicker than tablets or powders and save lots of suffering.

CAPUDINE eases pain by soothing the nerves and relieving congestion. Contains no opiates. At your druggists, 60c and 30c sizes. (Adv.)

Children's Colds Doubly Dangerous While Flu Lasts

Treat Them Promptly but be Careful not to Upset Stomach with Too Much Dosing

PNEUMONIA CHIEF DANGER

Although the type of flu this year is not so serious as in 1918, health authorities are urging everybody to treat even the slightest cold at the start, as colds lower the resistance and make the body an easy prey to bronchitis or pneumonia.

Too much "dosing" especially in the case of children still further disturbs the digestion, and should be avoided except on advice of a physician.

Vicks VapoRub is especially valuable because it is applied externally and so can be used freely at the first sign of a cold, with no risk of disturbing a delicate stomach.

Rubbed on the throat and chest at bedtime, Vicks acts two ways at once to check the cold and avoid serious complications: (1) through the skin like a poultice, and (2) By means of its medicated vapors, released by body-warmth and inhaled direct to the inflamed air-passages.

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Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria.

It is the most speedy remedy known.

EUROPE

Small private party sailing June 29. Ideal route. Expert leadership. Moderate cost. Particulars from Prof. Edw. H. Young, Coll. Sta., Durham, N. C.



Deafness OVERCOME

And perfect hearing restored in cases of deafness and poor hearing resulting from Flu, Scarlet Fever, Catarrhal Troubles, Blows, Explosions, Defective Ear Drums, Discharges, etc. Relief comes from the use of the tiny, invisible

Wilson Common-Sense Ear Drums

In use for 36 years by hundreds of thousands, the world over. They replace what is lacking in the natural ear drums, without medicines, operations, or being seen or felt. Easy for wearer to put in and remove without any discomfort.

FREE BOOK on deafness and copies of voluntary letters from many of the thousands of grateful users, will be sent postpaid by the WILSON EAR DRUM CO. Inc. 122 Todd Building, Louisville, Ky.

SPECIAL RAILROAD RATES TO LAKE JUNALUSKA

In addition to the regular summer tourist rate which is in effect from June 1 to September 1, practically all the railroads east of the Mississippi river will sell round trip tickets on the basis of one fare plus $1.00 on the following dates:

June 17 and 18; June 24 and 25; July 9 and 10; July 16 and 17; August 3 and 4; August 7 and 8.

Final limit will be 20 days in addition to date of sale. Validated form of tickets will be used requiring validation at Lake Junaluska before the return trip.

It is understood that the following railroads will sell round trip tickets at these reduced prices:

Southern Railway System.
Atlantic Coast Line.
Florida East Coast Railway.
Chesapeake and Ohio Valley.
Norfolk and Western Railway.
Seaboard Air Line Railway.
Apalachicola Northern Railroad.
Atlanta and Saint Andrews Bay Railway.
Atlanta and West Point Railroad.
Atlanta, Birmingham and Coast Railroad.
Clinchfield Railroad.
Central of Georgia Railroad.
Charleston and Western Carolina Railway.
Columbus and Greenville Railway.
Georgia Railroad.
Georgia and Florida Railroad.
Gulf and Ship Island Railroad.
Gulf, Mobile and Northern Railroad.
Illinois Central Railroad.
Louisville and Nashville Railroad.
Louisville, Henderson and St. Louis Railway.
Mobile and Ohio Railroad.
Nashville, Chattanooga and St. Louis Railway.
Richmond, Fdedericksburg and Potomac Railroad.
St. Louis-San Francisco Railway (east Mississippi river).
Tennessee Central Railway.
Western Railway of Alabama.
Yazoo and Mississippi Valley Railroad (east Mississippi river).

THANKS, MY BRETHREN

My Texas sombrero is off to the splendid group of pastors, presiding elders and members of those districts to which it was my joy to go in the recent missionary institutes held in the Western North Carolina conference. At first some of the brethren shied around me a little to make sure that the horns and caudal appendage had been removed, but they soon warmed up and we had some great times. Surely there is nothing on earth that surpasses the connectional fellowship of Methodist preachers. Within the last two months I have traveled from Los Angeles to New York City and everywhere they are the same fine set. Oh, I do not mean that once in a while one cannot be found who has not still some of the remains in him, but, as a whole, it is a great brotherhood.

Brother Hayes stepped into Brother Courtney's shoes and was my big boss at Waynesville, Asheville, Morganton and Mt. Airy. If there is a yellow streak in him it does not show through. My memory would have to get rusty indeed to forget his many kindnesses. The same I can say for the presiding elders down the line. Heaven's blessings on the good women who served those fine lunches. I ate enough potato salad on the trip to run me until the next digging time. But—it was good. Like the bunch of cowboys in West Texas who agreed that the first man who complained of the food would have to do the cooking. The following day one hungry chap spooned into a plate of beans and then bawled out, "Gee, these beans are salty—but they shore are good."

At Mt. Airy I had the pleasure of being with one of the Plyler boys. To save my life I do not know which one it was. I said something about a certain action at the Memphis mission conference and his talk at the council meeting, when he advised that he did not go to Memphis. It was his brother. Reminds me of the two cross-eyed men who ran into one another at a street corner. One indignantly exclaimed, "Why don't you look where you are going?" The other retorted, "Why don't you go where you are looking?" I hope both of you brethren will come to Dallas to the General Conference (I live close enough to be there whether elected a delegate or not) and I want to sit the two of you down together and see if I can see any difference. Well, as I was trying to say, one of them made a great talk for the Advocate and other good things.

We had a great institute in Fort Smith, Ark., and these West Oklahoma brethren are doing splendidly. Their missionary history is going to be interesting this year. Let us all make a hard and steady pull and do this big task.

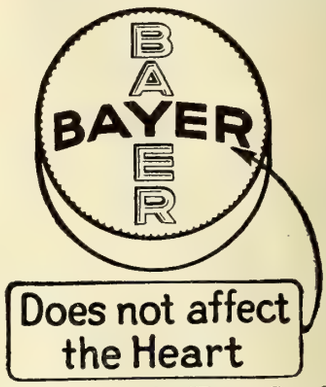
San Antonio, Tex. Frank Onderdonk.

WORK BEGINS ON NEW PROSPECT CHURCH

Work was begun last Monday morning, January 21, on the new Prospect church, Yanceyville charge. The present building is a one-room church. The building committee which is composed of E. A. Allison, chairman; John T. Tyson, secretary; H. H. Page, treasurer; Robt. Fowlkes, A. T. Wood, John O. Gunn, E. P. Poteat, and Rev. S. J. Starnes, pastor, are planning to use the present building in connection with the new structure. The plan calls for the building of eight Sunday school rooms at the rear of the church, a new entrance at the front of the church, renewing the inside, furnishing the auditorium with new pews, and brick veneering the entire building. The cost is estimated at $5,000. When completed this will be one of the best country church buildings in that section. There are about 150 in Sunday school at Prospect and the rooms are greatly needed. Durham district conference meets with this church in May, and it is expected that the work will be completed by that time.

Bayer Aspirin Proved Safe

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Unless you see the "Bayer Cross" on package or on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians over twenty-five years for

Colds	Headache
Neuritis	Lumbago
Toothache	Rheumatism
Neuralgia	Pain, Pain

Each unbroken "Bayer" package contains proven directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100.

Grove's Tasteless Chill Tonic

Stops Malaria, Restores Strength and Energy. It Purifies and Enriches the Blood. You can feel its Strengthening, Invigorating Effect. 60c.
(Pleasant to Take)

403 Cases Flu

Central, S. C.,—There were 403 cases of Influenza treated with Fluco by an eminent physician, several nurses and myself here at Isaqueena Mill during the 1918 Flu Epidemic without a single death or case of pneumonia. C. F. TARRANT, Supt.

Colds and Flu quickly respond to FLUCO

If your druggist cannot supply you, send 60c to Fluco Laboratories, Inc., Greenville, S. C.

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GASKILL—William Wise Gaskill was born August 12, 1846, and died January 11, 1929, and was therefore 82 years, four months and 29 days old. He was married to Courtney Austin November 29, 1866. They lived together for more than 62 years and shared each other's joys and sorrows. Seven children were born to them: Capt. J. C. Gaskill, retired, U. S. Coast Guard, Henry L. Gaskill, W. L. Gaskill, P. W. Gaskill (deceased), Mesdames Lizzie Peele, Rhoda Ballance and Annie Stowe. Besides wife and children he leaves one brother, Samuel T. Gaskill, 24 grandchildren and 19 great-grandchildren, with the entire village of Hatteras to sorrow because of his going. He was superintendent of the Sunday school 37 years and chairman of the board of stewards perhaps as long. Everybody looked up to Uncle Bill (as he was affectionately called). Truly he was the preacher's friend. The writer speaks out of his own heart, being his pastor for four years. In storm and sunshine, in joy or sorrow, he was true to his church and pastor as the needle to the pole. In vocal prayer he talked with God as a man talketh with his friend. A devoted husband, a kind father, a faithful friend, a loyal citizen, a consecrated Christian, a staunch Southern Methodist. The church at Hatteras is richer because of his life; it is bereft because of his death. Poor in this world's goods, rich in faith, happy in his religious experience, he spent his days in godly contentment. His appearance would impress one at first sight. His funeral was solemized in the church he loved so well by his pastor and writer. Within the sound of the ocean's roar, on the banks of his beloved Hatteras we laid his body to rest to await the resurrection morn. We shall expect to see him again in our Father's house of many mansions. Till then we say, dear friend, farewell. J. M. Jolliff.

RESOLUTIONS OF RESPECT

Whereas, Brother J. W. Fleet, one of our eldest and most loyal members, has been called from the toils and stress of time to the reward of eternity, he who through many years of devoted service as a member of our official board has endeared himself to us as a brother and friend whose kindly greeting and genial smile we shall greatly miss; therefore be it

Resolved, That upon the imperishable pages of memory, penned in unfading characters of fidelity and high purpose will remain his record of faithfulness among us. In his passing we have sustained a loss which we trust may prove his eternal gain. In all, his church, social and business relations, he made and retained many friends who mourn his death.

Further, That we, the board of stewards of Fifth Avenue M. E. Church, South, take cognizance of this dispensation, hereby record our sorrow and extend to the family and friends of Brother Fleet our sincere sympathy, and pray that God may sanctify this visitation to the eternal good of all whose lives it may touch.

Further, That a copy of the foregoing be spread upon the minutes of this meeting, and that a second copy be addressed to the family of the deceased.

W. H. Schaefer,
W. H. Montgomery,
W. R. Dosher,

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom and goodness did on November 8, 1928, remove from our midst our much beloved friend and co-worker, Mrs. E. N. King. She lived to be 62 years old and her life had been one characterized by quiet and exemplary virtues. She was ever ready to lend a helping hand; especially was she interested in the work of the church.

It was not her privilege to attend church for more than a year before she died. One of the last things she did was to pay up her missionary dues. Therefore we, the members of Hickory Grove Missionary Society resolve:

First, That we bow in humble submission to the will of our heavenly Father, who doeth all things well.

Second, That our society has lost a most faithful member, one who has walked close to her Lord. We thank our heavenly Father for her beautiful Christian life and for that divine grace which comforted and sustained her during her last illness.

Third, That we shall always cherish the memory of our friend and strive to follow her example of faithful attendance upon all Christian duties.

Fourth, That we extend our love and deep sympathy to her loved ones and pray that God may comfort and bless them in their grief and loss.

Fifth, That a copy of these resolutions be sent the family, a copy to the North Carolina Christian Advocate, and a copy be recorded in the minutes of our society.

Mrs. J. T. Thompson,
Mrs. J. P. Morris,
Mrs. J. M. Jordan.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has seen fit to remove from our midst our co-worker, Mrs. I. I. Henderson, we, the Workers' Council of Graham M. E. Sunday school, do hereby record our sorrow and mourn our loss, which we deeply feel, as she was a faithful and loyal worker. Therefore be it resolved:

First, That we bow in humble submission to God's will, thanking him for the life of our co-worker, and the example she has given us on how a Christian can live and bear pain and suffering and yet hold on the things of eternity.

Second, our hearts go out in tender sympathy to the bereaved family, and while we cherish the memory of the beautiful life she lived we will not forget her loved ones. We pray that God, in his infinite wisdom and mercy, will watch over them.

Third, That a copy of these resolutions be sent to the family, the N. C. Christian Advocate, The Alamance Gleaner, The Graham Messenger, and a copy be spread on the minutes of the Workers' Council.

Mrs. J. D. Lee,
Addie C. Holler,
W. Ernest Thompson.

A Scot who was about to get married informed the officiating clergyman that he wanted the ceremony performed in the poultry yard.

"Why?" asked the clergyman.

"Weel, the rice will feed the hens."—The churchman.

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HOME AND OFFICE

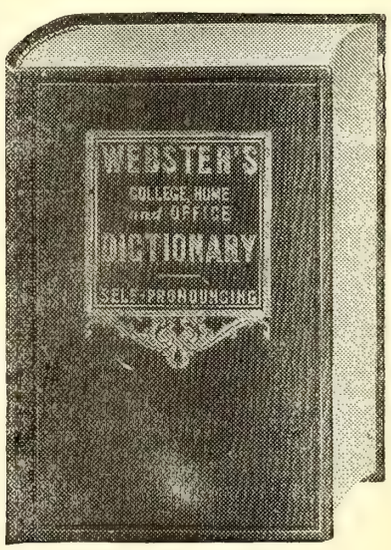
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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Salisbury District, Coburn Mem'l, Salisbury..April 29-30
Charlotte, Hickory Grove, near Charlotte..April 30-May 1

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

February

Stem, Calvary, a.m. 3
Calvary, p.m. 3
Mt. Tirzah, Mt. Tirzah, a.m. 10
Carr, p.m. 10
S. Alamance, Saxapahaw, a.m. 17
Mebane, p.m. 17
Durham Ct., McMannens, a.m. 24
Duke's Chapel, p.m. 24

March

Cedar Grove, Walnut Grove, a.m. 3
West Durham, p.m. 3
Person, Lea's Chapel, a.m. 10
Long Memorial, p.m. 10
Brooksdale, Allensville, a.m. 17
E. Roxboro and Longhurst, p.m. 17
Milton, Purley, a.m. 24
Chapel Hill, p.m. 26
Carrboro, 7 p.m. 26
Hillsboro, a.m. 31

April

Leasburg, Salem, a.m. 7
Orange and Massey, p.m. 10
Graham, a.m. 14
Haw River, p.m. 14
Yanceyville, Bethel, a.m. 20-21
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

February

South Mills, McBride's, a.m. 2-3
Currituck, Mt. Zion, a.m. 9-10
Moyock, Moyock, afternoon 13-10

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

February

St. Paul, St. Paul 2-3
Newton Grove, Hopewell 9-10
Dunn, night 10

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

February

Snow Hill, Jerusalem, 11 2-3
Pikeville-Elm St., Mt. Carmel, 3 3
Centenary, Conference, night 4
Straits-Harlowe, Harlowe, 11 9-10
Riverside-Bridgeton, Beech Grove, night 10
Newport, Bethlehem, 11 16-17
Pamlico, Bayboro, night 17
LaGrange, Institute, 11 23-24
Mt. Olive Ct., Bethel, 3 24
Mt. Olive-Calypso, Calypso, night 24

March

Hookerton, Maury, 11 2-3
St. Paul's, night 3
Jones, Shady Grove, 11 9-10
Beaufort, night 10
Pink Hill, Woodington, 11 16-17
Seven Springs, Beston, 3 17
Kinston, night 17

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

February

Maxton, 11 3
Raeford, 3 3
Caledonia, Johns, 11 10
Laurinburg, 7:30 10
Biscoe, Star, 11 17
Troy, 7:30 17
Robeson, 11 24
Rowland, 3 24

March

Wadeville, 11 2-3
Mt. Gilead, 7:30 3
Red Springs, 11 10
Laurel Hill, 7:30 10
Richmond Ct., Zion 17
Piedmont, 7:30 17
Lumberton, 11 24
St. John-Gibson, 7:30 24
Roberdel, Beaver Dam, 11 30-31
Hamlet, 7:30 31

April

Lumberton Ct., Pine Grove, 11 7
Aberdeen-Vass, 7:30 7
West End, 11 21
Ellerbe, 3 21
Rockingham, 7:30 21

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

February

Jack-Richlands, Richlands, 11 3
Maysville, Maysville, 4 and 7:30 3
Epworth, 8 6
Magnolia, Trinity, 11 10
Trinity, Wilmington, 8 10

WASHINGTON DISTRICT
J. M. McCracken, P.E., Washington, N. C.
SECOND ROUND

February

Rocky Mount Ct., 3 and 7:30 2-3
Clarke Street, 11 3
Wilson, 11 10
Elm City, 7:30 10
Stantonsburg, 11 17
South Rocky Mount, 7:30 17
McKendree, Pinetops, 11 24
Tarboro, 7:30 24

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

February

Weaverville Station 3
Asbury Memorial, 7:30 3
Chestnut Street, 7:30 6
Weaverville Ct., Salem, 11 10
Biltmore, 7:30 10
Rosman, Rosman, 11 17
Henderson Ct., Edneyville, 11 24
Hendersonville, 7:30 24

March

Tryon, 11 3
Saluda, 7:30 3
Central, 7:30 4
Elk Mountain, 7:30 6
Spring Creek, Fairview, 11 10
Marshall-Hot Springs, Marshall, 4 10
Candler, Montmorencie, 11 16-17
Acton, Oak Hill, 3 17
Leicester, Dick's Creek, 11 24
Oakley, 7:30 24
Mills River, Mills River, 11 31
Swannanoa, Azales, 3 31
Black Mountain, 7:30 31

May

Trinity, p.m. 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.

February

Peachland, Peachland, 11 10
Ansonville, Cedar Hill, 3 10
Duncan, night 10
Wadesboro, 11 17
Morven, Shiloh, 3 17
Matthews, night 17
Lilesville, Savannah, 11 24
Polkton, Poplar Hill, 3 24
Ieemorelee, night 24

March

Prospect, Prospect, 11 2
Bethel-New Hope, Sandy Plains, 3 2
Pineville, Harrison, 11 3
Hickory Grove, 3 3
Calvary, night 3
Hawthorne Lane, 11 10
Waxhaw, Heaths, 3 10
Wesley Heights, night 10
Monroe, Central, 11 17
Big Springs, 3 17
Spencer, night 17
First Church, 11 24
Dilworth, night 24

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
SECOND ROUND

February

Gastonia, West End, 11 3
Cherryville Ct., Bethlehem, 3 2-3
Gastonia, Smyre, 11 10
Shelby Ct., Pine Grove, 3 9-10
Gastonia, Trinity, ngiht 10
Belmont, Main Street, 11 17
Rock Springs, Webb, 3 16-17
Cramerton, night 17
Mount Holly, 11 24
Lowesville, Hill's Chapel, 3 23-24
Maylo, night 24

March

Belmont, Park Street, 11 3
McAdenville, night 3
Gastonia, East End, 11 10
Stanley, Iron Station, 3 10
Lincolnton, First, night 10

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
SECOND ROUND

February

Randolph, Trinity, 11 2
Park Place, 11 3
Pleasant Garden, Rehobeth, 3 3
Glenwood, 7:30 6
Wesley Memorial, 11 10
Highland, 2 10
Proximity, 7:30 10
Liberty, Liberty, 7:30 13
Wentworth, Lowe's, 11 16
Ramseur Franklinville, 11 17
Cedar Falls, White's Chapel, 2 17
Randleman, St. Paul's, 7:30 17

MARION DISTRICT
E. O. Cole, P.E., Marion, N. C.
SECOND ROUND

February

Bostic, Oak Grove, 11 2
Mill Spring, Bethlehem, 11 3
Broad River, Providence, 3 3
Cross Hill, Pleasant Hill, 11 9
McDowell, Snow Hill, 11 10
Old Fort Ct., Carson's, 3 10
Old Fort, 7 10
North Forest, Oak Forest, 11 17
Morganton Ct,, Zion, 3 17
Morganton, First Church, 7 17
Ivy, Beech Glen, 11 23
Burnsville, Bald Creek, 11 24
Micaville, Windom, 3 24

March

Avery, Pine Grove, 11 2
Elk Park, Newland, 11 3
Spruce Pine, Penland, 7 3
Marion Mills, East Marion, 7 6
Pleasant Grove, 11 10
Gilkey, Gilkey, 3 10
Forest City, 7 10
Glen Alpine, 7 13
Rutherfordton, 11 17
Spindale, Alexander, 7 17
Marion Ct., Providence, 11 24
Marion, First Church, 7 24

April

Cliffside-Avondale, Cliffside, 11 7
Henrietta-Caroleen, Henrietta, 7 7

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

February

Walnut Cove, Stokesburg, 2 and 11 2-3
Rural Hall, Antioch, 2 3
Dobson, Siloam, 11 10
Mount Airy, Rockford Street, 7 10
Mount Airy, Central, 11 17
Mount Airy Ct., Epworth, 2 17
Leaksville, 11 24
Draper, 7 24

March

Madison-Mayodan, Mayodan, 11 3
Stoneville, Dan Valley, 2:23 3
Pilot Mountain, Pinnacle, 11 and 2:30 10
Wilkesboro, Union, 11 17
Ronda-Roaring River, Roaring River, 2:30 17
North Wilkesboro, 11 24
Moravian Falls, Adley, 2:30 24
Yadkinville, Booneville, 2 and 11 30-31
Jonesville, Hanes Grove, 2:30 31

April

Danbury, Bethesda, 11 6-7
Sandy Ridge, Sandy Ridge, 2 7
Watauga, Henson's Chapel, 2:30 and 11 9-10
Boone, 7:30 10
Jefferson, Bethany, 2:30 and 11 26-21
Laurel Springs, Nathan's Creek, 2:30 21
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28

May

Sparta, 11 5
Elkin, 7:30 5
Helton, Helton, 11 11
Todd, Hopewell, 11 12

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

February

Fuqua, Olive Branch, 11 3
Benson, 11 10
Clayton, night 10
Four Oaks, Elizabeth, 11 17
Smithfield, night 17
Louisburg Ct., Piney Grove, 11 23
Louisburg, 11 24
Franklinton, night 24

March

Garner, 11 3
Central, night 3
Lucama, Buckhorn, 11 10
Kenly, Micro, night 10
Edenton Street, night 12
Youngsville, Wesley, 11 16
Millbrook, Millbrook, 11 17
Oxford Ct., 11 23
Oxford, night and 11 23-24
Tar River, Kittrell, 11 31
Cary-Apex, Cary, night 31

April

Creedmoor, 11 7
Bailey, Simms, 11 14
Zebulon, Zebulon, 4 14

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
SECOND ROUND

February

Lenoir, First, 11 3
South Lenoir, 2:30 3
Hudson Ct., Harpers, 11 10
Lenoir Ct., Olivet, 2:30 10
Granite Falls, 11 17
Dudley Shoals, Grace, 2:30 17
Rhodhiss, night 17
Hickory, First, 11 24
Westview, 2:30 24
Highland, night 24

March

Catawba, Bethlehem, 11 3
Ball Creek, St. Paul's, 2:30 3
Statesville, Broad St., 11 10
Olin, Turnersburg, 2:30 10
Statesville, Race St., night 10
Troutman, 11 17
Shepherd, Jones Memoiral, 2:30 17
Cool Springs, Rose Chapel, 11 24
Statesville Ct., Shiloh, 2:30 24
Elmwood, Elmwood, night 24
Mt. Zion, 11 31
Fairview, 2:30 31
Davidson, night 31

April

Mooresville, Central, 11 7
Mooresville Ct., McKendree, 2:30 7
Mooresville, Broad St., night 7
Hiddenite, Hiddenite, 11 14
Taylorsville, Marion, 2:30 14
Stony Point, night 14

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

February

Woodleaf, 11 3
Concord, Harmony, 7 9
Salisbury, Park Avenue, 11 10
Salisbury, Coburn Memorial, 7 10

NORTH CAROLINA CHRISTIAN ADVOCATE

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Six Months 1.00
To all Preachers of the Gospel, year 1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

Concord Ct., Mt. Carmel, 11 16-17
Concord, Central, 7 17
Concord, Epworth, 11 24
Concord, Kerr St., 3 24
Concord, Forest Hill, 7 24

March

Landis Ct., Oak Grove, 11 2-3
Kannapolis, Trinity, 7 3
Salisbury Ct., Providence, 11 Sat. and 3 Sun. 9-10
Salisbury, First Church, 11 10
East Spencer, Long St., 7 10
Albemarle Ct., Pine Grove, 11 16-17
Badin, Badin, 7 17
Albemarle, First Street, 11 24
New London, Bethel, 3 24
Albemarle, Central, 7 24
Bethel, Bethel, 11 30-31
Concord, Westford, 3 31
Concord, Harmony, 7 31

April

Salem, Mt. Tabor, 11 Sat. and 3 Sun. 6-7
Mt. Pleasant, Mt. Pleasant, 11 7
Spencer, Central, 7 7
Norwood Ct., 11 13-14
Norwood, 7 14
Gold Hill, Liberty, 11 20-21
China Grove, 7 21
Woodleaf, 11 27-28
Main St.-Padkin-Rowan, Rowan, 3 28

District Conference, Coburn Memorial, April 29-30. The opening session will be at 9:30 a. m. Monday, 29.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

February

Whittier, Shoal Creek, 11 3
Judson-Robinsville, Maple Springs, 3 3
Bryson City, 11 10
Cherokee, Chapel Oak, 3 10
Andrews, 11 17
Sylva, night 17
Canton, 11 24
Haywood Ct., Crabtree, 3 24

March

Franklin, 11 3
Macon Ct., Asbury, 3 3
Franklin Ct., Bethel, 11 10
Fines Creek, Fines Creek, 11 17
Bethel, Bethel, 3 17
Waynesville, 11 24
Jonathan, Shady Grove, 3 24
Dellwood, Maple Grove, 11 31
Clyde-Junaluska, Clyde, night 31

April

Webster, 11 7
Cullowhee, night 7
Highlands, Highlands, 11 14
Glenville, Cashiers, 3 14

At the district stewards meeting the presiding elder was directed to collect the assessment for district work on the second round. It is expected, therefore, that every charge will be prepared to pay at that time. Every charge is asked to pay not less than one-half of its assment for benevolences by May 1. Each preacher will be asked for a report on or about that date.

The major objective in the work of the church is to save souls. To this end the first Sunday in February has been set apart as a day of special prayer that the church may have power for this work, and each preacher is asked to bring this matter before his people on that date in the way he thinks best.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
SECOND ROUND

February

Walkertown, 11 3
Welcome, Mt. Vernon, afternoon 3
Green Street, night 3
Davie, Oak Grove, 11 and night 9-10
Davidson, Arcadia, afternoon 10
Centenary, 11 17
Erlanger, Reed's, afternoon 17
Ogburn Memorial, Oak Summit, night 17
Farmington, Bethlehem, 2:30 and 11 23-24
Forsyth, Pine Grove, night 24

March

Mocksville, 11 3
Cooleemee, night 3
Thomasville, Main Street, 11 10
Denton, Jackson Hill, afternoon 10
Oak Ridge, Sedge Garden, night 10
Grace, 11 17
Advance, Mocks, afternoon 17
Central Terrace, night 17
Lewisville, Doubs (business meeting) 18
Thomasville Ct., Fairview, 11 and afternoon 23-24
Thomasville, Bethel, 11 24
Hanes-Clemmons, Hanes, night 24

April

Lexington, 11 7
Linwood, Tyro, 2:30 7
Ardmore, night 7
West End, 11 14
Lewisville, Doubs, afternoon (preaching) 14
Burkhead, night 14
Kernersville, 11 21
Hiatt, Mt. Olive, afternoon 21

Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—Durham	13
*Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
*Calvary—C. B. Culbreth	10
Branson—J. V. Knight	7
West Durham—R. E. Brown	6
Milton—W. C. Jones	5
Carr—J. A. Russell	5
*Lakewood—H. L. Davis	4

NEW BERN DISTRICT

Queen Street, Kinston—E. C. Few	10
Morehead City—B. B. Slaughter	8
LaGrange Ct.—Rufus Bradley	6
Ocracoke and Portsmouth—W. A. Betts	2

RALEIGH DISTRICT

***Oxford—E. J. Rees	26
Selma—D. M. Sharpe	3

ROCKINGHAM DISTRICT

Robeson—B. F. Peele	9
Lumberton—E.uclid McWhorter	8
Rowland—J. H. Lanning	5
Roberdell Ct.—M. C. Ellerbee	2

WASHINGTON DISTRICT

Greenville—E. L. Hillman	9
Bethel—J. R. Edwards	7
Clark Street—D. W. Petty	4

WELDON DISTRICT

*Henderson—W. A. Martin	13

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Brevard—A. L. Aycock	4

CHARLOTTE DISTRICT

*Prospect Ct.—J. W. Kennedy	20
*Unionville—J. C. Gentry	9
Marshville—Geo. W. Clay	8
Waxhaw—J. E. B. Houser	6
Peachland—J. A. Frye	5
Wesley Heights—W. M. Smith	3

GASTONIA DISTRICT

Lowesville—J. O. Cox	6
**Goodsonville—J. W. Combs	6

GREENSBORO DISTRICT

Wesley Memorial—J. W. Moore	21
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
Randolph—W. R. Kelly	8
Proximity—Dwight W. Brown	6
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MOUNT AIRY DISTRICT

Spray—David R. Proffitt	7
Jonesville—W. J. S. Walker	5
Moravian Falls—R. E. Ward	5
E. W. Fox	2

SALISBURY DISTRICT

Albemarle—T. F. Marr	9
Salisbury Ct.—E. N. Crowder	5
First Street, Albemarle—S. W. Needham	4

STATESVILLE DISTRICT

*Mt. Zion—R. A. Swaringen	20
***Troutman—John Cline	12
Race Street—J. H. Bradley	9
Dudley Shoals—E. J. Poe	6
Elmwood—R. L. Young	3

WINSTON-SALEM DISTRICT

Ogburn Memorial—O. P. Ader	8
Green Street—G. W. Vick	4

Those who oppose prohibition should be required to state explicitly what alternative they propose. Is it a law permitting light wines and beers? Such laws in Canada have not decreased the reported consumption of alcohol. Nor have they stopped the bootlegging of hard liquors. On the contrary, where light wines are sold in quantity, it is far more difficult to detect the sale of liquors of higher alcoholic content than when all alcoholic drinks are prohibited. Those who want a bigger "kick" than they can get from light wines are no more content to be without what they want than they are in dry territory. It is easier, in very many cases, to keep people from getting any taste for liquor than to let them get a taste for weak liquor and keep them from wanting something stronger.—Durant Drake, in The New Morality.

I am not a Roman Catholic. I would resist unto death being baptized into that church; for I am a militant and convinced Protestant Christian; yet I read Roman Catholic writers. I ignore their polemics but catch the note of holiness where it is sounded. I enter into their churches ignorant of many of the symbols of their religion, but sensing its mystery and obedient to its compulsion to worship. I am often puzzled but I never scoff. Open-mindedness opens closed doors, not all of them, but all those which hold culture's universal treasures. Beside the open mind there needs to be the open heart, open to all sorts and kinds of people, and the lowliest often enter with the most precious gifts.—Edward A. Steiner.

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In Memoriam

THARPE—Mrs. Mary Ann Tharpe, widow of the late John L. Tharpe, passed away at her home on Route 1, Town Creek, N. C., January 11, 1929. Apparently recovering from an attack of pneumonia, she suffered a paralytic stroke which hastened the end.

Mrs. Tharpe was about 70 years of age and is survived by three sons and one daughter.

We laid her body to rest in the cemetery at Zion church in the presence of many relatives and friends.

She was a good woman, and beautiful floral offerings were tokens of the esteem in which she was held by those who knew her best. E. C. Sell.

EPLEY—On Christmas day the community around Bethel church, McDowell charge, was saddened by the death of one of its finest young men, Foster Epley. Foster was 21 years old and loved by all who knew him. He suffered for four weeks, but bore his suffering patiently. Everything possible was done for his recovery, but all in vain. God called him to his reward. He was a member of Bethel church and is greatly missed by his community. The funeral service was conducted by his pastor in Snow Hill church, and his body was laid to rest in Snow Hill cemetery. The large congregation that attended the funeral and the beautiful floral offering showed the love of the many friends Foster had throughout the country. May God bless and comfort the bereaved family is my prayer. H. E. Stimson.

SHARPE—Mr. Geo. W. Sharpe was born May 21, 1846, died January 7, 1929, being in his 82nd year. He was ill only about ten days with influenza and double pneumonia. His going away has caused great sorrow in the Stony Point community and church as well as to his many friends in other parts. His place in our church will be hard to fill. Mr. Sharpe is survived by his widow, who before her marriage was Miss Emma C. Deal; one daughter, Mrs. Harry Miller, Stony Point; one grandson; also two brothers and two sisters, Prof. A. F. Sharpe, Granite Falls, Mr. J. T. Sharpe, Bedford, Va., Mrs. J. A. White, Taylorsville, and Mrs. J. O. Guy, Stony Point. The funeral services were conducted from the Stony Point M. E. Church, South, Tuesday afternoon at 2:30, January 8, by his pastor, Rev. R. E. Hinshaw, assisted by Dr. J. E. Abernethy, Rev. J. M. Barber and Rev. J. B. Pearson, pastor of the A. R. P. church of this place. There are friends and relatives throughout this state who will mourn the going of this venerable servant of the state and church. May the Lord comfort us all in our sorrow.

R. E. Hinshaw.

DeVAULT—W. W. DeVault, son of Jacob and Mary Alexander DeVault of Burk county, N. C., born November 13, 1856, departed this life August 28, 1928. Brother DeVault was educated at Rutherford College during the days of Dr. R. S. Abernethy, some of the members of his clan, the late Dr. S. R. Belk of Atlanta, Dr. G. T. Smith and Dr. W. B. North of the N. C. conference. For ten years Brother DeVault taught school. During this time he had as students Dr. Bruce Payne, president of Peabody College, Nashville, Tenn., Rev. J. W. Bradley and Rev. Frank Noblitt of the N. C. conference. March 16, 1886, he was married to Miss Kate Kincaid of Morganton, N. C. Besides his wife, he leaves two sons and two daughters, W. B. DeVault of Durham, E. Ray DeVault of Asheville, Mrs. J. O. Barrett of Brevard, and Miss Catherine DeVault of Asheville.

When a very young man he made a profession of religion and joined the Methodist church. He said: "God being my helper I will live up to my vows; I will never go to or in any place I cannot go with him." He lived that kind of life. He was a man of prayer. His custom was to get up at four o'clock every morning to read his Bible and pray. Surely no better man ever lived.

As a railroad man he was loved by all, both saint and sinner; he was better known by all the railroad men as "Daddy DeVault."

Brother DeVault was an active member of his church. He had been a member of the board of stewards for many years. Loyal to his church, true to his pastor and ever ready to do personal work his life counted. He never missed prayer meeting if able to go. He read his church papers and kept up with all the work of the church. The funeral service was held in Haywood Street church, filled with relatives and friends. Covered with beautiful flowers, his body was laid to rest in the Riverside cemetery. Gone thou good and faithful man of God, but hundreds of lives have been made better because of the life of W. W. DeVault.

T. A. Groce.

RESOLUTIONS OF RESPECT

The missionary society of Grace Methodist church has been blessed to number among her membership in years past many noble, consecrated and forceful characters; many who were devoted servants of the Lord, anxiously waiting to do his bidding and answer his call to service. And among these we numbered our faithful friend and co-worker, Mrs. Jennie C. Craft, whose sweet and gentle spirit, loyal devotion and untiring energy endeared her to us all; and

Whereas, it has pleased God in his infinite wisdom to call her home to a blessed reward, and whereas, we do sorely miss her kindly presence and inspiring leadership among us. However, we bow in humble submission to his will and ask his blessings on all the loved ones now mourning her departure. And since we can only accept the will of our Father, who doeth all things perfectly, be it resolved:

First, That we endeavor to follow her example both in spirit and in deeds; and second, that we spread upon our minutes a copy of these resolutions and also send one to the family, the N. C. Christian Advocate and Missionary News.

Mrs. Herbert McClammy,
Mrs. C. H. Fore,
Mrs. J. W. Grise.

RESOLUTIONS OF RESPECT

We, the members of the Service B. class of Hay Street Sunday school record with sorrow the death of our fellow classmate, Miss Julia Powers, who peacefully slipped away on the morning of December 26, 1928.

Resolved 1st, That we wish to express our appreciation of her whole-hearted loyalty to this class, and while we shall miss her here, we rejoice in the fact that she has laid aside the frailties and limitations of human flesh and has entered into the more abudant life in that fair land where sickness and death, pain and sorrow are known no more. We extend to her loved ones our sincere sympathy.

Resolved 2nd, That a copy of these resolutions be spread upon the minutes of our class, a copy sent to her family, a copy be sent to the Fayetteville Observer and a copy be sent the North Carolina Christian Advocate.

Mrs. M. E. Savage,
Miss Isabell Lamb,
Committee.



"Twilight and evening bell, *and after that . . .*"

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THE UNDER-GROUND MAUSOLEUM



NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, FEBRUARY 7, 1929 Number 6

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Lincoln Memorial Washington, D. C.

Lincoln

By Edwin Markham

THE color of the ground was in him, the red earth;
The smack and tang of elemental things;
The rectitude and patience of the cliff;
The good-will of the rain that loves all leaves;
The friendly welcome of the wayside well;
The courage of the bird that dares the sea;
The gladness of the wind that shakes the corn;
The pity of the snow that hides all scars;
The secrecy of streams that make their way
Under the mountain to the rifted rock;
The tolerance and equity of light
That gives as freely to the shrinking flower
As to the great oak flaring to the wind—
To the grave's low hill as to the Matterhorn
That shoulders out the sky. Sprung from the West,
He drank the valorous youth of a new world.
The strength of virgin forests braced his mind,
The hush of spacious prairies stilled his soul.
His words were oaks in acorns; and his thoughts
Were roots that firmly gript the granite truth.

Up from log cabin to the Capitol,
One fire was on his spirit, one resolve—
To send the keen ax to the root of wrong,
Clearing a free way for the feet of God,
The eyes of conscience testing every stroke,
To make his deed the measure of a man.
He built the rail-pile as he built the State,
Pouring his splendid strength through every blow:
The grip that swung the ax in Illinois
Was on the pen that set a people free.

So came the Captain with the mighty heart;
And when the judgment thunders split the house,
Wrenching the rafters from their ancient rest,
He held the ridgepole up, and spikt again
The rafters of the Home. He held his place—
Held the long purpose like a growing tree—
Held on through blame and faltered not at praise.
And when he fell in whirlwind, he went down
As when a lordly cedar, green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky.

LET THE MISSIONARY OFFERING HAVE A FAIR CHANCE

Two-thirds of all our general missionary work at home and abroad depends upon the free-will offerings of the Church over and above the missionary assessment.

The Discipline provides that the February free-will offering shall be preceded by missionary mass meetings, sermons, distribution of literature, and study classes. It also provides that the free-will offering shall be taken by means of an every-member canvass.

Let the February free-will offering have a fair chance in every church, large or small.

* * * *

It does not have a fair chance when the cultivation is carried out and no offering is taken.

It does not have a fair chance when an offering is taken without the cultivation.

It does not have a fair chance when a public collection is taken in the Church among the members who happen to be present at that particular service, nothing more being done.

It does not have a fair chance when a certain amount above the assessment is put in the budget of the Church.

* * * *

The January-February Cultivation plan has a fair chance only when every detail of the Discipline is complied with. It has a fair chance only when the previous cultivation is thoroughly carried out and the offering taken by means of an every-member canvass in which each individual member of the Church is personally approached and given an opportunity to make a free-will offering.

Only in this way can the law of the Church be complied with. Only in this way can justice be done to the missionary cause. See that it has a fair chance in your congregation.

ADVOCATE CAMPAIGN NOTES

Advocate Day a Glowing Success

Rev. A. J. Hobbs forwards a $50 check for new subscribers and renewals from Red Springs—10 new and 14 renewals. This shows what a little careful planning can do. Sample copies were distributed and such announcements as the following made:

"This is Advocate Sunday. The paper should be on the library table of every Methodist. Can you afford to miss it? Subscribe today and enjoy your church and your Christianity more. If you are a subscriber and your renewal is overdue, today is the time to catch up."

Hobbs goes on the roll with one star in his crown. Note also that list of renewals. But this is not to be wondered at. Hobbs has a way of going on honor rolls.

The Notable S. F. Nicks

Rev. S. F. Nicks has spent his entire ministerial life in the Durham district. Some say he is the first citizen of Caswell county. He is a fine success. Now he is on the roll once more. Eight new subscribers gives Brooksdale a star, and chalks up another score for this citizen of Person of Caswell and of Orange. Well done!

Teague Leads the Waynesville

The first charge to gain the vantage point in this district is Highlands. Rev. J. L. Teague has sent his quota. Thank you! It is fine to ride in the band wagon.

Hamlet Also on the Roll

Two charges this week in the Rockingham district gain distinction. Rev. L. B. Jones by his secretary, Miss Thelma Cole, sends ten new names from Hamlet. A fine showing this with a still hunt. Rockingham district is catching step for a real advance. Clear the way!

Rev. C. A. Jones Lands

Seven new subscribers from Rev. C. A. Jones adds Dover to the list and helps up the district. A good piece of work, Brother Jones. A star will yet appear in your crown. Thanks!

Another High Point Church on the Roll

Rev. H. C. Byrum last Sunday in his own diplomatic manner put his church, Calvary, on the roll of honor. The Calvary people take pleasure in doing whatever Henry suggests, and a mere suggestion from him brought the desired results. This is his fourth year at Calvary and he can remain indefinitely, but will probably move at the end of his quadrennium. Now, let not all the churches speak at once for this pastor who has done such a fine work in High Point. It was a great pleasure for the writer to preach for him last Sunday morning. We are going again one of these days.

Danbury Charge

Mt. Airy district gets another charge on the roll of honor this week. Rev. F. E. Hartsfield puts Danbury charge among the honored. Good day's work. A work that lasts through all the year, rain or shine. Thanks.

A detailed report of new subscribers is given each week when a charge reaches its quota. Additional subscribers are added as they come in. A report on renewals sent in will be given later on in the campaign. It is most important that all subscribers possible be held while the campaign for new names goes on.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, FEBRUARY 7, 1929 Number 6

President Hoover is to worship in a little church that cannot accommodate more than two hundred people. This will serve to direct public attention to the small church and may result in a fresh appreciation of the little church which has had so great a part in the making of our American civilization. The average American possesses a great fondness, even an undue appreciation of big things, big cities, big houses, big farms, big factories, and big churches. President Hoover in the little church at Washington may lead some of us to conclude that one does not necessarily have to worship in the midst of the multitude in order to be a citizen of some consequence. We may also become aware of the fact that the small groups of apostolic men and women who worship in obscure places in the twentieth century are akin in spirit to the like groups of the first century of Christian history.



We have a habit of looking pious and with emphasis seek to impress folks with the inscrutible wisdom of the gray haired fathers of our Methodism. In the estimate of some they were not only paragons of virtue, but wisdom had been their birthright and experience had taught them through the years how to lay down rules of conduct for succeeding generations. But the hard facts of history sometimes play havoc with our pet notions. For example, as Duren points out in his "Francis Asbury," a book that all Methodists should read, "The church was organized with eighty-two American preachers. Not a single one of them, including Asbury, had been ordained previously to that time; sixty-six of the number had not spent as much as five years in the ministry; and twenty-three had not even passed the two year period of probation." How is that for a general conference? And the one that organized American Methodism. Youth and inexperience certainly had right of way on that occasion.

Madame Schumann-Heink has been in North Carolina this week on her farewell tour and for that reason a special interest attaches to the following from Book News by Macmillan:

One of the first great moments in her career was the Festival at Hamburg when she sang a poem of Goethe's set to the music of Brahms' Rhapsody, with von Bulow conducting, and Brahms in the audience. "When I finished," says Schumann-Heink, "the success was so tremendous I had to sing an encore. Now that is a work that lasts a half hour at least, and to get an encore to that—it was something, I tell you." Brahms insisted on her coming out on the stage with him and von Bulow in response to the applause. "So out I came with those two great men—one on each side of me; and they both kissed my hand. Whatever success came later, there was nothing ever to compare with that! I rode the clouds! I shall never forget it all the days of my life!"



Whenever Dr. Sam Steele in his dugout down among the "Pelican Pines" fires his trusty rifle the steele jacket bullet goes crashing into the very center of the target. He never fails to qualify as one of the best shots of the entire regiment, whether the shooting is at long range or short. We give below an excerpt from the annual report of his target practice:

Dr. Sam Steele, formerly Epworth League secretary of the Methodist Episcopal Church, South, and now enjoying a license to speak his mind on all matters that, in his opinion, help or hinder the growth of true religion, pays his respects to money-grabbing evangelists in this fashion: "Simon Peter received no $10,000 fee for holding that great revival in Jerusalem, which stuck out of his pocket when he met the poor lame beggar in the temple and said: 'Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk.' When old Simon the sorcerer, down in Samaria, offered him money for the power of the Holy Ghost, Peter flashed into indignation like that of Jesus when he scourged the traders from the temple, and said: 'Thy money perish with thee!' Paul was a great evangelist; but when he held his great meeting in Corinth he was so afraid people would say he was preaching for money that he actually worked at a trade to support himself. One of our evangelists told me that he had recently turned down a call to be pastor of a church that paid $7,500 salary. 'Of course,' he said, 'I couldn't afford to take that.' That meant that he made more than $7,500 as an evangelist."

Can One Know God?

The early Methodists made much of assurance. They spoke with certainty. They had met God and had the assurance of sins forgiven. They held tenaciously to the view that one may have a direct and personal approach to God.

At times this view has been badly distorted, thereby bringing sore hurt to genuine religion in the reproach heaped upon the movement. Some have decried reason and made the knowledge of God purely emotional, as if there could be the knowledge of a Being possessed of reason by a being endowed with reason without the exercise of this faculty; then some would stress intellectual conclusions of the theologians and rest in a well-defined statement of doctrine, as if there could be a personal knowledge of a Being disclosed as living-love without an element of feeling; others would be orthodox and feel good with little regard for moral conduct, as if there could be a personal knowledge of God without moral action to accord with him who ever wills and works to moral ends. In a word, a direct and personal knowledge of God ever implies the use of the intellect, the feelings, and the will since he ever knows and loves and acts. Consequently an effective Methodism, especially such as is needed in these times of uncertainty and unrest and lax standards of living, will always recognize the best intellectual endeavor, the profoundest feelings and the most consistent conduct, ever careful to allow nothing of an external order to close the way of free access to God.

Eternal vigilance is the price of this position. For the age-long tendency of man is to secure a go-between, who will relieve himself of his own responsibility to God. It is so easy to the flesh and it so effectively salves the conscience to turn all over to the priest, or to rely on the church, or to submit to some ordinance, or to follow out certain legal requirements—since a professed obedience to law is always easier than a thorough change of character—that man is ever blocking the way of direct personal approach to God.

Let us once get away from this belief in a direct and personal knowledge of God, then the citadel of our strength is gone and we will have surrendered our right to be heard. We do not ask any one to join us because we are the only true church, or because we have the only apostolic order and teachings, or because we practice the only valid mode of baptism, but because we would help them to know God, give them an opportunity to serve him here on earth and finally to become fellow-citizens with the saints in glory. All the externals of religion are subordinated to the one cure of the soul for sin—a personal knowledge of God as revealed in Christ Jesus. Then, should we not labor to bring men into right relations with God and to let the world know that all else is worthless?

A Hungry Soul in a Rotund Body

We are much taken up just now with the effort for a revival of religion. Well may we be. This well nourished body encasing the lean soul of this present age demands attention. The subjective has surrendered to the objective. Life consists too much in the abundance of things which we possess rather than in the wealth of our religious fervor. The world of science with its wealth of the material is exalted above the spiritual experiences within. Are we really in search of God and would we be willing to make religion the master of our souls? We are in love with prosperity, but is this the prosperity of soul that comes with the enrichment of spiritual vigor?

A stir, with the old time methods and the usual forms of religious revival, will count for little in this day. Disappointment only can follow unless we can put aside the substitutes for the real thing. Religion has to do with that inner realm where man and God meet in a most real and effective way. Man in that hour is able to shake loose from the outside world and to know that the kingdom of heaven is really within. Prosperity of soul is then exalted above a well nourished body. Religion dominates and holds sway in life.

This new birth from above comes with anxiety and anguish and pain and joy and hope as comes every birth. Furthermore there must be much of fasting and prayer and labor. Are we eager for such?

We are apt to seek a few extra additions to our church rolls and cry out for a few more dollars and a little more activity and thus let the soul hunger and die in a much enriched and rotund bodily presence. All the while the material more and more dominates our life and our civilization. God becomes less and less a factor in the destiny of the nation and a failing force in our souls.

Can we pay the price? Are we willing to be enriched and strengthened within so that the external becomes less and less? Not until

much of the pretense and make-believe of an external order gives place to the realities of a God-conscious and spirit-filled life that is willing to be poor without so that the true riches may be known within. A self-centered pulpit and pew will remain rotund of body and hungry of soul. He emptied himself. Life is gained only by losing self.

Tested by the Sons of Men

The Son of Man is disclosed in all his possibilities by the sons of men. Jesus of Nazareth was a Jew according to the flesh, but he is not limited to any one people. He is for the race. Only by trying out his life among the peoples of earth can we come to know the fulness of his power and the transforming character of his personality.

The centuries have disclosed the sufficiency of the Son of Man for the varied races and peoples. The black and the brown, the red and the yellow have felt a common fellowship with the white man "in Jesus Christ." The sense of a racial brotherhood comes to those who have a conscious fellowship with the Son of Man, the Son of God.

Those who would limit the Christ to one race or people all unconsciously stand for a tribal religion and for a racial God. This is not Christianity. "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all who call upon him." The common fatherhood of God and the universal brotherhood of man is fundamental in Christianity. The Son revealed within Saul of Tarsus qualified him to preach Jesus to all the world. The richness and the fulness of the life of Jesus Christ becomes more and more manifest as he is disclosed among the nations. The Son of Man is being made known by the sons of men.

Limit not the Christ to your own circle, creed or race, save at the peril of poverty and death. World conquest of all peoples by making them over in the image of Jesus Christ gives vigor and the ability to win. The missionary enterprise demands the scars that bring the assurance of victory. Uncertainties give place to the certainties; the Christ becomes sufficient for all.

What a daring undertaking to make over a world in the image of Jesus Christ! How marvelous the Son of Man able to make appeal to the sons of men! Daring, heroism, a sense of certainty, all are essential in this conquest.

A New Mode of Baptism

After a song by the congregation assembled on the river bank, the young divine solemnly took up his ritual and escorted the candidate to the middle of the stream. There holding the ritual in one hand, with the other he let the man down under the water. With the helpless man securely held in that position he began to read the lengthy introduction to the baptismal service. The man strangled and struggled but the youthful baptizer was determined to fulfill his task, so he held him the more securely. The horrified parishioners on the bank saw bubbles rising to the surface, and realized that the young man, who was reading so diligently from the ritual, did not know what he was about. Finally an official member of the church, disregarding his Sunday clothes, jumped into the stream and pulled the drowning man, and the now frightened minister, from the water. This story should be credited to Paul F. Holmes of Garrett Biblical Institute, who vouches for its accuracy.

Mere Numbers a Dead Weight

The helplessness of many big and rich churches is truly pathetic. The numbers become a dead weight and the demands with each year are more perplexing. Especially is this true when a few men without vision and consecration dominate the organization in the name of conservative business methods. Such know nothing of the extravagant love shown by Mary with the ointment. They are too close akin to the cool calculation of a Judas who would justify his course by a concern for the poor. Somehow the dominance of a devoted spirit wins in the conquests of the Christ.

Take stock anew and find what is in the way of a revival in your community. Find where the real weakness lies. Seek a new Pentecost. Trust not in numbers, neither put your confidence in riches. For it is not "by might nor power but by my spirit, saith the Lord."

What's your color? How can you qualify when tried out by the following test provided by some student of colors:

When he's mad, they say he's Red.
When he's a coward, they call him Yellow.
When he's straight, they say he's White.
When he's loyal, they say he's Blue.
When he's unintelligent they call him Green.
When he has no pep, they say he's colorless.

People and Things

Bishop W. N. Ainsworth will preach the commencement sermon at Greensboro College in May.

Mrs. C. L. Stiedley is assisting Rev. R. A. Taylor in revival services at Henson Chapel. Great results are expected from the meeting. The pews and heating plant have recently been installed in this handsome new church.

Owing to the death of his mother, Dr. W. A. Stanbury will not begin a meeting at Greensboro College until Sunday, February 24. This series of meetings was to have begun February 10 and continue through the week.

The Spencer News says: "Rev. W. B. Shinn, pastor of Spencer Methodist church, is able to be on the streets again after a severe ulcer on an eye. He was confined to his home for a time and suffered intensely, but is now improving."

Rev. R. A. Taylor's daughter, Rebecca, underwent an operation for appendicitis January 30 at the Wesley Long hospital, Greensboro. She is getting one as well as one could expect. Rebecca is a student at Elon College.

Rev. E. Myers and his people at East Spencer are now worshipping comfortably in their new church auditorium, which Brother Meyers says means something these cold winter days. This is a good church which is being erected on Long street and will meet the needs of that section for many years.

Progress is the watchword at Franklinton, where Rev. W. C. Ball is the wide-awake and competent pastor and preacher. Congregations are growing steadily, the missions program is under way, revival services are to be held near Easter, and due attention is being given to church publicity by publishing a weekly bulletin, and increasing the circulation of the Advocate.

A special service for railroad men was held at the Park Place Methodist church last Sunday night, when the pastor, the Rev. J. H. Armbrust, preached on "Lights Along the Railroad." There was special music orchestral and vocal. More than 100 railroad men and their wives attended the services, which were deeply inspiring.

"Dr. Alfred Webb Howell announces the marriage of his daughter, Annie, to the Reverend Arthur Pinckney Ratledge on Thursday, the thirty-first of January, nineteen hundred and twenty-nine, Cherryville, North Carolina.. At home after the fifteenth of February, Weaverville, North Carolina."

Dr. J. W. Moore, pastor of Wesley Memorial church, High Point, is on a trip to Florida to enjoy a brief stay in that land of sunshine, flowers, strawberries, oranges, grapefruit and fresh vegetables. Brother Moore is completing his vacation of last summer when he failed to use all the time his church gave him for a vacation in August.

Dr. G. T. Rowe of Duke University will preach in Central church, Concord, the week following Easter. The new organ, a gift of Mrs. C. A. Cannon as a memorial to her mother, Mrs. D. B. Coletrane, will by that time be installed. It is a valuable and superior organ that will add greatly to the church. The inside of the church is being thoroughly overhauled, the arrangements about the pulpit and choir changed so as to make the appearance of the church decidedly more attractive. Brother Courtney is now in the fourth year of a decidedly successful pastorate at Central.

"There will be a meeting of the executive committee of the board of church extension in the pastor's study, First church, Morganton, N. C., Thursday, March 7, at 1:30 p. m. Applications to the general board will be considered at this meeting. Write G. B. Howard, Secretary, Spindale, N. C., for blanks."—J. S. Hiatt, Chairman.

Dr. J. M. Rowland, editor of the Richmond Christian Advocate, will lecture Tuesday evening, February 12, in the White Oak Assembly Hall, Greensboro. This hall is located near end of street car line in White Oak. His subject will be "Some Nuts I Have Known." Those who desire an evening of fun mingled with good sense will be on hand.

The Methodist pastors of Charlotte expect at an early day to make a thorough canvas of the entire city in order that they may know how many Methodists and those inclined to that church, who are not members of any of the local churches, live in the city. At the same time other information will be secured, the details of which have not yet been determined.

"Ocracoke-Portsmouth, Jan. 30.—Salaries and conference claims paid in full to date. For other objects raised: orphanage $30, missionary maintenance $18.75, incidentals $15, literature for Sunday schools $30, Near East Relief $7, Sunday school dual extension $5.58, pastor at Oteen $5, superannuate endowment $2.75, Chapel Hill church $2.50. A cabinet heater (Loth Stove Company) presented to Ocracoke church by R. S. Wahab and R. H. Clemmer."—W. A. Betts, P. C.

Last Sunday, following a most appropriate sermon by the pastor, Rev. J. D. Bundy, the Smithfield church observed the regular sacramental service. For a cold winter day this was well attended. We often fear that the average church does not properly appreciate the place of this sacrament in the life of the church. On this occasion the pastor urged that every one have a part in the service. Would that our Protestant churches could come to appreciate the value of worship!

Rev. E. E. Snow, the new pastor of the Concord circuit, is beginning his work with enthusiasm and is greatly encouraged by the many evidences of success that attend his early efforts. The congregations are large, new members are being added to the churches and the several programs of the year are being entered upon with confidence of success. He has a good parsonage, well located in Concord, and the churches are so close at hand that he enjoys all the advantages of a station without being subjected to the inevitable grind and possible monotony of station work.

Rev. H. F. Duncan is beginning the new year at Duncan Memorial, Charlotte, with the promise of pre-eminent success. Miss Fannie Bame is the pastor's assistant and every department of the church is well organized, and both the leaders and the people are enthusiastic over the outlook for the year. Brother Duncan, an A.B. of Wofford and a B.D. of the Chandler School of Theology, is a distant relative of the late Bishop W. W. Duncan and he bears a striking family resemblance to the bishop. But this young man is not putting his trust in the record of his family but in the record of service that he may make in the work of the Master.

Rev. J. C. Cornett reports that all goes well at Mount Holly. Everything is lovely.

We are pleased to learn that Rev. A. J. Parker of Hillsboro is recovering from a recent illness. Just at present he is at Plymouth with his son-in-law, Rev. R. G. L. Edwards. We trust that Richard will soon be himself again.

Dwight Ware at Forest Hill, Concord, is maintaining his record of last year at Lexington by adding new members every Sunday. Most of these accessions this year have been on profession of faith. The people of Concord outside of his own church are learning that Dwight is a superior preacher and they are gathering to hear his sermons. And his reputation will grow as the months pass by.

Rev. G. L. Wilkinson is "carrying on" at Kerr Street, Concord, in a manner that delights the good people and that is a terror to evil doers. Bootleggers have learned to fear this knightly young follower of the mighty men who laid well the foundations of our Methodism. Wilkinson has made his church look like a bran new one with the brick veneering and other improvements, and in many respects is new. The work goes well at Kerr Street, where there are some choice spirits who serve their Lord with joy and loyalty.

Bishop James Cannon, Jr., gets not only the distinction in the estimate of the Christian Herald of having made the most significant contribution to religious progress during the past year, but that publication is giving the bishop a free trip on the Mediterranean and Holy Land cruise of the "Calgaric" which sails from New York City on February 14 and arrives again in New York City April 20. Bishop Cannon is also to be guest at a dinner given in his honor in New York, at which time the award of the distinction will be formally made. We sincerely congratulate the bishop upon all these fine things that are coming his way and wish him **bon voyage** on his long cruise.

Rev. L. B. Hayes, pastor West End church, Winston-Salem, and Miss Margaret Rodgers of Franklin, N. C., were married at 1:30 p. m. Tuesday, February 5, at the home of the bride. Dr. C. C. Weaver was the officiating minister. The bride is a daughter of the late Sam L. Rodgers, for a long time prominent in politics and a leading citizen of North Carolina. Mrs. Hayes was educated at Davenport College, has spent several years teaching and is an accomplished and attractive young woman. Mr. Hayes is a leading member of the Western North Carolina conference. Mr. and Mrs. Hayes will after February 14 be at home in the West End Methodist parsonage on Fourth street, Winston-Salem.

"The Advocate has been a weekly visitor in our home ever since we of the Elizabeth City district were voted in our North Carolina conference many years ago. I am an Edentonian by birth and my earlier days were spent with our church in the Virginia conference. We knew many of the ministers and laymen in that conference and loved them all, and of course always looked forward to the weekly visit of the Richmond Christian Advocate, the church organ of that conference. After much hesitation and talk of being changed to a conference of our own state we were finally voted in the North Carolina conference where we really should have been. We soon grew fond of all who came to minister to us and count them all as dear friends."—Marie L. Baumgardner.

The annual local teacher training class of Park Place Methodist church Sunday school, Greensboro, is being conducted on February 5, 6, 7, 12, 13, 14, at the church under the leadership of Rev. J. H. Armbrust, the pastor. This is the third local training class that has been held during the pastorate of Brother Armbrust. I. F. Peebles is the superintendent of the Park Place school.

Rev. W. H. Willis at Belmont Park, Charlotte, forges ahead with the multitudinous tasks of his big church which now numbers 1157. Brother Willis, who is an expert in figures as well as with facts, says that of the entire net gain last year of the Western North Carolina conference one-third of that gain is to be found in his church and Ray Jordan's church in Dilworth. And we are inclined to say that if any man takes issue with Willis in figures that man is certain to come out at the little end of the horn. Willis, who makes one of the very best presiding elders that is to be found in the conference, is also one of the most efficient and successful pastors.

"Rev. C. Q. Smith of Fort Worth, Texas, is a happy warrior indeed. The campaign in Fort Worth and in the Central Texas conference to raise a second $500,000 for our hospital has been a notable success. This insures the immediate purchase of equipment and the early opening of the hospital. The general hospital board desires thus publicly to congratulate Superintendent Smith in this distinguished victory and to thank Fort Worth for this historic contribution to the hospital movement. Fort Worth pledged $500,000 to this institution at the beginning of the enterprise, about seven years ago. The militant civic ardor of this alluring city has thus enabled her to outstirp all her sister cities of the South in this regard."—Charles C. Jarrell, General Secretary.

Miss Edna Wilkins, known in many parts of North Carolina where she has served in church work, particularly at Grace church, Wilmington, and College Place, Greensboro, sends the editor the following interesting note from Cairo, Egypt: "I simply want to tell you that during the years I have been reading the Advocate there has never been a time I've appreciated it more than on the long 450-mile ride from Cairo to Luxor—down in Egypt. My own copy has not reached me since I left the States, and a friend sent me a bunch of Advocates just at that time. All day long I looked out at Egyptian life along the Nile and back at my precious papers! I read the gossip first, of course, then the editorials, the news, all the ads, and then looked at the pictures again. If you want to know what a really fine paper you edit, just get on this side of the world and see how good it reads!"

"I lived in Los Angeles a year, then found something better through the kindness of the Davis family, old Carteret county stock. One of their Beaufort people wrote them I was here. They looked me up and had I been their own brother could not have been nicer to me. My address is 615 A. North Louise Street, Glendale, Cal., where my friends can write me, and this is the place: Room, southern exposure, bright golden sunlight streaming in 'from early morn to dewey eve.' From bath window I look west and ten feet distant is an unusually large lemon tree, loaded with fruit, small green lemons on the upper branches, large yellow ones on the lower almost touching the earth; orange trees with bright red oranges. The cottage faces east and in the distance are tall mountains snow covered. And this is California, the beautiful. Do you envy me?"
—R. F. Bumpas.

Benjamin N. Duke, the Man Who Lived for Others

By W. P. Few, President Duke University

MR. DUKE'S death came after many years of invalidism; and in his last years he was in constant confinement and extreme illness. During these years of his isolation from life we have already been in position to see his career with something of the perspective of history. On some of his last birthdays I undertook to speak of his life in just the way I believed that history would record it in the long after-years. I wrote out for newspapers what I had said on one of these occasions; and he read it. He was good enough afterwards to tell me that he liked it better than anything ever written about him because he thought that every word of it was true. I mention this now to bring out one of the most characteristic things about him—his utter sincerity and his devotion to the simple truth. I use the incident also to emphasize the folly of exaggeration. I shall on this occasion be at even more pains, if possible, than heretofore to speak words of soberness and truth about our benefactor and our dear departed friend.

We have in other years found opportunities to pay tribute to the services and to the character of Mr. Duke's father, Washington Duke, and to the services and to the character of his brother, James B. Duke; and since now the last of the three is gone and since their lives were so interlocked, it seems to me that it will be profitable to consider as a whole and in some of their larger aspects the contributions the Dukes have made to civilization. I fully realize that there were many others who had a part in it all, and I know they would wish others to have due credit; but it is the sober truth to say that the industries which they led in developing made a world market for the products of North Carolina farms and so laid the foundations for the later prosperity of the state. The value of this particular service may from time to time have been obscured by temporary confusions in thinking; but I believe it is bound to stand as one of the significant facts in the history of North Carolina. Even more significant is their leadership in the development of hydro-electric power. They had a share in all forms of our progress but the two I have mentioned, to go no further, will be sufficient to make them for all time outstanding industrial leaders, not only in the state but in the nation.

But progress cannot be built alone on factories and farms, and hydro-electric power. It requires also a sound climate of opinion, and to this the Dukes have made the largest contributions. They came up out of the grinding poverty that followed the Civil War. They lived through a period of intense sectionalism and bitterness, but the character of all of them came out untouched by these fires of adversity. They refuse to live in a dead past or blindly to conform to the traditions of that past. They were quick to realize that the war was over and that there was a new day in the South. They had the vision to see this new day and the courage to live in the light of it. This often brought them into conflict with local sentiment. But they went on, and they were always patient and tolerant of others. In their business, their friendships, their gifts, they knew no distinction as to religion, politics, race, or social class. They had many obstacles to overcome, but they succeeded in their great undertakings. They not only called us to better things but they showed us the way. We are indebted to them and to the illustrious examples they have set us for the promotion of freedom of opinion, liberality, tolerance, and catholicity. To their influence and to their examples more than to any other single thing we owe the sound and wholesome public opinion here that at this time gives North Carolina its high place among the commonwealths of this nation.

Their influence and example have been formative and powerful in another way. The Dukes have been the greatest philanthropists the South has ever produced and their gifts to education have been equaled but a very few times anywhere (indeed but twice, I believe) in the history of the world. These contributions have come not only from father and son but also from grandchildren and other members of the family. Following in the footsteps of his grandfather, Mr. Washington Duke, and of his parents, Mr. and Mrs. B. N. Duke, Angier B. Duke, like his sister, Mrs. A. J. Drexel Biddle, gave generously to the college during his life, and, dying in 1923, left it a handsome bequest and other bequests for church and orphanage support.

These three men were much alike. Washington Duke, I have always thought, much resembled Abraham Lincoln, particularly in his homely humor, his tenderness, patience, charity and wisdom. As a pioneer in industrial development, as the leader in philanthropy who stands first in time and first in ideals, as the father of famous sons, he has won a secure place in the history of the state. James B. Duke had a power of vision and achievement that made him one of the mightiest men of his generation, and he takes rank with the foremost philanthropists of all time. Benjamin N. Duke, beginning as trustee of Trinity College in 1889, was the first of them to become interested in the promotion of higher education. He co-operated with and stimulated his father's interest in it, his brother's, his own family's, and other people's. There is a real sense in which he has been a leader and inspirer of the Duke family in their great philanthropies which in the grand total will run from $90,000,000 to $100,000,000, and this alone would give him a secure place in history.

During the past thirty-eight years and in bequests announced after his death he has himself given many millions of dollars—to Trinity College, to Duke University, and to a multitude of institutions, individuals, and all kinds of good causes. His latest notable gift is the Angier B. Duke Loan and Scholarship Fund, totaling $1,000,000, and established at Duke University as a memorial to his son who graduated there in 1905. There was to an unsual degree a personal element in Mr. B. N. Duke's giving. All through life he gave not only his money, he gave himself; and he had a wide range of interests and sympathy. Wherever there was a human need his heart responded. He was one of the noblest men that ever lived.

The father and sons all loved their fellowmen and they had an eager desire to serve others and to serve every good cause. We North Carolinians can never fully know how much we owe to these men, not only for their industrial and financial leadership, for what they did and for what they directly gave, but also for the power of their

example, for the ideals they have created, for the tendencies they have started, for the influences and institutions which they have set agoing and which will go on doing good as long as American civilization endures.

The most far-reaching of all their services to civilzation is the fostering through thirty-odd years of Trinity College, and finally the building of Duke University around it. Indeed the building of a great endowed university at Durham is an outstanding event in the history of the state and in the history of the country. An endowed university of commanding power has always been the most serious lack in the southeastern states.

Through a period of more than thirty years Mr. B. N. Duke every year gave money to Trinity College in ways and amounts that have made possible the institution as we have known it. He has done far more than this. Through a large part of this period he was the support and the inspiration of the men who as teachers and educational administratiors have made the institution in the past generation and are here to carry it into the future. For nearly forty years he carried Trinity College and Duke University on his heart. He thought of it day and night, and he kept this up to the hour of his death. By the stimulus of his generous gifts and inspiring personality, the college was developed to the point where it might become the center round which could be built the university that his brother's munificence founded in December, 1924. He will always hold a high place in the history of Duke University and of American education. A great institution must rest upon many shoulders. The man serves it best who most enlists co-operation, who works to get the thing done and cares not who receives the credit for it. Here is where this great-hearted man shines. He will always stand out as an illustrious example of a man who linked his life to an undying institution in which he believed with the whole heart, who stood by it through evil as well as good report, and who sought for himself nothing except, to him, the sweet and precious privilege of serving his fellowmen.

It would therefore be most appropriate to build up here in Duke University a personal memorial to Mr. Duke that would have magnitude and permanent significance enough to make it in all generations a reminder of the greatness of his spirit and of his services to Trinity College and to Duke University, especially in the critical years of their history. The best form for this that I have been able to think of would be "The B. N. Duke Institution for the Advancement of Knowledge." The institution, I think, should be organized along lines of its own rather than copy anything that now exists; but it should combine some of the features of a foundation like the famous Smithsonian Institution or the Carnegie Institution, and the work of a university graduate school. I prefer this form of memorial because of the contributions it can make to knowledge, to science, and to humanity and because it will best and most quickly insure Duke University's attaining and maintaining a place of real leadership in the educational world. It would do most to bring distinguished men into the university and therefore most to make it famous. In fact, it would go far towards determining the sort of university we are to build and its standing in the educational world.

The general purpose of the institution should be to train teachers, scholars, practical scientists, and leaders in the important branches of human knowledge and service; to correspond in the main to the graduate school of arts and sciences that is a vital part of every great university; and to work in especially close co-operation with the schools of medicine and law.

Certain funds are already available for the institution. The trustees of Duke University in 1927 set up a special foundation now known as the B. N. Duke Endowment Fund, and put into it the amounts that Mr. Duke had given to the general endowment. Last year Mr. E. Bayard Halsted of New York made an addition to this fund.

The chief need is an endowment that would help to secure professors of the highest rank, some of them to be eminent investigators who would give all their time to research and some to give part time to instruction and guidance of graduate students and part time to research projects. The institution should be located in a prominent building of its own on the Duke University campus. It would also make large use of other Duke University buildings, libraries, and laboratories.

There is now no great graduate school or research institution in all the Southern States. Draw a line across the map of the United States from a point just below the latitude of Washington and Baltimore on the Atlantic Coast, and all the leading centers of research and graduate studies will be to the north of the line. The Northeast has Harvard, Columbia, Yale, and other great centers. Johns Hopkins is near the border line. The Central West has the University of Chicago, University of Michigan, University of Wisconsin, and other centers of note. The Pacific Coast has the University of California and Stanford University. In the South there are good graduate schools at three or four universities, but we all realize that as yet none of them are in the first rank.

Towards the complete setting up of some such permanent memorial to Mr. Duke I pledge myself to the uttermost and for the rest of my life; and I believe I speak for us all. I know I speak for multitudes of you and others like you, as well as for myself, when I say that for our opportunities in life, for all the undertakings in which he and we have had a part, for his services to mankind, and for his nobility of character, we will hold Benjamin N. Duke in grateful remembrance; and we will do our best for others as he has done for us.

"OUT OF MY POVERTY"

"Out of my poverty have I done this," said Tycho Brahe, for he made all his astronomical discoveries without a telescope. It is a big eye that is wanted in astronomy more than a telescope. "In my poverty have I done this," said Christopher Columbus when he crossed the Atlantic in a leaky vessel that you would not use today for a Newcastle collier. But it was enough for a great soul; he did not cross the Atlantic in an "Atlantic Liner." "Out of my poverty have I done this," said Turner, for he painted his masterpiece in the National Gallery out of broken tea-cups. "Out of my poverty have I done this," said John Milton, when the poor blind poet gave us "Paradise Lost." "Out of my poverty have I done this," said John Bunyan, when the poor tinker handed us out of Bedford Gaol all the treasures of The Pilgrim's Progress. Out of my poverty! It is never a question of instruments, and of resources, and of partnership; it is a question of spirit, faith, enthusiasm, sacrifice. By God's power we triumph over circumstances.—Rev. W. L. Watkinson.

MRS. J. S. STANBURY DIES

Mrs. J. S. Stanbury died at her home in Boone early Sunday morning, February 4, 1929, following a lingering illness with influenza and complications.

The deceased was 72 years of age. She was a member of the Taylor family, long prominent in northwestern North Carolina. She is survived by her husband, J. S. Stanbury, well known citizen of Boone and active Methodist layman, and five children, Dr. W. A. Stanbury, pastor Duke Memorial Methodist church, of Durham; Miss Annie Stanbury of Boone; Mrs. W. L. Scott of Rutherford College; Mrs. J. A. Boone of Durham, and Jeff Stanbury of Boone, and several brothers and sisters, among whom are Rev. Seymour Taylor of Thomasville, formerly presiding elder of the North Wilkesboro district, Mrs. J. A. Warden of Charlotte, Adolphus Taylor of Maple Springs, and Lee Taylor of Boone.

The funeral was conducted in the Boone Methodist church Monday at 10:30 by the pastor, Rev. Claude Moser, assisted by Dr. J. D. Rankin of the Normal school faculty, and attended by a large concourse of friends and relatives.

Mrs. Stanbury was an exemplary Christian woman and has devoted her life to her family and church. She is beloved by a large number of students of the Appalachian Normal school who have known her through the years.

Such a life poured into the lives of her children will enlarge through the years. Since no good ever utterly perishes from the earth, Sister Stanbury has marvellously enriched the generations. As the years recede, these devoted children will more and more appreciate the rich legacy left by this noble mother.

REV. S. T. BARBER DIES SUDDENLY

Wednesday noon, February 6, Rev. S. T. Barber, pastor of Glenwood, Greensboro, died suddenly following a few weeks in the hospital. He was seemingly improved and had returned to his home in Greensboro, though it was known that his heart was in a bad way and he was liable to go at almost any time.

We have opened the forms to make this brief announcement of the passing of our brother. For thirty-six years this faithful Methodist preacher had labored hard and he has left a good record. Many will bless the day he came their way.

An account of the life and labors of Brother Barber will appear next week. The Advocate extends sympathy to all the bereaved; a classmate in college and in the conference of the editors of the Advocate rests from his labors.

CELEBRATES THEIR GOLDEN WEDDING

Mr. and Mrs. Marion Elsie Futrelle celebrated their golden wedding on Tuesday, January 29. They were married in Montgomery county, N. C., January 29, 1879. Mrs. Futrelle before her marriage was Miss Quennie Alice Thayer.

In 1881 they moved to the Jamestown community and have lived since that time in what now is known as Elsiewood.

During the day many friends, relatives and neighbors called to congratulate them on this unusual occasion. At 7:30 o'clock an elaborate old fashioned supper was served. The evening proved most enjoyable and all those present wished for Mr. and Mrs. Futrelle many happy returns of the day.

The only incident to mar the happy day was the condition of Mrs. Futrelle who has been quite ill for some time. Her friends will be glad to learn that she is making improvement the last few days.

WHEN YOU PLAN EVANGELISM

Permit us to suggest the following plan for your evangelistic program:

1. A survey of the community, which can usually be better done by the co-operation of all the churches.
2. The preparation of a complete constituency roll by each church, to include members of our own families and members of the Sunday school not connected with any church; members of the various church organizations not members of the church; all who in the survey gave that church as their preference—and prospects whose names have been received by occasional enrollment of the congregation, on New Year, Easter, rally day, etc.
3. Selection and training of a band of Christian workers.
4. Systematic visitation of prospects in their homes.
5. Kindly insistence on immediate decision for Christ.
6. A definite report at set time.
7. A series of evangelistic meetings where decisions may be publicly acknowledged.
8. Decision in church and Sunday school.
9. The constant evangelistic note in the pulpit.
10. Training the congregation for continuous, everyday evangelism.
11. Emphasis on Christian stewardship, of prayer, life and possessions.
12. Conservation of the results in following up new converts with training, Christian fellowship, and suggestions for service. Some pastors assign every new convert to some older member of the church to "stand by" him until he becomes grounded in the faith.

—Ohio Pastors' Convention Report on Evangelism, in Western Christian Advocate.

A MARRIAGE OF WIDE INTEREST

Miss Annie Howell of Cherryville became the bride of Rev. A. P. Ratledge Thursday, January 31, at the home of the bride's father, Dr. A. W. Howell of Cherryville, N. C. Rev. Claude H. Moser was the officiating minister at a home wedding characterized by simplicity and quiet dignity.

Mrs. Ratledge is the daughter of Dr. A. W. Howell and the late Lucy Stroup Howell of Cherryville. She was educated at Davenport College, Lenoir. For several years she has taught in the schools of the state, and for the past two years has been a member of the Cherryville school faculty. She had been active in social, civic and religious organizations of the town.

Rev. Mr. Ratledge is a graduate of Vanderbilt University and has traveled extensively both in the United States and abroad. He is a member of the Western North Carolina conference and last year was pastor of the Cherryville Methodist church. He is now stationed at Weaverville, where he and his bride will make their home after a wedding trip to Florida.

What's On Your Mind?

ON THIS PAGE will appear the answers to questions of general interest to the public. Only such questions as those that may be handled in a religious paper will be considered. All questions must be signed by those propounding them and post office address given. Of course names will not be given the public.

We have two answers to the question, "What manner of pastor would you have if you could have the kind you want?"

* * * *

To answer your question, "What manner of pastor would you have if you could have the kind you want?" cautiously and beyond reasonable possibility of too much argument, I proceed to say at once: "The ideal Christian, plus the power of leadership, plus the call to the prophetic and pastoral service." Moreover, I make haste to assume that my ideal pastor has in reasonable human measure the qualities stressed in the ordination services.

Having properly recognized all of these desirable qualities I shall use the remainder of my limited space to emphasize a matter that faces our ministers today as it has probably not faced the ministers of other generations. The matter I have in mind is the matter of many-sided appeal to, and understanding of, all ages and manner of people, the problem of being "all things to all men."

Theoretically travel and improved means of communication have made people more alike. But the same agencies have enabled isolated individuals to find their own kind over a wider area and thereby remain more unaffected than ever by the interests of their immediate neighbors. The ten-year-old boy of fifty years ago, for instance, on a fairly isolated farm had to live day after day with father, mother, and brothers and sisters, both older and younger. He had, for daily companionship, to live intimately with people of varying ages and interests and to share somewhat in these varied interests. The preacher could with one theme and one method of approach have a chance of reaching all the family group. Today the ten-year-old child in our villages and towns "grows up with his contemporaries": except for possibly one or two of his meals he need not see the other members of his family from morning until evening except by choice. In a family of six the preacher-pastor quite probably faces six more or less distinct sets of interest, and this problem multiplies in difficulty with the number of families to which he ministers. I can only suggest the problem. I do not make bold to state the solution. I might state, however, that one pastor-friend of my acquaintance takes in alternation each department of his class B Sunday school and tries to make an appropriate talk to each in turn. I have an idea that he is constantly testing himself to see whether he can meet the needs and interests of the different age groups. The idea seems good. H. H.

* * * *

THE KIND OF PREACHER I WOULD HAVE MY PREACHER TO BE

I want my preacher to be a man of genuine religious experience, character and conviction, with much of the old-time prophetic zeal, faith and self-sacrificing devotion, yet without fanaticism; a thorough Bible scholar, with a kindly tolerance for all men and creeds, except those he knows to be wrong; sufficiently versed in literature, history and the arts and sciences to speak interestingly and without embarrassment in any presence; optimistic and always sociable enough to be agreeable but never presumptiously familiar or carrying the patronizing air of a flatterer. While having no "pets" I want him to be especially attentive to the sorrowful, the poor and the afflicted; never stooping to the tactics of the time-server or shrewd diplomat in order to put over measures or plans or to influence church authority or machinery for selfish ends. Let him study to avoid platitudes and to say something worth while when he preaches, within as short a time as possible, and be unafraid to preach a long time when necessary to exhaust the subject in hand. People will go to hear the preacher who really has something to say and who can say it with correct English and tolerable delivery. And let him not be so much afraid of being mysterious or misunderstood. Mystery draws interest.

Layman.

SILENT PRAYER

"Now for a moment of silent prayer." Who has not heard the leader of a meeting glibly call out some such sentence as the above? Then all became still. What is the value of such awkward pauses? At times, all of us have felt an inward revolt from such an empty form—such an idle moment.

Silence may become powerful. The power of silence is well known to those who hear God speak in the silent depths of the soul. But, then, silence may be nothing more than a reminder of time that is passing. Many of the silent prayer seasons are nothing more. The ticking of the clock and not heart throbs and pulse beats marks the passing moments.

How many of us give God a chance to speak to us in the sanctuary? To be still before God that he may speak to us is more than a call to silence in a public place. Something in the atmosphere and in the tone of the leader has much to do with the seasons of silent prayer. Whenever awe and reverence settles upon the soul life becomes more and more a matter of heart throbs. The divine broods over the deep silences. Even in these last days those in the seventh heaven scarcely know whether they are in the body or out of the body.

About the most empty of all empty forms is the ordinary period of "silent prayer."

CHARLOTTE DISTRICT INSTITUTES

Dr. O. E. Goddard, who has written the mission study book for this year, the Methodist Evangel, will hold two institutes in the Charlotte district. Next Sunday, February 10, at 2:30 he will hold an institute in First church, Charlotte, for the pastors and churches of Mecklenburg county. On Monday, February 11, he will hold an institute in Monroe at 2 p. m. for the pastors and churches of Union and Anson counties.

The pastors are requested to attend these institutes and if possible secure the attendance of a large number of their active workers. Dr. Goddard will give special attention to his book which is now being studied. The institutes will be of great value to those who attend him. Let's give him a large attendance. D. M. Litaker, P. E.

The voice of the people is not necessarily the voice of God; it is quite often the voice of Satan.—Norman Angell.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

Saving a Soul From Death

WHAT it means for a person to be lost. Souls perish even as bodies do. They are sick unto death; they lose appetite; burn up with fevers; they are destroyed by the consumption of passion and lust. They have wasting and chronic sins which take years to run their course and work their fearful ruin. Others are as those who fall into the fire and must be plucked as brands from the burning; or, they fall into the sea, and just in time a life-saver rescues them. You may call a soul dead when it makes no response to anything like a light that shines or a voice that calls or to the appeal of love. Have you considered what it must mean to this man or woman to stand aloof from God, trying to live out the life without him? What it will mean in narrowing their experiences, retarding and restraining good impulses, allowing evil rather than good to control. What it means for the influence of such people to be exerted always for the bad, against the good. And then for them to be finally and completely lost in the other world, which after all is not so far away; lost because they failed to take advantage of the only thing which could save them.

But what does it mean to save a soul? In answering this question let us see what it means to save anything. A farmer takes a piece of waste land, clears it and drains it, and brings it into a high state of cultivation. That which was before a breeding place for disease is now a fruitful field; the piece of land is saved. Again, a man is sick almost to death. A physician and nurse bring to bear their skill upon him, restoring him to health, and he goes out to his work once more. It is wonderful to save a body and bring it back from the very grave. Yet here is something more marvelous still. A man has lived for years an evil life; his conscience is defiled; his heart a riot of guilty feelings; the whole character sunk in base living. On a certain day this man is brought face to face with the Christ and hears him speak the words of forgiveness and release. Lo, what a change comes over his life. The burden of remorse and sin, the sense of guilt and shame are all taken away, and the man is able to lift up his eyes without shame and look into the face of his Lord.

But this is not all, for a man is not only saved from something but for something. As the heart expands and the character develops the influence of the life goes forth to bless everywhere it touches. The history of new converts has been that they go at once and bring their unsaved friends to Jesus. They become new centers of life; and life means activity; thus influences for good are set going which will never stop. The man who is rescued from an evil life is not put out of commission, but the energies which were formerly expended in sin are now to work for righteousness. When Paul was converted he went to preaching the gospel which once he destroyed. It is like children who play the game of base. They divide themselves into two companies, and each base seeks to break up the other. By the rules of the game, when one is caught he must afterwards play on the side of those who captured him. So, every one whom you can turn to a good life will lessen the advocates of sin to that degree, while you increase the forces who are working for God.

Do those who are not Christian seem to us to be in deep need? Do they appear to us to be lacking in the most essential thing at all? Are we impressed with the thought that unless they are brought to the Christ they must suffer an eternal loss? Consider the poverty of their existence; the narrowness, the lowness of the plane where they walk; how little meaning life must hold for them. Think what a difference it would make for Christ to come into their experiences; how it would enrich and deepen them, giving an eternal setting to life.

We must feel deeply for lost people or we shall do but little for their rescue. It is easy to get up a popular movement to win one, or to get people to join the church, yet this may not be saving a soul from death. We must not deal unfairly with sinners, nor trifle with their sacred interests; let us be entirely truthful and fair with them in regard to their moral conditions. Jesus was not content until he had convinced the woman at the well of her sin and had led her to accept the Christ. The thing may be made too easy and popular. I do not hear enough groaning, nor see enough tears on the part of sinners. Maybe it is because there is not sufficient agony on the part of Christians for their sakes, and we do not view them as lost people for whose salvation we must suffer. As I write these words parties of men and boys are searching the wilds of Brunswick county for four young men of the same family who have been lost for six days. Nobody around here is taking it complacently, but the entire community is stirred. Every square yard of the river is being dragged; the marshes and tangled forests are traversed with unceasing effort in the hope of finding them. It would indeed be a glad day for us all should they be brought home alive. O, that the church might be greatly moved at the knowledge of men and women who are lost from God so that all of its vast resources might be enlisted in rescuing them.

James said that he who converted a sinner from the error of his way would not only save a soul from death but hide a multitude of sins. A multitude of sins which the man had already committed would be covered over forever with the forgiving love of God; and countless sins which he would commit, in case he continued in an evil way, will be prevented. God only knows how much evil the saving of just one soul will stop. At times I am greatly impressed with the immense undertaking and accomplishments of men in the physical and industrial world. I note the tremendous output from manufacturing plants; I see the gigantic buildings erected; the running of railroad systems, boat lines and highways, as well as the vast harvests gathered from our fields. After seeing all of these things, I say, Surely this must be the really important work of this country, for here we have visible and tangible results which can be measured. And for the moment our more invisible and spiritual work suffers by the contrast; but on second thought I am convinced that the

work which we are trying to do is more valuable and enduring still. Jesus said that while we are saving a soul from death we also gather fruit into life eternal. We are not working for time alone, but for the great eternity. We are saving men for the earth, it is true, but also for that upper and more glorious kingdom where the most indifferent and sinful would like to find an eternal home. I suppose that Christ alone can estimate the value of a soul completely and finally saved. Surely a lifetime of effort would not be too much for rescuing a single one.

WHO IS MY NEIGHBOR?

By Charles H. Ireland, Conference Lay Leader, Western North Carolina.

For nearly 2000 years that question has confronted the believer in Jesus Christ, and it is still standing with inquisitive voice and listening ear for the world to answer this master teacher of Galilee.

It is possible that no people in the world to whom this inquiry comes with greater force than the people of the south, and the answer to it depends very largely the future welfare of a great portion of our beloved land. It made no difference in those days as to who was a Jew and who was Samaritan. The great question that the Master wanted to bring to the attention of his listeners was that those in need had a claim upon us. None of us like to occupy the place of the Priest and Levites, and yet, in our attitude, how often do we occupy the same mental attitude to the question of the man in need particularly if he happens to be a Samaritan.

The conditions in this country are entirely different from what they were 50 years ago. No section of the earth has ever demonstrated its recuperative power with such forceful expression as has the Southern States of America and, for this demonstration, every southerner ought to be proud. But have we arrived at a state of perfection—nay, verily!

There are problems today that our fathers did not have to deal with. When the soldiers of the Southern army returned from the civil strife, many of them came back with but one leg—it was a sore affliction, but all afflictions are not for the worst—sometimes it brings us to a sense of our real need. The men who returned with only one support, and had formerly had two, naturally felt that they were afflicted beyond measure, and yet today is there one of us that would recall the conditions that prevailed prior to the Civil War?

A man could not perform his functions on one leg that he could on two, and hence the mind of the Southern citizen was turned to other avenues than agriculture for his relief and, as a consequence, there has sprung into existence cities, towns, roads and factories that were undreamed of and thought impossible, and the change of attitude on the part of the leaders of the South have had a deleterious effect upon the agricultural and farm life of this country, with the result that in proportion we have improved in the cities, but many of our farms are lying today uncultivated and largely untenanted. If the South is to continue in its line of prosperity, there must be more attention paid to that side of our civilization. We are the most favored agricultural country in the world. We need two legs to stand on.

We are confronted with two questions: We must either import foreign imigration to meet this crying need, and thus bring upon us problems that are infinitely harder to solve, or else we will have to untilize the resources at our door, namely, the negro labor and citizenship of this country, who are Americans and who understand and appreciate the relationship between both races, and who think and believe as we do.

Now it is impossible to have a peasant population; freedom is breathed in the lungs of every American citizen, and there will be no more human slavery, but human intelligence is the basis upon which we will have to approach every problem and solve every difficulty, and, in my judgment, the wisest course for the Southern man to pursue is to use the resources that lie within his grasp and utilize the force and power that lies in our negro citizens, to give them the chance to go to the farm and to perform any of the functions that he is capable of performing. This can't be done on an ignorant basis; the state is doing something, but not as much as it ought to do for the colored race.

The real success of the South depends very largely upon the attitude of the Christian churches in dealing with the colored race. This brings home to every denomination the question asked in the beginning of this article —who is my neighbor? The Southern Methodist Church certainly ought not to have any difficulty in answering who his neighbor is because the records of the past show that when the Civil War came to an end, when the natural trend of events seemed to point the only course open for the colored race, there were certain portions of that race, by reason of their affection for the Southern Methodist Church, elected to remain loyal to our leadership, and between the colored Methodist Church in America and the Southern Methodist Church there has been the bond of brotherly co-operation that has been very beautiful and effective, and in these last fifty years, notwithstanding our poverty, we have done a generous part in aiding these brethren to fit themselves in the best manner to meet the strain that was upon them as God fearing Christian men. Among the things we did was the establishment of Paine College at Augusta, Georgia, where men of apostolic missionary spirit have poured out their lives in behalf of the men whom they regarded as their neighbor. God has prospered the work of that institution and the embarrassment of it today is its success, and it is of absolute necessity that the Southern Methodist Church dedicate some of its resources to the help of this brother in need. They are making an appeal for help because they need it.

We prefer to follow the Man of Galilee. Hear Him today as he reiterates the question of old—who is my neighbor?

"I wonder what sort of knowledge we shall have of our friends in the hereafter, and what we shall do to keep up our intimacy with one another. There will be one good thing about it. I suppose we shall see through one another to begin with and start off on quite a new basis of mutual understanding. I should think it would be awful at first, but afterwards it must be nice to feel that your friends know the worst of you, and you need not be continually in fear that they will find out what you really are."—Phillips Brooks.

As a Protestant I use my private judgment, not to dispense with authority, but to select it.—C. J. Cadoux, in Catholicism and Christianity.

A CHURCH ON FIRE AND OTHER INTERESTING NEWS ITEMS FROM BAHAMA

All four churches of Bahama work assebled in good force last Sunday at Mt. Tabor for our second quarterly conference. Presiding elder and pastor were there. An interesting Sunday school service, with Supt. W. M. Bacon in charge, closed at 11 o'clock. The house was warmed and being filled. The spirit was fine for a splendid service including sermon, communion, conference and social lunch. Just then fire was discovered in the attic of the church building. With no water, no ladder, no fighting equipment on the ground, the situation looked hopeless. The house was emptied "right now." In a few moments some thoughtful, resourceful heads had brought from a neighbor nearby a ladder, tools, buckets and tubs of water, and the fire was reached and subdued before great damage was done. The building was spared. We rejoiced. We are moralizing also on "preparedness." A defective flue caused the trouble. We are not content to continue uninsured, as we have been until now. The result was we had to go to Bahama to hold the conference, which was an interesting one, showing that some vital work is doing in Sunday schools, woman's missionary society and in other activities. The lunch prepared and served was to the queen's taste and was most heartily enjoyed.

The Bahama work, being taken from Rougemont circuit, was formed two years ago last annual conference. Since its beginning then some worth while steps of progress have been taken. Electric lights have been installed in church and parsonage at Bahama. New roof is put on the parsonage. Good heaters have been put in the two front rooms. Attractive floor coverings have been put in two other rooms. A nice bed and springs are furnished in another room. Four splendid rockers are provided also. We want to make acknowledgment to the ladies of the missionary society here and to the ladies of Mt. Sylvan church for their good leadership in these efforts that have meant much to us. Members from all the churches have co-operated and contributed.

The debt of $1000 on Mt. Sylvan new church building has been paid, and a heating plant serving auditorium and class rooms have been installed. We are planning a dedication service for this church this year. For two years this heroic little group has paid their church budget in full. Others are wanting to join them in this record. The managers of the Duke benevolent fund have been our substantial friends in our struggles to get ourselves going.

Our good people have pleased us with liberal poundings along the way. Mt. Sylvan and Bahama gave us such "treatment" Christmas week. From day to day, like kindness is shown us. To all we give our thanks.

While fighting the fire and fighting the devil and seeking to cherish what Dr. Garber aptly terms the Fighting Spirit of Methodism, we are facing forward and praying daily for pentecostal blessing and power. W. F. Craven.

THREE YEARS AT NORWOOD

By Zadok Paris.

My presiding elder was J. J. Renn, probably the deepest thinker the conference ever had. He was my P. E. three times. No two preachers ever lived closer together than Dr. Renn and myself. I was with him just before he died, and he reached out and took me by the hand and said, "Paris, I love you"; and I said, "Doctor, I love you." He said, "If God wants me to work on I am willing, but if he wants me to go, I am ready. I have learned to trust him. I expect to meet him over yonder." I took my little pony and buggy and drove over to Norwood. When we reached Rocky River a man in a wagon, who happened to be crossing, took my wife and baby across while I crossed in my buggy. The icicles were hanging to my little horse when we reached Norwood. We were soon housed with Dr. Tyson and good wife for the year. The Norwood circuit had just been formed and I was their first pastor. While there I built the parsonage they now have. I had five churches—Norwood, Randall, Mt. Zion, Cedar Grove and Rehobeth. I built Zoar church. They made my salary $650 and paid it, and I have the duplicate report now, showing that I raised every cent of the conference collections. At Norwood I had some very strong men: Dr. Tyson, M. E. Blalock, Dr. Dunlap, Dr. Whitley, Geo. T. Dunlap, Arch Atkins, Wesley Bunn and Eli Lentz. Norwood was a strong church. All these are dead unless Dr. Dunlap is living. But Norwood still has Jim Shinn, Dr. Hathcock, Freeman, Harris, Norwood and others. At Randall we had Tom Snuggs, Jones Allen, Mrs. Parker, the Blalocks and Meltons. A faithful set of men. Tom Snuggs is still heard from. Mt. Zion had some fine people—the Hathcoks, Lillys, Blalocks and others. At Cedar Grove we had the Upchurches, McSwains and Smiths. At Rehobeth we had the Crumps, Simpsons, Poplins, Reaps and numbers of others. My first year was 1892 and I carried up a good reprt to Winston and Bishop Hendrix sent me back. One of the first things I did when I got to Norwood was to bury Whitman Smith, a good old man, and the father of Bob at Albemarle. Bob had a sale and I bought a bushel sack of books for $1.30—some of the best books I have. This partly replaced the books I lost in the fire at Lilesville. I first met Bob Smith at Old Trinity. I still love him. I had 300 or 400 conversions and I think I took about 200 into the church. I went to Charlotte to attend conference in 1893 and Bishop Duncan sent me back. The third year was a good year spiritually, but poor financially. Just before conferece my second child was born. I went to conference at Statesville and Bishop Wilson sent me to Bethel, Asheville. It was a great pleasure to go back as P. E. and see the folks. I killed a 300 pound hog and took him up to Asheville.

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STEWARDSHIP

Stewardship is peculiarly a matter for the church. To the church a stewardship of the gospel has been committed; in the church, stewardship needs to be developed.

It is time those outside the church who have never confessed Christ, through faith they also have a "stewardship," for which they are responsible for the use they make of the blessings God in his goodness besows upon them. Every man shall give an account of his stewardship.

It is exceedingly important that the principles of Christian stewardship should be applied in the acquiring and useing of wealth. Failure here will mean failure everywhere along all lines. Selfishness in money matters lays hold of men long before they come to the question of giving. True stewardship in the gain and use of wealth will result in true stewardship in giving.

Many fail to give as they should because they have not realized their responsibility to God in the getting and using of wealth. Failure here will mean them. Stewardship giving depends on stewardship getting and using. It is the duty of a steward to give; he is under obligations to make returns to his Lord and God. The Christian is under obligation to give of his substance for the support of the church and to the spread of the gospel. How much does he owe the church through which God has blessed him with a saving knowledge of Jesus Christ and his redemption?

A development of a sense of stewardship in the church is greatly needed because so few realize their stewardship. It is true many church members have never thought that they had any obligations resting upon them to give the gospel to any of their fellowmen. The essential to right giving of our substance is first, the giving of self. The Lord looketh upon the heart that must be right before he expects the gift. God should have the first place in our giving; we should lay aside a portion for him out of our income before using it for other purposes. We should not spend until only a bit is left, then offer our great Creator and Giver the small leaving we have. If we put God first in our money getting, using and giving, rich and abundant will be the grace and goodness which the Spirit of God will bestow upon us.

There is a mission for every person who has studied the subject of Christian stewardship in his or her church, in awakening the interest of others in this great and vital subject. Those especially who are just forming their habits of giving should be reached and great effort should be put forth in all our church to teach and train the young people that they will become a new and mighty generation of stewards, who will outstrip all who have gone before them in splendor and greatness in consecrated giving to the cause of their all glorious God, who will thereby hasten the ushering in of his kingdom in all its power and glory.

Mrs. Nettie de Ford.

ZEPPELIN VS. DIRIGIBLE

The German airship, Great Zeppelin, carried among its passengers on its recent bold venture across the Atlantic, Count Brandenstein-Zeppelin. Perhaps some people wondered how this man happened to bear the same name as the dirigible—and whether a zeppelin is a dirigible or not? Count Brandenstein-Zeppelin is the son-in-law of Ferdinand, Count von Zeppelin (1838-1917), after which this particular type of dirigible is named.

For a zeppelin is "a dirigible balloon of the rigid type, consisting of a cylindrical, trussed and covered frame supported by internal gas cells, and provided with means of propulsion and control." Because the first dirigible of this type to make a successful flight was constructed (about 1899-1900) by Count von Zeppelin, the airship was named after him.

To use the name dirigible alone as the name for an airship is a modern shortening of the older "dirigible balloon." For the word dirigible, according to Webster's New International Dictionary, means simply that which "can be directed," that which is steerable. The word comes from the Latin "dirigens," and from the verb meaning to direct; dirigible and direct, as words, are of similar origin. A dirigible is thus merely a balloon that can be controlled or steered. Note also that in the pronunciation of this word the accent is on the first syllable, dir-.

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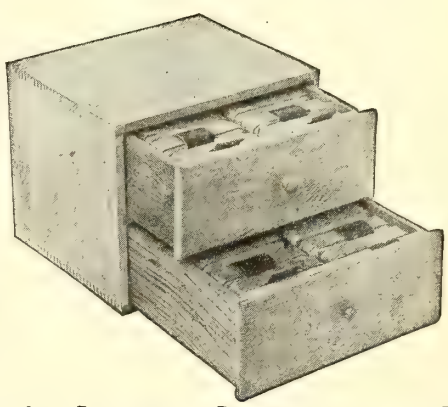
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North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

REV. S. A. COTTON

For the past two months this column has been graced with pictures of seven of our presiding elders, and through the pictures and the accompanying paragraphs readers have, we believe, come to understand better the comprehensiveness of the task and the bigness of the opportunity of the presiding eldership and to appreciate more the contributions these leaders of our church in their respective districts have made and are making to the progressive program of the Sunday school. It was our purpose from the beginning to print the picture of each presiding elder. In the case of two of our presiding elders, Rev. S. A. Cotton and Rev. Walter Patten, however, we have been unable to secure either pictures or cuts, and therefore are deprived of the privilege of carrying out fully our original intention. The lack of a suitable picture or cut, the inconvenience of having one made, or inate modesty and reluctance on the part of these good men to appear in print, or all of three things, are responsible.

Even so, we would not pass them by unnoticed, for to them, as to others, the Sunday school cause is much indebted and upon them the Sunday school workers of their respective districts are depending for leadership and to them looking for guidance, inspiration and help in the months ahead. Next week we shall give a brief account of the fine work being done by Dr. Patten. This week we direct your attention to the Weldon district, its presiding elder, Rev. S. A. Cotton, and their program of Sunday school work for the year.

Mr. Cotton is one of wide experience as a presiding elder, being now on toward the close of a quadrennium on the Weldon district and having had four years of successful experience on the Washinngton district before coming to the Weldon district. Back of these years as a presiding elder are many years as a pastor, and back of all is a heart beating high and a purpose running true to the essentials of our religion.

In the work of the Sunday school he is a firm believer, and, in the midst of numerous other responsibilities, he finds time to serve also as an earnest promoter. In his district, with his assistance, has been formed a district Sunday school council, with the presiding elder as chairman, and the following are some of the items which it is promoting:

1. A district-wide standard training school and young people's conference at Roanoke Rapids, the date yet to be fixed but tentatively set at August 25-30.

2. Six Cokesbury training schools, places and dates to be worked out with the pastors by Mr. Cotton and the conference office.

3. Six sub-district institutes, for the general cultivation of Sunday school interest and efficiency and for special emphasis of missionary education and evangelism in the Sunday school.

To aid in carrying out these and other items of the district program the following volunteer officers were elected: A. W. Oakes, Weldon, district superintendent; Mrs. J. A. Dameron, Warrenton, elementary superintendent; Rev. W. C. Martin, Henderson, missionary education superintendent.

TRAINING SCHOOLS SET UP

The past week has been a time of conducting two training schools, standard school at Greenville for Pitt county and a Cokesbury school at Webb's Chapel for Pink Hill circuit, and of making definite arrangements for numerous other training enterprises.

At Raleigh on the evening of January 24 the writer met with representatives of our churches in Raleigh and vicinity and worked out details for a school to be held in Raleigh either April 7-12 or April 14-19, the definite date to be announced next week.

In Graham the following evening the writer met with leaders of our churches of Alamance county and set up a standard training school to be conducted in Graham April 7-12.

Monday of last week a similar meeting was held at Wilson with representatives of our churches of Wilson county and vicinity and planned the school to be held at Wilson April 14-19.

In the afternoon representatives of our churches of Nash and Edgecombe came together in Rocky Mount and went away feeling that such plans had been made and such co-operation would be received to make the school in Rocky Mount April 7-12 the best ever conducted there.

From Rocky Mount the writer went to Washington, where it was decided to hold another standard training school the latter part of April, either April 28-May 3 or April 21-26, the exact date to be announced soon.

Tuesday, in connection with an all-day institute at Robersonville, it was decided to hold a Cokesbury training school at Robersonville for Robersonville circuit the week of April 21-26.

Already organizations have been perfected for standard schools at Smithfield March 3-8, Durham March 15-15, Goldsboro March 17-24, and the Franklin county group of churches meet Saturday to plan a school at Louisburg College to be held in March.

This week we are in the midst of a standard training school for Carteret county at Morehead City. The good work goes steadily on, in spite of epidemics, bad weather, or other hindrances.

ROBERSONVILLE AND AYDEN

Rev. J. H. McCracken, presiding elder, Prof. J. H. Rose, district superintendent, Mrs. E. L. Hillman, elementary superintendent, Miss Keene, and the writer conducted a Sunday school institute for the Robersonville charge at Robersonville Tuesday of last week in connection with the training school at Greenville. Rev. L. C. Brothers, the pastor, had representatives of practically all of his churches in attendance, with a few visitors from the Baptist and Presbyterian churches of the vicinity. On Wednesday a similar meeting was held at Ayden, with Rev. Guy Hamilton, the pastor, Roy Turnage, superintendent, and a small group of interested workers present. Practical problems were considered, and both meetings proved to be quite worth while.

GO AFTER NEW MEMBERS

Go after new members. Go get them. Go until you get them. And then enlist them in the activities of the school, put them to work, keep them in the membership. Holding is as important, and a little more so, as getting a new member. And the best way to get new members is to go after them. It may mean going twice, or three times, or repeatedly. It may mean transporting them by bus to the school each week. Even so, many are doing so and finding a real thrill in so doing. Into the highways and hedges! Let's go!

PROSPECT IS BUILDING

Prospect church, Yanceyville circuit, is now adding eight new Sunday school rooms to its building, according to Rev. S. J. Starnes, the pastor. The Sunday school, under the leadership of Mrs. E. A. Allison as superintendent, has already attained progessive rank and, with the advantage of new equipment, may be expected to go on to higher levels of efficiency.

WHY STUDY CHINA?

Some persons may have wondered why our Sunday schools have shifted their study and support from Europe to China. Briefly, the reason is that our church is interested in twelve mission fields, and it seems wise that the Sunday schools should, in the course of time, become acquainted with all of them. So for the next two years our schools will be learning about and supporting China. It was decided to take up China next for two reasons: First, because of the new and present state of progress of China, and second, because of the richnes of the available materials for programs, lessons, and so forth. China today offers one of the most fascinating stories the world has ever had, and all our Sunday schools are asked to share in the wonderful privilege of making this story Christian.

Few persons have sufficient wisdom to prefer censure which is useful to them, to praise which deceives them.—La Cochefoucauld.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

A GOOD RECORD

Official records just released from the leadership training department at Nashville show that Sunday school workers in the Western North Carolina conference earned 5200 certificates of credit in leadership training during 1928. This number surpasses our record for 1927 by 777. During the past nine years our leadership training credit record has shown steady and consistent growth, each year registering an increase of from 500 to 1000 credits over the preceding year.

SECOND PLACE

During the years 1926 and 1927 the leadership record made by Sunday school workers in our conference surpassed in aggregate numbers that of any other conference. Our record for the past year drops to second place, the Sunday school workers in the Central Texas conference having forged ahead of us. While we are safely entrenched in the second place, being nearly 1000 ahead of the West Texas conference, located in the third place, this is no fit place for us to be. It is hoped that because of the merit and value of the work our record for 1929 will again assume first rank. While most sections of our conference are thoroughly interested and completely sold to our training program there are other sections where it is either unknown or undesired. We have within our conference many and varied conditions. When one gets adjusted to one situation another only a few miles away will compel him to readjust to a completely different one. But we are growing.

DIPLOMAS

The December report from leadership training headquarters lists the following Western North Carolina conference diploma earners:

Mrs. J. P. Morgan, Asheville, gold seal.

Mrs. Wilson Crowder, Charlotte, gold seal.

Mrs. Reid Patterson, Charlotte, blue seal.

Mrs. C. B. Reaves, Charlotte, blue seal.

Mrs. Joseph Wardin, Charlotte, blue seal.

Mrs. Mattie H. Stewart, Charlotte, blue seal.

Mrs. L. E. Brown, Charlotte, incomplete.

Miss Sadie Allison, Charlotte, incomplete.

Miss Lula Faye Clegg, Charlotte, incomplete.

Edwin L. Jones, Charlotte, incomplete.

L. M. Smith, Charlotte, incomplete.

D. E. Henderson, Charlotte, incomplete.

Mrs. Mattie Anderson Gastonia, incomplete.

R. A. Beard, Charlotte, incomplete.

Mrs. Annie W. Elliott, Charlotte, incomplete.

Miss Lottie Bixby, Charlotte, incomplete.

Miss Annie Marsh, Charlotte, incomplete.

Miss Inez McLaurin, Charlotte, incomplete.

Scott Gibson, Charlotte, incomplete.

LEXINGTON SCHOOL

The third standard training school held at First church, Lexington, for all Sunday school workers in Davidson county was a decided success. Out of an enrollment of 122, 108 pupils earned certificates of credit. The spirit of the school was fine. Much credit for the success of this undertaking is due to the untiring efforts of Rev. J. T. Mangum, pastor of First church, Lexington, and the other good pastors in Davidson county. Credits earned by churches follow: Mt. Olivet 24; First church, Lexington 23; Reeds 11; Midway 10; Main Street, Thomasville 9; Cotton Grove 5; Macedonia 5; Tyro 5; Arcadia 4; Advance 4; Erlanger 2; Welcome 2; Winston-Salem Baptist 2; Centenary, Winston-Salem 1; Lexington Baptist 1.

The courses, instructors, total enrollment and number of credits earned are as follows:

Spirit and Genius of Methodism, Dr. Paul N. Garber; 63—54.

The Life of Christ, Rev. C. S. Kirkpatrick; 41—36.

Intermediate-Senior Department Administration, L. F. Tuttle; 10—10.

Primary Lesson Materials and Methods, Miss Corinne Little; 8—8.

CONCORD

The sixth annual standard training school for Concord, Kannapolis and Cabarrus county is scheduled to be held in co-operation with the Presbyterians at First Presbyterian church, Concord, February 24-March 1. Courses and instructors offered in this school are:

Missionary Message of the Bible, R. M. Courtney.

Principles of Teaching, C. T. Carr.

Religious Education in Local Church, F. M. Williamson.

Primary Materials and Methods, Miss Mary Lemmon.

Junior Materials and Methods, Mrs. H. M. Wade.

Beginner Materials and Methods, Mrs. O. V. Woosley.

For the sixth time C. F. Ritchie, superintendent of First Presbyterian Sunday school, heads up the local board of managers. Other officers are J. E. Davis and Eugene Morgan, vice presidents; A. G. Odell, secretary; H. A. Allred, treasurer. All our pastors and superintendents are promoting the interests of the school in line with their merit.

GASTONIA

The eighth annual standard training school for our Sunday school leaders of Gastonia and surrounding territory is scheduled to be held at Main Street Methodist church, Gastonia, beginning Sunday afternoon, March 3, at three o'clock, and extending through the following Friday night. Courses and instructors offered in this school are:

Spirit and Genius of Methodism, Rev. W. A. Newell.

Sunday School Evangelism, Rev. R. F. Norris.

The Sunday School, O. V. Woosley.

Pupil Study, L. F. Tuttle.

Religious Education in Local Church, F. M. Williamson.

Junior Materials and Methods, Mrs. H. M. Wade.

Primary Materials and Methods, Miss Corinne Little.

Beginner Materials and Methods, Mrs. O. V. Woosley.

C. W. Gunter, superintendent of Main Street Sunday school, heads up a local board of managers. Other officers in this organization are T. P. Rankin and S. B. Hovis, vice presidents; Mrs. J. Dale Stentz, secretary; Marshall Dilling, treasurer. Because of the promotional efforts of Presiding Elder Newell, all his pastors and other good leaders an enrollment of 300 or more is anticipated in this school.

THANK YOU

"This morning's mail brings me a copy of The Church School News Letter. I want to express my congratulations first of all upon the title you have chosen. I am also interested in the announcement that you are having the co-operation of your corference organ in this undertaking. There are so many things of interest that even though I am far away I found myself looking through practically all the material before laying it aside. I will be happy to be placed on your mailing list."—L. F. Sensabaugh, Director of Religious Education, Boston Ave., Tulsa, Oklahoma.

"The first number of the Church School News Letter has come to my desk. I think it is well done indeed. One does not have to look far before your personality is reflected in its pages, particularly in 'Please Remember' on page two. I hope that this promising paper will serve the purposes for which you have intended it."—Oscar L. Simpson, Associate Editor, Sunday School Literature, Nashville, Tenn.

"I have just received copy of your Church School News Letter and am very much impressed with the fine organization and presentation of your material."—L. L. Gobbel, Conf. Supt., Durham, N. C.

"Congratulations on your News Letter. It contains splendid missionary educational promotional material."—Miss Sadie Mai Wilson, Missionary Educational Dept., Nashville, Tenn.

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DISCREPANCIES IN CONFERENCE JOURNAL EXPLAINED

In the Advocate for January 24 Brother Walter Patten calls attention to some discrepancies in the journal of the N. C. conference for 1928, as a result of which there is an apparent loss in membership in the N. C. conference of 136 instead of an actual increase, according to the gains and losses, of 272. I believe that I can explain some of these discrepancies.

A comparison of the 1927 and 1928 journals reveals the fact that the Stem circuit appears in the Raleigh district in 1927 and in the Durham district in 1928. In 1927 the Stem circuit reported a total membership of 346. Subtracting this sum from the total reported in 1927 for the Raleigh district gives us 14,083, as indicated in the 1928 journal in the column "Members reported last year."

If this membership of 346 is added to the number reported by the Durham district in 1927, namely 15,102, we should have 15,448. By reference to the 1927 journal it will be seen that the Gregson charge was discontinued. The membership of this charge is omitted from the report of the Durham district for 1928, though I am unable to explain why. But if we subtract 252 from 15,448, we have 15,196 as shown in the journal for 1928.

Further, if we compare the reports for the Newport charge for 1927 and 1928, we find that they are the same. This is due to the fact that the pastor of this charge failed to hand in a report to the statistical secretary, and the report for the previous year had to be used. Due to this fact the figures for this charge in the columns "Members reported last year" are 511 instead of 528, a discrepancy of 17. A check on the addition in the 1927 journal reveals the fact that the membership for the New Bern district should not be given as 13,454 but 13,364. Subtracting 17 from this sum gives us 13,347 as shown in the 1928 journal.

The apparent net loss shown by the statistics deeply pained the statistical secretaries when it was indicated in the compilation of the report at annual conference. A check was made in an effort to discover if there was an error, but no one thought of checking the addition in a previous journal. It is to be regretted that such an error should be largely instrumental in causing an apparent net loss instead of a net gain, however slight.

Robert M. Price.

A GOOD SELECTION

No better piece of work was done at the recent General Sunday School Council, held at Nashville, than the selection of L. L. Gobbel, superintendent of Sunday school work in the North Carolina conference, as president of the superintendents' section of the council. Mr. Gobbel is not only held in high esteem in his own conference but is regarded as a most constructive leader in the councils of Sunday school workers in Southern Methodism. Already he is arranging his committees for research work during the ensuing year. The council made a good selection.

O. V. Woosley.



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of the constitution may follow in the track of a disordered system, impoverished blood or inactive liver. Don't run the risk! Dr. Pierce's Golden Medical Discovery is an alterative extract of herbs and roots that drives out impurities—acts on the liver.

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Selma—D. M. Sharpe	3

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Hamlet—L. B. Jones	10
Robeson—B. F. Peele	9
Lumberton—Euclid McWhorter	8
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WELDON DISTRICT

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W. N. C. CONFERENCE

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Peachland—J. A. Frye	5
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Lowesville—J. O. Cox	7
**Goodsonville—J. W. Combs	6

GREENSBORO DISTRICT

Wesley Memorial—J. W. Moore	21
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
Randolph—W. R. Kelly	8
Proximity—Dwight W. Brown	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MOUNT AIRY DISTRICT

Spray—David R. Proffitt	7
Jonesville—W. J. S. Walker	5
Moravian Falls—R. E. Ward	5
Danbury—F. E. Hartsfield	4
E. W. Fox	2

SALISBURY DISTRICT

Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
Salisbury Ct.—E. N. Crowder	5
First Street, Albemarle—S. W. Needham	4

STATESVILLE DISTRICT

*Mt. Zion—R. A. Swaringen	20
***Troutman—John Cline	12
Race Street—J. H. Bradley	9
Dudley Shoals—E. J. Poe	6
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

Highlands—J. L. Teague	2

WINSTON-SALEM DISTRICT

Ogburn Memorial—O. P. Ader	5
Green Street—G. W. Vick	4

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Children's Storyland



THE LITTLE CHILDREN OF JAPAN

The little children in Japan
Are fearfully polite.
They always thank their bread and milk
Before they take a bite
And say: "You make us most content,
O honorable nourishment!"

The little children in Japan
Don't think of being rude.
"O noble, dear mamma," they say,
"We trust we don't intrude,"
Instead of rushing in to where
All day their mother combs her hair.

The little children in Japan
Wear mittens on their feet;
They have no proper hats to go
A-walking on the street,
And wooden stilts for overshoes
They don't object at all to use.

The little children in Japan
With toys of paper play
And carry paper parasols
To keep the rain away;
And when you go to see, you'll find
It's paper walls they live behind.

The little children in Japan
They haven't any store
Of beds and chairs and parlor things;
And so upon the floor
They sit and sip their tea and smile,
And then they go to sleep awhile.

—Harper's Magazine.

A JAR OF ROSEMARY

There was once a little prince whose mother, the queen, was sick. All summer she lay in bed, and everything was kept quiet in the palace; but when the autumn came she grew better. Every day brought color to her cheeks and strength to her limbs, and by and by the little prince was allowed to go into her room and stand beside her bed to talk to her.

He was very glad of this, for he wanted to ask her what she would like for a Christmas present, and as soon as he had kissed her and laid his cheek against hers, he whispered his question in her ear.

"What should I like for a Christmas present?" said the queen. "A smile and a kiss and a hug around the neck; these are the dearest gifts I know."

But the prince was not satisfied with this answer. "Smiles and kisses and hugs you can have every day," he said, "but think, mother, think if you could choose the thing you wanted most in all the world, what would you take?"

So the queen thought and thought, and at last she said:

"If I might take my choice of all the world I believe a little jar of rosemary like that which bloomed in my mother's window when I was a little girl would please me better than anything else."

The little prince was delighted to hear this, and as soon as he had gone out of the queen's room he sent a servant to his father's greenhouses to inquire for a rosemary plant.

But the servant came back with disappointing news. There were carnation pinks in the king's greenhouses, and roses with golden hearts, and love lilies; but there was no rosemary. Rosemary was a common herb and grew mostly in country gardens, so the king's gardeners said.

"Then go into the country for it," said the little prince. "No matter where it grows my mother must have it for a Christmas present."

So messengers went into the country here, there, and everywhere to seek the plant, but each one came back with the same story to tell; there was rosemary enough and to spare in the spring, but the frost had been in the country and there was not a green sprig left to bring to the little prince for his mother's Christmas present.

Two days before Christmas, however, news was brought that rosemary had been found, a lovely green plant growing in a jar, right in the very city where the prince himself lived.

"But where is it?" said he. "Why have you not brought it with you? Go and get it at once."

"Well, as for that," said the servant who had found the plant, "there is a little difficulty. The old woman to whom the rosemary belongs did not want to sell it even though I offered her a handful of silver for it."

"Then give her a purse of gold," said the little prince.

So a purse filled so full of gold that it could not hold another piece was taken to the old woman; but presently it was brought back. She would not sell her rosemary; no, not even for a purse of gold.

"Perhaps if your little highness would go yourself and ask her she might change her mind," said the prince's nurse. So the royal carriage drawn by six white horses was brought and the little prince and his servants rode away to the old woman's house, and when they got there the first thing they spied was the little green plant in a jar standing in the old woman's window.

The old woman herself came to the door, and she was glad to see the little prince. She invited him in and bade him warm his hands by the fire, and gave him a cooky from her cupboard to eat.

She had a little grandson no older than the prince, but he was sick and could not run about and play like other children. He lay in a little white bed in the old woman's room, and the little prince, after he had eaten the cooky, spoke to him and took out his favorite plaything, which he always carried in his pocket, and showed it to him.

The prince's favorite plaything was a ball which was like no other ball that had ever been made. It was woven of magic stuff as bright as the sunlight, as sparkling as the starlight, and as golden as the moon of harvest time. And when the little prince threw it into the air or bounced it on the floor or turned it in his hands it rang like a chime of silver bells. The sick child laughed to hear it and held out his hands for it, and the prince let him hold it, which pleased the grandmother as much as the child.

But pleased though she was she would not sell the rosemary. She had brought it from the house where she had lived when her little grandson's father was a boy, she said, and she hoped to keep it till she died. So the prince and his servants had to go home without it.

No sooner had they gone than the sick child began to talk of the wonderful ball.

"If I had such a ball to hold in my hand," he said, "I should be contented all the day."

"You may as well wish for the moon in the sky," said the grandmother, but she thought of what he said, and in the evening when he was asleep she put her shawl around her and taking the jar of rosemary with her she hastened to the king's palace.

When she got there the servants asked her errand, but she would answer nothing till they had taken her to the little prince.

"Silver and gold would not buy the rosemary," she said when she saw him, "but if you will give me your golden ball for my little grandchild you may have the plant."

"But my ball is the most wonderful ball that was ever made!" cried the little prince, "and it is my favorite plaything. I would not give it away for anything!"

And so the old woman had to go home with her jar of rosemary under her shawl.

The next day was the day before Christmas and there was a great stir and bustle in the palace. The queen's physician had said that she might sit up to see the Christmas tree that night and have her presents with the rest of the family; and every one was running to and fro to get things in readiness for her.

The queen had so many presents and very fine they were, too, that the Christmas tree could not hold them all, so they

were put on a table before the throne and wreathed around with holly and with pine. The little prince went in with his nurse to see them and to put his gift, which was a jewel, among them.

"She wanted a jar of rosemary," he said, as he looked at the glittering heap.

"She will never think of it again when she sees these things. You may be sure of that," said the nurse.

But the little prince was not sure. He thought of it himself many times that day, and once, when he was playing with his ball, he said to the nurse:

"If I had a rosemary plant I'd be willing to sell it for a purse of gold. Wouldn't you?"

"Indeed, yes," said the nurse; "and so would any one else in his right senses. You may be sure of that."

The little boy was not satisfied, though, and presently when he had put his ball up and stood at the window watching the snow which had come to whiten the earth for Christ's birthday, he said to his nurse:

"I wish it were spring. It is easy to get rosemary then, is it not?"

"Your little highness is like the king's parrot that knows but one word with your rosemary, rosemary, rosemary," said the nurse, who was a little out of patience by that time. "Her majesty, the queen, only asked for it to please you. You may be sure of that."

But the little prince was not sure; and when the nurse had gone to her supper and he was left by chance for a moment alone he put on his coat of fur and taking the ball with him he slipped away from the palace and hastened toward the old woman's house.

He had never been out at night by himself before, and he might have felt a little afraid had it not been for the friendly stars that twinkled in the sky above him.

"We will show you the way," they seemed to say, and he trudged on bravely in their light till by and by he came to the house and knocked at the door.

Now the little sick child had been talking of the wonderful ball at that evening.. "Did you see how it shone, gandmother? And did you hear how the little bells rang?" he said, and it was just then that the little prince knocked at the door.

The old woman made haste to answer the knock and when she saw the prince she was too astonished to speak.

"Here is the ball," he cried, putting it into her hands; "please give me the rosemary for my mother."

And so it happened that when the queen sat down before her great table of gifts, the first thing she spied was a jar of sweet rosemary like that which had bloomed in her mother's window when she was a little girl.

"I should rather have it than all the other gifts in the world," she said; and she took the little prince in her arms and kissed him.—From "The Story Teller," by Maud Lindsay. Used by permission of the publishers, Lothrop, Lee and Shepard Company, Boston.



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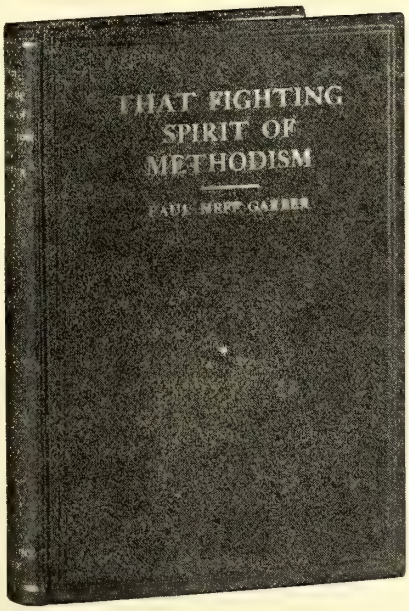
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

EXECUTIVE MEETING

The executive committee of the North Carolina conference of the Woman's Missionary Society of the Methodist Episcopal Church, South, met in Trinity church, Durham, on Friday, January 25, at 10:30 o'clock, with the president, Mrs. A. M. Gates, presiding. The president opened the session with a short devotional, stressing the thought, "He took it upon himself."

The following members answered the roll call: Mesdames Gates, Faison, Patten, Branch, Wooten, Wilson, Everett, Plyler, Scott, Wrenn, Clark and Thompson, and Misses White and Graham, with Miss Lamb, chairman of the Prayer League.

Mrs. Gates announced that she had appointed Miss Florine Robertson as district secretary for Durham district, and she was unanimously elected.

Mrs. Clark, as chairman of a committee to simplify the entertainment of our conference, reported that nothing had been decided, and the committee was continued to report at the April meeting.

The report of the chairman of the commission on re-evaluation was read, and remarks made upon it by Mrs. Gates as to the needs revealed in these questionnaires.

The report of the corresponding secretary, Mrs. Boney, was discussed. She requested that the district secretaries have their annual reports in the form of that of the Elizabeth City district on page 76 of the annual report for 1928. It was voted that all of the statistical and departmental reports of officers be presented in print to the delegates when they come to the annual conference. It was also voted that these reports be sent as soon as possible to the recording secretary, who should have them prepared.

It was voted that we have a special page in the annual report for the jubilee auxiliaries. Also voted that this list be printed and included in the envelope of reports at the conference. An amendment was accepted that the jubilee zones also be included.

As chairman of the committee to have a history of the conference printed, Mrs. Everett reported that she was still working on the material. Mrs. Plyler spoke about the details of printing. It was voted to have the book published during the summer of 1929, instead of at once, in order to save a discount of ten per cent offered by the Advocate. It was voted to allow Mrs. Everett to appoint a committee to assist her in this project, and to leave the business details to this committee.

Mrs. Gates read the report of the treasurer, Mrs. McKinne, which showed that there had been sent to the council treasurer for 1928 $53,376.61. This with the conference expense fund of $2792.62 and the amount used for Scarritt made the total $56,646.22. The local work was reported as $55,540.01, making a grand total of $125,187.23. Many items were discussed, among them the fact that the conference expense fund does not cover the necessary expenses.

At one o'clock the committee adjourned to enjoy the delicious luncheon furnished by the ladies of Trinity church.

In opening the afternoon session Miss Lamb read and spoke from John 9:7-11.

The treasurer's report was further discussed, which led to a consideration of how expense might be saved at the annual conference. Mrs. Branch read a letter from Miss Julia Lake Stevens saying that she would be glad to attend our conference if possible. Mrs. Gates reported that there was a possibility of Mrs. Fulton's coming. It was voted to ask both of these ladies to come to our conference.

It was moved that we hold our conference in New Bern on April 9, 10 and 11, and it was so voted. It was voted that the executive meeting be held on Monday night and that the Tuesday morning session open with the communion. It was also voted that formal session of the conference close with a business meeting on Thursday afternoon, to last not longer than 3:30 o'clock.

A rising vote of thanks was taken for the ladies of Trinity church for their hospitality.

As a result of a rather long consideration of the financial matters, it was voted to allow the president to appoint a committee to budget the conference expense fund.

The item of our pledge to Council was next considered. Miss Lamb moved that we increase our pledge by ten per cent, making the amount $60,500. The motion was lost. Miss Graham moved that we make our pledge $55,000, as it has been for the last two years, and it was so voted. For the young people Mrs. Branch pledged $2000, and for the children Mrs. Wooten pledged $5000.

Mrs. Thompson, as agent for the Voice, asked that the district secretaries send her the number of renewals and of new subscriptions for the Voice.

Communications about the railroad rates to the Council meeting in Washington in March and one from the legislative council of women were briefly considered.

Mrs. Scott made a report of the literature department work, stressing the difficulty she has in getting the literature to the proper persons at the first of the year.

It was voted to dispense with the reading of the minutes and to authorize the secretary to have them printed in the Advocate and the Missionary News.

The session closed with earnest prayer by the president.

Sarah R. Patten, Rec. Sec.

RESOLUTIONS FOR MRS. C. M. HAWKINS

Whereas, during the few years she has been with us as a resident of our community and a member of our Woman's Missionary Society, Mrs. C. M. Hawkins has greatly endeared herself to us as friend and co-worker, making herself invaluable to us in all our church activities as we have seen day by day the beauty and devotion of her dedicated life; and whereas, according to our church law the limited time of her husband's pastorate here has expired, and by the bishop's appointment they must remove from us to serve in another charge; therefore be it resolved:

That we are sincerely grateful for all that she has been to us here in both social and church contacts and activities that as we love her we shall always remember her with affection and appreciation, that we petition for her and all her family an abundant outpouring of the tender mercies of our heavenly Father in all the fullness and richness of his love and providence for his children.

Resolved, That we commend her to the affection of those among whom she is now to make her home, with the hope that her heart may bask in the warming radiation of their friendship as she goes in and out among them, active in her home and church duties.

Resolved, That a copy of these resolutions be sent to her, a copy be spread upon our minutes and that a copy be sent to the Advocate and our Missionary News.

Mrs. John D. Cameron,
Mrs. John W. Leak,
Mrs. W. T. Covington,
Miss Maie Covington,
Mrs. Nellie Terry.

ZONE MEETING AT ORANGE CHURCH

We are indebted to Mrs. A. B. Hogan for the following:

An interesting zone meeting was held in Orange church on Sunday afternoon, January 13, although several of the auxiliaries were not represented on account of much sickness.

Miss Pearl Hogan opened the meeting with apporopriate words of welcome, after which all joined in singing Tidings.

The Rev. Mr. Jones, pastor of Orange church, spoke on the blessedness of accepting our Christian responsibility.

How to become fruitful workers was briefly discussed by Mrs. Warren of Carr church.

The presence of Mr. and Mrs. Braune, missionaries from China, added great interest to the occasion. Mrs. Braune gave an effective solo and Mr. Braune spoke on the missionary cause, a worthy cause.

Mr. Frank Mann gave an instructive talk on China.

The next zone meeting will be held in May at Carr church.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

DATE OF ANNUAL MEETING

At the executive meeting held in Statesville on Friday evening, January 25, the date of the seventeenth annual meeting of the Woman's Missionary Society, Western North Carolina conference, was set for April 16-19, at Centenary church, Winston-Salem.

The local societies are asked to take note of this date and begin early to plan to have representatives present on this occasion.

ANNUAL MEETING OF WOMAN'S MISSIONARY COUNCIL

The annual meeting of the Woman's Missionary Council will be held in Mt. Vernon Place church, Washington, D. C., March 13-18, 1929.

On Wednesday morning, March 13, three retreats for prayer and meditation will be held for those who wish to attend—one for Council members, one for visitors and local women and one for missionaries and deaconesses. These retreats will close with the celebration of the Holy Communion. Wednesday afternoon will be the memorial service, followed by committee meetings.

The first session of the Council will be Wednesday evening at eight o'clock and the chief feature of the evening's program will be an address by Dr. C. C. Morrison on peace. The first business session will be Thursday morning, March 14.

NOTICE OF INTEREST TO VISITORS TO COUNCIL

The railroads have granted the usual rates, according to the certificate plan, which offers a return ticket over the same route as that of the going ticket, at one-half the price of the regular ticket, provided there is an attendance of two hundred and fifty persons holding certificates, showing they have paid at least sixty-seven cents railroad fare to Washington. Those who attend are urged to make the trip by rail as each certificate will not only help secure the rates for those who come from long distances, but the number coming by rail, also influences the securing of rates for another year.—Bulletin of Missionary News.

NEW DISTRICT SECRETARY FOR THE GREENSBORO DISTRICT

Mrs. S. V. Dawson, who has served so faithfully and acceptably as district secretary of the Greensboro district for four years has moved to East Orange, New Jersey, to make her future home, and Mrs. A. L. Thompson, who has been her assistant for the past year, has been chosen as her successor.

Mrs. Thompson has started off splendidly in her new work, and her closing report of the past year's work makes us feel safe in predicting that she is going to make a most efficient and painstaking officer. We welcome her into the ranks of the district secretaries and congratulate the Greensboro district on her appointment.

Mrs. Thompson's address is 801 Simpson street, Greensboro, N. C.

CHANGE OF ADDRESS OF PUBLICITY SUPERINTENDENT

Mrs. S. H. Isler asks us to state that her address has been changed from 201 North Edgeworth street to 821 N. Elm street. Please make a note of this change and send all communications to Mrs. Isler to her new address. Let us urge that the names of new presidents be sent to her right away, so that the literature for each quarter may reach you in time. Her list of new presidents is still very incomplete.

CHANGE IN BOX NUMBER

The postoffice box number of Mrs. C. C. Weaver, our conference president, has been changed from 1701 to box 208.

THE LUCY H. ROBERTSON ENDOWMENT FUND

It will be good news to the hosts of friends of Mrs. Lucy H. Robertson, president emeritus of our Woman's Missionary Conference, to know that at the executive meeting recently held in Statesville, the Lucy H. Robertson Endowment fund of Scarritt College, Nashville, Tenn., was established and takes the place of the scholarship fund heretofore maintained in honor of our former president.

Donations to this fund will be expected each year from the local societies—donations that have been heretofore given to the Lucy H. Robertson Scholarship fund.

HONOR ROLL FOR CHILDREN'S SOCIETIES, 1929

My Dear Mrs. Harris:

When our standard of excellence was so completely changed I felt sure our list of honor roll societies would diminish considerably, so imagine my delight when I found that thirty had made the necessary credits to attain this honor roll, and I am sending these names to you for publication on our page in the Advocate:

Asheville District—Biltmore, Weaverville, West Asheville.

Charlotte—Harrison, Hawthorne Lane, Wadesboro.

Greensboro—Ashboro, College Place, Gibsonville, Muir's Chapel, West Market Street.

Mount Airy—Mount Airy.

North Wilkesgoro—Jefferson.

Salisbury—Albemarle (Central), China Grove, First (Salisbury).

Gastonia—Belmont (Main St.), Bessemer City, King's Mountain, Lowell.

Waynesville—Bryson City, Franklin.

Winston-Salem — Arcadia, Burkhead, Centenary-West End.

Of course I am glad that we numbered thirty societies on this honor roll this year, but trust that none of us will be satisfied with this number, but work this year and bring our list up to fifty or sixty for 1929, and I know you, too, would like to see this increase. Would you not?

CHERRYVILLE STARTS THE NEW YEAR AUSPICIOUSLY

That the Cherryville society is starting off the new year's work in a most gratifying manner is evidenced by the account of the first meeting of 1929 sent us by the president, Mrs. Joe R. Nixon.

"This meeting was held at the home of Mrs. W. J. Allron Monday evening, January 21, with 13 members and six visitors in attendance. One new member was enrolled. The program was in charge of the president and after the business of the society was dispensed with an able report on the missionary institute recently held at Gastonia was given by Mrs. W. G. McFarland. The program which followed was as follows:

Devotional service by Mrs. T. A. Ballard; story, 'Handicapped,' Mrs. T. C. Abernethy; missionary paper, 'After the Jubilee, What?' Mrs. C. B. Harrelson. Mrs. H. M. Smith read extracts from interesting letters written by her niece, Miss Ethel Bost, who is a missionary in Huchow, China, and she introduced Miss Bost by her recent photo, which was passed to the members. After seeing such a sweet, youthful face and hearing the wonderful letters giving such a promising and pleasing review of her life in China, and the work she is doing there, each felt that she had received an inspiration.

Vocal solo, 'All for Jesus,' Miss Annie Howell; prayer, Mrs. Joe Nixon; song, 'Take My Life and Let It Be.'

A pledge to the annual budget of $50 was made and did not include special offerings.

Miss Annie Howell whose marriage to Rev. A. P. Ratledge of Weaverville the last of the month and which is attended with great interest by the contracting parties, was then presented with a handkerchief shower attractively arranged in fan shape with flowers and ribbon, and carrying in the form of a verse on an attached card, the best wishes of the donors.

Mrs. Allron, assisted by Mrs. John Mosteller, closed the pleasant evening by serving delicious refreshments, during which time a social hour was enjoyed."

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Sunday School Lesson

FEBRUARY 10

Repentance and Faith

Acts 2:32-39; Luke 15:11-24.

Golden Text—Repent ye, and believe the gospel.—Mark 1:15.

(Notes by Dr. Isaac Taylor Headland.)

We have two great psychological forces referred to in this lesson—repentance and faith. Repentance was first made a vital force in the thought and language of the world by John the Baptist, as evolution was by Darwin. John began his preaching with "Repent ye, and believe the gospel," as it is recorded in Matthew. In almost the same words, as recorded in Mark, Jesus began his preaching, saying: "The kingdom of God is at hand: repent ye, and believe the gospel." Then when Jesus sent the twelve out two and two, we are told that "they went out, and preached that men should repent." So also Luke tells us that some of the people came to Jesus and "told him of the Galileans whose blood Pilate had mingled with their sacrifices." That was a queer text for anyone to take for a sermon on repentance. But Jesus "said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay: but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." So in Acts 2:38, "Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." So Paul says in Acts 26:19-20: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." So I say of the two words, that of John or that of Charles, that of John has done more to transform the thought, the conduct, and the life of the world. For you observe that Paul says he preached repentance at Damascus, at Jerusalem, throughout Judea, and among the Gentiles, as I have no doubt all the others did.

Faith

Faith is not quite so easily understood as repentance. It is easy to know that if you are going wrong you must turn about and do right, and that is repentance. But the exercise of faith means that to get what you want you must believe you have it when you know you do not have it, and that very belief will bring it. When I was praying for salvation, I could not seem to secure it. People told me that if I believed I would be converted, but I said to myself, "How can I believe I have a thing that I know I do not have?" Afterwards I was led to do that very thing, and the belief brought the salvation. Then, long years afterwards, I read in Mark 11:24 the words of Jesus himself, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Of course that means that your heart must be clean and prepared for the reception of the Holy Spirit, for he can not come into an unclean vessel.

Professor James, the great psychologist, one of the handsomest, best, cleverest, and most brilliant scientists and philosophers that America has ever produced, says that there are things that have been brought about by faith that could never have been brought about in any other way.

Peter's Sermon

Jesus told Peter and his associates that if they would go with him he would make them "fishers of men." This was a great sermon, not, it may be, as a product of the intellect, like Jesus' Sermon on the Mount, but because of the results secured. For we are told in verse 41 that "the same day there were added unto them about 3,000 souls."

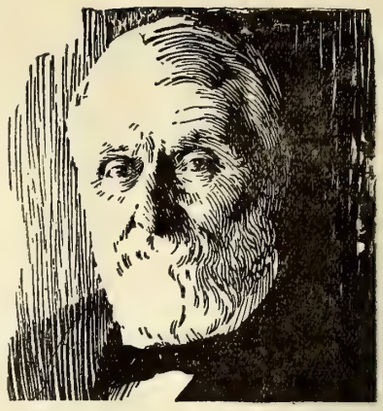
It was only a few days later when Peter and John went up into the temple at the hour of prayer, that they met the lame man, and Peter was led to preach another sermon on repentance and faith, Acts 3:16-19, and about 5,000 more men were added unto them (4:4). That is catching men.

Just before Jesus departed from the disciples, after the resurrection, he bade them tarry at Jerusalem until they were endued with the Holy Spirit. This they did, the while they were engaged in study of the Scriptures and in prayer. Peter had gotten a command of the contents of the Old Testament prophesies which bore on the life of Christ (there was no New Testament), and this knowledge and the Spirit with whom he and the disciples were filled were what made his sermon great, and brought about such wonderful results. Knowledge alone never won 3,000 souls.

Occasion for Jesus' Parables

Each of Jesus' parables was brought out by some definite occasion. The one in our lesson, with two others, the lost sheep and the lost coin, were called forth by the accusation of the Pharisees and scribes, "The man receiveth sinners, and eateth with them."

It was such accusations that led Jesus to say, "The whole need not a physician, but they are sick," and "The Son of Man is come to save that which was lost." Now, there are all kinds of lost folks. The lost sheep represents the stupid, bewildered sinner; the lost coin, the ignorant, unconscious sinner; while the lost son represents the deliberate, willful sinner. He is the one who sins against the light and the knowledge of what is right and best. But none of these lost things



WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

For colds, grip and flu take

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SOUTHERN RAILWAY SYSTEM

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or lost folks is beyond the reach of the love of God.

The Prodigal Son

Most people, I fear, have wrong ideas of the prodigal son. Preachers often when they go to the prisons to speak to the inmates feel like preaching on the prodigal son, but the authorities warn them against it. "These men know more than you can give them on that subject," they tell the preachers. And they do. But prodigal means extravagant, squandering, wasteful. There was more in this parable, however, than the prodigal son. And he was as much in need of repentance and faith as the other boy. The one represented that vast body of sinners in their guilt, but also in penitence and pardon; while the elder brother represented the good, faithful, hard-hearted Pharisees, who had only scorn for those who had made a wreck of their lives thus far. Jesus was talking to the Pharisees, and while he was talking to and of the sinners, the point of the story to the Pharisees was the elder brother in his self-righteousness and conceit. How often we miss the point of Jesus' teaching by not getting it in its proper setting! The prodigal repented, came back to the father and was forgiven, the elder stayed outside with the I-pray-three-times-a-day attitude, and lost the meaning of the lesson.—The Advocate.

AGREES WITH L. H. GRIFFITH

I am greatly in sympathy with Brother Griffith in his views on the brotherhood. I think it is wise and the thing to do to pay one-half to a brother when he superannuates. This would give the poor fellow a chance to have a home. I know of many superannuated preachers that are in need. Also, as our brotherhood is, most of the money goes to the young folks that are able to work. Furthermore, most of our young men are neglecting the brotherhood and are taking out other policies that pay them while they are able to use it, and I believe that unless a provision is made for some aid when one superannuates that our young men will neglect the brotherhood, for it is not enticing to them as it is. I also believe that if anyone on earth has first claims on the money from the brotherhood it is those that have from time to time sacrificed to pay the dues to the brotherhood. I hope we can see it wise to make the provision for help at one's superannuation before it is said by those joining our ministry, "We go somewhere else for help in our need."

A Young Preacher.

Give us, O give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer.—Carlyle.

Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus of his own soul. —Sir J. Stevens.

CHILDREN'S COLDS

are doubly dangerous after Flu

Physicians advise that the chief danger in this epidemic is AFTER influenza. Then, more than ever, colds attacking a child's weakened system may lead to bronchitis, pneumonia, sinus truble, abscess of the ear, mastoiditis, or even the dread meningitis.

Check Colds Without "Dosing"

A peculiarity of influenza is that its toxins leave the digestive system upset. Too much "dosing" further disturbs the digestion and lessens the appetite, just when the child needs nourishment more than ever. Internal medication should therefore be avoided, except on the advice of a physician.

As Vicks VapoRub is applied externally, it can be used freely at the first sign of a cold with no fear of upsetting even the most delicate stomach. Just rub it on the throat and chest at bedtime.

Vicks Acts 2 Ways at Once

(1) Its medicated vapors, released by the body-warmth, are inhaled direct to the inflamed air-passages, loosening the phlegm and easing the difficult breathing.

(2) At the same time, Vicks acts through the skin like a poultice, "drawing out" tightness and soreness, and thus helping the vapors to break up the congestion.

Of course, Vicks 2-way action is just as effective for adults' cold-troubles as it is for those of children.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

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W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

TO THE JUNIOR SUPERINTENDENTS

It is only six months until our league conference at Louisburg and if the junior work is to make the desired progress we will all have to do some intensive work.

These are some matters that need our immediate attention:

First, supplies. Have all of you a standard secretary's record book, a standard treasurer's book, report blanks for each officer and department superintendent, and a junior handbook? All of these can be secured from the Nashville office at small cost.

Second, reports. Are you reporting to your district secretary each quarter? October and January reports are overdue and as yet only one district has reported.

Third, study courses. Are you using the regular study course prepared for junior societies? Greater interest and efficiency will be secured through them. Write to Miss Katherine Tatum, 810 Broadway, Nashville, Tenn., for further information.

I am preparing a letter for each junior superintendent, which will pass on to you some information which was sent to me from the Central League office. In order that this may reach you promptly will you please send me your name and address, the name and address of your pastor and the name of your church. This will enable us to work more efficiently together. Mrs. Leon M. Hall,

Conf. Junior Supt.

Western North Carolina Conference

LAWNDALE

It is gratifying to report the progress evidenced in our Epworth League since it has been reorganized. It is such that an unprecedented display of interest has followed an irksome monotony. The change proved a boon to every department and a reward to every person and leader effecting the transformation, not excepting each member who has so nobly co-operated. A membership exceeding twenty-five is one result of the new regime. A separate Epworth junior department with an energetic young lady as its superintendent is another.

A number of representatives from our league are expected to attend the summer assembly at Lake Junaluska, a proposed plan having been made to collect expense funds by preparing and presenting a play in several localities during the interim. Our present line-up of officers follows: President, Tod Caldwell; vice president, William Eaker; secretary, Vashti Richards; corresponding secretary, William Eaker; Era agent, Pearl Sweezy; superintendents, first, Leonard Wallace; second, Mrs. Eva Mauney; third, Pearl Sweezy; fourth, Cliff Robinson; Epworth Junior, Ruby Wallace. Wm. Baker, Cor. Sec.

NOTES

We enjoyed meeting for the first time with the Davidson county union in their regular meeting held the past Friday evening in First church, Lexington. This is a new union that is getting off to some effective work. The chief business considered was the matter of holding an efficiency institute. It was decided to hold the specialization administration course in three places, Lexington, Thomasville, and Mount Olivet, with the respective pastors, Brothers Mangum, Kirkpatrick and Goforth leading the classes.

The several leagues of the Belwood circuit are planning some real training in connection with the Superannuate Endowment pageants. Each is to prepare a different pageant, give it in the local church, then all will visit the other churches, thus giving each congregation teh benefit of the five pageants, helpful and inspiring. Who will plan to do likewise?

We are giving the specialization administration course in Brother Nalls' league at North Monroe this week. It was a joy to meet with the chapter on Sunday evening, also to worship with a wide-awake congregation in the preaching service which followed. Committees were announced for promoting work for a new church building which is very much needed by this growing Sunday school and church membership.

COLDS MAY DEVELOP INTO FLU

Coughs from Flu May Weaken Your System and Lead to Serious Trouble

You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. Creomulsion may help you avoid flu, but is not sold as a flu remedy. If you have fever, or think you may have the flu, see your doctor immediately. (adv.)

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is a safe guarantee for all legumes. With legumes, other farm crops are made more profitable.

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MISS FANNIE GRAY ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Friends have been exceedingly kind and considerate in sending us quilts and blankets with which to keep our three hundred and six children warm during these cold winter nights. Such thoughtfulness is highly appreciated by the children and all of us here at the orphanage. We are admitting children practically every week and that means we need still more quilts, blankets and comforts. Let's keep the ball rolling for the next two months so we shall be amply supplied with much needed covering for our little ones!

* * * *

Last week we passed the three hundred mark. We now have three hundred and six fine boys and girls in our big family. The executive committee took nine children one day last week because of the urgency of the situation. That day we added two thousand and seven hundred dollars to our operating expenses. This was done in view of the fact that it costs us more than ninety thousand dollars to run the institution each year. From the ten per cent orphanage assessment we only got last year thirty-two thousand and six hundred dollars. I am counting on specials to make up the deficit. It is absolutely imperative that all the churches and Sunday schools rally to our support by special contributions throughout the whole year. Now that we have over three hundred children it is the more urgent than ever before.

* * * *

We have orphanage annuity bonds that pay from six to eight per cent per annum according to the age of the annuitant. I do not know a safer investment one can make than by securing these bonds. They are absolutely safe and pay a high rate of interest annually. These annuity bonds are exempt from taxes and from the uncertainty of validity or security of many bonds and stocks that are on the market today. We ought to dispose of two or three hundred thousand dollars of these bonds this year. The only thing in the way is the difficulty of getting the information to our people. If our people were well informed as to the security of these bonds and the high rate of interest they pay, they would hasten to invest hundreds of thousands of dollars of their good money in the bonds which pay such alarge per cent and afford such good security. I am trusting that our pastors and church leaders will disseminate this reliable information among all of our Methodist members so they may know and take advantage of these annuity bonds that pay such a large per cent each year.

* * * *

Paul Harris, the founder of Rotary International, made a great speech in Raleigh one night last week. He declared with considerable emphasis that it cost something like fifty million dollars to carry forward this great organization in forty-four countries of the world, but the results achieved in boys' work and bringing about better understanding and good will among the nations of the world, not to mention the higher ethical standards it fosters among business and professional men, could not be estimated by putting a monetary value upon them. While he was delivering that great speech my mind involuntarily reverted to our orphanage work. I thought of putting the large sum of ninety thousand dollars into the feeding, clothing, schooling, doctoring and other expenses, too numerous to mention, in the financing of our great work. When we consider the transforming influence we exert over the lives of those who come under our fostering care, and the fine results achieved by developing a type of consecrated Christians, the matter of cost is a small consideration by way of comparison. When we appraise the results of our work by that standard we feel more than justified in making such a great financial outlay.

* * * *

During this and the years immediately following we must get before our people the great need of increasing our limited endowment. When the need is once realized, there will be no special difficulty in getting our friends to supply that need. It ought to be an easy task, comparatively speaking, to get from one to two hundred friends of our fatherless children to take out a life insurance policy, say from one to five thousand dollars, making the Methodist Orphanage the beneficiary of same. By organization and a good bit of enthusiasm this can be done easily and it ought to be done right away. If once started the plan would gain momentum and in course of years the orphanage could fulfill its high and holy mission without working a hardship on those who compose the members of the North Carolina conference. It is absolutely imperative that some movement along this line be inaugurated to relieve the heavy responsibility that is upon our churches now in meeting the financial obligations that confront us each year. Let me appeal to our pastors, laymen and laywomen to put the weight of their influence behind this movement that it may succeed beyond our most sanguine expectations! Now is the time for action. Do not wait until some one comes about to urge that this course be followed!

* * * *

The last Sunday in January was a very happy day for me. On my way to Fremont I took that great preacher, Dr. Mike Bradshaw, with me as far as Princeton. I met many of my friends in Fremont. It was a rare privilege to preach in my old home church "where I first saw the light" under the ministry of that saintly man, the Rev. W. W. Rose, whose life was a benediction to hundreds and thousands throughout the North Carolina conference. I dined with my cousins, Mr. and Mrs. C. D. Hooks, whom I have known and loved many years. Their hospitality is unbounded. I also had the privilege of seeing my good friends, Brother G. D. Best and Mrs. C. C. Aycock. Brother Best was celebrating his eighty-first birthday. His children and many friends were present to enjoy a fine dinner and to congratulate him upon reaching his eighty-first milestone. I found my cousin, Mrs. Aycock, not very strong, but deeply interested in the work of the church. The main purpose that took me to Fremont was to see some children for whom applications were made for admission into the orphanage. Brother R. E. Pittman was very cordial to me. I found him doing splendid work in Fremont and in high favor with the people of the community. On my way home I dropped in to see my friends, Mr. and Mrs. J. L. Bryan of Wilson. Mrs. Bryan has been confined to her home for the past three months or more. She is beginning to get around to a limited extent to the great joy of her friends whom she numbers by the hundreds. I reached Raleigh about seven o'clock that night in time to preach to our boys and girls on a subject I think of vital interest. Previously I had made two talks on the same line. I am giving them a series of talks on subjects that should be of great service to them now and hereafter. I want to fortify them against the evil in the world and then hold up the other side to attract them to the noble and beautiful in life.

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If Bladder Weakness, Getting Up Nights, Backache, Burning or Itching Sensation, leg or groin pains make you feel old, tired, pepless, and worn out, why not make the **Cystex** 48 Hour Test? Don't give up. Get **Cystex** today at any drug store. Put it to a 48 hour test. Money back if you don't soon feel like new, full of pep, sleep well, with pains alleviated. Try **Cystex** today. Only 60c.

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Rates are adequate and assets over 100% of legal reserve required.

Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

In Memoriam

JONES—Mrs. Senie Wells Jones of Tabernacle church, Maysville, N. C., in the prime of life died just two weeks before Christmas. She leaves to mourn their loss a husband and three small children. Mrs. Jones joined the church when quite young. Her mother died when she was a small child. Mr. and Mrs. David S. Amon of Tabernacle church took her into their home and raised her. Those who know them know she had a splendid training. Many attended the funeral, showing their esteem for her and the family.

J. C. Harmon.

JONES—Mrs. Jackson Jones of Tabernacle church, Maysville, N. C., was born July 28, 1855, died January 17, 1929.

Mrs. Jones joined the church when about 15 years old and lived a faithful life to the end. Mrs. Jones, formerly a Melville, was married to Mr. Jackson Jones 45 years ago and there were born to this union four sons—Galloway, Acy, Wilbur and Sam, also two daughters. She leaves to mourn their loss also the husband and several grandchildren.

After many days of suffering she came to her end. We buried her in the presence of many sorrowing friends and loved ones. J. C. Harmon.

CARROLL—Mrs. Nellie Jane Carroll, daughter of Mr. and Mrs. R. H. Piner, and wife of J. J. Carroll of Wannish, N. C., died December 22, 1928. The funeral service was conducted the following day at Shiloh M. E. church by her pastor and her body was placed to rest in Shiloh cemetery. Her death was almost sudden following a case of influenza. Sister Carroll had been a devoted member of Shiloh church for eleven years next preceding her death. Her absence will be much felt, especially in the home, as she leaves six small children. Our sister is survived by her husband, Brother J. J. Carroll, six small children, by her father and mother and several brothers and sisters. W. D. Yarborough, Pastor.

RICE—Mrs. Elizabeth Vinetta Rice passed to her reward September 21, 1928, having lived four score and six years, lacking a few hours. She lay a corpse on her eighty-sixth birthday—a beautiful corpse.

Funeral services, conducted by her pastor, Rev. J. L. Teague, was held at the Methodist church, Highlands, N. C., of which she was a member. Her remains were intered at Highlands cemetery.

Mrs. Rice professed faith in Christ in early womanhood, joining the Methodist church, of which she remained a faithful, loyal member till death. She loved her church. The preachers were always gladly welcomed by her at her home. One of many instances: Rev. J. H. Weaver in her home one night after supper sang, "Yes, the Lord will provide," which made an effective impression on the family. They in turn have often sung the same words in their struggle of rearing their families.

Mrs. Rice was left a widow with 11 children, the youngest an infant, all of whom grew to womanhood and manhood. Two daughters have passed on—Mrs. Rosa McNair, 1916, Mrs. Martha Totham Rideout, 1917.

Mrs. Rice was a noble mother of sterling qaulities; bore her sorrows and hardships in the struggle of this life patiently. With faith, enthusiasm and a courageous heart she fought the battle of rearing her family bravely. Marvelous how she did it! Her trust in the Lord was beautiful; happy at the privilege she performed in meeting the obligations of her home. She never gave up work; her fingers were busy members of the body as well as mind.

She was a faithful member of the Ladies' Aid, always contributing as much or more than any member. She was conscious to the end, bade all around her goodbye and asked for all her children and grandchildren to meet her in heaven.

Surviving her are one brother, E. P. Norton, Franklin, N. C.; one sister, Mrs. Martha Norton Gotterals, Highlands, N. C.; nine children, Mrs. L. R. Henry, Langlois, Oregon; Mrs. Florence Thompson, Anderson, S. C.; Mrs. A. N. Lewis, Suffolk, Va.; Misses Darthula and Susan Rice, Highlands, N. C.; Messrs. E. T. and Lake C. Rice, Winnett, Montana; I. E. and L. W. Rice, Highlands, N. C., beside relatives and a host of friends. S.R.

KENNEDY—Mary Burrus Kennedy was the daughter of Rev. James S. Kennedy and Mrs. Melinda Williams Stringfield Kennedy. Her father was the son of Granville and Mildred Hume Kennedy of Madison county, Va., both of whom traced their lineage to Scotch Irish ancestors. Her mother was the daughter of Rev. Thomas Stringfield and his most worthy wife, who was the daughter of one of the most influential of early Methodist women in Holston conference, Mrs. Sarah King Williams. The richest strains of Methodist ancestry meet in these families.

Miss Kennedy was born at Lawrenceville, Va., August 27, 1855. Her father was then serving the historic Brunswick circuit; and, just as John Easter had witnessed there, in 1787, the greatest of the early revivals of American Methodism, so in the year in which the subject of this sketch was born, her father witnessed what he declared to be "the greatest revival in his whole ministry." The home of the devoted preacher and his equally devoted wife afforded the most favorable conditions for the development of Christian character. When the daughter was ready to enter college, her father was president of Asheville Female College, and here the daughter was educated. After leaving college she taught in private and public schools in North Carolina, Tennessee and Virginia, thereby securing the training of actual experience as a teacher.

In 1889 Miss Kennedy went with her brother, Rev. James L. Kennedy, to Brazil. Her brother had gone to Brazil in 1881 as a missionary; and now as he was returning to his work after a short furlough his sister joined him in the same field and work, in which the greater part of her life was to be spent.

She taught for nine years in the mission schools in Sao Paulo, Petropolis and Juiz de Fora. A good part of this time was spent in association with her sister, Mrs. Fannie K. Brown, who was also working as a missionary in Brazil. She returned to the United States in 1892, but went again to Brazil in 1894, continuing there for five or six years. In 1913, after the death of Mrs. James L. Kennedy, she returned for the third time to Brazil. For six years she remained with her brother, making a home for him and his two motherless daughters, both of whom married missionaries in Brazil.

Miss Kennedy became very proficient in the use of the language of Brazil; this, together with her familiarity with the customs of the people, made her highly valuable in the work of the home, the church and the community.

During her first years in Brazil she organized the first ladies' aid society of the Methodist Episcopal Church, South, in Sao Paulo. Whatever work she did was done with whole-hearted enthusiasm.

When she was no longer able to bear

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Take without Fear as Told in "Bayer" Package



Unless you see the "Bayer Cross" on package or on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians over twenty-five years for

Colds	Headache
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Each unbroken "Bayer" package contains proven directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100.

Malaria in the Blood

GROVE'S TASTELESS CHILL TONIC destroys the malarial germs in the blood and removes the impurities. It restores Energy and Vitality by creating new healthy blood and fortifies the system against Chills. You can feel its Strengthening, Invigorating Effect. It brings Color to the Cheeks and Improves the Appetite. Pleasant to take. 60c.

A package of Grove's Liver Pills is enclosed with every bottle of GROVE'S TASTELESS CHILL TONIC for those who wish to take a Laxative in connection with the Tonic.

403 Cases Flu

Central, S. C.,—There were 403 cases of Influenza treated with Fluco by an eminent physician, several nurses and myself here at Isaqueena Mill during the 1918 Flu Epidemic without a single death or case of pneumonia. C. F. TARRANT, Supt.

Colds and Flu
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the burden of work on the mission field she gave herself, with the same loyalty and grace which had characterized her more active days, to the circle of the home in which she lived and of the community in which her last days were spent. Loved and revered on the mission field, she was more loved by her own family and by her neighbors of the latter days.

The last two or three years of her life were spent in the home of her sister, Mrs. T. E. George, at Broadford, Va., near the old parsonage at Union, from which she had gone to her work in Brazil in 1889.

She was one of ten children, of whom six remain: Rev. James L. Kennedy, Brazil, Mrs. Fannie K. Brown, Edwin M. Kennedy and Mrs. M. K. Finney of Knoxville, Mrs. Jas. S. St. Clair of Roanoke, Va., and Mrs. T. E. George of Broadford, Va.

She had been quite frail for a long while and, during the last year, had become increasingly feeble. The end came so quietly but so swiftly that there was little time for the sadness of farewell. She died as she had lived, with quiet, unwavering faith in God. Having committed her soul to Christ in youth she was not afraid to walk with him through the valley of the shadow. She died at Broadford, Va., in the home of her sister on Friday, November 23, 1928.

Her body was taken to Knoxville and, after tender services conducted by Dr. P. R. Knickerbocker, was quietly laid to rest beside the dust of her sainted father and mother in Old Gray cemetery.

I. P. Martin.

HOLMES-BALWIN — Sarah Dessie Holmes died December 20, 1928, and was followed the next night by her aunt, Miss Mary Baldwin, and on Monday by her mother, Mrs. Kattie Molmes, all of Bolton, N. C. All three funerals were conducted by their pastor, Rev. W. D. Yarborough. The first two were buried at the same time, and the latter on the following Tuesday, December 25, 1928.

It was an unusually pathetic case. The daughter was 45 years of age, but had been an invalid since birth and had never even so much as got a drink of water for herself during her life. So it fell to the lot of the other members of the family, particularly these two, sister Mary and her mother, to look after her during all those years. There had also been another invalid son who had lived to be the same age and who required the same care.

All this most exacting care brought out some splendid virtues, however, on the part of these dear sisters. They possessed a perseverance, endurance and devotion seldom equaled. They have gone with little Sarah Dessie to their very great reward, and they leave with us a remarkable Christian influence for us to emulate.

These three women are survived by William Holmes, husband of Mrs. Holmes, Armlin Holmes, and Mrs. Roy McFatter, each of Bolton, N. C.

W. D. Yarborouh, Pastor.

PRIVOTT — Mrs. Martha Magnolia Privott, daughter of Mr. and Mrs. Richard Peacock, was born May, 1876, at Roper, N. C., and died December 29, 1928, at her residence, Bolton, N. C., in the 35th anniversary of her marriage to W. J. Privott. Her departure came quite as a shock following a brief illness, and brought great sorrow to her family and many friends. Her funeral was conducted at the home of Mrs. E. P. Perry and Mrs. R. I. Townsend, Norfolk, Va., by Rev. Mr. Staples, and her body was laid to rest in her family cemetery in Norfolk, Va.

Sister Privott had been a devoted member of Bolton M. E. church since September, 1923. She possessed a charming personality and was much loved by those who knew her, both for her pleasant manner and her devotion to her home, church and town. She was a good woman whom we greatly loved, and will be sorely missed now that she is gone.

May heaven's blessings comfort the wounded hearts of her loved ones until we shall all be reunited with her in that beautiful and abiding home of the faithful.

Our deceased sister and friend is survived by her husband, W. J. Privott of Bolton, N. C., and her three daughters, Billy Privott, Bolton, N. C.,; Mrs. R. I. Townsend, Norfolk, Va., and Mrs. E. B. Perry, Norfolk, Va.; and by the following brothers and sisters: Mrs. Jane Brinkley, Norfolk, Va.; Mrs. Claude Chesson, Elizabeth City, N.C.; Mrs. T. Bowen, Norfolk, Va.; S. V. Peacock, Norfolk, Va., and Richard Peacock, Roper, N. C.

Her pastor,
W. D. Yarborough.

BROWN — James Pettigrew Brown, son of John R. and Martha Asbury Brown, was born at Earpsboro, Johnston county, April 21, 1869, and died very suddenly at his residence in Zebulon December 23, 1928. Ever a regular attendant at church and Sunday school, he had attended as usual the Sunday school and the morning service on that fateful Sabbath. When called to go to his usual place in the choir he went, but in going placed his hand on his head, indicating that some trouble there was the secret of his tardiness. That was the sign that he gave that all was not right with him. Before the day was over, in the absence of his family who had gone out, leaving him reading by his fireside, he had crossed over apparently without a struggle of any sort. Reared in a Christian home, his parents being Methodist of the old type, Brother Brown had been a member of that church nearly his whole life. His attendance was regular and his support loyal. The bell rarely rang and "Jim" Brown not there. Frequently he rang it. This pastor had frequent occasion to know of his loyalty. The great throng present on that busy and sad Christmas eve when we carried him to his last resting place at Wakefield showed something of the place that he and his stricken family have in the estimate of those among whom his whole life was spent. There survive him his wife, Mrs. Ethel Leathen Brown, and two children, James and Margaret Brown; two sisters, Mrs. Pattie Fuller and Miss Eliza Brown, all of Zebulon, and one brother, Rufus Heflin Brown of Earpsboro, N. C.

E. H. Davis.

RESOLUTIONS OF RESPECT

The Mary Hambrick Missionary Society of Edgar Long Memorial church wishes to pay tribute to one of its most valued members, Mrs. John D. K. Richmond, who died December 16, 1928.

Our society has suffered a great loss. She was always willing to take part on the program, helping in any way she could. Kind, gentle and sympathetic, loving and being loved by all who touched her life. Therefore be it resolved:

First, That we bow in humble submission to the will of our heavenly Father.

Second, That our hearts go out in tender sympathy to the bereaved family, and while we cherish her memory, we will not forget those she loved and pray that God in his wisdom and mercy will watch over them.

Third, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate, one to The Courier and one spread on the minutes of the missionary society.

Mrs. R. B. Smith,
Mrs. Henry D. Long,
Mrs. Mamie Merritt.



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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

New Bern, Mount Olive ..... April 16-17
Salisbury District, Coburn Mem'l, Salisbury..April 29-30
Charlotte, Hickory Grove, near Charlotte..April 30-May 1
Raleigh, Holly Springs ..... May 14-15

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

February

Mt. Tirzah, Mt. Tirzah, a.m. 10
Carr, p.m. 10
S. Alamance, Saxapahaw, a.m. 17
Mebane, p.m. 17
Durham Ct., McMannens, a.m. 24
Duke's Chapel, p.m. 24

March

Cedar Grove, Walnut Grove, a.m. 3
West Durham, p.m. 3
Person, Lea's Chapel, a.m. 10
Long Memorial, p.m. 10
Brooksdale, Allensville, a.m. 17
E. Roxboro and Longhurst, p.m. 17
Milton, Purley, a.m. 24
Chapel Hill, p.m. 26
Carrboro, 7 p.m. 26
Hillsboro, a.m. 31

April

Leasburg, Salem, a.m. 7
Orange and Massey, p.m. 10
Graham, a.m. 14
Haw River, p.m. 14
Yanceyville, Bethel, a.m. 20-21
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

February

Columbia, Holly Grove, 11 9
Roper, Creswell, 11 10
Plymouth, Plymouth, night 10
Kitty Hawk, Collington, 11 16
Manteo, Manteo, 11 17
Wanchese, Wanchese, night 17
Kennekeet, Avon, night 18
Hatteras, Buxton, night 19
Chowan, Bethany, 11 23-24

March

Dare, Machoes, 11 3
Stumpy Point, Stumpy Point, night 6
Gates, Philadelphia, night 10
North Gates, Gates, 11 9-10
South Camden, Sign Pine, 11 17
South Mills, New Land 16-17
Perquimans, Woodland, 11 22-24
Pasquotank, Mt. Herman, 11 23-24
Moyock, Moyock, 11 30-31
Currituck, Sharon, 11 31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.

Newton Grove, Hopewell 9-10
Dunn, night 10

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

February

Straits-Harlowe, Harlowe, 11 9-10
Riverside-Bridgeton, Beech Grove, night 10
Newport, Bethlehem, 11 16-17
Pamlico, Bayboro, night 17
LaGrange, Institute, 11 23-24
Mt. Olive Ct., Bethel, 3 24
Mt. Olive-Calppso, Calypso, night 24

March

Hookerton, Maury, 11 2-3
St. Paul's, night 3
Jones, Shady Grove, 11 9-10
Beaufort, night 10
Pink Hill, Woodington, 11 16-17
Seven Springs, Beston, 3 17
Kinston, night 17

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

February

Benson, 11 10
Clayton, night 10
Four Oaks, Elizabeth, 11 17
Smithfield, night 17
Louisburg Ct., Piney Grove, 11 23
Louisburg, 11 24
Franklinton, night 24

March

Garner, 11 3
Central, night 3
Lucama, Buckhorn, 11 10
Kenly, Micro, night 10
Edenton Street, night 12
Youngsville, Wesley, 11 16
Millbrook, Millbrook, 11 17
Oxford Ct., 11 23
Oxford, night and 11 23-24
Tar River, Kittrell, 11 31
Cary-Apex, Cary, night 31

April

Creedmoor, 11 7
Bailey, Simms, 11 14
Zebulon, Zebulon, 4 14

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

February

Caledonia, Johns, 11 10
Laurinburg, 7:30 10
Biscoe, Star, 11 17
Troy, 7:30 17
Robeson, 11 24
Rowland, 3 24

March

Wadeville, 11 2-3
Mt. Gilead, 7:30 3
Red Springs, 11 10
Laurel Hill, 7:30 10
Richmond Ct., Zion 17
Piedmont, 7:30 17
Lumberton, 11 24
St. John-Gibson, 7:30 24
Roberdel, Beaver Dam, 11 30-31
Hamlet, 7:30 31

April

Lumberton Ct., Pine Grove, 11 7
Aberdeen-Vass, 7:30 7
West End, 11 21
Ellerbe, 3 21
Rockingham, 7:30 21

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.

February

Magnolia, Trinity, 11 10
Trinity, Wilmington, 8 10

WASHINGTON DISTRICT
J. M. McCracken, P.E., Washington, N. C.
SECOND ROUND

February

Wilson, 11 10
Elm City, 7:30 10
Stantonsburg, 11 17
South Rocky Mount, 7:30 17
McKendree, Pinetops, 11 24
Tarboro, 7:30 24

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

February

Weaverville Ct., Salem, 11 10
Biltmore, 7:30 10
Rosman, Rosman, 11 17
Henderson Ct., Edneyville, 11 24
Hendersonville, 7:30 24

March

Tryon, 11 3
Saluda, 7:30 3
Central, 7:30 4
Elk Mountain, 7:30 6
Spring Creek, Fairview, 11 10
Marshall-Hot Springs, Marshall, 4 10
Candler, Montmorencie, 11 16-17
Acton, Oak Hill, 3 17
Leicester, Dick's Creek, 11 24
Oakley, 7:30 24
Mills River, Mills River, 11 31
Swannanoa, Azales, 3 31
Black Mountain, 7:30 31

May

Trinity, p.m. 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.

February

Peachland, Peachland, 11 10
Ansonville, Cedar Hill, 3 10
Duncan, night 10
Wadesboro, 11 17
Morven, Shiloh, 3 17
Matthews, night 17
Lilesville, Savannah, 11 24
Polkton, Poplar Hill, 3 24
Icemorelee, night 24

March

Prospect, Prospect, 11 2
Bethel-New Hope, Sandy Plains, 3 2
Pineville, Harrison, 11 3
Hickory Grove, 3 3
Calvary, night 3
Hawthorne Lane, 11 10
Waxhaw, Heaths, 3 10
Wesley Heights, night 10
Monroe, Central, 11 17
Big Springs, ...17
Spencer, night 17
First Church, 11 24
Dilworth, night 24

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
SECOND ROUND

February

Gastonia, Smyre, 11 10
Shelby Ct., Pine Grove, 3 9-10
Gastonia, Trinity, ngiht 10
Belmont, Main Street, 11 17
Rock Springs, Webb, 3 16-17
Cramerton, night 17
Mount Holly, 11 24
Lowesville, Hill's Chapel, 3 23-24
Maylo, night 24

March

Belmont, Park Street, 11 3
McAdenville, night 3
Gastonia, East End, 11 10
Stanley, Iron Station, 3 10
Lincolnton, First, night 10

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
SECOND ROUND

February

Wesley Memorial, 11 10
Highland, 2 10
Proximity, 7:30 10
Liberty, Liberty, 7:30 13
Wentworth, Lowe's, 11 16
Ramseur, Franklinville, 11 17
Cedar Falls, White's Chapel, 2 17
Randleman, St Paul's, 7:30 17
Ward Street, 11 24

March

Coleridge, Rehobeth, 11 3
East Greensboro, Bessemer, night 4-5
Calvary, 11 10
West Greensboro, Friendship, 2 10
Bethel-Grace, Grace, night 10
Main Street, High Point, 11 17
Jamestown-Oakdale, night 17
Reidsville, 11 24
Gibsonville, night 24

MARION DISTRICT
E. O. Cole, P.E., Marion, N. C.
SECOND ROUND

February

Cross Hill, Pleasant Hill, 11 9
McDowell, Snow Hill, 11 10
Old Fort Ct., Carson's, 3 10
Old Fort, 7 10
North Forest, Oak Forest, 11 17
Morganton Ct,, Zion, 3 17
Morganton, First Church, 7 17
Ivy, Beech Glen, 11 23
Burnsville, Bald Creek, 11 24
Micaville, Windom, 3 24

March

Avery, Pine Grove, 11 2
Elk Park, Newland, 11 3
Spruce Pine, Penland, 7 3
Marion Mills, East Marion, 7 6
Pleasant Grove, 11 10
Gilkey, Gilkey, 3 10
Forest City, 7 10
Glen Alpine, 7 13
Rutherfordton, 11 17
Spindale, Alexander, 7 17
Marion Ct., Providence, 11 24
Marion, First Church, 7 24

April

Cliffside-Avondale, Cliffside, 11 7
Henrietta-Caroleen, Henrietta, 7 7

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

February

Dobson, Siloam, 11 10
Mount Airy, Rockford Street, 7 10
Mount Airy, Central, 11 17
Mount Airy Ct., Epworth, 2 17
Leaksville, 11 24
Draper, 7 24

March

Madison-Mayodan, Mayodan, 11 3
Stoneville, Dan Valley, 2:23 3
Pilot Mountain, Pinnacle, 11 and 2:30 10
Wilkesboro, Union, 11 17
Ronda-Roaring River, Roaring River, 2:30 17
North Wilkesboro, 11 24
Moravian Falls, Adley, 2:30 24
Yadkinville, Booneville, 2 and 11 30-31
Jonesville, Hanes Grove, 2:30 31

April

Danbury, Bethesda, 11 6-7
Sandy Ridge, Sandy Ridge, 2 7
Watauga, Henson's Chapel, 2:30 and 11 9-10
Boone, 7:30 10
Jefferson, Bethany, 2:30 and 11 20-21
Laurel Springs, Nathan's Creek, 2:30 21
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
SECOND ROUND

February

Hudson Ct., Harpers, 11 10
Lenoir Ct., Olivet, 2:30 10
Granite Falls, 11 17
Dudley Shoals, Grace, 2:30 17
Rhodhiss, night 17
Hickory, First, 11 24
Westview, 2:30 24
Highland, night 24

March

Catawba, Bethlehem, 11 3
Ball Creek, St. Paul's, 2:30 3
Statesville, Broad St., 11 10
Olin, Turnersburg, 2:30 10
Statesville, Race St., night 10
Troutman, 11 17
Shepherd, Jones Memoiral, 2:30 17
Cool Springs, Rose Chapel, 11 24
Statesville Ct., Shiloh, 2:30 24
Elmwood, Elmwood, night 24
Mt. Zion, 11 31
Fairview, 2:30 31
Davidson, night 31

April

Mooresville, Central, 11 7
Mooresville Ct., McKendree, 2:30 7
Mooresville, Broad St., night 7
Hiddenite, Hiddenite, 11 14
Taylorsville, Marion, 2:30 14
Stony Point, night 14

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

February

Salisbury, Park Avenue, 11 10
Salisbury, Coburn Memorial, 7 10
Concord Ct., Mt. Carmel, 11 16-17
Concord, Central, 7 17
Concord, Epworth, 11 24
Concord, Kerr St., 3 24
Concord, Forest Hill, 7 24

March

Landis Ct., Oak Grove, 11 2-3
Kannapolis, Trinity, 7 3
Salisbury Ct., Providence, 11 Sat. and 3 Sun.....9-10
Salisbury, First Church, 11 10
East Spencer, Long St., 7 10

NORTH CAROLINA CHRISTIAN ADVOCATE

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Albemarle Ct., Pine Grove, 11 16-17
Badin, Badin, 7 17
Albemarle, First Street, 11 24
New London, Bethel, 3 24
Albemarle, Central, 7 24
Bethel, Bethel, 11 30-31
Concord, Westford, 3 31
Concord, Harmony, 7 31

April

Salem, Mt. Tabor, 11 Sat. and 3 Sun. 6-7
Mt. Pleasant, Mt. Pleasant, 11 7
Spencer, Central, 7 7
Norwood Ct., 11 13-14
Norwood, 7 14
Gold Hill, Liberty, 11 20-21
China Grove, 7 21
Woodleaf, 11 27-28
Main St.-Padkin-Rowan, Rowan, 3 28

District Conference, Coburn Memorial, April 29-30. The opening session will be at 9:30 a. m. Monday, 29.

WAYNESVILLE DISTRICT

C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

February

Bryson City, 11 10
Cherokee, Chapel Oak, 3 10
Andrews, 11 17
Sylva, night 17
Canton, 11 24
Haywood Ct., Crabtree, 3 24

March

Franklin, 11 3
Macon Ct., Asbury, 3 3
Franklin Ct., Bethel, 11 10
Fines Creek, Fines Creek, 11 17
Bethel, Bethel, 3 17
Waynesville, 11 24
Jonathan, Shady Grove, 3 24
Dellwood, Maple Grove, 11 31
Clyde-Junaluska, Clyde, night 31

April

Webster, 11 7
Cullowhee, night 7
Highlands, Highlands, 11 14
Glenville, Cashiers, 3 14

At the district stewards meeting the presiding elder was directed to collect the assessment for district work on the second round. It is expected, therefore, that every charge will be prepared to pay at that time. Every charge is asked to pay not less than one-half of its assment for benevolences by May 1. Each preacher will be asked for a report on or about that date.

WINSTON-SALEM DISTRICT

J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
SECOND ROUND

February

Davie, Oak Grove, 11 and night 9-10
Davidson, Arcadia, afternoon 10
Centenary, 11 17
Erlanger, Reed's, afternoon 17
Ogburn Memorial, Oak Summit, night 17
Farmington, Bethlehem, 2:30 and 11 23-24
Forsyth, Pine Grove, night 24

March

Mocksville, 11 3
Cooleemee, night 3
Thomasville, Main Street, 11 10
Denton, Jackson Hill, afternoon 10
Oak Ridge, Sedge Garden, night 10
Grace, 11 17
Advance, Mocks, afternoon 17
Central Terrace, night 17
Lewisville, Doubs (business meeting) 18
Thomasville Ct., Fairview, 11 and afternoon 23-24
Thomasville, Bethel, 11 24
Hanes-Clemmons, Hanes, night 24

April

Lexington, 11 7
Linwood, Tyro, 2:30 7
Ardmore, night 7
West End, 11 14
Lewisville, Doubs, afternoon (preaching) 14

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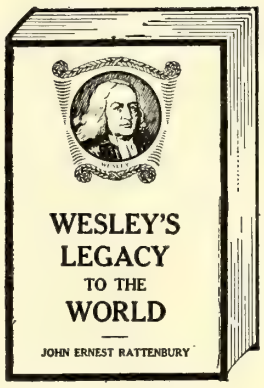
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2. THE HUMANITY OF GOD. By John Wright Buckham, D.D.... $2 50
3. THE CERTAINTY OF GOD. By J. G. Gilkey..... 1 75
4. THE PREACHER, HIS LIFE AND WORK. By J. H. Jowett, D.D... 1 00
5. TINKER AND THINKER: JOHN BUNYAN. By William Hamilton Nelson 1 50
6. CHRISTIANITY'S CONTRIBUTIONS TO CIVILIZATION. By Charles David Eldridge, Ph.D... 3 00
7. CHRISTIANITY AND SUCCESS. By Edwin Holt Hughes..... 1 50
8. THE PILGRIMAGE OF BUDDHISM. By James B. Pratt.....$ 3 00
9. THE NEW QUEST. By Rufus M. Jones..... 1 75
10. ETHICS OF GAMBLING. By W. Douglas MacKenzie, D.D., LL.D..... 1 00
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*"Thou turnest man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—genuine Winnsboro Granite. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, FEBRUARY 14, 1929 Number 7

Duke Univ. Library

His First Pocket Knife

WHOEVER understands the heart of a boy knows his strange infatuation with a pocket knife, especially his first pocket knife. With this treasure in his pocket he is a multi-millionaire. With it in his hand, no bush or shrub along his pathway is allowed to escape the testings of its keen edge. In his imaginings, if he should meet a lion or a bear this mighty instrument would be waved in triumph over their prostrate bodies even as the sword of Goliath glittered in the hands of the youthful David. His first pocket knife is the instrument with which the small boy subdues kingdoms.

Let us then read the tender story of F. W. Boreham which is as follows:

"In early days," my host explained, "we used to live not far from here. It was a lonely place and a hard life; and it had joys and sorrows of its own. The greatest of its joys was the birth of Don, our first-born; and the greatest of our sorrows was his death. He was only five when we buried him."

"Yes," added his wife, brushing a tear from her eye, "and we buried him with a broken penknife in his hand. A swagman who had sheltered for the night in one of the outbuildings had given it to him before leaving in the morning, and Don thought it the most wonderful thing he had ever possessed. He was working with it from morning to night. He would not trust it out of his sight. He had it in his hand, when, a few days afterwards, he was taken ill. He clung to it all through his sickness. If he dropped it in his sleep, he asked for it as soon as he woke. He raved about it in his delirium. And it was firmly clasped in his hand when he died. We had not the heart to take it from him, and so he went down to his grave still holding it."

REACH YOUR GOAL

The goal of the January-February freewill missionary offering—set by the General Conference—is one million dollars.

There is a goal for each conference, district, and charge. These goals are not assessments; they are not amounts "handed down" to the Churches or superimposed upon them.

They are amounts voluntarily assumed, representing each charge's fair share—what it can raise and what it should raise if it does its part. Such a goal is necessary—in this or any other movement.

Be sure to reach your goal in the freewill offering. Do not fail to do your part—in justice to the cause and to the other charges. Only as we all move together, each carrying his just share of the load, can we succeed.

If you do not know the goal of your Charge, ask your presiding elder. You can reach it if the cultivation plans are carried out faithfully and in full.

ADVOCATE CAMPAIGN NOTES

Two New Stars Appear

Rev. S. F. Nicks has sent 14 new subscribers from Brooksdale. This gives Brooksdale the distinction of being the only charge in the Durham district with two stars. Watch for number three.

Carrboro and Lawrence

Carrboro, Rev. M. W. Lawrence, pastor, goes on the roll. This Carrboro and Lawrence combination can always be counted on. Thank you!

Look at Seven Springs

Seven new subscribers in the first batch from Seven Springs does honor to the efforts of Rev. C. A. Johnson. The next report will put a star in his crown—one that should shine very bright.

Leader in the Wilmington District

Rev. A. J. Groves puts Wilmington circuit on the roll and thereby leads in the Wilmington district. This makes the seventh district to get among the immortals. Let the young men such as Groves lead on. The march has begun.

Marion District Steps Into the Light

Rev. P. T. Dixon sends five new subscribers from Old Fort circuit. This puts another charge and preacher and also a district on the roll. Brother Dixon has done a good day's work that will last all the year.

Trinity-Thomasville

Five new subscribers from Trinity, Thomasville, sent by Rev. T. J. Houck comes near putting a star in the crown of the preacher. This honor roll will gain one with the next report. It is always easier after the start is made.

Charlotte Heard From Again

This time Duncan Memorial is honored. Brother Herman F. Duncan takes his place with the other notables of the district.

The Stars Do Shine

Two churches on the Randolph circuit—Trinity eight and Hopewell six—give the circuit a star. By the time Rev. W. R. Kelly gets around in his campaign other stars will deck his crown.

Grace Church, Winston-Salem

Seven new and nine renewals in one batch is the way Rev. A. P. Brantley starts his Advocate campaign. One more will give him a star. We expect a whole diadem of stars before the year is done. Brantley has a great way of getting on most of the honor rolls that are going. Grace is in the center of the picture just now along with Ogburn Memorial and Green Street.

College Place Goes Over Big

College Place, Greensboro, started out for ten but went beyond its goal. The fourteen new subscribers puts the brilliant young Godbold among the victors. To this good list of new subscribers was added a fine lot of renewals. Good for College Place.

WE WOULD WORK TOGETHER

Sample copies of the Advocate, or envelopes to be used in the congregation to secure new subscribers or renewals, will be sent any pastor who may desire these. If you wish help of any sort from this office let us know and we will serve you. The force in the shop and the men in the field desire to work together in this common cause.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, FEBRUARY 14, 1929 Number 7

It has been suggested that the Democratic party at the next general election should go before the country with a wet Protestant as its candidate for President. We do not know who made this suggestion but guess he was some died in the wool Republican looking for an easy walk over for his party.

⚜

The Christian Advocate (N. Y.) gives a bit of history as related by E. Stanley Jones that will be of interest in this section of the church. Here it is: "Dr. E. Stanley Jones was introduced to the great Southern Methodist audience at Memphis, Tenn., recently as a loan from the Northern church. He replied: 'Bishop Beauchamp says the Northern church has loaned me to you. As a matter of fact you have loaned me to them. I was originally a Southern Methodist, but while I was still a child my parents moved and our nearest church was a Northern Methodist, and we transferred our allegiance to it. You see how near I came to being one of you.' "

⚜

Carnes who stole $909,461, much of which had been given out of the poverty of good Baptist people of the South, got as a penalty for this defalcation a sentence of five to seven years. This was the sentence of the court after the home mission board had recommended mercy. The church is not satisfied with this obvious miscarriage of justice and some of the leaders are saying so. The question arises, Why this recommendation for mercy by the board? We shall be surprised if the Baptist people do not compel that board to make a full explanation of its action. There must be "something rotten in Denmark." We for our part believe that such a criminal as Carnes should have the full limit of the law. The public has had great sympathy for the Southern Baptist church amid these troubles, but if it allows this affair to be whitewashed all claims to public sympathy will be forfeited.

"One sword keeps another in its scabbard," declared Senator Bruce of Maryland in his discussion of the cruiser bill. Yet Bruce had lived through 1914. Nowhere in Europe at that time did one sword keep another in its scabbard. Yet some people will believe such twaddle.

⚜

On top my thoughts are nice and neat,
With noble word and manners sweet;
But when some crisis stirs my mind,
I'm just surprised at what I find.

Manifestly this is a nice way the Boston Post has of saying that when one is in the midst of company and in a good humor the fine apples are all on top, but when he gets mad it is surprising how green and sour are those at the bottom of the basket.

⚜

"The committee on findings," one of the left overs of the World War, is under fire by the Pittsburgh Christian Advocate. Concerning the utterances of the committees on findings which come to the meeting with the reports all cut and generally dried, this paper says: "They are perfectly true, thoroughly orthodox, but a trifle shop worn. Unless we are dreaming we have heard such words before and frequently. They are a sort of favorite prescription for ecclesiastical jaundice." Suppose we decide to do one good deed and that right early. Let's laugh the "committee on findings" out of all our Methodist conferences. Let's not clutter up the pages of church papers with such shop worn platitudes as a report on findings. Adjourn the meeting decently and in order and go home without putting one's trust in this body of death. For if we are to judge a conference by the report of the committee on findings, all the world knows it was a tame and unprofitable affair. Think of one of Asbury's conferences breaking up with the report of a committee on findings. Instead rugged, wholehearted men ablaze with the spirit of sacrificial service went forth to preach the glad tidings of salvation to lost men.

The Best of the Blesseds

The poor in spirit; they that mourn; the meek; they which do hunger and thirst after righteousness; the merciful; the pure in heart; the peacemakers; and they which are persecuted for righteousness sake; these all are among the blesseds. What a noble company? Do you hear the tramp of their conquering footsteps? Theirs is the kingdom; they are comforted; they inherit the earth; they are filled; they obtain mercy; they see God; they are the children of God; they are rewarded in heaven.

Could richer provision be made for man here and hereafter in the presence of men and in fellowship with God? It would seem that Jesus, speaking from the other side of the tomb, brings to his own the best of all the blesseds: "Blessed are they that have not seen and yet have believed."

It was something to look into his face with yet the anguish of death upon his brow and to place the tip of the finger into the nail-prints. But this was not the highest and best. Life is not primarily a matter of the external and conviction rests not upon the testimony of the senses. Better than seeing is a venture on the unseen.

The world is so much with us and we are so lost in the externals that the unseen makes slight appeal to us. The mud and scum of things are more real to many than the deep depths in which the stars do shine.

Go into the sanctuary, where the sense of the unseen should be so real that awe and reverence and an inner courage will steal over the worshipper—where the outward fades away into the reality of the unseen made potential by the power of the spiritual—and what do we find? Too often nothing more than a round of sound and parade and empty show that appeals largely to the senses rather than to the inner spirit. Too often the hungry-hearted long for some retreat in a vast wilderness, or a place along the sounding sea where the soul can open to the God that moves through the deep forest or in the vast ocean. The yearning soul longs for a temple not made with hands. Oh, there are so many who have nothing but a deep yearning! Can we duly stress the place of the unseen in the daily rounds of life? Can we realize how blessed are those who have not seen and yet have believed?

"I see thee not, I hear thee not,
And yet art thou oft with me."

Where Are You Going?

This is the period of cultivation throughout our Methodism. Other churches have something similar to this effort. Classes are meeting Wednesday evening, and Sunday nights are given over to study and discussions of missions and evangelism. What is the meaning of it all? What are the results to be?

If the end is to be a few dollars for missions or a plan for adding a few more names to the church the disappointment will be great and the hurt sore. We must go deeper and less stress must be placed upon the number of names or of dollars secured. Whenever the depths are broken up; whenever self is no longer supreme in the pulpit or in the pew; whenever Christ dominates thought, affection and will until he speaks the master word and is "all and in all," something begins to happen. Sham, pretense, make-believe of the sordid and selfish and sinful give place to a zeal and devotion and self giving that fills coffers and wins souls for fine and heroic service. Some of these cultivation periods could be well spent with hands upon the mouth, in prostrate form before God, crying unworthy, unworthy! Penitence and humiliation usually go before the ability to stand on one's feet and speak in his name. God can then send a Paul far hence to the Gentiles. Where are we going in this special cultivation period?

The Treason of Statesmen

Are statesmen who fail to prevent war yet to be ranked as traitors in the estimate of mankind? The trend of the times indicate some such consummation in the years ahead. Lord Dufferin is reported to have said, "Statesmen who cannot prevent war should be impeached."

We know that wars are prevented at long distance from the issue that comes to the occasion for the outbreak of hostilities. Causes lie far back of consequences. There are always the remote causes and also the immediate causes for the outbreak. Why should not statesmen be far-seeing enough and patriotic enough to move for the peace of the world? In all the past the chief concern has been to prepare for the worst. The favorite slogan has been, "In peace prepare for war." But we have at last reached another stage. The slogan now is, "Think peace, talk peace, prepare for peace!"

True, many in high places do not know that a new spirit is abroad in the land. This effort

to outlaw war is to them nothing more than an idle gesture. They do not take seriously the Peace Pact of Paris. Such are of the old order which made possible the ironical comment on civilization by Thomas Hardy for Christmas 1924:

" 'Peace upon earth!' was said. We sing it,
And pay a million priests to bring it.
After two thousand years of mass
We've got as far as poison gas."

But a better day is ahead. The age of tooth and claw, of blood and iron, of wasted life and treasure must give way to an age of peace among men as they move to "the parliament of man and the federation of the world." The spirit of the Christ is stirring more and more potently in the hearts of men.

The process of turning spears into pruning hooks and swords into ploughshares goes slow. The effort to disarm the nations as we have disarmed the citizen seems preposterous to advocates of the big stick. But the world is moving and the followers of the Prince of Peace are not willing to submit to the dominance of Mars. The god of war must go. War is an outlaw. It is treason not to do all possible to prevent war. Is not the champion of war a traitor?

Unnecessary and Confusing

The question of starting ten more cruisers between now and June 30 of next year, and of five more cruisers the year following—fifteen cruisers before we have finished the eight that are under construction, and with the ink hardly dry on the Kellogg Pact, has created an issue of such importance that it cannot and will not down.

Well may we enquire how far have the needs of the shipbuilders outweighed the needs of the nation in the passage of the cruiser legislation? Then, too, the whole situation becomes confusing. Bishop F. J. McConnell points out this fact:

"Years ago a punitive expedition was sent into China. China wasn't using enough opium, and for some reason or other, Europe sent an expedition to China. Missionaries also were sent on the same boat to convert the Chinese. Then someone said, 'I object to sending soldiers to shoot Chinese and missionaries to convert them on the same boat. If you send soldiers, send them on a different boat, because when you send soldiers to shoot Chinese and missionaries to convert Chinese, it breeds confusion in the Chinese mind!' That is perfectly obvious. A peace pact in one hand—fifteen cruisers in the other. It would breed confusion!"

A Garage With a Bedroom

The real estate man was trying to sell a modern young couple a home which would become a retreat from life's storms and at the same time a nursery for patriotism and religion and all those virtues which go into the building of a great civilization. For such is every home that measures up to the highest standards and those who build after this fashion become the world's prime benefactors and the bulwark of our national life.

But what do you suppose was the reply of this modern young wife as she stood face to face with the question of home ownership and home building? She said:

"Why buy a home? I was born in a hospital, reared in a boarding school, educated in a college, courted in an automobile, and married in a church; get my meals in a cafeteria; live in an apartment; spend my mornings playing golf, my afternoons playing bridge; in the evenings we dance or go to the movies; when I'm sick I go to a hospital; and when I die I shall be buried from an undertaker's. All we need is a garage with a bedroom!"

The Open Mind and Open Door

The prayer of Christina Rossetti was:"Open wide the window of our mind, and fill us full of light; open wide the door of our hearts, that we may receive Thee with all our powers of adoration and of love."

Who would not make this a constant petition. A wide open window for the mind and a wide open door for the heart is a constant need of us all. These offer the assurance of a continuous growth in knowledge and wisdom and a life that day by day is adding to its spiritual riches.

Furthermore, both the window and the door should be kept open. Why limit the gifts of life by seeking light for the mind and at the same time close the door to the heart, or on the other hand open wide the entrance to the heart and reject knowledge. What is still more stupid is to close both mind and heart and to become content with present attainments, which is the way that leads down to death and it may be to hell. It is well to pray the prayer of Rossetti which is a petition for the open window and the open door.

People and Things

"Mr. and Mrs. W. J. Hackney announce the arrival of Edwin Atwater on February 5, 1929, at Grace hospital. Weight, seven pounds."

"Rev. and Mrs. R. M. Courtney," says the Concord Times, "returned Thursday night from Richmond, Va., where Mrs. Courtney has been undergoing treatment. Her friends will be delighted to know that her condition is much improved."

Rev. E. M. Avett is an optimist, and why not when so richly cared for as he is? Here is his latest story: "For three months our pantry has been bulging with fresh meat and the woodshed loaded with dry wood—gifts of these good people of Davie. One of our stewards went out to collect and caught an opossum."

Rev. T. J. Houck of Trinity, Thomasville, in sending in his quota of subscribers with assurance that others are to follow adds these heartening words: "We are getting along fine. This charge is having a steady growth. Our people believe in the old time religion. The reason they believe it is, they have it."

"The good people of Sandy Grove gave us a generous pounding recently. And then there are those who are not content with doing a good turn just once only—they keep it up all through the year. With a well filled pantry as a token of the love and confidence of a loyal people a pastor should be stimulated to do his best, and this, by the help of God, we are endeavoring to do."—J. E. Blalock.

Rev. R. E. Brown is making fine headway at West Durham. The stewards have fixed the salary at $3000. The church has raised in cash more than $2200 since conference and a full time church worker has been employed in the person of Miss Louise Sessoms of Fuquay Springs. There are no dull idle hours at West Durham with Brown to lead.

Mr. and Mrs. W. A. Barber of Spindale entertained the Rutherford County Methodist Ministers' Association on Monday, February 4. If the menu card which is just about the last word in the printer's art is an index to the occasion, it was a time of rare elegance and delight. That association with Dr. W. R. Ware, president, meets once a month and serves a good purpose in providing closer fellowship and a chance to take council together for the work.

Rev. W. R. Kelley is in the midst of a great work on the Randolph circuit. He is delighted with Trinity as a place to live and the people are delighted with him. Revival services will begin in the Trinity church the third Sunday in March and run up to Easter. The revivals in the other five churches will be held as soon as possible thereafter. A Cokesbury training school is in the plans for the early part of the year. Under the leadership of this fine young itinerant and his young wife the old Randolph circuit is waking up.

"A pastor serving a mission charge which is striving to become self-supporting (and this year suffers a cut of $200 on salary) desires to secure: (1) The donation of a mimeograph or other duplicating outfit for getting typed messages to members and friends through his junior board of stewards. (2) The early evangelistic aid of some soul-winning brother minister, who can help at least two weeks without pay, except traveling expenses. Address 'Mission Pastor,' care the Advocate, which will be promptly forwarded."

Rev. J. B. Craven last Wednesday received a telegram from Bishop Mouzon appointing Rev. W. A. Kerr, Jr., pastor of Glenwood church, Greensboro, in place of Rev. S. T. Barber, recently deceased. Brother Kerr last year was pastor of Hickory circuit where he did good work, and that he will do acceptable work at Glenwood goes without saying. He will take charge of the work at once. The presiding elder was fortunate in securing Mr. Kerr.

Bishop Theodore S. Henderson of the Methodist Episcopal church, died February 11 in a hospital in Cincinnati, Ohio. He had been ill only a few days with pneumonia. The bishop was sixty-one years of age and had been bishop since May, 1912. His home was in Cincinnati, Ohio, and his episcopal area embraced Ohio and Kentucky. He was a prominent member of the board of bishops and one who gave emphasis to evangelism.

Rev. R. M. Hoyle is critically ill with cancer of mouth and cheek bone in the Mary Black hospital, Spartanburg, S. C. Rev. W. R. Ware sends in this sorrowful news. An operation was performed a week ago that gave temporary relief. His wife who is quite feeble is with their son in Shelby. The multitude of friends of this aged and honored itinerant Methodist preacher will learn with sorrow of the serious illness of him who has rendered such conspicuous service in the gospel ministry.

"I have just about settled down in pleasant surroundings at Union Theological Seminary and with inspiring teachers to do some graduate work in theology. I have the rare privilege of taking work under the following teachers this semester: H. S. Coffin, Charles E. Jefferson, H. E. Fosdick, Reinhold Niebuhr, E. F. Scott, and James Moffatt. The atmosphere here is friendly, reverent and inspiring, and, I feel, will be beneficial."—Robt. L. Jerome.

A telegram last Sunday afternoon called Bishop Edwin D. Mouzon to the bedside of his daughter, who is seriously ill in Abelene, Texas. The bishop left at once for Texas and was unable to fill his appointment Sunday evening in College Place church, Greensboro. Rev. Albea Godbold, the pastor, preached in his stead and the immense congregation seemed to be highly pleased with the sermon of the young pastor. Brother Godbold has set things going in a fine way at College Place.

"I have a church of 900 members in a city of 12,000 near scores of lakes and many streams at the foot of the Cascades. I would like to exchange pulpits with some minister of the Methodist Episcopal Church, South, for six or eight weeks during the coming June and July, subject to approval of churches and proper officials. Prefer western North Carolina. Write Harold O. Perry, Box 414, Wenatchee, Washington."

Rev. E. C. Few of Queen Street Methodist church, Kinston, will preach during the special season of evangelism at Dilworth, Charlotte. Mr. Few is a graduate of Trinity College, now a part of Duke University, of the class of 1917. Before going to First church, Kinston, he was at Hamlet. He is one of the most popular, interesting and effective speakers in the North Carolina conference. The people of Dilworth and of the entire community will hear him with appreciation. He spoke at one of our church night services some time ago, making a very fine impression.—Church Bulletin.

Dr. J. M. Rowland, editor of the Richmond Christian Advocate, lectured last Monday evening at Calvary church, High Point, and on Tuesday evening was at White Oak, Greensboro, for a lecture under the direction of the Carraway Memorial church. His friends were glad to see again this genial Carolinian who years ago wandered off into Virginia.

The laymen's meeting of the Durham district to be held Monday, February 18, is of more than ordinary concern. It is the first of a series of district meetings in the conference and then, too, it is of vital importance to the work of the district. The message of Dr. O. E. Goddard should be heard by all. This meeting ought to set the pace in the conference with such leaders as Few, Nollner and Hickman to join in the discussions. Read the call of the district lay leader, Prof. F. S. Aldridge, in this paper.

Of interest to her many friends in North Carolina is the announcement that Miss Ruth Rankin will broadcast a piano recital from radio station WWNC, Asheville, N. C., on Sunday afternoon, February 17, at 4:45 o'clock. Miss Rankin is a young artist who has won many distinctions in the field of music. Since her graduation from Winthrop College in 1925 she has won four successive scholarships in the Juilliard Foundation of New York City and each year has been a pupil of the world famous Olga Samaroff. Early in the summer Miss Rankin will sail for France, where she will continue her study at Fontainegleau. She is a daughter of one of our Methodist preachers, Rev. J. D. Rankin of Boone, N. C.

"Beginning Sunday afternoon, February 17, the Baptist, Methodist and Presbyterian churches of Red Springs will make a complete survey of the town in an effort to learn more definitely what the churches are really accomplishing by their programs, and how and where greater service may be rendered. The town has been divided into sections. A team of three workers—a Baptist, a Methodist and a Presbyterian will cover each section thoroughly. Dr. Ashley Chappell, pastor of Central Methodist church, Monroe, has been secured as preacher for this series of meetings which will be held in the Presbyterian church. The Baptists are to furnish a song leader. This co-operative effort has the enthusiastic support of the ministers and their churches, and a great meeting is anticipated."—A. J. Hobbs, Jr.

Rev. Allen P. Brantley carried in last Sunday's bulletin of Grace church, Winston-Salem, the following note, which we reproduce as a sample method in futhering the Advocate campaign: "The North Carolina Christian Advocate is our church paper, and it is one of the best printed in the entire South. It is a 32 page paper coming to your door every week, with the news of the churches and the activities of the church in general. This paper is not confined to the church news alone. The outstanding national and state current events are always recorded with constructive criticism, approval or disapproval. No church member can be adequately informed and keep informed about our church activities without the Advocate. It is impossible for the minister to call at every home during the week, so the church came to the preacher's aid. The church paper, the Advocate, is the pastor's assistant and it comes to our homes every week. If you are a stranger to the pastor's new assistant, get acquainted with him, make him your friend, bid him make his friendly weekly visits. Let all those who subscribed a year ago renew your subscription today. Two dollars brings this paper to your home every week for a year."

Mrs. Mary A. Matthews, daughter of Mrs. C. M. Hawkins of Laurinburg, died at the home of Dr. C. M. Hawkins February 1. She had reached the ripe age of 92 years. The funeral services were conducted from the church at Laurinburg Sunday afternoon by Presiding Elder H. C. Smith, assisted by Rev. J. M. Daniel. Mrs. Matthews was the widow of Rev. Dr. John Matthews, a widely known pastor in Southern Methodism, who served pastorates in New Orleans, Kansas City, St. Louis, Nashville, and other important pastorates.

The date for the opening of the main auditorium of Trinity church, Troy, has been set for the first Sunday in May. All work inside is finished and the American Seating Company is under contract to have pews installed by April 15. The pastor, Rev. L. D. Hayman, and his congregation are delighted with the progress of this work. All other lines of work are moving nicely, and each special and regular cause is to have due consideration in the plans of the pastor and his officials. Plans for a revival to begin with the opening of the new church are being arranged, and will begin on the second Sunday in May, the date following the district conference which meets in the church at Troy.

"There has come to the pastor and family of the Battleboro and Whitakers charge poundings from within and without—the largest that we have ever experienced. Thanksgiving and Christmas turkeys, the nicest birthday cake for the pastor, hams, chickens, eggs, butter, canned fruit, sugar, coffee, flour and many other things too numerous to mention. We can have chicken for the next 50 days. We regretted very much to leave the fine folks on the Roper charge, but what was our loss was their gain. We found upon coming to Whitakers that we had cast our lot again in the midst of some of the finest folks in the world. Our prayer is that the years ahead may be filled with service for Christ and that they may be as pleasant as the two years spent on the Roper charge."—H. A. Chester, P. C.

ITINERARY OF DR. GODDARD IN NORTH CAROLINA CONFERENCE

He is at Edenton Street church, Raleigh, the night of February 12, when he meets the Sunday school council, the board of stewards, and the leaders of the Woman's Missionary Society.

He is at Wilson on the night of the 13th.

At Greenville on the night of the 14th in connection with their school of missions and meeting of the board of stewards.

At Washington at noon on the 15th.

At Rocky Mount on the night of the 15th with the pastors and officials in the churches at Rocky Mount and vicinity.

At Trinity and Duke Memorial, Durham, on Sunday, the 17th.

Oxford at noon on the 18th; a special conference of the pastors and officials of the churches.

Durham on the night of the 18th.

At Goldsboro at noon of the 19th.

At Kinston at night on the 19th.

At First church, Elizabeth City, on the night of 20th.

The minister's three-sided demand on himself: Plan with an aim; call with a purpose; preach for a verdict. —Otis Moore.

Is the Lord Among Us or Not?

By S. C. Moore, B.A., B.D.

OF course the Lord is among us, more or less; otherwise we could not do all we are doing for his kingdom. Despite its defects, our day is a day which the Lord has made, and instead of sighing for "the good old days that used to be," we should rejoice in the day we have. We need to guard ourselves lest the darker, more sinister, side of our times betrays us into bearing false witness against the brighter, better things in them.

If we calmly consider conditions today we shall find much to hearten and encourage us. The church's age-long witness to the truth of Jesus Christ, its present inestimable service to society, its gracious Gospel ministry at home and abroad, give ample evidence of the continued presence of God, and, assure us that a mighty work is being wrought in redeeming the race, and raising mankind from the darkness of sin and selfishness into the light and joy of the kingdom of heaven. "There she stands," even a sceptic admits, "the Christian church! There the flame burns on, mystic, infallible, intangible as light, indestructible as adamant."

But there is another side to the picture, and it is no lack of loyalty to look at it fairly; no lapse of faith to face the facts frankly. To close our eyes to actual conditions is not faith but folly, to explain away the comparative futility of much of our work is not really courage or optimism, but religious camouflage, if not moral insensibility.

If it be true, as some say, that Christendom refuses to take Christ seriously, and that much of the religious life of our churches is, at best, only partially Christian; if the findings of the Jerusalem Council are correct, viz., "That the churches are guilty of participating in unchristian attitudes, and are fostering a Christianity unworthy of exportation, and unable to command the devotion of other races," surely it is high time we should make penitent confession, and "bring forth fruits for repentance." If, as one of our leading laymen has recently charged, the churches are preaching less than the full Gospel, and "we have inoculated people with a mild dose of Christianity to keep them immune from a strong dose," surely we should earnestly seek the remedy for these regrettable conditions. How searching is the recent utterances of the venerable Archbishop of Canterbury, in his last message to his people! "Are you satisfied about the forcefulness of the church on plain moral questions—straightforwardness in industry or in civil and social fields?" Does the church adequately count? Is its witness fearless? I know full well the difficulties, but do we face them frankly and courageously? I ask myself and my answer gives me qualms." And who among ourselves, lay or clerical, can honestly ask and answer the same questions without qualms?

The world is all about us with its worldly, enclosing atmosphere, its enticing, entangling alliances. Its subtle, sinister influences intrigue our thoughts, and interpenetrate our lives, leading us captive at its will. The devil of doubt and disobedience is still with us—not less in the preacher's study than other places—with his strange deceptions and delusions; with his appeals to our intellectual indolence, self-indulgence, and ethical indifference. And these old temptations take on fresh edge in our new day. Ours is an age of rush and hurry, socially, commercially, intellectually and religiously. How hard it is—never harder perhaps—to attain that meditative calm that gave such depth and strength to the faith of our forefathers! An age of rush, I repeat—largely for wealth or pleasure, in terms of money or sensation—till people have little time or taste for the things of God and the soul.

That means, does it not, that the real trouble of our age is a waning sense of God, a weakening of the Christ-consciousness in the mind and heart of the masses? The profound tragedy of our times is that many, even nominal Christians, are not seriously concerned about the claims of Christ, or a truly Christian view of life. "The heart-break of our day is that God, with increasing multitudes, is not considered to be of sufficient importance for them to pay the toll of thought necessary to know whether they believe in him or not." God is not in all their thoughts.

In our reaction from the sterner teaching of former times, with its harsh views of God, its crude conceptions of heaven and hell, we have had for half a century—with the highest and best intentions and motives, of course—a lot of preaching of the love of God, with little emphasis on the justice of God. Side by side, and step by step with this preaching, which has seriously lacked the note of urgency and warning, and largely lost the element of law and righteousness and the consuming fire of divine purity and holiness, have we not also had a waning fear of God, and a subtle undermining of religious convictions and experience?

It may not, of course, be true to say that this waning sense and fear of God is due directly to the preaching in question, but it is due to something, and few, I fancy, will deny either the deplorable fact or the possible connection. Of multitudes today, may it not be said, "There is no fear of God before their eyes," and of much modern teaching, that there is little place left in it for fear? "Nobody is afraid of God now," said a thoughtful man somewhat bitterly some years ago. Not that we should foster a slavish fear of God or fail to magnify the love of God; but a filial "fear of the Lord" is sorely needed these days to beget both the wisdom and obedience that will save men from a too easy mortality, by teaching them to regard the Gospel as "a call to obedience" rather than " a piece of good news to receive," and Christianity as "a redeeming activity," rather than "an amiable sentiment," as Prof. Dow puts it in his "disturbing" book, "Jesus and the Human Conflict."

Of course, any lack of the God-consciousness, or any indifference to God's claims is fatal to the highest and fullest spiritual life and progress. Truth has no foe to fear but the foe of indifference, and the church has no evil to face like the evil of spiritual apathy, or a purely nominal Christianity without the personal experience of the presence or power of God.

All other ways of life, except the Christ-way, are breaking down, both in Christian and non-Christian lands. It is no longer a choice merely between Christianity and Buddhism or Hinduism or any other ism. The final issue is between Christlikeness and unchristlikeness, both at home and abroad, both within the church and without. When every church member, lay and clerical, fully en-

thrones and incarnates Jesus Christ in his life and experience, and then goes forth to preach and practice in daily life the unadulterated Gospel of the Son of God, then will Christianity burst forth again in glorious fruitage and power.

What a challenge to the Christian church! What a call to a real crusade! What a demand for heroic acts of faith and sacrifice, if we would win the full favor of God, or earn the right to the hearts of men. What wonder that the recent General Council, in dealing with the deep things of the kingdom, called on "all members and ministers of the church to give themselves more than ever to communion with God, to more heroic practice of the Gospel in every day life, and to the endeavor to win men to allegiance to Jesus Christ!"

Such life and service, of course, call for the utmost devotion and dedication. God-consciousness, with its consequent quickening, costs heavily in terms of obedience, self-surrender, sincerity and sacrifice—in the readjustment of mind and heart to the mind of Christ—but, if it does, it pays immense dividends in soul-health, spiritual vigor, radiancy of vision, and passion for service.

The love that loves to the end, and the fire that burns."
"A passion for souls, a pity that yearns,

—The New Outlook.

INTERESTING MEN IN BIBLE CLASS

By J. W. Clay

Recently the writer heard the teacher of a great men's Sunday school class tell how to interest men in a Bible class. The speaker began by giving a sample of his teaching. For fifteen minutes he lectured in a very interesting, illuminating, and eloquent way, on the supposed Sunday school lesson. Then he took a cigar from his pocket, lit it, and asked everyone else to do the same if they cared to do so, and then he conducted an open forum, asking and answering questions, etc. He said that in his class everybody was free and easy, the teacher slapped the fellows on the back and called them "Bill," while the fellows slapped the teacher on the back and called him "Sam." The teacher said he was a member of a number of clubs, that he danced, and that he enjoyed life in general. And the impression that he left with his audience was that in order to build up a large men's class it was necessary to smoke, to dance, to be a "hail-good-fellow-well-met," etc.

We believe this attitude to be erroneous. By experience we know that none of these things are necessary in order to build up and hold a large class of men. There are many very successful teachers who do not smoke, who do not know how to dance, who do not belong to any clubs, who haven't the knack or desire to treat their fellows with cheap familiarity, yet as teachers they are eminently successful.

The speaker made two statements which, in the opinion of the writer, account for the success he has had with his great class. He said that he usually spent at least ten hours in the preparation of his fifteen minutes lecture. We believe that at least fifty per cent of his success is explained by this statement. It goes without saying that this brilliant man—for such he is—after such preparation, has something to give his class each Sunday morning. No amount of "pep", of sociability, or stunts, can hold a crowd of men from Sunday to Sunday unless something more substantial is given them. Interest and attendance, or lack of same in a class, is usually the thermometer of the teacher's preparation. And the teacher who does not prepare something worth while for his class can neither build it up nor hold it.

The gentleman also said that though he was a man of affairs, yet his Sunday school class was the biggest thing in his life. Ah! there is another one of the secrets of the growth of his class. Let but one man—be he teacher, officer, or a simple member—be so interested in his class that it is the biggest thing in his life, and the class will prosper. Such enthusiasm and interest a sthis is contagious.

There are many methods for stimulating interest in a class, for getting new members, etc. The different committees should be active, the class should have some definite object in view, there may be banquets and social gatherings, contests, campaigns, etc. All these things help to build up a class spirit, and to keep the members interested, but after all is said and done the chief element in the average class is the teacher. He has the floor most of the time, it is he who attracts the attention of the members or bores them, and it is he who usually makes or breaks the class.

The writer has in mind a teacher on the mission field who perhaps never had a pair of shoes on his feet, who can hardly read anything except the Bible, who is timid and could not make a speech outside of his class, yet he has a wonderful men's class. The class has never had a president, a committee, a banquet, or any other gathering save the regular Sunday school hour. Should you talk to those men about a class spirit they would not know what you were talking about. They go to Sunday school to hear an uncultured blacksmith teach the word of God, and the sparks from his anvil are no more alive and vivid than are the sparks of his genius in his Sunday school class. Cultured men sit at his feet and are amazed at the profound truths that come from his lips. Perhaps half of that humble man's thoughts are given to the study of the word, and as he pounds on the iron and forms it into definite shape, so he lays hold of the truths of God and forms them into expressions that his hearers can understand and appreciate. The one big thing in his life is the word of God. That's the secret of his success. It is likely that he has never given one minute's thought to methods of building up his class, of drawing men, or of making himself popular. Should some one slap him on the back and call him "Chico" he would be frightened. Should you tell him that he should join a club in order to stand-in with the men of the town and to become a good mixer he would think you were making fun of him.

There are just two things in life to which he gives most of his attention. One is the shaping of iron into useful objects, the other is the shaping of the truths of God into simple yet marvelous expressions.

John the Baptist was just such a man. He did not go to the city to get his crowd. It is possible that he had no thought or desire for a crowd. He stood up in the wilderness and delivered a real message, and behold the crowd appeared.

Modern methods of Sunday school work are profitable and very desirable. High-powered drives and heavy injections of "pep" are not to be despised, but let no one be led to believe that these things can take the place of a well prepared, deeply pious, interested, and interesting teacher. The class blessed with such a teacher, though it build its "hut" in the woods, will get the crowd, and will hold it.

TO THE PASTORS AND LAYMEN OF THE DURHAM DISTRICT

At the annual meeting of the board of lay activities held in connection with the annual conference at Wilson, it was unanimously decided that a meeting for laymen be held in each district in the conference as early in the new year as possible.

Rev. Ralph E. Nollner for the general board of lay activities and with the authorization of that board and of our annual conference board has arranged for a series of district meetings in the nine districts of the conference, the date for the Durham district being February 18.

We have arranged to have the two meetings on the same day; and we are inviting to this meeting the preachers, district, associate, church and charge lay leaders, stewards, missionary workers, and any others who may be interested in the work of our church. The date is Monday, February 18, at two o'clock in the afternoon, and the place is Duke Memorial church in Durham. Mr. Nollner, superintendent of the Southern Assembly, probably Dr. F. S. Hickman, Dr. W. P. Few and others will be on the program. The ladies of the church will serve supper to which you are invited and after supper Dr. O. E. Goddard will speak in the interest of missionary cultivation.

We are anxious to have all the pastors and one or more laymen from each church in the district. We are sure that you put the business of your church among your most binding obligations. We are counting on you to come for this important meeting, and we hope that you will bring with you as many as you can.

The dates for the other districts fixed by Mr. Nollner are: Raleigh district, February 19; Weldon, February 20; Elizabeth City, February 21; Washington, February 22; New Bern, February 25; Wilmington, February 26; Fayetteville, February 27; Rockingham, February 28.

F. S. Aldridge, Dis. Lay Leader.

BOARD NOTICES

Biennial Meeting of Church Extension Conference Board Representatives

The biennial meeting of Church Extension Conference Board Representatives will be held in the chapel of the Board of Church Extension building, 1115 Fourth Avenue, Louisville, Kentucky, Wednesday, May 1, beginning 9:30 a. m.

Annual Meeting of the Board of Church Extension

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Thursday, May 2, 9:30 a. m. All applications to be considered by the board at its annual meeting must be in the hands of the secretary on or before March 31, 1929.

T. D. Ellis, Secretary.

Board of Missions Meet

The Board of Missions will meet in Nashville, Tennessee, in the Doctors' building at 9:30 a. m. Tuesday, May 7.

W. G. Cram, Gen. Sec.

THE ANNUAL MEETING AT DUKE

The annual revival at Duke University is being held this week. Dr. W. A. Smart of Emory is the preacher. The first service was held at five last Sunday afternoon. This was an auspicious beginning. The choir of more than sixty young men and women led by Mr. J. Foster Barnes is a feature of the meeting. Sunday afternoon the choir sang, Dean Russell led the devotions, and President Few presented the speaker. The message moved to a fine climax in the singing of "Nearer My God to Thee" at the close of the sermon. A more effective beginning could not have been asked. God became impressively real to the congregation.

These annual series of services in which the whole college organization has a part and the right of way is given to the service each morning at ten twenty and each evening at seven must count for more than most are aware. Only the eternities can disclose the results of resolutions formed by youth in the formative years. How important for a college community to be brought face to face with the realities of life and of destiny!

BISHOP EDWIN D. MOUZON AT CHAPEL HILL

Last Sunday morning Bishop Edwin D. Mouzon preached at Chapel Hill. This was his first appearance at the old university town since he came to this espiscopal district. Many were eager to hear the good bishop. The spacious and beautiful Methodist church was well filled by a large and representative congregation. The entire service was favorable for the success of the day.

In response to the presentation by the pastor, Rev. C. E. Rozzelle, Bishop Mouzon expressed his pleasure at being present. This he desired to be regarded as both personal and representative in giving the attitude of the Methodist church. "The church desires to co-operate," said the bishop, "in every possible way with the university in the building of character and in forwarding the work of the world. The church at large has a general interest in this church here and in the university."

The sermon of the bishop on the "Supremacy of the Spiritual" was appropriate, effectively delivered, and it was received with rapt attention. A more appropriate utterance is seldom heard. Such a service must tell upon the life of young men and women in this too realistic age.

A lady who has been about the world no little says every Methodist ought to be proud of the beautiful church at Chapel Hill so fitted to minister to the life of the university community. Doubtless this would be true if every Methodist was acquainted with what the Methodists have at Chapel Hill and all that is required to meet the needs of this situation.

Our Methodist people at the Hill greatly appreciated the visit of their bishop.

THE OFFICIAL BOARDS OF TRINITY, DURHAM, 100 PER CENT FOR THE ADVOCATE

Every member of the Trinity board is a subscriber to the Advocate. Is there another such record held by any official board in North Carolina? If so, we would like to know it so as to make mention of this fact. Who will be next to line up with Trinity?

Dr. John William Smith, that excellent pastor and preacher, tells how it was done: "I did it by speaking to them at board meetings, by writing a letter with return postal card attached, and by using the phone and seeing a few personally."

This is a great record for this live church. Notable!

You would not be a murderer? Then do not be a slanderer.—Forward.

EVANGELISM OR THE REVIVAL

There are many advantages in sticking to the term "revival." First, it is Methodistic and scriptural, and there is no better term. Evangelism is vague, allowing an application which does not mean much to Methodists; and the term "educational evangelism" is a high sounding term of modern Methodists and grows out of the modernistic movement in our church and others. It simply means a substitution for the old time Methodist revival. Education is one thing, evangelism or the revival is another thing—even when applied to the Sunday school work, if there is a genuine work of saving Sunday school scholars, is not education but evangelism. To be sure the people must be taught the word of God, the essentials of the gospel, before they can be intelligently converted. The great commission "go teach" and baptize, then teach again shows teaching in its relation to discipleship—teaching before conversion, then teaching after conversion in order to strengthen Christian character and development; but the revival stands mainly for the conversion and enlistment of people in the kingdom of God. The true evangelist or pastor who carries on the revival must do some work as teacher; his doctrine must be Bible truth, or he will not have intelligent conversions unless they have been well taught beforehand.

There are two ideas of the revival. The first is a religious revival, the second is a revival of religion. The first may be worked up by some shallow, sensationalist or emotionalist, most of the results of which wanes as soon as the meeting is over. The other idea is a revival of relingion which is a genuine thing and brings permanent results; it is a revival of the principles and practice of religion; souls are saved, family altars are set up, the people are tied on to the Sunday school and the prayer meeting and other institutions of the church, the ways of sin are abandoned, and the people lead new lives.

The Methodist revival involves the emotional nature. It is not a mere intellectual affair. A man has not more religion than has been poured into his emotional nature. Poured into, I say, for "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The love of God is religion, the thing itself is poured into our hearts (our emotional nature) by the Holy Ghost; not some mechanics of culture or of priest craft.

We should not be ashamed of tears, groans, praying, crying or rejoicing. Methodism has been a rejoicing church from the very first—a crying, agonizing, shouting church, not ashamed of these exercises and manifestations, till here of late she seems to be getting very quiet, a good deal like the cemetery. I am afraid the seminary has had a good deal to do with making it like the cemetery.

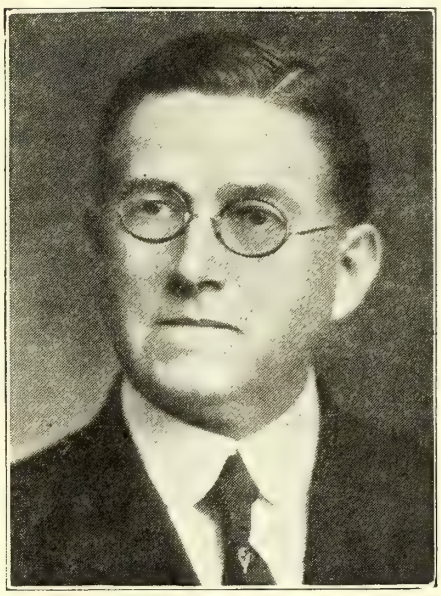
But if we continue to save the people—I do not mean take them into the church through "decision days" and drives and round ups—I mean to get those saved that are already in the church as well as those that are outside, we will continue to be a crying, groaning and rejoicing church. I used to think that shouting was a matter of strong nerves and intelligence, but I have found out that I was mistaken; it is a matter of staying under the flowing fountain until filled and a matter of going on with the Master till we overtake the lost sheep hungry and lame and then bring it back to the fold. Then we will know what is meant by calling friends and neighbors, saying, rejoice with me. Friend, if you don't shout you will know something of how the fellow feels that does shout. Let us hold on to God till a great revival comes.

E. Myers.

SAMUEL TURNER BARBER

By Rev. J. B. Carven.

Samuel Turner Barber was born in Rockingham county, N. C., April 17, 1868. He was graduated from Trinity College in the class of 1892 and in the fall of that year



Rev. S. T. Barber

was admitted on trial into the Western North Carolina conference. His appointments were as follows:

Jamestown circuit, 1893-94; Pleasant Garden, 1895-96-97-98; Old Fort circuit, 1899; Lowell circuit, 1900-01; Walkertown station, 1902-03; Linwood circuit, 1904-05; Henrietta-Caroleen, 1906; Mooresville, 1907-08; Mt. Zion, 1909; East Greensboro, 1910-11; Ashboro, 1912; Matthews, 1913; Andrews, 1914-15; West Asheville, 1916-17; Morven, 1918-19; West View, Hickory, 1920; Main Street, High Point, 1921; conference evangelist, 1922-23; Denton, 1924-25; Randleman, 1926; Coleridge, 1927-28.

At the annual conference held in Charlotte in 1928 he was appointed to Glenwood, Greensboro, which he served until his death on February 6, 1929. For a long time, dating probably to the time of his serious injury while preparing to move from Morven to Hickory in the fall of 1919 Brother Barber had suffered with a heart trouble. Twice during the past year he had been a patient in the hospital and returned to his home in Greensboro from the Wesley Long hospital only two days before his passing. The end came suddenly and without suffering.

Brother Barber labored well. As a preacher, pastor, leader in church building enterprises, an advocate of more efficient work in Sunday school, he pressed forward with a persistency and determination which brought results. He gave himself without stint to the ministry of the church and has earned the reward of the faithful.

In the fall of 1892 Brother Barber was married to Miss Annie Palmer who with four children survive. These children are: Mrs. Conrad Lasher, Mrs. Jack Reese, S. H. Barber and W. G. Barber.

The funeral service was held in the Glenwood church at 11 a. m. on February 8, by J. B. Craven, S. B. Turrentine, L. D. Thompson and J. H. Armbrust, and interment was in Green Hill cemetery.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

All the World and Every Creature

CHRIST opened up the vastness of the field in which we must work when in the Great Commission he said, "All the world"; and he laid emphasis upon its intensity in the words, "every creature." The missionary movement has to do with the first, namely, the carrying of the Gospel to all lands; the spirit of evangelism is concerned primarily with the second point, that of presenting the Gospel to every person. These two topics are for our consideration today.

One or two generations ago the world seemed very large and much of it unknown; but through discovery and the introduction of swift transportation and instant communication the world of human beings has been brought quite close together. The words "near and far" and "home and foreign" do not mean what they once did. The hard task which the church of the last century confronted of preaching the Gospel to all nations does not seem so impossible to us in a day of increased facilities, knowledge and liberality.

This is a work which concerns the whole church. The difficulty in the past has been that only a small part of the membership have taken the task seriously and have laid themselves out for its accomplishment. What the women have done through their societies during the fifty years just ended is an indication of what could be done if the entire membership of the church were enlisted for the next fifty years. A very important duty for us who are leaders is to induce all Christians to lift up their eyes and get a more comprehensive view of the entire field and get them to feel their obligation to go into all of it. Ours must not be a narrow religion, but we must be broad in our sympathies like the Master who had other sheep besides the ones in our fold who needed to be gathered in, and who must preach the Gospel to other cities also. We must see the love and purpose of God as vast enough to take in all men everywhere, and it should be our blessed privilege to spread a knowledge of this truth in all lands.

During the present season our church is cultivating its membership in missionary information and methods and inspiration, with special stress upon evangelism. For three years past this has been done with excellent results. If these great subjects can be laid upon the minds and hearts of the people they will respond gladly. In a few days a free-will offering will be taken over the whole church which will be expressive of a quickened interest in world-wide Christianity. It is earnestly hoped that this offering, both in the amount of it and the spirit in which it is given, may be worthy of the loyal and able church from which it comes. In this manner the rank and file of the membership can make their prayers and gifts effective as they could not possibly do otherwise, and thereby can the smallest giver, in a very real sense, go into all the world. The most of us may not go far from home, but our interest can go, and our prayers and spirits and means; these can go to the ends of the earth.

A state or nation may be legally Christian, as was Rome in the days of Constantine, or nominally Christian, as England and America of today, but this is not enough. For before a nation can be really Christian the individuals composing it must be Christian. The leaven must start with the small particle, or unit, in order to influence the whole lump. First must be the little grains of sand and little drops of water before we can have the beauteous land and the mighty ocean. A state or nation will be no more Christian than its citizens make it. Not by resolutions of assemblies, nor by enactment of laws does this come to pass, but through men, women and children who are committed to Christlike ways of living. Let us keep on asserting that ideally we are a Christian people and at the same time strive mightily to make ourselves actually so.

It takes you and me to carry the message to them. Great effort is required to do it. It means that we must go to each one, to male and female, to old and young, rich and poor, to the cultured and the ignorant. The most of our work will not get into the papers; only yourself and the saved man and God will know about it; but the Lord will tell the angels and they will make record of it in their books. The angels announced that the good tidings of great joy should be for all people, and we must see that they all get it, every one of them. Ours must not be simply a love for humanity as a whole, but for the individual persons whom we see around us, and we must long to see them led into a fuller life. Interest in humanity may take itself out in fine words, but love for men will lead us to help them. It is of the utmost importance that each one come in person to face the Christ; that he should come and see for himself this Jesus. When all are brought thus to see him, very many of them will be led to give up prejudice and believe on him.

Surely the Golden Age is still before us; the age in which it can be said that Christ has been preached in every community on earth; when every nation has acknowledged his sovereignty, and every man has had his chance; when nobody will have to ask his neighbor if he knows the Lord, but when all shall know him from the least to the greatest, and when a knowledge of his goodness and love shall fill the whole earth. It would be good to live in a time like that, would it not? "All the world —every creature"; this our watchword, this our task.

BULLETINS

The Advocate solicits inquiries from pastors, presiding elders, or laymen who are interested in issuing a weekly or monthly bulletin. We are making a specialty of this kind of work and are already printing several periodicals of this kind at a surprisingly low price.

Here is what one pastor says about our work:

The people of the church are greatly pleased with the bulletin. I will say myself that you are giving us a neat job. There isn't a flaw in the workmanship. After having received many an issue in former pastorates that contained egregious typographical blunders I can appreciate this good work. Albea Godbold, Pastor College Place Church, Greensboro, N. C.

Our new plant is completely and modernly equipped to handle the printing needs of all our church and connectional institutions, and to these we offer our services which are unexcelled for promptness and low prices.

Negro Folk Lore—An Index to Character

By H. H. Smith

BISHOP HAYGOOD is reported to have said: "Race prejudice is harder than quartz; who can break it? It is colder than the icebergs of the Artics; who can melt it?" The good bishop, who was a friend of every race, might have used a stronger simile and said that race prejudice is as cruel as death, for race hatred has meant death to countless multitudes.

The root cause of race prejudice may be a malicious heart, but a misinformed mind is often a contributing cause. Like many other evils, race prejudice may sometimes be cured by turning on the light. "I hate that man," said a great literary character. "Do you know him well?" asked a friend. "No," he replied, "that is why I hate him. If I knew him I couldn't hate him."

As there is some redeeming quality in every individual, therefore every race has some redeeming trait. Let us consider the Negro race, which has been the cause of so much race prejudice in our country. What are some of the characteristics of the African race? Bishop Walter Lambuth, who planted a mission in the Belgian Congo, and knew the Negro of both America and Africa, says: "Nature has done some wonderful things for the African. He is good-natured, light-hearted, eloquent, musical, forgiving, law-abiding, loyal to his friend, and devoted when religious." Of course, every Negro does not possess all these traits—nor does every white man—but they are some of the worthy characteristics of this race which has had such a tragical history.

Folk lore will often reveal the moral background of a race. When we study Negro folk lore we are impressed with the fact that nearly every story told around their camp fires ends with a moral. This shows that the race has a commendable background, for these simple stories, with their moral lessons, are an index to character. Henry M. Stanley, in his book, "My Dark Companions," published nearly fifty years ago, gives us a volume of interesting stories which he heard around the African camp fires. He, too, was impressed with the fact that most of the stories carried some moral. Our "Bre'r Rabbit" and other animal stories were brought here from Africa. While not giving the exact words, Stanley has endeavored to produce the exact thought as nearly as possible. Let us note some of the moral lessons drawn from these stories told around the African camp fire.

A story of the creation of man by the toad and the moon ends with this moral: "You see now, my friends, what mischief the Toad did unto all mankind. Had his conceit been less, and had he waited a little, the good Moon would have conceived us of a nobler kind than we now are, and the taint of the Toad had not cursed man.

Weatherford, in his splendid book, "The Negro from Africa to America," quotes several Negro folk lore stories from Week's "Congo Life," which teach patience, honesty, truthfulness and other virtues. We quote one on truthfulness.

"One day a Gazelle, being very hungry, went in search of food, and saw a fine bunch of palm-nuts hanging from a palm-tree; but having only hoofs he could not climb the tree. He therefore went in search of his friend the Palm-rat, and said to him: 'I know where there is a fine bunch of palmnuts, and if you will promise to give me some I will show you where it is.' The Palm-rat readily promised to share the nuts. So together they went to the forest, and the Gazelle pointed out the nuts. With his strong, sharp claws the Palm-rat quickly mounted the palm-tree, and found there three bunches of palm-nuts; but instead of cutting them down, he sat on a palm-frond and began to eat them. After a time the Gazelle shouted out: 'Friend Palm-rat, throw me down some of the nuts according to your promise.' 'O,' cried the Palm-rat, 'when I am eating I am deaf and cannot hear what is said to me.' And he continued to maunch away at the nuts.

"The Gazelle waited a little, and again called out: 'Please throw me some of the palm-nuts, for I have hoofs, and cannot climb a tree like you.' But the Palm-rat ate greedily on, and took no notice of his friend's request, except to say he was deaf when eating. The Gazelle thereupon gathered some leaves, grass, twigs, and stubble, and made a large fire at the bottom of the palm-tree. In a short time the Palm-rat cried out: 'Uncle Gazelle, put out your fire, the heat and smoke are choking me.' 'Oh,' replied the Gazelle, 'when I am warming myself by the fire I cannot hear what is said to me.' And he heaped more firewood on the fire. The Palm-rat, choking with smoke, lost his grip on the tree, and fell to the ground dead. The Gazelle returned to the town and took possession of all the goods belonging to the Palm-rat. If you make a promise, keep it; and if you want a kindness shown to you, you must do kind things to others."

These stories are indeed an index to Negro character. They show that he is capable of responding to the moral and spiritual appeal. Did not Livingstone find among the natives of the African jungles some of the most loyal friends he ever had? Did not Bishop Lambuth find in John Wesley Gilbert, who tramped with him hundreds of miles through the African forests, a true and devoted yoke-fellow of the Gospel? Did not Bishop Crowther witness two of his African converts take a stand in the face of persecution that almost equalled that of the intrepid Luther? And have we not all seen among our Negro friends as genuine Christian character as can be found anywhere?

Dr. Weatherford, who has made a thorough study of the Negro, in his book mentioned above, says the Negro is growing morally. He says: "It cannot be made out that the Negro is worse now than during slavery. We may hear more of his misdeeds, but a closer study reveals a growth of character which is a real achievement. In this progress the Negro church has had a very large part. The problem of the Southern white man is to face facts squarely. We know we live side by side with ten million Negroes. We know their churches are poorly organized—but for that matter, so are ours. We know their preachers are poorly trained—but who would claim perfection for our white ministers? We know that better training and a more sympathetic attitude toward their religious life is the greatest need of the Negro today. As statesmen of a new day we should see to it that the Negro church fulfills its high function of transforming the moral life of the Negro race. There is every hope for the future—there is no basis for despair."

THE CHECK-UP MEETING AT HERTFORD

The new presiding elder of the Elizabeth City district, Rev. O. W. Dowd, is making a very fine beginning. He is not content to sit idly by and let the work drift along in the usual way, but he is ever alert trying to find the best method for accomplishing his goal. He has set as his goal this year: The collection of all salaries and benevolences in full, the improvement of church property, and the evangelization of every person in the district that it is possible for Methodism to reach this year. To help in accomplishing this aim he is having group meetings in various sections of the district each quarter for the purpose of checking up the work.

The first of these check-up meetings for the Chowan, Edenton, Hertford, Gates, North Gates, and Perquimans charges was held at Hertford January 29, 1929. All of the preachers and about a score of laymen were present. The morning session was taken up in hearing reports and in discussing better financial methods. The reports showed that the total paid by the charges mentioned above for the first quarter was as follows: For pastor's salary $1733; for benevolences $428; for church buildings $6225; as special to the orphanage $226.

After a very delicious lunch was served by the ladies of Hertford Methodist church the afternoon session was called to order and the following subjects discussed:

"The Improvement of Our Church Property," by Rev. J. L. Smith.

"Raising Our Finances in Full," by Dr. W. B. North.

"Personal Evangelism," by Rev. M. Y. Self.

"The Plan of Evangelism in the Sunday School," by Rev. O. W. Dowd.

"Evangelism in the Sunday School," by Rev. W. C. Benson.

"A Revival in the Church," by Rev. R. F. Taylor.

Each speaker entered into the discussion with enthusiasm, the Spirit was present, and hearts were strangely warmed, and we went to our homes feeling that it was good that we came together that day.

With our presiding elder leading forth as he has begun, and with the preachers and laymen following where he leads, I feel sure that much will be accomplished in the Elizabeth City district this year.

B. O. Merritt.

WILMINGTON CIRCUIT

We are late in acknowledging the splendid reception we received upon our return to the "peninsular circuit" for the second year.

In the fall we had malaria, which finally resulted in fever that lasted until Christmas. We were very warmly and cordially received over the entire charge, and the people have been nice and kind to us all along. Just before Christmas the Winter Park folks surprised us with a splendid pounding, and on the Sunday school Christmas tree there were nearly a dozen nice useful articles for wife and me. For all these substantial tokens of love and esteem we are very grateful, and our prayer is that we may be a spiritual help to these good people.

The territory in which my work lies begins just above Fort Fisher, where it is about one-half mile from Cape Fear rive to the ocean. This neck of land gradually broadens up to Wilmington, Wrightsville Beach and Winter Park, which is the other end of my work. Hence "peninsular circuit." In this stretch of something like 18 miles there is a lot of beautiful scenery along both the river and ocean front.

The first Sunday night in January we began a union meeting of Methodist, Baptist and Presbyterian churches of Winter Park, which lasted two weeks. The meeting was held in the Baptist church, a Presbyterian led the singing, and our own Dr. H. M. North did the preaching. From the standpoint of accessions to the church the results were small. Practially every one in the community is a member of some church; but from the standpoint of the deepening of the spiritual life of the church it was great. There was an impression made on the Christian community that it will not soon forget.

I expect to soon get our charge on the Advocate honor roll.

A. J. Grooves.

SOUTH ROCKY MOUNT CHURCH IS NOT DEAD

Although no word has reached the Advocate office from the South Rocky Mount church, it is quite evident from what has been done that the church is far from being a dead one. Some things have surely been happening since conference.

To start the year off right and make the new pastor and his wife comfortable it was necessary to get some new furniture for the parsonage. Suffice it to say the ladies of the church did their part, as is always the case with a good missionary society. A result of their work was: A new living room and dining room suite with other things to make the parsonage comfortable and attractive. After one month of renovating and painting, together with the new furniture we now have a nice home in which to live.

Another pleasant surprise which came to us was a bountiful pounding which was given a few days ago. Such things are always appreciated and acceptable at a Methodist parsonage.

We are now getting our plans laid to remove the debt of long standing which has been hanging over the church. By the end of the conference year we are hoping to be able to have a dedication service in the church.

The work here is progressing nicely in all phases and ere long this church will appear on the Advocate honor roll.

Our church revival will be held February 27 to March 19, just following the union home evangelistic campaign which is to be conducted in the city February 17-24. Pray for us during this meeting.

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POUNDINGS AND PROGRESS

After spending three years at Carrboro and Orange it was with deep regret that we left those good people. We had spent nine years in the Durham district, but the bishop and elder said it was enough; move on, and let the younger brothers have a chance. So the charge was divided and given to Brothers Jones and Lawrence.

When we were leaving they gave evidence of their loyalty by bestowing many gifts upon us. At our last meetings with the circles they presented us with a generous purse and a beautiful quilt.

The people of Carrboro were so thoughtful of the pastor that they used dollar bills as soap wrappers in a pounding. The people of Orange church notified Mrs. Starnes and me to be present on a certain night. When we reached the church a large congregation had gathered to give evidence of their appreviation of our humble service by talks from different members. Then they presented us with a most liberal pounding, including many good things for the pantry, beautiful linens and checks. Last but not least was a hand made, embroidered scarf for the lady of the parsonage from a poor woman who had recently joined the church. Her life had been so transformed that the light beamed in her face.

There was afine spirit of co-operation among all the churches of those communities. Among them there is some real salt of the earth.

The people of Grimesland charge received us very kindly. The folks were at the parsonage to greet us, and the hot supper was waiting also. It did not stop there, for they have continued to show many acts of kindness as a result of which two nice hams repose in the pantry for the rainy days.

Simpson church gave us a most generous pounding—one of the best we ever experienced.

They are a wide-awake group, with good Sunday school, live missionary society and Epworth League. They are planning to build several Sunday school rooms in the spring. We have organized a missionary society at Grimesland. Our ladies have pledged $1000 on the new church here and they are succeeding with their plan. The old frame church has been sold and material is being placed on the ground for a $12,000 brick building. After looking over the field we are convinced that there are greater opportunities for Methodism here. The field is already ripe unto the harvest. We count it a privilege to labor with the splendid people of this community.

J. F. Starnes.

GOLDSBORO CIRCUIT

There are so many bad things being told through publication in the papers today that I think every time we get a chance to publish the occurance of some good thing we ought to do so.

A people who keep their word to the very letter are not found every day, so when such are found the world ought to know who and where they are. Such a people are the members of the Goldsboro circuit. They said to me when I came among them, "We are going to see to it that you get a plenty to eat," and thus far they have kept their word.

On Christmas eve while attending a Christmas tree at Daniels Chapel our car was loaded with good things to eat by that congregation. A few nights ago, it having been sensed by the Salem congregation, possibly from the way the preacher ate when dining in their homes, that the above supply was getting low, they came in army fashion to the parsonage and again his larder was filled.

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Board of Missions M. E. Church, So.
J. F. RAWLS, Treasurer
Nashville P. O. Box 510 Tennessee

That Will Not Shrink

And all along since those who did not learn that a pounding was anticipated in time to get in on it have been giving the pastor good things to eat. And they say that he pulls down the scales to a higher notch than when he came to this work.

And while they did not promise to keep us warm, yet they have done so. One night a short while ago the young people of Daniels Chapel, boys and girls and a few of the older ones, gathered for a wood sawing and later a two-horse wagon load of nice oak wood for the heater was placed in our yard and we were told another load was to follow.

We are indeed among a great and an appreciative people, and we love them and get real joy out of trying to serve them. We pray God's richest blessings upon them materially and spiritually.

W. H. Brown.

A VISITOR IN ARIZONA

In the past few weeks that I have been here I am getting more surprises each week that there are so few ministers of the gospel here. In these two reservations, Navijo and Hopi, there is one aged Presbyterian preacher who is given the work here, where there are good buildings; and besides the public school for white children there is a high school building with 300 Indian pupils, and there is a Mr. Smith who is out on the reservation preaching to the Navijo Indians on his own responsibility—has no other pay than he can furnish himself. Also at the largest Hopi village they have a pastor who lives in Flagstaff 80 miles distant who preaches a few times during the year. So the Indians in the several hundred villages in these reservations know very little of the English language, and many who have never heard of Christ. A few have heard from Catholics many years ago; but there is a great field of neglected work here.

We passed through the Hopi village near here Sunday. We stopped with them awhile and tried to make them understand, but it was only by signs. The men were gathered some hundreds in a closed room (their council chamber), where white people are not welcome. As we passed on through the town we saw on the forest trees hundreds of little tags of wool tied to the limbs. Each tag represents a prayer for a good fruit year. The more tags the more prayers.

I thought of the many young preachers in the east who it seems could help in this needy field. With an interpreter how much could be done. Besides there could be learned much in this new state that has never been really discovered. On the cliffs that rise up several hundred feet from the desert are found sea shells and many things unusual which were on an ocean bed, and these great cliffs overturned when the flood covered the earth and the fountains of the deep were broken up.

We are told by some that the Indian does not want to learn the English language nor want the Christian religion; but that is not any excuse, for we are to warn the ungodly whether they accept or not, and these are included in the command to go into all the world and preach the gospel to every creature, and those that believe shall be saved and those that do not shall be condemned.

Nannie M. Pleasant.

SUNDAY NIGHT, FEBRUARY 10

The Epworth junior society, under the splendid leadership of Mrs. R. L. Jones, superintendent, furnished the music for the evening service at Red Springs.

The senior league at West Durham brought the Durham Hi-Y club to West Durham Sunday night and they put on a unique program at the night service. The West Durham League has in Winifred Bobbitt a very active and efficient president. Plans have been made for a good attendance at the Louisburg League Assembly the last of June—24 to 29.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

DR. WALTER PATTEN

The presiding elder of the New Bern district is serving his second year as presiding elder and is getting results. With his special aptitude for administrative details he adds almost unbounded energy and earnestness, and these factors are counting in the adminstration of the affairs of the district.

Dr. Walter Patten has been a member of the conference since 1909, when he was admitted at Raleigh, and since that time he has given a good account of himself, serving a number of pastorates, including Jarvis Memorial, Greenville, and Chapel Hill. He served the conference also many years as a member of the board of missions.

To the New Bern district he has taken a fine conception of the possibilities of service to the kingdom through the eldership, and he recognizes the Sunday school as a fundamental agency through which to channel some of his interests and energies. Along with his emphasis upon the need for the construction of more adequate church and Sunday school buildings he is also placing emphasis upon the need for officers and teachers with a vision of their task and training for its faithful execution.

As chairman of his district Sunday school council he is leading in the planning of worth while objectives for the Sunday schools, and in institutes, quarterly conferences, and personal conversation with pastors, superintendents, and others he is seeking to rally united support for the attainment of these objectives.

The first standard training school for Carteret county conducted at Morehead City last week was organized with his presence and aid, and in the sub-district institute held at Harlowe on Tuesday he was present to speak on the subject of evangelism in the Sunday school and otherwise to help the good work along.

Three standard training schools are included in the district training program, including the Wayne county school at St. Paul, Goldsboro, March 10-15, and the Lenoir county school at Queen Street, Kinston, April 21-26. In addition, there was conducted at Pink Hill January 27-February 1 a Cokesbury training school, and several others will be held in the spring and summer.

The spirit and purpose, the spiritual tone and character of the Sunday school and Sunday school work in general, are not being lost sight of. Definite effort is being made to keep first things first and, in season and out of season, to sound the missionary and evangelistic notes. Dr. Patten is in favor of wide use of the plan of missionary education and extension through fourth Sunday programs and offerings and is seeking to lead a larger number of schools into line with this plan of the church.

Aiding in the promotion of the district program are Major W. A. Graham, Kinston, district superintendent; Rev. B. B. Slaughter, Morehead City, superintendent of missionary education; Miss Reade Pittman, Kinston, elementary superintendent; and J. T. Jerome, Goldsboro, Wesley class superintendent.

DATES TO BE REMEMBERED

Conference-wide conference, Smithfield, April 2-3.

Special missionary program (all Sunday schools), February 24.

Sunday school day, April 21.

Easter program, March 31.

PITT COUNTY MAKES GOOD

Pitt county Sunday school workers made good use of their opportunity Januray 27-February 1 in the matter of their fourth annual standard training school. In spite of bad weather for the beginning, bad road between Farmville and Greenville, and influenza among the people, which factors frequently wreck church enterprises, the people came, they stuck by the job, and they made the school, from the standpoint of spirit and quality of work done, as well as credits, one of the best ever held. Out of an enrollment of 74, there were 63 to earn credit, which were distributed among the churches as follows: Jarvis Memorial, 33 (two of them office credits); Christian, 10 (one office); Grimesland, 8 (one office); Bethel, 4; Farmville, 4 (one ofoffice); and the following one each: Ayden, Presbyterian, Baptist, and the presiding elder. Rev. J. H. McCracken was on the job not only to see that others worked but to engage in the exhilarating activity himself. Teaching in the school were Prof. Branscomb of Duke, Mrs. J. H. Ross of Greenville, Miss Keene, and Miss Jane McDonald of the general board teaching staff. Prof. J. H. Rose is chairman of the board of managers.

JOHNSON COUNTY NEXT

Johnston county Methodists unite in their fifth annual training school at Centenary, Smithfield, March 3-8, when the following will be the line-up:

Evangelism in the Sunday Schools, Dr. Chas. D. Bulla.

Principles of Religious Teaching, Prof. B. G. Childs.

Sunday School Management (small school), L. L. Gobbel.

Spirit and Genius of Methodism, Dr. Paul N. Garber.

Mr. T. C. Young of Smithfield heads up the organization promoting the school, and our experience has been that when he gets busy with the pastors, superintendents, and committees co-operating, the people soon know about the plans for the school and unite in making the school mean what it should to the county and its churches.

DURHAM MOVES OUT MARCH 10-15

Durham Methodism and that portion of the district adjacent thereto join hands and hearts March 10-15 in their tenth annual standard training school, and plans are under way looking to making this the greatest of them all. Here's the line-up of courses and instructors:

Bible, Dr. Gilbert T. Rowe.

Principles of Religious Teaching, Prof. H. E. Spence.

Beginner Administration, Mrs. C. B. Culbreth.

Primary Lesson Material and Teaching, Miss Corinne Little.

Junior Lesson Materials and Teaching, (to be supplied).

Adolescent Worship, Miss Carrie Lander.

Study of Adult Life, Dr. Frank S. Hickman.

Calvary Sunday school has already issued a challenge to all other schools, inviting them to enter with her into a friendly race for the largest percentage of officers and teachers taking courses for credit in the school.

WAYNE COUNTY, MARCH 10-15

While Durham Methodists are sharpening their wits and renewing their spirits in the training school at Durham, Wayne county Methodist Sunday school forces will also be uniting in their fifth annual standard training school, at which time it is hoped the largest and most enthusiastic assembly of Sunday school workers ever to gather in St. Paul church for similar purpose will be in attendance. Courses and instructors include the following:

Pupil Study, Major W. A. Graham.

Bible, Prof. H. E. Myers.

Study of Early and Middle Adolescence, Prof. B. G. Childs.

Primary Lesson Materials and Teaching, Miss Keene.

Rev. W. V. McRae heads up the board of managers as chairman, with Rev. R. F. Munns as secretary.

FRANKLIN COUNTY MARCH 17-22

Franklin county churches dispatch their Sunday school workers and prospective workers to Louisburg College March 17-22 to join a fine group of the youn galdies of the college, the future teachers in our Sunday schools, in a week of study and training. At a meeting at the Louisburg parsonage Saturday, February 2, plans were worked out for the school, which will offer the following courses:

The Sunday School, L. L. Gobbel.

Bible or the Home, (to be supplied).

Adolescent Worship, Miss Carrie Lander.

Elementary Organization, Miss Keene.

Prof. E. L. Best is chairman of the board of managers, Rev. Daniel Lane, vice chairman; Miss Alma Bizzell, secretary.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

NEW MEMBERS

With the abatement of the influenza epidemic and the approach of better weather our Sunday school leaders in their workers' councils may well emphasize the importance of and lay plans for the securing of new members for their Sunday schools to work with. It is not enough for the sheep to take care of their own lambs. Efforts may well be made to seek those not in the fold. Our Sunday school enrollment has not grown very much for the past two years. Is it too much for each Sunday school to set as a goal a ten per cent increase? Let's revive the Ten-To-Win-One campaign, which worked so well a few years ago.

ENROLLMENT GOALS

The Ten-To-Win-One campaign would mean that in the following districts increased enrollment gains would aggregate in round numbers 13,200 new scholars. Following are given the revised figures by districts for Sunday school enrollment for last year and suggested enrollment goals for this year. Each district will be given an opportunity to accept these goals.

District	Enrollment.	Goal
Asheville	10,834	1,000
Charlotte	15,761	1,500
Gastonia	15,626	1,500
Greensboro	17,984	1,700
Marion	10,772	1,000
Mt. Airy	11,174	1,100
Salisbury	15,140	1,500
Statesville	15,052	1,500
Waynesville	6,292	600
Winston-Salem	18,255	1,800
Total	136,890	13,200

TRAINING GOALS

Let it be said to the credit of our Sunday school leaders that their training record has been growing all the while. Each year's record shows quite an improvement over the preceding one. In line with the number of officers and teachers and the training records previously made the following district leadership training goals are suggested.

It will be interesting, as well as profitable, for the Gastonia district to vie with the Charlotte district on a 1000 credit basis; for the Greensboro district to contest with the Winston-Salem district on a 750 credit basis; for the Salisbury district on a 700 credit basis. The Statesville district and the Marion district might well fight it out on a 5 to 4 basis, the former striving for 500 credits and the latter for 400 credits. The Mt. Airy district might compete with the Waynesville district on a 4 to 3 basis, the former having as a goal 400 credits and the latter 300 credits.

In the following tables are given first the number of officers and teachers in each district and second the leadership training credit goals:

District	Ofc. & T.	Goal
Gastonia	1014	1000
Charlotte	1087	1000
Greensboro	1236	750
Winston-Salem	1090	750
Salisbury	906	700
Asheville	830	700
Statesville	872	500
Marion	773	400
Mt. Airy	876	400
Waynesville	557	300
Total	9251	6500

GASTON INDUSTRIAL

The third annual Gaston county Cokesbury training school for our fine workers in industrial areas has just closed a most successful series of sessions. In spite of very inclement weather and the annulment of one class on account of a sick instructor an enrollment of 95 was registered, of which number 91 earned certificates of credit. These credit students are listed with churches as follows: Smyre 22, Lowell 14, East End 13, Cramerton 12, West End 8, Park Street 7, Maylo 7, South Point 3, Art Cloth 3, McAdenville 2.

The courses, instructors, enrollment and number of credits earned by classes follow:

The Small Sunday School, Its Plans and Work, Paul F. Evans; 37—37.

The Sunday School Worker, His Life and Work, Rev. C. O. Kennerly; 30—30.

Methodist Beliefs, Rev. W. A. Newell; 28—24.

RUTHERFORD COLLEGE

The fourth annual standard training school for Rutherford College and vicinity was quite successful after having gotten off to a poor start because of very inclement weather. The unusual record of having earned a great number of credits than were actually present on the opening session of the school was recorded, this good record being due to the earnest and consistent work of Pres. E. P. Billups, Prof. D. D. Holt and others.

The courses, instructors, enrollment and number of credits earned by classes follow:

Bible (New Testament), Dr. James Cannon; 20—17.

Pupil Study, L. F. Tuttle; 15—14.

The Sunday School Worker, His Life and Work, Paul F. Evans; 18-17.

MONROE

The sixth annual standard training school for Monroe and Union county will be held at Central Methodist church, Monroe, March 10-15, the initial session being held Sunday afternoon, March 10, at three o'clock. Courses and instructors are:

Spirit and Genius of Methodism, Dr. Paul N. Garber.

Pupil Study, Rev. G. R. Combs.

Junior Materials and Methods, Mrs. P. W. Flagge.

Primary Materials and Methods, Miss Mary Lemmon.

Beginner Materials and Methods, Mrs. O. V. Woosley.

W. Z. Faulkner heads up the local board of managers. His associates are: J. S. Stearns, vice president; Mrs. J. H. Price, secretary; Claud Eubanks, treasurer. Dr. Ashley Chappell and the other Methodist pastors of the county promise the largest school yet held at Monroe.

WADESBORO

The fifth annual standard training school for Anson county Methodist Sunday school workers will be held at First church, Wadesboro, beginning Sunday afternoon, March 10, at three o'clock and in succeeding night sessions through the following Friday night. Courses and instructors offered in this school are:

Pupil Study, L. F. Tuttle.

Worship, F. M. Williamson.

The Sunday School, Miss Maud McKinnon.

Methodism and World Service, Rev. R. C. Goforth.

Supt. R. W. Allen heads up a local board of managers. Other officers are R. B. Hardison and J. W. Cameron, vice presidents; Mrs. W. N. Jeans, secretary; Geo. K. Craig, treasurer. Every Methodist pastor in Anson county has joined in with Rev. W. B. Davis of First church in putting across this school in a splendid way.

GENUINE

The meeting of the Gastonia district pastors held at Bessemer City recently to consider what the preachers of that district need to promote real evangelism was one of the best meetings I have ever attended. Amid prayers and songs of joy the pastors girded themselves for the conquest. Presided over by Presiding Elder Newell in his own effective way, an afternoon session was featured by a message from Bishop Mouzon.

REMINDER

Just a line to remind our co-operating Sunday schools that the dual special offerings for January show a decided loss over the preceding January, doubtless caused by poor Sunday school attendance because of sickness. As our folks get well let's make up all deficits.

DIPLOMAS

The January report from leadership training headquarters shows that the following have received diplomas in the standard training course since last report:

Mrs. J. W. Pike, Concord, gold seal.

Mrs. R. C. Goforth, Lexington, incomplete.

Miss Eudora Raper, Lexington, incomplete.

Mother!

Child's Best Laxative is "California Fig Syrup"



Tongue Shows if Bilious, Constipated

Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

TO KEEP OFF FLU

Build Up Sturdy Resistance With

Yerkes Palatable Extract **Cod Liver Oil**

At All Leading Druggists

YERKES CHEMICAL CO., Winston-Salem, N. C.

FROST PROOF PLANTS

Frost Proof Cabbage and onion plants now ready. All varieties. Prices by parcel post postpaid 500 for $1.00, 1000 for $1.75. By express $1.00 per 1000, 5000 for $4.50. Order now. Satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

EUROPE

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A WEEK OF ANNIVERSARIES

(W. S. Surratt.)

Five days of this week have a special significance.

On Monday falls the 82nd birthday of Thomas A. Edison who, though still living, is regarded as one of the greatest scientific minds of all time.

On Tuesday falls the 120th anniversary of the birth of Abraham Lincoln, who saved the Union, who freed the slaves, whose fame belongs to the ages.

Perhaps we would have had the electric light and the talking machine and a hundred other inventions if Edison had never lived. Perhaps the Union would have been saved if Lincoln had never been born. But the part these men have played in human progress is so great that their names are immortal.

Wednesday is marked on church calendars as Ash Wednesday, the beginning of Lent, in commemoration of Christ's forty days of fasting and temptation. Lent ends at noon Saturday, March 30, the day before Easter.

Thursday is St. Valentine's Day, a day for sending love tokens or, perversely, ribald jokes. For the past few years good taste has made some headway against the so-called comic valentine, but this year there are signs of its return.

St. Valetine was a Christian martyr of the third century. But the custom of sending love token cannot be traced to the festival established in his honor. Rather it is thought to have originated in the pagan notion that birds begin to mate on February 14.

On Friday falls the 31st anniversary of the blowing up of the battleship Maine in Havana harbor with a loss of 268 lives. This disaster directly brought on the Spanish-American War which cost Spain the last of her colonial empire which was once so vast that the very oceans were called the Spanish main.

GARYSBURG CIRCUIT

Please give space in the Advocate for a brief account of our charge at Garysburg.

This is our second year here and we were not at all displeased that we were sent back. We ended last conference year with a fair report, we think, as the records show. This was made possible through the co-operation of our splendid people that we serve.

We begin the new year with the hope that much more may be done. Epecially do we plan to do more constructive work in evangelism, making it more personal as a means, we believe, of making it more effective.

Our congregations have not been so good since January 1 because of the flu epidemic, but we are glad to say they are on the increase again. A more loyal people cannot be found than ours over here. Our folks are kind and good to us in every way, and we want to express our thanks to them through the Advocate for their interest in us and support.

We are glad to announce that the Electric Power Company has decided to light

Why He Succeeded

Honored politically and professionally, during his lifetime, Dr. R. V. Pierce, whose picture appears here, made a success few have equalled. His pure herbal remedies which have stood the test for many years are still among the "best sellers." Dr. Pierce's Golden Medical Discovery is a stomach alterative which makes the blood richer. It clears the skin, beautifies it; pimples and eruptions vanish quickly. This Discovery, or "G M D", of Dr. Pierce's puts you in fine condition. All dealers have it in liquid or tablets.



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Use the improved method—two teaspoonfuls of Capudine in a little water. Being liquid, it acts almost instantly—very much quicker than tablets or powders and save lots of suffering.

CAPUDINE eases pain by soothing the nerves and relieving congestion. Contains no opiates. At your druggists, 60c and 30c sizes. (Adv.)

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Open Legs, Ulcers, Enlarged Veins, Goitre, Eczema healed while you work. Write for free book 'How to Heal My Sore Legs at Home." Describe your case. A. C. Liepe Pharmacy, 1735 Green Bay Ave., Milwaukee, Wis.

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our town and that we hope to have lights in the parsonage and church soon.

Come to see us, Mr. Editor. I believe your coming would help us in our Advocate campaign which we begin at once.

O. C. Melton, Pastor.

BROTHER J. B. TABOR WRITES FROM HIDDENITE

Am sending two more subscribers; only lack two more of being on the honor roll. Will send them soon, and hope to add at least one star to our crown of repoicing. The work is large and hard—six churches with nearly 600 members scattered over a good portion of Alexander and Iredell counties. The roads are not all hard surfaced or even top soiled. I drive from 25 to 40 miles each Sunday, preaching three times—at 11 a. m., 3 p. m. and 7 p. m.—but am happy in the work and am expecting a good year with revivals all over the work. This is the one great need of the church. Without this all else is vain; with this everything else will follow. With our two hundred and fifty millions of members and all our church machinery and church organizations and expenditure of millions of dollars, only a net gain in membership last year at home and abroad of one thousand and five members, according to statistics given in last week's Christian Advocate, it seems time to put the emphasis where it belongs—on the salvation of souls.

I have just finished reading the "Methodist Evangelist" by Dr. Goddard, and am now reading "The Pastor His Own Evangelist." Have ordered other books on the same subject.

Brother Oakley and Brother Hager have both wrought well on this charge and I am entering into their labors. Have a good, comfortable parsonage.

J. B. Tabor.

WEST VIEW AND MORE

Busy bodies! That's been us all over since coming to West View. But oh, how happy we are. We received a pounding welcome, and, believe me, the result is still evident. Being at a new place and a new man on the job, I suppose things are moving along reasonably well. From a public school instructor to a Methodist preacher. That's been my promotion. Growing in grace as well as in experience. I have a splendid flock with which to work. I have received the best possible co-operation. Everybody now is ready to take a forward step. In fact, it has already been taken. The contract has been let and work has already begun on a modern brick veneer church and Sunday school department. This is located on the new lot on No. 10 highway. A most beautiful location! The contract calls for a complete job, including a hot air heating system.

Added interest is evident in all phases of our work. We feel we are going to have a great year in this part of the Master's vineyard. Pray for us.

I. L. Sharpe, P. C.

If you would have unbounded contentment you must have bounded desires.

Famous Recipe For Stopping a Severe Cough

You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough or chest cold. It takes but a moment to mix and costs little, but it can be depended upon to give quick and lasting relief.

Get 2½ ounces of Pinex from any druggist. Pour this into a pint bottle; then fill it with plain granulated sugar syrup or strained honey. The full pint thus made costs no more than a small bottle of ready-made medicine, yet it is much more effective. It is pure, keeps perfectly and children love its pleasant taste.

This simple remedy has a remarkable three-fold action. It goes right to the seat of trouble, soothes away the inflammation, and loosens the germ-laden phlegm. At the same time, it is absorbed into the blood, where it acts directly upon the bronchial tubes and thus helps inwardly to throw off the whole trouble with surprising ease.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for "flu" coughs and other severe coughs, chest colds and bronchial troubles.

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Free Trial Can be cured. Write me today and I will send you a free trial of my mild, soothing, **guaranteed** treatment that will prove it. Stops the itching and heals permanently. **Send no money**—just write me—a postal will do. Address DR. CANNADAY, Eczema Specialist, 190 Park Square, Sedalia, Mo.

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and you get at the root of evil in most disorders. You may secure permanent relief from indigestion, dyspepsia, sour stomach, heartburn, biliousness, malaria, dengue fever, constipation, as well as from a number of more serious ills by thoroughly flushing the system and keeping it regulated and cleansed with

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Children's Storyland



THE GOOD NEIGHBOR

"Our father has gone to Jerusalem," cried Judah and Deborah to their playmates. "He has taken the donkey with many things to sell, and when he returns he will bring us each a gift."

"When will he be back?" asked Rufus.

"When the sun has risen and set five times," replied Judah. "I can hardly wait to see what my gift will be."

"But there are robbers on the road between here and Jerusalem," remarked Leah. "My father says it is a very dangerous road."

"Pooh, no robber could catch my father," boasted Deborah. "He is far too brave and strong."

"Our father is going to Jerusalem some day this week, too," said Ephriam, who had been standing at the back of the group. "He has promised to bring something for Huldah and me when he returns."

"Who asked you to speak?" cried Rufus, turning angrily towards the boy and his sister. "Go away from here, you Samaritan children. Samaritans! Samaritans!"

The other children took up the cry, although they did not know exactly what it meant. They only knew that the little Samaritans who had just come to live next door to Judah and Deborah were strangers from another country and that they should not play with them.

The five days soon passed, and on the morning of the fifth day the children ran to the window to watch for their father. They noticed the father of Ephriam and Huldah getting ready to go to Jerusalem. He kissed his wife and the children goodbye and turned to wave to them as he rode away on his strong donkey. "Just like our father," whispered Deborah. "He looks kind and good."

But Judah only said, "He is a Samaritan."

The children watched all day but their father did not return. Neither did he come the next day and now the mother, too, began to watch the road. When on the third day he still did not come, some of the neighbors began to whisper, "Perhaps the robbers have caught him; they say there are many on the road these days."

The fourth day was almost gone and the mother was about to light the lamp, when Rufus came running down the street. He shouted to Judah, "Your father is coming!" Quickly Judah ran out of the house, and his mother and sister followed. What a sight met their eyes. Instead of the strong, laughing father who had ridden away, he came limping towards them, slowly and feebly. His clothes were ragged and there was no sign of the strong donkey, to say nothing of the gifts which he had promised.

"Yes, the robbers caught me," he told them as he sank on a bench by the door, while the neighbors gathered around. "I was returning home four days ago feeling very happy, for I had sold my goods for much money, and I had gifts for the family as well as other things. Suddenly, in a narrow part of the road four robbers sprang out. One seized the donkey, and two dragged me out of the saddle, while the fourth struck me over the head with a huge club. I fought as well as I could, but they were too many for me. They stripped off my clothing, seized the donkey, and rode away, laughing."

"But was there no one to help you? Did you have to lie on the road all night?" asked the mother anxiously.

"If I had I would surely have died," answered the father. "For a long time I did not know anything. When at last I could hear once more a man's steps sounded on the rock beside me, but they passed on. I thought 'If I do not get help I shall soon die.' But I was too weak to call out. Then, by and by, I heard another man come walking along. He came right up to me, stopped a minute, and then he, too, walked away. I tried to call, but he did not hear me. After that I did not know anything until a kind voice said, 'Come, friend, drink this, and it will help you.' Someone was holding a cool drink to my lips. Then the stranger poured medicine into my wounds and bound them up with cloth. Soon I began to feel better. 'We must not stay here all night,' he said. It will soon be dark; let me see if we cannot get you on my beast.' The stranger had to lift me on. He held me kindly as he went slowly down the road to the inn. Here he hired a room for himself and one for me, and all night long he sat beside me, giving me to drink and caring for my wounds. In the morning he asked the innkeeper to care for me until I was able to return home, and he gave him some money."

"I wish I knew him," sighed Deborah, "so I could do some kindness for him, too."

"You may," answered the father. He is the father of the little Samaritan children who live next door."—Marion Byrd, in Christian Work.

HOPPYWOOD CO-OPERATION

Rufus Rabbit arose early one morning and decided he would clean house. Goodness knows it needed it! He was just shaking a dustcloth out the front door when he saw Walter Woodchuck coming along with a covered basket. Behind him came Morris Mink and Wiley Weasel. And behind them came Major Muskrat and Charley Chipmunk and Calvin Coon. And they all carried covered baskets.

Rufus Rabbit stepped out and hailed Charley Chipmunk. "Hey there! Where are you all going this morning so early?"

"Going to pick nuts and gather vegetable roots to fill Sammie Squirrel's storehouse. Poor old Sam has a broken leg, you know, and winter is coming on, and there is not a thing to eat in his cellar."

"Yes, and we are taking a lunch along and will have a picnic dinner together in the woods," added Major Muskrat. "Better pack up a lunch and come along."

After they had gone, Rufus Rabbit did not feel much like house cleaning. "Might have asked me before," he grumbled; but he decided he would go along anyway. So he stirred up his best fruit cake and decorated it with tiny seeds and candles. It looked good enough to eat right then and there. But he packed it into a basket with some sandwiches and set off for the woods.

In a short time he found his neighbors busily filling large bags with nuts and roots. All the baskets for the picnic dinner were together under a big tree; but Rufus Rabbit put his a little farther away under another tree. When it came lunch time everybody unpacked the baskets and set out the lunch and everybody ate everybody else's food and had a jolly time. Everybody but Rufus Rabbit. He unpacked his own basket and ate his own lunch under his own tree all by himself. He was afraid he would not get some of his own fruit cake if he put it with the rest. So he ate it all, every crumb. The others were all laughing heartily by this time, especially at old Major Muskrat, who had to let out his belt, and Rufus Rabbit sat there alone and wondered what the fun was about. He would have liked to join their party, but as his basket was empty he could not join the picnic dinner. He wished he had not eaten his fruit cake so quickly. But he busied himself picking up nuts and after awhile went home. He left the little pile of nuts he had gathered for the rest to bring home.

About dark the picnic party passed his house again, lugging heavy bags and baskets. Rufus Rabbit sat inside beside an open window, so he could not help hearing all they were saying.

"Wonder if Rufus Rabbit is home yet," said Walter Woodchuck.

"He went by himself, ate by himself, and came home by himself!" said Morris Mink.

"Evidently he does not believe in co-operation," said Major Muskrat.

"What do you mean by co-operation?" piped up Willy Weasel.

"To co-operate is to work together," said Major Muskrat. "Many things can

be done through co-operation. Just see how co-operation will fill Sammie Squirrel's storehouse to overflowing tonight!"

And of course that was true. Sammie Squirrel had enough nuts and vegetable roots to last through the stormy winter.

A few days later Rufus Rabbit saw all the animals passing his house again. He decided he would not speak to them, but finally his curiosity got the better of him.

"Are you having another picnic?" he called to Major Muskrat.

"No," answered the Major. "We are going to make a playground with teeterboards and swings for all the little animals in Hoppywood. Come on and help if you like!"

Rufus Rabbit stayed at home as long as he could, then he went to the woods. Sure enough! There they were, all working like beavers, making a large playground. Rufus Rabbit watched a while, then went home and began to think about this co-operation idea. He thought and he thought and he thought.

Then he got busy with pots and pans and mixing bowls, and when he was through he had a big kettle of soup all made and three large fruit cakes. Next he did a curious thing. He took a large pan and his longest spoon and went to the new playground. All the animals were astonished to see Rufus Rabbit standing there pounding noisily on the pan with his big spoon.

"What on earth are you doing?" they shouted to him.

"Ringing the dinner bell," he answered. "Dinner is all ready for you at my house." The animals gladly dropped their tools and went to Rufus Rabbit's house, and what a feast they had! When it was over the soup kettle was empty and the cake gone. Then Rufus Rabbit made a little speech and said he would like to co-operate with them. He would be the first to work at the playground tomorrow.—Carrie B. Boyden, in Christian Register.

BE A BOOSTER

If you think your class the best,
Tell 'em so!
If you'd have it lead the rest,
Help it grow.
When there is anything to do,
Let the others count on you.
You'll feel good when it is through,
Don't you know.
If you're used to giving knocks,
Change your style.
Throw bouquets instead of rocks
For a while.
Let the other fellow roast,
Shun him as you would a ghost;
Beat his banter with aboast
And a smile.
When a member from afar
Comes along,
Tell him who and what you are—
Make it strong.
Never flatter, never bluff;
Tell the truth, for that's enough,
Be a booster—that's the stuff.
Don't just belong!

—Paraphrased by Warren Mumma, Indianapolis.

From Youth To Old Age

THERE are three trying periods in a woman's life: when the girl matures to womanhood; when a woman gives birth to her first child; when a woman reaches middle age. At these times Lydia E. Pinkham's Vegetable Compound helps to restore normal health and vigor. Countless thousands testify to its worth.



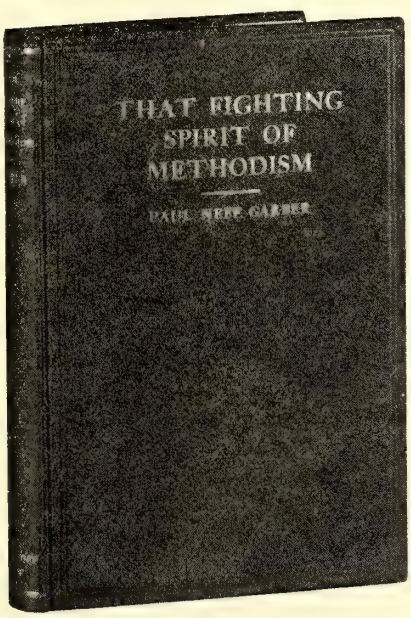
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Issued by Piedmont Press

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

William Lyon Phelps, college professor, says: "I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women, more accurately charted than in the work of any modern novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York."

Froude: "The Bible is in and of itself a liberal education."

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There is delightful reading for twelve months and information concerning activity among the peoples of all lands.

Don't neglect this opportunity to secure an excellent magazine for a small sum.

NOTICE TO ALL AUXILIARIES

Send the number of old subscribers to Missionary Voice and the number of new subscribers to Missionary Voice to Mrs. B. C. Thompson, Jackson, N. C. Also send your subscription of fifty (50) cents to Our Missionary News to the address given above.

SEVERN HOLDS FEDERATION MEETING

The Northampton County Federation of Missionary Societies held its first meeting for 1929 on January 17 in the M. E. church at Severn. Devotionals were led by the president, Mrs. J. B. Stephenson, who also spoke a few words of welcome and introduced to the federation Mr. H. C. Ewing, Mr. J. H. Shore, and Mr. S. A. Cotten.

Owing to the inclement weather and the prevalence of influenza many auxiliaries failed to be represented, but the reports given were generally encouraging. An interesting and sincere letter from Blanche Spivey, Northampton county's own young missionary, was read, expressing her joy in her work in Vashti School, Thomasville, Ga., and her appreciation to the federation for making it possible. Mrs. C. P. Spencer, superintendent of young people's work, expressed her thanks to the members of the federation for flowers and letters sent her while away in a hospital last fall. Song 317, Methodist Hymnal, was sung while a collection amounting to $2.67 was taken.

Rev. J. H. Shore of Weldon M. E. church addressed the federation most earnestly, using as a basis for his remarks Acts 27-23. He greatly impressed each one with his portrayal of Paul's life and service as the "perfect response" to the leadership of Him "whose I am and whom I serve." At the conclusion of this inspiring talk, prayer was offered by Rev. S. A. Cotton, presiding elder of the Weldon district, and the meeting adjourned for a short intermission.

After a social hour and a delightful lunch served by the Severn auxiliary, the afternoon session opened with a Bible lesson read by Mrs. J. F. Shoulars and prayer by Mr. B. C. Thompson. The subject for the afternoon discussion was "Spiritual Growth Through Sacrifice and Self-Denial." Rev. H. C. Ewing, new pastor on Conway charge, made an earnest talk on sacrificial service, basing his well chosen remarks on Matt. 26-36. In discussing the subject, "Spiritual Growth Through Bible Study and Prayer," Mrs. B. C. Thompson presented helpful plans for the year's work, urging each auxiliary to meet the requirements for the full course of study. Mrs. Thompson also presented the Missionary Voice and Missionary News in a business-like manner.

As unfinished business, Mrs. Fred Lewis Johnson, Milwaukee, was elected superintendent of young people's work to succeed Mrs. C. P. Spencer, whose resignation was accepted during the morning session. The federation reported Lasker as a jubilee auxiliary. It was decided to extend an invitation to Hertford, Bertie-Martin group to meet with the Northampton county federation during the summer, and Mrs. J. F. Shoulars, Mrs. J. H. Brown and Mrs. F. L. Johnson were appointed to arrange for the meeting, to report at the April meeting.

In a letter from Miss Graham, read by Mrs. J. H. Brown, explanation was made that the $300 formerly paid Blanche Spivey for expenses would now be applied on her salary. The committee on time and place extended a cordial invitation for the April meeting to be held in Woodland. By a rising vote of thanks the federation expressed appreciation to the Severn auxiliary for the delightful cordiality and hospitality extended during the day.

Mrs. J. B. Stephenson, Pres.
Mrs. C. M. Futrell, Sec.

MARY HAMBRICK MISSIONARY SOCIETY

The first meeting for the year of the Mary Hambrick Missionary Society met in the Sunday school auditorium Monday afternoon, January 14.

Mrs. Teague in her usual graceful manner presided over the meeting. The meeting was opened with devotional exercises, conducted by Mrs. H. K. Sanders, and prayer led by Mrs. C. G. Nichols.

Mrs. Mamie Merritt gave a very interesting report from the welfare work of the Edgar Long Memorial church. She told about the joy she received in doing the work.

Mrs. R. H. Gates,
Supt. Publicity.

A JUBILEE AUXILIARY AT MEBANE

The Woman's Missionary Society of the Central Methodist church of Mebane has been functioning as a missionary society for only the past year. Until that time we were known as the Ladies' Aid Society, but some of our members thought the time was ripe for the organization of a Woman's Missionary Society, and continue our work of the ladies' aid under the local department of the W. M. S. At our monthly meeting in December Miss Lillie Duke of Durham, our district secretary met with our society and discussed the proposition or organization with us. As a result of this meeting we organized and elected officers and began functioning as a W. M. S. in January.

Our local department has been active during the year. We have sent flowers to our sick members both in hospital and in home, also to bereaved families. Our ladies have paid $25 on the church debt for the street assessment, and with the help of the Wesley Bible class we have painted our church on the inside and have laid rubber tracking in the aisles. We have also undertaken to raise $200 of our pastor's salary for this year.

Our society gave a birthday party on December 13. An interesting program was arranged and $14 was realized.

During the year we have served the Kiwanis Club several times, realizing a nice sum each time. There was $7.50 collected from the mite boxes which were returned Thanksgiving.

Our pledge of $25 for the year has been paid and all dues collected to date. We have enjoyed our year's work and hope to accomplish more this year.

Mrs. L. A. Wilson.

Nations themselves have never desired war. The statesmen at the heads of governments have always been responsible for bringing about bloody conflicts.—Dr. Karl von Lewinski, German Consul General in New York.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"SHE HATH DONE WHAT SHE COULD"

(Mar 14:8.)

O weary child of earth,
On land or by the sea,
Where'er on earth thou dwellest now,
Can this be said of thee?
When cares perplex and troubles come,
Whate'er thy trials be,
O bear up bravely 'mid them all,
Let this be said of thee.

When life is full of weary tasks,
And thou wouldst fain be free
From burdens mighty to be borne,
Can this be said of thee?
When life seems dark and shadows come,
No sunlight thou canst see,
And in the shade thou grop'st alone,
Can this be said of thee?

Though thou art poor in this world's goods,
Thought scant thy portion be,
Spare not thy hand, be kind to all,
Let this be said of thee!

Mrs. E. M. Anderson.
St. Petersburg, Fla.

SEVENTEENTH ANNUAL MEETING

As has been previously announced the annual meeting will be held in Centenary church, Winston-Salem, April 16-19, with both Centenary-West End Methodists as hostesses to the visiting delegates. Plans are already being made to make this meeting one of unusual interest and success. Committees are being appointed and the program committee is arranging for that occasion a program that will be most interesting and worth while.

It is gratifying to note that among the visiting speakers for the meeting will be Mrs. T. J. Copeland of Baltimore, formerly of our own conference, who will conduct the series of noonday devotional services. Mrs. Copeland has a host of friends in the conference who will hear with great pleasure that she is to be with us, and we are sure that she will bring us much of inspiration and information, and we look forward to her coming. There will be other visitors having part on the program who will add to its interest and value, and who will be announced later.

REPRESENTATION AT ANNUAL MEETING

Each year we receive inquiries as to who is entitled to go as representatives to annual meeting, and for the information of those who are in doubt we quote from conference record, page 73, second paragraph of "Standing Rules": "The delegation shall consist of executive officers, district secretaries, one elected adult delegate, one representative from the young people's society and the superintendent of children's work or her substitute, representing the children's work. A ruling of 1928 conference entitles each auxiliary with 200 members to two representatives to annual meeting."

TWO SCENES IN THE MISSION FIELD

In a recent visit to Central church, Asheville, Dr. O. E. Goddard, foreign secretary of our general board of missions, as he brought to the large congregation his experiences in recent visits to our mission fields in Asia, Africa and South America, gave us these two scenes which illustrate the type of work done by our medical missionaries.

The first was in a native doctor's office. Here a woman was seated who was evidently suffering from something like neuralgia of the face. To cure her trouble, or rather to drive out the demons that were causing the pain, the doctor, if doctor he could be called, stuck seventeen needles into her face so deep that each needle reached the bone. Then he put some kind of composition into the eye of each needle and lighted it with a match. The poor woman, writhing in agony, sat there with seventeen lighted torches stuck into her face on the ends of the seventeen needles made red hot by the flames.

Two blocks away Dr. Goddard witnessed another scene. It was the clinic of the Methodist Huchow hospital, which was thronged with the sick and afflicted. Here Dr. F. P. Magnet, with his efficient corps of doctors and nurses, was busy alleviating suffering and healing their diseases in a modern, scientific way, while the chaplain of the hospital moved among the patients, pointing them to the great Physician who would heal them in both body and soul. The old and the new! What a contrast!.—From Missionary Munitions.

MESSAGE OF CONFERENCE SUPERINTENDENT OF Y. P. WORK

My Dear Young People:

Is it too late to say "Mappy New Year?" I've been thinking of you all month and have been wishing you every good thing for 1928.

Practically all the fourth quarter's reports were splendid and I thank you many times for them, because they show the great work you're doing. I was so happy when I finished the year's reports and found how much you had accomplished, that I wanted to write and tell you how proud I was of you and how much I loved you.

This year is "stewardship year." We're to stress the giving of our tithe to the Lord, not only in finances but in personality, time, talent and energy. Let this subject predominate in all your programs.

Please study carefully pages 2 and 3 in your January Bulletin. Notice that February 15 has been set aside as world day of prayer. I'm anxious that every member of our Y. P. M. S. will celebrate this day, and carry out the cycle of prayer as given on page 2.

Mrs. Newell's message is fine, and I am depending on you to co-operate with her this year in her social service program. The mission and Bible study books are listed on page 3. Study them carefully, then select the ones you want and order them immediately, so you can begin your study class before the middle of February. The first quarter is the best one for study. Don't let it pass without at least one class.

The posters sent in are beautiful and original, and I'm waiting eagerly to hear the results of the contest. I was disappointed that so many societies failed to send nay, but I thank those that did send some.

Young people, you reached every goal set at Gastonia last year except one, and I think that's wonderful! We don't have quite 2500 members as we'd hoped, but we can continue to try to reach that number this year.

Superintendent, if you're new or if you're experienced in the work, I want to congratulate you on the opportunity that's before you this year, and I want to assure you of my help whenever you need it. I'm happy always to hear from you, so write often to

Your sincere friend,
Mrs. Hoke Bullard,
Conf. Supt. of Y. P.

In China the great day is New Year's, when everyone must have all his debts paid. He may have until daylight on New Year's day, but he must be free from debt by then or he will be looked down upon by his fellow-countrymen and his door will be marked with the sign of the debtor. A story is told of an old man walking down the street with a lighted lantern at midday. When asked why he carried a lighted lamp, he remarked that it was still night time. His debts were not paid and he hoped the people would think it was still night until he had cleared himself of this dishonor.—Student Volunteer Movement Bulletin.

A certain Scottish minister in a West Highland parish had never been known to allow a stranger to occupy his pulpit. On one occasion, however, an Edinburgh divinity student, who happened to be spending a few days in the parish, called at the manse on the Saturday and asked the minister if he might be allowed to preache the following day. "My dear young man," said the minister, laying a hand on his shoulder, "gin I let ye preach the morn and ye gie a better sermon than me, my folk wad never again be satisfied wi' my preaching; and gin ye're nae a better preacher than me, ye're no worth listening tae."—Pittsburgh Sun.

Sunday School Lesson

FEBRUARY 17

Prayer

Gen. 18:23-33; Ex. 32:31-32; Neh. 1:4-11; Dan. 6:10; Matt. 6:5-15; Lk. 18:1-14; John 17:1-26; 1 Thes. 5:17; 1 John 5:14-15.

A young man in the service of the British navy during the World War tells the story of a most interesting experience when his ship was coaling in the eastern Mediterranean where there were Turkish prisoners. The hard and dirty work was being done by the prisoners, and the men on the ship were amazed to see them stop in the midst of their work, brush off the coal dust from a space on the deck and prostrate themselves there in prayer.

The Jackies did not realize at first what was happening, but thought it some queer kind of calisthenics, till one of their number came who could talk with the strangers. When they learned that this regular interruption of work at eight, at twelve, and at four o'clock each day was actually for prayer the boy who told the story asked a Roman Catholic mate what the prisoners were, Catholic or Protestant. The other was quite sure they were neither, though he found it hard to explain, especially as there were only four or five of the most devout of their own shipmates, either Protestant or Catholic, who were known to pray regularly. He thought the prisoners must be better Christians than any of their own number.

A Scotch engineer among the sailors, with a knowledge of prayer most of them lacked, exclaimed that although not many of them were known to pray they would all be doing it before long, which happened plainly enough when they were engaged in mine sweeping in the Dardenelles.

This story illustrates two types of people—those who pray unceasingly and those who turn to prayer only during the great crises of life. There is danger, of course, that prayer will become mechanical for the modern American when the Turkish custom is followed, but prayer, likewise, may become meaningless and ineffectual when it is left untouched until the appearance of trouble, for, as Dr. Fosdick says, "When prayer is left untrained, men pray only when they have reached their wits' ends. . . . One of the supreme powers of our lives is left to the control of incident and accident, its nature unstudied and its exercise untrained."

This is not to imply that prayer is inaccessible to those in trouble, but that it may mean much more in times of trouble if it has also been cultivated in times of peace.

In the large number of Bible references given for today's lesson, none is more important or applicable to this theme than the one referring to Daniel's experience. Prayer early became a habit in the life of Daniel, and when he faced the greatest crisis in his life the habit stood by him. Jesus likewise had learned to pray as a child and prayer became his mainstay during the troubled days of his later life. Someone has said that we train ourselves, or are trained as babies, to regular habits in the taking of food because men have learned that the conditions of our physical lives can be better met with such habits.—The Congregationalist.

Comments from The New Outlook

Jesus was a man of prayer. There was a reason for his disciples coming to him and requesting him to teach them to pray. They knew of his lonely prayers on the Galilean hills by night—how often had they seen him, at the close of a day of stress, withdraw from them to commune all night with God!—and they had come to see that the secret of the life he lived lay in prayer. They wished to learn that secret.

And we today need teaching about prayer just as much as the disciples of Jesus did. The world presses in upon us; the burden of life lies heavy; the temptation to sacrifice the future for the present is ever with us. What was it that sustained Jesus in the strain of his life and kept him serene and glad and brave? Surely it was prayer and all that prayer meant for him.

Let us say at once that the difference between our thought of prayer and that of Jesus is just the difference between his thought of God and ours. With Jesus God was pre-eminently a father. With us that is apt to be too much a figure of speech, but it betokened to Jesus the very closest of personal relationships, so close that even the earthly relationship of either is but an imperfect expression of the heavenly. Does the earthly father protect and care for his children? Much more the heavenly, says Jesus. But the earthly term "father," applied to God, means that his truest name is love. It means that prayer is just the moving of the son in us towards the father, the expression of our sonship with God.

So it is that the "Model Prayer" begins with "Our Father." As a Father he is more ready to hear than we are to speak to him, more ready to give than we are to ask. As to an earthly parent we take to him our cares, our sorrows and our problems. The things we ask him for are the things concerned with our daily lives. There is our daily bread and all that is comprised therein—clothing, taxes, rent, our common daily necessities and common troubles and difficulties. There are our sins—our failures and shortcomings, the kindnesses we might have done but did not do, the unkind acts we should not have done but did. There are the temptations of life—the danger of sacrificing our principles, of letting the best things go for the lure and glitter of lesser things. For bread, for forgiveness, for grace to overcome we pray, for all these things have to do with daily



SAME PRESCRIPTION
HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

This prescription has proven its worth and is now the largest selling liquid laxative. It has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds, fevers. At your druggist, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

For colds, grip and flu take

Calotabs
TRADE MARK REG

Relieves the congestion, prevents complications, and hastens recovery.

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life, and in us and in all that concerns us God is supremely interested.

It follows from this that our attitude in prayer will be that of humble dependence. It will be the antithesis of the Pharisee in the temple.

"Two went to pray? or, rather say,
One went to brag, and the other to pray."

Or to put it as Dr. Maltby has done, "The Pharisee didn't pray; he purred." The Pharisee had his reward, but it was only the applause of the undiscerning for his seeming piety and the complacency of his own self-righteousness. The publican, on the other hand, prayed one of the shorest prayers in the Bible, but he went home with his prayer already answered, himself "accepted of God." God, as Jowett once said, "favors the man who has no victories to show, but only a hunger for victory."

The secret of answering prayer is to ask, "according to his will." Back of that is a certain kind of life, a life lived in close relationship with God, as of a son with a father. An intimate communion is established, so that we scarcely need the exhortation of the poet:

"Speak to Him, thou, for He hears, and
Spirit with Spirit can meet—
Closer is He than breathing, and nearer
than hands and feet."

When that relationship obtains, we will "ask and it shall be given": it cannot be otherwise.—The New Outlook.

BOOK NOTICE

Christianity Reborn, by L. L. Leh. Macmillan Company. Price $2.

Evidently Christianity has had a new birth for the author in his outlook upon mankind. He says "the humanity outlook is Christianity reborn." The religious task of Christianity is soul culture, and the knowledge which the minister or any other leader needs to acquire is knowledge of the spiritual.

The primary aim of the author is to present a demonstration of how the essential core or animating spirit of Christianity and the modern world view may be combined to form an adequate program for a man today and provide him with a satisfying faith and a reliable criterion for moral guidance. The positive, constructive character of the New Christianity is the center around which every one of the twelve chapters pivots. Not content with generalities, it essays the task of specific and detailed guidance concerning the demands which the morality of the new Christianity has to make upon both the individual and society.

We are all of us the unconscious victims of phrases and slogans that have been invested with a certain undefined sanctity. We use them as a substitute for thinking. They serve as a respectable screen for dogmatism, prejudice, or vaucity. Our generation needs a thorough mental housecleaning of all these symbols; we need to reappraise them in the light of fresh knowledge and experience and find out what they involve.—Raymond H. Fosdick.

COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

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GREENSBORO, N. C.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

NOT 20 BUT 50—GRAND!

In a letter to the district secretary of the Epworth League of the old Rockingham, Mary Louise Wright, president of the Hamlet League, has this to say:

"While in Louisburg last summer our chapter pledged $20 on the mission special, but when making out our budget for the year we decided to change this to $50, using the fifty-fifty plan—as much for others as ourselves. We have sent $10 to Mr. Cobb, and plan to send ten dollars each month until it is paid.

"Our Epworth Era campaign is progressing wonderfully. We had only three subscribers before the Era agent started it, and I think she is going to send in a club of 15 before the campaign is over."

Now how is that for Hamlet? Such news as that makes everybody want to be district secretary.

A. J. Hobbs, Jr.,
Rockingham Dis. Sec.

JARVIS MEMORIAL LEAGUE

The Epworth Leagues of Jarvis Memorial church of Greenville have taken on new life with the coming of the new year. On January 8 the senior league held a banquet in the church dining room with a representative group of the young people of the church and all the officers of the Hi-League present. Rev. and Mrs. L. C. Larkin of Tarboro, well known in Epworth Leaguedom, were also present to give new inspiration. The banquet opened with the singing of "It's a good thing to be a Leaguer," followed by "Onward, Epworth Leaguers." A delicious course dinner was followed by mirth-provoking stunts. An operation was performed on Sammie Carson, which resulted in the removal of one leg, an immense string of weiners, a tin can, and other articles from his anatomy. Joe Taft demonstrated a new Human Ford to the delight of his four passengers. The Hi-League orchestra rendered classic selections on instruments that were especially designed for this occasion, among them being curtain rods, clothes pins, and kitchen funnels. Rev. E. L. Hillman and Rev. L. C. Larkin made effective speeches on the work of the Epworth League.

The senior and Hi-Leagues observed Epworth League Era night in a joint meeting, sixteen new subscriptions being taken at this time. The budgets of both leagues include a mission pledge and a fund for sending delegates to the league assembly. Beginning February 18 and continuing through February 28 both leagues will co-operate with the pastor in a school of missions, the text selected being "The New Africa" by Fraser.

The Hi-League is doing good work under the efficient guidance of Miss Athleene Edwards, counsellor. Mrs. J. Key Brown, counsellor for the Epworth juniors, has recently undertaken the reorganization of that group, and great things are expected. Misses Frances Taft and Rose Hadley, counsellors for the primary division of the Epworth juniors, are working to complete the enrollment and organization of that important group.

So many leaguers are planning to attend the league assembly this year that the secretary of the Washington district may be forced to ask for a new addition to the dining room in order to acccommodate his district.

Western North Carolina Conference

STATESVILLE UNION

The regular meeting of the Statesville District Epworth League Union was held at Broad Street church, Statesville, January 20. The devotional service was conducted by the Broad Street chapter. A very effective program on "reverence" was given. Following this well prepared program, Mr. Joe Thompson, president of the union opened the business session. In addition to the regular routine business, consideration was given "fresh air week" and the matter of a summer camp for Hi-Leaguers. Plans for a district banquet were discussed; however, nothing definite was adopted other than the appointing of a committee which was instructed to formulate definite details for the holding of such a banquet. Mr. Earl Reese was made chairman of this committee.

The union banner remained in the possession of the Cornelius chapter, they having won twice in succcession. The union adjourned to meet again April 19. The social hour which is always enjoyed by union members was omitted, since this was Sunday afternoon. The Statesville Union is very much concerned in the great work of the Epworth League and is endeavoring to realize its many aims.

Virginia Dare Gabriel,
Rec. Sec.

SPECIAL PROGRAM

Central Office, Nashville, Tenn., prepares a special program for Anniversary Day. Mr. Allen J. Carter, assistant secretary, is mailing a copy of this program to each pastor within our conference. He expects to mail same on the 15th, February, which is this Friday. Brother Pastor, will you take the matter up with the president of your chapter and call your council together for consideration of the program at once. Dear Leaguer, do not wait for your pastor to approach you about the matter, as he may be busy about many things. Call his attention to this and ask him to show you the sample program. Get busy, order the number of additional copies you might need, select your characters and let us have a real conference-wide observance this year. I am anxious to see which union will have the largest percentage of chapters reporting success at this point.

One thing about the anniversary day offering. It is not an anniversary day offering unless it is sent to our conference treasurer. The minutes of the annual conference for the past two years show pastors reporting anniversary day offerings that were never sent to the treasurer of the conference Epworth League. Remember, is it a free will offering from the congregation for a specific purpose, and is to be sent to Joe Thompson, Treas., Mooresville, N. C., without delay. After this is done give the pastor the receipt to be used in his annual report to the annual conference.

NOTES

We had a successful class in the handbook course given at North Monroe the past week. Seventeen received units of credit. Representatives were in attendance from both North Monroe and Icemorlee and from Center on the Marshville circuit.

It was our pleasure to attend a meeting of the district council of the Salisbury district which was held in First church, Salisbury, the past Sunday afternoon. Mr. Lewis Lanier, district secretary and president, had many helpful items of business formulated for presentation in the coming business meeting for the district which is to be held in Trinity church, Kannapolis, on the evening of the 22nd.

We have some news items this week which have come to us unsigned. We are glad to receive news and in fact urge our chapters, unions and several groups to send us your news. We wish to edit same for you in our section of this page, but ask that you sign your name. If you do not care for your name to be printed to same, merely enclose it with parenthesis. Tell us who you are when you send us any kind of communication. Thank you!

DISTRICT BANQUET

The annual banquet of the Epworth Leaguers of the Statesville district will be held Saturday evening, February 23, in the dining hall of Broad Street church, Statesville, N. C. The fee is sixty cents per plate. A plan is being carried out for distribution and sale of tickets long enough in advance to assure those preparing the food just how many are coming. Out of the district leaguers and leaguers of the district who may be out of touch with their chapter just now but who desire to attend this banquet will please communicate direct with Mr. Earle Reese, Hickory, N. C., or Mr. Joe Thompson, Mooresville, N. C., not later than Tuesday night, the 19th. Rev. Herman F. Duncan, conference president, is to be the principal speaker. A varied program is being arranged in addition to Mr. Duncan and the good eats. A large attendance is anticipated.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

At the call meeting of our board of trustees a few weeks ago Hon. R. N. Page stated that he had thought for a good while that we would be forced to put a financial agent in the field to solicit sufficient funds with which to finance our orphanage that now numbers three hundred and six children. If all of our churches, Sunday schools, organized classes, missionary societies and the well-to-do members would rally to our support, such a step would not be necessary. Since our orphanage has assumed such large proportions, it is impossible for us to continue in the old, uncertain way for resources to meet the expanding needs of our work. There are many churches that never send us a Thanksgiving offering and more Sunday schools. There are hundreds of Sunday schools which never think of sending a monthly or quarterly offering. If all these could be induced to lend a helping hand we could not only meet our heavy financial obligations, but greatly enlarge our work and make room for hundreds of other needy orphan children who are knocking in vain at our door for a home and Christian training.

* * * *

Last week I was invited to attend a staff meeting at the State hospital. When the nurse took me in Dr. Albert Anderson, superintendent, was reading a the lesson he offered an earnest prayer for divine guidance for himself, doctors, nurses and for all the patients in the hospital. For more than forty years I have known this eminent physician. Through these four decades he has lived a beautiful Christian life. His whole heart is in the work of treating the large number of patients under his supervision who are suffering from some sort of mental sickness. The State hospital over which he presides is one of the best managed institutions of its kind in the United States. He is as honest and sincere a man as you can find in North Carolina. He has practiced medicine in my family and I have had intimate fellowship with him for 14 years. For these and other reasons I know him to be a Christian gentleman of the highest standards. Those under his treatment are in honest and tender hands.

* * * *

It seems almost like a dream that I have had the privilege of directing the affairs of the Methodist Orphanage for the past 14 years. Many blunders have been made and much I had hoped to achieve has not been realized. My hands have been busy and my heart has been full as I have addressed myself to the task before me. It may not be out of place here to enumerate some of the visible results that have been accomplished during these years. Seven new buildings have been erected at a total cost of four hundred and fifteen thousand dollars; five frame houses and five acres of land have been bought; one dormitory rebuilt after being burned; a five thousand dollar swimming pool; endowment increased from thirty thousand to two hundred thousand dollars; school developed from six grades to eleven



Girl from the Methodist Orphanage, Raleigh, N. C.

grades; one hundred and forty acre farm added to our property which is now being improved; twenty thousand dollar loan fund established; dairy herd increased from ten to fifty; campus beautified and driveways laid off; and number of children increased from one hundred and seventy to three hundred and six. The above are some of the tangible results that have come about during these years.

IS THIS A REFLECTION ON FAT MEN?

Some time ago a fat man told a representative of the Recorder that he did not have time to read the Recorder as he was so intent on reading his Bible. The Recorder man called one of the fat man's friends and said he wanted to tell him that this neighbor of his had not read a line in the Bible in six months. The fat man confessed he had not read a line in twelve months. The Biblical Recorder and the Bible will go well together.—Biblical Recorder.

We are much interested in the record that could be made by the lean men among the Methodists and Baptists of North Carolina. We suggest that Brother Johnson try out a questionnaire on his crowd both fat and lean.

THIS MAY HELP YOU TOO

"Just a few lines in regard to your Yager's Liniment," writes Pearlie Walker, Mills Rural Station B, No. 2, Rockingham, N. C. "I think it is the best I have ever used. My tonsils had swollen until they burst, and the doctor told me I would have to have them removed, and there was a lady gave me some of your Yager's Liniment and I bathed my throat with it and they haven't bothered me since. My husband had a large knot come on his throat, and he used your liniment and it is gone. My mother had a bad case of Poison Oak and your liniment cured it."

Yager's Liniment is an old reliable remedy that you should always have in the house. Get a bottle today from your druggist.

Manufacturers:

GILBERT BROS, & CO., Inc.
BALTIMORE, MD.

Minister A. A. Holzwarth Tells "How I Rid My Wife of"

DIABETES

For three years my wife suffered the terrible tortures of this insidious disease and needless to say I suffered plenty of mental torture with her. Almost thru accident I discovered a simple method to overcoming this diabetic menace which was destroying our domestic happiness. I have told hundreds whom I have met in my ministry work about it, and now I have decided to put it in pamphlet form to send to any diabetic who will send me a stamp to cover mailing. Write Rev. A. A. Holzwarth, 706 Vine St., Liverpool, N. Y.

Check the Cold Germs

Remember "Flu" usually develops from a cold. Take the doctor's advice. Keep the nasal passages clear.

WHITE CAPS

a preparation for relief of head Colds, Headache and Neuralgia. They are the safe remedy as they do not contain any narcotic or habit forming drugs. Relief in Muscular Aches and Pains. Get them today at your Druggist or Dealer.

ITCH PROMPTLY RELIEVED with R. C. Ointment, or money back. 50c at druggists or by mail.
SCOTT DRUG CO., CHARLOTTE, N. C.

Fits Stopped! New Remedy

Wonderful results, most stubborn cases of fits stopped—Harmless, non-habit forming. Free booklet explains this new guaranteed treatment. Send Name To: Nurosol Laboratories, 509 Fifth Avenue, Dept 1105, New York City.

The Christian Orphanage,
Elon College, N. C., July 9, 1928.

JOB P. WYATT & SONS COMPANY,
Raleigh, N. C.

Gentlemen: I beg to say that the certified Seed Irish Cobbler Potatoes which we bought from you in the early Spring, grown in Canada, produced us the finest crop we nave ever had from Irish Potatoes. We planted nine bags and made 320 bushels. If I can get them from now on I think I shall always plant this kind. I had such great success I just felt like I wanted you to know it.

With every good wish, I beg to remain,
Yours very truly,
CHAS. D. JOHNSON, Supt.

For Seed Potato Prices and Information write

Job P. Wyatt & Sons Company
Raleigh, N. C.

In Memoriam

PEGRAM—Zack Pegram died January 17, 1929, aged 50 years. Just a few months before his going he was received into the Methodist church. May his friends and loved ones look to him who doeth all things well for comfort in this hour of bereavement. J. C. Whedbee.

FLOWERS—Mr. George Flowers died December 4, 1928. He had been a great sufferer for some time, but when the end came he said he was ready to go. Age 25 years. We laid him away in the cemetery at Soul's church. May the blessings of the Lord rest upon his widow and other loved ones in this sad hour.

J. C. Whedbee.

CHAMBLEE—Mr. A. T. Chamblee died very suddenly December 1, 1928, age 54 years. We took his body to Fairfield for burial. He was seemingly well as usual just a short time before his going. May the sustaining grace of the all wise Creator ever abide with his widow and other loved ones.

J. C. Whedbee.

TOOLEY—The subject of this sketch, Calhoun Tooley went to his eternal reward December 14, 1928, age 77 years. He was a member of the Episcopal church. Peace to his ashes.

J. C. Whedbee.

SPENCER—Mrs. Mary Spencer, age 85 years, died January 11, 1929. She had been a consistent member of Soul's church for a number of years. She leaves behind a number of children and grandchildren to mourn their loss. We laid her earthly remains away in the cemetery at Soul's church to await the final resurrection. May her loved ones ever imitate her amiable life. J. C. Whedbee.

CAFFEE—Mrs. Nancy Jane Caffee, born September 3, 1866, died December 17, 1928. October 30, 1923, God called her husband, leaving her alone for only a short space of time. Her home was always the home of the preachers. She was a consistent member of Soul's Methodist church and was always in her place and ready to do her part. She leaves one sister and one brother and two children to mourn their loss. The children are C. M. Caffee, Pittsburg, Pa., and Mrs. C. B. Swindell of Swan Quarter. We laid her body away in the cemetery at Soul's.

J. C. Whedbee.

CLANTON—After about 12 days of suffering with pneumonia the sweet spirit of Mrs. Ruth Hartness Clanton took its flight for the glory land January 10, 1929. She joined Pisgah M. E. Church, South, several years ago. She said she was ready to go and told her husband where to find her. She is survived by her husband, three small children. An infant two weeks old died two days after its mother. Also survived by her parents and several brothers and sisters. The funeral services and interment were conducted at Pisgah church by a former pastor, Rev. D. A. Oakley, and Rev. B. E. Morris of Statesville.

A Friend.

BROWN—On December 31, 1928, after a long life of 78 years, 50 odd years a devout Christian and soldier of the Cross, waging a valiant fight for his Master, Brother Albert Brown told his friends he wanted rest. Just then the death angel silently crept into his room and permitted him to lay down his armor, lifted for him the recoil of the flesh and bade his soul wing its way to its longed home where no evil can harm and no disease infest. Brother Brown suffered lots in his latter years, but bore it all paiently and willingly, often making the remark that he was resigned to God's will.

Brother Brown was a member of John's Creek M. E. church, and for more than 30 years a steward, interested in the progress of the kingdom. He was liberal to his church, in later years always giving a tithe, and sometimes more. He was much given to hospitality and seemed to love his pastors. He was a good neighbor, a faithful companion and an affectionate father. He died at his home at Cowarts, N. C., where he was born and reared.

On May 4, 1873, he was married to Miss Lula Coats, a union which proved to be a happy one. To this union were born seven children: William Coats, state of Washington; Robert Victor, Cullowhee; Mrs. Eva A. Cannon, Spruce Pines; David Hamilton, Cullowhee; Albert Edwin, Cowarts, and two daughters, Anna Nina and Emily Jane who died in young womanhood. How happy was the fellowship of these on earth, but—

"How sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and harps in our hands,
To meet one another again."

F. W. Kiker, Pastor.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite love and mercy has called to his heavenly home our co-worker and loved member, Mrs. Ida Campbell Tate, we, the members of the ladies' aid of the Ramseur Methodist church, hereby resolve:

First, That in the death of Mrs. Tate we have lost an honored and trusted member and friend and that her loved ones sustain a loss that cannot be measured; yet we hope we may lessen their grief by extending our heartfelt sympathy and prayers. May they ever rely on Jesus, the truest friend in heaven or earth.

Second, That we shall emulate her life to the extent that we shall

"So live that when our summons comes to join
The innumerable caravan which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
That we may go not like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust approached our grave,
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

For we know that our spirits shall wake in the eternal home, where there shall be no more tears; for God shall wipe all tears from our eyes, give us eternal peace and unending communion with our loved ones and the blessed Jesus.

Third, That as Mrs. Tate ever found time in her days of health to minister to the needy, cheer the sick, so may we go and do likewise. As she ever had kind things to say about neighbors and friends, may we remember her in this too. Thus the things Mrs. Tate stood for will never cease as long as there are devout souls to carry on.

Fourth, That a copy of these resolutions be spread on the minutes of the secretary's book, a copy to be sent to the North Carolina Christian Advocate, and a copy be sent to Dr. Tate and family, and to her sister, Mrs. M. C. Coble.

Mrs. E. C. Watkins,
Mrs. J. P. Cox.



"For those that here we see no more"

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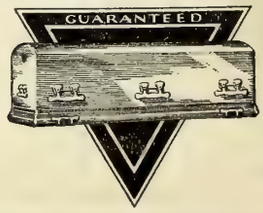
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RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father in his wisdom to call to their eternal reward our beloved friends, Mrs. Emma Chase, Mrs. G. D. Shepardson, and Mrs. D. E. Hudgins. Therefore be it resolved:

First, That we, the members of the missionary society of First Methodist church, Marion, N. C., do feel a deep sense of loss, both to ourselves and to our society, in the removal of these faithful Christian workers who have served the society so loyally.

Second, That their lives of faith and devotion will ever remain noble and inspiring examples in this society; by the Christian examples set down by them our lives have been enriched, and by their never ending faith and devotion to Christ our spirits have been blessed. Their testimonies have been a blessing to the society, and by it the interests of the kingdom of Christ have been promoted.

Third, That humbly submitting ourselves to him who doeth all things well, we should remember their sweet and gracious dispositions, and we would follow their examples as they follow Christ.

Fourth, That we would extend to their families our tenderest sympathies and commend them to Christ who alone can comfort.

Fifth, That a copy of these resolutions be handed to the families of the deceased, that a copy be given each of the local papers for publication, and a copy be sent the editor of the Advocate for publication.

Mrs. W. B. Jones,
Mrs. E. O. Cole.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom saw fit to remove from our midst our dearly beloved sister, Mrs. Susan Litchfield, who was a faithful member of Aurora Methodist church. Even though in poor health for several months, her interest in her church and missionary society never ceased. Her character was so beautiful that those who knew her best loved her most. She said she was ready and prayed to die several days before the Lord saw fit to call her. Therefore be it resolved:

First, That we as a missionary society bow in submission to him who doeth all things well, and express our appreciation for her fine Christian character, her loyalty and devotion to our auxiliary.

Second, That we, the members of our auxiliary, express our sympathy to the bereaved family.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate and the family.

Mrs. A. W. Baker,
Mrs. B. T. Bonner,
Mrs. D. L. Stubbs,
Committee.

RESOLUTIONS OF RESPECT

In memory of a beloved and faithful member, Mrs. Theresa Ellis Long; therefore be it resolved by the ladies' aid society of Farmington church:

First, Whereas, God in his infinite wisdom has called by death our dear sister, that we be reconciled to his will, knowing that he doeth all things well.

Second, That we perpetuate her influence by following her glowing example.

Third, That we extend to the bereaved ones our heartfelt sympathy and ask God to sustain them in their loss.

Fourth, That a copy of these resolutions be put on the minutes of our society, a copy be sent to the bereaved husband and son and a copy sent to the Christian Advocate for publication.

Mrs. J. F. Johnson,
Mrs. W. L. Dawson,
Mrs. M. M. Brock.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

New Bern, Mount Olive ..... April 16-17
Salisbury District, Coburn Mem'l, Salisbury..April 29-30
Charlotte, Hickory Grove, near Charlotte..April 30-May 1
Raleigh, Holly Springs ..... May 14-15

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

February
S. Alamance, Saxapahaw, a.m. 17
Mebane, p.m. 17
Durham Ct., McMannens, a.m. 24
Duke's Chapel, p.m. 24
March
Cedar Grove, Walnut Grove, a.m. 3
West Durham, p.m. 3
Person, Lea's Chapel, a.m. 10
Long Memorial, p.m. 10
Brooksdale, Allensville, a.m. 17
E. Roxboro and Longhurst, p.m. 17
Milton, Purley, a.m. 24
Chapel Hill, p.m. 26
Carrboro, 7 p.m. 26
Hillsboro, a.m. 31
April
Leasburg, Salem, a.m. 7
Orange and Massey, p.m. 10
Graham, a.m. 14
Haw River, p.m. 14
Yanceyville, Bethel, a.m. 20-21
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

February
Kitty Hawk, Collington, 11 16
Manteo, Manteo, 11 17
Wanchese, Wanchese, night 17
Kennekeet, Avon, night 18
Hatteras, Buxton, night 19
Chowan, Bethany, 11 23-24
March
Dare, Machoes, 11 3
Stumpy Point, Stumpy Point, night 6
Gates, Philadelphia, night 10
North Gates, Gates, 11 9-10
South Camden, Sign Pine, 11 17
South Mills, New Land 16-17
Perquimans, Woodland, 11 22-24
Pasquotank, Mt. Herman, 11 23-24
Moyock, Moyock, 11 30-31
Currituck, Sharon, 11 31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

February
Hay Street 17
Fayetteville Ct., Cumberland, night 17
Glendon, Carbonton 23-24
Pittsboro, Chatham, p.m. 24
March
Hemp, Mt. Carmel 2-3
Carthage, Cameron 3-4
Siler City, Mt. Vernon 9-10
Goldston, Asbury, p.m. 10
Parkton, Sandy Grove 16-17
Person Street an Calvary, night 17
Mamers, Spring Hill 23-24
Lillington, Pleasant Plain, p.m. 24
Haw River, Cedar Grove 31
Sanford, night 31
April
Elizabeth, Clarkton 6-7
Steadman, Tabor, p.m. 7
Bladen, Bethlehem 13-14
St. Paul, Regan, p.m. 14
Erwin, Angier 21
Dunn, night 21
Roseboro, Andrews 27-28
Newton Grove, Maple Grove, p.m. 28
May
Jonesboro, Memphis, p.m. 5

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

February
Newport, Bethlehem, 11 16-17
Pamlico, Bayboro, night 17
LaGrange, Institute, 11 23-24
Mt. Olive Ct., Bethel, 3 24
Mt. Olive-Calppso, Calypso, night 24
March
Hookerton, Maury, 11 2-3
St. Paul's, night 3
Jones, Shady Grove, 11 9-10
Beaufort, night 10
Pink Hill, Woodington, 11 16-17
Seven Springs, Beston, 3 17
Kinston, night 17

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

February
Four Oaks, Elizabeth, 11 17
Smithfield, night 17
Louisburg Ct., Piney Grove, 11 23
Louisburg, 11 24
Franklinton, night 24
March
Garner, 11 3
Central, night 3
Lucama, Buckhorn, 11 10
Kenly, Micro, night 10
Edenton Street, night 12
Youngsville, Wesley, 11 16
Millbrook, Millbrook, 11 17
Oxford Ct., 11 23
Oxford, night and 11 23-24
Tar River, Kittrell, 11 31
Cary-Apex, Cary, night 31
April
Creedmoor, 11 7
Bailey, Simms, 11 14
Zebulon, Zebulon, 4 14

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

February
Biscoe, Star, 11 17
Troy, 7:30 17
Robeson, 11 24
Rowland, 3 24
March
Wadeville, 11 2-3
Mt. Gilead, 7:30 3
Red Springs, 11 10
Laurel Hill, 7:30 10
Richmond Ct., Zion 17
Piedmont, 7:30 17
Lumberton, 11 24
St. John-Gibson, 7:30 24
Roberdel, Beaver Dam, 11 30-31
Hamlet, 7:30 31
April
Lumberton Ct., Pine Grove, 11 7
Aberdeen-Vass, 7:30 7
West End, 11 21
Ellerbe, 3 21
Rockingham, 7:30 21

WASHINGTON DISTRICT
J. H. McCracken, P. E., Washington, N. C.
SECOND ROUND

February
Stantonsburg, 11 17
South Rocky Mount, 7:30 17
McKendree, Pinetops, 11 24
Tarboro, 7:30 24
March
Grimesland, Simpson, 11 3
Wharton, 3 3
Robersonville, Hamilton, 11 10
Bethel, 7:30 10
Vanceboro, Epworth, 11 16-17
Bath, Asbury, 3 17
Greenville, 11 24
Ayden, 7:30 24
Swan Quarter, Fairfield, 11 31
Mattamuskeet, Watson's Chapel, 3 31
April
Fremont, Black Creek, 11 7
Farmville, 7:30 7
Nashville, 11 14
Springhope, 7:30 and 3 13-14
Rocky Mount, First Church, 7:30 14
Aurora, Campbell's Creek, 11 21
Washington, 7:30 21
Mattamuskeet, Englehard, 11 28
Pantego-Belhaven, Pantego, 7:30 28

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

February
Rosman, Rosman, 11 17
Henderson Ct., Edneyville, 11 24
Hendersonville, 7:30 24
March
Tryon, 11 3
Saluda, 7:30 3
Central, 7:30 4
Elk Mountain, 7:30 6
Spring Creek, Fairview, 11 10
Marshall-Hot Springs, Marshall, 4 10
Candler, Montmorencie, 11 16-17
Acton, Oak Hill, 3 17
Leicester, Dick's Creek, 11 24
Oakley, 7:30 24
Mills River, Mills River, 11 31
Swannanoa, Azales, 3 31
Black Mountain, 7:30 31
May
Trinity, p.m. 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

February
Wadesboro, 11 17
Morven, Shiloh, 3 17
Matthews, night 17
Lilesville, Savannah, 11 24
Polkton, Poplar Hill, 3 24
Icemorelee, night 24
March
Prospect, Prospect, 11 2
Bethel-New Hope, Sandy Plains, 3 2
Pineville, Harrison, 11 3
Hickory Grove, 3 3
Calvary, night 3
Hawthorne Lane, 11 10
Waxhaw, Heaths, 3 10
Wesley Heights, night 10
Monroe, Central, 11 17
Big Springs, ...17
Spencer, night 17
First Church, 11 24
Dilworth, night 24

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
SECOND ROUND

February
Belmont, Main Street, 11 17
Rock Springs, Webb, 3 16-17
Cramerton, night 17
Mount Holly, 11 24
Lowesville, Hill's Chapel, 3 23-24
Maylo, night 24
March
Belmont, Park Street, 11 3
McAdenville, night 3
Gastonia, East End, 11 10
Stanley, Iron Station, 3 10
Lincolnton, First, night 10

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
SECOND ROUND

February
Wentworth, Lowe's, 11 16
Ramseur, Franklinville, 11 17
Cedar Falls, White's Chapel, 2 17
Randleman, St. Paul's, 7:30 17
Ward Street, 11 24
March
Coleridge, Rehobeth, 11 3
East Greensboro, Bessemer, night 4-5
Calvary, 11 10
West Greensboro, Friendship, 2 10
Bethel-Grace, Grace, night 10
Main Street, High Point, 11 17
Jamestown-Oakdale, night 17
Reidsville, 11 24
Gibsonville, night 24

MARION DISTRICT
E. O. Cole, P.E., Marion, N. C.
SECOND ROUND

February
North Forest, Oak Forest, 11 17
Morganton Ct,, Zion, 3 17
Morganton, First Church, 7 17
Ivy, Beech Glen, 11 23
Burnsville, Bald Creek, 11 24
Micaville, Windom, 3 24
March
Avery, Pine Grove, 11 2
Elk Park, Newland, 11 3
Spruce Pine, Penland, 7 3
Marion Mills, East Marion, 7 6
Pleasant Grove, 11 10
Gilkey, Gilkey, 3 10
Forest City, 7 10
Glen Alpine, 7 13
Rutherfordton, 11 17
Spindale, Alexander, 7 17
Marion Ct., Providence, 11 24
Marion, First Church, 7 24
April
Cliffside-Avondale, Cliffside, 11 7
Henrietta-Caroleen, Henrietta, 7 7

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

February
Mount Airy, Central, 11 17
Mount Airy Ct., Epworth, 2 17
Leaksville, 11 24
Draper, 7 24
March
Madison-Mayodan, Mayodan, 11 3
Stoneville, Dan Valley, 2:23 3
Pilot Mountain, Pinnacle, 11 and 2:30 10
Wilkesboro, Union, 11 17
Ronda-Roaring River, Roaring River, 2:30 17
North Wilkesboro, 11 24
Moravian Falls, Adley, 2:30 24
Yadkinville, Booneville, 2 and 11 30-31
Jonesville, Hanes Grove, 2:30 31
April
Danbury, Bethesda, 11 6-7
Sandy Ridge, Sandy Ridge, 2 7
Watauga, Henson's Chapel, 2:30 and 11 9-10
Boone, 7:30 10
Jefferson, Bethany, 2:30 and 11 20-21
Laurel Springs, Nathan's Creek, 2:30 21
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28
May
Sparta, 11 5
Elkin, 7:30 5
Helton, Helton, 11 11
Todd, Hopewell, 11 12

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
SECOND ROUND

February
Granite Falls, 11 17
Dudley Shoals, Grace, 2:30 17
Rhodhiss, night 17
Hickory, First, 11 24
Westview, 2:30 24
Highland, night 24
March
Catawba, Bethlehem, 11 3
Ball Creek, St. Paul's, 2:30 3
Statesville, Broad St., 11 10
Olin, Turnersburg, 2:30 10
Statesville, Race St., night 10
Troutman, 11 17
Shepherd, Jones Memoiral, 2:30 17
Cool Springs, Rose Chapel, 11 24
Statesville Ct., Shiloh, 2:30 24
Elmwood, Elmwood, night 24
Mt. Zion, 11 31
Fairview, 2:30 31
Davidson, night 31
April
Mooresville, Central, 11 7
Mooresville Ct., McKendree, 2:30 7
Mooresville, Broad St., night 7
Hiddenite, Hiddenite, 11 14
Taylorsville, Marion, 2:30 14
Stony Point, night 14

NORTH CAROLINA CHRISTIAN ADVOCATE

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SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

February

Concord Ct., Mt. Carmel, 11 16-17
Concord, Central, 7 17
Concord, Epworth, 11 24
Concord, Kerr St., 3 24
Concord, Forest Hill, 7 24

March

Landis Ct., Oak Grove, 11 2-3
Kannapolis, Trinity, 7 3
Salisbury Ct., Providence, 11 Sat. and 3 Sun. 9-10
Salisbury, First Church, 11 10
East Spencer, Long St., 7 10
Albemarle Ct., Pine Grove, 11 16-17
Badin, Badin, 7 17
Albemarle, First Street, 11 24
New London, Bethel, 3 24
Albemarle, Central, 7 24
Bethel, Bethel, 11 30-31
Concord, Westford, 3 31
Concord, Harmony, 7 31

April

Salem, Mt. Tabor, 11 Sat. and 3 Sun. 6-7
Mt. Pleasant, Mt. Pleasant, 11 7
Spencer, Central, 7 7
Norwood Ct., 11 13-14
Norwood, 7 14
Gold Hill, Liberty, 11 20-21
China Grove, 7 21
Woodleaf, 11 27-28
Main St.-Padkin-Rowan, Rowan, 3 28

District Conference, Coburn Memorial, April 29-30. The opening session will be at 9:30 a. m. Monday, 29.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

February

Andrews, 11 17
Sylva, night 17
Canton, 11 24
Haywood Ct., Crabtree, 3 24

March

Franklin, 11 3
Macon Ct., Asbury, 3 3
Franklin Ct., Bethel, 11 10
Fines Creek, Fines Creek, 11 17
Bethel, Bethel, 3 17
Waynesville, 11 24
Jonathan, Shady Grove, 3 24
Dellwood, Maple Grove, 11 31
Clyde-Junaluska, Clyde, night 31

April

Webster, 11 7
Cullowhee, night 7
Highlands, Highlands, 11 14
Glenville, Cashiers, 3 14

At the district stewards meeting the presiding elder was directed to collect the assessment for district work on the second round. It is expected, therefore, that every charge will be prepared to pay at that time. Every charge is asked to pay not less than one-half of its assment for benevolences by May 1. Each preacher will be asked for a report on or about that date.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
SECOND ROUND

February

Centenary, 11 17
Erlanger, Reed's, afternoon 17
Ogburn Memorial, Oak Summit, night 17
Farmington, Bethlehem, 2:30 and 11 23-24
Forsyth, Pine Grove, night 24

March

Mocksville, 11 3
Cooleemee, night 3
Thomasville, Main Street, 11 10
Denton, Jackson Hill, afternoon 10
Oak Ridge, Sedge Garden, night 10
Grace, 11 17
Advance, Mocks, afternoon 17
Central Terrace, night 17
Lewisville, Doubs (business meeting) 18
Thomasville Ct., Fairview, 11 and afternoon 23-24
Thomasville, Bethel, 11 24
Hanes-Clemmons, Hanes, night 24

April

Lexington, 11 7
Linwood, Tyro, 2:30 7
Ardmore, night 7
West End, 11 14
Lewisville, Doubs, afternoon (preaching) 14
Burkhead, night 14
Kernersville, 11 21
Hiatt, Mt. Olive, afternoon 21

Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—J. W. Smith	15
*Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
*Calvary—C. B. Culbreth	10
**Brooksdale—S. F. Nicks	14
Branson—J. V. Knight	7
West Durham—R. E. Brown	6
Milton—W. C. Jones	5
Carr—J. A. Russell	5
*Lakewood—H. L. Davis	4
Carrboro—M. W. Lawrence	2

NEW BERN DISTRICT

Kinston—E. C. Few	11
Morehead City—B. B. Slaughter	8
Dover—C. A. Jones	7
Seven Springs—C. A. Johnson	7
LaGrange Ct.—Rufus Bradley	6
Ocracoke and Portsmouth—W. A. Betts	2

RALEIGH DISTRICT

***Oxford—E. J. Rees	26
Selma—D. M. Sharpe	3

ROCKINGHAM DISTRICT

*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Robeson—B. F. Peele	9
Lumberton—E.uclid McWhorter	8
Rowland—J. H. Lanning	5
Roberdell Ct.—M. C. Ellerbee	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	12
Bethel—J. R. Edwards	7
Clark Street—D. W. Petty	4

WELDON DISTRICT

*Henderson—W. A. Martin	13

WILMINGTON DISTRICT

Wilmington Ct.—A. J. Graves	4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Brevard—A. L. Aycock	4

CHARLOTTE DISTRICT

*Prospect Ct.—J. W. Kennedy	23
*Unionville—J. C. Gentry	9
Marshville—Geo. W. Clay	8
Waxhaw—J. E. B. Houser	6
Peachland—J. A. Frye	5
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3

GASTONIA DISTRICT

Lowesville—J. O. Cox	7
**Goodsonville—J. W. Combs	6

GREENSBORO DISTRICT

Wesley Memorial—J. W. Moore	22
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
*Randolph—W. R. Kelly	14
College Place—Albea Godbold	14
Proximity—Dwight W. Brown	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

Old Fort—P. T. Dixon	5

MOUNT AIRY DISTRICT

Spray—David R. Proffitt	7
Jonesville—W. J. S. Walker	5
Moravian Falls—R. E. Ward	5
Danbury—F. E. Hartsfield	4
E. W. Fox	2

SALISBURY DISTRICT

Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
First Street, Albemarle—S. W. Needham	4

STATESVILLE DISTRICT

*Mt. Zion—R. A. Swaringen	20
***Troutman—John Cline	12
Race Street—J. H. Bradley	9
Dudley Shoals—E. J. Poe	6
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

Highlands—J. L. Teague	2

WINSTON-SALEM DISTRICT

Ogburn Memorial—O. P. Ader	8
Grace, Winston-Salem—A. P. Brantley	7
Trinity, Thomasville—T. J. Houck	5
Green Street—G. W. Vick	4

Take STANBACK to Relieve PAIN

THE RIGHT WAY TO TRAVEL is by train. The safest. Most comfortable. Most reliable. Costs less. Inquire of Ticket Agents regarding greatly reduced fares for short trips. SOUTHERN RAILWAY SYSTEM

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Short breathing relieved in 36 to 48 hours; swelling reduced in 15 to 20 days. Regulates the heart, corrects the liver and kidneys. Purifies the entire system. **Collum Dropsy Remedy Company, Dept. 273, Atlanta, Ga.**

Weak, Nervous Women
Rundown, miserable? If you suffer ovarian or bearing down pains, female troubles, irregular or painful periods, write Mrs. Ellen Lowell, social worker, 169 Mass., Kansas City, Mo., for a convenient home method whereby she and many others state they regained healthy, happy womanhood. This advice is free; she has nothing to sell.

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A College for Women of highest educational rank which earnestly seeks to maintain vital Christianity. A few scholarships available for worthy young women. For literature, address
President J. R. McCain, Box CA

A Million Dollar Institution!

Shall the Methodist Episcopal Church, South, own and operate the Southern Assembly, an institution which has a property value of one million dollars?

The Presbyterians have Montreat, the Baptists have Ridgecrest, and now the Episcopalians are planning to purchase Lake Kanuga. West of the Mississippi River the Methodists own and operate Mt. Sequoyah.

For fifteen years the Southern Assembly has been maintained and operated by a private corporation for the benefit of the Methodist Episcopal Church, South, **without one cent of profit to the stockholders.** Now these stockholders come forward and legally donate their equity in all the property of the Southern Assembly to the General Board of Lay Activities to be held in trust for the Methodist Episcopal Church, South. The General Board of Lay Activities, following this action of the stockholders, voted to accept this trust.

The North Carolina and Western North Carolina Conferences in annual session in 1928, endorsed the action of the General Board of Lay Activities and recommended that the laymen of these two Conferences assist with the plans for securing this valuable institution for the church.

Therefore, we, the Presiding Elders, Conference and District Lay Leaders of the North Carolina and Western North Carolina Conferences earnestly request the laymen and pastors to give careful consideration to this matter when it is presented to them for definite action.

NORTH CAROLINA CONFERENCE
W. P. Few, Conference Lay Leader

Presiding Elders	District Lay Leaders
H. M. North	Wm. L. Knight
O. W. Dowd	Fred W. Bynum
W. A. Cade	M. L. Matthews
M. Bradshaw	F. S. Aldridge
S. A. Cotton	W. A. McGirt
Jno. C. Wooten	C. G. Morris
Walter Patten	Chas. S. Wallace
H. C. Smith	
J. H. McCracken	

WESTERN N. C. CONFERENCE
Chas. H. Ireland, Conference Lay Leader

Presiding Elders	District Lay Leaders
J. B. Craven	E. A. Cole
D. M. Litaker	Horace Sisk
E. W. Fox	R. C. Bunch
Jno. F. Kirk	A. J. Kirby
C. M. Pickens	J. F. Shinn
J. E. Abernethy	Edwin L. Brown
H. C. Sprinkle	Jas. Atkins, Jr.
J. H. Barnhardt	Clyde A. Ervin
E. O. Cole	

SCHEDULE OF CONFERENCES, SCHOOLS AND CAMPS

Lake Junaluska, N. C., 1929

June — July —, Junaluska Summer School.
June 28-Aug. 22, Camp Junaluska for Boys.
July 1-Aug. 26, Camp Junaluska for Girls.
July 1-July 30, Camp Cheonda for Girls.
July 1-5, Western North Carolina Conference Assembly.
July 7-13, Evangelists' Conference.
July 9-20, Young People's Conference.
July 17-21, Conference on Religion and Education.
July 22-Aug. 31, Junaluska Summer School of Religion.
———— Regional Conference of City Missions.
July 22-Aug. 6, First Term Leadership School.
July 31-Aug. 4, Laymen's Conference.
Aug. 2-31, Camp Cheonda for Boys.
Aug. 4-14, General Epworth League Assembly.
Aug. 8-22, Sec. Term Leadership School.
Aug. 8-22, School of Missions.

SPECIAL RAILROAD RATES!

Round trip tickets to Lake Junaluska, N. C., can be purchased for one fare plus $1.00 on the following dates:

June 17 and 18, 1929	June 9 and 10, 1929	Aug. 3, and 4, 1929
June 24 and 25, 1929	July 16 and 17, 1929	Aug. 7 and 8, 1929

Spend your vacation "In the Land of the Sky"

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, [illegible]ARY 21, 1929 Number 8

Duke Divinity Library



Ward Street Methodist Church and Parsonage in West High Point, Rev. E. M. Jones is the Pastor

THIS church is to be formally opened next Sunday. Bishop Edwin D. Mouzon will preach the sermon. Rev. J. B. Craven, the presiding elder of the Greensboro district, and Rev. J. W. Moore, pastor of the Wesley Memorial church, will take part in these services.

The Sunday school was organized by Rev. H. C. Byrum just before the annual conference of 1926 with 27 members. A church with 22 members was organized by Rev. E. M. Jones two weeks after conference and it became a part of the Highland Archdale charge of which E. M. Jones was the pastor.

The small structure erected for the use of the Sunday school was used also for the church services until the basement of the new church was ready for use. In the spring of 1928 the Wesley Memorial congregation made a donation of $20,000 for the new church and the work began soon thereafter. The church was completed last November, the auditorium is admirably furnished, and the furnishings of the Sunday school department will be completed at an early date.

The building formerly used for the Sunday school and the church services has been moved to the rear of the church and converted into a 10-room parsonage, complete in all its appointments. The parsonage appears with the picture of the church. Cost of church, parsonage and lot 103 by 300 feet $40.000.

How Has Your Charge Acquitted Itself?

The end of January-February Cultivation Movement for 1929 is at hand. How has your charge acquitted itself?

Has the plan been faithfully observed? Have you really cultivated the people? Have you taken the freewill offering by means of an every-member canvass? Have you reached your goal? Have you done your share in maintaining our missionary work?

If not, do so now in the few days remaining.

Send your report at once to your Conference Missionary Secretary. Remit all money collected to the treasurer of this especial fund in your own Annual Conference.

ADVOCATE CAMPAIGN NOTES

Creedmoor Never Lets Up

All last year Rev. B. E. Stanfield kept sending in new subscribers and renewals from Creedmoor. This week came four more new names with the cash. This puts another charge in the Raleigh district on the roll.

Raeford Finds Its Place

Rev. W. F. Trawick sends in six from Raeford to add to the length of the list from the Rockingham district. The lower end of this district is getting off in fine shape.

Let the Stars Shine

Rev. W. C. Martin, Henderson, Rev. W. A. Betts, Ocracoke, Rev. J. W. Kennedy, Prospect circuit, and Rev. R. A. Swaringen of Mt. Zion have new stars in their crown this week.

Prospect circuit and Troutman, Rev. John Cline, pastor, are the two circuits thus far with three stars each. Oxford, Rev. E. J. Rees, pastor, and Mt. Zion, R. A. Swaringen, pastor, are the stations in this class. Others are headed in that direction.

Epworth Leads in Concord

Rev. J. M. Varner is the first in Concord to get on the roll of honor, though he is not the first to send in new names. Thanks to all who are in this campaign.

Mt. Zion and Swaringen Ride the Crest of the Wave

Rev. R. A. Swaringen sends a check this time for $74 for new and renewals. This makes 27 renewals and 40 new subscribers for the year from Mt. Zion, Statesville district. The goal set is 75 and the invincible Swaringen says, "Watch us reach our goal!"

Our hats are off to this sentiment: " 'We will do it or bust!' So long as you boys give us a paper like you are making the North Carolina Christian Advocate, we must place it in the homes of our members. The women of the Ladies' Aid Society are working enthusiastically and you may expect more later. 'Here goes.' "

Another Official Board 100 Per Cent

Dr. J. W. Smith of Trinity church, Durham, has a real competitor in Rev. A. J. Hobbs of Trinity church, Red Springs. He has an official board with the North Carolina Christian Advocate going into every home. Who next? This list should be one greatly enlarged and full of promise.

Ayden Lands

Rev. Guy Hamilton was not content to let Ayden be off the roll, so he moves out. A people and a preacher such as those at Ayden ought to get results of a high order.

The Metropolis of Sampson Heard From

Rev. W. G. Farrar, along with that other young man, A. J. Groves, in the Wilmington district puts Clinton in the forefront. Fine!

Another for New Bern District

Rev. W. H. Brown is faring like a lord with the good people around Goldsboro. He is anxious they should do some good reading, so he puts his charge on the roll of honor and of good reading. Thanks!

HOW THE DISTRICTS STAND

Durham, Greensboro, Rockingham, Charlotte and New Bern districts have one-fourth or more of the charges in each on the honor roll. This is a good showing and calculated to give inspiration to the campaign.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, FEBRUARY 21, 1929 Number 8

Mr. Arthur Brisbane makes this interesting observation of the mosquito: "Scientists say man has no enemy as dangerous as the anopheles mosquito, making millions of men worthless, through malaria, which only mosquitoes give. The money we wasted on airplanes that would not fly and ships that never sailed, in the big war, would rid this country of mosquitoes if only we were interested in killing mosquitoes as we are in killing each other."

⚜

Henry Ward Beecher declared repeatedly that the prime object of preaching is to save men and that this objective must determine its style. "If a man can be saved," said he, "by pure intellectual preaching, let him have it. If others require a predominance of emotion, provide that for them. If by others the truth is taken more easily through the imagination, give it to them by forms attractive to the imagination. If there are still others who demand it in the form of facts and rules, see that they have it in that form."

⚜

A wedding was to be celebrated on December 21 at St. George's church, New York City, and the bride invited a bishop of the diocese to officiate, and also asked Dr. Harry Fosdick, a close friend of the bridegroom, to assist. The day before the wedding the bishop notified the rector of St. George's church that under the canons of the Protestant Episcopal Church he could not act in association with Dr. Fosdick at the ceremony, and either he or Dr. Fosdick would have to withdraw. Dr. Fosdick was notified and at once withdrew. Yet that bishop belongs to a church which is constantly prating about church unity. Obviously the kind of union desired is of the Jonah and whale sort. For the Protestant Episcopal Church to swallow the Baptists and Methodists of this country, not to mention the other Protestant churches, is like a gnat swallowing an elephant.

It is said that in other years a famous and eccentric clergyman of Philadelphia was walking down a principal street of that city when accosted by a stranger who said, "Mister, can you tell me how to find the sheriff's office?" The minister stopped instantly and said, "Yes, sir! Every time you earn five dollars spend ten!" Without delay the preacher strode on.

⚜

Professor Robert W. Rogers, eminent orientalist, writer of many books, honored by such universities as Oxford and Harvard, and now retiring after thirty-six years occupancy of the chair of Hebrew and Old Testament at Drew, gave to one of his classes these impressive words of farewell: "You will remember what Christ is: not someone whose final resting place was a borrowed grave; not an Oriental sage of 2,000 years ago; not a wandering, kindly man who spent the few months of his recorded days in simple ministries to sick and hungry and unregarded peasants, in an obscure corner of the Roman Empire: the church's one foundation is Jesus Christ her Lord!"

⚜

The Pope is now king. Pope Pius XI is an absolute monarch in this age of democracy and at the very time that "the world is tired of kings." His empire is the "City of the Vatican." This papal state contains only one hundred and five acres, but it serves as a toe hold to temporal power. He once made sovereigns of great states stand barefoot in the snow on his palace steps and beg for the favors of the pope whose displeasure they had incurred. That cannot occur now, but the old notions of the church's temporal power abides. He will probably insist that the United States shall send an official representative to his earthly court. If so something will then take place in these United States of America. It becomes Protestant America to set its face like a flint against the recognition of the union of church and state.

The Cross Above the Flag

It was Senator Heflin of Alabama, a man who has proposed a great many things that he should be ashamed of, who proposed recently that the religious emblem—the white cross in a field of blue—which flies above the American flag whenever religious services are in progress on board a ship of war, should be abolished, or lowered to a position beneath the flag.

Eminently fitting and impressive was the reply of Senator Walsh to this proposal that the cross should go to the discard. He said:

"It has been the practice in the American navy, whenever religious services were in progress, to raise that emblem on high to signify that there is a God above that is greater than man, greater than all nations. I, for one, refuse to go on record to haul down an emblem which recognizes the authority of God in the world, and to substitute the emblem of a single nation, even if that nation happens to be one we love and revere. From the very founding of our republic, love and respect for the Creator of us all have been the inspiration of all men, in and out of public office.

"In my own commonwealth of Massachusetts there is not a public assembly, not even the meeting of a court, which does not open with the fervent prayer, 'God save the Commonwealth of Massachusetts.' That custom came down to us from the Pilgrims. It is treasured by the children of the immigrant.

"I would have remained silent in this discussion, but this debate has revealed our duty. We want our country to continue to teach its children that we are a religious people, that we recognize the existence of Almighty God, that we revere him, that we pray to him, and that we realize that all our success, all our prosperity, comes from the blessings which he has showered on us."

In the High Altitudes

To live in the altitudes has been a favorite theme with poets and preachers. More especially with preachers. Mountain top experiences have long been a favorite theme with those men who minister to high living, high thinking and lofty aspirations.

Frederick W. Boreham has furnished these ministers a fresh illustration in the story of the rat and the aeroplane. Here it is:

"Hardley Page, the airman, tells a great story. When, he says, he was making his eastern flight in one of his best machines, he and his companion descended at Kobar, in Arabia. There a large rat, attracted doubtless by the smell of food, managed to get into the aeroplane. When Mr. Hardley Page was in mid-air he discovered its presence by the sound of gnawing behind him. The airman thought with horror of the damage that those pitiless teeth might effect and of the disaster to which they might lead. Some vital part of the machine could be destroyed in a moment, and a dreadful death result. What could he do? He suddenly reflected that a rat is not made for high altitudes. It is made to live on the surface or to burrow beneath it. So Mr. Page determined to soar. He rose and rose till he, himself, found breathing difficult. He listened, and to his delight the gnawing had ceased. After awhile he ventured to descend to a lower level. And when, at length, he alighted, he found the rat lying dead beneath the engine! It is by constructive methods that we invariably surmount our most obstinate difficulties. If we can only rise to a loftier level of Christian living and of Christian attainments, the pests that molest our souls will be suffocated by the rarity of the air in which we live."

Methodists Will Meddle

A gentleman was heard to say in all seriousness and with evident regret, "These Methodists are fine folks but they will meddle in everything; they are always starting out to set something right."

Well, why should they not? A religion that means anything cannot be divorced from life. The Methodists believe most profoundly that God works in man and works through man to carry out his purposes. This is the means by which God is to transform the world as he makes all things new—as he brings in the new heaven and the new earth.

If injustice prevails in the social order, if corruption exists in politics, if bad men override the common good, if boys and girls are the victims of greed and lust, why should not men and women in whom God has a place cry out against all such? The Methodists have had a place in the crusade against war and intemperance and social corruption, and they are apt to have a still larger place in the future unless they lose their sense of God and prove false to the record of more than a century. Methodists started with an effort to relieve poverty, to set at liberty those who are bound, to drive out drink, to spread scriptural holiness over these lands. Our business is to keep this up.

"The Parish Church of the British Empire"

The following touching incident is told in connection with the work of Dick Sheppard:

When it is said of a man that he makes a deeper impression on England than any cleric of his years; when the Bishop of Birmingham says of him, "If you will provide me with 10,000 Dick Sheppards, I will fill 10,000 churches!" you may be certain of one thing—such a man must have extraordinary capacity for making friends. Those two things are all that need to be said concerning the character of Hugh Richard Lawrie Sheppard who, as Vicar of St.-Martin's-in-the-Fields, 1924-1928, created out of an empty neglected church a great religious center, and who is still more widely known now from the broadcasting of his sermons from the B. B. C., listened to by a million people.

In St. Martin's, Dr. Sheppard started the work which later on made him known all over the world. Here soldiers and others passing through London at any time during the twenty-four hours found a haven of rest, refreshment and shelter. A pathetic incident occurred after the terrible battles of the Somme. A beautiful woman clad in deep black walked slowly up the aisle early one morning and placed a sheaf of lilies on the steps of the altar. "Today was to have been my wedding day," she afterwards explained,"but he was killed at the front a week ago. Since I may not go to France to place the flowers on his grave, I leave them at the altar of the church where he spent so many hours."

Shoving the Ball Across

Too many in church work never learn the thing stressed by the athlete. The man on the gridiron knows that if the game is won someone must put the ball across the goal line. The first great missionary of the Christian church and the chief writer of the New Testament made much use of the athletes of his day. Paul knew the rules of the racers. Some preachers never learn the importance of shoving the ball across the line. One man gets on the job and has the work done while the other man is talking about what he is going to do. Many illustrations of this will be found in the next two months in putting across the Advocate campaign and in promoting the missionary maintenance special.

The matter of chief concern just now with the leaders in the church is to see that the fine sentiment and good intentions are made to count in concrete form. Some determined efforts must be put forth to push the ball across the line if victory is to result. The day for action has come. A noted lawyer of North Carolina was accustomed in his best days to tell his clients that lawsuits are won before you get in the courthouse. Largely is this true on the athletic field. The days of preparation count; these make possible the final score on the day of the game. The same is true in every phase of church work. The man who simply marks time and talks about the "home stretch" never chalks up many victories. A place on the score board is not won after that fashion. Learn to shove the ball across the line.

New Head for the Salvation Army

Edward J. Higgins of England has been elected commanding general of the Salvation Army's world-wide organization, succeeding General Bramwell Booth. The vote of the High Council stood 52 to 5, four of the five being members of the Booth family.

Bramwell Booth has wrought well, but he is old and has been for quite a long time in feeble health. It is another instance of a good old man who did not know when to retire. For years he had held a position autocratic in character and he had forgotten, if he ever knew, how to take advice. Hence he refused to retire even though he was no longer able to meet the demands of his office.

The fight that has been on for some time between the Army and its autocratic head is but the beginning of a movement that will result in a growth of the spirit of democracy in the Army and finally bring about a modification in its organization. The Salvation Army, world wide in the scope of its activities, is too big to become the legacy of one family or to be controlled by one autocratic head.

The man elected to succeed General Booth has engaged in Salvation Army activities in the United States, the West Indies and the Far East and was the choice of all except the Booth family.

"That boy Lindbergh was just born to use good judgment," says Will Rogers. This is one of the neatest utterances that Will has given us for quite a bit. And the crown of it all is in the girl he chose.

People and Things

Brother A. S. Barnes filled the pulpit at Spring Hope church last Sunday morning. Rev. N. B. Strickland, the pastor, was confined to his bed with rheumatism.

Rev. J. H. Armbrust at 7:30 p. m., February 24, will deliver the annual missionary address at Calvary Moravian church, Winston-Salem. This annual address is featured in the activities of Calvary church.

Rev. A. L. Lucas writes that he saw Brother R. M. Hoyle last Monday in Spartanburg; that he is very feeble but felt slightly better and expected to return home from the hospital.

Rev. W. A. Barber and his people at Spindale have secured plans and expects soon to let contract for a modern educational building at Spindale. They expect the building to be completed before summer.

Mr. Rudd Newsom of Lexington, N. C., a well known leader of song in revival meetings, is now open for engagements for this work during the spring and summer. He will be glad to help any of the pastors as song leader and pianist and prefers to use the Cokesbury hymnal.

Rev. G. Ray Jordan has accepted an invitation to hold, at an early date, a series of religious services at Emory University. In addition to the services daily conferences will be held with both students and faculty. They are fortunate indeed to secure the services of one who is so capable of carrying on this special type of work.

"Dr. Elbert Russell, dean of the school of religion at Duke, preached for us at Haw River on Sunday night, February 17. A good sized congregation was out to hear Dr. Russell and he gave us a splendid sermon on brotherliness from the text, 'Thou hast gained thy brother,. Mt. 18:15."—C. C. Herbert, Jr.

Rev. J. H. Armbrust, pastor of Park Place church, Greensboro, has been invited to conduct a series of revival services in Main Street church, Belmont, N. C., beginning April 8. This is a return invitation to Mr. Armbrust for a meeting there. Brother Armbrust has accepted the invitation.

"Rev. J. E. Blalock is going to help in a meeting at Moore's Chapel the week following the fourth Sunday in February. Rev. J. J. Boone is to help in a meeting at Jonesboro, beginning the first week in March. It is my plan to hold four of my meetings before Easter. Everything goes well."—O. I. Hinson.

Brother J. H. Brendall on the Table Rock circuit is busy painting and covering churches. Since conference he has covered Arney's Chapel, painted the church at Mt. Grove two coats inside and on outside, will cover Oak Hill church and the parsonage this spring, cash nearly all in hand. He has preached on missions and revivals, has not missed an appointment, rode horseback two Sundays, and the charge is starting better than last year.

Rev. P. T. Dixon, pastor of the Old Fort circuit, says that "all fifth Sundays this year will be used as circuit Sunday, all churches on the circuit coming together at some church with dinner on the grounds and all day meeting, with some of the best preachers and laymen being brought in to preach to the circuit on those days. I hope this plan will bring all the churches into closer unity that they may realize they are one charge, all working toward one great end, to bring the kingdom of God on earth as it is in heaven."

Dr. Theodore Copeland is at Humboldt, Tennessee, in a great revival campaign. The crowds are large and growing. The spirit of the meeting is good and deepening and widening. People are being saved at every service, the good doctor reports.

"I have appointed our missionary committees at Ellerbe. Also committee on distributing Christian literature. We have finished our mission study class and now making collections for missions. We are also urging our committees to get new subscribers and collect for the N. C. Christian Advocate."—Chas. M. Lance.

Rev. H. H. Jordan, pastor of Coburn Memorial, Salisbury, has gone to a Salisbury hospital for treatment and possibly for an operation. The doctor says he will be in the hospital for some little time. Brother Jordan's friends will regret to learn that he is laid up for even a short time. We trust that he may soon be out and able to take up his work again.

"The folks in the Hertford parsonage have enjoyed a real good pounding. The missionary societies have placed in the living room of the parsonage some beautiful, substantial and comfortable furniture—such furniture as is seldom seen in a parsonage. Our work is moving along in a rather satisfactory manner."—M. Y. Self.

Dr. Edward Leigh Pell, who by the way has moved his headquarters to Nashville, will deliver a series of sermons during Holy Week at Richmond., under the auspices of the Ministerial Union of that city, after which he will go to Detroit and elsewhere in the Middle West. Fleming H. Revell Co., New York, will bring out a new book by Dr. Pell—his fifty-sixth volume—this spring.

"Rev. B. P. Robinson, pastor of the Warrenton charge, is to conduct our revival here at Raeford the week following the third Sunday in April. Mr. Robinson served as pastor here for four years and all the people love him. We are looking forward to having a good revival. Pray that the Lord may bless us and that we may have a revival that will revive."—W. F. Trawick.

"Siler City Charge.—Two mission study classes going good. We confidently expect to get the allotment at each church. These people down in the 'rabbit' county are not in the habit of failing at any point. Our women here are good workers. The laymen are ready to co-operate in any church work. We found the work in good shape. Bright outlook."—Bradley.

The Methodist Benevolent Association has employed Rev. M. P. Woods of the Tennessee conference as field secretary, the bishop in charge having released him from his appointment. He will attend conferences, annual and district, and other gatherings of our preachers and people in the interest of the Benevolent Association. He is worthy that our people everywhere receive him cordially as a brother and servant in Christ.

"We are in the midst of our church school of missions at Henrietta, which is being well attended. We are having large congregations to preach to. Our Sunday schools are doing well. We have a fine group of people to work with here. We are expecting to make a much better report this fall than we did last year. Your fine paper is going into the homes of most of my members. I am expecting to send in their renewals and also some new names."—F. H. Price.

Mission study classes are being held this month in many of the churches in both town and country. No two follow exactly the same order. In Oxford this week it was taught by the pastor with the following assistants: Monday, C. G. Credle and Dr. B. J. Hays; Tuesday, B. S. Royster, Jr.; Wednesday, Miss Helen White; Thursday, Mrs. J. P. Floyd; Friday, W. W. Fuller and Mrs. D. K. Taylor.

William Preston Few, president of Duke University, received a degree of doctor of laws from Ohio Wesleyan University on the occasion of the inauguration of Dr. Edmund Davidson Soper as the seventh president of the university. President G. Bromley Oxnam, De Pauw University, President Edward Smith Parsons, Marietta College, Marietta, and President Merwin Grant Filler, Dickinson College, Carlisle, Pa., were also recipients of degrees of doctor.

"I came to this charge November 7, 1928. I travel from 25 to 40 miles each Sunday and preach at 11, 3 and 7 o'clock. Yesterday I was at four of the churches. The work is large and hard—too much for a man that's given 35 years of his life largely to this sort of work. In a large measure the work isn't organized and we need system to do anything. Have one woman's missionary society and one ladies' aid society. Have presented the Advocate in all the congregations, also Missionary Voice. About ready for free will offering for missions."—D. S. Richardson.

"All the preachers on the Waynesville district are hard at work and are hopeful of a successful year. The people seem well pleased with their preachers and are taking fair care of them. We are hoping and praying and working for some great revivals during the year. Some conditions and indications encourage our people in this desire. A number of the circuits will hold meetings before Easter, and almost all the stations will do so. These pre-Easter meetings are being well planned and give promise of good results. The preachers and people are having a fine time in their missionary cultivation period." —C. M. Pickens.

Rev. William Hornbuckle, the only Indian member of the Western North Carolina conference and pastor of Cherokee mission, writes: "The winter has been very severe in the beginning of the year and also much sickness among my people that hindered the Christians from worshiping in the churches as usual. But during this time of affliction among the Christians I found something very inspiring in the hearts of those I visited where the spirit of Jesus was still burning. I prayed and encouraged them in the name of Jesus. We have two churches now in the mission—expecting to have a great year in revivals bringing the lost to Jesus."

"The good people of Centenary church gave us a pounding on the first Sunday, consisting of almost every thing good to eat that one might mention. On returning to our car after services we found that the seats were piled up with packages, and considerable work had to be done arranging the packages before we could find room to sit, even badly cramped. Of course we didn't mind that for we found room for it in the parsonage pantry. This is our third year here on the Magnolia charge, and they have been pounding us all the time and they just keep on pounding away at us. We appreciate all these things and pray that while our people remember us with temporal things that they may have every needed spiritual blessing."—M. D. McLamb.

"Mr. Jas. V. Reid of Fort Worth, Texas, is to assist me in a meeting March 10-24, at First church, Salisbury. Mr. Reed is an excellent pianist, song leader and young people's worker. If any of the brethren can use him for some meetings after March 24 he will be available and close at hand. They may write me if they want him. Mr. Reed is now in Central America."—A. D. Wilcox.

The interest which Catholic laymen show in Protestant sermons, heard over the radio, is creating difficulty for the clergy of that church. The very pertinent question, "How much listening in can a faithful Catholic do in connection with such sermons?" has been answered by one of their theological professors by giving four rules of conduct. (1) To listen when one feels that his faith is being endangered is sinful and forbidden. (2) To listen occasionally out of curiosity when there is no danger of faith being shaken may be allowed. (3) To listen frequently, or to follow the sermons of any one person or sect closely, is always forbidden. (4) To listen to heretical sermons in the presence of children or adults whose faith is not strong is a scandal and must never be practiced.—The United Presbyterian.

"Our first quarterly conference for the Newton Grove charge was held Saturday last at Hopewell church. Our people here had done some good work in getting ready for the conference by completing four nice Sunday school rooms and repairing the walls of the auditorium. Brother Cade was in fine trim; preached a fine sermon Saturday and Sunday to fine congregations. He made it very interesting all the way through, giving due time to all the questions coming up. Our people at Ebenezer are this week beginning on their new Sunday school rooms and a general repair of the church. Brother D. H. Tuttle of Smithfield preached for our Ebenezer congregation last Sunday at 11 a. m. to the delight and profit of all."—W. B. Humble.

Rev. G. Ray Jordan, wise pastor that he is, makes use of his church bulletin to advance his Advocate campaign. Read what he writes: "The North Carolina Christian Advocate, than which there is no better edited conference church paper in Southern Methodism, is seeking at this time to increase its circulation. Not merely does this religious journal deserve the full support of our Methodist people; the Methodists of North Carolina need the Advocate. Well informed laymen are reading laymen. When a church paper offers not merely the church news but also, along with it, broad religious viewpoints, given in a spirit of marked devotion to Christian ethics, one acts wisely if he both supports and uses such a religious journal. Let Dilworth church do its full part in giving the Advocate the circulation it deserves."

Rev. S. F. Nicks has suffered his house to be broken into. He says: "For some months the Brooksdale church choir has been meeting in various homes on Friday night of each week for practice. Last Friday night, February 15, the appointed place was the parsonage. About seven thirty, the usual time of meeting, not only members of the choir but a large number of Brooksdale people seemed to be entering the parsonage from all doors and making for the dining room loaded with packages and bundles consisting of flour, sugar, cereals, canned goods, etc., all too numerous to mention. This was quite an unexpected pounding, as they all are. However, they were a welcome guest and we appreciate it all with many thanks. If inviting the choir to the parsonage brings such fine results we bid you come again."

Schubert—After One Hundred Years

Do You Know How He Wrote "Hark, Hark! the Lark?"

By Walter Samuel Swisher

GENIUS may write its own laws—about it always is something antinomian and something inexplicable—but if we are to gain the slightest comprehension of its nature, we must perforce estimate it with such intellectual tools as we possess. Though we go astray in our estimation, we can at least express what it says to us, and every critique reveals more of the critic than of his subject.

Schubert ranks high among romantic composers. He was, in some sense, the child of his time. Throughout his early life, Europe was caught in the turmoil of the Napoleonic wars. Social and political institutions were undergoing profound change. Art and letters felt the effect of this, hence the Sturm and Drang period. The Romantic Era came to birth in the last decades of the eighteenth century and the first decades of the nineteenth. During Schubert's brief life (he was born in 1797 and died November 19, 1828), Keats and Shelley wrote in England; France was in upheaval as, under the influence of such men as Rousseau and Robespierre, she became a new nation; Goethe loomed a portent upon the horizon; Weber wrote his romantic operas that dealt with demons and fays. The fantastic, the sinister, the macabre, permeated literature. Schubert could not but feel the influence of the hour.

Schubert's early songs, written in his late teens, deal with demon riders who gallop through the night and steal the life from a slumbering child, homeless wanderers who descend from lonely mountain heights and seek in vain a place where they may rest, colloquies between Death and some innocent maiden. This was the spirit of the age. He was, above all, a romantic composer.

Though Schubert breathed the spirit of his time, like all creative genius, he transcended it. He enlarged and ennobled the song-form of his time. Hitherto, men were accustomed to such trite and stereotyped forms as Silcher's Loreley. Schubert dramatized the form. His Erlking his Wanderer are more than lyrics—they are brief and poignant tragedies. In no other composer of his time does music follow so closely the meaning of the words. His songs waver between major and minor as the mood dictates. He introduced dissonances at which his publishers shuddered and which made them refuse to publish his songs. He was essentially a great dramatist working in minature. Even his earliest songs display this dramatic quality.

Probably no other composer published so little during his lifetime. He wrote because he must. During his morning working period—from seven in the morning until one or two—as many as seven or eight songs flowed from his fecund pen. When asked by Hiller how he composed, he answered, "I write all morning, and, when one song is finished, I begin another." Characteristically, when the song was finished, his interest was gone. Hundreds of compositions were completed, thrown into a drawer, and forgotten. Most of the publication of his work was posthumous. After his death songs, sonatas, masses, and dramatic works emerged at such a rate that their authenticity was in question. "He lived for fifty years beyond the date of his death," comments one writer. Though he died in 1831, his beautiful Unfinished Symphony was not discovered until some time in the sixties and not produced until 1865, when it was played by the Vienna Musikverein. Thus, this society, which had refused to admit him to membership during his life, rendered him recognition nearly thirty years after his death.

We pause to ask, what is the nature of inspiration? No one has ever given adequate answer. With all of our probing into the depths of human personality by modern psychological methods, there is still some quality that eludes our search. Picture Schubert—short, stout, bespectacled, rising of a morning in his littered lodging and rushing to his untidy desk, seizing music paper, and frantically setting down the notes of some great song ere they should escape from the grasp of his imagination. His friends said that he "composed in a clairvoyant state." Time and place made no difference—when inspiration seized him, he must write.

One Sunday afternoon he was returning from a walk in the country with friends. Meeting other friends, they sat down before a little Gasthaus for refreshment. Schubert idly picked up a volume of Shakespeare and opened it by chance at "Cymbeline." "Oh," he exclaimed, "how I wish that I had music paper, I have found a beautiful song." A friend ruled some staves upon the back of a menu card, and thus his lovely lyric, "Hark, hark! the Lark," came into being. But whence comes inspiration? We can only say with Handel, "It comes from above"; or, like Browning's Abt Vogler:

"And I know not if, save in this, such gift be allowed to man,
That out of three sounds he frame, not a fourth sound, but a star;"

and, like Abt Vogler, we must "consider and bow the head."

Why should genius chance to light upon this humble family? The father was a village schoolmaster of moderate talent. The mother was a peasant, and had been a cook before she married Franz Schubert, pere. The brothers were moderately musical—that is, they had a fair facility in playing a few instruments. Out of this milieu, with no heralding of trumpets nor any choiring angels, springs a genius of the first order, unrivaled for spontaneity and fertility. His fund of melody was apparently inexhaustible. He was advised by a prudent teacher to husband his resources—as well seek to husband the tides of ocean.

Not all of his work is of equal value. How should it be when we consider that he wrote more than six hundred songs, nine symphonies, some ten dramatic vocal works, and piano compositions innumerable—all within a working period of some sixteen years! Even yet new compositions are coming to light.

All his life he suffered from poverty and neglect. Had he subdued his genius to the deadly drudgery of a tutorship in a nobleman's family, he might have lived with degree of comfort and survived to a ripe old age. But this he could not do. Above all, he must have his freedom—

freedom to create. If ever there was genius that was single-minded, it was Schubert.

In the fall of 1828, being in bad health, he took up his abode with his older brother Ferdinand, in the environs of Vienna. Here, in November, he fell ill of typhus and died. "Why have they put me here in this narrow place underground?" he cried out in his delirium. "Dear Franz," answered his distraught brother, "you are in your own bed." He roused himself for a moment, turned his face to the wall, muttered, "Here—here is my end," and died. It was the nineteenth of November, 1828.

They buried him, according to his wish, in the little cemetery of Wahring not far from Beethoven, and on his monument they inscribed, "Music hath here entombed a rich treasure, but still fairer hopes."

It was true. His last words, those written in 1828, are his best. He fell under the influence of Beethoven, and from that time there is a deepening of feeling, a broadening of horizon, an insight, that virtually make of him another man. The great Symphony in C, written during the last year of his life, shows to what great heights he might have risen had he lived another score of years. All of the greatest works of Beethoven were written at a later age than that at which Schubert died.

The great quality of Schubert is his ability to catch a mood. He could express in tone the simple feelings of a rustic lover, the horror of a father about to lose his beloved child, the fear of a maiden faced with death, the loneliness of a world wanderer, the hallucinations of a madman—all with great variety of expression, poetic insight, and dramatic power. We still marvel, in a day when the whole gamut of musical expression has apparently been run, at his versatility and his unmatched inventiveness. How could this untutored youth, brought up in the narrow confines of a village schoolmaster's house, thus run the whole gamut of human emotions, strivings, aspirations, and defeats? The answer is, "Sheer genius." And that answer must suffice, for in this uncouth body was incarnate the very spirit of lyric music.

Genius is still the eternal enigma; it still must write its own laws, still dwell within its self-created world. Neither the ecstatic laundations of the admiring worshiper nor the probe of the psychological analyst can bring us much nearer a solution of that enigma. In the end, it must suffice that the creative power of genius brings us light in the unfathomed abyss of our darkness. Our Prometheus may be bound by physical limitations—still, imperfect vehicle though he be, he brings a little of the fire from on high.—The Christian Register.

W. B. LEE WRITES INTERESTINGLY OF BRAZIL

Am on my way back to Jerico. I have been caught here, not by thieves, but by high water, and am waiting for the "bus" from Cunha. Perhaps it will be here tomorrow, after three days' waiting.

This was a good year all along the line. The bishop was not here, so we had to elect a president, M. Dickie, the Irishman, who rounded out 40 years' service in Brazil.

We finished up our quota on the Superannuate Endowment and went nearly five per cent beyond for good measure. Every district paid out and nearly all the charges. In our district, Sao Paulo, every charge paid out. When I was presiding elder I got all the charges to take it as one of their regular assessments, and it was paid in quarterly and raised by the stewards without any extra machinery.

After conference, in looking over work running this period, I took out the following statistics, which show the progress we have made since 1922:

	1922	1928
Members	4305	5281
Professions of faith	466	801
Ministerial support	$ 4817.00	$17626.00
Per capita	1.12	3.50
Paid for all purposes	17062.00	62720.00
Per capita	4.20	12.25

That is not a bad showing. We have 34 pastoral charges at present.

My circuit is a mountain charge and one of the oldest in the conference. Last year was the first time in its history that it has ever been served by a missionary. The results justify the experiment. I travel 180 kilometers on each bimonthly round of the circuit. This does not include the distances I walk when visiting my people in the different neighborhoods. We received 78 on profession of faith, baptized 58 children, closed the year with 366 members on the roll, and paid for all purposes $1127.22, and for the first time in the history of the charge left money in the hands of the treasurers of the board of stewards, woman's missionary society, S. S. and Bright Jewels. This year we hope to build four school houses in different parts of the circuit. The property will belong to the church, but the government pays the teachers. Two of the schools are in operation, and we have our petitions in the hands of the government for the establishment of the other two. I have never seen so much ignorance among members of the white race.

At Jerico we own a good brick church that will hold more than 200 people built by the members, a parsonage, a teacher's home and some 25 acres of land. I want to put up a good school building here this year. A good bit of Duke money will go into this building.

Dr. J. W. Tarbeaux, one time president of the Granbery College, is in Brazil with his expenses paid by the old Granbery boys. His reception in Rio and Juiz de Fora, the seat of the Granbery College, was like the reception of a prince. The Brazilian conferences are petitioning the next general conference to elect him bishop for Brazil. Some of the Nations are feverishly anxious to have a bishop on the field. I believe in the episcopal system of administration, but I tell them they are going to be disappointed with the results if we get a bishop, even as good a man as Dr. Tarbeaux. Our problems will not be solved by a bishop. Men are developed only under the necessity of solving their own problems in an efficient way.

The mission to Portugal has aroused much enthusiasm in the Brazilian churches. We have a year's support in the hands of the conference treasurers, and two men have offered themselves for the work, but we have nobody authorized to accept a candidate. Our participation in the undenominational mission to the Indians has also met with enthusiastic response. We furnish a physician and we have the money in hand for a year's support and our physician is ready to go. W. B. Lee.

Our most spectacular victories over temptations are over those which do not tempt us at all.—W. Somerest Maugham.

HELP PROFESSOR HOLT COLLECT THOSE PLEDGES FOR RUTHERFORD COLLEGE

By a resolution passed at the last session of the annual conference the office of the secretary-treasurer of Christian education was closed and all undirected pledges turned over to our conference schools. The presidents of the various schools met with Rev. W. L. Sherrill and made a distribution of these pledges. In this distribution Rutherford received all pledges in the Marion and Salisbury districts.

To assist in the collection of these pledges the executive committee has relieved Prof. D. D. Holt of his teaching duties, and for the next few months he will spend his time in the field. Professor Holt is an alumnus of Rutherford, having received both his preparatory and two years of his college training here. From Rutherford Mr. Holt entered the junior class at Duke and was graduated from there in 1927. For the past two years Mr. Holt has been at Rutherford as professor of Bible and education, which place he has filled with marked success. Mr. Holt is also a local preacher and we hope that the pastors, especially those of the Salisbury and Marion districts, will use him as much as possible. Our board of trustees urges the heartiest co-operation on the part of our pastors and people in the collection of these outstanding pledges, and authorizes Mr. Holt to make any settlement or adjustment, either by cash or by new subscriptions, satisfactory to those who made the pledges.

These Christian education pledges have been outstanding for more than eight years. We hope full settlement for these pledges can be made for two reasons: the school needs the money, and our church needs the blessing which will come with the knowledge of the part that she has discharged an honest debt.

To this end we ask the co-operation of all our people.

E. P. Billups, President.

METHODIST EDUCATIONAL TOURS

The general board of education of our church has planned a tour of England, Scotland and the continent of Europe for this next summer. They purpose sailing on the boats of the White Star Line, with the trips managed by the American Express Company. One of these tours will begin at New York on July 3 and return to New York on August 14. A longer one will leave at the same time and return September 4.

Rev. H. M. North of Wilmington, N. C., has been asked to represent these tours in this state. He is now taking up the matter with those who wish to go. The prospect is that many of our best people throughout the South will take advantage of one of these fine trips, and doubtless many from this state will also want to go. Mr. North has folders containing all needed information concerning these tours, and he will be glad to mail one to anybody who will write him. It is rather important that reservations should be made early.

BOARD OF CHURCH EXTENSION MEETS

The executive committee of the Board of Church Extension of the North Carolina conference will meet in the pastor's study of Hay Street Methodist church, Fayetteville, Tuesday morning, March 5, at 11 o'clock. All applications for aid should be in the hands of the secretary by that date.

E. Frank Lee,
Sec. Conf. Board Church Extension.

PEOPLE and THINGS

[Continued from page seven]

"W. A. Cade, our presiding elder, came on his first official visit to Dunn Sunday evening, February 10, and delighted our people. The preaching was pronounced excellent. The quarterly conference was splendidly handled and gratifying in the reports of most of the phases of the work. Deserving of special mention is the work of the Epworth League under the management of Bro. A. D. Bethune. The league has charge of the circulation of Christian literature and will be heard from. Our fine people here made careful preparation for the pastor and his family and have our thanks. We are looking for a good year."—C. L. Read.

"The Pittsboro circuit is forging to the front along all lines. The charge is rallying to the new pastor in a generous and a Christian-like way. I firmly believe we are going to have great revivals over here this year. I can but feel it coming, a spiritual wave. Then there is a strong disposition over the field to render financial support to the causes of the church. To illustrate: at an assessment meeting of the officials in the Pittsboro church there was a hesitancy in placing a certain brother's assessment at a certain moderate figure. When approached by the treasurer in the matter he said, 'Make my assessment $90.' I said, fine! That's good business mixed with good religion."—J. A. Dailey.

Twenty-five charges of the Durham district of the North Carolina Methodist conference were represented at the annual layman's conference held at the Duke Memorial church Monday afternoon, February 18. It was the first of a series of district conferences to be held throughout the state to better the condition of Methodism in the various churches. A number of addresses featured the afternoon's program, which was followed by supper and an evening session at Trinity church, where Dr. O. E. Goddard, who recently returned to this country from the foreign mission field, delivered the closing address of the program. The afternoon session was featured by a number of interesting and instructive addresses. Among the speakers were R. E. Nollner, Arnold Briggs, W. P. Few, S. J. Starnes, J. W. Carr, L. L. Gobbel, and Frank S. Hickman.

Whoever is acquainted with the Methodism of Cabarrus county knows Olivet church, one of the leading country churches of Piedmont Carolina. It was the editor's pleasure to preach there last Sunday afternoon at three o'clock and to meet old friends. Rev. E. E. Snow is the capable and progressive young pastor who is planning to do big things this year on the old Concord circuit. The pastor and his charming young wife are pleasantly fixed in the parsonage. Both the elder of the Salisbury district and the editor of the Advocate were their guests for supper Sunday evening. It was a delightful hour that we enjoyed. Brother Sprinkle was in Concord preaching and holding quarterly conferences. He has taken hold of the work with enthusiasm and expects this to be a good year on the Salisbury district.

Rev. W. H. Willis, pastor of Belmont Park church, Charlotte, had the writer of these lines to preach for him last Sunday morning. The church was crowded with an attentive congregation of worshippers. Brother L. M. Smith is the consecrated superintendent of the big Sunday school and also teaches a Bible class which last Sun-

day had 90 men present. Mrs. T. P. Jimison teaches a class of women equally as large. Brother Willis will next Sunday receive his free will offering for missionary maintenance. A notice on the bulletin board announced that 100 new church members by Easter is the goal and 21 of these have already applied. The church now has 1152 members. The pastor is preaching a series of evening sermons to the children. His sermon Sunday evening was to be an illustrated sermon based on the story of the Prodigal Son. These are as much for the grown-ups as the children. It was a great pleasure for us upon invitation of Mr. and Mrs. T. P. Jimison to take dinner with them. Another appointment took us away all too soon after dinner.

FROM THE PELICAN PINES

So you call my "den" a "dugout"! There are several kinds of dugouts; which kind do you mean? I knew all about dugouts when I was a boy, for we lived in what is now called the "Delta," but which we called then the "Swamp" and the "Bottom," in Mississippi, and when the "overflow" came, as it did every year before the levees were built, dugouts were very handy. I helped my father—no, not my "daddy," bless your life! If I had called him that the nearest peachtree would quickly have been minus a switch, and I would today have a memory that I have not; for "daddy" was what the piccaninnies on the plantation called their paternal forbears, and I never hear it now that a little darky doesn't bob up before me in his shirt-tail. "Daddy," bah! I say I helped my father made a canoe out of a large sassafras log. It was 18 feet long and two feet wide—too large and unwieldy for common use; but it was kept in reserve for flood emergency, and could carry the whole family to high ground if necessary. You can't mean that my den is like that. Then out west they dig a cave in the side of a hill and call that a "dugout." If that was what you were thinking of you ought to be ashamed of yourself to imagine my "study" is like that. It is a humble two-room frame shack; but it has a good roof over it and one room is ceiled with beautiful pine, which I think is prettier than any paper I could put on it. I have a few pictures, would have more if I were able; indeed, when I get able to be a millionaire I am going to have me a private art gallery. As it is, I have a panel picture of the Unitversity of Virginia and underneath it a group picture of the faculty of the University of Virginia 60 years ago. This picture is rare. On one side of the room I have a picture of Paul Revere just mounting his horse as he catches the light of the lamp in the steeple, the signal that the Red Coats had started. Nearby are pictures of Jefferson Davis, Robert E. Lee and Stonewall Jackson. Just over my study table is a fine picture of the interior of Westminster Abbey. These are orthodox pictures. There may be a slight excess of unreconstructed "rebel" patriotism, but that is excusable. A man 80 years young may be allowed some liberties. The other room is stacked up with books from floor to ceiling.

I halfway suspect that you had in mind a rifle-pit. Well, that isn't so bad, though I had never thought of myself as a "sniper," or as we called them in the un-Civil War, a sharp-shooter. However, I'll forgive you, since you give me credit for being a good shot. My good friend, Dr. Claudius B. Spencer, editor of the Central Christian Advocate, one of the best papers that reaches my desk, calls my hole "the lion's den." Whether he means that I am a lion, or a Daniel among lions, I have not found out; perhaps it is best not to inquire too closely. Plyler, I may not always hit the mark, but I always try to shoot on the right side.

This is Lincoln's birthday. I have a standing grouch against milady. She chose the 12th of February to gladden our home with her first baby, so I have to celebrate Lincoln's birthday or slight the boy. She is a far better woman than I am a man; and she was born after the fracas, and does not share what she calls my "prejudices." "Prejudices"—ain't that funny! I sometimes accuse her of a cunning design to trick me into a situation where I'm obliged to celebrate Lincoln's birthday. I am perfectly willing to honor Lincoln, and give him all that an admiring world accords; what gets on my nerves is when they hold him up as a Christian, a saint, a paragon of every virtue, even putting him by the side of our Lord. That disgusts me. I take off my hat to Lincoln, but I eat turkey and think about my boy. S. A. Steele.

Mansfield, La.

A SUNDAY IN OXFORD

The occasion, the crowd in attendance, the cause under consideration and the two hours of delightful fellowship in the parsonage were enough to make memorable a day in Oxford. Rev. Edward J. Rees serves a church with "a vision and a message."

The effort just now is to secure the $500 special as a definite share in the salary of Rev. J. J. Davis down in the Congo. Davis happens to be a classmate of the pastor; he is to become the "pastor abroad" for the Oxford church. Could anything be finer and better for the Oxford church?

This young pastor is energetic, resourceful, aggressive and effective. He believes in the use of printer's ink as well as in the efforts of an energetic personality set going in the town. Varied forms of literature are used. Seventy copies of the North Carolina Christian Advocate go into the homes of this congregation, twenty-seven of these having been secured this year. Rees is getting a number of his specials out of the way so as to go on to other efforts. Oxford is at work and on the road to victory. Keep an eye on the report of this hustling preacher at conference.

A glimpse of the Oxford Orphanage and a few minutes with the new superintendent, Rev. C. K. Proctor, was a privilege. Proctor is getting a fine start in this Masonic home, the pioneer among the orphanages of the state.

MANY WILL AGREE TO THIS

A Genesee conference minister, well known to readers of this paper, writes:

"Many thanks for your fine tribute to Stanley Jones. A few weeks ago he was with us for a Sunday morning sermon at Richmond Avenue church. Our little grandson (seven years old today), who had listened to him throughout, with eager interest, as he closed the sermon, whispered the word which expressed our own deepest feeling, as he said, 'Grandma, that man saw Jesus.'"

A lady who has had not less than ten times as many birthdays as Doctor Copeland's grandson was overheard to say as she came away from one of Doctor Jones' meetings: "He makes me believe that Jesus really still speaks to men!"—New York Advocate.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

Taking a Chance for God

IF we wait until everything is exactly to our liking we will not often speak a word to others about the Christ. We can nearly always make excuse that it does not seem like a good time for us to bring the matter up. Frequently we shall have to create the opportunity; change adverse circumstances into favorable ones; take a chance for our God; risk something for him. In Ecclesiastes it is written, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." All of which means that if a farmer waits until all weather conditions suit him he will never make a harvest. If the land is too wet he must drain it; if too dry he must irrigate. So must the personal worker be able to turn the conversation from its natural flow into a spiritual channel; he must on occasion bring up a religious issue where it would not ordinarily arise of itself. A thing of this sort calls for personal force and initiative.

"Sow beside all waters," said the Psalmist. Not only in the rich, promising places, but in the poor and obscure spot as well. Away from the crowds, out of the beaten paths; in the unlikely home; in the heart where little prospect of response appears. You can never tell what may come of it. "Thou knowest not which shall thrive, the late or early sown." Remember that it is the living word which we drop into the human heart, and although it be quite small it may grow to wonderful fruitage. Give this precious seed, this word of life a chance; do not keep it back; put it into the hearts of men and leave it with them and their God. It may be as you spend an hour with a chance acquaintance; or, it will be a word to a stranger who rides in the car with you. Drop a seed in the heart of the one who delivers a package at the door; to the carpenter repairing the house; to the servant in the kitchen. Or, it may be the one who shares a table at a hotel with you, or a seat in the train. The one who really wants to win unsaved people to the Christ will find a time and a way while others wait for a convenient season. Jesus and his disciples spoke to men, not only in orderly assemblies, but out-of-doors, on the highways, at tables, at health resorts, wherever they were found, and they did it in the most direct and natural way. Paying but little attention to circumstances and plans they just spoke to men about sin and the Christ.

I read recently an article by a sportsman in which he told of the chance shots he had taken during many years of hunting. Possibly he was out bird hunting, and suddenly a deer appeared before him, and he shot the deer. Or, maybe he was looking for squirrels, and found turkeys where no one had known them to be, and he was able to bag them. Many rare specimens he had carried home with him because he would always take a chance shot at them under strange and unexpected circumstances. Shall we not take the chance shot for our Lord? Who knows what rare and precious souls we might take for him? But one must be ready and alert or the chance will go as quickly as it came.

A man with an armful of bundles was walking rapidly down Martin street to the station to board a train for his home. John Pullen, man of God, met him and slipped a little copy of the Gospel by Saint John in his pocket. The man read the little book on the train, and again when he reached home. It resulted in his going to the woods and falling on his face before God, and his final surrender and salvation. This was taking a chance shot on the wing for the Lord. Some men are so completely taken up with their business that when they meet a stranger they instinctively wonder if he may not be a possible customer or client from whom a profit may be made for themselves. Why should not Christians also live so close to the Lord, and be so fully committed to his service that they would look upon all whom they meet as prospective followers of the Christ, and exert their efforts to make them so?

But timid, fearful Christians are afraid of making mistakes in addressing sinners on such an important subject, unless they are reasonably sure that their approach will be welcomed. "Suppose I offend the person and drive him away from the Lord and the church," they will say. Yet, down in his heart nearly every man appreciates the interest which others show in him. Whether he responds or not, quite likely he will express his gratitude. He may tell you that no one else has cared enough to speak to him about the serious things of life. In any case we ought to be willing to make a mistake for God. I should rather be a man like Simon Peter always blundering in an excess of zeal for the Christ, than to be such a man as Caiaphas, cold and calculating, without heart, biding his time, watching cautiously for his chance. It seems to me that while it might be possible for the Lord to overrule our mistakes and blunders, turning them into blessings for others, it would be hard for him to bring any good out of our neglect and silence and inactivity. Would not anything be better than to do nothing for our God?

Do you not suppose the evil one takes many a chance shot? He draws his bow at a venture, sending an arrow into the crowd, or up into the sky, or at one who is riding swiftly along the way. And are evil men not forever taking chance shots for their bad causes? They drop the profane and vulgar word into the heart of a stranger; they offer the bottle to a mere acquaintance, not knowing whether he be a drinking man; they suggest lewdness at the risk of being repulsed. Always and everywhere bad men and women are running risks as they push forward their evil business. And shall you and I be silent and ashamed before men? And shall we not take a chance for our God? "Sin works, let me work too; Sin undoes, let me do; Busy as sin my work I ply, Till I rest in the rest of eternity."

Five ways to kill a church: 1. Miss as many meetings as you can. 2. When you attend, come late. 3. If the weather is bad, don't go—visit or be sick. 4. Be sure to find fault. 5. Delay your dues as long as you can. Five ways to help a church: 1. Attend all meetings. 2. Be on time always. 3. It is important—let nothing keep you away. 4. Encourage the work. 5. Promptly pay your dues—do it gladly.—Grace Church Bulletin.

"MUST MISSIONS GO?"

(A talk by Mrs. Ernest Ward in a special missionary program at Rowland Methodist Church, Rowland, North Carolina.)

We have seen that our Lord, before his crucifixion, commanded his followers to carry on his work. After his resurrection we find him making the same appeal and issuing the same orders. His great commission is "Go!" May we stop awhile, listen and catch the meaning of similar words of ages ago—"Speak to the children of Israel that they go forward." No less to us, as workmen in his kingdom today, does God speak these words than he did to Moses. We cannot retreat; we must go forward.

For a hundred years the church has been praying for the opening of doors in mission fields. For a hundred years we have been hammering at barriers which were so stubborn it was like hammering against solid walls of granite. Today the doors are open in every continent of earth and the church of God finds itself facing the challenge of its greatest missionary opportunity. Our call does not come in the night hours of slumber in the form of a vision, nor yet in day dreams, but in living men who have sailed the seas and now stand in our midst crying aloud, "Come over and help us." Now that we have reached the day of unusual opportunity will we go forward?

Missions is the biggest, most important business in the world today. It covers more territory and has more operating departments than any other business. It represents more time, more thought, more sacrifice, more consecration, more courage, more faith, more people, than any other business. Missions originated in the heart of God. Its head is Jesus Christ. Its base for work is loyalty, obedience and love of him. Its workmen are his church and their daily orders are "Go ye, teach all nations."

Fifty years ago the women of the church felt a distinct call to undertake a definite missionary service. The development of their work has been marvelous. Starting with a few scattered and weak societies the organization has grown till it numbered last year 327,000 women, young people and children within the bounds of the United States. One of the chief inspirations is found in the groups of women found in China, Japan, Korea and other countries similarly organized to Christianize the world. The leaders of the work are now looking upon their task as one that may be accomplished only by the united forces of the church.

Christ's "Go" cannot mean sit still; all can do something. Every Christian is divinely commissioned and has a place in the plan of Christianizing the world. To the individual Christian, missions means doing one's utmost to answer the prayer, "Thy kingdom come." The foundations of the church have been laid in the Christian world. At places they are deep and broad, at others they are temporary and are needing reinforcement.

It is not only for the good of the cause at large but for our own welfare that he bids us "Go." Still water stagnates; running water purifies itself. The ideal Christian life is not only a life of faith and hope but of love and service. We serve because we love. We should not be satisfied till everyone rejoices in the protection of God's love. The missionary work must go! To halt would be disloyalty, yes, disobedience to Christ. "You have not chosen me but I have chosen you. Go ye, therefore, and teach all nations." He has passed the torch to us and we must hold it high.

"God so loved the world that he gave his only begotten Son" that the world should be saved through him. In the scene at Calvary everything else is swallowed up in love. His divine sacrifice calls for heroic self-denying service.

"Love so amazing, so divine,
Demands our souls, our lives, our all."

WESLEY ON DELINQUENT CHURCH MEMBERS

If there is any doubt in your mind as to what John Wesley thought ought to be done with delinquent church folk just read the following letter that he wrote to Joseph Benson of Newcastle:

Near London, February 22, 1726.

"Dear Joseph,

"We must threaten no longer, but perform. In November last I told the London Society, 'Our rule is to meet a class once a week; not once in two, or three. I now give you warning: I will give tickets to none in February, but those who have done this.' I have stood to my word. Go you, and do likewise, wherever you visit the classes. Begin, if need be, at Newcastle; and go on at Sunderland. Promises to meet are now out of date. Those that have not met seven times in the quarter exclude. Read their names in the Society; and inform them all, you will, the next quarter exclude all that have not met twelve times, that is, unless they were hindered by distance, sickness, or by some unavoidable business.

"And, I pray, without fear or favour remove the leaders whether of classes or bands, who do not watch over souls; as those that must give account!,

"I am, dear Joseph,
"Yours affectionately,
"John Wesley."

This letter was copied from "The Orphan House" by W. W. Stamps by Dr. John Tate Lanning, now at Duke University, while working in the British Museum and sent to me. I thought it might be of interest to others.

Jesse H. Lanning.

DR. STEELE NOT A DARWINIAN EVOLUTIONIST

Dr. S. A. Steele's evolution is not of the low gear sort that Darwin expounded, but he runs in "high" as the following story of his indicates:

"I went to the animal fair,
The birds and the beasts were there;
And the old baboon,
In the light of the moon,
Sat combing his auburn hair."

Yes, and "dad" stood with his seven-year-old boy, looking at the "old baboon," and he asked his little son, "Sonny, how log do you think it took for you to descend from an ancestor like that?" The boy looked at the baboon and then at his "dad" and replied, "About seven years, dad!"

GRACIOUS WORDS OF APPRECIATION

Could anything be finer than this from one who has been reading the Advocate for more than fifty years? This dear brother says as he gives the names of those to whom he would have the paper sent: "When my children were small and around the family table I could put bread before them; today, when they are men and women and in other homes, I feel like I want to put in their hands the North Carolina Christian Advocate."

REV. E. M. JONES, PASTOR OF WARD STREET CHURCH, HIGH POINT

As announced on page one of the Advocate Sunday is the day for the formal opening of the new church. It now has a membership of 80 and the pastor expects 150 by the meeting of the annual conference. The Sunday school now numbers 210 and the capacity of the building is 700.



The new church has a beautiful and commodious auditorium and the Sunday school departments are well arranged. Brother Jones has led in a fine job of constructive work in this growing section of the good city of High Point.

NEWS ITEMS FROM SYLVA

No one has or could accuse us of turning the world upside down" since we came to Sylva. We have not been able to accomplish half what we feel needs to be done here, but we have been working at our tasks and feel that some progress has been made.

Attendance upon the worship services of the church has increased during the past year by more than fifty per cent. There are signs indicating a revival of interest in the work of the church. At present we are conducting a school of missions. We expect to conduct special services immediately preceding Easter.

Some very worth while improvements have been made in the parsonage and the church at Sylva. New roof, new rugs, painting, inside and out, underpining and new arrangements for heating have made the parsonage a delightful place to live, even in the coldest weather. At the church the old smoke and soot producing furnace has given place to a modern heating plant. In the spring it is contemplated to make certain changes in the interior of the Sunday school department that will increase considerably the facilities for the work of the school. Also it is planned to paint the church throughout.

Last year the pastor's salary was raised $400 and this year another hundred. It is now $2500. All collections were in full last year, and while finances are slow in this section of North Carolina at the present, and there is a wee bit of disaffection for various and sundry reasons, mostly political, we expect to see every obligation met in full by conference.

The people of Sylva are as good as the best—cultured, refined and hospitable. Sylva is organized to a fault. This little town of some two thausand inhabitants has about anything and everything that any other town of three or four times it size has. A live chamber of commerce, a woman's club, with all the departments; Rotary, in which the pastor as a member and was a delegate last summer to the international convention at Minneapolis; a public library, country club and golf course. Also we have scouting. Your servant is the scoutmaster. We have alive troop of 33 boys which we are planning to take on an extended "educational tour" early in the summer. This trip will take us to Washington via the Valley of Virginia, returning by way of Norfolk, Raleigh, Durham, Greensboro and Winston-Salem. We will make it a point to visit the Advocate plant as we pass through Greensboro.

Before closing these rambling remarks I should like to say that we are enjoying our work here and are very devoted to our people. They have been nice to us.

If this gets by the "censor" we will try our hand again sometime.

Geo. B. Clemmer.

LIKES GODDARD'S BOOK

We have just finished Dr. Goddard's book on Evangelism. The cooperation that was given me in the study of the book was very gratifying. The interest from the beginning was good, but it grew steadily, reaching the climax of a most splendid enthusiasm.

It is a great book. The writer was at his best. He thinks deeply, reaching truths fundamental, laying emphasis where emphasis should be. It is deeply spiritual from beginning to end. The author sees politics, society, church and home reconstructed through the unit, each person illuminated and inspired by the love of Jesus Christ. The book is a jewel, each chapter a gem, each gem a star of the first magnitude, unique in its own beauty.

Too much, perhaps, has been said about money in much of our missionary literature, but not so in Dr. Goddard's book. He goes so deeply into the trusteeship of life that when you read you are conscious, all the while, that when the church has reached the point of giving its life that the money question will take care of itself.

I have never read a book that so completely lifted me out of myself, thrilling me and filling me with a new dream of a better day for our Methodism.

Oh, if the members of our great church would only read and read again, until they imbibe the spirit of the writer, what a forward movement the church would make in this the greatest missionary age in all history. J. W. Autry.

Be Ready



When *your* Children Cry for It

Baby is likely to wake you any night with that sharp cry which means just one thing—colic! Be ready. Keep a bottle of Fletcher's Castoria in the house. A few drops of this pure vegetable, pleasant-tasting preparation comforts a colicky, fretful or feverish baby in a jiffy. In a few moments your anxiety is over and baby's sleeping soundly again. And you've only done what your doctor would advise. He'll tell you Fletcher's Castoria doesn't contain any harmful drug—that it's safe for the youngest infant and effective for children of all ages in cases of constipation, colic, gas, diarrhea and those upsets when you don't know just what is the matter. Avoid imitations. *Genuine* Castoria bears the Fletcher signature.

Fletcher's CASTORIA

TRAVEL AND LEARN

A tour to Alaska with its grandeur of Scenery, Colossal mountains and quaint Cities is truly worth a year in College. After seeing Chicago, Banff, Lake Louise and the Canadian Rockies, you sail for the land of gold seekers, where summer weather never loses the buoyancy of Spring and daylight fades for only three hours in twenty-four. The return trip from Vancouver includes visits to Victoria, Seattle, Portland, San Francisco, Yosemite Park, Los Angeles, Catalina, Grand Canyon Park, Colorado and Yellowstone Park. A Glorious trip never to be forgotten. For prices and particulars of this tour or any other tour, write

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THE OLD BARLOW KNIFE

"His First Pocket Knife," which featured the cover page of last week's Advocate carried to the minds of your male readers the thoughts of bygone days. It took me a couple of score and then some years back. The old barlow and the blue back speller ought never to go out of fashion. Almost every man associates his memory with his first barlow. The memory of our first pocket knife carries with it something dear and lasting. In my boyhood there seemed to be a scarcity of lead pencils and a boy could hardly ever become the possessor of more than a short piece, and when he did obtain the short pencil he almost felt himself a gentleman and a scholar. Then too his property rights would include a top, a ball and a piece of cotton string, and now and then he would be the proud possessor of a glass bottle stopper or a small cologne bottle which his elder sister had cast aside after using its contents. Then by chance he might find an empty tobacco sack into which he could bag his marbles; but when he became the owner of a pocket knife all his other worldly possessions faded into insignificance. His pride knew no bounds.

As I write these lines a scar is still visible on my left forefinger as a reminder of Will Butler's pocket knife with which I accidentally cut the gash.

I can remember so well when I begged my mother to buy me a pocket knife, and she finally yielded to my pleadings and told one of the hired men who was going to town to purchase some articles for the home on her order to include a pocket knife for me. While he was gone it was a time of eager watchful waiting for his return. When the man returned he had my knife. As a fact he had bought a little too expensive a knife for me, as it had two blades and a brass handle. I can remember that I lost it and after a hard hunt for it I found it in the stable lot, and how I made the welkin ring as I ran back to the house singing, "I've found my knife, I have found my knife."

Walter R. Johnson.

SHELBY DID

In the good old Methodist way which the fathers did, fine conservative Shelby did recently, when Central church congregation came en masse to the parsonage bringing all manner of good things, from glasses of beautiful sparkling jelly in the hands of little children, to big bags of flour and sugar on the shoulders of men; while the women brought everything else needful to make a well stocked pantry.

The surprise to the pastor and his wife was complete, and they thrilled to the occasion as enthusiastically as they did to their first pounding when they were new in the itinerating business.

When speeches were in order the pastor, man like, called on his wife saying, "She has the habit." She responded, "I'm too full for utterance, talk yourself." So there were a pair of speeches. The pastor, under the spell of the occasion, in the course of his remarks inadvertently said: "I think I shall seek to be returned to you folks for the fifth year," when a prominent steward standing near replied: "Well, if that is the way the pounding has affected you I'll just take my package back home." Even that did not squelch the "parson."

Mrs. H. K. Boyer.

BETHEL, MATTHEWS AND KING'S MOUNTAIN

Zadok Paris.

I served Bethel, Asheville, in 1895. That was my first year in the mountains. Ten degrees below zero for a month. It took five shirts, two vests, a coat, overcoat and a grate full of coal to keep this fat preacher from freezing to death. I had to walk through the snow about 18 inches deep to visit my people. But I had a nice little congregation. Pat Abernethy and his excellent wife. Pat was in his prime religiously and financially. He was chairman of the board of stewards. His wife is still living. The Alexanders, Williams, Morgans, Jones, Judge Shuford and Judge Merrimon were my leaders. Chrietzberg was at Central and treated me like a brother. The salaries and collections were paid. Dr. Byrd was my P. E. I saw his picture yesterday in First M. E. Church, South, Atlanta. He built that fine church. Conference was at Reidsville and Bishop Duncan sent me to Matthews and Hickory Grove. There I had Parker Holmes for a playmate. A truer man cannot be found. Ev. Heath, John Stevens, Jim Williamson, Squires, Wentz, Hooks, Houston, Charlie McLaughlin, Abernethys, and others. At Hickory Grove I had the Taylors, Bests, Swaringens, Smiths, Dulins, and others I do not recall. Sister Mag. Taylor, who is still living, was my organist. Had big revivals and took lots of folks into the church and carried up a good report to conference at Salisbury, and Bishop Galloway sent me to King's Mountain. There I had my good old friend, Dr. Renn, for my P. E. Dr. Dixon and his saintly wife who is still living never let us buy a drop of milk. I had Dr. McKay, the Garretts, Fultons, Falls, Longs, La Masters, at King's Mountain. At El Bethel I had the Allisons, Harmons, Dixons, Weirs, Rheas, and a host of others. At Concord there was Moses Stroup, Mike Kiser, whose son Mike is a leader in Spencer Methodist church, Hovis, Manney. I raised the collection but lost part of my salary. I did that a few times in my life. At that time a very few churches paid the salary, or the collections either.

While I was at King's Mountain I helped Dr. Renn bury J. W. Roberts, a bright young preacher at Bessemer City. Mrs. B. F. Dixon sang "Life is nothing but a dream." I shall never forget the occasion. At King's Mountain I met the Durham boys—Robert, Stonewall and Plato. I heard Plato preach a great sermon over the radio at Second Baptist church here last Sunday night. He stands high in Atlanta. I expect his wife has something to do with that, for she was a daughter of my sainted friend, John N. Cole of the N. C. conference.

At the end of the year I went to conference at Asheville and Bishop Key sent me to Madison.

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That Will Not Shrink

WORD FROM HAYESVILLE

Hayesville is still not only on the map but is making its mark as well.

We are in our fourth year here and growing stronger as the months go by. These are the finest people on earth. It would not do for me to write up all the poundings—I would have but little time to write anything else. Hayesville, Oak Forest and Myers Chapel churches have had the lead in the pounding business, and have made some wonderful impressions.

The charge is much stronger in membership and loyalty; in fact, the loyalty of these good people is really touching. They have stood by us through thick and thin, sunshine and rain and all the complicating circumstances that go to make up a Methodist preacher's experience.

We have paid out on our conference claims in full for the last two years and we are expecting to do so this year.

We are hoping to have the greatest year spiritually of our history. So we solicit the prayers of all the brethren.

C. S. Plyler.

The disposition to give a cup of cold water to a disciple is a far nobler property than the finest intellect. Satan has a fine intellect, but not the image of God. —Howells.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

SPECIAL DAY—FEBRUARY 24

A conference-wide effort is being put forth to get every Sunday school in the North Carolina conference to observe Missionary Day on February 24. Many Sunday schools observe this day regularly each fourth Sunday. They, of course, will continue to do this. Along with them should be every other Sunday school that is interested is enriching the character and broadening the outlook of its pupils and of extending the interests of the kingdom at home and abroad.

Large posters and a special missionary program introducing the foreign field, China, and also emphasizing the home extension work have been sent to superintendents. Sufficient posters have been mailed out for each department in every Sunday school to exhibit the poster to the view of every pupil. A sufficient number of the programs have also been mailed for every departmental superintendent and missionary committee, and we are hoping for a general observance of this important day throughout our conference.

"CAN DO A LITTLE OUTSIDE"

The following letter from Mrs. W. B. Lamb, Garland, N. C., is not only self-explanatory but shows what can be done when a school really tries and has faith to venture:

"Some of our folks thought we could not give our second Sunday offering to the orphanage and the fourth to missions and finance our school, and it was only when I proposed to make up the shortage that might occur in paying for the literature that they would adopt it. That has been more than a year ago, and we have not had a deficit yet. That has proved to them that we can do a little outside."

CARTERET COUNTY CREDITS

The first session of the Carteret county standard training school was held at Morehead City the week of February 3-8 with 87 persons enrolled from six Sunday schools. Sixty-one persons received credit, as follows: Ann Street, Beaufort, 18 and 1 office credit; Morehead City 16; Newport 18; Oak Grove 2; Straits 6; St. Andrews Episcopal, Morehead City, 1. Four courses were given in the school: "Teachings of Jesus," Dr. Harry North; "Pupil Study," Dr.W. I. Cranford; "Primary Lesson Materials," Miss Georgia Keene; and "The Sunday School Worker" in the Cokesbury training course, Rev. J. O. Long. So successful was the school there it was voted to have another school next year, and to hold it at Beaufort, the plan being to alternate between Morehead City and Beaufort from year to year. Mr. E. H. Gorham is chairman of the local board of managers.

PUBLIC SCHOOL TEACHERS

Nine public school teachers of the Newport school took courses for credit in the Carteret county training school at Morehead City. We call attention to this fact because it demonstrates the importance which public school teachers attach to the matter of being trained for effective teaching, and at the same time the recognition of the fact that qualifications for public school teaching may not be quite sufficient equipment for most effective Sunday school work. In recognition of this fact Newport headed by Prof. C. F. Carroll came with the Newport workers to the training school. A total of 18 from Newport earned credit. This is an unusual record and the Sunday school there is indeed fortunate to have teachers trained for public school work who give their services as teachers on Sunday. There are several teachers who work in the Sunday school who were unable to attend the training school. The following received credit: C. F. Carroll, Misses Eva Spruill, Ernestine Wynne, Annie Haskins, George Wilcox, Annie Wilcox, Maggie Greene, Lydia Willis, and Mary Hogan.

SUB-DISTRICT INSTITUTES

During the week of the Carteret county training school held at Morehead City an institute was held at Harlowe on Tuesday. Rev. J. O. Long and Miss Keene of the staff were on the program together with Rev. B. B. Slaughter, district superintendent of missionary education, Dr. Walter Patten, and Dr. H. M. North.

An institute had been planned for Springfield church on Wednesday, but was called off on account of sickness in the community.

Miss Keene met with some of the elementary workers at Newport on Thursday afternoon and helped them with some of their problems. They have recently built partitions in the church hut and provided for separate beginners, primary and junior departments and are planning the equipment for these departments.

AT ROCKINGHAM, APRIL 21-26

Meeting at Rockingham Wednesday morning a group of pastors and superintendents representing the Sunday schools of Richmond and a part of Scotland county made plans for a standard training school to be held at Rockingham April 21-26. Four courses will be offered. Officers of the board of managers are: Rev. J. M. Daniel, chairman; Rev. L. B. Jones, vice chairman; J. H. Bowen, secretary-treasurer. Those in attendance, in addition to the officers of the board, were Rev. H. C. Smith, Rev. E. R. Clegg, Rev. N. M. Wright, T. P. Wood, Rev. C. M. Lance, Rev. M. C. Ellerbe, and the writer.

ELEMENTARY COUNCIL MEETS

The Durham elementary council held its regular meeting at Lakewood church on Monday evening with Mrs. S. G. Lindsey, president, presiding. An interesting program, including discussions led by Rev. C. B. Culbreth, Rev. J. Vincent Knight and the writer were held. Officers for the new year were elected as follows: Mrs. Fred Greene, president; Mrs. I. L. Bailey, vice president; Mrs. Wyatt Dixon, secretary-treasurer. The next meeting will be held at Memorial church. A delightful social hour followed the business and inspirational session.

YANCEYVILLE THIS WEEK

Rev. J. O. Long is this week conducting a Cokesbury training school for the Yanceyville charge, offering the course in "The Sunday School Worker." This school was originally scheduled for March 3-8, but was moved up. Rev. S. J. Starnes, the pastor, has been promoting the school.

REV. W. A. CADE'S ADDRESS

A printed copy of an address of Rev. W. A. Cade, presiding elder, before the ministers of the Fayetteville district, has come to our desk. It strikes us as a very thoughtful and statesmanlike challenge, and we expect to see advancement in this good district this year. His paragraph touching the Sunday schools will be of special interest to readers of this column:

"Ours is the second largest district in the conference in membership with 15,063 members, twenty-three pastoral charges, and one hundred congregations. We have the largest number of Sunday schools with the second largest Sunday school enrollment. Yet there were five districts last year had more accessions to the church from the Sunday school, four that had more teachers and other workers taking training courses; and our schools have been badly remiss in conducting monthly missionary programs and taking offerings for missions. Let us remember that the Sunday school is the educational agency of the church. Let us make them educate as thoroughly as possible in Christian experience and practice."

COKESBURY SCHOOL DATES

Rev. J. O. Long is scheduled to conduct Cokesbury training schools at the following places and dates:

Yanceyville, March 3-8.
Cerro Gordo, March 10-15.
Roberdel, April 7-12.
Leasburg, April 14-19.
Robersonville, April 21-26.
Hallsboro, May 5-10.
Stumpy Point, May 26-31.
Bath, June 23-28.
Duke's Chapel, June 30-July 5.

Many other dates have been tentatively agreed upon but their publication awaits definite confirmation.

A conscience that prods is better than a conscience that nods.—Forward.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

REV. J. S. HIATT

Born near Thomasville and educated in the public schools of Davidson county, Whitsett Institute, Catawba College and Ursinus Seminary, Rev. J. S. Hiatt, whose likeness is herewith presented, came forth with a jovial disposition to assume his place in the vanguard of those who get things done. While he is



successful at everything he attempts Brother Joe is particularly noted for his church building ability, he having led in building Oak Summit, Grace, Burkhead, Hiatt Memorial, Ogburn Memorial and Ardmore, in and about Winston-Salem. In addition to these projects he enlarged the church at Mount Holly and directed the building of the wonderful new plant at West Asheville. He has also remodeled two parsonages, raised funds for the building of four chapels in Korea and has just closed a campaign for the completion of the new church in the Cherokee Indian reservation in Swain county. These building operations have cost about $400,000.

In 1913 Brother Hiatt was happily married to Miss Maude Eugenia Jones of West Virginia. This union is blessed with three children: Joseph S. Jr., aged 13; Ruth, aged 9; Fay, aged 5. Brother Hiatt is in his fourth year of a successful pastorate at West Asheville. In addition to this good work he is chaplain of the local chapter of the American Legion and president of the Asheville Ministerial Association. He is also chairman of our conference board of church extension.

BIG CHARGES

In the following table will be noted the fact that we have in the Western North Carolina coference 14 stations and one circuit reporting 1000 or more church members. These charges are listed according to their church membership, total Sunday school enrollment and percentage of enrollment on church membership for last year. Kindly look through the list and note those who lead as well as those which lag in Sunday school enrollment.

	Ch.Mem.	S.S.R.	Pct.
First, Charlotte	2640	1729	65
Central, Asheville	2517	1621	64
Centenary-West End	2235	2224	100
West Market St.	1863	1353	70
Wesley Mem., High Pt.	1601	1476	92
First, Salisbury	1235	1130	91
Main St., Gastonia	1231	1164	94
Trinity, Kannapolis	1174	1283	109
Belmont Pk, Charlotte	1152	1164	100
West Asheville	1121	982	88
First, Lexington	1114	1320	118
Central, Monroe	1060	969	91
Mt. Zion	1014	789	78
Thomasville Ct.	1013	1001	99
Burkhead, Winston-Sa.	1000	1185	118

LARGE CENTERS

Below are given the total church membership, Sunday school enrollment and percentage of enrollment on church membership for the eight large centers in our conference, those cities which have six or more Methodist churches:

	Ch.Mem.	S.S.R.	Pct.
Charlotte	8470	7512	89
Greensboro	5665	5363	95
Winston-Salem	5279	6805	129
Asheville	5254	3985	77
Salisbury-Spencer	3594	4016	112
High Point	3078	2799	91
Gastonia	2809	3690	131
Concord	1907	2625	137

LEADERS

Following are listed by districts the charges registering during the past year the largest percentage Sunday school enrollment on church membership. First is listed the charge, then church membership, followed by Sunday school enrollment and finally the percentage of enrollment on membership:

Asheville			
Sandy Mush	316	532	168
Charlotte			
Big Springs-Derita	77	215	278
Gastonia			
Smyre.	121	277	229
Greensboro			
Bethel-Grace	234	462	197
Marion			
Marion Mills	231	543	235
Mt. Airy			
Rockford Street	228	328	143
North Wilkesboro			
Boone	305	544	178
Salisbury			
Westford	199	600	301
Statesville			
Highland	165	274	166
Waynesville			
Culowhee	85	185	206
Winston-Salem			
Hanes-Clemmons	346	521	151

TAILENDERS

For some reason the following listed charges brought up the rear in their districts in comparing their Sunday school enrollment with church membership for last year. It will be noted that six of the tailenders are stations with good leadership and ample physical facilities. The charge, church membership, Sunday school enrollment and percentage of latter on former are listed in turn:

Asheville			
Hendersonville	834	503	60
Charlotte			
Matthews	204	80	39
Gastonia			
Cherryville	380	226	60
Greensboro			
Main St., High Point	921	529	57
Marion			
Rutherfordton	432	237	55
Mt. Airy			
Ararat	475	277	58
North Wilkesboro			
Sparta	570	240	42
Salisbury			
Salem	628	380	61
Statesville			
Olin	438	235	54
Waynesville			
Highlands	158	60	38
Winston-Salem			
Walkertown	430	300	70

WEAVER COLLEGE

The third annual standard training school for Weaver College opened last Sunday afternoon with an attendance of 125 persons who were thoroughly interested in the project. Rarely does one witness a more impressive school opening. College professors, college students, leaders of a village station and some 25 earnest workers from a mountain circuit mingled together in comradeship as they enrolled in the classes of the school. Prospects for a hundred or more credits were encouraging.

ASHEVILLE

The tenth annual standard training school for Asheville and surrounding territory has been organized and the prospects for another successful school are most gratifying. The pastors and laymen present at the organization meeting determined to put this school across in a very large way. In all probability some of our large schools in the Piedmont section of our conference will have to look to their laurels before this Asheville school is through growing.

OTHER SCHOOLS

Very fine delegations in Waynesville, Marion and Morganton have recently been met and country-wide schools for Haywood, McDowell and Burke counties have been organized. Both pastors and laymen have joined hands in thoroughly committing themselves to these splendid undertakings.

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Clean Child's Bowels with "California Fig Syrup"



Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.



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A. R. BELL, Concord, N. C.

CHURCH BROTHERHOOD HAS FINE PROGRAM

The Wesley Brotherhood of Hay Street Methodist church had their third meeting on Thursday evening at 6:45 in the basement of the Sunday school annex. A delicious supper was prepared by the ladies of the Comrades Sunday school class of which Mrs. T. H. Sutton is teacher.

There were present around 40 men. The president, Mr. Q. K. Nimocks, Jr., called on the pastor, Rev. E. Frank Lee, for the invocation, after which he annonnced the chairmen of the various committees as follows: Membership, J. W. Hinsdale; fellowship and church loyalty, J. J. Quinn; Bible, Dr. W. S. Jordan; boys, Victor Motz; music, E. G. Burkhead. Mr. D. N. Geddie was announced as secretary-treasurer.

The program was then turned over to J. J. Quinn, who presented Mr. C. C. Chadbourn as the speaker of the evening. Following his timely message, E. G. Burkhead presented Prof. Alfred H. Strick, dean of music of Flora Macdonald College, who presided at the piano and played accompaniment for the songs sung by the brotherhood quartette, composed of Dr. J. H. Judd, James Hall, Harry Sheetz and E. G. Burkhead.

The brotherhood was especially delighted to have both Mr. Strick and Mr. Chadbourn. Mr. Strick has recently been secured by Hay Street church as organist and choir director, and his presence means music.—Fayetteville Observer.

MISSIONARY FREE WILL OFFERING AT ENFIELD

We send a letter and stamped envelope to each member of the church. The letter follows:

Dear Friend:

The time has again come for the missionary offering in our church. Will you stand by your church in this call?

The whole Southern Methodist church is asking for a free will offering from each member. Can it count on you?

If you can give only a little, will you not give a little? Don't be ashamed of a little if that is the best you can do.

Put your offering into the enclosed envelope and mail it to me immediately, or put it into the collection plate at church next Sunday. Your friend and pastor,

J. A. Martin.

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OUR BOOK SHELF

Francis Asbury, Founder of American Methodism and Unofficial Minister of State; by William L. Duren. The Macmillan Company. Price $3.

The author gives a careful study of Francis Asbury and portrays the man in the midst of his times. But little is known of Asbury in England; America was the land of his labors. As the author says, "In crossing the broad Atlantic he slept on the hard boards of a laggard ship, but he bore a spiritual empire in his heart." In a detailed study of Asbury's citizenship, Dr. Duren concludes: "He was American by the ties of personal devotion, he is American by the ties of distinguished service, and he is American in the bonds of citizenship."

The preface contains a historical outline of Asbury's life, the illustrations are well selected, the Bibliography is comprehensive, the appedices are valuable, and the twenty-nine chapters are well wrought out. Any one who would know Francis Asbury will want this volume.

The premiership of Francis Asbury among church founders and religious leaders of the New World is probably one of the most unchallenged facts connected with the history of our country. On the American field he was a faithful administrator, and an adventurous prophet to the people whom he gathered by the most direct and personal type of ministry ever known. His intimate acquaintance with his field was such that it is safe to say no other man knew as he did every road and settlement from Maine to Georgia, and westward beyond the Alleghanies. Better than that, he knew the people of America and he knew the power that could make them into solid pillars of the New Republic.

"Wesley's Legacy to the World," John Ernest Rattenbury. The Quillian Lectures, Cokesbury Press. Price $2.50.

The purpose of this book, as stated by the author, is to examine the Evangelical Revival of the eighteenth century and to show its permanent values to mankind. Of these values the life and example of John Wesley, first of all, demands attention. John Wesley was a pilgrim of eternity. Such a man is valuable, not only because he is a citizen of heaven, but because he is a colonist of earth. The author does not portray this pilgrim of eternity as a faultless being, a sort of deified angel, but rather he presents the human Wesley with his limitations.

The six parts indicate the scope of the book and the wide range of the discussions in these more than 300 pages.

1. The Pilgrim of Eternity.
2. The Rediscovery of God.
3. A Religion of Common Sense.
4. The Wesleyan Influence on Religion.
5. The Secular Influence of the Wesleys.
6. The Wesleyan Hymnody.

These six parts are divided into thirty-five chapters with a most interesting sylabus of each chapter.

Dr. Franklin N. Parker in his Introduction aptly says: "The choice of the lecturer and the lecturer's choice of a subject is a great hit. As an Englishman, a Methodist, and a man in whom the spirit of evangelism has moved profoundly and effectually in the Wesleyan church he has given us a fresh and vivid presentation of his theme."

The printer has met every demand of the most exacting.

The Origin of Paul's Religion: The James Sprunt Lectures, Delivered at Union Theological Seminary in Virginia. By J Gesham Machem, D.D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary. The Macmillan Company; price $2.50.

The entire discussion gathers about The Origin of Paul's Religion. An exhaustive discussion of all the elements that touched the life of Saul of Tarsus and the many influences that have gone into his religion fill the 300 pages of this volume—such as the Jewish environment, the Hellenistic Age, Pagan religions and Gentile freedom are all examined.

But the author reaches the conclusion as given by Paul himself: "It is no longer I that live but Christ liveth in me." Paul regarded himself as a servant of Christ, and based his whole life upon what Christ had done and what Christ was continuing to do. This Christ, upon whom Paul based his life, was identified by Paul with Jesus of Nazareth, a person who had lived in Palestine a few years before. This testimony must be faced and invalidated by those who would find the origin of Paul's religion anywhere than in Jesus of Nazareth. Such is the testimony of Paul.

With Paul, Jesus was more than a teacher; he was a redeemer. So the religion of Paul is a religion of redemption. He came not simply to teach men how to live, but to give them a new life through his atoning death.

In the words of the British Weekly, "It has a place and value of its own."

Jesus on Social Institutions, by Shaler Mathews, Dean of the Divinity School, University of Chicago. The McMillan Company, New York; price $1.50.

"If we are really to understand Jesus," says Dean Mathews, "we must not regard him as primarily interested in setting forth a system. His real aim was practical—the preparation of men for the kingdom, the coming of which they already expected."

Jesus dealt with attitudes of individuals rather than with progress of society. Attitude-building is of far more importance to Jesus than is program making. How well the attitude of love for man is realized in social institutions counts. In this Jesus followed his own teaching and became an example to his followers. He embraced the attitude of love he saw in God and urged it upon his followers. Jesus' interests centered on the production of the socially minded dominated by good will.

A chapter each is given to the Family, to Wealth, to the State, and to the Church by Dean Mathews. Dr. Mathews considers that this later book replaces his "Social Teachings of Jesus."

Among the many books of Dr. Mathews this is among the most interesting. The place of good will in society is exalted above all else in the social order of Jesus.

Christianity and Success, by Edwin Holt Hughes. Cokesbury Press, Nashville, Tenn.; price $1.50.

Bishop Hughes gave the Cole Lectures at Vanderbilt. He has carried his study of Christ and the Christian religion into the realm of action and has tested them in the every day life of man. This eminent preacher is always interesting, but he does not speak with the ring of conviction in these lectures as he is accustomed to do in the pulpit.

The Biblical Standards of Success, The Personal Trinity of Success, The Lighter Symbols of Success, The Material Tokens of Success, The Intellectual Realm of Success, and The Cross and Success are the subjects of the six lectures in 1928.

It is to be hoped that this new volume of Bishop Hughes will do something in the buliding of a social order "dominated by brotherhood, justice, peace and good will towards all."

The Certainty of God, by James Gorden Gilkey, Minister of the South Congregational Church of Springfield, Mass,, and Professor of Biblical Literature at Amherst College. Macmillan Company, N. Y. Price $1.75.

This is a book that has arisen out of the author's experience in discussing religion with students. The most convincing answer given most people is the one suggested in the dedication: "To my mother who made God a reality to all her children."

"The Certainty of God" is the third and last book in a series which aims to interpet liberal Christianity to the thoughtful people of our time. They were not written to satisfy experts in theology but to help ordinary men and women to answer for themselves questions which arise repeatedly in everyday life.

Four of the nine chapter headings are: Do We Really Know There Is a God? When Do we Meet God in Daily Life? How Does God Speak to Us? Can a Person Who Has No Sense of God Gain One?

These indicate the character of the book. Scattered over the 219 pages are many apt illustrations and helpful quotations.

Many will find a word of comfort and help in this volume.

Children's Storyland



THE WHISPERING FOOTPRINTS

"Eddy, O Eddy, where are you?"

"Here, mother," came a shrill little voice from the back yard.

"Come here, Eddy; I want you to do something for me."

Then the back door opened, and Mrs. Taylor heard the soft thud of bare feet along the passage. But when Eddy entered the sitting room and stood by mother's sewing table, she only said: "Why, Eddy, what's the matter?"

Now, there were no cuts or bumps or bruises about the little boy. Why should the mother think anything was the matter? Because his brown eyes, which generally looked right up at you, like two little birds flying out of a cage, now had an uneasy look—neither here nor there, but away.

"Nothing's the matter," said Eddy, looking out of the window. "What did you call me for, mother?"

"I am sorry my little boy has disobeyed me about going to the apple bin without leave." Eddy gave a little start. "The reason God put me here as your mother, Eddy, is because he thinks I know better what you ought to do and ought not to do than you yourself."

Eddy did not answer. He was wondering how mothers knew so much.

"I am especially sorry that you should disobey me by sneaking through the coal room window," said Mrs. Taylor. "I would much rather you say, 'I won't mind you,' and go in before my eyes than go in by telling a lie."

"Why, mother, I didn't say"—began Eddy, glad of a chance to defend himself.

"Do you think you talk only with your lips?" interrupted his mother. "What do you suppose has whispered to me that you have been in the apple cellar, and that you went through the coal room?"

"I can't imagine," said Eddy honestly.

The little boy turned, and there between him and the door were five coal-dusty footprints on the white matting. Mother could not help smiling at the look of surprise on the little face; but it was a rather mournful smile.

"Do you think we can ever do wrong, Eddy, and not leave marks of it somewhere?" she asked. "And O. my little boy, the marks which sin leaves are on your heart, which ought to be clean and white for God's eyes, instead of being all tracked over by wrong doing!"

"Won't they come out?" asked Eddy. He meant the footprints on the matting. But mother was thinking about those other marks when she said: "The blood of Jesus Christ cleanseth from all sin. You must ask him to forgive you, Eddy, and to take away your guilt, and to make you hate sin, which leaves such ugly footprints on your little life."

And then, for a punishment and for a reminder, mother kept the footprints on the sitting room floor that whole day, so that Eddy might see them and remember how every wrong deed leaves dark stains on his little heart.—Buds of Hope.

NO LOOSE ENDS

Louise was spending a week with her great-aunt Hilda, who weaves beautiful rugs. "You work every minute, auntie," she said. "Not quite that, but I'm doing something most of the time. I don't like to leave anything at loose ends."

The words puzzled Louise a little, but watching the brisk old lady made them clear. Aunt Hilda had picked up the rug she just cut from the loom. At each end there was a fringe of work about three inches long. Aunt Hilda made these ends even and began knotting the warp fringe in groups of six strands. When this was done she rolled the rug and laid it away.

"Suppose you brush up the litter and then we'll go in the other room," she said.

Louise likes to sweep, but sometimes she does not remember to put her broom and dustpan away! This time she did, because she knew just how auntie herself would have done. "I didn't leave any loose ends," she told herself proudly as she went to sit beside Aunt Hilda who had taken her mending baskets now. That made Louise recall that she, too, had stockings to darn.

"It's good for me to visit Aunt Hilda," she thought, for she is wise enough to see that she has a habit of leaving many things unfinished. What trouble both she and brother Carl have because of the things they "leave at loose ends." Much of their work and even their play has to be done over because of being left like that scarf the kitten raveled so easily. Aunt Hilda knows better than to make herself so much extra work. Everything she does counts, because it is finished right.

Fretful hours, shame and danger still come from leaving things unfinished. Girls and boys are wise to train themselves to better ways. The difference will show quickly and will also be a help to them their whole lives long.—Mary S. Stover, in The Lutheran.

WHAT IS A BLIZZARD?

A violent winter storm, with high bitter win and fine drifting snow that stings and blinds and chokes those who attempt to fight their way against it—that is what people call a blizzard. Lesser storms have also been called blizzards; indeed, the word blizzard originally meant simply a "hard blow." In that meaning the word dates in the United States from about 1829. Blizzard, meaning a more severe storm, secured its harsher meaning perhaps from the especially stormy winter of 1880-1881.

The origin of the word blizzard, according to Webster's New International Dictionary, is akin to the old English word blaze. This is all that can be said about the word with any degree of certainty. The word blizzard (compare the familiar "blaze away," meaning to shoot continuously) has also meant: "A volley of shots; also, a sudden or effective shot." Figuratively, blizzard has also been applied to any effective retort in argument.

Most of us know and use the word rather strictly to correspond with this dictionary definition, however: "A dry, intensely cold, violent storm, with high wind and fine driving snow, such as those which originate on the eastern slope of the Canadian Rocky Mountains."

THE GOSPEL ACCORDING TO YOU

There's a sweet old story translated for man,
But writ in the long, long ago—
The Gospel according to Mark, Luke, and John—
Of Christ and his mission below.

You are writing a Gospel, a chapter each day,
By deeds that you do, by words that you say.
Men read what you write, whether faithless or true.
Say, what is the Gospel according to you?

Men read and admire the Gospel of Christ,
With its love so unfailing and true;
But what do they say, and what do they think
Of the Gospel "according to you?"

'Tis a wonderful story, that Gospel of Love,
As it shines in the Christ-like Divine.
And, oh, that its truth might be told again
In the story of your life and mine!

Unselfishness mirrors in every scene;
Love blossoms on every sod;
And back from its vision the heart comes to tell
The wonderful goodness of God.

You are writing each day a letter to men,
Take care that the writing is true;
'Tis the only Gospel some men will read,
That Gospel according to you.

—Unknown.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

THE ANNUAL MEETING AT NEW BERN, APRIL 9, 10, 11

All delegates to this meeting should be elected at the next monthly meeting and each auxiliary should report the name of its delegate with one dollar enclosed to Mrs. W. C. Chadwick, 192 Middle Street, New Bern.

The women of New Bern are already thinking and planning and working for the success of this meeting, and they should have the co-operation of the conference society in making this a most profitable session.

The growth of the missionary society makes it a matter of no little concern to the hostess auxiliary delegates, officers and visitors. It is only common courtesy that the guests should be prompt in sending in their names that the assignment of homes may be attended to without confusing delay.

"MY PEACE I GIVE UNTO YOU"

For the past two weeks Mrs. L. M. Hendren ("Aunt Lizzie" as our hearts prompt us to say) has been quite ill. She is now in her ninety-first year, and through the vicissitudes of her long journey she has been sustained and enabled to glorify her Lord which has been her highest joy. Now that she is very feeble and too weak to read her Bible, she repeats the promises of her Lord and her face shows the light of the presence divine.

The conference will be praying that she may be spared to meet with her many friends at the approaching annual meeting which will be held in her church at New Bern.

SPRING HOPE AUXILIARY

The missionary auxiliary of the Spring Hope Methodist church seems to be taking on new life. With the re-election of the old officers every member apparently is trying to make this a more successful year than the former ones.

We have now two circles, each one having its own chairman and secretary. Mrs. N. B. Strickland and Mrs. O. B. Moss are the chairmen. With these two leaders and the president, Mrs. R. C. Coppedge, we know that we shall be able to accomplish a great deal. Signs of improvement are already in evidence. Mrs. Strickland's circle has already given a silver tea, which was most enjoyable as well as being a help to the auxiliary financially. The other circle is at work, too. This year our auxiliary has helped to organize two other auxiliaries at Mt. Pleasant and Bailey, respectively.

Much inspriation comes to us from helping others to see the way. These two new circles are not in our district but they belong to our zone.

We are fortunate again to have our district secretary, Miss Harding, with us this year. She is a great help to us.

Since the need is so great and the opportunity to help so frequent we do hope that our auxiliary with all the others of our conference will make this year one of the greatest in the history of our organization both financially and spiritually.

Mrs. P. E. Mallison,
Chairman Publicity.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL

The nineteenth annual meeting of the Woman's Missionary Council will be held in Mount Vernon Place church, Washington, D. C., March 13-18, 1929.

The executive committee will meet in the Hamilton Hotel, Tuesday afternoon at two o'clock. On Wednesday morning, March 13, three retreats will be held for those who wish to attend; one for Council members, one for visitors and local women, and one for missionaries and deaconesses. These retreats will close with the celebration of the Holy Communion. In the afternoon the memorial service will be held from two to two forty-five. This will be followed by committee meetings. The first session of the Council will be held Wednesday evening at eight o'clock, when Dr. C. C. Morrison will deliver a peace address. The first business session will be held as usual on Thursday morning, March 14.

The railroads have granted the usual rates, according to the certificate plan, which offers a return ticket over the same route as that of the going ticket at one-half the price of the regular ticket, provided there is an attendance of two hundred and fifty persons holding certificates showing that they have paid at least sixty-seven cents for railroad fare to Washington. Those who attend are urged to make the trip by rail, as each certificate will not only help in securing the rates for those who come from distances, but the number attending by rail also influences the securing of rates for the following year.

Mrs. F. F. Stephens, Pres.
Mrs. F. S. Parker, Sec.

WELFARE WORK OF THE MARY HAMBRICK MISSIONARY SOCIETY

Mrs. Mamie Merritt gave the report of the welfare work of the Edgar Long Memorial church. She told of the joy she received in doing the work. Her report is as follows:

Sending girl off to school	$ 40.00
Drug bill for sick member	15.00
Sick boy	1.00
Barrel apples for school children	7.50
Thanksgiving boxes, two families	5.00
Christmas check for sick man	10.00
Check for sick man	15.00
Money for destitute family	5.00
Flowers	5.00
Money given colored man's hospt'l	10.00
Christmas baskets	128.00
Two boxes to Cas. Train. School	5.00
Box to Samarcand	2.50
Box to Albemarle Normal	2.50
Groceries	14.40
Total	$265.90

Mrs. N. S. Thompson gave the following report ending the year 1928:

Members on roll 111, and all dues collected.

Collected on pledge	$460.00
Week of prayer	46.26
Box supplies	60.00
Amt. to district secretary	821.88
Amt. spent on local work	1210.88

Mrs. R. H. Gates, Supt. Pub.

COUNCIL BULLETIN

The Council Bulletin will be out soon after the close of the meeting. The Bulletin will contain a brief report of speeches and proceedings of the Council and all committees reports and recommendations. You will want a copy because it will necessarily be some time before the minutes can be printed. The price is again twenty-five cents. Order immediately from Literature Headquarters, 714 Church, Street, Nashville, Tenn.

A LETTER ABOUT ORDERS FROM LITERATURE HEADQUARTERS

May we ask that you will accompany all orders with cash payments? If all the auxiliaries will make this a rule there will be a great saving in the amount of help employed at headquarters and in the postage bill. It takes more time and money to send statements for small bills than is justified in the returns. Keep a list of our publications for use in making your orders.

If in making your orders you will observe the following rules, you will save us time and prevent mistakes and delays:

1. Write name and address plainly.
2. Make a list of items ordered.
3. Be specific; state whether material desired is for adult, young people, or junior societies.
4. Make all orders and checks payable to Literature Headquarters—not to Lamar & Whitmore, nor to the Board of Missions, nor to any one of the secretaries.

Assuring you of our appreciation of your co-operation in this matter, I am,

Estelle Haskin,
Secretary in Charge of Literature.

Mrs. S. H. Scott, New Bern, sends program literature to all presidents once a quarter. This is free. But corresponding secretaries' books and other literature should be ordered with cash accompanying the order from Literature Headquarters, 714 Church Street, Nashville, Tenn.

Minister's Wife—Wake up! There are burglars in the house!

Minister—Well, what of it? Let them find out their mistake themselves.—Ex.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

RAILROAD CERTIFICATE PLAN FOR COUNCIL

Our attention again is called to the fact that the usual rates of fare to the Council meeting at Washington have been granted by the railroads. In order to secure this reduction of one and one-half fare, two hundred and fifty certificates must be presented showing that full fare has been paid on the going trip. While this reduction does not mean much to the persons living in the vicinity of Washington, it means a great deal to those who come from the far away places in our Council, so we are urging that all who expect to attend the Council, as delegates or visitors, make the trip by train and help to secure the needed number of two hundred and fifty certificates. The railroads throughout the whole territory occupied by our church have graciously granted the request of the Council officers and reduced the rates, and let us show our appreciation by making the ticket sales show as nearly as possible the actual attendance.

AN OMISSION

In the issue of Advocate of February 7, in the "Honor Roll for Children's Societies," given by Miss Amy Hackney, superintendent of children's work, we find that the Marion district was omitted. Four societies from that district attained this coveted goal and to Burnsville, Forest City, Pleasant Grove and Rutherford College we wish to extend our congratulations and give them the place that they have won in this list of successful societies.

Then, we find that another society must be added to the Gastonia district, the Mount Holly children's society having achieved the goal set for them. This increases the number on that district to five and places Gastonia and Greensboro in the lead, each having five societies on the honor roll, the total number of the "little folks' societies" winning this distinction being 31.

BLANKS FOR DELEGATES' NAMES

The blanks for names of delegates who expect to attend the annual meeting at Centenary church, Winston-Salem, April 16-19, will be issued to the presidents of the local auxiliaries by the district secretaries within the next few days, and it is urged that the delegates be elected at the March meeting and names sent in at once to the district secretaries, who in turn will send them to Mrs. M. D. Stockton, 936 West Fourth Street, Winston-Salem, N. C., general chairman of entertainment committee, that entertainment may be provided for all who may attend.

The work of a committee in arranging for a large conference is no small matter, and we can assist them greatly by sending these names to our district secretaries right away, so that they may be reported to committee. Let us attend to this as early as possible.

DEATH OF MEMBER OF BABY DIVISION AT NORTH WILKESBORO

The following announcement from Mrs. J. B. Henderson, assistant district secretary, Mt. Airy district, has been received:

"The gentle spirit of little Samuel S. Cranor slipped quietly away on the morning of December 25, 1928, to spend his first Christmas Day with Jesus. He was the youngest child of Mr. and Mrs. H. A. Cranor and was two and one-half years old. He had been a member of the baby division since the organization of the department. We miss this bright, happy child, whom we had learned to love, but we know that our loss is his gain."

JUBILEE SOCIETY AT UNION CHURCH

The woman's auxiliary at Union church, North Wilkesboro district, was organized in November by the district secretary, Mrs. J. B. Henderson, assisted by the pastor's wife from Wilkesboro, Mrs. J. L. Reynolds. Owing to sickness of the members the society has not been able to hold its regular meeting, but the women are enthusiastic and eager to undertake this work and Wilkesboro auxiliary is going to prove a real sister to this jubilee society.

MESSAGE OF CONFERENCE PRESIDENT

My Dear Co-Workers:

I am sending this letter to thank every member of your auxiliary for the part they took in our missionary work during the past year. The books have been closed, and while the record is not just what we had hoped for, we are able to meet our Council budget and then have a very nice jubilee love offering.

I appreciate so much your work and co-operation. Had it not been for the effort of the individual members we could not have accomplished what we did, and I thank you most earnestly for your part in it. Also, please let me welcome all new officers and members. We are delighted to have you join our great organization in helping to hasten the coming of the kingdom of God throughout the world. May this be a year of real joy and opportunity in this great work.

As we are beginning a new year I hope we have taken an account of ourselves and have seen just what is needed for doing better work and living better lives. We need greater enrollment and women more interested in the missionary work of the church. May we take as our special work for this year: "Every woman for Christ's service."

I am enclosing a copy of the Standard of Excellence. Please keep it before your auxiliary, check up on it every quarter, and make an effort to reach this standard.

The Council meeting is to be held in Washington, D. C., March 13-18, 1929. It is so near us this time that I trust a number of our women may be able to attend. The Council suggests that our auxiliary conduct a retreat on the opening day as they did last year. I trust that you may be able to do this. A program for this retreat will be printed in the March Bulletin.

The goal of increase for the Missionary Voice subscriptions in our conference set for the campaign, January-February, is 1000, which has been apportioned to the different districts. Please see that your agent gives every one an opportunity to subscribe before February 29. Also, please have your agent for the N. C. Christian Advocate give every woman an opportunity to subscribe to our own conference paper.

I am delighted to tell you that our annual meeting will be held at Centenary church, Winston-Salem, N. C., April 16-19, 1929. We hope to make it one of the very best meetings we have ever held; so please begin now to pray for it, and plan to have a delegate here. I very much hope every auxiliary will be represented at this meeting.

May I suggest that on the morning of the 17th of April, when we begin the business sessions of our conference, wherever it is possible, every auxiliary hold a retreat for this meeting. One auxiliary has volunteered to do this. Will yours not be another? And when hundreds of women gather together to pray for our work and workers, great things will be accomplished.

Again thanking you for your co-operation, and wishing for you the very best year you have ever had,

Mrs. C. C. Weaver.

The children of the Wilkesboro church gave a most effective program at the devotional hour of the Sunday school on February 10. The choir was made up of the children of the three departments and was an occasion that filled the hearts of the older people with joy and gladness as they told in story and song of the love of Jesus. The program was given under the supervision of the junior superintendent, Miss Annie Lewis.

Bladder Weakness

If Bladder Weakness, Getting Up Nights, Backache, Burning or Itching Sensation, leg or groin pains make you feel old, tired, pepless, and worn out, why not make the **Cystex** 48 Hour Test? Don't give up. Get **Cystex** today at any drug store. Put it to a 48 hour test. Money back if you don't soon feel like new, full of pep, sleep well, with pains alleviated. Try **Cystex** today. Only 60c.

Sunday School Lesson

FEBRUARY 24

Christian Growth

John 1:40-42; Matthew 15:16-18; John 21:15-17; 2 Peter 3:18.

Golden Text—But grow in the grace and knowledge of our Lord and Saviour Jesus Christ.—2 Peter 3:18.

(Notes by Dr. Isaac Taylor Headland.)

I would prescribe the study of this lesson for every growing boy and girl, for every young man and young woman, as well as for every grown persons. And I would prescribe Tarbell's "Teachers' Guide" as their help in their preparation. I have been using it now for over eleven years, and it grows better and bettter. This, of course, is natural, for Doctor Tarbell is her own best illustration of intellectual and Christian growth.

The committee has made the best possible selections. Turn to your Bible and read them over. Peter is the example of Christian growth. They might have chosen John Mark, or Paul, or Luke, or Augustine, or Wesley, or Moody, for all these are illustrations of Christian growth.

Peter's Growth

Andrew found him and brought him to the Master. Jesus found him a fisherman on the Sea of Galilee and called him to be a fisher of men. He found him as impulsive and brittle as a clod, but he saw the possibilities in him and called him a rock. If as a teacher you find a boy with possibilities, let him know that you consider him good timber, or a rock. Boys and girls want to come up to your expectations of them.

Peter was the first to realize that Jesus was the Messiah, and Jesus again called him a rock, a rock upon which he would build his church. Peter failed him at the crucial moment, the time of his trial, but still he felt that Peter was a rock, and so after his resurrection, when Peter had taken the others and had gone back fishing, Jesus found them, taught them how to catch fish, but called them to catch men.

Peter failed again at Antioch. However, it is not the number of times one fails that counts, but whether he gets up and continues to keep on trying, and this Peter did to the end. Read his lesson in addition in 2 Peter 1:5-7. Here it is: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." The Golden Text is a part of the last verse of 2 Peter. He had grown in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Power of Growth With You and Me

When Longfellow was an old man one of his friends asked him how he was able to keep his strength and energy and to write with such power? The old poet pointed to an apple tree outside in full bloom and replied: 'That apple tree is older than I am, but I never saw prettier blossoms on it than those you see now. The tree grows a little new wood each year, and I suppose it is out of its new wood it makes its new blossoms. I am all the time trying to grow a little new wood, and out of it I suppose I am able to make new thoughts."

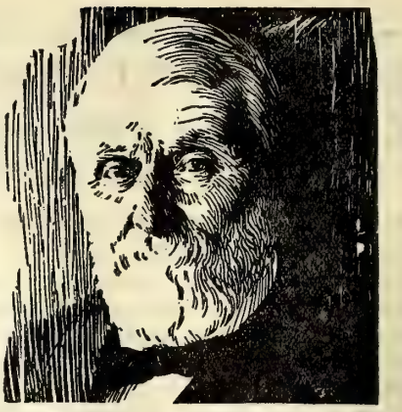
Moody's mother was a widow, and was unable to give her son an education. He went to Boston at 17 unschooled and unrefined. He was refused admission to a church because he did not understand what it involved; but after six months they took him in. He went to Chicago at 18. He wanted to teach in the Sunday school, but was refused because he could not read well enough. They finally told him he might teach a class if he would go out and find and bring in the members. The next Sunday he came with his class, 18 ragamuffins. When he could not speak himself, he committed parts of the Bible and recited that in prayer meeting, for he was determined to learn to speak. Having no information of his own for his boys he read interesting stories from others. He learned to pray by praying, to speak by speaking, to meet men by meeting them, and finally he became one of the greatest religious forces of the nineteenth century. What Moody could do, any boy can do if he can decide to do it. Moody was an instance of growth—religious growth.

Peter's biggest catch of fish was 153, when Jesus told him how. He caught 8,000 men by two sermons after Jesus had risen.

Henry Drummond, one of Moody's converts, said, you can't make a thing grow any more than you can make the sun rise. Surround it with the proper conditions, and it can no more help growing than the sun can keep from rising. You would not think of telling a boy to grow; he can't help growing. So it is in the matter of spiritual growth. Fulfill the conditions and you can not help growing. There are two conditions. (1) Prayer is to the spirit what food is to the body. It brings to our human nature strength from the divine nature. (2) Service is to the spirit what exercise is to the body. It is the active side of spiritual growth and spiritual development. It transforms into deed the divine energy received through prayer. It is the fulfillment of these two conditions that makes for spiritual growth, and brings us into favor with both God and man.

But If We Do Not Grow Spiritually?

There never was a boy or girl who did not want to grow up. When a boy is 12 he never says he is 12—he is going on 13. And where is the girl who is not anxiously waiting for "sweet sixteen?" But if you do not study, what? When a child is a child it knows nothing, and a boy or girl who does not want to study can find a hundred reasons for shirking. If children want to study, there is nothing in this world that can prevent their learning. But suppose the child grows



DR. CALDWELL'S THREE RULES

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation is a mild vegetable compound. It can not harm the most delicate system and is not habit forming.

The Doctor never did approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. Use Syrup Pepsin for yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Get a bottle today, at any drugstore and observe these three rules of health: Keep the head cool, the feet warm, the bowels open. For a free trial bottle, just write "Syrup Pepsin," Dept. BB, Monticello, Illinois.

For colds, grip and flu take

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G. R. Yarborough, C. P. & T. A.
Greensboro, N. C.
Also Steamship Agent.

up to manhood or womanhood and retains its child mind, what then do we call it? An idiot.

Now, when boys and girls are converted they are born spiritually. There are certain things that they must do to grow spiritually. We gave them above. The one is to pray, the other is to serve. If they will do these two things they are as sure to grow spiritually as they are sure to grow physically if they eat and exercise. If they do not pray and serve they are sure to be spiritual idiots.

Good Rules for This Year

1. Grow up and not down. Grow spiritually and be a useful member of the Sunday school, the league and the church. Grow mentally and strive to stand at the head of your class.

2. Grow straight and not crooked. A crooked body is an unsightly thing. A crooked mind, crooked with the truth, is worse. To be crooked morally is worst of all, except to be crooked spiritually.

3. Grow in grace and in the knowledge of our Lord Jesus Christ. Our highest ideal should be to know Christ, have his mind, character, spirit, and to follow him in our conduct.—Pittsbugh Christian Advocate.

HELIUM GAS TO AID DIVERS

It is announced that helium gas is being used to aid divers in their work at low depths, where the pressure of water above them is terrific. The helium is substituted for nitrogen, in the mixture of oxygen supplied for the men to breathe. Apparently the new mixture makes it possible to descend and ascend with much greater speed, for where helium is used instead of nitrogen, it escapes much more readily as the diver comes to the surface. The nitrogen often took hours, requiring a laboriously slow ascent, for if the man came up too fast the gas formed bubbles in his blood, frequently with dire consequences. The experiments have been conducted at the United States Bureau of Mines, in collaboration with the Navy department.

Helium has long been familiar to the public as a useful gas, particularly in connection with dirigibles. The name helium is from the Greek "helios," the sun. It was so named because the gas was discovered first of all "in the spectrum of the sun's atmosphere," says Webster's New International Dictionary, by Jenner, in 1868. Both helium and nitrogen are inert gases, which means either, that, as in the case of helium, they do not combine at all with other elements, or that, as in the case of nitrogen, they combine very slowly, at high temperatures and with but a few elements.

A feast was made for love, it is a reconciliation feast, a token of God's good will toward men. It was made for laughter. It is a rejoicing feast. It was made for fullness; the design of the gospel was to fill every hungry soul with good things. It was made for fellowship, to maintain an intercourse between heaven and earth.—Matthew Henry.

Voice with smile wins



JUST ask one of the telephone operators who serves you how she manages to maintain such unfailing courtesy at a big switchboard.

"It wasn't easy at first," she'll admit. "I found that a sedentary job indoors all day was almost too much for me. I realized that if I was going to make good on the job—and I loved it!—I'd have to keep myself in the very pink of condition.

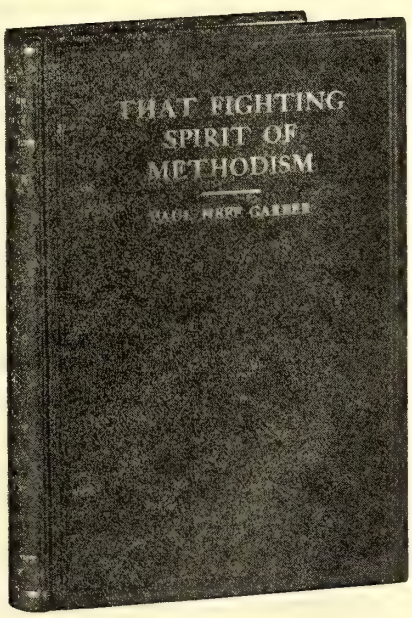
"I've done it with Nujol—nothing else. It's kept me from having headaches and colds and that awful let-down feeling. Kept my nerves from getting jangled and fatigued, too. "My doctor tells me that Nujol isn't a medicine. It's simply a pure *natural* substance. It keeps your system functioning as nature meant it to, even under abnormal conditions. It not only prevents an excess of body poisons (we all have them) from forming, but aids in their removal."

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

CARR CHURCH EPWORTH LEAGUE, DURHAM

Miss Delia Copley, superintendent of the junior work, writes a very interesting letter of the work at Carr church in which she states the league is taking up the Bible and church study courses. She is assisted in this class work by Miss Irene Ragan. This study takes up church membership and gives the juniors instruction along this line: "What it takes to be a good church member."

This work will get the best of results and when the new church is built at Carr there will be a trained group of juniors to take hold of new and enlarged opportunities that growing community presents. Miss Copley says: "We hope to be true-hearted and whole-hearted workers for Christ."

SOCIAL AT WEST DURHAM

The Epworth League of West Durham held its monthly social Friday night in the basement of the church.

Enjoyable games were features of amusement and afterwards Eskimo pies were served by Gretchen McKinney and Cecil Little as refreshments.

Approximately 30 members enjoyed the occasion.

Sunday afernoon the league council held service at the King's Daughters' home for aged and infirm women. The old people enjoyed the service very much and the council all got a blessing from going. Gretchen McKinney,

Cor. Sec.

CENTENARY, NEW BERN

Our new officers started off this fall with renewed courage after a summer in which the heat did not keep them from having regular meetings and two ice cream sales.

We have added a few new names to our roll and just now are getting them, as well as the old members, out every Sunday night by the device of having two automobiles, in one of which every person belongs. Sunday before last the "Ford" party was ten points ahead of that of the "White Prince" because the riders in the Ford were not afraid of the downpour of rain that came on that night. But last Sunday the "Princes" got way ahead by having all but two of their number out and by bringing three new members.

Both of the cars have an expanding number of seats for passengers, but a wide road between shows clearly in which car each person belongs. New members count fifteen points; attendance five; being in place by 6:45, ten; being on hand by seven o'clock, five. And the car that makes the less points is to have a fine party for that which has the greater number of points by March 3. in the meantime we are planning a Valentine arty at the home of one of the young men.

We do not think entirely of fun, for we are steadily saving for the $20 for missions that our Louisburg delegates promised, and at Christmas added a little cheer by helping with a dinner and by a gift to one of our shut-ins. We have held one of our meetings with this same friend, too, and had a beneficial time.

The Hi-League of Centenary has been reorganized recently and is growing rapidly. The boys and girls conduct the programs themselves and are thus getting ready to fit into the senior league when their time comes.

Western North Carolina Conference

ANNIVERSARY DAY

Our conference-assembly, our conference cabinet, and the conference board are all on record as being fully committed to the securing of the observance of Epworth League Anniversary Day this year. The number of chapters that have been observing the day within the past several years has been very small. Likewise the amount received by our conference treasurer as the free will offering taken in the congregation on this day has been all too small. We wish to help you each one in your personal effort to prepare and put on the special public program in observance of the day this year. Now is the time to start your plans and line up your forces.

We observe the day first because the programs are built to bring us as Epworth Leaguers into a fuller appreciation of the great work we are engaged in and also afford the adult congregation an opportunity to know more about the program, purpose, and results of our league activities. Second, we observe the day in order to realize from the free will offering funds that are so much needed in the promotion and extension of our young people's work throughout our conference. See last clause of par. 433 in Discipline. We hereby quote in full par. 411 in the Discipline: "An offering for young people's work shall be made on Epworth League Anniversary Day, the fourth Sunday in March, and the proceeds shall be remitted without delay to the treasurer of the conference Epworth League (Mr. Joe Thompson, Mooresville, N. C.) This treasurer shall then remit one-fourth of the amount received to the Central Office, and the remainder shall be retained for extension of league work within the annual conference."

Not only is the observance of this day officially called for by the Epworth Leagues or churches having leagues, but note also the content of par. 428 of the Discipline: "The conference board shall promote the observance of anniversary day by recommending appropriate service in every pastoral charge in which there is an Epworth League, and shall urge the making of an anniversary day offering. If there be pastoral charges in which there are no Epworth Leagues they shall endeavor to secure in them the recognition of anniversary day as young people's day, thereby leading up to the organization of Epworth Leagues."

The above paragraph was written for last week's issue and was the introduction to the paragraph on the Special Program, which appeared in that issue. At this writing we have received our copy of this Anniversary Day program. We think it is well prepared and to the point. We are greatly pleased with the helpful suggestions given in the back for the aid of the pastor and the president in giving this program a most successful rendering. If for any reason your pastor has not yet received his sample copy write Allen J. Carter, Central Office, 810 Broadway, Nashville, Tenn., and request a sample copy at once. "Youth and the Church" is the theme of the program.

ERA REPORT

Report just received from Central Office shows that our conference is still far behind in number of subscriptions sent in for the Epworth Era. Please have your Era agent send in at once all the renewals and new subscriptions obtained to date. Often we delay sending them in after we have secured them. Let every officer do his best to bring up his chapter quota even in this last week of the campaign.

CLARKSBURY

The January business meeting of the Clarksbury chapter was held at the home of Miss Lois Gaither, Highland Avenue, Harmony, N. C. The devotional was conducted by the vice president. The pastor, Rev. D. A. Oakley, made an interesting talk and planned for a study course in the hondbook to be conductd the first week in March. A social hour was enjoyed during which many games and stunts were played. Refreshments followed. Invited guests were: Misses Annie Mae Hager and Jessie York, Mr. Louis Hager, Mr. and Mrs. Parks Tomlin and Mrs. Bob Tomlin.

Mildred Anderson, Cor. Sec.

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HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

At the close of a busy week I received a telephone message to the effect that I go to Spring Hope the next day to preach for my friend, the Rev. N. B. Strickland, who was confined to his bed. The next day was not a very promising one. A small but attentive congregation greeted me. I was happy to undertake



Boy from the Methodist Orphanage,

to break the bread of life to them. The preacher sometimes in ministering to others warms and feeds his own soul even more than he does others. There is no joy on earth comparable to that of preaching the gospel when the preacher realizes that he is sent from God to bear a special message to men. I am convinced that the world feels the need of a full gospel, and will respond to its message when it comes warm and pulsating from the great heart of our Father.

Brother Strickland has made a good start and indications point to a successful pastorate on the Spring Hope charge. I was happy to be guest for dinner at the parsonage. Fellowship with him and his family was thoroughly enjoyed. I am counting on this charge to continue to give our orphanage its generous support.

* * * *

Another thousand dollars has been added to our small but growing endowment. When he came to write his will Brother I. M. Proctor, a prominent busines man of Raleigh, remembered our home to the amount of one thousand dollars. This large sum is appreciated by the board of trustees, the superintendent and all the children in the home. After many years of careful investigation I have come to the deliberate conclusion that the friends of our orphanage cannot invest their money more wisely, or where it will be appreciated more sincerely than by remembering our Methodist Orphanage through wills, insurance policies and annuity bonds. Immediate steps should be taken to largely increase our small endowment. If our people are informed of our needs along this line, they will provide for our orphanage by writing it in their wills, taking out life insurance policies or buying orphanage annuity bonds. Of course everybody is expected to do all they can to help us now by sending us cash contributions to assist us in meeting our current expenses. While our friend, Brother Proctor, is with us no more his legacy will continue to help carry forward the work in which he felt so much interest. From the very beginning of our work his family have been staunch and generous supporters of the Methodist Orphanage.

FUNERAL HELD FOR MR. R. WRENN WILLIS

The funeral service for Mr. Wrenn Willis was held Wednesday afternoon at two o'clock from the home of his sister, Mrs. Fred Alexander, on West Front street, and interment was in Oakwood cemetery. The service was conducted by Rev. J. H. Bradley and Rev. J. H. Pressley.

Among those here to attend the funeral were Mr. Willis' parents, Rev. and Mrs. W. H. Willis of Charlotte; Mr. and Mrs. Harold B. Willis of Lexington, the former a brother of Mr. Willis; also Mr. and Mrs. C. L. Cranford, Mrs. J. T. Ingram and Mrs. W. B. Lassiter, Ashboro; Mr. and Mrs. T. V. Kirkman, Lexington; Mrs. John Harris and Mr. and Mrs. Willis Bagby, Johnson City, Tenn. In addition to these about forty members of the congregation of Belmont Park Methodist church, Charlotte, of which Rev. W. H. Willis is pastor, attended the service, and also the following Charlotte ministers, Rev. M. C. Williams, Rev. J. W. Williams, Rev. G. R. Jordan, Rev. W. M. Smith, Rev. D. M. Litaker.

Mr. Willis' body arrived here Wednesday morning. His death occurred December 27, 1928, at Schofield Barracks, Hawaii, where he was stationed. He was with the United States Marines, being a member of the Eleventh Tank company. Death resulted from gunshot wounds, but no further details have been learned, members of the family stated. The body was unaccompanied. The last message received stated that death resulted from two gunshot wounds and that an investigation was being conducted. Up to the time he joined the marines, two years ago, Mr. Willis lived in Statesville.—The Landmark.

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will give you relief and should break a head Cold and Headache, and relieve you in Neuralgia, Muscular Aches and Pains. They are harmless and do not contain any narcotic or habit forming drugs. Get them today at your Druggist or Dealer.

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TO MAKE THE EIGHTEENTH AMENDMENT EFFECTIVE

By J. M. Shannonhouse.

To make the eighteenth amendment effective need not call for revolutionary nor radical methods. It is not the enactment but the enforcement that creates respect for law. Nothing is to be gained by passing more stringent laws unless they can be enforced.

We know that all the violators who are caught, tried and convicted do not quit their illegal activities. We know that all the violators who are caught and tried are not convicted. We know, further, that not half the number of those who violate the prohibition laws are ever caught and many of them go unmolested.

Of course there must be some defect in our governmental system to account for this condition. Let us consider the main obstacle to strict enforcement.

Many violators who have been caught and convicted continue their illegal activities because their punishment was not sufficient to deter them. The penalty was not equal to the prospect of further alluring profits. The national prohibition law provides increasing degrees of punishment for first, second, and third offenses. It may be that some judges hesitate to impose extreme punishment, or violators are more careful not to get caught second and third times.

For violators who are tried but not convicted there may be several reasons. The evidence against them may be insufficient; the prosecution may be only half-hearted, or the jury may be in sympathy with the accused.

But the greatest obstacle is that which enables so many violators to escape the law's clutches. It is this fact that brings prohibition and its enforcement laws into disrepute. The fault even here is not in the law but in the influences that control its execution.

In some instances there is lack of cooperation between state and federal officers. As the national prohibition forces are not large enough to cover the entire states, part of the work is left to local officers, who are sometimes inclined to shift the responsibility to the federal government. When local officers are not in sympathy with prohibition, they make little if any effort to run down violators. Investigations have disclosed practices among both federal agents and local officers. Federal enforcement agents have been dismissed from service for being in the pay of the bootleggers. And local officials, high and low, have been indicted for bribery to keep silent while speakeasies plied their trade.

As serious as these obstructions to law enforcement are, they are not so detrimental to the ultimate success of prohibition as is the opposition of considerable public sentiment—an opposition that does not directly violate the law, but seeks to nullify its force by discrediting prohibition. This sentiment is made up of several elements.

First(there are former brewers, distillers, and saloonkeepers. Their number may be trivial but their influence is powerful, and as they usually work under cover their activities are not easily detected.

Second, there are confirmed drunkards, habitual drinkers, and those who take an occasional drink. Of course all these are fighting prohibition because it takes away their liquor.

Third, there are those who do not drink intoxicating liquors but look upon prohibition as a restriction of personal liberty. They seem unmindful that every liberty taken from the individual is for the benefit of the many. Has society not a better right to restrict individual liberty than the individual has to infringe upon the rights of others?

Fourth, there are those who are misled by the propaganda that conditions are worse under prohibition than they were under legalized liquor. This contention has been refuted by authoritative statistics as well as by fair-minded observers who came in close contact with actual conditions in various parts of the United States.

From the foregoing reasoning it appears that the major difficulty confronting prohibition is the vast number of violators that escape prosecution, and the principal cause of this condition is the opposition of public sentiment. There are other factors, already mentioned, but they are influenced largely by this main cause.

If, as has been shown, effective law enforcement is frustrated by an opposition that does not itself violate the law, but which is the chief nullifying influence, there are two ways to deal with this opposing faction. We can grant what those who constitute this opposition want, which is modification, or we must convert most of them to the prohibition view.

Modification that would satisfy those who want intoxicants would not only violate the eighteenth amendment, but defeat the purpose of prohibition. Even if modification were possible under the constitution, we could not have legalized liquor in some states and strict prohibition in others. A situation of that sort would multiply the present difficulties of enforcement.

So the practicable way to deal with this hostile sentiment is to convert it. Persuasion has always been prohibition's best method. We can prosecute and punish violators but we cannot indict a public sentiment that is beyond the reach of law. Let us take our cue from the way health departments cope with a situation when a germ-spreading disease breaks out. That is to say, while we are prosecuting violators, we should do something to check th epidemic of lawless influence. We need to bring out public sentiment back of prohibition and law enforcement to counteract that sentiment which is lending encouragement to violators. If we who believe in law and order are not evading our responsibility in this respect., we are at least indifferent to our duty. We all know the power that our press wields and the influence that our most respected citizens

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We will be glad to send you on approval an attractive little wooden chest containing 24 cakes of Purolivo castile. The price if you like it, is $3.45 postpaid—but you don't pay one cent until you have tried it yourself. Mail the coupon today.

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CAMBRIDGE, MASS.
Gentlemen:
Please send me one chest of Purolivo on approval.

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have over others of their communities. Do these feel no obligation to combat this lawless sentiment? Do they believe that a public attitude which encourages disregard for law is doing no harm? Shall we keep silent while the rebellious influence continues to spread?

We cannot expect to convert former brewers, distillers, saloonkeepers, and present bootleggers, nor can we do anything with confirmed drunkards, or much with habitual drinkers; but we can appeal to the others by showing them what prohibition has accomplished economically and sociologically wherever it has been given a fair trial. If we can remove the antagonistic feeling which the good intentioned elements hold against prohibition, law enforcement will show a decided improvement. Even this implies no small task requiring education and discussion, but it can be carried out. When the conscientious people now opposed to prohibition, because of the personal liberty idea or the unenforceable view, are convinced that prohibition has been written into the constitution and cannot be repealed or modified without a revolutionary upheaval in public opinion, they will be more willing to consider the situation with unprejudiced minds. The question for them and the rest of us to decide is whether the eighteenth amendment shall be enforced or nullified. Shall we become a law abiding nation commanding world-wide respect, or shall we become in fact, as well as by reputation the most lawless country on earth?

The unquenchable thirst for alcoholic liquor is not confined to people of any particular area; the craving for intoxicants, cultivated by habitual drinking, is universal. Prohibition, therefore, demands no greater personal sacrifice from people of one section than from those of another. That intoxicating liquor is not essential to our health, prosperity, or happiness, we know because of the thousands, even millions who do not touch it. An important part of our present task is to implant in the minds of young folk the benefits of abstinence so that we may raise up a generation which will not have acquired the thirst for intoxicants. If we can achieve that much, we shall be well on the way to success.

Now let us summarize our needs. We need fewer small fines but more prison sentences with manual labor for violators, especially for those who by their continued violations and enormous profits have grown powerful and defiant. We need prohibition enforcement laws in every state, and the co-operation of state and federal officers in running down and prosecuting violators. We need as judges, enforcement officers, and other officials, courageous, incorruptible men who are in sympathy with prohibition.

But no matter how efficient our government officials may be, we cannot have effective law enforcement unless we who hold no public office recognize and live up to our responsibilities. We need schools that will teach children the physiological effects of alcohol; we need in wet areas prominent families who will set good examples by banishing liquor from their homes; we need men and women of high standing in business and society who will give evidence against violators; we need men and women of influence in their communities who will serve on juries; we need newspapers and other journals that will condemn specific violations not only by the obscure, but by those who move in high places. In other words, we need loyal, patriotic citizens, who are willing to serve their government in a peaceful manner by lending their influence to uphold our national constitution.

(The foregoing article is a proposal that Mr. Shannonhouse submitted in the recent Durant prize contest for the best and most practicable plan to make the eighteenth amendment effective. The Durant award committee has asked for permission to include this plan with others which they propose to publish for national distribution. Meanwhile, they suggest that it be published in the principal papers of this state.)

BOOST POWER OF WHIPPET FOUR

Longer Stroke, New Engine Rates 40 Horsepower

Rated, ever since its introduction over two years ago, as the most powerful engine for its bore and stroke, the new Superior Whippet four cylinder engine shows a nine horsepower increase over the previous power plant.

While no drastic changes have been made in the new Whippet four cylinder engine, a number of refinements and minor improvements account for its increased power. In the new motor, the stroke has been increased 3-8 of an inch with the bore remaining the same. Coupled with the increase in the stroke, the compression ratio has also been boosted from the old ratio of 5 to 1 to a new one of 5.5 to 1.

The shape of the combustion chamber remains the same extensive experimental and test work on the part of Willys-Overland engineers proving conclusively that the combustion chamber which has been used for the last year gave the most satisfactory power delivery from each charge. With the increase in stroke the lower portion of the cylinder bore has been carried further into the crankcase to provide adequate guide and support for the pistons.

The size of the exhaust valves have been increased by 1-16 of an inch in the diameter of the heads, which coupled with a change in the design of the exhaust manifold and pipe and a new type of water pump, assures more efficient cooling around the exhaust ports of chambers and longer valve life.

With these changes, which are only the more important ones found in the new Superior Whippet Four when compared with the previous model, there is developed 40 horsepower at 3200 R.P.M. as against a 31 horsepower at 2800 R.P.M. for the former Whippet Four cylinder power plant, an increase of 9 horsepower in favor the new engine.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Wilmington, Faison ..... April 4-5
New Bern, Mount Olive ..... April 16-17
Salisbury District, Coburn Mem'l, Salisbury..April 29-30
Charlotte, Hickory Grove, near Charlotte..April 30-May 1
Rockingham, Troy ..... May 9-10
Raleigh, Holly Springs ..... May 14-15
Gastonia, Belmont, Main St. ..... May 21-22
Asheville, Central Church Asheville ..... May 21-22

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

February
Durham Ct., McMannens, a.m. 24
Duke's Chapel, p.m. 24
March
Cedar Grove, Walnut Grove, a.m. 3
West Durham, p.m. 3
Person, Lea's Chapel, a.m. 10
Long Memorial, p.m. 10
Brooksdale, Allensville, a.m. 17
E. Roxboro and Longhurst, p.m. 17
Milton, Purley, a.m. 24
Chapel Hill, p.m. 26
Carrboro, 7 p.m. 26
Hillsboro, a.m. 31
April
Leasburg, Salem, a.m. 7
Orange and Massey, p.m. 10
Graham, a.m. 14
Haw River, p.m. 14
Yanceyville, Bethel, a.m. 20-21
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

February
Chowan, Bethany, 11 23-24
March
Dare, Machoes, 11 3
Stumpy Point, Stumpy Point, night 6
Gates, Philadelphia, night 10
North Gates, Gates, 11 9-10
South Camden, Sign Pine, 11 17
South Mills, New Land 16-17
Perquimans, Woodland, 11 22-24
Pasquotank, Mt. Herman, 11 23-24
Moyock, Moyock, 11 30-31
Currituck, Sharon, 11 31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

February
Glendon, Carbonton 23-24
Pittsboro, Chatham, p.m. 24
March
Hemp, Mt. Carmel 2-3
Carthage, Cameron 3-4
Siler City, Mt. Vernon 9-10
Goldston, Asbury, p.m. 10
Parkton, Sandy Grove 16-17
Person Street an Calvary, night 17
Mamers, Spring Hill 23-24
Lillington, Pleasant Plain, p.m. 24
Haw River, Cedar Grove 31
Sanford, night 31
April
Elizabeth, Clarkton 6-7
Steadman, Tabor, p.m. 7
Bladen, Bethlehem 13-14
St. Paul, Regan, p.m. 14
Erwin, Angier 21
Dunn, night 21
Roseboro, Andrews 27-28
Newton Grove, Maple Grove, p.m. 28
May
Jonesboro, Memphis, p.m. 5

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

February
LaGrange, Institute, 11 23-24
Mt. Olive Ct., Bethel, 3 24
Mt. Olive-Calppso, Calypso, night 24
March
Hookerton, Maury, 11 2-3
St. Paul's, night 3
Jones, Shady Grove, 11 9-10
Beaufort, night 10
Pink Hill, Woodington, 11 16-17
Seven Springs, Beston, 3 17
Kinston, night 17

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

February
Louisburg Ct., Piney Grove, 11 23
Louisburg, 11 24
Franklinton, night 24
March
Garner, 11 3
Central, night 3
Lucama, Buckhorn, 11 10
Kenly, Micro, night 10
Edenton Street, night 12
Youngsville, Wesley, 11 16
Millbrook, Millbrook, 11 17
Oxford Ct., 11 23
Oxford, night and 11 23-24
Tar River, Kittrell, 11 31
Cary-Apex, Cary, night 31
April
Creedmoor, 11 7
Bailey, Simms, 11 14
Zebulon, Zebulon, 4 14

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

February
Robeson, 11 24
Rowland, 3 24
March
Wadeville, 11 2-3
Mt. Gilead, 7:30 3
Red Springs, 11 10
Laurel Hill, 7:30 10
Richmond Ct., Zion 17
Piedmont, 7:30 17
Lumberton, 11 24
St. John-Gibson, 7:30 24
Roberdel, Beaver Dam, 11 30-31
Hamlet, 7:30 31
April
Lumberton Ct., Pine Grove, 11 7
Aberdeen-Vass, 7:30 7
West End, 11 21
Ellerbe, 3 21
Rockingham, 7:30 21

WASHINGTON DISTRICT
J. H. McCracken, P. E., Washington, N. C.
SECOND ROUND

February
McKendree, Pinetops, 11 24
Tarboro, 7:30 24
March
Grimesland, Simpson, 11 3
Wharton, 3 3
Robersonville, Hamilton, 11 10
Bethel, 7:30 10
Vanceboro, Epworth, 11 16-17
Bath, Asbury, 3 17
Greenville, 11 24
Ayden, 7:30 24
Swan Quarter, Fairfield, 11 31
Mattamuskeet, Watson's Chapel, 3 31
April
Fremont, Black Creek, 11 7
Farmville, 7:30 7
Nashville, 11 14
Springhope, 7:30 and 3 13-14
Rocky Mount, First Church, 7:30 14
Aurora, Campbell's Creek, 11 21
Washington, 7:30 21
Mattamuskeet, Englehard, 11 28
Pantego-Belhaven, Pantego, 7:30 28

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
SECOND ROUND

February
Tabor, Bethel, 11 24
Southport, 7:30 24
March
Shallotte, Andrews, 11 3
Whiteville, 7:30 3
Ingold, Epworth, 11 10
Epworth, Wilmington, 8 10
Scott's Hill, Sneads, 11 17
Town Creek, Shiloh, 3 17
Wilmington Ct., Seagate, 7:30 17
Grace, 11 24
Chadbourn, Evergreen, 11 31
April
Hallsboro, Wananish, 11 7
Fifth Avenue, 8 7
Burgaw, Watha, 11 14
Swansboro, Swansboro, 7:30 14
Clinton, Keener, 3 21
Faison-Warsaw, Warsaw, 7:30 21
Kenansville, Wesley, 3 28
Wallace-Rose Hill, Wallace, 7:30 28
Maysville, Pollocksville, 3 30
Jacksonville, 7:30 30
May
Trinity, 8 1
Carver's Creek, Weyman, 11 5
Magnolia, Centenary, 7:30 5

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

February
Henderson Ct., Edneyville, 11 24
Hendersonville, 7:30 24
March
Tryon, 11 3
Saluda, 7:30 3
Central, 7:30 4
Elk Mountain, 7:30 6
Spring Creek, Fairview, 11 10
Marshall-Hot Springs, Marshall, 4 10
Candler, Montmorencie, 11 16-17
Acton, Oak Hill, 3 17
Leicester, Dick's Creek, 11 24
Oakley, 7:30 24
Mills River, Mills River, 11 31
Swannanoa, Azales, 3 31
Black Mountain, 7:30 31

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

February
Lilesville, Savannah, 11 24
Polkton, Poplar Hill, 3 24
Icemorelee, night 24
March
Prospect, Prospect, 11 2
Bethel-New Hope, Sandy Plains, 3 2
Pineville, Harrison, 11 3
Hickory Grove, 3 3
Calvary, night 3
Hawthorne Lane, 11 10
Waxhaw, Heaths, 3 10
Wesley Heights, night 10
Monroe, Central, 11 17
Big Springs, ...17
Spencer, night 17
First Church, 11 24
Dilworth, night 24

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
THIRD ROUND

February
Mount Holly, 11 24
Lowesville, Hill's Chapel, 3 23-24
Mayio, night 24
March
Belmont, Park Street, 11 3
McAdenville, night 3
Gastonia, East End, 11 10
Stanley, Iron Station, 3 10
Lincolnton, First, night 10
March
Cherryville, Cherryville, 11 17
Lincoln Ct., McKendree, 11 23-24
Crouse Ct., Crouse, 3 23-24
Franklin Ave., Franklin Ave., night 24
King's Mountain, King's Mountain, 11 31
Lowell, Bethesda, 3 30-31
Gastonia, West End, West End, night 31
April
Gastonia, Main Street, Main Street, 11 7
Goodsonville, Trinity, 3 6-7
Bessemer City, Concord, 3 7
Belwood, Kadesh, 11 13-14
Polksville, Clover Hill, 3 13-14
Lafayette Street, Lafayette Street, night 14
Shelby, Central, Central, 11 21
South Fork, Reepsville, 3 20-21
Gastonia, Smyre, night 21
Cherryville Ct., Mary's Grove, 11 28
Dallas, Puetts, 3 28
May
Rock Springs, Rehobeth, 11 4-5

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
SECOND ROUND

February
Ward Street, 11 24
March
Coleridge, Rehobeth, 11 3
East Greensboro, Bessemer, night 4-5
Calvary, 11 10
West Greensboro, Friendship, 2 10
Bethel-Grace, Grace, night 10
Main Street, High Point, 11 17
Jamestown-Oakdale, night 17
Reidsville, 11 24
Gibsonville, night 24

MARION DISTRICT
E. O. Cole, P.E., Marion, N. C.
SECOND ROUND

February
Ivy, Beech Glen, 11 23
Burnsville, Bald Creek, 11 24
Micaville, Windom, 3 24
March
Avery, Pine Grove, 11 2
Elk Park, Newland, 11 3
Spruce Pine, Penland, 7 3
Marion Mills, East Marion, 7 6
Pleasant Grove, 11 10
Gilkey, Gilkey, 3 10
Forest City, 7 10
Glen Alpine, 7 13
Rutherfordton, 11 17
Spindale, Alexander, 7 17
Marion Ct., Providence, 11 24
Marion, First Church, 7 24
April
Cliffside-Avondale, Cliffside, 11 7
Henrietta-Caroleen, Henrietta, 7 7

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

February
Leaksville, 11 24
Draper, 7 24
March
Madison-Mayodan, Mayodan, 11 3
Stoneville, Dan Valley, 2:23 3
Pilot Mountain, Pinnacle, 11 and 2:30 10
Wilkesboro, Union, 11 17
Ronda-Roaring River, Roaring River, 2:30 17
North Wilkesboro, 11 24
Moravian Falls, Adley, 2:30 24
Yadkinville, Booneville, 2 and 11 30-31
Jonesville, Hanes Grove, 2:30 31
April
Danbury, Bethesda, 11 6-7
Sandy Ridge, Sandy Ridge, 2 7
Watauga, Henson's Chapel, 2:30 and 11 9-10
Boone, 7:30 10
Jefferson, Bethany, 2:30 and 11 20-21
Laurel Springs, Nathan's Creek, 2:30 21
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
SECOND ROUND

February
Hickory, First, 11 24
Westview, 2:30 24
Highland, night 24
March
Catawba, Bethlehem, 11 3
Ball Creek, St. Paul's, 2:30 3
Statesville, Broad St., 11 10
Olin, Turnersburg, 2:30 10
Statesville, Race St., night 10
Troutman, 11 17
Shepherd, Jones Memoiral, 2:30 17
Cool Springs, Rose Chapel, 11 24
Statesville Ct., Shiloh, 2:30 24
Elmwood, Elmwood, night 24

NORTH CAROLINA CHRISTIAN ADVOCATE

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Mt. Zion, 11 31
Fairview, 2:30 31
Davidson, night 31

April

Mooresville, Central, 11 7
Mooresville Ct., McKendree, 2:30 7
Mooresville, Broad St., night 7
Hiddenite, Hiddenite, 11 14
Taylorsville, Marion, 2:30 14
Stony Point, night 14

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

February

Concord, Epworth, 11 24
Concord, Kerr St., 3 24
Concord, Forest Hill, 7 24

March

Landis Ct., Oak Grove, 11 2-3
Kannapolis, Trinity, 7 3
Salisbury Ct., Providence, 11 Sat. and 3 Sun.....9-10
Salisbury, First Church, 11 10
East Spencer, Long St., 7 10
Albemarle Ct., Pine Grove, 11 16-17
Badin, Badin, 7 17
Albemarle, First Street, 11 24
New London, Bethel, 3 24
Albemarle, Central, 7 24
Bethel, Bethel, 11 30-31
Concord, Westford, 3 31
Concord, Harmony, 7 31

April

Salem, Mt. Tabor, 11 Sat. and 3 Sun. 6-7
Mt. Pleasant, Mt. Pleasant, 11 7
Spencer, Central, 7 7
Norwood Ct., 11 13-14
Norwood, 7 14
Gold Hill, Liberty, 11 20-21
China Grove, 7 21
Woodleaf, 11 27-28
Main St.-Padkin-Rowan, Rowan, 3 28
District Conference, Coburn Memorial, April 29-30. The opening session will be at 9:30 a. m. Monday, 29.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

February

Canton, 11 24
Haywood Ct., Crabtree, 3 24

March

Franklin, 11 3
Macon Ct., Asbury, 3 3
Franklin Ct., Bethel, 11 10
Fines Creek, Fines Creek, 11 17
Bethel, Bethel, 3 17
Waynesville, 11 24
Jonathan, Shady Grove, 3 24
Dellwood, Maple Grove, 11 31
Clyde-Junaluska, Clyde, night 31

April

Webster, 11 7
Cullowhee, night 7
Highlands, Highlands, 11 14
Glenville, Cashiers, 3 14
Every charge is asked to pay not less than one-half of its assment for benevolences by May 1. Each preacher will be asked for a report on or about that date.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
SECOND ROUND

February

Farmington, Bethlehem, 2:30 and 11 23-24
Forsyth, Pine Grove, night 24

March

Mocksville, 11 3
Cooleemee, night 3
Thomasville, Main Street, 11 10
Denton, Jackson Hill, afternoon 10
Oak Ridge, Sedge Garden, night 10
Grace, 11 17
Advance, Mocks, afternoon 17
Central Terrace, night 17
Lewisville, Doubs (business meeting) 18
Thomasville Ct., Fairview, 11 and afternoon 23-24
Thomasville, Bethel, 11 24
Hanes-Clemmons, Hanes, night 24

April

Lexington, 11 7
Linwood, Tyro, 2:30 7
Ardmore, night 7
West End, 11 14
Lewisville, Doubs, afternoon (preaching) 14
Burkhead, night 14
Kernersville, 11 21
Hiatt, Mt. Olive, afternoon 21

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Register now for fall session of 1929-1930.

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In Memoriam

DAWKINS—Mr. C. Perry Dawkins, a member of Green Lake church on the Roberdel charge, died at his home on Thursday evening, January 31, 1929. Mr. Dawkins was 77 years of age. He was twice married. He was a regular church member for 48 years and did not find his church a burden during this time. Every church on the charge was represented at his funeral, besides a delegation from Rockingham. Several colored people were present for this service, all of which shows the high esteem in which the life of Mr. Dawkins was held. Funeral service conducted by the pastor, assisted by Rev. Mr. McIntyre of the Presbyterian church. May God remember those who mourn. M. C. Ellerbe, Pastor.

TARLTON—Mrs. J. B. Tarlton, born October 10, 1858, departed this life December 31, 1928.

Margaret Hinson was married in 1877 to Rev. J. B. Tarlton, who died in 1898. To them were born eight children: Mrs. M. L. Love, Mrs. W. J. Smith, Mrs. W. D. Stegall, Mrs. C. A. Dorton, Mrs. S. J. Beamon of Concord, Mrs. W. B. Beamon of Shelby, W. A. Tarlton of Monroe, and R. B. Tarlton of Charlotte..

Mrs. Tarlton joined the Methodist church in early life and remained a faithful member till death. She was loved by old and young; she was a friend and wise counsellor to all. Her home was the Methodist preacher's home. Her love of flowers was wonderful. January 1, 1929, we laid her body to rest at Zion church in Union county, but she went on before us to that home where the flowers bloom forever. Her Pastor,

J. W. Bennett.

CLEGG—Mrs. Nannie Griffin Clegg, wife of Brother L. L. Clegg, has passed to her reward after 61 years of sojourn here. She was a godly Christian woman and had a host of real friends who mourn their loss. Funeral services from Branson Methodist church, Durham, by her pastor, Rev. J. Vincent Knight, assisted by Rev. J. W. Clegg of Greensboro.

She leaves behind a husband, Mr. L. L. Clegg, an honored steward of Branson church; seven children, L. R. Clegg of Chatham county, W. I. N. Clegg of Burlington, J. C. Clegg of Philadelphia, M. B. Clegg, Miss Flossie Clegg and Mrs. Jennie Baswell of Durham; four brothers, J. W. Griffin of Granite City, Ill., John Griffin of Chatham county, C. A. Griffin and J. Griffin of Durham; two sisters, Mrs. G. W. Ward of Greensboro, Mrs. Ben Ward of Durham; also a dear old mother in her 91st year, Mrs. Jennie Griffin of Durham. Her life was aliving example of Christian love. J. V. K.

HOLDEN—Mrs. Anna Louise Brown Holden, 80 years old, died Monday morning at three o'clock at the home of her daughter, Mrs. C. F. Lineberry, on Gwyn avenue, of paralysis which she suffered last Friday afternoon. She had been an invalid for almost a year.

The deceased was born in Chatham county November 19, 1848, the daughter of Dr. Gaston E. and Louise Brown, and was converted in a revival conducted by her father, professed faith and joined the Methodist church at Pleasant Hill at the age of 11. She was educated in Washington, D. C., and while there was married to the late Henry Fuller Holden, who preceded her in death many years ago. To this union six children were born, Rev. J. E. Holden, the oldest son, passing away while pastor of the Methodist church in New Bern a little over a year ago. The remaining five children are: Mrs. J. E. Frazier and C. O. Holden of New Jersey, C. C. Holden of Winston-Salem, C. W. Holden of Greensboro, and Mrs. Charles F. Lineberry of Elkin.

Funeral services were conducted at High Point Monday afternoon. Short funeral services were conducted at the Lineberry home Monday before the body was taken to High Point, Dr. L. B. Abernethy of thi city officiating. The deceased has esided with her daughter here constantly for the last two years and spent much of her time previously here. Mrs. Holden was a splendid Christian character and was beloved by all who knew her. L. B. Abernethy.

MIDGETTE—Ramus S. Midgette, Jr., age about 60 years, died at his home at Rodanthe, N. C., January 14, 1929, after a severe illness of more than four years. He was a member of the M. E. Church, South, and lived a faithful life to his Master, and was found ready when the summons came. He was married in early manhood to Miss Mary L. Meekins. To this union were born five boys and two girls. Little Vance was waiting at the golden gate for the angel bearing the s ul of precious father. The other six children with his bereaved wife bowed in sorrow together to bear the parting words of dear husband and father. Sad it is to part, but they know where he is. He was a good husband and father and good in every relation of life. He leaves three brothers and two sisters with a number of other relatives and friends to mourn their loss. May God bless them all and help each of them to be ready as he was. The funeral services were conducted at his home and his body was laid to rest in the family burying ground to await the coming day. K. R. Pugh.

WALL—Rev. William M. Wall was a native of Surry county, North Carolina, having been born there June 19, 1862. He spent the major portion of his life in this county and surrounding section. He came back to it to die, and now his body rests in its soil. After a very useful life, covering almost the allotted three score and ten, he passed peacefully to rest on the morning of August 1, 1928. Funeral service was conducted by Rev. E. W. Fox, assisted by Revs. Seymour Taylor, R. H. Daugherty and J. W. Combs. At the grave the solemn and impressive ritual of the Masonic order was used.

Brother Wall was converted and received into the church under the ministry of the late Rev. H. L. Atkins and went immediately into the active service of the Master. He served his church in the various offices of Sunday school superintendent, steward, recording steward and trustee. Also for many years he served as secretary of the Mt. Airy district conference. He felt the call to the ministry and was licensed to preach, but did not enter the active ranks till late in life. He never joined the conference but served the following charges as supply: Ararat circuit, 1917-18; Madison, 1921, filling out the year after the death of the pastor, Rev. J. E. Gay; Mayodan, 1922-24; Mattamuskeet, 1925; Norlina, 1926. In the fall of 1927 he was sent to the Avery circuit and served there till he was stricken down in July, 1928. Soon after giving up his work he entered a hospital in Mt. Airy and from this place went to be with his Lord.

William Wall was a useful man. He wrought well in the Master's vineyard. Before entering the active ministry he was, for many years, a school teacher; but wherever he labored he was careful to do his work well. I had known him for a number of years, but during the last few years of his life I came to know him more intimately. I was entertained with him in the same home at the Winston conference of 1923. After that I assisted him in several revival meetings. Our acquaintance ripened into real friendship. I enjoyed my fellowship with him and am sorry that I shall see him here no more. But I know where to find him.

He married a sister of Rev. R. S. Satterfield, who was for a long time assistant editor of the Christian Advocate. Mrs. Wall died in 1899. A son and only child grew to manhood and was himself preparing to enter the ministry when he passed away several years before his father. Thus the last years of Brother Wall's life were lonely, but he was patient and bore his sorrow bravely. He found solace in companionship with Him who said: "Lo, I am with you alway, even unto the end of the world."

HAYES—Mrs. Sallie B. Hayes was born June 23, 1848, and died January 17, 1929. She was the daughter of Ezekiel Berry and Margaret Page Berry. In 1870 she was married to Geo. W. Hayes, who has been a leading citizen of this county for a number of years, and a steward in Granite Falls Methodist church for more than 25 years. To this union were born eight children, all of whom survive: Mrs. W. M. Nelson, Mrs. B. G. Crisp, Mrs. W. F. Payne, H. P. Hayes, and Mrs. C. R. Payne of Granite Falls; S. W. Hayes of Lenoir, Rev. L. B. Hayes of Winston-Salem, and G. E. Hayes of Hickory. She is also survived by two sisters, Mrs. Elizabeth Mackie of Granite Falls and Mrs. Mattie Hudson of Connelly Springs, and one brother, E. E. Berry of Minnesota, and 31 grandchildren.

Mrs. Hayes early in childhood professed faith in Jesus Christ as her personal Saviour and lived a faithful, consistent member of the Methodist Episcopal Church, South, to the end. As a wife and mother she was a gentle, patient and lovable spirit; as a neighbor she was kind and obliging; as a church member true and loyal. She loved her church and lived to see all her children in the same faith; and best of all she lived to see one of her noble sons a prominent, faithful minister in the Methodist church. And thus she died as she had lived, always looking to Jesus, the author and finisher of our faith.

Funeral services were held Friday morning at 10 a. m. at Granite Falls M. E church by the pastor, assisted by Dr. C. C. Weaver and Rev. Raymond Smith of Winston-Salem. Interment was in Granite Falls cemetery. Floral offerings were beautiful. H. H. Robbins.

RESOLUTIONS OF RESPECT

(Adopted by the women's Bible class of the Boone Methodist Sunday school.)

Whereas, the heavenly Father in his tender love and infinite wisdom, on Sunday, February 3, 1929, called to her reward our friend and sister, Mrs. J. S. Stanbury, who for many years has been a devoted member of our class, and who by her steadfast faith and transparent Christian life has encouraged and strengthened us; therefore be it resolved:

That we bow in humble submission to the will of our heavenly Father in this irreparable loss;

That the spirit of her stadfast faith, her unmeasured zeal, her wide-spread sympathies and her charitable judgments shall stand to us as examples for emulation in the cutlvation of the Christian life;

That our love and sympathy be extended to her bereaved family;

That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, to the Watauga Democrat, and that a copy be recorded in our minutes.

Mrs. J. D. Rankin,
Mrs. F. A. Linney,
Mrs. Joe Hardin,
Mrs. J. L. Winkler.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, FEBR[illegible]8, 1929 Number 9

Duke University Library Durham, North Carolina



"SWING LOW, SWEET CHARIOT"

This painting, by Malvin Grey Johnson, won the special exhibit prize of $250 from an anonymous donor at the Exhibit of Fine Arts by American Negroes, given at International House, New York, January, 1929, under the auspices of the Harmon Foundation and the Race Relations Commission of the Federal Council of Churches. It represents a group of slaves gathered in the twilight after a day of unrequited toil, singing their welcome to the chariot in the clouds.

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One new subscriber for every hundred members of your charge determines your quota.

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Thousands of our readers say this ought to be done; the people need the church-wide outlook the paper brings. Information enlarges and enlists new interest.

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Steady! Let The Whole Line Advance!

ADVOCATE CAMPAIGN NOTES

Another Official Board 100 Per Cent

Centenary church on the Red Springs charge joins the church at Red Springs having an official board with every member receiving the Advocate, so reports Rev. A. J. Hobbs. Let the good work go on.

St. Johns, Gibson, Fisher and Company

Edgar B. Fisher, son of a devoted itinerant Methodist preacher, begins his ministry by putting his first charge on the honor roll. He has grown up with the Advocate and knows its value. We congratulate St. John and Gibson charge on being so favored with this noble young man for their pastor.

Smithfield Still to the Front

Rev. J. D. Bundy is a most favored man, having the privilege of serving the church at Smithfield and also in having the aid of Rev. D. H. Tuttle who works in and around Smithfield. Brother Tuttle has been retired but he does not rest—he is never idle. True to a long record, he has helped to put Smithfield on the roll of distinction. Our best bow to everybody in and around Smithfield.

J. W. Moore and Wesley Memorial Leads All the Rest

Twenty-five new subscribers this week from Wesley Memorial, High Point, gives that charge a total of 47 and in consequence sets two stars by that honored name.. It will be noted that Rev. J. W. Moore leads in new subscribers, but has R. A. Swaringen threatening to overtake him when the next report comes in from Mt. Zion.

Uwharrie and Kinchloe

M. F. Kinchloe sends five new subscribers from the Uwharrie circuit which puts them on the honor roll. Kinchloe is a Duke student who is giving a good account of himself down in Randolph. It is gratifying to see what fine records these Duke students are making when they get out on the field. What this young minister has done for the Advocate is but an index to what he is doing in all departments of the church's work.

Rev. J. B. Tabor Reports

Rev. J. B. Tabor, who stands second from the top among the effective men of his conference, sends six new names from Hiddenite. He is as alert and active as ever and refuses to grow old. He is the brother who made such an admirable record last year on the Troutman circuit and now he is repeating it at Hiddenite. Hats off to Tabor, one of our heroic and hard working itinerants.

A. P. Brantley Again

Brantley sends additional names from Grace, Winston-Salem, which brings his total to nine and puts a star to his name. Brantley is "all wool and a yard wide." Or it may be better to use another metaphor and say he is pure gold.

Vestal at Draper

Rev. J. W. Vestal sends three new subscribers which puts him in the honor list. What Draper may lack in quantity it makes up in quality, and Brother Vestal is doing fine work in that choice congregation where he is now in his fourth year.

Houck Among the Stars

Rev. T. J. Houck adds three new names to the Advocate roll of Trinity. This is a good record for Brother Houck and we doubt whether he is willing to quit even at this point.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, FEBRUARY 28, 1929 Number 9

We are indebted to the Christian Advocate (N. Y.) for the picture on the front page of this issue of the Advocate. It is not only of interest as the artist's conception of the well known and popular negro spiritual, but there attaches also a local interest, since Malvin Grey Johnson who painted the picture is a native of Greensboro, N. C., where he lived till he reached young manhood.

⚜

Doran's Ministers' Manual gives a choice suggestion in regard to the sacrament of the Lord's Supper in the following: "I am told that in Old Trinity church, New York, they have a good deal of trouble with the relic hunter and curiosity seeker. These people inquire of the sextion when the 'community service' is to be held and ask if, on that particular day, they will use in communion the rare old silver plate presented to the church by Queen Anne or King George. If they learn that the souvenir plate is to be used they remain so they may be able to tell their absent friends that they took the bread from the old plate. To such people it is not a sacrament but a sacrilege. To such people the communion can have no holy significance."

⚜

One of the latest writers in a popular periodical has made a 15,000 mile journey by bus in rural districts visiting country churches and in these visits notes the inferior sermons and the lamentably small congregations. He then proceeds to mail a copy of his story to the editors of church papers with the hope that they will publish, giving credit to the periodical that seeks free advertising. This bus trotter insists that canned sermons by radio-television will be the solution of the problem. Think of people going to church to hear a sermon by radio and to look upon the picture of some great preacher a thousand miles away. It seems strange to us that such an advocate of chain store methods could find a place for his intellectual wares in a reputable journal.

Somebody unknown to us has gotten together the following rules of conduct that are really worth while: "Eat less—Breathe more." "Talk less—Think more." "Ride less—Walk more." "Clothe less—Bathe more." "Worry less—Work more." "Waste less—Give more." "Preach less—Practice more." All these rules appear to us to be eminently sound except that which says "clothe less." If the female of the species should take this seriously there would be additional cotton mills running on short time.

⚜

There have been repeated efforts to discount the "Golden Rule" because it did not originate with Jesus. We should remember that Jesus never claimed to be the author of it. On the contrary, he states very plainly that he was not. Read the entire verse: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." It was already an accepted truth of great men. But Jesus went further than the rest in that he lived what he taught and gave the power to others to live the truth.

⚜

What merit is there in a holy place if rascals abound or the place be infested with thieves, even though it be the birthplace of the Son of God? The altar may be a shrine toward which lead the footsteps of pilgrims by the hundreds and where the candles have burned and incense has ascended for a thousand years, but if now dissolute priests burn strange fires upon that altar what does it all profit? Only holy men can sanctify the altar. Gregory of Myssa said, "Nowhere have I met with so many rascals as at Jerusalem; theft, adultery, poisoning, and assassination were common occurrences there. Instead of taking journeys to risk his virtue on the highways, and his life among such cutthroats, why should a man not remain in that good land of Cappadocia, where churches were not lacking, and where rogues were fewer than honest men?"

The Fellowship Divine

A day spent alone in the midst of the finest and best of nature on ocean shore or in deep wood is not quite complete until a word is had with a friend for the renewal of personal fellowship. The rapture of the shore, or the beauty of a landscape, or the glory of the sky above, satisfies not the deeper longings of the soul and ministers not to the normal human needs. Soul must meet soul and life must touch life. This is the deep and persistent longing manifest in the early years and destined to continue through all the long journey. Isolation of soul is not the cherished desire of a normal human being—"it is not well for man to be alone."

How much more essential does it become for man to know the fellowship divine? These human fellowships are most limited in time and sorely hedged about in the normal rounds of life. But few do we really know at best and most of these we know only in the most limited way. How few are fellowshps of kindred minds? How few are the men who are knit soul to soul? To know in a most real way the quickening and regenerating power of another personality is to enjoy one of the rare privileges of life. For such the past lives afresh and the present stirs in a startling new way.

Paul found this fellowship divine in the Christ who lived "in him" as he came to know the power of his resurrection. The Son revealed within Paul constrained him to carry the message abroad and to live the life afar. Little did Paul say about the words Jesus taught or the miracles he wrought; but rather did he affirm that for me to live is for Christ to live here and now in this my own life which is hid in God. Beaten and whipped and stoned, he knew the fellowship divine—he rejoiced in tribulations as he came to know the fellowship of his suffering.

Somehow the life within not only brings a fine and abiding sense of fellowship, but it also constrains to a sacrificial effort to help set the world right. Social righteousness, political justice, personal honesty, godly sincerity are all involved in an effort to keep right with God and with man.

A God who walked in the shade of the trees in a far off day or the Man on the shores of a sea under a Syrian sky must become a living presence and a transforming power in the men and women of this day—must secure a passion for righteousness and justice and mercy and love sufficient to meet the needs of this selfish, sordid, sinful day with its slight regard for men and especially for the sons and daughters of men. Life must be full of God and urgent for the righteousness of God.

The Warmth of Emotional Appeal

Somehow the promotion of scholarship and the advance of learning is feared by the average man. Especially true is this when applied to the ministry. "I never go to church," said a substantial business man who rarely failed to be in his pew on Sunday, "when one of these professors is going to preach; they are too tedious and dry."

Why should a scholar lose his hold on men and fail to retain the personal touch? Is this one of the perils of scholarship, or did the men given to research never know these qualities?

Of the late F. Watson Hannan of Drew, the New York Christian Advocate makes this observation:

"Doctor Hannan, as a preacher, carried on the best traditions of the Methodist pulpit. His fine culture did not chill the warmth of his emotional appeal, and his abiding faith in a religion whose saving and keeping power were a matter of direct personal experience gave power and persuasion to his message. He was an evangelist in the best sense of that much abused term. Evangelism with him was not a profession, but was the natural and inevitable consequence and fruit of Christian living. It was the note of all his preaching and teaching, though so broad was his spirit, so liberal his thought, and so catholic his sympathies that he could not be accused of forever harping on one string. Indeed, though he was frequently called on to assist in special evangelistic efforts, and to make a direct appeal to college students for life-dedication, he was at the same time in great demand for regular service in pulpits of our own and other denominations, where exposition of Scripture and instruction in spiritual things were the chief objectives."

The Place of Experts

The well known saying that an expert is an ordinary man away from home is not wholly without significance. Experts who qualify to give testimony in the court house oftentimes seem to be very ordinary; so are many of the experts abroad speaking with authority on themes many and varied. Still we cannot get

on without men who give themselves to some specialty. The world owes much to the specialist. Even our Methodism is so many sided that we can not get on without specialists, but we do well not to turn the church over to experts.

The Methodist Recorder of London gives the British Methodists this warning in connection with their new hymn book:

"The compilation of a hymn book is of necessity the work of a comparatively small committee. The privilege and duty of making suggestions belongs to all; but the final choice depends on the judgment of a few men and women.

"It is of profound importance that we do not put this matter into the sole hands of experts. A hymn book which is the production of a body of theologians, historians, and academic authorities will effectively smother the Methodist witness.

"The men and women who are charged with the enormous responsibility of preparing the new book must be representative people. The scholarly expert should have his place, but so should the circuit minister, the missioner, the local preacher and the class leader. Men must be consulted who know what is the kind of hymn which has proved itself able to attract people to Methodist worship. We must have regard not only to the kind of hymn which we think the people ought to sing, but the kind which experience shows they do sing with delight and profit."

Is This a Bundle of Facts?

The United Presbyterian carries the following striking observations:

"An agnostic recently tried to weaken Christianity by declaring that Buddhism had never imprisoned an astronomer; that Confucainism had never excommunicated a chemist; that Mohammedism had never burned a physicist at the stake. He rejoiced in their broadmindedness. Lloyd C. Douglass, in the Christian, comes back with this keen retort, 'Buddhism never had an astronomer to imprison; Confucianism had no chemist to excommunicate and Mohammedism would have had to produce a physicist before it could determine whether to free him or to fry him.' He argues that Christianity has such a tremendous spiritual power that social advance was impelled and this necessarily created controversy and some bitterness."

Helpers in a Great Cause

That is an interesting story in the Chroncles of Israel which tells of those who helped to make David king over all Israel. It is none the less instructive for all who would learn the lesson of helper. How wonderful the place and how high the honor coming to those who help make David's Greater Son King! Not this time is it a prince of the blood but the Prince of Peace that is to bear rule.

Some were armed with bows, able to use both the right hand and the left hand in hurling stones and in shooting arrows; others could handle shield and buckler, "whose faces were like the faces of lions, and were as swift as the roes upon the mountains." Though their equipment differed much and their resources were not to be compared, they were all equally willing to help on in the cause. They were men of valor who won others until it was a great host like the host of God that joined in the effort to make David king.

Could we learn the lesson of the willing helper who contributes all he has in an undertaking a new day would dawn in many lives and victory would crown the efforts of the many joined in a common cause! Just now the churches are calling for help in making the Christ known to the world—the effort is on to make him King. The offerings will be made great and small. Some with only a bow will refuse to have a part in the effort; some with shield and buckler will do likewise; this is the way of failure. The plan is for each one to be given an opportunity so that he may disclose his own willingness. The man eager and alert with only a bow may be as genuine an inspiration as the man with shield and buckler. The spirit and enthusiasm displayed determines the recruits made. In this present effort the valor and enthusiasm should be such as to win a host of helpers in the effort to enthrone the Christ—to make him King. Let it be a great host like the host of God.

Do we really mean to make our present effort in the cause of missions and of revivals count? The measure of this will be the money secured and the souls saved. Is the effort going to be so general and so persistent as to stir a mighty host who will become helpers as they keep step in the advance?

We are not in a lotus-land of thin voices and indolent habits; ours is a call for cross-bearing in a great work-a-day world in which men serve, share and sacrifice.

People and Things

Mr. Marshall I. Pickens, son of Rev. and Mrs. C. M. Pickens, is now with the Duke Endowment, making a specialty of the orphanage department.

Dr. C. C. Weaver was the chief speaker at a dinner given in the dining room of Central church, Mt. Airy, February 20 and attended by the officials and their wives.

The Elkin Missionary Society has organized a business woman's society and a jubilee society of young people, making five missionary societies in the Elkin church. Dr. L. B. Abernethy is now in his fifth year as pastor.

At Brown's Chapel, Rev. J. A. Dailey sang a solo at his Sunday morning service and preached a fine sermon upon the subject of "Upholding the Cross."—Chatham Record.

Rev. J. M. Downum of Boone writes: "Great crowds of people are flocking each Sunday to our services and are filling the large auditorium in our church. You may judge for yourself what is taking place. The Advocate campaign begins the first Sunday in March."

Other things being equal, the man of method is the man of achievement, in things spiritual as in things temporal. His systematic attention to those interests which are unseen and eternal enabled him to lay up treasure toward God."—Dean C. R. Brown.

Dr. Plato Durham will assist Rev. J. T. Mangum at Lexington in a series of meetings, beginning March 10. Dr Durham is no stranger in Lexington and the community is fortunate to have this eminent preacher with them once more.

"I was at Salem and Zion churches yesterday. The services throughout were impressive. Received one new member; received $11 on the special maintenance fund. The collection for church expenses was $21. I arranged for about 40 of our young people to have during the month of April the 'Torch-Bearer,' the 'Haversack' and the 'High Road.' I really intend to send some more new subscribers to the Advocate."—D. S. Richardson.

A. D. Wilcox, Jr., of the Alderson apartments, Murray avenue, is the proud possessor of an automatically tuned all-electric Zenith set with dynamic speaker and concealed loop, because he was adjudged the winner of the slogan contest sponsored by Fredericks. The winning slogan is "The master key to radio." Mr. Wilcox is the son of Rev. and Mrs. A. D. Wilcox of First Methodist church, Salisbury, N. C. A. D., Jr., holds a responsible position in the advertising department of the Pittsburgh Steele Company of Pittsburgh, Pa. The above clipping was taken from the Pittsburgh Press.

"Our church school of missions has been in progress for several weeks at West Market Street church. Rev. J. B. Craven, presiding elder of the Greensboro district, gave a series of lectures Wednesday evenings on "The Evangel of Methodism," by Dr. O. E. Goddard. These addresses were very thoughtful, analytical, and showed a thorough mastery of the details of the work. During this same period of time the pastor of West Market, Rev. L. D. Thompson, has been preaching on missionary topics each Sabbath day. Some time in March an offering will be made for missionary maintenance. Presiding Elder Craven has given a similar series of lectures on missions at Centenary Methodist church, this city, for Rev. G. A. Stamper and his congregation."—L. D. Thompson.

Rev. A. D. Wilcox announced that the revival meeting at First church will begin Sunday, March 10, and continue for two weeks. He will do the preaching but he will have a song leader and pianist to assist.—Salisbury Post.

"Good quarterly conference on Mt. Airy circuit Sunday, the 17th, with good attendance, good preaching and good reports. Parsonage broken into last night by big crowd which brought most everything that a preacher and his family can eat."—H. M. Wellman.

Last Sunday night in Memorial church, Durham, Bishop Edwin D. Mouzon preached to a full house. The sermon exalted the Christ in such a way as to win and hold the attention of all. The fine phrasing and apt illustrations drove home the truth in such a way as to move the hearts of the hearers. It was a most profitable hour. Monday morning the bishop held a conference with preachers and laymen in the interest of personal evangelism.

"Mr. James H. Thomas, a widely influential and active layman of the M. E. church in Troy, N. Y., has moved to Madison, and promptly identified himself with the work of our church here. He occupied the pulpit in our church last Sunday evening, speaking with marked effectiveness. His residence will mean much to our congregation and community. The growing congregations here and the fine spirit of the people of our church in Mayodan strengthen us with a promise of better things tomorrow."—T. R. Wolfe.

"Clinton is moving along nicely. We are planning to begin work on our new Sunday school building at a near date. The architect is now drawing the plans and as soon as he completes the plans we hope to begin placing the material on the ground. The building will be built for a Sunday school of from three to four hundred. Clinton is still on the map and you may expect to hear more from us later on in regard to the paper and our work in general." W. G. Farrar.

"Teaching the Church to Tithe" is a new leaflet issued for free distribution by The Layman Company. Its subtitle is "Guidance on the Road to Financial Freedom and Self Respect." It contains simple but tested suggestions of methods which can be used in any church, without breaking into or interfering with present activities. It is equally well adapted to Sunday schools, young people's societies, woman's societies, or other groups in the ch... This leaflet will be sent without charge direct from T... Layman Company headquarters, 730 Rush Street, Chicago, on request from pastors or others who are interested in unsectarian, simple and practical stewardship promotion.

"We had our second quarterly conference at Andrews. Six additions since the annual conference; finances not in full but encouraging. All the organizations, such as missionary societies, Epworth Leagues, etc., seem to be functioning nicely. The cultivation period is being observed and the free will offering will be taken. We are planning to hold a pre-Easter service. Our people attend church well and the preacher enjoys preaching to them. The Advocate committee says that Andrews must get on the honor roll and so say I. Last but not least, our new presiding elder is doing fine and is in high favor with the people."—W. M. Robbins.

"The Judson-Robbinsville charge covers a large territory. The people are kind-hearted. Some are interested in church work, others are not; the burden of the pastor is to awaken interest. We are presenting the claims of the church—expecting to hold a revival in all our churches. We are encouraged with the Robbinsville church. Have presented the Advocate and expect some to take it."—L. H. Hipps.

"Last week we ran a small ad in the local paper of Salisbury giving the subject of Mr. Wilcox's sermon for Sunday evening and an invitation to the public to attend the service. The result was surprisingly gratifying. The church was full and many had to sit in the Sunday school annex. We are trying the small ad out again this week and expect to use the 'standing room only' sign next Sunday evening."—Leroy A. Smith.

J. C. Coston, singing evangelist, is now in the midst of a great revival at the First Methodist Episcopal Church, South, in Charleston, W. Va. Rev. Thurston B. Price is doing the preaching and great crowds are coming to hear the gospel as these two men preach and sing for the Master. Rev. A. J. Gearheard is the pastor. Revs. Messrs. Price and Coston will open another meeting in Beckley, W. Va., beginning February 25, for two weeks.

Rev. A. S. Barnes, superintendent of the Methodist Orphanage at Raleigh, preached a most appropriate and effective sermon at Sanford last Sunday morning. He was filling in for Rev. G. T. Adams, who has been shut in for more than two weeks. The doctor gives permission for Brother Adams to sit up in his room, but he insists that every care should be taken for him not to overtax himself. A rather trying order is this to make of a man who has been so active all his life—too active for an overtaxed heart.

Dr. J. J. Wicker of Richmond, Va., has been supplying the First Baptist church at Charlottesville for several months. Dr. Henry Alford Porter becomes pastor of this church March 1. Dr. Wicker will hold a meeting in March with the First Baptist church, Savannah, Georgia, Dr. John E. White, pastor the Independent Reformed Presbyterian church, uniting in the campaign. June 18 Dr. Wicker will sail in charge of the annual Christian Cruise for the Holy Land, Mediterranean and Europe.

Rev. J. B. Wright, Cairo, Ga., several times a member of the general conference, has recently brought out a third edition, revised and enlarged, of his booklet, "Tobacco: Can It Be Defended?" and offers to send a copy to any minister of the gospel, or Christian worker who will submit an impartial reading. Concerning the pamphlet the late Dr. Gross Alexander, former book editor of the M. E. Church, South, after reading the manuscript wrote, "I felt when I finished it that it was worth its weight in gold." The address of the author is given above, and a postal card request to him will bring a copy.

Dr. R. F. Bumpas, who lives in Glendale, Cal., the happy valley where this North Carolinian is surrounded by citrus groves, while close by great snow crowned mountains glitter in the California sunshine, sends us the following interesting note: "People read the Advocate. The publication of my address just before Christmas brought me a greeting from at least a hundred friends, from Florida up. 'Been wanting to write but did not know your address. Saw in Advocate.' Thus greetings ran. Greetings from Tennessee and elsewhere came after last mention of my address. Thank you again. You are getting out a great paper; no wonder folks read it."

"We have used and sold the mission books in our cultivation period. We have preached on kindred subjects these two months. The realization is rather small, but the spirit of our people is much improved along this line from what it was at the outset. I have taken the program of Christ as my guide in the work this year, and of course that includes the full program of the church. Will hold pre-Easter revival and revivals over the charge."—G. N. Dulin, P. C.

"The people of St. John's and Gibson have received me most cordially. They are co-operating in every way. There is no doubt about the fact that these people down here are some of the finest in the world. I am delighted with my work. We are having large congregations. The Sunday schools and Epworth Leagues are very active. Recently we conducted a combined study class from the membership of the two churches in the study of "The Methodist Evangel," and the unanimous feeling seems to be that the class was a great success. We are hoping and praying that this may be a great year in the history of St. John's and Gibson."—Edgar B. Fisher.

DISTRICT MEETINGS OF LAYMEN

The Durham, the Raleigh, the Weldon, the Elizabeth City, the Washington and the New Bern districts have held meetings the past two weeks in the interest of the Southern Assembly. The superintendent, Rev. Ralph E. Nollner, attended these meetings at which the presiding elders, the laymen and many of the preachers of the districts gathered. Dr. W. P. Few, conference lay leader, spoke at all of these except the New Bern from which other engagements kept him. These meetings were well worth while.

A number of churches are taking lots at Lake Junaluska and thereby lending aid to this assembly which is being taken over by the laymen of the church. This is a most worthy undertaking and it should receive the support of all.

No stronger evidence of the importance of this enterprise need be asked than the action of Dr. W. P. Few. Here is a busy university president who gives a week of his time in encouraging the laymen of his conference to help place this beautiful and useful assembly grounds on a secure foundation as the property of the church. Preachers and laymen should unite their efforts in this most worthy enterprise. Let us make the most of Lake Junaluska.

OXFORD GOES OVER WITH A SHOUT

"Praise God from whom all blessings flow," the Oxford church is rejoicing this morning over the blessed, encouraging victory of yesterday. The study class was declared to be a great and lasting success, especially in prepation for the revival to be held by the pastor the last two weeks of March.

Our church missionary quota was $400; our goal for our special was $500; our free will offering was $550 and more coming in as this report is made. This offering came from more than 200 members of the Sunday school and church. Each class had a quota, and every class but one raised their quota. Most of them more than raised it. The largest offering was $16, while the smallest was a penny. The average must have been about $2.75 per person. It was received 'midst joy and Christian enthusiasm.

Edw. J. Rees.

Washington Prepares for Inauguration

By Harry Earl Woolever, Editor The National Methodist Press

PRESIDENT COOLIDGE has packed up his personal belongings preparatory to moving out of the White House, where his tenure expires at 12 o'clock noon on March 4. The basement and private rooms of the Executive Mansion for the past month have been the work rooms of laborers busy with packing boxes under the direction of Mrs. Coolidge. Over a hundred cases have been packed with the Coolidge belongings, a large number of them filled with gifts which have been bestowed upon the popular occupants of the mansion during the past five years. The President and Mrs. Coolidge propose to go to their old home in the rented house at Northampton, Mass. Here they settled in 1906 within a year of their marriage. They lived in one side of a double house, the other half being occupied by the principal of the high school. The rent, at that time $22, has been advanced to $32.50. Here the boys were born and Mrs. Coolidge kept her own home in the manner of good New England housewives. Over the mantel there hung a framed legend which has been reflected in the executive offices during recent years:

A wise old owl sat on an oak,
The more he saw, the less he spoke;
The less he spoke, the more he heard.
Why can't we be like that old bird?

It is uncertain just how long the Coolidges will remain at Northampton. Doubtless it will be for a relatively short period, as the thrifty Vermonter could not bide being idle for any extended time. He is only fifty-seven years of age and in vigorous health.

Calvin Coolidge has been engaged in public life now for a quarter of a century, and for over twenty years his official services have kept him largely away from his home. He was a member of the Massachusetts legislature and lieutenant governor for some years before he first made his official residence in the governor's mansion at Boston, Mass., in 1919. In March 1921 he was sworn into the office of Vice President, after which time, when in Washington, he lived at the New Willard Hotel. On August 3, 1923, he took the oath of the President of the United States from his father, a notary public, while on a summer visit to his old home in the little country hamlet of Plymouth. Soon afterwards the Coolidges took up their residence in the White House.

Some Contrasts

When President Hoover moves into the White House he will find all prepared for him, as for months the outgoing residents have known they were to move and Mr. and Mrs. Hoover have anticipated the change which would come in their residence on March 4. The new President comes from a cabinet office where, until the time of his resignation following his nomination, he was receiving a salary of $15,000. This did not seem large to the Secretary of Commerce, for he had made a fortune as a great mining engineer. With Calvin Coolidge, the change as far as salary is concerned, was quite different. Mr. Coolidge over night found his salary increased from $15,000 as Vice President to $75,000 as President. This was the first time that he had ever received such an income. The retiring President has applied his famous economy policy with greater effect personally than in public affairs. He will have received for salary while in the presidency nearly $420,000, and it is estimated that of this amount he has saved about $300,000. Therefore he will have an income which will amply provide for a family of the economic habits of the Coolidges.

The President's Salary Check

The President is paid only once a month, whereas all other government officials in Washington are paid semi-monthly. He is paid by a warrant drawn by the Secretary of the Treasury and for years that check was delivered regularly by a special messenger to the White House. The messenger whose duty it was to see that this was placed in the President's hands is an elderly Irish woman who is still in the Treasury Department. When President Coolidge began taking long summer vacations away from Washington, the faithful old messenger was concerned as to how the Chief Executive would get his pay checks. In the summer of 1927 the President, when leaving for the Black Hills, sent a letter to the Treasury Department requesting that his check be officially endorsed for deposit and delivered by the department to the Commercial National Bank of Washington until further notice. Since no further notice has yet been received, each month a designated official under Secretary Mellon has delivered the check to the bank.

Inauguration Program

Washington for weeks has been humming with activities in preparation for the great events of March 4. Carpenters have been busy building stands which will seat tens of thousands of people in the great plaza in front of the capitol and along the section of Pennsylvania Avenue which the parade will pass as it escorts the new President from the capitol to the White House. Not only will a great multitude witness the swearing in of the President, but tens of millions will hear the ceremonies over the one hundred radio stations which will join in broadcasting them across this country and to foreign lands. A new feature of this inauguration will be the broadcasting and photographing of the installation of the Vice President. The Senate has made it a rule not to allow photographers or broadcasters to operate in the Senate chamber. This ceremony will take place at twelve o'clock sharp. Immediately following, the President-elect and his party will proceed to the east portico of the capitol where, following the custom unbroken since the days of Andrew Jackson, the incoming President will deliver his inaugural address to the people and will take the oath of office. Chief Justice Taft, the only ex-President ever to administer the oath to a new Chief Executive, will for the second time perform that function.

Following the ceremonies at the capitol, President Hoover and other dignitaries will hasten to the Presidential reviewing stand at the White House. Then the parade, colorful and spectacular, will circle the capitol and pass down Pennsylvania Avenue. The governors of more than half the states of the Union will ride in the parade, some with small personal escort but many with large,

colorful delegations. While uniformed troops, mounted and foot, will give color and action to the parade, overhead will be many airplanes adding a new feature to the varied program of the day. All manner of social and entertaining events are planned for those who will visit Washington on this occasion to witness the official installation of the thirtieth President of the United States.

What a contrast the inauguration ceremonies of Herbert Hoover bear to the administration of the oath which placed Calvin Coolidge in the mightiest political office in the world. Instead of a multitude looking on and millions listening to catch each word, the retiring President, shortly after 2:30 a. m., stood in the shadows of a little farmhouse room lighted by an oil lamp. He was surrounded by less than ten persons who had hastened from nearby points to notify him of the new responsibility which had fallen upon his shoulders. A democracy does not wait upon pomp and ceremony when there is need for action. It calls upon its sons for service and they respond to the nation's call whenever and wherever heard.

A POINT OF VIEW IN EVANGELISM

By John W. Shackford.

Recently I was riding on the train with one of our presiding elders who has filled some of the largest pulpits in his conference. He has been a revivalist and a preacher-evangelist. He is now an approved instructor in the training course on evangelism in the Sunday school and has come to have very great appreciation of the possibilities of accomplishing evangelistic results in and through the Sunday school. I told him that I had received a statement from one of our preachers criticising the general plan of evangelism in the Sunday school recommended by the Sunday school board on the grounds that it required too much time of the preacher. I asked him whether or not he thought this to be a fair criticism.

He replied, "How can we ask too much time of the preacher since this is the work about which his whole ministry centers?"

Of course this is the viewpoint that has inspired the suggestions sent out in the name of the general Sunday school board, looking to utilizing the vast resources of the Sunday school to the end that all our children and young people and adults may have that care from the pastor and from the whole working force of the Sunday school that may most surely bring them into the fullness of a genuine religious experience and develop them in the likeness of Jesus Christ.

Back of the suggestions of the board also lie certain convictions. One of these is that the resident Christian forces within the Sunday school have not been sufficiently utilized in our evangelistic programs. The supreme forces in the universe are personal, and the supreme forces at our own command, aside from the spirit of God, are the spirits of men.

The personal relationships that exist between Christian teachers and pupils, and, above all, Christian parents and their children, are perhaps the supreme human influences for bringing Christ into the life and realizing his spirit in those who make up the membership of our Sunday schools.

Another conviction is that if these forces are to be utilized in the full, it cannot come about unless we plan and work to that end. This involves some careful guidance of the thinking of parents and teachers by the pastor and school leadership as regards their responsibilities, and some definite plan and co-operation of effort. There is also necessary in most of our schools some careful training of parents and teachers in regard to what is involved in evangelism, what are the necessary prerequisites on the part of the pupils for intelligent acceptance of Jesus Christ and what are the wise and tactful approaches to pupils of any age or group.

Still another conviction is that while there may be a general assent on the part of the pastor and school to what is suggested above, the evangelistic work of the Sunday school is likely not to head up in direct personal effort in many instances unless some special time is set apart both for this training and for the personal work of teachers with their pupils and of mature Christians in classes with their fellow members.

And, finally, there are abundant grounds for the conviction of the board that at wide variance with all the early usages of Methodism, too many of our pastors today are receiving new members into the church without previous conference with them or preparation of any sort, and this practice seriously discounts church membership in the eyes of the new member, and neglects an outstanding opportunity of the pastor to give some help and guidance to those who stand at the bar of the church for admission—an opportunity that no pastor can afford to disregard.

Particularly is this inexcusable in the case of children and youth of the Sunday school. We cannot say it too strongly that the pastor, the church and the Sunday school that neglect this opportunity to enrich the religious life of those who are seeking membership in the church and to interpret to them somewhat of the meaning of the Christian way and of church membership are losing sight of perhaps the supreme moment of opportunity for spiritual ministration to the younger part of the church.

DR. FOSDICK'S PRAYER IN FUNERAL SERVICES OF MELVILLE E. STONE

"For thy servant whom thou hast given to the world and now hast taken to thyself, for his spacious influence, his dedicated ability, his memorable achievements, his high minded character, we thank thee. Here where death comes, victory comes also and our hearts are lifted up.

"We who see youth die in the springtime of their years, all their waiting blossoms spoiled and their promised fruit denied, praise thee for this life fulfilled. Three score years and ten and, by reason of strength, four score years.

"We who see sorrow that is unclean, tainted by sin and laden with bitter memories, praise thee for this sorrow clean and beautiful, full of memorable usefulness, a sanctuary to which our reminiscent thoughts may turn with reverence.

"We who see death endured without hope, thank thee for the undiscourageable faith which this life inspires, that one who wrought so largely here will find other tasks awaiting him, that life is ever lord of death and love can never lose its own."

Country pastors' experience: What man shall there be among you, that shall have one Ford, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out—if he can.—Otis Moore.

TRUTH TABLETS—TAKE AS NEEDED

1. Do you wish to please the devil? Then be as one who is always finding something about which to fret, or complain, or who is eager to hear a scrap of scandal-rag of back-biting that you can pass on to gossipers that they may be kept busy chewing the old dirty rag. Most such folks will do as dirty things as they talk about. See Psa. 15:3 and 1 Cor. 10:1-12. Read, fear God, and quit such vile use of your tongue.

2. Recently I counted seventy-three "posted land" warnings on the bulletin board in our court house. I had not seen so many on the board before. Why the great increase? Have hunters been doing greater damage, or have they been finding and reporting too many liquor plants? Some time ago I was present when a blind tiger case was being tried and heard a witness testify that a still was found on "posted lands" within 150 yards of a "posted land" sign. Posted or not posted, ye land owners, "be sure your sin will find you out." Mark 4:22 and Rom. 2:16. Cleanse your lands of whiskey still, rather than protect whiskey stills as you would game.

3. Repent and relent! Has some one done you an injury? Suppose that one truly repents and begs pardon, are you ready to relent and forgive? Many persons remain at outs with each other because one does not repent, or the other does not relent. Very important that both act at the same time. Agree with your adversary quickly. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. Read again Matt. 6:14-15. Note the connection with the Lord's Prayer. Do it today.

4. Do not get mad with your attorney because he advises you to settle your cause out of court by arbitration, or otherwise. Why?

(a) It will save you both time and money, and in the end leave you and your adversary at peace with each other.

(b) It puts both lawyer and client in harmony with God's word, 1 Cor. 6:1-8, and wins to credit on God's record the beautitude, "Blessed are the peacemakers for they shall be called the children of God."

(c) It hurts Christ's cause in the church and before unbelievers for "brother to go to law with brother and that before unbelievers." Better suffer yourself to be defrauded; to lose time than eternity; in things perishable than imperishable. Jesus said, "But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also."

(d) God will never suffer those to lose in any way who act on his word. Has he not said, "The rod of the wicked shall not rest upon the lot of the righteous." Again he says, "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Have you not lost much by disobeying God? The law and the gospel ought to work together both in pastor's study and lawyer's office. D. H. Tuttle.

Dr. W. A. Stanbury has been in a meeting at Greensboro College this week. He speaks twice a day—in the morning at chapel hour and in the evening. His messages have been direct, vital and effective. The college community has counted it their good fortune to have Dr. Stanbury with them in the present series of meetings.

WOMEN AND THE WORLD'S PEACE

Anyone who watches the work of women throughout the country today must be impressed with their steadily expanding interest in world peace. If an illustration of this interest were needed, the recent meeting in Washington on the Cause and Cure of War, attended by 500 representatives from ten national women's organizations, and its impact on public opinion surely provided it.

Women have been concentrating on this war question for the past ten years, for women are particularly interested in war. They who stay at home to work and to mourn their men who have gone out to war have time to think things over. Out of this thinking have come very definite ideas as to the stupidity of war, its enormous cost in life and property, the horrors it leaves behind and the utter uselessness of it.

With minds once made up about the matter, women are likely to break away from tradition and the following of old methods of doing things more readily than men have. Their steadily increasing interest in the peace program has been one of the great factors in bringing to pass the signing of the peace pact.

Women may be expected to have a conspicuous place in building a constructive peace program for the future as they have had in the renunciation of war. They will, perhaps, lay a new emphasis on the causes of misunderstanding and ill will between races and nations. A statemen of purpose made at an interracial conference of church women illustrates this trend: "To enlarge the scope of interracial thinking," "to work more effectively for interracial good will and co-operation," "the formation of right racial attitudes in childhood."

As mothers, women are now asking what is being taught their children about right interracial relationships and international relationships; what books are available for them on these subjects in order that future generations may understand, as past ones have not, the worthiness of other races and the complete interdependence of all races and nations. Documents that can sow the seeds of future bitterness or scorn will be given a more intelligent scrutiny by women who are bringing their united influence to bear in the peace program of the world.

A case in point is a recent book called Red Mexico—grossly inaccurate in its statements and insolently flippant and slighting in its disparagement of Mexico and some of its leaders. The road to peace is a hard one to travel when there can be broadcast in book form a deliberate insult to a country that, through its outstanding educational achivements in recent years, has gained the admiration of all who have intelligently observed it.

Secretary Kellogg has called peace "an adevnture in faith." By faith—from small beginnings—came the great movement that ended in suffrage for women. By faith—that law and not war should decide the differences of nations—women united to help bring to consummation the Peace Pact of Paris. Past experience has given to them wisdom—bravery they have always had. They know that if a nation will pursue the paths of peace, real peace may be had. By faith they will go out to establish peace on earth by putting into effect the practice of friendship in thought and action toward those of other races and nations.—Federal Counsel Bulletin.

Vacation days invested in preparation for service will pay dividends of satisfaction when you go back to work.

REV. EDWIN RUSKIN WELCH

By Rev. J. F. Kirk.

Edwin Ruskin Welch, son of Henry and Mary Ellen Welch, was born at Clio, S. C., March 31, 1874, and died at the French Broad Hospital, Asheville, N. C., in the early morning hours of February 21, 1929, after an illness of about ten days.

The Welch family moved to Red Springs, North Carolina, when Edwin was ten years old, and it was here that he spent the formative years of youth. He was educated at Trinity College, now Duke University, graduating from that institution with the class of 1899. In the fall of 1899 he joined the North Carolina conference at its session held at Washington, under the presidency of Bishop E. R. Hendrix, and was appointed to the Richlands circuit in Onslow county as his first charge.

On January 30, 1900, he was married to Miss Lula King of Wilmington, N. C., and to them were born two children, Joseph Hodges, who died at the age of five months, and Elizabeth, now at the head of the Latin department of the Biltmore high school.

Brother Welch remained a member of the North Carolina conference for eleven years, the last charge that he served in that conference being Trinity church in Wilmington, when in 1910, he transferred to the West Oklahoma conference and was stationed at Lindsey, Oklahoma. After eighteen months he was appointed to the Guymon district, West Oklahoma conference, as presiding elder. In 1916 he was sent to First church, Ardmore, one of the really strong churches west of the Mississippi river. The last appointment that Brother Welch held in the West Oklahoma conference was that of field agent for the proposed University Place church at Norman, Oklahoma, the seat of the Oklahoma State University. It was while serving in this field that our country entered the World War, and Brother Welch volunteered for service, and was stationed at Camp Greene, Charlotte, N. C. After the armistice was signed, Brother Welch requested and received his transfer to the Western North Carolina conference, and at the conference that fall, held at Charlotte, N. C., was stationed at Wadesboro as his first charge in this conference. It may be noted that our present Bishop Mouzon was then in charge of the West Oklahoma conference and granted the transfer that was received by Bishop Darlington, who was that year in charge of the Western North Carolina conference. After three years' service at Wadesboro he was sent to Lenoir, serving that charge for one year. This charge granted Brother Welch a vacation for a trip to Palestine, voting him his expenses for the trip. His next charge was Chestnut Street, Asheville, which he served for two years, when he was assigned to Brevard, where he remained for three years. At the conference session held at Gastonia in 1926, Brother Welch was appointed to his last field of active labor, the Oakley charge in the Asheville district. In May of 1927 Brother Welch suffered a breakdown in health and was relieved of the charge by Bishop Mouzon, and at the conference that fall was granted the superannuate relation, which he has since held.

The following are, in order, the charges he served:

Richlands circuit 1899-1900; LaGrange 1901; Roanoke Rapids 1902-1903; Hope Mills 1904; Roanoke Island 1905; Siler City 1906-1907; Buckhorn circuit 1908; Trinity, Wilmington, N. C., 1909; transferred to the West Oklahoma coference 1910; Lindsey, Okla., 1910; Guymon district 1911; Altus 1912-1913; Wynnewood 1914; Ardmore, First church, 1915; Norman, First church, 1916; field agent for Oklahoma conferences for the University church to be built in Norman, November 1917-May 1918; May 1918 entered service as Y. M. C. A. worker U. S. Army and stationed at Camp Greene, Charlotte, N. C.; at conference held in Charlotte November 1918, at close of the war, was transferred to the Western North Carolina conference and stationed at Wadesboro; Wadesboro 1918-1919; Lenoir 1920; Chestnut Street, Asheville, 1921-1922; Brevard 1923-1926; Oakley, Biltmore, 1926.

The influences that surrounded Brother Welch in his early years were a great factor in determining for him the direction of his life work. Both his father and mother were devout people. Perhaps, however, the mother stamped upon the susceptible nature of the growing boy more indelibly the religious principles that were to guide him in his after years. It was to her that his thought turned when he was appointed pastor at Lenoir, where he became the pastor of the girls at Davenport College. For it was to this school that his mother had come as a girl for training, from her then distant home in South Carolina.

For thirty years he served the church in these three conferences in twenty-one different fields of labor. His was an experience that carried him into almost every section of North Carolina from the Atlantic on the east to the heart of the hills in Western North Carolina, and his work in Oklahoma as field agent for the University church carried him all over the two conferences in Oklahoma.

For thirty years he gave himself in service to the people. For thirty years he carried on, sometimes in the joy that comes from an appreciative people whom he tried to serve, sometimes with a lack of response that tended to sear and deaden the enthusiasm that was natural to him. But in the face of difficulties that would have caused the average man to surrender to defeat, he carried on to the end. On his last charge at Oakley he gathered the young people about him and urged them on to reorganization, and gave to the Epworth League a renewed lease on life and usefulness.

His last illness came suddenly. He had undergone an attack of influenza a few weeks before, but had apparently recovered and was at work as usual. But about ten days before the end came he developed a cold which passed quickly into pneumonia, and with it the release. He passed away quietly into that rest that remaineth to the people of God, in the early morning hours of February 21, 1929. His body was laid away on the slope of a hill in Riverside cemetery at Asheville.

NEGRO SPIRITUALS IN THE COKESBURY HYMNAL

The negro spirituals, long thought of as suited only to members of the race which created them, are beginning to be recognized as having religious and musical values for everybody. In the new Cokesbury Hymnal, recently brought out by the publishing house of our church, several of the finest of the spirituals are included. From the hundreds of melodies handed down from pre-emancipation days, the editor of the hymnal wisely selected the following favorites: "Study War No More," "I Know the Lord Laid His Hands on Me," "Lord, I Want to Be a Christian," "Standing in the Need of Prayer," "Swing Low Sweet Chariot," and "Were You There." It is thought that this is the first time any of these songs have appeared in a hymnal prepared for use by white congregations.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

On Approaching Prominent Persons

MANY people find it easier to speak to the poor man about the Christian life than to the rich; to the uneducated rather than to the cultured. It is one thing to approach the plain, hard-working women whom you see occasionally; it is quite another to address the handsome, refined woman who moves in your circle of friends. Do you find it easy to speak to the head of the department store, to your banker, to the family physician, or the most prominent lawyer in town, who may perhaps not be a Christian, and whose influence is bad? Yet, these people have souls even as the poor and unlearned have; and in the sight of God they are very precious indeed. Jesus sought and won low-grade sinners, publicans and harlots; he also won rich men, like Matthew and Zaccheus; and leaders of men, like Nicodemus and Joseph of Aramathea, as well as many cultured and refined women of that day. Some of his most choice followers have come from the ranks of the great, and will still come from that source. A Paul, a Wesley, an Augustine, a Gladstone, a Wannamaker; such men as these are waiting to be called. The university professor, the captain of industry, the statesman will respond when the right person goes to them in the right way; when some servant of the Christ has sufficient courage and love to speak to them about turning their unusual powers into Christian channels. Just here is a work to challenge the mettle and loyalty of those who would do very efficient work for their Master.

As an incentive suppose we consider three prominent men who were led to a knowledge and acceptance of the Christ. The first was Saul of Tarsus. Without question he was one of the best educated men of his times; an outstanding leader, strong willed, but a merciless enemy of all followers of the Christ. It came to pass that this man was stricken, and sat alone in darkness thinking over all that had recently happened. Now, Saul had gone as far as he knew in search for the light; we will leave him there for a moment. Out yonder the Lord found a plain, ordinary sort of man, by the name of Ananias, and told him to go in and speak to Saul. At first Ananias trembled at the thought of such a rash thing, but being assured by the Lord he went as bidden and led Saul to the light. This was the small man pointing the great man to his duty. Ananias retires from the scene, but the man he influenced lives on still in the lives of millions.

The second instance was that of Cornelius, who was an officer in the Roman army. He too had gone as far as he could in seeking for God. We leave him for the time in his home waiting for some one to show him a better way. In a neighboring town the Lord had a man for just such an emergency. While Simon Peter prayed the Lord impressed him to go to Capernium to find Cornelius. This he did, and taught him the Gospel of Christ. The result was that Cornelius and all of his household were brought to the Christ at the same time; and you can well imagine that many soldiers under this devout Roman, and many of his fellow officers, were influenced for good by him.

The other case was that of the Ethiopian prince, the treasurer of Queen Candace. A cultured man he was, one of the most trusted counsellors in his kingdom. He also was seeking for a better revelation of God than had yet come to him. He had been to Jerusalem to worship, but he had failed to find there what he sought; so, disappointed and hungry of soul he started driving back through the desert to his distant home. As he goes he reads the prophecy of Isaiah, sitting in his chariot. Now, the Lord is not willing that a man of this kind should go unsatisfied. Over in another community he has the man, Philip, not widely known, a young man, but recently entered upon Christian service. Nor was he as high in office as this prince. The Lord impresses Philip that he should go in a certain direction across the desert. But you know the story well, of how Philip was invited to ride in the chariot with the great man, and how he revealed the Christ to him. You remember too how the prince having believed in the Lord with all his heart was baptized in his name, and went rejoicing back to his country to tell his queen and the others the marvelous story of the Saviour. Here we have the man walking the dusty ways the minister of salvation to the man riding. And we have seen these three leaders of men led to the Christ; men of three nationalities and races, and won by men less prominent than themselves. But was it not all gloriously worth while?

Back in the soul of the hard faced financier may be a deep longing for a knowledge of God. He would be exceedingly grateful to have you speak to him about this most important subject. And this woman whose life is given over to pleasure of a rather empty sort; how her heart must gnaw for very pain when she thinks of the smallness and futility of it all; and a nameless yearning must at times come to her for something more real upon which her heart can feed. You who know the Christian's secret of a happy life, go tell her of Jesus who is the Bread of life and the Water of life, and that they who partake of him shall not hunger and thirst any more. If you have spoken to the small man and the obscure woman about spiritual things, will you not also speak to the great? For they too must be brought to the Saviour. You may have to approach an occasion of this sort with a fast beating heart and with a feeling of your own insufficiency; but the Spirit of God will open the way for you, and he will give you courage enough for the task.

You may feel embarrassed at first to go to those who have had greater advantages than you have, either in a financial, educational or social way; but you have had greater advantages of another kind than they have, namely, of a religious sort. This fact will be quickly recognized by those whom you visit, and they will pay unconscious tribute to it. You have a knowledge of God and a personal experience with the Christ which they have never known, all of which will give you entrance into their respect and confidence. Your thorough belief in your cause and the earnestness with which you present it should offset any suggestion of inferiority on your part in any other

particular. Your strong point will not be argument, but a presentation of the subject of personal salvation and a plea for the commitment of the life to the Christ. A deep love for the Lord, on the one hand, and a genuine interest in the souls of men on the other will cause us to forget our timidity. Let us not fail then to pray and work to lead the five talent men and women to the Lord and give them a place in the kingdom to use their large endowments.

THE REVIVAL: HOW BROUGHT ABOUT

How is a genuine revival brought about? There are two essential things, faithfully preaching the gospel and mighty prevailing prayer.

The essentials or fundamentals of the gospel must be preached. Sin must be held up before the people in all of its horrors and its consequences, people must see what sin is and what it will do for them before they will abandon it, the judgment must be shown to them and the punishment of the wicked as his eternal reward; and after the preacher has stood on Mount Sinai with its thunders and lightenings till conviction comes to sinners and backsliders, then he can cross over to Mount Calvary and offer the wonderful remedy for sin and a Saviour to the sinner. But the sinner is not ready for this until he sees his sins and his lost condition. Here is where most preachers make their greatest mistake; they think that the sinner ought to appreciate the love and mercy of God enough to come on and embrace it—and he ought, but he does not. An unconvicted sinner just goes right on over the love and mercy of God and cannot appreciate it until he sees his sins and undone condition. So it is the preachers' and the church's business to show him his sins under the power of the Holy Spirit who is the convincer and convictor, but who uses the means of the preacher, the church, and the gospel. And this is the greatest task and most difficult one, for when the sinner sees his lost condition he will flee to Christ for mercy, but not till then.

Then there must be no uncertain note in our preaching about conversion and the new birth; the lax notions held by many of our preachers and people about the need of regeneration are very much in the way of a revival. Many think there is not much the matter with the race, that only the hardened sinners and outcasts need regeneration. They do not believe in the depravity of the race, that they are spiritually dead till quickened by the Holy Spirit; when the Bible teaches that the race is dead spiritually and that every individual, man, woman and child must be born again.

Let us examine the great new birth scripture, John 3: Nicodemus, an honest seeker after Christ and the way of salvation, came to Jesus, and Jesus informed him that he must be born again. Verse three, not only "again" but "from above." Verse four, Nicodemus puts the physical birth question to Jesus; Jesus answered (verse five), Except a man be born of water and the Spirit he cannot enter into the kingdom of God. Verse three says see kingdom of God; verse five says enter. We enter the kingdom of God: the visible kingdom by water baptism, and the spiritual kingdom by the Spirit's birth. (See Wesley's notes).

What was to take place with Nicodemus must take place with all human beings. Jesus said "that which is born of the flesh is flesh," not only phyical but carnal, with the carnal which "is enmity against God, not subject to the law of God neither indeed can be."

But some one objecting to this says that Jesus meant that Nicodemus, a man, must be born again, but that does not apply to the child. But when we examine the term translated a man we find it is "any one," a generic term that includes every individual of the race, Jesus only excepted. But some say little children are already saved and all they need is training. That is simply a theory, and is not taught in the Bible. Let us test out some grown-ups of this class. First we take Nicodemus, a member of the Sanhedrin and one of the best of them, who was born like all the rest and no doubt well trained, a great religious teacher, and Jesus said to him: "Marvel not that I said ye must be born again." Take another case: the Apostle Paul born like the rest only under more favorable circumstances than most men and had been trained in religion from his youth, but ignorant of experimental religion till he met Jesus on the Damascus road. Take yet another, the Rev. John Wesley, who certainly was as favorably born and as carefully reared as any man who ever lived, his father a preacher and his mother a good and great woman who was very systematic and scrupulously conscientious in the training of her children; and while he himself had given himself to the study and practice of religion and had preached a number of years, even becoming a missionary, but did not know God in the conversion of his soul and the pardon of his sins till when he said "I felt my heart strangely warmed."

This error at the foundation of saving truth is filling up the church with unsaved people who do not know or love God, and if followed generally would cast our great church on the rocks.

This makes a genuine revival more necessary and calls loudly for those who know God to cry out most earnestly for a great awakening and an old time revival to sweep over the whole church, for all of our churches in both cities and country need revivals. Also our colleges and universities need and should have revivals. It is not fair to our young people for them not to have revivals. As most of the town and city churches have their revivals in the spring while the young people are in college, they miss the revival altogether unless they can have it at the college. And since the board of missions and the board of education are committed to this work they should avail themselves of the opportunity and means afforded.

E. Myers.

AN AGED ONE'S PRAYER

Be with me, Lord! My home is growing still,
As one by one the guests go out the door;
And they who helped me once to do thy will
Behold and praise thee on the heavenly shore.

Uphold my strength! My task is not yet done,
Nor let me at labor cease to sing;
But from the rising to the setting sun
Each faithful hour do service to my King.

Show me thy light! Let not my wearied eyes
Miss the fresh joy of the passing day;
But keep the light of morn—the sweet surprise
Of each new blessing that attends my way.

And for the crowning grace!—O Lord, renew
The best of gifts thy best of saints have had;
With the great joy of Christ my heart endue,
To share the whole world's tears, and still be glad.

—The Christian Century.

"IS THERE ANY PLACE FOR THE HIGH STEEPLE CHURCH?"

This question is both ancient and modern, and may be answered both affirmatively and negatively.

In a large church such as our new plant at Charlotte we have vast equipment, almost unlimited machinery, and numerous opportunities and privileges for service. While this is true there is a grave danger lest over-organization and materialism usurp the higher sphere of the spiritual.

In a tremendous church it is difficult not to be lost in the crowd. The shepherding that a mammoth church entails is colossal. No one shepherd is equal to the task.

It is true that our Lord and Master lived 'midst crowds of mighty proportions. It taxed the resources of the Son of Man. In numbers there is strength, but there is the peril of overcrowding.

Then again thoughtful people are asking today: "Why such a discrepancy in salaries" among ministers? The average answer is easy. It is this: "It is according to merit work done and service rendered." But that is not always the case, and frequently is not.

If there could be a line of demarcation whereby all churches would be composed of a membership of not over five or six hundred members wouldn't it help to solve the problem? Personally, I do not envy the man in the large field with demands that are very exacting. Let us bid him God speed; for we are called into the great harvest fields to undertake the difficult and face the challenge with our faces toward Zion.

No field is small if with upward gaze and honest tread we visualize the task that sends us to our knees.

Guy Hamilton.

THE CHURCH'S TASK

There are in our country 213 religious bodies with 231,983 organizations and 54,624,976 members. The total expenditures for 1926 were $814,371,529. The value of all church edifices in 1926 was $3,842,577,133. Now just think of the 51,085,644 non-church members in the United States and attempt to realize the magnitude of the gigantic work yet to be done at home, not even considering the millions in the foreign lands yet to be led to Jesus Christ.

Truly our task is stupendous when we think of the enormous number outside of the kingdom of Christ. But if we consider that multitude as an individual task it is not a year's work, if every member of the church in the United States was a devout Christian. There would be 3,539,332 members who would not have a single soul to lead to Christ during the year. Those not having a soul to lead to Jesus would be greater in number than the combined membership of the Methodist Episcopal Church, South, and the Evangelical Lutheran Synod of Missouri, Ohio and other states. As our dear heavenly Father looks upon his bride in this world he must be sadly disappointed with the ineffectiveness of her children. The tempter smiles with complacency at the procrastination of the church members of this age. His sunning wits are whetted and his darts of discouragement are hurled by the millions into the ranks of our dormant church people.

The hour has struck for a Moses, Caleb, Joshua, Gideon, Deborah, Isaiah, Jeremiah, John the Baptist, Peter, St. Paul, Luther, Wesley, Asbury to toss a spiritual firebrand into our camps of ease and luxury and kindle in us that smouldering coal of celestial fire. Oh, Church of the Living God, awake out of your slumber, rally the forces around Jesus Christ the captain and take the spirit of ambitious Caleb—"Let us go up at once and possess it, for we are well able to overcome it." W. L. Loy.

"THIS IS AT THEIR OWN REQUEST"

A good brother of an adjoining conference writes me for certificates of membership for a family who left my town for his recently. He closes his letter by assuring me that "this is at their own request." Why did he use that last statement? And why does that statement or its equivalent usually accompany requests for church certificates? It ought not to be so. For a number of years I have advised my members who move to another town to take their letters with them and place them in the church of their choice immediately upon arrival at their new home. I would regard a preacher who failed to use persuasive means to get all newcomers to join his church as negligent in the performance of his duties and as being indifferent to the larger interests of the cause of Christ.

Another good brother informed me recently that a family who belonged to his church had moved to my community. I at once called to see them and learned to my sorrow that their pastor had secured from them a promise not to move their memberships from his church. I was disappointed; my church was disappointed; friendly, helpful, social contacts were not formed because of their failure to unite with the church in the community where they were going to live. And that is not all: they seemed to have some hesitancy in coming for spiritual benefits to a church they would not join. The result has been the loss of these good people, for they have become anchored in a church of another denomination and will, perhaps, eventually join that church.

And still another good brother wrote me asking me to minister to a family of his church which had recently moved to the city. He modestly asked me not to try to get them to move their memberships to my church as he had a poor circuit and needed their support. I understood his situation and fraternally regarded his request. But a preacher of another denomination did not so regard the needs of a Methodist circuit rider. Here again the result has been a loss to the Methodist church, for this family bows today at altars our beloved Zion knows not of. The latter is by no means a rare case. It could be duplicated many times over right here in the bounds of the Western North Carolina conference, and not far removed from the Gate City.

And now, my dear brethren, you have my consent to secure the membership of any member of my church who resides within the bounds of your charge, and what is more, in these commendable efforts to build up your church and to save for service the lives within range of your church's activities, you have my moral support. W. L. Hutchins.

W. R. ODELL HONORED BY METHODISTS OF FOREST HILL CHURCH

A tribute of esteem and affection for Hon. W. R. Odell featured a public dinner served Thursday night by the ladies of Forest Hill Methodist church. Because of his plan to spend his seventy-fourth birthday in New York City with Mr. and Mrs. R. M. Odell, that happy event was anticipated and Mr. Odell was presented with an ornate birthday cake, which came to him as a suprise but which bore tokens of the love held for him by the people of Forest Hill among whom he has so helpfully worked for more than forty years.

Rev. R. Dwight Ware, pastor of the church, declaring that the lights which shine farthest shine brightest at home, said that the innate qualities of manhood and a happy genius for freindship accompanied by a thorough-going devotion to the coming of the kingdom of God had made Mr. Odell a power for good in his own community and a citizen beloved a far.

"Before I came here," said Mr. Ware, "I knew that Mr. Odell was a distinguished son of the state and a conspicuous figure in the church. And having been among you, even though for but a brief while, I have learned that a part of the secret of his far-flung influence for good lies in the fact that he has helped greatly to build the fine graces of Christianity into his own neighborhood. It is ever inevitable that one who possesses high character should impart as much daily. And that sort of thing cannot be confined to one's own community. It is a delightful fact, therefore, to know that in Mr. Odell we have as our own great leader one who does not lose his power when one gets the close-up view. The more he is known the warmer the esteem becomes. It is a happy occasion to wish Forest Hill's great 'young man' many happy returns of his birthday and ourselves his continued usefulness in our midst."

Mr. Odell responded fittingly, disclaiming worthiness for the tribute paid and presenting reflections on the founding and growth of the Forest Hill church.

Music was furnished by the church orchestra. The ladies served roasted turkey, cranberry sauce, dressing, green peas, candied yams, cold slaw, creamed potatoes, sliced new tomatoes, pickles, fresh strawberries, layer cake and coffee.

More than 100 people were present for the dinner.—Concord Daily Tribune.

BEYOND

Beyond life's toils, and cares,
Its hopes and joys, its weariness and sorrow,
Its sleepless nights, its days of smiles and tears,
Will be a long sweet life, unmarked by years.
One bright, unending morrow!

Beyond Time's troubled stream,
Beyond the chilling waves of death's dark river,
Beyond life's lowering clouds and fitful gleams,
Its dark realities and brighter dreams—
A beautiful forever.

No aching hearts are there,
No tear-dimmed eye, no form by sickness wasted,
No cheek grown pale through penury or care,
No spirits crushed beneath the woes they bear.

No sad farewell is heard,
No lonely wail for loving ones departed,
No dark remorse is there o'er memories stirred,
No smile of scorn, no harsh or cruel word
To grieve the broken-hearted.

No dark night is there,
No light from sun or silvery moon is given;
But Christ the Lamb of God, all bright and fair,
Illumes the city with effulgence rare,
The glorious light of heaven!

No mortal eye hath seen
The glories of that land beyond that river—
Its crystal lakes, its fields of living green,
Its fadeless flowers, and the unchanging sheen
Around the throne forever.

Ear hath not heard the song
Of rapturous praise within the shining portal;
No heart of man hath dreamed what joys belong
To that redeemed and happy blood-washed throng,
All glorious and immortal.

—Abbott E. Kittredge.

ACTIVITIES ON THE FRANKLIN CIRCUIT

We are enjoying our work on the Franklin circuit very much. These are fine folks among the clay hills of Macon county. We are just now in the midst of a building program. At the beginning of the year we found our people at Snow Hill with the foundation laid for a modern church but with no money in the treasury. By the help of God and the good people of that place we have our building ready for the roof and we expect to have the building covered in the near future. On the fourth Sunday in November our building at Clark's Chapel went up in smoke and flame, leaving us without a house of worship at that point. By the efforts of the people, guided by the Spirit, we have no small amount of material on the ground for the new building, which is to be of stone. Our folks expect to begin the erection of the walls soon.

The missionary cultivation work and interest has been very hopeful and the free will contributions have begun. Favorable results are looked for. From all angles are evidences for a gracious revival of religion throughout the cir circuit; in fact, it has already begun. We need your prayers that the good work may continue. H. C. Freeman.

Your Gift Will Purchase an Income

Annuity Bonds of the Board of Missions produce an attractive income. The income is at the highest rate consistent with safe investment and, as a rule, higher than the average commercial investment of equal security.

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When writing for particulars please GIVE AGE AND THE NAME OF THE PAPER IN WHICH YOU SAW THIS ADVERTISEMENT. This is important.

Board of Missions M. E. Church, So.
J. F. RAWLS, Treasurer
Nashville P. O. Box 510 Tennessee

That Will Not Shrink

GREAT DOINGS AT GLENVILLE

We have made an every member canvass, 95 per cent of salary and collections pledged, and closing our missionary training. We have our quotas collected and pledged. We want a summer month to make our collections for Children's Home and Superannuate Endowment.

Poundings? Yes, we came to the charge some time after conference, and after a hard day's drive from Avery county, tired and hungry, about nightfall we reached the parsonage, found the good women of the town and community with the lady teachers of the Glenville high school all busy setting things in order around the parsonage, and the work did not stop until the dining room table was loaded with a tempting hot supper—and this is only a part of the reception. After the people had gone to their homes we began to look around and found the pantry well supplied with good things to eat for many days. We are very thankful to the people for their kindness.

This is not J. S. Wall, but J. W. Hall who served the Laurel Springs charge five years, and the long move did not change my initials, only my address.

J. W. Hall.

INAUGRATION DAY FOR TAKING OMENS

To inaugurate a president is the purpose for which, in every year next after a year divisible by four, Inauguration Day has been set aside. It always falls on March 4th, as every schoolboy knows, except when that date happens to be a Sunday.

Inauguration Day for 1929, now approaching, brings to mind that there are some interesting facts about the word "inaugurate." According to Webster's New International Dictionary, inaugurate comes from the Latin "inauguratus," from a verb meaning "to take omens." The omens are taken, of course, before entering upon any important enterprise. Hence, the word has come to mean "to introduce into an office with suitable ceremonies or solemnities; to invest with power or authority in a formal manner; to install."

Augur and Auspice

Inherent in inaugurate is the word augur, meaning a prophet, or to predict events from omens. In Roman antiquity the augur was an official diviner, a kind of priest who determined from special signs the trend of future happenings. The ceremonial suggestion in the word inaugurate is thus explained.

The augurs, or diviners, relied especially upon the flights of birds for their prophecies. A flight of birds from a certain quarter of the heavens would indicate, according to the lore of the augurs, that a future undertaking would be launched under favorable or unfavorable circumstances. The first part of the word augur may have come from the Latin "avis," a bird; its ultimate origin is, however, uncertain.

The auspice—from which comes our word aupsicious—was divination from observation of birds—their flight, mode of feeding, etc. The word is from the Latin word for bird ("avis") plus the verb meaning "to see."

Another class of diviners were more given to observations from the lightning and other natural phenomena. Such a seer was called a haruspex. As Webster's New Inernational Dictionary explains:

"The divinations of the haruspex comprised interpretations of lightning and natural prodigies, and especially inspection of the entrails of sacrificial victims."

To glance at the word inaugurate does not reveal that it carries in its spelling and history data which go back to the days of the ancient Romans. But English words more often than not, because of long use and accumulated meaning, have hidden within them a great deal of the history of the men whose tongues have spoken them.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

STANDARD SCHOOL DATES

Eleven standard training schools will serve as many cities, counties and subdistricts in the North Carolina conference in the two months period between March 3 and May 3, as follows:

1. Johnston County, at Smithfield, March 3-8.
2. Wayne County, at Goldsboro, March 10-15.
3. Durham County, at Durham, March 10-15.
4. Franklin County, at Louisburg, March 17-22.
5. Alamance County, at Graham, April 7-12.
6. Edgecombe-Nash, at Rocky Mount, April 7-12.
7. Wilson County, at Wilson, April 14-19.
8. Beaufort County and Vicinity, at Washington, April 14-19.
9. Lenoir County and Vicinity, at Kinston, April 21-26.
10. Richmond County and Vicinity, at Rockingham, April 21-26.
11. Wake County, at Raleigh, April 28-May 3.

Standard schools have already been conducted at Greenville and Morehead City.

COKESBURY TRAINING DATES

Rev. J. O. Long, extension secretary, last week conducted a Cokesbury training school at Yanceyville for Yanceyville and Milton circuits. Next week he is at Rocky Point with Rev. E. G. Overton in a school for the Burgaw circuit. Other schools, which he will conduct, in order, immediately following Rocky Point are: at Cerro Gordo for Chadbourn circuit, at Ingold for Ingold circuit, at Bayboro for Pamlico circuit. Then comes the conference-wide conference at Smithfield April 2-3, after which Mr. Long begins another series of Cokesbury schools, including Roberdel April 7-12, Leasburg April 14-19, Robersonville April 21-26, Hallsboro May 5-10, Aulander May 19-24, Stumpy Point May 26-31, Bath June 23-28, Duke's Chapel June 30-July 5.

In addition, we will hold a Cokesbury school at Fuquay Springs March 10-15, one at Vanceboro March 17-22, and at Council or Bolton for Carvers' Creek circuit March 26-31. Approved Cokesbury instructors will assist in these schools.

MEMORIAL PLANS TO BUILD

One of the livest topics discussed at the meeting of the workers' council of Memorial, Durham, which the writer attended last week, was plans and prospects for the erection of a modern Sunday school building. Dr. Holland Holton, the superintendent, heads the committee at work raising funds, and we expect to see results in meeting this long-standing need of more adequate facilities for Sunday school work. Another evidence of the constructive spirit was the emphasis upon the standard training school to be conducted March 10-15. Still another eloquent testimony of the developing process at work in Memorial is the continuous monthly observance of Missionary Day with offering directed to the dual special. Memorial Sunday school is one of our largest contributors to missions. Dr. W. A. Stanbury, the pastor, is very much on the job and is boosting the Sunday school at every opportunity.

NEW DIRECTOR AT WILSON

Mr. Dwight L. Fouts has become director of religious education at Wilson. Upon completion of his work for the B.D. degree in the Duke school of religion February 1, where he majored in religious education, Mr. Fouts received calls to a number of places, but decided in favor of Wilson, where he will work with Rev. Thomas McM. Grant and one of the finest groups of Methodists in North Carolina. Mr. Fouts goes to Wilson with a good background of experience, having served as director of religious education in Thomasville for a year following the completion of his undergraduate work, having done excellent service to the Sunday schools of the Northampton charge two summers, and having had a hand in the working out of the new program of religious education at Trinity, Durham. We congratulate Wilson on securing Mr. Fouts and Mr. Fouts on his good judgment in deciding to go to Wilson.

WEBB'S CHAPEL RECORD

Four workers of Webb's Chapel, Pink Hill circuit, earned certificates in the training school conducted by Rev. J. O. Long at Webb's Chapel recently. There were fourteen enrolled in the school. Bad weather and bad roads cut into the attendance and credit percentage. Rev. W. J. Freeman is the pastor.

DUAL EXTENSION FUND

According to the report just received from our treasurer, Mr. E. J. Cheatham, Franklinton, the following additional schools sent in their fourth Sunday offerings for the month of December 1928; an incomplete list was published in this column January 10:

Hay Street, Fayetteville	$15.22
Kueen Street, Kinston	15.21
Mt. Gilead	15.00
Farmville	12.71
Warrenton	12.50
Central, Mebane	10.17
Central, Raleigh	9.14
Clark Street, Rocky Mount	8.95
Rockingham	8.50
Trinity, Southport	8.00
Fifth Ave., Wilmington	7.40
Macon	7.29
Burgaw	5.00
Banks, Creedmoor	5.00
Mt. Olivet, Manteo	5.00
Ahoskie	4.72
Trinity, Fairmont	4.60
Bethany, Conway	4.56
Neuse, Millbrook	4.44
Chapel Hill	4.20
Holly Springs	3.61
Whitakers	3.56
Mt. Zion, Elm City	3.33
Aurora	2.56
Knightdale	2.50
Trinity, South Mills	2.42
Evergreen, Chadbourn	2.39
Rougemont	2.29
Grifton	2.15
Poplar Springs, Broadway	2.06
Daniels Chapel, Goldsboro	2.00
Fletcher's Chapel, Durham	2.00
Oak Grove, Person Ct.	1.96
Ingold	1.78
Creedmoor	1.72
Prospect, Yanceyville	1.64
Lemon Springs	1.58
Gatesville	1.28
Oak Grove, Bachelor	1.25
Winton	1.25
Kings, Faison	1.25
Ingold	1.24
Kittrell	1.19
Wadeville	1.15
Magnolia	1.05
Belgrade, Maysville	1.03
Broadway	.95
Gates	.81
Cerro Gordo	.77
McBrides, South Mills	.36

PREPARE FOR EVANGELISM

Now is the time to prepare for the special period of evangelism in the Sunday school. January is the month of preparation of forces. Let's examine ourselves and our pupils and commit ourselves wholeheartedly and prayerfully to the task of bringing boys and girls of proper age to a definite commitment of themselves to Jesus and his church and his way of life. Our office at Durham is prepared to help pastors and schools needing assistance in this work.

FIRST WESLEY DEPARTMENTS

The first departments to register as Wesley departments under the new plan of the general Sunday school board are the intermediate and senior-young people's of Queen Street, Kinston. The officers are as follows:

Intermediate: Mrs. J. A. Temple, superintendent; Frank Dixon, president; Sallie B. Jordan, chairman of worship; Esther Tillman, secretary; Christine Horton, chairman missions and community service; Katherine Hinson, chairman recreation and social service.

Senior-Young People: Miss Frannie Sutton, superintendent; Waddell Waters, president; Grace Pollock, chairman of worship; Nellie Spencer, secretary; Louise Mitchell, missions and community service chairman; Alma Whitfield, recreation and social chairman.

By this organization of the departments each class in the department becomes a ergistered Wesley class.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

SUNDAY SCHOOL DAY

In line with the direction contained in our church Discipline it is hoped that our larger churches will observe Sunday School Day on the third Sunday in April. This time will probably be as convenient as any other, coming as it does three weeks following Easter and a month or more preceding the closing of public schools. An earnest effort will be made to encourage our town and city Sunday schools to observe Sunday School Day at this time.

The program to be used in the larger Sunday schools, entitled "The Messenger of a New Day," was prepared by Miss Edna A. Wilkins, director of religious education at College Place, Greensboro. After she had prepared this play it was given last summer at College Place with marked success. It was also given at McKendree church, Nashville, Tenn., last December before all the employed Sunday school workers of Southern Methodism and was prouonced a decided success. Our Sunday schools will find much interest and great profit in the presentation of this pageant. Programs desired for putting on this pageant will be furnished to each Sunday school free of charge with the provision that a liberal Sunday School Day offering will be forwarded to Treasurer H. A. Dunham, Asheville, N. C.

WITH ONE INTENT

The Sunday School Day program for our smaller Sunday schools, entitled "With One Intent," has been prepared by Miss Lillian Williams of the editorial department of Sunday School Literature for Southern Methodism. This program comes highly recommended and will be evaluated in these columns within a week or so. So far I have been unable to carefully look into this matter. Since a majority of our smaller Sunday schools will not observe Sunday School Day until May and June there is yet ample time for getting at this matter. Programs will be furnished free of charge to all Sunday schools agreeing to give a Sunday School Day offering and forward same to Treasurer H. A. Dunham, Asheville, N. C.

WEAVER COLLEGE

The third annual standard training school for Weaver College, Weaverville and vicinity, held last week at Weaver College, was an outstanding success. Out of an enrollment of 115, 111 credits representing 64 Sunday schools were earned. Seventy-five Weaver students were among those who earned credit, these students showing a remarkably fine spirit. Special reference should be made to the 17 credits earned by Weaverville circuit, this being the first time this circuit has joined in with the college in the training work. Hearty congratulations are extended to Rev. W. A. Kale, the enthusiastic and successful young pastor of this charge. Courses, instructors, class enrollment and number of credits earned follow:

The Church and Its Work, Rev. J. F. Kirk; 17—16.

Missionary Message of the Bible, Dr. H. B. Trimble; 15—14.

Story Telling, Miss Lois Hackney; 44—42.

Small Sunday School, Its Plans and Work; 41—39.

IMPRESSIVE

Every time a visit is made to Weaver College, was an outstanding success. work being done there. President C. H. Trowbridge, Mrs. Trowbridge and the other members of the family seem to be held in lovable esteem by the student body and everything goes in a co-operative fashion. Apparently the only thing lacking at Weaver College is better physical facilities. Strong and sturdy Christian character is continually being developed at this important junior college.

SNOWED UNDER?

When asked the other day, "Were your High Point and Salisbury training schools snowed under by the very inclement weather of last week?" I was able to proudly reply, "Not on your life." In spite of sleet and snow which made travel by automobile very hazardous practically a one hundred per cent attendance was recorded at Salisbury and only very few were absent from the school at High Point, quite a large number in each school traveling from ten to fifteen miles to attend. Mr. L. L. Walker from near Rural Hall, superintendent of Oak Summit Sunday school, traveled about 60 miles on that inclement evening to attend the High Point school. Delegations from the Randolph circuit and Jamestown-Oakdale also made traveling records of from 12 to 25 miles.

A noteworthy feature of the Salisbury school was the attendance of a delegation of ten from Cooleemee traveling 30 miles through the sleet and snow. Similar records were made by delegations from Gold Hill, China Grove and Concord. Our congratulations are cordially extended to these earnest workers whose wills continue to find a way to be of service in the upbuilding of the kingdom.

SHELBY

The sixth annual standard training school for Shelby and Cleveland county is scheduled to be held at Central, Shelby, beginning Sunday evening, March 17, at 7:30 o'clock and extending through the following week. Prospects for the largest school yet held in Cleveland county are very gratifying. Courses and instructors offered in this school are:

The Teachings of Jesus, Dr. James Cannon.

Intermediate-Senior Department Administration, Mr. L. F. Tuttle.

Junior Materials and Methods, Miss Freddie Henry.

Primary Materials and Methods, Miss Corinne Little.

Small Sunday School, Its Plans and Work, Mr. Paul F. Evans.

A hustling local board of managers has been organized with the following officers: President, Wm. Lineberger; vice presidents, J. H. Grigg, Claude Griggs; secretary, Mrs. J. W. Harbison; treasurer, Miss Verta Hendrick. Dr. H. K. Boyer and the other pastors of Cleveland county are united in their promotion of this worthy undertaking. The Polkville and Belwood circuits, led by Rev. G. W. Williams and Rev. J. W. Fitzgerald, are vying with each other as to which will have the larger enrollment in this school.

FOREST CITY

The fifth annual standard training school for Rutherford county will be held in the school building at Alexander Mills, near Forest City, beginning Sunday afternoon, March 17, at three o'clock and extending through the following week. At a preliminary organization meeting held recently at Forest City nearly fifty pastors and laymen were present to underwrite the success of this school with their interest and support. Courses and instructors offered in this school are:

The Spirit and Genius of Methodism, Rev. W. A. Newell.

Worship, Mr. F. M. Williamson.

Primary Department Administration, Mrs. Walter L. Watson.

Beginner Materials and Methods, Mrs. O. V. Woosley.

A strong local board of managers has the following officers: President, Eugene Allison; vice presidents, J. C. Cowan, Jr., C. C. Moore; secretary, Mrs. T. R. Flack; treasurer, L. M. Summey.

TROUTMAN

With only a week's notice Rev. John Cline and his good workers at Troutman and St. John arranged for a Cokesbury training school which enrolled 20 students and turned out 18 certificates of credit. Mr. Evans, who taught the course on "The Small Sunday School, Its Plans and Work," reports that a feature of this school was the enrollment of all the officers and teachers of St. John, six miles away, who regularly attended and earned certificates of credit. In addition to the successful promotion of the week's training process definite objectives were agreed upon as follows: Two workers' councils, two ranking Sunday schools, programs of worship prepared in advance, Cokesbury record system adopted. Our congratulations are heartily extended to Brother Cline and his earnest workers.

Mother!

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Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.



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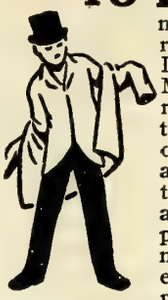
BETHEL ENJOYS A MOST INTERESTING MEETING

With 100 per cent of the members in attendance the Woman's Missionary Society of Bethel church, Greensboro district, held an unusually interesting meeting recently at the home of Mrs. T. C. Hoyle, with Mrs. D. R. Archer, president.

A special feature of this meeting was an address by Mrs. G. W. Green on "The History of Missions and the Relation of the Local Auxiliary to the Conference Secretary." Rev. O. L. Brown, pastor of the church, and Mrs. N. E. Knight also had prominent parts on the program.

Mrs. A. L. Thompson, district secretary of the Greensboro district, and Mrs. S. H. Isler, conference superintendent of literature and publicity, were present as visitors. Mrs. Thompson talked on the duties of the newly organized societies and impressed upon the women their relationship to the conference. Mrs. Isler supplemented Mrs. Thompson's remarks, stressing the great importance of co-operation between the officers and members of the societies.

To Put On



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N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—J. W. Smith	15
*Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
*Calvary—C. B. Culbreth	10
**Brooksdale—S. F. Nicks	14
Branson—J. V. Knight	7
West Durham—R. E. Brown	6
Milton—W. C. Jones	5
Carr—J. A. Russell	5
*Lakewood—H. L. Davis	4
Carrboro—M. W. Lawrence	2

NEW BERN DISTRICT

Kinston—E. C. Few	11
Morehead—B. B. Slaughter	10
Dover—C. A. Jones	7
Seven Springs—C. A. Johnson	7
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
*Ocracoke and Portsmouth—W. A. Betts	5

RALEIGH DISTRICT

***Oxford—E. J. Rees	27
Fuquay Springs—E. C. Maness	9
Smithfield—J. D. Bundy	7
Creedmoor—B. E. Stanfield	5
Selma—D. M. Sharpe	3

ROCKINGHAM DISTRICT

*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Robeson—B. F. Peele	9
Lumberton—E.uclid McWhorter	8
Raeford—W. F. Trawick	6
Rowland—J. H. Lanning	5
St. Johns and Gibson—Edgar B. Fisher	5
Roberdell Ct.—M. C. Ellerbee	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	12
Bethel—J. R. Edwards	7
Clark Street—D. W. Petty	4
Ayden—Guy Hamilton	2

WELDON DISTRICT

**Henderson—W. C. Martin	15

WILMINGTON DISTRICT

Wilmington Ct.—A. J. Groves	4
Clinton—W. G. Farrar	4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Brevard—A. L. Aycock	4

CHARLOTTE DISTRICT

**Prospect Ct.—J. W. Kennedy	26
*Unionville—J. C. Gentry	9
Marshville—Geo. W. Clay	8
Waxhaw—J. E. B. Houser	6
Peachland—J. A. Frye	5
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3

GASTUNIA DISTRICT

Lowesville—J. O. Cox	7
**Goodsonville—J. W. Combs	6

GREENSBORO DISTRICT

**Wesley Memorial—J. W. Moore	47
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
*Randolph—W. R. Kelly	14
College Place—Albea Godbold	14
Reidsville—J. H. West	8
Proximity—Dwight W. Brown	6
Calvary (High Point)—H. C. Byrum	5
Uwharrie—M. F. Kinchloe	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

Old Fort—P. T. Dixon	5

MOUNT AIRY DISTRICT

Spray—David R. Proffitt	7
Jonesville—W. J. S. Walker	5
Moravian Falls—R. E. Ward	5
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
E. W. Fox	2

SALISBURY DISTRICT

Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
First Street, Albemarle—S. W. Needham	4
Epworth (Concord)—J. M. Varner	3

STATESVILLE DISTRICT

***Mt. Zion—R. A. Swaringen	40
***Troutman—John Cline	12
Race Street—J. H. Bradley	10
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WAYNESVILLE DISTRICT

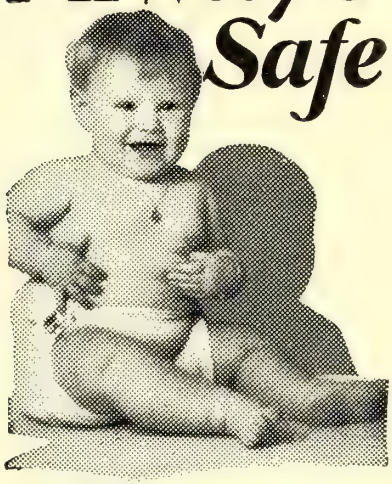
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No country can rise higher than its wage level. The people are both the producers and consumers.—Henry Ford.

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OUR BOOK SHELF

"Princes of the Christian Pulpit and Pastorate," by Harry Clay Howard, Professor of Homiletics and Pastoral Theology, Emory University: Cokesbury Press, Nashville, Tenn. Price $2.50.

This volume of 448 pages contains 12 biographical studies in the lives and times of Bernard of Clairvaux, Martin Luther, Richard Baxter, Thomas Chalmers, John Henry Newman, Henry Ward Beecher, Henry Harry Liddon,, Robert William Dale, Hugh Price Hughes, Charles Betts Galloway, Francis Paget, James Monroe Buckley, eminent names every one of them in Christian history.

Dr. Howard possesses to a very unusual degree the ability to compress the best of a volume into a sketch of thirty or forty pages. In his studies each of these mighty men stand out clearly before the reader even as a picture sketched by the master hand of an artist. This is true whether already acquainted with their life story or an utter stranger thereto. The writer, for example, though unfamiliar with the history of Bernard of Clairvaux and Frances Paget, found that the sketches presented these men as clearly as those whose lives had long been a familiar story.

This is an admirable book. It is gratifying to be able amid the rush of these busy times to get the best of a great life without toiling through long drawn out pages in search of those things which are really worth while.

A noble company is this of which Dr. Howard tells us. It makes one feel very insignificant and unworthy to tarry in the presence of these mighty servants of the Most High who wrought so wondrously, but it may at the same time lead one not to be satisfied with the ways of small men. And what is better still, this book may lead one to aspire to the best. Every preacher should read it.

Planning Modern Church Buildings, by M. W. Brabham. The Cokesbury Press.

With more than one hundred illustrations showing exteriors and interior floor plans, this book is intended to assist architects, building committees, and pastors to plan wisely the church buildings committed to their care.

The book is written from the standpoint of one who considers the church building an important part in making the modern church organization effective. The work and life of the church constitute the general theme. The kind of building needed to house the program is set forth in detail. The needs of the persons constituting the constituency of the church are given pre-eminence. An important viewpoint is that the church organization should be considered as a whole and that each well-defined age group constitutes a unit rather than some organization within the local church. In other words, the buildings herein described and the principles set forth have life at the center rather than some organization dealing with only given aspects of life.

The author is a graduate in the field of religious education, holding a degree in that specialized field. He was for some years chairman of the architectural committee for one of the great denominational boards and for the past three years he has been special adviser for one of America's most successful architectural organizations. The entire book is characterized by thoroughness, simplicity, and practical helpfulness.

"The New Mid-Week Service," by Rev. Edmund E. Prescott: Cokesbury Press, Nashville, Tenn. Price $1.25.

This volume contains plans and programs for church nights, community nights, Bible study and sundry other plans for making the mid-week service interesting and helpful. Any wide-awake pastor will find this little volume of great practical value in making a success of the most difficult service of all the week. A chapter that contains letters from such pastors as Chas. E. Jefferson, and Ralph E. Sockman of New York City, John Timothy Stone of Chicago, Parkes S. Cadman and others is of unusual interest.

The book contains the substance of addresses that have been delivered at Summer Schools of Theology and at the request of many pastors have been put in this permanent form.

"Christianity's Contribution to Civilization," by Charles David Eldridge, Ph.D. Cokesbury Press, Nashville, Tenn. Price $3.00.

This is an Interpretation of Christianity as the greatest spiritual, moral, and social impetus the world has ever known. The discussion begins with the Roman Empire and passes in a historic way to the present time, noting Christianity's contribution to Art, Education, Literature, Social Progress and to the non-Christian peoples of today as well as to the religious life of mankind. The author sees the final goal of religion to be a world actuated by Christian ideals and permeated with the spirit of Jesus.

This volume of more than 400 pages is well arranged and effectively presented in compact form. Its weakness lies in the too wide range of the undertaking.

The publishers have done their work well in producing this attractive volume.

"Faith in the Divine Fatherhood," by William Peter King, D.D. Cokesbury Press, Nashville, Tenn. Price $2.00.

Dr. King states the profound truths of religion in the language of everyday life. He deals with the theoretical and the doctrinal. Part One deals with the Non-theistic Theories of the universe; Part Two, with the Theistic Theory of the universe; Part Three, with the Arguments for the existence of God; Part Four, the Foundation of Faith in the Divine Fatherhood; and the next four parts are given to an elaboration of the doctrine of the Divine Fatherhood.

The form of expression and the arrangement of chapters, with their clearly stated divisions, are such as to enable the general reader to follow and appreciate the doctrinal themes.

The Cokesbury Press has sustained its usual high standard in book making.

"Pleaders for Righteousness"—Studies in the Prophecies of Amos and of Hosea, by George B. Winston, D.D.: Cokesbury Press, Nashville, Tenn. Price $1.

Amos and Hosea of the eighth century before Christ take their places in history and stand out most clearly on the pages of this book. Dr. Winton indicates the place of prophecy in Israel and enables the reader to know these two spokesmen for God. The work is well done, being written in Dr. Winton's charming style. He tells the story vividly and dramatically, and in a way that makes the book at once a valuable addition to the literature dealing with the prophets of Israel.

This book should have a wide reading; it is admirably adapted to the uses of a class.

"Fundamental Christianity," by Francis L. Patten: President of Princeton University 1888-1902, President of Princeton Theological Seminary 1902-1913. The Macmillan Company, New York; price $1.50.

This volume is the outcome of the James Sprunt Lectures of 1924 at Richmond. The dedication arrests attention at once: "To my wife on the sixtieth anniversary of our marriage, October 10, 1925."

This book is the result of a long experience in teaching Dogmatic Theology, Ethics and Apologetics. It was published March 1926; reprinted June 1926, March 1928.

The five chapters deal with:

I. The Theistic View of the World.
II. The Seat of Authority in Religion.
III. The New Christianity.
IV. The Person of Christ.
V. The Pauline Theology.

Any one who desires a clear and comprehensive presentation of the fundamentals of the Christian faith would do well to get this book. Even the points of difference from one's own view will prove interesting to the man of open mind.

"Christ and the New Woman," by Clovis G. Chappell: Cokesbury Press, Nashville, Tenn. Price $1.25.

These are a series of lectures delivered at Wesleyan College, Macon, Ga., in April 1927. The new woman, her opportunities outside the home, in the home; her dangers, her education, Christ and woman are all stressed in the discussion. It is done in Dr. Chappell's best style, which is known to all readers of his books which have preceded this interesting and illuminating volume.

Children's Storyland



A SELFISH GIANT

Once upon a time, in a city of which I'v heard, there was a beautiful garden. Now this garden was the only one in the city, and it belonged to a selfish giant. He was so big and so strong that as the city grew more and more crowded with people he had been able to keep a garden around his home, while all the other people had to live in houses so close together that there was no place for flowers and grass and trees. So the children had only the streets to play in. Now, not only had the selfish giant kept a garden, but he had built a high wall around it, so that no one could even see inside, and no one could know how the garden really looked.

The children passed the high wall every day on their way to and from school, and wondered and wondered how it looked inside, until finally one day some one discovered a place in the wall where a large stone had fallen out. One daring little child looked through. Oh, how beautiful it was indeed! By pushing hard he found he could get through the hole and soon all the children followed. The garden was bright and sunny and there were grass and flowers and birds everywhere. The children danced and played and sang. But they did not harm anything. When it was time to go home one by one they crept through the hole in the wall.

Again and again they stopped on their way home from school to play in the garden. And what a good time they had! It was the play they enjoyed most every day. But one day when they were all inside playing so happily the big door of the giant's house opened, and out walked the giant himself. He had been away on a journey when the children first went into his garden, but now he was home and he called to them in a very loud voice and said, "Go away from here, go home!" Then he said to himself, "This garden belongs to me and not to those children," and this was perfectly true. The children were terribly frightened, and they rushed pell mell through the hole in the wall and ran home as fast as they could go. But the giant wouldn't have hurt them—oh, no! It was just that he was very selfish and thought he didn't want to share the garden with any one.

So after that the children played in the street again. And the giant kept his beautiful garden to himself. But he grew so selfish and cross that all the people who lived in his house, his servants, couldn't stay there and they left him to take care of himself. Presently even the tradespeople who brought his food left it outside the gate and never took it inside. Winter time and cold weather came and brought snow, and the giant stayed most of the time indoors. Day after day passed without his seeing any one, and he was very lonely. But he had all of his things to himself. Then a strange thing happened. When springtime came to the world outside it didn't come to the giant's garden! The sun didn't melt the snow in there; everything stayed frozen and hard and cold for a long time.

One morning when he was lying in bed, not even caring to get up, it was so cold and lonely, the selfish giant heard a very sweet little call outside his window. A little bird had flown into his garden and was trying to find some seeds to eat on one of the bushes. The giant got up quickly and watched it and listened and soon threw out some crumbs and helped the little bird get his breakfast. Presently more birds came to share the crumbs. The next day the birds came again; and again the giant fed them. That day the sun shone very brightly and a dripping sound was heard. The snow had begun to melt and it grew warmer inside the high stone wall.

One day the giant walked out of doors and he saw that green grass was coming through the snow, and buds were beginning to grow on bushes and trees. He found himself enjoying the birds that came every day to be fed. And strangely enough, he thought about the children and wondered where they were. All through the cold winter he hadn't given them a thought.

One day in the spring when they were going home from school, the children stopped at the hole in the wall and peeked to see how the garden looked. Spring was coming in there and the children thought that perhaps the giant had gone away again, for he was nowhere to be seen. So in they went one by one. They danced and played and sang again and were as careful of everything as they had been before, for they were good children. Once when they were all running very fast a little child fell into a bush that had sharp thorns on it. He not only scratched himself but his clothes got caught in the thorns and he couldn't get away. Just then, what do you suppose happened? The door of the giant's house opened and out he walked. He had been in his house all of the time watching the children. They were terribly frightened again, and ran pell mell toward the hole in the wall. But when they turned to look back there was the giant helping the little boy out of the bush as carefully as he could, for he was a big clumsy giant. Slowly the children all crept back again. Sure enough the giant was going to let them stay; he even talked with them. When it was time for them to go he went to the wall and took out another stone so they could get out more quickly and easily. You see he was beginning to find out how nice it was to share his garden with children.

After they had gone the garden seemed very quiet and lonely, and the giant began to think of the homes outside in the city and of all the children and the fathers and mothers who had to work every day, and go to bed and wake up in the morning without seeing grass and trees and flowers.

He had found out how nice it was to share his garden with the children and quite suddenly he said to himself, "I will share my garden with all the people in the city."

So what do you suppose he did? With his great axe he broke down that high stone wall and carried the stones away and built a fence that people could see through when they walked by and gates so they could walk into the garden. Yes, and he even allowed them to pick the flowers very carefully. And every day after that there were happy children laughing and dancing and playing there and tired fathers and mothers could sit in the garden and watch the children at play.—Adapted from "The Selfish Giant" by Oscar Wilde.

"Jimmy, I wish you would learn better manners, you're a regular little pig at the table," said Jimmy's dad. Silence on Jimmy's part. Then to make it more impressive, Jimmy's father asked, "Do you know what a pig is, Jimmy?" "Yes, sir," said Jimmy, meekly, "it's a hog's little boy."—The Churchman.

"Mother," said Johnny proudly, "I know what a waffle is, it's a non-skid pancake."—Boston Transcript.

Sunday School Teacher (to a small boy)—"Can you tell me something about the Isrealites?"

Joel (aged four)—"I don't know anything about them. We have electric lights at home."—The Watchman-Examiner.

Little Janet—Oh, mama, mama, isn't it awful—God is sick!

Mother—Where did you get such an idea?

Little Janet—Just look here in the paper—it says, God has called to himself Dr. Joseph Green.

It takes about 1,500 nuts to hold an automobile together, but it only takes one to scatter it all over the landscape. —Safety Bulletin.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

NOTICE TO CONFERENCE OFFICERS

The annual reports of conference officers should be sent to Mrs. Harvey Boney, Smithfield, and also to Mrs. Sarah K. Patten, 187 Middle Street, New Bern, without further delay.

After much deliberation the executive body concluded to distribute printed copies of these reports to the delegates at the annual meeting.

This decision is wise for it serves two purposes: it gives needed information that the delegates may serve more intelligently and it greatly facilitates the publication of the minutes.

Only a few reports have been received to date. Let all others be sent in at once.

NOTICE

Mr. E. R. Clark, assistant general passenger agent of the Atlantic Coast Line railroad writes: "There will be Pulman accommodations on through train from Florence, S. C., via Pembroke, Selma, and Rocky Mount on the 12th of March and arriving at Washington on the 13th for those desiring to attend the Council meeting March 13-18."

Any further information will be gladly given by Mr. E. R. Clark, Asst. Gen. Pass. Agent, A. C. L., Wilmington, N. C.

Mrs. A. M. Gates.

OXFORD ACTIVITIES

The women of the missionary societies are uniting in the mission study class conducted by the pastor, using "The Methodist Evangel," Goddard.

The three auxiliaries, Woman's, Maria Brown, and Young Woman's have fifty-four subscribers to The Missionary Voice. What church can make a better report on Voice subscribers?

THE WASHINGTON COUNCIL MEETING

Do you wish to know all the particulars concerning the meeting of the Woman's Missionary Council to be held in Washington, D. C., March 13-8? Subscribe for Council Bulletin. It will give you the quickest and most complete news of this great meeting.

Send your order now to Literature Headquarters, 706 Church Street, Nashville, Tenn. Price, 25 cents.

My Dear Mrs. Boney:

I am glad to tell you that the application of Lillie V. Wood of the North Carolina conference for work in the home field was cordially accepted by the candidates' committee on Tuesday, February 12, and she was recommended for consecration at the coming meeting of the Council in March.

Lillie has received the cordial endorsement of the faculty at Scarritt. I feel sure she will make a good worker, and hope that she will fulfill your highest expectation of her..

With best wishes, Mariam T. Steele.



Mrs. Lizzie Mayhew Hendren, a member of the first group of women in North Carolina Methodism who thought and prayed for missions, superintendent of children's work for eleven years and an inspiration to the North Carolina conference since its organization.

MRS. E. M. HENDREN PASSES

Mrs. Elizabeth Mayhew Hendren, one of the most beloved members of the Methodist conference, passed away at 1:20 February 25, at her home in New Bern after an allness of three weeks. She would have been 92 years old on May 1. The funeral was held from Centenary Methodist church by the pastor, Dr. N. H. D. Wilson, with the assistance of Rev. J. B. Hurley of Maxton.

Mrs. Hendren was actively interested in church work throughout her life, assisting valuably with the missionary society endeavors of the local church and conference organizations.

For thirty years she was president of the local missionary society and she held numerous other congregational and conference offices. She was a talented student, writer and speaker, a frequent contributor to chuch papers and an influential citizen. Her five children survive her: J. F. Hendren of Elkin; W. M. Hendren of Winston-Salem; Mrs. May Vance of Durham; Mrs. T. J. Roberts of New Bern; and Dr. J. L. Hendren of Athens, Ga. She is also survived by ten grandchildren, five step-grandchildren, and two great-grandchildren.

INTERESTING CENTERS OF METHODIST WORK

Japan.—Buzen circuit, which lies in the mining section of Japan where there are about 500,000 people among whom no other church except ours is carrying on any extensive work. It is easy to get a hearing in these mining towns, as these people who work in darkness are eager for the light.

China.— Changchow is an ancient walled city of 200,000 to 250,000 people in which there are only three Christian churches and only 900 Christians of all denominations. A recent revival in the Carriger Memorial church in that city resulted in 21 probationers, and the Bible classes conducted by our missionary workers are well attended by non-Christians as well as church members.

Belgium.—Vilvorde, a town about ten miles from Brussels in which is located the old castle of Vilvorde, was formerly used as a state prison for heretics. The greatest martyr connected with the history of Vilvorde is William Tyndal, the noted English reformer, who was burned at the stake in the market place of this town in 1636. Methodist work here was begun early in 1928 and is making good progress.

Poland.—Radoszkowicze, about one mile from the border of Soviet Russia, where we maintain an internat for students attending the neighboring gymnasium (high school). At a cost of about a dollar a head a month lodging is furnished to sixty White Russian students, whose out-of-school time thus comes under the influence of the church. These students provide their own food.

Brazil.—The Northwest district, Central Brazil conference, which is all new territory. Fifteen years ago it was in the hands of the Indians and was marked on the map as "unknown country." Today on this wide field we have eleven church buildings, five charges, one school for girls, and more than 600 members. Everywhere the door is wide open for the gospel.

"HELP ONE ANOTHER"

When Miss Violet Makanya, of Natal, South Africa, addressed the tenth convention of the World's Sunday School Association at Los Angeles last July, the closest attention was given as she picturized "Help One Another." She said: "There is a hill in a town in South Africa called 'Help One Another.' Now, as you know,, a town in South Africa is not so extensively developed as in America; they have no railways. They have to transport everything in wagons. When the teams get up to this hill the strongest team when it gets up to the top and has emptied its load has to come back down the hill and get a weak one and help it up the hill. Africa is like the weak teams. She is looking to you to come down the hill, hitch up to the weak African team, and draw it up to the top of the hill."

Discouragement is only a fog that is powerless before the winds of faith.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

CLARKSBURG SOCIETY HOLDS INTERESTING MEET

The Woman's Missionary Society at Clarksburg church, Cool Spring charge, is one of the new societies organized on the Statesville district last year, and is composed of a number of wide-awake and enthusiastic members who are going to accomplish some worth while things during this year. They started the year off most auspiciously January 30 in a meeting held at the home of Mrs. John Elam, and notwithstanding the intense cold of the day ten were present to answer to roll call.

The meeting was presided over by the president, Mrs. A. M. Gaither, who led thedevotional, by reading John 9:1-38, after which the Scripture lesson was most ably discussed by the pastor of the church, Rev. D. A. Oakley.

Several interesting extracts on missions featured the afternoon's program, which was closed with a season of prayer. The election of officers, which resulted in the re-election of all the old officers, featured the business session. A social hour was enjoyed at the close of the afternoon, the hostess being assisted in serving dainty refreshments by Miss Sallie Mae Campbell.

INTERESTING INSTALLATION SERVICE AT WILKESBORO

The following comes to us from Mrs. J. B. Henderson of a most profitable and delightful service recently held by the woman's auxiliary of Wilkesboro. This service which was for the installation of the officers chiefly, and which had been postponed from January because of sickness in the homes of the members, and inclement weather, was held at the home of Mrs. N. B. Smithey, and despite the blinding snowstorm 25 women were in attendance. Four of the officers of the newly organized auxiliary at Union church were present and received the vows with the Wilkesboro auxiliary officers.

The regular program in charge of Mrs. J. B. Henderson and Mrs. Marcus Moore was short because of the service which was to follow.

The meeting opened with a song appropriate to the occasion and a prayer by Mrs. J. L. Reynolds, after which the scripture lesson, which proved inspiring and helpful, was given by Miss Kiter Bower.

Mrs. A. R. Gray presented the names of the officers who were to be installed from the two societies. Preceding the vows the pastor, Rev. J. L. Reynolds, made a splendid talk on the place that woman occupies in the religious world, urging those present to increase their prayer life that the world may be taken for Christ. At the conclusion of his talk the officers stood and assumed the vows, after which the by-laws, giving the duties of each officer, were read by the president.

The report of the North Wilkesboro district for 1928 was given by the secretary of the district, Mrs. J. B. Henderson, and after a short business session the meeting closed with the Lord's prayer in concert.

At the conclusion of the program Mrs. Smithey and daughter, Miss Marie, served a salad course carrying out the Valentine idea, and thus closed a most enjoyable meeting which marked a splendid beginning for the new year.

NEWS FROM MISS OCTAVIA CLEGG

The following letter has been forwarded to us from Mrs. C. C. Weaver, and we are sure will be read with interest by the friends of Miss Clegg.

35 Nakayamate, Dori,
4 Chome Kobe, Jan. 22, 1929.

It has been about 18 months since I came to Japan. Before leaving America Mrs. Weaver asked me to write to you and I have wanted to do so many times, but until one is really at work besides studying the language, it sems foolish to write. "I am hard at work, studying the hardest langauge in the world," is about all that I could have said last year.

In August 1928 I was appointed to Palmore Woman's English Institute as instructor in English and composition. Palmore is a Christian commercial school. At present many Japanese girls are entering the business world and this is one of the first schools of its kind in Kobe. In addition to the commercial department there is a literary department, which serves as a "feeder" for the typewriting and shorthand courses.

But perhaps it will be more interesting to you to know the manners, customs and ideals of the Japanese as compared with those of America. Japan! For most of us this word calls forth such expressions as these: "The land of cherry blossoms," "The Sunrise Kingdom," or "The place where chrysanthemums grow." All these epithets are true and fitting, but as the little boy said, "That ain't all." Last year I came a short time before the chrysanthemums were in their glory, and such big, gorgeous ones and such tiny, lacy, graceful sprays I have never seen before. All through the year, especially in the fall and spring, the sun rising and setting is indescribable in its beauty. One simply doesn't see such wonderful colorings in North Carolina. I can understand, at least a little, why the man who lives across from us worships the sun every morning. We can see him at sunrise, rain or shine, come out, clap his hands and bow. The cherry blossoms show the love of the Japanese for beauty, for this type of cherry tree is nurtured only for its beautiful blooms.

The most outstanding custom here, perhaps, is the deep bow of greeting and farewell, and not only at these times but during one's entire visit. The Japanese are extremely kind and polite. One morning a man arrived in Yokohama from Ohio. Upon disembarking he heard everyone saying "Ohio" as they bowed very politely to each other. Whereupon he turned to his Japanese friend and asked, "How do they know that I come from Ohio?" His friend did not have the heart to tell him that it was the Japanese word for "Good-morning" (Ohayo).

There are varying degrees of politeness in Japan and one must remember whether he is speaking to a servant, a man, a lady or the emperor. One simple expression may be spoken from two to seven ways, depending upon the person who is addressed.

A custom both amusing and patience wearing is the leisure with which a Japanese performs a job. A Japanese shoemaker promising to mend a pair of shoes by Tuesday may have them ready by Saturday or the next Tuesday. They have not lived in an environment in which promptness counts for anything.

The Samurai's (War Lord) loyalty to duty is a well known ideal, and is one of the most deeply ingrained characteristics. If a servant or lord of the emperor should fail in the smallest duty that servant would either give up his post, or as happens in many instances, commit suicide.

Last November one of the buildings of the Doshisa School was burned due to the carelessness of a servant in extinguishing the fires. Because the fire occurred during the period of the celebration of the emperor's enthronement the entire faculty, after hours of deliberation, felt it their responsibility and, to a man, resigned.

The Japanese women wherever seen are cultured, fine, dignified; no matter whether of servant class, or high or low, there is always that element of dignity and power which the Americans woefully lack at times. The past years of submission to man as master have made them reserved, cultured, kind. The same cannot be said of the men, however.

I could write a long time about my lovely girl students here. It is wonderful to watch the Japanese girl as she day by day grows into a freedom and self-expression not dreamed of by her grandmother. 'Tis a slow development, for she is still, at times, so bashful and retiring; but she is undoubtedly reaching out and will take her place among the women leaders of the world."

A county-wide circuit of motion pictures will be established in Wilson county through the efforts of the county farm agent. A machine has recently been purchased by the Wilson chamber of commerce.

Expansion of tobacco acreage in North Carolina this season will result in disaster to the growers, believe economists at State College.

Sunday School Lesson

MARCH 3

The Christian Church

By F. B. Stockdale.

The family was founded by God and the church by Jesus Christ. Both will survive, the family because it is the best expression of the relationships of parents and offspring that nature knows; the church because it is perpetually under the care and guidance of the ever-living Christ. The family is subject to all the changing moods of human nature; the church to all the varying opinions about human associations. The human material in both organizations is the same. The church has the advantage of the molding and guiding presence of Jesus Christ. When that presence is added to the family organization the family becomes more than a family, it becomes a church.

Opinions About Jesus

There can be but two reasons as to why Jesus was concerned as to what men thought about him: Jesus was concerned as to the attitude of others toward himself; he was indifferent to no vital thing that was the outgrowth of human relationships. He did not, however, shape his actions for the purpose of securing the good opinions of others. The second reason was his concern that men should have ideas that corresponded with the facts about which those ideas were held. He was anxious that men should know the truth; that the opinion held should be an image of the thing about which it was held. This second reason was the larger element in the Master's interest in the opinions of others. He did not have a rhinoceros hide with which to feel the thoughts of others, but he was mightily concerned that they should be correct.

Here we have both brands of opinions, the flexible kind and those that are fixed. The interesting thing about them both is that neither is correct. Some knew that Jesus is John the Baptist. How could God make two such brave souls in one generation? "This man is John the Baptist," say these decided people, and they are cocksure in their saying. Others assert, "He is Elijah; that great prophet has come back to us."

The flexible opinion. "He is Jeremiah or one of the prophets." Opinion here has not yet lighted. It is like a bird that flutters over a tree, uncertain as to where to light. As a matter of fact Jesus was neither the one nor the other, but the opinion was held in such way as to be capable of modification. This is the only rational attitude of mind when we are in the land of opinion. The opinion that is put is put and you can do little for the mind that holds it. The opinion that has not been asked to "sit down" may be got outside the mind; when once it is seated it is quite another matter.

The thing to notice is that these varying opinions about Jesus are wide of the mark. Only those who loved him thought rightly about him. Friendship with Jesus was a necessary conditions to a right opinion about him.

Jesus Trusted

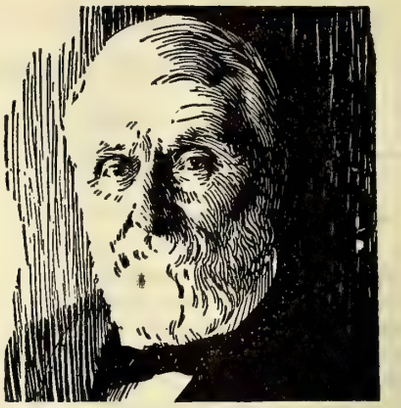
The thing to notice here is that Jesus trusted the opinion of his friend and the friend that gave the opinion. The controversy as to which, in this case, is wide of the mark. It is not which but both. The church is built on Jesus by Jesus and every member is a living part of the building as well as a toiler at the structure. No one parable can set forth all the sides of a complicated spiritual activity. The thing that interests me is that Jesus left the vast interests of his church to the man who had discovered the truth about his Lord. When men find out the truth about Jesus you can trust them to build or use them in building; they are reliable as worker and dependable as material.

I accept Peter's confession, not because he made it, but because Jesus O. K.'d it; I cannot think of Jesus confirming the untrue as fact. He is "the Christ, the Son of the Living God," and that is a sense that sets him off alone as Master Builder of the church.

The "I Will" of Jesus

One of the great statements of this passage is the announcement of the Master's "I will build my church." Forget all about the material used in the structure and just remember that every part of the church is placed by the Master. He put it together. Whatever we may think of the church, let us remember that he put it together. The only institution in the world for which the world is not responsible and which is not responsible to the world. It is more than a human institution and more than human interests center in its life. We find ourselves incapable of a definition that is satisfactory to ourselves. The noun, church, is not the great part of this sentence; the pronoun, my, is the outstanding part of the statement. "My church." Not only his product, but his property. He is not ashamed to own it. The Builder is more than the building. The three statments Jesus makes about the church are heartening. "I will build it"; it is mine and the "gates of death shall not prevail against it." Whether death is the only foe of the church, in the mind of Jesus, is not certain. He may also mean the "powers of darkness." Here we have the Master's word that the foes of the church are fighting a losing battle. Whatever may be the corporate body of the church of Jesus Christ it abides. If we count thirty-five years a generation, death has reaped the world more than fifty-four times since these words were spoken and his church is still in the world. Not only death but all the forms of organized life that have fought the church have been as impotent against its presence in the world as is the summer breeze against the mountain.

This confidence of Jesus about his church, built on and about his divine



OLD FOLKS SAY
DR. CALDWELL
WAS RIGHT

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice.

He treated constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, a combination of senna and other mild herbs, with pepsin.

The simpler the remedy for constipation, the safer for the child and for you. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs?

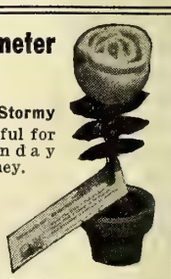
A bottle will last several months, and all can use it. It is pleasant to the taste, gentle in action, and free from narcotics. Elderly people find it ideal. All drug stores have the generous bottles, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

Weather Barometer ROSE

Blue When Fair
Pink When Stormy

Wonderfully successful for churches and Sunday schools raising money. Write for circular and prices to

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Salem, Mass.



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Also Steamship Agent.

Sonship, should be enough to carry conviction as to the reliability and truthfulness of Peter's confession. As the building presupposes a builder; the thought a thinker, so the presence of the church, through the ages, is the standing proof of the perpetual presence of the great Master Builder.

Untellable Truths

There are some things about Jesus and his church the world will never know, much less be able to teach. There is a knowledge that is not the product of "flesh and blood." The results of God's direct access to the spirit of man are as dependable as the products of the mind that result from its contact with an outer world. The moral nature of man is as reliable as the gray matter of his brain. Here there is no discussion as to the method by which the Divine Being got the idea into Peter's mind: there is the recognition of the operation of God's Spirit on a human mind. Peter had discovered what men do not teach. One may question man's ability to come to the sense of the Sonship of Jesus by any other method than that by which Peter came. I doubt whether Peter could have given any better reason for his conviction than Jesus gave: it was revealed to thee by my Father in heaven. The conviction had him is nearer the truth than to say he had the conviction.

Jesus forbade the disciples to tell "any one that he was Christ" because it is untellable. The sense of the divine Sonship of Jesus is not a matter of words but of a living, spiritual contact with "My father which is in heaven. No one comes to this truth by any other method than that by which Peter came.—The Christian Advocate.

COME AROUND THE CORNER

O Spirit, worn and wearied in the highways and marts,
Come around the corner, and loiter with the arts!
The sun's race is a stern race and the sun's way strait and long;
There's rest within the shadows, with the singer and the song.
Shall the heart grow hard in battle and the pulse of love grow weak?
Shall the eyes forget the vision and the soul forget to seek?
Shall the ear grow dull to music and high thought forsake the mind,
Till a life have no more meaning than the bluster of the wind?
Nay, we speed not lacking vision and we build not lacking song,
And the love of all things lovely is the strength that maketh strong.
O worker, ruler, builder, through this small gap in the hedge,
Steal from toil and traffic to the Fields of the World's Edge.
In the by-ways and the bowers wait the things that save the soul;
Pan will swing the turnstile and a penny is the toll.
O Spirit, wracked and fevered by the barter and the fight,
Slip around the corner and daily with delight! —Shaems O'Sheel.

TRAVEL BY TRAIN



THE MOST RELIABLE

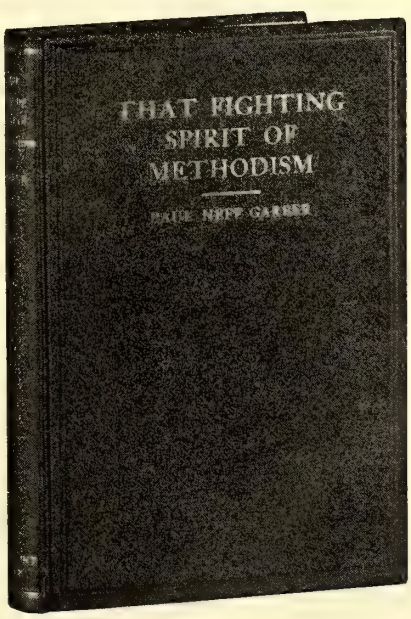
THE SAFEST

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

STATESVILLE DISTRICT BANQUET

One hundred and fifty jolly Epworth leaguers from various chapters of the Statesville district gathered in the banquet hall of the Broad Street church, Statesville, on Saturday evening for the annual banquet. The occasion was enlivened also by the presence of fourteen visitors from the Winston-Salem Union. Mr. Earl Reese, district secretary and toastmaster, directed the following program: Selections by orchestra; welcome by Mr. Theron Willis; song, "Jesus Calls Us"; invocation by Dr. J. E. Abernethy, presiding elder; thirty minutes of real eats; piano solo by Miss Mayme Deal; talk by Dr. A. L. Stanford; quartet by Hickory leaguers; talk by Mr. Joe Thompson; reading by Miss Elizabeth Bunch; talk by Mr. G. G. Adams; duet by Misses Melba and Amelia Bouie; address, "A Boy and a Girl and God," by conference president, Rev. Herman F. Duncan. An enjoyable blackface stunt was rendered by the Race Street chapter after which all joined in the song, "It's a Good Thing to Be a Leaguer"; league benediction. Interesting favors were George Washington hatchets and caps.

JUNIORS

"Juniors" is the name of the monthly magazine published for the Epworth Junior Society. It carries excellent programs for the juniors together with the very best of helpful suggestions for the superintendent and the associate superintendent. We call attention to this, since we find almost each week some Epworth junior worker who is handicapped because she does not know about this most important help. Please help those in charge of the juniors in your church by providing them with the proper helps in the way of literature, handbooks, etc.

NOTES

Rev. R. C. Goforth, pastor of the Davidson charge in Winston-Salem district, has met the requirements and been approved to teach the senior handbook in the specialization administration course.

We have received an invitation to the annual banquet of the Greensboro district which is to be held in Greensboro on this Thursday evening, the 28th.

It was our privilege to attend the quarterly meeting of the Salisbury District Epworth League in Trinity, Kannapolis, on last Friday evening. Brother Lewis Lanier, district secretary, and Miss Gladys Holt, Epworth Hi district secretary, are working hard to increase the efficiency league work within their district. We agreed upon the week beginning March 18 for a handbook course to be given in Forest Hill church.

Miss Elizabeth Beasley, district secretary, has recently assisted in organizing all three age groups in Brother D. W. Brown's church, Proximity. Mr. and Mrs. Brown are right with their young people in this effort for service and training.

The chapter at Weaver College is attempting to reach the standard set for college leagues.

North Carolina Conference

HELENA LEAGUE

Helena Epworth leaguers were treated to a most interesting program Sunday evening, February 17, 1929. The Student Volunteer Band of Duke University, under the direction of A. A. Kyles, gave some interesting facts concerning the foreign countries and the relation of the United States to them.

Miss Chambers exhibited a number of curioes from Africa, Brazil and Japan. Mr. Kolbe showed how dependent the United States is on other countries for the luxuries she uses. Miss Honeycutt told of some of the deeds of the races and some of the injustices they have suffered at the hands of the white people.

The program was enjoyed by every one present. It will be to every league's credit to be entertained by this band.

Philip A. Terry.

OUR MOTTO

Epworth Leaguers, have you ever meditated on the meaning of our Epworth League motto? Have you ever stopped to think what it would mean if each of us would really live daily acording to our motto, "All for Christ?" Perhaps the following will be suggestive of what we as loyal Epworth Leaguers ought to be:

All for Christ.
Lovers of God and men.
Laborers together with God.

Followers of Jesus.
Obedient to God's will.
Ready to serve anywhere.

Christlike in conduct.
Helpers in our church.
Righteous in God's sight.
Interested in spiritual things.
Steadfast in our faith.
True to self, others, and God.

A. A. Kyles.

CALVARY LEAGUE PRESENTS PAGEANT

The evening service at Calvary church, Durham, was given over to the Epworth League Sunday night, February 17, and a very delightful and impressive pageant called "The Fruits of His Labor" was presented.

The pageant centered around an old superannuate preacher of the Methodist church and his wife, showing the hardships and privations of their path. The pageant was directed by Mrs. W. A. Beasley. The cast included Mr. and Mrs. Geo. F. Tyson, William Carrington, Carlyle Carrington, Miss Jessie Suggs and Miss Lenelda Mumford.

This same cast will present the pageant at West Durham Methodist church February 27 at 7:30 p. m. The offering will go for the superannuate cause.

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Field and Garden
All seeds that we offer are produced by reliable growers, are of the best strain, thoroughly tested for vitality. Write at once for our new 1929 catalog.
ASHEVILLE SEED CO.
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LEARN BEAUTY CULTURE
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5,000 CHRISTIAN WORKERS WANTED
To sell Bibles, Testaments, good books, handsome velvet Scripture mottoes. Good commission. Send for free catalogue and price list.
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Amazing Discovery for Fits
New York, N. Y.—Readers suffering from fits can now receive blessed relief. A new remedy has been discovered that stops the most stubborn cases. It is a harmless, non habit forming treatment; and can be had by writing direct to the
NUROSOL LABORATORIES
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MEN—WOMEN Make $50 Weekly
FAIRY DAMASK flannel back hemstitched table cloths, luncheon sets, table runners. Look like linen, wear like linen—stainless, heat-proof—no laundry bills—white and pastel colors. Free sample outfit. Write The Sheldon Co., Galion, Ohio.

ITCH PROMPTLY RELIEVED with R. C. Ointment, or money back. 50c at druggists or by mail.
SCOTT DRUG CO., CHARLOTTE, N. C.

Ninety Day Velvet Beans, Bunch Velvet Beans, Cow Peas. All varieties, selected stock. Very close prices. J. J. Brennan, Sumter, S. C.

I PAY 50c TO $15.00 EACH
For "patriotic" envelopes" with mottoes (Flags, soldiers, etc.) used during Civil War. Also buy stamps on envelopes before 1880.
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HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Looking over a few of our many bills the other day, I find that one amounted to $1245 for insurance. Last year we had to pay out nearly two thousand and five hundred dollars for insurance. The conference has a large amount invested in buildings and equipment which must be fully protected by insurance. We must pay a large amount for such protection. To keep the buildings in good repair and to replace broken and wornout furniture we are called upon to pay out thousands of dollars each year.

* * * *

I am now at work on the summer schedules for our singing classes. In the past I have had splendid co-operation from the pastors and churches in making these schedules which are very difficult to arrange even with the co-operation of pastors and churches. Not knowing all the local conditions it is next to impossible to arrange these schedules so there will not be a conflict occasionally. I feel as I undertake this difficult task that I shall have the finest possible co-operation from the pastors and churches. I am endeavoring to arrange these schedules so as to save time and expenses in reaching the different churches. I am striving to visit groups of churches in certain localities each week and not make long runs all over the conference and thus make these visits too expensive to the orphanage.

Just a word about the expenses of the singing classes. Our board of trustees and the conference think the classes ought to be self-supporting at least. Our plan is to take a free will offering from each church, but no subscriptions. No high pressure methods will be resorted to. Whenever and wherever the pastors or churches do not think it best to take a free offering their wishes will be respected. All the money thus given us will not be applied on the orphanage assessment, but will be credited as specials to pay expenses of the classes.

* * * *

It is rather a difficult task to get across certain important facts. In this busy day when most of our people are keyed up and going in high gear it is almost impossible to get a thought in edgewise. Every now and then I find that some people whom we thought were well posted as to the facts about our orphanage are misinformed or ignorant. There are those who honestly think that the ten per cent orphanage assessment takes care of all of our needs. It provides for about thirty-three and one-third per cent. Then there are some who believe that the Duke Foundation is sufficient to pay for our operating expenses. The fact is that it pays about six per cent. There are others who are under a misapprehension as to the amount we receive from our endowment. The income from this source amounts to about five per cent. If we add all these figures together we have less than fifty per cent of our total expenditures provided for by the assessment, Duke Foundation and endowment. This leaves about fifty thousand dollars to be raised annually through specials. Unless the Sunday schools, organized classes, individuals and churches send us specials we cannot meet our financial obligations. If all of our people only knew the above facts they would respond to our needs in a more general and generous manner. Let me appeal to our pastors, presiding elders and Sunday school superintendents and teachers to acquaint our people with our needs.. If this is done I have no fears about our need being supplied.



Girl from the Methodist Orphanage, Raleigh, N. C.

EVERY FAMILY INTERESTED! READ! READ!

GILBERT BROS. & CO., Baltimore, Md.

Dear Sirs:

I write to inform you that I am using Yager's Sarsaparilla which has helped me greatly. I am finishing up my third bottle of the Sarsaparilla and have used up one 25c bottle of Dr. Sanford's Liver Pills, and I have recommended your wonderful medicines to a number of my friends and some of them are very well pleased with the medicine. I have had rheumatism nearly thirty years. I have been constipated very much for many years.

Yours truly,
I. A. LAW,
Kearneysville, W. Va.

Easy to Stop a Headache

Use the improved method—two teaspoonfuls of Capudine in a little water. Being liquid, it acts almost instantly—very much quicker than tablets or powders and save lots of suffering.

CAPUDINE eases pain by soothing the nerves and relieving congestion. Contains no opiates. At your druggists, 60c and 30c sizes. (Adv.)

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago, said to be without equal. All druggists, 35c, 70c and $1.00.

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in the ornamentation of your home can be realized by consulting our landscape designers.

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Landscape Gardeners and Nurserymen.

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for relief of head Colds, Headache, Neuralgia, Muscular Aches and Pains. They are harmless and do not contain any narcotic or habit forming drugs. Get them today at your Druggist or Dealer.



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IN MEMORIAM

In loving memory of our dear mother, M. A. Henry, who departed this life nine years ago. Your smiling face is missing, but your sweet influence is ever present.

Mrs. E. L. Foster,
Mrs. M. E. Weber,
Mrs. W. H. Wally.

RESOLUTIONS OF THE GREENSBORO MINISTERIAL ASSOCIATION OF THE M. E. CHURCH, SOUTH

Whereas, our brother minister and friend, Rev. S. T. Barber, has passed on to his eternal reward; and

Whereas, we held him in high esteem for his steady faith and his heroic life of service to the church and kingdom;

Therefore, be it resolved, that we hereby express our sympathy to the bereft wife and children, praying God's blessings to be upon them; and

That a copy of these resolutions be sent to the North Carolina Christian Advocate and a copy to the family of the bereaved.

L. D. Thompson,
G. A. Stamper.
J. B. Craven,
O. L. Brown, Sec.,

IN MEMORIAM

The members of the Ladies' Aid Society of the Aurora Methodist Church, South, wish to pay tribute to one of their most beloved and faithful members, Mrs. Sue Sitchfield, who departd this life in January at the age of 76.

She was our treasurer for about 30 years. Mrs. Sitchfield loved her church and was keenly interested in every part of its work.

Our society has lost a true member, one who was devoted to our Lord's cause. We extend to her bereaved family and friends our sympathy and pray that our heavenly Father will comfort and draw them nearer to him in their sorrow.

We wish a copy of this appreciation be recorded in the minutes of our society, and a copy published in the North Carolina Christian Advocate.

Mrs. W. A. Thompson,
Mrs. B. T. Bonner,
Mrs. Ralph Thompson.

RESOLUTIONS OF RESPECT

Whereas, it having pleased our heavenly Father to call to himself our beloved brother, G. Chester Swilling, and in his death this board has lost a wise and loyal counselor, and our church a consecrated member and his family a devoted husband and father; therefore be it resolved:

First, That we extend to the family our deepest sympathy, reminding them that in their great bereavement they have the assurance that their loss is his eternal gain and directing them to the words of Christ when he said, "He that believeth in me though he were dead, yet shall he live, and he that liveth and believeth in me shall never die."

Second, That a copy of these resolutions be sent to the family, acopy to the North Carolina Christian Advocate for publication and a copy spread on our minutes.

A. C. Eskridge,
W. I. Maynard,
C. H. Lewis,
Committee Board of Stewards,
College Place M. E. Church, South.

DARDEN—Simeon Jones Akron Darden was born in 1848 and died at his home in Kenley January 5, 1929, age 81 years. He was married in 1866 to Miss Frances Ann Hobbs, who preceded him to the grave by several years. The following children survive: Mrs. John C. Adams, Miss Lyda Darden, Joseph W., Claude F. and Simeon J. Darden, Mrs. Ross D. Edgerton, Mrs. J. W. Hallowell, Mrs. W. E. Alban, Mrs. K. F. Fulgham, and Mrs. J. W. Fitzgerald. The only other child born to this union, Mrs. R. A. Hales, died several years ago. Brother Darden joined the M. E. Church, South, in his youth and lived an active, consistent Christian life. He was industrious, kind hearted and generous, being held in high esteem by his friends and neighbors. Brother Darden had a genuine experience of religion, exercising an unfaltering trust in Jesus Christ as his personal Saviour, devoted to his family and loyal to his church and to all the interests of the kingdom. He was ill for several weeks but never complained, realizing that his light affliction which was but a moment would work out a far more exceeding and eternal weight of glory. He died as he had lived, at peace with God and man. In the presence of a large congregation of loved ones and sympathizing friends the funeral service was conducted from the church of which he was a member and to the construction and support of which he contributed liberally by his pastor, Rev. J. H. Frizzelle, assisted by the pastor of the local Presbyterian church and the writer. His body was laid to rest in Kenly cemetery beneath a bank of beautiful flowers to await the resurrection morn.

G. T. Adams.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of the M. E. church of Oxford, N. C., was bereft of one of its oldest and most loyal members on December 16, 1928, when the gentle spirit of Mrs. J. G. Shotwell was translated from earth to heaven. As a society and as individuals we mourn her loss, and will continually miss her splendid co-operation in every phase of church work and her especial zeal in the cause of missions which was always very close to her heart. Therefore be it resolved by our Woman's Missionary Society:

First, That while we deplore her passing and continue to think of her, we realize that our loss is her eternal gain, and bow in humble submission to the divine will of Him who doeth all things well.

Second, That we appreciate the life and service of her who so recently dwelt among us and was an inspiration to us to go forward in unity of faith and love and good works.

Third, That we extend to her stricken children and relatives our heartfelt sympathy in their deep bereavement, and pray God's richest blessings may be upon them and abide with them now and always.

Fourth, That these resolutions be recorded in the minutes of our missionary society, a copy be sent to the family of our deceased sister member, and a copy sent to the North Carolina Christian Advocate and to the Oxford Public Ledger for publication.

Mrs. A. A. Hicks,
Mrs. N. H. Cannady,
Mrs. J. Graham Hunt,

Chest Colds Need Direct Treatment



It is an obstinate cold indeed that can resist the direct, double action of Vicks. Rubbed on the chest, it acts two ways at once:

(1) Direct to air passages with its healing vapors released by body heat;

(2) Like a poultice, it "draws out" the soreness.

TEACHING A NATION TO AVOID SEVERE COLDS

acts 2 ways at once

VICKS VAPORUB

OVER 17 MILLION JARS USED YEARLY

TO KEEP OFF FLU

Build Up Sturdy Resistance With

Yerkes Palatable Extract **Cod Liver Oil**

At All Leading Druggists

YERKES CHEMICAL CO., Winston-Salem, N. C.

FLUSH The System

and you get at the root of evil in most disorders. You may secure permanent relief from indigestion, dyspepsia, sour stomach, heartburn, biliousness, malaria, dengue fever, constipation, as well as from a number of more serious ills by thoroughly flushing the system and keeping it regulated and cleansed with

OLD INDIAN

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Thorough-going in effect. Regulates the organs; removes the poison; serves as tonic for appetite, sluggishness and general run down condition.

Present this adv. with 90c to your dealer and receive a $1.25 bottle. If he cannot supply you, mail this advertisement to us with $1.00 bill and a bottle will be sent you post paid.

CHEROKEE MEDICINE CO.,
Dept. XM, S. Pryor St., Atlanta, Ga.



Look for the Indian Head in Colors and Red Seal.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has seen fit to remove from our midst our friend and brother, William Baxter Murray; and whereas, the board of stewards of the Maiden M. E. church realizes that they have lost one of their most faithful and loyal members and that the church has suffered the loss of a sincere and devoted friend. Therefore be it resolved by our board in regular session assembled:

First, That while we mourn the loss of our departed chairman, yet we shall ever cherish his memory and endeavor to emulate his kindly and cheerful disposition.

Second, That we extend to the bereaved widow and family our heartfelt sympathy and pray God to sustain them in their loss.

Third, That a copy of these resolutions be sent to the bereaved widow and family, and that a copy be sent to the North Carolina Christian Advocate for publication.

By committee of board of stewards:
R. P. P. Wilkinson,
W. L. Heffner, Jr.
G. D. Wilkinson.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has seen fit to call from this church our friend and beloved pastor, Rev. S. T. Barber; and whereas, in his death the board of stewards realize that we have sustained the loss of an invaluable pastor, and that the members of this church individually have suffered the loss of a sincere and devoted shepherd;

We, the board of stewards, wish to offer as a tribute of love and esteem the following resolutions:

First, That we extend to the bereaved family our kind and sincere sympathy, and ask in His mercy that they be sustained in their loss.

Second, That a copy be sent to the bereaved family.

Third, That a copy be sent to the editor of the Advocate for publication and a copy be spread upon the minutes of this meeting. Board of Stewards,
Glenwood M. E. Church.
Mrs. W. T. Purgason,
V. W. Coltrane,
A. B. Bailiff.

BLACKLEY—Among that large number of faithful Christian women at Duke Memorial church there was none more loyal than Mrs. Roberta West Blackley. She was interested in every phase of the work of the church. She was always at the services unless sickness prevented. According to her ability she gave of her time and means as few of our people do. She joined the church when only eight years old. When her family moved to Durham in 1903 she joined Memorial church (then Main Street). Mrs. Blackley was a leader in Miss Lillie Duke's great Sunday school class. She was truly devoted to her Lord and his church. We find it hard to really value the pillows of the building until one falls. So it is with quite unassuming Christians like this good woman. The church will miss her services and we shall all miss her smiling face. We know where she is and since she is there heaven is a little dearer to us. Her memory will be a blessing to us. May our husband and little girl Roberta have the comfort and guiding hand of her Lord. Our sympathy goes out to them and to her folks at home. H. C. Smith.

BUTLER—John George Butler, former sheriff, prominent in religious, business and social affairs in Columbus and adjoining counties, died of acute indigestion at his home in Tabor on Tuesday afternoon, January 1, 1929.

In a short biographical sketch it is well night impossible to adequately portray the beginning, culmination and ending of a long and useful career as that of this highly respected and greatly esteemed member of his community and state.

Mr. Butler was born in Pireway, Columbus county, June 1, 1857, and his entire life was spent in and around this immediate section. Educated in part in the rural schools adjacent to his home and finishing at the old Whiteville Academy, he began his business career at Pireway, where he was preceded by his father, Joseph F. Butler, who died 14 years ago. These two men left their indelible stamp upon the entire community where their activities were far flung and extensive.

John George Butler was married to Christiana Virginia Butler on January 8, 1882; their 46th wedding anniversary would have been celebrated on the 8th day of January, 1929. To this union were born eight children, and in this prosperous and happy home, father and mother wielded an influence for good on the destinies, not alone of their immediate family, but upon the entire community as well.

Space does not permit to recite the deeds of charity, the open hospitality of a Southern home where side by side, and hand by hand went charity, love, tenderness and devotion. The Tabor home of the Butler's is a replica of the one in Pireway in every one of the outstanding characteristics that make a house a home, the change in location being made after the children had reached womanhood and manhood in the year of 1920.

Converted in early life Mr. Butler became an ardent and active member of the M. E. Church, South, where he served in the capacity of steward for 40 years, and as choir leader until his demise.

He was elected sheriff of Columbus county in the year 1898, and served two terms of four years each, after which A. S. Richardson succeeded him in the year 1906.

In the year 1908 he was elected representative of Columbus county, succeeding Donald McRacken, and was succeeded in this office by J. M. Shipman after serving one term.

In the year 1913 he was appointed a member of the board of adult and finance committee, Columbus county, and served two terms, after which this board was abolished in the year 1915.

Mr. Butler, together with K. B. Council, Lake Waccamaw, N. C., and D. M. Thompson, Whiteville, N. C., were elected county commissioners in the year 1924. He served two years as commissioner.

"To live in the hearts we leave behind is not to die."

We learn from this life what a splendid thing truth is, when one has courage to speak it. We acknowledge with profoundest respect what a wonderful thing religion becomes, when inseparably entwined with the activities of a long and useful life, full of charity and kindness to all who knew him.

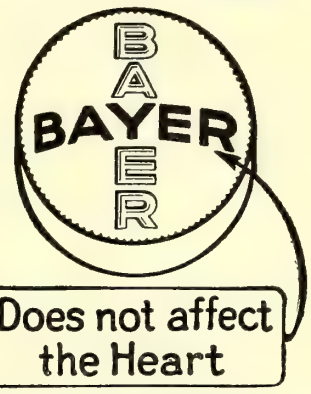
Deeds are the milestones along the road we travel, and so it was that he, with kind, considerate, courteous and generous actions bound to himself thousands of friends in all the divergent pathways of business and pleasure, and thus with his own sympathy and understanding so freely given, he received in return love and honor wherever known, and was best loved and best honored where best known.

Surviving are his widow and the following eight children: J. F. Butler, J. C. Butler, Mrs. Mary B. Todd, Mrs. Letha P. Butler, Miss Thelma Butler of Tabor, N. C.; Mrs. L. Baggett, Whiteville; Mrs. H. Richardson, Loris, S. C.; Mrs. F. R. Manahan, Camden, Del.; twelve grandchildren and many nieces and nephews.

Contributed.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Wilmington, Faison ..... April 4-5
New Bern, Mount Olive ..... April 16-17
Weldon, Roanoke Rapids ..... April 18-19
Salisbury District, Coburn Mem'l, Salisbury..April 29-30
Charlotte, Hickory Grove, near Charlotte..April 30-May 1
Rockingham, Troy ..... May 9-10
Raleigh, Holly Springs ..... May 14-15
Mount Airy, North Wilkesboro ..... May 15-16
Durham, Prospect, Yanceyville Ct. ..... May 16-17
Gastonia, Belmont, Main St. ..... May 21-22
Asheville, Central Church Asheville ..... May 21-22

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

March

Cedar Grove, Walnut Grove, a.m. 3
West Durham, p.m. 3
Person, Lea's Chapel, a.m. 10
Long Memorial, p.m. 10
Brooksdale, Allensville, a.m. 17
E. Roxboro and Longhurst, p.m. 17
Milton, Purley, a.m. 24
Chapel Hill, p.m. 26
Carrboro, 7 p.m. 26
Hillsboro, a.m. 31

April

Leasburg, Salem, a.m. 7
Orange and Massey, p.m. 10
Graham, a.m. 14
Haw River, p.m. 14
Yanceyville, Bethel, a.m. 20-21
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

March

Dare, Machoes, 11 3
Stumpy Point, Stumpy Point, night 6
Gates, Philadelphia, night 10
North Gates, Gates, 11 9-10
South Camden, Sign Pine, 11 17
South Mills, New Land 16-17
Perquimans, Woodland, 11 22-24
Pasquotank, Mt. Herman, 11 23-24
Moyock, Moyock, 11 30-31
Currituck, Sharon, 11 31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

March

Hemp, Mt. Carmel 2-3
Carthage, Cameron 3-4
Siler City, Mt. Vernon 9-10
Goldston, Asbury, p.m. 10
Parkton, Sandy Grove 16-17
Person Street an Calvary, night 17
Mamers, Spring Hill 23-24
Lillington, Pleasant Plain, p.m. 24
Haw River, Cedar Grove 31
Sanford, night 31

April

Elizabeth, Clarkton 6-7
Steadman, Tabor, p.m. 7
Bladen, Bethlehem 13-14
St. Paul, Regan, p.m. 14
Erwin, Angier 21
Dunn, night 21
Roseboro, Andrews 27-28
Newton Grove, Maple Grove, p.m. 28

May

Jonesboro, Memphis, p.m. 5

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

March

Hookerton, Maury, 11 2-3
St. Paul's, night 3
Jones, Shady Grove, 11 9-10
Beaufort, night 10
Pink Hill, Woodington, 11 16-17
Seven Springs, Beston, 3 17
Kinston, night 17

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

March

Garner, 11 3
Central, night 3
Lucama, Buckhorn, 11 10
Kenly, Micro, night 10
Edenton Street, night 12
Youngsville, Wesley, 11 16
Millbrook, Millbrook, 11 17
Oxford Ct., 11 23
Oxford, night and 11 23-24
Tar River, Kittrell, 11 31
Cary-Apex, Cary, night 31

April

Creedmoor, 11 7
Bailey, Simms, 11 14
Zebulon, Zebulon, 4 14

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

March

Wadeville, 11 2-3
Mt. Gilead, 7:30 3
Red Springs, 11 10
Laurel Hill, 7:30 10
Richmond Ct., Zion 17
Piedmont, 7:30 17
Lumberton, 11 24
St. John-Gibson, 7:30 24
Roberdel, Beaver Dam, 11 30-31
Hamlet, 7:30 31

April

Lumberton Ct., Pine Grove, 11 7
Aberdeen-Vass, 7:30 7
West End, 11 21
Ellerbe, 3 21
Rockingham, 7:30 21

WASHINGTON DISTRICT
J. H. McCracken, P. E., Washington, N. C.
SECOND ROUND

March

Grimesland, Simpson, 11 3
Wharton, 3 3
Robersonville, Hamilton, 11 10
Bethel, 7:30 10
Vanceboro, Epworth, 11 16-17
Bath, Asbury, 3 17
Greenville, 11 24
Ayden, 7:30 24
Swan Quarter, Fairfield, 11 31
Mattamuskeet, Watson's Chapel, 3 31

April

Fremont, Black Creek, 11 7
Farmville, 7:30 7
Nashville, 11 14
Springhope, 7:30 and 3 13-14
Rocky Mount, First Church, 7:30 14
Aurora, Campbell's Creek, 11 21
Washington, 7:30 21
Mattamuskeet, Englehard, 11 28
Pantego-Belhaven, Pantego, 7:30 28

WELDON DITRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

March

White Memorial and City Road, City Road, a.m..... 3
Rosemary, Smith's, 2:30 3
Northampton, Rehobeth, a.m. 5
Norlina, Union, a.m. 6
Murfreesboro and Winton,, Winton, a.m. 10
Battleboro and Whitaker, Whitaker, night 10
Conway, Bethany, 3 17
Scotland Neck, Hobgood, night 17
Aulander, Lewiston, a.m. 24
Littleton, night 24
Warren, a.m. 29
Halifax, Ebenezer, 3 31

April

Warrenton, Macon, a.m. 6-7
Henderson, First Church, night 7
Ahoskie, Harrellsville, a.m. 9
Enfield, night 10
Roanoke Rapids, night 12
Garysburg, Shiloh, a.m. 14
Windsor, Cashie, 3:30 14
Williamston, night 14
Seaboard, Sharon, a.m. 16
District Conference, Roanoke Rapids 18-19

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
SECOND ROUND

March

Shallotte, Andrews, 11 3
Whiteville, 7:30 3
Ingold, Epworth, 11 10
Epworth, Wilmington, 8 10
Scott's Hill, Sneads, 11 17
Town Creek, Shiloh, 3 17
Wilmington Ct., Seagate, 7:30 17
Grace, 11 24
Chadbourn, Evergreen, 11 31

April

Hallsboro, Wananish, 11 7
Fifth Avenue, 8 7
Burgaw, Watha, 11 14
Swansboro, Swansboro, 7:30 14
Clinton, Keener, 3 21
Faison-Warsaw, Warsaw, 7:30 21
Kenansville, Wesley, 3 28
Wallace-Rose Hill, Wallace, 7:30 28
Maysville, Pollocksville, 3 30
Jacksonville, 7:30 30

May

Trinity, 8 1
Carver's Creek, Weyman, 11 5
Magnolia, Centenary, 7:30 5

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

March

Tryon, 11 3
Saluda, 7:30 3
Central, 7:30 4
Elk Mountain, 7:30 6
Spring Creek, Fairview, 11 10
Marshall-Hot Springs, Marshall, 4 10
Candler, Montmorencie, 11 16-17
Acton, Oak Hill, 3 17
Leicester, Dick's Creek, 11 24
Oakley, 7:30 24
Mills River, Mills River, 11 31
Swannanoa, Azales, 3 31
Black Mountain, 7:30 31

May

Trinity, p.m. 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

March

Prospect, Prospect, 11 2
Dilworth, 11 3
First Church, night 3
Monroe Central, 11 10
Calvary, night 10
Morven, Shiloh, 11 15
Bethel-New Hope, Sandy Plains, 3 15
Pineville, Harrison, 11 17
Wesley Heights, night 17
Hawthorne Lane, 11 24
Waxhaw, Heaths, 3 24
Hickory Grove, night 24
Peachland, Peachland, 11 31
Big Sprins, night 31

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
THIRD ROUND

March

Belmont, Park Street, 11 3
McAdenville, night 3
Gastonia, East End, 11 10
Stanley, Iron Station, 3 10
Lincolnton, First, night 10

March

Cherryville, Cherryville, 11 17
Lincoln Ct., McKendree, 11 23-24
Crouse Ct., Crouse, 3 23-24
Franklin Ave., Franklin Ave., night 24
King's Mountain, King's Mountain, 11 31
Lowell, Bethesda, 3 30-31
Gastonia, West End, West End, night 31

April

Gastonia, Main Street, Main Street, 11 7
Goodsonville, Trinity, 3 6-7
Bessemer City, Concord, 3 7
Belwood, Kadesh, 11 13-14
Polksville, Clover Hill, 3 13-14
Lafayette Street, Lafayette Street, night 14
Shelby, Central, Central, 11 21
South Fork, Reepsville, 3 20-21
Gastonia, Smyre, night 21
Cherryville Ct., Mary's Grove, 11 28
Dallas, Puetts, 3 28

May

Rock Springs, Rehobeth, 11 4-5

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
SECOND ROUND

March

Coleridge, Rehobeth, 11 3
East Greensboro, Bessemer, night 4-5
Calvary, 11 10
West Greensboro, Friendship, 2 10
Bethel-Grace, Grace, night 10
Main Street, High Point, 11 17
Jamestown-Oakdale, night 17
Reidsville, 11 24
Gibsonville, night 24

MARION DISTRICT
E. O. Cole, P.E., Marion, N. C.
SECOND ROUND

March

Avery, Pine Grove, 11 2
Elk Park, Newland, 11 3
Spruce Pine, Penland, 7 3
Marion Mills, East Marion, 7 6
Pleasant Grove, 11 10
Gilkey, Gilkey, 3 10
Forest City, 7 10
Glen Alpine, 7 13
Rutherfordton, 11 17
Spindale, Alexander, 7 17
Marion Ct., Providence, 11 24
Marion, First Church, 7 24

April

Cliffside-Avondale, Cliffside, 11 7
Henrietta-Caroleen, Henrietta, 7 7

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

March

Madison-Mayodan, Mayodan, 11 3
Stoneville, Dan Valley, 2:23 3
Pilot Mountain, Pinnacle, 11 and 2:30 10
Wilkesboro, Union, 11 17
Ronda-Roaring River, Roaring River, 2:30 17
North Wilkesboro, 11 24
Moravian Falls, Adley, 2:30 24
Yadkinville, Booneville, 2 and 11 30-31
Jonesville, Hanes Grove, 2:30 31

April

Danbury, Bethesda, 11 6-7
Sandy Ridge, Sandy Ridge, 2 7
Watauga, Henson's Chapel, 2:30 and 11 9-10
Boone, 7:30 10
Jefferson, Bethany, 2:30 and 11 20-21
Laurel Springs, Nathan's Creek, 2:30 21
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28

May

Sparta, 11 5
Elkin, 7:30 5
Helton, Helton, 11 11
Todd, Hopewell, 11 12

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
SECOND ROUND

March

Catawba, Bethlehem, 11 3
Ball Creek, St. Paul's, 2:30 3
Statesville, Broad St., 11 10
Olin, Turnersburg, 2:30 10
Statesville, Race St., night 10
Troutman, 11 17
Shepherd, Jones Memoiral, 2:30 17
Cool Springs, Rose Chapel, 11 24
Statesville Ct., Shiloh, 2:30 24
Elmwood, Elmwood, night 24
Mt. Zion, 11 31
Fairview, 2:30 31
Davidson, night 31

April

Mooresville, Central, 11 7
Mooresville Ct., McKendree, 2:30 7
Mooresville, Broad St., night 7
Hiddenite, Hiddenite, 11 14
Taylorsville, Marion, 2:30 14
Stony Point, night 14

NORTH CAROLINA CHRISTIAN ADVOCATE

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SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

	March
Landis Ct., Oak Grove, 11	2-3
Kannapolis, Trinity, 7	3
Salisbury Ct., Providence, 11 Sat. and 3 Sun.	9-10
Salisbury, First Church, 11	10
East Spencer, Long St., 7	10
Albemarle Ct., Pine Grove, 11	16-17
Badin, Badin, 7	17
Albemarle, First Street, 11	24
New London, Bethel, 3	24
Albemarle, Central, 7	24
Bethel, Bethel, 11	30-31
Concord, Westford, 3	31
Concord, Harmony, 7	31
	April
Salem, Mt. Tabor, 11 Sat. and 3 Sun.	6-7
Mt. Pleasant, Mt. Pleasant, 11	7
Spencer, Central, 7	7
Norwood Ct., 11	13-14
Norwood, 7	14
Gold Hill, Liberty, 11	20-21
China Grove, 7	21
Woodleaf, 11	27-28
Main St.-Padkin-Rowan, Rowan, 3	28

District Conference, Coburn Memorial, April 29-30. The opening session will be at 9:30 a. m. Monday, 29.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

	March
Franklin, 11	3
Macon Ct., Asbury, 3	3
Franklin Ct., Bethel, 11	10
Fines Creek, Fines Creek, 11	17
Bethel, Bethel, 3	17
Waynesville, 11	24
Jonathan, Shady Grove, 3	24
Dellwood, Maple Grove, 11	31
Clyde-Junaluska, Clyde, night	31
	April
Webster, 11	7
Cullowhee, night	7
Highlands, Highlands, 11	14
Glenville, Cashiers, 3	14

Every charge is asked to pay not less than one-half of its assment for benevolences by May 1. Each preacher will be asked for a report on or about that date.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
SECOND ROUND

	March
Mocksville, 11	3
Cooleemee, night	3
Thomasville, Main Street, 11	10
Denton, Jackson Hill, afternoon	10
Oak Ridge, Sedge Garden, night	10
Grace, 11	17
Advance, Mocks, afternoon	17
Central Terrace, night	17
Lewisville, Doubs (business meeting)	18
Thomasville Ct., Fairview, 11 and afternoon	23-24
Thomasville, Bethel, 11	24
Hanes-Clemmons, Hanes, night	24
	April
Lexington, 11	7
Linwood, Tyro, 2:30	7
Ardmore, night	7
West End, 11	14
Lewisville, Doubs, afternoon (preaching)	14
Burkhead, night	14
Kernersville, 11	21
Hiatt, Mt. Olive, afternoon	21

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In Memoriam

LUNSFORD — Our Parker's church lost one of its faithful members in the death of Mrs. Elizabeth Lunsford. She had been in poor health for a number of years, and had much suffering the greater part of the time. Death came to her January 28, 1929. She was ready to go. Her body was laid to rest in the church yard at Parker's church. In the absence of her pastor Dr. W. M. Fairly of the local Presbyterian church conducted the funeral. May the Lord of love bless her loved ones, and may they all meet again in the better land.

W. F. Trawick.

BEASLEY—Mrs. Carrie Perry Beasley was born at Colington, N. C., April 19, 1906, and died January 26, 1929. She was married to Weightman Beasley June 7, 1923. She was the daughter of John and Levina Perry, both of whom survive her. She also leaves four small children and her husband, besides a host of friends and loved ones to weep because of her going. Mrs. Beasley was a good woman and therefore leaves the legacy of a good name, which is better than precious ointment, and the day of death than the day of birth. Her funeral was preached by the writer and her remains laid to rest in the Melson burying ground. May our heavenly Father comfort the bereaved ones. A. W. Price.

TEASLEY—Mrs. Victoria Adams Teasley was born March, 1850. She united with the church early in life and wherever she lived she was known and loved because of her desire to help others. She lived some years in Raleigh and was very much attached to her church there and when her husband died she came to live with friends in the Newton Grove and Hopewell community, and she was always welcomed wherever she went because she carried the Christ with her always. She was always happiest when with God's children. She died February 6, 1929, and was buried in Hopewell cemetery, funeral services being conducted by her former pastor, J. W. Underwood, and the writer. W. B. Humble.

PERRY—Mrs. Mary Massenburg Perry, native of Franklin county, died November 20, 1928, age 83. The first year after the Civil War she married Hugh Hays Perry and moved to Harrison, Texas, where he died 13 years later, leaving her with six little children whom she brought back to her native heath and reared so tenderly. They are Theophalos Nicholas Perry, Mrs. Lucy Fortiscue, Mrs. Mary Wilson, Mrs. Betty Mitchner, Will and Hugh Perry. One of the most touching tributes of wifely devotion was the bringing of a box of Texas soil from the grave of her husband in which was a request that it be mixed with the dust of her own grave, and a prayer that the family circle might be unbroken. That day lovers for a half century divided were reunited in the Father's house of many mansions.

DOWDLE—Benjamin Franklin Dowdle was born September 4, 1848, in Macon county, N. C. Uncle Ben, as he was more affectionately known, was a true citizen of said county throughout his life. He professed faith in Christ early in life and united with the M. E. Church, South, of which he remained a faithful member until February 8, 1926, when he fell on sleep and went out into the great beyond, from which no traveler ever returns, to receive his reward. On November 30, 1871, Brother Dowdle was married to Miss Sallie M. Guffee. God honored this union with ten children, five of which with his life-long companion are enjoying life and rejoice in the fact that God gave to their father so many years. His body was laid to rest at Clark's Chapel cemetery. May God fill the vacancy in the home with love.

H. C. Freeman, Pastor.

EDWARDS—In the going of George Washington Edwards on January 7, 1929, Ebenezer lost one of her very best members, Newton Grove circuit a faithful steward and lay leader, the Sunday schools of the charge a leader who was ready to encourage any advance movement on the charge, and Ebenezer a faithful teacher. Brother Edwards was always in his place in the church when there were services there. He was very much interested in repairing and adding Sunday school rooms to his church and the last of his service to his church was to assemble the membership of his church on Saturday before he died on Monday and plan this work, and he being a good carpenter expected to run the work, thus getting it done quickly and cheaply. Plans were made and everything was ready to begin collecting material the following week. He attended service Sunday evening and on Monday morning he died, having but slightly complained with his head. Truly a good man is gone, a man in whom there was no guile, of whom no man could find a fault. He was just in his prime, being only 57 years old. He leaves a good woman, his life companion, and two sons and three daughters to mourn his loss. May God bless the loved ones and many friends who mourn his going.

W. B. Humble, P. C.

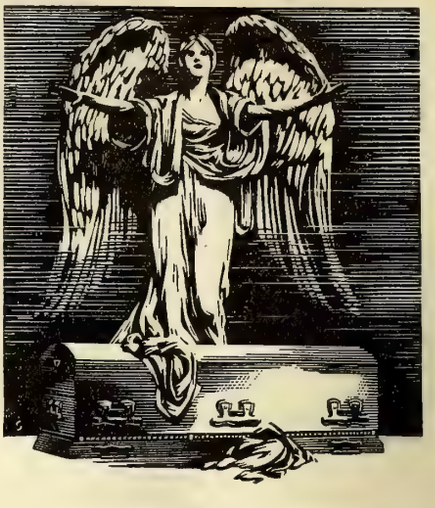
EVANS—James Albert Evans was born in Hertford county, N. C., August 7, 1852; died February 6, 1929. March 20, 1879, he married Miss Carrie Eleanor. Four children were born to them, only one of which survives him, James T. Evans. After the death of his first wife Brother Evans married Miss Mabel Spencer of Hyde county, October 17, 1900. Five children were born to this union: Albert K., Marvin, Ivey, Mrs. J. M. Vannate and John Wall, of whom with their mother are living in Manteo, N. C., where Brother Evans had lived for about forty years. Besides his wife and children he leaves four grandchildren and two brothers, Asa V. Evans and Richard C. Evans. All of Roanoke Island sorrows at his going. Brother Evans lived a clean life, strong and manly in his bearing, honest, hard working and a skilled workman, the use of the sledge hammer giving strength to his arm—a physical giant. He was the typical village blacksmith.

In his younger days Brother Evans had been a fine Sunday school teacher, a good Bible scholar. He hated sin and loved righteousness.

In the shop where he toiled so faithfully he sustained an injury to one of his feet that resulted in his death after several weeks of intense suffering. He died in the Sarah Leigh hospital in Norfolk, Va., where all that medical skill and surgery could do had been done for him.

The funeral was conducted in the Methodist church of Manteo by the writer, assisted by Rev. H. B. Hines of the Missionary Baptist church. The floral offerings were beautiful. The crowd that gathered there attested the esteem in which he was held. In the cemetery in Manteo where he had buried so many (he was the local undertaker) we committed his body to the ground to await the resurrection morn. To our kind, loving heavenly Father we commend the bereaved ones.

Thou shalt be missed, for thy seat will be empty. J. M. Jolliff, P. C.



The Gift of Science to Sentiment

SCIENCE, having curbed disease and lengthened the normal span of human life, now extends her protecting hands over the final resting places of the departed, lifting a burden of horror from the shoulders of Sorrow.

The discoveries that make Armco Iron rust-resisting by relieving it of its impurities, are now applied to the production of the time-defying

GALION CRYPTORIUM
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, MARCH 7, 1929 Number 10

Duke Univ. Library
Theology

Getting Music out of Life's Remainders

THE full understanding of Ole Bull's playing on the violin was necessarily restricted to the musical, but no restriction bounds the admiration of men, learned or simple, when in a Munich concert his A string snaps and he finishes the composition on three strings. That is the human problem in epitome. Getting music out of life's remainders after the break has come; winning the battle with what is left from a defeat; going blind, like Milton, and writing sublimest poetry; or deaf, like Beethoven, and composing superb sonatas; being reared in an almshouse and buried in Westminster Abbey, like Henry Stanley; or like Kernahan, born without arms and legs, and yet sitting at last in the British Parliament—all such hardihood and undiscourageable pluck reach back in a man's bosom beyond the strings that ease and luxury can touch, and strike there a reverberating chord. Nothing in human life is so impressive as pluck, "fighting with the scabbard after the sword is gone."

Wilberforce, the liberator of British slaves, we know, and beside his grave in Westminster Abbey we recall the superb title that he earned, "the attorney-general of the unprotected and of the friendless," but the Wilberforce who for twenty years was compelled to use opium to keep himself alive, and had the resolution never to increase the dose—who knows of him? One of the chief rewards of reading biography is this introduction that it gives to handicapped men; the knowledge it imparts of the world's great saints and scripture-makers, conquerors and reformers, who in the words of Thucydides, "dared beyond their strength, hazarded against their judgment, and in extremities were of excellent hope."

FOSDICK—"*The Meaning of Faith.*"

SUPERANNUATE ENDOWMENT

The hour has struck for us to launch out into the year's work for our worn-out preachers. January and February for missions; March, April, and May for Superannuate Endowment.

Of the ten millions we set out to raise for this cause, between five and a half and six millions has been paid in. On our conference quota of $506,653 we have paid $156,-844. We have taken five years to reduce in round numbers our deficit from half a million to one-third of a million. We still owe a little over one-third of a million dollars.

Further, payments have fallen off every year from the beginning. We paid the first year (1924) nearly $47,-000. Last year we paid a little more than half that amount. And more serious still, more than half of last year's payments put the charges paying them out on Superannuate Endowment. Please ponder the next sentence: **If the paid-out charges pay no more, and the others do just what they did last year, we will not raise more than $10,000 for this sacred cause this year.**

There are in the conference 32 charges that have never paid a dollar to the cause; 128 charges paid nothing last year, and 41 others paid $10 or less; 132 charges paid less per charge than the Cherokee mission with its 31 loyal Indian members. By the way, these Cherokee Methodists pay to Superannuate Endowment regardless of the fact that they were set up as a charge after this enterprise was launched. (They pay for pastor's salary $50 a year).

Will we this year treat coldly a cause so sacred? Most of us are peculiarly indebted to one or more of these grand old men. They led us to Christ, received us to church membership and bore with our waywardness and sin. They baptized our children and buried our dead. Shall we not, out of gratitude of heart, move to the clearing up of our charge quotas?

One thing that will make your heart sing for joy is the fact that some of those who have paid out refuse to quit now. Thanks to the sympathetic attitude of some of our big-hearted elders, pastors, and laymen, some of the paid-out churches will carry on. Then there are a goodly number of charges in sight of the goal. Will not these clear up the deficit this year? We will enjoy reporting the work at High Point next fall if we have paid in full. The happiest people I know are these who have paid out on this matter. I hope and trust that a multitude of charges will complete the task this year.

Another class of charges can finish up in two years. Look up your quota balance in table four of the conference journal. If it is too big to handle this year, why not raise half this year and the remainder next? Every charge that can possibly do so should plan to finish the job next year. It was with this hope that the general conference extended the time two years.

And, finally, it is very earnestly hoped that every charge will do something for this cause. Will not every pastor among us preach earnestly on the claims of these veteran preachers and ask the people to make a contribution? Surely these patient, long-suffering servants of God and the church deserve our thoughtful consideration. The success of a most deserving cause hangs in the balance. What will we do about it? C. S. Kirkpatrick.

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100 Engraved Cards, from new plate, for $2.00. This month only. See advertisement on page 25.

ADVOCATE CAMPAIGN NOTES

Mount Zion and Swaringen

That crusader at Mount Zion says, "Tell John Cline and John Moore to come on!" R. A. Swaringen has five stars before his name and is close to a round half dozen. Sixty-eight is going some.

Central Terrace, Winston

This is no joke. Parker Holmes is a cheery soul and will have his fun, but in this case he is down to serious business. A star glitters in his diadem.

Elizabeth City District

The old "Betsy" takes her place in the sisterhood of districts this week. Elder Dowd is stepping high. Three charges are to the front: South Mills, W. F. Walters, pastor; Roper, J. Bascomb Hurley, pastor; Columbia, G. C. Wood, pastor. A fine start! Let the good work go on!

Raleigh District

Rev. B. F. Houston comes with Benson, having won a star, and Rev. W. L. Clegg sets Garner on high. These two brethren have done a neat job. Others in the Raleigh are near the goal.

Mount Gilead

Rev. F. M. Shamberger was not content for Montgomery to be out of the running; so here goes. We desire to thank Mrs. L. L. Ross for aid given the Advocate in season and out of season.

Pleasant Garden

Pleasant Garden contributes to the ever growing honor roll of the Greensboro district. Rev. J. T. Ratledge is to be congratulated on the fine showing made. Ratledge is pure gold.

Elkin Still Goes Forward

Rev. L. B. Abernethy is in a class all his own. Last year we thought he had cleaned the decks at Elkin, but here he comes with a check for $75, with enough new subscribers to get on the honor roll. Great!

Dilworth, Charlotte

If there are any honor rolls going Ray Jordan will be close on the trail. So now he and Dilworth have another distinction. Come on, son, for a star.

The Districts in Line

The Durham and the Greensboro district have been in the lead, but others are in line for this campaign. The Charlotte and the Rockingham on the southern border are forging ahead and the New Bern and the Mt. Airy are catching step. The Raleigh and the Statesville are close upon the heels of the rest. The procession is on. Forward! March!

THE PASTORS' SCHOOL AT DUKE

June will soon be with us again. Some of those who will give courses in the pastors' school and will be heard on the platform at Duke in June are Bishops Francis J. McConnell and Edwin D. Mouzon, Dr. A. T. Robertson of Louisville, Doctors Elbert Russell, G. T. Rowe, F. S. Hickman of Duke. Other speakers will be announced soon. A full list of courses will be published at an early date.

Suffer a word of exhortation: The preacher who fails to take advantage of these schools suffers a loss from which he will find it hard to recover. They aid him for all the years to come.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, MARCH 7, 1929 Number 10

The Superannuate Endowment Fund

By Bishop Edwin D. Mouzon

THE long delay in bringing to completion the endowment fund for our superannuate preachers and the widows and orphans of preachers is no credit to us. Indeed it is a distinct discredit. If, in advance, someone had suggested that with lack of enthusiasm this work would have dragged on I for one would not have believed it. And yet what has been done is altogether worth while. The effort has by no means been a failure. The $5,000,000 fund now accumulated is at work bearing interest and being used for the benefit of those whose lives have been given to the church in unselfish service. Let us make up our minds to carry this work through to a successful issue.

I do not need to present reasons why this should be done. But I will mention a few. No man gives such unselfish service to humanity as does the preacher. He does not live for self but for others. It is true that in our larger cities and stronger churches our people are now making ample provision for the support of our pastors. But these are the few, the very few; and always they will be the few. In the nature of the circumstances the large majority of our preachers and their families serve on meager pay and struggle with hardships. It is impossible, therefore, for them to lay aside anything for the time when old age comes on, and sometimes they cannot keep from looking just down to the end of the road and thinking of what will happen when wife and children are left alone in the world. It is in honesty and fairness only that we should provide for them. No sadder time comes to me as an administrative officer of the church than when I am compelled to consent that the presiding elder quietly suggest to a preacher that the time has come for him to step aside and let the army march on without him in the active ranks. In the interest of humanity I appeal to our people to complete the fund for our superannuates.

Let me make a few suggestions. The churches of our conferences fall into several classes. Let all the churches do something.

First, there are the congregations that have paid up in full. Some of these represent strong churches. I wish to suggest that some of these churches ought to continue the annual amount paid. Let some offering be made this year in all such churches to apply on this fund on the principle that the strong ought to bear the burdens of the weak.

Secondly, there are churches that have paid only in part but which fully intend to pay all. Dear brethren, do it now! It is never a good plan to let things drag. It affects all other church work to do so. It spoils the esprit de corps. It shows a moral let-down. Raise your preacher's endowment fund this year and let it go to work for these veterans of the cross.

Thirdly, there are churches which have paid a little only and are far behind. I ask that the pastor in every such instance call his board of stewards together and lay the situation before them. And that the stewards co-operate with the pastor in making as substantial a contribution this year as the church can make for our preachers who have meant more to our families than any other class of men in the world.

And then there are churches that have done nothing. Because they have done nothing is no reason why they should not do something. Let not the preacher in charge and the congregation think that the fact that nothing has as yet been done, is good reason why something should not now be done. Arise brethren and do your part. And let it not be said that when this call was made you gave no response.

A Waning Enthusiasm

Enthusiasm must be allowed a superior place in the world, even though fanaticism lurks near; for no great cause wins its way without the zeal born of fervent devotion. The sin of the world is the unlit lamp and the ungirt loin. Every good cause gains the finest favors of heaven, and success its ultimate victories, through those who are careless of minor wants in their enthusiastic haste to put to flight the armies of the aliens. Three hundred drinking water on the run, in their hot haste and zeal, have proven an inspiration to all after times; while the cold-blooded and easy-going, willing to loll in their tents, have become a byword and a reproach.

Even the athletic games of the diamond and gridiron rely on youthful enthusiasm for their continued success. Armies do not gain their victories with the dead march wailing in the people's ears, but with drums beating and banners flying. Our national conquest has been a triumphant march from Jamestown and Plymouth Rock to the Golden Gate and Puget Sound. The unconquerable Anglo-Saxon spirit, in its efforts to achieve, laughs at all opposition and rejoices in the rich, red blood of youth. Free from the canker and the worm, our national enthusiasm thrills the heart of the republic. The halo of the morning is about her brow, and the eagerness of youth is in her step. True, the head grows dizzy and at times proves erratic; but, after all, here is the pledge of the future. In the transports of poets, in the adventures of captains of industry, in the devotion of scholars, and in the heroism of soldiers, enthusiasm must remain an essential quality.

This is strikingly true in the religious movements of the past. Out of a land well fitted to make saints or fanatics came the Hebrew people with their lawgivers and prophets. Intoxicated with a sense of the Deity, these men feared not the face of man. They were consumed by the zeal of the Lord's cause. The hot enthusiasm of Mohammed fused the whole dissevered Arab world into a unity, and made the crescent a rival of the cross.

A like zeal secures the finest triumphs for Christianity. Just as the first three centuries, fervent with all the eagerness of a new devotion, saw the Christ win his way in the whole basin of the Mediterranean, so the successful advances of the Christian church always follow a fresh enthusiasm by finding Christ anew. The fine, fresh vigor of the modern missionary movement augurs well for Christendom, if a care be had to sustain its youthful enthusiasm.

The peril confronting modern Christian endeavor in these restless, uncertain times, especially within Methodism, is the waning enthusiasm that too often, with the going of youth, settles like a deadly miasma upon all. The dangers incident to mid-life often escape our attention. A study of the Scriptures and the world about us discloses the fearful collapse of mature years. The Benedict Arnolds of the Bible and history belong to the noon hour. As the vigor of youth passes, the engrossing cares of the world press sore, doubts and disappointments increase, and soul visions fade. Mid-life faces grave perils. Fortunate are those at the noon hour who still hold to the buoyant optimism belonging to hopeful, enthusiastic youth.

Dare to Differ

Jesus said those who would go with him would have to carry the cross and pass through the strait gate. The easy going of the crowd ends on the broad way that leads downward. To be a Christian is to make the great adventure along a narrow, difficult way in which one will dare to be different from the crowd, in which one will even dare to die.

The inspiring motive and driving force for this is the love of God and man—constraining those who hunger and thirst after righteousness—after the best way and the highest attainment. All such must dare to be different from the crowd and ready to make the great adventure in living. "He must take up his cross and follow me."

The real test comes in choosing a course of conduct in the midst of the crowd. It is easy to follow the multitude and to do as the crowd does. Youth feels this constraint and age is slow to get away from it. We are inclined to abide by the conventions and to do as Rome does.

In America, the peril is the more imminent because of our eagerness to standardize life. Uniformity is our craze. No one can dare to be different. In the educational process standards are of first concern. Every college must struggle to be similar to all the rest. In social and athletic efforts each must do the same stunts after the same fashion. No one dares to be different. How refreshing would it be to find one college in America that could be different from all the rest! Much is made of state,

church and private schools with the implication that they are each in a class; but are they? How many of them are free from the common craze?

This same tendency holds in all lines of life. The church is "in the world but not of the world." Really, is it? The world is so much with us that we abide by its standards and submit to its conventions. Preachers have suffered a fearful let down since the demoralization of the World War. They dare not be different from the crowd. Where is the Methodist preacher that would have thought of attending a prize fight twenty years ago?

We are making much of the effort for a revival of religion. Are we fully willing to pay the price? Can we bear the brunt of being "a peculiar people?" Dare we to be different? Are we ready to take our places in the way that leads through the strait gate?

Enforcing Prohibition

Dr. Charles M. Sheldon says: "Why lay the blame for the prohibition problems on the bootlegger and the slack law enforcement officials when the real cause of all the trouble is the personal thirst of the citizen, often called 'good'? Why not try to dry up the source of the stream, instead of throwing up levees against the flood?"

Very well said. Why call any man "good" when he is a patron of bootleggers which makes him a necessary ally of such lawlessness. For if there were none to buy the bootlegger's occupation would be gone.

Furthermore, why should any sincere prohibitionist support a man for public office who is politically dry and personally wet. Let the good citizens of this country, both men and women, put the branding-iron upon all such office seekers and we will hasten the day when the Eighteenth amendment will be free from attack by those people who are eager to have more liquor and better liquor than they can now get.

Who's to Blame?

The average age at present of the inmates of Sing Sing, New York's prison, is 28 years—lower than any time in recent years, it is said. The police commissioner of New York City reports that of the 3,200 criminals rounded up by the police of New York 50 per cent were between 16 and 21 years. These conditions apply not only to New York but to all sections of the country.

Who is to blame? Are the youth of today worse at birth than ever before. If so the science of eugenics should get on the job. But the trouble is not at that point. Crime does not run in the blood of the race any more than formerly. The indictment is against society. It is not so much against the young as against their elders. These young criminals get their first lessons from older people. The big question is not what's wrong with youth, but what's wrong with the men and women of this country? Particularly the parents.

"The Print of the Nail"

The Baltimore Southern Methodist last week carried an editorial that was not only a high tribute to Bishop Henderson, recently deceased, but in it are suggestions for sermon material of a much needed sort. Here it is:

"The recent death of Bishop Theodore Henderson of the Methodist Episcopal Church brings to this writer's mind a strangely moving sermon which he heard Bishop Henderson preach. It was in Princeton, New Jersey, and we had dropped into the Methodist church on Sunday evening and there was this 'M. E. Bishop' about to preach. He did preach—a sermon which we shall never forget. His text was, 'Except I see the print of the nail, I shall not believe.'

"Bishop Henderson started by saying that we had blamed Thomas, the doubter, long enough. 'Now it is time to make a saint of him'; that St. Thomas knew that if the supernatural visitor were really Jesus, he would indeed be able to show the print of the nail; that Divinity always carries about with it its own marks, its own proofs. So 'show me the nail print' was the instant demand of Thomas. In turn it has been the demand of the world ever since, for the world, too, has learned to look for the marks of sacrifice about every Christian man and woman—and 'except they see the print of the nail, they will not believe.' Nor will they.

"The big Methodist Episcopal papers say that Bishop Henderson did his best work as a great executive. We know nothing about that—all we know is that he preached a great sermon that night in Princeton which the Lord has used to influence one hearer in more ways than one. The bishop is dead—but we intend to keep the theme of his sermon going on whenever we get a chance."

People and Things

Rev. H. B. Porter of Grace church, Wilmington, is in a meeting at Wallace this week assisting Rev. A. S. Parker.

Rev. E. C. Few of Queen Street church, Kinston, is assisting Dr. N. H. D. Wilson in a meeting in Centenary church, New Bern, which began Sunday, March 3.

Bishop Edwin D. Mouzon is announced to preach in the Jarvis Memorial church, Greenville, Sunday, March 24.

"Dr. Harry M. North will assist me in a series of meetings at Pollocksville beginning March 24. Those who have heard Dr. North preach know what a treat is in store for us."—J. C. Harmon.

"Rev. M. B. Woosley has been secured to lead in the pre-Easter revival at Davidson. Mr. Woosley is a former pastor and is held in the highest esteem by the people at Davidson. A profitable revival is expected under his leadership. It begins March 17."—O. J. Jones.

Dewey L. Maness, song leader and personal worker, will assist Rev. T. F. Higgins in a revival meeeting in the Waynesville Methodist church preceding Easter. Maness will be in the Kannapolis Methodist church three weeks with R. F. Moser, closing on April 28.

"The brick work to our new auditorium is complete and we are just finishing all outside work. Hope to begin soon working on the Sunday school plant. We will have a splendid church at Fremont when all is completed."—R. E. Pittman.

"This is my initial note to you," says Rev. R. K. Brady, "since I returned from Georgia last fall. I was a Tar Heel and could not get the tar off and so I came back home with no more roaming for me. I got the worth of what it cost me to go and come, but now I am satisfied."

Rev. Loy D. Thompson will begin revival services at West Market Street church, Greensboro, April 14. Dr. Plato T. Durham will be with him and do the preaching. The services are expected to continue ten days. The people of Greensboro will hear gladly this eloquent minister who has distinct evangelistic gifts.

"I have preached upon the subject of Christian literature, laying special emphasis upon the Advocate. A committee has been appointed to canvass the membership of the church for subscriptions and renewals. They are now at work and should be ready to report to you in a few days."—J. Herbert Miller.

Rev. E. C. Sell, pastor of Town Creek circuit, has been confined to his room for some time. On February 6 he suffered a light stroke which left the use of his right arm somewhat impaired. He is now up and is slowly improving. His many friends wish for him a speedy and complete recovery.

Work is going ahead in the rebuilding of Providence church, Yanceyville circuit. This work is to be completed by the time of the district conference Rev. S. J. Starnes expects to give the brethren of the Durham district a regal welcome on that occasion. Old Caswell keeps forging ahead in schools and churches and roads.

Rev. C. M. McKinney and Mrs. C. L. Stiedley began revival services the last Sunday in February at Carraway Memorial church, Greensboro. The meeting is going good and will continue till Wednesday of next week. This is a return engagement for Mrs. Steidley at Carraway Memorial.

Rev. J. W. Bradley says that the people down in the city of Siler seem to love to go to Sunday school and church. They are patient with the pastor. We are going to install pews in the new church before long.

"We are in the midst of a great revival at Rockwell church on Gold Hill charge. We are having large crowds and also from 50 to 200 are turned away for lack of room to seat them. I will let you know when the dedication service at Liberty is to be and hope you can be with us; also hope we may be able to get the bishop on that day."—J. Max Brandon.

"I am sending today another subscriber to the Advocate. I am glad that my name appears in the honor roll. However, I am still trying to get more subscribers. The people on the Moravian Falls charge are good to their pastor. Once in a while they give us a pounding. The Woman's Missionary Society gave us last year for the parsonage new quilts and sheets. Today they gave a set of chairs."—R. E. Ward.

"We begin our revival at Bethel March 10. Rev. E. D. Matthews of Rocky Mount will assist us in song. I will do the preaching. The meeting will run through at least two weeks. Our work is in fine shape. Congregations large and collections up to date. I have had a pretty good stiff case of flu (first of January) which has been hard to get over, but am now about normal, I think."—John R. Edwards.

"Just closed a fine school of missions, using The Methodist Evangel; enrollment 60, with an average attendance of 39. School was held following Sunday evening services. Every member canvass being made. The Farmville church has made a good showing the first quarter of the new conference year. All are working together to make this the best year we have yet had in the Lord's work."—J. W. Harrell.

"We are moving ahead at Epworth, Wilmington, both spiritually and materially. Twelve new class rooms completed. Our people are praying and working; they love one another and love their church. We are studying The Methodist Evangel as a part of preparation for our revival to begin the 18th. The pastor loves his people and hopes they like him. We have much to be thankful for. God has wonderfully blessed us. Remember us in prayer."—C. N. Phillips.

Rev. N. C. Williams, pastor of Brevard Street, Charlotte, has captured his congregation. He is preaching to a crowded house every Sunday both at the morning and evening services. Last Sunday at the 11 o'clock hour more than fifty chairs were used in the aisles to seat the people. There was no special program or advertisement, but just the regular preaching service. Unusual things are taking place for this church. The people say they have never seen the like at Brevard Street.

"Mission special well under way on the Hookerton circuit. Second quarterly meeting just held. Begin our pre-Easter revival March 24. Our three missionary societies are very active. Contemplating building Sunday school rooms to our Hookerton church. Sunday school attendance demands it. Begin Advocate campaign soon. Watch the list grow. Pastor just recovering from a severe attack of influenza. Was confined to room and bed for about twe weeks."—R. J. Lough, Pastor.

"The 27th of January, 1929, ended the earthly life of Sister Maria Rothrock Clodfelter. She was ninety years old. Surely the Lord satisfied her with a long life. She was laid to rest in the cemetery at Mt. Vernon church. She is survived by four children, eleven grandchildren and twenty great-grandchildren. She showed much interest in her church and the work of the kingdom to the very end of her earthly career."—E. P. Stabler.

"The good people of the Welcome charge are keeping up their reputation of being exceedingly kind and generous to their preacher and his family. For all of which we are truly thankful and appreciative, and we are trying to prove the same by our efforts toward good service. We conducted mission study classes at each of our churches. Now the free will offering for missions is coming in. Our Sunday schools are fine. We are planning for some Easter programs."—E. P. Stabler, P. C.

Rev. E. J. Poe of the Dudley Shoals circuit writes: "I have been right on the job here since November 8. Have not missed going to a single appointment except one and that was to attend a funeral at another church. We have tried to use the 'cultivation period' by preaching sermons, conducting a mission study class, putting up maps and posters, appointing committees, distributing literature and the like. Have a fine people to serve. The women have bought $100 worth of parsonage furnishings."

Rev. W. E. Poovey, pastor of First Methodist church at Lenoir, features each month in his bulletin a great chapter of the Bible by putting it in suggestive symbolic form. In January the 12th chapter of Ecclesiastes was set up as an hour glass. In February the 13th chapter of 1st Corinthians was printed in red in the form of a heart. The March bulletin carries Isaiah 53 in the shape of a cross, which is suggestive both in form and substance. The congregation waits each new bulletin with interest. It is an original idea.

Two church buildings of more than ordinary interest are in the New Bern district. One is at Pink Hill and the other at Seven Springs. The need is great and the resources are limited. But the day of venture has come and these houses are to be a reality. The people have a mind to work and the presiding elder is leading on. The Duke Foundation has made liberal donations and this work is to be pushed. A new day is coming in all that section. Patten, Freeman, and Johnson are engaged in a most laudable enterprise. Such undertakings tell mightily for the future.

"We who are on the Creston circuit wish to say that we are still living. The winter snows and rains have hindered somewhat, but the preacher has failed to have a congregation only once. That was during a snowstorm. In spite of hindrances God has been with us to promote his kingdom. We have organized one Epworth junior society with 29 members. It has been in good order since December. Plans are under way for four senior Epworth Leagues. Plans for a Cokesbury training school are already complete. It will begin June 30. By it we hope to improve our Sunday schools. We expect from 50 to 75 pupils to enroll. We are hoping to have an old time revival before Easter and one beginning Easter Sunday. Brethren, pray for the Spirit's guidance. We are now trying to complete successfully our missionary maintenance campaign. We expect to reach our goal. We will do our best to make the year a successful campaign for our Master whom we serve gladly."—G. E. White.

"The Sunday school at Ocracoke now is contributing a monthly offering to the dual extension and to the orphanage. This fine organization has for years made a contribution on first Sundays to the consolidated conference claims, aggregating about $100 a year. Each youngster and adult is accustomed to bring at least a nickel for this purpose. The leading Bible class has lately selected The Home Quarterly for its textbook. On second Sundays and fifth the offerings will be for literature used by the school. Brother H. A. Bragg is the consecrated superintendent and is assisted by a capable corps of teachers." W. A. Betts, P. C.

"Fairview Charge.—We have finished a new church building at Tweed's Chapel at a cost of $10,000, which is paid. The Duke foundation fund gave us $2000 on the building. The building will seat about 200 and has three sunday school rooms. The building is of brick and is finished with the best of material. This building will soon be used by a part of three congregations, for it is hoped to bring about consolidation. We will soon have it dedicated and ask all former pastors of Fairview charge to be with us that can come. We hope to send a picture of the church to the Advocate soon with more information." F. L. Setzer, P. C.

Rev. T. A. Sikes, pastor of the Edgar Long Memorial church, Roxboro, in last Sunday's bulletin says: "The churches of the city are to co-operate in an evangelistic effort during the first ten days in April. These simultaneous meetings proved a blessing to many last year, and it is hoped that all our people will be thinking and praying that much good may be done this year. Rev. J. W. Smith, the popular pastor of Trinity church, Durham, will preach at our church, and Rev. J. V. Knight, pastor at Branson, Durham, will direct the gospel singing."

"A goodly number of Epworth Leagues are preparing 'Forgotten Man Pageants' for the purpose of stimulating interest in the cause of Superannuate Endowment. At Belwood, South Fork and Polkville each league will prepare a different play, give it in the home church and then make the round of the circuit. Each church will thus get four, five or six evenings of entertainment by home people. On some circuits one church prepares a pageant and gives it at all the churches. This plan will furnish fine training for our leaguers and will serve well a most worthy cause. Write me for pageants."—C. S. Kirkpatrick.

A series of vital and interesting programs have been in progress at Rowland Methodist church throughout the month of February. One of these was sponsored by the missionary society, one by the Sunday school and the other two by the church. Given on each Sunday evening, the enthusiasm of the entire membership has been aroused and many interesting features have characterized each program. Also during this month a program of special study and worship, emphasizing evangelism, has been carried out. The text book used was "The Methodist Evangel" and the interest and response has been very gratifying. Rowland Methodists state that Rev. Mr. Lanning, their new pastor, and Mrs. Lanning have already endeared themselves to the congregation here. Mr. Lanning's sermons are brief, pointed and very effective. Always on the alert, he is a pastor with unbounded energy while Mrs. Lanning gives herself as fully to the work as does her husband. Attractive bulletins which they have ready for every service on the charge is another forward step in the promotion of the work here.

HOW LONG MUST THEY WAIT FOR THE LIGHT?

By J. J. Davis.

"How long must we wait for the light?" This is the question that the missions in non-Christian lands, sunk in utter ignorance and gross darkness, are asking as they sit dumbly waiting while the slow centuries pass. What is sadder than a heathen groping after God, or what is more hopeless than a heathen's grave? And what a marvelous difference it makes to them when they learn to know Him who said: "I am the resurrection and the life; he that believeth on me though he were dead he shall live again." A little boy, standing by the grave of his baby sister, said: "The grave is a new place to us since Jesus came into our village.

More than one native chief in the Congo has led me through his village, saying: "Choose any place you wish and we will build a church if you will send us a teacher."

Some of the smaller chiefs have come to us saying: "We are bad in our village. We know nothing but badness, but we want a teacher to come and live with us and teach us about Jesus, the Saviour of all people." Many times we have had to tell them that we had no teacher to send to them as yet, and often they have said: "We want a teacher now, for our old people are dying now and have never heard of the Saviour." And as I have heard this oft repeated plea for the light, the lines of Samuel M. Glasgow have come to mind:

"Long have we sought eternal life,
Years have we waited in sin and strife,
In darkness groped, sad misery's mate,
How long, how long must we wait?

"The aged faint and long for the Friend;
Dark shadows gathering bring the end.
Fades now the light; 'tis growing late,
How long, how long, must we wait?"

Africa is being opened up very rapidly indeed today. White men are going into the Belgian Congo almost at the rate of one thousand a month. In many places the whole tribes are begging for the "good news." It has been my duty as well as a happy privilege to travel for hundreds of miles through the Congo with only half civilized natives to assist me in carrying the glad tidings to those who sit in darkness. And wherever I have gone I have received a hearty welcome from the black man. It has been my lot to travel for hundreds of miles across burning plains and many miles through dense forests, seeking the lost sheep. Sometimes marching in the hot noonday sun and at other times in the pouring rain, often with as many as four elephants in view to help keep up our courage, my native attendants and I have pressed on from village to village. Occasionally, swinging to a hammock pole, I have been carried by the natives across a swollen stream. This is all part of the rich experience that comes to a missionary in the Congo as he tries to carry the greatest message the world has ever heard to these black people who are sunk in ignorance and superstitions. And when at the end of a hard journey he sees the happy smile upon the wrinkled face of some old man or woman, transformed by the power of Christ, he feels more than repaid for his services. Alexander Duff was right when he said that a missionary's joy is "as rich as heaven, pure as the God-head, and as lasting as eternity."

And there are thousands of Christian men and women around the world who are sharing in this heavenly joy, for they will gladly testify that the greatest joy they get out of life comes from having a part in sending the gospel of Christ to the uttermost parts of the earth.

Not long since three men stood by the remains of a great fire in a big city and as one of them turned away he said: "Thank God, I have put several thousand where no fire can touch it." After he had left the second man said to the third, "That fellow gave several thousand dollars to his church last year, and I would have done the same if I had been wise."

A tired missionary approached a London merchant to get a contribution for his work. The merchant heard his story and wrote him a check, but before the missionary could turn to leave a telegram came in telling of a great loss that the merchant had suffered in his business. Whereupon the merchant asked that the check be returned, and although it was a great disappointment the missionary complied. The merchant took the check, tore it in two and wrote another for a much larger amount. "God is teaching me," he said as he handed the second check to the missionary, "hat I must give while I have the opportunity."

Our Bureau of Specials at Nashville, Tenn., is offering the greatest opportunity for the investment of consecrated money that I know of anywhere. They are offering the specials for the year. The price of these specials ranges from $25 to $10,000. By these specials both individuals and churches are offered the opportunity to support a missionary and his family or to maintain native workers, or to care for orphan children or to give Christian education to people in non-Christian lands, or to help in wide-spread evangelistic campaigns, or to support missionary hospitals where thousands of the sick and suffering may obtain surcease from pain and also have an opportunity to hear the gospel story, or to furnish chapels and evangelistic halls for the struggling little bands of native Christians in foreign lands. Such are some of the opportunities for Christian investments offered through the bureau of specials.

History tells that on the night before Livingstone went to Africa he sat up all night talking with his father and prophesying that the time would come when men would count it a privilege to support a mission station or maintain a misssionary and his family. And the time has come. I know of one man who is paying $14,000 to his church to help in spreading the good news in foreign lands, and of another who has been supporting two missionaries for several years.

Today our Southern Methodist church stands out as one of the great Protestant churches of this generation. Today she has her missionary representatives in eleven different foreign countries on the face of the globe. And yet in many places we find a lack of interest in this great missionary program. There is little doubt in my mind that the gospel of Christ will eventually succeed and that the kingdoms of this world shall become the Kingdom of our Lord and Christ, but will it be the men and women of today who will play the great part in sending the good news to the uttermost parts of the earth? That is the question about which I am most concerned today. We cannot afford to pass by the opportunities that are being offered to us as the doors stand wide open around the world.

"This is our faith tremendous,
Our wild hope, who shall scorn?
That in the name of Jesus
The world shall be reborn."

THE POPE IS KING

By John Clarence Petrie.

All good Italian Fascisti and all good Catholics throughout the world are rejoicing in the settlement of the Vatican question. At last, after fifty-nine years of conflict, a way has been found for the Pope to remain in Rome as a temporal ruler without interfering with a united Italy. On Monday, February 11, to the soaring sound of the Te Deum chanted by a great choir of seminarists, in the midst of the pomp of church and state, the document was signed which proclaimed the solution of the very difficult question.

A Sixty-Year-Old Protest

From the day Victor Emmanuel entered the city in 1870 to the signing of the document on February 11 of this present year, the successors of Piux IX have followed his policy of protesting against the seizure of Rome and demanding that their temporal sovereignty be restored, that they might freely exercise their powers as neutral heads of the Catholic world. For the Pope to be citizen of any one country, subject to its protection, liable to isolation in time of war, all this was considered absolutely out of keeping with the Pope's position as the arbiter of nations. As each Pope has been elected, he has bidden farewell to the external world and immured himself within the walls of his palace till the day of his death. Not since 1870 has a Pope set foot on Italian territory, lest he seem in any way to have compromised with the civil iniquity.

During the war there was a scheme afoot whereby the Central Powers were to restore the Papal States. The victory of the Allies turned that scheme into a vain dream. In 1921 the March on Rome of Mussolini and his blackshirts took place, and the remarkable rise of power of the former Socialist editor began. Within a few short years, the miraculous Mussolini had defeated all his opponents, destroyed democracy, socialism, political liberty, and parliamentary government, and set up the most autocratic dictatorship of modern times. Only one fly remained in Il Duce's ointment—the sullen resentment of Italian Catholics and the non-cooperation of the Holy See. If only these two autocracies might unite, the papal and the Facist, then were Mussolini's fondest dream of a regimented state realized. For the past thirty months negotiations between the Vatican and the office of the Premier have been taking place. From time to time the press has reported that a way out had been found, only to be repudiated later by authoritative despatches. The Pope is reported to have been willing to admit that the new Italy is an accomplished fact and to accept a very small piece of territory for his temporal possessions, provided complete sovereignty and neutrality were guaranteed. A corridor to the sea along the bank of the Tiber seemed to offer the only solution, but one Italy was not willing to grant. Furthermore, the extreme demands of Fascism on the patriotic obedience of Italians seemed to conflict with the philosophy of Catholicism that the state, like the church, is not an end in itself but exists for the sake of its citizens. Also, Mussolini was interfering with Catholic Boy Scouts and other associations and so making the work of the church more difficult. Thus it was that such an impasse seemed to have been reached that it became customary for the reading public to expect a repudiation of every report that an agreement had been reached.

Now it is a fact. The peace has come. The Pope is king, and Victor Emmanuel II is king; the one of the newly restored Papal State, and the other of the United Kingdom of Italy. Territorially the Pope has given up all claims except to the Vatican grounds, St. Peter's, and one or two other structures. The new state will have its own railway station, post office, mint, and other indicia of nationhood. Italy will begin at once the paying of an indemnity for the territory to which the Pontiff has relinquished title. Small as it is, Italy grants the right of absolute freedom to the Papal State. The principle that the Pope is and of a right ought to be a temporal ruler, subject to no earthly king, is granted without injury to the existence and sovereignty of Italy.

International Effects

It remains to say a word about the international effects of the restoration of papal sovereignty. Of course all countries will be expected to exchange diplomats with the new nation. It seems hard to believe that anti-Catholic feeling in America should be so strong as to prevent her extending this courtesy to what is now in a very true sense a sister nation. Nevertheless, it will not be accomplished without much printer's ink being spilled and much oxygen being emitted from the lungs of self-appointed saviours of American independence. At diplomatic functions, the papal representatives will probably also take precedence, a hard blow for many, but one that in the long run means nothing. The influence of the Papacy will depend much more upon the character of the men who represent her than would be true of any ordinary state —and that those representatives will be men of the highest training, learning, and tact, experience has taught us to expect.

Will the Papacy have a place in the League of Nations? As a churchman, the Pope will represent the largest group of people in the West; as a sovereign, the smallest. The Pope's claim to a place in the League will be due to his sovereignty, not to his prelacy, and thus to the least important of his prerogatives. Yet the two in practice are not likely to be separated. It has been indeed the dream of some Catholics in the past ten years that the Pope would be president of the League. Here, then, is another field which the people of the world and their governments will watch with interest and no doubt some anxiety.

On the whole, it seems likely the world will be the better off for the fact that peace has been made in Italy. Whether or not the church's influence will continue under her newly regained sovereignty to gain, as it has during the years since Pius IX became the prisoner of the Vatican, remains to be seen.

The Pope is king. That he should be willing to accept sovereignty over a few acres of ground in lieu of his once considerable possessions, that he should consent to have his self-asserted rights pared down to such concessions as he can wring from a mere earthly ruler, these phenomena are concrete evidences of that flexibility of the ancient institution of the Papacy which enables it from time to time to rise like the phoenix from the ashes to which historians and prophets had so gladly consigned it.—The Christian Register.

High class engraving at remarkable prices this month. See advertisement on page 25.

PEOPLE and THINGS

[Continued from page seven]

Rev. J. T. Ratledge, the new pastor on the Pleasant Garden circuit, has in a very short time won the hearts of the people. The people on every hand are singing his praises. The writer preached for him last Sunday morning at Pleasant Garden and the people were telling of his worth. And from what we hear Rehobeth and Bethlehem are as highly pleased with the new pastor as the Pleasant Garden church.

Rev. W. A. Kerr, Jr., is making a fine start at Glenwood, Greensboro, where he succeeds the late Rev. S. T. Barber. He is delighted with his church and the people are highly pleased with their new pastor. He has had one pounding, but it has been continuous from the day that he and his family arrived right on up to the present hour. The prospects promise a prosperous year at Glenwood.

"Olin circuit is still on the map of the Statesville district. Our Sunday schools kept up very well during the winter. The Epworth League is very well attended by both the young people and older ones. We think some of our people really love the Lord and hope others will love him more. Our second quarterly conference will meet next Sunday, 10th, at Turnersburg at 2:30 p. m. Rev. J. E. Abernethy, the presiding elder, will preach. The public is invited."—J. G. W. Holloway.

"The work is moving along nicely here at Broad Street, Mooresville. A pounding shortly after we arrived. Held a two weeks' meeting the last of November. Of course the 'flu' hit us rather hard, but we are recovering. Congregations are increasing. We have begun work on the new church building. We hope to complete the building this year. We are having a struggle to get the work under way due to the uncertainty of the mill running. But the people are a loyal folk."—T. W. Hager, Pastor.

"I am three months old in this pastorate. This is just long enough to memorize the gossip and the criticism regarding my predecessor. Since that constitutes news of most popular interest I shall give a word of that. Martin left very large tracks in this field. He entrenched himself among these people. I find it very difficult to either cover up his tracks or prize him out of his trench. I have tried to show the people that they have a charming young man now, but this doubting age has made them skeptical regarding true values. So I have decided to go ahead and build on the foundations laid by Martin. He built the road and I am driving on it. He compounded the boiler and I am blowing the whistle. He herded the sheep and I am shearing them."—D. E. Earnhardt.

"Needed improvements have been made in the parsonage of the Dover charge. The interior has been done with beaver board and paint, and by taking a hall partition out made a very desirable living room. Will paint outside soon and then there will be a splendid preacher's home in Dover. The class held up fine in numbers and interest studying The Methodist Evangel. We took the offering last Sunday at two churches for mission special and raised the whole amount asked; those were Lane's and Asbury churches. I think we will get our full quota. Sunday school work is encouraging, fine prayer meetings, and good congregations at the regular preaching. The Epworth League are doing good work. Will hold pre-Easter revival."—Chas. A. Jones.

"Our second quarterly conference of Dobson charge was held at Siloam church. All the business was well transacted. We had a good sermon by our presiding elder. We have had gifts from individual members of the several churches this year; but recently we received a special donation from Rockford church. We are thankful for all these manifestations of love and interest. The general work of the charge is progressing nicely."—Elmer Simpson.

"I have just closed a meeting in Jonesville. Ten professions and two additions with more to follow. Organized a Junior Epworth League with 25 members last Sunday night. Our league numbers 51 in all. Sunday school is increasing every Sunday. Young people's missionary society growing. Have been much hindered in our work because of flu and mud. Congregations at some points are increasing. We are planning for a good year in every way especially to have some good revivals."—W. J. S. Walker, Pastor.

"We are not doing 'big things' on the Kenansville circuit, but we are making some progress in the work of his kingdom. Have finished with our mission classes and the mission offering and we are now making preparation for our pre-Easter services which begin March 24. Our theme for these services will be 'Getting in Touch With Jesus.' Our subjects will be: Jesus, the Servant; Jesus, the Shepherd; Jesus, the Friend; Jesus, the Vine; Jesus, the Truth; Jesus, the Way; Jesus, the Life; Jesus, the Saviour; Jesus, the Risen Lord. These services will be held in Kenansville. We have sent in some new and renewals to the Advocate and more will follow later."—N. P. Edens.

"On Monday, February 25, the conference collections in full for Bethel-Grace, Greensboro, were mailed to the conference treasurer. So far as we know, this is the first charge to pay its collections for the year 1928-29. Last year this charge was first in the conference. The officials co-operated splendidly with the pastor. G. W. Green is charge lay leader and also lay leader at Bethel. S. B. Smith is lay leader at Grace. All finances are up to date. This charge expects to more than pay its allotment for the mission special. Offerings and pledges will be taken soon. We would like to say many good things about the progress of the people on this work. We must speak of the Sheraton 'heatrola' that the W. M. S. of Bethel put in the parsonage several weeks ago, adding a great deal to the comfort of the inhabitants thereof. This promises to be the best year in every respect that we have had. It is our third year among these good people."—O. L. Brown.

The Methodist church in Wilson was the scene of a most beautiful and attractive though quiet wedding Saturday evening at eight o'clock February 23, 1929, when Miss Eileen Albright became the bride of Mr. Wesley Barnes Doles. Rev. S. E. Mercer, pastor of the Elm City Methodist church, performed the ceremony. The beautiful ring service of the Methodist church was used. Only a few friends and relatives of the contracting parties witnessed the ceremony. Mrs. Doles is the attractive daughter of Rev. and Mrs. W. T. Albright of Summerfield, N. C., where she has a host of friends who will wish her much happiness. Mrs. Doles is also a popular member of the faculty of the Elm City graded school. Mr. Doles is the youngest son of the late W. T. and Sue (Barnes) Doles, and a rising young business man of Elm City. Mr. and Mrs. Doles will be at home after March 28 in Elm City, North Carolina.

"The work on Shepherd charge is progressing very nicely. We have just finished the parsonage which has been under course of construction some four or five years. We have four splendid churches and congregations, one standard Sunday school and three very progressive schools, much country ham, young chickens, and some of the best folks in the world who know the Lord. We are expecting a good revival in each church, and praying and working to that end."—A. C. Kennedy.

Last Monday at noon in Goldsboro, the Methodist preachers of Wayne county enjoyed a most delightful luncheon together. Along with the good fellowship of the occasion went the discussion of plans for the year. Presiding Elder Walter Patten arranged for the annual outing at Morehead City in which all the preachers and their families have a part. July 9 is the day agreed upon. Present at the luncheon were Walter Patten, W. V. McRae, J. M. Wright, W. H. Brown, Rufus Bradley, R. F. Munns, I. S. Richmond and M. T. Plyler.

"Queen Street church, Kinston, with its handsome Sunday school building completed last spring, now has a workable equipment unexcelled in the North Carolina conference. One of the most desirable corner lots in the city has been purchased, and before the annual conference convenes in Kinston next fall the pastor and his family will be residing on this corner lot in a beautiful modern parsonage. Preparations are being made for the observance of decision day in the Sunday school on March 17 and for special evangelistic services during the week preceding and embracing Easter."—E. C. Few.

"Race Street, Statesville, is moving forward as it never has done before in its history. Large congregations; largest mid-week attendance I have seen anywhere I have been. Deeply spiritual services. Planning revival services soon. Many new tithers. Sunday school enrollment beyond the 500 mark. We are striving now to have Sunday school enrollment equal our church membership. Woman's missionary societies and Epworth Leagues growing. So far my fourth year here is far ahead of the past three."—J. H. Bradley.

"Jonathan charge, located in the Waynesville district is fortunate with the other preachers within the district of having a wide-awake and brotherly presiding elder in the person of the Rev. C. M. Pickens. Shady Grove on the Jonathan charge will begin a series of services on Easter Sunday. The Rev. F. O. Dryman of the Clyde-Junaluska charge will do the preaching. We regret that more of our people are not subscribers to your excellent paper, but a few of the most loyal members take it, and one of these remarked a few days ago, 'The paper is getting better.' "—Lacy T. Edens, P. C.

"Sunday was a fine day with our church people at Whiteville. Rev. A. S. Barnes, former beloved pastor, preached an inspiring sermon at the morning hour and Dr. Harry North gave us a regular North sermon and held the second quarterly conference at the evening hour. All departments of the church are making progress. Salaries are overpaid to date, mission offering is being taken, church and parsonage grounds are being beautified and parsonage interior is being painted. The Sunday school is now supporting a child at the orphanage and the missionary society clothing another. The ladies gave the parsonage an Allen parlor furnace for a Christmas gift. We are planning for revival services April 14-28. J. C. Costen of Hendersonville will have charge of the music, assisting the pastor."—W. T. Phipps.

"Since Maiden was made a station last conference we have been growing both in membership and spiritually. The pastor has been preaching to large congregations twice each Sunday. The bishop's program has been carried out in every particular so far. We are looking forward to a special meeting to begin on the fourth Sunday in this month. Having finished our missionary study class the collection will be sent in and half of the conference claims will be raised in April."—Reporter.

"FIRST CLASS HONOR RATING" FOR THE ECHO OF GREENSBORO COLLEGE

It will be recalled that in 1926 Greensboro College was awarded a loving cup, for permanent keeping, for the best college annual east of the Mississippi river.

The 1928 Echo, Greensboro College annual, has been awarded "a first class honor rating" representing a college with 500 enrollment or less in the 1928 All-American Yearbook Contest conducted by the National Scholastic Press Association at the University of Minnesota. Mrs. C. B. Winn, nee Juanita Gregg, was editor and Miss Mae Kinsland was business manager.

The Echo was placed in competition with annuals produced by colleges for women from over the United States.

This publication created much favorable comment in annual and press circles when it came from the press earlier than any annual south of the Mason and Dixon line last spring, carrying a consistent and artistic interpretation of the O. Henry theme around which it was built. It was dedicated to the city of Greensboro, O. Henry's birthplace.

The Echo has been viewed by a great number of college annual staffs in the East, Middle West, and South, and has invariably elicited hearty commendation.

With the excellent record of the 1928 Echo before them, the members of the 1929 staff are putting forth every effort to make the next issue worthy of its predecessor.

BISHOP McCONNELL PREACHES THE SERMON AT DUKE

Bishop Francis J. McConnell will preach the sermon at commencement in June at Duke University. As college president and Methodist bishop this preacher, lecturer, author and administrator has had a notable career. This past year he succeeded Dr. S. Parks Cadman to the presidency of the Federal Council of Churches. Bishop McConnell will be heard with eager interest and be esteemed by all who are interested in a great leader for human welfare and in the establishment of the kingdom of God among men. Duke is continuing her policy of bringing outstanding men of the country to a place on her commencement programs.

PRESIDENT FEW AT GREENSBORO COLLEGE

Dr. W. P. Few, president of Duke University, will be the speaker at the Founders and Benefactors Day exercises in Odell Memorial Auditorium at 10:30 o'clock, Thursday, March 14. These exercises are largely attended each year and have become an occasion of interest in the life of Greensboro College.

Among the benefactors who have died during the year is Mr. B. N. Duke, who was one of the true friends of the institution, and whose timely aid has been greatly appreciated.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

Making Sentiment and Influence Effective

WE will say that as a Christian you have gained the confidence and love of certain people. What will you do with it all? Will you turn it to personal advantage, for social or financial gain? Will you not rather take the hold which you have upon them and use it to draw them towards the Christ? Such influence is a most sacred asset and should be consecrated to the highest and most unselfish ends. The regard which people have for you will gain you a ready entrance into their lives with the message of Jesus. They will listen gladly, and it will seem quite reasonable to them that you should be thus interested in their souls.

Among members of the church is a great deal of unformed sentiment about saving people. Vaguely they think of it and speak of it. They are well-wishers to all men, and would like to see them brought to the Saviour. At times this sentiment breaks out in singing such hymns as "Rescue the perishing," but they never actually try to rescue anyone. Their hearts swell with emotion and they weep at the thought of those who "Are sinking deep in sin"; yet the sinful people around them do not know how they feel, nor have they received any benefit from their tears. The sentiment is only in the air; it is not crystalized, not concentrated, not brought to bear upon a particular person. Often it reacts harmfully upon those whose feelings have been so moved. What we very much need in the church is to have all such sentiment delivered in a practical and effective way upon sinful men and women. Let all of the good feeling and good wishing find fulfillment in a message to the lost. In the tides of the ocean must be enough energy to do nearly all the work of the world if it were only put in contact with it. So, in the church is enough abstract sentiment to save all men everywhere if it could only pass over into concrete deeds.

Jesus never allowed his pity to waste itself in mere emotion and fine words. It will be noted that wherever he had compassion upon men it was always followed by his doing something for them. He had compassion upon the multitudes, and fed them. He pitied the blind man, and immediately gave him sight; he had compassion upon a certain father, and healed his son. His sympathy went out towards a sinful woman, resulting in her forgiveness. Calkins speaks of the sympathy of Jesus as being a personal thing, called forth and directed to concrete cases of suffering and need. He says, "When Jesus pitied, he pitied people with names. It was a certain man, a certain woman. The story of the pity of Jesus is made up of concrete stories of individual men and women who called forth his pity, upon whom his compassion fell."

Again and again Christians have expressed the desire for something to do in the church and have felt hurt because no opening has been made for them. Still the church does not furnish enough offices and positions for everybody to have one; this is no reason though why any should remain idle. Can there be any more challenging task than the one about which we are speaking? The work of bringing men and women to Christ? This was a task which filled the heart and hands and time of Jesus himself while he was on earth, and certainly it should appeal greatly to his followers. It is a work calling for the utmost tact and wisdom and consecration; and one in which the toiler will find an infinite degree of satisfaction. Besides, in this field is no lack of room, for not very many are laboring there.

The shepherd who counted his sheep and found that one out of a hundred was missing did not sit down and bewail his loss; nor did he indulge in fine sentiment, expressing regret that the sheep had strayed and hoping that in some manner he would find his way back to the fold. He did not have resolutions passed concerning the loss of the sheep; he did not appoint a committee to look into the matter. He did the simplest and most sensible thing at all; he left the ninety-nine and went after the other until he found him. Yes, he had love and compassion for the sheep in distress, but not of a passive sort; his love and compassion drove the shepherd to the wilderness. John put it this way: "Let us not love in word, neither in tongue, but in deed."

Occasionally, a convert in a heathen land is not received into full fellowship in the church until he in turn has first brought another person to the Christ. Suppose such a test were put to us, how would we stand? If rigidly enforced among us the church would probably not have half the membership it now has, unless it would serve as an incentive to greater activity upon our part. If we could hold our places in the church only as we tried to bring others in it would surely mean that we would have fewer idlers and indifferent among professing Christians. A certain man was doubtful about his conversion; so he asked the Lord to give him a sign, or seal to his sonship. He asked that he might be allowed to lead another person to Christ as a token that he himself belonged to God. It was not many days before the Lord gave him the rare privilege of bringing another man to the acceptance of the gospel; and the assurance and the joy of the worker were full. Why should not you have a seal like that for your conversion?

It would be good also to win somebody to the Christian religion as a trophy for the Christ. Doubtless each one of you has a trophy of some sort treasured as a reminder of a victory or other important event. It may be a rug made of the skin of an animal killed in the chase; a ball and bat commemorating a hard contest against rivals. Possibly it is a score card on the wall showing that you won in the game. Maybe it is a prize, a medal, a loving cup, a blue ribbon, now fading. Let me ask if among all of your trophies you have a single convert for Jesus. Can you point to a single man, woman or child anywhere which you started on the right way? Your highest joy in the closing years of life will be to know that many are coming along in the ways of God because you influenced them to such a course. It will be well then for us to face the matter frankly. How do we stand in the community and the church? Do the people have confidence in our religion? Have we influence over them? If so, let us swing it all for our Saviour.

FIRST IN THE HALL OF HEROES

On a stately elevation far back from the busy streets of the great city stood The Hall of Heroes. Around it were majestic trees, rare blossoming shrubs, delicate traceries of clambering vines, and banks upon banks of beautiful flowers. Above the massive building with its carved and fluted columns rose the vast glistening dome which seemed to tower to the very clouds.

Mounting a long flight of steps, I passed through a broad doorway and found myself in a magnificent hall, mellow with the light of the afternoon sun which filtered through the stained glass windows. All was quiet and subdued. I felt as one might feel in a beautiful church or cathedral.

"Would you like to visit those who have won a place in The Hall of Heroes?" I turned at the pleasantly spoken words and looked into the kindly eyes of a guide.

"Here," he went on, "is where we enshrine the memories of all heroes, even from the least to the greatest. Many are here who are known to fame, but very many more whose names are unknown outside their own neighborhood or village. These we welcome equally with those of greater renown."

The guide led the way and I followed. We approached a large door over which were inscribed the words, "Heroes of War." We entered and I walked slowly down the aisles of that glorious chamber where were kept the loved memories of that vast number who have been willing to offer up their lives that we might have peace, justice and liberty.

Many there were whose names and deeds were familiar: Leonidas and his famous three hundred who held the pass at Thermopylae; Nelson with his armless sleeve; Washington kneeling at Valley Forge in prayer for his soldiers; Gordon fighting without a weapon; Florence Nightingale and a host of nurses who gave themselves to relieve suffering on fields of battle; a countless array of noble youth who stood at the Marne, at Verdun, and at the Argonne. Here was a soldier who had refused to be cared for until his comrades had received the surgeon's attention. There was another who had given all the water in his canteen to one of the enemy who was dying of thirst. And on this side one who had risked his life in a rain of bullets to rescue a wounded friend.

I would have lingered long with the memories of these heroes of freedom, but the guide beckoned on.

We passed out of the room and up the marble stairway to a chamber just above over whose portals were inscribed the words, "Heroes of the Lonely Way." "In this room," said the guide, "are the pioneers of all ages—those who have gone out to meet hardships and danger in opening up the way into new and strange places."

And so it was. There were Moses and Abraham and Elijah, who had blazed the trail for others to follow toward the Christ. There was Livingston, who had fought through the jungle of the Dark Continent and let the like of the gospel in. There was Columbus, who had plunged fearlessly through the waves of unknown seas and opened up a continent for civilization. There was John G. Paton who had carried the message of Christianity to the islands of the seas. There was Pasteur, who, though spent in body, gave his entire life to search out the cause of disease and bring relief to the suffering. And there were, as in the former chamber, a vast number, who, unknown to fame, had faithfully done their part in making the way better and brighter for those who were to live after them.

As we approached the next chamber I saw the words, "Heroes of Truth." Those were here who had dared to stand firm in the face of danger and death for some precious bit of truth which had come to them.

Foremost among this mighty assemblage were the disciples, most of whom had died martyrs' deaths rather than deny the gospel Jesus had committed to them: Stephen, stoned to death for his faith; Paul persecuted for righteousness sake, yet steadfast keeper of the faith; and with him many Christians of later centuries who gave up their lives rather than deny their Lord; Socrates was there with his cup of hemlock; and Galileo tortured for daring to tell the truth about the stars and planets.

So we passed from chamber to chamber throughout the vast building, climbing upward from story to story toward the shining dome which crowned the structure. In each chamber were heroes from every century and from every land—men and women and boys and girls who had learned and dared to follow the "rules of the game," and so had lived brave, clean lives of helpfulness to others.

At last we approached the vast chamber which occupied the whole of the magnificent dome. Over its entrance was this inscription: "Greater love hath no man than this, that a man lay down his life for his friends."

The guide stood aside and I entered the great room, which was flooded with a soft, glowing light of wonderful brilliance and whiteness. When my eyes, blinded at first, were accustomed to its radiance, I saw but one figure—the Christ. As I stood reverently gazing, the form first seemed to be that of a young child in its mother's arms. The next moment the figure had changed and I beheld a strong, clean-limbed youth with clear eye and thoughtful brow. Again there was a transformation and I saw Jesus as he healed the sick, brought sight to the blind, comforted the sorrowing, taught, taught men and women the way of life. Once more, as I stood reverently gazing, there was a change, and before me stood the cross with the Saviour of the world hanging crucified upon it.

I fell upon my knees in adoration and worship before this hero of the ages, the Hero of heroes—Jesus, the Christ. As I knelt I heard the sound of music, low and distant at first, then swelling upward from the chambers below. It grew in volume and clearness until it became a mighty chorus singing:

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

What does the church advertise? Not the visible church, deeply as me reverence that. The church advertises the things which it conveys, and of which it is the custodian. A man advertises flour for bread. He says little about the barrel in which it is shipped. We are to advertise the Bread of Life, not the instrument that purveys it. The church is an instrument, not an end!—Rev. Paul Lindemann, in Walther League Messenger.

Haven't we been driven headlong to abandon our conceptions of life, motion, and matter? And isn't it human that, in that upheaval, men may have carried off each his own cherished prepossession, and camped beside it—just as refugees do after an earthquake?—Rudyard Kipling.

EFFORT TO RELEASE A "SOCIETY BOOTLEGGER"

Under date line of March 2 a story went out from Greensboro to the state press that should make the good citizens of North Carolina take notice of what is going on. We give herewith the story in full as it appeared in the Winston-Salem Journal last Sunday morning:

Charles Cohen, known as "the society bootlegger" since his arrest last fall and the discovery of two caches of bottled-in-bond whiskey in his fashionable Sunset Hills home, used Greensboro society today in a last strike for freedom.

Sent to Roads

Cohen is serving a term of 15 months on the county roads as result of sentence last week by Judge C. C. Lyon after Cohen pleaded guilty to posession. Today his case was in court again when his wife presented Judge Lyon with a petition that his road sentence be stricken out. The petition was signed by 30 or more Greensboro citizens, including some of the wealthiest and most prominent men of the city. The petition presented the belief that the sentence was excessive for the offense committed and that the best interests of Cohen and the citizens would be served if the court would strike out the sentence.

Considers Petition

As an immediate result, while Judge Lyon has the petition under consideration, it is prophesied here that some of the more radical drys will prepare a petition of their own asking that Cohen stay where he is. To make the case more interesting, Cohen's residence is not more than 200 yards from that of Judge Thomas J. Shaw and Judge Shaw is said to be somewhat exercised over the fact that a bootlegger has been operating for some time almost in his front yard.

The list of Cohen petitioners includes bank president, bank cashiers, leading merchants, millionaires, realty dealers, Legion commanders, physicians and men in various other walks of life. It is attached:

C. C. Hudson, J. D. Franks, F. C. Boyles, H. F. Coble, J. N. Eubanks, Pierce C. Rucker, Bernard M. Cone, J. G. Seabolt, J. L. Hardin, R. G. Vaughn, F. J. Pate, J. W. Simpson, Jr., E. F. Lucas, E. B. Squier, W. C. Uzzell, L. C. Plumley, Julian Price, J. Tracy Moore, T. J. Burns, D. R. Wolff, J. E. Latham, Roland E. Hill, B. T. Sustare, James P. Dobson, C. L. Coker, D. Wray, F. M. Hood, H. C. Wolfe, W. G. Satterfield, J. W. Mason, Sr., Wallace N. Scales, W. U. Myers, M. L. Isaacson.

This petition to have a fifteen months sentence suspended and a high roller bootlegger turned loose on society went to Judge Lyon the very same day that President Coolidge signed the bill passed in both the Senate and House by an overwhelming majority which fixes a penalty of five years in prison or a $10,000 fine or both for just such crimes as Cohen plead guilty in court.

Judge Lyon, let it be said to his credit, did not heed the request of the petition, but it is a safe presumption that in a few months effort will be made to have Governor Gardner to grant a pardon to Cohen.

It will be well for the governor and for the good people of North Carolina to keep on the look out for an effort to secure a pardon for the "society bootlegger" of Greensboro.

A GLORIOUS SUNDAY OF VARIED ACTIVITIES

Last Sunday morning in company with Professor B. G. Childs of Duke University and Mr. L. L. Gobbel of the Sunday school board, I had the good fortune to journey from Durham to Garner on the finest day possible. Professor Childs was to speak at Clayton at eleven—both of these gentlemen were to be in the training school at Smithfield in the afternoon.

From Garner, with a well filled car, Prof. E. M. Thompson landed us at Mt. Zion church—twelve miles south on the road to Benson—in time for the 11 o'clock service. By the roadside at Mt. Zion is an attractive arch with the name of the church and date of its founding—1809. This gateway makes an attractive and interesting entrance to the old church grounds. The Epworth League did a fine piece of work at Mt. Zion in erecting this archway and a good example has been set that might well be followed at other country churches on the roadside.

Sunday was the occasion of the second quarterly conference for the Garner circuit. Dr. M. Bradshaw was alert to every interest of the church. Rev. W. L. Clegg submitted good reports, with $100 in hand on missionary maintenance. The charge went on the honor roll in the Advocate campaign. It was a rare privilege to preach for the elder and to enjoy the fellowship of the lunch hour.

In company with Rev. J. O. Long the concrete rapidly slipped away as we headed towards Goldsboro and Burgaw. Before the sunset we were in the capital of Pender. A little later on Brother Long made a good start with his Cokesbury school at Rocky Point.

Rev. E. G. Overton is the bishop of Pender. This young cleric is doing a fine piece of work in that big field, being ably assisted by Mrs. Overton, who is a force in school, church and community life.

Brother Overton is getting the plans for a new church which is so much needed in Burgaw. His effort is to build for the future by erecting a brick structure that will be adequate and durable. He is happy in his work.

The temptation to visit Wilmington was strong, but duty made stern demands urging a return to Durham and Greensboro. M. T. P.

MR. RICHARD H. WRIGHT OF DURHAM IS DEAD

Richard H. Wright, 77, Durham, captalist, died in Durham, March 4. Mr. Wright was at one time partner with Washington Duke and Sons. He was a man of vast business enterprises in which he remained active until less than a year before his death. His career was a most interesting one. In his work he traveled extensively, making eight trips around the world, ninety-four across the Atlantic and fourteen across the Pacific.

Richard Harvey Wright was born in Franklin county on July 13, 1851, of an aristocratic lineage. He was the son of Thomas Davenport and Elizabeth Glover Wright, and the grandson of Griffin Wright, who came to this country from England. Thomas Davenport Wright, the father, was born in North Carolina, and was an agriculturist and a gentleman.

Mr. Wright was a member of the Trinity Methodist church of Durham, and his philanthropies were carefully chosen. He was the founder and benefactor of Wright Refuge, a home and asylum for orphan children, located just outside the city of Durham on a beautiful 23-acre tract of land. This refuge will take care of 50 children, and to it he has given money and property amounting to $100,000. He has given $100,000 to Louisburg College, at Louisburg, and $80,000 for the erection of the Pattie Wright dormitory. "It is intended to be a temporary home for poor but talented and promising girls, while they are earnestly striving for an education which will make them useful members of society and state, good wives, good mothers, as well as ornaments to their future households," Mr. Wright stated in giving this money.

He is survived by two sisters: Miss Mary E. Wright, who made her home with him, and Mrs. Lucy W. Ball of Grensboro, N. C.; two nephews, T. D. Wright and R. H. Wright, Jr., sons of Mrs. T. D. Wright, all of whom made their home with him, and four nieces: Mrs. Lola W. Prince, Weldon; Mrs. John W. Clark, Franklinville; Mrs. Sidney C. Chambers of Durham, and Miss Mary Ruth Wright of Durham.

CONFERENCE LAY LEADERS' MEETING, ELIZABETH CITY DISTRICT

Dr. W. P. Few, president Duke University, and lay leader for the North Carolina conference of the M. E. Church, South, delivered an address to a group of preachers and laymen of the Elizabeth City district, in which he brought out some points in regard to the economic and spiritual life of our state and nation in the world program worthy of more than passing notice. He looks upon North Carolina as one of the states of the Uniion that is attracting as much, or probably more, attention from all parts of the nation than any other state, and justly so. Among the outstanding reasons for this special attention, he mentioned the great national park in western North Carolina, which would be improved by the government by being landscaped and provided with fine roads and other conveniences and attractions, which would make it so attractive that it would become the greatest playground east of the mississippi river. He called attention to the fact that the major religious denominations are establishing assemblies in this section, to be used for the purpose of Christian recreation and providing central places equipped for the purpose of conducting educational and spiritual meetings of the various groups and organizations of the Christian churches of the eastern section of our country. He gave a very fine description of our Southern Assembly, located at Lake Junaluska in the land of the sky, and at the very gate to the Great Smokey Mountain National Park, declaring it to be a most ideal place for rest and spiritual and mental refreshing at the same time.

He said the board of lay activities took over this wonderful assembly ground on a plan by which they would eliminate all indebtedness without calling upon the church for a penny, the plan to be explained by Dr. Ralph E. Nollner, manager of the assembly. Dr. Few called attention to the central location of our assembly and the necessity of having such a place for our social, educational and spiritual gatherings, and also as a kind of example or leaven for the social activities of our church life. Another thing that is attracting the attention of the nation is our rapid development. North Carolina has one of the finest road systems in the whole country, and her educational awakening and development has surpassed anything of the kind ever known. Not only her state and county schools, but her private and denominational schools seem to have suddenly awakened and are going forward by leaps and bounds. Duke University, with its great and growing foundation is destined to become one of the greatest educational institutions in the world; however, there is danger that we fail to see the need of service and sacrifice necessary to make this magnanimous gift part of our life's desire and work. It takes more than stone, brick, mortar and money to make a great university. It takes more than fine churches and beautiful orders of worship to save a world; without self forgetful service and sacrifice we will fail in the greatest day of opportunity the world has ever known. These facts should stimulate us, and cause us to grasp the opportunity that is ours, ere it passes beyond our reach and we hear the sad and bitter wail, "it might have been," but we did not recognize this our day of opportunity; we were not willing to make the sacrifice; we were not willing to pay the price. A nation or a church can become so self-centered that it will even lose its individuality and power while admiring itself. The apparent bigness of institutions and nations have caused them to become self-satisfied, and even boastful, while the very heart was being eaten out and collapse was at hand. Let us ask God to give us a world vision that will call out the very best for the advancement of the Kingdom of Christ.

The plan for financing the Southern Assembly as outlined by Dr. Nollner is, to sell enough of the lots to pay off the indebtedness on the property, then the title will rest in the church. These lots if purchased by a church or an organization in the church will be non-taxable. They are being sold on the installment plan, and there is no interest charged on the deferred payments. The church or charge purchasing a lot could build a lodge or camp on it, to be occupied by groups or individuals from the church attending the assembly or visiting the grounds at any time; or they could hold it as an investment. Numbers of individuals are buying these lots to provide them as a place for a summer outing. Mr. J. B. Leigh volunteered to raise funds to purchase a lot for First church, Elizabeth City, and Miss Maud Newberry of the Memorial Methodist church, Currituck, for the young people of Currituck. E. L. Stack, Sec.

Your Gift Will Purchase an Income

Annuity Bonds of the Board of Missions produce an attractive income. The income is at the highest rate consistent with safe investment and, as a rule, higher than the average commercial investment of equal security.

Annuity Bonds of the Board of Missions not only provide to the purchaser an income that will not shrink, but they bless others in that they make it possible for the missionary to interpret to humanity the love and mercies of God in healing the sick; in clothing the naked; in feeding the hungry, and in teaching and preaching the gospel to all people and all nations.

Annuity Bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, lands, and partial cash payments made monthly.

When writing for particulars please GIVE AGE AND THE NAME OF THE PAPER IN WHICH YOU SAW THIS ADVERTISEMENT. This is important.

Board of Missions M. E. Church, So.
J. F. RAWLS, Treasurer
Nashville P. O. Box 510 Tennessee

That Will Not Shrink

RAYLE IS HAPPY ON THE STATESCILLE CIRCUIT

If you will give me a little space in the Advocate I will briefly tell how happy we are on the Statesville circuit.

The people received us with open hearts and tried in many ways to make us feel welcome. We have been supplied with fresh meat since shortly after reachin the work. The good people of Bethel, Bethlehem and Trinity have pounded us in the real Methodist way. My people have given me all the chickens I want to keep and then some to eat. Now won't that make a preacher happy?

The parsonage is surrounded by members from the Broad Street church. And good Methodists they are, for they have done their part in making us feel welcome and happy in Statesville.

The work is moving along in a nice way. We lately closed a great revival at Bethlehem; there were 47 conversions. The pastor was assisted by the George Stevens evangelistic band. We have almost completed at Bethlehem five nice Sunday school rooms.

I have presented the Advocate to part of my congregations and was happy to do so. I am going to see the people individually and encourage them to take their paper.

Pray for us that we have a great year.

Paul R. Rayle.

STRAITS-HARLOWE CHARGE

On account of rain and bad roads through this section for the last few months we have been hindered somewhat with our work, but we are still on the mainland and our people keep doing things.

The Ladies' Aid of Straits church has supplied us with a new garage since conference, also 18 hens and two roosters to stock our poultry yard, besides other things.

The aid society at Summerfield church, one of the churches taken from this work at our last annual conference, sent us over a nice set of dining chairs on Christmas eve. Fine ladies!

Shortly after conference our people at Straits gave us a welcome back in the form of a pounding, and all along since they have shared their good eats with us—fresh meats, sea foods, vegetables, etc. Not satisfied with what they had already done they decided to celebrate Washington's birthday by trying the same thing over again and, believe me, it was a grand success. They left pantry supplies sufficient for some time to come. A new way of celebrating February 22. A happy hour was spent together, the folks left seemingly happy with us, and we under increased obligations. E. W. Downum, P. C.

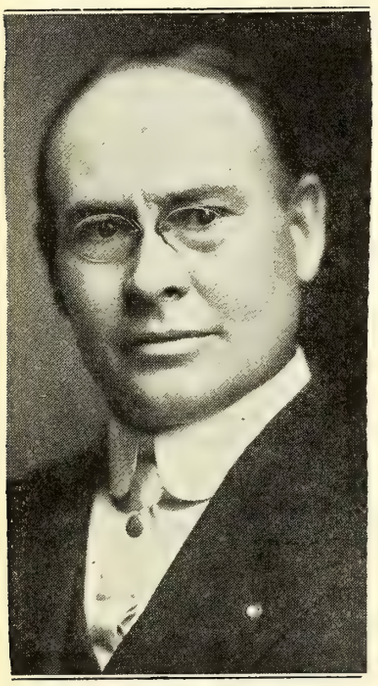
High class engraving at remarkable prices this month. See advertisement on page 25.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

DR. CHARLES D. BULLA

The North Carolina conference is honored this week and next by the presence of Dr. Charles D. Bulla, one of the editors of our Sunday school literature, who is this week teaching a course in "Evangelism" in our Johnston county training school at Smithfield and will next week give a similar course in our Wayne county school at St. Paul, Goldsboro. He preached Sunday morning at Centenary, Smithfield, for Rev. J. D. Bundy and will preach next Sunday morning for Rev. W. V. McRae. Dr. Bulla is not a stranger among us, for he is remembered by many for his attendance upon our Wesley Bible class federations years ago. Dr. Bulla is one of the genial, royal spirits of Methodism. Welcome!



WHAT THE RECORD REVEALS

Enrollment figures taken from the conference journal furnish some interesting comparisons, which are reproduced here in the hope that they stimulate the leaders, the laggers, and all the other Sunday schools to pay more attention this year to the matter of increasing the membership of our schools. These comparisons are based on church membership. First we note the percentage for the conference as a whole, then by districts, and then show the leaders, the laggers, and the average charges of each district. In each case, the first column of figures represents church membership, the second Sunday school enrollment, and the third the percentage of enrollment on church membership:

Conference			
Combined Charges	115,532	95,469	83
District Comparisons			
New Bern	12,283	11,346	91
Elizabeth City	10,267	9,225	90
Raleigh	14,310	12,272	86
Fayetteville	15,019	12,273	82
Wilmington	11,038	8,990	81
Durham	15,860	12,719	80
Rockingham	11,682	9,337	80
Washington	12,403	9,983	80
Weldon	11,639	9,324	80
Leaders			
District	Charge		
Durham—Chapel Hill	320	485	151
Eliz. City—Stumpy Pt.	200	281	140
Fayetteville—Person St.-Calvary	490	588	120
New Bern—Newport	529	809	153
Raleigh—Selma	320	490	164
Rockingham—Montgomery Ct.	180	194	108
Washington—S. Rocky Mount	208	359	172
Weldon—City Road and White Memorial	414	486	118
Wilmington—Ingold Ct.	201	338	168
Just Average			
Morehead City	597	494	83
Laurel Hill Ct.	509	424	83
Spring Hope Ct.	551	455	83
First, Rocky Mount	1188	991	83
Aulander Ct.	196	163	83
Clinton Ct.	477	395	83
Laggers			
Durham—Cedar Grove	647	295	46
Elizabeth City—Pantego-Belhaven	254	152	60
Fayetteville—Glendon Ct.	633	306	48
New Bern—Mt. Olive Ct.	819	490	60
Raleigh—Franklinton Ct.	135	35	26
Rockingham—Rock'ghm	673	237	35
Washington—Wilson	1232	614	50
Weldon—Halifax Ct.	836	454	54
Wilmington—Town Creek Ct.	288	158	55

It is perhaps not necessary to say that in the use of the term "laggers" no reflection is meant upon any charge; the charges so labeled simply happen to have the smallest percentage of enrollment in their respective districts. This category need not apply very long; in fact, the chief purpose in calling attention to the present status is to stimulate concern that will lead to remedying the condition.

The minimum standard for enrollment is Sunday school pupils at least equal in number to the church membership.

YANCEYVILLE SCHOOL CREDITS

Rev. J. O. Long conducted a Cokesbury training school at Yanceyville February 17-22 for the Yanceyville charge, teaching the course on "The Sunday School Worker, His Life and Work." Twenty-one persons from Yanceyville and Prospect Sunday schools were enrolled in the class, twelve earning certificates of credit; seven from Yanceyville and five from Prospect. Rev. S. J. Starnes is the pastor. Others will take credit by correspondence.

DUAL EXTENSION OFFERINGS

The following Sunday school sent their fourth Sunday offerings for January to our treasurer, Mr. E. J. Ceatham, Franklinton, according to report received from his office:

City Road, Elizabeth City	$40.83
Weldon	25.00
Hay Street, Fayetteville	23.65
Queen Street, Kinston	16.66
Whiteville	16.33
Sanford	14.17
Central, Raleigh	11.18
Chapel Hill	8.75
Clinton	8.64
Apex	8.25
Mebane	8.06
Rockingham	8.00
Fifth Ave., Wilmington	7.15
Zebulon	6.32
Trinity, Fairmont	6.06
Concord, Person Ct.	5.43
Elm City	5.23
Banks, Creedmoor	5.00
Mt. Olivet, Manteo	5.00
Englehard	4.78
Clark Street, Rocky Mount	4.55
Macon	4.19
Hillsboro	4.08
Trinity, South Mills	4.05
Stem, Oxford	4.00
Oriental	4.00
Parkers, North Gates	3.79
Parkers, North Gates	3.55
Newland, South Mills	3.52
Leasburg	3.17
Portsmouth	2.92
Ocracoke	2.66
Bethany, Conway	2.55
Camp Ground	2.51
Halls Church, Roseboro	2.43
Creedmoor	2.40
Bethany, Bath	2.25
Mt. Bethel, Bahama	2.02
Willing Workers Class, Mt. Zion S. S., Currituck Chg.	2.00
Daniels Chapel, Goldsboro	2.00
Fletchers Chapel, Durham	2.00
Arcola, Warren	1.80
Bullocks, Creedmoor	1.70
Prospect, Yanceyville	1.65
Kings, Faison Charge	1.62
Angier	1.54
Ingold	1.53
Mt. Zion, Elm City	1.50
Mt. Sylvan, Bahama	1.50
Cedar Grove	1.50
McBrides, South Mills	1.50
Lemon Springs	1.50
Winton	1.50
Mt. Bethel, Bahama	1.44
Amity, Matamuskeet	1.40
Sharon, South Mills	1.40
Arcola, Warren	1.25
Wadeville, Mt. Gilead	1.16
Cero Gordo	1.25
Ridgeway, Norlina	1.10
Maysville	1.00
Gatesville	1.00
Bethlehem, Robersonville	1.00
Broadway, Jonesboro	.75

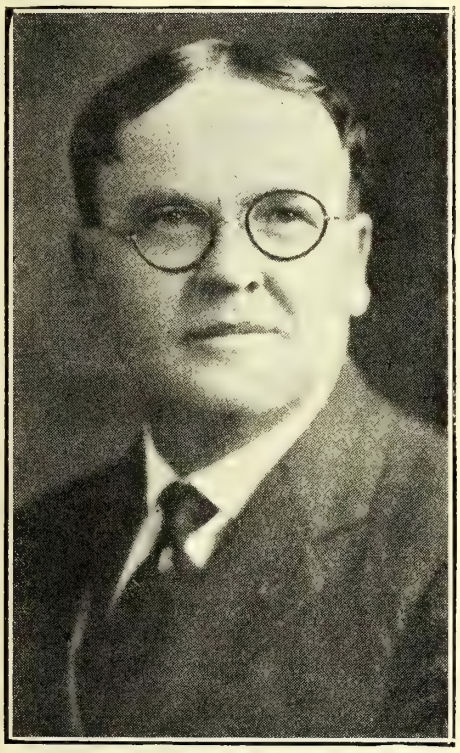
Wedding invitations and announcements $15.00 to $18.00 per hundred. As good as can be bought for any price. This offer good for this month only.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

REV. C. S. KIRKPATRICK

It is a pleasure to herewith present the facial appearance of Rev. C. S. Kirkpatrick, who has probably rendered more outstanding service to our religious educational program than any other man. As pastor, presiding elder and approved instructor Brother Kirkpatrick has been diligent, enthusiastic and effective in a long line of service. He is successful in



both town and country, being approved to teach a number of standard and Cokesbury courses.

At our last annual conference Brother Kirkpatrick, in addition to his appointment to Main Street, Thomasville, was appointed director of the Superannuate campaign, his particular objective being the raising of out-of-date subscriptions to this important fund. While his task is difficult I know of no one who will tackle it with more enthusiasm and with more promise of success.

Following his early training in the public schools of Haywood county he attended Weaver College, Peabody and Vanderbilt University, from which institutions he graduated. While at Peabody he met Miss Effie Atkinson who later became his helpful companion. The Kirkpatricks have four children: Charles, who is doing post graduate work at Duke University; Miss Rebecca, who is teaching in the Children's Home at Winston-Salem; and Catherine and Frances, talented little girls of the grammar grades.

The Superannuate campaign is fortunate in securing its present director. Let us help Brother Kirkpatrick in every possible way in doing our duty by this worthy cause.

SUNDAY SCHOOL CONFERENCE

As previously announced our fourth annual Sunday School Conference and eleventh annual Wesley Bible Class Federation are scheduled to be held at Main Street Methodist church, Gastonia, Thursday and Friday, April 4-5, 1929, the first session beginning at ten o'clock Thursday morning. The morning sessions of this conference will be featured with general mass meetings and the afternoon sessions with sectional meetings, the conference being divided into four sections as follows: Administrative, Wesley Class Federation, Elementary and Cokesbury.

Among the outstanding speakers who will favor us with addresses are Bishop Edwin D. Mouzon; Dr. F. S. Hickman, Duke University; Dr. G. R. Combs, pastor Myers Park Methodist church, Charlotte; Rev. J. Q. Schisler, director of leadership training, Nashville; Miss Lucy Foreman, secretary Cokesbury training work, Nashville; Miss Sadie Mai Wilson, associate secretary of missionary education and Sunday school extension, Nashville; and Miss Jennie Milton, of the elementary department, Nashville.

The program of the conference will center around the general theme of Evangelism. Rev. J. Q. Schisler will have charge of all general worship services, centering the thought of these services around the theme, "Workers Together With God."

Entertainment on the Harvard plan will be provided for all delegates to the conference. Each pastoral charge will be entitled to four delegates: the pastor, one Sunday school superintendent, one Wesley class worker and one elementary worker. As many other delegates will be seated as will provide for their own expenses.

MISAPPROPRIATING FUNDS

A. L. Deitrich, treasurer of the general Sunday school board, finds that $7,951.11 raised for missions by Western North Carolina conference Sunday schools did not last year go to the dual special or to any other special for which our Sunday schools are directed to raise funds. Our guess is that this money went to pay conference assessments, to raise the maintenance fund, and to pay for local expenses. According to our church Discipline this is misdirected effort and therefore a misappropriation of funds.

SALISBURY SCHOOL

One hundred and thirty-two people were enrolled in our ninth annual Salisbury-Spencer training school held at First church, Salisbury, last week, 116 of whom earned certificates of credit. But for sickness and very inclement weather a more remarkable record would have been made. The courses, insructors, class enrollment and credits earned follow:

Missionary Message of the Bible, Prof. H. E. Myers; 44—35.

Evangelism, Rev. C. B. Culbreth; 19—17.

Pupil Study, Supt. G. B. Phillips; 43—40.

Junior Materials and Methods, Mrs. P. W. Flagge; 11—11.

Primary Materials and Methods, Miss Corinne Little; 15—13.

HIGH POINT SCHOOL

The sixth annual training school for High Point and vicinity held last week at Wesley Memorial, proved to be successful even though a bit smaller than preceding schools, doubtless caused by very inclement weather. One hundred and sixteen students were enrolled, 99 of whom earned certificates of credit with several office credits to follow. The courses, instructors, class enrollment and number of credits earned follow:

Spirit and Genius of Methodism, Dr. Paul N. Garber; 28—24.

Worship, Mr. F. M. Williamson; 24—21.

Pupil Study, Mr. L. F. Tuttle; 29—24.

Primary Materials and Methods, Miss Georgia Keene; 25—21.

Beginner Materials and Methods, Mrs. O. V. Woosley; 10—9.

LABOR OF LOVE

Mr. W. Z. Faulkner, superintendent of Central, Monroe, Sunday school and president of the board of managers of our approaching Union county standard training school, recently sent out 200 letters to Sunday school workers in Monroe and vicinity. The following paragraph appears in his letter:

"All our Sunday school work should be a labor of love, and when we are called upon to do any part of it we should be prepared to do it in the very best way. These training schools give us an opportunity to prepare ourselves so that when our church or Sunday school calls for our services in this larger and more active way, we are prepared to enter into the work. Such preparedness always means more faithful and efficient work, full of love for the Master, and for those whom we are called upon to serve. We shall expect you Sunday afternoon, March 10. Tell others about it."

CULLOWHEE

Soon after the holidays and long before the influenza epidemic had passed Mr. L. F. Tuttle spent a week at Cullowhee with his brother, Rev. M. Q. Tuttle, conducting a training class in Pupil Study. Due to sickenss only ten people were enabled to take the examination. Report just received shows that all ten received certificates of credit. From indications plainly evident Brother Mark Tuttle and his Cullowhee people are beginning a most happy and constructive year's work.

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T. A. GROCE WRITES OF HAYWOOD-BETHEL

After more than four weeks at Norburn hospital in Asheville for gall bladder operation I am back home and able now to be up about half the time. I am expecting to get back to my pulpit by third or fourth Sunday in March. During my illness Bro. W. F. Sanford preached for me morning and evening, January 27, Brother L. W. Colson on February 10 (11 a. m.), and rest of time by Dr. O. J. Chandler, and who will continue until I am a ble to go back. My people of Haywood-Bethel have been very kind and thoughtful of me and have kept the church going in fine shape.

We had just begun the study of "The Methodist Evangel" by Dr. Goddard when I got sick, and all our interested members have kept it going every Wednesday evening at the prayer meeting hour. I have not felt like doing anything since Christmas, but I do hope to soon be able to get back with my people, and when I do you shall hear from us on the Advocate, mission special and all other claims, for my people have religion and a mind to work.

T. A. Groce.

PASTOR ASSAULTED

Friday I had a good stewards' meeting at Pine Grove, after which I was "assaulted" by one of the brethren, who took his seat by my side in the car and ordered me to drive to different points where the respective "loots" had been gathered and kept in hiding. I was finally released and allowed to return to the parsonage with a considerable amount of corn, potatoes, cabbage, canned goods, eggs, butter, apples, meat, etc. Today I attended Sunday school in that vicinity and was ordered to make my appearance thereabouts tomorrow for a second attack! I ask you is that fair? Would you call for help? Would you go? It is my weakness to obey such orders fearlessly. I shall go! Many thanks to these and other good people who have kept up an almost continuous pounding of good things. These are among the finest people to be found anywhere. G. N. Dulin.

BLESSINGS ON THEM ALL

Blessed are they that considereth the poor. Blessed are the ladies of the Hannah Koonce auxiliary, and our ever helping and loyal pastor, Rev. L. A. Watts.

My cup runneth over when I think of the nice pounding I received from these good people last Wednesday.

Surely goodness and mercy shall follow them all the days of their lives, and may they dwell in the house of the Lord Jesus.

I am sure their gifts will be measured to them again, with a measure heaped up and pressed down and shaken together, and even running over. And at last St. Matthew 25:34-43 will be said to them. Mrs. W. A. Heath.

Richlands, N. C.

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"Altar Stairs," by Joseph Fort Newton. The Macmillan Company, New York. Price $1.75.

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"The Song of the Stars," by Anson Phelps Atterbury, New York City. The John C. Winston Company, Philadelphia. Price $1.50 net.

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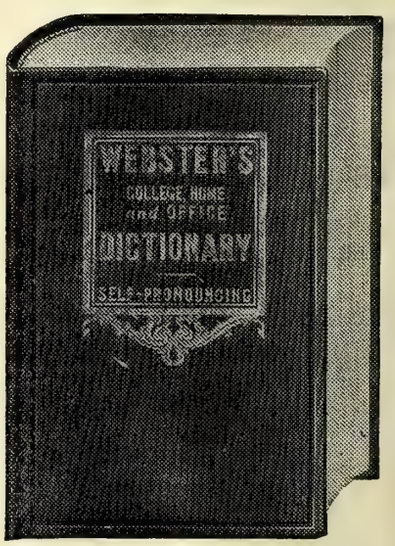
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Children's Storyland



HELPING GOD FEED THE BIRDS

Little Jean was all wrought up. She had some blackberry vines—her very own—which were unusually fine, bearing much later and longer than the common kind. And now the impudent jays, robins and mocking-birds were picking the fruit as soon as it turned red.

"If only they'd wait until the berries ripened, and let me get one saucer full," she said tearfully to her mother, "then I wouldn't care so much for what was left. But they won't; they just keep a watch and pick them before they get ripe. I have had only two or three ripe ones; those birds have been eating them for several days."

"Well, never mind," her mother said consolingly, "the grass seeds are ripening fast, and the birds like them very much. When they can get all the seeds they wish they'll leave the berries. Besides, my dear, did you know," mother continued, "that by letting the birds have your berries you are helping God to feed them? He gave us all these nice things to eat, and I'm sure he wants us to divide with the little birdies."

"But, mother, these are the very last ones. You know they are all gone in father's patch," Jean cried plaintively, "and Minnie Ross—my little chum—and I were going to have a party on the lawn for our dollies, and play the dollies could eat the berries. Now we can't, for the birds won't leave us any."

"If only the birds would scare," she proceeded, "but they won't. I've thrown sticks and rocks, shooed them with my apron, and run after them; but I believe they just laugh at me. I'm almost sure one bird was laughing; he looked up at me, put his head to one side and said, 'Chirrup, chirrup,' then picked a berry and flew away. I suppose it will be no use," resignedly, "but I'll go down and try scaring them again."

Some time later she returned to the house, her face glowing with happiness.

"I'm sure, from the way you look, you succeeded in scaring the birds away from your berries," mother said smilingly.

"Oh, no!" excitedly, her face flushing scarlet; "we've just made friends, that's all. You know I chased a mocking-bird away down to the orchard, clear to those plum trees where the limbs grow low and thick. The mocker flew right into them. I pulled the branches apart, and what do you think I found, mother?"

"I am sure I could guess."

"Oh, don't guess, mother! I want to tell you."

"Very well, my dear, what did you find?"

"Well, there is the cutest nest built in a real thick place on one of those branches. It is the prettiest nest I ever saw! It is made of twigs and grass, and there are four little birdies in it. The mother bird was so scared she flew right away and left them. When I moved the branches they opened their mouths ever so wide, and, mother, the inside of their mouths is all yellow. From the way they hold them open, I suppose they are hungry."

"Poor little things. I'm sure they are, and when you rustled the branches they thought it was their mother bringing them something to eat. Then what did you do next, dear?" mother asked, deeply interested.

"I just slipped away as quickly as ever I could." She paused a moment, a wistful, tender expression gleaming in her soft, blue eyes. "And, mother, I'm never going to scare the birds away another time, for I'm sure Mother Mocking-Bird was getting berries for her hungry babies. After this I'm going to do all I can to help God feed them."—The Baptist Standard.

A RAINY-DAY PHILOSOPHER

The coat was ragged, and held together in front by a huge safety pin. It reached almost to the floor and left visible beneath it only a pair of much-worn shoes, the toes of which had been stubbed out, thus producing unsightly holes through which the water oozed with a "squggy" sound. Above the coat was an old felt hat, the brim turned down all around. This hat acted as a watershed from which trickled little rivulets that made pools on the school room floor.

It was nine-thirty, and I had gone on an errand to the primary room, arriving just in time to see the outside door burst open, and this tattered mass of dripping rags hurled in. It staggered a bit as it moved toward the teacher's desk. One sleeve half lifted itself toward that hat, and something inside seemed trying to struggle out, but did not succeed. I shrank back, having no desire to come in contact with the unsightly object. Not so the teacher. She left the board where she was teaching a six-year-old to write, "I see a dog," and quickly lifting the hat, disclosed a tousled yellow head. She then attacked the safety pin, which, after a furious struggle, gave way, and permitted the filthy, dripping coat to be removed—and, lo, there stood before us a thin-faced, big-eyed, little lad, who, because there had been a leak in the old hat and coat, was still wet and shivering.

"Why, Toby!" the teacher's voice trembled with real concern. "How did you ever get here?"

The blue eyes shone brightly and the thin lips wrinkled themselves into a smile.

"I knowed you'd miss me; so I got up dad's old coat an' hat an' jes' come."

"O, my precious baby—two miles across the mountain in this terrible storm, and you are soaking wet!"

The cheeks were glowing now and the tiny arms of the half-nourished child stole around the teacher's waist. "Ain't you glad I come?"

The face of the young teacher glowed, too, and she was beautiful to see. (I had never thought her pretty before).

"Why, Toby," she said, as she drew him nearer the stove, and dragging up her own chair, seated him in it, "of course I'm glad you came. I don't see how I could have managed without you; but, child, you're almost drowned."

As the steam began to rise from his wet clothing, Toby patted the hand of the only person who had ever made him feel that she couldn't get along without him, and lisped, "Mif Weaver, you know everybody needs a little 'pinkle thumtimes."

The teacher has gone to answer the great roll call, and Toby has grown up. He lives somewhere back in the mountains, and perhaps has children of his own, who may be as ragged and uncared for as he was. Probably I am the only person who remembers the words of the ragged philosopher, but often they come to me, when the clouds are dark and heavy and the rain will not cease falling. "Everybody needs a little 'pinkle thumtimes."—Mary Elizabeth Wells.

A grammar school boy handed in the following composition on "cats":

"Cats that's meant for little boys to maul and tease is called Maultese cats. Some cats is reckernized by how quiet their purrs is and these is named Purrsian cats. The cats what has very bad tempers is called Angorie cats, and cats with deep feelings is called Feline cats. I don't like cats."

It is related of a Chicago dry goods merchant who was very wealthy and prominent that he showed his shrewdness at an early age. He was, when a young boy, visiting his grandmother, and he said to her:

"Granny, can you crack nuts with your teeth?"

"No, my dear," answered the old lady, "I lost my teeth long ago."

"All right, then," said the boy; "I will let you hold these nuts for me while I go and get some more!"—Exchange.

"Is your daughter popular?"

"Popular! Why, I can't park within three blocks of my house."—Iowa Frivol

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

"Our hearts cry out, 'Who is sufficient for these things?' Our sufficiency is from God; and by all the mercies of the past, the glorious hope of the future, we dare not falter or fail. We must be 'steadfast, unmovable, abounding in the work of the Lord.'"—Belle H. Bennett.

WHO ARE YOUR DELEGATES TO THE ANNUAL MEETING AT NEW BERN APRIL 9, 10, 11?

Each delegate must send her name with one dollar enclosed for noon-day luncheons to Mrs. W. C. Chadwick, 192 Middle Street, New Bern.

It is a matter of no little consequence for the hostess auxiliary to provide for three hundred delegates, visitors, conference officers and the like. Send your names at once and relieve the committee on assignment of homes.

SECOND QUARTER'S PROGRAM LITERATURE

Dear Presidents:

The second quarter's program literature for your missionary auxiliary meetings should be in your hands by the 10th of March, as it will be mailed out before that date. Should you not receive it by then please notify me at once. It is important that you have your literature.

Mrs. S. H. Scott,
Conf. Supt. of Literature,
New Bern, N. C.

"AUNT LIZZIE" ENTERS INTO LIFE ETERNAL

Elizabeth Mayhew Hendren, known to so many of us as "Aunt Lizzie," slipped quietly away from us and entered into rest on the night of February 24. "At eventime it was light." She would have been 92 on the 1st of May, if she had lived so long. God not only gave her such a long life, but he permitted her to retain her faculties. Even in her last days her mind was bright and clear and abreast of the times.

For thirty years she was president of the Woman's Missionary Society of Centenary church, and to the end of life she was a faithful and active member of that society. She was in charge of the children's work of the North Carolina conference for seventeen years and was greatly beloved by all her co-workers. "Aunt Lizzie" was a sacred name in our conference.

Two nights before her death she came back from what seemed death itself and with a bright smile told her children that she was "so happy." Then as if waiting for all her children to gather she waited a little while longer, then quietly fell asleep. A wonderful life spent in the service of her Lord, and a triumphant death! "O death, where is thy sting? O grave, where is thy victory?" What a privilege to have known her and to have loved her! She is not dead, for the influence of such a life can never die, and in her Father's house there are joys for her forevermore.

Mrs. N. H. D. Wilson.

MORE ANENT THE DEFEATED MOTION TO INCREASE OUR PLEDGE

Since Mrs. Plyler reported that a motion to increase our conference pledge the 10 per cent asked for by Council (made by me) was defeated by the executive committee in Durham, I wish to make an explanation of why I made the motion, and to make a request.

Let's consider the following facts:

1. Our dues, three dollars a year, pays about half of the running expense of work already established, about $430,000.

2. Council depends on auxiliary members to make a free will offering, or pledge, to pay the balance of the running expenses, about $460,000. One is just as necessary to the carrying on of the work as the other.

3. Council depends on us to pay our pledge, and plans accordingly. The following is from Council report for 1927:

Committee on Estimates

1. Having carefully considered the basis of oppropriations and the estimates for the foreign department and having made every effort to bring the appropriations within the basis, but finding it impossible to do so without serious embarrassment to the work, your committee recommend that a ten per cent increase on the conference pledge be included in the basis of appropriations.

It is signed by Mrs. F. F. Stephens, chairman, and Mrs. J. W. Perry, secretary. It shows that they count on our pledge as they consider the needs. The following is from the same report and shows that Council considers the ten per cent increase asked for to meet existing needs as our obligation.

Report No. 2

Your committee recommends:

1. That for financial reasons the offer to turn over to the Council the Harry Industrial School, at Synor, S. C., be declined.

2. That the North Georgia conference be allowed to contribute to the building of a Bethlehem House at Augusta, Ga., provided that all their obligations have been met, including a ten per cent increase in funds.

Mrs. Lee Britt, Chm.
Mrs. John S. Terry, Sec.

5. Our failure to pay our pledge, as we did in 1927 and in 1928, was why our conference leaders feared that we would not pay this year. I was, and am, sure that if the conference realized just what follows a failure to meet our pledge means to our work—the increase, which is $5,500, making our pledge $60,500 instead of the $55,000 that we failed to pay last year, would be paid gladly. We can't expect our leaders to promise, or to make up what we fail to pay.

The following is from our president's report at Wilmington:

"My face flushed with shame when I heard our secretary of oriental fields explan that because some conferences failed to meet their financial obligations last year the estimates committee was compelled to say 'No' to $17,000 worth of 'askings' of our missionaries for necessary equipment and repairs. When we face the fact that, because we failed to share adequately our abundance, there was no money to furnish fuel for the Korean kindergartens, no money to build a wire fence around the homes of the missinaries in Africa to keep out the leopards which come in and endanger the lives of our workers, no money to put a roof on a school in Mexico, that is so badly in need of repair that, if the school authorities shuold examine the building, they would close the school."

Not only were our Council leaders obliged to refuse appeals from work already established by us and for which we are responsible, but when Miss Louisa May, fraternal messenger from our work in Poland, presented their appeal for a Christian worker she was refused because it would involve opening more work, and there was no money with which to do it. And when Mrs. Dobes, fraternal messenger from Czechoslovakia, made an earnest appeal for a center to train Christian workers to go into the fields white unto harvest in their land, she was refused for lack of money. Some of us will have to face such failure. Miss Brown at Collegio Americano, Porto Alegre, Brazil, had to refuse thirty girls last year—for lack of room.

Our grandmothers, our mothers, and many of us prayed for open doors for the gospel of Jesus Christ, and God answered. The doors are open, and we have the privilege of entering them in our day.

What we give is not much compared to what the multiplied failures to give to the pledge means to the workers on the field. They feel the burden as we cannot possibly even know about it. The fact that I know from a personal experience just what it means makes me sure that we do not knowingly place such burdens on our representatives. That is why I asked permission to move that we pledge the ten per cent increase asked for by Council to meet the needs of our work.

My request is that we unite in prayer that God will help every one of us to know that he wills us to do. He would not direct them to ask us for anything that he would not help us to give. We must be "staying up" the hands of both our conference and our Council leaders.

Elizabeth Lamb.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

LIVING AND PRAYING

I knelt to pray when day was done,
And prayed, "O Lord, bless every one;
Lift from each saddened heart the pain,
And let the sick be well again."
And then I woke another day
And carelessly went on my way.
The whole day long, I did not try
To wipe a tear from any eye;
I did not try to share the load
Of any brother on my road;
I did not even go to see
The sick man just next door to me.

Yet once again, when day was done
I prayed, "O Lord, bless every one."
But as I prayed into my ear
There came a voice that whispered clear:
"Pause, hypocrite, before you pray,
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve him here below."
And then I hid my face and cried,
"Forgive me, God, for I have lied;
Let me but see another day
And I will live the way I pray."

—Selected.

A MESSAGE TO JUBILEE SOCIETIES

By Mrs. H. A. Dunham, Conf. Cor. Sec.

I want to urge every jubilee society to send a delegate to our annual meeting at Winston-Salem, April 16-19, 1929, where public recognition will be given to these societies of which we are so proud.

You will be welcomed in the name of the conference into the great missionary sisterhood of the M. E. Church, South, at that time.

Our conference recording secretary will call the name of each of our new societies, and I hope that a representative of every jubilee society will be able to take her place at the chancel to have part in the service.

SUPERANNUATE ENDOWMENT FUND

In this special Superannuate Endowment issue of the Advocate we want to add our appeal for the interest and cooperation of our readers in this important undertaking of our church. No more worthy cause that the superannuate endowment has ever challenged the efforts of our church—this call for aid in behalf of our veteran preachers and the widows and orphans of preachers, a cause which should not only stir our sympathies, but which arouse us to definite action for its success.

Whether these grand old men of the gospel, these brave heroes of the Cross who have served the church in the years gone by, shall be provided with the comforts of life in their declining years or whether they shall be left to face the closing of their lives without the necessities lies with the church. They did their best for us, what are you going to do for them? When we ignore the clarion call in behalf of our superannuate and those whom they hold dear, do we not disregard something most vital in the faith which we profess?

"The heart of the Gospel of Jesus breathes the deep concern of his soul for the aged, sick, distressed and weary—and whoever shows a similar passion enters thereby into an abiding fellowship with him."

THE ANNUAL MEETING OF OUR CONFERENCE

Only a few more weeks until the annual meeting of our Woman's Missionary conference will be in session in Winston-Salem. During these weeks this meeting should be much in our thoughts and daily our prayers should ascend to God for his presence with us and for his blessings upon this occasion which means so much to our missionary work.

The district secretaries have sent to their districts an urgent appeal that the delegates be elected at the March meeting and the names sent in to them right away. Let us stress this request, for it is most important that these names be in the hands of the entertainment committee for a week or ten days before the meeting that plans may be perfected for the entertainment of the delegates.

The first opening of the conference will be held Tuesday evening, April 16, and it is hoped that the delegates may all be there for the opening session.

WESTERN NORTH CAROLINA HOLDING THE CROWN

Did you read in the March Missionary Voice the interesting announcement that for the first time in twenty years the crown of missionary leadership for the whole church passes from one annual conference to another, and that the offering of the Western North Carolina conference on missionary maintenance this year is $61,000 far in advance of any other conference and that conference takes the prize? The writer of the article in which this announcement is made attributes the success of this undertaking to the splendid work of the presiding elders who have gotten squarely behind the missionary business and whose success is shown in the splendid record they have made.

OUR WOMAN'S MISSIONARY COUNCIL

Before another issue of the Advocate our Woman's Missionary Council will be in session in Washington, our national capital. "It is probable," says the Missionary Voice, "that in no other place, excepting in western territory, has Southern Methodism made such rapid increase in numbers, in financial contributions and in influence upon the life of the community in the last half century as in Washington."

The meetings will be held in Mount Vernon Place church, whose pastor is a former member of our conference, Rev. W. A. Lambeth, D.D., and under whose pastorate the church has enjoyed a period of wonderful expansion and prosperity. Among the speakers of prominence who will be in attendance are Dr. C. C. Morrison, editor of Christian Century, who will deliver an address on "World Peace" the opening evening of the Council; Dr. Elbert Russell of Duke University, who will conduct the noonday Bible hour; Dr. H. T. Hodgkin, secretary of National Christian Council of China; Bishops E. D. Mouzon, who will preach the annual sermon, and W. B. Beauchamp, who will conduct the consecration service; Miss Bertha Conde and others, besides our deaconesses, missionaries and our Council officers whose messages are always fraught with so much of interest and information.

OFFICERS' MEETING, GASTONIA DISTRICT

We are indebted to Mrs. B. T. Morris for the following account:

"Despite a steady rain, which continued through the day, the officers of the missionary societies of the Gastonia district, called together by Mrs. A. J. Owen, district secretary, assembled at the church in Cherryville, N. C., on Friday, February 15. Not all of the societies were represented, the inclement weather being responsible for the absence of some. However, about sixty were there, interested, anxious to get in closer touch with God and his plans for them. Nearly all phases of our work were discussed, and information imparted by those in position to do so.

Mrs. J. Dale Stentz gave amost interesting and instructive noontide talk on the Stewardship of Life. She made a fine impression and no doubt there will come great good to all who heard her.

Box lunches were taken by the visitors, and hot coffee and other things were furnished by the hostess society, who were most generous in their hospitality. Several pastors were in attendance and interested in the day's discussions.

The officers' meetings have proven to be one of the most instructive and interesting get-together meetings I have been privileged to attend."

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Sunday School Lesson

MARCH 10

Baptism and the Lord's Supper

Matt. 3:13-17; 28:19-20; Acts 2:38-41; Rom. 6:1-14; 1 Cor. 11:23-29.

Golden Text—This do in remembrance of me.—1 Cor. 11:24.

By Dr. Isaac Taylor Headland.

Christ's Commission

The selection from Matthew is one form of the Great Commission. The other is found in Mark, the last chapter, and the third in the last of Luke. The matter of baptism in this verse is, in a way, only an incident. The great thing in this verse is the matter of carrying the gospel throughout the whole world. Baptism is the commission in Mark, but not in Luke. We should all remember that Jesus did not baptise, but his disciples. It was John the Baptist who put this word into the language, as Darwin did the word evolution. It was not a sacrament of the Old Testament, but is it not just possible that circumcision took its place among the Jews? They are both symbols for cleansing, or processes of cleansing.

Our Sacraments

We have in the Methodist Episcopal Church only two sacraments, that of baptism and the Lord's Supper. That of "baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the church," we are told in the Methodist Discipline.

There are five others commonly called sacraments in some of the churches; such, for instance, as confirmation, penance, orders, matrimony, and extreme unction, but these are not counted as sacraments of the gospel; but they have grown up out of the following of the apostles, or states of life allowed in the Scriptures, though not of a like nature as baptism and the Lord's Supper, which are really ordered by Christ himself.

I find this in the People's Bible Encyclopedia: "As circumcision was the sign and seal of the Mosaic covenant, so baptism is the sign and seal of the new covenant of the gospel. . . . Baptism, under the new dispensation, takes the place of circumcision under the old. This is the fair implication of all those utterances of the apostles which represent Christians as numbered among the 'faithful seed,' 'the chosen generation,' 'the circumcision,' 'the household of God.' This is distinctly implied by Paul in Colossians 2:10-12, which reads as follows: 'Ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.'"

Institution of the Lord's Supper

The last supper of Jesus and his disciples was eaten in their observance of the Jewish Feast of the Passover. It is described in Matthew (26:26-29), in Mark (14:22-25), in Luke (22:19-20). There is nothing in either Matthew or Mark to indicate that Jesus intended to establish it as a sacrament. But in Luke we are told, "This do in remembrance of me," the same expression as we have in our lesson from Corinthians.

Paul and Luke traveled together for many years. Paul says, "I received of the Lord that which also I delivered unto you," as though he had been given a revelation. Did Luke get the expression from Paul, or did Paul get it from Luke? Of course, we do not have all the conversation of Jesus at the last supper, and he may have given them this order. that the Lord's Supper was established to take the place in the Christian church that the Passover took in the Jewish regime, and as the years passed it became more and more a sacrament partaken in memory of the Saviour.

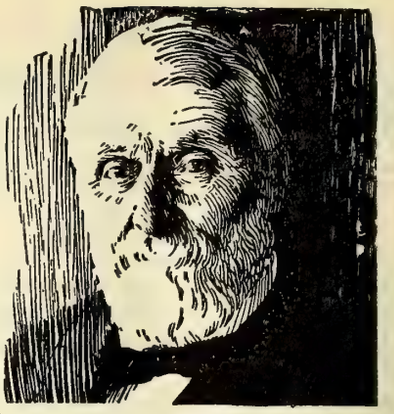
Rite As Observed by the Corinthians

It is said that in the earliest notices of the Lord's Supper they used a simple and almost literal imitation of the meal as instituted by Christ. Those who were not baptized, and those who were under church discipline, as well as others who were not in full communion with the church, were dismissed from the assembly before the celebration of the Lord's Supper. In the "Teaching of the Twelve" the instructions for the celebration of the rite were very simple, as is also true of the account given by Justin Martyr. It was only after the great church councils, when government and discipline had developed church ceremonies, that carefully prepared liturical forms appeared, the work of the great churchmen and councils.

By reading the first part of this chapter in Corinthians we can see that the Corinthians celebrated this sacrament, much as the Jews did that of the Passover as a commemoration of the deliverance from Egypt, with a kind of unholy joy. This, however, was of a different kind. It is in the memory of their deliverance from sin and death by Christ in his passion on the cross, and is to be celebrated in a solemn and reverent manner.

It would seem from verses 20-22 that they did not understand the import of the sacrament. "When you come together into one place, it is not to eat the Lord's Supper." For in eating every one taketh his own supper: and the poor were hungry, because they did not have much to eat, while the rich were drunken from an over-indulgence in wine, and were in no condition to celebrate so sacred a rite or sacrament.

With this in view, read over the last verses of the lesson. "Whosoever shall



WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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eat he bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself." In the closing verse Paul says: If any man is hungry let him eat at home.

Our Observance of This Sacrament

The methods of observing this sacrament in the Protestant churches are varied, from the most formal, to those who do not observe it at all. Some churches will allow us to commune with them, but will not allow us to preach from their pulpits. Others will allow us to preach from their pulpits, but not commune with them.

We should do it in remembrance of the fact that Christ died for us, and that therefore we should live for others. We should repent of our sins, and should be determined to live as holy a life as it is possible for us to live. Are we doing anything that is contrary to what we believe is the will of God? Am I loyal to Christ? Am I willing to serve him in every way possible? Am I of a forgiving disposition? Do I try to make it pleasant for those I live with, or do I try to have my own way? Is my reputation in the community such as my children will be proud of? We should subject ourselves to a rigid examination before the time of communion.—Pittsburgh Christian Advocate.

AD INFINITEM

By W. E. Poovey.

(Ad)

"He reached for a 'Lucky' instead of a sweet."
He smoked at the office, at home, on the street;
His eye went glassy behind a smoke screen,
The heart was made torpid by nicotine.

(In)

"I'd walk a mile for a 'Camel,'" he said,
But a clot was forming inside his head;
And he fell to the street with a sudden stroke—
His blood had grown turgid with too much "smoke."

(Fin)

"Not a cough in a whole car load," he guessed,
But he lacked for time to complete the test;
Furfural had weakened his lung tissue,
And he couldn't combat the attack of "flu."

(Item)

Not fifty, and normal in health, you say,
And yet his funeral's held today?
His heart stopped beating, you understand;
He died with a "Chesterfield" in his hand.

To eliminate poor stands of cotton this season it will be wise to test the seed for germination ability before the crop is planted, suggests P. H. Kime, plant breeder.

Life carefully planned



ASK any of the boys who've made good and they'll tell you it didn't just happen by a lucky break. Their success was the result of careful planning. Hard work. Night school, perhaps. And above all, always attending strictly to this important matter of health.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

NOTICE TO DISTRICT SECRETARIES, N. C. CONFERENCE

Please let me have your number of Era subscribers, with your net gain, since observing Era night. If there are any chapters that have not observed Era night, please request them to do so at an early date and send me report from your district with total number with net gain.

Mrs. W. A. Beasley,
Conf. Era, Agt., Durham, N. C.

President of the Epworth League.
Dear President:

By this time your pastor has probably discussed with you some plans for observing Epworth League Anniversary Day, March 24. If he has not done so, please take the matter up with him right away and make your arrangements for the service. He has a copy of the new program, "Youth and the Church." It will be a big boost for your chapter to put on this program, and it will create much new interest in the league. On this anniversary occasion leaguers are happy to let the congregation know what the organization stands for, what it is trying to accomplish, and why it should have the hearty co-operation of all the members of the church. This year's program is unusually good. I know it will bring a wonderful message to all your people. The offering should be forwarded promptly to our conference league treasurer, Mr. C. Gehrman Cobb, Goldsboro, N. C.

Programs should be ordered at once from our publishing house, Lamar and Whitmore, Agents, Richmond, Va., or Nashville, Tenn. The price is 50 cents a dozen; $2.75 a hundred. Be sure to order a sufficient number to supply all those who have anything to do with planning and conducting the anniversary day service.

Can't you furnish me some good news from your chapter? Drop me a note just as soon as you have had the anniversary program telling me what a success it was. I am hoping that the Advocate will be able to tell the conference that every league in the old Rockingham district observed Anniversary Day and sent an offering to our treasurer. I know you will do your very best to make this undertaking a 100 per cent success. I am counting on you an your chapter for your co-operation.

With every good wish for you and your workers, I am, A. J. Hobbs, Jr.,
Rockingham Dis. Sec.

Western North Carolina Conference

A NEW LEAGUER

We are happy to introduce to you the little Epworthian who came to us on March 1—Nelson Falls Adams. He and his mother are getting along nicely at the Lowrance hospital.

OPPORTUNITY FOR SERVICE

It is a pleasure to call the attention of our leaguers to the special effort being made throughout our church during these next three months in the interest of securing the full payment of the Superannuate Endowment fund. The special privilege of our leaguers and young people is to inform ourselves as to just what this endowment is and what it proposes to do. Then having arrived at the correct information, we should co-operate with our pastor and any superannuate endowment committees that he may be using. Congregations that are given the facts and needs in such a way as to cause them to feel their obligation will make an honest effort to do their allotted part toward the raising of the necessary funds. Informational and inspirational pageants have been prepared and are free to those who will put them on. Secure these through Rev. C. S. Kirkpatrick, Thomasville, N. C.

Officers and leaders of Epworth Leagues and young people's groups are writing us constantly and begging for helpful suggestions as to how to maintain and hold the interest of their young people. They realize they must be kept busy. This Superannuate Endowment program is one of the many opportunities we find for being busy and increasing our interest in things worth while. It is entirely fitting that activity along this line should group itself during these months along with our special anniversary day program and the Holy Week and Easter services. Surely it requires thought and work, planning and bringing to pass, to build true interest and arrive at real success.

Remember always, one of the best definitions of the program of the Epworth League is "The whole program of the whole church for the whole world." Isolated groups of young people will result in isolated churches. The kingdom is not made up of many isolated groups but of groups that take account of their connectional dependence and responsibility.

For Aching With Colds

Congestion is the dangerous thing in colds. It must be prevented or serious complications will result.

Because **CAPUDINE** reduces the congestion and fever and quickly stops the aches that accompany colds, it is invaluable in the treatment. Its use at the first sign of a cold may save you much suffering by cutting short the attack. Sold by druggists, 30c and 60c sizes. (Adv.)

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COLDS MAY DEVELOP INTO FLU

Coughs from Flu May Weaken Your System and Lead to Serious Trouble

You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. Creomulsion may help you avoid flu, but is not sold as a flu remedy. If you have fever, or think you may have the flu, see your doctor immediately. (adv.)

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MISS FANNIE GRAY ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

I was glad to see the alert, wide awake editor of the Advocate at Sanford the fourth Sunday in February. He presented the claims of this splendid paper to the congregation. I sincerely trust that the friends of the Advocate throughout the conference will rally to the support and circulation of this great church periodical. Without doubt it is the best church paper in our connection and stands among foremost religious periodicals of the entire country. It is worthy because of its merit of the widest possible circulation throughout North Carolina Methodism.

* * * *

Steele Street Methodist church, Sanford, is one of the most desirable appointments in our conference. It is not as large as some of our city churches, but is strong in membership and true to the pastor and loyal to the interest of the church at large. We count them among our most generous friends. They have given our home a warm place in their hearts and find peculiar joy in ministering to our ever increasing needs. They are not the kind to withhold specials and then make big demands upon us for the admission of children into our home. They meet their full assessment and then go the second mile to help us tide over the hard places along the way. When I was asked to preach for Brother G. T. Adams, I was glad to go because of the fidelity to the cause which I represent. I was glad to see my friend, Brother Adams. I found him in a hopeful mood. He expects to take things easy for a short while, and then take up the active duties of the pastorate again. He has had a most fruitful pastorate in Sanford. I join the congregation and his host of friends in wishing for him a speedy recovery.

* * * *

These are busy days with us at the orphanage. The fact is all the days at the orphanage are full of interest. For a fellow to keep up with the children, raise at least fifty thousand dollars, and look after the other administrative affairs he must be on his toes all the time. During the past week we were unusually rushed getting our Irish potatoes and such things planted, putting in our seed for pasturage, and building roads. Each work day in the year is crowded to the limit in meeting the many and exacting duties of the home. Occasionally I find a few people who think that there is but little to do in an orphanage. Such a conclusion is far from the truth. I thought I was very active when in the regular pastorate. Since coming to the orphanage I have felt the stern necessity of economizing in time as well as along financial lines. The multiplicity of things that must pass through the mind and heart of the superintendent is beyond the understanding of the uninformed. When assuming the responsibility as superintendent, I had a very imperfect and inadequate conception of the heavy load which has to be carried day and night. Every worker here has his or her hands and heart full and running over all the time. If there are those on the outside who think those of us who are pouring out our very lives to build Christian character have a soft snap they should dismiss such erroneous ideas from their minds at once.

* * * *

After preaching for Brother G. T. Adams at the morning hour, I went to dine with a very dear friend, Mrs. Albert White at Jonesboro. She is one of our former daughters and has made good. For several years she was the efficient cashier of the Jonesboro bank. A few years ago she married a fine and successful young business man. They have a lovely home and she presides over it with grace and ease. I do not know when I have spent a more delightful afternoon. Margaret, as I know her, took me over town to see some friends. After supper I went over to the church in Jonesboro and preached for the saints at this point. Brother O. I. Hinson wrote me an urgent letter to go over from Sanford and speak to his congregation at the night hour which I cheerfully did. I was more than glad to meet these fine people as I had never preached for them before. A good congregation heard me patiently. After the service I had the pleasure of meeting a great many friends of our cause. The orphanage has a fixed place in their lives and they are devoted friends of the fatherless. Brother Hinson has entered upon his fourth year. He is one of our best preachers. He is a consecrated, cultured gentleman and has a fine bearing in and out of the pulpit. Some good charge will be fortunate in securing his services next year. As he was at one of the country churches in the afternoon, I did not have much time for fellowship with this choice spirit. I reached home about 11 o'clock that night, feeling that the day had been a happy one for me and profitable to the orphanage.

Getting Up Nights

If Bladder Weakness, Getting Up Nights, Backache, Burning or Itching Sensation, leg or groin pains make you feel old, tired, pepless, and worn out, why not make the **Cystex** 48 Hour Test? Don't give up. Get **Cystex** today at any drug store. Put it to a 48 hour test. Money back if you don't soon feel like new, full of pep, sleep well, with pains alleviated. Try **Cystex** today. Only 60c.

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knows how they relieve head Colds, Headache, Neuralgia, Muscular Aches and Pains. Be sure to get them today at your Druggist. They are harmless and do not contain any narcotic or habit forming drugs.

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SEEING EUROPE

When Longfellow said "art is long, and time is fleeting" he was thinking of those people who let life slip by without doing the worth-while things they had planned to do. Don't delay your trip to Europe any longer, it will broaden your understanding of the world about you, and will store up life-long memories of golden experiences. Elliot Tours offer you the opportunity of seeing Europe at small expense and under the guidance of travel experts who know where to go. You enjoy the sights of ancient and modern Europe, free from care and uncertainty. Organize a party of ten, and get a free tour. For prices and descriptive booklets on Europe, Alaska, Cuba, California, Northeast, etc., write

ELLIOTT TOURS
TALLADEGA, ALABAMA
Mention this journal.

In Memoriam

WATSON — Susan Elizabeth Watson was born March 27, 1850, and died February 15, 1929. aged 78 years, 10 months and 19 days. She was the mother of one daughter, seven grandchildren and one grandchild. She professed faith in Christ while young, and joined the church at Cedar Valley and remained a member of this church till the time of her departure from earth. The funeral service was held in Cedar Valley church on February 17, 1929, by the writer, and her body was laid to rest in the cemetery nearby to await the resurrection morning.

E. J. Poe.

GELESPIE—Mrs. Mary Elizabeth Gelespie, wife of the late James Gelespie, died December 21, 1928, at the age of 79 years, six months and nine days. She was a member of Singletary church Elizabeth circuit, N. C. conference. A loyal Methodist, a devout Christian, a faithful wife and loving mother. She leaves two boys, Richard S. and Donna Gelespie; four girls, Miss Maggie Gelespie, Mrs. Anna Bizzell of Elizabethtown, N. C., Mrs. Harvey Sutton and Mrs. Ernest Sutton of Tommahawk, N. C.; one brother, A. L. King of Ft. Meade, Fla.

W. J. Underwood.

ALLEN—Mrs. Mary Ella Allen, at the ripe age of 72 years surrendered her beautiful life to God on December 26, 1928. She was a good woman, a loyal Methodist, a sacrificing supporter of the Gospel of Christ and true to her Lord to the last. She leaves two daughters, Mrs. N. W. Hester and Mrs. Tal Tatum of Dublin, N. C.; three brothers, Johnnie White, R. S. White and Oscar White; five sisters, Miss Bessie White, Mrs. W. F. McNeill, Miss Lillie White, Mrs. N. F. Allen of Elizabethtown, N. C., and Mrs. J. S. McDuffey of Louisville, Ky.

W. J. Underwood.

WREN—Elbert Reid Wren passed to his reward February 14, 1929. Heart troubles was the cause of his death. He was in his seventeenth year. While for many months in delicate health he was confined to his bed only a few days. With the service of trained nurse and the best of medical skill nothing was left undone for the dear boy. Reid was a fine Christian boy and had lots of friends. He was a member of Brooksdale Methodist church and was true to his faith in God. He leaves a father and step-mother, Mr. and Mrs. W. W. Wren, three sisters and four brothers. The services were conducted at the home in the presence of a very large crowd of relatives and friends. The body was quietly laid to rest in the old home cemetery beneath a beautiful floral offering. May He who doeth all things well comfort the hearts of those who feel the sorrow most keenly.

S. F. Nicks, Pastor.

COLE—One of the oldest citizens of Rockingham passed into the beyond when Edmund Covington Cole quietly breathed his last on the morning of January 31 at the family residence one mile south of town. Quietly and peacefully are the words that tell her how this old soldier—soldier of the Confederacy, soldier in the army of the Captain of our salvation—faced the last enemy. It was with no semblance of fear, not even of hesitation, rather of welcome, as he regarded it as a release from suffering and a reunion with comrades and loved ones who have gone before. His life was gentle and the elements so mixed in him that his neighbors and all who knew him esteemed him as a man—kindly in disposition, safe in counsel, clean in life, devoted to his home and family, with a hand to help and a heart to sympathize with need and suffering as far as he could.

He was born January 5, 1846, being one of 12 children born to Williem B. Cole and Jane Crawford Cole, only one of whom survives, T. S. Cole of Bolton, N. C. His wife to whom he was married in 1885, Annie Homer Cole, died in 1914. There survive him their four children, Mrs. W. C. Thomas, Mrs. Charles W. Davis, Mrs. H. J. Rollins and Miss Mayne Cole. For years Brother Cole had been a faithful member of the M. E. church at Rockingham. E. H. Davis.

BEATTY—Charles Manson Lee, son of Gilbert Beafty and Adline Sherrill, was born in Catawba county May 5, 1863, and died near his birthplace December 1, 1928. In December, 1882, he married Miss Anna Gabriel, who died in 1911. In 1913 he married Miss Fannie Setzer of Newton, who survives, with one son and a daughter. He also leaves three children by his first marriage—U. J. Beatty of Charlotte, Mrs. Frank Robinson of Catawba county and Mrs. Carl Shelton of Denver. In his youth he joined Rehobeth church. When he married he transferred to Mt. Pleasant, his wife's church. For many years he led the singing at this place. His funeral was conducted at Mt. Pleasant by his pastor, Rev. R. F. Hunnicutt. He was buried by his first wife and three of her children, who died in early life. He was always loyal to his home, his church, his friends and his God. A. C. Sherrill.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call to their reward our dear friends, Mrs. Chestina Roper and Mrs. Sam Brinkley, therefore be it resolved:

First, That in the death of Mrs. Roper and Mrs. Brinkley we have lost honored and trusted and dear friends, and their loved ones sustain a loss that cannot be measured. We hope to lessen their grief by extending our heartfelt sympathy and prayers. May they ever rely on Jesus, the true friend.

Second, That a copy of these resolutions be sent to the family and a copy sent to the North Carolina Christian Advocate and a copy put on the minutes of our society.

Mrs. N. O. Pitts,
Mrs. C. V. Lael.

RESOLUTIONS OF RESPECT

The missionary society of the Ahoskie Methodist church wishes to pay tribute to one of its most valued and beloved members, Mrs. P. H. Mitchell, who died December 3, 1928.

Our society has suffered a great loss, as she was always willing to take part in any good work for the church. She was kind, gentle and sympatheic, loving and being loved by all who knew her.

Mrs. Mitchell was one of the charter members of the Ahoskie Methodist church, also the missionary society.

Resolved first, That in the death of this good woman we feel an irreparable loss; still we bow in humble submission to our heavenly Father.

Second, That our hearts go out in tender sympathy to the bereaved family and pray that God in his wisdom and mercy will watch over them.

Third, That as Mrs. Mitchell always found time in her days of health to minister to the needy and cheer the sick, so may we go and do likewise.

Fourth, That a copy of these resolutions be spread on the minutes of the missionary society, one to the North Carolina Christian Advocate, one to the Hertford County Herald and one sent to Dr. P. H. Mitchell and to the family.

Mrs. E. J. Gerock,
Mrs. H. S. Basnight.



Children's Colds Best Treated Externally

THAT's why modern mothers prefer Vicks—it cannot upset delicate stomachs. Rubbed on throat and chest, it acts two ways at once:

(1) Its healing vapors, released by the body heat, are inhaled direct to the air passages;

(2) It "draws out" the soreness like an old-fashioned poultice.

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Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

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GARRISON—Mrs. Lois Garrison was born May 29, 1880, and died February 13, 1929, being 49 years, nine months and 13 days old. She is survived by her husband and nine children, and 11 grandchildren, two sisters, three brothers and numbers of relatives and friends. Sister Garrison was a good neighbor, an affectionate wife and a devoted mother. She was a faithful member of Salem Methodist church. Funeral services were conducted by her pastor in Salem church and her body was laid to rest to await the sounding of the trumpet of God that shall wake the dead. God bless and direct the precious children and husband who are left to mourn the loss of a companion and devoted mother.

D. S. Richardson, Pastor.

DUNCAN—Brother P. P. Duncan was born March 7, 1851, and died February 10, 1929. In the year 1880 he was converted and joined the church at Cedar Grove on the Bostic circuit. In the same year he was married to Sallie Bryson Sweezy, the union of which was blessed with six children—three sons, John, Lester and Sam, and three daughters, Josephine, Lula and Lucy, who await the summons to join him in the better world.

Several years ago Brother Duncan moved to Cleveland county near Palm Tree church, where he won for himself a host of friends. He was a Christian of the Puritanic type, and a friend of the preachers.

Funeral services were conducted at Palm Tree church February 11 by Rev. J. W. Fitzgerald, assisted by his pastor, Rev. J. E. Hipp and Rev. A. C. Swafford. His body was placed to rest in Palm Tree cemetery. J. W. Fitzgerald.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call home a beloved member of our Ladies' Aid of the Hot Springs Methodist church, Mrs. Thomas Frisbee; and whereas, our society and our church have lost one of our oldest and most faithful members who walked close to her Lord and did her best, and inasmuch as we shall treasure her memory, since God in his infinite wisdom has taken her to her reward. Therefore be it resolved:

First, That we bow in submission to Him who doeth all things well; that we extend our deepest sympathy to her loved ones and pray that God may comfort and bless them in their great loss.

Second, That a copy of these resolutions be kept in our minutes, that a copy be sent to the Christian Advocate, and that a copy be presented the bereft family.

"Precious in the sight of the Lord is the death of his saints."

Mrs. Thomas Rufty,
Mrs. N. J. Lance,
Mrs. O. W. Grubbs,
Mrs. E. M. Hulsey.

RESOLUTIONS OF RESPECT

In memory of a beloved member, Mrs. Ida Garrison, who was a faithful member of the Glen Alpine Methodist church. Even though in poor health for the past few years her interest in the church and missionary society never ceased. All those who knew her best loved her best. Therefore be it resolved:

First, That we bow in humble submission to the will of our Father who doeth all things well.

Second, That our community and missionary society has lost a faithful friend and member. One who was a faithful follower of the Lord, we are very thankful for her beautiful Christian life.

Third, That a copy of these resolutions be sent to the family, the North Carolina Christian Advocate, and a copy be recorded on the minutes of the society.

Mrs. N. O. Pitts,
Mrs. C. V. Lael.

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Neuralgia	Pain, Pain

Each unbroken "Bayer" package contains proven directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100.

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Makes the Body Strong. Makes the Blood Rich. It restores Energy and Vitality by creating new, healthy blood and fortifies the system against Malaria and Chills. Pleasant to take. 60c.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Wilmington, Faison ..... April 4-5
New Bern, Mount Olive ..... April 16-17
Weldon, Roanoke Rapids ..... April 18-19
Salisbury District, Coburn Mem'l, Salisbury..April 29-30
Charlotte, Hickory Grove, near Charlotte..April 30-May 1
Rockingham, Troy ..... May 9-10
Raleigh, Holly Springs ..... May 14-15
Mount Airy, North Wilkesboro ..... May 15-16
Durham, Prospect, Yanceyville Ct. ..... May 16-17
Gastonia, Belmont, Main St. ..... May 21-22
Asheville, Central Church Asheville ..... May 21-22
Statesville, Granite Falls ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

March

Person, Lea's Chapel, a.m. 10
Long Memorial, p.m. 10
Brooksdale, Allensville, a.m. 17
E. Roxboro and Longhurst, p.m. 17
Milton, Purley, a.m. 24
Chapel Hill, p.m. 26
Carrboro, 7 p.m. 26
Hillsboro, a.m. 31

April

Leasburg, Salem, a.m. 7
Orange and Massey, p.m. 10
Graham, a.m. 14
Haw River, p.m. 14
Yanceyville, Bethel, a.m. 20-21
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

March

Gates, Philadelphia, night 10
North Gates, Gates, 11 9-10
South Camden, Sign Pine, 11 17
South Mills, New Land 16-17
Perquimans, Woodland, 11 22-24
Pasquotank, Mt. Herman, 11 23-24
Moyock, Moyock, 11 30-31
Currituck, Sharon, 11 31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

March

Siler City, Mt. Vernon 9-10
Goldston, Asbury, p.m. 10
Parkton, Sandy Grove 16-17
Person Street an Calvary, night 17
Mamers, Spring Hill 23-24
Lillington, Pleasant Plain, p.m. 24
Haw River, Cedar Grove 31
Sanford, night 31

April

Elizabeth, Clarkton 6-7
Steadman, Tabor, p.m. 7
Bladen, Bethlehem 13-14
St. Paul, Regan, p.m. 14
Erwin, Angier 21
Dunn, night 21
Roseboro, Andrews 27-28
Newton Grove, Maple Grove, p.m. 28

May

Jonesboro, Memphis, p.m. 5

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

March

Jones, Shady Grove, 11 9-10
Beaufort, night 10
Pink Hill, Woodington, 11 16-17
Seven Springs, Beston, 3 17
Kinston, night 17

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

March

Lucama, Buckhorn, 11 10
Kenly, Micro, night 10
Edenton Street, night 12
Youngsville, Wesley, 11 16
Millbrook, Millbrook, 11 17
Oxford Ct., 11 23
Oxford, night and 11 23-24
Tar River, Kittrell, 11 31
Cary-Apex, Cary, night 31

April

Creedmoor, 11 7
Bailey, Simms, 11 14
Zebulon, Zebulon, 4 14

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

March

Red Springs, 11 10
Laurel Hill, 7:30 10
Richmond Ct., Zion 17
Piedmont, 7:30 17
Lumberton, 11 24
St. John-Gibson, 7:30 24
Roberdel, Beaver Dam, 11 30-31
Hamlet, 7:30 31

April

Lumberton Ct., Pine Grove, 11 7
Aberdeen-Vass, 7:30 7
West End, 11 21
Ellerbe, 3 21
Rockingham, 7:30 21

WASHINGTON DISTRICT
J. H. McCracken, P. E., Washington, N. C.
SECOND ROUND

March

Robersonville, Hamilton, 11 10
Bethel, 7:30 10
Vanceboro, Epworth, 11 16-17
Bath, Asbury, 3 17
Greenville, 11 24
Ayden, 7:30 24
Swan Quarter, Fairfield, 11 31
Mattamuskeet, Watson's Chapel, 3 31

April

Fremont, Black Creek, 11 7
Farmville, 7:30 7
Nashville, 11 14
Springhope, 7:30 and 3 13-14
Rocky Mount, First Church, 7:30 14
Aurora, Campbell's Creek, 11 21
Washington, 7:30 21
Mattamuskeet, Englehard, 11 28
Pantego-Belhaven, Pantego, 7:30 28

WELDON DITRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

March

Murfreesboro and Winton,, Winton, a.m. 10
Battleboro and Whitaker, Whitaker, night 10
Conway, Bethany, 3 ... .17
Scotland Neck, Hobgood, night 17
Aulander, Lewiston, a.m. 24
Littleton, night 24
Warren, a.m. 29
Halifax, Ebenezer, 3 31

April

Warrenton, Macon, a.m. 6-7
Henderson, First Church, night 7
Ahoskie, Harrellsville, a.m. 9
Enfield, night 10
Roanoke Rapids, night 12
Garysburg, Shiloh, a.m. 14
Windsor, Cashie, 3:30 14
Williamston, night 14
Seaboard, Sharon, a.m. 16
District Conference, Roanoke Rapids 18-19

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
SECOND ROUND

March

Ingold, Epworth, 11 10
Epworth, Wilmington, 8 10
Scott's Hill, Sneads, 11 17
Town Creek, Shiloh, 3 17
Wilmington Ct., Seagate, 7:30 17
Grace, 11 24
Chadbourn, Evergreen, 11 31

April

Hallsboro, Wananish, 11 7
Fifth Avenue, 8 7
Burgaw, Watha, 11 14
Swansboro, Swansboro, 7:30 14
Clinton, Keener, 3 21
Faison-Warsaw, Warsaw, 7:30 21
Kenansville, Wesley, 3 28
Wallace-Rose Hill, Wallace, 7:30 28
Maysville, Pollocksville, 3 30
Jacksonville, 7:30 30

May

Trinity, 8 1
Carver's Creek, Weyman, 11 5
Magnolia, Centenary, 7:30 5

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

March

Spring Creek, Fairview, 11 10
Marshall-Hot Springs, Marshall, 4 10
Candler, Montmorencie, 11 16-17
Acton, Oak Hill, 3 17
Leicester, Dick's Creek, 11 24
Oakley, 7:30 24
Mills River, Mills River, 11 31
Swannanoa, Azales, 3 31
Black Mountain, 7:30 31

May

Trinity, p.m. 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

March

Monroe Central, 11 10
Calvary, night 10
Morven, Shiloh, 11 15
Bethel-New Hope, Sandy Plains, 3 15
Pineville, Harrison, 11 17
Wesley Heights, night 17
Hawthorne Lane, 11 24
Waxhaw, Heaths, 3 24
Hickory Grove, night 24
Peachland, Peachland, 11 31
Big Sprins, night 31

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
THIRD ROUND

March

Gastonia, East End, 11 10
Stanley, Iron Station, 3 10
Lincolnton, First, night 10

March

Cherryville, Cherryville, 11 17
Lincoln Ct., McKendree, 11 23-24
Crouse Ct., Crouse, 3 23-24
Franklin Ave., Franklin Ave., night 24
King's Mountain, King's Mountain, 11 31
Lowell, Bethesda, 3 30-31
Gastonia, West End, West End, night 31

April

Gastonia, Main Street, Main Street, 11 7
Goodsonville, Trinity, 3 6-7
Bessemer City, Concord, 3 7
Belwood, Kadesh, 11 13-14
Polksville, Clover Hill, 3 13-14
Lafayette Street, Lafayette Street, night 14
Shelby, Central, Central, 11 21
South Fork, Reepsville, 3 20-21
Gastonia, Smyre, night 21
Cherryville Ct., Mary's Grove, 11 28
Dallas, Puetts, 3 28

May

Rock Springs, Rehobeth, 11 4-5

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
SECOND ROUND

March

Calvary, 11 10
West Greensboro, Friendship, 2 10
Bethel-Grace, Grace, night 10
Main Street, High Point, 11 17
Jamestown-Oakdale, night 17
Reidsville, 11 24
Gibsonville, night 24

MARION DISTRICT
E. O. Cole, P.E., Marion, N. C.
SECOND ROUND

March

Pleasant Grove, 11 10
Gilkey, Gilkey, 3 10
Forest City, 7 10
Glen Alpine, 7 13
Rutherfordton, 11 17
Spindale, Alexander, 7 17
Marion Ct., Providence, 11 24
Marion, First Church, 7 24

April

Cliffside-Avondale, Cliffside, 11 7
Henrietta-Caroleen, Henrietta, 7 7

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

March

Pilot Mountain, Pinnacle, 11 and 2:30 10
Wilkesboro, Union, 11 17
Ronda-Roaring River, Roaring River, 2:30 17
North Wilkesboro, 11 24
Moravian Falls, Adley, 2:30 24
Yadkinville, Booneville, 2 and 11 30-31
Jonesville, Hanes Grove, 2:30 31

April

Danbury, Bethesda, 11 6-7
Sandy Ridge, Sandy Ridge, 2 7
Watauga, Henson's Chapel, 2:30 and 11 9-10
Boone, 7:30 10
Jefferson, Bethany, 2:30 and 11 20-21
Laurel Springs, Nathan's Creek, 2:30 21
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28

May

Sparta, 11 5
Elkin, 7:30 5
Helton, Helton, 11 11
Todd, Hopewell, 11 12

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
SECOND ROUND

March

Statesville, Broad St., 11 10
Olin, Turnersburg, 2:30 10
Statesville, Race St., night 10
Troutman, 11 17
Shepherd, Jones Memoiral, 2:30 17
Cool Springs, Rose Chapel, 11 24
Statesville Ct., Shiloh, 2:30 24
Elmwood, Elmwood, night 24
Mt. Zion, 11 31
Fairview, 2:30 31
Davidson, night 31

April

Mooresville, Central, 11 7
Mooresville Ct., McKendree, 2:30 7
Mooresville, Broad St., night 7
Hiddenite, Hiddenite, 11 14
Taylorsville, Marion, 2:30 14
Stony Point, night 14
Newton, 11 21
Hickory Ct., Houcks, 2 21
Maiden, night 21
Lenoir First, 11 28
Hudson-Zion, 2:30 28

May

Lenoir Ct., Colliers, 2 5
Littlejohns, night 5
Dudley Shoals, Ebenezer, 11 12
Dry Ponds, 2:30 12
Granite Falls, night 12
Hickory First, 11 19
Highland, 2:30 19
Westview, night 19
Catawba, Concord, 11 26
Ball Creek, Center, 2:30 26

The Statesville district conference will be held at Granite Falls Tuesday and Wednesday, July 9-10.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

March

Salisbury Ct., Providence, 11 Sat. and 3 Sun.....9-10
Salisbury, First Church, 11 10
East Spencer, Long St., 7 10
Albemarle Ct., Pine Grove, 11 16-17
Badin, Badin, 7 17
Albemarle, First Street, 11 24
New London, Bethel, 3 24
Albemarle, Central, 7 24
Bethel, Bethel, 11 30-31
Concord, Westford, 3 31
Concord, Harmony, 7 31

April

Salem, Mt. Tabor, 11 Sat. and 3 Sun. 6-7
Mt. Pleasant, Mt. Pleasant, 11 7

NORTH CAROLINA CHRISTIAN ADVOCATE

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Spencer, Central, 7 7
Norwood Ct., 11 13-14
Norwood, 7 14
Gold Hill, Liberty, 11 20-21
China Grove, 7 21
Woodleaf, 11 27-28
Main St.-Padkin-Rowan, Rowan, 3 28
District Conference, Coburn Memorial, April 29-30.
The opening session will be at 9:30 a. m. Monday, 29.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

March

Franklin Ct., Bethel, 11 10
Fines Creek, Fines Creek, 11 17
Bethel, Bethel, 3 17
Waynesville, 11 24
Jonathan, Shady Grove, 3 24
Dellwood, Maple Grove, 11 31
Clyde-Junaluska, Clyde, night 31

April

Webster, 11 7
Cullowhee, night 7
Highlands, Highlands, 11 14
Glenville, Cashiers, 3 14
Every charge is asked to pay not less than one-half of its assment for benevolences by May 1. Each preacher will be asked for a report on or about that date.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
SECOND ROUND

March

Thomasville, Main Street, 11 10
Denton, Jackson Hill, afternoon 10
Oak Ridge, Sedge Garden, night 10
Grace, 11 17
Advance, Mocks, afternoon 17
Central Terrace, night 17
Lewisville, Doubs (business meeting) 18
Thomasville Ct., Fairview, 11 and afternoon 23-24
Thomasville, Bethel, 11 24
Hanes-Clemmons, Hanes, night 24

April

Lexington, 11 7
Linwood, Tyro, 2:30 7
Ardmore, night 7
West End, 11 14
Lewisville, Doubs, afternoon (preaching) 14
Burkhead, night 14
Kernersville, 11 21
Hiatt, Mt. Olive, afternoon 21

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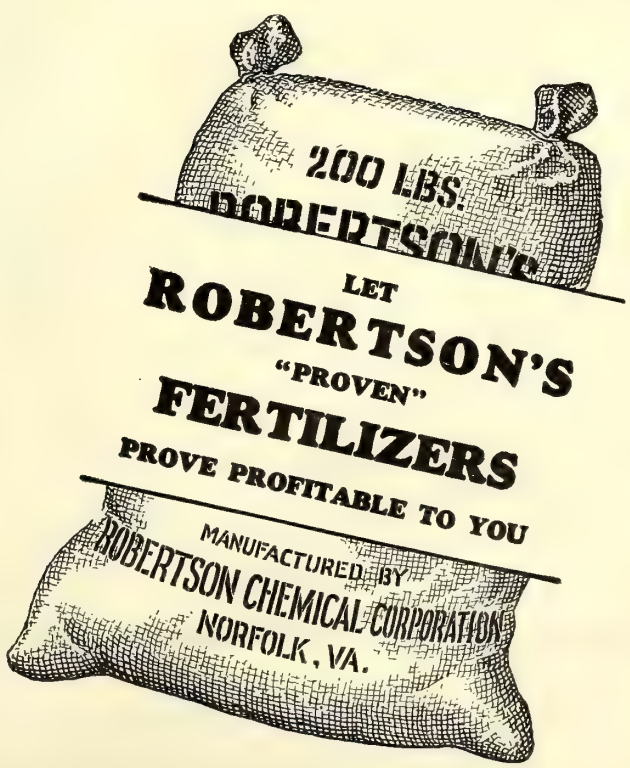
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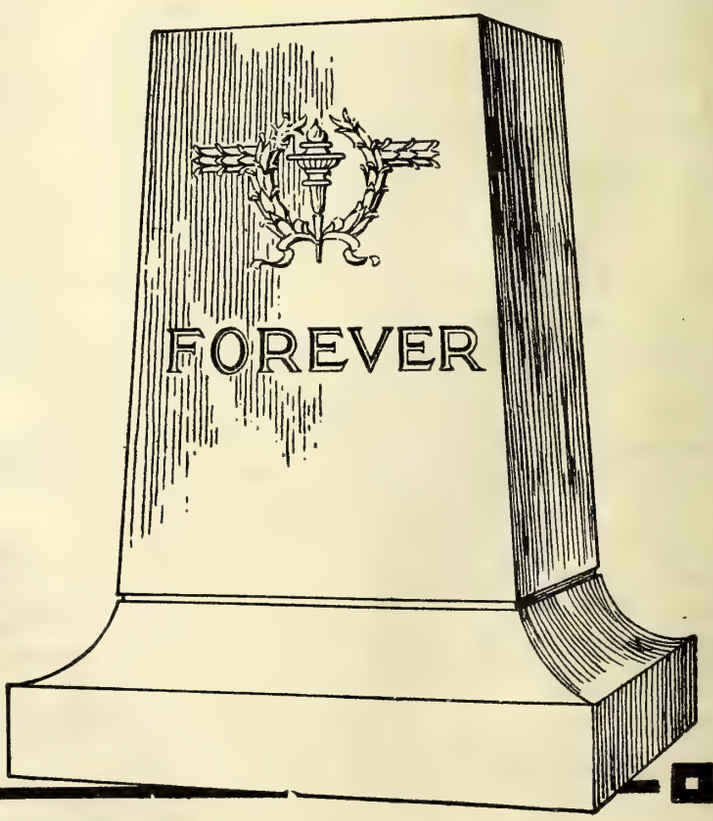
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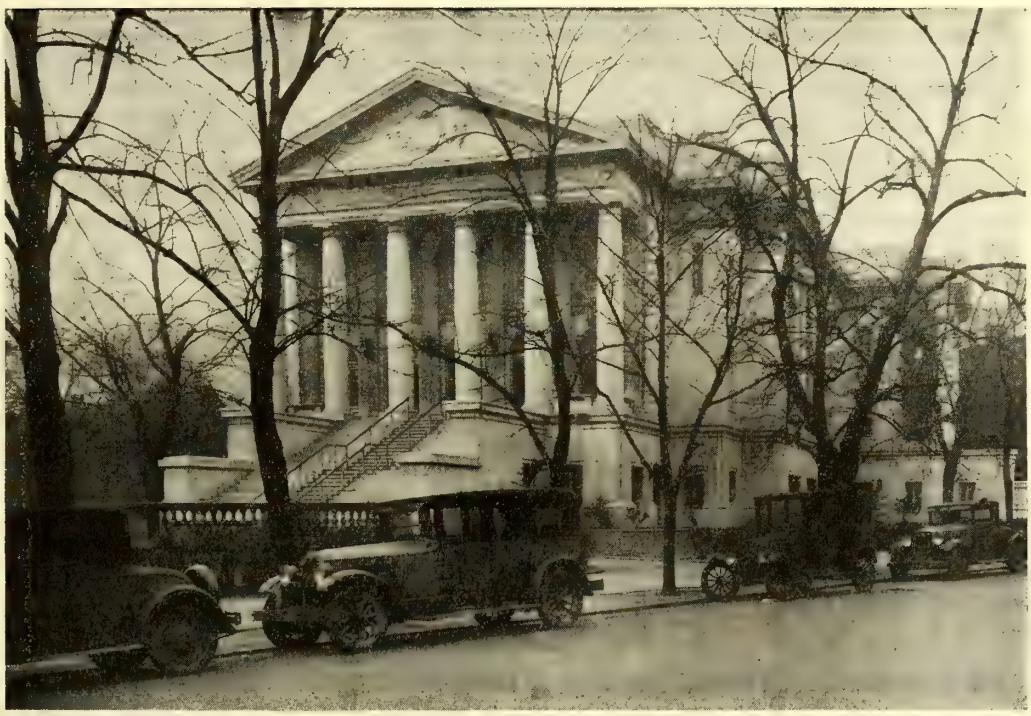
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, MARCH [illegible] 1929 Number 11

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THREE YEARS AT MADISON

We had six churches on the Madison circuit: Madison, Leaksville, Bethesda, Ledford, Troy, Stoneville. We had some fine people at every church. Madison circuit was sixty years old and had never had a parsonage. I built the parsonage they now have. We moved into it just six months from the day I reached Madison. I spent three pleasant years at Madison. I had for my official board Dr. McAnally, George Martin, Jo. Vaughan, Frank McGehee, Alf. Webster Charlie McMichael, Tom Teague, and lots of good neighbors. I never knew what we were going to have for dinner. McAnally, Martin, Webster, McGehee and some others supplied our table almost every day with something extra from the country market. Old Uncle Woodburn was a faithful man, and the Cardwells, Walls, Apples, McGehees, Lewises, and a host of others, including Nat Pickett and wife made the pastorate a very pleasant one. Most of these folks are dead and I believe are in heaven. When I was on my way to Leaksville, John W. Jones said, They will preach you to death. The first sermon I tried to preach. Uncle Dan Field said, If you preach that way, this church will not hold the people. I went home and spent the month on another sermon to preach at Leaksville. Every time I went to Leaksville they praised my preaching and I would try to do better next time, which was not very hard to do. But if I can preach at all, I learned it at Leaksville. If you laymen would quit criticising and praise your preacher he would preach better. You can talk a preacher up or down. At Leaksville I had the Fields, Iveys, Harrises, Hamptons, Hoppers, Kemps, and other good folks. Uncle Dan Field was a local preacher and married all the folks in that section. He was superintendent of the Sunday school, and never missed but two Sundays in forty years. At Pine Hall we had Major Anderson and his wife, Aunt Pat. She sent us as much as four hams at one time. That was the preacher's home. Cal. Flinn was leader of the church. He and Chisman and others, including Fu Quay looked after the affairs of the church. They were all fine people. Bethesda had some good people. The Walls, Uncle Zach and Aunt Sealy, and Wards. I wish I could recall all those good people—I remember what large congregations attended church. Troy had the Prices. Bob had been a Hard Shell, but he made a good Methodist. The membership of the church was small but the congregations large. The Baums and other good people belonged to that church. Stoneville had Dr. Ivey and Shube Hodgins. The Methodists furnished the house and the Disciples the congregations. I served most of my churches by railroad; the county roads were fearful. I hated to leave the good people of the Madison circuit, but when I went to conference at Greensboro in 1900 Bishop Morrison sent me to Mt. Airy.

Zadok Paris.

The faster the life, sooner the hearse.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Volume 74 GREENSBORO, N. C., THURSDAY, MARCH 14, 1929 Number 11

Shepherd's "Fiery Grains" contains this sage observation: "There are two great rules of life, the one general and the other particular. The first is that every one can, in the end, get what he wants if he only tries. This is the general rule. The particular rule is that every individual is, more or less, an exception to the rule.

⚜

That older son in the great parable of the Master was a solemn sort of chap. He was not only a slave to duty, but he thought that the moral law could not be vindicated in the face of joy. When he saw the lights and heard the music in his father's house he was fully persuaded that the moral universe had gone to smash, because a banquet for a prodigal was out of harmony with every principle of justice and right.

⚜

Let these words from President Hoover be written on "the posts of thy house, and on thy gates": "The duty of citizens to support the laws of the land is co-equal with the duty of their government to enforce the laws which exist." And this, "There would be little traffic in illegal liquor if only criminals patronized it." "If citizens do not like a law, their duty as honest men and women is to discourage its violation; their right is openly to work for its repeal."

⚜

Imagine if you can a world in which everybody thought loud enough to be heard—a world in which nobody could have any secrets from anybody. It would be a world in which there could be no deception or falsehood. Lies would be out of date. All the rascals would be in prison. Every woman would know what sort of husband she had and whether he ought to be in jail or out. Whatever else might happen there would have to be a sudden cleaning up or cleaning out on the part of most men and women. It would be an altogether different sort of world.

The recent enactment of the Jones bill that puts five years in a federal prison and a ten thousand dollars fine in front of every bootlegger makes them sit up and take notice. Then, too, the President is "tightening up."

⚜

"Fools rush in where angels fear to tread." That is a well known saying and we mark the footsteps of the man who has never made the acquaintance of wisdom. But we have little to say of the oft neglected truth that angels rush in where fools fear to tread. Yet about these words gather stories of beauty and sublimity. When "pestilence walketh in darkness and destruction wasteth at noon day" the fool flees for safety, while the angel enters in to become a ministering spirit in the abode of disease and death. The fool leaves his card at the door of sorrow, but the angel is to be found within bending over the cradle of suffering infancy, or comforting old age slipping away to the tomb. It might be well for us to think less about the footsteps of fools and more about the footsteps of angels.

⚜

"I call you not servants, but I call you friends," says the Master. And what a friend was the Man of Gallilee! Somebody, whose name we do not know, has written as follows of the friendly Christ:

"I am so glad He loved the common things,
The drowsy chicks beneath their mother's wings;
Tall lilies nodding at the folks that pass,
The handiwork of God among the grass;
The sparrows and their brothers of the air.
Content to look to heaven for food and care.
He loved to stray by woods and singing rills
Companion of the stars and solemn hills.
His friends He chose from men of low degree,
Tillers of land and toilers of the sea.
These things are written on the sacred page,
A star to simple folks from age to age.
And as the glowing words of love we scan,
We feel His kinship to the heart of man."

Methodism Unafraid

Doctrine, worship, ethics, and government all gather about church life and organization. Theological statement, the forms of worship in the services of the sanctuary, the course of conduct pursued in life, and the regulation of institutional order are the inevitable so long as men think, feel, and choose in the midst of an external world order. Our Methodism cannot go free, but must face the issues involved.

In matters of doctrine the followers of Wesley have been saved from theological strife by Methodist doctrine being found in certain sermons, notes, and articles instead of being set forth in definite theological statement. The effort of a few years ago to secure a restatement of Methodist doctrine failed to make a general appeal to the Methodist world, and now theological peace prevails throughout all our borders without the stagnation that forebodes death.

An occasional call comes for a change in the order of service or a revisal of the ritual, but the free and unrestrained order of worship and unfettered expression of the emotional life in Methodism from the crudeness of pioneer days to the complexity of the city in these last times have saved us from fierce contests over the forms in religious life.

The same may be affirmed of moral conduct. The General Rules, based upon the word of God, have been retained without adding specific prohibitions which have occasioned so much agitation in other sections of Methodism. In fact, the Methodist position making conduct the test of religious worth has been so faithfully proclaimed from the pulpits of the church that the Biblical test is recognized—"by their fruits ye shall know them"—and little remains for legislation to add.

May we be allowed to suggest certain principles needful in every course of procedure involving far-reaching consequences? We would state them thus:

1. Conserve the essentials tested in the past.
2. Conform to the urgent demands of the present.
3. Give heed to the spirit of the age.

Certain essentials have come down from the days of Wesley and have been tested through all the years, proving their efficiency over and over again. Our itinerancy, general superintendency, rights of preachers and laymen, and the many questions growing out of these have ever elicited the most guarded action, and there is no reason to expect otherwise. As a matter of fact, Methodism's great watchword, experience, tends to anchor the whole system.

To conserve the essentals and at the same time to conform to the needs of the present, answering the dominant demands of the age, requires high purpose, great wisdom, and personal devotion to him who said: "Ask of me." So long as men know God as a living, conscious experience, working as a power in life, and give Christ lordship in all that pertains to his church amid all the change and readjustment, none need fear the outcome. May our Methodism evermore be delivered from selfish or designing men who are not given to seeking the mind of the Spirit!

The Worn-Out Preacher

What shall we do with our worn-out preachers? That question presses for an answer. And in reply the majority of people make no answer at all. They are utterly indifferent. Others say, "root hog or die."

It is said that a certain tribe of Australian aboriginees gave to the oldest son of a man who ceased to be of use to his tribe the privilege and distinction of coming up quietly behind his old father and knocking him in the head with a club.

Our method with old preachers differs from this. With us if his sons do not take care of him we allow him to die a lingering death in his struggle with poverty. With the Australian tribe, after the son has performed his filial service, the remains of the old man is laid away with honor and mourning. With us after the lingering death of the old preacher we lay away his remains with honor and mourning and go beyond the savage tribe by placing a glowing obituary in the annual conference journal.

The time is here when our great church should do better than this. There are thousands of men and women in our church who, like Washington Duke, can say, "What I am, I owe largely to the Methodist preacher," and they should pay at least a part of the debt they owe these men by helping to provide a fund to care for them in their old age and to care for the women who walked by their sides and bore with them the toil of the Methodist itinerancy.

Let us keep in mind that this is not primarily a question of pity, but of right. We owe these men a debt that we will pay if we are honest.

Keeping Self Underfoot

The big ego is always getting in the way of the best living. To keep this old self in the background is the part of wisdom. Few realize the peril of the exalted ego. This makes for wretched living and ignominious dying.

"For the wretch all concentrated in self
Shall go down to the vile dust whence he sprung,
Unwept, unhonored and unsung."

The people who give themselves for others know joys that never come to those taken up with their own affairs. This is the secret of successful living. The world cares little for the selfish soul in life; it refuses to cherish his memory. Dead, buried and forgotten is the lot of all such. The rich is remembered and cherished because of what they do for the generations following. Most men whom the world will not willingly let die are cherished because of a service rendered to humanity. George Washington was possibly the richest man of his day, but lands and houses do not give him immortality. Washington and Lincoln have a secure place because of their contribution to the welfare of mankind.

The halls of fame are filled with the names of those who lived not for self. The heart of humanity,in the long run,makes a just appraisment of those who are worthy. How hard is it for us to keep self underfoot and to live for others! But these are the happy souls who are counted worthy of a place with the immortals. Through tribulations they reach the heights. Dead in the heart of Africa; a grave in Westminster Abbey; this is the life of Livingstone.

Have a Care for Books

Some men, as did young Ben Franklin, go on short rations, using a part of their stipend to buy books rather than feed the stomach at the expense of the mind. A few Methodist preachers of limited early advantages are careful to buy and to read the best books and enjoy fellowship with the master spirits of the world, though they be on hard fields with scant pay. They refuse to be robbed of the choice association of lofty spirits by isolation and limited income. Such was the noble Seth Ward who became a bishop in our church. To such a book is nothing less than "the precious life-blood of a master spirit." For such, to live with men of high thought, is a necessity. Deprived of their books for a time they are as hungry as a hound after a long chase.

But many have no fondness for reading and little comes to such even when the advantage of libraries and lecture courses are theirs. Men of this class are not apt to make much sacrifice or even to suffer inconvenience for the sake of reading or of general culture. Instead, lions are sure to block their way at every turn. With utmost complacency they substitute easy going rounds for a diligent effort to get the best from all the wide fields of human thought and world endeavor.

The early Methodist preacher did much to circulate books. But for this persistent effort in the pioneer days they could not have raised up leaders able to do all that was done. Would it not be well for the Methodist preachers of this day to put good books within reach of those whom they would train for leadership? This is the day of special training in the church as well as in the secular rounds of life. It is out of these groups that are to come the leaders of the future. Books, friendly fellowship with teachers and the cherishing of high ideals will enable all such to win. Give attention to reading.

Radio and Church Going

Dr. Charles R. Brown, former dean of the Yale Divinity School, in opening a series of Lenten noonday services under the auspices of the Greater Boston Federation of Churches, speaks in his own inimitable way of the relative value of sermons over the radio as compared with church attendance.

Listen to this great preacher:

"The difference between listening to a radio sermon and going to church is the same as the difference between calling a girl on the telephone and spending the evening with her.

"Most persons who tune in on radio sermons are religious quitters; doubtless some of them think they are doing God a favor by listening in, but they are of no positive good in the community.

"The Bible does not say that God so loved the world that he telephoned down the good news. He sent his only begotten Son to die.

"Among religious quitters Dr. Brown cited students whose 'new independence made them forget early training, mature persons the light of whose spirituality has been dimmed by riches and the cares of the world, and those numerous individuals who are too lazy to readjust their religious concepts to changed conditions.' "

People and Things

Jeff C. McLain of Troutman, N. C., will be ready to help with song services in revival meetings after May 1.

"Rev. W. A. Cade, our new presiding elder, preached what I call a great missionary sermon at Mount Vernon church last Sunday morning."—Bradley.

Lander College, South Carolina, advertises in this issue. You will do well to look up that story of what they are doing down there. Dr. R. H. Bennett is the president of this well known college.

Rev. J. A. Martin writes: "A debt of $4,500 on Central Cross church, Enfield charge, has been paid. The Duke Foundation gave $1,500 on the indebtedness. The church will be dedicated soon."

Revs. E. M. Snipes, R. E. Pittman, Rufus Bradley, I. S. Richmond, R. F. Munns, W. H. Brown and W. V. McRae attended the standard training school this week at Goldsboro.

We begin next week on the children's page of the Advocate a story by Rev. H. C. Sprinkle, presiding elder of the Salisbury district. The title is "Old Black Mammy's Goose Story." Read it and tell us how you like it.

Rev. H. C. Smith, presiding elder of the Rockingham district, will conduct a revival at West End church on the West End circuit, beginning Sunday, March 17. Rev. W. L. Loy is the pastor who has secured the services of his elder.

Rev. A. E. Holler, presiding elder of the Rock Hill district of the Upper South Carolina conference, will be with his son, Rev. Allen C. Holler of Graham, March 17-24, in pre-Easter services. Graham is to be congratulated.

St. John's church, Goldsboro, Rev. R. F. Munns, pastor, raised last Sunday $3,500 for debt-paying. The preacher and the people are to be congratulated in the fine showing made and the relief that comes with getting clear of a debt.

Dr. Charles D. Bulla of Nashville, Tenn., has been in two standard training schools in North Carolina. Smithfield and Goldsboro have greatly enjoyed this effective teacher and modern apostle of sunshine. The Tar Heels always welcome this cheery soul.

"Our pre-Easter services begin Sunday, March 17. A survey has been made, an evangelistic committee appointed, and we are confidently expecting a great meeting. Bro. T. J. Casey will lead the song service and the pastor will do the preaching."—R. F. Munns.

Rev. J. M. Green, pastor of the Hendersonville circuit, reports a fine revival at Fruitland. There were 27 professions and twelve have joined the church. The old time shouting was heard and some at "outs" with each other have buried the hatchet.

"Prof. D. D. Holt is to lead the singing and work for young people in First church, Lincolnton, the week preceding Easter. The pastor will do the preaching in the evening. We are expecting a good meeting and many to join the church."—R. S. Truesdale.

On the evening of March 7, College Place church, Greensboro, enjoyed a regular old-fashioned social evening. A charming St. Patrick's party was given by the ladies of the church in honor of Rev. and Mrs. Albea Godbold. College Place is doing things under the progressive leadership of their brilliant young pastor.

"The work of building a new church with Sunday school rooms at Mt. View is progressing fine. They manifest a spirit of unity and zeal and the officials plan to have the church ready for regular services there in April."—P. H. Brittain.

Rev. B. Wilson says: "The Catawba circuit is planning to give the parsonage a new coat of paint. Paint is on hand and those who are doing the work are awaiting suitable weather. We boast as good Sunday schools as can be found on any rural charge."

Mrs. T. J. Lassiter gave a dinner in honor of the instructors of the standard training school in Smithfield last week. This was greatly enjoyed by these gentlemen and other guests so favored. Drs. C. D. Bulla, B. G. Childs, Paul N. Garber, L. L. Gobbel, Mr. and Mrs. T. C. Young and M. T. Plyler were among those present.

Rev. W. T. Albright recently held a twelve days' meeting at Summerfield with Mrs. S. J. Steidley assisting. It was a fine meeting. The church revived, more than 20 have joined by vows, others by letter, and a movement is now on for improving the church property. Plans have been secured and the work is to be pushed to completion.

Rev. Jim Green writes: "Our son, James C. Green, of Connelly Springs, N. C., is open for calls to conduct the singing in revivals where needed. He has given special study to music, leads congregational and choir music well and sings solos well, and has had experience in several meetings."

"We have a committee appointed to look after the Advocate. Have sent in one new subscriber and a renewal or two. We are moving on all right at Lafayette Street. Had a fine pounding at Thanksgiving which lasted for weeks. Our people are loyal and we expect to get our quota of new subscriptions to the Advocate. We are working and praying for a great revival of religion in our church."—T. B. Johnson.

"We have conducted mission study classes at Aulander and Lewiston and offering for missionary maintenance has been made. Our laymen and lay women are cooperating with us in a very gratifying way. We are conducting revival services at Lewiston this week and similar services at Aulander next week. The campaign for the Advocate has its place on our program in the near future."—S. S. Ellington, P. C.

"Cool Springs Charge.—We are now planning our revivals for the year. We are expecting a gracious meeting in every church on the charge. Our missionary special offering will be in advance of last year, but not as much as we had hoped for. Clarksbury church is planning to build seven Sunday school rooms to their church. Providence and Cool Springs are also looking towards building Sunday school rooms in the near future."—D. A. Oakley.

"Our work up here on the Jefferson charge is moving on fairly well. Our full quota on missionary maintenance fund will be raised. We are planning to hold revivals at all five of our churches during the year. We hope and pray for real success in these meetings. We now have electric lights in our town. The parsonage and the churches at Jefferson and West Jefferson are nicely lighted, for which we are truly thankful. We are planning to begin our campaign for subscriptions to the N. C. Advocate soon."—T. J. Huggins.

"Making an evangelistic survey in every charge in Elizabeth City district. Having monthly check-up reports from all the charges with a view to a closer oversight, and to stimulate increased interest along all lines. The cause of the Advocate is stressed in the quarterly conferences and often new subscriptions are taken. The district is going on the honor roll."—O. W. Dowd.

Rev. H. C. Ewing is in a meeting at Bethany church on the Conway charge this week. Mr. L. C. Davis directs the big choir. A most interesting series of subjects are being presented by the pastor each morning and evening. Brother Ewing is showing fine enterprise and pressing the work with zeal on the Conway charge. He is keeping his people informed. The outlook for the meeting is good.

In the Monroe Inquirer of this week we note that Shirley J. Starnes, who is pastor of the Yanceyville Methodist church, Caswell county, came Friday to attend the birthday dinner given yesterday in honor of his father, W. B. Starnes' birthday. Mr. Starnes, who lives in Buford township, is 62 years of age, and he had many relatives and friends who gathered at his hospitable home to celebrate the occasion.

"Franklin Avenue, Gastonia, has nearly 400 present in Sunday school; men's Bible class has reached over 100 present; 20 units of credits taken in training school. Prayer meetings largely attended and interest fine. Quota for missionary maintenance secured. Plans for church building to take place of one burned two years ago are being agitated with good prospects of getting work started this year. Twenty-three additions to membership. Evangelistic services are planned, closing with Easter Sunday. Entire outlook is encouraging."—A. C. Swofford.

Rev. W. G. Pilcher, pastor of the Mooresville circuit, says: "We have got off to a good start and expect to have a good year in the work with these fine people of the Mooresville circuit. They have been kind and thoughtful of the pastor while sick and since by visiting, pounding, providing new furniture for the parsonage and by raising the salary for the year $400. Our missionary maintenance fund of $125 was sent to the treasurer on March 4. We are now in a revival meeting at Triplett church. Expect a great meeting here and in all our churches this year. Let me know what Sunday you can give me on my work. I will be glad for you to be in my home and with my people of the charge."

"Since returning to Carvers Creek circuit we have been very busy doing things needful to be done, and have not reported through the Advocate prior to this brief note. We have held meetings at Bolton and Frenches Creek church with success, the pastor being assisted by Rev. William Y. Stewart of Burlington. We have been granted donations from the Duke Endowment and church extension boards to the amount of $1950 for the purpose of building Sunday school rooms and for dissolving indebtedness on the work. Signs are being prepared bearing the name of each church on the circuit. A Cokesbury school is planned and scheduled. Bolton, Shiloh and Frenches Creek churches have each pounded their parson in a convincing manner. Preparation is being made for painting and improving the parsonage. Hence so far as we are able to judge the Carvers Creek circuit is making progress. Pray for us that we may go on to greater heights in His name name and with His Spirit."—W. D. Yarborough.

It is proper that alms should come out of a little purse, as well as out of a great sack; but surely, where there is plenty, charity is a duty, not a courtesy; it is a tribute imposed by heaven upon us, and he is not a good subject who refuses to pay it.—Feltham.

"We are situated here on the border of the campus of Cullowhee State Normal School. We have as our purpose to serve both the community and the school, holding up a well rounded program. Religion is in good favor at this state institution, thanks to the interest, encouragement and efforts of the president and faculty of the normal school. Our Sunday morning congregations are always swelled with students, our Epworth League is unusually well attended; we also have a full class on Sunday morning at the Sunday school hour. All of this is an inspiration to the pastor."—Mark Q. Tuttle.

"We begin our revival at Ellerbe Methodist church March 17 at 7:30 p. m. These services will continue for ten days or two weeks. Services each day at 3:30 and 7:30 p. m. The pastor will do the preaching, assisted by the choir leader, official board, Epworth League, etc. It is our purpose to put on a community survey this week, also to hold several preparatory services. We respectfully invite the co-operation of the other churches and church choirs. Also the assistance of our brother pastors. We furthermore request the prayers of all that we may have great success in these meetings."—C. M. Lance.

"Plans are now being drawn for our building improvement. More interest is being shown in this than ever before. One of the missionary societies received a gift of five hundred dollars from Mr. Clinton Thomas a short while ago, to be used in our church building. Our congregations are good. Our study of The Methodist Evangel and offering is nearing the finish. A result of which along with a decision of the pastor and board of stewards, is that we start our revival meeting March 20 and close perhaps Easter Sunday. Easter Sunday night a special service is planned by the children and Sunday school with the choir. One missionary society is clothing an orphan at our orphanage. Plymouth is trying to carry on in the great work of the kingdom."—R. G. L. Edwards.

Mr. Chas. E. Jordan writes: "It may be of interest to the friends of my father who are Advocate readers to learn through its columns that Rev. H. H. Jordan, pastor of Coburn Memorial M. E. church at Salisbury, underwent a second operation on March 8. Though of a serious nature, the operation was apparently successful and it is now believed that with a reasonable time for recuperation he is going to be in better health than in previous years. During his enforced absence from his congregation affairs have been so arranged under the direction of Rev. H. C. Sprinkle that there is no let-up in church activities at Coburn Memorial."

The board of stewards of the Hyde Park Methodist church, Tampa, Florida, voted unanimously for Dr. Holcomb, pastor, to conduct a series of revival services the last two weeks in March. A number of prominent preachers were recommended by the pastor for this pre-Easter revival, but after much discussion the board decided to have their pastor do the preaching. Dr. Holcomb requests that pastors, parents and friends who have relatives or friends now residing in Tampa to write him giving their local address that he might get in touch with them for this revival campaign. He also asks that ministers unite in earnest prayer for this revival occasion.

THE REVIVAL

The revival that saves is not a revival worked up by an appeal to the emotions merely for the sake of stirring the emotions, nor is it a meeting of formalities cold and repelling wherein emotionalism is criticised and belittled; nor yet is it a series of drives for members, but it is a revival brought about by the preaching of the pure gospel accompanied by mighty prevailing prayer.

My last paper dealt with the importance of the gospel message, so now we cosider the place of prayer. Personal work is not so much a means of bringing about a revival as it is the result of a revival, and a means for carrying it on after it has come.

James 5:16, last clause, "The effectual fervent prayer of a righteous man availeth much." How much? All his faith will claim. The word translated effectual means importunate, the same idea as in the parable of the widow and unjust judge, and the neighbor who wanted to borrow loaves for his friend who had come in late. It simply means holding on till the blessing comes, or "praying through," as we say sometimes. The word fervent means red hot, the whole soul aglow with interest and anxiety coupled with importunity like Jacob of old—will not let go till the blessing comes.

Formal or half-hearted praying does not bring victory. A little boy had professed religion in a revival meeting, and a few days later in the same meeting another little boy was at the altar. The first boy went home and told his mother that he did not think that boy would be saved that day. His mother said, Why, son? He said that boy is just down on one knee. The little fellow had already learned that salvation required all the earnestness of soul, mind and body, which is a very important lesson for every one. God knows when we get in earnest. When we get in earnest, as we must if we get victory, our praying will not be a weak, formal, lifeless performance, but fervent and purposeful, and the revival thus brought about will not be a "tearless revival" as was announced by one of the managers of the Centenary movement at Nashville; but there will be tears, agonies and groans—yes, groans whose depths cannot be sounded as the "Spirit makes intercession in us with groans which cannot be uttered." Jesus said, "Strive to enter in at the strait gate, for many I say unto you will seek to enter in and shall not be able." The word strive here means to agonize.

When preacher and people go about the revival effort in this way, with fasting and wakeful nights, praying day and night, and abandon the world and sin the revival is on and sinners will be converted.

But the ordinary protracted meetings of today do not reach and interest the world. The world is satisfied, and much of the church—in fact, a large part of it is also satisfied and will not even attend the protracted meeting, much less take interest in it.

What is the remedy? The only remedy I know is a Holy Ghost revival—like Pentecost, like the Wesleys, like Finney's revival, like Evan Roberts' revival, and many others we might mention.

The few people who know God must pray through, get the power of the Holy Spirit in their own hearts and lives, and when the fire is kindled you will see people rushing to it. They always rush to a fire. They will also be on hand at the sale—if you have the goods on sale they will be there.

I have tested out what I am saying here. As I look back over these forty years of revival work, I could give experience after experience of what I am saying, I will mention only one place of many, and that is Liberty church near Hiddenite, where lives Father Keever, father of Rev. J. C. Keever of our conference. When we began our revival there, I would have the Christians come around the altar and pray and tarry for the Spirit's power, and Father Keever would just hold on, and after a while he would begin to rejoice. He had great faith, and his earnestness would inspire others as his snowy white locks would shake as he plead for the Spirit's coming. We began one of our meetings there Sunday afternoon, and till the next Saturday we had 75 professions and a great ingathering into the church.

As our board of missions and bishops and other leaders are trying to lead the church into a great revival, let all pastors and people fast and pray till it comes.

E. Myers.

REV. R. F. BUMPAS' GIFTS TO GREENSBORO COLLEGE

Greensboro College has received from Rev. R. F. Bumpas, at Glendale, Calif., the handsome bronze plate which is to hang in the college library and which carries the message in memoriam to his sister, Miss Eugenia Harriet Bumpas.

Honoring her memory and her splendid service for the college, Mr. Bumpas some months ago established a memorial gift consisting of a valuable telescope, a microscope and 700 valuable scientific and religious books. The bronze plate accompanies the memorial and is designed to place it permanently on public record. The plate is a beautifully engraved one surrounded with a delicate silver chasing and is mounted on a block of walnut.

An interesting fact in connection with it is contained in a letter from the donor. The plate was engraved by Charles P. Greene of Glendale, and Mr. Bumpas found that Mr. Greene was of the same family as General Nathaniel Greene for whom this city was named. His great-grandfather was a brother of the Revolutionary hero.

Official statement has been made that eventually the bronze plate will be placed in an alcove with the collection of books given by Mr. Bumpas. In the meantime it is to hang in a prominent place in the main library. The memorial inscription on the plate is attached:

"To Eugenia Harriet Bumpas who graduated from Greensboro College in the class of 1860, this tablet is dedicated in affectionate remembrance.

"In 1877 she became a member of the faculty of her alma mater, filling the position until 1893 with ability and faithfulness. She returned to the college 1911-1913 as teacher of the Bible, a subject in which she possessed ripe scholarship. Through her long connection with Greensboro College, and in her own successful private school, practically her whole life was spent in educational work.

"To her fine intellect and her high attainments were added the graces of a consecrated Christian character, from which flowed an influence that won the esteem and confidence of all with whom she was associated.

"As a fitting memorial to her, Greensboro College has been enriched by a generous donation from her brother, Rev. Robah F. Bumpas, of a valuable telescope, a microscope, and several hundred scientific and religious books."

Wedding invitations and announcements $15.00 to $18.00 per hundred. As good as can be bought for any price. This offer good for this month only.

DR. HENRY SLOAN COFFIN DELIVERS THE AVERY LECTURES AT DUKE

The twelfth series of the Avery Biblical lectures were delivered by Dr. Henry Sloan Coffin, president of Union Theological Seminary, last week. This prominent preacher gave the first of this series Monday evening on "Of What Use Is Religion?" He said in part:

"If some one comes to any one of us and asks us of what use is religion, our best answer would be 'What if we blot it out?' Among young people especially a belief is growing that if they get rid of religion, they have a more daring, a more adventurous time.

"One novelist brought out in a recent book of his that a young man on his death-bed told the mourners not to pity him, that death was an adventure. What kind of an adventure, the speaker said, a man could have in a cemetery, I do not know. A man of that kind in a cemetery is just fertilizer for the next generation—we don't know what kind of fertilizer he will be either."

In answering his special topic of the evening, "Of What Use Is Religion?" Dr. Coffin said, "First, religion gives us an interpretation of life, full of meaning, and that secondly, it gives us power to achieve that meaning.

"There are three great things in life a man has to pit himself against. The first of them is the universe itself, full of its dangers and diseases. Religion is the only weapon with which men can fight danger, disease and death.

"The second of the three great things in life a man has to pit himself against is his fellow mortals. We have to realize that our fellow men are our sorest foes. They bring us down from the top. We must remember that there were three on the cross; two of them were below the standard of living at that time. One was above it. Religion, he said, gives us independence.

"The third of the things man has to pit himself against," the speaker declared, "and probably the most important one is man himself." The speaker gave instances of great men and writers who knew that they had to pit themselves against themselves.

The subjects of the other two lectures of this series were: How Can We Know God? Why Was Christ Crucified?

NEIGHBORS

By Mrs. L. M. Thurston.

They were at breakfast. Mary's gaze kept straying through the big window. John's was on the magazine he had picked up with his paper. Winter wheat was almost spring green inside. The forsythia had one yellow bud like an eye half opened. Morning haze was making woods and hills a blur of blue.

Suddenly Mary's spoon rattled excitedly against her cup. "John, some one is moving in that house down there. I thought you were going to buy it. John, why didn't you?"

"We have enough land. That little place makes a good home. No need to be land greedy."

"But stuck right under us—John, I'll never forgive you."

John laughed as he pushed back his chair. "Joe Harris is moving in earlier than he expected. Want to see what I've been reading?" He laid the open magazine face down on the table.

It was late afternoon before Mary picked it up. Then she saw that John had marked sentences here and there. She read these first: "Feudal agriculture had a hand in the great quarrel."—Why, this was interesting. This article was getting at the roots of the Great War, of all wars. She read more avidly: Although it is customary to think of France as the land of peasant freeholders those acquainted with her agricultural history are aware that the great estates of feudal days were not all dissolved. In 1911 she had 134,000 large holdings. In European Russia—Mary sought out marked phrases and words—it was officially reported that 30,000 families owned as many acres as 10,000,000 peasant families. Austria had 1733 estates above 2500 acres. Nearly one-third of Hungary was embraced in 4000 estates.

She had not noticed how late it was. John was coming in. "John, what on earth were you getting at with these markings?"

"Mary, you have been going about with petitions for signing the Peace Pact, you've been talking arbitration and brotherhood. The great underlying principle for the brother man hasn't burst upon you yet. But if the Peace Pact is to be effectual it must be personal as well as national, national before international." John's hand ran down to a line he himself had penciled upon the margin:

"Hogging land, squeezing the little fellow out in industry! We've gotten the Peace Pact. That is but a yardstick by which to measure other matters. The legend on that yardstick is love of your fellowman.

"That makes a good little home for Harris down there," he added casually.

"Oh, stop your preaching!" But Mary's voice belied her words. She turned to the window. Stars were out, the new star of a home light in the house in the valley. "I'm going to put out some early bulbs. I've more than I want. I'll take Sally Harris some in the morning. They'll be lovely at her gate. John, it is nice to have someone really getting the good of that place down there, to have a neighbor. Why, that is what we all must learn to be—all over the world—neighbors."

PRESIDENT HOOVER PICKS ELDERLY MEN

If the age of the members of his cabinet be an index to his preferences, President Hoover is partial to men of age and experience. Eight of the ten exceed him in age by from one to 21 years; one is of his own age, 54, and the tenth is three years his junior. The ten are:

Secretary of state, Henry L. Stimson of New York, lawyer, aged 62.

Secretary of the treasury, Andrew W. Mellon of Pennsylvania, banker, aged 75.

Secretary of war, James W. Good of Iowa, lawyer, aged 63.

Attorney general, William D. Mitchell of Minnesota, aged 55.

Postmaster general, Walter F. Brown of Ohio, lawyer, aged 60.

Secretary of the navy, Charles Francis Adams of Massachusetts, lawyer, aged 63.

Secretary of interior, Dr. Ray Lyman Wilbur of California, educator, aged 54.

Secretary of agriculture, Arthur M. Hyde of Missouri, lawyer, aged 51.

Secretary of commerce, Robert P. Lamont of Illinois, engineer, aged 62.

Secretary of labor, James J. Davis of Pennsylvania, former steel worker, aged 56.

DR. W. C. DAVIDSON ON HOSPITAL ASSOCIATIONS

In a most illuminating address before the Rotary Club of Durham last Monday Dr. W. C. Davidson, dean of the medical school of Duke University, presented the possibilities of bringing hospital care within the reach of all the people. The mounting cost of hospital treatment has become almost prohibitive for a large per cent of the people. "It is not so much the fee of the doctor," says Dean Davidson, "as it is the expense of the hospital that brings financial disaster to so many." Every day in North and South Carolina one out of every 1,000 is in the hospital. Nearly one-half of these are not able to pay for their hospital care. The remedy for this, Dr. Davidson finds, is in the principle of hospital insurance. This has been tried out at Roanoke Rapids, N. C., and in Oxford, England, where it appears to be most effective in providing hospital care for a large percentage of the people.

Dr. Davidson thinks this principle should be tried out in a far more extended way, as doubtless it will be soon. Durham is moving for such a hospital association. The dean says:

This hospital insurance principle could readily be adopted throughout North and South Carolina to the mutual advantage of the people and the hospitals. Hospital associations could be formed in the various cities and counties with dues of 25 cents per week per family (including husband, wife and children under 18 years of age), and 15 cents per week for individuals over the age of 18 years, which would entitle the members (and their families), after a period of six months to the payment of all hospital bills up to $3.00 per day. These dues would be adequate to provide these benefits. For example, $13,000 would be received if 1,000 families paid $13 per year. There would be about 5,000 individuals in these 1,000 families (the average family consists of a husband, wife and three children). Every day, five of these 5,000 individuals would be in the hospital (one patient per 1,000 of the population is the average in North and South Carolina); but assuming that this rate should be doubled as the appreciation of the value of hospital treatment increased there would be ten daily patients. This would mean 3,650 patient-days per year (265x10) or a cost to the hospital association of $10,950 (3,650 patient-days x $3.00 per day). As $13,000 was received and $20,950 was spent there would be a surplus of $2,050, or 16 per cent, to provide for the expenses of the collection of dues. Part of this surplus and any profit from patients in private rooms will probably cover the loss incurred by the hospitals in caring for ward patients at $3.00 per day, for the average daily cost per patient in North and South Carolina is over $4.00.

PERSONAL EVANGELISM

By H. H. Smith.

A few years ago a pastor of a large Methodist church in the North, who is noted for his evangelistic success, gave this report of a revival campaign:

"Among the 213 received into the church was a man 79 years old. He was won by my walking into his house on his 79th birthday and telling him God had sent me for his soul. All a-tremble, he called out, 'Mother, mother, the preacher says he has come for my soul. Mother, you know our house has always been the home of Methodist preachers, but this is the first one that ever came for my soul.' God got it that day. A few weeks ago the phone announced this man was dying and urged me to come quick. Standing by his bed he pulled me down and whispered with his failing breath, 'I could not die without thanking you again for coming for my soul that day.' Many are waiting for us to come after their souls this year. We can have them if we will go after them. 'Where there's a will, there's a way.' "

But don't let us forget that personal evangelism is a matter that concerns laymen as well as preachers. The early Christians were all evangelists in practice. After hearing Billy Sunday preach, a prominent banker said to a friend, with deep emotion:

"Last night I went to hear Billy Sunday. He said there were some people who considered themselves Christians, but if they should get to heaven they would have a lonely time of it. They would not find a friend or other person there to welcome them for whose salvation they had been responsible. I am one of that class. If I should go to heaven today I could not find a person there whom I had asked to become a Christian. But if God will permit me to live another week I promise you there will be those whom I have asked to accept Christ and to meet me in heaven."

A rich banker, but a spiritual pauper! Alas! how many there are like him! But he was true to his pledge, became an enthusiastic personal worker, organized a band of workers, and many heard the call to a Christian life. "He that winneth souls is wise."

MR. EUGENE E. GRAY, JR.

The death, March 9, at his home in Winston-Salem of Eugene E. Gray, Jr., a prominent and useful citizen of his home town, has brought sorrow to his friends whom he numbered by the hundreds. He was only 43 years of age and in the prime of his young manhood when taken away by a severe attack of double pneumonia. On account of what seemed to be his untimely taking off a pall has been cast over the city that esteemed him so highly on account of his sterling character and real worth. He was one of the most devoted and useful members of West End church.

His name is great in the Twin-City and in North Carolina, but he measured up to the best traditions of his ancestry and added fresh laurels to the name of Gray. Of him the Journal says editorially:

"A native of Winston-Salem he grew from childhood into manhood in our midst. He loved Winston-Salem and Winston-Salem loved him. Successful as he was in business, Mr. Gray's greatest fortune consisted not so much in material things as in the wealth of friendships he built around himself by his unfailing kindness and sympathy for his fellowman and his fair dealing in business."

REPORT OF CHAPEL HILL CHURCH FUND SINCE JANUARY 1

Mount Airy District

G. E. White, pastor, Creston	$ 1.50
A. G. Lackey, Todd charge, Todd	5.00
Thomas H. Haskins, contribution made by Rev. L. B. Abernethy, Elkin church, Elkin	101.50

Asheville District

J. C. Umberger, Marshall-Hot Springs charge, Asheville	10.00
Frank Smith, Asheville, to be credited as follows: Elk Mountain $5, Biltmore $10, Leicester $50, Acton $10, Brevard $25, Hendersonville $5	105.00

Raleigh District

N. C. Newbold, Raleigh, payment of pledge	20.00

Washington District

H. I. Glass, Washington	5.00
Total	$248.00

M. E. Hogan, Treasurer.

A SUNDAY IN SANFORD AND JONESBORO

Rev. G. T. Adams has not been himself for a few weeks in so far as energetic action is concerned. At the present, however, he is much improved and expects to be back at his post before long. Last Sunday it was our privilege to fill his pulpit both morning and evening. This proved to be a genuine delight.

That church at Sanford is so fully committed to the Sunday school, the young people give themselves so heartily to the Epworth League, and a substantial group of leaders are so loyal to every interest of the kingdom that a fine future awaits them. One rarely sees so fine a gathering of young people as that choir at the evening hour. One does not wonder Brother Adams is so devoted to that charge. The people are anxious to see him back at his usual rounds.

In the afternoon at Jonesboro in a children's service held by Rev. J. J. Boone, a most profitable hour was spent. Brother Boone is in the midst of a highly successful meeting at Jonesboro with Rev. O. I. Hinson. He is getting a great hearing. That service Sunday afternoon was well worth while. The children were greatly interested in the object lessons used and the interest of a full house never flagged.

It was a delight to see and enjoy the fellowship of Brother L. H. Joyner who since his retirement lives in Jonesboro. Brother Hinson was off in the country busy as ever. A man with more than 1100 members has little time to loiter by the way. No one man can do justice to such a field, though this good brother has been giving it his best for four years. We hope one of these days to get out among the good people of that great old circuit that has enjoyed the ministrations of some of our best men.

MR. GOBBEL AND MISS RUSSELL TO WED

The following invitation has been received here:

"Mr. and Mrs. Elbert Russell request the honour of your presence at the marriage of their daughter, Marcia Rachel, to Mr. Luther Lafayette Gobbel on Thursday, the fourth of April, nineteen hundred and twenty-nine, at six o'clock in the evening, Trinity Methodist Episcopal church, Durham, North Carolina."

Mr. Gobbel is superintendent of the Sunday school work of the North Carolina conference and before entering upon this work was one of the city editors of the Greensboro Daily News. He is eminently successful in any task to which he devotes his fine talents.

Miss Russell is a graduate of Duke University and a young woman of culture and charming personality. She is a daughter of Dr. and Mrs. Elbert Russell of Durham. Dr. Russell is dean of the school of religion of Duke University.

To these young people we extend congratulations and good wishes. Mr. Gobbel is well known in this office, where he is one of the editors, and no one is more highly appreciated than he.

"We are beginning to look towards the end of our fourth happy year on the best circuit, in the best town, and among some of the best people in North Carolina. Nothing unusual has happened. Warrenton circuit is moving onward and upward in its characteristic way. Committees have been appointed for our missionary maintenance and Advocate campaigns. We are looking for good results from both."—B. P. Robinson.

ADVOCATE CAMPAIGN NOTES



Rev. R. A. Swaringen, who having secured 68 new subscribers at Mt. Zion, leads all the rest. And he has not yet stopped work.

Raleigh District

Three additional charges come into the limelight on the Raleigh district this week. Rev. E. M. Hall reports Epworth worthy of a place at the table. Rev. F. B. Joyner says a like honor is due Cary-Apex. And Rev. K. F. Duval is sure the old Tar River is not one whit behind. This is a good showing. Three additional charges in one week is well worth while. The Raleigh is running neck and neck with some of the leaders.

North Wilkesboro at the Bat

Count on Rev. J. F. Armstrong to do some unusual stunt. A check from him for $44 included 15 new subscribers as well as a fine lot of renewals. With a quota of five this dashing youth wins two stars. This is not a final report—simply a sample of what is to come.

Marion District

Rev. M. A. Osborne causes a star to glitter in the crown of Glen Alpine and Rev. M. F. Moores puts Forest City on the roll. These two linked up with Old Fort starts the district off in fine shape. Moores can go out any morning before breakfast and get subscribers for the Advocate. And Osborne is very much like him.

Ball's Creek Rejoices

Rev. P. H. Brittain refuses to be left behind. He would catch step with such men as John Cline and R. A. Swaringen. The Statesville district is getting in fine trim for a great advance. Good for Ball's Creek.

Candler and Howell

Rev. D. V. Howell puts Candler alongside of A. L. Aycock and Brevard on the Asheville district. The coming of spring will bring a new day for all that mountain country.

McAdenville and Stanley

Rev. D. F. Carver shoves McAdenville over the line and Rev. Bryan M. Crosley does as much for Stanley. This is just the start for Stanley. On Stanley! On!!

Sanford Gets the Kick Off

Fayetteville district has been a little slow getting into the game. But the whistle has sounded. Sanford and G. T. Adams go down the field. Ten new names make a good start. Thanks!

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

Winning Young People to Christ

I HAVE great faith in our young people; in their future; in their desire to do right. I do not think that they have all gone to the bad, nor that they are worse than all the generations of boys and girls that have been. They are but little different from those of other times; only they have a larger world in which to live and more chance to express their freedom. But you will find in them the same impressionable natures, the same generous impulses, the same willingness to rally to high and noble appeals when made in the right manner. They have intellect; they have heart, although they may try to conceal it; they are also capable of great sacrifice for worthy ends. In them we find God's character material for the future. Wrapped up in these young lives, seemingly so careless, are the hopes of the world; and they are not vain hopes either. Leadership and strength and goodness to a high degree will be found in them. Yet, however great their possibilities they will hardly reach greatness and goodness by chance. The most sacred and bounden duty of those who love the young is to seek their redemption and the consecration of their powers through the Christ.

From their infancy they have heard of Christ Jesus. Parents and teachers and friends have told them of the Saviour until they are quite well informed about his life and ministry. Still another step is necessary; they must be brought one at a time to face Jesus and to decide what their future relation to him shall be. I am not afraid of the results of an interview between our young people and Jesus. Bring them near, and point out the Christ to them and leave them together for a little while. Jesus has a way of his own in making himself known to youth, overcoming their timidity and fear, and attracting them to himself. It is then not enough for us to live before them the Christian life and to teach the truth concerning a Saviour; nor is it sufficient to make an appeal to a large group. Nothing can take the place of a face-to-face, heart-to-heart presentation of the personal Christ to those whom we would have accept him. We have done the first, it is now imperative that we do the other.

I am much concerned with the kind of an appeal we should make to young people. We have stressed repentence for sins, and a faith which leads to conscious forgiveness and to peace in Christ. This is good; but do we go far enough? Especially, in the case of our young people we should tell them that they are to be saved, not only from something, but for something. That their powers are to be redeemed from evil things and dedicated to right things; that their energies are not to be suppressed, but to be turned into good channels for the service of God and men. A part of the appeal should be for them to consecrate their fine powers to settling the hard problems that now hold the attention of the world. Let them see Jesus as the strong one; as manly, heroic, God-like; as possessing all the qualities of a great leader. Let them see the Christian religion as a wonderful adventure demanding all from those who enlist and furnishing the widest possible field for endeavor. We must teach them that in following the Christ they will be able to fulfill their dreams and hopes as in no other way. Thousands will respond.

The church and its individual members must keep young in order to win young people; it may not be done with ancient forms and phrases, however religious and well-meaning they may be. The church is likened to a bride. Now, the brides that I have known have not been old and winkled and sour-faced and decrepit; but they have for the most part been young and possessed of a youthful loveliness beyond description. The church must present a face like that of a bride; her morning face, if she would attract the young. I can imagine if Jesus were here now he would go to meet the young people with a winsome smile and with out-stretched hands, himself the youngest of them all, and that they would crowd eagerly around him. So must we enter into the life of the youth around us, understanding their struggles and their hopes and able to sympathize genuinely with them.

For more than one reason it is important for them to commit themselves to the Christian life before they go away to college or to enter upon their life work. It will take quite a while for them to adjust themselves to new surroundings and to come to a definite decision on religious matters. Nor is it to be expected that strangers will take greater interest in them than their kinspeople and friends do. It will be of immense advantage both to them and to others if they can take their places immediately in the religious life of the communities where they go to live. Besides this, the sooner they give their lives the easier it will be, and the longer they will have for his service.

But whose is the responsibility of presenting these young lives with the supreme choice? Who is nearest them, and most immediately concerned? Parents should be eager to see this take place; older brothers and sisters ought to be deeply concerned until it is done. The pastor must have it constantly upon his heart; teachers in Sunday school should never be content until they know that each of their pupils has taken the Christ as Saviour. Day school teachers who gain so quickly the confidence and love of young people might well use the hold they have upon them to point them to the Christ. Still further, ought not every Christian in the entire membership of the church to feel an especial obligation to help those who are growing up in their midst?

Suppose all of the young people of a single generation could be saved in the broadest sense of that word. Saved from deformity of body; from ignorance of mind; from sordidness of home life; from yielding to temptation, as well as from their own sins and the sins of others. Saved unto all that is beautiful and healthful and Christ-like in life. What an appealing thing it would be. If this could be done for one generation the whole race would practically be saved; for when you save the young, you save everybody. When you lead an old person to Christ, it means that just one is saved, or at best only a few; but when a young person is put in vital touch with the Lord it may mean the salvation of hundreds and even thousands. To save a whole generation; would it be an impossible dream? Certainly here is a task to enlist all the forces of the church.

HAS A CHRISTIAN DONE HIS RELIGIOUS DUTY ON SUNDAY IF HE LISTENS TO A SERMON OVER RADIO?

Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, New York, answers this question.

Dr. Jefferson says:

No. To the aged and infirm and to all who are shut in by disease or by duty the radio is a precious blessing from God. Every one rejoices in the new privilege which has come to a vast company of the unfortunate who have hitherto been deprived of the uplift and inspiration of public worship. But to many others the radio is an insidious temptation and may prove to be a blighting curse. No man or woman of able body can substitute the radio in his home for attendance on public worship in the church without spiritual loss. To hold aloof from the church is to lose some of the richest blessings which the church service has to give. Public worship is something more than listening to hymns and prayers and sermons. It is fellowship with our fellow Christians. We commune not only with God but with men.

Everyone has an immense stock of selfishness in his heart and the radio is ministering to the unspiritual side of human nature. Many persons are incorrigibly lazy on Sunday mornings. They have not grit enough to get up and prepare themselves for a church service. Offer them a chance to hear a sermon while lying in bed and they will snap up the opportunity with alacrity. It is a selfish as well as a lazy thing to do. It cuts one off from the companionship of his fellowmen. We hearten one another by meeting together. We are encouraged by the sight of one another's faces. We are comforted by the handclasp of our friends at the close of the church service. We learn by singing and praying together what it means to belong to the family of God. "Blest be the tie that binds" means little to a torpid slacker who is content to filch a few religious ideas from the radio, utterly indifferent to the spiritual needs of his brethren. To curl up in an easy chair and listen to a sermon, isolated from all other human beings, is no doubt comfortable but it is selfish and unworthy.

A Christian owes it to the community to move through the streets on Sunday morning toward the house of God. Every face turned churchward Sunday morning leaves an impress on the life of the town. If no one went to church and everyone glued his ear to the radio, public worship would vanish and spiritual Christianity would gradually fade away. Religion is a social thing and in its Christian form it is impossible for it to survive if men hold aloof from on another. "Forsake not the assembling of yourselves together" is an old exhortation which all the generations will do well to heed.

Not only does the radio break down the joy of fellowship, but it undermines the sense of personal responsibility. A man stretched on a lounge in his bedroom drinking in a sermon may, of course, send in his contribution to the church as his share toward the expense of the service, but he is not likely to do it. The majority of all the sermon tasters over the radio get their religious entertainment for nothing. The radio dispenses with pew rents, and it banishes the contribution box. It leaves every shirk free to escape the financial appeal which the church is always making. In this way it converts men into parasites and beggars. What is a man but a tramp if he visits church after church on the air, never paying a cent for anything he receives? If it is more blessed to give than to receive, then the radio fans are deprived of the highest blessings.

But it is not financial obligations alone which are evaded. All responsibility of every sort for the maintenance of religious ordinances is shaken off and men of a nobler temper are left to shoulder the full weight of responsibility which should be shared by all. The radio thus becomes a subtle and deadly temptation, one of the most mischievous and paralyzing which have emerged in our generation. It is making havoc of the spiritual life of multitudes and what final effect it will have on the life of the church it is too early yet to predict. The radio is only a new toy and the novelty of it gives it an abnormal power. It is fun just now to loll in a rocking-chair without taking the trouble to put on a collar and listen to what the preacher has to say, but the charm of this may wear out after a season and many may again return to the good old-fashioned and sensible custom of "going to church."—The Congregationalist.

THE NEED OF A REVIVAL IN THE CHURCH

Lest any might be led to think that the conference boards of missions are not in full sympathy with the church-wide program of evangelism that is being promoted by the general board of missions, I want to say a word for the board of missions of the Western North Carolina conference. Our board is squarely and enthusiastically behind this program and we must bear our share of responsibility for its success. It is our belief that such a revival in the church as that contemplated by the general board will fill the deepest need of the church. Methodism must continue to stand for vital religious experience rather than creed. The smoldering fires must be stirred into a bright flame. We must come to a realization of the fact that the value of a revival, or of an entire year's work as for that matter, cannot be measured by the number of members who join the church. A drive for new members may be made and the best energies of the church may be employed for that one end, without regard for spiritual qualification, and the result may be a large increase in membership with unconverted people who are of no advantage to the kingdom, but a hindrance. When men come into the church in the same spirit in which they join the civic clubs the bankruptcy of the church is not far off. God would save the world through the church, but the church must be an organism expressing the life of God before he can do it. When the church becomes thoroughly Christian men will come in penitence as of old saying, "Men and brethren, what must we do to be saved?"

The means by which a revival must needs come are so well known that it is hardly necessary to mention them. Prayer comes first always. If a revival means God-consciousness it may be secured by waiting on God in prayer, confession of sin, and a surrender of the will to God. The preaching must be scriptural with no uncertain note on sin and its consequences, but always with the compassion of the Master. A religious survey of the community may be of much value? Then whole-hearted co-operation in witnessing and personal effort. These may be said to constitute the price of a revival. In God's name let's pay the price and receive the blessing! E. K. McLarty,

Chm. W. N. C. Conf. Board of Missions.

High class engraving at remarkable prices this month.

A WORD FROM THE LOST PROVINCE

I have been thinking for some time that it might be of interest to the Advocate readers for me to give a brief account of our work at Wolf Mountain. Possibly there are but few Methodists in the state that realize that the Methodist church has such a mission work as we have in this field.

This work is situated in Canada township of Jackson county, thirty miles from Sylva. It is further than that in the winter, as the roads are very bad for a part of the way.

There is an entire township and a large section of two adjoining townships that do not have a church house of any kind. On the road from Lake Toxaway to Tuckaseegee, a distance of 30 miles, there is not a church of any denomination. What religious services are held are in the school houses.

The only people that have ever done any work to any extent in here are the Baptists. But in the hundred and thirty-six years that this part of the country has been settled there has never been a church building. Only one has been planned so far as I have been able to learn, and it fell through some few years ago. I suppose there are fifty per cent of the people that do not belong to any church.

The work that is carried on here is supported largely by the general mission board and the conference mission board. I do not believe that there is a section in the state of North Carolina that needs the financial help of our church to any greater extent than does this. There is plenty of work to do here and it cannot all be done in a year, or in five years, but I believe it is a work that will be worth the time and money spent for its betterment. We are planning to build a church here this spring, and when this is done it will add greatly to the interest of the work here, for so many of the people feel that a church cannot be built because it has never been done.

While the people are largely undeveloped in a religious line there is a great deal of interest in the work. There is practically no opposition to our work and we find a welcome to practically every home we visit; however, I have had some few appointments at the school houses that have not been very well attended for the reason that Methodism is a new thing. But the congregations are growing. I have two regular preaching places and the other Sundays in the month I preach at other places where I have no regular appointments. One Sunday school has been organized and we have 44 on roll, and we have good attendance even in the winter when the roads are bad. So long as the roads were good I attended it myself and had charge of the school which was held in the afternoon, but now I have to walk to my appointments and cannot reach it but once a month. But the interest is good. We need a school at another place, but it seems that we have no one to take charge.

I am planning to hold some meetings here in the near future and organize at least one church, for we do not as yet have any organization.

Under the leadership of Almighty God we are looking forward to the firm establishment of his kingdom here.

W. E. Moretz.

REV. M. A. OSBORNE WRITES OF GLEN ALPINE

In November this pastor and his family left behind some very fine people at Waxhaw and moved among just as fine people at Glen Alpine. I think they are doing all that could reasonably be expected of them to make the pastor and his family comfortable. They not only pounded us when we arrived, but they are keeping it up yet and are continually inviting us to their homes to enjoy their splendid hospitality. I dare any preacher in the conference to prove he has had more fresh meats given him than has been given us.

Considerable work has been done on the parsonage and as soon as the weather will permit it will be painted both inside and out. The finishing touches are being put on the splendid new church these good people have built for themselves. It is a brick structure with a splendid auditorium and with twenty Sunday school rooms. The people here built and paid for it themselves without asking help from our church extension boards. They said they wanted to do it themselves. It is now ready to be dedicated and we hope to have Bishop Mouzon with us some time during the year to dedicate it for us.

Last Sunday we did some work for the Advocate and as a result I am sending you a check for $18 for renewals and new subscribers whose names and addresses follow. Rev. M. A. Osborne.

W. I. HUGHES WRITES OF THE IVEY CHARGE

I've been knocked out with rheumatism—can't handle a pen—so you will accept pencil and a heavy hand.

Yes, we were pounded, but getting along fine. People responsive. Sunday schools for most part doing well; have reorgainzed the others with good prospects. The every member canvass is being put on. Have received eight new members. Lack only one subscription of being on the honor roll. Second quarterly meeting elected delegates to district conference. One big-hearted layman bought and put on the ground all the material necessary to finish the parsonage upstairs and build the staircase. Work is underway. Laymen at another church are furnishing lumber to build a small barn.

This writer still clings to the saddle and saddlebags, and is well equipped. Salary up to date. Winter about broke and onions growing. With a year's supply of corn and bacon we are hopeful.

W. I. Hughes.

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CHURCH and SUNDAY SCHOOL FURNITURE

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FIRST SERVICE IN NEW S. S. BUILDING BRINGS ATTENDANCE AND ENTHUSIASM TO NEW HEIGHTS

Attendance and enthusiasm both ran high at the Hertford Methodist church Sunday when the new $31,000 Sunday school annex was used for the first time.

The completion of this plant in the second year of the pastorate of the Rev. M. Y. Self, with two-thirds of the debt incurred in its construction already liquidated and balance in notes, is considered a distinct achievement for this young pastor, and at the same time as the fruition of hopes and plans that had their inception many years ago.

Completion of the new building, connected as it is with the old building by an arcade, gives Hertford Methodists a modern and compact Sunday school plant with 16 beautiful class rooms and four assembly rooms, all attractively furnished and with every adjunct for a modern Sunday school room including a superintendent's office and built-in blackboards. Also the plant includes a ladies' rest room, a men's lavatory, and last but not least, a modern kitchen with tile floor, finished in blue and white and equipped with shelves and cabinets that would delight the heart of any housewife.

In addition to the building, the new plant represents an investment in furnishings of approximately $3,000 and this figure hardly does justice to the quality of the furniture from the fact that part of the equipment was purchased at bargain prices and part was donated outright by White Memorial Methodist church a few miles from the city which has recently closed its doors and joined the Hertford Methodist congregation.

Beauty and attractiveness no less than convenience mark every department of the enlarged plant from the polished floors and the natural finish of the interior woodwork to the tiny chairs in the primary department.

Hertford Methodists are proud of their new building and the Sunday school is looking forward to enlarged enrollment and usefulness.—Hertford Herald.

PLEASANT GROVE

This is my third year as pastor of this work which was made a station at the conference in Gastonia in 1926. Pleasant Grove is one of the few country churches in the conference that is a station, having services each Sunday morning and night.

During the past two years we have been growing both in membership and spiritually. The pastor has had large congregations to preach to each Sunday. It has been quite an encouragement to have so many young people attending the preaching service and active in the league and Sunday school.

We have added much to the equipment to the church. A splendid heating system has been installed and Sunday school rooms provided, which gives us one of the best equipped country churches in the conference. We have just recently completed a log hut which is ministering to the social life of our young people. The people have been kind and considerate of their pastor. The stewards have granted me a leave of three months to complete my work for a B.A. degree at Emory University. I am leaving for Atlanta this week, where I will be in school until June. My work will be supplied by local preachers and laymen while I am at Emory. We are looking forward with pleasure to the district conference which meets with us this year. J. B. Tabor, Jr. P. C.

ROBERDEL CIRCUIT NEWS

Roberdel circuit moves along well under the leadership of our pastor, Rev. M. C. Ellerbe. He has thrown his whole soul into every phase of our church work and is an inspiration to us. He has visited in practically every home of the five churches since last November.

Our special missionary cultivation period was held from February 4 to 9 with an average attendance of 35. These meetings were conducted by representatives from our different church organizations and were very helpful to all.

Our first revival service on the circuit will be held at Ledbetter church March 24-30, services being conducted by our presiding elder, Rev. H. C. Smith. We hope our entire circuit will take an interest in these pre-Easter services.

We are expecting much good to result from the "circuit day" to be held at Roberdel church Easter Sunday, March 31. Our pastor has worked out a splendid program.

The week of April 7-12 Rev. J. O. Long will conduct a Cokesbury training school at Roberdel. At Rockingham the week of April 21-26 our Sunday school workers will have an opportunity to attend a standard training school. I hope these two schools will have a record breaking enrollment.

Two of our churches, Roberdel and Green Lake, gave our pastor a most generous pounding some weeks ago, and Ledbetter's church gave our presiding elder a fine one also. To use Rev. Mr. Smith's words, "A thing almost unheard of."

Lastly, some of the ladies' actually put our strong, robust preacher to work recently digging in the earth. Quite a number met at the parsonage and assisted the occupants in putting out a good bit of shrubbery. Mr. Ellerbe, however, has survived this experience and seems to be as well and smiling as usual.

I hope the work on Roberdel circuit will continue to grow and go forward, and that pastor and people may work earnestly together to further His kingdom in our midst. A Member.

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Board of Missions M. E. Church, So.
J. F. RAWLS, Treasurer
Nashville P. O. Box 510 Tennessee

That Will Not Shrink

THE WHOLE LINE ADVANCES AT HERTFORD

We have completed the study of The Methodist Evangel. Sixty-four was the average attendance; seventy-one were enrolled. Much interest was manifested. Mr. E. S. Bundy, supervisor of schools in Perquimans county, and Mr. A. M. Alford, an instructor in the Perquimans high school, and the pastor were the instructors.

We have in hand the amount of our quota.

The new Sunday school building was occupied on yesterday, March 3, for the first time. There was a good attendance, and all of us were happy to have the equipment which has been so much needed for many years.

Some changes are now being made in the old Sunday school annex. The auditorium will be furnished with good pews. The two Sunday school rooms are being converted into a ladies' parlor. The furnishings for the ladies' parlor will be given by the children of Mrs. K. R. Newbold as a memorial to a departed sister, Edith Newbold Skinner.

White Memorial church has consolidated with the Hertford church, and has generously donated chairs, pews and pulpit furniture to the consolidated church.

Marvin Y. Self.

The gospel is a feast. Jesus Christ makes his kings spread feasts and issue large invitations, and when the mighty and the proud and the grand will not come, he sends men out into the highways and the hedges to bring in the traveler, the beggar, the homeless one. To Christ's feast all are invited: no exceptions can be made. Yet there are exceptions: the Pharisee, the self-righteous man, the critic of other people, is forbidden; Christ will have no cold souls at his banqueting-board—none there who imagines he is conferring patronage upon God.—Joseph Parker.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

SANFORD BIBLE CONFERENCE

First Bible conference to be held in the North Carolina conference, perhaps the first in the state under Methodist auspices, will be held at Sanford, March 21-24, with Dr. Gilbert T. Rowe of the school of religion of Duke University giving a series of Bible lectures and Rev. M. Leo Rippy of the adult department of the general Sunday school board, Nashville, Tenn., discussing work of adult Bible classes in the Sunday school. Mr. J. W. Gilliam, chairman of the local committee expects to have the co-operation not only of Sanford and Jonesboro but a number of other changes of the Fayetteville district. One of the chief purposes of this conference is to stimulate a fresh interest in Bible study.

FRANKLIN COUNTY FACULTY

The following courses and instructors make up our program for the Franklin county training school to be held at Louisburg College March 17-22:

The Sunday School, L. L. Gobbel.

Pupil Study, Prof. A. M. Proctor.

Adolescent Worship, Miss Carrie P. Lander.

Elementary Work in the Small Sunday School, Miss Georgia Keene.

WESLEY CLASSES

The following Wesley classes have organized or made their annual reports since the last list was published in these columns:

Intermediate-Senior

Builders, West Durham; H. E. Murphy, teacher, William Young, president.

Loyal Workers, Clark's Bethel, Salvo; Mrs. Marcia Douglas, teacher and president.

Polly Anna, Calvary, Fayetteville; Mrs. L. E. McKnight, teacher, Miss Nellie Baker, president.

Scouts, Broadway; S. F. Kelly, teacher, Lynwood Petty, president.

Live Wires, Lemon Springs; Miss Addie Matthews, teacher, Miss Marie Latta, president.

Sunshine Wesley, Oak Grove Sunday school, Bachelor; Mrs. E. F. Boyett, teacher, Miss Irene Smith, president.

Live Wires, Trinity Sunday school, Red Springs; W .T. Ussery, teacher, Thomas Ussery, president.

Intermediate-Senior, West End; D. D. Richardson, teacher, Miss Asby Vest, president.

Character Builders, Grace, Wilmington; Miss Thelma Davis, president, Miss Ruth Ellen James, president.

Young People

United Workers' Wesley, New Hope Sunday school, Durant's Neck; Mrs. J. W. Robbins, teacher, Clifford C. Simpson, president.

Bennett Memorial, Cokesbury Sunday school, Stedman; R. H. Maxwell, teacher, Miss Wilma Blake, president.

Young People's, Oak Grove Sunday school, Bachelor; Mrs. R. R. King, teacher, Miss Estelle Elliott, president.

Young Men's Bible Class, Trinity Sunday school, Red Springs; Miss Bessie Covington, teacher, Leon M. Gibson, president.

Adult

Wesley Bible Class, Sign Pine Sunday school, Camden; R. B. Stevens, secretary.

Adult Wesley, Center Hill Sunday school, Tyner; Mrs. J. Timothy White, teacher, Carson L. Gray, president.

Wesley Class, Memorial Sunday school, Currituck; Mrs. T. J. Taylor, teacher, Mrs. T. I. Brumsey, president.

Susanna Wesley Bible Class, First church, Elizabeth City; Mrs. M. Leigh Sheep, teacher, Mrs. W. C. Glover, president.

Ernest Workers Bible Class, Clark's Bethel Sunday school, Salvo; Mrs. Josephine B. Gray, teacher, D. Hooper, president.

Golden Text, Clark's Bethel; J. R. Douglas, teacher and president.

Helping Hand, Mt. Olivet Sunday school, Manteo; Mr. O. J. Jones, teacher, L. D. Quidley, president.

David Parker, Parker's Sunday school, Corapeake; Mrs. I. P. Kittrell, teacher, R. T. Savage, president.

Friendly Bible Class, New Hope Sunday school, Durant's Neck; Mrs. W. W. Spencer, teacher, Mrs. E. M. Perry, president.

Susanna Wesley, New Hope Sunday school; Mrs. S. D. Banks, teacher, Mrs. W. C. Barclife, president.

Becton-Whitehead, Oak Grove Sunday school, Bachelor; T. A. Windley, teacher, C. C. Smith, president.

Welcome Class, Dover; Mrs. L. T. Kornegay, teacher, Mrs. D. C. Ross, president.

Endeavor Class, St. John Sunday school, Goldsboro; Mrs. T. J. Casey, teacher, Mrs. S. T. Hooks, president.

Queen Street Baraca, Queen Street Sunday school, Kinston; E. C. Few, teacher, W. A. Moore, president.

Fannie Hartsfield, Queen Street; D. L. Edwards, teacher, Mrs. C. W. Jordan, president.

Harry North, Queen Street; Mrs. J. A. Edwards, teacher, Mrs. C. F. West, president.

Susanna Wesley, Queen Street; Mrs. Tom W. Heath, teacher, Mrs. Ed Stroud, president.

United Daughters of Wesley, Queen Street; Mrs. Ben Barnes, teacher, Mrs. Leslie Sasser, president.

Willing Workers, Centenary, New Bern; Mrs. S. H. Scott, teacher, Mrs. L. H. Davis, president.

Senior Wesley Bible Class, Fuquay Springs; J. W. Prince, teacher, Mrs. A. G. Elliott, president.

Wesley Workers, Holden Memorial, Kenly; Rev. J. H. Frizzelle, teacher, H. M. Grizzard, president.

Lend a Hand Bible Class, Johnson Grove Sunday school, Vass; Mrs. W. C. Leslie, teacher, Mrs. J. M. Davis, president.

Leader, Trinity Sunday school, Fairmont; George H. Coble, teacher, J. R. Bracey, president.

McKinnon Wesley Bible Class, St. Pauls, Maxton; Mrs. Eva Wright, teacher, Mrs. G. B. Hall, president.

Susanna Wesley, Mt. Gilead; Mrs. C. N. Bruton, teacher, Mrs. G. G. Hutchinson, president.

Woman's Wesley Bible Class, Trinity, Red Springs; Mrs. J. F. McLean, teacher, Mrs. T. E. Cope, president.

Daughters of Wesley, Stantonsburg; W. H. Applewhite, teacher, Mrs. Annie L. Westbrook, president.

Woman's Wesley Bible Class, Tarboro; Mrs. Claud Wilson, teacher, Mrs. J. P. Keech, president.

Disciples of Christ, Providence Sunday school, Warrenton; E. P. Limer, teacher, F. F. Limer, president.

Lydia Yates Bible Class, Wilmington; Mrs. Carterette, teacher, Mrs. George Barley, president.

NEW ELEMENTARY WORKERS

Mrs. J. A. Dameron of Warrenton and Mrs. E. L. Hillman of Greenville are new members of the family of district elementary superintendents, having been recently appointed by the district Sunday school councils of the Weldon and Washington districts respectively. This completes the districts; now every district in our conference has an elementary superintendent who will help the workers in the local school in every way they can.

In addition to the two new ones, the following who have been serving will serve another year:

Durham district—Miss Eunice Jones, Board Street, Durham.

Elizabeth City—Miss Margaret Jordan, Corapeake.

Fayetteville—Miss Maude Hunter, Sanford.

New Bern—Miss Reade Pittman, Kinston.

Raleigh—Mrs. Edward Y. Floyd (nee Miss Eunice Blair), Glenwood Avenue, Raleigh.

Rockingham—Miss Thelma Cole, Hamlet.

Wilmington—Miss Hattie Willis, Wilmington.

ON TO SMITHFIELD APRIL 2-3!

Smithfield, Selma, Clayton, Four Oaks —well-nigh all of Johnston county—at least as much of it as may be necessary —will be host to North Carolina Methodist Sunday school forces when they gather in their sixth annual conference-wide Sunday school conference at Centenary church April 2-3. Smithfield will doubtless more than sustain its fine reputation for hospitality in the coming conference.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

OUR HOSTS

Definite plans are rapidly materializing for the most successful Sunday School Conference and Wesley Bible Class Federation held within the bounds of the Western North Carolina conference. Our good Gastonia people are preparing to entertain our conference in a most gracious and hospitable way. They are particularly qualified to do this. Rev. H. G. Hardin, pastor of Main Street congregation, is an influential member of our Sunday school board and is a thorough believer in the value of religious education. Mr. Chas. W. Gunter, superintendent of the Sunday school, stands in the vanguard of those busy laymen who put the same good systematic effort in their religious work as in their every day business. Mr. J. Dale Stentz, executive secretary, is making himself exceedingly useful in enlisting the services of the adult membership of the congregation. He will lead our congregational singing. Mrs. J. Dale Stentz, director of religious education, has the confidence and united support of all those who work under her supervision in making the Sunday school more effective in the development of Christian character. These leaders are only a part of one of the most loyal congregation in our conference. The other congregations of greater Gastonia will share in entertaining the conference.

OUR GROGRAM

Only the program for our mass sessions of the conference is ready to be announced. The four sectional programs will be presented later. The features of the mass sessions of our conference are as follows:

Conference theme, "Evangelism."

Conference hymn, "A Charge to Keep I Have."

Program for Thursday, April 4—Morning

10:00. Worship service, Rev. J. Q. Schisler.

10:20. Welcoming remarks, Rev. H. G. Hardin, Rev. W. A. Newell.

10:30. Sharing with Our Foreign Friends, Miss Sadie Mai Wilson.

11:00. Sharing with Our Home Friends, Miss Lucy Foreman.

11:30. Intermission.

11:40. Address: Sunday School Evangelism, Bishop Edwin D. Mouzon.

12:25. Announcements.

12:30. Adjournment.

Afternoon

2:00. Devotionals.

2:10. Leadership Training and Evangelism, Rev. J. Q. Schisler.

2:40. Adjournment to sections.

Evening

7:30. Worship in song, Mr. J. Dale Stentz.

7:40. Devotional service, Rev. J. Q. Schisler.

8:00. Address: Can Religion Be Taught, Dr. F. S. Hickman.

Program for Friday, April 5—Morning

9:30. Worship service, Rev. J. Q. Schisler.

9:50. The Vacation Church School, Miss Jennie Milton.

10:20. Adojurnment to sections.

11:40. Address: Personal Evangelism, Dr. G. R. Combs.

12:25. Adjournment.

Afternoon

2:00. Sectional meetings.

3:00. Reports from sections to conference.

3:30. Adjournment.

DELEGATES

It will be remembered that each charge is entitled to entertainment for four delegates: the pastor, one Sunday school superintendent, one Wesley Bible class worker and one elementary worker. Entertainment on the Harvard plan will be furnished these four delegates from each charge provided a registration fee of $1 is forwarded prior to the opening of conference. As many additional delegates as will look after their own entertainment will be cordially urged to attend the conference. It is earnestly hoped that not only a large attendance will register the first day but that the same good fortune will prevail the second day. Detailed information relative to registration will be forwarded to all interested parties.

ALBEMARLE SCHOOL

The sixth annual training school held last week at Central, Albemarle, for Sunday school workers in Stanly county proved to be the largest and most successful school yet held in the county. In spite of exceedingly bad weather and torn up roads which were under construction an enrollment of 104 was registered, of which number 95 earned certificates of credit. These credit students were listed with churches as follows: Central 32, First Street 20, Badin 9, Norwood 6, Randalls 6, Tabernacle 5, Salem 4, First Methodist Protestant 3, Aquadale 2, Love's Chapel 2, Bethel 2, Congregatioalist 2. Courses, instructors, class enrollment and number of credits earned follow:

The Teachings of Jesus, Prof. J. M. Ormond; 30—28.

Principles of Teaching, Prof. R. N. Wilson; 43—38.

The Sunday School Worker, His Life and Work, Mr. Paul Evans; 25—24.

Primary Materials and Methods, Miss Corinne Little; 6—5.

Our congratulations are cordially extended to the pastors and laymen who put across this school in such fine fashion.

CONCORD SCHOOL

The sixth annual standard training school for Methodist and Presbyterian Sunday school workers in Concord and Cabarrus county held last week at First Presbyterian church, Concord, registered a somewhat smaller enrollment and number of credit students than previous schools held in recent years. Out of an enrollment of 124, 101 earned certificates of credit, of which number 70 were listed as Methodists and 31 as Presbyterian credit students. The Methodist credits were listed with churches as follows: Forest Hill 20, Central 12, Harmony 7, Mt. Olivet 7, Epworth 4, Kannapolis 3, Trinity 3, China Grove 3, Westford 3, Mt. Pleasant 2, Kerr Street 2, Associate Reformed Presbyterians 2, Cold Springs 1, Rocky Ridge 1, Calvary 1. The courses, instructors, total enrollment and total credits earned were as follows:

Principles of Teaching, Mr. Claude T. Carr; 37—36.

Missionary Message of the Bible, Rev. R. M. Courtney; 21—14.

Religious Educational Task of the Local Church, F. M. Williamson; 20—14.

Junior Materials and Methods, Mrs. H. M. Wade; 22—18.

Primary Materials and Methods, Miss Mary Lemmon; 14—10.

Beginner Materials and Mehods, Mrs. O. V. Woosley; 10—9.

LINCOLNTON SCHOOL

The fifth annual standard training school for Lincolnton and vicinity scheduled to be held at First church, Lincolnton, will begin Sunday night, April 7, at 7:30 o'clock. Courses and instructors to be offered in this school are:

Worship, Mr. F. M. Williamson.

Principles of Teaching, Prof. B. G. Childs.

Intermediate-Senior Department Administration, Mr. L. F. Tuttle.

Studies in Methodist History, Rev. W. G. McFarland.

The Sunday School Worker, His Life and Work, Rev. C. O. Kennerly.

Rev. R. S. Trusedale and his good people are preparing to entertain this school in good Lincolnton fashion.

HICKORY SCHOOL

The fourth annual standard training school for Hickory, Newton, Granite Falls and surrounding territory will hold its initial session at First church, Hickory, Sunday afternoon, April 7, at three o'clock. Rev. W. L. Hutchins and his congregation are determined to make this the best school yet held in Hickory. The courses and instructors to be offered in this school are:

Spirit and Genius of Methodism, Rev. R. G. Tuttle.

Principles of Teaching, Prof. R. N. Wilson.

Junior Lesson Materials and Methods, Mrs. P. W. Flagge.

Primary Lesson Materials and Methods, Miss Corinne Little.

Beginner Lesson Materials and Methods, Mrs. O. V. Woosley.

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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Also called Tetter, Salt Rheum, Pruritis, Milk Crust, Water Poison, Weeping Skin,

Free Trial Can be cured. Write me today and I will send you a free trial of my mild, soothing, **guaranteed** treatment that will prove it. Stops the itching and heals permanently. **Send no money**—just write me—a postal will do. Address DR. CANNADAY, Eczema Specialist, 190 Park Square, Sedalia, Mo.

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SHIP'S BARNACLES AND GEESE: A CURIOUS NATURAL HISTORY LEGEND

Everyone knows that a ship's bottom accumulates banacles, until the speed of the vessel becomes so retarded by the marine growths that it is necessary for it to go ashore or into dry dock long enough to have the bottom scrapped clean. Experiments are constantly being conducted to cut down this enormous loss of time, and one of these days the barnacles will have to find other surfaces than ships on which to live out its tiny existence.

Wharves and rocks along the seashore also become covered with barnacles. Many of the creatures have sharp shells and will cut the fingers or bare feet, if brushed against or walked on, causing painful lacerations.

These barnacles are crustaceans or a kind of shellfish. In the larval state—which corresponds to the youth of the organism—they are free-swimming. But as they reach maturity they attach themselves to a solid surface, where they become fixed and live by feeding from water which a special apparatus forces constantly through their oral cavity. Tons of barnacles on the bottoms of ships mean an annual loss to American shipping of something like a hundred million dollars!

The Bernicle Goose

An interesting fact about barnacles is that their life cycle was not always understood. Simple folk saw this mushroomlike growth on rotting logs in the sea, or along the shore, and they thought it must change into something larger. The bernicle goose was a bird which these people never saw in the young state—the nests and eggs were wholly unknown to them. So, by a curious association of ideas, it was decided that the bernicle goose evolved in some fantastic fashion from these barnacles!

Indeed, the words **barnacle** and **bernicle goose** meant at one time the same thing. As Webster's New International Dictionary shows, the earliest meaning of barnacle was "bernicle goose."

Thus the lowly shellfish received its name from a goose. It was not until many years later that it was learned how the bernicle goose breeds in the far north, and how the barnacle, in its young state, lives a free-swimming existence. The legend of the bernicle goose evolving from the crustacean, as a matter of fact, dates back to the twelfth century, while the biological data on the barancle are hardly a hundred years old.

These four things concur that make a perfect feast. A good time, eternity; a good place, heaven; a good company, the saints; good cheer, glory. God himself is the feast-maker; he is landlord of the world, and filleth every living thing with goodness!—Thomas Adams.

Poultry shipments have begun throughout North Carolina and growers are swapping cull hens for ready cash at the car doors.

Loss of Power



and vital force follow loss of flesh, or emaciation. Dr. Pierce's Golden Medical Discovery is a herbal tonic that enriches the blood, stops the waste of strength and tissue, and helps to build up healthy flesh.

Thin, pale, puny, pimply children are made plump, rosy and robust by the "Discovery." All druggists.

In recovering from "Grippe," or in convalescence from pneumonia, fevers or other wasting diseases, it speedily and surely invigorates and builds up the whole system. Read this:

Memphis, Tenn. — "I can recommend the 'Golden Medical Discovery' as a wonderful blood enricher because of the benefit a young lady received when her face was broken out with pimples and nothing else had given her any benefit."—Mrs. John Cotton, 975 Indiana Ave. Large bottles, liquid, $1.35; tablets, $1.35 and 65 cents.

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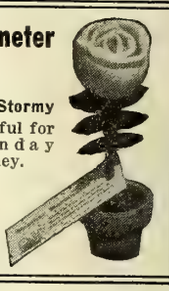
is so quick when PAZO OINTMENT is applied, it will surprise you. Druggists are keenly interested in the remedy and are recommending it to their customers. Ask your Druggist about PAZO OINTMENT. In tubes with pile pipe, 75c; or in tin box, 60c.

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Pink When Stormy

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Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—J. W. Smith	15
*Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
*Calvary—C. B. Culbreth	10
**Brooksdale—S. F. Nicks	14
Branson—J. V. Knight	7
West Durham—R. E. Brown	6
Milton—W. C. Jones	5
Carr—J. A. Russell	5
*Lakewood—H. L. Davis	4
Carrboro—M. W. Lawrence	3

ELIZABETH CITY DISTRICT

South Mills—W. F. Walters	7
Roper—J. Bascomb Hurley	3
Columbia—G. C. Wood	3

FAYETTEVILLE DISTRICT

Sanford—G. T. Adams	10

NEW BERN DISTRICT

Kinston—E. C. Few	11
Morehead—B. B. Slaughter	10
Dover—C. A. Jones	7
Seven Springs—C. A. Johnson	7
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
*Ocracoke and Portsmouth—W. A. Betts	5

RALEIGH DISTRICT

***Oxford—E. J. Rees	27
Fuquay Springs—E. C. Maness	9
Smithfield—J. D. Bundy	8
Tar River—K. F. Duval	8
*Benson—B. F. Houston	5
Garner—W. L. Clegg	7
Creedmoor—B. E. Stanfield	5
Selma—D. M. Sharpe	3
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3

ROCKINGHAM DISTRICT

*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Robeson—B. F. Peele	9
Lumberton—Euclid McWhorter	8
Raeford—W. F. Trawick	6
Rowland—J. H. Lanning	5
St. Johns and Gibson—Edgar B. Fisher	5
Roberdel—M. C. Ellerbe	5
Mt. Gilead—F. M. Shamburger	5

WASHINGTON DISTRICT

Greenville—E. L. Hillman	13
Bethel—J. R. Edwards	7
Clark Street—D. W. Petty	4
Ayden—Guy Hamilton	2

WELDON DISTRICT

**Henderson—W. C. Martin	15

WILMINGTON DISTRICT

Wilmington Ct.—A. J. Groves	4
Clinton—W. G. Farrar	4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Candler—D. V. Howell	5
Brevard—A. L. Aycock	4

CHARLOTTE DISTRICT

**Prospect Ct.—J. W. Kennedy	26
Dilworth—G. Ray Jordan	11
*Unionville—J. C. Gentry	9
Marshville—Geo. W. Clay	8
Waxhaw—J. E. B. Houser	6
Peachland—J. A. Frye	5
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3

GASTONIA DISTRICT

Lowesville—J. O. Cox	7
**Goodsonville—J. W. Combs	6
Stanley—Bryan M. Crosley	6
McAdensville—D. F. Carver	2

GREENSBORO DISTRICT

**Wesley Memorial—J. W. Moore	59
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
Randolph—W. R. Kelly	18
College Place—Albea Godbold	14
Pleasant Garden—J. T. Ratledge	10
*Uwharrie—M. F. Kincheloe	10
Reidsville—J. H. West	8
Proximity—Dwight W. Brown	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

*Glen Alpine—M. A. Osbourne	6
Forest City—M. F. Moores	6
Old Fort—P. T. Dixon	5

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong	15
Spray—David R. Proffitt	7
Jonesville—W. J. S. Walker	5
Moravian Falls—R. E. Ward	5
Danbury—F. E. Hartsfield	4
Elkin—L. B. Abernethy	4
Draper—J. W. Vestal	3
E. W. Fox	2

SALISBURY DISTRICT

Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
First Street, Albemarle—S. W. Needham	4
Epworth (Concord)—J. M. Varner	3

STATESVILLE DISTRICT

*****Mt. Zion—R. A. Swaringen	68
***Troutman—John Cline	12
Race Street—J. H. Bradley	10
Ball's Creek—P. H. Brittain	7
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

Highlands—J. L. Teague	2

WINSTON-SALEM DISTRICT

Ogburn Memorial—O. P. Ader	8
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Greensboro	12
Durham	11
Raleigh	10
Rockingham	9
Charlotte	8
Mt. Airy	7
New Bern	7
Statesville	7
Winston-Salem	5
Washington	4
Salisbury	4
Gastonia	4
Marion	3
Elizabeth City	3
Asheville	2
Wilmington	2
Waynesville	1
Weldon	1
Fayetteville	1

IN MEMORIAM

Cornelia Mary Ormond was born in Greene county, N. C., August 21, 1847, and died at the home of her niece, Mrs. H. L. Wilkerson, near Willow Springs, Wake county, November 8, 1928.

At the age of 14 she joined Ormond's Chapel Methodist church and was a consistent member until her death. For the past ten years her membership has been with Fuquay Springs Methodist church.

On May 17, 1866, she was married to J. H. C. Taylor. Though she had no children of her own she was a foster mother to two orphanaged children—Addie M. Edwards (Mrs. H. L. Wilkerson) and Willie T. Ormond of Norfolk, Va.

Mrs. Taylor was a faithful and loving wife and mother, devoted to the best interests of her family and community. She was always present at her church service when it was possible to be there. For the past two years sickness has kept her away. Her patience and cheerfulness during her long illness was noticed by all who visited her and it was a benediction to be with her.

She was the founder of Union Chapel Sunday school, near Hookerton, and acted as superintendent for several years. She also served as president of the Hookerton Woman's Missionary Society.

One of her final instructions to her loved ones was: Be kindly affectioned one to another, with brotherly love.

Since Mrs. Taylor has been a member of the Fuquay Springs Woman's Missionary Society she has been an example in faithfulness to her obligations as a member. Not being able to attend she would often write a letter or a beautifully worded prayer to be read at the meetings and we realized that she was with us in spirit.

We shall miss these testimonies of her abiding love and of her faithfulness to the Great Commission of our Saviour to "Go into all the world and preach the gospel to every creature."

We extend to her loved ones our deep love and sympathy and commend them to Christ the Comforter.

Mrs. P. T. Farabow,
Mrs. J. W. Prince,
Mrs. N. P. Hopson,
Committee.

Are *You* Ready



When *your* Children Cry for It

Baby has little upsets at times. All your care cannot prevent them. But you *can* be prepared. Then you can do what any experienced nurse would do—what most physicians would tell you to do—give a few drops of plain Castoria. No sooner done than Baby is soothed; relief is just a matter of moments. Yet you have eased your child without use of a single doubtful drug; Castoria is vegetable. So it's safe to use as often as an infant has any little pain you cannot pat away. And it's always ready for the crueler pangs of colic, or constipation, or diarrhea; effective, too, for older children. *Twenty-five million bottles were bought last year.*

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IN LIGHTER VEIN

PREACHERS AND PREACHING

By Rev. B. B. Slaughter.

Hollow Hollers

One Sunday morning Henry Ward Beecher when he returned home from church threw himself on the lounge and said in a tone of deep dejection, "I believe that was the worst sermon I ever preached."

One of his daughters protested that she had seldom heard him when he was more energetic.

"Oh, yes," said the great preacher, "when I haven't anything to say I always holler."—Boston Transcript.

* * *

Count Your Blessings!

During a certain church conference one of the speakers saw fit to launch into a tirade against universities, expressing gratification that he had never been corrupted by contact with a college. When he had been talking for some time the chairman interrupted.

"Do I understand the gentleman is grateful for his ignorance?"

"Yes," was the answer, "if you want to put that way."

"Then," continued the chairman sweetly, "all I have to say is that you have much to be thankful for."—The Continent.

* * *

Timely

"That certainly was a very fine sermon," said an enthusiastic church member who was an ardent admirer of the minister. "A fine sermon, and well-timed, too."

"Yes," answered his unadmiring neighbor, "it certainly was well-timed. Fully half of the congregation had their watches out."—Watchman-Examiner.

* * *

Faithful to the End

Minister (concluding sermon on demon rum): "And if I had my way, I'd throw all the liquor and whiskey in this town into the river. We will now sing the concluding hymn."

Choirmaster: "The congregation will please rise and sing No. 79, "Shall we gather at the river?"

* * *

Bishops and Other Misfortunes

"This bell," said a well-meaning sexton, when showing the bell at a certain church to a party of visitors, "is rung only in case of a visit from the bishop, a fire, a flood, or some other such calamity."—Watchman Examiner.

* * *

Suppose He'd Paid Up?

One day, not long since, a Baptist preacher of our state was out hunting. During the day a rainstorm came on. In order to keep dry he crawled into a hollow log. When the rain began to fall the log began to swell, until he could get neither way. He thought his end had come. He thought of all the wrongs he had done, and when he recalled that he had not sent a subscription to this paper this year he felt so small that he crawled right out of the log without difficulty. Does this story fit you?—The Western Baptist (Winnipeg, Manitoba).

* * *

Climatic Problem

A clergyman once attacked Wendell Phillips for causing what he called an unfriendly agitation in one part of the country about an evil that existed in another part. "Why do you not go South and kick up this fuss, and leave the North in peace?" exclaimed the accuser.

Mr. Phillips was not in the least ruffled, but said smilingly, "You, sir, are a minister of the gospel, are you not?"

"I am, sir."

"And your calling is saving souls from hell?"

"Exactly."

"Well, then, why don't you go there?"—Boston Transcript.

* * *

Minister, Mow Your Lawn

A minister who lived in the suburbs said during his discourse:

"In each blade of grass there is a sermon."

Late in the following afternoon a member of his flock discovered the good man pushing a lawn-mower about his garden and paused to remark:

"Well, parson, I am glad to observe you engaged in cutting your sermons short."—Epworth Herald.

* * *

Strictly Business

A speaker at a minister's meeting in Boston told the story of a negro clergyman who so pestered his bishop with appeals for help that it became necessary to tell him that he must not send any more appeals. His next communication was as follows:

"This is not an appeal. It is a report. I have no pants."—Houston.

* * *

Damming the Flood

Molly (weary of sermon, in very audible whisper)—"Mummy, if the church caught fire, would he stop then?"—Punch.

* * *

Thorough

Judge Brown: "Well, Ephriam, what are you preaching to your flock these days? I hear you are making a mighty stir."

Ephriam: "Well, sur, yassar I is; I gives it to 'um dis way: Fustly, I tells 'um what I'm gwine tell 'um, den I tells 'um what I said I wos gwine tell 'um, and den I tells 'um what I done tole 'um."—Life.

THE PARABLE OF MOLASSES IN THE PLURAL

I am satisfied that Moses never ate any Sugar-cured Ham that had been smoked in a Kaintucky Smoke-house with Smoke from Corn-cobs and Hickory-bark, and that he can never have traveled in that fair State in the autumn when the early frosts had ripened the Spare-ribs and the fresh Sausage. And that is where I have an advantage over Moses.

Now it came to pass that I spake unto certain friends of mine who dwell in the fair city that is called Nashville, and I said, I have a desire to visit a certain county in Rural Kaintucky, and it is some little distance from here.

And they said, That distance meaneth very little unto our Car.

Se we went thither, and we arrived at noon. And the place was Forty Miles beyond the Railroad, where they get Mail every day when the roads are passable and sometimes as often as once a week when Water is High. And we found the City Hotel fronting the Court House Square. And we sat us down.

And I spake unto the Ethiopian woman who waited upon the Table, and I said, Art thou also the Cook?

And she said, I sho am de Cook, and also de Chambermaid; what do you suppose they pay a gal like me for in an Hotel like dis ef she don' do nothing?

And I said, I doubt not thou hast Corn Pone and Hot Biscuits coming?

And she said, Dey am right now dis minute in de oven.

And I looked at a Vessel containing a Brown Liquid, and I said, Were Those Molasses made here?

And she said, Yessah, dey sho was, sah. Dey wasn't made nowah else but jes right here.

And I inquired, saying, Was the boiling of Those Molasses accomplished in the Dark of de Moon.

And I said, I hope thou hast a Good Supply.

And as she went out after the Hot Biscuits, my friends smiled at my Grammar.

And I said, My friends, I do not disregard Grammar. I never say Them Molasses, which would be ungrammatickal, though that is the common form. But if thou wouldest enjoy Good, Surghum Molasses, thou must eat them in the Plural. If thou wilt attend a Boiling of the Sap in the Dark of the Moon, where they know by the Popping of the Bubbles when it is time to Remove the Pan, and thou hast thine Paddle Ready, having whittled it out of a Cedar Branch, thy soul may delight itself in Sweetness.

And about that time the Hot Biscuits began to arrive, and we attacked them.

Molasses that is sold in the Store is Singular, and should be so spoken of.

And my friends said, Thou art right. But whatever the Grammars may say, New Surghum Molasses, grown and made in this Cumberland Valley, should be eaten and spoken of in the Plural.

And I said. These molasses have also another name in this region; it is Long Sweetening.—Congregationalist.

Children's Storyland



UNCLE JOE AND THE OLD MACKINAW BEAR

When Uncle Joe Davenport was a little boy he lived at the McGulpin Point Lighthouse, two miles from Old Mackinaw. His father was the light keeper at McGulpin Point, and little Joe had enough brothers and sisters; so he was never lonely.

In those days the trail between the village of Old Mackinaw and the lighthouse was through beautiful woods. At the end of the trail leading to the lighthouse clearing the trees met overhead, forming a long green bower. All Mackinaw children loved to walk under this straight, enchanting archway, because it reminded them of Fairyland.

The Davenports owned a cow whose name was "Nine-y." No one remembers now why she was given such an unusual name.

Away back in that long ago, before there were any automobiles or airplanes in the world, all Mackinaw cows were turned loose in the summer mornings to wander wherever they chose until evening. They wore bells around their necks. Nine-y, too, wore a bell that sounded like music.

Every morning after milking time Nine-y used to go fast as she could travel into the woods to meet the Old Mackinaw cows. They, too, used to start for the woods after milking time as fast as they could travel. All day long these cows, ten or eleven or more of them, must have had delightful times together, eating grass, switching flies with their tails, and jingling their bells. Children picking flowers along the trail used to hear the cowbells jingling and sometimes, just for fun, they answered when the cows said "Maw—ma-a-w!"

Every day when it began to grow dark in the woods the Old Mackinaw cows always started toward their homes. Surely Nine-y knew enough to say good-night to her cow friends and start back toward the lighthouse where she belonged. But Nine-y liked company. She never could bring herself to say good-night to the Old Mackinaw cows. Instead, she used to go along with them straight toward their home barns, instead of toward her own comfortable lighthouse barn.

So every afternoon little Joe Davenport had to go after his cow. And the sooner he started, the better it was for him. If he waited too long he had to walk almost all the way to Old Mackinaw after Nine-y, and two miles home again, behind her switching tail.

One afternoon little Joe went after Nine-y as usual. Nine-y said "Maw—maw," to little Joe when he found her, and back to the lighthouse they started.

Nine-y's bell jingled pleasantly, and little Joe was so happy that he whistled as he trudged along the narrow road behind his cow.

Suddenly Nine-y stopped. She planted her four feet in the road so firmly that it didn't seem as if she could ever go again. Nine-y didn't say one word nor make a sound. She didn't jingle her bell—not even one little jing!

Joe couldn't imagine what was the matter with the cow. He stopped whistling. Then he told Nine-y to "Go along!" She wouldn't. So he gave her a few friendly whacks on the back. Even then she would not stir. She didn't swish her tail to brush off the flies, nor so much as wiggle an ear. Nine-y stood as solidly and as silently as if she had been turned into a stone cow.

Joe could not understand why Nine-y behaved like that. He walked out beside her and looked to see if anything was coming down the road. There was! Cold chills began chasing up and down little Joe's back. An enormous bear was coming down the road toward the boy and his cow! Then Joe seemed to be turning into stone. He didn't know what to do, nor where to turn; so he stood as still as Nine-y.

Now it may be that the bear was just naturally polite, and it may be that he didn't like the looks of Nine-e's horns. They were long, and white, and ended in sharp points. Anyway, the huge bear stepped off the road and walked away into the woods.

Then Nine-y stepped along quickly, and Joe walked beside her instead of behind. He walked on the side away from the bear. It was more comforting to have big Nine-y between him and the side of the woods where a great bear had gone walking. He didn't care to shake hands with a bear that had paws the size of a porcupine!

When little Joe was sure they had left the bear far behind, he ran and left Nine-y to hurry home as fast as any cow could travel. The boy was barefooted, and he sped away so swiftly it is a wonder that Nine-y didn't call "Maw—maw" after him.

When Joe reached the lighthouse he was so out of breath that at first all he could say was "Bear—bear!"

His father was not at home, but big Sister Lizzie said, "Where is the bear? We'll go and shoot him!"

By the time Joe could tell the whole story of his great adventure, Nine-y was in sight. She was almost at the entrance of the green lane where the tall trees met overhead.

When Nine-y was safely in the barn, big Sister Lizzie was ready with her gun. "Come," said she to her small brother, "we must shoot that bear!"

It seems strange that their mother didn't say, as Joe hoped that she would, "No, Lizzie, wait until your father comes home!" But she only smiled and said nothing. Perhaps she thought that her little Joe only imagined that he saw a bear.

Anyway, big Sister Lizzie had often practiced shooting at a mark, and her father said she was a "good shot." Little Joe didn't want to go back to the woods, but when big Sister Lizzie said, "Come and show me where you saw that bear," like that, he had to go. "Besides," said she, "we can't let a bear live out here in our cow pasture!"

So Lizzie shouldered her gun, and she and Joe walked quietly into the woods. Before they had gone half a mile they found the huge bear. There he was, walking along in the road, coming straight toward them. And, oh, but he was a big fellow!

Up went Lizzie's gun and "Bang!" it said.

It may be that the shot from the gun hit a tree somewhere back in the woods, but it didn't hit the old bear. However, the loud "bang" frightened that poor innocent bear almost out of his senses.

Little Joe was frightened, too, but he could not help laughing when he saw that huge bear jump up and down, up and down. The bear was so scared that he tore holes in the road, and it was half a minute before he trotted swiftly off into the woods.

All this happened about forty years ago, and no bear has ever been seen in the lighthouse woods from that day to this; so it may be that Uncle Joe Davenport is right. He says that he believes that perhaps the big bear has never yet stopped running! — Frances Margaret Fox, in The Christian Register.

Mother: "Does my little boy like to study?"

Schoolteacher: "He likes to do nothing better."—Pathfinder.

Sweet Young Thing: "Please tell me your story, ancient mariner."

A. M.: "Well, once we were stranded, had to eat our belt and shoes to live."

Sweet Thing: "No!"

A. M.: "And then the boat turned turtle and we lived on that for six days."

Fond Parent (at bed-time): "Say your prayers louder, darling. I can't hear you."

Small Daughter: "I wasn't speaking to you, mummie."

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

THUS SPEAKETH CHRIST OUR LORD

Ye call me Master and obey me not,
Ye call me Light and see me not,
Ye call me Way and walk not,
Ye call me Life and desire me not,
Ye call me wise and follow me not,
Ye call me fair and love me not,
Ye call me rich and ask me not,
Ye call me eternal and seek me not,
Ye call me gracious and trust me not,
Ye call me noble and serve me not,
Ye call me mighty and honor me not,
Ye call me just and fear me not;
If I condemn you, blame me not.

—Engraved on an old slab in the Cathedral of Lubeck, Germany.

IMPORTANT NOTICE

It is important that all jubilee auxiliaries be reported at once to Mrs. Harvey Boney, Smithfield, N. C., or a complete list will not appear on the Recognition Poster to be displayed at the annual meeting at New Bern; neither will there be a complete list on the special jubilee page of conference minutes. All district secretaries should attend to this at once. Mrs. A. M. Gates.

NOTICE TO CONFERENCE OFFICERS

Conference officers should send their annual reports at once to Mrs. Harvey Boney Smithfield and to Mrs. Walter Patten, 187 Middle Street, New Bern.

These reports are required for preconference printing.

Mrs. A. M. Gates.

NOTICE TO ALL AUXILIARIES SENDING DELEGATES TO ANNUAL MEETING

The annual meeting at New Bern, 9, 10, 11, is less than a month off. All delegates who expect entertainment should send their names with one ($1.00) dollar enclosed for daily luncheons to Mrs. W. C. Chadwick, 192 Middle Street, New Bern, N. C.

The names of all members of the Woman's Missionary Society who have died during the year should be sent to Mrs. George Hawkins, Hertford, N. C., in order that she may secure a complete list for the memorial roll. Send the names, the names of the auxiliaries of which they were members and the district. It is important that this should be attended to at once. Mrs. A. M. Gates.

MISSION SCHOOL HAS GOOD ATTENDANCE AT KENLY

The Woman's Missionary Society cooperated with the church school of missions which was held in the Holden Memorial Methodist church the last week in February. There was a good attendance and we feel the class was a success. "The Methodist Evangel," by Dr. O. E. Goddard, was taught by our pastor, Rev. Jas. H. Frizzelle. Great good resulted from this school and an evangelistic spirit has awakened in the church.

Mrs. A. J. Broughton.

MONTHLY PROGRAM LITERATURE

The president of each auxiliary should receive this literature once a quarter. If you have not received yours for the second quarter, send your address with the name of your auxiliary and district to Mrs. S. H. Scott, New Bern, N. C.

Dear Women of the North Carolina Missionary Society:

The women of Centenary church, New Bern, have a warm welcome waiting for you when you come to the conference April 9-11. We are asking you to please elect your delegates at once, and let us have their names and $1.00 for luncheon as soon as possible. This will be a great help to us. Pray that this conference may be the best we have ever had.

Hoping to greet you soon,

Mrs. N. H. D. Wilson.

RESOLUTIONS OF RESPECT

Whereas, our great and good friend, Mrs. Elizabeth Mayhew Hendren, whose honored name this society bears, has been called to her eternal reward; therefore be it resolved:

That the Elizabeth Hendren Missionary Society would place on record its undying love for one who by long years of faithful service, wise counsel and loving leadership, has blessed the society beyond words to express; and

That the members of the society, in remembrance of her zeal and faithfulness, hereby rededicate themselves to the work which was so dear to her, seeking by added diligence to fill up in part the irreparable loss which her passing brings; and

That the secretary be requested to send a copy of these resolutions to the family, assuring them that the love and sympathy of the society goes out to them in their sorrow, and that sincere petition will be made by the society and its members that God may grant them his comfort and blessing; and

That these resolutions be published in the local papers, the North Carolina Advocate and the Missionary News.

Mrs. N. H. D. Wilson,
Mrs. S. H. Scott,
Mrs. J. T. Hollister.

TRUST JESUS TO HEAL THE BROKEN HEART

Do not walk life's mazes alone,
Weary child of the broken heart;
Look to Him who can strength impart,
When the burdens heavily press,
And the cares of life distress—
Look to Him who cares for his own.

When by grief the heart is broken
Beneath his wings of love abide—
Though his child He may sometimes chide;
Oh, believe that He knoweth best,
And trust Him, by whom all are blest,
To heal a heart that is broken.

Are thy prayers, you say, unanswered?
A loved form has vanished from sight,
And clouds of doubt make dark the night?
By the stair of faith amount to God,
Trust, while passing under the rod,
Believe your prayer will be answered.

This old world is full of sorrow—
Interest in another's grief
May help to bring your heart relief;
Beating in sympathy with woe,
Let your heart compassion show—
You may find a balm for sorrow.

Weary child of the broken heart,
Remember dark Gethsemane—
The purpose—prayer, for you and me:
"Let this cup pass," "Thy will be done"—
The suffering of Christ, the Son—
Trust Him to heal the broken heart.

(Miss) Addie Barnes Aycock.

NOTES

Korea.—Wonsan Christian Hospital during the past year received 862 inpatients and gave 25,982 treatments in the out-patient department. The cost of the charity work was $5,268. The new believers won by the hospital band totaled 746.

Cuga.—The Central district, with a population of $950,000, where we have only sixteen churches and eight pastors. On this district there are at least forty towns with 1,000 inhabitants or more where there is no evangelistic church of any kind at work and in many of which there is not even a Roman Catholic church.

California.—Dinuba, where the Buddhists have opened a big $10,000 temple in opposition to our Methodist work among the Japanese people here. In this temple the Buddhists hold their services at the very hour of the Christian services and by every means are doing all they can to draw the Japanese people away from Christianity.

NOT THE RED SEA NOR CALVARY

By Sneed Ogburn.

"If I could stand where Moses stood,"
Said he, "it's sure thing I'd be good!"
Years passed. He stood by the Red Sea,
Unmoved: "Not what I thought 'twould be!"

"Could I but climb up Calvary's road,"
She yearned, "'twould help to make me good!"
Full soon she reached where stood the tree.
She mused: "How blank is Calvary!"

He meditatively returned,
Slowly opened her heart's door:
Not where ancient wrath has burned,—
Goodness dwells where hearts are poor!

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW ORGANIZATION FOR GASTONIA DISTRICT

We are going to let Mrs. A. J. Owen, district secretary of the Gastonia district tell you of her new organization at Iron Station. She says:

"I went over to Iron Station on the Stanley charge and found gathered there fifteen women ready to organize a missionary society. Rev. B. M. Crosby, the new pastor, had done all the work before I arrived, but we organized with fifteen members and with Miss Bettie Link as president and a corps of splendid officers to work with her. We secured eight subscriptions to Missionary Voice, which I thought was fine. This society starts off in a most satisfactory and enthusiastic manner."

Our heartiest congratulations to both Mrs. Owen and the members of the new society at Iron Station which we are glad to add to our roll of Gastonia district organizations.

ZONE MEETING ON GREENSBORO DISTRICT

Mrs. J. W. Crews, secretary, writes us a most interesting account of a recent meeting held on the Greensboro district. On March 1 Mrs. A. L. Thompson, secretary of the district, with a company of women from West Market and Bethel churches met with some of the women of the Summerfield charge at the Summerfield Methodist church for the purpose of organizing a zone. This was the first zone meeting held in the district and consequently will be known as Zone No. 1.

The following auxiliaries are included in this zone: West Market, Bethel, Gethsemane, Lee's Chapel, Center, Battle Ground and Summerfield. The officers chosen are Mrs. T. C. Hoyle, chairman; Mrs. J. O. McNairy, secretary; and Mrs. H. A. Sherrill, chairman of program committee. In June a second meeting will be held at which time reports from the various auxiliaries comprising the zone will be heard.

A MOST PLEASANT OCCASION

Following the fifieth birthday celebration of the West Market Street auxiliary on Sunday, February 24, a most delightful gathering was held at Greensboro College in which a number of the missionary women participated.

In response to a most cordial invitation Mrs. Charles C. Weaver, conference president, the three charter members (Mrs. G. W. Whitsett, Mrs. Katie Glenn and Miss Susie Gregory); Mrs. A. B. High, president of the West Market Woman's auxiliary; Mrs. J. P. Turner, Dr. S. B. Turrentine, Mrs. R. R. Alley and Miss Pegram were seated at the table in the college dining room, presided over by Mrs. Lucy H. Robertson, enjoying a most delightful hour, during which time a most tempting luncheon was served. Other charter members invited but unable to be present were Mrs. Charles H. Ireland of Greensboro and Mrs. W. R. Odell of Concord, both of whom were out of the state, and one other was detained at home by illness.

ATTENTION, MISSION STUDY SUPERINTENDENTS AND AUXILIARY PRESIDENTS

Hear what the conference superintendent of mission study has to say:

Since I have not yet received all the names of the study superintendents for 1929 which should have been sent me in November, I am writing this letter hoping that every missionary president, study superintendent and superintendent of Y. P. work will read it.

I have waited thus long hoping to get my mailing list complete. I am mailing letters to those whose names I have, and should your superintendent of study not receive hers, it is because her name has not been sent to me. Send it in and she will receive it at once.

If you have no superintendent of study elect or appoint one, if for no other reason than that she may receive occasionally such information as our department is able to send out.

I hope that each society is participating in its pastor's study of "The Methodist Evangel." If a majority of your members have attended these classes it will give you credit for "Home Study Book." Please report it at the end of the quarter, March 31 or earlier.

Do you know that some districts do not report as many study classes to me as they do to the district secretary? The failure to report to me brings down our conference standing. As soon as the study of "The Methodist Evangel" is over take up one of the foreign studies, as suggested in this letter.

How many districts will try to receive a blue ribbon at the annual meeting for having a study class in every society in the district during this quarter? This should be comparatively easy with the large number of pastors' classes.

In taking up your own foreign study, endeavor to put it on with the determination to reach the Council standard of study (1928 minutes, page 35). Most of us have failed to get the greatest benefit and joy from our studies because we have not put enough enthusiasm and intensive study into them. Every leader should have a copy of "Millikin's Mission Study Class Manual," price 10 cents, and "Suggestions to Leaders," 15 cents. The latter is published for each text book, and can be ordered from either Nashville or Richmond, with the text books. With these two helps any intelligent woman should be able to put on a thoroughly enjoyable and enthusiastic class. For our annual meeting at Winston-Salem, April 16-19, we want to continue the wonderful "Poster Exhibit." Those who attended the annual meeting last year will remember the splendid display of posters there.

As helps in making these posters I would like to suggest two new books, which will prove invaluable: "Poster Making for the Amateur," by Anne Woodrow Vandevanter, National Publishing Co., Philadelphia, price $1.00; "The Amateur Postermaker," by Jeannette E. Perkins, Pilgrim Press, Boston, price $1.00. Either can be ordered direct or through Nashville Publishing House.

New study courses: "The New Africa," by Fraser, 60 cents; "Friends of Africa," by Jean McKenzie, 50 cents. Order from Lamar and Whitmore, 810 Broadway, Nashville, Tenn. Mrs. M. B. Goodwin.

ITEMS OF INTEREST FROM MISSION STUDY DEPARTMENT

The following items of missionary interest have been culled from letter of conference mission study superintendent, Mrs. M. B. Goodwin:

Western North Carolina conference stood head in mission study work during two quarters of last year. If ALL join in and make the effort we CAN reach FIRST PLACE in 1929.

Suggested slogan for 1929: "Every society with study classes; every study class reported. We can. We will."

A blue ribbon is offered to each district for each quarter, in which it reports to conference superintendent a study class in each auxiliary. With the study classes which have been conducted by the pastors, it should be an easy matter to reach this goal the first quarter.

Each society must have three studies during the year, a home study, foreign study and Bible study. You may choose any text you wish for Bible study, but the use of the current books suggested by the Council is urged for your mission study.

If mission study is conducted in circles, each circle should count as a separate class and their memberships as a total.

HEIGHT

Here is a show of real poetic talent and none other than Miss Annie Morrow is the author of these beautiful lines that appeared a while ago in Scribner's:

"When I was young I felt so small
And frightened, for the world was tall.
And even grasses seemed to me
A forest of immensity
Until I learned that I could grow,
A glance would leave them far below.
Spanning a tree's height with my eye,
Suddenly I soared as high.
And fixing on a star I grew,
I pushed my head against the blue!
Still, like a singing lark, I find
Rapture to leave the grass behind.
And sometimes standing in a crowd
My lips are cool against a cloud."

Sunday School Lesson

MARCH 17

The Christian Sabbath

By William G. Chanter.

Scripture lesson: Ex. 20:8-11; Matt. 12:1-8; John 20:19; Rev. 1:10.

Golden Text: "For the Son of man is lord of the Sabbath."—Matt. 12:8.

In it thou shalt not do any work

However, while the keeping of the day holy does mean more than abstention from work, the element of rest is still of great importance. The value of a break in the routine of the week is hardly to be overestimated. This break is most valuable when it brings with it real rest. There are many so-called recreations that leave those who engage in them exhausted in body and mind. Many a man goes to his work on Monday in such a condition that he has to spend most of the day in recovering from his day of rest. I do not mean particularly those poor fellows for whom Sunday is a day of actual dissipation, but all those for whom the day is spent in the feverish pursuit of "a good time." The pity of the tendency to turn Sunday into a holiday is that it means that hosts of people will be deprived of a real day of rest.

Quiet and rest are needed if life in this strenuous age is not to be shallow and poverty-stricken. Thought is not apt to be quite as healthy when thinking goes on at fifty miles an hour. It is a great gain to depth and richness of life when at least one day in the week is lived in a leisurely manner, when friends can enjoy the simple pleasure of each other's society, when the individual can find something worth while in thought and reading. Properly used, Sunday can do much to guard us against the serious danger that our complex modern conditions may deprive us of any real inner life.

For the Son of man is lord of the Sabbath.

Yet it is true that there is away of regarding Sunday that tends to make the observance of the day an end in itself. The Puritans have been slandered and cruelly slandered in this respect, but there are some aspects of the Puritan Sabbath that are not in the least attractive. These are the aspects that are paraded whenever some greedy group of amusement-mongers wants to commercialize Sunday. Then it is that we are reminded that the Sabbath was made for man and not man for the Sabbath.

But how hypocritical and blasphemous is it to quote these words of Jesus in order to make the holy day one of cheap and cheapening recreation! The character of the commercialized amusements that are now almost everywhere crowding out the peace and quiet of the day of rest is so low that it is safe to say that they contribute nothing at all to the building up of real humanity. If men are children whose chiefest good is to be attained through toys, whose chief delight is noise, whose noblest occupation is the playing of games—well, then, the Sabbath can be put to no better use than to make it a holiday.

Do you think Jesus meant that? Of course he did not. To him man was valuable as the potential son of God, and the end of his existence was the realization of that potentiality. The Sabbath was a day when human beings had given them a supreme chance to come to a clearer understading of themselves and of their heavenly Father. It was a day when they could enjoy his companionship and cultivate his friendship. Harsh and mechanical rules were out of place on that day, since the day of home-coming should be a joyous day. But what could be said of the use of the day that crowded out all but the most obvious and superficial self-gratification? What could be said of ways of using the day that left no place for the cultivation of these human faculties that link humanity to the divine? The Sabbath indeed was made for man, but for man in the noblest sense of the word, for man as living not for time alone but also for eternity.

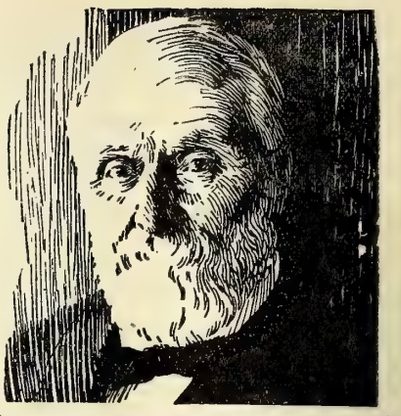
The first day of the week

Certainly the Christian Sunday is a day on which a man might well be at his best. For it is a day that marks the triumph of the spiritual world over the world of matter in the resurrection of the Lord Jesus. He was the Son of man as well as the Son of God, and his life is the supreme token of the power of a perfect humanity as it is the supreme revelation of the nearness of God to man. Whatever else we may think of the proper use and function of the day, we must surely agree that it is never properly used unless it brings to us a new sense of the power of the Lord Jesus, a new realization of his nearness to us, a new vision of his living presence in the world.

After all, it is not a figure of speech to say that for us the possibility of a vigorous spiritual life, a life that is strong enough to resist the constant pressure of an unspiritual world—for us that possibility depends upon our ability to keep clear our vision of the living Christ. The conditions of our lives are such that the proper use of Sunday is a necessity if we are to retain that vision, which is another way of saying that it is a matter of life and death. It is the one great day of quiet, the one great day of thought, the one day that we can keep sweet with the invigorating atmosphere of holiness, and so make all days holy.

A great voice, as of a trumpet

If, then, we can keep the Sabbath holy, if we can put ourselves in the Spirit on the Lord's day, we may hear that great voice which like a trumpet calls us to battle and to conquest. It tells us of our membership in the great army the Cap-



SAME PRESCRIPTION HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

This prescription has proven its worth and is now the largest selling liquid laxative. It has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds, fevers. At your druggist, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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tain of which is the Captain of our salvation. It thrills us with its challenge.

Years ago I stood one day in a crowded Boston street waiting for a king's son to pass. The air was full of the noise and confusion of the crowd when suddenly in the distance a trumpet sounded, its clear, commanding notes piercing through the clamor of the streets. And then all the clamor was stilled, and we all waited in breathless expectation while the king's son passed. So in the midst of the turmoil of life these Sundays come with the great voice as of a trumpet. We, if we will hear, may stand in silent and humble joy while the Lord of life passes, but passes only to return.—Zion's Herald.

MOUND BAYOU A FAVORITE SPOT

The city council of Mound Bayou, Mississippi, all-negro town of 3,000 inhabitants, has ordered the jail closed, as a useless and unnecessary institution. According to the records only one arrest has been made in the community during the past six years and for more than 20 years the town has not had a murder. There are no uniformed officers in evidence and many of the oldest inhabitants have never seen a policeman in uniform. Such a record would be significant in any community, but is particularly so in this case, as indicating the capacity of negroes for good citizenship.

Mound Bayou was established in 1887 as an all-negro community by Isaiah T. Montgomery, former slave in the family of Jefferson Davis, President of the Confederacy. Purchasing a large tract of delta land, he subdivided it into town lots and sold them exclusively to colored people. This was the beginning of Mound Bayou, which was incorporated in 1895 with its founder as the first mayor. Montgomery died some years ago at an advanced age, after a successful and useful life that gained the respect and confidence of all.

Love bade me welcome: yet my soul drew back,
Guilty of dust and sin,
But quick-eyed love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lacked anything.

A guest, I answered, worthy to be here:
Love said, You shall be he.
I, the unkind, ungrateful? Ah, my dear,
I cannot look on thee.
Love took my hand, and smiling did reply,
Who made the eyes but I?

Truth, Lord, but I have marred them: let my shame
Go where it doth deserve.
And know you not, says Love, who bore the blame?
My dear, then I will serve,
You must sit down, says Love, and taste my meat.
So I did sit and eat.

—George Herbert.

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W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

DISTRICT BANQUET

The Greensboro District Epworth League met Thursday night, February 28, for the first time since the district was divided into three separate unions. These three unions are in Greensboro, High Point and Ashboro, and the chapters immediately surrounding these cities. This division of the district was made two months ago, the purpose being to increase general efficiency and add to the number attending regular union meetings, to enable the different unions to assist in the organization of new chapters, and where needed, the reorganization of old ones. Each union has its own staff of officers and its own union organization. The district union has been retained as an organization. The plan is that the city unions shall meet each month in regular business meeting, and that the district union shall meet each quarter.

The meeting Thursday night was the second annual banquet of the district union. The Greensboro district leaguers met at the Y. W. C. A. hut in Greensboro.

After the invocation by Rev. Albea Godbold, pastor of College Place church, the first business of the evening was attended to. The meal served by the Y. W. C. A. was delicious.

As soon as the meal was over Mr. Frank Warner, president of the district union, asked the secretary, Miss Mary Wooters, to call the roll of the chapters. Each had been asked to respond with a stunt, song or yell. These of course occasioned much merriment. After the roll call it was announced that the leaguers of Farmer, in the Ashboro union, were unable to attend the banquet, being water bound. The leaguers voted to send them a message of sympathy.

Mr. Warner then announced the different important meetings of the month to come:

Regular district business meeting at West Market, Greensboro, Thursday, March 14, at 8 p. m.

District cabinet meeting at West Market, Wednesday, March 6, after prayer meeting.

Greensboro union meeting at Bessemer, Tuesday, March 19.

High Point union meeting at Main Street, High Point, Thursday, March 21.

Randolph county union meeting at Franklinville, Monday, March 18.

After the announcements Mr. Ray Jones introduced three guests from Charlotte—Miss Catherine Gardner, conference secretary; Miss Boyst, and Mr. Duncan, conference president. Mr. Duncan urged that as many as possible attend assemblies at Lake Junaluska in June and the Hi-League camp at Oak Ridge.

Mr. Warner then introduced Rev. Dwight Chalmers, pastor of the Church by the Side of the Road. He spoke of the greatest temptation that comes to modern young people, that of "living softly." Modern conveniences and luxuries, he said, do not encourage self sacrifice. Nor do they encourage the sacrifice that is necessary to the fullest spiritual growth. Each young person present could not but have gone away with new inspiration, and new determination to apply stern tests before they allow themselves to partake of the things that are, if not questionable, at least of no benefit to mental, physical, or most especially, spiritual growth.

The meeting was adjourned with the League benediction.

Elizabeth Oliver, Cor. Sec.

NOTES

We have just learned that Brother Groce, president of our conference board, has been in the hospital for a month. We are glad to know he is at home now and hope he will soon be well and about his usual duties.

Brother Goforth has put it across. What? That handbook training class. We are sending him today certificates for the twenty-five leaguers who earned credit. Who will be next to become approved to teach this specialization administration course based upon the senior handbook?

It was a pleasure to meet with the Greensboro district cabinet in West Market Street church, Greensboro, on the evening of March 6. At this time it was decided to put on the specialization administration course at Jamestown.

North Carolina Conference

CABIENT MEETING

The League Cabinet will meet in Wilson Friday, March 15, at 6:30 p. m. Please be present and come directly to the parsonage.

Thomas McM. Grant, President.

SOME LEAGUE NEWS FROM THE HILL

The Epworth League at Chapel Hill has recently held two interesting occasions, one a Sunday evening program and the other a Friday night social. The Sunday evening meeting was a special music program of negro spirituals sung by the negro quartet from the A. and T. College, Greensboro, N. C. Four hundred people were in attendance on this evening and the musicians proved themselves real artists in the singing of the spirituals.

The Friday night social was an old fashioned "candy pulling." Over sixty young people attended in spite of a downpour of rain. Each person had a plate of taffy candy to pull and fashion into beautiful white or pink ropes of delicious confectionery. A friendly radio salesman installed an Atwater Kent for the evening and good music was plentiful.

The League at the "Hill" is paying its mission special in three installments this year. The second payment is ready for the mail train to Goldsboro, and the third will be on the way before June. The total amount for missions is over twice the amount Chapel Hill paid last year.

J. G. Phillips.

TWO NEW LEAGUES

In the recent past we have seen the organization of two new leagues in the Rockingham district—one at Rockingham (First church) and one at Norman, on the Ellerbe circuit. As yet, I do not have the names of the officers of the Rockingham outfit, but I hasten to give you below those heading up the work at Norman:

President—Almeda Russell.
Vice President—Mrs. W. H. Blue.
Sec.-Treas.—Sallie Mae Roberts.
Cor. Sec.—Barrett Cranford.
Era Agent—Annie Hogan.

This new chapter begins with 28 members, organized February 24. And they have a determination to make their chapter a success. Three cheers for Norman.

Dear Brother Pastor:

You have already received from Nashville a copy of "Youth and the Church," the program for Epworth League Anniversary Day, Sunday, March 24, 1929. I hope you did not lay it aside before reading it, for it deserves the sympathetic consideration of every pastor in the North Carolina conference. Homiletically, it is somewhat different from our sermons, which are frequently divided into two, three, or four sections; but the message which it contains will doubtless bring greater spiritual returns than some of the sermons that we preach on that day.

If you will give your leaguers the opportunity, they will be happy to present this anniversary program at one of your regular worship services on March 24. Will you not therefore co-operate with your chapter officers in making the anniversary occasion a success? Programs may be secured from our publishing house. Be sure to order a sufficient number to supply all those who have anything to do with planning and conducting the service. The price is fifty cents a dozen; $2.75 a hundred. The offering should be forwarded promptly to the conference Epworth League treasurer, Mr. C. Gehrman Cobb, Goldsboro.

If you do not have an Epworth League, you could use this program in the observance of young people's day. And it may be possible to organize a chapter at that time. Active young people's organizations never fail to add strength to our churches.

And don't forget the Louisburg Assembly dates—June 24-29. Any pastor will find a welcome there. Come and bring your leaguers.

N. C. Conf. Epworth League Board,
A. J. Hobbs, Jr., Sec.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

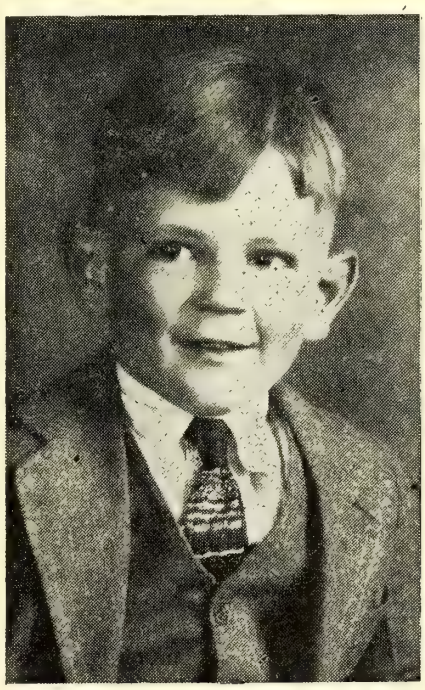
That was a splendid sermon I heard Dr. H. M. North preach in Whitevillte the first Sunday night in March. His preaching teaches and inspires. He is doing a fine piece of constructive work on the Wilmington district. His articles in the Advocate are among the best that have been published for a long time. When I read them I am reminded of those wonderful articles of Dr. Garber on "That Fighting Spirit of Methodism." No preacher or layman can read Dr. North's letter without being inspired with a holy passion for winning souls. I hope they will appear later in book form. Just before beginning a revival it would be a fine thing to read these articles. They have so many good suggestions that would be helpful in bringing the unsaved to a personal knowledge of Christ.

* * * *

It is always a privilege to visit Whiteville. In my early ministry I lived among these splendid people for four happy years. Friends made during one's early ministry are not easily forgotten. The passing years serve to cement such friendships. As I look back to my pastorate among these refined people many precious memories crowd in upon me. I was glad of an opportunity to preach at the eleven o'clock hour on the first Sunday. Brother Phipps gave me a warm welcome to my old congregation. I was happy to be with him and family for the evening meal. Dr. H. M. North added much to the occasion by his presence. The people of Whiteville have received the new preacher and his cultured family with open arms. He has entered upon what promises to be a most successful pastorate. I was pleased to see so many of my friends of other days. It was a source of much joy to me to be the guest of my brother and family. Whiteville-Vineland is a growing town. These good people are going to stand by us in our orphanage work in a substantial way. Brother Phipps announced at the morning and evening hours that the next Sunday was Orphanage day. How I do wish all of our pastors would do likewise. It would revolutionize our work. I trust all will act upon this suggestion.

* * * *

Loyal and disinterested friends have taken it upon themselves to do something for the Methodist Orphanage which will enable us to do more intensive and extensive work among the fatherless children of our conference. In their efforts to put our orphanage upon a better and more adequate basis of financial support, they should have the glad and hearty co-operation of all our pastors and church members throughout the North Carolina conference. They are giving their time and paying their own expenses that they may help in this worthy and laudable service. When outstanding men filling responsible positions in the business and professional world take it voluntarily upon themselves to bring about better conditions in our orphanage in a financial way they should have the support and influence of our entire membership. These men are eager to increase our small endowment to at least five hundred thousand to a million dollars within a reasonable length of time. By following their leadership this can easily be done without working a hardship on any one. This plan is to encourage and secure hundreds of friends to take out an insurance policy from five hundred to five thousand dollars, making the Methodist Orphanage the beneficiary of the policy. This simple and effective plan should appeal in a powerful way to our people. The time has come when we must do this or go hopelessly in debt or dismiss many of our children who are in the institution now.



Boy from the Methodist Orphanage, Raleigh, N. C.

A prayer for motorists: Teach us to drive through life without skidding into other people's business. Preserve our brake lining, that we may stop before we go too far. Help us to hear the knocks in our own motors and close our ears to the clashing of other people's gears. Keep alcohol in our radiators and out of our stomachs. Absolve us from the mania of trying to pass the other automobile on a narrow road. Open our eyes to the traffic signs, and keep our feet on the brakes.—Harry McCreary.

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THE JUNALUSKA CONFERENCE ON RELIGION AND EDUCATION

By H. H. Sherman

Foreword

Methodism from the beginning has given attention to educational forces and methods. These twentieth century years in which we are living call for still more emphasis upon the educational process in extending the kingdom. The present day orgaizations and efforts of the church are seeking to give this emphasis.

Other activities of the church are important, but the educational process must pervade them all. Evangelism converts only to those conceptions of Christ and Christian living, which have previously been learned, or may be learned. Missions in its world-wide program has always recognized that education is its strong right arm. Church building is more and more being adapted to educational needs. Without Christian education the people perish, morally and spiritually.

Historical

In order more fully to understand and evaluate this teaching function of the church among the people called Methodist, the board of education, the Sunday school board, and the Epworth League board, after careful consideration extending over two or three years, have decided to hold at Lake Junaluska, N. C., July 17-21, 1929, a popular church-wide conference on "Christian Education, the Task of the Church.

Program

The relation of religion to education and their joint relation to the bringing in of the Kingdom of Christ will be discussed by able and outstanding men and women. Round table conferences and forums in smaller groups will be held daily, in which will be considered the practical problems of Christian education as it is carried on in the home, the local church, and educational institutions.

Personnel

To this conference will be invited bishops, general secretaries, editors, presiding elders, pastors, college presidents and professors from church and state supported institutions, representatives of the woman's missionary societies and adult Sunday school classes, Epworth leaguers, directors of religious education, student pastors, Sunday school officers and teachers, ano others, selected with special reference to their interest in this work.

It is hoped and expected that the preachers, teachers and laymen who attend the conference will so fully understand and appreciate the importance of Christian education in the home, in the local church, and in educational institutions that they will carry the message throughout all the borders of our church.

The conference at Junaluska will aim to fire the imagination and quicken the understanding concerning Christian education and set in motion practical arrangements to spread the contagion over the entire area of the church.. How is the latter to be accomplished? By holding series of meetings in chosen centers in the interest of Christian education. Not study classes with credit courses, but popular inspirational (because informational) meetings to last from one day to an entire week. The district or the pastoral charge will be the unit. The three boards responsible for the Junaluska conference will jointly plan and conduct these meetngs.

In addition, the press must be employed to better advantage to give a popular and inspiring view of Christian education. Series of articles should be planned, plays and pageants performed, and even paid advertisements used to spread the knowledge of what the church is doing and proposes to undertake.

And then the local church must be enlisted as a constantly functioning factor in the cause of Christian education. The cause must find a means of practical access to the working congregation, that the congregation may think education and love education and adequately promote education.

THE AWAKENING FAITH OF A MOHAVE CHIEF

By C. W. Hunt.

Honore Willsie Morrow, a writer and author of note, tells in the January American how she, seeking to satisfy that longing that sometimes comes to those who labor long, and miss the best life thereby, betook herself to the desert near Death Valley, and made a camp all alone near a Mohave Indian village; and how after days of loneliness in the ever blowing sand, she was attracted one night by the death dance of the tribe, as the only son of Chief Kemah died and all the tribe gathered to beseech the Great Spirit to take Iretaba. Hour after hour they cried: Iretaba! Iretaba! Iretaba! Great Spirit, Iretaba! Unable to sleep she betook herself to the camp, standing without, she saw the body borne from the tent, swing in a blanket on poles and carried to the firey cradle dug in the sand on the river bank, wood piled on it and fire applied, while the women danced and cried Iretaba! Iretaba! until the fire went out, the body turned to ashes; at which time there came a cave-in in the banks of the maddening Colorado river, taking ashes that were soon to be thrown upon its bosom; then all was quiet again, and she stole back to her place. Later she picked up the diary of Padre Garces some one had left with her, and found it was a record of his journey and work with the ancient Mohaves, with compass points and road descriptions so clear that she decided in her desperation to undertake, a lone woman, to follow Garces' route; and with a burro that had taken up her camp for a pack horse she set out, enduring all kinds of hardships, ending long before she had retraced Garces' steps, with her bargaining with Kemah and a neighbor chief, Obob, to take her to the Navajo country in their own primitive way of travel. That night she found herself by a camp fire with Kemah, one of his wives, Oche, Obob and

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his wife Molly, when Oche said: "It is strange that Kemah and Obob should both have to burn their sons in such a short time."

"It is best," murmured Kemah. "No," grunted Obob fiercely.

"What good for Injun have son," demanded Kemah. "Big sheriff at Washington, he Injun's chief now. Great Spirit takes sons away."

"If Great Spirit knows it, why does he send sons in first place?" I asked.

"Great Spirit won't change way of world, way of men and women, just for Injuns! He say let Injun learn. Poor fool!" Kemah's tragic eyes were on the fire.

"When Iretaba live you no talk so," said Obob sardonically.

"Injuns never learn," muttered Kemah.

"Great Spirit heap sorry about that," said Obob still sardonic. Kemah's return was serious. "Yes, he's heap sorry."

I leaned forward to catch the old Mohave's eye. "Kemah, how do you know he's sorry?"

"Because," replied Kemah seriously, "Great Spirit in me, in Obob, in Oche, in Molly. We all sorry. He is in us, so he must be sorry, too. Must be."

"I gasped. This old Indian had come further than I. What was this he had just given me? I looked at him eagerly, but he turned away as if regretting he said even that much. I arose from the fire and strode into the desert to meet it. Not till I was out of sight and sound of the camp did I halt to face the low hanging stars."

"Once again I forced my brain to cross the barriers in colossal effort to catch up with Kemah's thought. What he meant was that the essential me, which is a part of the universal cause, suffered and was sorry for the agony of every living creature. There was no separating my soul from the universal soul. Whatever my brain recorded as being felt by the essential me was being felt by that of which I am an integral part."

"He is in us so he must be sorry. Must be." "It was not mere chemistry. It could be called Providence."

Such an unprecedented increase in the visibility of my spiritual world, such a lifting of barriers, was all but shattering to my mental machinery. I stood I know not how long, struggling to take in its implications. Filled with my purpose, I returned to the camp fire.

"Kemah," I said, "I am not going up into the Navajo country with you. I'm starting back to Needles tomorrow if you will trust me for a week's grub."

"How come?" asked the old Mohave.

"I eyed him thoughtfully. Would he understand? Certainly he had given me enough that night to entitle him to an explanation. I tried to make him understand the state of mind that brought me to the desert. I told him how I had felt about Iretaba's burning, and described Padre Garces to him, and when I had finished the account I said further: it seemed to me that if I came into the desert and lived as the padre lived, I might get to look at death the way he did; not afraid of it; sure that it is good for our spirit."

"All Injuns believe," said Kemah simply, "that birds, stones, coyotes and stars are all his brothers. Great Spirit use same sand to make them all. Why you all time worry is because you stay so far away from your brothers. You come back to desert, live like Injuns live, then you believe like Injuns believe and you not worry."

"I took him in and went on with my entrada, ending with Kemah's contribution of the evening. He gave me one long, not unkindly look." "How long you going to live near Mohave village?"

But don't you see, Kemah, you and the rest have given me strength to go back to the city where I belong, where I must be?

"Big fool," grunted Kemah. "Any desert in New York?"

I'll take my desert back with me, was my answer. I can be brother to the same stars in New York as you are here, Kemah. Kemah shook his head. I was not sure I had made him understand.

Looking back on the experience, I see it as my most tremendous spiritual adventure, the adventure that stilled the desperations of my mind.

NAMES OF EVERGREEN TREES

An evergreen is a tree which stays green all winter; that is to say, the leaves do not fall in autumn, as do the leaves of deciduous trees. Many evergreens are conifers (cone-bearing trees), but not all conifers are evergreens. The birch is a conifer but it is not an evergreen.

Spruce is a familiar evergreen. It was so named because it was first known as a native of Prussia—French "Prusse," and Middle English "Pruse" or "Spruce." Spruce is an old name for Prussia. Fir is an old word, long in the language, always used for the tree; pine is Latin, also the name of the tree which it designates today. The hemlock has also been long in the language.

There are evergreens which are not trees. Almost all tropical plants, botanically speaking, are evergreens. The holly is an interesting northren evergreen, much used for decoration purposes at Christmas.

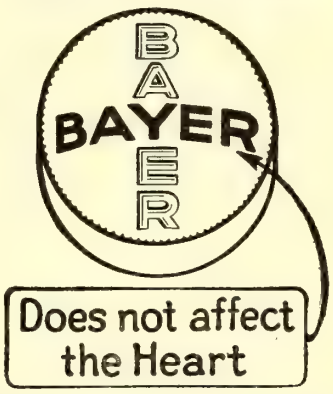
The rhododendron is an evergreen shrub. Its name, according to Webster's New International Dictionary, comes from Greek words meaning literally "rose tree." It was so named because of its large flowers.

Other evergreens of the north include certain varieties of the cedar, ivy, laurel, etc. The words are all "old"—that is, they have been in the langauge for centuries, often nearly in the forms we know today as the names of these plants or similar plants.

Alamance farmers have ordered to date six tons of grass seed, 1,000 pounds of alfalfa seed and nearly 2,000 pounds of sweet clover seed in the pasture campaign now being conducted in that county.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Wilmington, Faison ..... April 4-5
New Bern, Mount Olive ..... April 16-17
Weldon, Roanoke Rapids ..... April 18-19
Salisbury District, Coburn Mem'l, Salisbury..April 29-30
Charlotte, Hickory Grove, near Charlotte..April 30-May 1
Rockingham, Troy ..... May 9-10
Raleigh, Holly Springs ..... May 14-15
Mount Airy, North Wilkesboro ..... May 15-16
Durham, Prospect, Yanceyville Ct. ..... May 16-17
Gastonia, Belmont, Main St. ..... May 21-22
Asheville, Central Church Asheville ..... May 21-22
Statesville, Granite Falls ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

March

Brooksdale, Allensville, a.m. 17
E. Roxboro and Longhurst, p.m. 17
Milton, Purley, a.m. 24
Chapel Hill, p.m. 26
Carrboro, 7 p.m. 26
Hillsboro, a.m. 31

April

Leasburg, Salem, a.m. 7
Orange and Massey, p.m. 10
Graham, a.m. 14
Haw River, p.m. 14
Yanceyville, Bethel, a.m. 20-21
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

March

South Camden, Sign Pine, 11 17
South Mills, New Land 16-17
Perquimans, Woodland, 11 22-24
Pasquotank, Mt. Herman, 11 23-24
Moyock, Moyock, 11 30-31
Currituck, Sharon, 11 31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

March

Parkton, Sandy Grove 16-17
Person Street an Calvary, night 17
Mamers, Spring Hill 23-24
Lillington, Pleasant Plain, p.m. 24
Haw River, Cedar Grove 31
Sanford, night 31

April

Elizabeth, Clarkton 6-7
Steadman, Tabor, p.m. 7
Bladen, Bethlehem 13-14
St. Paul, Regan, p.m. 14
Erwin, Angier 21
Dunn, night 21
Roseboro, Andrews 27-28
Newton Grove, Maple Grove, p.m. 28

May

Jonesboro, Memphis, p.m. 5

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

March

Pink Hill, Woodington, 11 16-17
Seven Springs, Beston, 3 17
Kinston, night 17

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

March

Youngsville, Wesley, 11 16
Millbrook, Millbrook, 11 17
Oxford Ct., 11 23
Oxford, night and 11 23-24
Tar River, Kittrell, 11 31
Cary-Apex, Cary, night 31

April

Creedmoor, 11 7
Bailey, Simms, 11 14
Zebulon, Zebulon, 4 14

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

March

Richmond Ct., Zion 17
Piedmont, 7:30 17
Lumberton, 11 24
St. John-Gibson, 7:30 24
Roberdel, Beaver Dam, 11 30-31
Hamlet, 7:30 31

April

Lumberton Ct., Pine Grove, 11 7
Aberdeen-Vass, 7:30 7
West End, 11 21
Ellerbe, 3 21
Rockingham, 7:30 21

WASHINGTON DISTRICT
J. H. McCracken, P. E., Washington, N. C.
SECOND ROUND

March

Vanceboro, Epworth, 11 16-17
Bath, Asbury, 3 17
Greenville, 11 24
Ayden, 7:30 24
Swan Quarter, Fairfield, 11 31
Mattamuskeet, Watson's Chapel, 3 31

April

Fremont, Black Creek, 11 7
Farmville, 7:30 7
Nashville, 11 14
Springhope, 7:30 and 3 13-14
Rocky Mount, First Church, 7:30 14
Aurora, Campbell's Creek, 11 21
Washington, 7:30 21
Mattamuskeet, Englehard, 11 28
Pantego-Belhaven, Pantego, 7:30 28

WELDON DIRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

March

Conway, Bethany, 3 17
Scotland Neck, Hobgood, night 17
Aulander, Lewiston, a.m. 24
Littleton, night 24
Warren, a.m. 29
Halifax, Ebenezer, 3 31

April

Warrenton, Macon, a.m. 6-7
Henderson, First Church, night 7
Ahoskie, Harrellsville, a.m. 9
Enfield, night 10
Roanoke Rapids, night 12
Garysburg, Shiloh, a.m. 14
Windsor, Cashie, 3:30 14
Williamston, night 14
Seaboard, Sharon, a.m. 16
District Conference, Roanoke Rapids 18-19

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
SECOND ROUND

March

Scott's Hill, Sneads, 11 17
Town Creek, Shiloh, 3 17
Wilmington Ct., Seagate, 7:30 17
Grace, 11 24
Chadbourn, Evergreen, 11 31

April

Hallsboro, Wananish, 11 7
Fifth Avenue, 8 7
Burgaw, Watha, 11 14
Swansboro, Swansboro, 7:30 14
Clinton, Keener, 3 21
Faison-Warsaw, Warsaw, 7:30 21
Kenansville, Wesley, 3 28
Wallace-Rose Hill, Wallace, 7:30 28
Maysville, Pollocksville, 3 30
Jacksonville, 7:30 30

May

Trinity, 8 1
Carver's Creek, Weyman, 11 5
Magnolia, Centenary, 7:30 5

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

March

Candler, Montmorencie, 11 16-17
Acton, Oak Hill, 3 17
Leicester, Dick's Creek, 11 24
Oakley, 7:30 24
Mills River, Mills River, 11 31
Swannanoa, Azales, 3 31
Black Mountain, 7:30 31

May

Trinity, p.m. 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

March

Morven, Shiloh, 11 15
Bethel-New Hope, Sandy Plains, 3 15
Pineville, Harrison, 11 17
Wesley Heights, night 17
Hawthorne Lane, 11 24
Waxhaw, Heaths, 3 24
Hickory Grove, night 24
Peachland, Peachland, 11 31
Big Sprins, night 31

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
THIRD ROUND

March

Cherryville, Cherryville, 11 17
Lincoln Ct., McKendree, 11 23-24
Crouse Ct., Crouse, 3 23-24
Franklin Ave., Franklin Ave., night 24
King's Mountain, King's Mountain, 11 31
Lowell, Bethesda, 3 30-31
Gastonia, West End, West End, night 31

April

Gastonia, Main Street, Main Street, 11 7
Goodsonville, Trinity, 3 6-7
Bessemer City, Concord, 3 7
Belwood, Kadesh, 11 13-14
Polksville, Clover Hill, 3 13-14
Lafayette Street, Lafayette Street, night 14
Shelby, Central, Central, 11 21
South Fork, Reepsville, 3 20-21
Gastonia, Smyre, night 21
Cherryville Ct., Mary's Grove, 11 28
Dallas, Puetts, 3 28

May

Rock Springs, Rehobeth, 11 4-5

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
SECOND ROUND

March

Main Street, High Point, 11 17
Jamestown-Oakdale, night 17
Reidsville, 11 24
Gibsonville, night 24

MARION DISTRICT
E. O. Cole, P.E., Marion, N. C.
SECOND ROUND

March

Rutherfordton, 11 17
Spindale, Alexander, 7 17
Marion Ct., Providence, 11 24
Marion, First Church, 7 24

April

Cliffside-Avondale, Cliffside, 11 7
Henrietta-Caroleen, Henrietta, 7 7

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

March

Wilkesboro, Union, 11 17
Ronda-Roaring River, Roaring River, 2:30 17
North Wilkesboro, 11 24
Moravian Falls, Adley, 2:30 24
Yadkinville, Booneville, 2 and 11 30-31
Jonesville, Hanes Grove, 2:30 31

April

Danbury, Bethesda, 11 6-7
Sandy Ridge, Sandy Ridge, 2 7
Watauga, Henson's Chapel, 2:30 and 11 9-10
Boone, 7:30 10
Jefferson, Bethany, 2:30 and 11 20-21
Laurel Springs, Nathan's Creek, 2:30 21
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28

May

Sparta, 11 5
Elkin, 7:30 5
Helton, Helton, 11 11
Todd, Hopewell, 11 12

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
SECOND ROUND

March

Troutman, 11 17
Shepherd, Jones Memoiral, 2:30 17
Cool Springs, Rose Chapel, 11 24
Statesville Ct., Shiloh, 2:30 24
Elmwood, Elmwood, night 24
Mt. Zion, 11 31
Fairview, 2:30 31
Davidson, night 31

April

Mooresville, Central, 11 7
Mooresville Ct., McKendree, 2:30 7
Mooresville, Broad St., night 7
Hiddenite, Hiddenite, 11 14
Taylorsville, Marion, 2:30 14
Stony Point, night 14
Newton, 11 21
Hickory Ct., Houcks, 2 21
Maiden, night 21
Lenoir First, 11 28
Hudson-Zion, 2:30 28

May

Lenoir Ct., Colliers, 2 5
Littlejohns, night 5
Dudley Shoals, Ebenezer, 11 12
Dry Ponds, 2:30 12
Granite Falls, night 12
Hickory First, 11 19
Highland, 2:30 19
Westview, night 19
Catawba, Concord, 11 26
Ball Creek, Center, 2:30 26

The Statesville district conference will be held at Granite Falls Tuesday and Wednesday, July 9-10.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

March

Albemarle Ct., Pine Grove, 11 16-17
Badin, Badin, 7 17
Albemarle, First Street, 11 24
New London, Bethel, 3 24
Albemarle, Central, 7 24
Bethel, Bethel, 11 30-31
Concord, Westford, 3 31
Concord, Harmony, 7 31

April

Salem, Mt. Tabor, 11 Sat. and 3 Sun. 6-7
Mt. Pleasant, Mt. Pleasant, 11 7
Spencer, Central, 7 7
Norwood Ct., 11 13-14
Norwood, 7 14
Gold Hill, Liberty, 11 20-21
China Grove, 7 21
Woodleaf, 11 27-28
Main St.-Padkin-Rowan, Rowan, 3 28

District Conference, Coburn Memorial, April 29-30. The opening session will be at 9:30 a. m. Monday, 29.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

March

Franklin Ct., Bethel, 11 10
Fines Creek, Fines Creek, 11 17
Bethel, Bethel, 3 17
Waynesville, 11 24
Jonathan, Shady Grove, 3 24
Dellwood, Maple Grove, 11 31
Clyde-Junaluska, Clyde, night 31

April

Webster, 11 7
Cullowhee, night 7
Highlands, Highlands, 11 14
Glenville, Cashiers, 3 14

Every charge is asked to pay not less than one-half of its assment for benevolences by May 1. Each preacher will be asked for a report on or about that date.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
SECOND ROUND

March

Thomasville, Main Street, 11 10
Denton, Jackson Hill, afternoon 10
Oak Ridge, Sedge Garden, night 10
Grace, 11 17
Advance, Mocks, afternoon 17
Central Terrace, night 17
Lewisville, Doubs (business meeting) 18
Thomasville Ct., Fairview, 11 and afternoon 23-24

NORTH CAROLINA CHRISTIAN ADVOCATE

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Thomasville, Bethel, 11	24
Hanes-Clemmons, Hanes, night	24
April	
Lexington, 11	7
Linwood, Tyro, 2:30	7
Ardmore, night	7
West End, 11	14
Lewisville, Doubs, afternoon (preaching)	14
Burkhead, night	14
Kernersville, 11	21
Hiatt, Mt. Olive, afternoon	21

IN MEMORIAM

McCALL—In the death of Alonzo McCall the community loses a good, honest law abiding citizen. He was one of the most accommodating men we have ever known, and on different occasions he has been known to discomfit himself in order to assist a neighbor who needed his help. Not only was he a good citizen and neighbor, but he was a faithful member of Mills River Chapel. While in conversation with him at the last service he attended he expressed regret at not being financially able to pay more to his church which he loved devotedly. Though 72 years of age and not physically able to do manual labor he gave of his limited means twenty-five cents every Sunday that he was able to attend services. We have strong, able-bodied young men and women, too, who out of good salaries pay less, and wait until the week before the annual conference to pay any. "Mr. Lon," as he was familiarly called by his many friends, will be missed in many ways, but we know that our loss is his eternal gain. May his noble traits of character be an inspiration to many.

Mrs. S. E. Greenwood.

IN MEMORIAM

Mrs. Marguerite Anne Bevil Gregory was born in Mecklenburg county, Va., August 2, 1861. She was married in 1881 to Mr. William Francis Gregory. On September 22, 1928, at the age of 67 she "entered into rest" at the home of her nephew, Mr. J. B. Collins, with whom she had lived for many years.

The day following she was buried at New Hope Baptist church near Chase City, Va. She is survived by one son, J. E. Gregory of Lynchburg, Va., and one sister, Mrs. Jennie Algood, and a brother, Mr. Willie Bevil of Chase City. Mrs. Gregory was a faithful, consistent member of Hebron church Woman's Missionary Society, and our society suffered a great loss in her death.

She was kind and gentle, patient, sympathetic and generous and always ready to lend a helping hand anywhere and at any time that she could.

We, the members of Hebron church Woman's Missionary Society, feel deeply our great loss, but bow in humble submission to the will of our heavenly Father who is too wise to err and too merciful to be unkind.

Mrs. H. J. Ellis,
Mrs. J. R. Robinson,
Mrs. W. H. Palmer.

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NORTH CAROLINA CHRISTIAN ADVOCATE
GREENSBORO, N. C.

Catarrhal Dyspepsia and Indigestion

Chronic gastric catarrh and intestinal catarrh are the most common causes of chronic dyspepsia and indigestion. They are attended by an excessive secretion of mucus or phlegm, which, being indigestible, envelops the food and prevents the digestive juices from getting at the food. The food lies in the stomach for hours without being digested, then begins to ferment. Gases are formed and distend the stomach, causing belching, interference with heart action, palpitation, a feeling of fullness after eating and sometimes nausea and even pain.

A most effective treatment for catarrh of the digestive organs is to wash out the accumulated mucus before each meal by filling the stomach full of Shivar Mineral Water about one-half hour before each meal. Shivar is a very mild and agreeable alkaline water which quickly dissolves and washes out the mucus thus leaving the digestive organs clean at the time the food arrives. When chilled, Shivar is a most delightful table water, especially appreciated by those who suffer with chronic catarrhal indigestion, as it does not interfere with the physician's medication.

Write for a descriptive booklet or send three dollars for ten gallons (a three weeks' supply). By loaning you the carboys (2), the expense is made very moderate. Terms f. o. b.

Shivar Springs, Box 4-M, Shelton, South Carolina

In Memoriam

CREDLE—The subject of this sketch, Allen B. Credle, was born March 31, 1862, died January 28, 1929. He was a consistent member of Sladesville Methodist church. He served as steward in this church for a number of years. He leaves to mourn their loss a widow, two children, one sister and two brothers and a number of relatives. Funeral services were conducted from the Methodist church in Sladesville and his last earthly remains deposited near the house of worship that he loved, to await the final resurrection when he will come forth to meet his Lord in the air.

J. C. Whedbee.

CHATMON—John William Chatmon was born in Rockingham county February 16, 1885, and died in Haw River February 27, 1929. He married Miss Lula Simpson on May 15, 1907. There are left behind him his wife; eight children, Allie. Odell, Hazel, Inez, Pauline, Nellie May, and Richard; three sisters, Mrs. Janie Severy of Jacksonville, Fla., Mrs. Lula Branning of Tampa, Fla., and Mrs. Eliza Marie of Tompa, Fla. Brother Chatmon was for 13 years a member of Haw River M. E. Church, South, and at the time of his death he was serving as a member of the committee on lay activities. He was buried in Haw River on March 1, 1929. The funeral services were held in the Methodist church and conducted by the pastor. His gentle, forbearing character and Christian life will be long remembered. May God comfort and bless those in whose hearts his going has left a vacancy.

C. C. Herbert, Jr.

BEST—Mrs. Lunette Stout Best was born June 28, 1905, and died February 26, 1929. She was married to Mr. James Best of Haw River in 1920. She is survived by her husband; four children, Katherine, Sarah Lane, Bettie Jane, and Hilda Stout; her parents, Mr. and Mrs. J. R. Stout of Greenville, S. C.; two sisters, Mrs. J. W. Thompson of Burlington and Mrs. Arthur Holland of Greenville, S. C.; four brothers, Vernon, Wilson and Bryant of Greenville, and Arthur of Haw River. Mrs. Best joined the Methodist Protestant church at the age of 12, and when she was 15 transferred her membership to the M. E. Church, South, of Haw River. Her funeral was conducted in the Haw River Christian church by her pastor, assisted by the pastor of the Christian church, Dr. P. H. Fleming. She was a faithful Christian wife. May the Father comfort the many who mourn for her.

C. C. Herbert, Jr.

DAWKINS—The subject of this sketch, Commodore Perry Dawkins, was born in Richmond county, North Carolina, May 26, 1851, and died at his home near Green Lake church in the same county January 31, 1929. He married Miss Martha E. Lancaster of Wilmington, N. C., November 26, 1874, and to this union seven children were born, two of whom preceded him. His wife died also April 20, 1900. On November 22, 1905, he married Miss Mary C. Bruton of Richmond county, who with five children by his first wife survive him.

He professed faith in Christ in 1880, united with the Methodist Episcopal Church, South, at Green Lake, where he held his membership till his death. He was always true, faithful and loyal to his church, and until his health failed just a few years ago he was found in his place there. He loved God as only the faithful can, and nothing gave him greater pleasure than to tell of this love. The writer visited him often and ever found him leaning on the bosom of his Lord. He was ready to go; there was no fear of death; he was perfectly satisfied that when mortal life ended on earth the immortal would begin and last forever in heaven—just a simple faith, like that of a child, fully believing and asking no questions. And thus the end came and Perry Dawkins went "home." The funeral service was conducted at Green Lake church by his pastor, Rev. M. C. Ellerbe, assisted by Rev. Mr. McIntyre of the Presbyterian church, and his body placed in the cemetery nearby to await the resurrection morning. We say "good-bye, dear brother," and then lift our heart to God in prayer for the sorrowing companion and loving children to whom the world will look sad. May God be close to them.

George H. Biggs.

BRYANT—The Rockford community, and one home especially, was made sad Sunday by the passing away of Wilbur Clayton Bryant. Wilbur was the son of Mr. and Mrs. E. M. Bryant of Rockford, N. C. He was born August 12, 1916, and died February 17, 1929; age 12 years, six months and five days.

Wilbur was a member of the Methodist Sunday school and was interested in his Sunday school even though he was a child. He was a bright, loving, and intelligent child—always ready to help others and to perform his little duty as best he could. He was also obedient and thoughtful of others. He was afflicted with heart trouble and a complication of diseases. During his lingering illness he was patient and at times he expressed a desire to get well, but at all times he showed a spirit of submission to God's will. Disease gradually weakened his little body until Sunday afternoon at 5:30—

"There fell upon the house a sudden gloom,
A shadow on those features fair and and thin;
And softly from that hushed and darkened room
Two angels issued, where but one went in."

Time and time alone can heal the broken hearts. Wilbur will be missed by his friends, schoolmates and loved ones. To the parents and loved ones I would say, leave it all to God. He knows best and some day we will understand all things.

The funeral service was conducted at Ararat Methodist church Monday afternoon at 3:30 o'clock and his body was laid to rest in the Ararat cemetery.

In addition to his parents Mr. and Mrs. E. M. Bryant, he is survived by two brothers and three sisters: Floyd, Robert Thomas, Mamie, Ola, and Mary Ruth Bryant. His grandparents and several uncles and aunts also survive.

In the following poem by Charles Wesley we may find much hope and consolation:

"Wherefore should I make my moan
Now the darling child is dead?
He to rest is early gone,
He to Paradise is fled.
I shall go to him, but he
Never shall return to me.

"God forbids him longer stay,
God recalls his precious loan.
He hath taken him away
From my bosom to his own.
Surely what he wills is best,
Happy is his will I rest.

"Faith cries out, 'It is the Lord.'
Let him do what seems him good.
Be thy holy name adored,
Take the gift a while bestowed.
Take the child no longer mine,
Thine he is, forever thine."

Ora Lee Davis.



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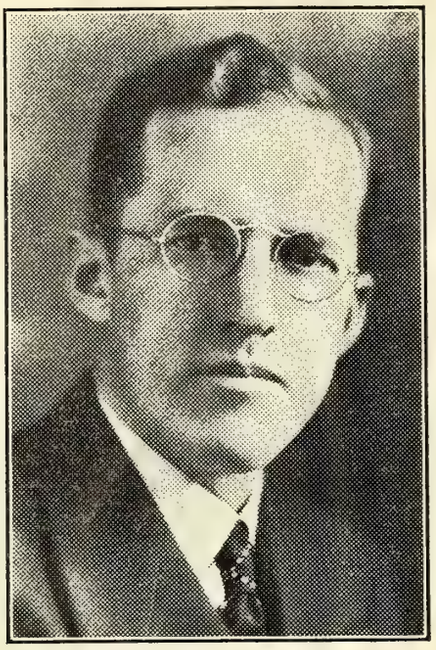
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THE TOMB OF THE UNKNOWN SOLDIER, WASHINGTON, D. C.

ADVOCATE CAMPAIGN NOTES



REV. E. J. REES

Rev. E. J. Rees, having secured 27 new subscribers at Oxford, leads for the present in the North Carolina conference.

Rockingham District

Aberdeen, Rev. G. B. Starling, pastor, gains a place of honor. So does Rev. N. M. Wright and the Richmond circuit, with a star to add additional lustre. Rev. M. C. Ellerbe of Roberdel also gets a star. These honors put Rockingham district well to the front in this contest.

Ingold and Hodges

Rev. M. F. Hodges rejoices in a star as Ingold charge goes on the roll of distinction. Well done!

Clegg and Hamilton

Rev. W. L. Clegg was not content for Garner to lag; the same is true of Rev. Guy Hamilton at Ayden. Both of these claim the prestige of a star.

Kernersville and Leaksville

Rev. T. J. Rogers makes the best showing of the week. He secures a place on the roll with two stars to add distinction to his achievements. A fine pace to set for the Winston district. Rev. M. B. Woolsey goes on the roll at Leaksville and thereby gives the Mt. Airy a shove. The Marion does not remain static. for Rev. M. F. Moores places a star in the crown of Forest City. So the good work goes on.

Asheboro and Reavis

Rev. B. C. Reavis gets off on the right foot at Asheboro as usual. A check for $48, including eight new subscribers, shows that Asheboro and Reavis are strong for the Advocate. Good for the capital of Randolph and its leader!

PARK PLACE CHURCH, GREENSBORO, TO BUILD AT ONCE

At a congregational meeting last Sunday morning the congregation of Park Place congregation decided to build their handsome new church without delay. The plans and specifications being prepared by Harry Barton, architect, are about complete in all details and are quite satisfactory to the building committee and the entire congregation.

The first three weeks of April have been set apart as the money raising period and at the end of that time the contract is to be let and will be pushed to completion as there is no trouble these days to secure both labor and material without delay.

Only the first unit of the church is to be erected at this time, as the present building will serve for the Sunday school work for several years. The new church is to be erected just 12 feet north of the present structure and leaves it undisturbed for the use of the Sunday school.

The new church of Gothic architecture and estimated to cost $150,000 is unusually attractive and excites the admiration of those who are judges of church architecture.

C. C. Hudson is chairman of the building committee, a loyal Methodist and successful business man who knows how to put things across in fine fashion. If he does not with the superb backing of this congregation lead to a timely and successful conclusion of the job we shall be very greatly disappointed in him and in our judgment of men.

Rev. J. H. Armbrust, the pastor, is leaving no stone unturned in securing just such a Methodist church in North Greensboro as we ought to have and will have at no distant date.

DOWN IN GREEN

It was not Dombey and Son but Ormond and Son that left behind Durham in the hills for the flat lands of their forbears down on the Moccasin river. The son, Kern, steered right on as the father, J. Marvin, recalled experiences of the years of the long ago. He was stimulated by the associations among which his ancestors had lived and moved for two centuries and more in that good land.

Great is Green county for wide and rich fields. Its weakness is the want of a thriving county town. Being surrounded by such towns as Kinston, Goldsboro, Wilson and Greenville, a steady drain is made on its wealth and its population. The farms produce; the products go to other markets.

Hookerton is planning to secure an enlarged and better equipment for their church work in the way of Sunday school facilities. The new and adequate church at Snow Hill is proving a stimulus to all that section. Better churches will result.

We enjoyed the stay in Hookerton; the fine group gathered in the Sunday school at Murray was an inspiration; and the 11 o'clock hour at Mount Hermon on the Snow Hill work with Rev. E. B. Craven proved a blessing. This church at Mt. Hermon is soon to have much needed rooms in which to accommodate the growing school.

At 11 o'clock Rev. J. Marvin Ormond held forth at Hookerton, Rev. R. J. Lough filled his appointment at Ormond's Chapel and M. T. Plyler assisted Rev. E. B. Craven in the services at Mt. Hermon. The day for all concerned was a delight. The hospitality of the citizens and the interest of the people in matters religious was such as to be expected among a people with their habits and traditions.

The temptation is strong to discuss the social and industrial transition that is on, to report in some detail what is going on in the churches, and to recall the noble dead, but all this must be left for others to do. The new generation in that densely populated section makes possible a great future if properly trained and effectively directed.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Associate Editor and Business Manager

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The victory of Mr. John D. Rockefeller, Jr., over Colonel Robert Stewart in the Standard Oil contest is most significant in American business life. Rockefeller objected to Stewart on the grounds that his conduct revealed a grade of business morality that he (Rockefeller) could not countenance. Stewart stressed dividends and volume of business. Rockefeller insisted on ethical standards. Dividends were set over against right and wrong.

⚜

To be sharp in one's criticisms or censorious in one's judgments is frequently used by men to paliate their own envious natures, or to serve as a salve to their wounded feelings. And thereby they deceive themselves but no one else. The most inexperienced know the difference between strokes of the knocker's hammer and the notes of victory. The croaking of frogs never sounds like the jubilant shouts of conquering heroes. To belittle the achievements of others will not justify one's own failures. On the other hand we all love a kind word, a bit of timely praise, a good story or anything that makes life brighter and better. "A word fitly spoken is like apples of gold in pictures of silver."

⚜

Is there no way to secure a more careful and regular observance of the sacrament of the Lord's Supper in many of our country churches? This would doubtless add to the number who would partake, especially so if the preachers would instruct the people and the parents would encourage their children. Could a revival be brought to a more appropriate close than with such a service in which all new members would be encouraged to partake? Let the people learn that the communion is an act of worship in which all should have a part. A revival should begin around the altar rail; this is the place to get a rededication of self to the living Christ. Try this out in your church in one of these neglected places and see how many will respond.

What shall the boy find in us when the frost that does not melt falls upon our heads? Shall the man in his maturity disappoint the expectations of the lad? Here are some lovely lines from a book of poems by Thomas S. Jones, Jr., which tell what we are driving at in the foregoing questions:

"Across the fields of yesterday
He sometimes comes to me,
A little lad just back from play—
The lad I used to be.
And yet he smiles so wistfully
Once he has crept within,
I wonder if he hopes to see
The man I might have been."

⚜

Women are granted the right of ordination in only 43 of the 114 leading Protestant denominations in the United States, according to a carefully compiled report contained in a book called Women and the Ministry, published this week by Doubleday, Doran and Company, New York. The report is a tabulation of the exact lay and clerical status of women made by Miss Elizabeth Wilson, under the direction of the Federal Council of Churches in America. It offers, in addition to the American figures, a summary of the English situation and presents a spirited argument by Canon Charles E. Raven of the Church of England for the ordination of women in his communion. His argument has already found a resonant echo in an editorial in The Churchman, leading Anglican periodical of this country, which pleads in its 125th anniversary number for the immediate recognition of the place of women in orders. And a proposal has been adopted by the Presbyterian General Council now in session in Philadelphia to give women equal rights in the Presbyterian Church in the United States. Denominations in which the ordination of women is not permitted include the various Lutheran bodies, the Methodist Episcopal Church, South, the Southern Baptists and the Episcopalians.

Differences the Resurrection Has Made

The open grave of that first memorable morning of eager solicitude is more than a fact of history; it denotes a force in the life of the world. The record of eighteen centuries and the marvellous changes taking place in the wide world today attest the resurrection power and indicate the difference it has made in the movements of man.

As one passes from the Old Testament record into that of the New the entire outlook changes and the spirit of conquest permeates the whole. The Old Testament says little of the resurrection and the ultimate victory over death; not much is heard of the new heavens and the new earth that is to be. On the other hand, the New Testament is one glorious Easter anthem and jubilant assurance of victory. The living, triumphant Christ gives the assurance of victory for the years ahead; he is in all and over all in making the new heaven and the new earth wherein dwelleth righteousness.

The church lives and wins because of this resurrection power. A corrupt Christianity, such as that in the Middle Ages, is not utterly hopeless, for the resurrection power will one day assert itself; a dying Christianity will feel the stirrings of a new power divine. This happened in the Protestant Reformation when the modern world was born, and there came a new freedom for man in his personal relationship with God—"being in heart and conscience free."

The much we hear just now of Christ in the modern world with the new emphasis on the absolute value of man, the urgency of social obligation, and the place of sacrificial love in serving our day and generation is the stirrings of this old and yet ever new power. This new faith went to work in the old Jewish and Roman world in those far off days of the New Testament; the modern world is feeling the same stirrings as never before. This regard for the personality of the weak and poor, this humanity demanded for the child, the prisoner, the needy, this opposition to all forms of cruelty, oppression and slavery, this profound opposition to war indicate a new spirit at work. The living Christ is displaying afresh the power of his resurrection in the making of tomorrow.

What a difference the resurrection makes in these homes of ours and in these graveyards scattered over the land! Easter always dawns fresh as the flowers of spring and brings fresh courage to lonely, broken hearts. Once more the Easter anthem sounds around the world; the Son of God goes forth to ultimate victory!

The Measure of a Man

The test of a man is the fight he makes,
The grit that he daily shows;
The way that he stands on his feet and takes
Fate's numerous bumps and blows.

According to this writer, whose name is to us unknown, it is not the victories one wins, but the kind of fight one makes that really counts. It is not the blows that one deals but the blows that one takes with unruffled temper that prove the stuff he is made of.

There occurs to us no more striking example of this than Robert Louis Stevenson, an exile to the South Seas in search of health which he failed to find. But listen to the epitaph that he in a half darkened room wrote when no longer able to speak. At 46 he is dying, but he is not beaten as he writes:

"Under the wide and starry sky,
Dig the grave and let me lie.
Glad did I live and gladly die,
And I laid me down with a will.

"This be the verse you grave for me:
Here he lies where he longs to be;
Home is the sailor, home from the sea,
And the hunter home from the hill."

President Coolidge Writes of His Son's Death

"When he went, the power and glory of the presidency went with him.

"The ways of providence are often beyond our understanding. It seemed to me that the world had need of the work that it was probable he could do.

"I do not know why such a price was exacted for occupying the White House."

So writes the man who has just retired from the presidency. And thousands of parents who have through the years staggered amid the shadows of an unspeakable sorrow will understand every word that Mr. Coolidge has written. What is "the power and glory of the presidency" to one in whose home is a great vacancy and whose heart cannot be healed?

Love is the key that unlocks the treasure-box of God's riches. Let me have the key to use each day that I am privileged to stay among my people.—Charles E. Luce.

The Man Who Strikes First

Bishop Francis J. McConnell has a story that he tells with manifest pleasure. The bishop says that he was standing on the streets of Shanghai and saw two Chinese coolies shouting at each other, their noses but two inches apart. Behind each disputant was a crowd of spectators. "What is this?" asked the bishop, and was told that a Chinese fight was on. "A Chinese fight!" he exclaimed; "I've been here five minutes and nobody has hit anyone." "You don't understand," came the response. "In a Chinese fight the man that strikes first indicates thereby that his ideas have given out."

Obviously, that is an excellent lesson we get from the Chinese. Why strike with the fist if there be ideas in the head? Differences should always be settled on the basis of ideas and not by brute force. On this basis we should eliminate war as a method of settling international disputes. It is a recognition of this principle that has given us the liberty of the press and freedom of speech. It is always well to give wisdom a chance to make her ideas known. Never hit the first lick till one's ideas are exhausted is a good rule and one that men observe more frequently than we are inclined to think. A man with truth and right on his side generally keeps cool. Physical force is employed to supply a conscious defect.

The Mexican and His Gun

The Mexican people are at least 400 years behind the more advanced nations of the world. Furthermore, his blood is like water on a high mountain top—it can very quickly be brought to the boiling point. These facts help to explain his readiness to get his gun and join in an attack upon the existing order.

Hubert C. Herring, a well informed student of Mexican affairs, gives the following estimate of the Mexican in last week's Christian Register. What Mr. Herring says is intensely interesting.

> The ways of a Mexican with his gun are past understanding. It is easy to say that he should put his gun away; but the Mexican does not understand. Inauguration day in Washington is war day in Mexico, and the whole brood of furies which we hoped were silenced leap out to do their evil work.
>
> It is war. The revolutionists hold Vera Cruz, and block the way to the sea. They hold Sonora, and block the way to the northwest. They hold Monterey, and block the way to Texas. They hold Guadalajara, and block the way to the Pacific.
>
> There were two men in Mexico who seemed capable of holding the diverse elements together—Calles and Obregon. Obregon was shot by a young fanatic last July. Calles retired from office in September, determined that the constitutional principles of the revolution should not be betrayed. With Obregon dead and Calles retired, the trouble-makers took a hand.
>
> Mexico is ruled by personalities rather than by principles. This is the curse which is upon her today. The president of Mexico, Portes Gil, is an honest man, and an able one, but he is relatively unknown. He has never conducted military campaigns, bending the will of refractory generals to his own. He is not a caudillo, and Mexico is accustomed to the rule of the chieftain. Mexico knew Obregon, who with his one arm was stronger than the best of them. They knew Calles, the stern-faced and indomitable. They do not know Portes Gil.
>
> The tragedy of the situation is real. It means the disrupting of all the constructive program for public education which, during the past ten years, has given such conspicuous evidence of vitality and progress. It means the arresting of the many programs of public works—road-building, laying out irrigation projects, the development of a national program of public health, and so on.
>
> If the revolution develops, and spreads, there will be no lack of people in the United States who will say, Well, it is high time that we go down into Mexico and clean up the country, and make it a fit place for white men.
>
> To them there can be but one answer. Mexico has a long way to travel before she attains institutions of stability. She learns, as we all learn, by making mistakes.
>
> To this I would add, Mexico has made progress, and will make progress. The best service to be rendered Mexico today is to keep our hands off.

Short, Clear, and Hot Sermons

According to the Federal Council Bulletin, Dr. Chalmers said that the sermons of the "Moderates" of his time were like a winter's day, "short, clear and cold." "The brevity," he added, "is good and the clarity is better but the coldness is fatal. Moonlight preaching ripens no harvests!"

"Moonlight preaching" is a happy phrase and isn't it akin in its relation to the fruits of righteousness to the "harvest moon" over the autumnal harvest fields; it casts a silver sheen upon the fruits of other men's labors.

But our primary interest is in what the mighty Chalmers said about "short, clear and cold" sermons. This great preacher of another generation saw clearly that "brevity" is good, and "clarity" is good, but "cold" is fatal.

"Serve 'em hot" applies in a church as well as at a lunch counter. We wonder if the Christian ministry will ever make this a universal practice. No man without a great passion for righteousness and the welfare of souls has any place in a Christian pulpit. If we could set every pulpit on fire a spiritual revaluation would be on in less than thirty days.

People and Things

"Protracted services will begin at Oak Grove Sunday, the 24th, and continue through Easter. Rev. W. L. Dawson of Farmington will do the preaching."—E. M. Avett, Bishop of Davie.

Rev. and Mrs. E. D. Weathers of Rocky Mount are assisting Rev. John R. Edwards at Bethel in the pre-Easter revival services. The meetings began March 13 and will close on the 24th.

"Please announce the birth of a daughter to Rev. and Mrs. M. A. Lewis—Ada Lizette—on March 13. Mother and daughter and father are all getting on splendidly among the splendid people of Morganton."—M. A. Lewis.

"Washington district conference will meet at Bath May 7 and 8. We are to be entertained at the Bayview hotel and we hope our editor will be able to be with us at that time."—J. H. McCracken.

Rev. C. T. Rodgers of the North Carolina conference and located at West Durham announces that he is in position to help the brethren in revival meetings. Address him, Durham, N. C.

"Centenary, New Bern.—We have just closed a ten days' meeting in which Rev. E. C. Few of Kinston, preached twice daily to the delight of those who heard him. His sermons were earnest, spiritual, practical, clear, concise and brief. The people heard him gladly."—N. H. D. W.

"The Jonesboro meeting, with Rev. J. J. Boone as helper, was a decided success. Brother Boone was a great success, delighting the folks with his splendid sermons. Eleven new members were received into the church."—Rev. O. I. Hinson.

"Began series of meetings yesterday to run up to March 31. I am doing the preaching. Full house yesterday at 11—chairs in aisles. Secured missionary special ($175) at 11 o'clock service. Things are looking up at Mt. Holly."—J. C. Cornett.

"The people of Main Street, Thomasville, are busily engaged in preparation for evangelistic services March 24-31. The inimitable preacher and worker, Rev. A. L. Stanford, will preach. All expect a feast of good things."—Kirkpatrick.

"All visitors expecting to attend the Wilmington district conference to be held at Faison, April 4 and 5, and will accept our entertainment will please notify me at least a few days before the conference convenes."—Frank Culbreth.

"We are moving along nicely on Erlanger charge. We will begin our revival meeting Sunday, March 24, at Erlanger. The pastor will do the preaching. The song service will be led by Prof. B. F. Sink. We are expecting a good meeting. Pray for us."—J. W. Ingle.

Park Place church, Greensboro, last Monday night at the annual mothers' and daughters' banquet had 133 present. That was great. At a fellowship meeting a few nights later the same church had 80 on hand to enjoy the occasion. The prospect of a new church is setting a fresh pace for that already alert congregation.

"Sunday was a big day for Ayden. We made it Decision Day and received ten boys and girls into the church, all on profession of faith. A few days ago we received two adults and one boy on profession of faith. We will soon complete our mission story book, the Methodist Evangel, and make our canvass."—G. Hamilton.

Mr. and Mrs. D. L. Maness makes the following interesting announcement: "Thomas Lee Maness, born March 18, 1929."

Mrs. R. E. Ward underwent a serious operation for appendicitis and other troubles at the Davis hospital, Statesville, March 14. At the present time she is improving and seems to be on the road to recovery.

"Have taught a course in Methodist Evangel in two of my churches. One of them (Balfour) has already made the survey and we are beginning a revival at this point March 17 to run to Easter. Rev. T. V. Crouse will do the preaching. Pray for us. We have secured adequate pledges to support a native special (Rev. Mr. Sunamoto) in Japan. We are praying for a world revival."—J. W. Groce.

"The interest and activities are growing in Waynesville. The attendance at church services have grown considerably. We are hoping and planning for a new parsonage. Also we are hoping for, praying for, and working for a great year in Waynesville. We would like to have one of the Plylers come up this way on a trip to see the work."—T. F. Higgins.

Hay Street church, Fayetteville, Rev. E. Frank Lee, pastor, has already collected its quota for missionary maintenance and Chapel Hill special. This has gone to the treasurer. The next effort is to get the superannuate endowment fund. A wise pastor gets some of his obligations behind him early in the year.

Mrs. C. L. Steidley last Sunday began revival services for Rev. L. B. Jones at Hamlet. These services will continue to Easter. Following Easter Mrs. Steidley will be with Rev. W. A. Rollins, Ardmore, Winston-Salem, two weeks; then she will be with Rev. C. M. Short, Burkhead, Winston-Salem, four weeks.

"We have about completed our effort for missionary maintenance. Our pre-Easter services begin at Cokesbury the 24th of April and continues through the fifth Sunday, which is Easter. Brother Cade, who is making a very favorable impression on the district is to be with us."—C. H. Caviness.

"Old Adams Creek church has been moved across Adams creek over into the Merrimon community. We are sure this will be a wonderful help to this community whose people have been worshipping in their school building. The formal opening of the church will be on Easter Sunday. Sermon by Rev. J. M. Carraway, and picnic dinner."—E. W. D.

"We have held mission study classes at Jackson, New Hope and Lasker and will hold a class at Rehobeth this week. Committees are at work gathering in the missionary maintenance fund. Hope results will be satisfactory. We are glad to begin our revival at Lasker the second Sunday in April. Rev. A. L. Thompson is to do the preaching. Pray for us."—B. L. Thompson.

Rev. C. M. McKinney with Mrs. C. L. Steidley assisting closed a meeting last week at Carraway Memorial, Greensboro. Thirty-two joined the church on profession of faith, 3600 chapters in the Bible were read by those attending and the church received a spiritual uplift. Mrs. Steidley held revival services in this same church last October when 69 joined the church. The total for both meetings is 101 within six months.

Rev. B. C. Reavis, pastor of First church, Asheboro, plans to begin his series of revival services on Easter Sunday. He will do the preaching. Mrs. A. E. Stanley of Greensboro will direct the music.

Pastors' cards and business cards, from new plate, not exceeding four lines, 250 for $5.75; 500 for $10.00. This month only.

"I have two weeks open beginning April 14 through the 28th, and would be glad to assist some pastor for that time. Two weeks preceding Easter I will be with Rev. M. T. Smathers at Main Street, High Point, N. C., and the first two weeks following Easter I will be at Franklinton, N. C., with Rev. W. C. Ball."—J. C. Coston.

Miss Carolyn A. Hosford, singer, musical director and organizer, also worker among women and children, assisting pastors doing their own evangelistic work—is free for one more meeting in her schedule beginning May 5 or thereabouts. Miss Hosford can be reached at Conway, S. C., Box 86.

"Our work is going fine. We are in the midst of our evangelistic work here at Dallas. Things are encouraging at the other places. The Sunday schools are seeing new life and are reaching out and bringing in new members. You will hear from us in regard to the Advocate." —C. O. Kennerly.

"The flu is now waning on the Kitty Hawk charge and we are moving on nicely. I have sent in nine subscriptions to the Missionary Voice and three subscriptions and one renewal to the North Carolina Christian Advocate. Committees have been appointed for the Advocate campaign and for the missionary maintenance."—J. R. Jolliff.

"Millbrook circuit had a fine quarterly conference yesterday and a splendid sermon by our elder, Dr. Bradshaw. Millbrook church will soon begin building five Sunday school rooms to the present church. The circuit has also agreed to take two foreign mission specials and most of the money for this is now in the hands of the conference treasurer."—W. F. Elliott, Pastor.

Rev. W. P. Watkins of City Road, Elizabeth City, has a fine series of services arranged for the week leading up to Easter. At the noon hour the subjects each day are: Monday, The Divine Forgiveness; Tuesday, The Divine Pardon; Wednesday, The Divine Need; Thursday, The Divine Victory; Friday, The Divine Loneliness; Saturday, The Divine Assurance. Services each evning by the pastor.

"We start a pre-Easter meeting in the Waynesville church next Sunday. The pastor will do the preaching. D. L. Maness of Concord will lead the singing. We are looking for a good week in our church."—T. F. Higgins.

Rev. H. C. Smith, presiding elder of the Rockingham district, will conduct a revival at the Ledbetter's church, Roberdel charge, March 24-30. Mrs. C. L. Steidley will be at Roberdel and Green Lake churches—a joint meeting —for ten days in the month of July.

The negroes of Atlanta have just subscribed more than $50,000 to the endowment campaign of Morehouse College, located in that city, and are going on with the work of solicitation, in the hope of swelling the total to $75,000 or more. This special effort among Atlanta colored people is part of a general campaign to raise $300,000 in three years for Morehouse endowment, to match the conditional offer of a like amount from the general education board of New York. The campaign was opened by a campus drive in which the Morehouse faculty and students subscribed over $16,000.

"It may interest you to know we have raised on our parsonage debt, furnishings, etc., $1266. In making survey at Wanchese we find 75 adults outside of the church who make no profession who prefer the Methodist church, and 76 young people in the Sunday school from the age of seven years up to 20 who also prefer the Methodist, also 59 children from the age of six down to one month (these are in Sunday school or on cradle roll); two Baptists and one Disciple."—Thos. E. Davis, P. C.

"We are very delightfully situated here at Pink Hill. All our folks and other denominations also have given us a gracious welcome. We are beginning actual work on our new church on next Monday, the 18th. When we get it complete we will send you a picture. We have a very good working set of laymen and a live ladies' aid; four Sunday schools in good order. We trust to be able to send in a good report from Pink Hill charge at the close of the year. Best wishes to the Advocate."—W. J. Freeman.

Rev. R. A. Swaringen, pastor of Mt. Zion Methodist church, sends us this interesting note: "Inclosed you will find a check for $35 that I am due you 'boys' on the Advocate. I am very busy now at other things, but you may expect a few more subscriptions in a week or two. We have 95 new and renewals at present, and we must have a hundred or a little over. Our official board elected a building committee last Sunday p. m. and authorized us to collect money and take subscriptions with the idea of building a great church beginning 12 months from this time. We all want it, but some believe it can't be done. 'We'll do it or bust.' I have 'busted' so many times in my life that it is not so painful. God bless you and your 'crowd!' "

"On the past Sunday Dr. W. A. Jenkins, president of Davenport College, Lenoir, N. C., preached at the Methodist church, owing to the absence of the pastor, Rev. C. H. Moser, who filled his regular monthly appointment at Blowing Rock. Dr. Jenkins gave the large audience a most vital and helpful sermon on 'Reserve Power,' taken from the Parable of the Ten Virgins. Dr. Jenkins treated his subject in a very strong and impressive manner and held the closest attention of his hearers throughout the entire service. He very strongly impressed the fact that this reserve power is necessary in our daily lives, if we are to be successful in our Christian living. The large audience was deeply impressed with the sermon and will gladly welcome him here at any time."—J. M. Downum.

WILMINGTON DISTRICT CONFERENCE

The Wilmington district conference will meet at Faison Thursday morning, April 4, and close Friday afternoon. A cordial invitation is given to those who represent our special causes such as colleges, orphanage, Advocate, superannuate endowment, Golden Cross and women's work. Write Rev. Frank Culbreth, Faison, telling him of your purpose to attend. H. M. North.

WHY NOT TRY THEM?

If it is hard to raise superannuate money in your charge, why not try the gleaners' books? (For picture see Nashville Advocate of March 15). These are free to those who will use them. Even the postage is paid. They are sent in mutiples of 50. Write Board of Finance, Security Building, St. Louis, Mo. C. S. Kirkpatrick.

Could some one furnish the Advocate office a copy of February 7, 1929? That issue is exhausted.

The Place of Women in the Conservation of Civilization

By President W. P. Few

MARY kept all these things and pondered them in her heart," is St. Luke's striking way of phrasing the affectionate clinging of the Mother of Man to the great memories of her life. These tender and beautiful words suggest, too, the holding on to the good in the past—the conserving, the digesting, and the reflexion—which has always been characteristic of the finest women and which is more necessary to the progress of the race than the projection of new ideas. For it is time that we do not progress so much as recur.

An individual, if he be highly gifted, must have a large inheritance from the accumulated experiences of the race; and a people, to be in any true sense great, must build upon a long historic past. The surviving influence of those who live worthily and for worthy ends, is a sort of earthly immortality; "The actions of the just smell sweet and blossom in the dust." The good that is in all men's lives is not buried with them, but it is, to a greater or less degree, conserved and transmitted to those who come after them, and is thus handed on from the age that is past to the ages that are waiting before. This power to conserve the good in the past and make it useful in the present is a precious asset of the human race. This sort of inheritance makes us heirs of all ages and sets man hopefully on the long, hard road of progress that runs upward and onward forever.

We are not only inheritors, in this general sense, of the civilization and institutions of the English race; but we share in the particular and priceless legacy which our fathers who lived before us here have left behind them. The founders and builders of this republic, I am glad to believe, were largely Southern men; and this fact ought to be a constant call to us to take our rightful places in the house which our fathers had so much to do in building. And later even where our ancestors failed, they failed bravely, and left us a heritage of high devotion and heroic self-sacrifice to the right as they saw it. Both for their successes and their failures, we are the heirs of inspiring memories. We are born to a long pedigree, and this birthright has supreme significance for us.

Membership in the English race has given this people a right to the old Anglo-Saxon stability of character and sobriety of judgment, and the eager desire to live human life for the highest ends—those fine qualities that have illumined like stars the long annals of our past.

As English-Americans we
Speak the tongue
That Shakespeare spoke; the faith and morals hold
Which Milton held.

We "are sprung of earth's first blood." In our native speech we get at our mothers' knees access to a literature, hardly equalled and never surpassed as the priestess of the imaginative reason and as the nourisher and fortifier of the elements by which the human spirit, if it would live aright, has chiefly to live.

Our ancestral religion, which derives ultimately from the Hebrews, reinforced by Elizabethan Puritanism, eighteenth century revivalism, and Southern conservative clinging to the essential things of Christianity, has through all the years kept alive among us a feeling after God and unearthly things that has saved us from materialism and flat despair.

The fortunate circumstance that we were born in America gives us free and untrammeled citizenship in the greatest republic of history, and entitles us to the American turn for practical affairs and to the sleepless energy, resourcefulness, and power to bring things to pass, which applied to the building of a new country here have made ours the richest nation in the world.

From the best traditions of our own immediate past we rightly inherit the old Southerners' sense of individual liberty, their graces of character, the graciousness of their manner, their fine hospitality and good fellowship.

These are among the things that go to make up our priceless heritage out of the past, but perhaps even best of all is our inheritance in the present. We in the South today have the good fortune to live in one of those growing, formative epochs such as come at long intervals in the history of mankind, when the ordinary processes of national development are superseded by more rapid methods and when civilization goes forward at a bound. We are living in an epoch rich in promise and full of hope.

How shall we use this splendid heritage of ours? By cherishing and holding on with a wise conservatism to the best things that have come down to us from the past, and in the spirit of true progress by embodying in our life and character the chief lessons taught us in the history of our race and in the successes and even failures of our forefathers.

The Southern States as we know them today are the product of an interrupted and broken past. Originally progressive and prosperous, the deadly disease of slavery was early fastened on the body politic. Then came the tragedy of the war between the states; after that the historic crime of reconstruction, followed by the tedious years of recovery, and now by a revival of prosperity and hope. From the nature of things our growth has not always been normal, and has not always been wholesome. Without praise or blame for the past or the present, the living or the dead, let us, free from reaction, and free from radicalism, look our conditions squarely in the face, determined to cherish what is good in our civilization, hold fast to it, improve it in all possible ways, and hand it on thus bettered to those who come after us.

The great lessons of our past have never been perfectly learned by any branch of the English race at any one time; but there would seem to be no good reason why our individual and collective ideal of life should not include them all. This ideal, if it is to stand for the character and the achievements of our race, at all its best, must include an adequate conception of the dignity and essential greatness of man's life, which wherever held with sufficiently burning convictions, will produce a mighty race of men. The Hebrews and the Puritans, to both of whom we owe so much, knew this; and the result was a stability and righteousness that have been the salt of the earth. This ideal must include a feeling for the entrancing beau-

ty and glory of the physical world in which we live, a feeling which whenever highly enough developed, makes poets and artists and lovers of excellent and beautiful things. The Greeks in their prime, to whom we owe our culture ideals, and the great men of our race, have known this; and the result has been a literature and an art that have ennobled and glorified mankind forever. This ideal must include that reverence, which born out of a sense of infinitude and a realization of the inscrutable mystery of our earthly life, is the mother of all religion. The mystics of the Middle Ages and the devouter souls of all times have known this; and the result has been a flame of enthusiasm that has lighted every nation in Christendom on the way that leads to the cardinal virtues of faith and hope and charity, upon which depend the peace, security, and strength of individuals and peoples. This ideal must include the poise and fineness of temper that form an essential part of the spiritual constitution of every gentleman and woman. This has been known here in the past; and we must strive to keep and transmit undiminished the old grace, generosity, and magnanimity of our elders and must continue the cultivation of mind and taste and the refinement of manners that make living with each other sweet and wholesome.

It is of the utmost importance for us to learn these four great lessons of our history. The first of them would make us feel that life is worth while; that we must give ourselves soul and body to the getting of those things which have to do with a manly life; that it pays to struggle to be the noblest that we can be.

The second would make us more in love with all that is good and beautiful, would make us sacredly dedicate our lives to the finer things of the mind and of the spirit. The third would make us modest, patient, humble, would cause us to bow our heads in silence before the awful mysteries of life and death, and would lead us to seek diligently with tears for every help human and divine, that would guide us through this wilderness of the world. The fourth would make perpetual among us the graciousness, the hospitality, the beauty and purity of the social life, which were the best characteristics of the old order in the South. If we could make effective in North Carolina today these great lessons of our history, we should yet have in this dear old state, the fullest, richest and sweetest life ever lived in the world.

PERCY KNICKERBOCKER AND HIS DOG

"Just after I got married, I acquired an old setter called Frank, almost totally white and without a known pedigree. But he was a thoroughbred and had all the qualities that lend significance to that term. Frank and I became comrades and pals, and many were the conversations we had together. Frank would talk to me with his expressive eyes and by use of his mouth and tail. Often times I'd go out to his kennel in my hunting togs and Frank would run up, lick my hand, and say in unmistakable language: 'Master, we're goin' huntin', aren't we? An' master, I'm goin' to find you lots of birds, an' I'll hold 'em for you, hold 'em until you get there. An' if you kill any, master, you know I'll be on the job an' fetch 'em to you promptly, don't you master?'

"I knew Frank well enough to know that all he said was true, and many were the delightful days afield we had together. Frank was a wonderful shooting dog, plenty of stamina and perfectly broken. He would retrieve promptly and I've never known his equal as a finder of crippled birds. And he was invaluable to me as a retriever of wounded ducks. On more than one occasion I saw Frank dive beneath icy waters to recover a mallard.

"But time went on, as time will, and Frank grew old. The years took their toll and Frank soon was unable to perform in the field as he had in days past. He became almost stone deaf and lost the sight of one eye. He lost his old fire and no longer possessed the strength necessary for a strenuous day's hunt. I had two young dogs by Frank, Jack and Joe, and I came to depend on them for my pleasure afield.

"Time wore on and Frank became so feeble that he could hardly leave the kennel—no longer useful as a shooting dog. One day I remarked to my wife: 'Fay,' I said, 'Frank is a mighty old dog now and has long outlived his usefulness. He's no earthly good to me and he's just costing $5 a month extra out there in the kennel. I guess I'll turn him out to snatch his livelihood from the swill pails of the city.' She didn't answer and so, shortly after, I went out to the kennel and threw open the door. Old Frank had somehow heard me coming and trotted over and licked my hand. Snow was falling and bitter cold predicted. I resolutely shut the door and said, 'Well, old boy, we're quits. You and I have come to the parting of the ways.'

"Frank looked up at me with that expressive light still shining in his one good eye and answered: 'Master, I can't understand this. Something is wrong somewhere. Haven't I been a true pal to you? Haven't I found you birds, an' held 'em, an' retrieved 'em? You know, master, had your wife deserted you, I'd have stayed by your side. Had your church ousted you, I'd still have believed in you. Had you become penniless, I'd have shared my last crumb with you. Gladly, if I could save you, my adored master, a moment's pain, gladly would I have died for you!'

"I turned away quickly and went into the house. 'Shut the door,' I shouted to my wife, 'so that I can't hear that mutt whining!' "

Here Dr. Knickerbocker pauses long to let his audience consider his words. Then he thunders:

"That's a lie! I never did that to any dog of mine; no one who loves a dog could. But that's exactly what happens to old and retired preachers no longer able to ascend the pulpit. We turn them out to seek their livelihood from the refuse piles of the back alleys. Is that going to go on?"

The good doctor's forceful plea has proved a winner. Always there is a gratifying response, sometimes an amusing one. Recently he related that story to an audience in Lynchburg, Va., and an elderly woman arose when he had completed the plea and said: "I want to contribute $35,000 to that fund." After the congregation had departed, an old southern gentleman approached Dr. Knickerbocker and said: "It's a good thing, Doctor, that you said it was a lie. I had my gun all ready to shoot you if the story was true!"

Dr. Knickerbocker, personally, is generous and philanthropic, as evidenced by the following letter just received from him: "Please enclosed find my check for $10, to apply on the Munger fund. I am glad you are giving the sportsmen over the country a chance to help a little for an honest old handler who is down and out. I hope you'll raise enough to give him a new start. I have never found dog men, or out-of-doors men, lacking in heart."—American Field Magazine.

PEOPLE and THINGS

[Continued from page seven]

"We closed a successful Cokesbury training school at Fuquay Springs last night which was taught by Rev. L. T. Singleton of Nashville, N. C. Thirty-seven pupils were enrolled, thirty-three of whom did the required work so as to receive credit. Fuquay Springs, Holly Springs, Cokesbury and Olive Branch churches were represented. Our new Buckhorn church is now under roof with the exception of the belfry. We expect to begin our revival meeting for Olive Branch church next Thursday. Rev. J. C. Humble is to do the preaching."—E. C. Maness.

"Creedmoor Circuit.—We have secured our amount in pledges for the missionary special. Mr. J. A. Morris' S. S. class at Banks is to raise $100 for work in China, and the other $100 is pledged by all of the churches as a memorial to Mrs. Beatrice Jenkins Gamble for salary of Rev. R. A. Hardie, Union Theological Seminary, Seoul, Korea. Mrs. Gamble nee Miss Beatrice Jenkins was a loyal, devoted member of Grove Hill church on this circuit, and since she laid down her life in Korea we want to carry on the work she loved."—B. E. Stanfield.

"The Oxford church is opening its pre-Easter revival on Sunday, March 17, which will run through Easter. The pastor is to conduct the revival, at the request of the official board. Rev. J. J. Davis, missionary now on furlough from Africa, who has recently become the 'pastor abroad' of this church, will arrive from his home in Culpepper, Va., and assist in the revival, preaching alternately with the pastor. A wonderful spirit of hope and loyalty in the hearts of the people. Sunday school campaign for increased attendance now on and going well. Easter offering will be received on Easter morning for the 'Forgotten Man.' Dr. J. M. Daniel preached on this subject last Sunday in this church."

"We began work last week on the new Troutman Methodist church. The church will be when completed a $30,000 building. The auditorium will seat 600. There will be approximately 25 rooms, including ladies' parlor, kitchen, social hall and dining room, pastor's study, and class and department rooms for a Sunday school of 600 and more—more than twice the Sunday school of the present. We have a lot 360 by 240, providing plenteous space for a new parsonage and a good street entirely around the church for appearance, convenience and parking space. The work will be rushed. This will be the sixth new church begun by me in the 12 years of my conference membership, some of which I completed; others were completed by my successors."—John Cline.

The writer preached last Sunday morning for Rev. T. J. Rogers at Kernersville. At the close of the service Brother Rogers secured 11 new subscribers to the Advocate. The Sunday school last Sunday morning with 150 in attendance broke all previous records, so the report ran. This church has only 200 members, but the church building while not the largest is for symmetry and beauty equal to any church we have seen. The outside appearance is remarkably attractive, while the Sunday school equipment is first class and up-to-date in every particular. Any congregation that intends to build a $40,000 or $50,000 church should first see the Kernersville church. It is the nearest a model we have seen. Brother Rogers is making a very fine start in his new pastorate and will probably follow his old habit and stay four years.

"We are making some progress on the Oxford circuit. We find an excellent and responsive people here. We have gone over the top in our special mission campaign. We are nearing the Advocate honor roll with the campaign still on. We have received five new members with prospects of more. We are making some repairs and improvements at Shady Grove and expect to begin our revival there Easter Sunday. We are attempting great things for God and expecting great things for him."—B. D. Critcher.

Bob Shuler of California writes: "The jury in the criminal action brought against me for having libeled the Knights of Columbus in the publication of their bogus oath, after having been out for 30 hours, was dismissed by the judge, who announced from the bench that the jury stood ten to two for acquittal, with no possibility of a verdict. The Hearst newspapers, strongly pro-Catholic, have tried to mislead the people of the entire nation into believing that the jury stood just the other way.' Then Brother Shuler adds: "They can never get a conviction, and it is conceded everywhere. The trial has resulted in my making more friends in southern California than I ever had before, and has put me in a position where they are worried beyond compare."

"Our Sunday schools are making progress. The three Epworth Leagues are doing some good work. A Woman's Missionary Society has been organized at Hiddenite —started with eight members but has increased to 12. Think one will be organized at Pisgah in the near future, for which I give all credit to Mrs. Tabor. She would not be satisfied to live one year at any place without a missionary society and a flower garden flourishing. One son, J. B. Tabor, Jr., pastor of Pleasant Grove, Forest City, spent a few days with us on his way to Emory University, where he will graduate in June in the Candler School of Theology. In his letter to the Advocate last week one error occurred. It is a B.D. degree and not B.A. as was stated in his letter. Several years ago he received his B.A. degree from Duke University, and after teaching two years he spent two full years at Emory and only lacked three months of completing his course in theology and now he returns for that purpose."—J. B. Tabor.

"Everything is getting along nicely on the Cary-Apex work. Mrs. Joyner and I received a welcome from the very beginning—and as the months go by the welcome remains. We can see some progress in our work since conference, especially in our prayer meetings. We conduct prayer meeting both at Cary and Apex each week. The attendance at these services has doubled since conference. In Cary our prayer meeting room would be so 'tight' on Wednesday that we found it necessary to move to other quarters for the safety of the room. We enlarged a room, but even now it is beginning to look as if we must move into the main auditorium for our Wednesday evening services. They are an inspiration to the preacher and the people. We just brought to close our revival at Apex. Brother H. E. Myers did the preaching. He gave us some great sermons. The doors of the church will be opened Sunday to receive those who have signified their intention of joining. But had no increase been made in the church membership the revival would still have been a success, for it was indeed a revival. Brother Myers is a great preacher of righteousness. His messages are positive and to the point. We are looking forward to the Sunday school convention at Smithfield April 2 and 3. Hope to see you there."—F. B. Joyner.

"Just a word from Hatteras. The work here is progressing nicely and I am enjoying my stay among these congenial people. The good women here are equally as enthusiastic in the work as the men. The young people are wide awake too. We try to make 'co-operation' our watchword. Rev. William Stewart is soon to help us in a meeting."—I. J. Strawbridge, P. C.

"The Welcome charge will have a Cokesbury school at Midway church, beginning Sunday night, March 24, at 7:30. Every Sunday school pupil above 15 years of age is invited to attend. Every Sunday school worker is urged to attend. The school will run six nights, closing Friday night, the 29th. Mr. Paul Evans will have charge of the school and do the teaching."—E. P. Stabler.

"We are planning a pre-Easter meeting to begin March 24 and run through Easter. The pastor will do the preaching, using for his thought the seven last sayings of Jesus while he hanged upon the cross. The work in our church is moving along nicely. Our services are well attended and the members have responded to our missionary cause with more liberality than they did last year. We are expecting Clinton to take her place among the charges of the conference of equal rank."—W. G. Farrar.

The pre-Easter services on the Stoneville charge will be held at Stoneville beginning on Monday night, March 25. Dr. Thos. F. Carroll of Martinsville, Rev. W. C. Cansdale of the Presbyterian church, Dr. J. H. West of Main Street church, Reidsville, and Rev. J. W. Vestal of Draper will preach the first four nights of the week. On Thursday night the communion will be observed. Friday night the love feast will take place. A class from the Sunday school will be received on Easter morning.

Rev. P. O. Lee of Windsor has originality and ability in getting out "information" to his churches. We have seen nothing more attractive and informing. "I have three churches: the Windsor church which is in the town of Windsor, Cashie church which is about ten miles in the country, and White Oak church which is 15 miles in the country. Now I am trying to give these country appointments the very best there is within me. I am publishing church bulletins for all the churches. I shall not at this time try to tell of the work."

Rev. P. O. Lee tells why some folks stay away from church. Listen! "Some stay at home because it's cold, and some because it's hot; and some because they're getting old and some because they're not. Some stay at home because their hat the milliner's not finished; and some because their liking for the minister has diminished. Some declare they don't enjoy the singing of the choir; and others say their fellow saints arouse their wrathful ire. Alas, alas, our excuses grow to drive our thoughts from God, and turn us from the house of prayer, the place our fathers trod."

"Outstanding recent achievement on Bath circuit: Missionary study class at Bethany church, held during a period of rainy weather, roads 'navigable' only with chains on autos and rubber boots a necessity for walking; 66 2-3 per cent of members of missionary society present at all sessions (six nights); every member of society read Methodist Evangel; all members of society contributed to free will offering; a good attendance from the congregation generally, and a real revival of interest in the work of the church. The credit for this splendid work belongs not to the pastor, but to Brother J. Ed Winstead, our capable and efficient charge lay leader and the good women of the missionary society."—James W. Sneeden.

Miss Lota Leigh, whose wedding to Rev. Herman Baum takes place in April, was honored at a delightful party last Monday evening given by Rev. and Mrs. B. F. Boone at their parsonage in Pinetops. At the conclusion of spirited games Miss Draughon was presented with a lovely brass candelabra. The hostess served a delicious ice course with coffee, mints and nuts. Those enjoying the hospitality of Mr. and Mrs. Boone were: Miss Lota Leigh Draughon, Mr. and Mrs. L. L. Draughon, Mrs. Pritchard of Whitakers, Miss Blanche Barringer of Raleigh, Rev. and Mrs. E. D. Weathers of Rocky Mount, Rev. and Mrs. L. C. Larkin of Tarboro, Rev. and Mrs. J. R. Edwards of Bethel, Rev. and Mrs. E. L. Hillman of Greenville, and Rev. and Mrs. T. M. Grant of Wilson.

"We held our school of missions at Selma during February and presented the mission special at the Sunday school and church services. The result is that we got enough to pay our asking and a few dollars more in cash and pledges. We have made a survey of the town looking to our pre-Easter revival. During this week we are holding six or more prayer meetings in different homes each night and doing personal work with the non-church members during the days. Beginning on next Sunday we will hold our revival services in the church, and we are planning to run through Easter Sunday. The people here are good to us. I am stressing personal evangelism, which to my mind is the solution of our task of reaching and building men up in the faith."—D. M. Sharpe.

"Kenly charge is on the map and doing well. A new heating plant has been installed in our new church. Some work has been done on the finishings of the building. Congregations are fine and attention, Sunday school is up with the new methods of organization and many of the officers and teachers are taking training courses at Smithfield, Goldsboro and Wilson, under the leadership of Prof. G. T. Whitley, than whom there is no better Sunday school man in the conference. Our class taking the Methodist Evangel numbered 18 and did fine work. Preparations for our pre-Easter services are being made. Good weekly prayer meeteing going good. Finances are in good shape. Come and see us any time after our garden gets going good."—Jas. H. Frizelle, P. C.

"Dear Father and Mother: For weeks our Sunday school workers have been planning, studying and praying for a great spiritual awakening among our children and youth. These special plans have developed harmoniously thus far. The final step in our plans is just before us. To go further your prayerful, active co-operation is absolutely necessary. Therefore talk to and pray with your children that they may become Christians this Easter time. You can further help them and us to this noble end by sending or coming with them to the church each afternoon of next week including Easter Sunday. The services will be held at 4:15, in time to accommodate all the children in Clyde, Junaluska and Waynesville schools. Remember Christ's invitation: 'Suffer (permit) little children to come unto me, and forbid (disallow, prevent, hinder or discourage) them not: for of such is the kingdom of God.' As if to drive this revolutionizing truth home Jesus continues: 'Verily (of a truth) I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.' Surely we have Christ's blessings when we work in harmony with his word. Remember the aim is to teach the child God's will, to lead him to an acceptance of Jesus as personal Saviour and Lord. Yours, the friiends of children."—F. O. Dryman.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

The Week Before Easter

POSSIBLY no other week during the entire year is so well suited for evangelistic purposes as the week just preceding Easter. It is the most solemn of all the weeks, and yet the most joyous. Winter has passed; the spring comes. A spirit of hopefulness and gladness is in the air; it is a time of new life and fresh beginnings. People attend church at this season who rarely come at any other time. Christians ought not to let such a fine opportunity pass without improving it. Thousands of churches should have revival services of some sort at this time.

It might be used as a week for young people, with a meeting in the church every night. Let the young folks organize and plan for it. They will have their own committee of publicity, and ushers, and a choir made up of young people, with one of their number as pianist. A different one of them should conduct the services each night, calling upon young people to read and pray. The leader will then present the pastor, who will preach a short sermon and make an appeal. The young people will follow up the services with personal work; maybe they will have a prayer meeting before the preaching hour. Of course, many grown persons will attend, drawn there by their interest in the young life. It is marvelous how beautiful and impressive a week's meeting of this sort can be.

Or, suppose it is made a week in which all of the organizations of the church have a part. Make each of these divisions responsible for the worship service on a particular night. We will say that the choir will conduct the worship on Sunday night with music especially prepared. The Epworth League might take it on Monday night. And then the woman's mission society and the Sunday school, or one of its departments, or an organized class of men or women, each might serve as leader for a night. Even the children, with some one to assist them, might take an opening hour. The pastor, or somebody selected by him, will preach an give the invitation. A plan of this kind will enlist the best talent in the church and bring the members of the several organizations to feel that they have a vital part in evangelism. It will create a most wholesome atmosphere. Those who conduct the worship for any one night will be in a measure responsible for the attendance at the time; they will try to rally all who belong to their group and bring them to church. The more work we can put upon the people themselves the better will be the results.

Some period during the eight days should be devoted to the children especially. Call it decision day, or whatever you will, but let it be a high and sacred hour for them. It might be on Palm Sunday which ushers in the week, when the children in the temple sang their hosannahs to the Son of David. Or, it might be on Friday night when the heart of the church is attuned to the spirit of the time, and when the atmosphere is conducive to the consecration of life. Possibly it will be at the Sunday school hour on Easter morning. We will assume that parents and teachers and pastor have been instructing the children and directing their minds to a season of this sort. The pastor might make a short talk presenting the Christ to them in an attractive way, calling for a commitment of their lives to the Saviour. It will probably not be best to receive them into the church on that day. The service will be long, with Easter music and sermon on the resurrection, and maybe a special offering. A later Sunday should be named, which will give the pastor a chance to talk with parents and to train the children for membership before they take the vows. But no more sacred hour will be in all of Passion Week than the one in which young children are brought to Jesus.

The minister has an enviable opportunity to preach that week. A hundred texts might be selected bearing upon the sufferings of our Lord, and none in all the Book can furnish such an evangelistic appeal as they can. A series of sermons on the cross might be given. The relation of sin to the cross; the cross and repentance; the cross and forgiveness; the cross as expressive of the love of God; the cross as releasing power for the salvation of men. It might be the blood of the cross for the cleansing of the conscience, and peace coming through the cross. It might be the part which sacrifice plays in our religion; losing life to find it. Or, cross-bearing on the part of Christians; the burden of it, and the shame, and yet the glory of the cross. Maybe the pastor would like to use the "Seven Sayings of the Cross," day by day through the week. In case two services are held each day, this theme would be especially appropriate for the afternoon hours. Many have found it profitable to take the life and teachings of the Master during the last week of his earthly ministry, and present them in order from one day to another. The Triumphal Entry on Palm Sunday; Monday, the fig tree and the cleansing of the temple, and Bethany in the evening; Tuesday, in the temple giving the parables of judgment and other teachings; the time of retirement and rest on Wednesday; making ready for the great events to follow; Thursday with its fellowship, and Lord's Supper and memorable discourses of Christ at the table that night; then Friday, with Gethsemane, the arrest, the trial, the crucifixion and burial; Saturday the "Day of silence and sorrow," while the body of Jesus lay in the tomb and his disciples were scattered abroad; then on Sunday the matchless story of the resurrection. What a wealth of material lies at the hand of the thoughtful minister.

Good Friday should be used to great advantage. On that day it would be well to keep the churches open the entire time and urge the people to drop in at any hour they will and pray in silence. It ought to be for all of us a day of heart-searching and repentance and consecration; a time when we put out the old leaven of unrighteousness and open our hearts wide for the Christ to come in. In certain churches a continuous service is held throughout the day, with different persons leading from hour to hour, giving all who will the opportunity of worshipping for a few minutes and going when they wish without formal dismissal. In some instances the Epworth League has conducted a sunrise meeting on Easter morning.

The church which makes wise use of the Easter season will find the lives of the members greatly enriched. A re-

finement, a strength, an assurance of priceless value will be theirs. May it be for very many of us a "Holy Week" indeed.

THE REVIVAL
No. IV.

Dr. O. E. Goddard in the Methodist Evangel says that every great revival has been brought about by the rediscovery and reemphasis of some great neglected truth, thus justification rediscovered by Martin Luther brought about the Reformation. The witness of the Spirit and scriptural holiness were the truths rediscovered and reemphasized that brought about the Methodist revival. The sovereignty of God re-emphasized by Jonathan Edwards and contemporaries brought about a great American revival. A new emphasis on the love of God brought about the great revival under Mr. D. L. Moody.

This is all true, but let us go a little farther and see that the great discovery by the Wesleys of scriptural holiness, sanctification, or the baptism of the Holy Ghost has been the motive power in all these and all other great revivals. It was not so in the case of Martin Luther, neither can it be called a revival; it was a reformation. We all know it was true with the Wesleys and early Methodists. Just the rediscovery of the doctrines of justification and the witness of the Spirit did not nor would it have brought that great revival. It was the satisfying of Wesley's insatiable thirst for holiness and the fulness of the Holy Spirit that gave the power and impetus to that great revival and that kept it going for so long, and that continues in places now under a small per cent of the followers of Wesley. It was true with Charles G. Finney, Bishop Taylor and Hudson Taylor, and the holy fire still burns in the China Inland Mission and other places where it was kindled by these holy men. It was the holy fire that burned in our own beloved Bishop Lambuth that made him the great missionary.

It was true with Mr. D. L. Moody. He gives his experience (see Dr. John R. Brooks' book, Scriptural Sanctification). He said when the blessing came upon him he was walking the streets in New York and that he had to rush into a store to keep from making a demonstration on the street. He had been seeking the blessing for weeks, was so hungry for it that he had almost lost interest in other things he was doing, and when it came he preached the same old sermons but there was new power in them. No wonder that he could preach many sermons from the one text, John 3:16. It was not a rediscovery of the doctrine of love, but the fulness of the thing itself—fulness of the divine love. So it was not a mere doctrinal rediscovery but a great experience, and that is what the whole church needs today.

Now I am asking a very serious question: Can Methodism have a great and general revival without returning to her own doctrine and former experience of holiness, Christian perfection, or entire sanctification? All these are favorite terms with the Wesleys and the early Methodists, at which many modern Methodists shy, but which mean the fulness of the blessing of the gospel of Christ or the baptism of the Holy Ghost. The Holy Spirit is the "spirit of holiness" and is he who alone can bring the revival, but will not bring it if he is insulted, neglected, or superceded by something else. We will have no genuine revival unless he comes. "When he is come he will reprove the world of sin, of righteousness, and of judgment."

Where is he coming to? Into the church house? No; into the individual Christian. This will be when, as Mr. Moody said, in speaking to a class of theological students, "Young gentlemen, you will get this blessing when you seek it above all else."

Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and all Judea, in Samaria, and unto the uttermost part of the earth." His coming means the power, then the witnessing—testimony, telling what God had done for them, and in them was the chief element in the apostolic preaching and also with the old time Methodists. But how can people bear witness to that they have not?

Another serious question I am asking, How can intelligent Methodists repudiate the doctrine of their own church in favor of the doctrine of Zinzendorf, when he was the enemy of Methodism at this point. Wesley took the crude doctrines he obtained from the Moravians or Brethren, and with his keen insight he refined those ideas and so brought out the most nearly apostolical faith since the days of the apostles. Now, my brethren, who hold the doctrine of Zinzendorf that we get entire sanctification when we are justified must admit one of the following things: First, that the Wesleys were right and they are wrong; or second, that the Wesleys were wrong and that God blessed falsehood and error in a most wonderful way, and sent it around the world at lightning speed, and that this whole thing we call Methodism's success was founded on falsehood and error. Which should it be? Which shall it be? Wesley or Zinzendorf?

E. Myers.

FINE FOR ANY CHURCH

Much has been said of the beautiful Gothic Chapel at the University of Chicago. An eminent American architect claims that this is the finest church that has been built in modern times. It has been erected at a cost of more than two million dollars as "a home for the idealism of the university."

Acting President Woodward stated the purpose of the chapel in his address at its dedication. "It will not fulfill our purpose unless, from week to week and from year to year, there is here preached a gospel so intellectually honest and morally courageous, so free from intolerance and superstition, so harmonious with our knowledge of life, so radiant with love, as to draw the students of the university eagerly within these doors, and to send them forth with that understanding which makes men gladly obedient to the laws that govern their lives."

In his prayer of dedication, Dean Gilkey included these petitions: "Help us to think freshly, to feel deeply, to dare greatly, to live worthily. Forbid that within these walls we should fear any new truth, or dodge any new fact, or proclaim anything that is not so." What a fine sentiment for any church?

The church needs to preserve and encourage the open-forum attitude in its official journals. The worst thing which can happen to the Congregationalist or Zion's Herald or the Churchman or the Reformed Church Messenger is that they should represent, exclusively, the official point of view of their respective denominations. This is the pit into which denominational journals are forever falling, and when they fall the earth might as well be thrown in after them.—Hubert C. Herring.

UNCLE MOSE: HIS DISTRICT; GASTONIA DISTRICT LEADERS' MEETING

"Uncle Mose" Newell is a peculiar presiding elder. He never does things like other "elders." He always does them harder and better. This story casts no stones of disparagement upon the work of other good men and true; it only sets forth in true perspective the restless yet efficient activities of the man whose name heads the appointment list on the Gastonia district. Everybody likes Uncle Mose, for anybody that does not like him is simply a plain "nobody." When he traveled that good old Camel City district the Oak Ridge cadets said there was nobody they would rather hear preach all day and then tell jokes all night. Now when the Ridge boys take to a fellow, he's a man.

Yes, Uncle Mose is different. Every month he puts on a district conference that beats a district conference all to pieces. Back in the fall soon after annual conference there was a district stewards' gathering and then in January a missionary institute at Main Street church, Gastonia. These were great meetings. Brothers Hardin and Kirby with the good Gastonia ladies deserve a lot of credit and appreciation; but the story will never be told as it should, for there was the editor on hand to cover, and there's no one but one of Uncle Mose's boys can understand him well enough properly to appreciate and report him.

February saw not only Valentine's and birthdays of such men as Dr. Homer Barnhardt, but it was then Brother Hornbuckle and folk at Bessemer City stood host to the district pastors. Woosley has written this up, and I know better than try to improve on anything that Sunday school superintendent ever does. But hear this witness, what a day! It was a real spiritual "retreat" that beat a march, a charge to wake the dead. Further special features of the day for this deponent were a slice of apple flapjack or half-moon pie such as grandma used to bake—Brother Warren got two slices—a great talk by Bishop Mouzon, and a conversation with that dear lady, Mrs. Ben Dixon, mother to Dr. Plato Durham.

Cherryville, first and only church of our ilk in this town, invited and received the following district meeting for this great district, which has been great at least ever since Brother Charlie Kirkpatrick became arch-presbyter. This time the lay leaders were favored, though as usual the clergy were not slighted, and on Tuesday, March 12, the meeting was called to order at slightly past ten o'clock a. m. The New Cokesbury was in evidence, and under the leadership of Mr. Dale Stentz and John Church we sang perhaps as well as our color could "Standin' in the Need of Prayer" and "I Know the Lord's Laid His Hands on Me." A whole hour straight was spent in prayer; some moments were of silent prayer, two prayer songs were sung, every one who chose—thirty or forty—uttered his prayers aloud. It was a searching, stimulating hour. Brother Newell then brought in vividly illustrated style a message of worship, showing our dependence upon the mysterious and providential grace of God, and calling upon us for steady co-operation with the Father in work.

Following this period of sanctifying worship, an hour was given to reports and discussion on the past month's work, stressing missionary maintenance. Chairman, pastors and laymen took part here. The feature of the hour was the part taken by Rev. R. M. Courtney and Miss Claiborne from the bureau of specials representing the board of missions and distributing "specials."

"Soup's on!" This world renowned and siren call temporarily broke up the meeting. Everybody rose up and gat himself to the Eastern Star banquet hall over in the nearby Masonic temple, where the Methodist ladies of Cherryville showed the visitors and several local husbands and stewards a sample of how they daily feed their pastor. Not being a woman, the reporter will not try to describe this lunch; but being a man, a preacher, the son of a preacher, and a friend to Rev. J. A. Dailey of our eastern conference, I ate not less than my share. Some of the visitors were sure I would not do justice to these Cherryville hosts and hostesses in a write-up under my own name; they wanted justice done, so told me to daub it on and sign Brother Bob Truesdale's name. Pastor Bob of Lincolnton himself instructed me so to do. But having formed during seminary days a distaste for pseudopigraphous prophets and epistles, I could not thus misuse the name of even a genuine saint like my neighbor. Anyway, the demands of my modesty were not too great, else all the time in this account not I but the "Cherryville spokesman" would have spoken. The Gastonia district leaders gave fifteen cheers for the ladies of Cherryville. We recommend them as good cooks, and several of them are unmarried because quite young.

Two hours of the afternoon were occupied with further discussion back in the church. This conversation dealt with the immediate future, revivals, and our plans for work. The laymen were given a half hour to tell the preachers what the former wanted the latter to do, but the taciturn—or is it loquacious?—ministry responded in such quick, steady order that only one of those who had the floor got a chance to use it on us. But Brother Kirby of Gastonia, district leader, said what his fellow lay leaders wanted said. Mainly it was, "Pastors, preach so as to give light and strength to your hearers for their living; and visit the harder, less attractive parishioners in their offices, shops, factories, and at their plows."

Finally, a congregational visitation by pastors accompanied by stewards and a like visitation by church school officers and teachers were planned. A fellowship of intercession was agreed upon whereby each day each man should pray by name for every pastor and church in the



Fight Off INDIGESTION and Mr. Powell says:



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STANBACK QUIETS NERVES

district and for our chief district leader.

In conclusion, it was voted that the April meeting be held at Goodsonville, and it was announced that the district conference would be held at Belmont in May. Adjourned.

W. G. McFarland, Pastor,
Cherryville Church.

REV. R. L. FORBIS KEEPS IN A JOVIAL MOOD

Some of my people dance so much that they are about to lose their "soles." The "fiddle" is heard crying to men and women when the men and women, to whom its cries appeal, should be on their knees crying to God for mercy and pardon.

Some of my people enjoy "carding"—not the kind of carding which our good old mothers used to do with cards and cotton, making bats and rolls, but the kind that is done around the tables to see who can "win the prize." Gambling? What else? The same method is used that is used by professional card players to win a pile of money. One Sunday a mother showed her son a beautiful piece of cut glass which she had won the night before as a prize at a card party. The son then showed his mother a $5 bill. "Oh son!" she cried, "You have been gambling." "I won it the same way you won the cut glass," was the son's answer. The mother walked out of the room asking God to forgive her.

Some of my people sit and look at me while I preach and as soon as preaching is over they walk off and forget the truth.

Some of my people who have not been to church for five or six years say, "We are coming." I know we will have a great time when they get here.

Some of our people are getting material in hand to make a new "suit," but since the law will have to make it, I do not know what size it will be, or who will wear it.

Some of our people are just getting back to themselves since the mid-summer meetings. They got so happy then that they could not get back for the "financial tug" which came in the fall just before conference. You can call these kind of people on the "hallelujah side" if you want to, but the Word says, "It is more blessed to give than to receive." The members of the church who are really worth while are those who are with you in the revival meeting, and then sticks to the pastor through the financial "tug" until the last dollar of the assessments come in.

If our people were as strong for the "Heroes of the White House" to go into the church treasure and the red money and Indian heads to go into their pockets as they are for it to go the other way, then we would always be up to date with our church finances, and money on hand to meet any incoming bills.

However, with all the dead material we have on hand, the charge went forth last year and we had the best year the charge has ever had.

Above I have told you of some of the things "some" of the people of my charge are doing. But, thank God, that they all do not do these things, for on this charge are found some as good people as can be found anywhere, and because of these good people working and living this charge went forth last year and with these good people backing the pastor and holding him up with their prayers, we feel very optimistic about the outcome this year. We expect nothing less than good revivals and everything paid in full by the time the annual conference horn blows this next October.

R. L. Forbis.

PROGRESS AT MAIN STREET GASTONIA

Since we returned from conference there has been a steady pull up grade with a nice increase in interest and attendance at our services. Mr. and Mrs. J. Dale Stentz have added much to our church by their untiring efforts in all departments of the church and church school work. We are indeed fortunate in having them here as our very own.

Just a word about one or two features. First of all our five o'clock services which we have been holding since January. Many there were who said we could not get a crowd at five o'clock, but they have taken it all back. We now have the church full at our five o'clock service, which is just about three times or four times as many as we were having at our regular evening services. We feature the congregational singing under Brother Stentz leadership, with a fine orchestra that has been organized by one of our fine men, Mr. F. C. Todd. The orchestra plays for about 15 minutes before five, and then together with the organ they play for the songs. I have had greater liberty in preaching in these last few weeks than for many months in the past, and we are looking forward to a great in-gathering of souls during our Easter campaign. During this special week, March 24 to 31, we shall have three services daily—at 8:30 to 9, service for men in our young people's building; at ten o'clock Mrs. Stentz will speak to the women in our church auditorium; then each evening at 7:30 Brother Stentz will direct the song service and I will preach to the great crowds we are expecting to be present.

Another item that might be of interest. We are now carrying out a plan of visitation that we believe to be very much worth while. Each day I ask one of our stewards to go with me for two hours in visiting the men and women who are on his financial list. We say nothing of finances, simply inviting them to come to our services and pray for the special meeting.

We have received 32 into our membership in the past few weeks.

We have just closed a fine standard training school which earned 285 credits. On April 4 and 5 we entertain the Western North Carolina Sunday School conference. On the week following that we hold here the Epworth League institue for Gaston county, and so on we go.

We appreciate the splendid work that you are doing and we are proud of the fine paper that you and your helpers are turning out for our conference.

H. G. Hardin, P. C.

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Nashville P. O. Box 510 Tennessee

That Will Not Shrink

NEWS FROM SOUTH ROCKY MOUNT

The most successful revival held in the history of the church came to an end Sunday, March 10. The church was practically filled at most of the services and many found their way to God. The church was edified and a large number have been received into its membership, with others to come later.

As a result of the home visitation campaign which was conducted in the city by Rev. Guy H. Black and the local church revival which was held immediately following, there are 60 persons to be received into the church. For these splendid results we are thankful and give the glory to God who made them possible.

Rev. Lloyd D. Bolt of Ridgeway, S. C., who is a member of the Upper South Carolina conference, was the preacher during the revival. He brought wonderful messages and the people heard him gladly. We consider Brother Bolt as one of our promising young preachers. He has a passion for souls and goes about the work in such a way that he wins the hearts of the people. We rejoice that we could have him with us.

We are now busy with our church debt campaign—to lift the indebtedness of long standing on the church and dedicate it this year. South Rocky Mount charge is coming toward the front.

Elmer D. Weathers.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

WEST DURHAM TO SMITHFIELD

First to send in names to delegates to the Conference-Wide Sunday School conference, to be held at Centenary, Smithfield, April 2-3, is West Durham. Rev. R. E. Brown, the pastor, has acted with characteristic promptness. Names of West Durham's delegates are Rev. R. E. Brown, S. G. Lindsey, Jr., Miss Louise Sessoms, and Mrs. T. L. Honeycutt.

SOME ADDITIONAL "FIRSTS"

Board members, presiding elders, and district superintendents first to indicate their purpose to attend the big Smithfield conference and to ask reservations for entertainment are as follows: Dr. M. Bradshaw, Prof. H. E. Spence, Prof. R. N. Wilson, Rev. H. C. Smith, Rev. E. R. Clegg, C. E. Phillips, Dr. H. M. North, M. J. Cowell, Dr. R. H. Wright, L. M. Peele, Rev. Walter Patten, Rev. J. C. Wooten, Rev. W. A. Cade, R. N. Wilson, and Rev. B. B. Slaughter. Other names are coming in almost every mail.

SUNDAY SCHOOL DAY PROGRAMS

Sunday School Day programs are now being mailed out free upon request to superintendents. Notices that programs and offerings envelopes are available went to all superintendents some days ago, with the suggestion that programs bordered from the conference board's office at once and plans initiated for an adequate observance of this important day. "With One Intent" is the name of the new program for the small Sunday school, and "The Messenger of a New Day" for the larger school, the latter being a pageant prepared by Miss Edna A. Wilkins, who is remembered in North Carolina for her fine work at Grace, Wilmington, and at College Place, Greensboro.

LOCAL TRAINING CLASSES

Much valuable work is being done by pastors and others in conducting local training classes. Two pastors who are doing a great deal of this sort of work just now are Rev. B. E. Stanfield, Creedmoor, and Rev. W. L. Loy, West End. Mr. Stanfield has just finished a class in "Evangelism in the Sunday School" at Creedmoor, is about to begin a class in "The Meaning of Methodism" at Bullocks, and plans to conduct a class at Banks a little later. Mr. Loy begins a class at one of his churches March 24 and another at another church April 7. Let the good work go on. May others be inspired to do likewise!

JOHNSTON COUNTY CREDITS

Certificates of credit issued in the Johnston county standard training school at Smithfield last week were divided among twelve churches, as follows: Centenary, Smithfield 15, Holden Memorial, Kenly 7, Sanders Chapel 6, Edgerton Memorial, Selma 5, and one office credit, Selma Mills 3, Horne Memorial, Clayton 3, Four Oaks 2, Smithfield Presbyterians 2, Benson 1, Elizabeth 1, Micro 1, and Free Will Baptist 1. The enrollment was 69, reduced from what would have been by reason of the very bad weather early in the week. Pastors earning credit in this school included Rev. J. D. Bundy, Rev. D. M. Sharpe, Rev. J. H. Frizzlle, and Rev. B. H. Houston. Instructors were Dr. Charles D. Bulla, Professor B. G. Childs, Dr. Paul N. Garber, and Mr. L. L. Gobbel.

MR. LONG AT ROCKY POINT

Rev. J. O. Long, extension secretary, conducted a Cokesbury training school at Rocky Point March 3-8, offering the unit on "The Sunday School Pupil." There were 13 to earn certificates out of an enrollment of 22. Mr. Long was last week at Cerro Gordo in a school for the Chadbourn circuit, is this week at Ingold, and next week goes to Bayboro for a school for the Pamlico circuit.

OUR BIGGEST DURHAM SCHOOL

Biggest in the history of standard training schools in Durham was the training school conducted in Trinity church last week. Eighteen Sunday schools made up an enrollment of nearly 200. This was the tenth annual session. Determination and team work brought results.

ALAMANCE SCHOOL FACULTY

Courses and instructors for the Alamance county standard training school to be held at Graham April 7-12 are as follows:

"Messages of the Bible," Prof. H. E. Myers.

"Worship," Prof. H. E. Spence.

"Story Telling," Miss Georgia Keene.

"Study of Early and Middle Adolescence," Prof. B. G. Childs.

Rev. E. C. Durham is conducting a preenrollment and book placing campaign in an effort to make this the biggest and best school ever held in the country. Rev. A. C. Holler is chairman of the board of managers.

OUR ROCKY MOUNT SCHOOL

Simultaneously with the Alamance school will be conducted at Rocky Mount April 7-12, a school for Nash and Edgecombe counties, with the following courses and instructors:

"The Sunday School,"—L. L. Gobbel.

"The Life of Christ," Prof. James Cannon III.

"Pupil Study," Dr. H. M. LeSourd.

Instructor for the fourth course will be announced soon.

MISSIONARY DAY MARCH 24

Mention is made of the fact that March 24 is the fourth Sunday and therefore Missionary Day in all progressive, loyal Methodist Sunday schools. Superintendents who think recognize in this provision the best way to train up a generation of pupils to become truly missionary in spirit and, through the offerin, also missionary in practice. Program materials are furnished free to all schools advising our office of their purpose to use it. If yours does not receive these materials, write us.

WESLEY CLASS REPORTS

The following Wesley classes have made their annual reports for 1929 since the last list was published in these columns:

Intermediate-Senior

Willing Workers, Stem Sunday school.

Ever Ready, Dover.

Ever Ready, Central Sunday school, Raleigh.

Willing Workers, Johnson's Chapel, Ingold.

Young People

Daughters of Wesley, Clark's Bethel Sunday school, Salvo.

Excelsior, Trinity Sunday school, Red Springs.

Adult

Every Woman's Wesley Bible Class, Lakewood Sunday school, Durham.

Willing Workers' Class, West Durham Sunday school, West Durham.

Philathea, Shiloh Sunday school, Stumpy Point.

Woman's Wesley Bible Class, Clayton.

Golden Rule, Olive Branch Sunday school, Kipling.

Brown Bible Class, Mt. Gilead.

Susanna Wesley, Clinton.

SOME ENCOURAGING FACTS

More encouraging is the situation in the North Carolina conference touching our record of Sunday school pupils received into the church. Our Sunday schools have consistently gained at this point. In 1928 the North Carolina conference was one of ten conferences in Southern Methodism that showed a gain in the number of Sunday school pupils joining the church, the other nine conferences being Arizona, Holston, Illinois, North Alabama, North Mississippi, Northwest Texas, Pacific, South Carolina, and Texas. In our conference 3,306 pupils united with the church in 1928 as against 3,033 in 1927.

CHINA FLAGS AND MAPS

Various free literature is furnished by our office to schools agreeing to observe Missionary Day on the fourth Sunday, and it will be furnished other schools upon request. Our periodicals—Workers' Council, Sunday School Magazine, and so forth—contain other missionary helps. Additional supplies are available from our publishing house, including an attractive China flag at a cost of 15 cents.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

SUNDAY SCHOOL DAY

The time is rapidly coming around for another annual observance of Sunday School Day. It will be remembered that our church discipline directs that this feature day be held on the third Sunday in April or as near thereto as practicable. The purpose of Sunday School Day is to give the local Sunday school an opuortunity to present its good work to the parent church and surrounding community through the means of an educational program, this program being of course entertaining as well as informational, and through its offering to help support the religious educational work throughout the entire conference as directed by the conference Sunday school board. These two features serve to make Sunday School Day an exceedingly important event. Let it be said to the credit of our Western North Carolina conference Sunday schools that a constantly enlarging number of our schools are observing Sunday School Day and are continually increasing their offerings which are regularly sent to Treas. H. A. Dunham, Asheville, N. C. This year will, without doubt, witness a continued growth in this good work.

PROGRAMS

Each Sunday school will put on such a Sunday School Day program as it desires, using either the pageants which are furnished free of charge by the conference Sunday school board or such other program as it may see fit to make or select for its own use. Two very excellent programs are available for this year's observance. Our larger Sunday schools are cordially urged to secure and use the program entitled, "The Messenger of a New Day." This program is in the form of a pageant and was prepared by Miss Edna A. Wilkins of College Place, Greensboro, and a number of young ladies who were asociated with her in the good work she did there. I unhesitatingly recommend the value of this program to our Sunday school leaders.

The program for smaller Sunday schools entitled, "With One Intent," is also a most excellent one. It was prepared by Miss Lillian Williams of the editorial department of the general Sunday school board, and is adaptable to conditions which exist in the small church. It is a play in which an inquiring newspaper reporter is being informed by the Sunday school superintendent of the scope and purpose of work done in the Sunday school. A certainty is felt that any Sunday school which will put on this program will not only entertain its hearers but will do a great deal towards getting the right idea of what Sunday schools are doing before the congregation. Letters are being mailed to all superintendents enclosing a postal card for ordering these programs free of charge, provided a liberal offering is forwarded to Treas. H. A. Dunham, following the observance of Sunday School Day.

GASTONIA SCHOOL

The eighth annual standard training school held at Main Street, Gastonia, last week for church and Sunday school leaders in Gaston county and the Gastonia district was one of the most outstandingly successful schools I have ever noted. An attendance of 284 was recorded at the initial session Sunday afternoon. Friday night witnessed the issuing of 285 credits, additional students having enrolled Monday night. Out of the large enrollment only six persons failed to do the required work and earn certificates of credit. Among the credit students were 23 pastors and 13 Sunday school superintendents. The credit students were listed with churches as follows: Main Street 68, Trinity 30, Franklin Avenue 20, West End 18, First Presbyterian 12, Stanley 12, Smyre 12, Lincolnton 10, Dallas 10, Cramerton 9, Park Street 9, East End 9, Belmont, Main Street 7, First A. R. P. 6, Bessemer City 5, Lowell 5, Hill's Chapel 5, First Cherryville 4, Iron Station 4, King's Mountain 4, Maylo 3, Belmont Presbyterian 3, Ebenezer 2, South Point 2, Plateau 2, Second Reformed 2, Wesley Chapel 2, Mt. Holly 2, Mt. Holly Presbyterian 2, Snow Hill 2, and five others one each.

The courses, instructors, number enrolled and number of credits earned in each class follow:

Spirit and Genius of Methodism, Rev. W. A. Newell; 51—51.

Evangelism, Rev. R. F. Morris; 51—50.

Pupil Study, Mr. L. F. Tuttle; 46—44.

The Sunday School, Mr. O. V. Woosley; 23—23.

Religious Education in Local Church, Mr. F. M. Williamson; 23—23.

Junior Materials and Methods, Mrs. H. M. Wade; 42—41.

Primary Materials and Methods, Miss Corinne Little; 33—32.

Beginner Materials and Methods, Mrs. O. V. Woosley; 22—21.

STANDARD SCHOOLS

Following are given in order the place, number of people enrolled, number of credits earned and number of schools reached in standard training schools held since last annual conference:

	Enrl'd	Cdts.	Schls.
Charlotte	402	361	37
Gastonia	291	285	35
Winston-Salem	197	172	23
Greensboro	131	120	25
Salisbury	132	116	19
Weaver College	116	111	64
Lexington	122	108	15
High Point	116	99	20
Albemarle	104	95	12
Concord	87	70	15
Rutherford College	53	48	24
Total	1751	1585	289

COKESBURY SCHOOLS

Mr. Paul F. Evans, extension secretary, reports the following Cokesbury training schools held since last annual conference. The name of place, number of enrolled, number of credits earned and number of schools reached are listed respectively as follows:

	Enrl'd	Cdts.	Schls.
Gaston Industrial	95	91	12
Weaver College	41	39	26
Davidson County	41	36	10
Stanley Ct.	26	26	2
Stanly County	25	24	2
Stanfield	26	22	5
East Greensboro	21	19	5
Westford-Harmony	22	18	3
Troutman	20	18	2
Elmwood Ct.	23	18	7
Rutherford College	18	17	9
Stoneville	18	15	3
Summerfield Ct.	16	12	1
Pleasant Garden Ct.	14	12	4
Rockford St., Mt.Airy	12	9	1
Total	419	376	95

SCHOOLS SCHEDULED

The folowing standard training schools are scheduled for the immediate future. Others will be arranged for later on.

Monroe—March 10-15.
Wadesboro—March 10-15.
Shelby—March 17-22.
Forest City—March 17-22.
Lincolnton—April 7-12.
Hickory—April 7-12.
Boone—April 14-19.
Charotte—April 14-9.
Marion—April 21-26.
Waynesville—April 21-26.
Statesville—April 28-May 3.
Asheville—May 5-10.
Murphy—May 12-17.
Mt. Airy—June 23-28.

NEWS LETTER

If one is to judge from the response from the field the forwarding of "The Church School News Letter" to our pastors, Sunday school superintendents, outstanding Wesley Bible class leaders and noteworthy elementary workers has met a most responsive demand. Nearly every day's mail brings in some statement of the value of the News Letter and a request for additional copies. It is a pleasure to state the News Letter will continue to go free of charge to all Sunday school workers who will agree to use it as a means of furthering religious educational work. Of course we are confidently counting on our Sunday schools to increase their Sunday School Day offerings and their dual special offerings so that this publication and other good works can continue.

Tom Tarheel says it always pays him to grow more corn than he will need for all purposes on his farm.

SUNDAY SCHOOL CONFERENCE, GASTONIA APRIL 4-5

Mother!

Baby's Best Laxative is "California Fig Syrup"



When baby is constipated, has windcolic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste.

Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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MARSHALL AND HOT SPRINGS

We have not forgotten the Advocate. We have been trying to interest our people in the church literature and to follow the regular program of the church. We placed 25 copies of the Methodist Evangel and have distributed and are distributing several hundred leaflets and pamphlets. We have sent off the material for our first parish paper. We will send you a copy when they arrive. Our church in Marshall, with only a comparatively small membership and part time minister, has to compete with two well organized churches with full time pastors. Our church is losing and losing heavily by not more liberally supporting churches in such circumstances. We proceed to burden the willing until he gives up in despair or goes to some other church.

We have had a great deal of sickness among our people and in our own family. For two or three weeks we had to do our own house work as the good woman of the house was bedfast on account of a fall.

There is also a bright side. This is one of the prettiest places to live in God's country. We have a beautiful view any way we may look from where we are living. With the new road, it is a delightful drive from here to Hot Springs. During the year we have had a good pounding and other expressions of kindness. The ladies' aid societies have been active at both points. The one in Marshall has put on a bazaar and have put on a good entertainment, "The Kitchen Orchestra," twice, which has enabled them to raise some money to help furnish the parsonage. We had hoped to have an early meeting, but circumstances prevented, and now we have plans pretty well concluded to hold a union meeting, with one of our general evangelists doing the preaching, a little later.

J. C. Umberger.

HAYWOOD CHARGE

Everything is moving forward with steady progress on the Haywood charge. We have been handicapped somewhat this winter, but everything is clearing up now and the congregations are increasing each Sunday. The interest in the work by the people seem to be on the increase.

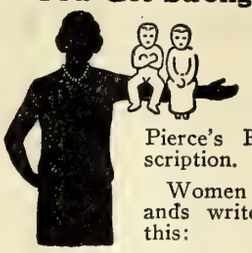
The people here take great delight in seeing that their preacher is well cared for. Since coming here in November they have painted three rooms of the parsonage. The good ladies of the charge have raised the money and secured a complete suit of furniture for the living room, and they are planning other improvements for the parsonage in the near future.

Yes, we have received the usual pounding in the way that Methodist does things.

I contemplate on arranging for a Cokesbury training school on the charge this summer. Our Sunday school workers are interested in preparing themselves for better work.

R. G. McClamroch,
Pastor.

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are a tired-out or "run-down" woman, by taking Doctor Pierce's Favorite Prescription.

Women by the thousands write letters like this:

"When I was about grown I became very frail, took no interest in anything. I was given Dr. Pierce's Favorite Prescription and it helped me so much that I never required any remedy of the kind afterward. I think there would be a great amount of suffering avoided if all women knew the benefit it gives."—Mrs. Ada Patterson, 295 Desota St., Memphis, Tenn.

The use of "Favorite Prescription" has made many women happy by making them healthy. Get it from your druggist, liquid or tablets. Write Dr. Pierce's Invalids Hotel in Buffalo, N. Y., for free advice. Send 10c if you want a trial package of tablets.

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Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—J. W. Smith	15
**Brooksdale—S. F. Nicks	15
*Durham Ct.—H. L. Hendrix	12
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*Calvary—C. B. Culbreth	10
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West Durham—R. E. Brown	6
Milton—W. C. Jones	5
Carr—J. A. Russell	5
*Lakewood—H. L. Davis	4
Carrboro—M. W. Lawrence	3

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South Mills—W. F. Walters	7
Roper—J. Bascomb Hurley	3
Columbia—G. C. Wood	3

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Sanford—G. T. Adams	10

NEW BERN DISTRICT

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Morehead—B. B. Slaughter	10
Dover—C. A. Jones	7
Seven Springs—C. A. Johnson	7
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
*Ocracoke and Portsmouth—W. A. Betts	5

RALEIGH DISTRICT

***Oxford—E. J. Rees	27
*Garner—W. L. Clegg	13
Fuquay Springs—E. C. Maness	9
Smithfield—J. D. Bundy	8
Tar River—K. F. Duval	8
*Benson—B. F. Houston	5
Creedmoor—B. E. Stanfield	5
Selma—D. M. Sharpe	3
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3

ROCKINGHAM DISTRICT

*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Robeson—B. F. Peele	9
*Roberdel—M. C. Ellebre	9
Lumberton—Euclid McWhorter	8
Raeford—W. F. Trawick	6
Aberdeen—G. B. Starling	6
*Richmond—N. M. Wright	6
Rowland—J. H. Lanning	5
St. Johns and Gibson—Edgar B. Fisher	5
Mt. Gilead—F. M. Shamburger	5

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Greenville—E. L. Hillman	13
Bethel—J. R. Edwards	7
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4

WELDON DISTRICT

**Henderson—W. C. Martin	15

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Clinton—W. G. Farrar	5
Wilmington Ct.—A. J. Groves	4
*Ingold—M. F. Hodges	4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

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Peachland—J. A. Frye	5
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Duncan Memorial—Herman F. Duncan	3

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Lowesville—J. O. Cox	7
**Goodsonville—J. W. Combs	6
Stanley—Bryan M. Crosley	6
McAdensville—D. F. Carver	2

GREENSBORO DISTRICT

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*Centenary—G. A. Stamper	21
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Randolph—W. R. Kelly	18
College Place—Albea Godbold	14
Pleasant Garden—J. T. Ratledge	10
*Uwharrie—M. F. Kincheloe	10
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STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	73
***Troutman—John Cline	12
Race Street—J. H. Bradley	10
Ball's Creek—P. H. Brittain	7
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

Highlands—J. L. Teague	2

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
Ogburn Memorial—O. P. Ader	8
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Greensboro	13
Durham	11
Rockingham	11
Raleigh	10
Charlotte	8
Mt. Airy	8
New Bern	7
Statesville	7
Winston-Salem	6
Washington	4
Salisbury	4
Gastonia	4
Marion	3
Elizabeth City	3
Wilmington	3
Asheville	2
Waynesville	1
Weldon	1
Fayetteville	1

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The Southern Desk Company

Children's Storyland



OLD BLACK MAMMY'S GOOSE STORY

By H. C. Sprinkle.

I.

How Miss Goose Got Courted

Once 'pon a time dar was a purty gray goose dat live in a big paster fiel' all alone. Dar was a nice branch what run through de fiel', an' dar was plenty o' tender grass to eat, but Miss Goose was very lonesome dere. Sometimes de chickens come over to see her and dey would have a frien'ly chat togedder, but dey warnt her sort, and she warnt satisfied wid they comp'ny. De cows, too, dey live in de fiel', an' of mornin's when de dew was on de grass, dey would let Miss Goose walk right under dey feet and lissen to her talk. But of nights when Miss Goose went to roos' in de fence corner, all by herse'f, and when she couldn't hear nothin' but de cows chewin' dey cud, and de owls a-hootin' in de tall trees in de woods, and de foxes a-barkin' on de mountain-side, she got so lonesome it 'peared like she couldn't stan' it any more. Den she would put her head under her wing and think and think til she went to sleep.

One night when she went to sleep in dis lonesomeness she dreamed dat a fine gander come and sit by her side and whisper love stories to her, til at last he pop de question. Dis was so sudden dat de excitement wake her up, an' when she looked up, abig ole owl was a-settin' on de fence, wid his eyes a-shinin', des ready to swoop down on her an' eat 'er up for breakfas'. But she made sech a cacklin' and sech a screamin' dat de cows got up and laid down on de tother side, and de ole dog, Rover, come a-runnin' down dere, an' a-barkin', to see what was de matter. Den dat ole owl flop his wings and went a sky-flootin' to de woods. But I tell you ole Rover mos' got his tail fedders 'fore he got off de fence, though.

Very nex' day Miss Goose went away off up to de top of de hill, and lift her head as high as she could, and looked over de fence into Farmer Jones's fiel' jes' to see what she could see. An' what d' you reckon she saw? She didn' see nothin', dat's what.

Bye m bye, whiles she was up dar she begin a-thinkin' an' a-musin', an' she war a hummin' to herse'f a little love song she learnt when she was jes' a mere goslin like, wid de pen-fedders a-comin' out rael good. All at onct she forgot herse'f and bust out a-singin' dat song to de top of her voice, and den when she come to herse'f it appear like she hear somebody answerin' her, away over on de odder hill. Den she stop right still an' listen, but she couldn't hear nothin' 'cep' somefin' goin' pat-pat-pat inside of her own self. Bye-m-bye she pick up courage to sing a little more, an' den she hear dat same voice a-answerin' back at her, and it sound mighty good, an' appear like it comin' closter and closter. Den Miss Goose, she let on like she wasn't payin' no 'tenshun to nothin', an' she git mighty busy pickin' grass. But all de time she was a-turnin' her head fust to one side and den to de udder, a-fixin' her fedders, an' a-primpin' 'em up, an' it seem like de bes' pickin' all out toward de udder fiel'. Ev'y once an' a while she lif' up her head, sorty shy like, an' peep outin' de corner of her eye jes' to see if she couldn't see nothin'.

Bye-m-bye, she hear a low bass voice a-singin' a solo, an' a-meanderin' up de hill on de udder side o' de fence, an' a-comin' right spang toward whar she is. She git sorter excited den an' hurry up an' fix her fedders some more, an' 'gin to sing soft an' sorter trimbly, when all at once a gemman ups an' interduce hisse'f as Mr. Gander f'um de jinin' plantation. Den she 'pear sorter bashful an' interduce herse'f too. Den dey bid de time o' day, an' talk 'bout de craps, an' bofe of um ax de udder did dey reckon dere was gwine to be plenty ob good pickin' dis summer.

Den Mr. Gander, he crope up a little closter, all de time keepin' his lef' side toward Miss Goose, sorter sof' like, an' he ax her wan't it mighty lonesome on her side o' de fence. Den Miss Goose 'pear sorter uppish an' say she reckon it wan't none o' his business whedder it was lonesome or not.

Den Mr. Gander turn his head to one side an' look up at de wedder outin' his lef' eye an' 'low he reckon it goin' to rain, an' he reckon he'd better be goin', an' could he come over to her pond an' call tomorrer?" She say she reckon if his wings was what wings is cracked up to be, shorely he could fly over a ten-rail fence. Den Mr. Gander feel a tickle oll over hisse'f, an' he bow his politest, an' say, "Good day, ma'am."

Den Miss Goose, she go home a-dancin' an' a-prancin', an' she didn' know what was de matter wid herse'f. She couldn' sing for laughin', an' she couldn' laugh for singin'. She didn' want no supper, an' it 'pear like de cows an' de chickens an' de pigs an' everything was de sweetes' dey ever was.

She went to roost 'fore sundown in de same ole fence corner, but she culdn' sleep a wink de whole livelong night for ruminatin' in her min' what she reckon might be gwine to happen de nex' day, and whedder Mr. Gander be gwine to come over to her pond to call on her. An' she wonder did she talk too sassy to Mr. Gander 'bout was it lonesome on her side o' de fence? Dat night, when she had her head under her wing a-tryin' to sleep, an' ever'thing was des as still, she thinks to herse'f, right easy under her breff, dat was de fines' lookin' gander I ever did see. (She ain't never see no gander 'tall 'fore dis. She des been raised up wid de cows an' chickens, an' sometimes de ducks what paddle in de branch). But she wonder why he all de time des look at her out'n dat purty lef' eye.

Nex' mornin' Miss Goose was up 'fore de sun, an' she hurry off down to de pond an' wash herse'f, an' primp, an' fix ebry fedder in its place, an' den she wait an' wait.

Bye-m-bye she see Mr. Gander a-waddlin' over de hill, an' she des wait, kinder lady-like, til he come up an' knock an' den she 'vite him into her fence corner. Den he bow an' she bow, an' he make a mighty miration over her, all de time a-turnin' his lef' side toward her an' a-lookin' mighty sof' out'n his lef' eye at her.

Dey ain't more 'n passed de time o' day, an' axed 'bout de wedder, til Mr. Gander upped and popped de question to her, an' 'low he want to marry her. She 'low she reckon bein' she didn't have no mother for him to ax, she reckon dey could marry, an' dey sot de day than an' then.

So Mr. Gander den went off up to de barn yard to get de Rev. Mr. Rhode Islan' Red Rooster, R.C., to say de ceremony, while Miss Goose 'gin to fix de weddin' dinner, an' get on her weddin' fixin's.

She gather up a nice dish o' grasshoppers, an' some red worms, an' some crickets, an' a june-bug, an' she spread de table all ready, in de dinin'-room fence corner; den she go off to de udder fence corner an' fix herse'f up, an' primp, an' git all ready for de bridegroom, an' den set herse'f down in de parlor fence corner to keep her lamp trimmed an' a-burnin'.

Lo an' behol', 'bout dis time somefin' awful happen. Up at de farm house Aunt Nancy say to de gals, "Gals, it about time dem fedders on dat young goose was ripe. Go down dar to de fence corner an' ketch dat goose, an' pick out her fedders, to make my boy a bed. I notice dat goose gettin' mighty uppish dese days, anyhow."

Den de gals goes down dar an' in spite of all her complainin' dey bodashously spile Miss Goose's weddin' dress an' leave her a-settin' in de fence corner wrapped up in her down of humility.

All de time dis was a'goin' on Mr. Gander, he gettin' de Reverent on de way to de weddin'. Bye-m-bye dey get dar, an' Mr. Gander say to de Reverent, "You des set down in de hall til I hab a

little talk wid de bride. Time he turn his back on de Reverent, why, de Reverent spy de table all sot an' a-waitin', an' his mouth 'gin to water, an' he forgit all 'bout de weddin', an' he make for de eats. No quicker 'an you could say Jack Robinson he gobbles up all de grasshoppers, an' all de crickets, an' all de red worms, an' when dey call him, he was tryin' to swaller de June-bug, but dey wan't no room for it.

But de was a tragedy goin' on in de parlor. When Mr. Gander poke his head in at de doo' an' see dat goose an' no weddin' garmint on, he 'gin to vow he wouldn't marry a goose what look like dat. An' he 'gin to weep out'n his lef' eye, an' talk 'bout takin' back-water. All de time Miss Goose a-settin' in de fence corner a-lookin' mighty sad an' a-argyfyin' dat de fedders 'up all come back. Mr. Gander he got more an' more excited till at las' he forgot hisse'f an' turn his right side toward Miss Goose, an' she upped an' 'scovered dat lo an' behol', Mr. Gander war blin' in his right eye. Den she say she reckon ef she haf to marry a one-eyed gander, it don't make no diffunce if she ain't got on no weddin' garmint. An' ef he don't like her looks, she reckon he kin des take a peep at her out'n his right eye, an' mebbe she will suit him better. An', anyway, she reckon if he goin' to try to deceibe her, an' put off a one-eyed gander on her, she reckon it's 'bout even, if she do look like a picked goose. Mr. Gander, he look sorter hacked, an' he 'low he guess so, too. So dey walked in to de augus' front of de Reverent, an' he say de words, an' so "dey live happily togedder ever after."

THE DAY OF THE PARACHUTE

A balloon ascension used to draw crowds of interested observers, and may still attract wide attention; but the popular eye today is directed steadfastly toward airplanes and all that concerns them. Parachutes have kept their place as safety aids, from the time when parachute jumps were made from balloons until now.

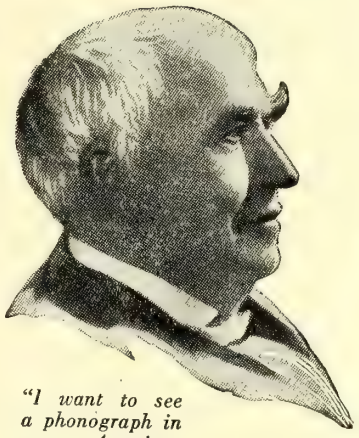
From the derivation of the word parachute, its use is clear. For it comes from root words, according to Webster's New International Dictionary, which mean to ward off or prevent a fall. Para- is from the Italian "parare," to ward off, coming through French; "chute" is the French for "fall." Parasol is a similar word, being an instrument for warding off the sun, or Old Sol.

Some Related Words

When investigating the origins of words interesting relationships are frequently revealed. Though it might not be apparent at first glance, the word parachute is closely related to the words parry and chute.

Parry is from the French "parez," the imperative, or perhaps from the past participle, "pare," of "parer," which comes from the Italian verb meaning to ward off or prevent. It is traceable back to the Latin "parare," to prepare.

Chute is the French word for a fall. The first meaning of chute given in Webster's New International is: "Of water, a fall; a quick descent, as in a river, or a steep channel, or narrow sloping passage by which water falls to a lower level." From this the word developed into the name of an inclined slide, such as a trough or tube, down which various objects are conveyed—and hence, the children's inclined slide, often erected in public playgrounds, for "shooting the chutes."



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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

There are two meetings a year of your conference officers, usually occurring in October and January. Heretofore it has been the custom to publish the action by the executive committee without reporting the discussions or numerous matters brought up for deliberation.

This committee works hard for practically a day considering the best plans to promote the work. The members of the committee are conscientious and eager to adopt the best plans as a working basis and desirous of leading on in a general advance.

Yet no one presumes to give the final word, neither does the committee claim infallibility.

In order that the membership at large may have an opportunity to know someting in detail of the deliberations of this body, it is with pleasure that we have given space in our columns in order that our readers may have the opinions of both sides in fixing the pledge for the year 1929, without the 10 per cent increase urged by the Council. E. S. P.

REASONS FOR BEING OPPOSED TO INCREASING THE PLEDGE OF W. M. S. OF N. C. CONFERENCE THIS YEAR FROM $55,000 TO $60,500

When the question came up in the executive meeting as to whether or not we should increase our pledge to Council by ten per cent, my reaction was instantly against such a move, and continued thought has confirmed that feeling. I would not contend for a moment that it is not a possible thing for us to do, nor would I for a moment doubt the power of God to enable us to do it as an answer to our prayers.

With contrition, which I am sure is shared by every earnest member of the missionary society who has the burden of the vastness of the work upon her heart, I simply must acknowledge that the human part of the prayer contract is woefully lacking. And I cannot but feel that it will be many years before we have enough praying women to raise the amount that we would like to. Perhaps the most hopeful sign is that every year we gather into our annual conference recruits who augment the band of devoted, sacrificial givers.

As has every one, I have received gifts which I felt like pressing back into the hands of the givers and saying, "Please do not force me to accept this." I knew that it was a gift of duty or expediency, with no love behind it. I know that there are many $3 dues paid by women who begrudge the money, and many pledges paid because other members of a circle are making pledges and think it strange that every one does not give liberally.

On the other hand, in every place in which I have lived, there are women who are too poor to give to the pledge, who in a few cases really need every cent of the $3 for their children or for clothing that would make themselves a little more like other women. By the regularity of their attendance at meetings, by the cheerful and unruffled help which they give in getting up church suppers—one of the most crucial tests of one's Christianity—these women contribute more to the spiritual quality of their society than numbers of largely paying members who nag and groan to get the missionary money paid.

My point in this is that the money is not the index of the quality of our giving—not at all an original thought, as the old story of a widow and her mite evinces—but a thought which it is well to go back to when discouraged. Our only hope is in getting so many women who will give because love compells them that the funds will swell to large figures. And I feel that if we look at it in the large, as we have been doing during our jubilee year, we need not be pessimistic, for as in other things, the wheels grind slowly, but the aggregate is impressive.

A story was told me the other day of a very little girl, who in the days of the pioneer auxiliaries when there were no baby divisions, was taken to the regular meeting of her mother's society. At one of these meetings she heard read an account of a man who had given a cow to be sold for the missionary cause. Just about this time her father had made her a present of a new-born calf. This story preyed upon her mind as the calf grew in size until finally she felt compelled to have her father sell the animal and to give all the money to missions. Years afterward, when she was a middle-aged woman, she confessed to her sister that she had never gotten over the sacrifice that that action had been to her, and that she had never felt obliged to give another cent to the missionary cause.

I cannot help feeling that we have enough of the Godhead in us to know that he would say, "Forbid that any gifts of that kind are made with which to spread my gospel."

In looking at the matter from an entirely different point of view, we must admit that, in the providence of God, we have good years financially and poor years, financially. And for the eastern half of North Carolina these last few months have been extremely lean. Not only have the preachers and churches not been able to collect in full their due, but the professional men and merchants hold large accounts against many people. With the swing of the pendulum we have given largely for the past several years through our missionary societies, but in this backward swing, probably it will be more difficult to collect even what we have raised previously.

Therefore, I feel that we would be most unwise to put an additional burden of $5,500 upon our conference, especially in view of the fact that we have so seldom raised the amount pledged. Last year we raised to be sent to the Council treasurer $53,376.61, which included all the special jubilee offerings. Besides this amount each year, we have certain other funds which have to be raised and which cannot be counted in the ten per cent increase. Last year this amount was $3,269.61, and even then we ran behind on our conference expense fund.

This shows that if we should go forward enough to raise our entire pledge of $55,000—and wouldn't it be a glorious thing once again to do that and to have the eclat of being among the few who achieve—and raised only the same extra amount of $3,269.61, we would be going ahead to $58,269.61 or $2000 over last year. This would be an increase of three and one-half per cent over the entire amount which we raised last year, and an increase of three and seven-tenths per cent over the amount we sent the Council last year. In view of the fact that membership in the North Carolina conference of the church increased only one and one-tenth per cent in 1927 and only about one-fourth of one per cent in 1928, and that membership in the missionary society of the North Carolina conference in the adult department—the division from which comes all except $7,000 of the total money—was only one and seven-tenths in 1927, and that of the whole Southern Methodist Missionary Society for that year was but two and nine-tenths per cent, it seems only reasonable that a three and one-half per cent increase is a very fair one to expect in the money for next year.

We raised in 1926 about $75,000, with $28,000 of this going as specials for the Belle Bennett and the Lucy Cunninggim funds. This shows that it is possible for us to do, but that one heroic effort is likely to rather paralyze us for several years to come, instead of lead us to a similar struggle this year.

The joy and satisfaction that would come from having met our pledge, as seems likely if it remains $55,000, or the wonderful happiness that would be ours if we should more than pay it, would be a safer foundation upon which to build for next year, than a continued discouragement resulting from not meeting the increased pledge of $60,500.

I hope no one will accuse me of not wanting to raise as much as is possible for missions, for if I had it, I would love to give the extra $5,500 myself. Perhaps I can show a few how delightful it is to use their funds for this great cause rather than for pleasures which so constantly drain what should be the Lord's.

Nothing would give me greater happiness than to be proved utterly wrong in my premises by the pouring in of love gifts until the $60,500 mark was more than reached next year.

Sarah K. Patten.

Not what I have, but what I do, is my kingdom.—Carlyle.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

I KNOW MY SHEEP

A Saviour knows and loves
All who obey His voice;
He heareth those who call Him
And bids their hearts rejoice.
He knows them! O blest thought,
Knows all their trials here;
Knows and draws them near.
Knows when they look to Him for help,

Knows when they wrongs endure,
Knows when temptations come,
And oft permits them, that
They may draw nearer home.
Nearer home! That heavenly home,
The fold of all His sheep,
And He, from sin and sorrow free,
Who come to Him, will keep.

Mrs. E. M. Anderson.

WEST ASHEVILLE YOUNG PEOPLE HOLD INTERESTING MEETING

On Tuesday evening, March 12, eighteen members of the Young People's Missionary Society of West Asheville Methodist church met at the home of the newly elected president, Miss Margaret Jarrett for a most pleasant and profitable meeting of their society.

Following the devotional which was conducted by Miss Jarrett, several matters of business were brought up for discussion, prominent among these being the formulating of plans for the successful carrying forward of their work for the new year. The meeting was featured by a St. Patrick's package sale which proved most successful and the money obtained in that manner will be applied to the society's pledge for the year.

Miss Marjorie Meyer added to the pleasure of the evening with a most beautiful solo. Following the games which were enjoyed by the young people, Miss Jarrett served tempting refreshments in which the St. Patrick colors were in evidence.

These young people are starting off the year most enthusiastically under the leadership of Mrs. T. L. Campbell, superintendent of Y. P. work.

NEW ORGANIZATION FOR GREENSBORO DISTRICT

Mrs. Lee S. Smith of Guilford College writes us of a recent organization for her district. She says that "on February 13, 1929, twelve of our ladies (members of the woman's auxiliary at Muir's Chapel) met with our district secretary, Mrs. A. Thompson, and organized a society at Friendship church with ten members and with the following officers: President, Mrs. Ivy Dillon, Colfax, R.F.D.; vice president, Mrs. W. I. Driver; recording secretary and treasurer, Mrs. J. W. Cummings; Cor. Sec., Mrs. Jarvis Gray; Supt. publicity, Mrs. G. W. Clenman; Supt. social service, Mrs. Chas. Cummings; Supt. supplies and local work, Mrs. W. L. Durham; Voice agent, Mrs. Jerry Brown. Address of all officers excepting president is Guilford College, N. C.

INTERESTING MEETING AT CENTRAL CHURCH, ASHEVILLE

The March meeting of the Woman's Missionary Society of Central church, Asheville, N. C., was one of the most interesting meetings that has been held by the auxiliary in a long time. The newly elected president, Mrs. S. H. Bryan, was in the chair and dispensed the business in a most capable manner. The opening devotional was conducted by Mrs. J. W. Wolfe, after which several matters of business of vital interest to the society were discussed, and the reports of the officers and committee chairmen were heard and showed that the work of the society had begun most enthusiastically for the new missionary year.

A beautiful song, "My Mother," was a feature of the afternoon program, being sweetly sung by Mrs. J. P. Gwynn, a member of the Naomi Howie circle.

A symposium, "Daughters," was given by five mothers of the society led by Mrs. J. N. Hyder, who was in charge of this part of the program. "Ten Reasons Why I Leave Home," a playlet taken from the Missionary Voice, dealing with the present-day problems of why our girls leave their homes, was presented by ten representatives of the society with Mrs. H. B. Trimble as referee. Each of these presentations proved most interesting and helped those present to realize something of the great responsibility resting upon the mothers of today in rearing their daughters. The attendance at the meeting was unusually large and the members are looking forward to the mother and daughter banquet which was planned at that time.

On Wednesday morning the society enjoyed another interesting meeting, which was in the nature of a prayer service for the Woman's Missionary Council which opened in Washington on that day. Representatives from a number of the Methodist churches in Asheville were present and took part in the program which was in charge of Mrs. E. C. Chambers. The opening Scripture lesson was read by Mrs. S. H. Hillard, and prayer was offered by Mrs. E. B. Mouser. Other features of the program were the responsive reading by Mrs. J. B. Waldrop and Mrs. F. A. Walton; talks on prayer and the "Larger Task for the Future" by Mrs. V. L. Stone and Mrs. W. R. Harris, respectively, and a vocal solo, "Teach Me to Pray," by Mrs. W. Randall Harris, Jr.

BIRTHDAY CELEBRATION INTERESTING EVENT

We are indebted to Mrs. R. R. Alley for a report of the recent celebration of the fiftieth anniversary of the Woman's Missionary Society of West Market Street church, Greensboro, N C.

This meeting was held in West Market church Sunday morning, February 24, was atttnded by a large congregation, and the service was most impressive, enjoyable and informative.

The meeting was presided over by Mrs. Lucy H. Robertson, president emeritus of our Woman's Missionary conference, and also the first president of the auxiliary having assumed charge in one month after the organization, upon the resignation of Miss Amanda Lee, who had been chosen for the office. The history of the auxiliary from its beginning on February 23, 1879, was outlined by Mrs. G. W. Whitsett, who stated that there are now only eight surviving members of the original gathering of fifty years ago. The Foreign Woman's Missionary Society, she announced, was organized in 1879, and twenty-four years later, in 1903, the home mission society came into existence; while seven years later, in 1910, these societies were merged into the Woman's Missionary Society.

The chief address of the occasion given by Mrs. C. C. Weaver, conference president, who made a most impressive talk, was heard with closest interest. She stressed especially the opportunity and responsibility of the missionary societies in carrying on the work of Christianity even more strongly now than ever before. She emphasized the fact that Methodism is vibrant with life and that God expects great things from us, and that he is not willing that we should stand aside and not assume our responsibility in the teaching of Christianity.

She gave statistics of vital interest to those engaged in this great missionary work.

The service opened with an anthem, "Rejoice in the Lord," sung by the choir, after which the responsive Psalm reading was led by Mrs. A. B. High, president of the West Market Woman's Missionary Society.

An offertory solo, "Repent Ye," by Mrs. Harry Hoffman, and a quartet, "The King of Love My Shepherd Is," by Mrs. K. C. Benbow, Mrs. H. M. Ware, Benjamin S. Bates and Grady Miller added to the enjoyment of the morning service. In the evening Rev. L. D. Thompson, pastor of the church, addressed his congregation on "The Glad Exchange," founding his remarks on Philippians 3: 7-9.

Friends of Miss Ola Callahan of Greensboro, who was consecrated during the Council meeting at Washington as a foreign missionary, will be interested to know that Miss Callahan has been "adopted" by the West Market Street auxiliary as their special missionary. Miss Callahan has been a member of the Margaret Foster Society for several years and the entire church is interested in her success in the work which she has chosen to do.

High class engraving at remarkable prices this month. See advertisement on second page.

Sunday School Lesson

MARCH 24
Stewardship and Missions

Golden Text: It is required in stewards, that a man be found faithful.—1 Corinthians 4-2.

(Notes by Dr. Isaac Taylor Headland.)

Stewardship

Once, while talking with H. J. Heinz, he remarked that "A man never learns to give $1,000 till he has learned to give five." This is true without question. Mr. Heinz had learned to give five very early in his life, and as the years passed he continued to give as his prosperity increased. I was in the World's Sunday School Convention in Washington, D. C., when the offering was being taken for defraying the expenses of the following year. In a lull, this was read out: "A Marconi-gram from the middle of the Atlantic Ocean. Put me down for three thousand dollars. H. J. Heinz." The lull did not last long.

A few men—business men—have been outstanding figures in the gift of their time, their service, and their money for the work of the Sunday school, the church, and benevolences. Others have turned their interests toward hospitals, others toward educational institutions and educational work, while still others have been more interested in orphan homes, old people's homes, or other kinds of benevolent work.

Christian Education

I wish very much that more rich men might become interested in the endowment of Christian colleges and universities, and the various departments connected with them. The danger to young men and women, lost in a mob of students in our great state universities, can not well be estimated unless one has carefully considered the matter. This could be better elucidated by Dr. Clarence Cook Little, of Michigan University, than perhaps anyone else just at the present moment. The fraternity house problem, the liquor problem, the automobile problem, and others of a like nature, which it is impossible to control among such large numbers of students, should concern rich parents in the matter of the education of their sons and daughters. And the small Christian college should be given more of their attention. Boys and girls, during the period of their education, should have more supervision similar to that of home and parents than they can have among such large groups.

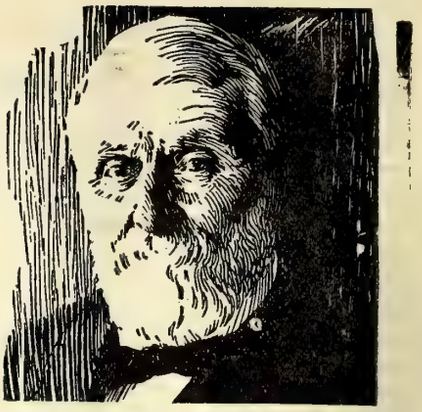
Christian Missions

The importance of Christian missions is brought out by Edward Alsworth Ross in his "Principles of Sociology," when he says: "Missionary enterprise is a cultural force of the first magnitude. Leaving aside the enormous changes brought about by . . . Christianity among the North European barbarians . . consider the world-historic significance of Christian missions today. Nothing is falser than the assumption by their critics that each of the backward peoples has a religion suited to it and with which it is happier than it would be with any other . . . The fact is that the value difference between religions is enormous. Some religions chime with man's deepest needs, while others flout them. Some embody man's highest aspirations, while others embody his animal impulses. The speedy substitution of the higher forms of religion for the lower forms is therefore essential to the progress of humanity as a whole . . . The 20,000 Christian missionaries sent out from Europe and the United States are accomplishing a social work of vast importance. Along with their religious doctrines, they propagate the best industrial, moral, and political ideals of their time, to say nothing of its philosophical and scientific conceptions. Thus their labors tend to level up the civilization of the belated peoples to that of the advanced peoples, so that the progress of the human race is more symmetrical than otherwise it would be" (pp. 492-3).

"After investigation on the spot, ten years ago I wrote: What of the young men leaving mission colleges unconverted, yet imbued with Christian ideals? What of the bracing effect on government schools of competition with the well-managed and efficient mission schools? What of the government schools for girls, which would never have been provided if the missionaries had not created a demand for female education and shown how to teach girls? What of the untraceable influence of the Western books of inspiration and learning which, but for the missionary translations, would not yet be accessible to the Chinese mind?" And he goes on for paragraphs in this way. But since that time China has had changes which neither he nor I had dreamed of at that time, ending up in an ousting of the old absolute monarchy and the establishment of a new republic, which we have no reason to believe would have happened but for the enlightenment of Christian missions, medicine, and education, together with this new literature.

Christian Giving of Self and Substance

Walt Whitman is quoted as saying: "Behold, I do not give lectures or a little charity; when I give, I give myself." There are many of those in comfortable circumstances, if not in affluence, who are practically denied the opportunity of giving themselves. They never knew what it was to go to sleep at night not knowing where their breakfast was coming from. They never knew what it was to have a sick child that was wasting away for such wholesome food as only money can buy. All these things which help to develop character have been denied them. The one solitary grace of the Christian life which has not been denied them is the grace of liberality, and if they fail to exercise that, they are poor indeed.



DR. CALDWELL'S THREE RULES

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation is a mild vegetable compound. It can not harm the most delicate system and is not habit forming.

The Doctor never did approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. Use Syrup Pepsin for yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Get a bottle today, at any drugstore and observe these three rules of health: Keep the head cool, the feet warm, the bowels open. For a free trial bottle, just write "Syrup Pepsin," Dept. BB, Monticello, Illinois.

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John Wanamaker's first gift of any importance was the laying of a sidewalk in front of Broad Street church in Philadelphia. The pastor had expressed his grief at the condition of the pavement, and John, then only a boy, working in his father's brickyard, solicited bricks from the wealthy manufacturers, and with the assistance of others paid for the laying of the pavement. Early the next Sunday morning he hid nearby to see the surprise of the pastor. He saw it, was thanked and gratified, and decided to do greater things as soon as he was able. When he told the story, he said: "It was my first taste in giving to the Lord's cause. I had never known anything so satisfying and inspiring. And I decided to keep on giving more and more as I became able."

Think of Paul just as a giver. He must have spent all his fortune in traveling and working for Christ. He gave all his time, not a tithe, but all. There were times when he was in need, else he would not have expressed his gratitude to the Philippians for the gifts sent him in prison at Rome. He gave all his thought, all his learning, all his power of organization, and after he had done all he could he carried upon his heart all his friends in prayer, with the care of all the churches.—Pittsburgh Christian Advocate.

REVIVAL ON WAXHAW CHARGE

The Rev. J. E. B. Houser has just completed the first of the annual revivals to be held on the Waxhaw charge. These services were held with the Mineral Springs congregation beginning Sunday, March 3, and closing Sunday, March 10. The entire congregation was happily revived and five young people were added to the church upon profession of faith. Mr. Houser preached faithfully afternoon and night to large congregations of men, women and children.

One of the inspiring parts of the services was the regular reporting of scriptures read from one service to the next. Broken glasses prevented one member of the congregation from participating; all the others entered heartily into the service. A total of 8465 chapters were read.

One young woman read between services Sunday a total of 103 chapters. A three-year-old tot read three chapters by repeating the phrases after her father.

Eternity alone can reveal the good done in these services. In the matter of familiarity with Biblical writers the gain was notable. More than half of the books of the Bible were read from. The little ones came to the church with their Bibles in hand and it was no unusual thing to see older people reading from the Psalms in the church hymnal before the services began. It was a common thing to hear: "What books did you read from this time?" or "Did you read any from the Romans?" or "I read from the Psalms, Esther, Ruth, Jude, I Timothy, II Timothy, I Thessalonians, II Thessalonians, I John, II John, III John," or some other imposing array. X.

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THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of Ā'brā-hăm.

15 And Ē-lī'ud begat Ē-le-ā'zar; and Ē-le-ā'zar begat Măt'than: and Măt-than begat Jā'cob;

16 And Jā'cob begat Jō'seph the husband of Mā'rў, of whom was born Jē'sus, who is called Christ.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

OXFORD

The Epworth League of Oxford has recently elected new officers who were installed at a public service February 17, 1929. These newly elected officers are:

President—Mrs. G. A. Kirkland.
Vice President—John Myers.
Secretary—Hilda Carroll.
Treasurer—Frank Taylor.
Cor. Sec.—Mary Helen Taylor.
First Supt.—Joyce Early.
Second Supt.—Mary Frances Bullock.
Third Supt.—Elder Hunt.
Fourth Supt.—Fred Webb.

The league is growing and every one seems to be taking a great interest both in the devotional services and departmental services. There is a subscriber to the Epworth Era in the home of practically every member.

We had a January and a February social. The latter was a Valentine party held in the home of one of our members with about 45 interested leaguers present.

Our pastor and his wife are right with us in everything we undertake, and furnish a great deal of inspiration for each member. Mary Helen Taylor,
Cor. Sec.

THE BROOKSDALE LEAGUE

The Epworth League of Brooksdale has started the new year with the renewed courage, having 23 members enrolled at the February council meeting. We added three new members and by a majority vote of the council the church paper was given as a gift to a sick lady of the community by the league, and we have also paid our mission special.

The monthly social was held in the home of Mrs. L. G. Stanfield Thursday night, February 14. The living room was very beautifully decorated for a Valentine party. Enjoyable contests and games were features of amusement. A reading was given by Margie Stanfield—"Little Mary's Essay on Husbands." We all enjoyed it very much. Afterwards Eskimo Pies and dates were served by Miss Stella Nicks, Hilman Stanfield and Mrs. J. M. Moore. Approximately 20 members enjoyed the occasion.

The league accepted an invitation to give a program at Edgar Long Memorial, Roxboro, February 10.

We hope to be whole-hearted workers for Christ. Brooks Carver,
Cor. Sec.

CALVARY, HALIFAX CIRCUIT

On Sunday evening, March 3, after having suspended for the winter our regular league devotional service was held in the home of the writer. There was a good attendance and much interest shown. Our chapter has not been organized very long and we have the same discouraging problems to stand against all beginners. Yet since nothing is easy that is really worth while we hope to gain our place on the map in due time, and have done good work thus far. Aside from rendering deeds of remembrance to homes of sick and shut-ins during the Christmas season, our members have recently helped the Sunday school buy new lamps for the church, which also needs a better heating system and new seats. With the approach of spring we hope that each member will feel a new inspiration of spiritual feeling that the work of this organization points toward, and it is our aim that our boys and girls may in years to come see the church of their childhood rise to a greater awakening than of many years past by the fruits of their present labors.

Sue E. House, Organist.

RALEIGH DISTRICT DOINGS

Easter in Raleigh

A sunrise prayer service is to be held Easter morning by the Epworth Leaguers of the city of Raleigh. Mrs. F. S. Love of rich Epworth League experience, will be the speaker. Leaguers from Central, Epworth, Edenton Street and Jenkins Memorial churches are co-operating in this service.

Central

Central League continues to keep in the foremost ranks of the Boost Raleigh District. From thirty-five to forty young people attend the Sunday evening devotional meeting, and interesting talks prove the attraction.

Edenton Street

Rev. F. S. Love, pastor of Edenton Street church and former North Carolina conference Epworth League president, is taking a deep interest in the young people and has become a regular attendant in the senior league devotional service. Under his direction a young people's conference was recently held, no person of adult age being present. The result was a frank discussion of Epworth League problems of Edenton Street church. These young people are determined to go forward and have already taken several aggressive moves which greatly improves their league.

District Institute

The seventh annual Boost Raleigh District Epworth League institute is coming. Keep it in mind. It will be held in Raleigh the end of April or the first part of May. More about this great event later.

Anniversary and Missions

Don't fail to observe anniversary night! And remember our mission cause. If your chapter has not pledged—do it now!

Western North Carolina Conference

MT. OLIVET

Mount Olivet Epworth League on the Davidson charge has had a successful study course. We took the Specialization Administration course, which is the one based on the senior league handbook and offering a unit of credit toward the Christian Culture diploma. A group of Mt. Olivet Epworth Leaguers and others met at the church Monday evening, March 4, to begin this study, which was led by our faithful pastor, Rev. R. C. Goforth. We wished to become more efficient and better Epworth Leaguers, so we decided to study the Epworth League handbook. We made a thorough study of this book and realized much good from it. Our meetings ran through Friday night and closed with a social hour which was enjoyed by all. We have a very active Epworth League and we feel that now we can better perform our work. We young people appreciate the interest that our pastor has in us. The following persons took the course for credit: Emma Tesh, Metta Tesh, Ruth Perryman, Ruth Phelps, Ella Tesh, Minnie Doss, Mae Craver, Dorothy Tesh, Lena Wilson, Hattie Davis, Mildred Scott, Harold Craver, Ray Craver, Robert Gant, Edgar Lambeth, Clyde Perryman, Fred Perryman, Edgar Padgett, Sam Phelps, Russell Tesh, Howard Tesh, Fred Tesh, Ed. Thompson, Frank Wilson, Alfred Muliss. The following were visitors: Rosa Delappe, Earsley Hege, Mary Ellen Craver, and Metta Doss.

Cor. Sec.

NOTES

Dates for some coming institutes are: Gastonia, April 8-12; Winston-Salem, April 22-26; Jamestown, April 29-May 3; Charlotte, May 6-10. This will have given us a training course in every district except two this league year. We are hoping to get at least one in each of these before our assembly. Several districts have had two or more.

A number of our good pastors have promised to become approved instructors in the handbook course. This is a most profitable study.

Our best wishes are extended every chapter that is putting on the Anniversary Day program this coming Sunday. May it be a joy to you and an inspiration to the congregation.

For Aching With Colds

Congestion is the dangerous thing in colds. It must be prevented or serious complications will result.

Because **CAPUDINE** reduces the congestion and fever and quickly stops the aches that accompany colds, it is invaluable in the treatment. Its use at the first sign of a cold may save you much suffering by cutting short the attack. Sold by druggists, 30c and 60c sizes. (Adv.)

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HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Within a few minutes after leaving the hospitable home of Dr. Ledbetter, my young friend, Brother Steele, had me in front of the Methodist church at Hamlet. Passing through Hamlet Saturday night the handsomest preacher in the North Carolina conference met me at the station and offered to take me over to Rockingham in his beautiful car. Brother L. B. Jones at the same time asked that I preach for him at the evening hour Sunday. It was a real privilege for me to speak to his congregation because they are staunch friends of our orphanage. Every month I receive from this church and Sunday school substantial tokens of their abiding interest and love. After the service I dropped in at the parsonage for a few minutes. Then the popular pastor took me over to the beautiful home of my friend Jack Gibbons. I wanted to see this strong, influential layman about securing his influence for some needed work in behalf of our Methodist Orphanage. To my request he cheerfully responded. I knew Jack when we were at Trinity College in the nineties. Being an old college friend and one of the outstanding laymen of our church, I confidently felt that he would render effective service in the interest of our beloved Methodist Orphanage. When Brother Jones told me good night at the station about 11 o'clock I did not realize that it would be after 12 o'clock before a belated train would leave. When I reached Sanford it was about two o'clock. Upon reaching home Monday I felt that the busy day put in at Rockingham and Hamlet was not spent in vain.

* * * *

When my friend, the Rev. J. M. Daniel, wired me asking if I could preach for him on the second Sunday in this month, I answered immediately that I would be delighted to do so. Our friends at Rockingham have stood by our orphanage loyally and generously ever since it was founded more than a quarter of a century ago. Because of their devotion to our cause, I was glad of an opportunity to visit them and tell them in person how much I appreciate their liberal support. The Sunday school under the leadership of Brother T. P. Wood has been particularly considerate of our pressing needs. Never a month passes without a generous offering from this fine school. Rockingham Methodism is very strong. Without doubt it is one of our best appointments. I do not believe that there is another town in our conference with the same population where our church has as many well-to-do, influential members as Rockingham. Sometimes I wonder if our church there is fully conscious of its potential power. It has resources in its membership that are capable of achieving any task to which is may undertake. Under the constructive leadership of Brother Daniel it is confidently expected that the church will gird itself for a great forward movement along all lines. He has already begun to put in motion influences that will bring about gratifying results. It was a source of much joy to me to hear the members speak in such complimentary terms of their pastor. I had the good fortune to be guest of Dr. and Mrs. J. M. Ledbetter. Upon entering their lovely home on Saturday night I at once felt that I was among cultured, Christian friends. When



Brother and Sister at the Methodist Orphanage, Raleigh, N. C.

I left Sunday night after the evening meal my first impression was more than justified. I am indebted to Mr. Robert Steele and Mrs. Ledbetter for many courtesies. I was very much interested in our trip out to Bluett Falls, where the Carolina Power and Light Company has a great dam across the Pee Dee river and generates much of its power. I was glad to drop in a few minutes to see my friends, Brother and Sister A. McCullen, whose presence with us is a benediction to the North Carolina conference. I also dropped in to see Mrs. H. C. Smith. Brother Smith was out on the district preaching and holding quarterly conferences. I heard most favorable reports of his work. Of course everybody knows that this young leader makes good in whatever field he may be called upon to labor. There are many other things I would like to say in this paragraph, but I have already written more than most of my friends will read.

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THE COMING RELIGIOUS REVIVAL

By Zadok Paris.

A revival of religion seems to be the present quest of all Christian churches. Not only so, but men of national recognition outside the scope of eccelsiastical interest, such as Roger Babson and Munday and others, have urged the necessity of greater emphasis on the religious and spiritual side of American life. The necessity of a revival appears from spiritual and moral declension. The ebb to which the moral tide of America has fallen has not been paralleled in the history of the Christian church. The inovation and multiplicity of crime have staggered the faith of the church. The decline of spiritual and moral life has manifested itself in moral turpitude and flagrant conduct. Veracity is at a premium. The average man will lie for himself and his friends. Honesty is a stranger in the marts of trade, and I am sorry to say that dishonesty stalks among the self-appointed saints of the amen corner and legally elected rulers of the synagogue. A deficit of $15,000,000 of the Centenary subscription challenges the honesty of the minority of the subscribers to this great and sacred fund. Lawbreakers are on the increase. One of the leading papers of this country, commenting on the inaugural address of President Hoover, said the law was unreasonable and could not be enforced. Why is the prohibition law difficult to enforce? Because this editor and others of his ilk have fought the law since it was passed. The only weak point in the law so far as I can see is that the leading perpetrator of the crime is not penalized. The drunkard is responsible for this deviltry and should be punished as well as the manufacturer. The man who buys it or drinks it is as mean as the man who makes or sells it. But, they tell me the women are drinking and gambling. This is awful. I have no language to express my contempt for a woman who drinks liquor or gambles. Profanity is a pasttime. Men and women curse before each other. No wonder that we have lost our power to save. The people outside the church say they are as good as we are. This is true if you take the church en masse. The church has lost its restraining power. The church once checked the flotsam and the jetsam from their onward rush to destruction, but we have lost our influence we once exerted over national, civic and community life. There are reasons for this. The American pulpit has backslidden. Many of the leading clergymen of this country are preaching that there is no hell; that Jesus is only a man; that sin is only a disease. The church has emphasized the material side of religious life. We have spent our time raising money and building churches and schools. And we have mixed with the world and indulged in worldly amusements and in sin till you cannot tell the church from the world. Now, we are all agreed that we need a revival; and we are going to have it. This is not the first time the church has backslidden. The Jewish church grew cold time and again, but God raised up prophets to bring them back. John the Baptist began a revival that swept up to Pentecost and on for a hundred years. The Christian church drifted away from God several times, but God raised up reformers to bring them back. The church of England had reached a low ebb of moral life when John Wesley came; the priests and people were drinking and gambling when he organized his holy club. He never intended to found another church, but to revive the church of England, which he did. The means God has always used to bring about a revival are: Preaching, prayer and personal work. Every great revival has been led by a great preacher. Peter at Pentecost, Luther at the Reformation, the Wesleys and Whitfield at the Wesleyan revival. All these emphasized sin, Christ the Redeemer, salvation, and the condition of salvation. Every great revival has been brought down from heaven by prayer. The apostles, reformers and Wesleys were all praying men. They were personal workers. Andrew brought Simon to Jesus; and the holy club increased their numbers. The last exhortation of the Bible is: "Let him that heareth say, come." When the church becomes conscious of her own sins and repents, and on her knees before God, consecrates her all to God, and preaches the gospel to the people, pleads with heaven for an outpouring of the Holy Spirit, and approaches the people personally and invites them to Jesus, heaven and earth will come together and we will have a revival that will save the people and bring in the kingdom of God.

GRANVILLE-FRANKLIN S. S. INSTITUTE, BANKS CHURCH, CREEDMOOR CT., SATURDAY, APRIL 20

10:00. Devotional service. Rev. B. D. Critcher, Oxford.

10:15. "What Is Our Ultimate Goal?" Rev. W. C. Ball, Franklinton.

10:30. General discussion.

10:45. "Why the Missionary Program in the Sunday School?" Mrs. J. A. Morris, Franklinton, R. F. D.

11:00. General discussion.

12:15. Mymn No. 68 (Cokesbury Hymnal), "O Zion Haste."

11:20. "Are We Reaching the People? Shall We?" L. L. Gobbel, Conf. Supt.

11:45. General discussion.

12:00. Hymn No. 238, "To the Work."

12:05. Announcements. Rev. B. E. Stanfield, Creedmoor.

12:10. Benediction.

Lunch. Served by churches of Creedmoor circuit.

1:15. Devotional service. Rev. Daniel Lane, Louisburg.

1:30. "Is the Program of Work Workable for the Small School?" J. A. Cowan, Hester; E. A. Hunt, Oxford.

1:50. "What Is Your Problem?" (General discussion). Lessons? Attendance? Offering? Sunday School Day?

2:30. "What Shall We Resolve to Do?" Rev. Edward J. Reese, Oxford.

2:45. Hymn No. 105, "Lead on O King Eternal."

2:50. Benediction.

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SMITH — Jacqueline Smith, infant daughter of Mr. and Mrs. George Smith of Drexel, N. C., died at the Grace hospital March 11, 1929, being six weeks old. The funeral service was conducted from the home at Drexel by the writer, assisted by Rev. Mr. Green, pastor of the Baptist church, in the presence of a large number of sorrowing friends, after which the body was borne with tender hands to Zion Methodist church to await the trump of God that shall wake the dead. May the heavenly Father comfort the bereaved ones. D. S. Richardson.

WILLIAMSON—The spirit of little Dorothy Elizabeth Williamson, nine-day-old daughter of Mr. and Mrs. W. C. Williamson, took its departure on January 20, 1929, at the home of D. W. Merritt of Bolton, N. C. Her body was laid to rest in the family cemetery at Shiloh M. E. church on the day following at 2:30 o'clock by the side of her little sister. The funeral service was conducted at the cemetery by Rev. W. D. Yarborough, assisted by Prof. E. G. Pyrham of Bolton, N. C. Her two small sisters, Sarah James and Esther Frances, acted as flower girls and placed a pretty wreath of flowers on her grave, and also on the grave of the other departed sister. Dorothy Elizabeth is survived by her father and mother, Mr. and Mrs. W C. Williamson, and by her two sisters, Sarah James and Esther Frances.

W. D. Yarborough.

HOOPER—Susan Jane Hooper, wife of Rowan Hooper of Manteo, Dare county, after years of suffering patiently, went home to heaven February 23, 1929. She was 76 years and one month old; had been the faithful wife of Brother Hooper for 56 years and six months.

She leaves her husband, four daughters, Mrs. L. D. Quidley, Mrs. Roberson Douglas, Mrs. Leon O'Neal, all of Dare county, and Mrs. J. L. Midgette of Norlina, together with ten grandchildren and four great-grandchildren. Mrs. Hooper lived a beautiful life, sweet tempered, charitable of speech, happy in her religious experience. It is the concensus of opinion that she was one of the purest and noblest characters this generation has known.

Death was no surprise to her, having given directions concerning her funeral, she waited and suffered until the time of her release. We shall miss her presence and the sound of her voice, but her influence will live on. Her loved ones sorrow not as those who have no hope, for it is their privilege to see her again in our Father's house of many mansions.

J. M. Jolliff.

HOLYFIELD—The most tragic occurrence that has ever taken place in the history of Rockford happened Saturday afternoon at 6:15 o'clock when Fred Dobson, colored, hit Virgil Holyfield in the head with the back of an axe. Medical aid was summoned and Virgil was rushed to the Mount Airy hospital, where he died at 1:20 Sunday morning. By an X-ray examination it was found that his skull was fractured three inches.

Virgil was the son of Mr. and Mrs. T. B. Holyfield. He was born July 4, 1907, and was killed February 23, 1929, age 22 years. He was a good boy and was kind and friendly toward all. He was a good neighbor and lent a helping hand to all. He will be greatly missed in our community, and all have been made sad by his tragic death.

The funeral services were held in the Baptist church Tuesday morning at 11 o'clock. It was conducted by Rev. G. E. Burrus and Rev. T. W. Bryant, and interment was made in the Rockford cemetery.

Surviving are his parents, Mr. and Mrs. T. B. Holyfield; two brothers, Grady B. Holyfield of Clarkton, W. Va.; Charles Holyfield of Winston-Salem, N. C., and one sister, Mauzy Holyfield of Rockford, N. C.

MERRIDETH—Brother J. M. Merrideth was born October 2, 1858, in Bladen county and died February 16, 1929, at his home near Wayman M. E. church in Columbus county. He was happily united in marriage November 20, 1879, to Miss Henrietta Robinson of Sampson county, to which union there were born nine children, four of whom are now living. Brother Merrideth was 71 years of age, and had lived to celebrate his fiftieth wedding anniversary prior to his call, which came following an attack of influenza.

Brother Merrideth was 44 years a member of Wayman M. E. church, where he was a most loyal member and official. He was the oldest living member at the time of his death. He was one of those sweet spirited Christian men who went about doing good in a quiet and unassuming manner, but who leaves behind him a gracious influence for good. A great and good man has left us for his heavenly reward.

The funeral service was conducted by his pastor, Rev. W. D. Yarborough at Wayman church in the presence of a large congregation of friends and loved ones. The beautiful and bountiful floral offering gave expression to the high esteem in which he was held.

The deceased friend and brother is survived by his dear wife, Mrs. Henrietta Merrideth; one brother, W. J. Merrideth of Wilmington, N. C.; two sisters, Mrs. J. R. Bowden, Wade, N. C.; Mrs. E. S. Bannerman, Wilmington, N. C.; two daughters, Mrs. W. F. Perkins, Bolton, N. C., Miss Mae Merrideth, Wilmington, N. C., and two sons, S. O. and R. M. Merrideth of Hamlet, N. C.

W. D. Yarborough.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God to call to his eternal home our friend and fellow-worker, Brother D. S. Smith; and whereas, we were stimulated and encouraged by his splendid example in discharging the duties and responsibilities conferred upon him in his Christian work; and whereas, the death of our fellow-worker and fellow-member at a time when his Christian influence was being felt so beneficially is a great loss to our board, church and communuity. Therefore be it resolved that we, the members of the board of stewards of Jarvis Memorial M. E. Church, South, in remembrance of one who was so loyal, true, and beloved, shall cause a copy of these resolutions to be spread upon the minutes of this board, a copy to be sent to the North Carolina Christian Advocate, and a copy be sent to the family of the deceased.

K. W. Cobb,
J. L. Kilgo,
Dr. M. B. Massey.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Wilmington, Faison ..... April 4-5
New Bern, Mount Olive ..... April 16-17
Weldon, Roanoke Rapids ..... April 18-19
Salisbury District, Coburn Mem'l, Salisbury..April 29-30
Charlotte, Hickory Grove, near Charlotte..April 30-May 1
Washington, Bath ..... May 7-8
Winston-Salem, Advance ..... May 7-8
Rockingham, Troy ..... May 9-10
Raleigh, Holly Springs ..... May 14-15
Mount Airy, North Wilkesboro ..... May 15-16
Durham, Prospect, Yanceyville Ct. ..... May 16-17
Greensboro, Jamestown ..... May 21-22
Gastonia, Belmont, Main St. ..... May 21-22
Asheville, Central Church Asheville ..... May 21-22
Statesville, Granite Falls ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

March
Milton, Purley, a.m. 24
Chapel Hill, p.m. 26
Carrboro, 7 p.m. 26
Hillsboro, a.m. 31

April
Leasburg, Salem, a.m. 7
Orange and Massey, p.m. 10
Graham, a.m. 14
Haw River, p.m. 14
Yanceyville, Bethel, a.m. 20-21
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

March
Perquimans, Woodland, 11 22-24
Pasquotank, Mt. Herman, 11 23-24
Moyock, Moyock, 11 30-31
Currituck, Sharon, 11 31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

March
Mamers, Spring Hill 23-24
Lillington, Pleasant Plain, p.m. 24
Haw River, Cedar Grove 31
Sanford, night 31

April
Elizabeth, Clarkton 6-7
Steadman, Tabor, p.m. 7
Bladen, Bethlehem 13-14
St. Paul, Regan, p.m. 14
Erwin, Angier 21
Dunn, night 21
Roseboro, Andrews 27-28
Newton Grove, Maple Grove, p.m. 28

May
Jonesboro, Memphis, p.m. 5

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
THIRD ROUND

April
New Hope, Eleazor, 11 14
Glenwood, night 14
Stokesdale, Stokesdale, 11 21
Summerfield, Center, 3 20-21
Carraway Memorial, night 21
Randolph, Hopewell, 11 27
Centenary, 11 28
Liberty, Bethany, 3 28
Park Place, night 28
West Market Street, night 29

May
Cedar Falls, West Bend, 2 4
Uwharrie, Concord 11, Tabor 3 5
Wentworth, Carmel, 11 11
Ruffin, Pelham, 3 11
East Greensboro, Holt's, 11, 12, night 14
Pleasant Garden, Bethlehem, 3 12
Gibsonville, night 12
Proximity, night 15
Coleridge, Mt. Olivet, 11 19
Randleman, Old Union, 3 19
Ramseur, Ramseur, night 26
Ashboro, night 29

June
Jamestown, Jamestown, 11 2
West Greensboro, Groome's, 3 2
Highland, night 2
Bethel-Grace, Bethel, night 5
Ward St.-Archdale, Archdale, 11 9
Calvary, 2 9
Main Street, night 9
Reidsville, night 12
Wesley Memorial, 11 16
College Place, night 16
District conference, Jamestown, May 21-22.

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

April
Atlantic-Sealevel, Sealevel, 11 7
Oak Grove, Bachelor, 3:30 7
Morehead City, 8 7
Pamlico, Vandemere, 11 13-14
Centenary, 8 14
District Conference, Mt. Olive 16-17
Grifton, Edwards Chapel, 11 20
Goldsboro Ct., Salem, 11 21
Dover, Lane's Chapel, 11 27-28

May
Ocracoke-Portsmouth, Portsmouth 2-3
Oriental, Pamlico, 11 5
Riverside-Bridgeton, Reelsboro, 3 5
Riverside, preaching 8 5
Newport, Riverdale, 11 11-12
LaGrange, Trinity, 3 12
St. John's, 8 12
Straits-Harlowe, Merrimon, 11 18
Jones, Cypress Creek, 11 19
Seven Springs, Garris, 8 19
Snow Hill, Tabernacle, 11 25
Pink Hill, Woodland, 11 26
Kinston, 8 26

June
Beaufort, 11 2
Mt. Olive Ct., Bethel, 11 22
Mt. Olive-Calypso, Mt. Olive, 11 23
Mt. Olive Ct., Bethel, 3 (preaching) 23
St. Paul's, 8 23
Hookerton, Ormondsville, 11 30
Pikeville-Elm Street, Saulston, 3 30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

March
Oxford Ct., 11 23
Oxford, night and 11 23-24
Tar River, Kittrell, 11 31
Cary-Apex, Cary, night 31

April
Creedmoor, 11 7
Bailey, Simms, 11 14
Zebulon, Zebulon, 4 14

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

March
Lumberton, 11 24
St. John-Gibson, 7:30 24
Roberdel, Beaver Dam, 11 30-31
Hamlet, 7:30 31

April
Lumberton Ct., Pine Grove, 11 7
Aberdeen-Vass, 7:30 7
West End, 11 21
Ellerbe, 3 21
Rockingham, 7:30 21

WASHINGTON DISTRICT
J. H. McCracken, P. E., Washington, N. C.
SECOND ROUND

March
Greenville, 11 24
Ayden, 7:30 24
Swan Quarter, Fairfield, 11 31
Mattamuskeet, Watson's Chapel, 3 31

April
Fremont, Black Creek, 11 7
Farmville, 7:30 7
Nashville, 11 14
Springhope, 7:30 and 3 13-14
Rocky Mount, First Church, 7:30 14
Aurora, Campbell's Creek, 11 21
Washington, 7:30 21
Mattamuskeet, Englehard, 11 28
Pantego-Belhaven, Pantego, 7:30 28

WELDON DITRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

March
Aulander, Lewiston, a.m. 24
Littleton, night 24
Warren, a.m. 29
Halifax, Ebenezer, 3 31

April
Warrenton, Macon, a.m. 6-7
Henderson, First Church, night 7
Ahoskie, Harrellsville, a.m. 9
Enfield, night 10
Roanoke Rapids, night 12
Garysburg, Shiloh, a.m. 14
Windsor, Cashie, 3:30 14
Williamston, night 14
Seaboard, Sharon, a.m. 16
District Conference, Roanoke Rapids 18-19

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
SECOND ROUND

March
Grace, 11 24
Chadbourn, Evergreen, 11 31

April
Hallsboro, Wananish, 11 7
Fifth Avenue, 8 7
Burgaw, Watha, 11 14
Swansboro, Swansboro, 7:30 14
Clinton, Keener, 3 21
Faison-Warsaw, Warsaw, 7:30 21
Kenansville, Wesley, 3 28
Wallace-Rose Hill, Wallace, 7:30 28
Maysville, Pollocksville, 3 30
Jacksonville, 7:30 30

May
Trinity, 8 1
Carver's Creek, Weyman, 11 5
Magnolia, Centenary, 7:30 5

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

March
Leicester, Dick's Creek, 11 24
Oakley, 7:30 24
Mills River, Mills River, 11 31
Swannanoa, Azales, 3 31
Black Mountain, 7:30 31

May
Trinity, p.m. 1

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

March
Hawthorne Lane, 11 24
Waxhaw, Heaths, 3 24
Hickory Grove, night 24
Peachland, Peachland, 11 31
Big Sprins, night 31

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
THIRD ROUND

March
Lincoln Ct., McKendree, 11 23-24
Crouse Ct., Crouse, 3 23-24
Franklin Ave., Franklin Ave., night 24
King's Mountain, King's Mountain, 11 31
Lowell, Bethesda, 3 30-31
Gastonia, West End, West End, night 31

April
Gastonia, Main Street, Main Street, 11 7
Goodsonville, Trinity, 3 6-7
Bessemer City, Concord, 3 7
Belwood, Kadesh, 11 13-14
Polksville, Clover Hill, 3 13-14
Lafayette Street, Lafayette Street, night 14
Shelby, Central, Central, 11 21
South Fork, Reepsville, 3 20-21
Gastonia, Smyre, night 21
Cherryville Ct., Mary's Grove, 11 28
Dallas, Puetts, 3 28

May
Rock Springs, Rehobeth, 11 4-5

MARION DISTRICT
E. O. Cole, P.E., Marion, N. C.
SECOND ROUND

March
Marion Ct., Providence, 11 24
Marion, First Church, 7 24

April
Cliffside-Avondale, Cliffside, 11 7
Henrietta-Caroleen, Henrietta, 7 7

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

March
North Wilkesboro, 11 24
Moravian Falls, Adley, 2:30 24
Yadkinville, Booneville, 2 and 11 30-31
Jonesville, Hanes Grove, 2:30 31

April
Danbury, Bethesda, 11 6-7
Sandy Ridge, Sandy Ridge, 2 7
Watauga, Henson's Chapel, 2:30 and 11 9-10
Boone, 7:30 10
Jefferson, Bethany, 2:30 and 11 20-21
Laurel Springs, Nathan's Creek, 2:30 21
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28

May
Sparta, 11 5
Elkin, 7:30 5
Helton, Helton, 11 11
Todd, Hopewell, 11 12

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
SECOND ROUND

March
Cool Springs, Rose Chapel, 11 24
Statesville Ct., Shiloh, 2:30 24
Elmwood, Elmwood, night 24
Mt. Zion, 11 31
Fairview, 2:30 31
Davidson, night 31

April
Mooresville, Central, 11 7
Mooresville Ct., McKendree, 2:30 7
Mooresville, Broad St., night 7
Hiddenite, Hiddenite, 11 14
Taylorsville, Marion, 2:30 14
Stony Point, night 14
Newton, 11 21
Hickory Ct., Houcks, 2 21
Maiden, night 21
Lenoir First, 11 28
Hudson-Zion, 2:30 28

May
Lenoir Ct., Colliers, 2 5
Littlejohns, night 5
Dudley Shoals, Ebenezer, 11 12
Dry Ponds, 2:30 12
Granite Falls, night 12
Hickory First, 11 19
Highland, 2:30 19
Westview, night 19
Catawba, Concord, 11 26
Ball Creek, Center, 2:30 26
The Statesville district conference will be held at Granite Falls Tuesday and Wednesday, July 9-10.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

March
Albemarle, First Street, 11 24
New London, Bethel, 3 24
Albemarle, Central, 7 24
Bethel, Bethel, 11 30-31
Concord, Westford, 3 31
Concord, Harmony, 7 31

April
Salem, Mt. Tabor, 11 Sat. and 3 Sun. 6-7
Mt. Pleasant, Mt. Pleasant, 11 7
Spencer, Central, 7 7
Norwood Ct., 11 13-14
Norwood, 7 14
Gold Hill, Liberty, 11 20-21
China Grove, 7 21
Woodleaf, 11 27-28
Main St.-Padkin-Rowan, Rowan, 3 28
District Conference, Coburn Memorial, April 29-30.
The opening session will be at 9:30 a. m. Monday, 29.

NORTH CAROLINA CHRISTIAN ADVOCATE

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To all Preachers of the Gospel, year	1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

	March
Waynesville, 11	24
Jonathan, Shady Grove, 3	24
Dellwood, Maple Grove, 11	31
Clyde-Junaluska, Clyde, night	31
	April
Webster, 11	7
Cullowhee, night	7
Highlands, Highlands, 11	14
Glenville, Cashiers, 3	14

Every charge is asked to pay not less than one-half of its assment for benevolences by May 1. Each preacher will be asked for a report on or about that date.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
SECOND ROUND

	March
Thomasville Ct., Fairview, 11 and afternoon	23-24
Thomasville, Bethel, 11	24
Hanes-Clemmons, Hanes, night	24
	April
Lexington, 11	7
Linwood, Tyro, 2:30	7
Ardmore, night	7
West End, 11	14
Lewisville, Doubs, afternoon (preaching)	14
Burkhead, night	14
Kernersville, 11	21
Hiatt, Mt. Olive, afternoon	21

A WORD FROM GILKEY

Just a word from Gilkey. We came to our new work November 7 and found a number of our good people waiting our arrival. Even though it was nine o'clock and raining, they had the parsonage warm and supper hot. Then in a few nights the people of Gilkey gave us a real pounding, and they are continuing this good work with most everything from potatoes to fried chicken. Mt. Hebron and Thermal City have each remembered us with many good things for the table. The ladies of Gilkey have bought curtains for three rooms of the parsonage, painted the bedroom furniture, and celebrated Christmas by giving the parsonage a miscellaneous shower Christmas day, all of which is highly appreciated by the pastor and family. We are liking our work and people and feel that we are getting on with the work very well considering the flu and mud. We have been hemmed in for the past two months by the construction work on No. 19. It has been difficult to meet all my appointments. We held our second quarterly conference the 10th and it seems now we are to enjoy a good year with this good people. J. W. Parker.

Wedding invitations and announcements $15.00 to $18.00 per hundred. As good as can be bought for any price. This offer good for this month only.

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They May Weaken Your System and Lead to Serious Trouble

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While you can see from the picture that they are all beautiful designs, you cannot appreciate their full attraction as we are unable to show in the newspaper the charming color schemes in which the trays are decorated.

One of them for instance is burnt gold with a dark red ground, the figures and decoration being of oriental design, blending myriads of soft shades and coloring similar to the Persian rugs.

Another is gold and black; very, very rich and a tray you would be proud of.

The tray with the fruit basket on it is in the natural colors of the fruit.

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We have offered every grocer these trays to give away with each pail of Luzianne Coffee as a special inducement to get new folks to try Luzianne.

We know that the goodness and deliciousness of Luzianne Coffee will keep folks drinking it if they just try it once. That is the reason we are offering these beautiful trays to get you to start using Luzianne.

If your grocer hasn't these trays, ask him to get them or write us and we will see that you are supplied.



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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, MARCH 28, 1929 Number 13

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An Assurance of Immortality

WHAT the greatest men ordinarily feel is what ordinary men feel in their greatest moments. The appeal to the seers is an appeal to the plain man's best hours. In a singularly revealing sentence, Professor Tyndall says: "I have noticed during years of self-observation that it is not in hours of clearness and of vigor that this doctrine (of materialism) commends itself to my mind; for in the presence of stronger and healthier thought it ever dissolves and disappears, as offering no solution of the mystery in which we dwell and of which we form a part." So every man is aware of his self-evidencing high moments, when the ground rises under his feet and he reaches for a time a spiritual eminence, from which horizons are visible and vistas stand clear that are not within his ken on ordinary days. The arbitrament of the great spirits of the race gets its authority for us because they but confirm the vision of our own elevated hours. The most significant choice which in the end every man makes, is between his own low and his own high moments, as interpreters of life's true meaning. When then a man appeals from himself at his worst to himself at his best, is there any question what the decision is upon the matter of eternal life and all its implications? Does a man at his best tend to think that he is flesh with a transient mental aspect, that there are no permanent forces save the physical powers that build the solar systems and destroy them; that the earth throws away with utter carelessness personality, her most precious treasure, and never resolves to harmony the dissonance of her inequities? Does a man at his best feel in human life no intrinsic and eternal value to inspire sacrifice for spiritual quality in the individual and to furnish basis for passionate and hopeful service to the race? Above all, does any man in his sanest, worthiest moments, consent to think that the universe preserves none of the moral gains, which have cost such an incalculable price in blood and tears and toil?

FOSDICK—"*The Assurance of Immortality.*"

ADVOCATE CAMPAIGN NOTES

Centenary, New Bern, Dr. N. H. D. Wilson, pastor, goes on the roll of honor this week. This, with Morehead City and Kinston, puts three of the leading churches of the New Bern district to the front in this campaign. Good! Let others follow where these lead.

Biscoe and Maxton

St. Pauls, Maxton, and Biscoe go on the roll this week. At the same time, Biscoe wins a star. Rev. J. B. Hurley and Rev. N. B. Johnson in this act places Rockingham district near the head of the list. Gentlemen, the way is open to the front.

Cedar Grove and Bath

Rev. F. A. Lupton in the red hills of Orange joins Rev. J. W. Sneeden on the Pamlico in giving Cedar Grove and Bath a mark of distinction. One of the fine things about this campaign is the way in which both the town and the country are enlisted.

Ratledge and Pleasant Garden

Rev. J. T. Ratledge wins a star by placing 18 new subscribers on the Pleasant Garden charge. So does Rev. J. C. Gentry win a star for Unionville. Fine!

First District to Get a Majority

The Rockingham district is first in both conferences to get more than fifty per cent of the charges on the honor roll—13 of the 23 charges are on. Congratulations to the new elder, H. C. Smith!

NOW FOR APRIL AND MAY

The pastors have been busy during January, February and March with their missionary cultivation and pre-Easter meetings. These are now out of the way and the time is opportune for the Advocate campaign. A fine start has been made. April and May will see a great advance, now that the pastors are free to turn their energies in this direction. We expect to keep a full report of new subscribers secured each week as the pastors reach their quota. Later a full exhibit will be made of the renewals secured by each pastor, so far as our records show.

The office is anxious to aid in every way possible during the campaign by sending sample copies and mailing lists, etc. Brethren, call on us. We are at your service in any and every way possible. All together for a great two months!

A WORD TO SUBSCRIBERS

Our subscribers will please assist the pastors in every way possible during this campaign. One of the best ways possible to do this is to hand in your renewal if the label on your paper shows that you are due anything. Watch your label and act accordingly. April and May are the two great months for the North Carolina Christian Advocate.

NOTICE, CHARLOTTE DISTRICT

Hickory Grove church asked for the district conference for this year, hoping to celebrate the completion of their great stone church building at that time; but it has become impossible to have the building ready this spring, so the district conference will be held this year at Hawthorne Lane church in Charlotte on Thursday and Friday, May 9 and 10. D. M. Litaker, Presiding Elder.

NORTH CAROLINA PASTORS' SCHOOL, DUKE UNIVERSITY, JUNE 6-19

List of Courses

1. Missionary Message of the Bible. Dr. Elbert Russell.
2. Wisdom Literature of the Old Testament. Dr. Elbert Russell.
3. The Spirit and Genius of Methodism. Dr. G. T. Rowe.
4. The Meaning and Mission of the Christian Religion. Dr. G. T. Rowe.
5. The History of Christian Preaching. Dr. F. S. Hickman.
6. Psychology of Religion. Dr. F. S. Hickman.
7. Christian Stewardship. Dr. H. B. Trimble.
8. The Pastor and His People. Dr. H. B. Trimble.
9. The Church Serving the Community. Dr. Ralph Felton.
10. Program of Work for the Rural Church. Dr. Ralph Felton.
11. Sunday School Course. Dr. J. Q. Schisler.
12. Sunday School Course. Dr. J. Q. Schisler.
13. Sunday School Course.
14. Sunday School Course.
15. Epworth League courses and Woman's Missionary Society courses uncertain.

Among the platform speakers will be: Dr. Russell, Dr. Hickman, Dr. A. T. Robertson, Dr. G. T. Rowe, and Bishop Mouzon.

HAVE YOU MET THIS MAN?

"To what branch of the Methodist church do you belong?" "Dunno."

"Where was your last annual conference held?" "Dunno."

"What bishop presided?" "Dunno."

"How many Southern Methodists are there?" "Dunno."

"When and where was your last general conference held?" "Dunno."

"Where will your next district conference be held?" "Dunno."

"Where will your next quarterly conference be held?" "Dunno."

"In how many foreign countries does your church conduct missions?" "Dunno."

"Where will the next session of your annual conference be held?" "Dunno."

"What notable churchmen made addresses at the recent missionary conference at Memphis?" "Dunno."

Then subscribe to your church paper and be cured of this ignorance. The church paper will not only give you helpful information about the work of the church, it will also provide nourishing, spiritual food fifty-two weeks of the year for you and your family. You need wholesome reading matter in your home for your children, and if you do not provide them with such, do not be surprised if they acquire a taste for trashy novels and other objectionable literature. Every Methodist home should have in it the Bible, the Discipline, the hymn book, and the church paper. The church paper costs only about four cents a week, which puts it within reach of almost every family that really wants it. Subscribe to your church paper and be a well-informed, loyal Methodist.—Texas Christian Advocate.

NORTH CAROLINA CHRISTIAN ADVOCATE

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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, MARCH 28, 1929 Number 13

John Wesley was preaching about money. When he announced his first head, Make all you can, the steward said, "Amen." When he announced the second head, Save all you can, the steward shouted "Praise the Lord." When he announced his third head, Give all you can, the steward groaned, "Spoiled it all."

⚜

President Hoover has put aside the horse. The White House no longer needs the "royal stables." Does this mean that the horse is to pass out of the story and the crowned heads are going to take to the motor car? London town still has the mounted guards and the practices of the centuries persist, but another day is coming. Knighthood is no longer in flower; the flying machine is in the air.

⚜

A recent survey of the religious affiliations of 1,600 Columbia University students reveals the following interesting figures: Protestants 41.4 per cent, Roman Catholic 20.3 per cent, Jews 14.9 per cent and unsigned 23.4 per cent. Yet it is frequently said that the Jews have overrun Columbia. These figures do not justify that assertion. When we remember that Columbia is in the very heart of New York City the percentage of Protestants in the student body appears to us surprisingly large.

⚜

How thankful should we be that the Methodist Church is bigger than some Methodists. Those unfortunates who discount all who do not agree with them in the views held would work havoc were they allowed to have their way. Such never come to appreciate the multitudinous ways in which God works. The waters from the eternal hills flow in many channels. The one of quiet life and silent habits may have drunk as freely from the waters of life as the one who goes on swift feet to shout it abroad. A noisy Methodist is good; but not necessarily better than a quiet one. A lighthouse fires no cannon.

Does the average man appreciate the coming of spring in these parallels of ours? All nature is athrob with new life. The birds are in the sky; the flowers appear as warm pulsebeats from the heart of nature; the wee soft biddies adorn the poultry yards; the lambs gambol, and the children play. In earth, air and sky a new world is upon us and the resurrection power greets us on every hand. A renewal of youth comes each year with the return of the sun from Capricorn.

⚜

"When you talk about there being a better country than the United States, says a Western farmer, every potato winks its eye, every cabbage shakes its head, every beet turns red in the face, every onion gets stronger, every oat field is shocked, rye strokes its beard, corn sticks up its ears, and every foot of ground kicks." So reports the Sunshine Magazine, and what we wish to know is why with such allies as these any tears of pity should be shed for the Western farmer, or why Congress should sweat blood over the farm problem?

⚜

Liberty is always dangerous. Those who have come into a new found freedom are always in danger of abusing the heritage into which they have come. In these days when conventions are set at naught and former restraints are cast to the winds, the women are in grave peril. Glaring posters by the wayside display the elite using the cigarette and some college women are urging that a smoking-room be set apart in college dormitories for the convenience of the young women who desire to smoke. Many women of this "new day" reminds one of the negroes following Emancipation when they mistook liberty for license to do as they please save to work and to live quiet and peaceable lives. Are the women going to be able to keep themselves clothed and in their right minds in this day of unrestrained liberty?

The Burdens of the Overburdened

The weight of the world's cares presses heavy upon the heart of our humanity. Few are free from the load that weighs down the world. Anxiety, sorrow and struggle are the common lot of human kind. A few know not the stress that belongs to the multitude; the many find that "life is real, life is earnest." This vast multitude is overburdened with a weight of cares.

For many, life has reached the breaking point. The rapid increase of suicides should give us pause. Violent deaths are confined to no age, class or condition. In the midst of life's paroxisms men conclude to end it all.

The youth of this generation, in the midst of the confusion incident to these tempestuous times, is to be pitied rather than abused. Boys and girls, eager, ambitious and uncertain, are plunged into the stream of endeavor with all its cross-currents and whirlpool rapids only to be lost in the struggle. Schools are an endless confusion with the numerous demands from day to day. Little better are the demands in the home and in the church. Life is an overtaxed round with little opportunity for gathering strength in quietness and in confidence. The burdens are more than most men know, and cruel beyond measure.

Many of the men and women who are in all good conscience trying to fill their places in home, in business, in church, have sorrows, anxieties and pressing demands beyond all human endurance. They would do their part by their children, in the work-a-day world, and for the coming of the kingdom. But the demands become so many and so exacting that they know not whither to turn—energies flag, courage fails, faith wavers, life becomes a burden. The temptation is to throw up the hands and quit. Blessed are they who know that in quietness and in confidence is their strength as they gather fresh assurance from that which has gone before and gain new strength from Him who is above. Increased labors and larger responsibilities often lift men out of themselves and cause an unusual yearning for divine help.

That is an interesting and suggestive incident President Coolidge gives of his father, with trembling voice, coming up the stairs on the night of August 2, 1923, making the official announcement that President Harding was dead. Mr. Coolidge adds: "My wife and I at once dressed. Before leaving the room I knelt down and, with the same prayer with which I have since approached the altar of the church, asked God to bless the American people and give me power to serve them."

True to this sense of need for God's help the next Sunday in Washington the new President went to the communion table for the first time and made a public profession of faith.

But this is not all. For thirty-seven years an unseen presence had been about Calvin Coolidge. At this shrine he would renew his sense of that glorified presence. God overhead and heart within aids mightily in the stress and strain. These are his words: "When I started for Washington that morning I turned aside from the main road to make a short devotional visit to the grave of my mother. It had been a comfort to me during my boyhood when I was troubled to be near her last resting place, even in the dead of night. Some way, that morning she seemed to be very near me."

A Baptist Bishop Whom All the Churches Claim

Our reference is to Dr. H. A. Brown, pastor emeritus of the First Baptist church of Winston-Salem, whom "none name but to praise." He is so broad in his sympathies and Christian love has such command of his life that while a Baptist in name and doctrine and church loyalty, all churches are eager to claim him as their very own. But this Christian minister, like his Lord and Master, knows how to use language that blisters and burns even as Jesus did.

Our particular reference is to what he wrote the Biblical Recorder some little while ago. Dr. Brown says:

"I have known some people who seemed to be ashamed of their own parents. Perhaps these parents were old and poor and slow and could not keep up with all the fads of our modern life. They had not been off to college and graduated, had not made a trip to Europe, had not worn the finest clothes to be obtained at the most fashionable stores. They were just plain humble folks who loved God and little children and the simple life.

"Their mothers had sat up and stitched till almost the break of day to make garments for them to wear—their fathers had toiled in the fields until their hands were sore from honest toil that they might give their children a chance to make something of themselves. And now, for their children to laugh at their poverty, their bad grammar, and their old-fashioned ways is a sin against good breeding of which they should be ashamed until their dying day."

"Our Lord Is Risen"

Easter is here again, not a birthday, but the day of Resurrection. Birthdays are multitudinous in number, but there has been only one day of resurrection. All men are born, only one has risen from the dead. Christians celebrate the birth of the perfect man. We also celebrate the birthday of George Washington, Abraham Lincoln and Robert E. Lee. But the resurrection story gathers about the tomb of one man. Easter is unique and stands apart from all other days.

The deity of our Lord and the resurrection of Jesus Christ stand or fall together. To believe in his deity makes it possible for one to accept the story of his resurrection—the best attested fact of history. But with a denial of his deity the efficacy of the atonement and the power of the resurrection become figments of the imagination. If Easter means more to us than an ecclesiastical festival amid the pageantry of springtime we must be able to cry out with Thomas when he stood face to face with his risen Master, "My Lord, and my God!"

"Thou, of life the author, death didst undergo,
Tread the path of darkness, saving strength to show;
Come then, true and faithful, now fulfill thy word,
'Tis thine own third morning, rise, O buried Lord!

"Loose the souls long prisoned, bound with Satan's chain;
All that now is fallen, raise to life again;
Show thy face in brightness, bid the nations see,
Bring again our daylight; day returns with thee!"

Death of Studdert Kennedy

The death of the Rev. G. A. Studdert Kennedy, known and loved as "Woodbine Willie" by the thousands of World War veterans he visited under fire, occurred in England the same day his last book, "The Warrior, the Woman and the Christ," was published in America. Studdert Kennedy, who visited this country in 1923, 1926, and 1927, was chaplain to the King of England and rector of St. Paul's, Worcester, where his fearless post-war messages were heard by throngs of rich and poor alike. While his widest reputation rests upon his war activities, during which he was severely gassed, he was a bitter and relentless opponent of the whole war scheme in international life and his last book puts his implacable hatred of destructive conflict into stark and realistic language. His other books, all of which have gone into many editions, include "Lies!" "I Pronounce Them," "The Sorrows of God and Other Poems," "The Wicket Gates," "I Believe."

What Are You Looking For?

Are you looking for a place to work or a place to rest? Are you in search of an opportunity for high service or is it your desire to be served? Are you looking for the easy place or are you willing to undertake the hard task?

We will have Dr. Merton S. Rice in "Dust and Destiny" answer these and kindred questions. He says:

"It is what I am looking for that keeps me going. It lifts me to the mountain. It strengthens me for the valley. It soothes me to slumber at night. It spurs me to my duty again when morning comes. To live at all I must catch the breath of tomorrow. Yesterday is musty to my soul. I am alive. The very things we want most seem to be yet hitherbound. Yesterday is for gratitude and regret. Today is for contentment and work. Tomorrow is for hope and trust."

President Hoover on Law Enforcement

If you failed to read President Hoover's inaugural address be sure to give close attention to the paragraphs that follow:

"A large responsibility rests directly upon our citizens. There would be little traffic in illegal liquor if only criminals patronized it. We must awake to the fact that this patronage from large numbers of law-abiding citizens is supplying the rewards and stimulating crimes.

I have been selected by you to execute and enforce the laws of the country. I propose to do so to the extent of my own abilities, but the measure of success that the government shall attain will depend upon the moral support which you, as citizens, extend.

The duty of citizens to support the laws of the land is coequal with the duty of their government to enforce the laws which exist. No greater national service can be given by men and women of good will—who, I know, are not unmindful of the responsibilities of citizenship—than that they should, by their example, assist in stamping out crime and outlawry by refusing participation in and condemning all transactions with illegal liquor.

Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. For our citizens to patronize the violation of a particular law on the ground that they are opposed to it is destructive of the very basis of all that protection of life, of homes and property which they rightly claim under other laws.

People and Things

The attendance in the Sunday school last Sunday at Burkhead, Winston, was 619.

Mr. Dwight L. Fouts of Thomasville has been employed as director of religious education for First church, Wilson.

Rev. A. D. Wilcox has closed a most successful revival at First church, Salisbury. More than half a hundred new members are expected to join the church on Easter.

"Remodeling church at South Lenoir to care for enlarging Sunday school. Building new church at Old Colliers. Raised our quota for maintenance fund. Having pre-Easter meeting at South Lenoir."—T. H. Swafford.

"On Sunday, March 24 (Palm Sunday), we baptized 24 young people and received 50 members in the church. This week we are having holy week services."—Allen P. Brantley.

To our good friends who have so kindly sent in copies of Advocate as we requested in last week's paper we hereby extend our sincere thanks. This is in place of personal letters of thanks.

"I began a meeting at one of my churches, Corinth, Sunday night to run through Easter. On the first Sunday in April I begin in Four Oaks. Rev. J. A. Russell, Carr church, Durham, is to be with me in that one. Come to see me."—N. C. Yearby.

"Beginning Monday night, the 25th of March, and running through the week there will be services in the Methodist church at Swan Quarter. Preaching each evening on one of the seven sayings from the cross; closing with Easter."—J. C. Whedbee.

Revival services in Calvary church, Durham, March 24 to 31; services at 10 a. m. and 7:45 p. m. Preaching by the pastor, Rev. C. B. Culbreth. Singing will be led by the Calvary choir. There is also a program of evangelism on in the Sunday school.

J. B. Ivey, the Dahlia king of Charlotte, is talking dahlias on another page of this paper. Look up his ad and learn what is to your advantage. We might say also when you go to Lake Junaluska next summer do not fail to visit the one show place of the Lake, that is Ivey's dahlia garden. But don't ever become a competitor of his in a flower show unless you wish to get "licked." Without fail read what he has to say this week about dahlias.

"Dr. Gilbert R. Combs, who was transferred to this conference at the last session from the Kentucky conference and stationed at Myers Park, Charlotte, is in great love and favor with his people and the community, and of invaluable aid in the planning for the new building there. His preaching is of the best, his personality inspiring, and the work moves on. Last Sunday he baptized eight infants and children and received a class of ten other children into church membership."—Hunt.

"We had a very fine revival among our church members last week. Rev. A. E. Holler, presiding elder of Rock Hill district, Upper S. C. conference, preached. Many of the members of the church pledged themselves anew to the work of Christ. Graham is a full time station this year and hopes to make this year one of the best in its history. The people are very kind and considerate to the pastor and his family, and they enjoy their work among the people of Graham very much."—Adlai C. Holler.

"I will be open after April 7 for engagements in assisting pastors in their revival meetings by conducting the song services. At the present time I am helping Rev. Carlock Hawk in a meeting at Canton, N. C. I will be with Rev. H. A. Chester for eight or ten days at Battleboro, N. C."—R. F. Pope, Singer, Williamston, N. C.

Rev. L. L. Smith of Beaufort and those associated with him have done a good piece of work at North River in converting the old church and a school building into a church with five class rooms. This is a building fully capable of taking care of that situation for years to come. Brother T. W. Brinson has done and is doing a fine work out there. North River is a few miles out from Beaufort.

"Bishop Edwin D. Mouzon has been singularly honored by the ministerial association of Charlotte, in that he was selected to deliver the noon day lectures or sermons all first four days of this week at Second Presbyterian church in that city. The call came not from his own church, but from the ministers of the other denominations for his services in this unusual series of meetings. It is all well and fitting."—C. W. H.

Brother Jonas Willis of Williston passed to his eternal reward a few weeks ago. He had been Sunday school superintendent for forty years in Springfield church. A man of few opportunities, of simple, quiet and unpretentious life was he. A more law-abiding and genuinely religious community than that can scarcely be found. The life and labors of this good man largely accounts for this situation. Truly, his life was not lived in vain.

The pre-Easter revival services opened in Jarvis Memorial M. E. church Sunday to continue through Easter Sunday. Two services will be held each day—8 to 8:30 a. m and 7:30 p. m. The pastor is doing the preaching and J. H. Rose leading the singing. Bishop Edwin D. Mouzon will be present on Easter Sunday to preach at the 11 o'clock service. Everything bids fair for a great spiritual awakening in the church during this holy week.

"West End circuit has had many splendid preachers to conduct revival services, but Rev. H. C. Smith, presiding elder of the Rockingham district, has excelled them all in delivering strictly pure gospel messages. His preaching was clear, forceful, pointed and persuasive. People heard him with growing interest. The church was revived and built up in the most holy faith. Our charge greatly appreciated Brother Smith's labors among us."—W. L. Loy.

"Our work is going good on Person charge. Have held three mission schools and raised for missionary maintenance $120. Will begin revival meeting at Concord Easter Sunday. Our preaching services are well attended and our people are indeed kind and helpful to their pastor. I am enclosing $4 for two renewals to the Advocate. The Advocate is a great paper and I always enjoy reading it."—W. L. Maness.

"Everything seems to be moving along very well on the Farmington charge. We have taken one offering for missionary maintenance and expect to do something for the superannuate fund. Our Sunday schools are doing nicely. We have one Epworth League and one woman's misionary society, each doing active service. We are now painting the roof of the parsonage. We are praying for an ingathering into the church."—W. L. Dawson.

Rev. B. F. Hargett has been appointed temporary supply at Duncan Memorial, Charlotte, in place of Rev. Herman F. Duncan, the pastor, who has been released from the responsibilities of the pastorate by Bishop Mouzon in order that he may take a needed rest as he is suffering from a nervous breakdown as a result of overwork. Brother Duncan is with his home people in South Carolina.

"St. Paul's enjoyed a splendid missionary cultivation period the last week in February. The pastor was ably assisted by three most excellent women—Misses Bernice Hornaday and Alexander and Mrs. Dr. S. H. Reid. The maintenance quota will be applied to the support of Miss Sally Lou McKinnon, a missionary now in China and an honored member of St. Paul's, Maxton. We are in the midst of a church and parsonage improvement campaign. The purpose is to beautify the grounds with walks, shrubbery, grass, etc., and when completed the grounds will be very attractive indeed."—Rev. J. B. Hurley.

"Louisburg is in the midst of an eight weeks' 'go-to-church' effort, in which committees visit those not attending, the period to culminate in a post-Easter evangelistic series of services, the preaching to be done by Dr. Gilbert T. Rowe. The Sunday school likewise is participating with the result that the attendance at all services has practically doubled. Each of the auxiliary organizations is having a special service in which they are the honored guests. We have completed our mission cultivation and have taken our offering and will meet our quota. We are holding this week our standard training school. All the work is progressing nicely."—X.

"Our experience last Sunday is just one evidence of how close the people of Fellowship church and the church in Princeton feel to each other. The Princeton Epworth League had charge of the regular church hour in both of these churches, at which time the two congregations enjoyed the league anniversary program on "Youth and the Church." Our Epworth League has grown very rapidly since it was reorganized last fall. The league gave an entertainment on Thursday night of last week to raise money to assist the pastor in purchasing a mimeograph machine. Both churches have very active Sunday schools. The members of the Ladies' Aid Society are very attentive to the needs of the pastor at the parsonage. The pastor could not be better pleased when it comes to the people he has the privilege of working with."—J. D. Scott.

"We have heard much for the last few years about the new model automobile. Did it ever occur to you that there is such a thing as a new model pounding? A number of the good women of Bethlehem church entered the Wentworth parsonage in Reidsville last week and displayed what I call a new model pounding. Time and words would fail me should I attempt to describe the pounding, but if anyone does not believe that the new model is very good let him visit the parsonage. Just one day after the new model pounding by Bethlehem, the people at Lowe's church pounded with an old fashioned pounding. It was in the form of meat, flour, sugar, potatoes, canned goods, etc. As some things are better because they are new, and some things better because they are old, the pounding by Bethlehem was best because it was new and the pounding by Lowe's was best because it was old. Some time ago a brother at Lowe's pounded with a shoulder of meat and others with pork. A man at Salem and others at Bethlehem have also been doing just such things from time to time. Many thanks."—W. Reid Harris, Pastor.

A prize of a hundred dollars, offered by Col. Sigo Myers for the best essay on how to improve the city of Savannah, has just been awarded to Benjamin F. Hubert, colored, president of the Georgia Industrial College, located here. The award was made by a number of prominent citizens, including Mayor Saussy. President Hubert's paper, which won in competition with a large number of manuscripts submitted, received high commendation from the judges as an admirable analysis of existing conditions and as containing many valuable suggestions for the city's improvement and expansion.

"The Leasburg folks know how to make a pastor feel at home. On our arrival we found a warm house and a hot supper. One church (Hebron) had left a pounding for us before our arrival. The people have a pounding habit—they are continually sharing their good things to eat with us. It is a pleasure to serve such good people as we have. They are willing to co-operate with us in all phases of church work. We are expecting a good year. A Cokesbury training school will be held by Rev. J. O. Long, April 14 to 19, at Leasburg. We have just finished a course in the Methodist Evangelist, which was taken by a large class."—J. W. Dimmette.

Glad to announce that Jarvis Memorial M. E. church went over the top in raising its quota of the missionary maintenance fund. With Rev. E. L. Hillman, pastor, and Dr. M. B. Massey, chairman of missionary committee, and the good workers which they can draft into service some work can be done. The church is maintaining as its "specials" this year the following: Scholarship, Granberry College, Juiz de Fora, Brazil; Scholarship, Bible School, Wembo Nyama, Africa, and a personal helper for Dr. J. W. Frank, Japan. Aside from this special work of the church the Woman's Missionary Society is supporting a public health nurse in China.

"Rev. A. C. Tippett, pastor of Cooleemee church, writes: "Since conference our Sunday school has almost doubled and a number have been added to the church. Congregations are large and every department of the church is functioning smoothly. We begin our revival meeting on the first Sunday in April and the pastor will do the preaching. There is serious talk on the part of our people concerning a new church. We are handicapped for space and our plan is to build an educational plant in connection with our present building and then brick veneer the whole plant. This will give us a church the equal of a thirty or forty thousand dollar one. More later."

"This is our third year on the Warrensville circuit and we seem to be making some progress along all lines. The membership has increased 18 per cent and collections for all purposes show an increase of more than 30 per cent over the year before we came. The church at Warrensville has been finished and repainted, considerable work done on the parsonage, and the church at Mill Creek repaired. We are planning a new church building at Ashley's and hope to get one under way at New River before the year closes. We plan to begin a revival campaign for the entire charge about May 15 and are praying that we may have an old time outpouring of the spirit. We have a splendid Sunday school at Warrensville, Epworth League and woman's missionary society. We have a fine Sunday school at Mill Creek. We have had fine revivals at all points on the charge since we came and hope to surpass that we have done along this line this year."—J. L. Ingram, P. C.

PROF. THOMAS EARLY WHITAKER

The unexpected death Wednesday night, March 20, of Prof. T. E. Whitaker at his home in Oak Ridge, North Carolina, came as a great shock to his friends in all parts of the state. Acute indigestion was the cause of his death. He was 63 years old and the greater part of his life has been consecrated to Oak Ridge Institute of which he has been president for many years and to which he was passionately devoted.

Yet he found time for other fields of service. He was active in the affairs of his church and a regular attendant at district and annual conferences. He has repeatedly been Guilford's representative in the General Assembly and made an influential member of the legislature.

Thomas Early Whitaker was the son of Mr. and Mrs. D. W. Whitaker, they were living in Wake county, but he was born in Granville county May 16, 1886, his mother having been visiting her people in Granville county at that time. His father then was in the newspaper business.

He was educated at Oak Ridge Institute. Following his graduation there he studied at the law school of Dick and Dillard in Greensboro. On June 3, 1891, he was married to Miss Ida Ogburn, daughter of J. L. and Rebecca Sanders Ogburn of Guilford county.

In addition to his wife Mr. Whitaker leaves the following sons and daughters: Zach Lanier Whitaker, Thomas Bascom Whitaker, Frank Ogburn Whitaker, Richard Harper Whitaker and Roy R. Whitaker. Two of the children died some years ago. He also leaves the following brothers and sisters: Grover C. Whitaker of Richmond, Va.; W. P. Whitaker of Greensboro; C. Zach Whitaker of Oak Ridge; Mrs. J. R. Bleckwell and E. P. Whitaker of Kernersville; Mrs. L. J. Arnold of Lake City, Fla., and two grandchildren, Thomas Early Whitaker II, and Martha Rutherford Whitaker.

The funeral services were held at Oak Ridge Friday afternoon, March 22, and were conducted by Dr. J. H. Barnhardt, presiding elder, and Rev. O. L. Robinson, pastor of the Oak Ridge church. These services were very largely attended.

Prof. Earle P. Holt, vice president, has assumed charge of the school, it has been announced.

THE VICTORY

Now is Christ risen from the dead and become the first fruits of them that slept. . . . O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—I Corinthians 15:20, 55-57.

She had come from Indianapolis and was a student at the Moody Bible Institute. It was Christmas night in a Chicago hospital. Several times during the day she had said that she knew she was going and that she would be glad to go.

"I have been studying to know the Word," she said, "and now I am going to see the Word."

She was never delirious, but conscious to the last.

Just before death came her face brightened, and she said:

"Why, there's mother!"

In a moment, she added,

"And grandmother, and Minnie!" (Her sisters say that she had never seen ether of them in life.)

She named one after another who had passed away, and then she seemed to see others whom she could not name, adding,

"I wonder who those boys are? I don't know them."

And she was gone.

What is it that can explain a beautiful death-bed experience like the above? There is nothing of which we know other than the glorious truth resting on that historic fact revealed to us in that Holy Scripture quoted from Paul's First Epistle to the Corinthians.

Thanks be to God who giveth us the victory!—From the Moody Bible Institute Monthly.

JOHN N. WILSON PASSES

John N. Wilson, a prominent attorney of Greensboro and a brother of Dr. N. H. D. Wilson of the North Carolina conference, died of a heart attack following a period of ill health at Grace hospital, Morganton, where he had gone for treatment. He was 67 years of age. He was a native of Greensboro, being a son of Dr. N. H. D. Wilson, a prominent Methodist minister of a former generation. For 35 years he had been attorney for Guilford county and attorney for the Southern Railway 25 years.

The Greensboro Daily News carries editorially the following discriminating estimate of the man:

"Much might be said of this long service. It has a large meaning as to the quality of his work, the confidence reposed in him by those chosen for the responsibilities of carrying on the affairs of a great county, commonly in the van of progress and an exemplar amongst the counties of the state. He had a fine understanding of these people amongst whom he was born, and wrought his life's work. Mr. Wilson was 25 years an attorney for the Southern Railway Company, and that quarter-century affiliation even more rates his abilities as attorney and counsellor.

In his immediate community, Mr. Wilson was one of that small group realizing and accepting the responsibilities of being able to think in terms of the common welfare and to influence others in the promotion of it. He radiated a sympathetic friendliness, and his ideas in civic affairs had the force which goes with confidence in the spirit of the man, knowledge of his loyalty and neighborliness, his devotion to his town and county."

EASTER MORN

Come and greet the Easter morn,
Day of days to us is born,
Brightest sunrays now adorn,
Gladdened skies for earth's forlorn.

Let the Easter lilies bloom,
Shedding fragrance o'er the tomb,
Vacant now and free from gloom,
Lifting e'er the dread of doom.

Sing the resurrection song,
Join again celestial throng,
Swell the chorus full and strong,
Glory, honor, praise prolong.

Dawning o'er hills and lea,
Welcome Easter morn to thee,
Lord of all triumphal He,
Risen ours to ever be.

—E. L. Stamey.

AN EASTER MEDITATION

By H. H. Smith.

At this season when our thoughts turn to the glorious life beyond the grave, let us recall the words of the seer of Patmos: "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and God shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; for the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, they are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son." The authorized version reads, He that overcometh shall inherit all things. But the sense is the same, for to inherit "these things" means to inherit all the blessings just named, and these include everything that is necessary for the happiness of the human soul.

The Christian thinks of heaven, reads of heaven, dreams of heaven, but God in his wisdom has not seen fit to reveal to us fully just what that life is. Perhaps it would be impossible for him to do so while we still dwell in the flesh. But we may comfort and cheer ourselves with this thought: heaven will mean to us the full satisfaction of all our desires: "We shall inherit all things." Some long to be released from physical infirmity, and they shall be: "there shall be no more pain." When Robert Hall, whose body was continually racked with pain, was asked his idea of heaven, he replied: "My idea of heaven is rest, rest." We all long to be wholly delivered from sin and serve God perfectly, and we shall have this yearning satisfied, for no sin can mar that life. We long to draw nigh to the blessed Saviour and look upon him who has redeemed us and saved us, and so we shall, for we shall "see him as he is." We cannot pierce the veil and see what God has prepared for those who love and serve him, but we can comfort ourselves with this Scriptural thought: Heaven will mean that nothing will be lacking for our complete happiness. Here we can anchor our hopes with peace and joy, and with perfect trust and contentment await that hour when "this mortal shall put on immortality." A few lines from one of Horatius Bonar's poems are impressively appropriate:

"When I shall awake in that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall meet with those whom I have loved,
Clasp in my eager arms the long removed,
And find how faithful Thou to me has proved,
I shall be satisfied.

When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him with the everlasting hymn,
I shall be satisfied."

It is more important that Christ have all of us than that we have all of him.—Religious Telescope.

OUTLAWING POVERTY

By Mrs. L. M. Thurston.

Outlawing war? It has been done. Outlawing poverty? Isn't poverty a thing of the past in this country? Are you not the richest people in the world? Where does poverty dwell? Everywhere.

That 86 per cent of the Americans are poor is reported to have been stated by no less an authority than Secretary of Labor Davis. "I wish indeed that the popular European impression were a true one, but no foreign impression of us has ever been more false," he wrote in a letter to an editor of a Welsh paper. "The people of the European countries would feel more keenly toward America if they knew the truth in regard to it," he continues. "They have been deceived by appearances, which are far removed from realities. It may be that we are on the way to solving the problem of poverty in America. I hope we are." And here we are face to face with our next great problem, one with which thinkers have been wrestling for many years, one too directly associated with peace. For poverty means class war inside a country itself.

We are realizing how big a thing is peace, as well as how blessed. How to keep it secure questions of international law, of freedom of the seas, of commerce must be taken up. We are gaining a deepening understandings of how these broad matters interrelate themselves with the shoulder to shoulder ones of brotherhood with fellowmen as well as with nations. We gain a vision of the necessity of civilization's ability to offer to every man the chance of earning his livelihood and, by nature he is lazy and apathetic, of educating him otherwise.

For a long time the vision of the prophet when he foresaw the age when men should beat their swords into plowshares and their spears into pruning hooks—and shall sit every man under his vine and his fig tree has been the far shining ideal of that day of peace whose dawn now fills the earth with joy. But how could the poverty stricken sit under his own vine and fig tree, or its modern equivalent? Is not this a twin vision of that day when war and poverty shall be outlawed? We have begun the practical work on one—work on the other is our next big job.

HITCHED TO THE HOLDBACKS

There's many a capable prancing steed,
Full of endurance, spirit and speed,
Champing the bit for a chance to lead,
But he can't when he's hitched to the holdbacks.

Though many an asinine, braying plug,
Will work at the breeching, but not all at the tug;
No burden worth while did a man ever lug,
With an ass merely hitched to the holdbacks.

The thing we need now in the office and mill,
In the store, on the farm and on Capitol Hill,
Is men—only men—who will pull with a will;
Not asses, hitched just to the holdbacks.

—H. Ross Ake, in The Clarion.

The church that does not provide a seven-day-a-week ministry ought to be taxed for the room it takes up. By closing their doors throughout the week, churches too often tell the young more loudly than in words to go the devil for their good times.—Elbert M. Conover.

PEOPLE and THINGS

[Continued from page seven]

"I wish to report a thing or two from the Oak Ridge charge. The charge was asked to raise on the missionary maintenance fund $50. The cash and subscriptions received have already exceeded that amount and will probably reach $70 or $75. Beginning on the first Sunday in April the Oak Ridge church will conduct a personal evangelistic campaign. The pastor is delighted at the hearty response he has had for requests to do personal work. We are hoping for great things. We have lost by death one of our most faithful and influential members, Prof. T. E. Whitaker, president of Oak Ridge Military Institute."—O. L. Robinson, Pastor.

"At our second quarterly conference we reported raised in cash and substantial pledges close to $8,500 for building and paying debts. Marvin will build a new auditorium and Sunday school rooms at a cost of $6,000, completed without debt before conference. Mt. Tabor has met conditions and secured the $1,000 from the Duke Foundation to pay mortgage of $3,500. Pine Grove begins the first day of April on their building project consisting of eight rooms, which are to be finished in about two months without debt. Let all our friends pray that the spiritual progress may keep pace with the material."—A. Burgess, P. C.

"Dear Brother A. W. Plyler: As a former member of the Western North Carolina conference, please permit me to write this letter for publication in the Advocate which I have been taking over 40 years and have been reading over 50. I was superannuated in 1927. I was taken seriously ill March 7 and ate nothing for two days, and had to have a doctor who is still treating me. I am much better. I can stir around in the house and go to the table for my meals, but am not fully well yet. I desire the earnest, fervent prayers of my friends and all the good people who read the Advocate for my complete recovery, so I may be able to do my part in the evangelization of a lost world. There is nothing I love to do better than to preach the gospel and lead lost souls to Christ, and I do so much want to do my part in the planned for evangelistic campaign. The Lord willing, I will be glad to help any of the brethren who may desire my services in revival work." W. H. Perry, Wingate, N. C.

Rev. G. Ray Jordan next Sunday begins revival services at Dilworth church, Charlotte. Last Sunday's bulletin in addition to announcing 13 new members by vows and nine by letter carries the following interesting note: "As has been announced several times, the preacher for these services will be the Rev. E. C. Few, minister of Queen Street Methodist church, Kinston. Mr. Few is a graduate of Trinity College, now a part of Duke University. He is a speaker of earnestness and of power. He compels interest both by the content of his messages and the manner of delivery. You will do well to invite your friends to hear him. The services will be held at 8 a. m. and 7:30 p. m. The early morning hour is being used, as it was two years ago, for the benefit of those who have to be at work by nine. Splendid morning congregations were present at our former series of morning services. It is anticipated that this will be duplicated this year. Seven-thirty is the hour for the song service in the evening. Everybody belongs to the invitation committee. See that your friends have many urgent invitations to attend."

"I should like to hear from my old charges and the good friends of mine and the church. Here is a little for former pastors of Mt. Tirzah: Brother W. F. Reade is in a feeble state of health, but is bright and cheerful. Bro. G. W. Moore of Mt. Zion is feeble, but still goes to church and made a fine talk for the orphans last Sunday. Sister W. C. Lawson was stricken with paralysis last Sunday. With the strength left she uses in telling of the love and goodness of God and exhorts all to a better life. Our missionary special is well on the way."—H. E. Lance.

"Stantonsburg: Am in the midst of a campaign for funds to complete our beautiful new church without debt. Almost enough money has been pledged to complete the building with the balance we are to receive from Duke Foundation. We plan to resume labor on the building April 1. The building is about half way constructed. Walls were erected last year, but on account of shortage of funds labor was suspended last November. The work is coming along nicely; we are happy in the work. This is our fourth year and we are striving to finish the church building before conference. Some preacher will find a good appointment this fall if our plans carry. This is a fine class of people, a splendid small town, and with the church and parsonage moved into the heart of the town, makes it one of the nicest appointments of its kind in the conference. We shall hate to say goodbye. Best wishes to the Advocate."—Ivey T. Poole.

Mrs. E. L. Hillman delightfully entertained at a one o'clock luncheon last Wednesday in honor of Miss Lota Leigh Draughon, whose marriage to Rev. Herman Baum will take place in April. The dining room was attractively decorated with spring flowers, the dining table being a scene of rare beauty. A silver basket filled with snap dragons and sweet peas in pastel shades formed the center piece surrounded by four candlesticks tied with tulle in the rainbow colors. Lighted candles in like colors lent beauty to the artistic arrangement. Places were set for eight, and a five-course luncheon was served. Miss Draughon was the recipient of a lovely bride's book. Those enjoying the hospitality of Mrs. Hillman in her most charming manner were: Miss Lota Leigh Draughon, honor guest; her mother, Mrs. L. L. Draughon, Whitakers; Mrs. Pritchard, Richmond, Va.; Miss Blanche Barringer, Raleigh; Mesdames H. H. Duncan, Rufus Starke, and Miss Athleene Edwards, Greenville. Mesdames Duncan and Starke were schoolmates of Miss Draughon at Duke University.

"I believe I shall ask you to say this good word for Kannapolis. A week ago last Sunday our good people decided they wanted all their very own a foreign missionary. So the congregation at the 11 o'clock hour was given an opportunity to express itself by vote. There was not a dissenting vote. Rev. Roy E. Price, a son of Virginia, has been assigned to us; Korea is the field in which he labors. On last Sunday we secured every dollar necessary to support him. Immediately after conference last fall the same congregation employed Rev. J. C. Brown as assistant pastor of our local field. Surely for this local congregation which is not old in years to have these two additional ministers, one at home and the other abroad, is a distinction not to be frowned upon. Our annual revival meeting is to begin the first Sunday in April. Dr. E. P. Taylor, one of the outstanding ministers of the state of South Carolina, will do the preaching and Dewey Maness, one of our own local men, is to have charge of the music."—J. F. Moser, P. C.

Rev. W. C. Benson began evangelistic services in the Gatesville Methodist church last Wednesday evening and is attracting large congregations by his splendid discourses. His interest and enthusiasm are permeating the choir and the whole congregation, who are hoping and praying for a gracious revival.

"The Rev. L. B. Pattishall of Littleton is with me in a revival meeting. Congregations are good and the minister is doing some splendid preaching. We are just in the beginning of the meeting now; will likely close Easter Sunday night, so can not now tell of results. Pray for us that God may wonderfully bless our efforts. Easter Sunday we are trying to make a fine and great day. Special services and the dedicating of children to God in the morning. Children's service with our choir in sacred song service and receiving of members Easter Sunday night."—R. G. L. Edwards.

"Branson Methodist church, J. Vincent Knight, pastor: Holding a week of revival meetiengs, beginning with this Sunday night, closing Easter Sunday night. This revival is sponsored by the young people of the church as a whole, who will lead in every phase of work for the week. Dr. H. E. Myers of Duke University will be the speaker throughout the meeting. Another note will be given at the close. Mrs. Knight and I are leading the musical program for the meeting at Roxboro with Dr. J. W. Smith and Rev. T. A. Sikes, beginning Easter Monday. Will be pretty busy around the Easter season. Pray for us."

"I want to report through your columns a delightful pounding at the parsonage of Central church, Raleigh, just a little while ago. We are more than delighted with the response of the good people of Central church to every consecrated endeavor. I believe there is a great future in store for this church and people. My father, Rev. Walter I. Herbert, pastor of our church at Darlington, S. C., will help me with our meeting, beginning March 17 and lasting through the 24th. We are praying for a great meeting. We have recently closed a very successful school of missions. Brother Paul Fields of Jenkins Memorial church and Brother Love of Edenton Street helped us most effectively with the school."—J. Furman Herbert.

"Our missionary cultivation project proved quite interesting and valuable this year. A joint mission study class was held for the two churches on the charge with good attendance and splendid interest manifested. An every-member canvass has been executed in each of our churches. The canvass has not been quite completed, but the returns thus far are very gratifying. As a culmination of our missionary cultivation project a missionary play entitled, 'The Color Line,' was given very efficiently and effectively in the White Memorial church, Henderson, Sunday evening, March 24. The church was packed with people who were held almost spellbound by the splendid acting of the players and the touching message of the play. Although we have not had much to say through the press during the 17 months I have been on this work we have, nevertheless, been on the job and are carrying the work forward."—R. G. Dawson.

ON THE WIDE WATERS

New Bern and Beaufort—to the man of the hills—are on the widewaters in a flat land of quiet, easy-going ways. The canton of Bern among the hills of Switzerland is far removed from the canton of New Bern on the Neuse. The same is true of the inhabitants of New Bern and Beaufort as compared with those who dwell among the mountains on this side of the water.

The people of the up country rarely see the coast save in the heat of summer. Last week the soft haze that hung over the land and the water around Beaufort would have been a revelation to many who come to the coast only in mid-summer. The soft, delicate, indefinable outlines of the sand dunes, the lazy lapping of the waves, and the easy-going rounds of the citizens told of a summer land in March. A stroll along the waterfront in New Bern just as the sun came above the haze on the river announced the coming of a perfect day. It was as rare as a day in June.

To be in the Sunday school at Centenary and to preach at the morning hour was indeed a privilege. It was Palm Sunday in more ways than one. Dr. N. H. D. Wilson had not returned from the burial of his brother in Greensboro, but he had all his plans so well laid for the work leading up to Easter that there was not a hitch. Rev. E. C. Few had just closed a week's meeting at New Bern, and every prospect was for a triumphant Easter.

Could that congregation of more than one thousand members in New Bern realize the possibilities which are theirs a truly remarkable record would be made. They have a rich heritage and vast possibilities.

WORK BEGUN ON NEW MYERS PARK CHURCH, CHARLOTTE

After many delays and many changes in original plans, the contract has been let to the Southeastern Construction Company, of which Mr. Earl Whitton, a prominent member of that congregation is the head, and which insures the quickest possible completion of the main auditorium and tower. To put this where it should be and must be to set the building in the proper place on the triangle lot, it was found necessary to demolish the former structure that has served the congregation for three years, and necessitates the building of another temporary building to take care of the Sunday school and the worship services during the eight months it is supposed to take to finish the building, and these two huts will serve the Sunday school until such time and the educational building is put up at the rear of the new church and becomes a part of it.

Sunday, the 17th, the congregation worshipped in the former building, and it was not known then that it was the last service there, but when the next service was due the house had been wrecked and the frame of the second hut was up. At present worship services are held in the auditorium of the hut built last year. Tuesday morning, the 26th, the formality of breaking ground for the new building was held at 8:30 a. m., and C. W. Hunt, the lay leader of the charge, was given the honor of throwing the first shovel of earth in excavation for the foundation, which he did in the presence of a number of the congregation.

The house is to be gothic in architecture and to be of stone, with a seating capacity of 714 people. They have the preference of several varieties of stone, local and distant, but which has not been decided at this writing. The stone from which Duke University is being built was sought, but on account of the amount being used there the trustees could not promise that. Dr. Gilbert R. Combs is pastor and Louis H. Asbury is architect.

C. W. Hunt, Lay Leader and Pub. Chm.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

Good Friday; Consecration Day for Workers

IT is Friday again; "Good Friday" as we call it. For Jesus it must have been a very dark and awful day, for it was then that the sun hid its face and God forsook him. In the calendar of the years this Friday is marked with a border of crimson and jet. It was the day upon which the Shepherd was smitten and the sheep scattered abroad; when the Just suffered for the unjust. It came to pass even as the prophet had said, that he should tread the winepress alone and of the people there should be none with him. His few friends stood at a distance, trembling, afraid, their hearts wrung with an unspeakable grief, watching in silent helpfulness while he was led away to his death. Those nearest him in that tragic hour were his bitterest enemies and two thieves who died along with him.

A mystery clings around Good Friday which the wisest men have not been able to solve; it is the mystery of sin and death. The unanswered question is, Why must somebody die for sin? In the garden the night before Jesus had asked his Father if another way might not be found; if it were not possible to save the world except by dying for it. An angel came possibly to say that there was no other way. But why must he drink the cup? Why does the Father allow the Son so dearly beloved to suffer? The reason appears to lie somewhere in that dark secret of human sin which calls for sacrifice; and no one besides the Christ could be found good enough to make the offering.

In the cross we see what sin at its worst can do as it crucifies virtue and goodness to satisfy its own lust. The more we look upon the cross the darker appears our sins, and the more inexcusable they seem to us. The silent cross standing upon the hill is a louder rebuke to us than all the laws thundered from Mount Sinai. Men who have gone their evil ways heedless of every other warning have been struck to the heart at the sight of Jesus hanging upon the cross. The spectacle has startled and arrested and turned them from sin to God.

I have just read again the account of our Saviour's sufferings, and have wept over it. My heart is greatly moved to think how he was treated by those who had him in their hands during the final scenes of his earthly life. I read that some envied him his lofty claims, and the high position he held in his Father's estimation and in the hearts of men, and how by many foul means they sought his ruin. One of his friends betrayed him and sold him for a handful of silver; another, very near to him, denied with an oath that he knew him. The crowd easily moved by their malicious leaders cried out for him to be crucified. It is easy for me to look back on that far-off, memable day and upbraid those who acted so shameful a part in its affairs. But I am wondering how I should have borne myself had I been there during those days. Would I have been for him, or against him? Or, would I too have been silent? They sing to me, "Were you there when they crucified my Lord? Were you there?" Yes, I feel in a sense that I was there, and my heart is humbled as I meditate upon it all, so that I am constrained to cry, "Lord, help me to watch and pray, for the spirit is willing but the flesh is weak."

But not only is our sense of sin deepened when we look upon the cross, but we see in the death of Christ the remedy for sin, and in that alone. The one who smites our consciences will also heal them. The child who has wronged her mother will sob out her repentance in the arms of that same mother. In the cross mention is made of the compassion of God and of the forgiveness of sins. If the death of Jesus did not more than measure the depth of sin and the blackness of guilt, it would indeed be appalling. But love is there too; love, mighty, eternal, Godlike, redeeming love, which will save to the uttermost all who come unto the Father by Christ. Men had supposed that sacrifice and death were utter loss, but the cross of Jesus tells us that such loss is supreme gain; that upon Calvary that day enough spiritual and divine energy was released to save the whole race. This Christ, seemingly so helpless, lifted up upon the cross will draw all men unto himself. Even now people in all lands feel that strange, mighty drawing, and entire nations are yielding to the marvelous attraction. His enemies mocking him, said, "He saved others, himself he cannot save." Very true; he could not save himself and save them too, so he lost himself that they might be redeemed.

Through the cross of the Christ we hear a call for our complete consecration to him. His forgiveness calls for our love, his sacrifice for our devotion. Since he gave all in death for us shall we not give all in life for him? To what have we been devoting our thoughts and time and energies? Upon what have our interests and affections been lavished? Is our consecration any greater than that of the men and women who do not know him and do not care for his service? Are we devoted to our affairs rather than to the Christ, even as they are devoted to their selfish interests? Let us give ourselves in loving ministries to needy and sinful people in order to bring them to the Christ who is so much to us. I seem to hear him saying, "I bring, I bring rich gifts to thee; what hast thou brought to me?" And in reply I would say, "Love so amazing, so divine, demands my soul, my life, my all."

So, this darkest of all days becomes "Good Friday" for us because the light of Easter morning shines back upon it and makes it glorious. The resurrection day changes the cross from a thing of darkness and horror into a beacon light for the ages. This Easter light falls upon the Scriptures and puts a new and vital meaning into them; it falls upon the Christian giving him an eternal hope; it falls upon all human life, making it a thing sublime. We hear a trumpet blow from Calvary; and from Gethsemane in that early morning a voice cries, "The Lord is risen indeed; the grave has lost its prey; and because he lives ye shall live also." And my glad heart replies, "I know that my Redeemer lives."

When preaching becomes regarded as secondary, as I fear it is today, religion degenerates into mere ritualism and reflects but a miserable shadow of its real significance.

The Beginning of New Life: An Easter Message

By Richard K. Morton

IN a city church there was a young man who took only an indifferent attitude toward the church and also not a very ambitious attitude toward the forming of his career. No one, he thought, was interested in him; he had few freinds, he did not like his social situation very well, and the things that church and social leaders were always talking so idealistically about did not appeal to him as very compelling.

In that same church there was a woman past middle ago who had lost her only son in the World War. She had planned a wonderful life, a great career, for him; she expected him to bring to pass the ideals which she had cherished in her heart for years. Now he slept with comrades in Flanders fields. His smile had been wiped away by the venomous ugliness of war. His voice had been drowned out by the thunder of cannon. Her ideals must go unchampioned.

Then she saw this young man whom I have already described. It was Easter time.

Hesitatingly, she approached him, after one of the inspiring, deeply stirring Lenten services in the church and said: "You will think it strange of me, a stranger, to approach you thus. But it is Easter time, and somehow the service in our church lifted me up and made me think of my boy now lying in a foreign field. Then I saw you—and you seemed so like my boy. You seemed so capable of doing the things he would do, loving the things he would love. I have always cherished the hope that he would help the boys of this city to be finer men and live for a finer career, that he would work in the church and support all good social affairs, and that he would be one who would live the Easter truth. My son is gone from earth, but my ideals are still here, and so are you, with all your God-given gifts. I see my son in you. I have no right to speak to you in this way, but will you allow me to take an interest in you, help you, and tell you what I hoped for my son? Will you try to carry out some of the plans my son had?"

The young man awkwardly tried to give an affirmation before the woman should be overcome, and he grew more and more embarrassed. It was a new experience for him to realize that someone friendly had been watching him, taking an interest in him, especially at Easter time. It was also a new experience for him to realize that anyone, especially a woman who had lost her only son in the World War, could see any good qualities in him or feel that he might be the one to carry out certain cherished ideals. The thought seemed to him absurd, and not a little discomforting.

Yet, he thought again, why not? What had he done that was really bad? No, he was simply indifferent, inert, lazy, opaque to everything that might enrich his life. He had thought that external, passing pleasures were really the most important. But it needed no one to tell him that that woman's experience was genuine, and that she sincerely saw in him a way to carry out her beautiful plans. The thought humbled and chastened him.

So this was the kind of experience one might have at Easter time! Why, it had already changed his life! How glorious it was to have someone who thought like this of you! He had vaguely listened for years to the stories of Christ, his crucifixion and resurrection, but they had not changed him much. But when a woman of his own church enlisted him to be her son and help to make plain to others the Easter message which she felt in her own heart, that was different! How sweet that mother's words were to him!

He saw now something of what Christ must have suffered for men! The last days of Christ's earthly life were terrifying in their tragedy to him—why, they were greater than any that any leader he knew in the World War had gone through! And he knew what the World War was like. . . .

With joy and yet humility he told the mother that he deeply appreciated her confidence in him, and that he would do all he could to be like her son. He would carry on the work for a buddy in Flander's fields. He would live for the mother he had left behind. He would enlist with the Saviour they both loved so well.

Awkwardly, half shyly, he then said: "Your story has awakened a new life in me. I didn't know I could be like this. I didn't know life could have such purpose. I shall try to be your son, and will you try to be my mother? I do not remember any of my own. I must have called up old memories to you; now will you call up the best in me? You thought of Easter, and I have thought of it too. Let us co-operate to show this church what Easter means in human life."

It was Easter in two hearts. The church sang and talked of Easter, yet in their midst they saw the radiance of the Easter spirit in two transformed lives. Christ is risen! There is life new and life abundant!

THE HOME

By James Monroe Downum.

O Home! so full of all the vital needs,
From thee it is that noble life proceeds,
Filling the yearning heart with truer ways,
E'er urging on to fair and brighter days.
In thee to bring true life the seed is sown,
In thee to bless the world the child is grown,
From thee goes forth the world in embryo,
In nations all thine own deep self to show.
What lessens shall these nations learn from thee?
In thy full self what highest virtues see?
Where lead the truths supplied by thine own hand?
Or where shall men from thee firm take their stand?
The dear loved ones are all thine own to train,
To shield their pure sweet lives from blight or stain;
To thee all nations look for women, men,
And to thy hand the battle true to win.
No other force so great to hold the helm,
Nor other power so strong to rule the realm,
And future ages rest in thy firm hand,
Looking with eager eye to thy demand.
Both now and coming years are in thy hold,
And providential rule is in thy fold,
All urging thee to higher, nobler ways,
Yearning so deep thy worthy name to praise!
If weakness come to thee in any day,
Or help thou needest on the trying way,
Go thou to God with all thy yearning soul,
And He will guide thee to a safer goal!

TWO YEARS AT MT. AIRY

Zadok Paris.

Bishop Morrison presided over the Greensboro conference in 1900, and preached that great sermon from the text: "He that goeth forth and weepeth, bearing precious seeds, shall doubtless come again rejoicing bringing his sheaves with him." I think Brothers Postelle and Scronce woke up the conference with the old time shout. When he gave a graphic description of the preacher's wife standing by his side at the last day, he lifted us out of our seats and put the brethren to shouting. He was indeed a great preacher. I thought I was going to Lenoir, because Henry Jordan had recommended me and some of the brethren told me they had asked for me; but Porter Graves told me I was going to Mt. Airy, which I did. Before I moved I spent the night with Porter. Next morning he said, "John, go to my room and bring me a collar," and the colored boy brought him a cuff. Porter has a long neck and a long head. At Madison Mr. Moir gave my little boy a beautiful St. Bernard dog. When grown she weighed 130 pounds. Sam Jones said all a Methodist preacher had to do was to put out the fire, call his dog and go. We checked the dog. One negro said, "My, what a dog"; and another said, "My laud, what a big man, too." The little boys took measles and had to be quarantined. All the children knew what that meant. I had large congregations as long as I preached there. I had for my official board: A. E. Smith, J. H. Prather, J. R. Paddison, J. R. Green, S. P. Graves, R. H. Leonard, J. R. Joyce, E. H. Kochtitzky, E. C. Foy, J. A. Yokely, Dr. Ashby, Brother Durham, B. F. Sparger, Ed. Merritt, and J. D. Minick. They advanced my salary to $800. They had no parsonage and I built the one they have. The building committee was Bob Joyce, Ruf. Leonard, and Z. Paris, chairman. We paid the church debt as it came due. Had two good revivals. My two little boys, Paul and Ralph, were converted and joined the church. I had some good friends outside the church. Will Taylor and Sam Pace gave me a trip to Richmond, Va., and Sam McAnally of Madison entertained me while there. I remember a long list of good friends I had at Mt. Airy: the Gilbers, McCarges, Albrights, Armfields, Hollingsworths, Renns, Creasys, Poores, Hadleys, Siceloffs, Crevlins, Bowmans, Banners, Rawleys, Thomases, Hales, Rooves, Whitlocks, Jenkens, Waricks, Fultons. Jeff Davis, Satterfields, Hines and a host of others. Dr. Walt. Holcomb's folks were there. Walt' is one of the finest preachers in our church. Hines was a local preacher, and was stricken and died in a church somewhere on Statesville circuit. He was conducting a meeteing for Bob Taylor, who also was from Surry, I think from Salem church. Bob. Satterfield, one of the leading preachers in Oklahoma, is from Salem church. I will not be sure about Joe Cook, but I believe he is from Salem. H. L. Atkins, one of our brightest preachers came from Surry. Jim Ashby and T. H. Pegram were from Surry.

While at Mt. Airy I married Victor Marsh to Miss Kate Short. They are still living childless in the Virginia conference. They took me over to Valle Crucis to the district conference, and we had some fun. I shall never forget the trip. Dr. Renn, the P. E., took us up on Grandfather's and we saw the lightning flashing down below us.

All this is from memory and may be incorrect. The board of stewards asked Dr. Renn for my return, but Bishop Smith sent me to Caroleen and Henrietta.

DR. CADMAN AND THE USE OF LEISURE

A mother recently wrote Dr. S. Parkes Cadman as follows:

"Can you tell an anxious mother what to do for her children's leisure hours? Mine are all right as yet, but the way some older youngsters spend their spare time makes me concerned for two girls and a boy who are now in their early teens. Isn't work a good thing? Keeping them busy keeps them out of mischief."

"Do not needlessly disquit yourself," Dr. Cadman replied. "You will be wise not to insist too strongly that the discipline of time-consuming work is the best remedy for social evils or for the insurance of your children's safety.

"This theory was preached when I was young, and its practice mutilated countless lives. It is as old as the moralists of Rome, one of whose emperors declared, 'a man ought to die standing.'

"Yet no nation needs to study the wise use of leisure more than our own. Your two girls and boy, and anybody else's children, for that matter, cannot attain the fullness of their powers without interludes freed from the demands of their daily routine. If this is conceded, is not Dean Inge right in his assertion that how to employ spare time profitably is no doubt a harder problem than the best use of our working hours? I think so, and I further believe the problem can be measurably solved by teaching youngsters to multiply their gainful interests. Body, mind and spirit should have pursuits subordinate to our primary activities and so contributory to their efficiency.

"To be concrete, does the boy feel any relish for nature, or do the girls care for art in any of its manifold forms? If so, the gates of opportunity are wide open to them. Let them select what they will in any of these realms, so long as what they choose broadens their sympathies, puts a keener edge on their humane desires, and makes them more responsive to the beauty and the wonder of the world. Bid them turn on full steam and go ahead. You, too, will find great joy in their enthusiasm for such ventures." —From Playground and Recreation Association of America.

A consistent slogan for the next war, "Throw away Christianity and get a gun!"—Albert H. Burr, M.D.

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THIS HORSE HAD THE CHURCH GOING HABIT

Your story of a religious dog fired my imagination and recalled an incident that matches it. When we lived in the city of Radford, Va., I had occasion to travel through Wythe county in a private conveyance. I spent a night with a well-to-do Methodist farmer. They related the following incident about the old family horse. They had driven him to church almost every Sunday for twenty years. Whereupon the kind-hearted master told the old fellow that he had earned his freedom and turned him in a blue grass pasture near the house and on the highway leading to the church about three-quarters of a mile from the home. The next Sunday the farmer drove a young horse to church, but the veteran family horse was wise and resourceful and determined to outwit his master, so he pushed down the fence—it was high and strong—and reached the church in time for the introductory service, and to the utter astonishment of the family and the neighbors he took his stand under the tree where he had been hitched for twenty years on the Sabbath. I wonder if he didn't laugh as he stood there quietly and reverently and listened to the songs, prayers and sermon, and when the pastor pronounced the benediction and dismissed the congregation, he returned home.

Now if the dog had a soul, so had the old horse in blue grass Virginia. If the dog will have a part in the general resurrection so will the horse.

Wesley has a sermon "On the General Deliverance," using as a text, Rom. 8: 19-22. In his exposition Wesley declares that "God sees the earnest expectation wherein the whole animated creation waiteth for that final manifestation of the sons of God; in which they themselves also shall be delivered—not by annihilation—from the present bondage of corruption, into a measure of the glorious liberty of the children of God. The liberty they then had in paradise will be restored." No rage will be found in any creature, no fierceness, no cruelty, or thirst for blood. So far from it, that the wolf shall dwell with the lamb, the leopard shall lie down with the kid; the calf, and the young lion, together; and a little child shall lead them. (Isa. 11.) But though I doubt not that the Father of all has a tender regard for even his lowest creatures; yet I dare not affirm that he has an equal regard for them and the children of men. I do not believe that

"He sees with equal eyes, as Lord of all,
A hero perish, or sparrow fall."

"This is exceedingly pretty; but it is absolutely false."

Dr. Adam Smith in his exposition of the eleventh chapter of Isaiah says the prophet would not have the wild beasts exterminated, but tamed. "We may take on scientific authority a few facts as hints from nature, that after all man is to blame for the wildness of the beasts, and that through his sanctification they may be restored to sympathy with himself. Again he quotes Darwin as saying: Quadrupeds and birds which have seldom been disturbed by man dread him no more than our English birds the cows and horses grazing in the fields." Darwin's details are peculiarly pathetic in their revelation of the brutes' utter trustfulness in man, before they get to know him. The well known lines of Robert Burns to the field-mouse gather up the cause of all this in a fashion very similar to the Bible's.

"I'm truly sorry man's dominion
Has broken nature's social union,
And justifies that ill opinion,
Which makes thee startle
At me, thy poor earth-born companion
And fellow-mortal."

How much the appeal of suffering animals to man—the look of a wounded horse or dog with a meaning which speech would only spoil, the tales of beasts of prey that in pain have turned to man as their physician, the approach of the wildest birds in winter to our feet as their providence—how much all these prove Paul's saying that the earnest expectation of the creature waiteth for the manifestation of the sons of God. Our expositor asserts that both Isaiah and Paul virtually declare that man discharges to the lower creatures a mediatorial office." T. F. Glenn.

Man must do good while the doing is possible. The theory of getting while the getting is good makes it impossible for us to be secure to build houses and inhabit them or to plant vineyards and eat the fruit of them.—Clyfford E. Bentley.

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Board of Missions M. E. Church, So.
J. F. RAWLS, Treasurer
Nashville P. O. Box 510 Tennessee

That Will Not Shrink

FINE MEETINGS AT ROCKWELL—OTHER NEWS ITEMS

The revival meeting which ran for a period of two weeks at the Methodist church in Rockwell proved to be one of the best revivals ever held in Rockwell, Rev. J. Max Brandon, pastor of this church, seemed to be at his best. All through the services it seemed that his strong and forceful sermons reached the hearts of many souls as they had never been reached before. There were 53 converts and reclamations to the church of Christ; of these 34 connected themselves with the M. E. church of Rockwell. Twenty of these came by vows and 14 by letters, making a total of 34 connecting with the church since Brother Brandon came to Rockwell. One of the most noticeable things about these new members was the fact that they were nearly all young men and young boys and girls, and a great change has come over their lives.

The Sunday school at this church is under the supervision of G. H. Sifford and has been thoroughly organized, and is gaining membership each Sunday. Many progressive changes have taken place since Brother Sifford took charge, as he has had a large amount of experience and is noted for his wonderful abilities as a leader of organizations.

The Epworth League of this church is under the supervision of Brother Luther Haynes, who has one of the largest and best organized leagues on the Gold Hill circuit, and is doing a splendid work along this line. This league has given many fine programs and has received many compliments of the fine work being done by them. They are going to render a play in the near future which will show the splendid talent they have.

The choir of this church is under the leadership of Mr. H. C. Agner as musical director with Mrs. Agner at the piano. Brother Agner has proved to be an able musical director and has done and is doing a fine work in developing the splendid choir at this church. One of the latest developments is the addition of a number of young men who can play stringed instruments, and who became converted and quit playing for dances and are now playing music for the glory of God.

Rockwell M. E. church seems to have a bright future in store, for which we ask the many readers of this article to give us your earnest and most sincere prayers for our success.

G. H. Sifford.

What shall it profit a young man—
Though he plans his team, but does not team his plans?

Though he plays center on his team, but does not have the team at the center of his plays?

Though he guards well the goal of his team, but does not guard the goal of his life?

Though he makes a record throw for his team, but throws away his record?

Though he admires the captain of his team, but does not admire hte Captain of his soul?—Charles E. Luce.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

ALL ABOARD FOR SMITHFIELD!

The biggest meeting in the North Carolina conference this spring is the sixth annual session of the conference-wide Sunday school conference at Centenary, Smithfield, April 2-3. Four delegates from each charge in the conference are allowed. Have yours been appointed? All aboard for Smithfield!



MISS JENNIE MILTON
Who will speak to Gastonia and Smithfield Conferences on "Vacation Church Schools."

SMITHFIELD MAKES READY

Smithfield, with the co-operation of neighbors, is making ready to take good care of those who attend the big Methodist Sunday school conference April 2-3. For some weeks the following committees have been named and some of them at work:

General arrangements: T. C. Young, chairman, Rev. J. D. Bundy, J. H. Abell, L. E. Watson, Jr., Mrs. R. C. Gillett, Mrs. T. J. Lassiter, Mrs. W. D. Wood and Mrs Wallace Coletrane.

Entertainment committee: Mrs. R. C. Gillett, chairman, Mrs. J. J. Broadhurst, Mrs. L. G. Patterson, Mrs. E. J. Wellons, Mrs. A. M. Noble, Mrs. J. A. Wellons, Mrs. Kirby Rose, Mrs. W. S. Ragsdale, Mrs. W. H. Austin, Miss Ruth Jones, Mrs. T. C. Young, Mrs. J. W. Keen, Mrs. Harris Robertson, Mrs. J. K. Sanders, Mrs. M. Y. Holland, Mrs. B. V. Adams, Mrs. B. I. Tart, Mrs. W. H. Call, and Miss Margaret Etheridge.

Registration committee: Mrs. T. J. Lassiter, chairman, Mrs. Jesse Coates, Mrs. J. D. Bundy, Norman Grantham, Bill Hooks, Everett S. Stevens.

Reception committee: J. H. Abell, chairman, T. C. Young, Rev. J. D. Bundy, Miss Lucille Johnson, Mrs. N. T. Holland, Rev. D. H. Tuttle, Miss Virginia Puckett, Rev. D. M. Sharpe, Rev. N. C. Yearby and Rev. E. D. Dodd.

Room and flowers: Mrs. W. D. Hood, Mrs. Carl Pugh, Mrs. E. L. Woodall, Mrs. J. H. Abell, Mrs. L. R. Martin, Mrs. T. R. Hood.

Publicity: L. E. Watson, Jr., chairman. Others will be added later.

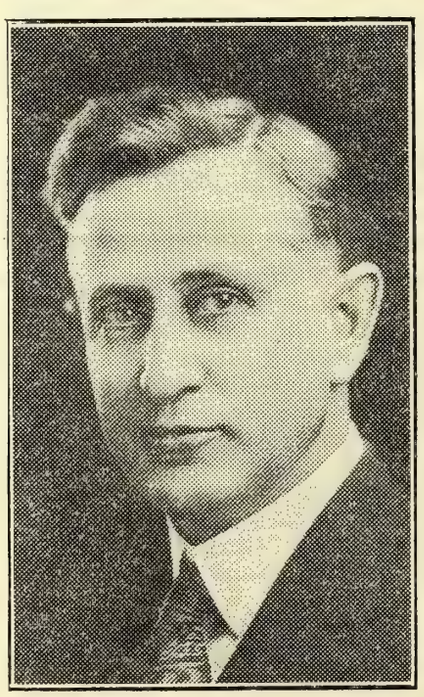
Music: Mrs. Wallace Coletrane, chairman, Mrs. C. V. Johnson, and I. W. Medlin.

Delegates Being Named

Already quite a number of pastors have mailed to the conference headquarters names of their delegates to the Smithfield conference. Others are being received on practically every mail. Yours should be sent in at once if it is not already in. Consideration for our hosts will cause us to attend to this matter without delay.

Our Conference Theme

"Thy Kingdom Come" is the theme selected for our conference-wide Sunday school conference. It is borrowed from the World's Sunday school convention. Rev. J. Q. Schisler of the general board staff, Nashville, Tenn., will deliver the keynote address on this subject Tuesday morning, April 2. Others who will, in the general sessions, discuss related subjects are Rev. E. L. Hillman, pastor of Jarvis Memorial, Greenville, whose subject is "The Task of the Sunday School: Saving Souls." "The Task of the Sunday School: Winning the World" will be discussed by Miss Lucy Foreman of the general Sunday school board. An able speaker is being secured to talk on "The Task of the Sunday School: Christianizing the Commonwealth." Following the presentation of each of these phases of the task of the Sunday school, the conference will divide into sections—Elementary, Adolescent, and Adult—where more detailed attention to these subjects will be given as they relates to the respective age groups. The principal address of the conference will be by Dr. F. S. Hickman of Duke, whose subject is "America Faces a Crisis." He speaks Tuesday evening.



REV. J. Q. SCHISLER
Who will discuss "Leadership Training and Evangelism" and conduct worship services at Gastonia Conference. He will be also at Smithfield.

Our Conference Program

Following is, in outline, our Smithfield conference program:

Tuesday, April 2—Morning

9.00. Registration and assignment to homes.

10:00. Worship in song. Mr. J. Foster Barnes, directing.

10:15. Devotional service.



MISS SADIE MAI WILSON
Former Missionary to China, and who will present various features of this to Gastonia Conference.

10:30. Address, "Thy Kingdom Come." Rev. J. Q. Schisler, Supt. Dept. Leadership Training, General S. S. Board, Nashville, Tenn.

11:00. Announcements and appointment of committees.

11:10. Address: "The Task of the Sunday School: Saving Souls." Rev. E. L. Hillman, Jarvis Memorial church, Greenville, N. C.

11:30. Meetings of sections:

1. Elementary section, Miss Georgia Keene, directing. Miss Jennie Milton.

2. Adolescent section, Prof. B. G. Childs, directing. Miss Lucy Foreman.

3. Adult section, Prof. H. E. Spence, directing. Rev. J. Q. Schisler.

12:30. Adjournment.

Afternoon

2:00. Hymn. Prayer.

2:10. Address: "The Task of the Sunday School: Winning the World." Miss Lucy Foreman, Cokesbury specialist, General S. S. Board, Nashville, Tenn.

2:30. Meeting of sections.

4:00. Adjournment.

Evening

7:30. Worship in song. Mr. J. Foster Barnes, directing.

7:45. Devotional service.

7:55. Welcome, Mr. T. C. Young.

8:00. Response, Prof. H. E. Spence.

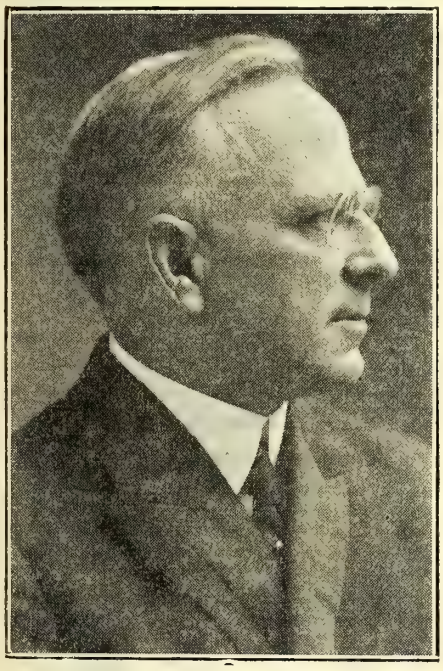
Continued on page 21.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

OUR SPEAKERS

Lack of space prevents the presentment on this page of the entire program of our Sunday school conference to be held at Main Street Methodist church, Gastonia, Thursday and Friday, April 4-5, 1929. In addition to a number of good



BISHOP EDWIN D. MOUZON
Who will address Sunday School Conference at Gastonia on "Sunday School Evangelism. "

speakers from our own conference who will address the various sections in an informal way, those workers who are eminently successful in their own Sunday school work, our conference will be featured both in the number and in the type of its platform speakers. Bishop Edwin D. Mouzon will speak Thursday morning on "Sunday School Evangelism." Rev. J. Q. Schisler, director of Leadership Training for Southern Methodism, will speak Thursday afternoon on "Leadership Training and Evangelism." Thursday evening's session will be featured with an address by Dr. F. S. Hickman of Duke University, as he deals with the subject, "Can Religion Be taught?" Dr. Gilbert R. Combs, pastor of Myers Park, Charlotte, will feature the Friday morning session with an address on "Personal Evangelism."

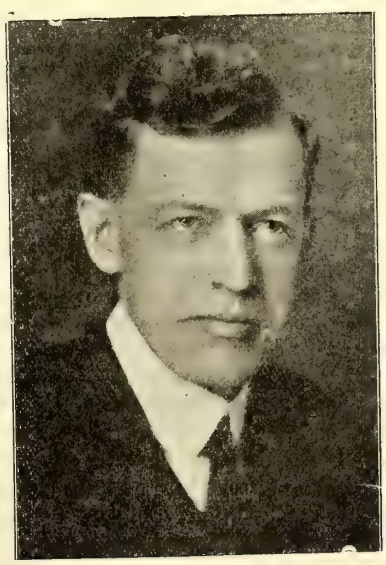
In addition to the speakers mentioned our conference will be favored with addresses by three very effective women workers, members of the general staff of the Sunday school board. Miss Sadie Mai Wilson, a former missionary to China, will discuss our Sunday school mission work in China. Miss Lucy Foreman, director of Cokesbury training work, will discuss our religious educational work in rural and industrial areas of the homeland. Miss Jennie Milton, assistant elementary superintendent of the general Sunday school board, will discuss vacation church schools. In addition to these addresses these good workers will address the various sections of the conference.

SECTIONS

Our conference will spend about half of its time in four sections: Administrative, Wesley Class Federation, Elementary and Cokesbury. These sections will be held simultaneously, thus affording an opportunity for four groups to be discussing at the same time matters of particular interest to their work. The programs for these groups have been carefully outlined but are not intended to be of a formal nature. They will be subject to change as the will of the group may direct. Each section will report brief findings to the combined conference just before adjournment.

DELEGATES

Each pastoral charge is entitled to entertainment for four delegates: the pastor, one Sunday school superintendent, one Wesley class worker and one elementary worker. Entertainment on the Harvard plan will be furnished these four delegates provided a registration fee of $1.00 each is forwarded to Mr. J. Dale Stentz, Box 403, Gastonia, N. C., by April 1. As many additional delegates as will look after their own entertainment are cordially urged to attend the conference. It is earnestly hoped that not only a large attendance will register for the first day but that the same good attendance will prevail the second day. Detailed information has been forwarded to each pastor and Sunday school superintendent.



DR. F. S. HICKMAN
Who will address Sunday School Conference at Gastonia on subject, "Can Religion Be Taught?" His subject at Smithfield, "America Faces a Crisis."

MONROE SCHOOL

The sixth annual Union county standard training school held at Central, Monroe, last week enrolled 99 people, 98 of whom did all required work and earned certificates of credit, this being one of the most remarkable records yet made in our training work. For the first time in the history of our work a colored man was admitted into the sessions of our school and earned certificate of credit, this credit student being Pleasant T. Haigler, superintendent of Sunday school work in the Rock Hill district of the A. M. E. Zion church. The credit students were listed by churches as follows: Cen-



DR. G. R. COMBS
Who will speak on "Personal Evangelism" at Gastonia Conference.

tral 46, Waxhaw 9, Pleasant Grove 9, Marshville 6, Prospect 5, Center 5, North Monroe 4, Weddington 4, Mineral Springs 3, Wesley Chapel 2, Unionville 1, Mill Grove 1, Bethel 1, First Presbyterian 1, A. M. E. Zion 1.

The courses, instructors, number enrolled and credits earned in the school are as follows:

Spirit and Genius of Methodism, Dr. Paul N. Garber; 51—51.

Pupil Study, Dr. Raymond A. Smith; 28—27.

Primary Materials and Methods, Miss Mary Lemmon; 12—12.

Beginner Materials and Methods, Mrs. O. V. Woosley; 8—8.

BOONE SCHOOL

Programs have been sent out for the second annual standard training school at Boone, April 14-19, listing the following courses and instructors:

New Testament Survey—Rev. C. S. Kirkpatrick.

Worship—Mr. F. M. Williamson.

Pupil Study—Mr. L. F. Tuttle.

Principles of Teaching—Mr. Paul F. Evans.

Rev. Claud H. Moser predicts even a larger school than the wonderful one held last year.

Sin is a gun which kicks harder than it shoots.—John Andrew Holmes.

SUNDAY SCHOOL CONFERENCE, GASTONIA APRIL 4-5

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RECOGNITION OF BAKER

By W. S. Surratt.

As time mellows partisan opinions and gives a truer perspective, the great service rendered by Newton D. Baker, Secretary of War, during the World War, is being more and more realized.

A drama of historical significance was enacted last week in the Washington office of James W. Good, President Hoover's Secretary of War.

Secretary Good pinned the Distinguished Service Medal, voted by Congress last September, on former Secretary Baker's breast and General Summerall, himself a World War veteran of no small service, read this citation:

"For exceptionally meritorious and distinguished service. As Secretary of War during the World War he was responsible for the organization, development and completion of a military program which brought success to the American arms. Throughout the war he rendered services of inestimable value to the country."

Receiving the medal, Baker said:

"I deeply appreciate the honor you have conferred upon me. However, I do not feel that I am being personally decorated, but feel rather that the decoration is being conferred upon me as a representative of the War Department during the tremendous conflict in 1918."

For his own part, when called from civilian life to the cabinet of President Wilson, Baker would claim only that he did his best.

But it was a best that put two million men in France and had as many more ready to go when American participation brought the armistice.

The "best" of Newton D. Baker had back of it intelligence, courage and high patriotism. The award of the D. S. M. puts his countrymen's appreciation of his service into the records.

TRUTHS IN SMALL COMPASS

Work is the service, as love is the sacrament of life.

No purse was ever yet large enough to hold a personality.

Who knows but one thing will be lopsided, whether he be theologian or scientist.

Divine services in the church are for inspiring human services in the world.

The acid test of human character is the ability to keep sweet.

Climb up toward your ideals, or they will slide down toward you.

Most of us allow too much grass to grow between our prayers and our practices.

The great value of a creed is not in its breadth, but in its depth.—John W. Holland.

What a child needs most is spiritual education, which can be given through the child's sensibility to beauty and his desire to mimic it. Preferential imitation of right conduct is a habit of virtue. There is nothing in all education of more intrinsic need than education in beauty. —Robert Bridges, British poet laureate.



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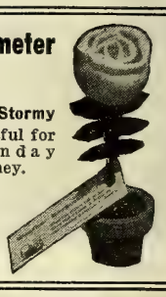
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Raeford—W. F. Trawick	6
Aberdeen—G. B. Starling	6
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Rowland—J. H. Lanning	5
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Stanley—Bryan M. Crosley	6
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**Wesley Memorial—J. W. Moore	61
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
College Place—Albea Godbold	14
*Uwahrrie—M. F. Kincheloe	13
Reidsville—J. H. West	8
Asheboro—B. C. Reavis	8
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Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

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*Forest City—M. F. Moores	9
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**North Wilkesboro—J. F. Armstrong	15
Spray—David R. Proffitt	7
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Jonesville—W. J. S. Walker	5
Moravian Falls—R. E. Ward	5
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
E. W. Fox	2

SALISBURY DISTRICT

Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
First Street, Albemarle—S. W. Needham	4
Epworth (Concord)—J. M. Varner	3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	73
***Troutman—John Cline	12
Race Street—J. H. Bradley	10
Ball's Creek—P. H. Brittain	7
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

Highlands—J. L. Teague	2

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
Ogburn Memorial—O. P. Ader	8
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Greensboro	13
Rockingham	13
Durham	12
Raleigh	10
Charlotte	8
Mt. Airy	8
New Bern	8
Statesville	7
Winston-Salem	6
Washington	5
Salisbury	4
Gastonia	4
Marion	3
Elizabeth City	3
Wilmington	3
Asheville	2
Waynesville	1
Weldon	1
Fayetteville	1

"The Best-Dressed Girl In Her Set"

There seemed to be no end to the lovely new dresses that she wore—something for every occasion, from costly-looking satin evening gowns to dainty gingham morning dresses. No one would ever have guessed how little she really spent for her clothes.

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Free Samples

Write for our folder, "Fabrics of Fashion," with free samples of the materials which we are offering at ⅓ to ½ less than retail price, postpaid.

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Mothers, who take *one* simple precaution, are seldom worried. With a bottle of Fletcher's Castoria in the house they can do what their doctor would tell them to do, when baby is fretful, feverish, colicky, constipated or stuffed-up with cold—give a few drops of this pure vegetable, pleasant-tasting preparation. It comforts Baby and soothes him to sleep in a jiffy. It's perfectly safe for the youngest infant. Use it freely—and as often as needed, specialists advise. A more liberal dose is all it takes to comfort and relieve older children when feverishness, bad breath, no appetite, colds, etc., show they need a good purging. The mark of *genuine* Castoria is the Fletcher signature on the wrapper. Look for it to avoid imitations.

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Children's Storyland



OLD BLACK MAMMY'S GOOSE STORY

By H. C. Sprinkle.

II.

How Mista Ganda Los' His Bes' Right Eye

You remebers dat weddin' what de Reverent officiate at, when his craw were all tooched out wid dem grasshoppers an' crickets an' things, fitten' to bust, an' when he was so choked wid dat June-bug dat he can't scasely say de words? Well, Mr. Ganda and Miss Goose ain't been married more 'n no time 'fore dey disciver dey was jes' made for one anudder. Miss Goose she soon put on a new coat of slick fedders, an' Mr. Ganda he 'pear like he des wanta set aroun' an' look at her out'n his good eye all de time, she so purty. Miss Goose, do', she want to stay on de blin' side o' him, an' she don't think hard o' him if he ain't got no good eye on dat side. She say dat jes' make her de sorrier for him, an' she 'low she reckon she des be his right eyes an' keep on de lookout for ole Brer Fox, ef he come prowlin' aroun' an' a-wantin' to molest under dere own vine an' fig tree.

Dey git so lovin' an' a-spoonin' an' a-honeymoonin' wid one anudder dat dey call one anudder pet names jes' like shore 'nough folks does sometime, for a little while, til de new wear off. Mista Ganda he name her Goosey-Poosey an' call her "Poosey" for short, an' she name him "Goo-Goo-Gander," but she mos'ly call him des "Goo-Goo."

One day de bride an' de groom meander off up de branch togedder, sometimes a-swimmin' an' a sometimes wadin', as de water were deep or shaller, an' bye-m-bye dey come to a nice, warm, sunny place on de bank—'case dere were symtoms ob ole Jack Fros' in de air dat mawnin'—an' dey des walk out on de bank, wing in wing, an' set down for a good li'l chat, she all de time stayin' on de blin' side of him, an' a-pittyin' him an' a-droppin' a tear, now an' 'en, 'case she so sorry for him 'bout de blin'ness what he had.

Dey ain' more 'n sot down good 'fore de bride say to de groom. sorty sof' an' sad like, "Goo-Goo, I'll watch dis gate o' de temple, for ole Brer Fox, an' you c'n look out on de udder side wid yo' lef' eye, while you tells me de story of how you los' yo' bes' right eye an' git dis blin'ness."

Den de bridegroom sorter whimper, an' he sigh an' say, "Poosey, it a mighty long, sad story, an' I don't sca'sely nebber speaks of it any mo'. It bring a sadness an' stirs up de ganda in me, mos' gen'lly, when I mentions it, but now sence I got you, an' all my troubles is buried in de bottom of de bottomless deep, it won't stir up de ganda in me to talk about it. I don't care now ef I ain't got no right eye—I don't care if de udder eye was gone—I don't care for nothin' but me own Poosey. I'd be happy if bofe ears was put out, an' bofe wings crapped, an' de paddles on bofe foots split wide open. Yes, Hoopsey-Coopsey-Goosey-Poosey, I'd be happy if me fedders was ev'ry one pulled out, an' ef de place whar me gizzard orter be war clean empty, an' ef me head were shopped off, an' ef I was a-bakin' brown an' Juicy in de Rabbi's big hot oven, ef only my Goosey-Poosey war by me side.

"But de story war like dis: When I was a ganglin' goslin' dere was a boy Joe what was mighty good to me. He usen to feed me dough, an' pet me, an' take care o' me, an' I got so I warn't afraid o' him a bit. Den, one day I heard 'em say 'boys is boys,' an' den I wan't afeard o' none on 'em, 'case I knowed Joe was a boy.

"But one day' lo an' behol' some more boys come down to de branch an' I was a-swimmin' in de pond. Dey watch me for a while an' laugh at me, den one of 'em make like he gwine to give me dough, jes' like Joe do, an' I walk right up 'tween his two legs. Den he grab me an' mash me til de breff nearly gone. Well, den de udder boy run up an' ketch holt of me neck, an' mos' pull me in two. Den dey tie a string arun' my neck an' say I's dey hoss, an' 'gin to say, 'Git up, dere.' I walked about dis way an' dat til I mos' can't walk any more. Den dey tie annudder string aroun' my neck an' tie a stick to de udder end, an' say dis dere wagon, an' when I can't pull it dey gits a hick'ry an' beats me an' beats til I can't cry no more. Den one on 'em gib a hard whack on my head an' say, 'Dere now, I guess dat finishes you,; den dey go off a-thinkin' I's dead. Now, dat las' lick bus' my eyeball clean wide open, an' sen' de splaterments ev'y which away, an' I ain't never had no good eye on dat side o' my face, never since.

"Well, when dat las' lick was hit, I went into conniptions an' got de prostration for I don' know how long, an' purt' nigh died o' pain. When I git so I c'd holler, I squalled til I most blowed my lungs out, til at las' Gran'daddy Gander come along, an' when he see my strange condishiment, an' de strings aroun' my neck, he raise sich a racket dat Joe hear him, an' mos' know somefin' gwine wrong, an' he run down dar to see what it are. Well, when he see my condishiment, he grab out his barlow, no sooner 'en nothin', an' cut off de strings off'n my neck an' 'low he'd like to let de boy what done dat smell o' his fist. Den he git a Ir'sh 'tater an' scrape it an' put a poultice on my eye, 'case he 'low mebbe it ud draw back de eyesight, but do', it didn't 'T ud take more 'n a 'tater poultice to draw dat eye back togedder, when de splatterments of it was scattered all over a hull fenct corner.

"It ud a done yer gizzard good, do', Poosey, to a seed how dat boy Joe nussed yer po' ole gandah. He fed me dough an' fix a shade for me in de hot o' de day, an' 'fore no time I got clean well. Dat is, I got mos' well. Do' dis eye, over heah on de nigh side to you, hit didn' git well. I means de hurt of it git well, but de see of it, as you has mos' likely 'spicioned, hit didn't git well til dis livin' day. Now dat's how it all come about."

By dis time de bride an' de groom war wa'med up in de sunshine, an' de bride take her 'broidered hank'chief out'n her pocket an' wipe up atear what war 'bout to bus' out, an' dey santer off togedder, a-nippin' grass, de gandah on de lef' side, an' de goose on de udder.

LIFE

To the preacher. life's a sermon,
To the joker, it's a jest.
To the miser, life is money,
To the loafer, life is rest.
To the lawyer, life's a trial,
To the poet, life's a song.
To the doctor, life's a patient
Who needs treatment all along.

To the soldier, life's a battle,
To the teacher, life's a school.
Life's a good thing to the grafter,
It's a failure to the fool.
To the man upon the engine
Life's the making of a grade;
Life's a gamble to the gambler,
To the merchant, life's a trade.

Life is but a long vacation
To the man who loves his work.
Life's an everlasting effort
To shun duty, to the shirk.
To the earnest Christian worker
Life's a story ever new.
Life is just what you try to make it.
Brother, what is life to you?

—Selected by Edwin Downs, for The Review.

A radio fan named McSlattery
Turned on too much juice from his battery,
Then "tune," and Great Scott,
The noise he got
Were like amateur night in a cattery.

"Send for the doctor, quick!" yelled the living skeleton to the circus manager. "I had a quarrel with my wife, the fat woman, and she drank—"

"Poison??!!"

"No! Anti-fat!!"

Our Book Shelf

"The Christ of God," by S. Parkes Cadman, D.D., LL.D. Macmillan Co., New York. Price $1.75.

These are the lectures on the Shaffer Foundation of the Northwestern University, Evanston, Ill. The chapter heads are:

1. The Christ of Christian Tradition.

II. The Threefold Approach to the Person of Christ.

III. The Christ of a Growing Experience.

IV. The Christ in the Modern World.

V. The Christ of Tomorrow.

For Dr. Cadman, the key to the riddle of the world is God, and the key to the riddle of God is Christ. He is convinced that Jesus counts, and accounts for more in the minds of thinking men and women than ever before and that the scope of his influence will increase. This book is in the well known style of Dr. Cadman and it is sustained to the close.

"The Psychology of Religious Awakening," by Elmer T. Clark, S.T.D., LL.D. The Macmillan Co., New York.

Assuming that the findings of Starbuck and James were generally accurate at the time they made their inquiries, Dr. Clark has sought to discover what changes during the past quarter of a century have occurred in the types of religious experience and also to identify the factors responsible for such changes. His studies which have embraced a much larger group of cases have led him to revise the previous finding of psychologists at many points, and they bring our knowledge in this field down to date.

The view presented here is that the essence of religion consists of a conscious reaction by an individual to God and his definite assumption of an attitude of commonplace toward him, of which conduct is only a manifestation. Hence it is impossible to reduce religious education to a mere system of moral training and habit formation without cutting ground from under its own feet.

This volume is not only the first of its kind published in twenty-five years, but the superior of its predecessors in the extensiveness of its data, in gathering which the author was assisted by sixty professors in as many institutions of learning. Psychologist, teacher, religious worker, preacher and all others interested in the development of the religious consciousness will find it a distinctly worth while, careful study.

The Methodist Quarterly Review.

If you are not a subscriber, begin with the April number, which is to be mailed March 23d. The contributed articles reach a high-water mark.

Some books are reviewed which you need. The editorials are "The Universal Mission of Christ—Some Hindrances," "Immortality," and "Pomposity." This is not directed to you, but it may apply to some of your friends.

This number of the Review carries contributions by well known writers on "The Supreme Test of Religious Value," "Theology and Experience," "The Church on Main Street," "Extending the Kingdom," "The Second Coming of Christ," "The Influence of Christ Upon Thought," "Antioch: The Ideal Church for All Chrstian Ages," "The Art of Growing Older," and "Synthetic Authority in Religion."

In the Department of Exegesis you have more discussion of "Jonah" and "St. Paul's Contrast of Faith with the Law."

In the Forum you have "Indian Religion," "Religious Trend in Education," "Religion and Health," "A Reply to Herbert Asbury," "Relation of Church and State," and "Is Modernism a Made-Out or a Made-Up?"

Your books for $2 are very rare which will equal a single number of the Review in quantity and quality of contents, and yet you secure the Review for an entire year at $2. Single numbers are 65 cents.

William P. King, editor; Curtis B. Halsey, assistant editor. Begin with the April number and order of Lamar and Whitmore, 810 Broadway, Nashville, Tenn.

Sheppard's "Fiery Grains."

"Fiery Grains" consists of thoughts and sayings for sundry occasions which have been put together by H. R. L. Sheppard and H. P. Marshall. It is a volume of 280 pages and about the last word in the printer's art.

The Index of Authors indicates that twenty-three of these brief selections—generally a single paragraph from the writings of men of eminence—are by Dr. Sheppard himself. There are in the book 273 of these "fiery grains," a rather striking name for choice bits of literature which have been put together in a most attractive form.

The source and purpose of the book is expressed in a way that is really facinating. Here it is:

"O wanderer into many brains,
O spark the emperor's purple hides,
You sow the dusk with fiery grains
When the gold horseman rides.
O beauty on the darkness hurled,
Be it through me you shame the world."

The author's comment on these lines of Masefield is: "There you have it—we feel, however dimly, that there is a wanderer who makes beauty more keen to us, who gives reality to our love of hills and sea and home, who is the meaning of sportsmanship and loyalty and courage and fair play, who makes us certain that our own small lives, with all their ordinary cares, have a purpose which we cannot understand."

Longmans, Green and Co., New York, London, Toronto. Price $1.50.

"Hope springs eternal in the human breast" was said of a man who tried to fix up an old Ford.—Otis Moore.

SMITHFIELD MAKES READY

——— Continued from page 16 ———

8:05. Special music.

8:15. Address: "America Faces a Crisis." Dr. F. S. Hickman, School of Religion, Duke University.

Benediction.

Wednesday, April 3—Morning

9:00. Worship in song. Mr. J. Foster Barnes, directing.

9:15. Devotional service.

9:30. Address: "The Task of the Sunday School: Christianizing the Commonwealth." To be supplied.

10:00. Meeting of sections.

11:30. Address: "Conservation, Translation, Utilization, Consecration." L. L. Gobbel, conference superintendent.

12:00. Address: "Conserving Time" or "Week-Day and Vacation Church Schools." Miss Jannie Milton, elementary specialist, General S. S. Board, Nashville, Tenn.

12:30. Adjournment.

Afternoon

2:00. Hymn. Prayer.

2:10. "Supervising the Program of the Sunday School."

1. The new programs of work. Rev. J. Q. Schisler.

2. Training. Miss Lucy Foreman.

3:15. Resolutions and reports.

3:30. Address: "Consecration." Rev. D. H. Tuttle, Smithfield.

Adjournment.

Although not indicated in the above outline, some of the most important work of the conference will be done in the sections. Able speakers and leaders of discussions guarantee worth while while programs in each section.

Vacation School Helps

Trustworthy information and practical help for those interested in vacation church school work will be available at the Smithfield conference. Miss Jennie Milton, specialist of the general Sunday school board, will give attention to this important work in the general meeting and particularly in the elementary section.

Our Conference Music

Good music is guaranteed for the Smithfield meeting in that the local committee on music, composed of Mrs. Wallace Coletrane, Mrs. C. V. Johnson, and I. W. Medlin, is at work, and in that Mr. J. Foster Barnes, director of music at Duke University, has been secured to direct the song services each day.

Easy to Stop a Headache

Use the improved method—two teaspoonfuls of Capudine in a little water. Being liquid, it acts almost instantly—very much quicker than tablets or powders and save lots of suffering.

CAPUDINE eases pain by soothing the nerves and relieving congestion. Contains no opiates. At your druggists, 60c and 30c sizes. (Adv.)

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Live Thou within us triumphantly, creatively; purify us of all that is untrue, unclean and unworthy of thy fellowship. Help us to attain to that discipline of the body by the spirit which shall make us fit instruments for the expression of thy truth and the service of thy will.—Newton.

A FEW FACTS ABOUT THE ANNUAL MEETING

There will be no public session on Monday night but an executive meeting will be held.

The first conference session opens Tuesday morning, April 9.

There will be a short session on Friday afternoon which will close in time to allow delegates to leave on afternoon schedules.

Those going to New Bern by train may leave Goldsboro at 3 p. m., arriving there at 5:30. Bus leaves Goldsboro at 3:30 p. m., arriving at New Bern at six o'clock.

Mrs. Ina Davis Fulton, Council treasurer, will be present during the entire session. She will deliver an address on Tuesday evening.

Miss Julia Lake Stevens, Council superintendent of young people, will conduct the noonday devotions and will make an address Wednesday evening following a pageant by the young people of New Bern.

Mrs. W. P. Cox writes: "The Woman's Missionary Society of the Tabor Methodist church held their prayer retreat Wednesday, March 13, at the church, with Rev. L. E. Sawyer in charge of the service.

Those who were fortunate enough to be present at this meeting were much encouraged and inspired by Mr. Sawyer's talk and are looking forward to morep rayer meetings in the future."

Since the conference pledge can only be secured through the united effort of all the auxiliaries, it is a question that vitally concerns every member. It is a question that each member should think out for herself personally in relation to the total sum sent by our conference to the Council treasurer.

If at any time our leaders (and there are many leaders in the conference not members of the executive committee) should think out means to advance the kingdom, we would be glad to give them space on the woman's page.

Especially would we welcome any solution of the problem of cultivating the children and young people for missionary endeavor; and also of enlisting the disinterested women. E. S. P.

SOME YOU WILL SEE AT NEW BERN

You will be glad to meet Mrs. W. C. Chadwick who will register you. She is young, pretty, well-rounded, and sees the jolly side—a daughter of the parsonage, she is keeping up her habits of putting the church first.

If you want entertainment for the annual meeting, you better write to her at once at 192 Middle street, and send your dollar for the noonday luncheons.

Of course you will probably see Mrs. N. H. D. Wilson next. She is president of the Elizabeth Hendren auxiliary. The "law of kindness is in her mouth," and she is sweet enough to have mothered the Bright Jewels of the North Carolina conference for the many years past. Some of those she trained in the work are leading other little feet in the same path; one is a missionary to China and still others are serving in the adult department of the Woman's Missionary Society.

Certainly you will find Mrs. Walter Patten—a recent acquisition to the executice committee in the capacity of recording secretary. Mrs. Patten is short, alert, quick to grasp a situation and withal thoroughly practical and pleasantly candid. She is young enough to wear bobbed hair, but she doesn't; and somehow or somewhere she picked up some gray hairs many years too soon.

All of you know Mrs. S. H. Scott, our superintendent of literature. You are poorer if you have never had personal contact with this woman who has served in many departments of the missionary cause. For many years she led in the home mission society. She has all the qualities of refined womanhood and is happy to serve in any capacity.

If space wasn't limited I might introduce you to many others you will see at the annual meeting. Among these will be Mrs. Daniel Willis, president of the Jane K. Meadows auxiliary, Mrs. Gertie Matthews, Mrs. J. T. Hollister, Mrs. Roy Parker, Mrs. Albert Willis, Mrs. Lee J. Taylor—"the woman who always keeps her engagements to the minute."

Mrs. John Holland, chairman of the music committee, Mrs. Clyde Eley, Mrs. Henry Henderson, Mrs. C. L. Spencer, Mrs. D. W. Houks, Mrs. E. T. Berry and many others.

We hope to be with these delightful women on April 9, 10, 11. E. S. P.

MISSION SCHOOL AT CENTRAL CHURCH, RALEIGH

Quite a successful school of missions was conducted at Central church, Raleigh, February 24 to 28. The book used was The Methodist Evangel, which was taught by the pastor, Rev. J. Furman Herbert, and Rev. Mr. Fields, pastor of Jenkins Memorial church. Dr. Love of Edenton Street church was present the last evening of the school and brought a message of inspiration. On Thursday evening the school chose as its special the support of a native worker in Korea for this year. A delightful social hour was enjoyed at which time the circles of the church served refreshments.

BAYBORO MISSIONARY AUXILIARY A JUBILEE SOCIETY

Our missionary society celebrated its first birthday last week. The Belle Bennett circle of Oriental organized us the 29th of February last.

In reviewing the work of the year we feel we have reason to be proud of our members. Mrs. L. C. Brothers attended the summer school at Duke University and received two credits. She was a great help to us as long as she was with us. But the bishop sent her elsewhere at conference.

We observed the week of prayer. One of these meetings we held at the county home. These old people enjoyed us, and it was a privilege for us to meet with them.

We held our service of "Lights and Golden Gifts" on Sunday night and invited the members of the two churches nearby to be with us. We had a large attendance.

It might be of interest to note that our missionary auxiliary has members from three neighboring churches—Stonewall, Bayboro and Alliance—perhaps the first unit in a consolidation program.

The third Sunday night in January we had our installation service, the second time we had brought our missionary work before the church.

In December Mrs. Gertie Matthews and her juniors of New Bern came and organized the chuildren. Miss Florence Heath, the superintendent of children, is quite interested and they are getting started as well as could be expected—the epidemics of flu and chicken pox and bad weather have hindered them.

Our social service work has been quite worth while. The superintendent of social service, Mrs. G. T. Farrell, is a member of the county welfare board and she hasn't lost an opportunity to do constructive work.

We sent over $45 to our conference treasurer. Our local work being reported through the three ladies' aids.

We pray that our efforts have been a means to hasten the incoming of the kingdom. Mrs. Dan Sawyer,
Cor. Sec.

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Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

RESURRECTION

Glory to God in full anthems of joy;
The being he gave us death cannot destroy.
Sad were the life we must part with tomorrow,
If tears were our birthright and death were our end;
But Jesus hath cheered the dark valley of sorrow,
And bade us, immortal, to heaven ascend.
Lift then your voice in triumph on high,
For Jesus hath risen and man shall not die. —Henry Ware, Jr.

THE EMPTY TOMB (MATT. 28:1-10)

By Rev. T. A. Smoot.

Love led the Marys to the tomb that early morning. They wanted to see again the place where he lay in the embrace of death. They would have gone away in even deeper distress but for what the angel told them. An empty tomb would fill them with distracting doubts and fears but for the startling words, "He is risen." The testimony from the angel filled their hearts with joy, although a fear came upon them as they hastened away. Death had been transformed in life, time had faded into eternity.

"Today is Easter. Our hearts mount up with hope and faith and thanksgiving as we think of the Jerusalem garden from which Jesus went out as a pioneer into an unknown country for us."

CHANGE OF ADDRESS

The superintendents of the young people's societies will note the change in address of Mrs Hoke Bullard, conference superintendent, who has recently gone from Winston-Salem to High Point to make her future home. Her present address is 902 Queen's Court, High Point, N. C., and all communications for her should be sent to this address.

GREENSBORO DISTRICT ORGANIZES ANOTHER ZONE

Miss Mary Allen of Gibsonville writes us of the organization at Gibsonville recently of the fourth zone for the Greensboro district. This zone includes the following auxiliaries: College Place, Pleasant Garden, Glenwood, Bessemer, Holt's Chapel, Mount Pleasant and Gibsonville. The following chairmen were chosen: Chairman, Mrs. E. D. Grubb; secretary, Mrs. L. A. Wharton; chairman program committee, Miss Jennie Hunt. Almost all of our districts are carrying on the work through zones with most beneficial results and we feel sure that the Greensboro district, one of the largest in our conference, will find this plan most helpful.

AN INTERESTING STUDY

The woman's auxiliary at Murphy are delighted with the study of Dr. Goddard's book, "The Methodist Evangel," which has been brought to them through the teaching of their efficient pastor, Rev. Howard P. Powell. The consensus of opinion with those who attended this series of studies is that they never had a more inspirational or interesting class. A majority of the society members, additional members of the church and several visitors took advantage of this opportunity.

Under the heading, "Representative Group," the Bulletin of Mt. Vernon Place church in Washington carried the following reference to the Woman's Missionary Council on Sunday, March 16, 1929:

"The Woman's Missionary Council has brought into Mt. Vernon Place church for a week the most representative group of Methodist women that has ever assembled in the new church building. Members and visitors are here from every part of the connection. The opportunity to see and to meet and to know personally the officers and other leaders of the Council is proving highly pleasing and stimulating to the local members of our church. Where else on earth can finer Christian fellowship be found and experienced? Those who go to the Council meeting year by year are the ones who experience and renew friendly, spiritual and well-nigh holy fellowship one with another.

The Moman's Missionary Societies now raise each year more than a million dollars for missionary work in our denomination. This is two-fifths of the total missionary budget that is raised by the entire denomination. A big business enterprise for the kingdom of God! Be it said to the credit of the leadership of the women of the Council: no missionary appropriations are ever made by them until the money is in hand."

1930 MEETING OF COUNCIL

The 1930 meeting of Woman's Missionary Council will go to Amarillo, Texas. This will be the third time that Texas will have the pleasure of being hostess since the organization of the Council in 1910; the other two meetings being held in 1914 and 1922 at Forth Worth and San Antonio.

VISITORS TO ANNUAL MEETING

Our conference is to be congratulated on securing as speakers for our annual meeting at Winston-Salem, April 16-19, Miss Daisy Davies, member at large of the Woman's Missionary Council; Miss Mabel Whitehead, missionary from Japan, and Mrs. T. J. Copeland, president of the Woman's Missionary Society, Baltimore conference.

We are sure that these three consecrated women, so imbued as they are with the missionary spirit, will bring to us messages of great profit and value. We claim Mrs. Copeland as "our own," she having been a member of our conference for several years prior to going to Baltimore. Miss Davies has been with us at several meetings previous to this one, and her splendid talks are outstanding features of these occasions. Miss Whitehead is a former Alabamian and since 1917 has done a most valuable and efficient work in Japan. We extend a cordial welcome to each of these guests and feel sure that their presence will be an inspiration and a joy.

MESSAGE OF CONFERENCE SUPERINTENDENT Y. P. WORK

My Dear Young People:

The first quarter nearly has passed and I am awaiting eagerly your reports telling me all the things you've accomplished. It means much to start the year off right, and I'm trusting that all of you have begun with a flourish of enthsiasm and growth.

Your society is entitled to one delegate to the annual missionary meeting which convenes in Winston-Salem at Centenary church, beginning Tuesday evening, April 16, and continuing through Friday morning, April 19. Young People's Day is Thursday, the 18th. Having a representative present at this meeting counts five points on your standard of excellence, so please try to have a delegate present at least one day, if not for all. From 10:45 to 11:45 a. m. on Thursday will be young people's hour. The banquet will be held from 12:30 to 1:30 p. m. Then that night the program will consist of a pageant presented by boys and girls. Please be sure to elect your delegate, and send her name and one dollar (which goes to pay for her lunch at the church Wednesday and Thursday) to your district secretary before March 30.

This is most necessary in order that the hostess church be able to provide for all delegates. Get all the available automobiles, fill them with young people and come Thursday. The roads are good, and you'll feel repaid for attending. Several returned missionaries, a Council representative, and others you'll want to see and hear will be here.

By the time you receive this letter I will have moved my residence to High Point, so please notice my new address. It is 902 Queen's Court, High Point, N. C. Have your corresponding secretary make this change in her book, so she'll send all reports to me there.

Your bulletins are late this time. If they come before I mail this letter, I'll enclose them. They're full of information and I'm anxious that every society have theirs presented at each meeting. I've been disappointed that some societies are not using these helpful leaflets.

Wishing you many good things, and looking forward to seeing you April 16 and 18, I am, Mrs. Hoke Bullard.

Sunday School Lesson

MARCH 31

The Future Life

Luke 24:1-12; John 14:1-6.

By F. B. Stockdale.

If we are ready to accept, on the authority of Jesus, belief in a future life, the question is disposed of: he surely taught it and taught about it some things we have not yet begun to preach. Naturally we inquire on what facts he based his ideas. He did not blindly accept and vigorously proclaim anything to which his wondrous mind did not consent. In his bewildering goodness we have lost the sense of his majestic mentality. The mind of Jesus was on a par with his moral merit. No keener mind than the Master's was ever brought to the problem of the meaning of human life. His method was absolutely scientific. He never allowed himself to be deceived and his thinking was as straight as a string.

Ground of Belief

In the twelfth chapter of Mark there is an account of a discussion that Jesus had with the Sadducees. They were unbelievers in the future life. If you will take the "poser" they asked Jesus and look at it long enough to get its import you will find that they believed in the validity of the experiences of natural life. They had no doubt that one woman married in succession seven brothers. You do not need to know whether this was a supposed question or an actuality; with that we have no concern. The woman lived, married and, one after another, her husbands died. The thing to notice is that their belief was based on the experiences of natural life: those are things that no sensible person will deny. Men and women marry and die.

The fact that these experiences do not rise above the flesh they had not stopped to notice; or, which is nearer to the fact, that is where their noticing had stopped. To them life had no experiences that are not fleshly, and so we call them the materialists of their day. You will notice that they never even raised the question of why the first of the seven brethren "took a wife." They were not discussing the experiences that come to the flesh; they concerned themselves with the experiences of the flesh. To them there could be no solution of a question unless the flesh was continued. They were naturalists pure and simple.

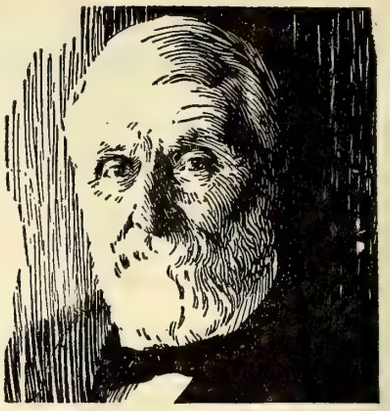
Jesus builds his answer on the same foundation they rested their question. The experiences of life. It so happens that men have experiences that are not fleshly. Moses married, but he did something besides: he saw a burning bush and heard God speak therefrom. Now do not go off at a tangent and begin a disertation on objective and subjective. Our inquiry is not as to the nature of the experience; we are dealing with the fact of it. Moses had the experience. Whether it was objective or subjective it was as real to Moses as the woman's seven husbands were to her. Assume, if you wish, that the experience was subjective. Everybody knows that the subjectives of life are as real as its objectives: they are experiences. It is no more an assumption that Moses had the experience than it is an assumption that the woman had seven husbands: in both cases it is a simple recognition. If you are going to recognize the one you cannot discard the other.

Now the Sadducees built their theory of the future on the lower experiences of men. The man who postulates his idea of beyond the grave on the fact that man is a digestive cube of impure carbons; that ninety-eight cents worth of chemcals is all there is to him will have a dark outlook. To such a one there will be no future life. The trouble with the Sadducees was they were at the wrong end of man's experiences. Jesus moved to the other end of what man experiences; the higher thought; the spiritual vision; the mystic forces to which man is not a stranger. He recognizes that the higher of a man's life is as dependable as the lower. If, looking only at the physical, you decide man will not live beyond the grave, you may. Looking at the spiritual in man's nature, come to the conclusion that he will live beyond the tomb. The mystic force that gripped Moses and made him the saviour of his people and the builder of a nation is not to be discounted.

Not Life But Personality

Jesus did not discuss: will life continue? To him the universe was a living exposition of the living God. Everything at which he looked was filled with divine significance. Our idea of death never cluttered his mind. We now know that the idea of death, like that of time, is merely an accommodation to the human mind. There is no real fact behind either notion. We are in a living universe. You crush a body and you have disorganized matter: you have killed nothing. Jesus never thought of personality ceasing to be. In the passage we are studying (Mark 12:26-27) the question is not one of life at the other side of the grave, but the continuity of personality. The question is not will life continue, but shall I remain I at the other side of the grave? As long as God lives life will continue but I shall remain I after the wreck of matter?

Moses was not informed that finite beings were at the other side and God was not alone: that idea would be easy of acceptance. Moses was told that the man whose funeral occurred more than 300 years before was still enjoying the favor of God. The God of Abraham was talking to Moses. Now God cannot be God to a non-existent person. If you did not exist God could not be God to you. The import of this message is personality perseveres. Here we have revealed to us that God is the pilot of personality and he who will form a friendship with God



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WAS RIGHT

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at this side of the grave shall not be robbed of that friendship at the other side. Abraham is Abraham; Isaac is Isaac; Jacob is Jacob; they live. When man has found God nothing shall squeeze him out of the universe. God will forever be his God.

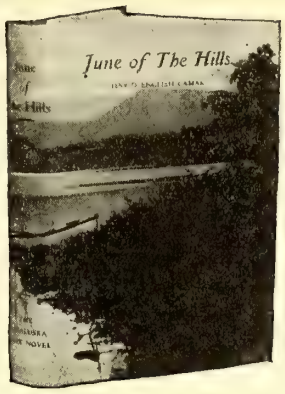
Ponder the journey we know ourselves to have taken; the strange changes through which we have passed, without getting lost or being annihilated. The biologist tells us that between conception and birth we passed through all the changes life has known. To me it seems strange that the journey I took in those nine brief months should not be counted in my life. Passing through all the wondrous changes life, through the ages, has known, I remained I and none but myself came into the world at my birth.

Since that event I have passed through biological changes just as startling and mental and spiritual changes far more perplexing, but I am still I. If I were able to separate my experiences the one from the other I could hang a separate experience on every star that shines in heaven and still have more left than I can understand in a lifetime. The experiences through which I have passed are bewildering: it is always I who pass through them. I meet them. They make their deposit and leave me a different being but still myself. We say I grow: of that I have my doubts. The growth is a growth of experiences through which I pass; the thing that increases is my knowledge and conscious states, but I am always I, now and forever the same. Jesus teaches that personality persists.

In the animal world not a creature that lives but spends its now preparing for the then that is to be. Illustrations are needless because the habit is universal. Take a human body as illustration: in pre-natal life I spent every moment of my time getting ready for the day of my birth. Not a bodily faculty that had any meaning in the world in which I then resided: they got their meaning from the life for which I was being prepared. Hands, feet, ears, eyes and even brain had no meaning in that world; it was the tomorrow that gave them significance. If I never had been born they never would have had meaning.

We compel children to go to school. Everybody knows a child does not need school; he can be a child without schooling. It is because he cannot be the kind of man he ought to be when he becomes a man that we compel him to spend now getting ready for life. Unless there is a future life nature's habit is perfect folly. —The Christian Advocate.

The educator aims at a slow process of development; the propagandist, at quick results. The educator tries to tell people how to think; the propagandist, what to think. The educator strives to develop individual responsibility; the propagandist, mass effects. The educator wants thinking; the propagandist, action. The educator fails unless he achieves an open mind; the propagandist, unless he achieves a closed mind.



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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

WHO NEXT

Main Street, Thomasville, Davidson, and Smyrna on the Marshville charge—these three have already sent in their anniversary day offering to Joe Thompson, conference treasurer, Mooresville, N. C. Let's have everybody send in this offering early, so when we publish this honor roll a few weeks hence your chapter will be on.

FRANKLIN AVENUE

The Senior Epworth League of Franklin Avenue, Gastonia, enjoyed a delightful outing on Monday evening, March 18. The leaguers met at the church and hiked about three miles into the country. On arriving a large fire was built and while the fire was burning down a short business session was held. After this we roasted weiners and toasted marshmallows over the hot coals. About 20 young people enjoyed the occasion.

HAVE YOU?

Have you taken note of the fact that April 14-20 just ahead of you is recreation week?

Have you noticed the fine outline of suggested activities for the young people of your church during this special week?

Have you called the attention of your pastor to the important part he is to play in this week's activities if they are to be the best success?

Have you directed his attention to the opportunities in this program for him and all those who would help our young people know the true joys of life?

RECREATION WEEK, APRIL 14-20

Your Epworth League cabinet ought to begin now to lay plans for the observance of Recreation Week. Something doing every night, and something worth while, too. It ought to provide the greatest stimulus to wholesome recreation that has come to your church and community in a long time.

Think of the possibilities in it! A Biblical pageant or play, a rousing banquet, a fine musical evening, a prayer meeting led by the young people, an evening of fellowship around the family hearthstone, a big party, and some activities for the juniors and the Epworth Hi-Leaguers! That work ought to mark en epoch in the life of your church and community.

Complete detailed plans are furnished in apamphlet that will be furnished free on request. It outlines every feature of the week's program, including suggestions for the play, plans for a "Balloon Banquet," "An Evening of Old Songs," a prayer meeting program, suggestions for the home fellowship night to suit various kinds of families, a "Clown Party," a party for juniors, a "Backward Party," and suggestions for an outing. Write now for this pamphlet.

North Carolina Conference

RALEIGH DISTRICT REPORTS

Senior "honor" chapters reporting for the past three quarters: Central, Cary and Edenton Street.

Senior chapters failing to report: Methodist Orphanage, Fuquay Springs, Garner and Apex.

Hi-League "honor" chapters reporting for the past three quarters: Franklinton, Supt. B. B. Beasley; Louisburg, Supt. Mrs. Daniel Lane; Benson, Supt. Mrs. Mack O. Barbour.

Hi-League chapters failing to report: Clayton, Supt. Miss Sarah Richardson; Edenton Street, Supt. Miss Natalie Coffey.

The fourth and final quarter ending May 31 will soon be here. The only way the Central Office officials can keep in touch with the Epworth League work of our Southern Methodist Church is through reports sent by you to your district secretary. To fail at this point is to retard the progress of our young people's work. Report! And Boost Raleigh District—Raleigh District Boosts!

WHITAKERS HI-LEAGUE

"Weldon District Works" and Whitakers Hi-League works with a vim! We organized the first of June, 1928, with the help of Mr. Grant and Mr. Baum who came over from Wilson. They got us started right and we've been growing ever since. Our first meeting was a model program put on for us by the Wilson leaguers. They set a high standard in the program and the fun which followed. It was great to have them come.

We started with only 12 members and now we have over 30. We started a league library in August with a dozen books and now we have three dozen. At first we borrowed Eras from the Wilson folk, now we have a subscription for every four members. Last summer we had four representatives at league conference—Mildred Bethea, Richard Cutchin, Frances May, and Annie Lee Cutchin, all of whom received certificates and Annie Lee got her diploma. And this year—well, just look out for us in big numbers at Louisburg.

We were very happy to be able to help Mr. Critcher organize a league in Battleboro, take them a model program and attend their first council meeting. We celebrated anniversary day and had installation of officers at a regular church service and sent the collection, which was five dollars, to our conference treasurer.

The officers are just the finest yet. They are:

President—Mildred Bethea.
Vice President—Robert Weaver.
Secretary—Matilda Mann.
Treasurer—Irene Lassiter.
Era Agent—Mary E. Lassiter.
First Supt.—Annie Lee Cutchin.
Second Supt.—Jewel Oversteet.
Third Supt.—Margaret L. Braswell.
Fourth Supt.—Lucy Pender.

Charles Bowles, who was here last summer and gave a course of study in the handbook, helped our council members to realize more keenly their responsibility.

We have a four-page hectographed paper, "The Hi-League Herald," which is edited semi-occasionally. We'll show you copies of it which we have preserved in our scrapbook along with other "valuable memoirs" when you come to Louisburg next summer.

Three-fifths of all the money that goes into our treasury is given for missions. We try to keep constantly before our league the challenging needs of the mission field and we've made good use of the little pamphlet, "The Epworth League Around the World."

We seek to know Christ and to have him as our comrade in all the phases of our life and to dedicate our lives to his service in our youth.

Matilda Mann, Sec.

The Epworth League Anniversary Day program was observed by the three leagues of Jarvis Memorial church March 17 at the evening service. A good program was given with a number of these fine young people participating.

POOR GETS DOCTOR'S TREATMENT FREE

It is interesting to know that in the busy and wholly commercial w rld of today, the medical profession is inclined to be charitable when the poor lay their ills at its door. No one doctor comes forward with the offer to treat the poor without charge. Dr. J. E. Cannaday, Sedalia, Missouri, who is prominent in the affairs of the Anti-Saloon League of the State of Missouri, has repeatedly stated that his services as an Eczema specialist are at the disposal of the poor without cost. The one condition on which this service is given is that recipients establish the fact that they can't pay by tendering the reference of the Pastor of their church or the Postmaster of their town. Dr. Cannaday, as a specialist in his practice, values his average services at $20. The identical care and attention is given to everyone, payers and nonpayers alike. There is no partiality shown, either in the matter of creed or color, and those living in remote places in the United States can likewise benefit for even the postage on treatments sent through the mail is paid by Dr. Cannaday.

Dr. Cannaday is an idealist who believes that the practice of medicine should be considered in the light of a service to humanity rather than to be restricted to those who can, in the popular term of the day, "afford to be sick." Dr. Cannaday welcomes letters addressed to him at 316 Ohio Ave., Sedalia, Mo., from those who care to avail themselves of this service, gratis, which services of course are limited to Eczema, Salt Rheum and similar skin affections in which Dr. Cannaday specializes.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

It would be a fine thing if most of our pastors could secure one-half of their conference collections by Easter Sunday and certainly not later than the first of May. The Methodist Orphanage gets a certain per cent of the conference collections. By raising one-half of these collections by the end of the first half of the conference year, the orphanage as well as other causes of the conference would be very materially helped. I hope it can be done.

* * * *

Methodist Orphanage annuity bonds for sale at Methodist Orphanage. These bonds pay from six to eight per cent interest. They offer gilt edge security. These bonds ought to make a powerful appeal to our friends from sixty years old and beyond that age. Just think that the treasurer of the Methodist Orphanage will send checks every six months to all who take these bonds! There ought to be dozens of parties taking these bonds, running up into hundreds of thousands of dollars!

* * * *

For some time I have had but little to say about our financial condition. Just a few words now to say that we need to keep up our specials from the Sunday schools, organized classes, individuals and missionary societies. When it is up to me to raise about fifty thousand dollars to supplement our small assessment, I must appeal to all my friends to stand by me in a loyal and generous manner. We have about sixty more children to support, school and train than a year ago. With this increased number of children we have a decreased budget. To say the least our board of trustees and the North Carolina conference have placed on my shoulders and heart a tremendous task. I am not able to carry it alone. I must look with implicit confidence to the Sunday schools, woman's missionary societies and individuals to get under this heavy burden with me. I shall not look in vain for succor and substantial help.

* * * *

For the past fourteen years I have held special evangelistic and inspirational services here at the orphanage each year for the benefit of our boys and girls and officers. During these years I have had many of our most prominent preachers to assist me in conducting these services. The results of these meetings through the years can only be seen in eternity. This year I had an inward urge to conduct these services myself. I can truthfully say that I have received a distinct blessing myself in breaking the bread of life to our children. I think I can go a step further and say that I believe the officers and children have been spiritually edified and built up in the faith. For eight days I spoke on some great theme, endeavoring to bring a message of life and inspiration to our children and workers. The officers gave me their hearty co-operation. The children were deeply interested from the first service. This interest grew until the close of the meeting. The revival ran through two Sundays. More than forty gave their names for church membership. There is not a child in our orphanage over six years old who is not a church member or will be within a



Girl from the Methodist Orphanage, Raleigh, N. C.

week or two. I want to instruct the class in the doctrines and polity of our church before they are received into full membership at Jenkins' Memorial church.

A LETTER FROM MARSHALL L. MOTT, JR., LAY EVANGELIST

May I announce my availability for evangelistic services to the Methodist churches of North Carolina?

To October 1, 1928, I was engaged in the practice of the law in Winston-Salem, and for the past three and a half years have been devoting all possible of my time to the telling of the Christ story.

Since I closed my office on October 1 to give my entire time to the evangelistic work I have closed my sixth meeting in this city during the past three years. My most recent meeting here being for the united church, Centenary and West End Methodist, with Dr. C. C. Weaver and Rev. L. B. Hayes, co-pastors.

My present engagements keep me busy to September 1, and am now scheduling meetings for fall and winter months.

Marshall Mott, Jr.

Home address: 720 Brookstown Ave., Winston-Salem, N. C.

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For full information call or write

G. R. YARBOROUGH
City Passenger and Ticket Agent
Greensboro, N. C.

In Memoriam

HAAS—Adam Cornelius Haas was born July 3, 1848, and died February 13, 1929, being 80 years, seven months and ten days of age. At an early age he joined the Lutheran church, but later became a member of the Methodist church and lived a consistent member until the time of his death. He was united in marriage to Miss Eliza Ann Sherrill. From this union were born three children, two of whom are living. There are seven grandchildren, five dead; three great-grandchildren, two living and one dead. He leaves a widow and two children and many friends to mourn his loss. The funeral service was held in Rocky Mount church, conducted by Rev. O. P. Routh, his former pastor, assisted by the writer. E. J. Poe.

O'NEAL—Mr. Lloyd O'Neal has gone from us. His going, while it was not unexpected, was a great shock to us, for by his pleasing personality he had so completely won the hearts of his friends we find it hard to be left by such a friend. He was long confined to his bed before the final summmons came. Much of this time was suffering, but his attitude toward his circumstances was admirable. He was not given to complaining or grumbling. He showed a willingness to accept the bitter with the sweet. He was patient, remarkably so. He had put his trust in the heavenly Father and was not unwilling to go to meet him. I think his trust, faith and confidence in his heavenly Father inspired those who knew him to a deeper Christian experience. Certainly that is true of the writer of these lines.

Surviving are his wife and little son, Lloyd Jr., his parents and several brothers and sisters, besides a host of friends. We commend the bereaved family to him who is able to wipe away all tears, and to reveal the rainbow in the clouds of sorrow that not overshadows us. "May his peace be with thee."

I. J. Strawbridge, P. C.

W. H. BARDIN—Death has again invaded our congregation, this time removing one of our most active and devoted members of Epworth church. Brother Bardin was born in Fremont, N. C., September, 1872, and died in Wilmington February 16. He suffered only a short while. He was taken sick on Sunday evening and went to his reward the following Saturday morning. He leaves behind him his wife Mrs. Jake Bardin, one daughter, Miss Rebecca and one grandchild, Edith.

Brother Bardin was a man in the true sense of the word, there was no sham nor false pretense in his life. He loved the Lord and served him to the best of his ability. He often held meetings and would fill appointments for the preachers. Altogether he was a valuable man to the church and community.

The funeral was held from his church on Sunday, attended by men and women from all walks of life, and by the evangelistic club of which he was a member. His remains were carried to Bellevue cemetery, there to wait till time shall be no more. C. N. Phillips.

MIDGETTE—The loved ones of Bro. Joseph Midgette of Rodanthe, N. C., waited many days at his bedside hoping for his recovery from a case of pneumonia, but our heavenly father knew best and on the morning of January 25, 1929, at the age of 65 years his soul was borne away to enter the holy ranks. He had been a member of the M. E. Church, South, from his youth, and lived a faithful member and good worker, always ready for a call from his church. He occupied prominent places in its official capacity. He served many years as Sunday school superintendent and at the time of his death was a member of the board of stewards.

In early manhood he was married to Miss Orenda S. Midgette of Rodanthe, N. C., whose joys and sorrows through life were one. To this union God gave 13 children, five sons and eight daughters. The soul of little Bennie went up to the arms of Jesus many years ago. The other twelve met at the dear old home, and like the sons of Jacob of old at the bedside heard father's last message, and comforted their bereaved mother. Parting is sad, but the grace of God is sufficient, and may the family circle be unbroken in that heavenly land where we will never say goodbye. He leaves four brothers and two sisters and a large number of relatives and friends. A good man is gone, one that is not only missed by his family, but is missed by the community in which he lived and also by his church and Sunday school.

His funeral services were held at his home with a very large congregation present, and his body was laid to rest in the family burying ground to await the resurrection morn. K. R. Pugh.

MASON—Mr. E. W. Mason was born in Morehead City May 23, 1879, and died in Greenville, S. C., February 6, 1929, at the age of 49. His death was due to apoplexy. He was apparently well on Wednesday morning before he died that afternoon. He was playing snowball with some children and while reaching down for a handful of snow he had the stroke and fell. A physician was summoned immediately, but he died before medical aid could reach him. Mr. Mason left Morehead City about 17 years ago, and had made his home in Greenville, S. C., about 14 or 15 years. He was a consistent, faithful and active member of the Triune Methodist church of Greenville, and also a loyal member of the men's Bible class. He served faithfully and well in the office of a steward in his church for several years. During his residence in Greenville, he made a host of friends and was so well esteemed by his church and Bible class that a large part of the church congregation attended a service held over his body before it was shipped to Morehead City. They also contributed some beautiful floral designs.

His pastor there said of him: "Brother Mason had the respect and confidence of all connected with our church (Triune Methodist); he served faithfully as a steward; he was regular in his attendance and financial support of his church and Sunday school; he was a real Christion gentleman, quiet and unassuming; and many fine tributes were paid him at the service held in his honor before the body was shipped." His loved ones and friends here, while not surprised, were glad to hear of these fine tributes paid this good man who has "crossed over the river to rest under the shade of the trees" whose leaves never fade. But words cannot express the attributes of a Christ-like life in its beauty and glory.

His body was sent here to the home of Mr. and Mrs. W. H. Jackson, a sister and brother-in-law; and where the funeral services were conducted by Rev. B. B. Slaughter, pastor of the Methodist church, and Rev. A. P. Stephens, pastor of the First Baptist church, assisted by Dr. H. North, a former pastor here. Interment was made in Bay View cemetery. He leaves two sisters, Mrs. W. H. Jackson and Mrs. W. M. Brinson of Morehead City and one brother, Mr. C. E. Mason of Wilmington, N. C. These mourn their loss, but their loss is his and heaven's gain.

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Medicated vapors reach the air passages direct.

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RESOLUTIONS OF RESPECT

Whereas, God in his infinite love and mercy has called to his heavenly home our co-worker and loved member, Mr. W. H. Barden, we, the members of the Wesley Afternoon Bible Class of Epworth church, Wilmington, N. C., hereby resolve:

First, That in the death of Mr. Barden we have lost an honored and loved member, and that his loved ones sustain a loss that cannot be measured; yet we hope we may lessen their grief by extending our sympathy and prayers.

Second, That his life of faith and devotion will ever remain an inspiring example in the class. Our lives have been enriched by his faith and devotion to Christ. Our spirits have been blessed by his testimonies.

Third, That humbly submitting oursleves to Him who doeth all things well, we would follow his example as he followed Christ, and to his family we would commend them to Christ who alone can comfort.

Fourth, That a copy of these resolutions be handed to the family of the deceased, and that a copy be sent the editor of the Advocate for publication.

We shall meet, but we shall miss him,
When we see his vacant place,
But we know that God has called him,
To be with him face to face.

For we know he loved the Saviour,
And has gone to join that band;
We will strive so hard to meet him
In that beauteous glory land.

Mrs. W. G. Craig,
Mr. D. J. Joyner,
Mr. S. A. Barber,
Mrs. Lena Corbett.

RESOLUTIONS OF RESPECT

Whereas, the heavenly Father in his tender love and infinite wisdom has seen fit to remove from our midst our friend and brother, Mr. W. L. Lambert, who has long been a devoted member of our church and Sunday school and in whose death we feel we have sustained a great loss.

Resolved, that we bow in humble submission to the will of Him who doeth all things well.

That we extend to the family our tender love and sympathy in the hope that by so doing we may help to lessen their grief. May they ever rely upon Jesus, the true Friend.

That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, to our local paper and be spread upon the minutes of our Sunday school.

Mrs. V. R. Butt,
Mrs. Inez Blevins,
Mrs. T. N. Ramsey,
Mrs. C. F. Miller,
J. A. Bradshaw,
Charles Parnell.

RESOLUTIONS OF RESPECT

The Ladies' Aid Society of Springfield church wish to pay loving tribute to the memory of Mrs. Stella Piner, who departed this life January 31, 1929.

Stella was one of our most faithful and loyal members and we shall cherish her memory; therefore be it resolved:

First, That in her death the society has lost one of its most valued members.

Second, That while we mourn her loss and grieve because of her departure, we cherish her memory and bow in humble submission to him who doeth all things well.

Third, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate, and one to the Beaufort News.

Mrs. Laura Piner,
(Miss) Mina Willis,
Mrs. Marie Willis.

RESOLUTIONS OF RESPECT

(Adopted by the Young Men's Wesley Bible Class of the Methodist Church, Wendell, N. C.)

Whereas, God in his infinite love and wisdom has allowed the grim hand of death to enter into our midst and snatch from us an honored and beloved member of our class, Paul B. Richardson; therefore be it resloved:

That even though we suffer an irreparable loss me humbly submit to the power and wisdom of God and believe that de doeth all things well.

That we hereby acknowledge in the life of our deceased friend his true Christian spirit and his faithfulness and loyalty to the class.

That we commend his fine example of Christian manhood to every youth of our church and community.

That we desire to express our love and sympathy to the bereaved wife and relatives.

That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, a copy to the Gold Leaf Farmer and a copy be recorded in our minutes.

J. H. Ihrie,
W. C. Holder,
L. H. McNeely.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has seen fit to remove from our midst our friend and brother,, M. J. McPhail, who departed this life February 25, 1929, at the age of 62 years; and whereas, the board of stewards of Steele Street M. E. church realizes that they have lost one of their most faithful and loyal members and that the church has suffered the loss of a sincere and devoted friend. Therefore, be it resolved by our board in regular session assembled:

First, That we mourn the loss of our departed brother, yet we shall ever cherish his memory and endeavor to emulate his kindly and cheerful disposition.

Second, That we extend to the bereaved widow, who before her marriage on January 21, 1928, was Miss Myrtie Muse of Carthage, N. C., and family our heartfelt sympathy and pray God to sustain them in their loss.

Third, That a copy of these resolutions be sent to the bereaved widow and family, and that a copy be sent to the North Carolina Christian Advocate and county papers for publication.

By committee of board of stewards:

Miss Judith Ross,
Dr. J. I. Neal,
W. H. White,
J. R. Rives.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call to himself our beloved brother, Gilbert G. Ray, and in his death this board has lost a wise and loyal counselor, and our church a consecrated member and his family a devoted husband and father; therefore be it resolved:

First, That we extend to the family our deepest sympathy, reminding them that in their great bereavement they have the assurance that their loss is his eternal gain and directing them to the words of Christ when he said, "He that believeth in me though he were dead, yet shall he live, and he that liveth and believeth in me shall never die."

Second, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate for publication and a copy spread on our minutes.

J. H. Little,
H. B. Simpson,
E. R. Bucher,
Committee Board of Stewards,
First M. E. Church, South,
Charlotte, N. C.



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and evening bell,
and after that ···"

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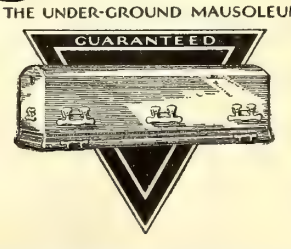
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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Wilmington, Faison ..... April 4-5
New Bern, Mount Olive ..... April 16-17
Weldon, Roanoke Rapids ..... April 18-19
Salisbury District, Coburn Mem'l, Salisbury..April 29-30
Charlotte, Hickory Grove, near Charlotte..April 30-May 1
Washington, Bath ..... May 7-8
Winston-Salem, Advance ..... May 7-8
Charlotte, Hawthorne Lane ..... May 9-10
Rockingham, Troy ..... May 9-10
Raleigh, Holly Springs ..... May 14-15
Mount Airy, North Wilkesboro ..... May 15-16
Durham, Prospect, Yanceyville Ct. ..... May 16-17
Greensboro, Jamestown ..... May 21-22
Gastonia, Belmont, Main St. ..... May 21-22
Asheville, Central Church Asheville ..... May 21-22
Statesville, Granite Falls ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

March
Hillsboro, a.m. 31
April
Leasburg, Salem, a.m. 7
Orange and Massey, p.m. 10
Graham, a.m. 14
Haw River, p.m. 14
Yanceyville, Bethel, a.m. 20-21
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

March
Moyock, Moyock, 11 30-31
Currituck, Sharon, 11 31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

March
Haw River, Cedar Grove 31
Sanford, night 31
April
Elizabeth, Clarkton 6-7
Steadman, Tabor, p.m. 7
Bladen, Bethlehem 13-14
St. Paul, Regan, p.m. 14
Erwin, Angier 21
Dunn, night 21
Roseboro, Andrews 27-28
Newton Grove, Maple Grove, p.m. 28
May
Jonesboro, Memphis, p.m. 5

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

April
Atlantic-Sealevel, Sealevel, 11 7
Oak Grove, Bachelor, 3:30 7
Morehead City, 8 7
Pamlico, Vandemere, 11 13-14
Centenary, 8 14
District Conference, Mt. Olive 16-17
Grifton, Edwards Chapel, 11 20
Goldsboro Ct., Salem, 11 21
Dover, Lane's Chapel, 11 27-28
May
Ocracoke-Portsmouth, Portsmouth 2-3
Oriental, Pamlico, 11 5
Riverside-Bridgeton, Reelsboro, 3 5
Riverside, preaching 8 5
Newport, Riverdale, 11 11-12
LaGrange, Trinity, 3 12
St. John's, 8 12
Straits-Harlowe, Merrimon, 11 18
Jones, Cypress Creek, 11 19
Seven Springs, Garris, 8 19
Snow Hill, Tabernacle, 11 25
Pink Hill, Woodland, 11 26
Kinston, 8 26
June
Beaufort, 11 2
Mt. Olive Ct., Bethel, 11 22
Mt. Olive-Calypso, Mt. Olive, 11 23
Mt. Olive Ct., Bethel, 3 (preaching) 23
St. Paul's, 8 23
Hookerton, Ormondsville, 11 30
Pikeville-Elm Street, Saulston, 3 30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

March
Tar River, Kittrell, 11 31
Cary-Apex, Cary, night 31
April
Creedmoor, 11 7
Bailey, Simms, 11 14
Zebulon, Zebulon, 4 14

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

March
Roberdel, Beaver Dam, 11 30-31
Hamlet, 7:30 31
April
Lumberton Ct., Pine Grove, 11 7
Aberdeen-Vass, 7:30 7
West End, 11 21
Ellerbe, 3 21
Rockingham, 7:30 21

WASHINGTON DISTRICT
J. H. McCracken, P. E., Washington, N. C.
SECOND ROUND

March
Swan Quarter, Fairfield, 11 31
Mattamuskeet, Watson's Chapel, 3 31
April
Fremont, Black Creek, 11 7
Farmville, 7:30 7
Nashville, 11 14
Springhope, 7:30 and 3 13-14
Rocky Mount, First Church, 7:30 14
Aurora, Campbell's Creek, 11 21
Washington, 7:30 21
Mattamuskeet, Englehard, 11 28
Pantego-Belhaven, Pantego, 7:30 28

WELDON DITRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

March
Warren, a.m. 29
Halifax, Ebenezer, 3 31
April
Warrenton, Macon, a.m. 6-7
Henderson, First Church, night 7
Ahoskie, Harrellsville, a.m. 9
Enfield, night 10
Roanoke Rapids, night 12
Garysburg, Shiloh, a.m. 14
Windsor, Cashie, 3:30 14
Williamston, night 14
Seaboard, Sharon, a.m. 16
District Conference, Roanoke Rapids 18-19

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
SECOND ROUND

March
Chadbourn, Evergreen, 11 31
April
Hallsboro, Wananish, 11 7
Fifth Avenue, 8 7
Burgaw, Watha, 11 14
Swansboro, Swansboro, 7:30 14
Clinton, Keener, 3 21
Faison-Warsaw, Warsaw, 7:30 21
Kenansville, Wesley, 3 28
Wallace-Rose Hill, Wallace, 7:30 28
Maysville, Pollocksville, 3 30
Jacksonville, 7:30 30
May
Trinity, 8 1
Carver's Creek, Weyman, 11 5
Magnolia, Centenary, 7:30 5

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

March
Mills River, Mills River, 11 31
Swannanoa, Azales, 3 31
Black Mountain, 7:30 31
April
Weaverville Station, 11 7
Biltmore, 7:30 7
West Asheville, 11 14
Central, 7:30 14
Flat Rock-Fletcher, Fletcher, 11 21
Henderson Ct., Upward, 3 21
Weaverville Ct., Alexander Chapel, 11 27
Asbury Memorial, 11 28
Black Mountain, 7:30 28
May
Marshall-Hot Springs, Hot Springs, 11 5
Oakley, 8 5
Leicester, Grace, 11 12
Fairview, Sharon, 3 12
Candler, Pleasant Hill, 11 18-19
Acton, Acton, 3 19
District Conference, 9:30 to 5, Central 21-22
Spring Gap, The Gap, 11 26
Haywood Street, 8 26
June
Tryon, 11 2
Saluda, 11 2
Hendersonville, 11 9
Brevard, 11 9
Mills River, Horseshoe, 11 16
Swannanoa, Bethesda, 3 16
Rosman, Lake Toxaway, 11 23
Chestnut Street, 8 23
Weaverville Station, 8 26

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

March
Peachland, Peachland, 11 31
Big Sprins, night 31

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
THIRD ROUND

March
King's Mountain, King's Mountain, 11 31
Lowell, Bethesda, 3 30-31
Gastonia, West End, West End, night 31
April
Gastonia, Main Street, Main Street, 11 7
Goodsonville, Trinity, 3 6-7
Bessemer City, Concord, 3 7
Belwood, Kadesh, 11 13-14
Polksville, Clover Hill, 3 13-14
Lafayette Street, Lafayette Street, night 14
Shelby, Central, Central, 11 21
South Fork, Reepsville, 3 20-21
Gastonia, Smyre, night 21
Cherryville Ct., Mary's Grove, 11 28
Dallas, Puetts, 3 28
May
Rock Springs, Rehobeth, 11 4-5

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
THIRD ROUND

April
New Hope, Eleazor, 11 14
Glenwood, night 14
Stokesdale, Stokesdale, 11 21
Summerfield, Center, 3 20-21
Carraway Memorial, night 21
Randolph, Hopewell, 11 27
Centenary, 11 28
Liberty, Bethany, 3 28
Park Place, night 28
West Market Street, night 29
May
Cedar Falls, West Bend, 2 4
Uwharrie, Concord 11, Tabor 3 5
Wentworth, Carmel, 11 11
Ruffin, Pelham, 3 11
East Greensboro, Holt's, 11, 12, night 14
Pleasant Garden, Bethlehem, 3 12
Gibsonville, night 12
Proximity, night 15
Coleridge, Mt. Olivet, 11 19
Randleman, Old Union, 3 19
Ramseur, Ramseur, night 26
Ashboro, night 29
June
Jamestown, Jamestown, 11 2
West Greensboro, Groome's, 3 2
Highland, night 2
Bethel-Grace, Bethel, night 5
Ward St.-Archdale, Archdale, 11 9
Calvary, 2 9
Main Street, night 9
Reidsville, night 12
Wesley Memorial, 11 16
College Place, night 16
District conference, Jamestown, May 21-22.

MARION DISTRICT
Edwin O. Cole, P.E., Box 264, Marion, N. C.
THIRD ROUND

April
Cliffside-Avondale, Cliffside, 11 7
Henrietta-Caroleen, Henrietta, 7 7
Table Rock, Fairview, 11 14
Burke, Bollinger's, 3 14
Rutherford College, Connelly Springs, night 14
Old Fort, 11 21
North Forest, N. Morganton, night 21
Old Fort Ct., Bethlehem, 11 27
Morganton Ct., Salem, 11 28
McDowell, Bethel, 3 28
Morganton, First Church, night 28
May
Mill Spring, Gray's, 11 4
Broad River, Wesley's, 11 5
Bostic, Salem, 3 5
Ivy, Bright Hope, 11 11
Burnsville, Burnsville, 11 12
Micaville, Celo, 3 12
Avery, Jonas Ridge, 11 18
Elk Park, Elk Park, 11 19
Spruce Pine, Spruce Pine, night 19
Forest City, 11 26
Gilkey, Thermal City, 3 26
Marion Mills, Clinchfield, night 26
June
Marion Ct., Concord, 11 2
Cross Mill, Capernaum, 3 2
Marion, First Church, night 2
Spindale, Spindale, 11 17
Cliffside-Avondale, Avondale, night 17
Rutherfordton, Gilboa, 11 23
Henrietta-Caroleen, Caroleen, night 23
Glen Alpine, 11 30
Pleasant Grove, night 30

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

March
Yadkinville, Booneville, 2 and 11 30-31
Jonesville, Hanes Grove, 2:30 31
April
Danbury, Bethesda, 11 6-7
Sandy Ridge, Sandy Ridge, 2 7
Watauga, Henson's Chapel, 2:30 and 11 9-10
Boone, 7:30 10
Jefferson, Bethany, 2:30 and 11 20-21
Laurel Springs, Nathan's Creek, 2:30 21
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28
May
Sparta, 11 5
Elkin, 7:30 5
Helton, Helton, 11 11
Todd, Hopewell, 11 12

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
SECOND ROUND

March
Mt. Zion, 11 31
Fairview, 2:30 31
Davidson, night 31
April
Mooresville, Central, 11 7
Mooresville Ct., McKendree, 2:30 7
Mooresville, Broad St., night 7
Hiddenite, Hiddenite, 11 14
Taylorsville, Marion, 2:30 14
Stony Point, night 14
Newton, 11 21
Hickory Ct., Houcks, 2 21
Maiden, night 21
Lenoir First, 11 28
Hudson-Zion, 2:30 28
May
Lenoir Ct., Colliers, 2 5
Littlejohns, night 5
Dudley Shoals, Ebenezer, 11 12
Dry Ponds, 2:30 12
Granite Falls, night 12
Hickory First, 11 19
Highland, 2:30 19
Westview, night 19
Catawba, Concord, 11 26

NORTH CAROLINA CHRISTIAN ADVOCATE

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Ball Creek, Center, 2:30 26
The Statesville district conference will be held at Granite Falls Tuesday and Wednesday, July 9-10.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

	March
Bethel, Bethel, 11	30-31
Concord, Westford, 3	31
Concord, Harmony, 7	31
	April
Salem, Mt. Tabor, 11 Sat. and 3 Sun.	6-7
Mt. Pleasant, Mt. Pleasant, 11	7
Spencer, Central, 7	7
Norwood Ct., 11	13-14
Norwood, 7	14
Gold Hill, Liberty, 11	20-21
China Grove, 7	21
Woodleaf, 11	27-28
Main St.-Padkin-Rowan, Rowan, 3	28

District Conference, Coburn Memorial, April 29-30. The opening session will be at 9:30 a. m. Monday, 29.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

	March
Dellwood, Maple Grove, 11	31
Clyde-Junaluska, Clyde, night	31
	April
Webster, 11	7
Cullowhee, night	7
Highlands, Highlands, 11	14
Glenville, Cashiers, 3	14

Every charge is asked to pay not less than one-half of its assment for benevolences by May 1. Each preacher will be asked for a report on or about that date.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
SECOND ROUND

	April
Lexington, 11	7
Linwood, Tyro, 2:30	7
Ardmore, night	7
West End, 11	14
Lewisville, Doubs, afternoon (preaching)	14
Burkhead, night	14
Kernersville, 11	21
Hiatt, Mt. Olive, afternoon	21

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How To Get HEALTH and How To Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this:—"Keep your system **pure** and you will have health and strength to gain and enjoy happiness, success and length of years."

But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for physiology plainly teaches you that your liver, which is larger than all of the other glands of the body combined, has the special work of purifying your blood and thereby your entire system and of keeping it pure and healthy.

How Does the Liver Purify?

Physicians tell us that the liver has several functions, one of which is to manufacture a greenish-yellow, bitter fluid called **bile,** which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is **purgative** and **antiseptic** or prophylactic. In health it is your bile that makes your bowels act regularly and freely every day,—it is **Nature's purgative.** It is your bile that keeps your bowels pure, sweet, clean and free from fermentation (gas) putrefaction and decay. Remember that germs do not thrive where there is fresh bile and there can therefore be no fermentation to cause gas, nor putrefaction or decay to produce poisons or toxines Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely from the gall-bladder into the bowels after each meal.

But when the bile becomes stagnant and stops flowing freely, your bowels stop acting regularly and the contents become a stagnant breeding bed for the germs of fermentation (gas) decay and disease. These poisons, (called toxines) are gradually absorbed into your blood and circulate all over your body, poisoning, irrating or inflaming your brain and nerves, your muscles and joints, your heart, lungs, skin, kidneys, bladder, spleen and every vital organ of your body, including your liver, stomach and bowels. Your doctor calls this "intestinal toxaemia."

Functions of Gall-Bladder

In 24 hours your liver secretes about 25 to 30 ounces (5 to 6 teacupsful) of bile, which flows through millions of minute canals, or ducts, uniting to make a large tube which empties into the gall-bladder, as creeks and rivulets unite to form a river that flows into a lake. Your gall-bladder is a hollow muscle that serves the double purpose of a reservoir and a pump. Its functions are similar to those of the urinary bladder. About two hours after eating, when the food is passing from the stomach into the intestine, your gall-bladder should begin its peristaltic contractions, thus pumping the bile into the small intestine where it is mixed with your food. (Bile is also a very important digestive fluid, aiding in the digestion and absorption of fats and oils. But that is too long a story to relate here.)

Nature's Danger Signals

When your car gets out of fix you can tell it. It is the same way with your bile. Nature gives you warning—not by words, but by signals or symptoms. Your doctor recognizes these danger signals and you also should know them and instantly heed them. It may save you much pain, serious illness and perhaps, big repair bills.

When the bile becomes stagnant in your gall-bladder and is dammed back into your liver instead of flowing freely into your bowels you, sooner or later, begin to feel some of the following symptoms:—Your breath may become unpleasant, your tongue coated, a bad taste in your mouth, your food (and tobacco) lose their natural flavor, your food does not agree with you; you may have heartburn, gas, or fluttering around the heart, dizziness or blind spells; you may be troubled with belching or frequent passages of gas from the bowels: the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain, soreness, stiffness in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep. In the morning you are tired instead of refreshed. Gradually your health in injured. Your complexion becomes sallow, muddy or yellow—your skin may be disfigured with liver spots or pimples; dark rings may appear under your eyes, you may become sleepless, restless and irritable or blue and melancholic. You may have frequent colds or dull headache; your bowels stop their free, full and natural action; you have constipation, gas, putrefaction and self-poisoning or "intestinal toxaemia," as the doctors call it. High blood pressure, with headache and swooning spells, may result from continued neglect.

How to Make the Bile Flow

But when the bile stops flowing freely, how can we start it up again? The answer is: **Take Calotabs at bedtime and drink water freely the next day.** This formula represents the best thought and experience of the best physicians in every civilized country in the world. No other purgative will do. If you take oils, salts, cascara, or the many other simple-laxative syrups, powders and candy laxatives, you are merely wasting valuable time. They only make you feel better for a day or two. They do not remove the cause, for they **do not promote the expulsion of the bile** which is Nature's only purgative and intestinal antiseptic. When you take Calotabs you know that you have taken a real, doctor's medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestines and large intestines, is thoroughly cleared and washed clean and pure and your bile is flowing freely. Next morning your system feels purified and refreshed and you are feeling fine, with a hearty appetite for breakfast. Eat what you please and go about your work;—there is no danger, for Calotabs are perfectly safe and create no habit, except the habit of healthy bowel actions.

What Are Calotabs—How Do They Act?

Calotabs are sugar-coated tablets, containing the minimum effective dose of a **thoroughly** purified and refined calomel combined with **assistants** and **correctives.** The calomel facilitates the expulsion of the bile from the gall-bladder into the intestines, and also serves as a mild intestinal antiseptic and diuretic. Every physician knows that no other medicine can take its place; **there is no such thing as a substitute for calomel.** The assistants act like salts, washing the calomel out of the system and preventing its accumulation and any possibility of danger. The correctives settle the stomach and bowels, preventing nausea, sickening and griping effects. Calotabs, (and water) therefore, give you the combined effects of calomel and salts without the nausea, griping and disagreeable taste

The medicine chest of every home should be supplied with Calotabs, one of the most important of all family medicines. It is needed in many cases of sickness, and, if used occasionally, as needed, may assist Nature to correct conditions which, if neglected, may lead to serious illness.

Avoid disappointment by refusing imitations and substitutes. Your druggist can supply you with genuine Calotabs if you insist. For your protection, Calotabs are marketed in original packages only, bearing the copyrighted trademark. Family packages, containing full directions, only 35 cents.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, APRIL 4, 1929 Number 14

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Inside View of the New Methodist Church,
Winston-Salem

ADVOCATE CAMPAIGN NOTES

Poovey Unloads the Corn

A check for $42 from Lenoir includes a list of nine new subscribers with this deliverance from Rev. W. E. Poovey:

"You are giving us good, clean, well-cured fodder. If we preachers can put in the trough the same quality of corn as the fodder you keep in the rack, the balanced ration may bring to pass the saying that is written: 'Jeshurun waxed fat and kicked.'"

All of which is duly appreciated.

North Monroe Is in the Picture

Rev. F. R. Ralls, Jr., will not be left behind. He joins the enlarging list from the Charlotte district by getting upon the roll of honor.

Dellwood and Brady

Brother R. K. Brady of the Waynesville district joins Brother J. L. Teague this week in getting a mark of distinction.

Other Laurels for Laurel Hill

Rev. G. H. Biggs wears the honors this week. He goes on the roll and insists that this is not all.

Piedmont and Clegg

Rev. E. R. Clegg gets on the roll by the aid of one church. By the time he gets around he should have a number of stars in his crown. We shall expect to see them shine.

Additional Stars This Week

M. C. Ellerbe at Roberdel, N. B. Johnson at Biscoe and W. F. Kincheloe of Uwharrie get new stars for additional new subscribers reported. Fine work for each and all.

Saluda and Wall

Rev. Reid Wall has the smallest charge in the conference, but he does not pass the Advocate by. He gets on the roll with a star this week. Good!

Rev. T. B. Johnson to the Roll of Honor

You can always count on T. B. Johnson of Lafayette Street church, Shelby. As the years go by he grows younger and more efficient. He is not headed for the stars in the sky but for those on the honor roll.

T. R. Wolfe Reports

Rev. T. R. Wolfe of Madison gets on the roll with some to spare and gives the assurance that Madison and Mayodan will send three times their quota before the work has been completed.

THE REAL MRS. COOLIDGE

A special to the Kansas City Star reports a little talk by Mrs. Grace Coolidge, the first time in six years that she has broken silence on her life in the White House, as wife of the President of the United States.

She was speaking in their simple, frame, Northampton (Mass.) home:

"It was just a role I was playing," she said. "This is my real character—the wife of a plain American citizen, a New England housewife.

"After all, I spent only eight years in Washington. By far the most of my life has been spent here in Northampton. It is impossible for an adult person to change character in so short a time.

"So far, it has been easier even than I thought to step back into my life here in the little white house where my boys were born."

Mrs. Coolidge talked as she walked up and down the snow-fringed sidewalk. She was airing the chow dog, Tiny Tim, and the Boston bull, Beans, pets brought home from the White House.

Snuggled in a sealskin coat and with a bright orange silk muffler around her throat, she breathed deeply and cried:

"Isn't the air wonderful? I'm feeling fine here.

"I've never talked to the press," she explained, "because I considered myself the silent partner. I am surprised that the public is still interested in us."

Reminded that their stepping from the White House with all its pomp and splendor into a house within the means of a $40 a week clerk, naturally gave people something to talk about, she smiled.

"Well, I guess most folks would think it funny," she said, "but we don't. I think if more people valued the simple things of life the country would be better off. There is too much spending among those who can't afford to spend.

"After all, you can enjoy the perfume of a flower and you don't need to buy it on the installment plan. There's the sunshine and the fresh aid, too, which can be enjoyed without going into debt. They are the things that mean most to us."

THE DAISY

Dr. Lyman Abbott once tried his hand at a parable, with the following result: A certain prince went out into his vineyard to examine it, and he came to the peach tree and said, "What are you doing for me?"

And the tree said: "In the spring I give my blossoms and fill the air with fragrance, and on my boughs the fruit which presently men will gather and carry into the palace for you."

And the prince said: "Well done, good and faithful servant."

And he came to the maple, and the tree said: "I am making nests for the birds, and shelter the cattle with my leaves and spreading branches."

And the prince said: "Well done, good and faithful servant."

And he went down into the meadow, and said to the waving grass: "What are you doing?"

And the grass said: "We are giving our lives for others—for your sheep and cattle, that they may be nourished."

And the prince said: "Well done, good and faithful servants, that give up your lives for others."

And then he came to a little daisy that was growing in the hedgerow, and said: "What are you doing?"

And the daisy said: "Nothing! nothing! I cannot make a nesting place for the birds, and I cannot give shelter to the cattle, and I cannot send fruit into the palace, and I cannot even furnish food for the sheep and cows; they do not want me in the meadow. All I can do is to be the best little daisy I can be."—The Christian World.

I will govern my life, and my thoughts, as if the whole world were to see the one and to read the other; for what does it signify to make anything a secret to my neighbor when to God (who is the searcher of our hearts) all our privacies are open?—Seneca.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, APRIL 4, 1929 Number 14

On the front page this week is an interior view of the new million dollar Methodist church of Winston-Salem. On page 10 is a cut of the church and grounds. We also carry a picture of the proposed new parsonage. The church is to be of stone, gothic architecture finished in the very best style.

⚜

The following story is told to impress upon the reader thereof the value of brevity in story telling and public speech generally. It is a little girl's account of Elisha: "Elisha was a very good man, and he said to the bad boys, 'If you call me names I shall call a bear and he will eat you,' and they did, and he did, and it did."

⚜

What are the greatest needs of the American people today? Better homes in which to live? Larger and more productive farms? A larger wage for the workingman? Bigger dividends for the capitalist? More new automobiles? All these things do the people seek after and many other things of a material sort. But here is our greatest need:

"We need our father's nobler ways,
Old virtues, founded on their faith,
Their quiet homes, their ordered days,
Their joy in work, their calm in death."

⚜

The Churchman, a paper that occupies a conspicuous place among religious journals, has reached its 125th birthday and to be prepared for the work ahead is seeking to raise an endowment of $500,000. Why should not church papers with education as their primary task stand on a par with colleges. If church colleges must be endowed to succeed, why not church papers? The one is not more a money making enterprise than the other. If it be expected to make a first class paper by a subscription of $2 or $3 per annum, why not maintain a college by tuition fees of $50 or $75 per annum? One is as truly in the bounds of possibility as the other.

Not the many count so much as the one who is aflame. The church does not need all the people of a community so much as it needs a few who are wholly given to God. The power of the pulpit is measured by the man who brings the new sense of God and sends the people out into the inert mass of pagan life all about them. Spirit-filled beehives still count.

⚜

To the homes scattered throughout this dear old state and beyond, and whose circle during these days owns a missing link representing a dear one who is over the hills and far away, or beyond the stars, we would send this message:

"But should they be absent this evening,
Should even the household depart,
Deserted you should not be lonely,
There still would be guests in your heart.
The face of loved ones you cherish,
The smile and the glance and the tone,
Should haunt you wherever you wandered,
And thus you are never alone."

⚜

The Anti-God Society was one of the products of Soviet Russia. That sounded revolutionary enough even for the Soviets of Russia and many no doubt expected this to mark the beginning of the end of the Eternal. But God does not abdicate at the behests of frail mortals. To get rid of God is an impossible task even for loud mouthed revolutionists. We need not, therefore, be surprised at the story appearing in the London Times which says that the Anti-God Society has in many districts come to an end of its resources. It has found the general public unsympathetic and a majority of literary men who had been invited to use their pens to further its ends have begged to be excused. The outlook for this society even in Soviet Russia is anything but encouraging. While we are asking what is wrong with the church and what is wrong with Christianity, how would it do for a change to ask what is wrong with the foes of Christianity that they do not make greater headway?

An American Weakness

The American people seem to become increasingly subject to the thinking of the crowd. Or would it be more nearly correct to say that the individual is lost in the unthinking crowd? We call them victims of mob-psychology. And this outstanding characteristic of American life is not limited to the ignorant nor to those where the emotional nature predominates.

On the contrary those who are classed as intelligent and who are men and women of high purposes and enthusiastic lovers of the finest and best of life are none the less victims of what has become a national weakness.

A case in point has been brought to our attention by the Christian Century in the following editorial:

"No man in the United States is more generally deserving of sympathy at this moment than Dr. E. Stanley Jones. This quiet missionary has returned from India to find himself a sensation in church circles. Legends are forming about him. Brilliant shafts of publicity play on his every movement, casting fantastically distorted shadows in all directions. The scramble to secure his presence on convention platforms constitutes a real danger to his health, and when the man walks out to address an audience he is received in a mood of wonder and awe that must frequently create a handicap against the performance of the task he has essayed. No other man is received with quite the acclaim that is accorded Dr. Jones, and from no other speaker are the same miracles of spiritual insight and arousement expected. That Dr. Jones has measured up as remarkably as he has to such a situation is sufficient testimony to the reality and depth of his religious experience. But the manner in which the churches are receiving him cannot but raise questions as to their own condition. What go they out into the wilderness to see? Dr. Jones' message is very simple, and intensely evangelical. His mysticism, while warmly real, has nothing in it that is not in the mysticism of a Rufus Jones or a Joseph Fort Newton or a thousand unheralded saints scattered throughout the land. The platform presence of the speaker certainly adds nothing to his popularity. Can it be that the thing which makes Stanley Jones such a sensational figure is the fact that most of his hearers are thinking, "I am looking at a man who actually turned down a chief seat in the synogogue"? Whether or not this explains any part of the extraordinary psychosis of audiences in his presence, it would be well for him and for them and for the deep religious interests which he represents if he could be viewed less as a spiritual miracle-man and more as a healthy-minded, supremely competent but essentially normal exponent of the gospel of Jesus."

The Evangelism of Work

We hear much of evangelism. And it is well that we should. We, also, hear it said that the results are not abiding. That the work won't last. In too many instances such is emphatically true. And frequently this falling away results from a failure to go to work.

Rev. Walter Van Kirk has well said:

"Evangelism means not only saving the soul but finding some work for the soul to do. It is an old saying, and just as true as old, that 'Satan finds mischief for idle hands to do.' Saul Kane, in order to keep the victories so dearly won, went right to work.

I kneeled there in the muddy fallow,
I knew that Christ was there with Callow,
That Christ was standing there with me,
That Christ had taught me what to be,
That I should plow, and as I plowed,
My Saviour Christ would sing aloud,
And as I drove the clods apart,
Christ would be plowing in my heart.

Work was Carlyle's antidote for the glaring evils and many sins of his generation. Work was Ruskin's remedy. But more than that, it is Christ's way of keeping folks true to their better selves. Too many Saul Kanes never see the 'parson chaps' after Easter morning. Apparently neglected, they drift away and are lost again, when a little work given them to do would have kept them busy and happy within the vineyard of the Master."

Our Devoted Dead

An itinerant preacher of the last generation, with all the sustained devotion and enthusiasm of Paul, rode the circuits of the Carolinas through the long, eventful years until he was laid to rest by loving hands in the little mountain town hard by the fields in which he had won some of his greatest triumphs. In a sermon preached just before his translation, he declared, with brimming eyes and swelling heart: "For fifty-two years I have gone up and down this land, in cold and heat, often weary and sometimes hungry. But, praise His name, the same fire as of old burns in the old man's bones, and I would rather preach the gospel to-

day than go to Congress." (It may be well to say that this statement was made during a campaign when there were around him many aspirants for congressional honors).

The same high devotion and sustained enthusiasm are possible to all of us who have entered into the labors of the mighty dead. Though we have come into a new day, having left far behind the conditions under which the fathers labored and suffered, all may well heed the urgent call for a like devotion and heaven-born enthusiasm to meet the issues before us in this age of transition and of uncertainty.

Not loudness, not parade, nor flurry, nor make-believe will meet the demands. Enthusiasm born of devotion is something finer and more intense and far more valuable than the tinsel and show of the worked-up parade characteristic of the efforts to make the coming of the kingdom a matter of observation. Out of the secret places and along the hidden ways, where simple-minded and true-hearted men and women walk with God, spring the real enthusiasms for the cause of our God. The make-believe, exacting much of the lachrymal glands, is a poor substitute for a genuine outburst from the fountain of life. Above all the loud self-assertiveness, promising to go even unto death, is the self-renunciation learned at the cross, which enables one to glorify God in life and in death.

If young Alexander, worshipping at the tomb of Achilles, cherishing anew the meaning of his heroic ancestors, kindled the fires of patriotism which made him the conqueror of the East, should not we, coming afresh to the cross of Christ, with the memories of our mighty dead crowding about us, bring to birth a new enthusiasm eager to go forth and conquer the world? To find Christ anew will save us from the perils of a waning enthusiasm and enable our Methodism to advance with the step of a conqueror.

A Little Homily on Giving

"Such as I have give I thee."—Acts iii:6.

Most men are amazingly liberal with the things that they do not possess. The millions that they do not have and never will have are gladly given for the erection of hospitals and orphanages, the building and endowing colleges, the erection of churches and for almost any other call of humanity. "If I only had money," they say, "I would gladly give it for all good purposes." But that is about as far as some people ever go in the matter of giving.

Then quite a few are decidedly generous with what belongs to other people. They can without stint give their neighbors instructions at this point. If some men had the power they would gladly give away everything that their neighbors, their fellow church members, and the rich men they know possess. All this would be decidedly easy.

"But such as I have give I thee" was the apostolic rule; it is God's rule. If one has money give part of it; if one has social prestige use it; if one can preach, be a spokesman for God.

A man once said to Mr. Moody, "I noticed that you made eleven mistakes in grammar in your sermon tonight."

"Very likely," replied Mr. Moody, "I don't doubt it a minute. My early education was faulty. I often wish that I had received more schooling. But I am using all the grammar I know in the service of Christ—how is it with you?" Such is the attitude that counts.

"Get a Horn and Blow the Joyful Note"

The editor of The Index, the official organ of the Colored Methodist Episcopal Church, gives some of his correspondents a word of advice and at the same time reveals a condition that is enough to stir his ire. Listen to this good editor:

"We have a number of articles lambasting the bishops. We have by actual count 17. Every bishop in the church is included. Some are from men who did not get the appointment they wanted; others are from men who were taken from the districts and two are from men the bishops could not use because they misappropriated the people's money. Well, brethren, the season is closed for bishop-baiting. If you have constructive criticisms to offer the Index is open, but we have no room for knockers just now. Put up your hammer; get a horn and blow the joyful note awhile. You will feel better."

War is Waste

"Woodbine Willie," as the "Tommys" lovingly called him in the days of the World War, but known in literary circles as Studdert Kennedy, saw war as sheer waste and hurled against it in the following short poem the charge that it is—

Waste of Muscle, waste of Brain,
Waste of Patience, waste of Pain,
Waste of Manhood, waste of Health,
Waste of Beauty, waste of Wealth,
Waste of Blood, and waste of Tears,
Waste of Youth's most precious years,
Waste of ways the Saints have trod,
Waste of Glory, waste of God,—
War!

People and Things

"We have gone over the top in a substantial way with our missionary maintenance fund."—W. H. Brown.

Rev. Albea Godbold last Sunday morning at College Place church, Greensboro, received 17 members by vows and 12 by letter, making a total of 29.

"Report of First church, Salisbury, Easter ingathering: Received on profession of faith 48, on certificate 3, total 51; previously received 22, total to date 73. Of the 48 received by faith 42 were children and six were adults."—A. D. Wilcox.

"West Asheville Methodist Church.—A class of 28 were received into church at the special Easter services, making a total of 42 received this year by Rev. J. S. Hiatt on profession of faith."—F. G. Shepherd, Sec.

Rev. W. A. Rollins has received 61 new members at Ardmore, Winston-Salem, since taking charge of that church last fall.

"All visitors who are expecting to attend the New Bern district conference to be held at Mt. Olive on April 16 and 17, will please notify Rev. E. M. Snipes, Mt. Olive, N. C."—E. M. Snipes.

Rev. J. M. Daniel closed a series of services in his church at Rockingham on Easter. Rev. J. C. Patty, general evangelist of Atlanta, was with him and did the preaching to the satisfaction of all. The services were well attended and resulted in great good.

The pastor, Rev. A. S. Parker, has closed a successful revival at Wallace church. Sixteen were added to the church as a result of the meeting. The pastor was assisted by Rev. H. B. Porter, pastor of Grace church, Wilmington. Porter is a forceful and inspiring preacher and a splendid revivalist.

The commencement speakers at Lander College will be Bishop William N. Ainsworth, LL.D., and Judge Joseph A. McCullough, LL.D., of Baltimore, both of our church. "We are fortunate in getting such a strong team," is the comment of Dr. R. H. Bennett, the president of Lander.

"Received fifty-eight into the church at Central, Shelby, since conference—twenty-three on profession of faith and thirty-five by certificate. Great service Easter morning; large attendance. Received twenty-six into the church. Church going good."—H. K. Boyer.

"Closed a successful pre-Easter revival at St. John yesterday. Eighteen accessions, 14 by profession of faith and four by certificate. The song services were led by Bro. T. J. Casey and the preaching was done by the pastor. The church is in fine spirit and everything moving along nicely."—R. F. Munns.

Rev. G. A. Stamper held services in Centenary church, Greensboro, last week and did the preaching himself. These services were largely attended and proved of value. Sunday morning the pastor received 15 new members by vows and two by letter. The work goes well at Centenary.

Of the ten members of the Hoover cabinet all but three are from the West—one from Wales. The secretary of war is from Iowa; attorney-general, Wisconsin; postmaster-general, Ohio; agriculture, Missouri; interior, Iowa; commerce, Michigan. The secretary of state was born in New York City; treasury, Pennsylvania; and labor in Tredegar, Wales.—Central Christian Advocate.

Rev. T. B. Johnson will next Sunday begin revival services at Lafayette Street, Shelby. Rev. N. C. Williams of Charlotte will do the preaching. Brother Johnson has paid his Children's Home assessment and secured his missionary maintenance fund which is ready for the treasurer.

Central Terrace Methodist church, Winston-Salem: "We received into the church yesterday (Easter Sunday) ten members—five on profession, five by certificate. I had received nine previous to this time, making 19 received this year. The members are very loyal and faithful in trying to meet their obligation."—Parker Holmes.

"Our second quarterly meeting was held Sunday. Dr. Bradshaw preached a good sermon to the delight and profit of the people. The circuit (Tar River) reported her mission special paid in full and in the hands of the treasurer. The Advocate quota was reported reached and over. Trinity church is paying her finances by the quarter."—K. F. Duval.

"On Easter Sunday we closed a two weeks' meeting at Trinity church on the Randolph charge. Received 27 members, 22 on profession of faith and five by transfer. We had good congregations through this series of services; excellent co-operation of people of other denominations as well as our own people and friends of the community."—W. R. Kelly.

Rev. Sam Maxwell is open for evangelistic campaigns on the following dates: June 9 and 25, August 18 and September 3. He is highly recommended by Dr. H. C. Morrison and is enthusiastically endorsed by Dr. Virgil Moore, Sunday school field secretary of the Kentucky conference. Any pastor desiring his assistance may address him box 111, Graham, N. C.

"The Cokesbury school for the Welcome charge closed Friday night, March 29. There were 36 who earned credit. Eight attended three nights or more but did not earn credit. Eleven others attended one night or more who did not get officially enrolled. Bro. Paul Evans did us a fine piece of work. We are expecting to have a much larger attendance next year."—E. P. Stabler.

The new church at Troy is nearing completion. The final touches with the paint brush are being given and the pews are being put in place. Rev. L. D. Hayman and his people are eagerly awaiting the day for going into the new church. The ample Sunday school apartment has been in use for some time. This is a most attractive and modern church in all its details.

"We have taken our offering for the mission special. Our work is coming on fine. Some of our people have caught right many shad. Fishing is our only industry, you know. Um, um, they taste good. We are now engaged in a revival which we hope to close Easter Sunday with a great ingathering of souls. Pray for us. The pastor is doing the preaching."—J. R. Regan.

Dr. Fitzgerald S. Parker, general secretary of the Epworth League board, will deliver the eighth series of Quillian Lectures at Emory University from April 12 to 19, it has been announced by Dr. Goodrich C. White, dean of the Emory College of Arts and Sciences. "The Practice and Experience of Christian Worship" is the general theme of Dr. Parker's lectures, which will be published in book form by the Cokesbury Press.

Rev. Carlock Hawk at the close of a two weeks' meeting at Canton baptized seven babies and received 72 new members into the church, 40 of these on profession of faith. That is a ten per cent increase in the membership of the Canton church.

"Belmont Park has done it a third time in succession —that is, received more than 100 new members on Easter Sunday. The figures are: Easter 1927, 107; Easter 1928, 134; Easter 1929, 108. For two years and five months we have taken in a total of 593. The church now has a membership of 1226."—W. H. Willis.

Rev. W. H. Willis sends us the following highly interesting figures: "Accessions of Charlotte churches for the present conference year: First church 156, Dilworth 146, Belmont Park 130, Hawthorne Lane 58, Myers Park 55, Wesley Heights 32, Brevard Street 31, Calvary 28, Duncan Memorial 19, Chadwick Hoskin 7, Spencer Memorial 7; total 669."

"Two weeks' special services at Main Street, High Point, came to a close Easter Sunday night, resulting in five additions by certificate and 18 on profession of faith, with 15 to follow. The preaching was done by the pastor and the music was led by Rev. J. C. Costen of Hendersonville, N. C. Costen does a fine work in a fine way. Forty-two have been received at South Main since conference. The parsonage is receiving a fresh coat of paint."—M. T. Smathers.

Rev. G. A. Stamper had Byron Crouse of Greensboro to lead the singing at Centenary last week. Brother Stamper reports that he is an unusually fine leader. He is a graduate of Asbury College, has led the singing in many parts of the Middle West and is very desirable help in all particulars. Stamper secured him while on a visit to his home people in Greensboro and thinks that our pastors should know about him; hence this note.

"Just closed a good meeting at West End for both congregations. Seventy-five joined today (Sunday), 35 on profession; some to join next Sunday. The meeting was notable for amount of personal work done by the congregation and was held at same time of other city-wide meetings. Passion week is a fruitful time to preach the gospel. We began on 17th. Everything coming along well."—L. B. Hayes.

"Just as the lady who had been recently divorced, Saluda church is enjoying her newly found liberty as a station. We held a series of services last week in which we followed the daily adventures of Christ and his disciples during the week before the first Easter. Interest and attendance was good. The Sunday school co-operated by making Easter Monday decision day. A class that equals sixteen per cent of its total enrollment was received into the church on profession of faith."—Reid Wall.

The workers' council of the Farmington M. E. Sunday school held its regular session on Friday evening, March 29, with a splendid and enthusiastic attendance. Instead of meeting in the church according to the usual custom, this meeting was held at the home of the superintendent, Mr. John Frank Johnson. After the business meeting, during which some fine ideas were advanced to be developed in the classes and program of the Sunday school, a most delightful time of social intercourse was enjoyed. At this time tempting refreshments with Easter favors were served by Mrs. Johnson, assisted by Misses Frances Threlkeld and Dorothy Norrington. The workers' council, organized a few months ago by Mr. Johnson, is already proving of much benefit to the Sunday school.

It was the writer's pleasure last Sunday morning to be with Brother T. R. Wolfe at Madison and to preach for him. An unusually fine congregation that filled the church gathered for the Easter services and it was a great joy to be with those good people. Brother Wolfe appears to be in high favor with his congregation and the outlook is hopeful. We regretted our inability to reach Mayodan, the other church of the charge. It is being kept in mind for another time.

"West Durham Methodist church.—Easter Sunday we received seven new members, two on profession of faith; baptized two babies, and the Easter collection was $470. Saturday night attendance bugaboo shattered by the West Durham pastor, who took it upon himself to get more people on Saturday night than the other organizations got any other night during holy week. By actual count he did it. And Miller-Bishops, popular men's shop in Durham, awarded him with two new hats for the feat —a Panama for summer and a new felt for Easter."—R. E. Brown, P. C.

A sunrise service was observed Easter Sunday morning at Jarvis Memorial M. E. church, Greenville, with a splendid congregation in a very worshipful spirit, the subject being "Sunrise in the Soul." Rev. J. H. McCracken, presiding elder of the Washington district, was present to assist. A fine class of boys and girls and two adults were received into the church at the close of the Sunday school hour. At 11 o'clock Bishop Edwin D. Mouzon preached a great sermon to a large congregation. The revival services closed Easter Sunday night with good results.

The contract has been let for the completion of the Rose Hill Methodist church at Rose Hill, N. C. When completed this church will represent an investment of $40,000. Work will begin on April 1 and the congregation expects to be in the building by June 15, 1929. This building was begun under the pastorate of Rev. T. W. Lee, but for the past year or so has been standing with the interior unfinished. Rev. A. S. Parker is the present pastor. This will make the second church building completed in three years on the Wallace-Rose Hill charge, the Wallace church costing $25,000.

"You may say that Spencer Memorial, North Charlotte, is going on in the same old way. We are going and coming—coming to our community and going to others, and to heaven, and I fear some are going elsewhere; I feel sure many are on the broad way thither. We are beginning our revival services on Easter day. With the pastor leading, assisted by several of his neighboring preachers. The fields are white unto harvest. And we are praying the Lord of the harvest to give unto us sufficient grace and strength necessary for good harvesters." —J. O. Ervin.

"We have held our pre-Easter services. Rev. A. C. Swafford did the preaching and did it well. Sixteen have given their names for church membership. We have our mission special all promised; about one-half of it paid. Our Sunday school is growing. We have the best workers in the Sunday school that we have ever had. Have received 18 units of credit already this year and will have more. Brother Newell preached for us Sunday night and held our third quarterly conference. All of the departments of the church here are making progress. We have not taken up the Advocate yet but will soon. We are looking forward to making this the best year that we have ever had. here."—J. N. Randall, Pastor.

Visitation Evangelism: Brief Estimate of the Endeavor

By T. G. Vickers

THERE is nothing new in the method of evangelism which has been called "Home Visitation Evangelism," except that it has not been generally in use on an extended scale nor quite so definitely organized as it is in the hands of Dr. Guy H. Black, Greencastle, Indiana, and others who have directly or indirectly adopted his ideas. The method itself is the simple, directly personal plan of Jesus. The individual is sought out in his home and approached frankly with the purpose of introducing him to Jesus and securing his decision to follow Christ. This is done by two people, preferably men, who have been carefully instructed in the details of their approach and equipped with the information and appeals which enable them to talk intelligently, simply and effectively on the subject of becoming a Christian. All doctrinal technicalities are studiously avoided. No argument is allowed to develop. The workers are taught how to hold the interview strictly to the main idea of trying to help the individual to decide to come to Christ. They are carefully cautioned to steer clear of controversy and seek to produce an atmosphere of friendliness and sincerity. The matter of church membership is purposely avoided until the decision to surrender to Christ is secured.

The preparation of the workers is of the utmost importance. First, the workers have to be secured by the personal effort of the pastor or some one with his viewpoint. They cannot be induced to undertake this work satisfactorily by a mass appeal. The one fundamental qualification is a real willingness to be used of God. The next is tact. This is teachableness. Second, the training of the workers must be done with great care by one who has given much study to the matter. Here is the task of the specialist. He must instruct in principles of salesmanship, keeping ever before his pupils the peculiar type of selling they are to do. He must give them some idea of simple psychological reaction, always holding in mind the fact that God guides and teaches by his Holy Spirit through every sincerely friendly contact if allowed to do so. The instructor must supply the workers with a variety of appeals to be used in presenting Jesus. This phase of the plan of endeavor is exceedingly important. Let no one undertake to organize a church or community for this work without first making ample provision for the training of the workers. It will result in disappointment and disgust with the plan.

The securing of a dependable "responsibility list" is next in importance. This should be done well. It should be ready at least a month before the work actually begins. Otherwise it will get in the way of other things which could not be done sooner. It is the list of the names of people in the community who are not Christians. These are distributed to the churches which they are known to prefer. Assignment cards are prepared for the workers as soon as the list is in hand. The details of all these steps are important and should be attended to under the direction of one who has given much study to the matter.

About two years ago it was suggested in the Rocky Mount Ministers' Association by the Rev. C. K. Proctor, then pastor of First Methodist church, that all the churches undertake a united campaign of home visitation evangelism. It was taken under advisement and later decided that the idea was worthy, but it could not be carried out at once. After some months it was again brought up and definite plans were begun. Later still correspondence with Dr. Black resulted in a definite engagement with him for February 17-23, 1929. The negotiations were yet young when the writer of this article came to Rocky Mount last November. It so happened that he had heard Dr. Arthur Moore at Lake Junaluska two years ago tell about his use of this plan in First church, Birmingham. Reading whatever he could find on the subject and pondering it he had made up his mind to give the plan a trial this year wherever he might be pastor. He could therefore enter whole-heartedly and with some faint gleam of intelligence into the plans which were under way in this city.

The development of the work in Rocky Mount went forward, Dr. Black making a preliminary two day visit January 9 and 10, but it had one serious setback in the fact that the community survey (the main source of the "responsibility list" for all the churches) was not made until just two weeks before the actual endeavor began. This forced us to run under exceedingly high pressure to get the information digested and tabulated and the assignment cards made ready in time. Somehow, too, we failed to realize the importance of having the workers secured and lined up sufficiently far ahead. This put us at a disadvantage somewhat when the week arrived for the movement. Dr. Black admitted to the writer that the Rocky Mount campaign was not up to the usual. In the literature which Dr. Black provides he stresses the point that unless the preparatory steps are thoroughly made the endeavor will not come up to expectations. He has been at this plan for seven or eight years and our experience proves the correctness of his point.

Yet this pastor wishes to state without qualification or reservation that the result of this effort has been more satisfactory and has left his church in better condition than any revival he has known in his ministry. There is not a problem which has resulted from this campaign—unless it be that of how to conserve the training which the workers received, and that is an easy matter compared to some things which some other revivals have raised, and of which every pastor knows. One result has been a continued attendance at church. Every Sunday since February 23 has seen us under the necessity of opening our partition into the annex to seat the congregation. We are not yet done receiving members. We believe the total will reach 100 on profession of faith and by letter before it is finished. All the churches together will run close to 500. Brother Weathers at South Rocky Mount has already stated in the Advocate that he had received 60—an increase of about 36 per cent.

The financial end of this endeavor was ridiculously small as compared to other revivals. The total cost to all the churches of all denominations was less than $900. In another city some years ago a professional evangelist of the free lance type held a meeting which cost the city over $12,000, brought about 400 into the churches and left countless knotty problems for the pastors to face. This pastor was one of those who had to try to solve those prob-

lems. He made a mighty vow in those days "Never again!" The revival method of the generation past met the need of its day to some extent, when the "big meeting" was the high point of the year religiously, socially, vacationally and gastronomically, and we would not decry it for its time, but it no longer gets the ear of the unsaved. They simply do not go near it, unless it becomes a circus, entirely misrepresenting the church and shaming her Lord.

Perhaps someone will raise the question of the soundness of the conversion of one who surrenders to Christ under this method of evangelism. The reply is that every method men have devised has had results that were superficial in many cases. It is difficult to conceive of a method that could produce results more superficial than those which came from the meeting referred to above in another city some years ago. This is our Lord's method. It works. Any individual who will inform himself and be guided by the Holy Spirit and common sense can prove to himself that it works. It does not reach every case; perhaps it will not work more than a third of the times tried. But it can be tried again and again on the same case, just as the old method was tried. It will win many times. Jesus tried so many times without success! Witness the rich young ruler, Simon, Nicodemus (perhaps), possibly Pilate and others. Now organize the workers and multiply the efforts and cases attempted. Do it with the utmost care and keep in closest touch with the progress of the work and there will be many happy results.

Another part of Dr. Black's plan is what he calls The Church Loyalty Endeavor. A corps of our splendid women was organized and trained at an afternoon meeting each day Dr. Black was here. These were sent out to visit every member of every church participating. A good visit was made and a covenant was undertaken by a great many to attend their church at least once a Sunday for three months unless providentially hindered. A card was signed to this effect. This has been the biggest factor in our increased church attendance, we believe. This feature can be carried on at the same time as the home visitation evangelism with fine results.

Let it be repeated here for the sake of the emphasis it needs that this organized work should not be undertaken without the most careful preparation and painstaking study. There are dangers which may ruin the result and cause complete loss of confidence in the value of our Lord's chosen method of winning the world. This should be said, too—preaching from the pulpit other than on Sundays does not enter into Dr. Black's plan. He lays stress upon evangelistic preaching for a considerable period in connection with the work, but leaves all the time possible for the trained workers to visit and see as many people as they can each evening.

The writer of this article has found especially helpful in his reading in the past two years Trumbull's "Taking Men Alive"; "Introducing Men to Christ" (this book is loaned to someone and the author's name does not come to mind at this moment); Kernahan's "Visitation Evangelism," (this author learned the method from Black). This article has been written to answer numerous inquiries which have come to its writer, who is only too glad to give his testimony to further the Master's cause.

Incidentally, this campaign involved more work for the pastor than any three others I have known.

THAT GRAND OLD BOOK

By Guy Hamilton.

That grand old Book! The memory of it, how rich, how fruitful, how wholesome and enlightening.

From its fountains the celebrities of earth have quenched their thirst; and by its sparkling streams of truth the wayfarer has found rest and repose.

To the wanderer it has proved an oasis in the desert, a shelter from the storm of doubt and fear. Ages have not diminished its splendor and glory.

Nuggets of gold and diamonds of rare brilliance are found confined within its rich treasury.

Its influence is constant as the stars; for neither skeptic nor infidel can still its voice.

Its testimony is sounded from a thousand presses and on the dying lips of rich and poor a hymn of praise is uttered in behalf of this great source Book of Life. Other books become stale; the Bible is perennial in freshness and beauty.

Its proverbs are timely, its Gospels vital, its prophesies dignified, and its poems sublime.

Were it possible to burn every Bible or cast every copy of this great library in the depths of the sea the Bible like the seven headed hydra would refuse to be beheaded, and from a million minds its sacred truths would be conveyed to the farthest stretches of this planet.

Midst the turmoil of this age and the confusion current today, its merit and general worth are not realized. But to be robbed of it would lead to ultimate chaos and darkness.

In the last moment of that illustrious novelist's life, Robert Louis Stevenson, he asked a servant to roll him in his wheel chair about his great library. The servant asked, "Doctor, what books do you wish to see?' The answer came speedily from the dying man's lips. "There is but one, the Bible. That grand old Book." He lived and died under the spell of its mighty inspiration.

Perhaps more books have been written about it than any volume extant today. It has provoked more thought than any collection of books known.

While it was not written simply as history, yet it sets forth in a graphic manner God's dealing with one of the mightiest people the world has ever known.

It is not a book of poems; yet for rare excellence, clarity of thought, gorgeous imagery, and flexibility of style the Psalms will never be surpassed.

It is not a book of philosophy yet the wide sweep of the book of Job carries us far afield and we are lost midst the mysteries and profundities of life and destiny.

It is not a book of science, yet it is the book of beginnings. It is the story of creation. It goes back to the first great cause.

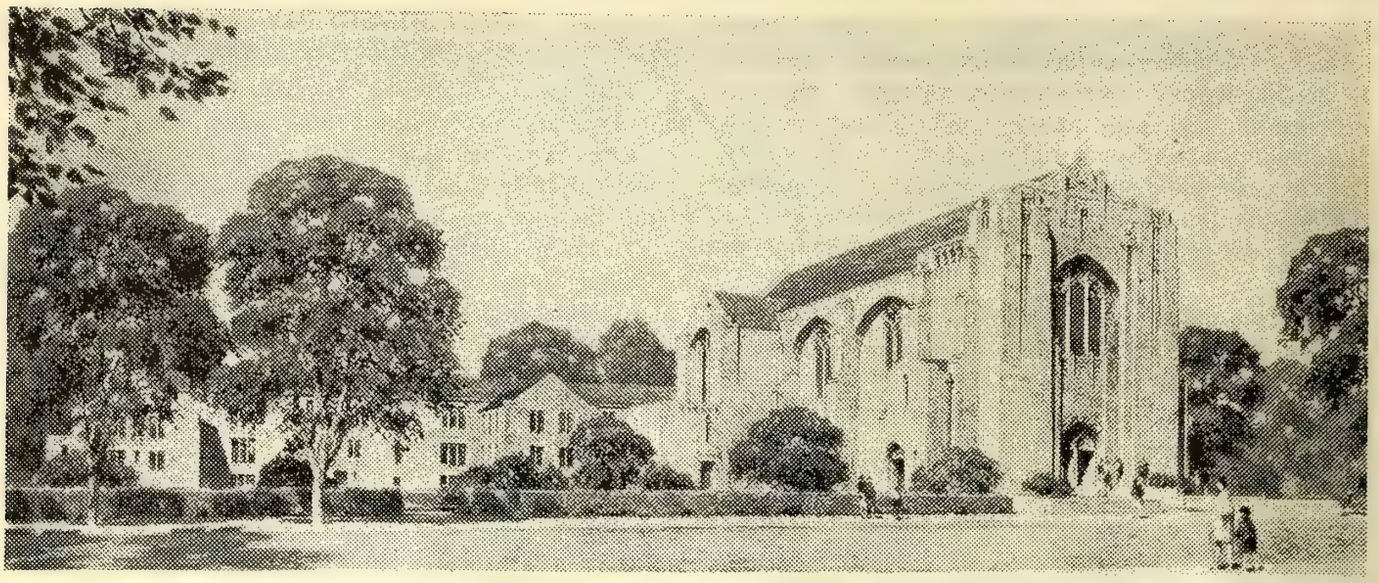
In the beginning God, and then we read, "In the beginning God created."

The Bible will continue the world's best seller.

A thousand critics have assailed it, but like the children in the fiery furnace it has come forth without the smell of fire upon it.

Modern research, the contribution of archaeology and the light of modern science have made it all the more attractive, the grand old Book in a new setting, with light and beauty from the ancient East.

Ponder its contents, mold your life by its precepts, live in its atmosphere and life will be symmetrical and beautiful.



The New Methodist Church, Winston-Salem

LAWYERS AGAINST LAW ENFORCEMENT

Judge McRae was accustomed to tell young men at Chapel Hill when he was dean of the University law school that the study of law made a man a good citizen and the study of equity made him a gentleman. It would seem that certain lawyers in New York do not come up to this standard.

The Christian Century says:

"The committee of New York lawyers which has been formed to defend persons charged with violation of the Jones law—new federal statute which increases the maximum penalty for violating the prohibition law to five years and $10,000—has completed its organization but has not yet given itself a name. Appropriate names readily suggest themselves, such as 'Rum Runners Relief Association,' 'Friends of Persecuted Bootleggers,' 'Committee for the Nullification of Federal Laws that are Unpopular in New York,' 'Society for the Promotion of the Whiskey Rebellion.' Any of these names would be more accurate than the things that the committee says about the law which its members are banded together to defeat. If one can credit the members of the committee with acting in good faith to prevent the imposition of excessive penalties 'in cases where the accused has committed no moral offense,' they must be charged with a very careless reading of the law. What the committee says is that the Jones law proposes 'to imprison for five years any and all violators.' What the law does is to establish five years as the **maximum** term of imprisonment; and what the law says is that judges shall 'discriminate between casual or slight violations and habitual sales of intoxicating liquor, or attempts to commercialize violations of the law.' By the utmost stretch of charity it cannot be supposed that the lawyers of the committee do not know this. They do know it."

NEWELL WRITES ORMOND

Yes, sir-ree. We'll do everything you ax us to do about that little old summer school. And when we do our blamdest it won't be so little.

And fudder and beyant that. Since you are rootin' for that little old Union boarding house we'll eat with you, too. If that is where you want to put us up at I don't see no reason why it ain't good enough, since you have gone to so much trouble and air goin' to pay fur it. We in't perticuler. It's bettern we useter at home.

Our slogan is: "No quarterly meetings in airly June."

And we have some more slogans that air candy-roasters if you keer t ouse 'em. "All June bugs will be at Duke in June. Otherwise they air tumble bugs." Ain't that a humdinger. Call on me when in need of slogans.

Newell.

A SUNDAY AROUND ROCKINGHAM

The Methodist church at Laurel Hill has shown remarkable growth in the last few years. The new church built seven years ago is crowded with that growing Sunday school with an enrollment of nearly two hundred. The future is full of promise.

To be in that school and to preach on Easter was a high privilege. Rev. G. H. Biggs, pastor, held his services at Old Hundred Sunday morning.

Following dinner with Brother C. C. Sneed we hurried away to be with Rev. M. C. Ellerbe in his all-day services at Roberdel. Rev. H. C. Smith preached at the morning hour. Reverends E. R. Clegg and J. M. Daniel, Mr. L. L. Gobbel and the Advocate man filled full the afternoon. It was a day well worth while in which the interests of the church such as the Sunday schools, the superannuate endowment, and the Advocate were considered.

The evening hour at Piedmont with Rev. E. R. Clegg and a night in that parsonage was a delight. Few preachers and their families have a more attractive and delightful home than that furnished the pastor at Piedmont. Rev. D. A. Petty did an excellent piece of constructive work when he led in that enterprise.

Things are moving on the Rockingham district and the new presiding elder, Rev. H. C. Smith, is alive to every interest of the church. He has been rendering valuable services in the revival meetings.

The great peace message which has been so long rejected by the nations of the world is a Jewish message. The angels' song on the plains of Bethlehem to half frightened shepherds was not original with the angels; it was an echo of Isaiah's prophecy which has hovered so long among the angels because the nations of the earth have not been willing to receive it.—Edward A. Steiner.

PEOPLE and THINGS

[Continued from page seven]

The Laurinburg Exchange in last week's issue has a half column article saying complimentary things of the revival services being held there, conducted by Dr. C. M. Hawkins. We quote one paragraph: "The revival meeting at the Methodist church swung into the second week with increased interest and attendance. Dr. Hawkins, the pastor, is preaching sermons of great power, and Prof. J. J. Pence of Wagran, is leading the song service each evening in such a way that it is an inspiration to all." Later information is that 29 new members were received into the church Sunday morning, making a total of 78 so far this conference year.

Ogburn Memorial and Oak Summit: "The campaign for souls came to a happy end on Easter day when 35 were received into the churches—13 at Ogburn and 20 at Oak Summit. Two came by letter, five by vows and 28 by baptism—35 in all. The pastor held revivals, running through one week, at each of the churches just as the campaign closed. The work on the parsonage yard at Ogburn Memorial has transformed the place into a thing of beauty. The grounds were graded, sowed in grass, and planted in shrubbery at a cost of about $150, and she looks like paradise in bloom sure enough. Thanks to the good ladies of the church."—O. P. Ader.

"Rev. B. T. Hurley, pastor of Central Methodist church, Mebane, was at his best preaching during the two weeks' revival at West Burlington Methodist church. Every sermon was thought-provoking and free from sensation. He is a sound gospel preacher, and those who heard him have nothing but praise for his messages. His series for Passion week were indeed appropriate and inspiring. We were thoroughly prepared to appreciate Easter morning after having heard his helpful messages of holy week. Not many visible results followed the revival, but we had three to come to the church Sunday morning by certificate. Good seed have been sown, and from now on is the harvest time. We shall never forget Brother Hurley nor his sermons of highest value. Some good church in the North Carolina conference had better fix her eyes on Hurley, for he is finishing four successful years at Mebane."—E. C. Durham, Pastor.

Rev. Ellsworth Hartsfield has just closed a splendid meeting at Vade Mecum church, Danbury charge. Two members were added, and this old church together with many of the non-church members united solidly behind the pastor in this territory rich in mission possibilities. Old settlers say among themselves that the congregations were the largest in the history of the church and that the preaching deepest ever heard there. Since November the membership has greatly increased and it is expected that the enrollment will be at least doubled before annual conference. A Cokesbury school and another revival are to be held during the summer. Methodist tracts are being scattered over the country. The pastor finds many unchurched people. In a group of twenty residences he found only four church families. Mr. Hartfield's father and brother are prominent as preacher and layman in the Florida conference. His mother's father was one of the most successful ministers in the South Georgia conference, and her grandfather was one of the founders of Wesleyan College, the world's oldest college for women. His father's father was a much loved Baptist preacher and farmer.

You give but little when you give your possessions. It is when you give of yourself that you truly give. For what are your possessions but things you keep and guard for fear you may need them tomorrow? And what is fear of need but need itself?—Kahlil Gibran, in The Prophet.

Perhaps the greatest need of Protestantism, to save her from this panicky feeling and to to restore her to the hearts of men is the ability to quicken in the human heart a sense of sin, and the necessity for an experience of God. —Frederick K. Stamm.

"The Easter service at the Boone Methodist church was one of deep interest. The choir gave several numbers touching on the Easter spirit and some special Easter music. Among the music given was a song by four girls from the graded school, taught by Miss Ethel Bouchelle, which was most beautifully and effectively rendered by the girls. The very large crowd present, including quite a number of visitors, heard the sermon by Pastor C. H. Moser, with the closest attention, for he gave them something worth hearing on the resurrection of our Saviour." —J. M. Downum.

Dr. James Moffatt, Washburn professor of church history at Union Theological Seminary, New York City, Scottish biblical scholar of international reputation, and famed translator of both Old and New Testaments, will deliver the 1929 Fondren Lectures at Southern Methodist University, April 14-17. Author of numerous books and articles on biblical subjects, recipient of many honors and degrees, profound thinker and erudite scholar, Dr. Moffatt, before his call to Union in 1927, was professor of church history in Union Free College, Glasgow, Scotland. The general subject of his lectures at S. M. U. is "The Day Before Yesterday."

The individual, left to himself, isn't going to have recreative play. He will very likely slip off into mere slackness. And what organization can you count on? There is a centrifugal force in modern life that has scattered the home. Many a family spends more on the garage to get its members away from home than on the library and the playground to keep them at home. We can't trust the home to do it. You may say the church can do it. The church is not equipped to do it. You may say the school can do it. But here is the point: It isn't the child alone who needs this training, it is the adult, also, . . . The community must do it. For you can't leave it undone. Otherwise, the play impulse waste themselves in mere awkwardness.—Dr. Ralph Sockman.

OVER $8,000 FOR MISSIONARY MAINTENANCE BY WESLEY MEMORIAL, HIGH POINT

Monday morning Wesley Memorial, High Point, had $8,000 for missionary maintenance and the work was not quite finished. This is a gratifying record for that great church. Dr. J. W. Moore, the pastor, is proving a superb leader at Wesley Memorial and the church prospers in all its departments. Well done, Wesley Memorial!

NEW BERN DISTRICT CONFERENCE, MOUNT OLIVE, APRIL 16-17

The New Bern district conference will be held at Mt. Olive April 16-17. This will be an interesting session as a special program has been arranged. Among the speakers will be Dr. Gilbert T. Rowe, Dr. Elbert Russell and J. M. Ormond. The many church interests will have representation.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

Revival in the Country Church

TO have a successful revival in the country church is a far more difficult thing than it formerly was. In other days people looked forward for months to the August meeting and gathered in multitudes to attend it, staying all through the series. But it is not so now. We must work very hard for all we get. Announcements for the revival should be made long before time, two or three months if possible, so that the people can adjust their plans and work in a way not to conflict with it. It will be something to look forward to and prepare for. It is not enough for the pastor to say that he will "protract" from the next preaching appointment. Everybody in all that region should know that the meeting will be held, and just when. All of the churches on the charge should be notified of the proposed revival and urged to attend and help with the work.

A publicity committee could be appointed to place the matter before everybody. They might print a neat card at small cost and mail it to all families of the community. Large posters might be put up in public places, like stores, school buildings and highway crossings. Have announcements made in chapel at the day schools, and at all Sunday schools at preaching appointments for weeks beforehand. The committee can do even more effective work by visiting each home and giving a personal invitation. The object is to get everybody to know about the meeting and to be talking of it.

Prayer meetings in the homes of the people for one or two weeks before the revival begins would be quite valuable. Select homes in different neighborhoods around the church and invite the people to come at night. Select laymen as leaders. Select certain homes among others where the family is not religious and not attendants upon church and make them feel that they have a part in the movement.

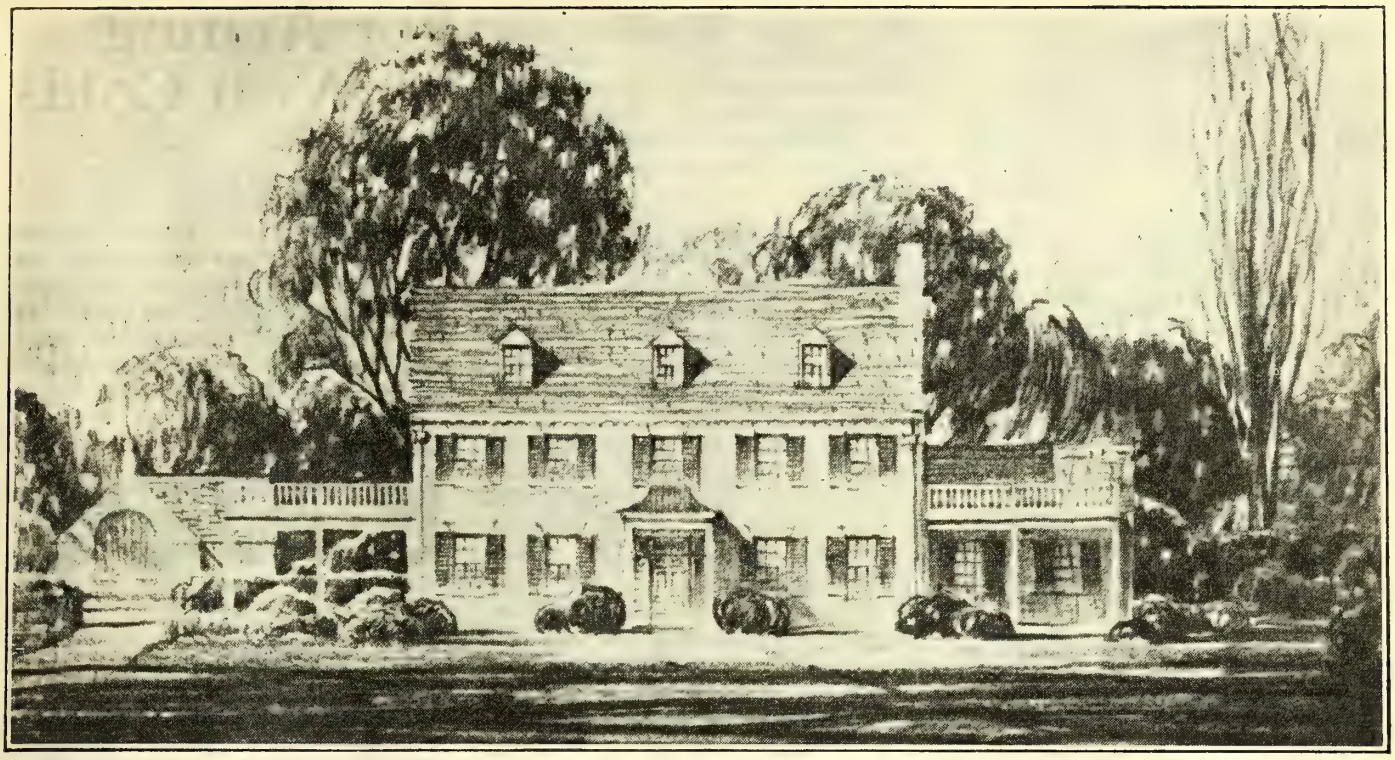
The pastor has an opportunity of doing most effective work during the week preceding the revival. He cannot do better than to make a short visit to each home in the congregation. He can drop in for just a few minutes to speak of the coming revival and to urge all the family to have part in it. In a church of one hundred members he will probably have thirty homes to visit, but many churches do not have so many. The pastor will not find this so hard to do provided he does not have a meeting in one of the other churches that particular week. This ought to be avoided, if possible. If the pastor can be in the community nearly all the time the meeting is in progress he will find it extremely profitable to go from home to home, for an absentee pastor cannot do the best work. In all too many cases the pastor is not seen in the community except at the preaching hours. In the event a visiting minister is preaching the pastor can devote practically all of his time to the people. Nothing else counts quite so much.

But somebody will reply that all which has been said relates to something entirely outside the church building and largely before the meeting begins. Very true; and it is just here that success or failure will be determined. Literally thousands of would-be revivals are ending in defeat every year because no preparation has been made for them. It is simply out of the question to begin a meeting of this kind in cold blood and have it end with many converts and a revived church. The time has passed when a revival can be had without preparation. My experience and observation have been that it requires far more energy and time to get the soil ready than it does to put in the seed. The farmer will spend weeks in preparing a field which he will plant in a day, or less. Also it requires much longer to cultivate plants after they are up than it does to reap them. Men will put two or three months of cultivation on a piece of corn, yet they will gather the ripe corn in a few hours. Hyde county is the only place I know where you can stick seed in the ground and expect to have a harvest from it; and even there the ground must be cleared of its growth beforehand. We do not have much virgin soil like that around our churches now; much of it is hard, and not very fertile. We must put more and more into it for what we get from it.

The most of our meetings in the country are not held long enough. One week is entirely too short a time. Frequently the pastor must hurry to another church for preaching the following Sunday. Often these meetings last only from Sunday to the next Friday night. People have hardly become warmed up to the services when the closing time comes, and sinners on the outside have scarcely been touched. How often you have heard members say, "If you could just go on for another week we would have a great revival, but now we have just begun." It is almost criminal to close such a series of meetings. Certainly ten days or two weeks ought to be available. The pastor can get laymen and local preachers from neighboring charges to fill his pulpit at the other churches so that he can stay by this particular church as long as it is necessary to make an impression on the community. Where churches are situated closely enough together it might be well to combine them for a meeting this year and let it run for two or three weeks, with the understanding that next year it will be held in one of the other churches.

Many other things will contribute much to the success of a revival. A clean yard; a clean and beautified house of worship, properly heated, lighted, ventilated. Enough song books for entire congregation; a good choir; an organist who will be present at every service. Ushers who will see that the building is kept in order and the people seated in comfort. A group of personal workers busy throughout the whole meeting can do much towards reaching the unsaved. Whether the preparation be physical or spiritual, all of it is needed to furnish a background and a basis for the Gospel appeal and for a lasting religious work.

If all of the things of which we have been speaking can be done in making ready for a revival, surely the preacher would then be at his best in delivering the message and presenting the invitation. A certain ancient law holds good in farming, in business, and possibly everywhere



The New Methodist Parsonage, Winston-Salem

else; certainly in revivals it holds good. The law is this: That you must put something into a proposition before you can reasonably hope to get anything out of it; and you must put much in if you would get much out. The Scriptures put it after this fashion: "He that soweth bountifully, will reap also bountifully." Let us give the country churches a fair chance this year, praying at the same time that the Lord of the harvest may give us a bountiful yield.

GREAT NEW ORGAN HEARD IN CENTRAL, CONCORD

On Sunday, March 24, the congregation of Central church, Concord, had the privilege of hearing for the first time the splendid new pipe organ which has just been installed. This organ was presented to the church as a tribute of love to Marian Winslow Coltrane and Daniel Branson Coltrane by their daughter, Ruth Coltrane Cannon and Chas. A. Cannon. This magnificent gift is doubly appreciated by the members of Central congregation because it stands as a monument to Mr. and Mrs. Coltrane whose lives have been so closely intertwined with the life of this church. A few years ago Mrs. Coltrane passed on to the heavenly home, leaving the memory of a beautiful life to inspire those who were left behind. Mr. Coltrane is still with us, and not only attends the services regularly, but also takes an active part in the work of the church. His life is indeed a beendiction to us all. It seems so fitting that a splendid pipe organ with its worshipful melodies should be the monument to remind us of these two persons.

During the past months other changes have been made in the church auditorium. On assembling Sunday morning the congregation found along with the new organ that the auditorium had been remodeled and made more beautiful and worshipful. The pulpit and chancel have been rearranged and equipped with new furniture, and a new carpet placed on the floor of the entire church through the activity of the ladies' missionary society.

It seemed fitting that the first service with the new organ and the remodeled auditorium should be a communion service in which the memorial element in the sacrament of the Lord's Supper should be emphasized. The pastor, Rev. R. M. Courtney, preached a brief but interesting sermon on the meaning of the sacramental service. While the sacrament was being administered, some of the old hymns of the church were played softly with the chimes by Mrs. Victor Means, the organist, with fine effect.

Twenty were received into the membership of the church, seven on profession of faith and thirteen by certificate. This was a red letter day in the life of Central church. All of these good things are tributes to the splendid work and consecrated leadership of the pastor.

S. G. Hawfield.

HALF MILLION DOLLAR BANK ORGANIZED IN AFRICA

One of the largest financial ventures ever undertaken by Negroes in any part of the world has been launched at Tagos, Nigeria, West Africa, in the Industrial and Commercial Bank, which is capitalized at approximately $500,000 and has the privilege of increasing its capital as business warrants. One of the bank's major objectives will be to develop the economic independence of the natives, which will be sought through the promotion and support of co-operative societies for scientific production and marketing. The Association of West African Co-operative Producers, to which the bank will give its assistance, is already doing an annual business of more than $16,000,000. The secretary of the new institution is Charles C. Craft, an American Negro who has been for some years an officer of the producers' organization.

Has it ever struck you that there's nothing on earth —except religion—on which men are so divided as the public good?—Robert Nichols and Maurice Brown, in "Wings Over Europe."

WHERE THE REVIVAL FIRES BURN BRIGHT

By M. B. Stokes.

In Korea the revival fires still burn bright. We are carrying on evangelistic campaigns in all the districts, and the blessing of God is resting upon the labors of his servants.

In the Chulwon district there have been more than 700 new believers enrolled since conference (September 13, 1928).

In the Seoul district, in addition to the hundreds enrolled at the City Mission, there are several hundred new believers in the churches of the district.

In the Wonsan district, while the number of new believers has not been so large, there has been a great awakening among the Christians. This will be sure to result in a large ingathering of new people if the work continues to go forward.

From the Chulwon district I have received fine reports of almost continual revival conditions that began considerably more than a year ago.

From the Songdo and Songdo North districts encouraging reports have come. Rev. C. N. Weems, presiding elder of the Songdo district, reports the finest Bible class in recent years.

I believe that we are just at the beginning of really great things in Korea. For all of these results we are grateful.

We have just closed here in the city of Seoul one of the finest meetings I have ever seen. It was a union meeting and was held at one of the Presbyterian churches, the largest in the city. Dr. G. W. Ridout of Asbury Seminary, who is now holding meetings in the Orient, did the preaching. In spite of the great difficulty of preaching through interpreters, he was able to preach with great power. The attendance at all the meetings was most gratifying. In some of the services great waves of divine power swept over the congregation, and the people lifted up their voices with one accord and cried out to God for his blessing. A very large number were definitely blessed. The Pentecostal power came upon many of those who waited before God in earnest prayer. I do not think I have ever witnessed such a meeting in Seoul before.

I am anxious to have the opportunity of holding a number of revival meetings in churches, colleges, or among other groups as the Lord directs and as opportunities are given me.

ASHEVILLE DISTRICT HUT

At a meeting of the pastors and represenatives of Epworth Leagues of the Asheville district, held at Central church Friday morning, it was unanimously voted to buy a lot at Lake Junaluska and erect a district hut at an early date. The lot selected is in the block just to the rear of Lakeside Lodge, and one of the nearest available to the Sunday school buildings. Three very popular eating places are within 400 yards of the selected site—Lakeside Dining Room, conducted by Mrs. Geo. M. Foard, the Sunday School Cafeteria, and Hiawasse Lodge. The Asheville district hut is to be provided with lodging accommodations only. It is expected that those who are to occupy the hut will not desire to be burdened with the responsibility of preparing meals.

Mr. Ralph E. Nollner, general superintendent of the Southern Assembly, was present by the invitation of the presiding elder at the meeting, and made a very interesting presentation of the program at the Lake for the coming season. He brought a very interesting fish story, and some photographs to back up the story. He relates that on last Tuesday afternoon Mr. Bailey of the Southern Assembly office force went out to try his hand and to see whether the bass were ready to begin biting. He landed four beauties, the largest of which tipped the scales at 7 1-2 pounds, the largest bass, so Nollner says, that was ever pulled out of Lake Junaluska. The four showed an aggregate weight of 21 pounds. Some of the leaguers aver that Nollner said they weighed 32 pounds, but I think they were just a trifle excited. My recollection is that Nollner said 21 pounds.

The hut is to be open to Epworth League chapters, Sunday school classes, Boy Scout troops operating under some one of the churches of the district, woman's missionary societies, or any organization operating under the auspices and control of any Methodist church of the Asheville district. It is to be built and furnished by the voluntary contributions of the above mentioned organizations, and once built and furnished, is to be occupied without any fee except such as may be determined as sufficient to pay the necessary expenses of light, water, insurance, etc.

The only conditions applying to occupancy of the hut is priority of application for space (first come, first served), and that each organization shall secure the attendance of some Asheville district pastor and his wife to accompany the party during its stay in the hut. Sufficient requests from leagues and other organizations for permission to assume a share in the enterprise were made at themeeting Friday, that the presiding elder announced that it seemed that the needed $500 for the purchase of the lot would be in hand by the date of the district conference, May 21-22.

From the reports of the pastors, it appears that the entire amount of $7000 for the district missionary maintenance special would be secured. One pastor, Rev. Geo. D. Herman, of the Chestnut Street church, reported that he had secured the full quota for the Superannuate Endowment, and that he now has in hand the cash for a full settlement except about a hundred dollars, which is already subscribed and will be paid in a short time. This is the third charge that he has served that he has seen meet its quota in full on this important cause. Dr. Todd should pray for more George Hermans. Reporter.

For Aching With Colds

Congestion is the dangerous thing in colds. It must be prevented or serious complications will result.

Because **CAPUDINE** reduces the congestion and fever and quickly stops the aches that accompany colds, it is invaluable in the treatment. Its use at the first sign of a cold may save you much suffering by cutting short the attack. Sold by druggists, 30c and 60c sizes. (Adv.)

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LETTER FROM I. L. SHAVER

Recent experiences here at Nakatsu bring to my mind a part of one of the songs of David: "I was glad when they said unto me, Let us go into the house of the Lord."

A few years ago a young Korean, after graduating from a Japanese school in Korea, came to Japan seeking to acquire further education in the schools here. While working in a rice shop here in Nakatsu preparatory to his entrance into school, he had the misfortune of losing his right hand in an accident. Later, despairing of life, he like many other Orientals, decided to commit suicide. Before doing this, however, he chanced to pass our church one evening just as prayer meeting was starting, and stopped before the door to listen to the singing. Two of the members entering the church at this time invited him to go in with them. Upon entering the house he was at once deeply impressed with the spirit of the meeting, and with the kindness of those present. He decided he would seek this religion for himself, and soon, by faith, he was able to trust God for salvation. His despairing gloom vanished, and he was gloriously saved. I had the privilege of baptizing him and receiving him into the church on January 1, 1928. He has proved faithful and is now seeking to enter the theological department of Kwansei Gakuin, our Methodist school near Kobe. In appreciation for what the Master has done for him he wishes to give his life in service for his fellow-countrymen here in Japan.

Last year the writer had the following letter from a young teacher of English in a neighboring middle school written just after his recovery from a serious illness: "I have never been in such a deplorable condition. As the physical powers degraded, my mind became more and more agitated. I wept on my ill fate. But at last I thought of God. The scene of prayer at your church envisaged itself before me. I prayed for God, prayed, prayed, prayed. After my thirty minutes prayer, to my astonishment, my mind gradually lost its agitation.

Upon my return to my school Mr. K. told me many things which occurred in my absence. Most of them were common. But one thing struck my heart. It was your prayer for my recovery. God is universal. He is everywhere. Sir, from the bottom of my heart I say, thank you."

Upon our return to Nakatsu last month, a young man came immediately and asked to be taught English. I invited him to meet me at the church the following Sunday morning. Sunday found me ill with influenza and unable to go, but the young man was there—and has been there every Sunday since. A few days ago he wrote me, "After long years seeking for pure, serious, and yet tender company I found it at last, to my delight, in regular church meeting. As an only poor salaried men, I must daily enter into troublesome business, eating carefully and smartly in order not to miss any opportunities which, when lost, cannot be recalled. Under such circumstances I, being an inspector, cannot help being nervous and doubtful, as one might suppose. For my own part, therefore, it is a crying necessity to have a calm, peace, gentle but earnest social room. What joyful thing that I should find it in church after long, vain search. There is no room for falsehood in its atmosphere. Truly, seriousness itself! Indeed I am not a regular member of church, much less a Christian, unhappily, but I am beginning to inhale something spiritually whenever I attend the meetings. The cultivation or formation of my character must depend on education in church. I am not pretending to be hypocrite. Now I shall make it my 'iron rule' to be present at this spiritual palace hereafter."

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

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FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION
AGAINST OLD AGE

With the spirit of Christ and the spirit of spring in his heart, he later wrote me the following verse:

"Hear the mixed voices of men and women singing.
They melt in our hearts with dreamy melodies.
The tramp will lean against the church wall then.
Even the pickpocket must cease his wandering for awhile.
Joyful Spring! Holy psalm in the church among the green leaves!"

For such as these you give to save.
For such as these we come to serve.

I. L. Shaver.

Nakatsu, Oita Ken, Japan.

The country is filled with places where men learn how to earn money, but there are no places where women may be taught how to spend it.—Dr. Annie Louise MacLeod of Syracuse University.

PROF. J. D. HODGES WRITES INTERESTINGLY

I believe that I am the oldest and most constant reader of the Advocate now living. My father, who died November, 1856, was an enthusiastic Methodist—an old time class leader, a steward and Sunday school superintendent. I think my father must have been a subscriber to the first issue (1855). I at 12 remember seeing the Advocate in our home, before father's death in 1856. Mother continued to take the paper and I, always an inveterate reader, looked into the paper every week. When the war came on, of course, being in the army I no longer saw the paper. The war over, the Advocate soon began to come to our home again, and has been a constant and welcome visitor ever since.

Two years ago last Christmas, at a Masonic picnic in Mocksville, I was voted a five dollar gold piece for having been a Mason longer than anybody else in Davie county—the presentation speech by an ex-Worshipful Grand Master.

The last issue of The Duke Alumni Register acclaims me the oldest living Trinity graduate.

Of the boys and girls who went to school with me in boyhood only one, a girl, is yet living.

In a company of 120 that went out to war in the 60's I am one of the two who have not yet gone with Jackson "to rest under the shade of the trees."

And yet I am not old—at least, it does not seem so. Vital organs function normally, so say the doctors.

Some months ago the Raleigh News and Observer gave me a nice "write up" accompanied by a middle age picture. Recently the "Chi Phi Cahkett," national organ of the Chi Phi fraternity, gave me a flattering notice, accompanied by a full page picture made on the very day I was 83.

During my long connection—more than fifty years—with the school forces of North Carolina, in its varied phases—college professor, county superintendent, principal of high schools, etc., I have made many friends who, like yourself, do not know of the activities of my earlier life. These friends are scattered all over the state and some in other states. I believe that a reproduction of the Raleigh News and Observer's article would make interesting reading for many of your folks throughout the state.

If you concur with me in this opinion I could, I think, borrow those cuts, which you could use without cost to the Advocate. If you think that this suggestion is a childish whim of an old man, not worthy of serious consideration, then I can readily agree to it, since my wife and children often tell me that I am growing childish.

With sincere good wishes for you and the Advocate, I am, Yours truly,

J. D. Hodges.

The men need not be frightened. We do not ask for superiority; we have always had that. We only want equality. —Lady Astor.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

FIRST BIBLE CONFERENCE

Our first Bible conference, conducted at Steele Street, Sanford, March 21-24, has been adjudged a fine success. In the opinion of Rev. M. Leo Rippy, assistant secretary of the geenral Sunday school board, who personally directed the conference and led in the discussion of Bible class problems and programs, and of Dr. Gilbert T. Rowe, who delivered the series of Bible lectures, the conference proved the wisdom of the undertaking. It was estimated that perhaps 200 or more men and women of Sanford, Jonesboro, and neighboring portions of the Fayetteville district were in attendance. Mr. J. W. Gilliam, superintendent of Steele Street Sunday school and district superintendent, headed up the local organization.

DURHAM SCHOOL CREDITS

The tenth annual session of the Durham standard training school was held in Trinity Methodist church, Durham, the week of March 10-15. Out of an enrollment of 154, in which 16 churches were represented, 127 earned certificates of credit. The following instructors taught in the school: Dr. Gilbert T. Rowe, Duke University; Prof. H. E. Spence, Duke University; Mrs. C. B. Culbreth, Durham; Miss Corinne Little, Lexington; Mrs. P. W. Flagge, High Point; Miss Carrie Lander, Spartanburg, S. C., and Dr. F. S. Hickman, Duke University. Certificates earned by churches are as follows: Trinity 27, Memorial 20, Calvary 13, Branson 14, Lakewood 13, Carr 11, Bethany 3, Bahama 3, Mt. Sylvan 5, West Durham 7, Andrews 1, First Presbyterian 3, Main Street Christian 2, Holloway Street Christian 2, Episcopal 2, and Watts Street Baptist 1.

WAYNE COUNTY RECORD

At Goldsboro the week of March 10-15 we held the fifth session of the Wayne county standard training school, offering four courses, with the following instructors: Dr. Charles D. Bulla of the general Sunday school board, Major W. A. Graham of Kinston, Prof. B. G. Childs of Duke University, and Miss Georgia Keene, our elementary superintendent. Twelve Sunday schools were represented in the enrollment of 66, 44 of this number earning certificates of credit. The following schools received certificates: St. Paul, Goldsboro 21, Pine Forest 7, St. John, Goldsboro 4, Pikesville 3, Fremont 2, Elm Street and Pikeville 1, Elm Street 1, Goldsboro circuit 1, Kenly 7, Mt. Olive 1, Queen Street, Kinston 1, and Goldsboro Presbyterian 1.

FORTY-ONE SCHOOLS SERVED

The fifth annual session of the Franklin county school was held at Louisburg College the week of March 17-22 with 68 persons being enrolled, 64 receiving certificates of credit. Four courses were offered by the following instructors: Prof. A. M. Proctor, Duke University; Miss Carrie P. Lander, Spartanburg, S. C.; Miss Georgia Keene, and the writer. A total of 41 Sunday schools were represented, as follows: Louisburg 18, Bunn, Louisburg circuit 4, Trinity, Tar River circuit 4, Parker's Grove 2, Ahoskie Baptist, Burgaw, Bath, Bolton, Brooksdale, Roxboro; Charlotte, Conway, Creedmoor, Concord, Roxboro; Camp Ground, Enfield, Franklinton, Grifton Methodist, Epworth, Grifton; Harrellsville Methodist, Harrellsville Baptist, Harris Chapel, Jackson, Louisburg, Milton, Milwaukee, Mt. Sylvan, Moncure, Nashville, Powellsville Baptist, Rose Hill, Smithfield, Swan Quarter, South Mills, Southport, Vanceboro Episcopal, Wallace, Watson's Chapel, Whitakers Episcopal, Washington, Wilson, Trinity, Wilmington, and Louisburg Baptist, one each.

MR. LONG CONDUCTS SCHOOLS

Rev. J. O. Long, our extension secretary, conducted a Cokesbury training school at Cerro Gordo on the Chadbourn circuit the week of March 10-15. Forty-two persons were regular attendants upon the school, but only 16 took the work for credit. Mr. Long taught the course on "Pupil Study." Eight persons from Cerro Gordo church received credit, and eight from Chadbourn.. The following week, March 17-25, Mr. Long was at Ingold in a training school where he taught "Pupil Study." Ten workers from Ingold Sunday school, out of an enrollment of 12, received certificates of credit.

MR. SINGLETON AT FUQUAY

Rev. L. T. Singleton, pastor at Nashville, taught a Cokesbury school at Fuquay Springs the week of March 10-15, giving the course in "The Small Sunday School." Out of an enrollment of 37, 23 persons from four Sunday schools received credit as follows: Holly Springs 8, Fuquay Springs 8, Olive Branch 5, and Cokesbury 2.

MEBANE AND SWEPSONVILLE

Sunday school institutes will be conducted at Mebane and at Swepsonville Sunday, April 7. Prof. H. E. Spence and Prof. H. E. Myers will serve in the Mebane institute and Prof. B. G. Childs and Miss Georgia Keene at Swepsonville. Both of these charges will be represented in the Alamance county standard training school which begins at Graham Sunday afternoon at three o'clock.

APRIL SCHOOL SCHEDULE

Seven standard training schools are scheduled for the month of April, as follows:

1. Nash-Edgecombe school at Rocky Mount, April 7-12.

2. Alamance school at Graham, April 7-12.

3. Wlson county school at Wilson, April 14-19.

4. Washington school, April 14-19.

5. Lenoir county school at Kinston, April 21-26.

6. Richmond county school at Rockingham, April 21-26.

7. Wake county school at Raleigh, April 28-May3.

Three Cokesbury schools will be held in April, including Roberdel, April 7-12, Leasburg, April 14-19, and Robersonville, April 21-26.

RANKING SUNDAY SCHOOLS

Audit of program of work reports for the year just closed revealed 34 Sunday schools entitled to Progressive, Advanced or Standard, as indicated below. A few additional schools may be entitled to be included in the list, final report in some cases being withheld on account of insufficient information. Some schools here listed may be entitled to higher rank, but the rank here indicated is based on information in hand. The list follows:

Trinity, South Mills, type C; Standard.

Broadway, Jonesboro charge, C; Standard.

Lemon Springs, Jonesboro charge, C; Standard.

Banks, Creedmoor charge, C; Standard.

Bullocks, Creedmoor charge, C; Standard.

Creedmoor, C; Standard.

Scott's Hill, C; Standard.

Fifth Avenue, Wilmington, B; Standard.

Jonesboro, C; Advanced.

Brown's Chapel, Pittsboro charge, C; Advanced.

Steele Street, Sanford, B; Advanced.

Edenton Street, Raleigh, B; Advanced.

Centenary, Smithfield, B; Advanced.

Trinity, Red Springs, C; Advanced.

Clark Street, Rocky Mount, C; Advanced.

Jackson, C; Advanced.

Burgaw, C; Advanced.

Ingold, C; Advanced.

Grace, Wilmington, B; Advanced.

Bahama, C; Progressive.

Prospect, Yanceyville charge, C; Progressive.

Philadelphia, Gates charge, C; Progressive.

Hertford, C; Progressive.

Stumpy Point, C; Progressive.

Morris Chapel, Jonesboro charge, C; Progressive.

Stedman, C; Progressive.

Queen Street, New Bern, B; Progressive.

Franklinton, C; Progressive.

Louisburg, B; Progressive.

Marcus, West End, C; Progressive.

Bethany, Conway, C; Progressive.

Garland, C; Progressive.

Richlands, C; Progressive.

Rose Hill, C; Progressive.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

COUNTING ON YOU

The time for observing Sunday School Day is here again. Frequent requests are coming in for Sunday School Day programs and in a few weeks we will be celebrating over the splendid returns reported by those who have observed the day with a splendid educational program and with a liberal offering for our conference Sunday school work.

Two valuable programs are available for this year's observance, each being funnished by the Sunday school board free of charge. The one for the larger Sunday school is entitled, "The Messenger of a New Day," and the one for the smaller Sunday school is entitled, "With One Intent." Either program is available for either school.

Let the offering taken be as liberal as possible. Since the work being directed by your Sunday school board is constantly being enlarged and since the appropriation made by the annual conference for this work has not been increased in four years our only hope for meeting our increased outlay is in increased Sunday school day offerings. Your conference budget for Sunday school work for this year shows quite an increase over last year. Let your Sunday School Day offerings show a corresponding increase. We are counting on you.

WADESBORO SCHOOL

The fifth annual standard training school for Anson county held recently at First church, Wadesboro, enrolled 74 people, 69 of whom did all required work and earned certificates of credit. These credit students were listed with churches as follows: First church, Wadesboro 27, Lilesville 13, Polkton 10, Morven 8, Bethel 4, Ansonville 3, Olivet 3, Savannah 1.

The courses, instructors, class enrollment and credits earned in the school follow:

Worship, Mr. F. M. Williamson; 20—18.

The Sunday School, Miss Maud McKinnon; 17—17.

Pupil Study, Mr. L. F. Tuttle; 30—28.

Missions in the Sunday School, Rev. R. C. Goforth; 7—6.

Congratulations are extended to Revs. W. B. Davis and F. W. Cook, pastors of First church, Wadesboro and Lilesville circuit, respectively, for having encouraged their workers to earn a greater number of credits than previously earned by these charges, the records being 27 and 17 respectively.

SHELBY SCHOOL

The sixth annual standard training school for Cleveland county held last week at Central Methodist church, Shelby, enrolled 152 persons, 129 of whom earned certificates of credit, these credit students coming from 12 Sunday schools as follows: Central 34, Kadesh 21, Palm Tree, Belwood Ct. 20, Polkville 16, St. Paul 10, St. Peters 5, Lafayette Street 5, First church, Cherryville 5, Palm Tree, South Fork Ct. 4, Fallston 4, Salem 2, Plateau 2, Bethlehem 1.

The courses of study, instructors, class enrollment and number of credits earned follow:

The Teachings of Jesus, Dr. James Cannon; 73—54.

Pupil Study, Mr. L. F. Tuttle; 39—36.

Junior Materials and Methods, Miss Freddie Henry; 14—14.

The Small Sunday School, Mr. Paul F. Evans; 26—25.

An outstanding feature of this school was the delegation from the Belwood circuit, 50 earnest workers from this charge having earned certificates of credit, Rev. J. W. Fitzgerald, the pastor, being among the number.

FOREST CITY SCHOOL

The fifth annual standard training school for Rutherford county held last week at Alexander Mills school building, Forest City, enrolled 82 people, 69 of whom did all required work and earned certificates of credit. These credit students came from 11 Sunday schools as follows: Caroleen 10, Forest City 10, Avondale 9, Alexander 8, Spindale 7, Cliffside 7, Pleasant Grove 6, Henrietta 5, Rutherfordton 5, Salem 1, Forest City Presbyterian 1.

The courses, instructors, class enrollment and number of credits earned follow:

Spirit and Genius of Methodism, Rev. W. A. Newell; 26—21.

Worship, Mr. F. M. Williamson; 34—29.

Primary Pupil, Mrs. Walter L. Watson; 14—12.

Beginner Materials and Methods, Mrs. O. V. Woosley; 8—9.

STANLEY CIRCUIT

Rev. B. M. Crosby, pastor of the Stanley circuit, and a recent transfer from the Upper South Carolina conference, is quite a hustler. Among many other outstanding accomplishments during the present year he and his presiding elder, Rev. W. A. Newell, recently held a Cokesbury training school for the charge from which 26 credits were issued. But for a siege of very inclement weather, making some of the country roads impassable, the number of credit students would have been doubled. Our congratulations are extended to Brother Crosby and his good workers.

ELMWOOD CIRCUIT

With only a short time for preparation Rev. R. L. Young, pastor of the Elmwood circuit, arranged for Mr. Paul F. Evans to conduct a Cokesbury training school for his charge. This school enrolled 23 persons, 18 of whom, representing seven Sunday schools, earned certificates of credit. The good work of this school is being followed up.

THOMASVILLE CIRCUIT

The Thomasville circuit, under the leadership of Rev. Seymour Taylor, and the Bethel-Trinity charge in Thomasville, with Rev. T. J. Houck as pastor, recently combined in a Cokesbury training school. Mr. Paul F. Evans taught the course on "The Small Sunday School" and Rev. C. S. Kirkpatrick taught the course on "The Life of Christ." Thirty-two persons, representing six Sunday schools were enrolled, 30 of whom did all required work and earned certificates of credit, 25 of these being registered with the Thomasville circuit.

DIPLOMA EARNERS

The February report from Leadership Training Headquarters lists the following diploma earners:

Rev. Ebenezer Myers, East Spencer, blue seal.

L. L. Walker, Rural Hall, blue seal.

Mrs. L. E. Brown, Charlotte, blue seal.

Mrs. Geo. B. Ward, Weaverville, diploma without seal.

Mrs. W. W. Weant, Salisbury, diploma without seal.

MARION SCHOOL

Programs are being printed for the fifth standard training school for Marion and McDowell county to be held at First church, Marion, April 21-26. The following courses and instructors will be offered:

The Teachings of Jesus—Prof. H. E. Spence.

Worship—Mr. F. M. Williamson.

Beginner Materials and Methods—Mrs. O. V. Woosley.

The Small Sunday School—Mr. Paul F. Evans.

Indications point to even a larger school than the most excellent one held last year.

WAYNESVILLE SCHOOL

The third annual standard school for Waynesville and Haywood county is scheduled to be held at First church, Waynesville, beginning Sunday afternoon, April 21, and extending in night sessions through April 26. Courses and instructors in this school are:

The New Testament Survey—Rev. C. M. Pickens.

Christian Stewardship—Dr. H. B. Trimble.

Principles of Teaching—Miss Corinne Little.

Pupil Study (Cokesbury Cource)—Mr. L. F. Tuttle.

This school promises a good enrollment.

OBSERVE SUNDAY SCHOOL DAY RIGHT AWAY

ELIZABETH MAYHEW HENDREN

The meeting of the conference Woman's Missionary Society in New Bern will have one dark shadow, the absence of Mrs. Hendren, long lovingly called "Aunt Lizzie" by the women and children of North Carolina Methodism. But while she fervently desired to meet with them here there was a more intense desire in her soul to go home and be at rest. Again and again she expressed this desire to friends, and I believe that even those who love her best would not call her back from her heavenly home.

Elizabeth Mayhew Hendren, daughter of William and Mary Flanner Mayhew, was born May 1, 1837, and died February 25, 1929. She was in the best sense an aristocrat. Sprung from a long and noble line, she was proud of her ancestry, but was ever ready to condescend to them of low estate. Of unusual ability and ripe culture, she was not ignorant of her superiority, but counted it as a means of service rather than a cause of pride. A born leader she sought, not preferment, but an opportunity to promote the kingdom of God.

When a child of twelve she gave herself to God. Her father opposed her joining the Methodist church, only consenting if she would wait a year. This she agreed to do, but of her own motion notified her pastor of her intention and sought and received the communion during that year as a "seeker." To her, being a Christian meant the surrender of worldly pleasures, and neither as a girl or as a woman did she yield her convictions. She graduated at Greensboro College in 1854 and afterward taught there and at Louisburg College. She left the latter institution in 1867 to become the wife of Rev. L. L. Hendren, a prominent preacher of the North Carolina conference.

For nearly twenty years, in station and district parsonages, she led a busy life as preacher's wife and helper and mother to her husband's five motherless children as well as to her own brood of three sons and three daughters. In 1885 she returned to her old home in New Bern to take up her long last chapter as queen in her own home, leader of the women of her church and confidant and adviser of her pastors. No interest of her church failed to appeal to her thought, her prayers and her assistance. She read widely, thought deeply, and exercised an ever widening influence in the church and in the community. But her chief interest was ever the missionary cause. Beginning in Greensboro College, continued as teacher and preacher's wife and later to the end of her life here in New Bern, she was always seeing to spread the kingdom on earth. She was president of the local missionary society for thirty years, the society which now bears her name, and was superintendent of the children's work for the conference for seventeen years. Her devotion was ardent unto the end. In a letter of love and advice which she left to her children, she asked them to continue her dues and pledge permanently as a memorial to her.

Her last days were a worthy crown to her long life.

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

She simply faded away. Again and again we thought the dying flame was gone. But again and again it burned afresh to give light and joy to the loving watchers. Unfaltering faith, calm confidence, victorious hope, loving thought of others, eagerness to be with Christ. She was a great woman, a great mother, a great friend, a great Christian, and her end was a great victory.

N. H. D. Wilson.

THE HORSE AND ITS NAME

A large perissodactyl ungulate mammal, says the scientist—most of us call it a horse. Perissodactyl means having an odd number of toes unevenly developed. Ungulate means that the animal has hoofs.

The horse has been domesticated by man from prehistoric times, and is no longer believed to exist in a truly wild state. So-called wild horses are runaways from domestication. Because of its antiquity, the name of the horse is widespread—its Anglo-Saxon form has various counterparts in several European languages. For this reason, also, the horse has had a large influence on the English language in a variety of ways.

For example, whenever we wish to say, "That is a different matter altogether," we find a ready figurative phrase in "That's a horse of another color."

Another expression is "a horse on one," meaning a turn of fortune against one, especially a joke or trick at one's expense. This saying may be compared to "horse and horse," a form of gaming, says Webster's New International Dictionary, particularly the throwing of dice. The winner is required to win a certain number of rounds. When both players have the same number to their credit, the game is said to stand "horse and horse."

Horse, as an adjective, often means large or coarse. This use is familiar in such combinations as horse balm, horse mackerel, horse bean, horse mussel, and horse nettle. The "large and coarse" significance is particularly forceful in the two words horselaugh and horseplay. The first is a loud, boisterous laugh; the second is rude, noisy play.

Everyday speech utilizes the well known "horse sense" to mean that common sense which is required for practical daily living. A man must have horse sense, or he simply cannot get along in life.

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Country Storekeeper (rather deaf)—Hey?

Customer—No, straw.

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Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

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**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
**Uwharrie—M. F. Kincheloe	17
College Place—Albea Godbold	14
Reidsville—J. H. West	8
Asheboro—B. C. Reavis	8
Proximity—Dwight W. Brown	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

*Forest City—M. F. Moores	9
*Glen Alpine—M. A. Osbourne	6
Old Fort—P. T. Dixon	5

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong	15
Spray—David R. Proffitt	7
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Madison—T. R. Wolfe	6
Jonesville—W. J. S. Walker	5
Moravian Falls—R. E. Ward	5
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
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******Mt. Zion—R. A. Swaringen	73
***Troutman—John Cline	12
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HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Rockingham	15
Greensboro	13
Durham	12
Raleigh	10
Charlotte	9
Mount Airy	9
New Bern	8
Statesville	8
Winston-Salem	6
Washington	5
Salisbury	4
Gastonia	4
Marion	3
Elizabeth City	3
Wilmington	3
Asheville	3
Waynesville	2
Weldon	1
Fayetteville	1

RESOLUTIONS OF RESPECT

Whereas, God in his infinite love and mercy has called to his heavenly home our co-worker and loved member, Mr. W. H. Barden, we, the members of the Wesley Afternoon Bible class of Epworth church, Wilmington, N. C., hereby resolve:

First, That in the death of Mr. Barden we have lost an honored and loved member, and that his loved ones sustain a loss that cannot be measured; yet we hope we may lessen their grief by extending our sympathy and prayers.

Second, That his life of faith and devotion will ever remain an inspiring example in the class. Our lives have been enriched by his faith and devotion to Christ. Our spirits have been blessed by his testimonies.

Third, That humbly submitting ourselves to him who doeth all things well, we would follow his example as he followed Christ, and to his family we would commend them to Christ who alone can comfort.

Fourth, That a copy of these resolutions be handed to the family of the deceased, and that a copy be sent the editor of the Advocate for publication.

We shall meet, but we shall miss him,
When we see his vacant place;
But we know that God has called him
To be with him face to face.

For we know he loved the Saviour,
And has gone to join that band;
We will strive so hard to meet him,
In that beauteus glory land.

Mrs. W. G. Craig,
D. J. Joyner,
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Children's Storyland



OLD BLACK MAMMY'S GOOSE STORY

By H. C. Sprinkle.

III.

Miss Goose a-Ruminatin' in 'er Min'

One bright spring mawnin', when de birds was a-singing' an' de cow-bells was a-ringin', an' de calves was a-skippin', an' de plow-boy was a-whis'lin', an' de vi'lets was a-smellin', an'—an' de gals was a-washin' de dirty clo'es, Mistah Gandah an' Miss Goose meander to de Goosepond Lake to launch der boats. Dey sail aroun' down de lake a while, an' bye-m-bye Mistah Gandah 'cide to dispatch his subm'rine to de bottom of de ocean, a-signalin' back wid de bubbles what spluttered up, while he see can't he nab onter a few periwinkle an' sich like gen'mas as might be foun' infestin' dere.

When he come back up over on de udder side o' de pon', he look all 'roun' to see what 'come o' de udder paht o' de navy, an' he don' see nothin', 'case it don' show up on de blin' side of him. Den he reconnoiter aroun' an' look about, out'n his good eye, til at las' he spy de sistah gunboat to de eas'wards. Den he turn on all de steam, an' set all de propellers a-goin' an' dash over to her an' git in line. When he inspec' de booat wid his good eye, he see she have tuck up both paddles an' tucked 'em away in her fedders, an' have laid her head graceful like back 'twixt her neck an' her shoulder, an' de ole ship am a-driftin' wid de tide. Yes, Miss Goose 'pear to be forgittin' ev'y blessed thing what is, an' a-ruminatin' in her min' 'bout what ain't. Dat's jes' de way o' some folks. Dey always a-worryin' an' a-pesterin' an' a-steadyin' 'bout things what ain't. Ef dey would think more 'bout things what is, as dey is, den de things what ain't heap more likelier not to happen, an' ef'n dey do happen, dey's more likelier to happen like dey ought to be.

Well, Mistah Gandah he stritch his sails an' turn on all de steam, an' set all de rudder in dat direction, an' starts all de propellers to gwine, an' shoot his boat over dat way, an' pull clost up by de side of 'er, an' he upped an' axed her what she was thinkin' 'bout. Miss Goose, she start, sorter quick an' 'cited like, an' she look up into his gandah eye, an' she say, "Mistah Gandah, dere's somefin' in my life I never tol' you 'bout yit. Dere's a great myst'ry connected wid de inners o' de secrecy of my bein', an' mawnin's like dis, when I hear dem birds a-singin' to dey own true love, an' see de peach buds about to blossom, an' when I hears de splash of de oars a-splashin' in dis lake, it make me think 'bout when I fust sot my boat to floatin' on his same pon'. Yas, sah, hit set me to ruminatin' in my min', an' 'pears like I can hardly stan' it for wonderin' wha' I come from, an' ef dem things so, ennyhow."

"Whut things, Goosey-Poosey?" ax Mistah Gandah.

"Will you be good to me, Goo-Goo, ef'n I tell you all?" says she. Den Miss Goose 'gin to tell' bout de fus' she recollec' was when she begin a-noddlin' an' a-peckin' 'ginst de shores of eternity, an' 'bout fin'lly she knock a hole in dem shores, an' let a little light in. Den she take a fresh breff an' swell up, an' somefin' 'gin to crack, an' fust thing she know, de yearth bus' wide open in de middle, an' de whole innerds tumble clean out, an' she was it. Well, when she sorter come to herse'f, she look aroun' to see what she can see, an' she fin' herse'f all mashed down by de ole speckle' hen, an' de ole hen was a-cluckin' an' a-cooin' an' a-taking' on mighty, like she disturbed 'case de worl' got busted open. Den Miss Goose say she look aroun' to see ef dere was enny udder leavin's 'sides herse'f, an' she 'sciver two diddles an' two peepies in de identical same nes'. Dem diddles couldn' even waddle, but de peepies mighty peart like, do' dey was de littlest of 'em all, an' when she examine dere teef she 'sciver dey was a whole week older 'an enny of 'em.

Well, de ole speckle' hen make out she der ma, an' she say dey all her chillun. Do' de folks, when hey come aroun', dey say, de chillun don' seem to have much favorance of one anudder.

"Den I 'gin to notice myself," said Miss Goose, "dat de whole comboodlin' of us didn' have none of de favorances of our ma. Things went on purty good, do', an' atter a while de ole speckle' hen be feelin' some better, an' she take us all out to walk. It was a funny crowd. De ole hen, she cluck, an' de chickens, an' de ducks, an' de res'—dat was me—we foller on tel we git in sight of dis ve'y water course, den it 'pear like dem ducks can't stan' it a-tall, an' dey des run as hard as dey could tear to de water an' launch dere boats. An' de funny thing was, my own se'f jes' waddle on down dere, in spite of my'se'f, an' in spite o' de warnin's of de scpeckle' hen, an' I beat de ducks dere. Ma hen, she come on down to de brink of de waters, an' she call, an' she threaten, an' she splutter, but we don' pay no 'tenchun. It seem de nat'ral thing be for ev'y feller to paddle his own canoe. Den de ole hen make like she gwine to come right in atter us an' spank us. We skeered for a little bit, but we soon see she don' b'long to no navy. Well, atter a while we comed out an' follered de ole hen off up to de barn, but she look mighty humilified, an' it seem to us like dey ain't no harmony in things nohow.

"'Bout de onliest suitable times I ever had was wid my little brudder an' sister ducks—I reckon dey was brudder an' sister—but dat didn' las' long, 'case I was born for trouble. De little brudder—we call him Jonah, 'case no matter whar you tell him to go, he allus go de 'tudder way, an' meander on down to whar he could take shippin'—he was a peart little feller. It mos' break my gizzard, do', when I recommember what a sad end he had. It war like dis: he went down to de waters one day an' took a boat an' 'fore he know it, de boat was a rockin' an' a-tossin', an' den nex' thing he war clean swallered up, boat an' all, by a big ole water-moccasin, an' ef 'n he ever git frowed up on dry lan', nobody didn' never know it, an' he didn' know it his own se'f. Well, atter Jonah git gone, it 'pear like his little sis' des pine away, till at las' one day when she war eatin' her breakfas' she have a fit an' keel over an' caflummix, an' dat de las' o' her.

"I didn' have nothin' to do then but jes' foller aroun' wid de li'l chickens, an' dey don' know how to do nothin' but des scratch in de dirt, an' it 'pear like de less fittin' a place war to scratch, de more dey want to scratch in dat ve'y place. What's mo', don' mattah how onlikely de place dey been scratchin', dey don' never wash dere han's an' face no more 'n nothin'.

"But dat warn't de trouble I start to tell you I been ruminatin' in my in' 'bout. It war dis. One day I heerd de ole blue hen an' de speckle' hen a'talkin', sof' like, when dey didn' think I was a-lissenin', an' dey say de ole speckle' hen ain't my sho' 'nough mammy nohow, an' I ain't got no business in dat fambly. Dey say dere is a mysterious story 'bout me, dat dey hearn tell dat my gran-mudder were a wil' goose. Dat de ole Massa shoot into de flock an' break her wing, an' she live on de farm a long time wid de common geese. Well, den I sneeze, an' dey hear me, den dey talk de ballence so low I couldn' understan' what dey say. But I think dey say dere was somefin' orful 'bout my sho' 'nough mammy, an' nobody don' pay no 'tenshun what 'come of her.

"When I hear dis, my gizzard mos' creack wide open, I so troubled. Den I git so I don' care for nothin', an' one day when one o' dem spells was on me, I git into de gyarden an' nipped off Aunt Nancy's ingerns an' cabbages, an' dere's whar de wust come. Se saunt de gals to ketch me, an' dey taken a forked stick an' make a yoke an' put it on my neck an' pitched me over into dis paster, an' I ain't never been out'n here since. I was des wonderin' ef you 'ud stay wid me atter you knowed it all."

Den Miss Goose break down an' cry lak a baby.

Mistah Gandah, by dis time, war a-

standin' out on de bank, a-holdin' his weight all on one foot, whiles de udder one was in his pocket, an' he look over at his darlint an' say he'd stan' by 'er ef Brer Fox an' all his tribe war a-barkin' in his face, an' ef she war de las' goose in de worl'.

PARABLES OF SAFED THE SAGE: THE PARABLE OF THE CHURCH CHOIR

There is in a Certain City a Sanctuary, and it hath an High Priced Choir. And on the Sabbath Night before Christmas they left the Sanctuary as sore as Four Boils. For they had had to prepare Two Extra Anthems for the morning, and they had had an Extra Rehearsal in the Afternoon, and had sung Five Numbers at Night. And they were Hoarse and Hot and Horrible. And what they said as they left the Sanctuary need not be Related Here.

And they also said, Come, let us go unto the home of one of us, and ring up a Few Friends, and have some Coffee and Hot Dogs and Sinkers, and forget that there is such a thing as Musick.

And as they were sitting and eating and drinking and telling how Horrid everything was, and what a shame it was that there had to be any such thing as Musick, and Mimmicking the way the other Choir chased each other in singing All we like sheep, and how abominably the organist at the other Sanctuary rendered the Pastoral Symphony, and were almost rolling off their chairs as they showed how the Soprano Soloist in the other Sanctuary who was Fat and Short of Breath rendered some of Mr. Handel's his runs that call for enough wind to inflate a Balloon, they began to feel a little more Tolerant about Musick, and a little less Rebellious about all their Persecutions.

And one of them sat at the Piano, and began to finger the Keys, and she played a Chrismas Carol.

And they said, Now let us sing, God rest you Merry Gentlemen.

And they sang that carol.

And they said, Let us try that new Russian Carol with the quaint Olde English Words.

And they sang that.

Now I was passing the House late at night, and I heard Musick, and I entered. And they were all Enthusiastick in their Singing.

And I said, Are ye not Weary enough at the close of this Long and Hard Day?

And they said, It hath been a Long Day, and an Hard one, but it hath been a Fine One, and we are singing with Joy.

And I said, Sing On. For thus it is that Carols came into being. They are not the Musick of the Sanctuary, but of the Home and of the Free and Jubilant Heart. Their background is not the Altar, but the Hearth. And it is fine that after so Hard a Day ye sing them at night, though it be late.

And they said, Wilt thou sing one or two with us?

And I said, I surely will.

And we sang together.

And I said, It is a Fine and Radiant Joy with which ye sing, that knoweth no Fatigue but poureth out Melody Unconstrained.

And they said, We will be honest with thee. We were Tired and Resentful, and we Hated All Musick, but now are we having the Time of Our Lives.

And I said, I thank you for telling me, but I knew it.

And I said, Even in Good Work there is weariness that Sometimes doth Weight the Wings of Song.

And they inquired, Hath it ever been so in thy work?

And I said, This hath been for me also a weary but a glad day. Let us sing another Carol.

So we sang Silent Night, and when we went our way, the Clock struck Twelve, and we wished each other an Happy Christmas.—Christian Index.

CALENDARS AND ALMANACS

Calendars appear with dependable regularity every new year. Indeed, among the lesser activities of January is the hurry of everyone trying to secure one or more suitable calendars to hang on the wall. A new calendar is necessary every year because, under our present system of dividing the year, the days of the month fall on different days of the week in different years. Some day a uniform calendar may be adopted—it has already been given wide publicity—which will be the same, year after year, the first of January always being on the same day of the week, and so with other dates throughout the year.

As most people thing of a calendar, they men a printed schedule of "dates," showing the days of the week, and also sometimes the phases of the moon; holidays are indicated, and on some calendars dates of church or other festivals are suitably marked. Especially attractive calendars of this sort are often utilized for Christmas or New Year gifts; thousands of calendars are also distributed gratis every year for advertising purposes.

Strictly speaking, a calendar is more than a printed record. The calendar is the whole system of reckoning time. Our system is the Gregorian calendar, which was introduced by Pope Gregory XIII in 1582 A. D., and adopted in Great Britain and the American colonies in 1752.

The word calendar, according to Webster's New International Dictionary, comes from the Latin "kalendarium," meaning an account book. The word is also related to calends, which was the Roman name for the first day of the month.

The Almanac

Almanacs once upon a time were published as literary ventures and included all kinds of "additional" reading. Benjamin Franklin's famous Poor Richard's Almanac was such a one. The wit and wisdom which Franklin incorporated in his almanac have been perpetuated, and even today these sayings appear constantly in new editions for the delight of modern readers.

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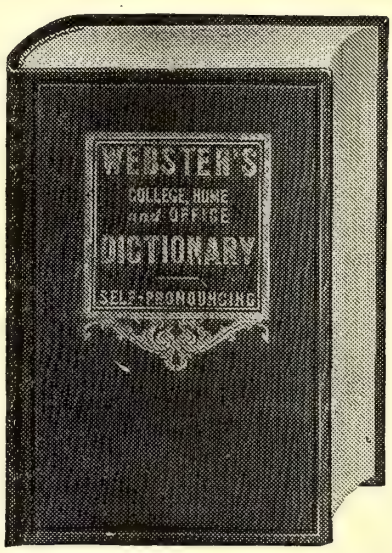
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

EXECUTIVE MEETING!

An executive meeting is called Monday evening, April 8, at 7:30 p. m., at New Bern. Mrs. A. M. Gates.

An afternoon train leaves Goldsboro at three o'clock, reaching New Bern at 5:30. A bus leaves Goldsboro at 3:15. Both of these connections may be used by delegates on Monday preceding Tuesday, the 9th, the first day of the annual meeting.

The God of things as they are
Is the God in the highest heaven;
The God of the morning star,
Of the thrush that sings at even;
The God of the storm and sunshine,
Of the wolf, the snail, and the bee,
Of the Alp's majestic silence,
Of the soundless depths of the sea;
The God of the times and the nations,
Of the planet as they roll,
Of the numberless constellations,
Of the limitless human soul.
—David Star Jordan.

WHITEVILLE SUPERINTENDENT OF PUBLICITY MAKES REPORT

This report did not answer "yes" to every item on the report blank, but the sum total showed that every department of the auxiliary is functioning in a fine way; that the auxiliary is meeting the needs of the community.

In the clippings sent from local papers Mrs. Johnson had been careful to bring before the readers matters of geenral missionary interest as well as things of local coloring.

It is such auxiliaries as these that make a standard in the North Carolina conference.

RECORD BOOKS

For adult auxiliaries:

Record and report book for auxiliary corresponding secretaries and superintendents, 35 cents.

Record and report book for auxiliary treasurers, 35 cents.

For young people's auxiliaries:

Record and report book for corresponding secretaries and superitnendents, 35 cents.

Record and report book for treasurers, 35 cents. Literature Headquarters,
706 Church St., Nashville, Tenn.

HERTFORD MISSIONARY SOCIETY MEETS

The Minnie Wilson Missionary Society met at the home of Mrs. James Shannonhouse on the evening of March 18. Circle No. 2, of which Mrs. Shannonhouse is leader, presented an interesting program, their topic being "Mothers and Daughters."

Mesdames Rutenberg, Sumner, Riddick and Wright rendered several vocal selections which were much enjoyed. There were readings, both instructive and appropriate, by Mrs. Self, Mrs. Riddick and Mrs. Nachman.

Mrs. J. S. Vick gave a report on work in the foreign field.

A large per cent of the membership was present. The society is thoroughly alive, and seems eager to do the bidding of its capable president, Mrs. T. S. White.

KINSTON IS ACTIVE

The Sue D. Swindell auxiliary of Queen Street, Kinston, has held three interesting meetings this year. Mrs. O. L. Wilson, leader of circle one, was not able to carry out her well prepared program because of the flu epidemic, so many of the members not being able to attend. The February and March meetings were well attended.

Mrs. W. A. Graham, leader of circle two had charge of a splendid program in February, using for her subject "The Homes Around the World." She told in an interesting manner of the "home as the place of character training." Little Miss Mary Jordan then sang so sweetly "Jesus Loves Me." Mrs. J. C. Hood gave a splendid talk on "Making Home the Center."

Appropriate and pleasing violin selections, "Suwanee River" and "Home Sweet Home" were rendered by Mrs. T. C. Ethridge, accompanied by Mrs. Wallace Webb at the piano.

An impressive poem, "The Tree God Plants," was read by Mrs. Graham.

A solo by Mrs. Jack Skinner concluded the enjoyable program.

Mrs. T. W. Heath, president, had charge of the business meeting March 4. The devotional was conducted by Mrs. E. C. Few. A short program of music and readings was then given.

Mrs. Graham, superintendent of mission study, announced that the class would soon take up the study of "What Next in Home Missions."

The financial report for the quarter was $286.

Circles seven and eight served light refreshments during the social hour to the fifty members present.

The auxiliary will be host to the Lenoir-Greene Federation early in May.

Our conference will be so near to us we are hoping a large number of our members will be able to attend some of the sessions.

Mrs. E. C. Few, vice president of the auxiliary, will be our delegate.

ZONE MEETING FOR ALAMANCE COUNTY

The first quarterly zone missionary meeting for the Methodist churches of Alamance county was held March 22 with the auxiliary of Webb Avenue M. E. church. The spacious new church auditorium was made most spring-like and beautiful with vases of daffodils and golden bells. Good delegations were present from all of the auxiliaries of the county, as follows: Mebane, Graham, Swepsonville, Bethel, Shiloh, West Burlington, Front Street, and Webb Avenue.

Because of the illness of the chairman, Mrs. W. B. Green, of Graham, Miss Florine Robertson presided. The Swepsonville ladies had charge of the devotional service, after which Mrs. R. A. Lutterloh gave the address of welcome, to which Mrs. G. C. Fogleman of West Burlington responded. Mrs. L. V. Harris of Burlington circuit acted as secretary. Routine matters were taken up, each auxiliary giving a splendid report of the quarter's work. Mrs. B. T. Hurley of Mebane sang a solo, accompanied by Mrs. John McIntyre.

Mrs. E. C. Durham, district agent, presented the Missionary News, urging the ladies to subscribe. To roll call the delegations stood by churches and were counted, Mebane having the largest percentage of membership present and winning the banner a second time.

The feature of the meeting was a talk by Mrs. H. P. McKay of Burlington, county study leader, who explained the course of study for the year, and urged all auxiliaries to take it up and complete the work. Mrs. McKay has had much experience in church work, and gave several splendid points for the ladies to take up.

Mrs. W. E. Sharpe announced the district meeting to be held at Front Street the first week in June and urged every auxiliary to send a delegation. The chairman spoke of the N. C. conference to be held in New Bern, April 9-11, and urged the auxiliaries to send delegates to it.

Mrs. L. G. Matkins of Shiloh proposed a rising vote of thanks to the Webb Avenue ladies and this was given. Mrs. J. W. Autrey extended an invitation for the next meeting to be held at Swepsonville and this was accepted. Mrs. S. R. Mansfield of Bethel made the closing prayer.

A short time was spent by the ladies chatting, during which the Webb Avenue ladies served a salad course with hot coffee. The entire meeting was a most inspiring and beneficial one.

THE WEEK OF PRAYER AND JUBILEE OFFERING

The following from the report of the organization secretary gives an insight into the Week of Prayer observance:

"Special preparation for the Week of Prayer as the closing event of our jubilee celebration was made through the Voice, Bulletin, and the correspondence with conference and auxiliary leaders. A beautiful program was prepared in the literature department, and 200,000 offering boxes sent out. These boxes were received and distributed by a committee in each auxiliary. A special leaflet, Golden Gifts, setting forth the object of the offering was sent with every box. The offering, which is almost twice as large as for our last Week of Prayer, amounted to $102,741.31.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NOTICE TO ALL SUPERINTENDENTS OF MISSION STUDY!

Please send your posters for the annual meeting to Mrs. C. C. Weaver, care Centenary church, Winston-Salem.

ATTENTION, DELEGATES TO WOMAN'S MISSIONARY CONFERENCE

If as many as one hundred and fifty delegates, paying as much as 67 cents each, go by rail to the annual meeting at Winston-Salem April 16-19, 1929, reduced railroad rates can be secured; so we are insisting that those who are planning to go will take advantage of this offer and make the trip by train.

When purchasing your tickets be sure and get certificate with them. While this reduction does not mean much to those living in the vicinity of Winston-Salem, it does mean a great deal to those residing long distances away. So let us note this offer made us by the Southern Railway and get as many tickets as possible. Tickets will be on sale April 14-16.

PROGRAM OF ANNUAL SESSION OF WOMAN'S MISSIONARY SOCIETY

Through the kindness of the program committee composed of Mrs. W. W. Hagood, chairman, Mrs. Roy S. Smith, Mrs. J. Dale Stentz, Mrs. B. T. Morris and Mrs. A. J. Owen, we are able to give you this week the program for the seventeenth annual session of our Woman's Missionary Society which meets at Centenary church, Winston-Salem, April 16-19. We are sure our readers will be interested to know what is to take place during the three days of that meeting which promises to be one of the most interesting and successful that has been held.

Tuesday, April 16

1:00. Luncheon for conference officers. Woman's Club.

2:00. Executive meeting. Woman's Club.

4:00. Meeting of district secretaries. Woman's Club.

Tuesday Evening

8:00. Hymn No. 408, "Lead On, O King Eternal."

Devotional, Rev. C. C. Weaver.

Special music.

Address of welcome, Mrs. W. E. Franklin.

Response, Mrs. Lucy H. Robertson, president emeritus.

Council message, Mrs. H. A. Dunham.

Address, Miss Mabel Whitehead (missionary to Japan).

Special music.

Social hour.

Wednesday, April 17—Morning

9:00. Hymn No. 235, Jesus Spreads His Banner O'er Us.

Sacrament of the Lord's Supper. Administered by Rev. J. H. Barnhardt, P.E. Winston-Salem district.

Hymn No. 410, Lord, Speak to Me.

Organization.

Reports—

President, Mrs. C. C. Weaver.

Vice President, Mrs. W. W. Hagood.

Cor. Secretary, Mrs. H. A. Dunham.

Treasurer, Mrs. P. N. Peacock.

Supt. of Supplies, Mrs. B. T. Morris.

Supt. Literature and Publicity, Mrs. S. H. Isler.

Editor Advocate Page, Mrs. W. R. Harris.

Promotion Secretary, Mrs. J. H. White.

Message from Japan, Miss Mabel Whitehead.

Introduction of visitors.

Announcements.

Special music.

12:00. Noontide devotional, Mrs. T. J. Copeland, president Baltimore conference.

Wednesday Afternoon

2:00. Hymn No. 591, Why Should Our Tears in Sorrow Flow.

Devotional: Memorial service, Mrs. C. L. Steidley.

Supt. Social Service, Mrs. J. Dale Stentz.

Council Supt. Social Service, Mrs. W. A. Newell.

District secretaries' hour, Mrs. H. A. Dunham presiding.

Asheville district, Mrs. V. L. Stone.

Charlotte district, Mrs. Roy S. Smith.

Greensboro district, Mrs. A. L. Thompson.

Marion district, Mrs. J. Jones.

Mt. Airy district, Mrs. J. L. Woltz.

North Wilkesboro district, Mrs. J. B. Henderson.

Salisbury district, Mrs. J. N. Dayvault.

Shelby district, Mrs. A. J. Owen.

Statesville district, Mrs. A. D. Abernethy.

Waynesville district, Mrs. G. L. Hamp-

Winston-Salem district, Mrs. M. E. Watkins.

Recognition of jubilee societies.

Committees.

Wednesday Evening

8:00. Hymn No. 98, There's a Wideness in God's Mercy.

Devotional, Rev. L. B. Hayes.

Special music.

Address, Miss Daisy Davies.

Thursday Morning, April 18

9:00. Hymn No. 420, True-Hearted, Whole-Hearted.

Devotional, Mrs. E. E. Williamson.

Mission Study, Mrs. M. B. Goodwin.

Mission Study, Mrs. T. J. Copeland.

Children's hour, Miss Amy B. Hackney.

Young People's hour, Mrs. Hoke Bullard.

12:00. Noontide devotional, Mrs. T. J. Copeland.

Thursday Afternoon

Hymn No. 654, O Zion Haste.

Devotional, Mrs. W. A. Newell.

Election of officers.

Bethlehem House, Miss Marion Brincefield.

Goodwill Industries, Mr. R. T. Grant.

Community Work, Miss Henrietta Logan, Deaconess Fannie Bame.

The Memphis Conference: Mrs. J. F. Jonas, Mrs. C. C. Weaver, Mrs. V. L. Stone.

4:00. Visit to Children's Home.

Thursday Evening

8:00. Hymn No. 653, The Morning Light Is Breaking.

Devotional, Representative of Y. P. Society.

Young People's Pageant, by Winston-Salem young people.

Friday Morning, April 19

9:00. Hymn No. 350, O Jesus, I Have Promised.

Consecration Service, Mrs. T. D. Kemp.

Pledges.

Selection of place of meeting 1930.

Committee reports.

Dismissal.

Theme for the Conference: "Stewardship for All of Life."

Conference Hymn: "Fling Out the Banner."

THE ANNUAL MEETING

Just ten days until we will gather in Winston-Salem for the seventeenth annual meeting of our Woman's Missionary Society. Are we ready for that meeting? Have we chosen a delegate to represent our local society who will bring the inspiration that she obtains there to her society and thus help in bringing greater results in the work for this year. This will be a most important meeting and we need to pray daily that God will be with us to direct and to bless.

The Winston-Salem societies are planning to make this one of the greatest meetings we have ever had, and we are sure a time of uplift and of inspiration is in store for us.

Look over the program and see some of the splendid features that will make this meeting of outstanding interest, and let us try and have a large representation present to enjoy this "feast of good things." May this be an occasion that will bring us nearer to Him who has given us our commission "Go Ye," and may the planning of our future work bring success and growth to its every department.

ITEMS OF INTEREST ON MISSIONS

Probably the most skilled professional investigator in the world is Dr. Simon Flexner, head of the Rockefeller Institute of Research. Returning from a tour of missionary investigation in the Far East on which he was sent by the Rockefeller Foundation, he made this report:

"There is no organization in the world, either philanthropic or business, which is getting as large returns out of the money it spends as the various boards of foreign missions."

James Chalmers, like Paul, preferred not to build on another man's foundation. "Opening up new places has a strangely wonderful charme for me. I dearly love to be the first to preach Christ in a place."

Sunday School Lesson

APRIL 7

The Ministry of Isaiah

Isaiah 6:1-8; 20:1-6! 38:1-22.

Golden Text: Then I said, Here am I; send me.—Isaiah 6:8.

(Notes by Dr. Isaac Taylor Headland.)

Return to the Old Testament

During the next six months we will be engaged in the study of the Old Testament prophets. Several incidents during the past few weeks have led me to believe that very many people are woefully ignorant of the prophets and their lives. One of them said to me when I talked of Amos: "I did not think there was anything interesting in the Old Testament."

In this lesson we have Isaiah, certainly one of the greatest of the prophets. Our first selection is about his call, during the long reign of his cousin Uzziah. This king had brought Judah to her prime, and himself to greatness, and then, like Alexander and Napoleon, and William Hohenzollern, by his own pride and arrogance spoiled everything by usurping the priest's office, was stricken by leprosy, and, after fifty years of the most luxuriant royalty in his little kingdom, he ended his life in a lazar house. So ended the life of the royal cousin.

The Call of Isaiah

It would be interesting for students of the Sunday school lessons to go through the Old Testament and make a list of those who were called in an unusual way. Abraham, from a vile temple worship to a land he knew not where. Moses, from tending sheep in the wilderness to bearding a king in his palace. Amos, from his sheep and sycamore trees to preach to a hostile people. Davis, from saving his sheep from lions and bears to saving his nation from giants and enemies and leading them to victory and making them into a great nation. So we have this call of Isaiah.

He was probably in the temple, and, like Paul while at worship, he had a vision. Whether it was a waking or a sleeping one we know not. We have both. He saw the Lord sitting on a throne in strange contrast to his royal cousin, for he was receiving the acclamations of angelic hosts in the form of "Holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory." And with these he mingled his voice, but only to cry, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts." Isaiah was not afraid of kings, but this was to him the King of kings. It was then that a live coal, which will purify anything, was brought and placed on his lips, and then he was ready to answer the Lord's question: "Whom shall I send?" by "Here am I; send me." Isaiah answered as a volunteer, and "one volunteer is worth three pressed men." This exclamation of Isaiah is both a confession and an accusation—confession of his own, an accusation of his people's, unclean lips.

Background of Isaiah's Ministry

In a general way we can put the time of Isaiah's ministry during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, two of whom were weak and wicked. During this same time, Assyria had four of her greatest kings on her throne, Tiglathpileser, Shalmaneser, Sargon, and Sennacherib. It would not be difficult for a man of Isaiah's statesman ship, learning and ability to see the danger to little Judah. But the danger was heightened by a union of Israel and Syria against her, a besieged Jerusalem, and, contrary to the advice of Isaiah, Ahaz, her wicked king, appealed to Assyria for aid. The aid was given, but at a tremendous expense to Ahaz, and it proved to be the beginning of her downfall.

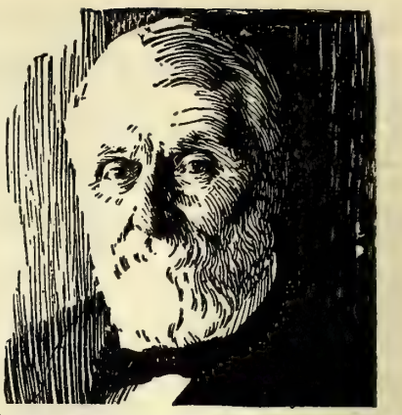
This brings us to our second passage, in the twentieth chapter, where Isaiah felt compelled to walk "naked and barefooted three years for a sign and a wonder upon Egypt and upon Ethiopia," to indicate how Assyria would lead them into captivity. Israel was taken with them by Shalmaneser or Sargon, shortly after Hezekiah came to the throne.

In the Days of Hezekiah

Of all the kings of Judah, Hezekiah was the best. The only one to be compared with him was Josiah, though Jehoshaphat stands a close second. The only scene of his life that we have given in this lesson is his illness and his prayer. Isaiah went to him and told him to set his house in order for he was soon to die. The king turned his face to the wall and prayed in a most earnest spirit, reminding the Lord how he had walked before him in truth, and with a perfect heart, and had tried to do that which was right in his sight, mingling his prayer with weeping and tears.

Isaiah was impressed with the feeling that the crisis was past and informed the king that the Lord had heard his prayer and that fifteen more years were to be added to his life. It was near this time that the "Assyrian came down like a wolf on the fold," as described by Byron in his Hebrew Melodies, but after having been struck by a bubonic plague, as is now believed, "That host on the morrow lay withered and strown."

When Hezekiah recovered, he wrote a poem which is recorded in this thirty-eighth chapter of Isaiah, and in it he seems to have little hope of immortality. He says, "The grave can not praise thee, death can not celebrate thee; they that go down into the pit can not hope for thy truth," though there are those who say: "It is an error to infer from the highly figurative language of Hezekiah's lament that he was ignorant of the grand doctrine of immortality." Though, as it seems to the writer, one can hardly understand how the prophets could be honest in presenting to the people what they believed to be the words of Jehovah, that



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A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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is, that they could be in communication with Jehovah, without a conviction that there is an after life.

The Prophet and the Book of Isaiah

There are differences of opinion about the greatness of the various prophets. The fact that Isaiah stands first among the prophetic books is in favor of the belief that the compilers favored him. Though the second half of the book, usually called Second Isaiah, which records many facts after the time of Isaiah, may have influenced them.

However, Isaiah spoke with the voice of God because he chose to be sent. There is no woe is me if I preach not the gospel; he had been cleansed, he chose to go. Only those who choose God can really be sent by God. They come with authority, they are not presenting theories. They are not imagining plans of their own contriving because they wish them so. They are swallowed up in their cause. They fear no one, neither king, nor hostile power, neither friend nor enemy. They go to do the will of Him that sent them as they understand his will. His was one of the most beautiful of calls. He heard God's voice not as a command but as a request; and he answered not of compulsion but of freedom. That was a genuine call.—Pittsburgh Christian Advocate.

FOR SUNDAY SCHOOL TEACHERS TO REFLECT SERIOUSLY UPON

One day I met with a young woman under the pines at Northfield. After a while she said, "I have taken my class of girls very easily. Often I haven't studied the lesson. Sometimes I have taken up a part of the time about other things. Not one of them is a member of the church. I am going to give them up. As an instructor of teachers you make the standard so high. It is too hard."

"Yes," I said, "it is hard." "Have you asked to be let off?" "Oh, no," she said, "I shall not see my superintendent till October."

"I did not mean the superintendent," I said, "I mean the One who taught his own class of twelve so patiently, against such great odds—and told us to go and to teach." "Oh," she replied, "that is a strange way to put it. I never once thought of that."

"Before you give up the class," I said, "you would better get an honorable discharge from headquarters." I reminded her of all her great advantages, her leisure, her ability, and then we talked of other things. On the last night of the conference of teachers, she walked to the auditorium with me. "I did not get my discharge," she said; "I am going to the ——— school two hours each week this winter and learn how really to teach. If God will help me, I'll make that class over."

I added, "Only he who sees the real Commissioner can find joy in the commission he has the honor to have intrusted to him—the greatest honor in the world—that of forming and transforming human character."—Miss Margaret Slattery, in Pilgrim Teacher.

Traffic cop gets summons

Even he can't get away with it



"DON'T try to put anything over on Nature," is the way a cop would express it. "Sooner or later she'll get you. Give you a ticket and lay you up in a place where you'd rather not be. Even cops can't get away with it. Like everyone else, if they don't pay attention to the warnings they get a summons that lands them in the doctor's office.

"What the doctor advises is Nujol. Says Nujol will regulate you just like *you* regulate traffic. Keep things from getting in a jam. And the doctor is right. Just ask the healthiest men on the Force. If *they* need Nujol—with all the exercise *they* get—what about the fellows that roll by in their cars?

"Just take a tip from me. You may have the best intentions in the world. But everybody gets tied up at times. Nature can't always take care of things without help.

"Our Medical Chief tells me that Nujol isn't a medicine. It contains absolutely nothing in the way of medicine or drugs. It's simply a pure natural substance (perfected by the Nujol Laboratories, 26 Broadway, New York), that keeps things functioning at all times as Nature intends them to. Normally. Regularly. It not only keeps an excess of body poisons from forming (we all have them), but aids in their removal."

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

RALEIGH DISTRICT

The sun hid behind the clouds in Raleight Easter morning, but automobiles carrying some 75 young people started from Central church at the early hour of ten minutes to six o'clock for a hill just outside the city limits, on the Fayetteville road, where they held a sunrise prayer service. The meeting was directed by Mr. Douglas Pike of Central church, and Mr. Harvey Maness of Edenton Street church led the singing. Mrs. F. S. Love spoke on "The Risen Lord," urging those present to live whole-heartedly for Jesus Christ. Revs. E. M. Hall and J. F. Herbert, pastors of Epworth and Central churches, were present, as was also Dr. Albert Anderson who pronounced the benediction.

ANNIVERSARY DAY OF THE WEST DURHAM EPWORTH LEAGUE

The West Durham Epworth League observed the anniversary day program at the West Durham Methodist church on March 14 at 7:30 o'clock. With the leaguers in charge, a program of music and addresses was presented. Special music was rendered by the choir under the direction of Mr. Quinton Holton.

The speakers of the evening were: Henry Woods on "The Un-Christian Youth," Mr. Baker on "The Indifferent Youth," Mr. W. G. Carrington on "The Timid Youth," Miss Rosa Stillman on "The Social Youth," Mr. Garland Winkler on "The Christian Youth," and Miss Gretcher McKinney on "Youth and the Church. Gretcher McKinney,

Cor. Sec.

DURHAM DISTRICT NOTICE!

Dear Epworth League Presidents:

If you have not already sent me a complete report of the work done in your chapter during the third quarter which ends March 31, 1929, please do so at once. I must have a report from your chapter before I can make my final report to the central office in Nashville. Your co-operation in this matter will be greatly appreciated. Let's make the last quarter the best of all.

A. A. Kyles, Dis. Sec.

Western North Carolina Conference

FOREST HILL

We had a real good class in the Specialization course studying the handbook at Forest Hill, Concord, last week. Leaguers were present from Mt. Pleasant, Harmony, Kannapolis, Central, and Forest Hill. Three or four other chapters in the Cabarrus union failed to have representation. We had an enrollment of forty with twenty-three meeting the requirements for credit and obtaining the certificate.

CULLOWHEE

The Epworth League of Cullowhee, which is composed chiefly of students of Cullowhee State Normal, had charge of the evening service Sunday, March 24. The program for the evening was in celebration of the Epworth League anniversary. About fifty young men and women took part in the service which was very impressive. The league at Cullowhee is one of the best in this section of the state. The members are active, sincere and enthusiastic in the work of the church.

A CHALLENGE

In conference with our treasurer, who lives as you know in same town as we, we learn that we must have sent in from our chapter treasurers during the month of April around $900 if we come up to what we raised and sent in to Central Office last year on our mission special. A bulletin from Dr. Mumpower of Central Office calls our attention also to this fact. Our district, union and conference workers have all had reminders of this fact within the past ten days. What shall we do, fall short and allow those depending upon us to suffer, or do our best and cause them to rejoice and push forward their work in extending the kingdom? Do not say, Well we will do our bit. But let us every one in every chapter say, Here is our chance to do our best. We must reach our goal. The fiscal year of the Central Office and General Epworth League Board closes with April 30. So send your full remittance of all mission funds on hand and collectible this month to Joe Thompson, Treasurer, Mooresville, N. C., at once. Do not put this off one day.

"Here, then, is the place of the church—religion. Let the church be dedicated to God without reservation, without division among us—be dedicated to the principles of brotherhood, of a discipleship, on an equal plane, one with another, in the love of the man, the Master of Galilee. I have the faith that in this great fight to bring the neighborhood to love one another there is room for all who name the Prince of Peace, and I pray that the day will come when the heart of man will conquer the terror of prejudice and hate, and that we may live together as brethren in the spirit of the Master."—Hon. Chas. M. Hay, St. Louis.

SCIENCE FINDS NEW DRUGLESS GLAND STIMILANT

Science has discovered a new method of applying a positive-nature force. The method is wholly different—a tremendous step forward in regaining prostrate gland health. Amazing effects produced in thousands of men, many beyond sixty.

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Scientist's FREE Book, "Why Many Men Are Old at Forty," explains these amazing facts. This book is now FREE. No obligation at all. Simply ask for FREE Book. THE ELECTRO THERMAL CO., W. J. Kirk, Pres., 2316 Morris Ave., Steubenville, Ohio.



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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Work on the farm and roads is keeping us busy these spring days. Excessive rains and long continued wet weather has greatly interfered with our planting. If we have an early spring, things will grow off promptly and we will have vegetables about as early as usual.

* * * *

The many boxes containing nice spring outfits which are coming in every day now have gladdened the hearts of the children. Those who have not yet received their clothes are expecting them to come any day. It is impossible for me to tell the good friends who make and buy the clothes for our boys and girls just how grateful the orphanage feels for this beautiful and timely service.

* * * *

Our children and officers are rejoicing over the announcement that Dr. W. A. Stanbury is to preach our commencement sermon this year. His deep and abiding interest in our work has endeared him to every member of our large family. A few years ago he conducted our revival for us, and his soul-stirring messages will never be forgotten. We feel confident that he will bring us a great sermon the second Sunday in June. We are looking forward to his coming with the greatest joy.

* * * *

I am sending out tentative schedules for our singing classes for the summer. It is impossible to arrange these schedules without meeting with many difficulties. Local conditions are not known to me. As far as possible I trust that the pastors will agree to the time and places as outlined. In the event there are conditions that cannot be met, I shall do all within my power to make needed changes. In making one or two changes it often happens that they necessitate several more. I trust that our classes will receive the same hearty welcome that has marked their reception during the past years.

HISTORY — GEOGRAPHY — CHRISTIAN FELLOWSHIP

History

In 1838, four years before McDowell county was formed and 22 years before the War Between the States, a deed was recorded in the name of the Methodist Episcopal Church, South, to property which was then, and is now, located at Nebo, North Carolina. This particular deed was made possible because of the enthusiasm and John Wesley spirit of George W. Ivey and other pioneers for Methodism in Western North Carolina. Upon the property in the original deed a Methodist camp ground was built which has long since passed into history. It was at this camp ground, however, that Methodism took its first firm hold in this section of North Carolina. A log church was built. Later a larger log church was built. Later a combination frame and log church was built. From these periods of development, the people of Nebo community are praying, paying and trusting that their new stone church, with all modern equipment—the most beautiful and commodious of its kind in this section of the state—will be complete and paid for before another conference year closes. The plan also calls for a new parsonage, the building of which has just begun.

Geography

The Methodist church at Nebo is located 95 miles west of Salisbury, six miles east of Marion, 400 yards from the Southern Railway, 100 yards from highway No. 10, on an elevation from which you may observe a panorama of mountain peaks in the Blue Ridge and Linville mountains. It is two miles from beautiful Lake James, in a rolling upland country of wonderful possibilities. Its geographical location guarantees its permanence.

Appeal

We, the undersigned committee, desire you to know that of the 168 members of the Nebo church not one is considered wealthy. These members have given of their means and enthusiasm to a point that almost hurts. They will give more because they are looking forward, anxiously, to the day of dedication.

This church represents the fine, cooperative spirit that exists between this local church unit, the church extension board, and the Duke fund. We must realize $4000 before the church of which we are all so proud can be dedicated. The parsonage will cost $3000, one-half of which has been raised.

If you can send us a contribution, we have no doubt that you will be sending it to the most worthy and the most enthusiastic church group within the bounds of the Western North Carolina conference. We need a contribution from you and need it now.

May God's richest blessings abide with you and continue to encourage us.

E. O. Cole, P. E.
H. E. Stimson, Pastor.
T. W. Stacy, Chm. B.S.
Lena Goforth,
Crg. Lay Leader.

P. S.—Please send contribution to Miss Lena Goforth, Marion, N. C.

Oscar Wilde was surely right when he told us that so long as war was looked upon as wicked it would always have its attractions, but once it was seen to be merely vulgar it would become abhorrent to mankind.—S. P. Hansen.

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In Memoriam

RUSSELL—Martha Louise Russell, nee Harris, was born February 24, 1840, and departed this life January 23, 1929. She was married to Geo. L. Russell March 25, 1886. Unto this union were born five children, three sons and two daughters. One daughter died some years ago. Her husband died 20 years ago. She was familiarly known as Granny Russell. She came into the church late in life, but was good and faithful. She left a bright testimony of her going to rest. We buried her in the cemetary in Granite Quarry. E. N. Crowder, P. C.

ELLER—Lewis Monroe Eller was born in Rowan county November 15, 1865, and fell on sleep March 9, 1929, at his home in Granite Quarry. He was married to Annie Smith in 1887. Unto them were born two sons and five daughters. He was converted and joined Providence church when a boy. He lived faithfully to the end. Many times he said "All is well and I am ready." We buried him at Providence beside his wife. He was loved by all who knew him.

E. N. Crowder, P. C.

SCOTT—Jane Thornton Reid was born September 28, 1868. She was married to Robt. L. Scott February 24, 1889. To this union were born 11 children, nine sons and two daughters. At the age of 25 she was brought to a saving knowledge of Jesus Christ under the ministry of Rev. Coleman of the Methodist church at Franklin, N. C. Later she transferred her membership to Bethel church near her home on the Franklin circuit, M. E. Church, South. For 31 years Sister Scott remained true and faithful to her church; at the end of that period God transferred her into the church triumph. Mrs. Scott was afflicted and confined to her bed for about six months. On March 7, demonstrating great joy in the fellowship of Christ, she fell asleep to awake on the resurrection side of life. Her body of clay was laid to rest in Bethel cemetery in the presence of many friends.

H. C. Freeman, Pastor.

DUNTON—William Beckwith Dunton of Aydlett, Currituck county, N. C., was born February 19, 1886, and died December 17, 1928. On September 11, 1907, he was married to Miss Lizzette Forbes, which union was blessed with four children: Charlie Forbes, William Beckwith, Jr., Mary and Annie. It was a happy marriage and the home life was beautiful.

In early life Brother Dunton joined Ebenezer Methodist church and through the years he manifested a good growth in Christian graces. At her altars he found bread for his hunger; at her fountains he slacked his thirst, and was satisfied. His love for his mother church was so strong, pure and true that it begat in him a noble spirit of loyalty to old Ebenezer church that was beautiful to behold. Being settled in his religious convictions he was not easily drawn aside by strange voices.

Blessed are the dead which die in the Lord. L. E. Sawyer.

PRESTWOOD—In the death of Bro. A. B. Prestwood on December 10, 1928, Fruitland church lost one of her very best members. Brother Prestwood had been a life long member of the Methodist church. He was one of the men to build Fruitland church on the Henderson circuit and was always ready to give his time and means to the great cause. For a number of years he had been Sunday school superintendent and teacher and was always in his place. He had been in bad health for some time and the message he left for his loved ones was, "I am ready to meet my God. He leaves his faithful wife, three sons and two daughters, also a host of friends. Funeral services were conducted from Fruitland Methodist church by the writer and Rev. C. F. Tate, and his body was laid to rest in Moore's Grove cemetery beneath a mound of beautiful flowers.

J. W. Parker.

WILLIS—C. Jones Willis was born October 11, 1861; died at the home of his daughter at Williston, N. C. Brother Willis got up well on the morning of February 20, 1929, was taken with a pain in his head and died that night at ten o'clock.

Brother Willis joined the M. E. Church, South, at the age of 22, and went immediately into the active service of the Master. He served his church in the various offices of Sunday school superintendent for 45 years in the Springfield church on the Atlantic and Springfield charge. He was twice married. He leaves three children and nine grandchildren to mourn his departure; one son, two daughters—Walter Willis, Mrs. Gertie Willis and Mrs. Ida Willis, all of Williston, N. C.

His two wives and four children were waiting at the golden gate for the angel bearing the soul of precious husband and father. The funeral service was held in Springfield church, conducted by the pastor and assisted by Dr. Walter Patten of New Bern. Rev. L. L. Smith of Beaufort, and Rev. E. W. Downum of Straits. His body was laid to rest in the Springfield cemetery to await the coming day.

W. T. Cheek, P. C.

McCONNELL-SIGMON—Rachel, little daughter of Mr. and Mrs. A. L. McConnell, was carried home to heaven a few months ago. She wasn't here in her earthly home but six short years. The angels took her and planted her little spirit in heaven to be a guide for us to follow. She was a bright child, although she never was strong physically. She loved her Sunday school and was always in her place in her little class when able to go. We can in our imagination see her little smiling face yet.

Then a few days ago God sent his angel to that home again and carried away grandmother, Mrs. P. H. Sigmon, mother of Mrs. A. L. McConnell. We had not known her but a short time, but we had learned to love her. She was a good mother, good neighbor and loved by all who knew her. We extend to the loved ones of these two our heartfelt sympathy. May the Lord comfort their broken hearts.

Grandmother, and little Rachel,
We all miss you.
But when our life's work here is o'er,
We are coming. "Look for us."
We will meet you on the other shore.

Mrs. B. H. Morrow.

CROWELL—W. W. Crowell was born at Sumter, S. C., February 23, 1840, and passed to his eternal home February 26, 1929, at the age of 89 years and three days. Brother Crowell was the son of the late Rev. and Mrs. Churchwell Anderson Crowell, who was a member of the annual conference of the Methodist Episcopal Church, South, and who for 40 years preached the gospel through North Carolina, South Carolina, and Georgia.

He was married to Miss Emma J. Jones, daughter of the late Mr. and Mrs. Russell L. Jones, pioneer settlers of Buncombe county. To this union were born nine children, four daughters and five sons: Mrs. Fulton Starnes, Mrs. T. D. Achley, Morristown, Tenn.; Mrs. R.



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L. Luther and Mrs. E. E. Conner, Candler, N. C.; R. C. Crowell, Asheville, N. C.; R. E. Crowell, Thomasville, N. C.; G. L. and W. W. Crowell, Jr., Statesville, N. C., and James T. Crowell. Mrs. Starnes, James T. Crowell and Mrs. Crowell, daughter, son and wife respectively, preceded Brother Crowell in death. The other seven children survive.

Brother Crowell joined the Southern Methodist church at Montmorencie forty or forty-five years ago, of which he remained a consistent member until death. He was a daily student of the Bible and lived by the inspiration of the Word.

The deceased was a Confederate veteran, having enlisted in boyhood in Central Georgia and served with the Virginia regiment. For sixty years he has been an excellent citizen of Buncombe county, having lived in the Lower Hominy Valley. He has been in declining the past four and one-half years, and bore his affliction with patience and in the Christian spirit. He lived and passed on in the faith of our fathers.

E. L. Kirk.

TARKENTON—On February 29, 1928, as the day was drawing to its close Miss Margaret W. Tarkenton, ripe in years, rich in experience and ready for life's last journey, went to meet her Lord, and it is my privilege as one who knew her and her worth to pay this tribute to her memory.

Miss Mag, as those of us who knew her well always called her, was the daughter of Thomas G. and Isabella Tarkenton, and was born to them in Washington county, N. C., on April 22, 1854. Her early life was such as we would expect of a child reared in the home of honest, God fearing people, such as her parents were, attentive to the duties of life, doing her part in the family circle, learning the lesson of faith in and love for God, which were to appear so much in her later life. When she was a girl of 15 years she gave her life to her Lord and faithfully served him to the end, connecting herself with the M. E. Church South at Pleasant Grove in Washington county, N. C., and later when her people moved to Bertie county, in 1884, transferring her membership to Cashie church of Bertie circuit (now Windsor circuit), of which church she was an honored member at the time of her death.

Miss Mag was educated in the schools of Washington county and the Methodist College at Murfreesboro, N. C. In her life, as it appeared to me, she combined many of the traits of the two good women of Bethany, whom our Lord loved and often visited. Like Martha she was always anxious about the domestic side of life, caring for the physical wants of the family and visiting friends, and like Mary, she sought that better part, communion with her Lord. And so her life was spent in kindly ministrations to her loved ones and efforts to build up her Lord's kingdom in the community in which she lived, which efforts were not in vain, as we recall the many friends and loved ones who gathered to render her their last tribute of love and respect, and as we look upon the lives of the children of her brother, in whose home she lived and whose lives were largely influenced by her example and precepts.

A faithful Christian woman gone to her reward, and while we with her many loved ones in Washington and Bertie counties, where her life was spent, sorrow over the earthly ties broken, we rejoice in the triumph of her life and the glory of the end.

Earth is poorer by her going but heaven is richer and may we, as she did, when we come to the end of life have no sadness or sorrow of farewell, because we go to meet our Saviour face to face when we shall cross the bar.

M. B. Gillaw.

GODBEY—A shadow of sorrow came upon the campus of Duke University when, on Tuesday evening, January 29, it was announced that Mrs. Allen H. Godbey, wife of Prof. Allen H. Godbey, had passed away at Watts Hospital, Durham, N. C. Although Mrs. Godbey for the past three years had been a semi-invalid, the report of her death came as a shock to the university community and to her many friends in other parts of the southland. Her death was due to a stroke of paralysis. If Mrs. Godbey had lived until March she would have been 69 years of age.

Less than three years ago Professor and their daughter, Beulah, came as strangers to Duke University, where Professor Godbey became professor of Old Testament in the school of religion. Yet in that short time they won the friendship and respect of the entire university community. The patience and cheerfulness with which Mrs. Godbey bore her declining years was an inspiration to her many friends. The sacrificial care and devotion shown to Mrs. Godbey by her daughter, Beulah, is known by all acquainted with the family. The youngest undergraduate on the campus has had revent respect for Professor Godbey who, in the eyes of the student body, has been the kind, loving, Christian gentleman and scholar who so tenderly cared for his helpmate of nearly a half century.

Mrs. Godbey was a noble wife and mother. She was a faithful member of the Methodist Episcopal Church, South, and for many years shared with Professor Godbey the joys and hardships of the Methodist itinerancy. During Professor Godbey's busy and useful life as an outstanding Methodist educator, minister and scholar, he has had the encouragement and inspiration of his good wife.

A short funeral service was held on Wednesday morning at the funeral parlors of Hall-Wynne and White. A simple and impressive service was conducted by Dean Elbert Russell and Professor Gilbert T. Rowe, colleagues of Professor Godbey in the school of religion. The presence of a large number of the faculty and students of Duke University attested to the wide esteem and genuine affection in which Mrs. Godbey was held. After the services the body was taken by train to St. Louis, Mo., for interment where Mrs. Godbey lived most of her life.

Paul N. Garber.

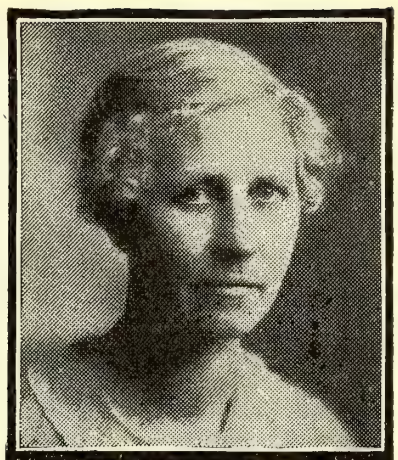
AN APPRECIATION

The members of the Ladies' Aid Society, Circle B. of the Forest Hill Methodist Church, South, wish to pay tribute to one of their most valued and beloved members, Mrs. Mary Howard Moose, who died at her home in Concord, N. C., at the age of 41 years.

Mrs. Moose loved her church, and though confined to her home for many months by ill health and unable to attend any of the church services or any of our circle meetings, she was none the less vitally interested in every phase of church work, and especially in the activity of Circle B. The ladies' aid work was very dear to her heart, and at her special request the March meeting of our circle was originally planne dto have met at her home.

Our circle has lost a true and loyal member, one who was devoted to the Lord's cause and we shall continually miss her splendid co-operation in our circle work. We extend our tenderest sympathy to the bereaved family and pray God's richest blessings may abide upon them now and forever. We wish a copy of this appreciation to be recorded in the minutes of our society and a copy published in the North Carolina Christian Advocate.

Mrs. J. M. Measmere,
Mrs. J. B. Miller,
Mrs. Arnold Kirk.



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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Wilmington, Faison ..... April 4-5
New Bern, Mount Olive ..... April 16-17
Weldon, Roanoke Rapids ..... April 18-19
Salisbury District, Coburn Mem'l, Salisbury..April 29-30
Washington, Bath ..... May 7-8
Winston-Salem, Advance ..... May 7-8
Charlotte, Hawthorne Lane ..... May 9-10
Rockingham, Troy ..... May 9-10
Elizabeth City, Manteo ..... May 14-15
Raleigh, Holly Springs ..... May 14-15
Mount Airy, North Wilkesboro ..... May 15-16
Durham, Prospect, Yanceyville Ct. ..... May 16-17
Greensboro, Jamestown ..... May 21-22
Gastonia, Belmont, Main St. ..... May 21-22
Asheville, Central Church Asheville ..... May 21-22
Statesville, Granite Falls ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

April
Leasburg, Salem, a.m. 7
Orange and Massey, p.m. 10
Graham, a.m. 14
Haw River, p.m. 14
Yanceyville, Bethel, a.m. 20-21
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

April
Hertford, 11 7
City Road, night 7
Edenton, 11 14
First Church, night 14
Plymouth, Ware's Chapel, 11 20
Roper, Pleasant Grove, 11 21
Columbia, Wesley's Chapel, afternoon 21
Stumpy Point, night 25
Dare, East Lake, night 26
Wanchese, 11 28
Manteo, night 28
Kennekeet, Rodanthe, night 29
Hatteras, Hatetras, night 30

May
Chowan, Evans, afternoon 5
North Gates, Parkers, 11 11-12
Gates, Harrells, afternoon 12
South Mills, Sharon, 11 18-19
South Camden, Wesley's, night 19
Kitty Hawk, Duck, 11 25
Currituck, Ebenezer, 11 26
Moyock, Perkins, afternoon 26
Perkuimmans, New Hope, 11 ..... May 31 and 2
Pasquotank, Epworth, afternoon 1-2

Elizabeth iCty district conference meets at Manteo May 14 and 15. First service and first session of conference at night, May 14.

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

April
Elizabeth, Clarkton 6-7
Steadman, Tabor, p.m. 7
Bladen, Bethlehem 13-14
St. Paul, Regan, p.m. 14
Erwin, Angier 21
Dunn, night 21
Roseboro, Andrews 27-28
Newton Grove, Maple Grove, p.m. 28

May
Jonesboro, Memphis, p.m. 5

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

April
Atlantic-Sealevel, Sealevel, 11 7
Oak Grove, Bachelor, 3:30 7
Morehead City, 8 7
Pamlico, Vandemere, 11 13-14
Centenary, 8 14
District Conference, Mt. Olive 16-17
Grifton, Edwards Chapel, 11 20
Goldsboro Ct., Salem, 11 21
Dover, Lane's Chapel, 11 27-28

May
Ocracoke-Portsmouth, Portsmouth 2-3
Oriental, Pamlico, 11 5
Riverside-Bridgeton, Reelsboro, 3 5
Riverside, preaching 8 5
Newport, Riverdale, 11 11-12
LaGrange, Trinity, 3 12
St. John's, 8 12
Straits-Harlowe, Merrimon, 11 18
Jones, Cypress Creek, 11 19
Seven Springs, Garris, 8 19
Snow Hill, Tabernacle, 11 25
Pink Hill, Woodland, 11 26
Kinston, 8 26

June
Beaufort, 11 2
Mt. Olive Ct., Bethel, 11 22
Mt. Olive-Calypso, Mt. Olive, 11 23
Mt. Olive Ct., Bethel, 3 (preaching) 23
St. Paul's, 8 23
Hookerton, Ormondsville, 11 30
Pikeville-Elm Street, Saulston, 3 30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

Creedmoor, 11 7
Bailey, Simms, 11 14
Zebulon, Zebulon, 4 14

April
Lumberton Ct., Pine Grove, 11 7
Aberdeen-Vass, 7:30 7
West End, 11 21
Ellerbe, 3 21
Rockingham, 7:30 21

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

April
Lumberton Ct., Pine Grove, 11 7
Aberdeen-Vass, 7:30 7
West End, 11 21
Ellerbe, 3 21
Rockingham, 7:30 21

WASHINGTON DISTRICT
J. H. McCracken, P. E., Washington, N. C.
SECOND ROUND

April
Fremont, Black Creek, 11 7
Farmville, 7:30 7
Nashville, 11 14
Springhope, 7:30 and 3 13-14
Rocky Mount, First Church, 7:30 14
Aurora, Campbell's Creek, 11 21
Washington, 7:30 21
Mattamuskeet, Englehard, 11 28
Pantego-Belhaven, Pantego, 7:30 28

WELDON DITRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

April
Warrenton, Macon, a.m. 6-7
Henderson, First Church, night 7
Ahoskie, Harrellsville, a.m. 9
Enfield, night 10
Roanoke Rapids, night 12
Garysburg, Shiloh, a.m. 14
Windsor, Cashie, 3:30 14
Williamston, night 14
Seaboard, Sharon, a.m. 16
District Conference, Roanoke Rapids 18-19

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
SECOND ROUND

April
Hallsboro, Wananish, 11 7
Fifth Avenue, 8 7
Burgaw, Watha, 11 14
Swansboro, Swansboro, 7:30 14
Clinton, Keener, 3 21
Faison-Warsaw, Warsaw, 7:30 21
Kenansville, Wesley, 3 28
Wallace-Rose Hill, Wallace, 7:30 28
Maysville, Pollocksville, 3 30
Jacksonville, 7:30 30

May
Trinity, 8 1
Carver's Creek, Weyman, 11 5
Magnolia, Centenary, 7:30 5

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

April
Weaverville Station, 11 7
Biltmore, 7:30 7
West Asheville, 11 14
Chestnut Street, 8 14
Flat Rock-Fletcher, Fletcher, 11 21
Henderson Ct., Upward, 3 21
Weaverville Ct., Alexander Chapel, 11 27
Asbury Memorial, 11 28
Black Mountain, 7:30 28

May
Marshall-Hot Springs, Hot Springs, 11 5
Oakley, 8 5
Leicester, Grace, 11 12
Fairview, Sharon, 3 12
Candler, Pleasant Hill, 11 18-19
Acton, Acton, 3 19
District Conference, 9:30 to 5, Central 21-22
Central, 11 26
Haywood Street, 8 26

June
Tryon, 11 2
Saluda, 11 2
Hendersonville, 11 9
Brevard, 11 9
Mills River, Horseshoe, 11 16
Swannanoa, Bethesda, 3 16
Rosman, Lake Toxaway, 11 23
Weaverville Station, 8 26
Spring Gap, The Gap, 11 30
Black Mountain, 8 30

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

April
Brevard Street, 11 7
Duncan Memorial, night 7
Belmont Park, 11 14
Chadwick, night 14
Rural Trinity, 11 21
Thrift-Moores, Pleasant Grove, 3 21
Ansonville, Concord, 11 28
Unionville, Zion, 3 28

May
Polkton, 11 5
Marshville, Harmony, 3 5
Weddington, Ind. Trail, 11 12
Spencer Memorial, night 12
Lilesville, 11 19
Bethel-New Hope, Long Pine, 3 19
Waxhaw, 11 26
Pineville, Marvin, 3 26
Calvary, night 26

June
First Church, 11 2
Wesley Heights, night 2
Pastors' School 5-8
Morven, McFarlan, 11 23
Peachland, Fountain Hill, 3 23
Dilworth, 11 30
Hickory Grove, night 30

July
Hawthorne Lane, 11 7
Myers Park, 11 14
Big Spring, night 14
Monroe, 11 21
Prospect, Bethlehem, 11 20-21
North Monroe, 3 21
Wadesboro, 11 28
Matthews, night 28

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
THIRD ROUND

March
Lowell, Bethesda, 3 30-31
Gastonia, West End, West End, night 31

April
Gastonia, Main Street, Main Street, 11 7
Goodsonville, Trinity, 3 6-7
Bessemer City, Concord, 3 7
Belwood, Kadesh, 11 13-14
Polksville, Clover Hill, 3 13-14
Lafayette Street, Lafayette Street, night 14
Shelby, Central, Central, 11 21
South Fork, Reepsville, 3 20-21
Gastonia, Smyre, night 21
Cherryville Ct., Mary's Grove, 11 28
Dallas, Puetts, 3 28

May
Rock Springs, Rehobeth, 11 4-5

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
THIRD ROUND

April
New Hope, Eleazor, 11 14
Glenwood, night 14
Stokesdale, Stokesdale, 11 21
Summerfield, Center, 3 20-21
Carraway Memorial, night 21
Randolph, Hopewell, 11 27
Centenary, 11 28
Liberty, Bethany, 3 28
Park Place, night 28
West Market Street, night 29

May
Cedar Falls, West Bend, 2 4
Uwharrie, Concord 11, Tabor 3 5
Wentworth, Carmel, 11 11
Ruffin, Pelham, 3 11
East Greensboro, Holt's, 11, 12, night 14
Pleasant Garden, Bethlehem, 3 12
Gibsonville, night 12
Proximity, night 15
Coleridge, Mt. Olivet, 11 19
Randleman, Old Union, 3 19
Ramseur, Ramseur, night 26
Ashboro, night 29

June
Jamestown, Jamestown, 11 2
West Greensboro, Groome's, 3 2
Highland, night 2
Bethel-Grace, Bethel, night 5
Ward St.-Archdale, Archdale, 11 9
Calvary, 2 9
Main Street, night 9
Reidsville, night 12
Wesley Memorial, 11 16
College Place, night 16

District conference, Jamestown, May 21-22.

MARION DISTRICT
Edwin O. Cole, P.E., Box 264, Marion, N. C.
THIRD ROUND

April
Cliffside-Avondale, Cliffside, 11 7
Henrietta-Caroleen, Henrietta, 7 7
Table Rock, Fairview, 11 14
Burke, Bollinger's, 3 14
Rutherford College, Connelly Springs, night 14
Old Fort, 11 21
North Forest, N. Morganton, night 21
Old Fort Ct., Bethlehem, 11 27
Morganton Ct., Salem, 11 28
McDowell, Bethel, 3 28
Morganton, First Church, night 28

May
Mill Spring, Gray's, 11 4
Broad River, Wesley's, 11 5
Bostic, Salem, 3 5
Ivy, Bright Hope, 11 11
Burnsville, Burnsville, 11 12
Micaville, Celo, 3 12
Avery, Jonas Ridge, 11 18
Elk Park, Elk Park, 11 19
Spruce Pine, Spruce Pine, night 19
Forest City, 11 26
Gilkey, Thermal City, 3 26
Marion Mills, Clinchfield, night 26

June
Marion Ct., Concord, 11 2
Cross Mill, Capernaum, 3 2
Marion, First Church, night 2
Spindale, Spindale, 11 17
Cliffside-Avondale, Avondale, night 17
Rutherfordton, Gilboa, 11 23
Henrietta-Caroleen, Caroleen, night 23
Glen Alpine, 11 30

MOUNT AIRY DISTRICT.
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

April
Danbury, Bethesda, 11 6-7
Sandy Ridge, Sandy Ridge, 2 7
Watauga, Henson's Chapel, 2:30 and 11 9-10
Boone, 7:30 10
Jefferson, Bethany, 2:30 and 11 20-21
Laurel Springs, Nathan's Creek, 2:30 21
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28

May
Sparta, 11 5
Elkin, 7:30 5
Helton, Helton, 11 11
Todd, Hopewell, 11 12

North Carolina Christian Advocate

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STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
SECOND ROUND

	April
Mooresville, Central, 11	7
Mooresville Ct., McKendree, 2:30	7
Mooresville, Broad St., night	7
Hiddenite, Hiddenite, 11	14
Taylorsville, Marion, 2:30	14
Stony Point, night	14
Newton, 11	21
Hickory Ct., Houcks, 2	21
Maiden, night	21
Lenoir First, 11	28
Hudson-Zion, 2:30	28
	May
Lenoir Ct., Colliers, 2	5
Littlejohns, night	5
Dudley Shoals, Ebenezer, 11	12
Dry Ponds, 2:30	12
Granite Falls, night	12
Hickory First, 11	19
Highland, 2:30	19
Westview, night	19
Catawba, Concord, 11	26
Ball Creek, Center, 2:30	26

The Statesville district conference will be held at Granite Falls Tuesday and Wednesday, July 9-10.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

	April
Salem, Mt. Tabor, 11 Sat. and 3 Sun.	6-7
Mt. Pleasant, Mt. Pleasant, 11	7
Spencer, Central, 7	7
Norwood Ct., 11	13-14
Norwood, 7	14
Gold Hill, Liberty, 11	20-21
China Grove, 7	21
Woodleaf, 11	27-28
Main St.-Padkin-Rowan, Rowan, 3	28

District Conference, Coburn Memorial, April 29-30. The opening session will be at 9:30 a. m. Monday, 29.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

	April
Webster, 11	7
Cullowhee, night	7
Highlands, Highlands, 11	14
Glenville, Cashiers, 3	14

Every charge is asked to pay not less than one-half of its assment for benevolences by May 1. Each preacher will be asked for a report on or about that date.

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
SECOND ROUND

	April
Lexington, 11	7
Linwood, Tyro, 2:30	7
Ardmore, night	7
West End, 11	14
Lewisville, Doubs, afternoon (preaching)	14
Burkhead, night	14
Kernersville, 11	21
Hiatt, Mt. Olive, afternoon	21

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Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

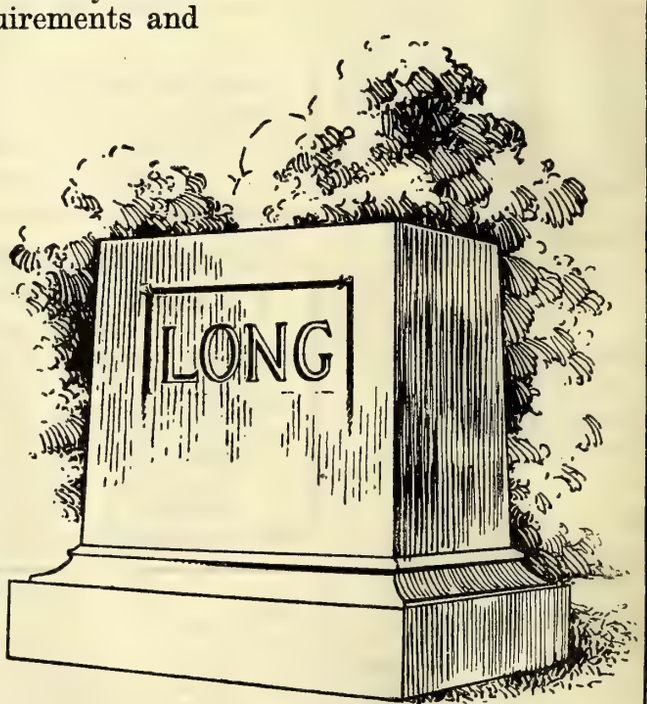
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, APRIL 11, Number 15

DUKE DIVINITY LIBRARY

The Cost of Christian Adventure

When Jesus came to Golgotha—they hanged him
to a tree,
They drove great nails through hands and feet and
made a Calvary.
They crowned him with a crown of thorns, red
were his wounds and deep,
For those were crude and cruel days and human
flesh was cheap.

When Jesus came to Birmingham they simply
passed him by,
They never hurt a hair of him, they only let him
die.
For men had grown more tender and they would
not give him pain,
They only just passed down the street and left
him—in the rain.

Still Jesus cried "Forgive them, for they know not
what they do."
And still it rained the winter rain that drenched
him through and through.
The crowds went home and left the streets with-
out a soul to see
And Jesus crouched against a wall—and cried for
Calvary.

—"Rhymes of a Padre," by G. A. Studdert-Kennedy.

ADVOCATE CAMPAIGN NOTES

Oxford Circuit Reports

Rev. D. B. Critcher is not willing for Granville county to lag. The churches around Oxford join the town church in going on the honor roll. Critcher and Reese make a great team in Granville.

Yearby Is Heard From

Rev. N. C. Yearby has enough to keep him busy in the state of Johnson, but he has time to put Four Oaks on the honor roll. Sharpe and Bundy are not the whole show in that end of the Raleigh district.

Siler City and Bradley

Rev. J. W. Bradley came with a report that puts him at the head of the list in the Fayetteville district. That is the Bradley and Siler City way. Why not put a star in that firmament?

Noblett Saves Robeson

Rev. F. B. Noblett puts Lumberton circuit on the roll and thus makes it 100 per cent for the good old county of Robeson. Fine!

H. A. Chester Starts Something

Rev. H. A. Chester goes on the honor roll from a section that has been a little slow in getting into this campaign. Battleboro and Whitakers points the way. Others are on the way to the heights.

C. C. Herbert, Jr., Shines

This young brother gets a star to start with. He and Haw River will be heard from again.

South Fork and Miller

Rev. J. W. Miller goes to the head of the class in the Gastonia district. Some one will have to stir to take his laurels. Great!

THE CAMPAIGN IS IN FULL SWING

The preachers are sending in a part of their quotas; calls are coming for sample copies; lists are being sent in with names and postoffices that the Advocate may be sent these for two weeks; mailing lists are being called for; and the honor roll is lengthening each week. April and May will be important months in this campaign.

In the effort for new subscribers, the pastors will please be careful not to forget those who are in arrears. Fine lists of renewals are coming in with the new and many of our readers are sending in their renewals direct to the office.

NEW STARS APPEAR

Reverends M. C. Ellerbe, Robeson; B. B. Slaughter, Morehead City, and C. C. Herbert, Jr., Haw River, get stars this week. Let the stars multiply.

GLEANED AT GASTONIA

The meeting at Gastonia meant to me superannuate endowment. It furnished me a chance to hear from all parts of the conference regarding this important interest. Here are some encouraging reports:

A presiding elder: "We expect to feature two important matters at our district conference in May, namely, stewardship and superannuate endowment."

Another elder: "We have set up the organization in every charge and urge its importance at the quarterly conferences."

Still another: "We expect to stress this matter in every charge in the district."

Another: "The hardest hit charge financially in my district has just paid out its quota. If this charge could pay out any charge in the district could."

A circuit preacher: "We have been busy building a church. We now turn to the matter of superannuate endowment."

Pastor of a large city church: "At the regular time I expect to present this matter to my people. I believe they will respond as usual." (This charge is now overpaid by nearly $2000).

A young station pastor: "I have sent for 50 superannuate banks. My children and young people are now filling them. On the day set for opening the banks I expect to ask the grownups for cash and subscriptions." (These banks can be had from Dr. L. E. Todd, Security Building, St. Louis, Mo., free of cost).

Pastor of a strong circuit: "Our Epworth League put on a Forgotten Man pageant last Sunday night and the crowd was so large we had to go to the public school auditorium."

I could go futher, but this will suffice.

Brethren, April is the month when we hope this sacred cause will be presented to all our people. Will we not at each presentation call for cash and subscriptions to be paid during the year? My earnest hope is that every charge in the conference will do something this year for superannuate endowment. C. S. Kirkpatrick.

BISHOP EDWIN D. MOUZON AT YALE

Bishop Mouzon from April 15 to 19 will deliver the Lyman Beecher lectures before the Divinity School of Yale University.

The subject chosen by Bishop Mouzon is "Preaching With Authority," and in the eight lectures he will use the following topics: "Authority and Authorities," "Perils of Traditionalism," "Authority and the Bible," "The Basis of Authority in History," "The Basis of Authority in Experience," "The Authority from the Cross," "Authority and the Church," and "Preachers Having Authority."

This lectureship was founded in 1871 and last spring the lectures were delivered by Bishop James E. Freeman, D.D., of Washington, D. C. Other prominent men will appear on the convocation program, including Rev. F. C. Porter, D.D., for 38 years professor of Biblical Theology in the Yale Divinity School, and now an emeritus professor of this instiution.

TO THE PRESIDING ELDERS AND PREACHERS IN CHARGE

Within a few days the blank forms for the pastors' mid-year report to the bishop in charge will be in your hands. The blank calls for these items:

1. Missionary special: Quota.....; paid.....
2. Conference collections: Assessed.....; paid.....
3. Members received.....
   On profession of faith.....; by certificate.....

Preachers in charge will send these reports to their presiding elders and they in turn will send them to me. Let no preacher send direct to me.

And note: Let all these reports come to me through the presiding elders not later than May 15.

Edwin D. Mouzon.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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The Woman's Council at the grave of the unknown soldier in Washington at its recent session set out the plan of the women for a campaign of education in behalf of peace. God bless these followers of the Prince of Peace.

⚜

Most men who smoke cigarettes will count this habit among their "weaknesses." Why is it when women begin to imitate men they are so prone to take up with the "weaknesses" of the masculine gang? Much of this doing away with the "double standard" is only to reach the level of men. The tendency is downward. When a woman takes to cigarettes she is not after one of the manly virtues—she does not claim as much.

⚜

Bishop Mouzon on another page calls attention to the wonderful record of revivals reported in last week's Advocate by the pastors engaged in their pre-Easter services. It is most refreshing to get the report of such. Along with this one of our college presidents says, "I do not know what our Christian colleges would do without our Advocates." Do we really appreciate the inspiration that comes through our church press? How about that great mass that never see a church paper—that know nothing of what is going on in the church at large?

⚜

Have you been perplexed with the many demands and the oft delay at Raleigh before you come into legal possession of a Chevrolet or a Ford? This, however, is a matter of slight consequence compared with the joining of two lives "till death us do part." Yet the last General Assembly of the great state of North Carolina refused to accede to the request of the women of this state that marriage banns be published five days before the marriage. Of all the unknown and incomprehensible groups called to pass upon the welfare of a people few can compare with the solons at a state capital. Buying a Ford is of more consequence than getting a wife.

Did piedmont North Carolina ever look quite so beautiful in early April as in 1929? The red bud, the wistaria, the dogwood were in rich profusion on every hand. Now and then an apple orchard by the roadside vied with the dogwood in the forest. But why multiply words? Only those who have passed this way with eyes to see can begin to appreciate the landscape that lies about us.

⚜

Bishop Charles H. Brent of the Episcopal church died at Lausanne, Switzerland, March 27. Could there have been a more appropriate place for his departure? The culmination of his life was in the organization and promotion of the Lausanne Conference. His devotion to the cause of peace and Christian brotherhood was known to all men. His life was a real contribution to Christian brotherhood and to the causes that make for the welfare of mankind. He did not achieve in all his great undertakings; neither did he fail to try. After all, "it is not what I do, but what I would do that comforts me."

⚜

The Federal Council Bulletin calls attention to a fact that seems almost unbelievable. How slowly the world comes to give woman her rightful place. "When the Apostle Paul wrote that in Christ 'there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female,' he gave to the church a great charter of spiritual equality which it has all too long and too blindly ignored. Of the first part of this charter, obliterating distinctions of race within the family of Christ, the Apostle himself was the foremost champion for all time. The second part, touching the issue of class distinctions, secured recognition only after a protracted struggle. Even slavery came with pitiful slowness to be seen as a flagrant denial of this truth. The last part of the charter, affirming the equality of the sexes before God, has been least recognized of all."

The Better and Brighter Day

Have you felt the throb of new life on every hand? Sorely to be pitied is the man who knows not the nameless pathos that is in the air. With the coming of the springtime in these southern parallels, the people are mindful of a change in all the ways of life.

This is the day for the little log meeting-house in the woods and the more pretentious house in the grove. Ugly days have given place to green woods and blue skies. The little shivering groups upon whom a loose-jointed sermon was prone to go to pieces is supplanted by a large, responsive audience that makes the old homiletical dry bones to live and course with rich, red blood. Instead of envy for the well housed and happy city congregation of last winter, real pity is felt, since now for them the flower by the way, the bird in the tree, and glory in the sky are not theirs. What an inspiration to meet about the country church where gathers the strength and resources of the nation, with all the privileges it brings. While the city preacher is grinding with an empty hopper, the circuit rider has a full grist. The better day has come. Does this mean that we are to despise the dark, cold days? Assuredly not! For from the frosts and cold of winter, and the dews and heat of summer, come the brown fields of autumn. Life is not all summer. The sun swings from Cancer to Capricorn, and back again.

Are all our church leaders mindful of this day of opportunity? The Sunday school workers in every country church should make the most of these coming months. The preachers have an opportunity that should thrill every man to his finger tips. These days of sowing will determine largely what the harvest will be. Go to the ant and learn her ways and be wise. The old Blue Back used to teach us that the bee is the pattern of industry. Can we be ants and bees?

Let the Whole Line Advance

From every section of our two conferences come reports that hearten. Those pastors who are effective leaders—no church goes ahead of the leadership of its pastor—have been and are hard at work, and intelligent hard work always has a gratifying story to relate. Success has a habit of camping on the trail of the toiler. The bishop, the presiding elders, the pastors, the editors and all the rest in places of leadership in the church of God should be the busiest men in all the world, for their work is the most important as they themselves declare. Every man with the responsibilities of the kingdom of God upon him has no time to loaf or to be triflingly employed. His job demands the best that is in him, and every man who is seeking an easy, lazy life ought to retire from positions of church leadership.

If there be any who have not awakened to the demands upon them it is time to awake and with a fresh enthusiasm set themselves to the task whereunto they have been appointed. To attempt to discount the successes of some man who is actually doing things with the assumption that you can thereby excuse your own failures will deceive no one except the man who has adopted such tactics.

Every charge in the two conferences this year should be able to report progress and will with the right sort of leadership. There is a whole lot of truth in the old saying, "It is not in the land, but in the man." Some men succeed anywhere and everywhere, while others succeed nowhere. Let us one and all flee from those who invariably fail.

Is There Nothing New Under the Sun?

Here comes a Chicago authority on facts with Christopher Columbus in evidence. He says:

"Another popular American belief has been all gummed up and stuck in the discard. For lo these many years the public has assumed that gum chewing originated in this country, but now none other than a leading gum manufacturer declares it's all wrong.

Christopher Columbus himself brought the gum-chewing habit to America in 1492, according to Otto Schnering, president of the Baby Ruth Gum Co., in an address here.

'Columbus, in an appeal for funds to finance his expedition,' said Mr. Schnering, 'requested as much gold as can be supplied, spices, cotton and chewing gum, also as much of aloeswood and as many slaves for the navy as their majesties will wish to demand.'

Gum chewing was a common form of mastication in the fifteenth century, betal leaves and nuts being used. America, however, doubtless can take credit for the successful exploitation of chickle gum in the world's markets. More than $100,000,000 was spent for chewing gum in this country last year, or ninety cents per capita."

Paul Preaching Christ

The crucified and risen Christ was the great theme of Paul's preaching. There can be no controversy at this point. But preaching Christ took a wide range with the "Apostle to the Gentiles," who among the great men of the Christian church had no peer. This man, however, who wrote one-third of the New Testament and upon whose interpretation of the Christ rests most of the great systems of theology of later centuries and who in his restless zeal for the spread of the gospel established little Christian communities throughout the Roman Empire, would not at all prove satisfactory to the modern wiseacres who take it upon themselves to prescribe what ministers of the gospel should preach. That is, if his sermons were like the letters that he wrote the churches, and it is safe to conclude that the theme of his spoken discourses was akin to the theme of his epistles.

For example, in his letter to the Corinthian church he says, "I determined not to know anything among you, save Jesus Christ, and him crucified." But in this message to those early Christians he covers a great variety of subjects as if they were not entirely new to those Corinthians. Among these were marriage, personal gifts, personal liberty, how women should wear their hair, taking the collections and many kindred subjects as every careful reader of this letter has observed.

And as it was in the example noted, so it was in all the other records of his preaching and teaching. The letter to the Romans is known as his great doctrinal epistle, yet Paul got into politics by the time he reached the thirteenth chapter.

How a Quaker Meeting Should Begin

"Our meetings always begin in silence, as I think all Quaker meetings should begin," says Rufus M. Jones of the meetings in the Haverford Meeting House when he was a student in college.

And in his new book, "The Trail of Life in College," Dr. Jones, now professor of philosophy at Haverford, continues: "The most important thing in one's religious life is not hearing pious words spoken or singing hymns which express some composer's spiritual mood; it consists rather in the personal cultivation of one's own capacity to commune with God and to come into living fellowship with him."

Why should other churches leave it to the Quakers to emphasize the fundamental things of true worship? Why should not all of us put these primary things first in our worship?

Perhaps in this machine age, a time of unspeakable noise, hurry, and confusion, the one insistent demand upon us is to quietly and earnestly search for the "Inner Light."

Liquor Drinking in Canadian Hotels

A little while ago in certain quarters the Canadian dispensary—a system years ago tried and discarded in South Carolina and also in some communities in North Carolina—was held up as a solution of the liquor problem. But now a fresh wail is going up in Canada because of drinking and carousing in the hotels of Canada. The New Outlook says:

> The evil has gone so far that the hotel men have petitioned the government for relief. But the only remedy suggested by Premier Ferguson was that if any hotel desired to prevent drinking in its rooms the government could give the control board power to make the hotel "dry" on application of the hotel keeper. The hotel men, however, desire either that all drinking in hotel rooms should be made illegal or the hotel-keepers should, for their own protection, be given absolute control over liquor taken into and consumed in their houses. The difficulty is that the present system does not mean that the government "controls" liquor, but simply that it sells it, and so long as the consumption continues the evils which inevitably spring from it will be manifest, becoming more so as the sales increase. This means that as the government's profits increase there will be a proportionate increase in disorderly conduct and crime, and not even the best intentions of a Premier can prevent it.

Where to Find God

In these days of flowers, of singing birds, of love's sweet song, and of April sunshine, we can enter into a fresh appreciation of Edwin Markham's lines concerning the pilgrim in search of God. Listen to Markham:

"I made a pilgrimage to find the God:
I listened for his voice at holy tombs,
Searched for the print of his immortal feet
In dust of broken altars: yet turned back
With empty heart. But on the homeward road
A great light came upon me, and I heard
The God's voice singing in a nestling lark;
Felt his sweet wonder in a swaying rose;
Received his blessing from a wayside well;
Looked on his beauty in a lover's face;
Saw his bright hand send signals from the sun."

People and Things

Seventeen new members were added to the church at Lenoir following the evangelistic services leading up to Easter. Rev. W. E. Poovey is rejoicing in the prosperity of his charge.

"Rev. and Mrs. E. L. Stack announce the marriage of their daughter, Cora Blanche, to Captain Leonard Thomas Preston, Sunday, March the third, nineteen hundred and twenty-nine, Elizabeth City, North Carolina."

Rev. J. W. Bennett is working for a larger Sunday school equipment at Harmony, Concord. By excavating under the present rooms of the church he expects to add materially to the space and number of rooms.

All of us who have heard the sermons and lectures of Dr. Gilbert T. Rowe during the past week have been profoundly impressed with the great messages he has brought us. The door is open for his return at any time.—Bulletin, Central Church, Concord.

Littleton enjoyed a wonderfully fine service on Easter. It was not the usual formal service of the Easter time, but a time of consecration and spiritual renewal for some. Brother L. B. Pattishall is greatly encouraged with the spiritual visitation that has come to his people.

Miss Carolyn A. Hosford, musical director, soloist and worker among women and children and a valuable assistant to pastors conducting their own evangelistic campaigns, has an open date during May. Miss Hosford can be reached at Conway, South Carolina, Box 86.

Rev. E. E. Snow, pastor of the Concord circuit, conducted revival services the week before Easter in Olivet church and received nine young people into the church. This is a country church that works effectively for the progress of the kingdom of God and grows stronger with every passing year.

"Our church at Southport observed decision day on the fourth Sunday in March. Several boys and girls made a decision for Jesus Christ. Four of these were organized into a class for instruction and received into the church on Easter Sunday morning. Easter was a great day for our church."—J. Herbert Miller.

"Things are going fine on the Battleboro and Whitakers charge. We are now in the midst of what promises to be a great revival meeting at the Battleboro church. The song services are being led by Mr. R. F. Pope of Williamston, N. C., who is rendering an effective and efficient service. The preaching is being done by the pastor."—H. A. Chester.

Brother O. I. Hinson writes: "So far I have had 18 accessions by baptism and vows and 17 by certificate. Rev. J. W. Bradley of Lemon Springs and Rev. B. D. Critcher of Broadway rendered splendid help. The people were delighted with their preaching and methods. The Sunday school singing and rally at Poplar Springs the fifth Sunday was a great success. The Jonesboro work goes forward."

"We have a very fine congregation to serve—loyal as Methodists can be. Last year we had a good report. The superannuate money paid in full; our mission special this year is paid. We have received 11 new members since conference and we begin our meeting Sunday, April 14. We have secured Dr. Ashley Chappell to do the preaching, and of course it will be done well. Bro. J. C. Coston of Hendersonville will lead the singing."—J. M. Barber.

"I am in position to assist pastors in their revivals during the summer. I do not have any appointments ahead now. If anyone desires my help, see me in person or write me at Peachland, N. C., R. F. D. 1. I shall be glad to furnish any information desired in regard to my work at the request of anyone who should wish to have me do so, giving references if desired."—Rev. Fred L. Kiker.

"Just closed a meeting in our church at Winfall last night. Received 11 members on profession of faith; had fine congregations at every service. The work on the charge is moving along in a fine way. Have been pounded twice and good things to eat have been coming in every week since we have been here. Our second quartely conference was the best ever; new elder doing fine. There is hope for the Perquimans circuit."—J. L. Smith.

"Just closed a successful two weeks' revival at Rosman. Much interest was shown. We have been "pounded" several times since conference. Many useful things have been brought to the parsonage. We have been hindered in meeting our appointments during the winter by impassible roads, but spring is here and we are looking forward to a successful year with a revival in each church."—W. E. Rufty.

Rev. W. A. Cade of the Fayetteville district writes: "I suggest that every one of us attend the pastors' school at Duke University for the entire time and take all the courses we can. For every one who will do this, I will give every aid possible by not scheduling a quarterly conference to interfere, and for those who need it and cannot otherwise meet the small expense, I will suggest to their laymen that they will do both their pastor and the church a great service by defraying his expense. This is a mighty good and inexpensive way to take a vacation."

On Sunday, March 24, a beautiful Palm Sunday service marked the beginning of a revival in the Rowland Methodist church. During the week the pastor, Rev. Jesse H. Lanning, delivered forceful gospel messages following the daily adventures of Christ during holy week. Easter Sunday was a great day in the church. Beginning with a sunrise service on a pretty knoll near town with 500 people present, it ended with the evening service when the church was taxed to its capacity. Special music featured each service and the attendance was unusually good. Several new members were received into the church and the entire membership was brought into closer fellowship with Christ.

The Cole Lecture Foundation announces that Dr. Charles A. Ellwood, lecturer and author, will deliver the 1929 lectures during the week of April 21. His subject will be "Man's Social Destiny." The Cole Lectures, delivered before the faculty and student body of Vanderbilt University each year, are among the outstanding lectures delivered in America on religious thought and activity. The lectures selected during the past few years included the late Cornelius Woelkin ("Expanding Horizons"), Charles W. Gilkey ("Present-Day Dilemmas in Religion"), and Edwin Hughes ("Christianity and Success"). It is quite probable that Cokesbury Press, publishers of the lectures delivered by Dr. Woelfkin, Dr. Gilkey, and Bishop Hughes, will publish also the lectures to be delivered by Dr. Ellwood.

"Just closed an eleven days' meeting at Erlanger. The church was revived and we received 20 on profession of faith and one by certificate. The pastor did the preaching; Prof. B. F. Sink led the singing."—J. W. Ingle.

"Our work at Moyock is going forward in every way. Received eight members after Easter revival; conference collections nearly one-half raised; more than one-third preacher's salary paid. We have had four poundings, and the Juniors of Memorial church presented us with a large basket of eggs on Easter morning."—J. A. Tharpe.

"Twenty-six have given their names for membership during our Easter services at Wanchese. The meeting continues with full houses. Rev. W. P. Watkins is assisting us. All debts—which amount to $1600—are to be paid in a few days and improvements are being made on the parsonage."—T. E. Davis.

A few days ago in passing we were impressed anew with that beautiful granite church in Henderson. It is about all that could be desired in lines and symmetry for construction of stone. Now comes the announcement that the pastor, Rev. W. C. Martin, and the people of First church have arranged to push this building to completion. Congratulations to all concerned!

Have you seen the new Methodist church at China Grove? If you have not, you are probably ignorant of the excellence of the building this congregation has erected for worship and also for work. The auditorium is large and attractive, the Sunday school facilities are adequate and $1500 will complete the building. The congregation has paid for the work as it was done, and at an early day expects to have the church completed and out of debt. Rev. F. J. Stough is the pastor and last Sunday he received nine new members into the church. He has promised a cut of the church for the Advocate.

It was our privilege last Sunday morning to worship with the Centenary congregation, Winston-Salem. The congregation filled the big church, the music was all that the most exacting saint who is a lover of the fine arts need desire, and the sermon by Dr. C. C. Weaver, the pastor, was to our notion the right sort of preaching. "Disturbing Voices" was his theme, and for thirty minutes he spoke with a simplicity and intensity that gripped the great audience, and there was one auditor inspired and heartened for the tasks of life. We like that sort of preaching that the Winston-Salem pastor did last Sunday morning.

The Pantego-Belhaven charge is the new pastorate in the Washington district, North Carolina conference, having been transferred last November from the Elizabeth City district. Church members, official and otherwise, are greatly pleased with the change and the work grows in interest with the new adjustment, so that there are indications of a good year in church activities. Our Belhaven lay leader, Brother N. R. Godley, a man of circumspect walk among us, has fully recovered from severe illness and is again warmly welcomed to his accustomed place in God's house. The Easter Sunday evening hour in Belhaven was given over to the Epworth League anniversary, and that to fine purpose, as the program was quite presentable and profited a considerable company. Mrs. Clyde Smith of Pantego knows well the church membership, and is a very diligent and efficient helper. Our Sunday school there is capably superintended by that loyal veteran of the cross, Brother C. P. Aycock, whose name is as ointment poured forth in the community.—Reporter.

"Our Easter meeting at Pollocksville led by Dr. H. M. North was a decided success. The interest manifested on the part of the entire community was fine. The services from the beginning to the close were splendid. Our people thoroughly appreciated Dr. North's fine sermons. Sunday morning in connection with a well rendered Easter program 11 were received into the Methodist church by baptism and vows as a result of the meeting. Sunday, April 7, our meeting at Maysville began, led by the pastor. A splendid Easter program was given at Maysville Easter Sunday night."—J. C. Harmon.

The two weeks' revival services conducted by Dr. Walt Holcomb, pastor of the Hyde Park Methodist church, Florida, closed with the morning and evening services Sunday. At the morning service 81 new members were received into the church. During the two weeks' revival Dr. Holcomb conducted daily morning and evening services at the church and a special down town noon service at the Strand theatre. Mario Cappelli, soloist, sang at Dr. Holcomb's services. April 28 Dr. Holcomb will go to Shreveport, La., for a revival at the First Methodist church.

"One week's special services at Park Avenue, Salisbury, came to a close Easter Sunday, resulting in 11 additions on profession of faith and four by certificate. Forty have been received at Park Avenue since conference. A sunrise service was observed Easter Sunday morning. The splendid congregation was in a very worshipful spirit. Our mission special of $250 has been taken care of by the different circles of the Woman's Missionary Society. The Sunday school with Mr. A. S. Morgan as general superintendent is filling every room to overflowing. A new modern Sunday school building is looked forward to in the near future. The work goes fine at Park Avenue."—J. A. J. Farrington.

"Our work on the Lowell charge has been pleasant. The people have been very considerate. We too have been pounded severely three times. We have received as a free will offering the amount expected of this charge, and have in Korea a native pastor on the Eckum South circuit. His name is Moon Woo Pyng. I was called to the bedside of my father the 22nd of March and remained with him until his death April 5. He (J. C. Loftin) died at Thomasville and was buried at Chapel Hill M. P. church. He was in his eightieth year and had been in declining health for a year."—A. G. Loftin.

"Duke's Chapel.—Interest is fair; the general spiritual state is hopeful; the organizations are functioning with acceptable success; the finance is slow but certain. The ladies recently gave a play in the interest of the debt on the church house. During pre-Easter week some effort was made through the Sunday school to study 'His Last Week.' Recently six of the Sunday school people received units of credit for work done in a local training class directed by the pastor. Under the care of the trustees of the Duke Endowment our church yard has been beautified, for which we are greatly thankful. Plans are under way for an all day Children's Day and home coming service. Efforts are being made to develop a full program of activities at this so recent full time pastorate. The reader will note that this article is not concerned with correct form but with the giving of facts in resume. We are announcing in advance that a Cokesbury training school will be conducted here June 30 to July 5, to which the people of nearby rural Sunday schools will be invited."—B. L. Pool, P. C.

A Study in Pulpit Manner

By Jas. A. Huggins

THIS paper is based on a criticism of the pulpit manner of seven preachers. All of them are Methodists except one who is a Baptist. Four of them have been in the ministry for quite a number of years, two for some ten years, and one is still quite young in the work. Two of the four older men are representative of the average preacher. Two of them are quite outstanding, being continually in demand where the best sermons are required. The two younger men, who have been preaching about ten years, promise to be a little above the average preacher. The youngest will probably be unusually good.

It is from these sources that most of my material for this article has come.

I. Bearing

The most effective position a preacher can take as he stands behind the pulpit is one of straightness, with his hands hanging naturally by his side, and with his weight equally on both feet. There should be no stiffness, but perfect naturalness.

Of the seven preachers mentioned above, every one had the habit of either leaning on the Bible stand, or placing his hands on it from time to time. There was only one exception, and when his sermon was given there was no Bible stand in front of him. When one of these ministers placed both hands on the pulpit, and in his eagerness leaned forward over it, he demonstrated his eagerness for being thoroughly understood, but he detracted from his platform manner. His eagerness could have been demonstrated in a more graceful way.

The fact that one should stand squarely on both feet when preaching can hardly be over-emphasized. When a minister stands before his congregation, first with his weight on one foot, and then on the other, with perhaps one hand in his pocket or on the pulpit, he gives an appearance of careless, or unconcern, and certainly of slouchiness.

There was not much moving about on the part of these preachers. The one who preached the best of all the seven sermons, and gave the best appearance, hardly moved from his tracks during the entire time he was talking. He did not have a monotonous attitude either, for he moved his body about in an expressive way from time to time. Those preachers who did walk about some, from one side of the pulpit to the other, in a perfectly natural way, gave the best impression so far as that part of the physical bearing was concerned.

One of the seven ministers began his sermon standing perfectly still, and with the exception of placing each hand on the pulpit now and then, he was almost a model of pulpit manner. As his sermon progressed, he began to move about, and toward the latter part he was quite animated in his movements. He emphasized his remarks frequently with movements of his head and hands. This enlivenment of himself as his sermon proceeded, did not, for me at least, detract from the effect of his sermon. It rather added to it.

II. Gestures

Nearly all the gestures of these seven men were meaningless. Frequent movements of the hands, though at times they meant a little something, most of the time meant nothing at all. Evidently the speakers simply followed their impulses to "talk with their hands."

Sometimes, however, a gesture did mean something. One of the speakers at times would point his finger at the audience when he made a forceful remark, and make the gesture in such a way as to make the statement more telling. Again, he would extend his hands to the side in a gesture of surrender, for example, and thus add to the force of what he was saying.

A common method of gesticulation is that of using the fists in various ways. When the preacher is particularly vigorous in his remarks sometimes he clinches his fists and throws them about in a lively way. This kind of gesture may at times have a meaning, and add to the sermon, but in the seven sermons here referred to it did not mean much.

A gesture may be made to mean something, but when one merely "talks with his hands" without any consideration of his movements, it means very little. A gesture should be a natural movement, but one which gives emphasis to what is being said.

III. Voice

Of the seven auditoriums where I heard the different ministers preach, only two were large enough to present to the congregation any difficulty of hearing. Both these auditoriums were long, so that the people near the rear could not be reached without a strong voice. One of the preachers in one of the large auditoriums did well. For two reasons there was no difficulty in his being heard: his voice was unusually strong, and he knew how to adapt it to the room. He knew the art of pitching his voice so that the people in the very back of the room could understand every word he said, and yet he was not straining his voice. And it was possibly the first time he had ever spoken in that particular place. This man knew how to control and use to the best advantage the power of his voice.

The other preacher in a large auditorium, however, although he has been in the ministry for quite a long while, and although he has preached many times in large auditoriums, nevertheless did not have his voice adapted to the room. His voice is baritone, and it is pleasingly mellow in conversation. When he gets into the pulpit, though, he seems to be straining it, and it is somewhat harsh. The harshness makes his words less easily understood, in fact, seems to cause the people near the rear of the auditorium to be unable to hear well what he is saying. Apparently it is simply a case of the preacher's not having properly trained his speaking voice. The result is a difficulty of understanding his words, and some unpleasantness because of the voice-straining.

It is not so easy to speak clearly and make each word understood perfectly, to make each word stand out by itself, with a baritone voice, as with a tenor voice, especially when one is speaking in a large auditorium. Only one of the seven preachers I heard had a tenor voice. He used it well, and it being of a pleasing tone, the words he spoke were each clear as a bell. He knew also how to adapt his tone to the auditorium in which he was speaking.

The best public speakers seem to have learned how to vary the tone of voice to avoid monotony and to keep attention. Most of the seven preachers used this accomplishment. When beginning a new sentence, frequently the voice would be of a slightly different tone, especially if a new line of thought was begun. When a hearer's attention is lagging, if the person speaking will drop his tone of voice, or raise it a bit, the attention will be brought to the speaker with a jerk. One of these seven preachers used practically the same tone of voice throughout his sermon. The result was wandering attention by the greater part of his audience.

Only one of these preachers had what is commonly called the "preacher tone." It is something which seems to be fast disappearing from the pulpit, and in this case, though not so bad, demonstrated why it should altogether disappear. As a general thing people do not like the "preacher tone," for it indicates unnaturalness. What they want above all things is naturalness.

IV. Words

Frequently a public speaker has not learned to pronounce his words distinctly and separately. One word flows into another so that sometimes it is impossible to distinguish them. The consonants at the end of a word may not be pronounced at all. Preachers commonly are guilty of this fault. All these seven men here criticised were not entirely free from it, though on the whole they were not much at fault at this point. A preacher with a baritone voice should watch himself with special care with regard to this fault, particularly when he is speaking in a large auditorium where there is a distinct echo. He should then pronounce every syllable very distinctly, and speak with a retarded tempo.

One fault with one of the preachers observed was that of allowing his voice to run off into a whisper when he became especially enthusiastic. A speaker may thus be quite effective, but the trouble is that only those who are sitting close to him can understand what he says. Of course there is no effectiveness for those who cannot hear him.

V. Facial Expression

Facial expression in preaching may not seem to be an important thing. Perhaps it is not as important as some of the other things which contribute to a good pulpit manner. But it is certainly not without its weight. A forceful speaker who has a continuous frown on his face will dampen the spirits of his audience. One who smiles or looks pleasant will make his audience feel as he looks. The facial expression of a preacher does much toward determining the spirit of the audience.

Only one of the seven preachers changed his facial expression to any degree during his sermon. While he was talking he smiled, frowned, raised his eyebrows, lowered his head and looked from under his eyebrows, and in such ways emphasized what he was saying. This proved quite effective. It showed that he was throwing himself into his sermon to such an extent that he was doing a bit of acting, so real was that sermon to him.

* * * *

Perhaps all I have written seems superficial compared with what it really takes to make a great preacher. If such a comparison is made, it is superficial. These habits that make up a good pulpit manner are, after all, a gloss. But the rosewood table is not nearly so highly prized by the owner if it is not highly polished. The polish means something. It would still be a rosewood table without it; it would still have the essence that makes it valuable; but it would not be so highly prized. Of course the preacher must have an essence that is much more than a good pulpit manner if he is to be great; but he will be more of a great preacher if he has so polished himself until he is habitually charming to those who hear him preach.

After all, the preacher who has the best pulpit manner is he who with a few fundamental habits of decorum acts naturally and with a sense of the seriousness of his task. "The preacher should be thinking of God's truth, of really worshipping God, and be full of a desire to edify and save souls."

"Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and own—
Paul should himself direct me, I would trace
His master strokes, and draw from him his design.
I would express him simple, grave, sincere:
In doctrine uncorrupt: in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look
And tender in address, as well becomes
A message of grace to guilty men."

THE STEADFAST STARS

By W. Lomax Childress, Lacy Springs, Va.

I watch the stars assemble on their mighty plains of blue;
The silvery argent of the moon is brightly shining too,
The steadfast stars unshaken by the changing world below,
The lamps of God still lighted while the centuries come and go.

They watched the pilgrim Abraham who went upon his way
To find the city beautiful, whose light was endless day;
They saw the host of Israel who came unto that sea
Whose shining waters parted for the footsteps of the free.

Their silvery light was in the night above the lion's den
When Daniel found by faith in God deliverance again,
They led the Wisemen to the place where, in His lowly birth,
The Son of God had come to be the joy of all the earth.

And they watched the turning tide, when kingdoms passed away,
When Babylon, Barbary, and Rome have had their little day.
The steadfast stars assure me of the vigil God will keep
Above the folded flock of Christ, the Shepherd of the sheep.

The eye that never slumbers and the grace that never fails!
How high the cross of Christ above the din of earth prevails!
And how the pinions of His power are spread from shore to shore,
And those abiding in His love are safe forevermore.

But youth is always too serious, and just now it is too serious about frivolity.—G. K. Chesterton.

THE WILMINGTON DISTRICT CONFERENCE

The first district conference to gather in North Carolina this year assembled at Faison last week. The preachers and laymen came not on horseback or on trains. Such was not even thought of. Every member and visitor from all that big district drove in on cars. Distance was not even an item to be considered—the roads and the weather were perfect.

Promptly at the hour of ten the presiding elder, Dr. H. M. North, began the work of the day. The decidedly appropriate devotional half-hour conducted by Dr. North and the systematic way in which he organized the conference gave the body a fine start. Rev. C. N. Phillips met every demand as secretary; so did Rev. Frank Culbreth as conference host.

Professor F. S. Aldridge led all the rest of the visitors in presenting Duke University and the laymen's undertaking at Lake Junaluska.

A full house greeted Rev. H. B. Porter, the preacher of the morning hour. This sermon was carefuly wrought out and effectively delivered. The theme made unusual appeal and prepared the way for the communion service in which Reverends W. H. Brown, R. H. Munns, T. McM. Grant and J. M. Daniels assisted the presiding elder. The morning session proved to be a success in every respect.

The dinner served under the trees was such as one would expect in that fruitful land in which is a people given to hospitality. They have known nothing else for two hundred years.

The business of the afternoon began with a presentation of Louisburg College by President A. W. Mohn and the explanation by Mr. Roger Moore of Wilmington of the plan to increase the endowment of the Methodist Orphanage at Raleigh. This is to be done by getting individuals to carry insurance for the benefit of the institution.

The presiding elder of the Wilmington district and his preachers pledged themselves to make it "100 per cent for the North Carolina Christian Advocate in the present campaign." We hurried away from the conference thankful for leaders who said, "Ours is the best Advocate in Southern Methodism."

OVER THE LINE

Ever since Byrd ran the line in 1729 between Virginia and North Carolina many jokes have continued through the generations at the expense of the Old North State. In those early days few cared to suffer the humiliation of being a citizen of the state when it was possible to be numbered with the residents of the Old Dominion. It was a high privilege then to be a part of "ole Virginie."

Well, we crossed over the line last Sunday to join in the service at Union, one of the churches of the Norlina circuit. The hour at church was profitable and the hospitality at Rev. W. H. Read's was of the Virginia type. Brother Read and his fine family live at the old Read home—a place to which Brother C. L. Read of the North Carolina conference delights to return and live over again his boyhood days—and we do not censure him for that. The only regret we had was the brief sojourn at noon because of an engagement to be at Hebron on the Warrenton circuit at three.

The pleasure of this Sunday over the line was equaled only by the stay Saturday night with Rev. and Mrs. J. L. Midgett at the parsonage. "Julian," as he is known by his close friends, has been a wonderfully useful man since the day he joined the North Carolina conference. He is keeping up his record on the Norlina charge. Success goes with him.

The church at Norlina is in daily use, though the Sunday school apartments are not yet complete. This is a most attractive plant and it is fully adequate for this congregation for years to come.

We must sincerely congratulate all who have had a part in bringing this church to its present position. A great future awaits the faithful there. Brother Midgett is careful to care for the young people. That Sunday school is an inspiration. More and more the people will be drawn unto that church. The people have every reason to be encouraged in the work they are doing at Norlina.

GREAT NEWS! SAYS BISHOP MOUZON

I have just finished reading this week's issue of the North Carolina Christian Advocate. In it there is great news! When, after having had the conference with the presiding elders of the two annual conferences in this state, I issued my "pastoral letter," there was such a hearty response given to the plans made for special evangelistic efforts during the pre-Easter season that I felt sure of the best results. And the best results have been had. Not within my memory have so many items appeared in any church paper reporting special services and additions to the church. The great evangelical revival of the eighteenth century was led by the Methodists. The world still looks to us for leadership in spiritual things. Our people are wating for just the sort of work as our preachers did during the Easter season. I do thank God and take courage!

And now, dear brethren, if for any reason you did not hold the special services just before Easter, let me exhort you to plan to do so at a suitable time. And let the emphasis be on personal and pastoral evangelism backed up by the faithful preaching of the good tidings of salvation.

Edwin D. Mouzon.

THE SUNDAY SCHOOL CONFERENCE AT SMITHFIELD

The sixth annual conference-wide Sunday School Conference held at Smithfield April 2-3 proved to be a fine success. The program was remarkably well sustained and the interest held to the close.

On Wednesday morning Judge T. D. Bryson of the Duke University law school discussed "Christianizing the Commonwealth." This presentation of a vital theme by an eminent jurist and teacher of the law made a profound impression. Could this address be delivered all over the state there would be a finer appreciation of the law and a higher regard for the observance of the law. Why should we not bring more of our Christian lawyers before the public to discuss such themes as that so effectively presented by Judge Bryson at Smithfield?

That group at Smithfield was out and out for peace and the outlawing of war if one is to judge by the expressions heard following the vigorous address of Dr. W. A. Stanbury on "The Promise of Peace."

This is no report of the Smithfield conference. Mr. L. L. Gobbel gives that on the Sunday school page. We simply desired to draw attention to two features not often found in one of these conferences—subjects that should be discussed in all our church meetings.

PEOPLE and THINGS

[Continued from page seven]

Rev. G. L. Wilkinson is in the midst of a successful pastorate at Kerr Street, Concord. That church with its pipe organ, which is the old organ of Central church, and its 18 Sunday school class rooms is up to date in every particular. It is a very attractive church both within and without. Revival services begin next Sunday with Rev. H. C. Sprinkle doing the preaching and G. R. Hawks of Cornelius leading the music. Brother Wilkinson is now in the midst of his Advocate campaign.

Rev. J. W. Moore and the Wesley Memorial church of High Point keep busy all the time in doing things on a big scale. In the Advocate campaign 61 new subscribers have been sent in; $8000 has been raised for missionary maintenance; and the conference collections are being secured. Next Sunday Brother Moore begins a two weeks' meeting. Dr. A. L. Stanford of Statesville will do the preaching. This is the way to make the kingdom come. Such a church touches the ends of the earth.

Rev. C. S. Kirkpatrick pastor of Main Street, Thomasville, closed at Easter a successful revival and received 23 by vows and four by letter into the church. Rev. A. L. Stanford did the preaching. Kirkpatrick speaks in the highest terms of the work of Dr. Stanford. He did excellently. His preaching greatly pleased the people and the congregations grew with each passing day of the week's meeting. Stanford is wonderfully effective as pastor and evangelist and does a great work wherever he goes.

"Our pre-Easter revival in which Bro. C. M. Pickens preached, being assisted by the pastor, was very successful. The church has been stirred to a sense of its duty and privilege in the Master's service. We are all more awake, more united more active in the greatest of all works. We are indeed grateful to our elder for passing up more desirable opportunities to conduct such services, and coming to us who hunger in vain, often, for such preaching. His preaching enlightened, revived, stirred the dry bones, and caused the dead to live. We now turn to the work of superannuate endowment, Advocate, Cokesbury school, visiting and to revivals over the charge. Our Sunday schools are alive and moving; children's day is now being planned. All goes well at Fines Creek with this good weather and these good people."—G. N. Dulin.

Special emphasis was given to the conference collections at Proximity church Easter Sunday and last Sunday. This church is now happy over the fact that all the conference collections, district assessment, missionary maintenance fund and superannuate endowment quota for the year are paid. This church did more than raise money these two Sundays—ten people were received by certificate of membership and 19 by profession. Forty-two new members have been received during the year. No revivals have been held. This church is another one of the churches in the conference that has shown appreciation of its pastor by a substantial increase in salary, and already the official board has granted him a vacation during the summer. Under the direction of Dwight Brown the church has been thoroughly organized and every department of the work moves on in a most splendid way. The pastor says: "Our church is united, a beautiful spirit of co-operation prevails, spiritual growth is evident, and the heavenly Father is blessing our efforts."

IN OLD WARREN

Last Saturday the Warrenton quarterly conference met at Macon in Warren county. These two names—Macon and Warren—bring up historic associations in American life.

The sermon by the presiding elder, Rev. S. A. Cotten, the representatives from the churches, the reports submitted by the pastor, Rev. B. P. Robinson, the dinner served in the social room of the church were just such as one would expect on the Warrenton charge. Some think this—all in all—is the best appointment in the North Carolina conference.

In the afternoon we had the privilege of a visit to Buck Springs, the home of Nathaniel Macon, who played such a large part in the life of the state and of the nation a hunderd years ago.

The old house still stands but it is fast falling into decay. It is about sixteen by twenty feet, with a small window in each side and a stairway at the rear leading to the garret. The cellar is entered through a small door at the side of the great old chimney. There was nothing pretentious about this domicile.

The house stands on a ridge with large white oaks here and there on the grounds. The spring is at the foot of the hill. A negro now owns the place and lives in a house built at a later date.

The grave of Nathaniel Macon is about one hundred yards from the house. This and the grave on each side of his are covered with heaps of small stones.

At the head of the grave stands a memorial to Nathaniel Macon erected by the Macon Community Club and the State Historical Commission. This was unveiled in 1923.

The interest of this trip was greatly heightened by the presence of Mrs. R. L. Bell, president of the Woman's Missionary Society of Macon Methodist church, and Mrs. John S. Nowell, secretary of Macon Community Club. Both of these ladies were among their own people and all historical incidents were at their finger tips.

LIFE

Life is a blend of the good and the bad,
A bit of the glad and a bit of the sad,
A pinch of contentment, a time of unrest,
A dash of the worst and a lot of the best;
A little of failure, a little of luck,
A bit of disaster and plenty of pluck;
And who would live long must be willing to know
Winter and summer and sunshine and snow.

Life is a mixture of laughter and tears,
Hope and despair are a part of the years;
Some one is born and then somebody dies,
Some one is foolish and some one is wise;
Some one is false to us, some one is true,
Now it is play and then tasks we must do;
Who grows to manhood must learn how to take

Joy with its laughter and care with its ache.
Life is a blend of the good will and the ill,
And we must bear what shall come by His will;
There must come tears to the brightest of eyes,
Care visits the rich and the strong and the wise;
No one escapes when the rain pelters down;
Today you may smile, but tomorrow may frown;
So stand to your portion of sorrow and strife,
And know that it's all in the battle called Life.

—Author Unknown.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

The Pastor as Evangelist

SO many are the calls upon the pastor in our highly organized churches that all of his time may easily be taken up with the machinery of things with none left for cultivating the spiritual life of the people. In some way time must be found to do what everybody says is the chief work of the ministry; for it were better to neglect something else than this. For the pastor's own good, as well as for the benefit to come to the people he should do personal work; it is doubtful if any minister can preach as he should from the pulpit unless he also has many interviews with men about God. His sermons will unfailingly be enriched by that part of his work, since he will know at first hand how his flock are living and what difficulties they must face. Not only will such a pastor lead many to the Lord, but members of the church will also fall into line, led by his example. The way to have an evangelistic church is for the pastor to show that he looks upon the saving of souls as his main business.

The observant pastor will find that certain times and circumstances are especially propitious for introducing the subject of personal religion. One of these times is just before young people leave for college or to take work in some other place. It is easy to appeal to them to take the Christ with them into the new situation. Again, when young people marry it is fine to ask them to start their home life with Christ, and get them to allow the pastor to dedicate their home to the Lord. After the birth of a first child is an excellent time to speak to parents about their relation to the Christ, and of their sacred duty to bring up the child for him. When people are sick they are glad to have the minister call, and they will be willing listeners when he speaks to them of the importance of a good life. Those who are indifferent at other times show interest now. The tactful and energetic pastor can often follow up an occasion of bereavement and lead the family through their grief into a life of trust in God. As preachers do more of this sort of work sinful men whom they do not know will begin to hear of them and will manifest an interest in a pastor who cares, and they will seek him out for an interview. Still, personal evangelism and home visitation should not take the place of an appeal from the pulpit. Those who have been reached in the private conversation should be asked to confirm their decision at the public service of the church. We cannot afford to discard the pastor's evangelistic sermon and invitation for another method. Happily we do not have to give up either, for both are needed.

The saying, "He that winneth souls is wise," holds good if man will be a soul winner. He will not be slow to estimate the importance of such work. On the other hand it requires wisdom to do this most delicate thing as it should be done. Tact and common sense and the sympathetic touch and insight are all needed here.

He that winneth souls must himself be consecrated to the Christ. Inconsistent persons would hardly care to win anybody, and if they cared, they would hardly be able to do it. The best equipment a minister can have is a good life to back up his pleading. He will soon learn that the blind cannot lead the blind. Like the Psalmist he will ever be praying, "Create in me a clean heart, O God, and then will I teach transgessors thy way and sinners shall be converted unto thee." The true pastor will know that the salt which has lost its savor will not save the world. The experience which we as ministers have had in the Christian life will be of the utmost value in convincing others of the truth; so will he be unto them living witnesses of the Christ? A consistent life is an argument which the minister puts forth that cannot be answered by the sinful world.

A pastor cannot hold himself aloof from men and yet hope to win them. He must in the right way identify himself with those around him; must know their loves and fears, their sufferings, their joy and sacrifice; must be able to rejoice with them that rejoice and weep with them that weep. It will not hurt his religion to take it out among men provided he has enough of the right sort. Jesus went to marriages and walked in the market-place; he attended feasts made in his honor; sat at the tables of rich men, and visited the homes of the poor. All of this he did without injury to himself and with much profit to others. Likewise Paul, that effective minister and soul winner, declared that he made himself all things to all men with the intent and hope of winning some of them. Paul was not simply a mixer, a hail-fellow-well-met, a booster; nor did he practice questionable things to win bad men, for he knew well that such a course would be disastrous to all concerned. It would be fearful for sinful men to turn the tables and win the minister after he had come out to catch them. Paul said that what he did in this respect was for the sake of the gospel, and as a true minister he was ever mindful of the necessity of a pure life on his own part.

"I will make you fishers of men," said Jesus. The popular idea is that fishing is easy, just a pastime for lazy men. But such is not the truth if you actually catch fish. One must be alert and energetic, and must stay with the proposition or he will likely go home with empty hands. After a day of real fishing one is tired indeed. Even so the pastor who puts his soul and body into the work of catching men for God will perceive many times that virtue has gone out of him. But for all of this, it is a most glorious task, one which the angels would be glad to perform.

The godly minister of the gospel has entrance into more homes and hearts than almost any other men in the community. He has a most enviable chance to present to them the great themes of life. The people have confidence in him, and love him. He in turn will not make merchandise of their confidence and love in the effort to advance himself in a social, political or financial way, but he will seek to use all this advantage for the sake of the Master who gave him this position of peculiar influence. He would say to his people, "Do you love me? Then love my Lord even more, and follow me only as I follow him."

Youth Fronts Eternity

By Merton S. Rice

I NEVER tire reading and meditating upon that fine and much to be desired young man who came to Jesus one day when our Lord was lifting to pedestals of fadeless fame ordinary men and women along the way, and asked him, "Good Master, what shall I do that I may inherit eternal life?" He was not really so genuinely ablaze with interest in eternal life perhaps, for the very first word of Jesus to him laid bare a personal pride, and the next one compelled response from a challenged confidence that revealed the grip of the mortal way.

Youth fronting eternity is a phrase of peculiar setting. What difference does any limiting word within the range of mortality make anyhow, when compared with the measureless fact we call eternity? Youth has no more meaning when laid before eternity than has oldest age. What sort of a tiny measure is this which mortality comes bringing in its feeble hands with which to measure any meaning of itself into forever? He who has gone leaping and laughing his twenty years into the eternal way has gone just as far comparatively as has he who has slowed down to the stumbling step of seventy. The reason is mathematical. The proportion of any finite quantity to infinity is always exactly the same—the sufficient reason being that the second member of the equation is infinity.

It is well for youth, just now while strange emphasis is being laid upon it throughout the world, and we hear so much about a so-called youth movement—it is well for youth just now to be brought squarely up to the ultimate fact that the whole problem of youth and, in fact, any great question is just a bit strained for a meaning. Great questions are great only because of what they involve, and all questions which bear on human life involve eternity, and that is great. The greatness of eternity, however, is no more to youth than to age. Eternity is just as long for an old man of ninety, as it is for a youth of twenty. You do not cut down the stream of forever by living a few years of it here.

Youth fronts eternity! Well, what of it? Go on youth! Forward march! Go on! Go on! You will not march very far ere you begin to feel you have left youth behind, and the whirling calendar which as a huge speedometer clicks off the years of your way, will soon change your boast, and you will have arrived at what mortals meaninglessly call old age, and still eternity is right out there, and it is just as long.

Our papers carried in their ordinary news columns a terribly tragic thing. The fathers and sons' banquet was being held at Bayonne, N. J. The governor of the state was the speaker. Several hundred listeners sat in awed silence, and listened, and watched, and thought, before one of the most dramatic settings any speech ever had. As the governor began his address, he said, looking at his watch: "At this minute, my friends, four young men are marching through the little green door to their deaths in our prison. I stand here—the only man in this world who can save them." The impression was painful. "In a brief moment," continued the governor, "those young men will meet their God."

A sudden shudder and dimming of all the lights in the banquet room testified to the drain on the current. "One is gone," said the speaker. "As the governor of New Jersey, I must do my duty. I cannot intervene. These men are all young men. They have gone scracely more than across the threshold of life, but they have boldly neglected God." The lights grew brilliant again; then once more faded into the dimness which told again the tragic tale. The governor stood for a moment with clenched hands; then continued: "They discarded the influence of their parents and their homes at an early age, and went away." The lights flickered again. "Boys should be taught to attend church more regularly, and what is more important should learn to go of their own account." The staggering lights indicated that the story was at an end. The most gripping lesson any gathering of fathers and sons had ever sat through, I presume, closed thus. Four young men had gone marching away.

Youth fronts eternity! What of it? I say, everything of it. I hail you youth, and I challenge you with the fact that it is all there is for you to face. And what you are to do about it is to decide what sort of an eternity it shall be. The fact of eternity you cannot change. The sort of an eternity it shall be for you is in your hands to decide. And because youth is so impressible a time of life, we are all greatly concerned about you now.

I suppose everyone knows the tradition that has been fastened to this fine young man who came inquiring of Jesus and went away. The vision he caught that day of his refusal became a fadeless one. It took all the zest and light out of his henceforth stumbling way. His books, his pictures, his philanthropies, his games—all became artificial. He moved through life as through a dumb show. Through heavy years his ideals faded. In vain did he seek to restore the pleasure he had once had in a lower ideal. At last he was compelled to pay Christ's price in order to get life's crown, but instead of paying it in his youth when life ran strong enough to have made such a living glorious, he paid it only at the depleted end, when the sands were all but gone and his steps dragged with weariness.

Concerning the tradition, I do not know. This I do know—never again was that young man heard of. In a day when Jesus was lifting names from obscurity, and blazoning them across a world's sky, this fine young man whose attributes made appeal to our Lord and won a compliment, has slunk away into obscurity without even leaving his name on record.

What is the matter with youth today? seems to be a favorite question. Let me answer it with reference to the situation this impressive scene compels. Youth today, talented, cultured, rich, attractive, has clearly seen where duty lies, and to the degree of unwillingness to pay the required price, has dared turn away, and, turning to lesser ideals must bear the weight of the fact. There is unrest among us. Youth today seems to me the young man come again. In so many ways our day seems to be eagerly asking, confident of what it has and is, What lack I yet? Am I not rich? Am I not cultured? Am I not benevolent? And in the assurance and confidence of its own strength, even in the face of the conviction of its own lack, much of youth today has dared turn away.

I do not believe any generation (Cont'd on page 25)

BIG NEWS FROM CANTON

Over 85 additions have been added to the church membership since Rev. Carlock Hawk succeeded the Rev. A. C. Gibbs as pastor of the Methodist Episcopal Church, South, here last fall.

The annual pre-Easter revival services, conducted by all the churches of the town during the last two weeks of March, saw over 70 men, women, boys and girls baptized and by letter and taken into the church by Rev. Mr. Hawk.

Brother Hawk was the only one of the five ministers of the town who conducted his own revival services. Visiting pastors served in every church except the M. E. Church, South. Services were held twice daily, morning and evening, and capacity crowds attended regularly. Judging from the attendance and conversions it is believed to be the greatest series of evangelistic services ever held here.

Mr. R. F. Pope, of Williamston, N. C., assisted Mr. Hawk in a most efficient manner, acting in the capacity of song leader. Mr. Pope displayed unusual ability as a director of church music and his many solos won him added love and favor.

Rev. and Mrs. Carlock Hawk have become very popular with the church membership and with the town folks. They have entered heartily into the community life and into the activities of the church and town since coming here. Mr. Hawk was elected vice president of the Canton Ministerial Association last fall and was also elected to membership in the Canton Civitan Club.

Although regretting keenly the loss of Rev. A. C. Gibbs, who had been pastor here for four years, the Canton church has found in Mr. Hawk a likeable man and a forceful speaker. Every department of the church is functioning in perfect order and the several committees are up and doing. The Sunday school is growing steadily with the coming of summer as well as all other organizations of the church.

With finances in good shape and a membership of over 800, with the promise of additional increases, the Canton church hopes to have the best year that it has witnessed in several years.

Dr. A. P. Cline.

THE CHANGING ATTITUDE OF MOSLEMS TO THE CHRISTIAN GOSPEL

Dr. Samuel M. Zwemer of Cairo, the well known authority on Mohammedanism, is responsible for the following statement:

It is a well-known fact that the attitude of Moslems to the Christian gospel is undergoing a great change. The political upheavals since the war, the rise of nationalism, reform movements in social life, and most of all a desire for higher ethical standards, have caused changes in the world of thought and life that are startling. Formerly, for example, the Koran was read in Arabic, but translations were not welcomed, and, in many countries, forbidden. In Turkey no less than seven translations of the Koran have appeared in recent years, and Albania, one of the most progressive lands in the Balkans, has also its new Koran translation.

As early as 1921 the progressive Moslems issued a translation into their own vernacular, based not on the Arabic original, but on Sales' English translation. The book was printed in Rumania, is dedicated to the Albanian immigrants of North America, and the Latin character is used thoroughly instead of the usual Arabic character. The book is apparently for popular sale.

On the cover and in the text we find two illustrations, one of the Kabba at Mecca, with its thousands of worshippers, and the other a startling appropriation of one of the old Bible pictures without permission. It is a case of plagiarism that speaks volumes. The title given with the picture may be translated as follows: "The Prophet Mohammed on his way to Medina, accompanied by Khalid and Abubekr." Needless to say this familiar wood cut represents Christ and the two disciples on their way to Emmaus. Even as the editor of this Albanian Koran, desirous of glorifying Mohammed, draws him in colors taken from a Christian paint box, so the Moslem world today is unconsciously appropriating Jesus. The leading poet of Cairo, Shauky Bey, in his national poetry, reverts again and again to the life and character of our Saviour.

The Azhar University in Cairo itself has purchased, and is using, hundreds of copies of the Bible for the study of comparative religion.

The Albanian Koran is another illustration that Christ cannot be hid; that Islam is moving, and that now is the time for us to press our advantage and preach Christ and him crucified to the world of Islam.

"Far and wide, though all unknowing,
Pants for thee each human breast,
Human hearts for three are flowing,
Human hearts in thee would rest."

OCRACOKE-PORTSMOUTH

Twelve days of revival services were held at Ocracoke with the Rev. B. B. Slaughter preaching at 2 p. m. and 7:30 p. m., and eight discourses at the opening exercises of the public school. With the pastor Brother Slaughter conducted worship in 36 homes. Mrs. Slaughter addressed the Woman's Missionary Society on Sunday afternoon. Seven have been received on profession of faith and three by letter into our Southern church and there are several applications for membership. Nine applications for membership in our sister Methodist church also have been received.

On Monday, April 1, came the Rev. C. T. Rogers, who has preached four sermons in the church and two discourses delivered before the public school. To date he has made nine pastoral visites with the preacher in charge.

Owing to failure of telegram to reach him, Rev. F. B. Brandenburg began revival services at Portsmouth with encouraging outlook. W. A. Betts.

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Use the improved method—two teaspoonfuls of Capudine in a little water. Being liquid, it acts almost instantly—very much quicker than tablets or powders and save lots of suffering.

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What the Mothers Use

Children are so fond of forbidden foods and there are so many things that quickly upset the stomach and digestive system of a child, that mothers generally, throughout the South, have come to regard Anti-Ferment particularly at this time of the year, as a very necessary family medicine. It is a very effective formula that soothes, relieves and regulates quickly, and is the very best safeguard against colitis and more serious troubles. There is no better treatment for dysentery, diarrhea and other disorders of the digestion. For adults, 75c, children 60c at all drug stores.

PAINE COLLEGE QUARTETTE

By Bishop H. M. DuBose.

One of the interesting features of the International Missionary Conference held in Memphis was the rare treat furnished the conference by the singing of the Negro spirituals by the Paine College quartette. They did it well, and it found a ready response in the hearts of those Southern Methodists who realize that this is one of the splendid contributions of the Negro race to the music loving world. It is to be hoped they will never forget how to sing them.

Not only did they sing well, but information comes to use that their student body lives well—a sure sign of being true Methodists. During the fifty years of history of their college it is said that only two of their students have ever been convicted of any misdemeanor. Such fruitage as that indicates that the mantle of John Wesley Gilbert, that apostle of the Negro race, is falling on worthy shoulders.

The Colored Methodist Episcopal Church has always been very near the heart of Southern Methodists. Before the Civil War they were in our churches and heard the same preaching as our own people. To them the same Saviour and Friend was presented and the same sacraments administered. Just after the emancipation, we set them up to themselves in order that they might maintain their independence and show themselves worthy of our confidence. It is with joy that we have watched them thrive until now their standards are well established and our confidence maintained. The Colored Methodist brethren are our own people; they, as well as we, hold to the integrity of the races and together are working out an inter-racial relation and program which will, we trust, show to the world that two races can live together on the same soil in perfect harmony and Christian brotherliness.

Paine College is an example of this inter-racial work. Just half of the trustees are of the Colored Methodist Episcopal Church and the other half of the Methodist Episcopal Church, South. Its president and six of his teachers are white and the other are Negroes. Throughout there is an inter-racial relation which, it is believed, will be maintained in justice and righteousness. Our Negro friends realize as well as we that though slavery was an evil beyond question, yet their early education and religius training is traceable, in a large measure, to such white leaders as Bishops Capers and Haygood and other pastors and teachers such as Dr. George William Walker, and to their access to the homes and churches of their masters which gave them advantages not obtainable otherwise. We are now using our best endeavors through religious education to help these, our brethren, into the best possible training for leadership among their own people. And it is with a deep sense of our responsibility that we realize the Negroes themselves consider the Southern people their best friends. We seem to understand and love each other and, through Christ, we believe this understanding and love the true basis for inter-racial co-operation.

Paine College has a student body of 335, with 100 in the college department, from 14 states. A remarkable statement comes to us that 50 per cent of its students become teachers and 18 per cent preachers, and that their teachers are in demand throughout the South because of their thorough understanding of the race relations. Such Christian training easily maintains safe standards and places them as thorough, capable and wise leaders in the forefront of their race. This college plant would be enlarged and equipped, second to none, in order that it may do the work so needful just at this hour in the training and development of leadership. Twenty-five to fifty years hence will reveal the wisdom of such a movement; to neglect it is perilous.

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General Work, Board of Missions
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NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

CAROLEEN AND HENRIETTA

By Zadok Paris.

When Paul and I reached Ellenboro we were met by a brother who informed me that I belonged to the mill and would observe the rules of the mill just as any other mill hand. But when I met that prince of mill men, Simp. Tanner, he told me not to listen to any such foolishness. From that day till the day of his death he and I were close friends. He and his cultured wife had us to ride with them, and dine with them, and had our boys to attend their school. Babe had a pony and wagon and Paul and Ralph had a dog; and they took the town. The Tanner family was a remarkable family. Kenneth is one of the leading mill men of the state, and one of the most liberal Methodists of the Southern church.

I had two churches: Caroleen and Henrietta. I had for my official board at Caroleen: Tanner, DuVaul, Rollins, Neal, Goforth, Boone, Lumly, and Hightower. Brother S. M. Davis, a superannuate preacher, lived at Caroleen. A friendship sprang up between him and myself that grew with the passing of the years. It was in his will that I should conduct his funeral; and while presiding elder of Marion district, he died and I laid him to rest at Sharon church in Cleveland county. A better friend I never had. At Henrietta I had for my official board D. B. Johnson, Tom Baber, Dr. Whisnant, Mahaffee, Andy Tanner and others I do not recall. Dave Johnson and I were devoted friends. He wanted me to conduct his funeral, but I was at Hot Springs, Ark. His wife, a dear friend of my wife, is still living in Rutherfordton. Tom Baber's daughter, Myrtle, married L. A. Falls and is living at the Children's Home in Winston. R. L. Melton was pastor of the Methodist Protestant church at that time. Since he came to our church and conference, and I was his P. E. for three years. He is a fine brother. His wife was Tom Baber's daughter. He is still living at Rutherford College. A good man. T. E. Wagg was my P. E. Most of these good people have gone to heaven long since. At the end of the year I transferred to the North Carolina conference. That is my home conference. There is where I was born. The dust of my father and mother sleeps in that conference. It was in that conference I met God, and he blessed my soul. That was the conference I first joined. I transferred in 1903. The conference was at Goldsboro and Bishop Candler sent me to Lumberton.

QUOTAS FOR CONFERENCE ON RELIGION AND EDUCATION

The conference on religion and education, which will be held at Lake Junaluska, N. C., July 17-21, 1929, will be limited to 3000 delegates.

The quotas for the North Carolina and Western North Carolina conferences are as follows:

	N.C.	W.N.C.
Presiding elders	9	11
Pastors	45	55
Rep. Woman's Missionary Societies	9	11
Laymen	27	22
S. S. Supts.	27	33
Epworth Leagues	27	33
Rep. Conf. Bd. Education	2	2
Rep. Conf. S. S. Bd.	2	2
Rep. Conf. Epw. League Bd.	2	2
Rep. adult S. S. classes	18	22
S. S. officers and teachers	9	11

Mr. L. L. Gobbel, Durham, N. C., Director Promotion and Publicity, North Carolina Conference.

Mr. O. V. Woosley, Lexington, N. C., Director Promotion and Publiicty, Western North Carolina Conference.

Those desiring places in the conference or any information concerning same should apply to the conference director.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

SMITHFIELD CONFERENCE A SUCCESS

The sixth annual Methodist conference convened at Centenary Methodist church, Smithfield, April 2-3, 1929. Although the standard of efficiency has been set high by the five excellent conferences which have preceded, it is the general conviction of those present that this conference was a marked success. From the first session until the close, the conference was pitched on a high plane. Professor Spence, our Sunday school board chairman, was in charge of the carefully planned program and guided the proceedings with skill.

The large attendance, which was composed of busy people from all sections of the North Carolina conference, suggested in unmistakable terms the growing interest in our great Sunday school enterprise.

After an inspiring song service led by Mr. J. Foster Barnes of Duke University, Dr. F. P. Turner of the general Sunday school board staff, Nashville, Tenn., delivered the keynote address on the subject, "Thy Kingdom Come." This was followed by a most helpful and inspiring address by Rev. E. L. Hillman, pastor of Jarvis Memorial church, Greenville, on the "Task of the Sunday School: Saving Souls." These two addresses set forth the high and noble task of our Sunday school workers.

Other speakers who made a splendid contribution to the success of the conference were Miss Lucy Foreman and Miss Jennie Milton of Nashville, Tenn., Dr. F. S. Hickman and Judge Bryson of Duke University. Dr. Hickman in his forceful address brought his hearers face to face with what he considered one of the most perilous crises that this nation has yet faced. Judge Bryson's lecture also gripped the audience from its beginning to the end. Miss Foreman and Miss Milton spoke several times to the delight and profit of the conference.

Mr. J. Foster Barnes of Duke University, who rendered such fine service at the Fayetteville conference last year, was with us again and had charge of the music, which means that there were no dull moments during the song services.

Professor R. N. Wilson, vice chairman of the Sunday school board, who has his heart in the work, was present and meant a great deal to the conference in its discussion of missions.

After the regular platform lectures each day, the conference divided into three sections, elementary, adolescent and adult. These sections were headed by Miss Keene, Prof. B. G. Childs and Prof. H. E. Spence. The groups discussed plans and methods by which the supreme purpose of the Sunday school might be attained. The live and pointed discussions in these groups suggested the interesting fact that we have an increasing number of devoted Christian people who are willing to pay the price to be effective servants of Christ.

We are indebted to Professor Childs for the excellent service rendered the adolescent section. He has made a careful study of this field and was well fitted to make a worthwhile contribution to this section as its leaders.

Dr. W. A. Stanbury, Dr. F. S. Love and the conference board staff members and others had a part in the work of the sections.

Rev. J. D. Bundy, the conference host, Mr. T. C. Young, his Sunday school superintendent and the fine people of Smithfield and vicinity did not leave a stone unturned in making provisions for the comfort and happiness of the great number that attended the conference. Not only did they give us a warm welcome in words, but they translated the language into real service. And to the delight and appreciation of all, their actions spoke louder than words.

The conference reached its climax at the close of the last day's session when Rev. D. H. Tuttle, that grand old soldier of the cross led the people in a beautiful reconsecration service. The entire group must have left this service with a burning passion to be better Christians and harder workers for the advancement of God's kingdom than ever before.

We want to go back to Smithfield again.

(Something regarding the report of the findings committee, and other details may be given next week.)

MISSIONARY DAY OFFERINGS

The following schools have sent their Missionary Day offerings to Mr. E. J. Cheatham, treasurer, since the last report was printed in these columns:

Hay Street, Fayetteville	$23.67
Centenary, Smithfield	21.99
Dover	20.99
Queen Street, Kinston	18.25
Trinity, Durham	15.34
Steel Street, Sanford	15.00
Central, Raleigh	12.72
Fuquay Springs	11.94
Farmville	11.71
Chapel Hill	11.50
City Road, Elizabeth City	10.70
Clinton	10.38
Mebane	9.31
Rockingham	8.50
Zebulon	8.41
Philadelphia	8.00
Burgaw	8.00
Scott's Hill	7.00
Gibson	6.81
Fifth Avenue, Wilmington	6.40
Kenansville	5.95
Broadway	5.35
Holly Springs	5.30
Concord, Person Ct.	5.26
Nashville	5.22
Englehard	5.20
Clark St., Rocky Mount	5.15
Mt. Olivet	5.00
Banks	5.00
Southport	5.00
Macon	4.94
Ahoskie	4.76
Ocracoke	4.00
Richlands	4.00
Gardner's Chapel	3.80
Trinity, South Mills	3.77
Swansboro	3.70
Ahoskie	3.56
Rowland	3.28
Ingold	3.27
Hillsboro	3.21
Clayton	3.20
Whitakers	2.78
Creedmoor	2.75
Stem	2.60
Apex	2.54
Camp Ground	2.43
Winton	2.10
Daniels Chapel	2.00
Oriental	2.00
Cerro Gordo	2.00
Angier	1.79
Magnolia	1.77
Mt. Zion, Elm City	1.65
Bayboro	1.60
Sharon, South Mills	1.59
Prospect, Yanceyville	1.58
Bethel, Leasburg	1.50
Lemon Springs	1.50
Warrenton	1.50
Leasburg	1.45
Bethany, Bath	1.30
Merrimon	1.25
Kings	1.25
Trinity, Tar River	1.25
Jerusalem, Snow Hill	1.24
Oak Grove, Person	1.20
Amity	1.07
Bullocks	1.05
Gatesville	1.02
Bethlehem, Robersonville	1.00
Ridgeway, Norlina	1.00
McBrides, South Mills	1.00
Hoboken	1.00
Portsmouth	1.00
Clark's Bethel	1.00
Wadeville	1.00
Harker's Island	1.00
Broadway	.50
Oak Grove, Swansboro	.40

AN AFRICAN TUSKEGEE

Africa is soon to have a Tuskegee Institute and Prof. Robert R. Taylor of America's Tuskegee has sailed for Liberia to advise in the erection of the buildings and the organization of courses. The school was made possible by a request of $75,000 from Miss Olivia Phelps-Stokes, supplemented by the Methodist Episcopal Church and other donors to a total of $100,000. The Liberian Congress has granted the institution a thousand acres of land and an appropriation of $5,000 a year for a period of ten years. The trust is to be administered by Dr. Anson Phelps-Stokes of Washington and Dr. Robert R. Moton, principal of Tuskegee Institute. The institution will be modeled after Tuskegee, for whose founder it is named.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

A GOOD MEETING

Our fourth annual Sunday school conference and eleventh annual Wesley Bible class federation held last week at Main Street Methodist church, Gastonia, proved to be a decided success. Four hundred and fifty delegates representing every district in the conference were recorded. Many expressions were heard to the effect that the program was the best yet presented in any of our conferences. We were exceedingly fortunate in our platform speakers who addressed the conference on themes emphasizing "Evangelism." Our worship services conducted by Rev. J. Q. Schisler and centering around the theme, "Workers Together With God," were stimulating and effective. The sectional meetings were a bit too crowded and probably offered too little time for detailed discussions. More time will in all probability be allotted to these meetings in next year's conference. Our heartfelt gratitude was and is extended to Gastonia Methodism for the hospitable way it entertained the conference.

NEXT

Our conference gladly eccepted the invitation of Dr. Chas. C. Weaver, pastor of Centenary congregation, Dr. Raymond A. Smith, director of religious education of West End-Centenary, and Prof. R. W. McDonald, superintendent of Centenary Sunday school, to hold its next session at Centenary, Winston-Salem. Former conferences have been held at Charlotte, High Point, Salisbury and Gastonia. Next year's conference in going to Winston-Salem will be more accessible to the northern part of our annual conference, that part of which so far has had fewest representatives in our meetings. Our Winston-Salem Methodism will entertain the conference in great fashion and we shall look forward to meeting with them with much anticipation.

GOALS

Among other things our Sunday school conference set itself to the task of reaching more people and through the use of improved lesson materials and better trained teachers to co-operate more thoroughly with pastors in leading a greater number of the membership of the Sunday school to an acceptance of Jesus Christ and to more actively identify themselves with the work of promoting the Christian religion. The conference agreed to revive the Ten-To-Win-One campaign and set itself to securing a ten per cent increase of membership during the present conference year. Each Sunday school will be asked to enter into a systematic recruiting campaign which will increase its membership at least ten per cent. Definite district increased membership goals were agreed upon as follows:

Asheville district	1000
Charlotte	1500
Gastonia	1500
Greensboro	1700
Marion	1000
Mt. Airy	1100
Salisbury	1500
Statesville	1500
Waynesville	600
Winston-Salem	1800

FINANCIAL

The conference council composed of members of the Sunday school board, presiding elders, district Sunday school superintendents and employed staff and lunch together during one evening of the conference and in addition to committing itself to the increased membership campaign went on record approving the following tentative district goals for Sunday School Day offerings:

Asheville district	$ 700
Charlotte	1000
Gastonia	800
Greensboro	800
Marion	300
Mt. Airy	300
Salisbury	700
Statesville	500
Waynesville	200
Winston-Salem	1000

Judging from requests for Sunday School Day programs a much larger number of our Sunday schools will observe Sunday School Day this year and of course the offering will then be an easy matter to obtain.

CHILDHOOD AND YOUTH WEEK

The Wesley Bible class federation in its recent meeting went on record heartily fovoring continued and intensified efforts in the promotion of Childhood and Youth Week. Every Wesley class was urged to join in with elementary departments in the various Sunday schools in promoting the activities attendant to the observance of Childhood and Youth Week. Records for 1928 just released from Nashville show that our conference again led all the coneferences of Southern Methodism in the number of observances of this week last year. Of the 32 conferences putting forth effort in this good undertaking the following leading ten reported observances in numbers given:

Western North Carolina	102
Virginia	77
Memphis	67
North Alabama	58
Upper South Carolina	53
Little Rock	50
North Arkansas	41
Mississippi	32
South Georgia	28
West Texas	27

RURAL FACTS

According to the conference journal our Western North Carolina conference reported last year 142,408 church members and 136,890 Sunday school members, the Sunday school enrollment being 96 per cent of the church membership. Previously quite a number of comparisons have been made of urban territory between church membership and Sunday school enrollment. Following are given by districts a comparison of these two items in rural territory.

Asheville District

Seven charges report a church membership of 2296 and a Sunday school enrollment of 2223, the Sunday school enrollment being 97 per cent of the church membership.

Charlotte District

Ten charges report 4071 church membership and 3584 Sunday school enrollment, the Sunday school enrollment being 88 per cent of the church membership.

Greensboro District

Eight charges report 4320 church members and 3875 Sunday school enrollment, the Sunday school enrollment being 89 per cent of the church membership.

Marion District

Eleven charges report 4844 church members and 4220 Sunday school enrollment, the Sunday school enrollment being 87 per cent of the church membership.

Mt. Airy District

Eleven charges report 5749 church members and 5152 Sunday school enrollment, the Sunday school enrollment being 89 per cent of the church membership.

North Wilkesboro District

Nine charges report 2978 church members and 2791 Sunday school enrollment, the Sunday school enrollment being 93 per cent of the church membership.

Salisbury District

Eleven charges report 5385 church members and 4730 Sunday school enrollment, the Sunday school enrollment being 88 per cent of the church membership.

Shelby District

Nine charges report 6552 church members and 5610 Sunday school enrollment, the Sunday school enrollment being 86 per cent of the church membership.

Statesville District

Twelve charges report 6209 church members and 5732 Sunday school enrollment, the Sunday school enrollment being 92 per cent of the church membership.

Waynesville District

Fourteen charges report 3924 church members and 3615 Sunday school enrollment, the Sunday school enrollment being 92 per cent of the church membership.

Winston-Salem District

Ten charges report 7374 church members and 7441 Sunday school enrollment, the Sunday school enrollment being 101 per cent of the church membership.

OBSERVE SUNDAY SCHOOL DAY RIGHT AWAY

SABBATH-BREAKING

The present day sabbath-breaking involves two inquiries: One is, What is the sabbath? The other is, What is a breaking of the sabbath?

In the first chapter of Genesis where we are told of the creation we are further told that the completion of a component part the evening and morning came. At the completion of the last component part we are told that there was a period of rest and it was sanctified —no evil and covetous thinking, no thinking of substance, time and decay, no meditation of pains and penalties entertained the creator's mind during that time. It was all good.

Some commentators tell us that each period was one thousand years, and that the rest period was one thousand years, making the entire time seven thousand years. To me it is immaterial. It represents one-seventh of time, and one day out of seven is a seventh part of time.

During the six periods of time of the tion the naration of creation relates to time and time relates to decay. So thus far we are directed to time and decay.

In the second chapter of Genesis we have a qualification of the works of the sixth period of time. There we are told that breath of life was breathed into his nostrils and man became a living soul. No evening and morning now. Breath of life knows no time and decay.

During the sxi periods of time of the creation we are told of something material being added or gained. So the creation rested from producing things material, and things relative to time and decay on the seventh day.

The sabbath then is one-seventh of time set apart in which time man is to refrain from meditating time and decay. Time and decay have for their ends material gain, and pains and penalties.

Then a definition of breaking the sabbath is short: One that uses the sabbath for meditating time and decay is a sabbath breaker.

All the means of breaking the sabbath are too numerous to enumerate, but a few of the minor ones of single aspect, and a few of the major ones with double aspect will suffice:

Minor ones of single aspect will include places of luxuries open on Sunday. This is, of course, for gain. And also transportation of freight by transfer companies and common carriers.

Major ones of double aspect are those church meetings for church finance held on Sunday. These meetings are concerned in collecting money to be spent in overcoming resistance (for material gain). Another major breaking of the sabbath, of double aspect, is having meetings in the name of Christianity, in behalf of the eighteenth amendment and Volstead act; also a minister speaking from the pulpit on the sabbath in behalf of the eighteenth amendment and Volstead act. These have for their ends pains and penalties. This minister does not only break the sabbath himself but causes the entire congregation to think on pains and penalties.

In search of comfort we turn to Amos 5:2, and read: "The virgin of Israel is fallen; she shall no more rise; she is forsaken upon her land; there is none to raise her up."

Catch the voice of the clergy of today proclaiming a revival of religion. Who can raise it? Waverly Rudisill.

HOOKERTON CIRCUIT

Have just closed a very successful revival at Hookerton with Rev. L. L. Smith of Beaufort assisting the pastor. The meeting lasted for ten days, with seven conversions and a large number of rededications. A splendid class of young folks will be taken into church membership on the night of April 14. These young folks are being carefully trained by the pastor before taking the vows of the church.

One night during the revival the pastor and his family returned home and found that the parsonage had been entered by some unknown persons, but to our surprise we found it to be a friendly visit from the Rainbow folks, who pounded the pastor unmercifully. Among the good things we found flour, sugar, meat, meal, beans, canned goods, and a host of good things, too numerous to mention, and last but not least a nice purse presented to the pastor. When Rainbow pounds the preacher she does it with a vengeance.

The work on Hookerton circuit is progressing nicely, Sunday schools increasing, Epworth Leagues busy and prosperous, and the spiritual life of the church is growing better with each succeeding month. We are preaching to growing congregations. We give God all the praise. R. J. Lough, P. C.

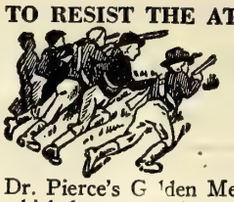
WHAT IS THE AURORA BOREALIS?

Popularly known as the northern lights, the aurora borealis is a phenomenon of the northern skies—a seemingly electrical effect, with flashing lights, often in a fan-shaped arch, seen only at night. The exact cause of the aurora borealis has never been satisfactorily explained. Latest researches lead some authorities to connect it with sun spots. Recent investigations seem to indicate that the northern lights do not interfere with radio transmission, as had been supposed.

Whatever their cause, the lights have been watched in awe by generations of observers. The name aurora borealis, according to Webster's New International Dictionary, is from the Latin "aurora," derived from the word for dawn, plus "borealis," meaning of the north. Aurora is the classical name of the Roman goddess of the dawn, and Boreas is the Latin name for the personification of the north wind.

The aurora is not confined to the north, however. There is also the aurora australis, so called from the Latin word for south. Just as borealis means of the north, australis means of the south or southern hemisphere. The continent of Australia was named from this same Latin word for south.

TO RESIST THE ATTACK—of colds or grippe—put your system and your blood in order. Build up your health with that splendid herbal tonic, Dr. Pierce's Golden Medical Discovery, which has stood the test of sixty years of approval. The air we breathe is often full of germs, if your vitality is low you are an easy mark for colds or pneumonia.



One who has used the "Discovery" writes thus:

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Fluid or tablets. All dealers.

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Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—J. W. Smith	15
**Brooksdale—S. F. Nicks	15
*Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
*Calvary—C. B. Culbreth	10
Branson—J. V. Knight	7
West Durham—R. E. Brown	6
Cedar Grove—F. A. Lupton	6
Milton—W. C. Jones	5
Carr—J. A. Russell	5
*Lakewood—H. L. Davis	4
*Haw River—C. C. Herbert, Jr.	4
Carrboro—M. W. Lawrence	3

ELIZABETH CITY DISTRICT

South Mills—W. F. Walters	7
Roper—J. Bascomb Hurley	5
Columbia—G. C. Wood	3

FAYETTEVILLE DISTRICT

Siler City—J. W. Bradley	11
Sanford—G. T. Adams	10

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter	13
Kinston—E. C. Few	11
Centenary—N. H. D. Wilson	10
Seven Springs—C. A. Johnson	9
Dover—C. A. Jones	8
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
*Ocracoke and Portsmouth—W. A. Betts	5

RALEIGH DISTRICT

***Oxford—E. J. Rees	27
*Garner—W. L. Clegg	13
Oxford Ct.—D. B. Critcher	10
Fuquay Springs—E. C. Maness	9
Smithfield—J. D. Bundy	8
Tar River—K. F. Duval	8
Four Oaks—N. C. Yearby	6
*Benson—B. F. Houston	5
Creedmoor—B. E. Stanfield	5
Selma—D. M. Sharpe	3
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3

ROCKINGHAM DISTRICT

***Roberdel—M. C. Ellerbe	17
**Biscoe—N. B. Johnson	16
*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Robeson—B. F. Peele	9
Lumberton—E.uclid McWhorter	8
Piedmont—E. R. Clegg	7
Raeford—W. F. Trawick	6
Aberdeen—G. B. Starling	6
*Richmond—N. M. Wright	6
Rowland—J. H. Lanning	5
Laurel Hill—G. H. Biggs	5
St. Johns and Gibson—Edgar B. Fisher	5
Mt. Gilead—F. M. Shamburger	5
St. Pauls-Maxton—J. B. Hurley	4
Lumberton Ct.—F. B. Noblett	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	13
Bethel—J. R. Edwards	7
Bath—J. W. Sneeden	5
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4

WELDON DISTRICT

**Henderson—W. C. Martin	15
Battleboro and Whitaker—H. A. Chester	3

WILMINGTON DISTRICT

Clinton—W. G. Farrar	5
Wilmington Ct.—A. J. Groves	4
*Ingold—M. F. Hodges	4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Candler—D. V. Howell	5
Brevard—A. L. Aycock	5
*Saluda—Reid Wall	2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy	27
**Unionville—J. C. Gentry	12
Dilworth—G. Ray Jordan	11
Marshville—Geo. W. Clay	8
Waxhaw—J. E. B. Houser	6
Peachland—J. A. Frye	5
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3
North Monroe—F. R. Ralls, Jr.	3

GASTONIA DISTRICT

South Fork—W. J. Miller	10
Lowesville—J. O. Cox	7
**Goodsonville—J. W. Combs	6
Stanley—Bryan M. Crosley	6
Lafayette Street, Shelby—T. B. Johnson	5
McAdensville—D. F. Carver	2

GREENSBORO DISTRICT

**Wesley Memorial—J. W. Moore	61
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
**Uwharrie—M. F. Kincheloe	17
College Place—Albea Godbold	14
Reidsville—J. H. West	8
Asheboro—B. C. Reavis	8
Proximity—Dwight W. Brown	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

*Forest City—M. F. Moores	9
*Glen Alpine—M. A. Osbourne	6
Old Fort—P. T. Dixon	5

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong	15
Spray—David R. Proffitt	7
Elkin—L. B. Abernethy	6
Madison—T. R. Wolfe	6
Jonesville—W. J. S. Walker	5
Moravian Falls—R. E. Ward	5
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
E. W. Fox	2

SALISBURY DISTRICT

Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
First Street, Albemarle—S. W. Needham	4
Epworth (Concord)—J. M. Varner	3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	73
***Troutman—John Cline	12
Race Street—J. H. Bradley	10
Balls Creek—P. R. Brittain	9
Lenoir—W. E. Poovey	9
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

*Delwood—R. K. Brady	3
Highlands—J. L. Teague	2

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
Ogburn Memorial—O. P. Ader	8
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Rockingham	16
Greensboro	13
Durham	13
Raleigh	12
Charlotte	9
Mount Airy	9
New Bern	8
Statesville	8
Winston-Salem	6
Washington	5
Gastonia	5
Salisbury	4
Marion	3
Elizabeth City	3
Wilmington	3
Asheville	3
Waynesville	2
Fayetteville	2
Weldon	2

THE CAMEL

By Mrs. Christie of Tarsus.

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burdens lifted off,
And rest to gain.

My soul, thou too, should'st to thy knees,
When daylight draweth to a close,
And let the Master lift the load
And grant repose.

Else how could'st thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day,
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou should'st kneel at morning's dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

Seven of the nine men who run Russia never went to school.—John Gunther, N. Y. Sun's correspondent in Moscow.

"WHAT A LOVELY DRESS!"

It sends a real warmth of joy through your heart to feel that your friends are admiring you; to know that your clothes are equal to the occasion. It adds to your poise and attractiveness, too, for no woman can appear at her best if conscious that her costume is inappropriate. Now it is easy to have the attractive dresses you need.

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By taking advantage of the opportunity to buy mill "over-runs," you can secure the finest fabrics at about half the price you would pay for them in the best department and dry-goods stores. A wide selection of materials await your inspection; dainty voiles, pleasing wash silks, showy taffetas, lustrous satins, tasteful ginghams, serviceable poplins and rich draperies; in a host of attractive colors and patterns. All goods are fresh from the loom—stylish, new and freshly made up for our merchant customers, but our looms cannot be set to their exact yardage. For this reason you are offered the choicest fabrics, cut to any length, at astonishingly low prices.

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STANBACK
QUIETS NERVES

Children's Storyland



OLD BLACK MAMMY'S GOOSE STORY

By H. C. Sprinkle.

IV.

De Ole Goose Lay a Nes' Aig

It war wash day, an' Aunt Jane, she come ovah to do de washin', 'case all de gals, dey all gone to town to see der cousins dat week.

Aunt Jane, she bring Sambo 'long for to git de wash wood. While Aunt Jane wash out de pot an' kettle a far wid de chips an' fill up de pot wid watah, she say, "Sambo, g'long an' fetch dat wood, you triflin' niggah." Den Sambo start off down de branch to git some dead willer limbs, an' he come acrost Mistah Gandah an' Miss Goose a-meanderin' down dat way. Miss Goose and Mistah Gandah was a-noddlin' an' a-talkin' mighty confidential to one anudder, an' Miss Goose' pear res'less like, an' sorter in a hurry.

Sambo say, "Bet dat ole goose gwine right now to steal her nes', so I'll jes' keep one eye on 'er."

When Sambo was a-sneakin' on an' a-watchin' dat goose he hear his mammy say, "Sambo, whar yau at, you lazy niggah? Hurry up wid dat wood 'fo I beats de sox off'n you clean up to yo' neck."

Den Sambo jump an' grab up some limbs an' go an' put 'em on de cracklin' far under de pot, an' 'fore dat niggah git back, dem geese gone clean out'n sight. He look an' look, an' never do fin' dat ole goose. Bye-m-bye he see de ole gandah way ovah on de yuther side o' de branch, stan'in' on one foot, by de bria' patch an' a-lookin' mighty smaht like, as ef he de perpriatah o' de whole house.

When Sambo go off wid de nex' load o' wood, bye-m-bye he heah de ole gandah a'hollerin' an' de ole goose cacklin' an' a-takin' on, an' dat niggah know somefin' sho' happen. So he hurry on down towards de bria' patch. Dis time he see bofe on' en, de goose an' de gandah, a-stan'in' aroun' dere togedder, an' he pry aroun' dis way an' dat an' las' he 'sciver a patch o' leaves all scratched up, out dar in de bria' patch, an' he make lak he goin' to it. Dar's whar de battle pitched. De ole gandah steddy fust how he make dat attackt, an' he 'members in his haid how a boy knock his good right eye out wid a stick, long time ago, an' he mos' 'gin to retreat. But when he thinks 'bout de cons'tutional rights, an' 'gins to ruminate in his haid 'bout dat niggah a-botherin' an' a-molestin' under dere own vine an' fig tree, den his gandah blood 'gin to bile an' he cry out, "Charge!" No quicker 'n de comman' were give, he make at dat niggah, wid his mouf wide open an' a-blowin' an' a-floppin' his wings wid sich a-floppin' dat Sambo's eyes look lak big white sasers, an' he evah mo' skiddooed a-skiddooin', an' his mammy think, de way he hollerin', de snakes shore swallerin' him three times a minute.

Howsumevah, nebberdeless, Sambo keep a-spyin' 'roun' toward de bria' patch, an' away up, mos' dinnah time, he 'sciver dat Miss Moose an' Mistah Gandah lend der 'pearance to de udder side o' de fiel', an' content der se'ffs a-nippin' grass ovah dar.

Dat Sambo, he sho' is a likely niggah. No sooner dan he behol' de absence o' de ole gandah fum de surroundin's an' regions of de bria' patch, he meander right back down dar, an' I make his way into de place whar de leaves scratched up, an' what do you reckin he fine? No, hit wan't no lizzard eiver. It war a great big ripe goose aig, jes' ready fo' Eastah.

'Bout dat time' do', somefin' orful happen. 'Case Miss Betsy was a-comin' right down to de wash place to ax Aunt Jane was she froo bilin' out de white things, an' de minute dat niggah straighten up wid dat big ole goose aig in his han's, an' his eyes a-shinin', Miss Betsy, she a-lookin' right spang at him.

Aunt Jane, she know de jig's up dat time, so she make lak she don' see Miss Betsy in two mile o' de place, an' she holler out plum vigrous, "Sambo, you triflin niggah, put dat aig back. Don' you know dat's de nes' aig? Ef you don' quit yo' meddlin', I beat de stuffin' out'n you." Den she look up an' 'ten' like she jes' now see Miss Betsy, fo' de fus' time, an' she 'low she don' know what a-gwine to become o' de young an' risin' generation of niggahs nohow.

When Miss Betsy went back to de house, den Aunt Jane say to Sambo, she do, "Niggah, de nex' time I ketches you a-stealin' aigs, in de plain view of broad daylight, when de lady what owns de goose is a-lookin' right spang at you, I's gwine to beat de stuffin' out'n you sho' nough. You'se de nosin'es' niggah I evah see! Don' you know dat when you goes to 'penish yo' Eastah aigs you got to look out fo' mo' fings dan jes' a ole blin' gandah? Why can't you wait til ev'ybody eatin' dinnah to hunt dat goose nes' nohow?"

A SURPRISE FOR THE PAINTER

Donald was the painter. He is the big tall boy who lives next door to little Ruth. He loves birds.

One day in the spring he said to Ruth and Betty and Peggy, "I am going to paint all my old bird houses red."

So Donald got some red paint and a brush and began work. Wrens are living in one of those red bird houses now. But when Donald did his painting, he thought it was too early for any kind of birds to begin to build their nests, and he was right.

At last Donald climbed into the old oak tree with his can of paint and his paint brush and painted the oak-tree house a beautiful red. He whistled as he worked, because that bird house high up in the oak tree did look pretty after it was freshly painted.

"This house is going to please somebody for a home this summer," said Donald, as he began to climb down.

But even as he spoke he thought he heard some one in the big bird house rattling dishes. Anyhow, Donald told the little girls that he thought it sounded like dishes rattling.

'Well, who's there?" Donald inquired.

No answer, but some one seemed to be stepping softly about inside that house.

"Well, well," said Donald. Then he knocked politely rap-rap on the roof. No one said "Come in"; so Donald knocked again, rap-rap-rap, on the roof.

The next second Donald was so surprised that, if he had been a little boy, he believes he might have fallen out of the tree.

Someone inside the bird house said in shrill, fretful tones, "Get out—out—out!"

"Oh, no," Donald answered, "I am coming in. Who are you anyway, and when did you move in?"

By this time, whoever was in the oak-tree house was bumping around hard and chattering away like a cross old hen person.

There was a housecleaning door in the roof. Donald had opened it and cleaned the oak-tree house the very day before last Christmas. That was why he had not looked inside the house on painting day. He was sure that it was clean and ready for new bird furniture. He had hoped for bluebird tenants.

After Donald found out on painting day that some one bigger than a wren, or a martin, or a tree swallow, or a bluebird, was in the oak-tree house, he lifted the roof door and peeped in. The house was full of furniture. It was not small bird furniture, either.

"Who is living here?" Donald inquired again.

Some one answered in a squeaky voice, "I am, I—am—I—yam—yam—yam!"

In went Donald's head. He caught a little burry animal that felt like a tiny, squirming kitten. When Donald took his hand out of the house and looked at the little animal he had caught, he said, "It is a baby red squirrel, and it is not such a little baby one, either!"

Donald was surprised, and so was the squirrel. Then Donald didn't know what to do. He knew that red squirrel folk on his street had been unkind to little birds.

"But I can't harm you," said Donald

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Look for the Indian Head in Colors and Red Seal.

to the pretty little creature in his hand. "I suppose you and some brothers and sisters were born in this house, and maybe you think you own it. Well, little fellow, I am going to take you to the woods and let you live where I hope you will never do any harm to the little birds of our street!"

And that is what that good, big tall boy did. He asked the baby red squirrel what he thought about it, but the baby squirrel did not answer. He was so scared that he shivered inside of his thick fur coat.

"Poor little fellow, don't be afraid, I will not hurt you," Donald said, as he and the sqiurrel started for the evergreen woods.

They walked only a little way, and then Donald opened his hand and away went the little squirrel to live happily with his own folks ever after.

There are birds living in all of Donald's bird houses now. Maybe it is because they like red paint, but more likely it is because they like Donald, who is kind to every living thing.—Frances Margaret Fox, in The Christian Register.

DREAM OF A GIANT TELESCOPE REALIZED

Astronomers who watch the skies have long yearned for a new and larger telescope—a super-instrument to surpass telescpoes now in use. The International Education Board of the California Institute of Technology has offered to pay the cost of a huge reflecting telescope which will have a mirror with a diameter twice that of any now in existence. The cost of such a telescope may approach two million dollars.

Telescopes are chiefly of two kinds, known as refracting or reflecting. The refracting telescope has an object glass or objective (which is a lens); this object glass forms an image of a distant object (as a star). This image is formed inside the long tube of the telescope, similar to the manner in which an image is formed by a camera lens on the negative at the back of the camera box. This image in the telescope is then viewed through an eyepiece, which contains a magnifying lens. In the reflecting telescope the light is collected by a mirror and reflected through a magnifying eyepiece. The proposed new telescope will belong to the latter class.

The word telescope, according to Webster's New International Dictionary, comes from a Greek word meaning "viewing afar," a word which itself comes from two Greek words meaning "a watcher far off." The first four letters of telescope are found in other combinations in English, always meaning distance—as telegraph, writing at a distance; television, seeing at a distance; telephone, speaking at a distance; etc.

"Nearly a generation and a half ago my head was grazed by a bullet at the battel of Chickamauga."

The little fellow looked at the old man's head thoughtfully and said:

"There isn't much grazing there now, is there, grandpa?"

Dictionary For 98c

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HOME AND OFFICE

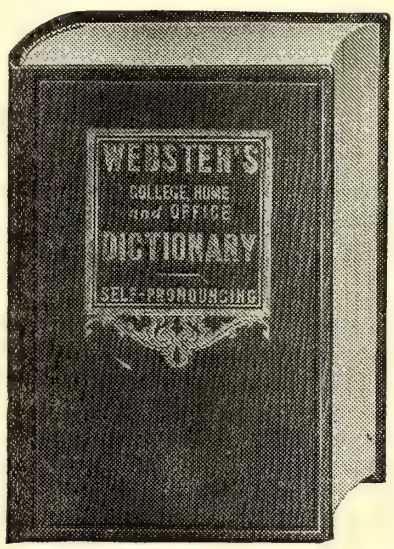
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

MISS JULIA LAKE STEVENS, COUNCIL SUPERINTENDENT OF YOUNG PEOPLE, SPEAKS

An important meeting of the Vance-Warren group in the interest of the young people's work will be held at the First Methodist church, Hendersoon, on Saturday, April 13, beginning at 10:30 a. m. An attractive program is arranged with Miss Julia Lake Stevens making the principal address.

Box lunch will be served at noon and an entire day devoted to the consideration of the young people's department.

Miss Stevens has served our church as a missionary to Japan and has had experience in Christian leadership in the homeland. She is a charming speaker and a large crowd should seize this opportunity to hear her.

This will be a profitable meeting for all who are interested in missionary work.

STANTONSBURG AUXILIARY

Mrs. R. M. Whitley writes: "At a recent meeting our district secretary was with us and gave us an inspirational message which goaded us to greater service.

"We have recently combined the business of our adult Sunday school class and missionary auxiliary and the plan is proving successful.

THE RECENT COUNCIL

The recent session of Council at Mt. Vernon church, Washington, D. C., was shorter than formerly, but those attending thought it none the less profitable.

Three hundred delegates were received by Mrs. Hoover at the White House.

Members of the Council gathered at the tomb of the Unknown Soldier in Arlington cemetery to hear Mrs. F. F. Stevens, president of the Council, give plans of an educational program with world peace as its objective. She said: "Another educational program will be undertaken with its object the ratification and conciliation agreements of the Pan-American Arbitration Conference."

At the conclusion of her remarks, Mrs. Stephens placed a wreath on the tomb in behalf of the Council.

Miss Kate Cooper, missionary to Korea, emphasized: "What is necessary now in Korea is a great revival of religion that will remove hatred for Korea from the hearts of Christians."

"More progress is being made in Japan today than in any previous period," Miss Mabel Whitehead told the Council.

Twenty-four graduates of Scarritt College for Christian workers were consecrated and assigned to missionary service.

Appropriations for the homeland were: Cuban missions in the United States $17,000, $42,000 for the mountain regions, $32,000 for Mexican work.

The thank offering for the week of prayer last November amounted to more than $100,000.

THE ANNUAL MEETING

The morning sessions each day opened at nine o'clock with a worship service.

The communion was conducted on Tuesday morning by Rev. Walter Patten and local pastors.

Mrs. N. H. D. Wilson gave most appropriate words of greeting in her usual pleasing manner, to which Mrs. J. W. Smith of Durham responded.

The greater part of the first day's session was given over to the corresponding secretary's report, her report of the recent Council meeting and the awarding of conference honors.

The jubilee auxiliaries also came in for recognition and distinction.

The noon-hour Bible lesson was given each day by Miss Julia Lake Stevens, Council superintendent of young people.

The conference enjoyed the privilege of having our Council treasurer, Mrs. Ina Davis Fulton, on the program several times.

The opening sessions each day began at two o'clock, and at three the various committees assembled for the consideration of working plans for all departments of the organization.

More than three hundred of our women have been giving themselves wholly to the consideration of the business of the kingdom, and they will return to their respective auxiliaries more determined to follow up the cause of Christ unto the ends of the earth.

DEATH OF MISS JANE REESE

The heart of Edenton Street church was saddened at the passing of Miss Jane Reese—one of its most loyal and faithful members—whose death occurred on Wednesday, March 6, following a few hours' illness.

Prominently identified with the organizations of the church and Sunday school, also with the civic life of the city, Miss Jane will be missed by hundreds of friends not only in Raleigh, but throughout the state, who loved her because of her gentle nature and her strong Christian character.

She received her early education at the noted Nash and Pollock School in Hillsboro and, later moving to Raleigh to live, she was a student at Peace Institute. The Mary Pescud auxiliary has lost a valuable worker, and the Business and Professional Woman's Club of Raleigh a loyal member.

The funeral was held at Edenton Street church on Friday, March 8, conducted by the pastor, Rev. F. S. Love, assisted by Rev. E. M. Hall. Interment was in Oakwood cemetery, and beautiful flowers sent by loving friends covered the entire lot.

Surviving are five sisters: Mrs. Hattie Waitt of Savannah, Ga., Mrs. Vitruvious Royster, Mrs. E. F. Pescud, Miss Sallie Reese and Miss Mattie Reese of Raleigh.

Flora E. Creech.

FACTS EVERY CHRISTIAN SHOULD KNOW

Below is printed a set of ten questions which every Christian should be able to answer, or should know where the answer may be found. But—can you, or do you?

Why not try it out on some group—your adult Bible class, a church night class, forum group, or at any other gathering of people which gets together at least once a week?

1. What translator of the Bible founded an order of itinerant preachers?
2. Name two bodies of Christians who disregard the use of sacraments.
3. What person is associated with the biblical town of Gath?
4. Where does The Methodist Book Concern get the trade name "Abingdon Press," and the publishing house of the Southern Church that of "Cokesbury Press"?
5. Who wrote "A Plain Account of Christian Perfection"?
6. Who wrote "From Greenland's Icy Mountains"?
7. What most unusual object did John Wesley once use for a pulpit?
8. Describe the ground plan of a cathedral, and name two of its divisions.
9. Who was the first Methodist Episcopal bishop?
10. What special Methodist event is associated with the year 1703?

Answers to "What Do You Know" Questions

1. Wycliffe.
2. The Quakers and the Salvation Army.
3. Goliah, the giant whom David slew came from Gath.
4. Abingdon, Md., the seat of the first Methodist college in America. Cokesbury, the name of the college, was made from the names of the first two bishops, Coke and Asbury.
5. John Wesley.
6. Reginald Heber.
7. His father's gravestone.
8. It is in the form of a cross. The upper part of the cross is the choir, the lower, the nave. The arms of the cross are the transepts.
9. Thomas Coke, by Wesley's appointment.
10. The birth of John Wesley.

The poor are not getting poorer; they are getting richer. Moreover, for the first time in human history there is reason for thinking that involuntary poverty is a thing that can be conquered—not by agitators, much less by politicians; it is going to be conquered by the application of labor-saving machinery in industry.—James J. Davis, Secretary of Labor.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

SEVENTEENTH ANNUAL MEETING

The representatives of the Woman's Missionary Societies of our conference will gather in Centenary church, Winston-Salem, Tuesday evening, April 16, for the first session of the seventeenth annual meeting. This occasion promises to be one of exceptional interest and we hope that our local societies may be well represented, for it is an occasion that is most valuable and profitable for us as we try to "carry on" the work that has been committed to us.

We were glad to give you in last week's issue of the Advocate the program of the three days' meeting, which, we have every reason to believe, will be one of the greatest meetings we have ever had.

Special features contained in the program which has for its theme, "Stewardship for all of life" are the noontide devotionals which will be conducted by Mrs. T. J. Copeland of Baltimore conference; messages from our Council representatives, Miss Davies and Mrs. W. A. Newell; signs of promise in the foreign land brought to us by Miss Mabel Whitehead, missionary from Japan; activities in the homeland by Misses Logan and Bame, Miss Brincefield and Mr. R. T. Grant; the morning devotionals by our ministers and representative women; the memorial service at which time we will lay aside all business and for a time, under the leadership of Mrs. C. L. Steidley, pay tribute and honor the memory of those who have gone from us since the last annual meeting. Then there is the consecration service, led by Mrs. T. D. Kemp coming on the last day of the conference, when we shall renew our devotion to our leader and re-consecrate our lives to His service. It will indeed be good to be there and enjoy every number on this program of good things.

The good women of Winston-Salem with Mrs. M. D. Stockton as their chairman, are leaving nothing undone for our pleasure and comfort while in their midst, and we hope that the societies in our conference may have a full representation present.

REDUCTION OF FARE TO ANNUAL MEETING

Did you see announcement in last week's issue of the reduction of our railroad fare to Winston-Salem for annual meeting April 16-17? Did you read carefully just what is necessary for you to do in order to secure this reduction? For fear that you did not, let us call your attention again to this most important announcement.

A reduction of one and one-half fare on the certificate plan is offered to those attending the Winston-Salem meeting, who have paid normal one-way fare of sixty-seven cents or more on going trip, provided that there is in attendance upon this meeting of as many as 150 persons holding certificates of the standard form. These tickets to be on sale April 12-18.

Be sure when you purchase your ticket to request a certificate. No not make the mistake and ask for a receipt.

Certificates are kept at all stations. If you cannot obtain certificates and through tickets at station from which you start you can purchase a ticket to the station on your way which has certificates in stock, where you can get a through ticket and at the same time obtain a certificate to place of meeting. Be sure and remember to ask for CERTIFICATE when purchasing your ticket. Immediately on your arrival at the meeting present your certificate to the endorsing officer, Mrs. W. W. Hagood, conference vice president, who will see that they are validated by the special agent of the railroad who will be at the meeting to attend to the validation of the certificates.

Let us look closely after this matter, for while this reduction may not mean much to those living in the community about Winston-Salem, it may mean a great deal to a representative coming from a long distance to the conference meeting.

NEW ORGANIZATION FOR GASTONIA DISTRICT

The good work of organization goes steadily on in the Gastonia district and Mrs. A. J. Owen, district secretary, and her co-workers are to be congratulated on the advancement that they are making. The most recent organization is at Polkville, where on Easter Sunday afternoon, in absence of the district secretary who could not be present, Mrs. George Hoyle, zone leader, Mrs. M. P. Coley and Mrs. P. L. Hennessa assisted the pastor's wife, Mrs. G. W. Williams, in organizing a society with 16 members. Mrs. Williams was unanimously chosen for president and we are sure that this guarantes the success of the new organization to which we extend a most cordial welcome into our conference family.

In 1903 at the annual meeting in Shelby, N. C., the young people of our conference, at the request of the board, adopted for themselves the name of Golden Links. The first society to be organized under this name in the conference was in the Salisbury district, at Forest Hill, Concord, N. C. For a period of 26 years this society has been doing a most effective work under the leadership of Mrs. J. C. Fink, who is still with them. A recent letter from Mrs. Fink brings us the news of a recent activity of this splendid band of workers.

Life would bore us if it had nothing but pleasure.—Rev. Richard T. Henshaw.

GOLDEN LINK MISSIONARY SOCIETY

The Golden Links Missionary Society of Forest Hill church, Concord, N. C., has just completed one of the most interesting, enthusiastic and altogether successful mission study classes that the society has ever enjoyed. The jubilee book, "Women and the Kingdom," was the study for this year and the classes were taught by Mrs. Gladys Brown Sedberry.

The society had finished the study for 1928 when this wonderful book of Miss Mabel Howell came off the press last July, but knowing its worth they wanted it for their 1929 study. Mrs. Sedberry made two divisions of the book history from 1878 to 1928 and achivements of our workers at home and in the foreign fields in education, evangelistic work, medical and social service work. Posters with pictures of our early missionary leaders, their style and dress and type of church building compared with the jubilee, were exhibited. Pictures of our missionaries at their work and interesting scenes of various stations and schools were used with charts showing the different stations where our missionaries are employed, and when and by whom each phase of the work was begun.

Most of the material used outside of the text book was from the Missionary Voice and from Mrs. M. B. Goodwin, who is always so eager to help and so ready with valuable suggestions for those who ask her advice.

There was an average attendance of 21, which is almost 100 per cent, this number not including several who are not members of the young peoples' society, but who attended each of the classes. Are you surprised that these young folks want us to know about this great and interesting study, which is just one of the splendid things that they are doing?

GROWTH OF WOMAN'S WORK IN WINSTON-SALEM DISTRICT

As we turn our faces toward Winston-Salem it is interesting to note the growth of the work that is being done in that district by the Woman's Missionary Society. So steady has been the progress and advance along all lines of the work that the district stands today among the first districts on our conference and in the grand totals contributed in 1927 for woman's work (according to 1928 record) this district came second with $21,486.64. Winston-Salem has a large number of the leading churches of the district, each of which has a woman's Missionary Society doing active and proficient work. The newest organizations reported are the Mary T. Ogburn Society (adult) in Winston-Salem, and the Jubilee Y. P. Society and the Elva Lee Kennerly (Y. P.) also of Winston-Salem.

The district has for its special missionary Miss Blanche Hauser, who is at the Christian hospital in Wonsan, Korea, and the district maintains two Bible women, one in Cuba, supported by a Centenary member, and one in Mexico, supported by Centenary-West End.

Sunday School Lesson

APRIL 11

Hezekiah Leads His People Back to God

Golden Text: Jehovah your God is gracious and merciful.—2 Chron. 30:9.

(Notes by Dr. Isaac Taylor Headland.)

Ritual for Man, Not Man for Ritual

The last years of the eighth century B. C. were bad years for the kingdoms of Judah and Israel. Pekah, the king of Israel, had conspired with Rezin, king of Damascus, to attack Judah, but failed to take Jerusalem during the reign of Jotham. It is not easy to estimate this reign. The prophets seemed to have been silent. But when Jotham's weak and depraved son, Ahaz, came to the throne, they became more bold, but still were not successful in taking the city. Ahaz appealed to Assyria, which prevented the fall of Jerusalem, but made it subject to Assyria.

Damascus was suppressed, Rezin was put to death, and, whether because of Pekah's tyranny, or because he had exhausted the patience of his subjects, he was slain by Hoshea, who took the throne. Hoshea is said to have been the best of the kings of Israel, and, as we said in the last lesson, Hezekiah was the best of all the kings of Judah. With this fact in mind, it is easier to account for the success of the reforms which Hezekiah undertook. These we must understand before we can understand the lesson.

Hezekiah's Reforms

There were heathen altars everywhere in Jerusalem. There were idolatrous high places throughout Judah. The temple was polluted and closed. The lamps were put out, the sacred vessels removed, and the priests and Levites were scattered, all as the result of Ahaz's wicked reign. Hezekiah ordered the Levites to cleanse the temple, which with the assistance of the priests they did, as you will find in the former chapter, and then made a great offering for the purification of themselves and all the people.

A Royal Proclamation to Judah and Israel

It would seem from the sixth verse of the lesson that this proclamation was issued after the children of Israel had been carried into captivity to Assyria. This is probably the case, though it does not harmonize exactly with all the other dates. However, this is not a matter of importance. The chief thing is the fact that Hezekiah was making an effort to get all Israel and Judah together once more in their great feast, as though he would unite them again into one nation.

It is worth while observing that, even if they had been carried into captivity, it was only a small proportion that had been taken away. In Assyrian records that have been found, Sargon, the Assyrian king, says that he carried away 27,290 people and fifty chariots, but of the whole people of Israel this was a very small proportion.

We should try to get the picture of what happened in Jerusalem. Hezekiah called a meeting of the princes and all others in authority, here called the assembly, but they were unable to have the Passover feast at the regular time, because the priests had not sanctified themselves in sufficient number, nor had the people gathered in Jerusalem; he was therefore compelled to postpone it till the second month.

The proclamation was sent throughout all Israel, but in Ephraim and Manasseh, and perhaps elsewhere, there were those who laughed them to scorn. We can easily see, therefore, why the king urged them not to be stiff-necked as their fathers had been. We are told that there were those of Asher, Manasseh, and Zebulun who humbled themselves and came to Jerusalem for the feast.

The Length of the Service

I wonder how many of us get tired of the services of the church because they are too long. I have no doubt many of us do, and this because there are so many of them. I sometimes fear that we multiply services. In my boyhood days we had one sermon every two weeks, with Sunday school every Sunday, and this was the extent of our church services. Here are a people who had not had a feast of the Passover of all the people of both Judah and Israel for perhaps two centuries; no wonder they continued it for two weeks instead of one.

But there are other instances of the interest they manifested in their religious devotions. After the people of Judah had been allowed to return from captivity, as recorded in the eighth chapter of Nehemiah, we are told that Ezra gathered the people together in the street before the water gate, and read to them from the book of the law "from morning until midday," and the people stood in their place.

The Points of the Lesson

Let us now gather up the points of the lesson.

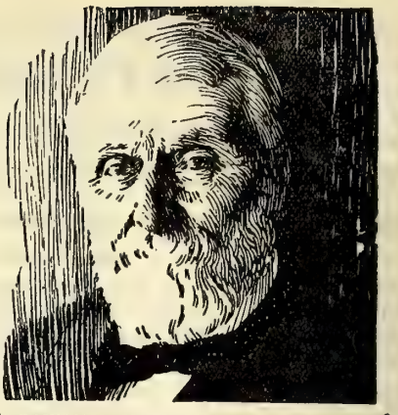
Hezekiah is the best king that Judah ever had. There was "after him, none like him among the kings of Judah, nor any that went before him."

Only a man of that kind is able to disregard ritual for the sake of the hope of the salvation of his own people.

Of the feast the chronicler tells us: "There was great joy in Jerusalem: for since the time of Solomon, the son of David, king of Israel, there was not the like in Jerusalem."

No king is safe who is not loyal to an authority greater than himself, some one says. Here we have a king whose chief virtue is loyalty to his God. What the result of this was we can not say, but this we know:

After the people of Judah, as the result of weak or wicked kings who followed Hezekiah, were carried into captivity, according to the predictions of their prophets, they, in the bitterness of their



SAME PRESCRIPTION HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

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captivity, produced some of the greatest prophets they ever produced. Among these we might mention Ezekiel, and the unknown author of chapters 40 to 66 of the book of Isaiah, usually known as Second Isaiah. This to me is one of the great things that may be credited to the good people of Judah, those who never revolted from their faithfulness to their God.

On the other hand, those of the ten tribes that were carried away were lost. They had broken off from following God after the time of Solomon, they had taken to the worship of idols, which, as the psalmist says, are "The work of men's hands. They have mouths but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the Lord: he is their help and their shield." That does not mean that all the descendants of the ten tribes were blotted out. Paul was of the tribe of Benjamin. But idol worshippers do not figure in an important way in the world today.—Pittsburgh Advocate.

YOUTH FRONTS ETERNITY

(Continued from page 13.)

ever had a clearer vision of duty than has youth now. You are bound by that vision to see to it that not all the service done toward the great ultimate triumph of the Kingdom shall go to what someone has called "the duller fisherman's age."

My soul fairly yearns for what might have been written today across the world as the concluding episode in the life of that fine young man who that day faced an eternity of usefulness, but turned back. The secret of his discontent thenceforth was in the fact that what he had imagined to be his sufficient goal was fading away under the constant haunting of the splendid vision he had seen, but had refused to follow.

No man was ever so severely beaten or bruised as the man who has had audience with his Lord and Master, and who has then turned away. Honor thy convictions, youth. "Good Master, what shall I do that I may inherit eternal life?" Steady now! You will get an answer. Only be brave enough to respond. It is folly to fear duty. Meet fully the divine intention in your life. You cannot front eternity safely, with a failing ideal. Someone has said, I believe it was Dr. Gunsaulus, that "the higher destinies and heroisms will always rescue you from the perils of lower safeties."

Every soul that dares be untrue to the vision of a better life is bound to be blighted by being untrue. This, I presume, is life's commonest tragedy. God help you, youth! You need not so much convincing preaching now, as you do rousing courage to follow your convictions. You front eternity. It is no time to hesitate.—The Epworth Herald.

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A most effective treatment for catarrh of the digestive organs is to wash out the accumulated mucus before each meal by filling the stomach full of Shivar Mineral Water about one-half hour before each meal. Shivar is a very mild and agreeable alkaline water which quickly dissolves and washes out the mucus thus leaving the digestive organs clean at the time the food arrives. When chilled, Shivar is a most delightful table water, especially appreciated by those who suffer with chronic catarrhal indigestion, as it does not interfere with the physician's medication.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

BELLHAVEN LEAGUE

The chapter of the Epworth League at Belhaven is doing fine work and has the backing of the pastor, which is like T. N. T. and godly power to any league. If the pastor, old or young, breathes a public prayer for the Epworth League it flourishes like a green bay tree. The Belhaven league raised then dollars on anniversary day. Their motto is all for Christ, and they are new in the work but very efficient, and a credit to the grand old Washington district.

CENTENARY LEAGUE

The Epworth League of Centenary, Kerr, N. C., enjoyed a very delightful social Monday night, April 1. The leaguers met at the hospitable home of Mr. and Mrs. Triplett, and after several contests and games a delicious course of cake and lemonade was served. About 25 young people enjoyed the occasion.

The efficient leader, Mr. C. L. Lamb, is doing a fine work with the young people at Centenary.

"GOOD OLD ROCKINGHAM"

The new league at Rockingham has 50 members, and is adding more at almost every meeting. The officers are:

President—Lucy Lea Harris.
Vice President—Elizabeth Steele.
Rec. Sec.—William Covington.
Treasurer—Henry Rauche.
Cor. Sec.—Ledonia Thomas.
Era Agent—Ben McKenzie.

These are very enthusiastic leaguers, and it looks as if they are going to carry off some honors in the Rockingham district.

Western North Carolina Conference

CENTRAL, SPENCER

Anniversary Day was observed by the Central Spencer leaguers March 24 at the evening hour. The program, "Youth and the Church," was used. Six leaguers made the several addresses. The choir rendered several beautiful vocal selections. The offering was right liberal, though not large, for the extension work.

AGAIN

The item appearing at the close of our column in issue of March 29 did not come through our hands but was furnished by Central Office direct. It was indefinite in directions about ordering the free copies of the prepared programs of activities for recreation week, hence a number have written our office for same and were disappointed that we did not have them. Central Office has already supplied each district secretary with a supply for every chapter. If you have not received one for your chapter as yet, write your district secretary. Also we have secured a limited number which we will gladly send in response to new requests. Be sure to get the co-operation of your pastor in this fine week's program for young people, children and adults.

CALVARY, CHARLOTTE

It was our good fortune to be with Bro. J. W. Williams and his leaguers at Calvary, Charlotte, in their service the past Sunday evening. They expressed the desire to secure some of the new handbooks, standard of efficiency, etc., and get a new line-up on their league work. We enjoyed trying to preach to an attentive congregation in the service which followed.

While with Bro. J. W. Williams we arranged a date with Bro. N. C. Williams to meet with his young people at Brevard Street on April 28.

LAKE CITY

We had a most enjoyable visit with Brother Duncan at the home of his father in Lake City, S. C., one day the past week. The numerous friends and Epworth Leaguers will rejoice to know that Brother Duncan is very much improved in health and is expecting that a few more months of rest will enable him to return to his pastorate. He is enthusiastic over our coming assembly and hopes to see a representative from every chapter at Lake Junaluska July 1-5 for fellowship and study. Are you planning now to be there?

A HUMILIATION

In the amusing and remarkable dairy kept by Theodore Roosevelt when he was a boy, there is this entry made in his own hand:

"Let the anniversary (spelling was not one of his strong points) of the morning of the day be remembered as one of the greatest humiliation and losses of my life. I lost my watch today."

Of course to any small boy the loss of his watch would be terrible, but few small boys would also regard it as a humiliation. Young Roosevelt, however, knew already that he was responsible for his possessions, and carelessness in regard to them filled him with a sense of disgrace. He became an influential and powerful man in the world's history largely people recognized in him this feeling of personal responsibility, and therefore gave him their confidence even so far as to trust the affairs of the entire United States to his keeping.

IF I WERE REALLY A CHRISTIAN

Would the sun in the heavens seem to
shine any brighter?
Would the load that I am carrying seem
to be any lighter,
If I were really a Christian?

Would the days seem any longer as I go
about my work?
Would there be a needful task that I
would want to shirk,
If I were really a Christian?

Would I give as I do to the causes that
are in need,
Or would I look at them differently and
give them more heed,
If I were really a Christian?

If I were really a Christian?
Would the words that I use each hour
and each day
Lead those who hear them into the Narrow way,
If I were really a Christian?

Would I be more temperate, more truthful and kind?
Would I relieve the suffering, the sick
and the blind,

Would God's love shine in my face as in
Stepehn's of old,
Or in any of the martyrs' who died so
bold,
If I were really a Christian?

There are souls in danger of hell and of
sin,
Waiting outside the fold to be led in,
By those who are really Christian.

I. L. Sharpe.

The stock of American has gone up right above the rest of the world by her undertaking the post of pioneer of Prohibition. Had I the power of a dictator in America, I would decree that all bootleggers and their customers should be held in jail and fed on alcohol until they implored to be allowed to swear off for life, and signed a $1,000 bond, to be forfeited on their relapse. The truth about the drink question is that in our dishonorable commercial civilization it is impossible for a sober man to be happy. In an honorable civilization it would be impossible for a drunken man to be happy. What is the matter with us is not alcoholism, but—anarchy and blackguardism. —George Bernard Shaw.

Judge: "What's the charge?"

Cop: "Impersonating an officer, your honor, he took a couple of bananas from a fruit stand."

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

The Sunday school conference met at Centenary church, Smithfield, immediately following Easter. The attendance was good and the program was exceptionally fine. The Smithfield friends opened their homes and hearts to the large number of visitors who attended the conference. Mr. L. L. Gobbel, the alert, progressive field secretary of the conference is accomplishing great things. In fact, he has just about put our conference at the head of the list. We are fortunate in having such a man to lead our Sunday school cause. Dr. Hickman of Duke University delivered a masterly address to a crowded house on Wednesday night. He is easily one of the best speakers in this country.

I had the great pleasure of taking supper with my very dear friends, Brother and Sister T. R. Hood on Wednesday evening of the conference. These friends are among the best I have anywhere. They are ripe in years and growing in grace. They are indeed some of the salt of the earth.

* * * *

Dr. H. M. North, the scholarly and wise leader of the Wilmington district was the first elder to have a district conference this year. The Rev. Frank Culbreath and his entertainment committee provided splendid entertainment for the pastors, delegates and visitors. I was in the hospitable home of Mr. and Mrs. A. L. Mansfield for an evening meal. I had the privilege of being with Mrs. Mansfield's father, the Rev. C. H. Caveness, who was a welcome visitor to the conference. After the night service I went over to Mt. Olive to spend the night with my friends, Mr. and Mrs. Allen King. The next morning my friend, Rev. H. B. Porter took me back to Faison where the district conference was in session. That is a determined body of preachers in the Wilmington district. They have their faces to the future and are bringing things to pass. This is no day for weaklings. The ministry is calling for strong men today as never before. I was happy to say a few words in behalf of the orphanage.

* * * *

It is always a great occasion when the old boys and girls come back home. For several years it has been the custom to have a reunion at Easter. At this particular season many of our former sons and daughters find it a convenient time to return to their former home. All told we had at least one hundred to take advantage of the opportunity to return to the campus. The president and secretary of the Orphanage Alumni Association are graduates of Duke University. The coming together of those fine young people give them an opportunity to renew the friendships of other days. Together they live over the experience of those eventful days spent in this lovely Christian home. To say that they appreciate and love the Methodist Orphanage is putting it very mildly. Their devotion grows stronger with the passing years. To us who live and work at the orphanage, the coming of the old boys and girls is like the return of our own sons and daughters to the old home roof.



Girl from the Methodist Orphanage, Raleigh, N. C.

NO NEED TO GO THERE

Recently a tract of seventy-five hundred square miles of New England was photographed by flying squadrons of the army in only forty-six hours of flying time. The ground thus covered was northern Maine, western Maine, northern New Hampshire, and northern Vermont. These aerial photographs were made for use in compiling maps, for some of those sections have never yet been mapped.

Some people seem to think that in order to "see life" they must themselves pass through all sorts of experiences, tasting for themselves many varieties of sin, entering many foul places, and exposing themselves to perils which often lead to spiritual death. That is inexcusably silly, as foolish at it would be for those airmen to spend months and years struggling through the wilderness on foot in order to gather data which might be obtained by a few hours in the air. There is much of life which is never to be viewed except from the altitude of the Scriptures.—Forward.

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Greensboro, N. C.



FOSTER—Mrs. Susan P. Foster was born January 10, 1874, and died February 21, 1929. She was the daughter of Dr. W. S. Temple. In 1893 she was married to W. A. Foster, who is a leading citizen of Pasquotank county, and is steward and Sunday school superintendent of the Newland Methodich church. To this union were born ten children, four boys: Billie Vance, Johnnie, Temple and Arthur; six girls, Mrs. Ernest Spence, Mrs. Mullen Stallings, Mrs. J. J. Brothers, Jr., Elizabeth, Evelyn and Lois. All of whom survive except Temple who was killed in an accident a few years ago.

Mrs. Foster early in childhood professed faith in Christ as her personal Saviour and lived a faithful, consistent member of the Newland Methodist church for more than forty years. As a wife and mother she was a gentle, patient and lovable spirit! as a neighbor she was kind and obliging; and as a church member she was true and loyal. She loved her church and her home and lived to see all her children in the faith. And thus she died as she had lived, always looking to Jesus, the author and finisher of our faith.

The funeral services were conducted from the home by her pastor, assisted by Rev. E. L. Stack, a former pastor. Interment was in the family cemetery, where a host of relatives and friends assembled bringing a large floral offering in attestation of the love and esteem in which she was held by all who knew her.

May God remember those who mourn.

W. F. Walters, Pastor.

RESOLUTIONS OF RESPECT

Whereas, the divine Ruler of the universe in his infinite wisdom has seen fit to remove from our society our beloved friend and co-worker, Miss Annie Chadwick; therefore be it resolved:

That we of the Elizabeth Hendren Missionary Society bow in submission to him who doeth all things well and express our appreciation for her splendid character and her loyalty to our society; that we, the members of the society, express our sympathy to her bereaved relatives; that a copy of these resolutions be sent to the North Carolina Christian Advocate, to Mr. Wallace Whitehurst and family, and to the Messrs. Pender of Norfolk, Va.

Mrs. T. H. Davis,
Mrs. H. C. Armstrong,
Mrs. A. F. Bunting.

RESOLUTIONS OF RESPECT

The woman's missionary auxiliary of Wesley Memorial church, High Point, N. C., wishes to pay loving tribute to these our beloved members, who have recently been called to their heavenly home, Mrs. John Lindsay, Mrs. Bettie Clark and Mrs. J. W. Vaughn.

Our auxiliary has suffered a great loss in the passing of these our dear friends. Their places will be hard to fill. Their characters were so beautiful that those who knew them best loved them most.

Truly their lives shall never cease, for they left behind them in the memory of their loved ones and friends lives of consecration and spiritual power.

Therefore be it resolved: That we as a missionary society bow in humble submission to Him who doeth all things well and that we desire to express our appreciation for their fine Christian characters and loving devotion to our church.

Second, That our hearts go out in tender sympathy to their bereaved families and that we pray our heavenly Father in his love and mercy to watch over and comfort them.

Third, That a copy of these resolutions be sent to their families and the North Carolina Christian Advocate.

Mrs. H. W. McCain,
Mrs. J. F. Hayden,
Mrs. J. A. Eshelman,
Committee.

RESOLUTIONS OF RESPECT

Whereas, our all wise Father has seen fit to remove from our midst our beloved teacher and co-worker in Sunday school, Brother N. L. Mast, we, the members of his Sunday school class do resolve:

First, That in the passing of Brother Mast we have lost a true friend of church and Sunday school.

Second, That during his entire life he was known as a Christian gentleman, faithful worker and loyal supporter of all religious activities. His love for and his faith in humanity has been an incentive for greater effort on the part of all who came under his teaching, to do more for Christ and to live closer to him.

Third, That our loss would seem irreparable if we did not realize that it was his eternal gain, and with the thought that in the home of our Father he has a fuller and nobler duty than that which he so richly performed in this life, we humbly submit to the divine will.

Fourth, That a copy of these resolutions be spread on minutes of the Sunday school register, that a copy be sent to the North Carolina Christian Advocate, one to the Watauga Democrat and one be mailed to the bereaved family.

Mrs. K. R. Curtis,
Mrs. R. A. Taylor,
Mrs. E. C. Henson,
Committee.

WILKINSON—Milton B. Wilkinson on December 7, 1928, entered into the realm of the higher life into the fuller presence of God. Uncle Milton, as he was familiarly known, had been ill for some time and had suffered much, but with patience and inspiring hopefulness. Uncle Milton was born in Beaufort county July 16, 1848; was married to Susan M. Thompson April 5, 1870. They lived happily together for forty years. To them were born six children, two dying in infancy. The living are: Carroll of Goldsboro, Mrs. Eddie Casey of Hopewell, Va., Jesse and Mrs. C. T. Allen of Aurora, besides a number of granchildren and several great-grandchildren. Late in life he married Mrs. Marion McLean, who still survives him.

The funeral was conducted at the Methodist church, the church he loved and had been connected with since quite a young man. The service was conducted by Rev. Mr. Lowe, which was beautiful and impressive in its beauty and sweet simplicity. The church was filled to overflowing with friends who came to pay their last tribute of respect. The interment was in the Aurora cemetery, the Masons having charge there. Masses of beautiful flowers in lovely and appropriate designs attested to the wide esteem and genuine affection in which he was held.

"The strife is o'er, the battle done;
The victory to life is won."



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RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call to his reward our dear friend and co-worker, Mr. Fred L. Bickett; therefore be it resloved:

First, That in the death of Brother Bickett the Chadwick M. E. Church, South, has lost one of its most loyal members, officials and supporters. We will greatly miss him in his tireless and unselfish duties and services to the church, and his loved ones sustain an immeasurable loss. We desire in some measure to lessen their grief by extending our heartfelt sympathy and prayers. May they lean mightily upon the strong arms of Jesus and find consolation in him who is an ever present friend in time of trouble and sorrow.

Second, That a copy of these resolutions be sent to the family, a copy sent to the North Carolina Christian Advocate, and a copy put on the minutes of our church.

I. M. Dotson,
M. W. Winters,
D. A. Medlin.

RESOLUTIONS OF RESPECT

The Ladies' Aid Society of Newland Methodist church wishes to pay tribute to one of its most valued and beloved members, Mrs. W. A. Foster, who died February 21, 1929, our society has suffered a great loss, as she was always willing to take part in any good work for the church. She was kind, gentle and loving, being loved by all who knew her. Resolved:

First, That in the death of this good woman we feel an irreparable loss; still we bow in humble submission to our heavenly Father.

Second, That our hearts go out in tender sympathy to the bereaved family and pray that God in his wisdom and mercy will watch over them.

Third, That a copy of these resolutions be sent the family and a copy sent to the N. C. Christian Advocate and a copy spread on the minutes of our society.

"Precious in the sight of the Lord is the death of his saints."

Mrs. Fannie S. Brothers,
Mrs. E. B. Granger,
Mrs. E. C. Brite.

RESOLUTIONS OF RESPECT

Whereas, it having pleased our heavenly Father to call to himself our beloved brother, Charles Cobb, and in his death this board has lost a faithful and loyal helper, and our church a consecrated member and his family a devoted father; therefore be it resolved:

First, That we extend to the family our deepest sympathy, reminding them that in their great bereavement they have assurance that their loss is his eternal gain and directing them to the words of Christ when he said, "He that believeth in me though he were dead, yet shall he live, and he that liveth and believeth in me shall never die."

Second, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate for publication and a copy spread on our minutes.

W. S. Dail,
R. L. Hains,
J. L. Gilgo,
Committee Board of Stewards,
Jarvis Memorial M. E. Church.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom has seen fit to remove from our midst our beloved friend and co-worker, Miss Arra Lankford, we, the Woman's Missionary Society of Saluda M. E. Church, South, do hereby record our sorrow and mourn our loss, which we deeply feel, as she was a charter member of our society and a faithful and loyal worker in it and all phases of church activities up to the very time of her departure. Therefore be it resolved:

First, That we, bowing in humble submission to God's will, thank him for the life of our co-worker and her inspiring example of loyalty and love.

Second, That we extend our love and sympathy to her loved ones, and pray that God may comfort and bless them in their grief and loss.

Third, That a copy of these resolutions be sent her family and the N. C. Christian Advocate, and one be recorded in the minutes of our society.

Miss Ruth McKibbon,
Miss Annie Nabers,
Mrs. Susan L. Craig.

GRIMSLEY—The spirit of Charles M. Grimsley of Freeman, N. C., took its departure on March 14, 1929. Brother Grimsley was 85 years of age and had been confined to his bed for the past several years, during which time he summered immenesly, but cheerfully.

Our dear brother joined the Baptist church while a young man and remained a member of this church until 1911, when he became a member of Freeman M. E. church, where he was a loyal and consecrated member until his death. He was at the time of his death the second oldest member of the Carver's Creek circuit. And he was one of the finest spirits of the writer's acquaintance. His entire conversation centered upon Christ and others. His one request was for prayer and Bible reading. He passed out as he had lived, quietly and peacefully, rejoicing that his hour was at hand.

The funeral service was conducted by his pastor at Shiloh M. E. church, and his body was placed to rest in Shiloh cemetery. The beautiul floral offering attested to the high esteem in which he was held by numerous friends and loved ones.

Surviving Brother Grimsley is his sweet spiirted wife, Mrs. Amanda Grimsley; one sister, Mrs. Donaldson Clark, Clarkton, N. C.; two sons, C. D. Grimsley of Florence, S. C., and E. J. Grimsley, Freeman, N. C.; and the following sisters, Mrs. Johhnie Vines of Delco, N. C.; Mrs. J. N. Callihan, Ayden, N. C.; Mrs. J. L. Lennon, Mrs. A. H. Lennon, and Mrs. Roberta Carr, each of Freeman, N. C.

W. D. Yarborough, P. C.

RESOLUTIONS OF RESPECT

Whereas, in his infinite understanding of human kind, and his mercy and love and provision for all human frailty, has taken from us to a better world Miss Janie Reese.

And whereas, we, circle No. six of Edenton Street church, are desirous in some manner of expressing our genuine regard for the person of, and love and appreciation of the Christian life and works of our beloved fellow worker.

And whereas, we have found and shall contiue to find in the life and example of Miss Reese those traits which make real Christians seem radiant.

Now, therefore, be it resolved, that we, circle No. six of Edenton Street church, do express love for Miss Janie and appreciation of her sweet Christian character which has so endeared her to us.

And be it further resolved, that we, circle No. six of Edenton Street church, shall always, int he remembrance of her, find true inspiration and an ever increasing, guiding star along the path which leads in the footsteps of our Master.

And be it further resolved that a copy of these resolutions be sent to the members of Miss Reese's family, and that a copy be spread upon the minutes of this circle, and that a copy be published in the North Carolina Christian Advocate.

Mrs. L. E. Blanchard.
Mrs. Robert Ruark,

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

New Bern, Mount Olive ..... April 16-17
Weldon, Roanoke Rapids ..... April 18-19
Salisbury District, Coburn Mem'l, Salisbury..April 29-30
Washington, Bath ..... May 7-8
Winston-Salem, Advance ..... May 7-8
Charlotte, Hawthorne Lane ..... May 9-10
Rockingham, Troy ..... May 9-10
Elizabeth City, Manteo ..... May 14-15
Raleigh, Holly Springs ..... May 14-15
Mount Airy, North Wilkesboro ..... May 15-16
Durham, Prospect, Yanceyville Ct. ..... May 16-17
Greensboro, Jamestown ..... May 21-22
Gastonia, Belmont, Main St. ..... May 21-22
Asheville, Central Church Asheville ..... May 21-22
Statesville, Granite Falls ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

April
Graham, a.m. 14
Haw River, p.m. 14
Yanceyville, Bethel, a.m. 20-21
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

April
Edenton, 11 14
First Church, night 14
Plymouth, Ware's Chapel, 11 20
Roper, Pleasant Grove, 11 21
Columbia, Wesley's Chapel, afternoon 21
Stumpy Point, night 25
Dare, East Lake, night 26
Wanchese, 11 28
Manteo, night 28
Kennekeet, Rodanthe, night 29
Hatteras, Hatetras, night 30

May
Chowan, Evans, afternoon 5
North Gates, Parkers, 11 11-12
Gates, Harrells, afternoon 12
South Mills, Sharon, 11 18-19
South Camden, Wesley's, night 19
Kitty Hawk, Duck, 11 25
Currituck, Ebenezer, 11 26
Moyock, Perkins, afternoon 26
Perkuimmans, New Hope, 11 ....May 31 and 2

June
Pasquotank, Epworth, afternoon 1-2

Elizabeth iCty district conference meets at Manteo May 14 and 15. First service and first session of conference at night, May 14.

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

April
Bladen, Bethlehem 13-14
St. Paul, Regan, p.m. 14
Erwin, Angier 21
Dunn, night 21
Roseboro, Andrews 27-28
Newton Grove, Maple Grove, p.m. 28

May
Jonesboro, Memphis, p.m. 5

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

April
Pamlico, Vandemere, 11 13-14
Centenary, 8 14
District Conference, Mt. Olive 16-17
Grifton, Edwards Chapel, 11 20
Goldsboro Ct., Salem, 11 21
Dover, Lane's Chapel, 11 27-28

May
Ocracoke-Portsmouth, Portsmouth 2-3
Oriental, Pamlico, 11 5
Riverside-Bridgeton, Reelsboro, 3 5
Riverside, preaching 8 5
Newport, Riverdale, 11 11-12
LaGrange, Trinity, 3 12
St. John's, 8 12
Straits-Harlowe, Merrimon, 11 18
Jones, Cypress Creek, 11 19
Seven Springs, Garris, 8 19
Snow Hill, Tabernacle, 11 25
Pink Hill, Woodland, 11 26
Kinston, 8 26

June
Beaufort, 11 2
Mt. Olive Ct., Bethel, 11 22
Mt. Olive-Calypso, Mt. Olive, 11 23
Mt. Olive Ct., Bethel, 3 (preaching) 23
St. Paul's, 8 23
Hookerton, Ormondsville, 11 30
Pikeville-Elm Street, Saulston, 3 30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

April
Bailey, Simms, 11 14
Zebulon, Zebulon, 4 14
Princeton Ct., Princeton, 11 21
Selma, night 21
Benson, Elevation, 11 28
Clayton, night 28

May
Louisburg Ct., Prospect, 11 4
Louisburg, 11 5
Jenkins Memorial, 11 12
Fuquay, Holly Springs (D. C.), 1:30 15
Lucama, Buckhorn, 11 19
Kenly Ct., Kenly, 3 19
Franklinton, 11 26
Epworth, night 26
Central, night 29

June
Millbrook, Oak Grove, 11 1
Garner, Hollands, 11 2
Pastor's School, Duke University 5-9
Four Oaks, Antioch, 11 and 3 15-16
Smithfield, 11 16
Youngsville Ct., Youngsville, 11 22
Tar River, Ebenezer, 11 23
Oxford Ct., Bethel, 11 29
Oxford, 11 30

July
Cary-Apex, Macedonia, 11 6
Zebulon, Wendell, 11 7
Bailey, 3 7
Creedmoor, 11 13-14
Edenton Street, night 16

WASHINGTON DISTRICT
J. H. McCracken, P. E., Washington, N. C.
SECOND ROUND

April
Nashville, 11 14
Springhope, 7:30 and 3 13-14
Rocky Mount, First Church, 7:30 14
Aurora, Campbell's Creek, 11 21
Washington, 7:30 21
Mattamuskeet, Englehard, 11 28
Pantego-Belhaven, Pantego, 7:30 28

WELDON DITRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

April
Roanoke Rapids, night 12
Garysburg, Shiloh, a.m. 14
Windsor, Cashie, 3:30 14
Williamston, night 14
Seaboard, Sharon, a.m. 16
District Conference, Roanoke Rapids 18-19

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
SECOND ROUND

April
Burgaw, Watha, 11 14
Swansboro, Swansboro, 7:30 14
Clinton, Keener, 3 21
Faison-Warsaw, Warsaw, 7:30 21
Kenansville, Wesley, 3 28
Wallace-Rose Hill, Wallace, 7:30 28
Maysville, Pollocksville, 3 30
Jacksonville, 7:30 30

May
Trinity, 8 1
Carver's Creek, Weyman, 11 5
Magnolia, Centenary, 7:30 5

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

April
West Asheville, 11 14
Chestnut Street, 8 14
Flat Rock-Fletcher, Fletcher, 11 21
Henderson Ct., Upward, 3 21
Weaverville Ct., Alexander Chapel, 11 27
Asbury Memorial, 11 28
Black Mountain, 7:30 28

May
Marshall-Hot Springs, Hot Springs, 11 5
Oakley, 8 5
Leicester, Grace, 11 12
Fairview, Sharon, 3 12
Candler, Pleasant Hill, 11 18-19
Acton, Acton, 3 19
District Conference, 9:30 to 5, Central 21-22
Central, 11 26
Haywood Street, 8 26

June
Tryon, 11 2
Saluda, 11 2
Hendersonville, 11 9
Brevard, 11 9
Mills River, Horseshoe, 11 16
Swannanoa, Bethesda, 3 16
Rosman, Lake Toxaway, 11 23
Weaverville Station, 8 26
Spring Gap, The Gap, 11 30
Black Mountain, 8 30

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

April
Belmont Park, 11 14
Chadwick, night 14
Rural Trinity, 11 21
Thrift-Moores, Pleasant Grove, 3 21
Ansonville, Concord, 11 28
Unionville, Zion, 3 28

May
Polkton, 11 5
Marshville, Harmony, 3 5
Weddington, Ind. Trail, 11 12
Spencer Memorial, night 12
Lilesville, 11 19
Bethel-New Hope, Long Pine, 3 19
Waxhaw, 11 26
Pineville, Marvin, 3 26
Calvary, night 26

June
First Church, 11 2
Wesley Heights, night 2
Pastors' School 5-8
Morven, McFarlan, 11 23
Peachland, Fountain Hill, 3 23
Dilworth, 11 30
Hickory Grove, night 30

July
Hawthorne Lane, 11 7
Myers Park, 11 14
Big Spring, night 14
Monroe, 11 21
Prospect, Bethlehem, 11 20-21
North Monroe, 3 21
Wadesboro, 11 28
Matthews, night 28

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York, Gastonia, N. C.
THIRD ROUND

April
Belwood, Kadesh, 11 13-14
Polksville, Clover Hill, 3 13-14
Lafayette Street, Lafayette Street, night 14
Shelby, Central, Central, 11 21
South Fork, Reepsville, 3 20-21
Gastonia, Smyre, night 21
Cherryville Ct., Mary's Grove, 11 28
Dallas, Puetts, 3 28

May
Rock Springs, Rehobeth, 11 4-5

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
THIRD ROUND

April
New Hope, Eleazor, 11 14
Glenwood, night 14
Stokesdale, Stokesdale, 11 21
Summerfield, Center, 3 20-21
Carraway Memorial, night 21
Randolph, Hopewell, 11 27
Centenary, 11 28
Liberty, Bethany, 3 28
Park Place, night 28
West Market Street, night 29

May
Cedar Falls, West Bend, 2 4
Uwharrie, Concord 11, Tabor 3 5
Wentworth, Carmel, 11 11
Ruffin, Pelham, 3 11
East Greensboro, Holt's, 11, 12, night 14
Pleasant Garden, Bethlehem, 3 12
Gibsonville, night 12
Proximity, night 15
Coleridge, Mt. Olivet, 11 19
Randleman, Old Union, 3 19
Ramseur, Ramseur, night 26
Ashboro, night 29

June
Jamestown, Jamestown, 11 2
West Greensboro, Groome's, 3 2
Highland, night 2
Bethel-Grace, Bethel, night 5
Ward St.-Archdale, Archdale, 11 9
Calvary, 2 9
Main Street, night 9
Reidsville, night 12
Wesley Memorial, 11 16
College Place, night 16

District conference, Jamestown, May 21-22.

MARION DISTRICT
Edwin O. Cole, P.E., Box 264, Marion, N. C.
THIRD ROUND

April
Table Rock, Fairview, 11 14
Burke, Bollinger's, 3 14
Rutherford College, Connelly Springs, night 14
Old Fort, 11 21
North Forest, N. Morganton, night 21
Old Fort Ct., Bethlehem, 11 27
Morganton Ct., Salem, 11 28
McDowell, Bethel, 3 28
Morganton, First Church, night 28

May
Mill Spring, Gray's, 11 4
Broad River, Wesley's, 11 5
Bostic, Salem, 3 5
Ivy, Bright Hope, 11 11
Burnsville, Burnsville, 11 12
Micaville, Celo, 3 12
Avery, Jonas Ridge, 11 18
Elk Park, Elk Park, 11 19
Spruce Pine, Spruce Pine, night 19
Forest City, 11 26
Gilkey, Thermal City, 3 26
Marion Mills, Clinchfield, night 26

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

April
Watauga, Henson's Chapel, 2:30 and 11 9-10
Boone, 7:30 10
Jefferson, Beth y, 2:30 and 11 20-21
Laurel Springs, Nathan's Creek, 2:30 21
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28

May
Sparta, 11 5
Elkin, 7:30 5
Helton, Helton, 11 11
Todd, Hopewell, 11 12

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

April
West End, 11 21
Ellerbe, 3 21
Rockingham, 7:30 21

May
Biscoe, Candor, 11 5
Troy, 8 5
Maxton, 11 12
Hamlet, 8 12
Laurinburg, 11 19
Caladonia, 3 19
Rockingham, 8 19
Wadeville, 11 25-26
Mount Gilead, 8 26

June
Red Surings, 11 2

North Carolina Christian Advocate

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Raeford, Parker's, 3 2
Lumberton, 8 2
Pastors' School 9-16
Laurel Hill 20
Robeson, 11 23
Lumberton Ct., p.m. 23
Aberdeen, 8 26
West End, 11 30
Richmond Ct., 8 30

July

Rowland 7
Piedmont, 11 14
St. Johns-Gibson, p.m. 14
Ellerbe, 11 28
Roberdel, p.m. 28

STATESVILLE DISTRICT

J. E. Abernethy, P.E., Box 274, Statesville, N. C.
SECOND ROUND

April

Hiddenite, Hiddenite, 11 14
Taylorsville, Marion, 2:30 14
Stony Point, night 14
Newton, 11 21
Hickory Ct., Houcks, 2 21
Maiden, night 21
Lenoir First, 11 28
Hudson-Zion, 2:30 28

May

Lenoir Ct., Colliers, 2 5
Littlejohns, night 5
Dudley Shoals, Ebenezer, 11 12
Dry Ponds, 2:30 12
Granite Falls, night 12
Hickory First, 11 19
Highland, 2:30 19
Westview, night 19
Catawba, Concord, 11 26
Ball Creek, Center, 2:30 26

SALISBURY DISTRICT

H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

April

Norwood Ct., 11 13-14
Norwood, 7 14
Gold Hill, Liberty, 11 20-21
China Grove, 7 21
Woodleaf, 11 27-28
Main St.-Padkin-Rowan, Rowan, 3 28
District Conference, Coburn Memorial, April 29-30. The opening session will be at 9:30 a. m. Monday, 29.

WAYNESVILLE DISTRICT

C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

April

Highlands, Highlands, 11 14
Glenville, Cashiers, 3 14
Canton, 11 21
Sylva, Dillsboro, night 21
Judson-Robbinsville, Robbinsville, 11 28
Whittier, Whittier, night 28

May

Murphy Ct., Ogden, 11 5
Hayesville, Myers, 3 5
Murphy, night 5
Andrews, 11 12
Franklin Ct., Snow Hill, 11 19
Macon Ct., Patton, 3 19
Franklin, night 19
Bethel, Harmony, 11 26
Haywood Ct., Davis Chapel, 3 26

June

Cherokee, Echota, 11 1
Bryson City, 11 2
Fines Creek, Cataloochee, 11 23
Clyde-Junaluska, Long's, night 23
Jonathan, 11 30
Dellwood, Balsam, 3 30
Waynesville, night 30

July

Wolf Mountain, 11 6
Cullowhee, 11 7
Webster, 3 7
Glenville, 11 14
Highlands, 3 14

WINSTON-SALEM DISTRICT

J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
SECOND ROUND

April

West End, 11 14
Lewisville, Doubs, afternoon (preaching) 14
Burkhead, night 14
Kernersville, 11 21
Hiatt, Mt. Olive, afternoon 21

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PERUNA A Doctor's Prescription SINCE 1864

In Memoriam

STOGNER—Mrs. E. B. Stogner died in Charlotte, N. C., on March 11, 1929. She was 49 years, one month and 11 days of age. Mrs. Stogner was born near Roberdel, N. C. She leaves to mourn her loss a husband, five children, four brothers, mother and father. Funeral services were conducted in Roberdel M. E. church, of which she was a member, by her pastor, assisted by Rev. J. B. Riley of the Presbyterian church.

Mrs. Stogner left a testimony of note. She expressed her willingness and desire of going home to God. A patient sufferer of a dreaded trouble, a kind and godly mother and an interesting Christian lady has left our community and church. Another child of God has gone on to heaven. May we mark the path and follow the Master in order that we may meet Mrs. Stogner in the better land above.

May our God comfort those who mourn. M. C. Ellerbe, P. C.

ROBERTS—When the grim reaper of death visited the home of Brother John L. Roberts and his wife, Annie Belle, their only child,a precious little boy was taken. Richard Lee was an unusually interesting and attractive child that every one loved, and he loved every one in return. It was not his happy pleasure to live many years, for he was born August 31, 1926, and peacefully fell asleep November 24, 1928. Life is not measured by number of years, but how we live and the good we do. So Richard Lee, like a beautiful and fragrant rosebud, was plucked while the dew and innocence of infancy was fresh upon him; yet he gave joy and happiness to many and has now been transplanted to the beautiful Garden of Eden to bloom and blossom forever. "Safe in the arms of Jesus" is where we think of him now. To the grief-stricken parents and especially the fond mother we offer the hope and consolation of Jesus who said: "Suffer the little children to come unto me and forbid them not." B. E. Stanfield.

LAMB—Idell Lamb, daughter of L. D. and Virginia Lamb of Pleasant Grove, was born January 9, 1906, was married to Charlie Bagley January 21, 1923, and went to her home in heaven January 22, 1929.

The passing of Mrs. Bagley from this earth has caused genuine sorrow, not only to her immediate family but to the many who were bound to her by the ties of friendship and Christian love.

The throne of her greatest power was the home; there she loved and was beloved. She was an ideal wife, a real mother of sympathetic love and care, and pleaded until the end to be spared to comfort her three small children.

No finer type of optimism has been shown among us than that which radiated from the devoted life of our departed sister. Yet she possessed a quiet, reserved, retiring nature—she disclosed her innermost heart to but few.

She was a devoted member of Pleasant Grove Methodist Episcopal church and a constant attendant of its service and Sunday school until she could go no more. We believe she has been advanced to a higher station and wider sphere.

"Who would live always away from her God—
Away from yon heaven, that blissful abode,
Where rivers of pleasure flow bright o'er the plains,
And the noontide of glory eternally reigns?"

She was laid to rest in the family cemetery near her home. Rev. J. Bascom Hurley conducted the burial service.

Her devoted husband and three small children, Charles Jr., Marvin, Earl and infant, Leonard Lamb Bagley; her father and mother, Mr. and Mrs. L. D. Lamb; three brothers, Dolphus, Carlton and Wallace; and three sisters, Margaret, Doris and Mrs. Fred Chesson of Williamston, survive her.

Mrs. W. B. Chesson.

DUNHAM—Brother James A. Dunham, born May, 1860, passed from this life to the better land February 19, 1929, age 68 years and nine months.

Brother Dunham was one of the most faithful members of Bethlehem church, Bladen circuit, for some 50 or more years, beloved by one and all, a friend to everybody, and one of the most faithful workers in the church. Always present at church services and Sunday school, Brother Dunham was also a steward, and as such was ever wide awake to the interest of the church and its obligations.

Death came suddenly, for inside of 30 minutes after arising to light the morning fire God called him unto himself. He leaves a wife and eight children to mourn his loss, all of whom are members of the church. We shall miss him, for his passing away is a great loss to the community as well as the church. But our loss is heaven's gain. Our prayers and sympathy are with his devoted wife and children and others connected with the family. Funeral services were held at Bethlehem church, the pastor officiating, assisted by Brother Biggs, pastor of the Baptist church, Elizabethtown, N. C.

May God's richest blessing be ever upon those who mourn.

R. C. Goodchild, P. C.

DUNHAM—On the morning of February 19 of this year, just an hour after he had gotten up for the day, J. A. Dunham answered the call of his God to come to him.

His sickness was of short duration and death came as a shock to the neighborhood in which he lived. Up until an hour before death came, Brother Dunham had enjoyed splendid health. He was very active for one of his age.

He was born in Bladen county on May 28, 1860. Early in life he united with the M. E. Church, South, and remained a loyal member until the end came. He served as one of its stewards for 30 years.

Funeral services were conducted from Bethlehem church, of which he was a member, by his pastor, Rev. R. C. Goodchild, assisted by Rev. Mr. Biggs. Interment was made in the church cemetery on February 20.

Brother Dunham is survived by his good wife and several children, all of whom are consecrated Christians.

I was his pastor for three years and I am glad that I knew him. His was a life that was anxious to lighten the burden of others. Fortunate was the pastor that had him on his official board, for truly he did his work well. Only hindrances over which he had no control kept him from church services.

It was Brother Dunham's record that he stood by his pastor and church. I remember on several occasions when I would return after having been absent for several days, my wife would tell me how thoughtful he had been of their welfare during my absence. His indeed was a sweet and noble life. He possessed a character which was above reproach. No transaction of his ever marred his standing in his community or elsewhere and he died as he had lived, trusting his Christ and heavenly Father, whom he loved above all else.

May the comforting presence of God's Spirit be in the hearts of his loved ones and guide them to take part in the great home coming day of God.

S. S. Ellington.



"For those that here we see no more"

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, APRIL 18, 1929 Number 16

A Fine Bit of Sentiment

By EDGAR GUEST

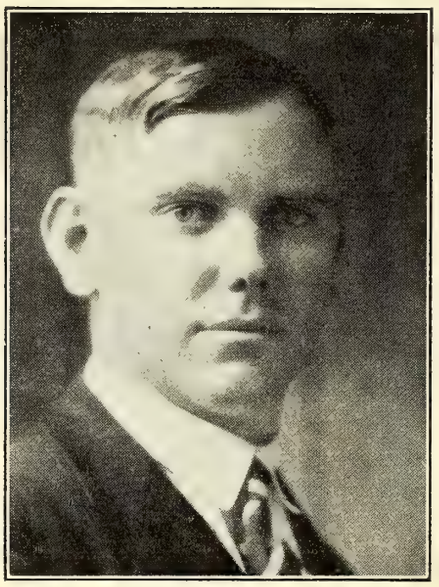
"Once the house was lovely, but it's lonely here today,
For time has come an' stained its walls an' called the young away;
An' all that's left for mother an' for me till life is through
Is to sit an' tell each other what the children used to do.

We couldn't keep 'em always an' we knew it from the start;
We knew when they were babies that some day we'd have to part.
But the years go by so swiftly, an' the littlest one has flown,
An' there's only me an' mother now left here to live alone.

Oh, there's just one consolation, as we're sittin' here at night—
They've grown to men an' women, an' we brought 'em up all right;
We've watched 'em as we've loved 'em an' they're splendid, every one,
An' we feel the Lord won't blame us for the way our work was done.

They're clean an' kind an' honest, an' the world respects 'em too;
That's the dream of parents always, an' our dreams have all come true.
So although the house is lonely an' sometimes our eyes grow wet,
We are proud of them an' happy an' we've nothing to regret."

NOTES ON ADVOCATE CAMPAIGN



Rev. M. C. Ellerbe, the Busy Pastor of the Roberdel Charge

He is 26 years old, this is his fifth year in the pastorate, and his record for the first of the present year follows:

Seventeen new subscribers, two stars; 16 additions, eight by certificate and eight on profession of faith; just closing a Cokesbury training school, 51 enrolled and about 18 credits to be given.

Self Puts Hertford on the Map

A new Sunday school building is not all at Hertford. Every interest shares in the work down on the Perquimans. Now the Advocate is on deck and flying a penant.

Farmville Still Advances

Rev. J. W. Harrell sends in a check for $16. This covers enough of new names to give Farmville the coveted honor. This is not all. The cause in Pitt thrives.

Millbrook Does Her Part

Rev. W. F. Elliott not only puts his charge on the roll of distinction but also helps to extend the roll of the Raleigh. This district will be content with nothing less than 100 per cent. Let the good work go on!

Howard at Highlands

Rev. H. W. Howard at Highlands, Hickory, not only puts his church on the honor roll but sets two stars to shine upon those highlands. Good for Howard, who is always on the job in all good works.

Rev. T. J. Huggins' Fine Report

T. J. Huggins is a Union county man who was sent to serve at Jefferson, one of the lost provinces before the day of hard surfaced roads. This good minister of Jesus Christ sends a check for $22 for new subscribers and renewals, six of these being new, which puts Jefferson on the honor roll. Good for Huggins and Jefferson.

Rev. C. P. Goode

Rev. C. P. Goode reports for Ansonville. He goes to the roll of honor and the next thing we hear the stars will be shining in that section of Anson. Thank you, Brother Goode.

Rev. E. D. Weathers

South Rocky Mount at the behest of E. D. Weathers takes its place in the seat of honor. We thank you, Brother Weathers.

Bryan Crosby

Brother Crosby is busy about the King's business at Stanley and amid other duties looks after the interests of the Advocate. This week's mail brought a list of new subscribers that put Stanley on the roll of honor.

Our Indian Brother

Rev. Wm. Hornbuckle is of pure Cherokee blood and serves the Cherokee Mission. Brother Hornbuckle puts his charge on the honor roll and then decorates it with a star. We thank you, Brother Hornbuckle.

TAR HEELS IN NEW YORK

Listeners in over station WEAF at the Cadman religious radio hour last Sunday were delighted to know that Bishop E. D. Mouzon had a prominent part in the hour's program.

Bishop Mouzon, en route to Yale to deliver the Beecher Lectures, was spending Sunday worshipping in New York. At the invitation of his friend, Dr. Cadman, he occupied a place on the platform and led the devotions. The generous and courteous recognition accorded Bishop Mouzon who, with a party of southern friends, chanced to be a visitor at the broadcasting studio, added greatly to the interest of the program presented.

The Revs. G. R. Jordan, R. Dwight Ware, E. E. Snow, Albea Godbold, and Mr. and Mrs. W. O. Burgin of Lexington with M. J. Courtney of Charlotte were North Carolina Methodists attending the Cadman service.

In the morning Bishop Mouzon worshipped with Dr. Fosdick and at night with Dr. Jefferson. Mr. Frank J. Goodman, executive secretary of the radio programs of the Federal Council, extended rare courtesies to the bishop's party in conducting it through the great plant of the National Broadcasting Company.

On next Monday Bishop Mouzon will be the special preacher at Union Theological Seminary of New York.

R. Dwight Ware.

NEWS FROM WESLEY MEMORIAL

Wesley Memorial makes news. It also makes history. No church in Southern Methodism has done as much in the last three years for local missions as Wesley Memorial. It is directly responsible for Calvary and Ward Street—two of the best small church plants in the conference. But the news right now runs this way:

Rev. A. L. Stanford is assisting Rev. John W. Moore, the pastor, in a series of meetings which promise large results. This meeting began on the second Sunday to continue two weeks.

One hundred have already been received into the church this year—16 on profession of faith and 84 by certificate.

Sixty-two new subscribers have been secured for the Advocate.

One-half the conference collections have already been paid to the conference treasurer and the other half will be paid on May 1.

And to top all this Wesley Memorial has raised ten thousand dollars on the mission special, threby leading the entire church, according to reports made to date.

J. B. Craven.

If you begin a task half-heartedly, you have not really begun it.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, APRIL 18, 1929 Number 16

It has been said that one should lie on the right side. But a pertinent question arises. If one be on the right side why lie at all?

⚜

Bishop Joseph F. Berry in the following brief sentences uttered words of wisdom: "When we compare things as they are with things as they were, it is very easy for us to be optimists. But when we consider things as they are with things as they should be, only the exercise of faith in God can prevent us from being confirmed pessimists."

⚜

The kingdom of heaven is the kingdom of life and growth. Those who foster life and promote growth are builders of the kingdom. Jesus stressed the growth of seeds and put children at the center of things. How far is the warrior from all this! He is the lawless, loveless, death dealing animal whose business is to lay waste and to kill. Nothing marks more distinctively this new age than the present uprising against war—against all that is destructive of man and life's highest values. War is hell.

⚜

"The old type sermon—a lengthy, labored, abstract, and often arid discourse on theological themes—has gone. Hearers of the preachers of the present day demand something briefer, more picturesque, more concrete, more relevant to their daily life. The power of attention is diminished in hearers; they cannot hold on for so long; they are easily fatigued by the strain of following a connected argument." Dr. A. S. Peake in the foregoing describes the sort of sermons that please present day people. Dr. Peake is an English preacher, but one would judge from his accuracy in describing the tastes of church people that he had in mind American congregations. Brief, picturesque, concrete, practical are the four big words employed to give us the characteristics of a present day sermon. These are good sermonic rules to hang in every minister's study.

Is your gospel worth preaching or of a quality able to make men over? A religion that makes us "love everybody will reach to the yellow man and to the black man; to the German and to the Jew. It will cause a Democrat to see good in a Republican; and enable a Republican to forgive a Democrat. If we could for a time be sure enough Christians, so that our actual attainments measured up to our professions, something would happen in our communities and we would become eager to try out our religion on the world. Why not try out the religion of Jesus on your community and on the world?

⚜

Rev. George H. McNeal, pastor of Wesley Chapel, City Road, London, while on a visit to this country, was through the courtesy of the British ambassador presented to President Coolidge just before he retired from office. It was a great experience for this Englishman who is accustomed only to look upon Buckingham Palace from a distance. Of his visit to the White House Mr. McNeal writes to a home paper as follows:

"When we arrived at the United States executive mansion, the White House, scores of persons were waiting to see the President, who is very accessible to the people. The place is not guarded by police as Buckingham Palace is. We were evidently expected and were at once shown into the President's room, where Mr. Coolidge greeted us warmly and chatted for nearly a quarter of an hour. The ambassador seemed surprised, and said that the President was sometimes an almost silent man. I must not fully reveal the secrets of that chat with the mightiest man in the world—for there is no doubt that during his term of office no human being wields such power as the President of the United States. He has much greater power than any king or prime minister in the world, for he rules not like Mussolini, but by the votes, support and approval of his people. Among other things I told the President how touched the British people had been by the real sympathy of America during the illness of our king. He said, 'We all like your king and his democratic ways.' The Prince of Wales is also a prime favorite here. The President, who is a Congregationalist and who is never absent from his church on the Sunday, chatted about Methodism, and a recent visit he had paid to Savannah, the home long ago of John and Charles Wesley when they lived in America."

Methodism Many-Sided and Developing

Methodism is one of the many later forms and forces in the onward march of God's movements toward the final far-off consummation of the kingdom. In the early days of Wesleyanism simplicity and intensity marked Methodist life. It was an earnest, enthusiastic revival, often moving with hot impetuosity within the church. But Methodism very early became a developing form and force in the wide world. One who reads "Wesley and His Century" must realize the rapidity with which this came about. Soon the restless, heroic itinerant, spurning all thought of home, save the one in his Father's house, had gone to the ends of the earth. In England, in Australia, in North America a complex and diverse institutional structure was in the process of making.

The plain men and women, chiefly from the lowly walks of life, who met in class, sang their songs, told their experiences, and "gave a shilling a quarter" have been succeeded by a mighty host in mine and field and market place, in mill and shop and office, at the bar, in the professor's chair, and in legislative hall. Not a few of these belong to the club, attend the opera, frequent watering places, and live like nabobs; others adhere to the simple life, fill well their niche in the world, and respond to every call of the church; while still others care little for self and less for God, wholly indifferent to all the loftier demands of life. Truly modern Methodism is composed of many and varied elements of which it may be affirmed with all certitude: "Methodists are not like they used to be."

The scattered "societies," wanting in organic life, have developed into a many-sided, institutional order, whose lines have gone out to the ends of the world. The 1926 Discipline of our Southern Methodism is a vast expansion over the publication of 1786. A genuinely composite body, made up from any social stratum, touched by all schools of thought, influenced by many ideals, constitute modern Methodism.

How futile, then, the cry heard too often and the effort made in all sincerity to go back to the ways of our fathers! However commendable such a desideratum might be as an academic proposition, it is entirely impossible as a practical realization. The twentieth century cannot be rolled back into the eighteenth. As each age is left to work out its own problems in its own way, so our eager, yet often ill-adjusted, many-sided Methodism must meet the perplexing issues of this present age in which it lives and moves and has its being. Instead of weeping salt tears over the days that are dead and gone, we would better gird ourselves anew and from above to make the kingdom of God come and to prevail in these wicked new days that are upon us.

Worthy of fullest commendation are the plans laid to restore the depleted country places and to attack the wicked, congested centers of our industrial order, as well as to win for Christ the nations beyond the seas. All honor to the men and women who minister to the bodies of the afflicted and care for the bodies and souls of children gathered from the neglected of earth, left too often on the cold charities of the world or amidst the stifling air of city tenements! A wide and promising field invites the pulpit, the missionary societies, the Sunday schools, the Epworth Leagues, and many now at ease in cloisters and shady nooks, to enter with all possible haste the Master's vineyard. The call is urgent and the demands persistent. No one should tarry to salute men by the way or to quibble over the order of his going.

Not by resurrecting the past nor by reverting to the methods of our fathers in the crude, simple, pioneer days, but rather by employing the numerous elements of our many-sided Methodism in the present complex social order, will our true effectiveness be found.

Agencies in Spiritual Advance

To keep in mind the many elements entering into life's processes and making for the finest success in religious endeavor is the part of wisdom. Any other course is to miss the fullest development.

In religious nurture and spiritual advance the regular services of the sanctuary in which the people forsake not the assembling of themselves together one of vital concern. But these are not all. The entire educational process in the varied organizations of church means more than we know. Almost every organization of the churches in this present time recognizes the essential character of education and provides for the work of education. Then, too, the output of the printing press is being used as never before. Only the more backward and the less alert fail to make the most of the religious press in its wonderful contribution to this age.

The movements for civic betterment and for law enforcement contribute to a better citizen-

ship. This is a distinct advantage for spiritual advance and the bringing in of a better religious and moral order. Every man who wishes well for his kind should do all possible for civic righteousness and social betterment. Those who do not are enemies of mankind.

Do ministers and church leaders among the laity keep these considerations before them in the work of the church? It is so easy to harp on one string. Some stress one thing to the neglect of the many demands. The finest and most permanent success comes to those who utilize all the agencies in spiritual culture. Avoid the one track mind.

The Kingdom Keeps Coming

A plain old brother in an obscure corner told his pastor, with emphasis, as he handed over his usual missionary contribution: "It is about time for this thing to stop. I have been giving a quarter every year for more than twenty years and I am tired of it. The job ought to be finished some time."

Not quite so outspoken are they, but many hold to the static view of the kingdom and long for a finished product. But this is not the New Testament view and it does not have the corroberation of history.

Luke gives us in his Gospel "all that Jesus began to do and teach." In his Acts of the Apostles he sets forth the doings of those early days in which Christianity began to spread abroad over the face of the whole earth. But the book is incomplete, for as Christianity continues a developing force and a changing form in the world's life, the Acts of the Apostles is still in the making, resulting in an unbroken record, rich and full, adorned by a bead roll of worthies, superior to the better epics of earth. Only a comparatively few chapters, however, have yet been written. The last syllable of recorded time will round out the volume with its many and varied chapters. For the potent and all-pervasive power of the Nazarene becomes more pronounced with each passing year, and every new century finds other casements for the form-changing life.

The new wine is always going into new bottles. Mediaeval forms of life and habit of thought can contain present-day Christianity no more than the brown leaf of autmn can furnish form for the new life of springtime. New life forces ever find new settings, and thereby the world keeps young, fresh and beautiful. God is not afraid of the tender, fragile leaf of spring and the sensitive, embryonic life of childhood, since his is a developing and a form-changing kingdom. One can trace the footsteps of Deity by the strange new forms in which God has moved among men, chief of which is the Babe of Bethlehem, through whom has come the developing force and the transforming power of twentieth century Christianity.

All of this many-sided effort of the followers of Christ in all the wide world these last days is wholly in keeping with the spirit and methods of the kingdom. Many are dazed in the multiplicity of efforts within the church and without. But are they not one in the final consummation of a new order—of the new heaven and the new earth?

St. Luke's Did Well: Wesley Memorial Did Better

It has been widely reported that St. Luke's, Oklahoma City, raised $10,000 this year for missionary maintenance. It has been noted, also, that Wesley Memorial, High Point, raised $8,000 for the same purpose. While it does not appear on the face of the reports, Wesley Memorial is ahead of St. Luke's. For Saint Luke's, Oklahoma City, is a church of more than 3000 members while Wesley Memorial has a little over 1600 members. If the Oklahoma church raised $15,000 it would then be in a class with the High Point church, but as it is, Wesley Memorial is in a class by itself and leads all the rest. St. Luke's has done well but Wesley Memorial has done better. Put down another first for North Carolina.

What to Do in a Crisis

There are a number of things that can be done. The faint-hearted cry promptly, "I will surrender." But there is something better than surrender. Marshal Foch expressed it when he said, "My center is giving way, my right is falling back. The situation is excellent. I shall attack." And he did.

The other day they buried this military chieftain with the greatest funeral since that of Napoleon.

"I shall attack" are the big words in that utterance which we have just quoted. In the hour of crisis save the day by compelling success to leap forth out of the shadows of defeat. Fortune eventually comes to the man who never knows when he is beaten.

People and Things

A used tent in good condition with seating capacity of 500 is for sale at a bargain. Address "Owner," care of North Carolina Christian Advocate.

Rev. J. B. Craven in a contribution to this paper puts Wesley Memorial missionary maintenance at $10,000. An editorial puts it $8,000. Both were correct when written. The presiding elder wrote three days later than the editor.

Rev. J. H. Ball, McAlester, Oklahoma, has Theodore Copeland, a widely known evangelist, with him in revival services. J. H. Ball is a North Carolinian who has made a very fine record as pastor and presiding elder in Oklahoma.

"All persons expecting to attend the Elizabeth City district conference as visitors, which meets in Manteo, N. C., May 14-15, will kindly notify the pastor, J. M. Jolliff, as early as possible so we can provide entertainment for them."—J. M. Jolliff.

A pre-Easter revival was held in the First Methodist church at Kosciusko, Miss. The preaching was done by Dr. John Albert May of Montevallo, Ala., one of the general evangelists, and the singing was under the direction of Rev. J. M. Adams of Tyler, Texas.

Dr. Cline of Canton sends us by wire the inspiring message: "Canton pipe organ clear of debt. Rev. Carlock Hawk asked for twelve hundred dollars. Congregation gave over fourteen hundred and fifty. Great day for Canton church."

The new Westview church, Hickory, located as it is on a beautiful elevation near state highway No. 10 shows up to the very best advantage. In a month or so the church will be completed. Rev. and Mrs. I. L. Sharpe are enjoying very greatly this their first pastorate and are bringing things to pass. They are looking forward to the time when the congregation can worship in the new church.

"Had a hard pull last week and this in a meeting at West End mill church. Rev. Mr. Kenyan, the Pentecostal Holiness preacher, is good help in music and otherwise. Here as elsewhere there are a few who are true and loyal, but the majority are absolutely indifferent to religious appeals. Some are not even appreciative. Real success in present day revivals is a problem yet to be solved."—J. W. Bradley.

"Our revival at Elm City will begin April 21 and continue ten days or more. Rev. and Mrs. E. D. Weathers from South Rocky Mount will have charge of the singing. The pastor will do the preaching. We have already taken a religious survey of our community. We are and will be actively engaged in personal evangelism as well as the public services. We are expecting a season of refreshing sent from the Lord. Pray for us."—S. E. Mercer.

"We arrived in New York yesterday after a delightful trip through the country in Brother Ware's car. G. R. Jordan, E. E. Snow, R. D. Ware, Bishop Mouzon and myself made up the party. We attended Dr. Fosdick's church in the morning and Dr. Cadman's radio hour in the afternoon. If you were listening in you heard Bishop Mouzon offer the prayer and pronounce the benediction at Dr. Cadman's service. All of us attended Dr. Chas. E. Jefferson's church tonight. We start for New Haven early tomorrow morning, where Bishop Mouzon will deliver the first of the Lyman Beecher Lectures on Preaching at two p. m."—Albea Godbold.

"We have received 39 members at Asbury Memorial, Asheville. Most of these came in as a result of the pre-Easter campaign, which included a careful survey of the section of Asheville lying between Grove Park Inn and Lake View."—H. G. Allen.

"Rev. and Mrs. James C. Postelle announce the marriage of their daughter, Nelle, to Mr. Francis Scarr Wearn on Wednesday, April the third, nineteen hundred and twenty-nine, Charlotte, North Carolina. At home 405 Charles Avenue, Charlotte, N. C."

Rev. J. F. Mangum received 22 members by vows into First church, Lexington, and baptized four infants Easter. The Lexington people now have a new church in mind. Dr. Mangum has a record for building churches and where he is in charge building is the order of the day.

"Mr. Frank B. Brown is treasurer of the missionary maintenance fund and Mr. R. A. Brown is our conference treasurer. These men are having some real trouble with remittances from the pastors who insist on confusing them."—F. S. Love.

"As a result of our pre-Easter services here at Calvary church we have received ten persons into the church by letter and a fine class of young people of nine on profession of faith. There will be some eight or ten more of the young people to join some time soon."—C. B. Culbreth.

The Woman's Missionary Society of Park Place, Greensboro, subscribed $10,000 to the new church building fund, $2,000 of which has already been paid in cash. Miss Lake Brown is president of the society. Church plans are now in the hands of the contractors and bids will be opened May first. The building committee is now in the midst of a campaign to underwrite the new building. Indications are that success is assured at the closing service Sunday, April 21, which is subscription day.

As a favor to the churches of North Carolina, we advise them when in need of any church furnishings such as pews, pulpits, communion tables, seats for Sunday school and such like, to write the Southern Desk Company, Hickory, N. C. It will be to the advantage of all churches because of the quality of the goods and the favorable prices. This is not a paid advertisement. We are writing this on our own motion as a service to the churches. It is true that George F. Ivey, the proprietor and manager of the Southern Desk Company, is a loyal and liberal layman of our church and a son of the parsonage, but we are prompted by the bargains he offers to advise our people to get in touch with him when in need of such furnishings.

"Pre-Easter revival services were begun at Jenkins Memorial church Sunday, March 24. There were two services daily, a special young people's service in the afternoon from 4 to 4:30, and evening service at 7:45. The meeting was conducted by the pastor. On Easter Sunday morning there were ten additions to the church on profession of faith; four were added by certificate. Sunday evening, April 7, the pastor, assisted by Rev. A. S. Barnes, our orphanage superintendent, received 47 of the orphan children into the church. Our hearts have been strangely warmed with heavenly joy over such an ingathering during the Easter season. It is a source of much joy and inspiration to work with the good people of Jenkins Memorial and the orphange family."—Paul H. Fields.

Rev. P. H. Fields of Jenkins Memorial, Raleigh, is using "That Fighting Spirit of Methodism" by Garber in his Wednesday evening prayer service. What could be finer than to lead one's people to know the secret of the success of Methodism as it is set out in this most interesting book? We have heard of the Epworth Leagues using this with fine success in their meetings.

"When you were in Mount Airy some time ago you said that you expected us to have a great revival. We have had it. Never in all my experience have I known a better. The services lasted only one week, from April 7 to April 14, but what a glorious week! On the closing day, Sunday, April 14, I received into the church at the altar of old Central 59 new members on profession of faith and 10 by certificate, making a total of 69. This marks the high tide of Central. I did the preaching, as is my custom, and Brother J. Dale Stentz led the singing. Brother Stentz was a great support and my people love him. My next work is the Advocate campaign. You will hear from us soon."—A. C. Gibbs.

"As a result of the campaign of evangelism in Sunday school, on Easter Sunday a class of 21 girls and boys were received into the church by vows. For three Sundays, culminating with Decision Day on the 24th, the pastor preached to juniors and intermediates on the following subjects: "Love for Christ," "Trust in Jesus" and "Obedience to Jesus." All pupils in both these departments are members of the church with the exception of two juniors and three intermediates. Only one member of senior department is out of the church. Next Sunday we plan to take in a class of ten or twelve adults on profession of faith. The total received by vows within the past 12 months at Hendersonville numbers 70."—W. B. West.

Rev. and Mrs. E. E. Williamson are now living at Walkertown in what appears to be a bran new parsonage, as the painter's brush and new furnishings have "made all things new." The snug sum of $500 has been spent upon the parsonage and the money was raised by the good women. Mrs. Williamson is a very capable news writer for daily and weekly papers, but she is just as efficient when it comes to leading the women of the congregation in church work. It was the writer's delight one day last week to drop in and take "pot luck" at the parsonage, where there was no lack but rather a superabundance of good things. The hour was very delightful.

Blind Jack is dead. He had been very ill for a week or more and death came last night at his humble home on Bryan street. He was more than 60 years of age, and perhaps no man in Union county was better known. He was a "town character" and had lived in Monroe for 35 or 40 years. Jack McNair, his correct name, had been practically blind nearly all his life. But he was industrious in his way, running errands, but on Saturday afternoon he nearly always "took up a collection" from his numerous friends around town. A dime was all he expected from the more generous, a nickel from most, and he did not despise the lowly penny. Jack was a true optimist, and he enjoyed life despite his great handicap. Jack, too, had the makings of an artist. Untaught and untutored, with his mouth harp he could render tuneful music, and when he played on the streets of Monroe a fair-sized crowd always gathered to hear him. "Home Sweet Home," "By and By," "Unclouded Day," and such homely tunes will be heard no more from his mouth harp. While his skin was black his soul was white. Peace to his ashes.—The Monroe Inquirer.

Dr. Ashley Chappell received 40 new members into Central church, Monroe, on Easter Sunday. He was last week in revival services at Red Springs. He is this week with Rev. J. M. Barber at Main Street, Belmont.

Forest Hill, Concord, recently secured $400 missionary maintenance money at the morning service. From an industrial community where conditions for a year have not been good, the people of this church have done excellently in this cause. The work prospers under Brother Ware's leadership.

The trouble with most men's church clubs is that they do little more than cater to table boarders. The men are encouraged to come to get a good meal once a month—and that's about all it amounts to. Then, in the course of time, if something goes wrong in the kitchen, the whole show's off.—George C. Cobb.

Rev. H. W. Howard is pushing the work at Highlands, Hickory. By the way, how many Advocate readers know that Hickory is five miles long? First church is near the center, West View church is far to the west and Highlands is east toward Conover. Now with this bit of geography out of the way we return to say that Highlands church has a large auditorium and ample Sunday school rooms for some years to come and others may be added as needed. Brother George Ivey gave the opera chairs for this church. A very gracious deed on the part of this generous layman.

"The Taylor-Maness evangelistic campaign has gone into the second week at the Trinity Methodist church, Kannapolis, with keen interest and power. Thousands of people are attracted by the wonderful preaching of Dr. E. P. Taylor, evangelist from Batesburg, S. C. The singing by the large choir and congregation under the direction of Dewey L. Maness of Concord is inspiring. It seems that Kannapolis and community has caught the spirit of old time revivals. Never has there been such praying. Victory is coming; showers of blessings are falling. Bro. J. F. Moser is the pastor of Trinity church."—A Friend.

"We closed a three weeks' meeting last night. We held a week and a half at each of our two churches, Trinity and Bethel. We had great revivals in these churches. More than 100 professions and reclamations, 40 additions to the church, and Christians were happy and praised the Lord in the good old fashioned way. No, the day of great revivals has not passed, praise the Lord. Rev. J. L. Reynolds, pastor of the Methodist church at Wilkesboro, was with us and did the preaching. He is a strong gospel preacher, a great worker, a fine spirited man and one of our best men. Our people all fell in love with him. Methodism is not dead in Thomasville. The revival fires are still burning and God still answers prayer. Praise his name forever."—T. J. Houck.

"The Franklinton Methodist church has just passed through a wonderful experience brought about by the series of revival services held here from March 31-April 10. The services were conducted by the pastor of the church, assisted by J. C. Coston of Hendersonville as director of music and a worker with the young people. More of our churches should use Brother Coston in their revival campaigns. He is perhaps the best gospel singer to be found anywhere in the South today. For every night service the auditorium was packed and many had to find seats in the Sunday school auditorium. Because of this meeting we feel that every department of our church has been revived and that we are headed for new and greater things here in Franklinton."

A Council of Perfection

By J. Marvin Culbreth

IN the sermon on the Mount, Jesus gives a characterization of God which challenges the deepest reflection. "But I tell you, love your enemies and pray for them who persecute you, that you may be sons of your father in heaven; he makes his sun rise on the evil and the good, and sends rain on the just and the unjust, . . . You must be perfect as your heavenly father is perfect." (Matt. 5:48).

Here is a "counsel of perfection" undeniable in simplicity, startling in its thrust straight to the conscience of the individual, astounding in its demand—impossible of fulfillment, in the light of what we are.

For we are continually failing to make truth triumph over falsehood, purity vanquish vice, love conquer hate. What is more, men have built up on the ground of primitive biological principles a standing denial of responsibility for striving for the things that are excellent. Yield to all the organic urges, we are told. It is neither sensible nor noble to struggle for truth and purity and love. Indulge appetite, gratify lust, follow greed. Repression and restraint only breed distressing complexes which profit nothing. They lead to discontent, unhappiness, insanity. Be content to live on the lower level, which is natural. Ignore the lure of the higher. It is artificial. This is the counsel of despair which is ringing in the ears of the youth of this generation.

But the counsel of perfection spoken by Jesus is glad tidings, and attainable on the ground of our origin. You must be perfect, as your father in heaven is perfect.

"Your Father!"

From of olden time God has been clothed in the best and the worst of human characteristics. High, exalted, powerful, feared, he has been thought capable of hatred, lust and greed, and represented as often in bitter rivalry with men of monstrous wickedness.

But today God is clothed only with the best of human attributes. For we have learned to think of him as father and we well not consent that "our father" shall be tainted with any impurity whatsoever. Pride of ancestry compels us to ascribe the highest conceivable perfection to the God we worship and obey. This does not make him inaccessible. On the contrary, it makes him the object of emulation by his children and furnishes the highest incentive to noble aspiration.

It needs to be said with persistent fidelity, however, that the God who is our father is not an indulgent father. There is nothing weak and mawkish and unstable in his nature. He hates sin. The imperfections we consent to, the limitations we accept, he deplores and condemns. For his own name's sake he is a jealous God. He has the right to exact penalties and impose discipline in order to cure weakness and disobedience in his children. And this he does. He never lets sin go unrebuked. For willful offences, for foolish disregard of his requirements, for indolent neglect of the advantages he provides, he unfailingly exacts corresponding loss. Physical pain, disease, disability, are forms of penalty which are perfectly obvious and all too well known.

But the damage to character, though not so obvious, is far more serious. The weakening of inner control, the blurring of ideals, the loss of reverence for persons, including one's self, the pollution of the imagination, the paralysis of will, the decay of judgment by which we distinguish between right and wrong—these are part of the tragic forfeiture exacted of the person who sins. He is like a man in the arctic desolation without a compass, or a landmark; or like a ship in a waste of storm-swept water without a rudder or a pilot. Truly the wages of sin is death.

All these consequences, it may be said, can be explained by "natural causes." True enough. But the natural causes with which we are familiar are simply parts of the system in which God deals with his children. They are the mere outlines of his plan, which may be traced with thumb and rule. And back of them stands the Father, jealous for his name and committed to the task of saving his children at any cost.

If, however, one finds himself unable to see God's hand in the process, he must nevertheless consider that the universe is at bottom a system of discipline and correction. Science discloses relations with the universe which, when maintained lead to well-being and happiness. When evaded, suffering and woe result. The universe is friendly to moral behaviour. It is hostile to immoral behaviour. It rewards virtue with larger life. It answers evil behaviour with pain and frustration.

Science today provides a body of knowledge upon the strength of which the doctrine may be proclaimed with greater assurance than ever: "God's anger is revealed from heaven against all the impiety and wickedness of those who hinder the truth by their wickedness." (Rom. 1:18).

Only upon the ground of fatherhood can God be justified for establishing a universe which is fundamentally designed to discipline and develop character. Only on this ground can pain and suffering be allowed. But, reposing on his fatherhood, the universe with its unfailing constancy and its rigid system of checks and balances, is the only kind of a universe that satisfies the moral judgment of mankind.

What is more, on the ground of his fatherhood, whenever the necessity of any child of his demands it, God is justified in altering the usual processes of the universe itself. Miracles are possible to fatherhood. Nay, fatherhood demands the latitude and freedom which miracles give in order to fulfill completely and richly the function of its nature. May not a father devise and operate the best possible system for the highest development of his son? And may he not interrupt and change that system whenever a crisis in the son's experience demands it? Which is greater, the system or the son? Which is made for the other? Which is endowed with the nature of the father and his the capacity to become like the father?

"Our little systems have their day,
They have their day and cease to be."

And why? Because our children are endowed with freedom, and because thus endowed, they pass through crises which are too great for our little scheme of things. We are bound, therefore, to change the scheme or spoil the son.

It is so with the fatherhood of God. For the sake of his children he may sometimes have to alter the courses of

the stars, or cause to vary by the breadth of a hair some cosmic law which we suppose unchangeable. "For even the hairs of your head are all numbered."

God's use of the universe as a school of discipline is not controlled by hostile intentions, but by friendly. The scheme normally involves suffering. And sometimes extra pain is prescribed as a corrective of flagrant disobedience. But through it all God's purpose is to bring sons to the perfection of his own nature. With "the whole creation groaning and travailing" to bring many sons unto glory, Jesus proposes no impossible achievement when he says: "You must be perfect." It will help us to face his challenge with courage if we now ask in what respect men may become perfect as God is perfect. Let us remember the terms in which Jesus suggested the perfection of God. His sun shines on the evil and the good, his rain falls on the just and the unjust. It is God's fundamental attitude to man that we are told to reproduce.

Not in knowledge, then, are we to seek perfection. To know in part is indeed not a limitation but suggests unbounded sapacity for knowledge which will require eternity for its development. We should hardly achieve happiness by giving up our universities with their laboratories, libraries and seminars.

Neither are we to seek perfection in one skill or many skills. If a man could be found anywhere who could do one thing absolutely right every time he tried it he would prove the despair rather than the inspiration of his fellowmen.

Happily for us it is in respect of attitude that we are told to become perfect as our heavenly father is perfect. Attitude determines the use of knowledge and the employment of skills.

How then does the counsel of perfection work out for, say, the mathematician? It does not require him to gain perfect mastery of the science but rather to use for the highest ends the measure of proficiency which may be his. There appeared recently a clever story entitled, "The Turn of a Card." It hinged upon a man's skill in mathematics. Proficient beyond his contemporaries, he turned his powers toward working out a system at cards that would unfailingly break the bank at Monte Carlo. Contrast the labor of constructing the Boulder Dam project for the purpose of making productive hundreds of thousands of acres of arid land.

And what does it mean for the chemist? Not the power to make gold of lead or diamonds of carbon or to compound highly refined agents of destruction. Not these, but the ability and the disposition to increase the production of food, to improve its quality and multiply its variety—and to perfect serums for the banishment of disease from all the places where men and women and little children live.

And for the statesman?

Not the power to force through the channels of diplomacy measures that will checkmate hated rivals and frustrate the hopes of weaker peoples, but influence and skill dedicated to the cultivation of friendly attitudes among the nations, the creation of effective agencies of co-operation and the promotion of the liberty and highest welfare of every race and people. It means that, if a man commands a following strong enough to enact a bill to increase armaments, he will, instead, use his power to enact and make effective among the nations a measure to banish war forever from the earth.

Three degrees of perfection may be recognized today. The first marks those who, like Wordsworth' slave to duty, do God's will and know it not. They have put themselves on the side of the universe which is constructive and purposeful. They slave at the bench, in the laboratory, in the classroom. They are working on little details of God's great scheme to make his children free and happy. Some actually discover God's thought and announce it to the children of men; while others merely complete a part of a process already under way. But, engrossed merely with specifications they have no acquaintance with, or even thought of, the Great Designer. They do God's will—and know it not.

Those of the second degree of perfection both do God's will and are the "friends of God."

As knowledge grows from more to more a deeper reverence in them dwells. They sense the presence of a mind moving in unison with theirs and read hints of a purpose which gives significance to the fragmentary results they achieve. They acknowledge indebtednes to a supreme intelligence and seek commerce with a power not themselves. But their very modesty in the presence of cosmic forces tends to discourage effort for the highest attainment in personal character. Without open denial they still do not heed the counsel of perfection, and are content to remain merely on friendly terms with God.

Those who have attained the third degree of perfection are they who have consciously and purposely aspired to become sons of God. They have deliberately accepted the obligation to become like God. Not content with doing his will merely or acknowledging dependence upon him, they boldly claim their right, as children, to share his nature and enjoy his power. Not that they have attained, or are already perfect, but, having entered upon the privilges of sonship, they follow her.

Follow after what—whom?

Jesus. He is the pattern of the striving of those who would reach perfection and he is the power by which they at last attain. He giveth life to all who come to him. The difference in degree of perfection among all who seek God at any time is simply Jesus. Those who come to him have life abundantly. Those who do not must rest content with only intimations of blessedness.

In one of our museums you may still see a brick from the ruins of Babylon stamped with the monogram of the king in whose reign it was made. But right on top of the royal cipher there is the footprint of a stray dog that ran over the brick when it was drying 3,000 years ago. We say that man was made in the image of God. But it is obvious that something has gone wrong. For often the image is so defaced as hardly to be recognizable. There is something lovely about the worst people, but, in all of us, there is the unmistakable mark of the beast as well.—Percy C. Pegler.

A religion that begins with the sharp cry of a mother in travail, that knows the rough edge of humble toil, the bitter flavor of suspicion, growing hatred, crowding animosities that gather like a flood to overwhelm; the religion that sets the beastly, brutal thing called a Cross, upon which the divinest being God ever gave to humanity was cruelly murdered—seeing that fair thing wilt and wither and die—whatever may be said of that religion, it cannot be accused of failing in realism.—A. E. Whitham.

MORE THAN A MILLION!

Churches show huge gain in communicants for 1928; ministers and churches also increase in record year of progress

By Dr. H. K. CARROLL in Christian Herald

MORE than a million! The net gain of the churches during 1928 was 1,115,000 communicants—one of the best years in a long time. There were also encouraging increases in the number of new ministers and churches, where more than once during the last ten years there have been decreases. The 1928 statistical record is one of which the churches may be proud and from which they may take courage to press forward to even greater things.

This high conquest comes out of a period of mixed hope and fear. Just after the World War, churches were uncomfortably near the edge of actual defeat. A few years ago a few of the most hopeful ones reported net losses. Unusual losses assailed them, losses by excessive pruning, by wandering sheep, by unresponsive members. The call came loud and clear to go after the deserters and bring them back, to rouse the people to evangelistic appeals. Christian Herald was glad to accept leadership in this movement. Last year the churches were encouraged by a clear gain of more than 573,000. Now this increase has been nearly doubled. It is a clear cause for rejoicing.

The tales show how splendidly the churches have gained in membership. The first gives the groups of churches of the same name and family, among them all but two of the World Communions whose story was printed in Christian Herald February 23. Anglican, Baptist, Lutheran, Methodist, Presbyterian—each holding close fellowship with all of its name and faith throughout the world. And one will find among the second list a dozen or more seeking union. Note first the groups:

Groups	Communicants	Gains
Catholic, Roman, etc. (3 bodies)	17,214,844	360,153
Methodist (16 bodies)	9,164,720	45,144
Baptist (14 bodies)	9,088,449	375,842
Lutheran (19 bodies)	2,714,685	58,527
Presbyterian (9 bodies)	2,639,347	42,211
Disciples of Christ (2 bodies)	1,972,406	173,093
Catholic ,Oriental (10 bodies)	765,925	500
Latter-Day Saints (2 bodies)	670,701	25,543
Reformed (3 bodies	564,003	10,362
United Brethren in Christ (2 bodies)	419,816	5,998
Brethren (Dunkards) (4 bodies)	165,111	3,077
Adventists (5 bodies)	154,690	2,828
Friends (4 bodies)	112,551	d 1,054
Mennonites (13 bodies)	99,982	2,438

Second, here is a longer list of single denominations, with evidences of their progress the past year:

Denominations	Communicants	Gains
Roman Catholic	17,095,844	360,153
Methodist Episcopal	4,614,097	22,093
Southern Baptist	3,823,660	58,659
National Baptist (Col.)	3,515,542	262,173
Methodist Episcopal, South	2,580,885	12,923
Presbyterian, U. S. A.	1,918,974	33,247
Disciples of Christ	1,538,692	57,316
Northern Baptist	1,419,883	27,063
Protestant Episcopal	1,215,383	24,445
Congregationalist	928,558	13,860
United Lutheran	914,395	23,724
African Methodist Episcopal	781,692	.....
Missouri Lutheran Synod	656,432	11,087
Latter-Day Saints (Utah)	586,635	19,316
African Meth. Epis. Zion	500,000	.....
Presbyterian in U. S. (Southern)	444,657	5,036
Churches of Christ	433,714	115,777
United Brethren in Christ	402,192	5,246
Reformed in U. S.	356,093	4,167
Colored Methodist Episcopal	338,771	5,769
Norwegian Lutheran	302,232	8,005
Evangelical Synod of N. A.	287,115	d49,003
Greek (Hellenic) Orthodox	285,000	.....
Lutheran Augustana Synod	225,034	505
Evangelical Church	212,671	d 5,264
Russian Orthodox	200,000	.....
Methodist Protestant	195,460	3,852
United Presbyterian	175,075	3,397
Ohio Lutheran Joint Synod	162,536	3,736
Reformed in America	156,089	4,808
Wisconsin Lutheran Synod	153,506	3,111
Iowa Lutheran Synod	150,431	1,363
	46,571,248	1,036,562

There are no other bodies above 134,000.

This table shows that these thirty-two largest denominations, constituting 46,571,248 of the grand total, gathered 1,036,562 of the total net gains of 1,114,987, or all but 78,425. The churches opposite which the blanks appear in the column of gains are large churches, which failed, though repeated appeals were sent them, to make any returns for 1028. It should be explained for the Oriental churches that the troubles of the Russian Orthodox Church affect most of them.

The United States decennial census of religious bodies for 1926, recently made public, brings a vast amount of valuable information, much of which would not be otherwise accessible, some problems which students can not grasp. For example, in its report for Jewish congregations, the census places the number of Jewish synagogues or congregations at 2,948 and of members at 4,087,357. In its report for 1916 the number of congregations was stated at 1901 and of members at 357,135, and these were the figures we carried in our tables for the decade up to and including 1927. According to the rules of comparison applied to all other denominations this would indicate a net gain of members for the decade of 3,730,222, or on the average over 373,000 a year, and this on the basis of a population of 4,228,019.

But the census report explains that the returns for 1926 are not comparable with those for 1916 because they were not collected on the same basis. The former counted as members simply "seat-holders and contributors"; the latter are based on the estimated number of members connected with each congregation, not returns being given in places where there is no congregation.

The census has gathered information of a movement known as the Federated Churches, in which small churches unite to serve communities as effectively and economically as possible. The report of 1926 on Federated Churches, the returns for which will be found in our tables, refers to community churches, of which there are more than 155 which maintain a more or less definite denominational relation, and also to affiliated churches. The returns for these bodies are assumed to be included in denominational statistical reports. The Federated Churches number 361 churches and 59,997 members, and report church edifices valued at $6,159,725. The number of ministers is not given in the preliminary census bulletins.

The census also reports independent congregations, not attached to any particular denomination, and these, too, we use by way of correcting our own somewhat ancient report. It will be seen that these are decreasing, probably, to become related to the Federated or Community bodies. Denominational gains appear on page 14.

SALISBURY DISTRICT CONFERENCE

Time and place, April 29-30, at Coburn Memorial church, Salisbury. The conference will open with the sacrament of the Lord's Supper at 9:30 o'clock Monday morning, the 29th.

Delegates and visitors who expect to remain over night will please notify Mr. D. E. Murph, 1703 South Main, Salisbury, in order that homes may be provided. Good roads place all delegates within easy reach of the seat of the conference and most of them will wish to go home at night. However, the congregation at Coburn will be glad to provide homes for any who may wish to remain over night, if you will give notice to Mr. Murph beforehand. Free lunch will be served by the ladies of the church to delegates an guests each day at the noon hour.

Connectional men will be given a cordial reception and we shall be glad to have each one present to the conference, in a concise way, the interests he represents.

Local preachers will take notice that they are expected to make a written report to the conference of the extent and result of their labors during the year, and that if they wish their licenses renewed they must make application for same. (See Discipline, paragraphs 90, 188, 192, 700, 739.) Their names will be called at the first session of the conference.

Rev. H. H. Jordan, host of the conference, has had a hard hospital experience, but is convalescing nicely. He is now at home and hopes to look in on the conference and extend that hearty welcome which is characteristic of himself. I send that part of the above notice which he would otherwise have given, over my name, to save him the worry of it at this time. H. C. Sprinkle, P. E.

GREENSBORO COLLEGE GLEE CLUB TAKES FIRST PLACE

The Greensboro College Glee Club won a high honor at Asheville, Wednesday, April 10, when it took first place in the contest for glee clubs from A grade women's colleges in th state, in a contest and arranged by the North Carolina Federation of music clubs, in annual session at this time in the mountain city.

The contest for glee clubs from the A grade colleges of the state was arranged on the suggestion of the Greensboro College group following the state federation meeting last year. It is the first time such a contest has been held in any state in the Union.

Gilman Alexander is director of the club, Miss Martha Austin is manager and Miss Audrey Bruton is accompanist. There are 24 voices. The club has appeared in Greensboro this spring, and made a very splendid impression with its concert in Odell Memorial auditorium.

AT HILLSBORO

Rev. A. J. Parker has been forced to take a rest for three months, but he is back on the job at Hillsboro though ordered by his doctor to "take it easy" for a time. He was greatly rejoiced to be "back in harness" and able to preach one time last Sunday.

Sunday morning we had the privilege of preaching once more at Hillsboro. It was gratifying to see the enlarged Sunday school and fine congregation present. Our work has evidently been growing in the old town of Hillsboro since we knew it six years ago.

Young Brother Russell of Helena, Arkansas, a student at Duke, is doing fine work as assistant to Brother Parker.

WINSTON-SALEM DISTRICT CONFERENCE

The Winston-Salem district conference will convene in the Methodist church at Advance in Davie county on Tuesday morning, May 7, at 9:30 o'clock.

Please write the pastor, Rev. W. B. Thompson, Advance, N. C., in regard to any entertainment or transportation requirements.

In addition to the membership of the conference, visitors and representatives of church interests and institutions are cordially invited. Advance is located about 15 miles from Winston-Salem, a short distance from the hard surface road from Winston-Salem to Mocksville. Conveyances can be arranged for the accommodation of visitors from outside the district if they will notify the pastor in advance at Advance.

Committees will be designated and advised by correspondence, and at the time of the convening of the conference.

Local preachers should be present with reports of the year's work on the first day. In case any cannot attend, let them send written reports through their pastors, or the undersigned, together with request for renewal of their license.

Pastors are requested to aid in securing a full attendance of their lay delegates. J. H. Barnhardt, P. E.

MRS. J. F. ARMSTRONG PASSES

A message Wednesday brought the sorrowful news that Mrs. J. F. Armstrong, the wife of Rev. J. F. Armstrong, pastor of the North Wilkesboro Methodist church, had passed to her reward in the early hours of Wednesday morning, April 17.

Mrs. Armstrong had for a week or more been critically ill with serious complications and for several days there had been little hope of her recovery.

A wide circle of friends will extend their sympathy to the husband and the son, Frank, Jr., the only child, who is a student at Duke University.

DR. PLATO DURHAM AT WEST MARKET, GREENSBORO

Revival services are being held this week at West Market Street church, Greensboro. Dr. Durham is doing the preaching and the attendance is gratifyingly large. The people of Greensboro are hearing with delight this gifted son of the church who is now a member of the faculty of the Candler School of Theology, Atlanta, Ga., and gives most of his services to other sections of the church than his native state and home conference. Dr. Thompson, the pastor, showed good judgment in selecting Dr. Durham for this series of meetings which are to continue through next Sunday.

DISTRICT CONFERENCE NOTICE

Salisbury district conference will convene Monday, April 29, 1929, at 9:30 a. m. in Coburn Memorial church. Those who expect to spend the night will please notify the undersigned at the earliest possible date, so that arrangements may be made for their entertainment.

H. H. Jordan, Pastor.

We have found all the problems there are. It is now time that we started to find the answers.—G. K. Chesterton.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

The Whole Church Working at It

IT would be a refreshing thing to see the entire membership of the church manifesting the same spirit in evangelistic work, making a unified effort to win men. To get all ages and all departments to see this matter from the same viewpoint has been no easy thing. Many older persons have been accustomed to think of evangelism in terms of a revival meeting held annually, led by a visiting preacher and singer, accompanied by much publicity and some excitement. Their thought of conversion and salvation has been associated almost entirely with the reclamation of hardened sinners. Some of these adult Christians were not converted until they were well grown, and they have a feeling that every one must have an experience similar to theirs. They have misread the passage that we must be converted and become as little children in order to enter the kingdom of heaven. It is hard for them to put themselves in the position of little children; on the contrary, they persist in thinking of gross sins and neglect of which a child reared in a Christian home should know but little. This may cause mature members to think that the methods of the Sunday school in leading youths to the Christ are not thorough, but are superficial, and for this reason they withhold their sympathy and co-operation.

On the other hand, workers in the Sunday school are not always as patient and considerate as they might be towards the older members of the church. They may be inclined to discount the revival meeting and to claim that the Sunday school's way is the only efficient way. They may even stand aloof and criticise during the season of the revival. Each of these extremes should study the matter from the standpoint of the other, and they will find that neither side has all the truth, and that at best each method is partial. They must come to understand that both elements are working at the same proposition, only they are operating at different ends of the line. The revival of religion still has a place in the church for the sake of bringing new life to the membership and saving hardened sinners, as well as giving an opportunity for everybody to testify their allegiance to the Christ. It is probable that the revival will be needed for along while to come. And certainly there is much room for cultivating children and young people and bringing them by gradual processes into a saving relationship to the Lord. We ought not to speak of the subject as being shut up to just this thing or that thing; rather we should say that both this and that are necessary.

The several agencies of the church should be co-ordinated, instead of being divided, in the effort to bring both young and old to a knowledge of the truth. We have no place for rivalry or cross-purpose; but whether they be boards of stewards, women's societies, Epworth Leagues or Sunday schools, all should have a concerted, aggressive policy looking towards evangelizing their entire constituency. The pastor is in the best position to unify the organizations and forces of the church to such an end. It will be well for him to have a conference with the officers of all departments of the church with the idea of forming a comprehensive plan of evangelism which takes into consideration people of all ages and conditions. They should agree upon a program which would enlist all of the forces of the church with the pastor as leader. Nor should it be a spasmodic effort, but constant throughout the years. Happy the pastor who can so deliver the spiritual energies of his membership upon this most important task.

Nor should the Sunday school be divided against itself in this particular; but all of its departments and classes ought to correlate their efforts in evangelism. The workers' council might serve to prevent conflicts and friction and waste effort. Adult classes ought not to feel, as they frequently do, that they are nearly independent of the rest of the school, with but little sense of responsibility for the children. The very fact that we have separate departments in a school may be an hindrance to the best evangelistic work. They are out of sight of one another and hence out of mind. But it will be the very life of these adult classes to engage in spiritual work for others rather than forever entertaining themselves. It will save them from idleness and staleness.

Consider the vast machinery of the church; the tremendous outlay we have made. Consider the physical equipment; grounds, buildings, furnishings; consider the literature, the music, the programs, the organizations. Then make some estimate of the human agents involved; teachers, pastors, directors, all of the many officers of the church. Then let us ask what is the reason for it all. What does it head-up in? What is the eternal and worth while fruitage of this plant we are cultivating so strenuously and at such a great cost? Is it justifying itself in producing followers of Jesus and in forming Christ-like characters among our people? Or do we have here a big machine run mainly for its own interests? No outlay is too large; no price too great provided the church is really using all of these resources at its hand in spreading the gospel and inducing men to believe and accept it.

A criticism was made recently through one of our religious journals, by a father, I think it was. He said it seemed that everything else was taught in Sunday school these days except Christ. I do not believe this to be a just criticism as far as the most of our Sunday schools are concerned; still, it is possible for a Sunday school or a church to be busy about many things in these times of multiplied activities, and yet miss the one really essential thing, the thing for which we are supposed to exist. At any rate we should examine ourselves before we resent the complaint of this father.

A new day will dawn for the church which enlists all of its forces in really trying to make the whole community fully Christian. Not only will it mean the salvation of sinners and the nurture of little children; but the church itself will be renovated and ennobled in spirit; it will be lifted out of its small and selfish setting. In its devotion to the larger ministries of the kingdom it will be saved from local strifes and jealousies. A sense of mission will come to it; a consciousness of partnership with the Christ. Paul said that young mothers were to be saved through child

bearing; so, too, must the church be saved. In bringing many sons and daughters into the family of God, and in rearing them for him, the church will find its true work and its sanctification. That church which thus forgets itself and loses its life for the sake of others will find its life in a deeper and richer measure than it could ever dream.

BITS OF THINKING

By M. B. Andrews.

Best Grade Wanted

Prof. B. G. Childs, Duke University teacher, spoke to the juniors and seniors of the Ruffin school recently. Being a good speaker, he began with a wise crack. Once upon a time, a boy took his girl for a ride. Before they had gone half a block, the girl requested that he take her back home for a second, saying that she had left something very important. Upon learning that it was merely her lipstick, he suggested that they go ahead; and he promised to buy her a new stick at the first drug store. Walking into the store, he asked if the clerk had that commodity in stock.

"Yes, sir; what kind you want?"

"What kind have you?"

"Almost any kind: twenty-five, fifty, seventy-five, and a dollar."

"Give me the best grade," said the thoughtful young man, "as I am the one who will have to eat it."

* * * *

I have just received another letter from Mr. William Sourman; I take pleasure in passing it on to you, as I have no doubt that it was meant for publication:

"Dear Sir:—You have had somewhat to say at times about this here Republican President named Hoover. Do you remember that he used to be a Democrat? When Wilson nominated him for the food control work during the Great War, some Republican sang out, 'Who the hell is Hoover?'

"I thought he was all right till he turned Republican, not that I am trying to knock the Republicans; but I am doubtful of the man who hops back and forth, like a shuttle in a sewing machine; they ain't going nowhere, if you get my drift. Now, Hoover said in his speech on March fourth that he was going to start up law enforcement, allowing in so many words that Mr. Coolidge had let the country go to—Chicago. Well, you seem to know so much about such matters, when is Hoover going to start up on that enforcement business? 'Pears to me like he is one of them birds used in advertising some sort of soap on the market, 'Has never scratched.' Not that it greatly matters with me, one way or the other, as I enjoy a bottle of pop good as the rest of the sinners; but I just don't relish a man who looks big and talks big, but goes fishing all the time.

"Speaking of hopping forth and back, so to speak, reminds me of what Bickett once said about such people. He said they are 'mugwumps,' and he said one of them is a man sitting on the fence, with his mug on one side and his wump on the other.

"Respectfully, William Sourman, Esquire."

I am grateful to Mr. Sourman for his letter; I am tempted to send a copy of this paper to Mr. Hoover, and give him a chance to answer it himself, as I certainly do not know what to say. Suggestions will be appreciated if sent in promptly.

Coolidge's Articles

Much has been written concerning the articles Mr. Coolidge is running in the current numbers of Ladies' Home Journal and Cosmopolitan. I was not impressed with his first article in the Journal on promoting peace through preparedness; but I did enjoy his Cosmopolitan article in which he explained why he did not run for President in 1928. He thinks a man is called to the presidency to perform a great task; when he has done his work, he as well retire, as he can not rise to the performance of a second achievement. This sounds sensible, though it may not be actually true. I notice that Lloyd George is attempting a come-back in England. It seems reasonable to suppose that Lincoln would have made a better job of reconstruction following our war between the states than was made by others; still, even here, I have heard Dr. William Boyd, Duke professor of history, say that the greatest blessing that ever came to Lincoln came when Booth shot him. His idea was that Lincoln had done his work and that he could not have held his own against the reaction which followed the war.

* * * *

A Poem by Grandpa

I have just worked out a little poem that, if used rightly, will enable you to tell how old you are in spirit. If the following poem sounds sensible to you, you are around seventy, it matters not how few are the actual years you have lived. If the thing sounds foolish, you are between twenty-one and forty. Here goes:

I want to go back to the good old days
When horses were automobiles,
When negro minstrels were the best of plays,
And life wasn't rolling on wheels.

I want to go back to the good old times
When a nickel was large as a quarter,
When people hadn't learned of the new-fangled crimes,
And youth drank nothing but water.

I want to go back to the days of my youth
When women clothed all of their bodies,
And the habits of all were based upon truth,
And saints partook of their toddies.

I want to go back when work was in style
And we shopped after Saturday dinner,
And no woman thought of walking a mile
For a puff of a cigarette winner.

I want to go back when the sky overhead
Heard naught of the roar of the plane,
And everyone slept on a feather bed,
And no one went insane.

I want to go back to the good old days
When the tractor knew naught of the sod,
And the hearts of the saints were filled with praise,
And everyone walked with God!

If I were the organist, I'd be glad to have people remember that worship begins with the first notes of the organ, especially after I had spent a lot of time in selecting the music and practicing it. And I'd have a nice warm place in my heart for the folks who didn't discuss dresses, parties, and the weather during the voluntary.—Charles A. McAlpine.

A CRITIC'S CHOICE

By W. S. Surratt.

Brander Matthews, eminent literary critic, who has just died, lived nearly all his life on Manhattan Island.

Yet to him the most beautiful piece of American prose was a description of farm life.

He called Mark Twain a master of style and cited a word picture written by Twain, of Monroe county, Missouri, farm of Mark Twain's uncle, John Quarrels.

Here we are giving Advocate readers the description selected by Matthews as a proof of Mark Twain's mastery:

"As I have said, I spent some part of every year at the farm until I was 12 or 13 years old. The life which I led there with my cousin was full of charm, and so is the memory of it. I can call back the solemn twilight and mystery of the deep woods, the early smells, faint odors of the wild flowers, the sheen of the rain-washed foilage, the rattling clatter of drops when the wind shook the trees, the far-off hammering of the woodpecker and the muffled drumming of wood pheasants in the remoteness of the forforest, the snapshot glimpses of disturbed creatures scurrying through the grass —I can call it all back and make it as real as it ever was, and as blessed.

"I can call back the prairie and its loneliness and peace, and a vast hawk hanging motionless in the sky, with its wings spread wide and the blue of the vault showing through the fringe of their end feathers.

"I can see the woods in their autumn dress, the oaks purple, the hickories washed with gold, the maples and the sumacs luminous with crimson fires, I can hear the rustle made by the fallen leaves as we ploughed through them.

"I can see the blue clusters of wild grapes hanging among the foliage of the saplings, and I can remember the taste of them and the smell. I know how the wild blackberries looked, and how they tasted, and the same with paw-paws, the hazelnuts and the persimmons; and I can feel the thumping rain upon my head of hickory nuts and walnuts when we were out in the frosty dawn to scramble for them with the pigs, when the gust of wind loosed them and sent them down. I know the stain of blackberries and how pretty it is, and I know the stain of walnut hulls, and how little it minds soap and water, and also what grudged experience it had of either of them.

"I know how a prize watermelon looks when to gather it and how to arrange the troughs and the delivery tubes, and how to boil down the juice, and how to hook the sugar after it is made, also how much better hooked sugar tastes than any that is honestly come by, let bigots say what they will.

"I know how aprize matermelon looks when it is sunning its fat rotundity among pumpkin vines and 'smilins'; I know how to tell when it is ripe without plugging it; I know how inviting it looks when it lies on the table in the sheltered great floor space between house and kitchen, and the children gathered for the sacrifice and their mouths watering; I know the cracking sound it makes when the carving knife enters the end; I can see its halves fall apart and display the rich red meat and the black seeds, and the heart standing up, a luxury fit for the elect; I know how a boy looks behind a yard long slice of that melon and I know how he feels, for I have been there.

"I know the taste of the watermelon which has been honestly come by, and I know the taste of the watermelon which has been acquired by art. Both taste good, but the experienced know which tastes the better."

SUMMARY OF DENOMINATIONAL GAINS AND LOSSES

Denominations	Summary in 1928 Ministers	Churches	Communicants	Summary of Gains & Losses in 1928 Ministers	Churches	Communicants
Adventists (5 bodies)	1,596	2,935	154,690	29	....	2,826
Assemblies of God	1,568	1,650	82,918	111	297	10,775
Baptists (14 bodies)	55,555	61,878	9,088,449	3,422	1,868	375,842
Brethren (Dunkards) (4 bodies)	3,347	1,278	165,111	43	d8	3,077
Brethren Plymouth (6 bodies) (c)	.....	633	22,961	....	....	.....
Brethren (River) (3 bodies) (c)	209	114	4,986	....	....	.....
Buddhist Oriental Temples (c)	34	12	5,639	....	....	.....
Catholic Apostolic (c)	11	13	3 408	d2	....	640
Catholics (Eastern) (10 bodies)	699	686	765,925	3	2	500
Catholics (Western) (3 bodies)	26,713	18,081	a17,214,844	790	d357	f360,153
Christadelphias (c)	....	78	3,980	....	....	.....
Christian and Missionary Alliance	410	392	25,000	....	....	.....
Christian Church	1,090	1,248	105,684	d87	91	d3,957
Christian Union	398	327	19,000	8	2	800
Church of Christ, Scientist	3,994	1,997	.....	68	34	.....
Church of God, Reformation Movement	1,782	664	31,737	d139	d263	d2,972
Churches of God (Winebrenner)	437	451	28,871	13	d15	265
Church of God and Sts. of Christ (Col.) (c)	200	94	3,311	....	....	.....
Churches of God, General Assembly	300	200	4,628	....	....	.....
Churches of Living God (Col.) (c)	185	200	5,000	....	....	.....
Church of the Nazarene	3,054	1,700	74,057	119	117	5,445
Communists (c) (2 bodies)	....	13	1,577	....	....	.....
Congregationalists (g)	5,548	5,609	928,558	38	d27	13,860
Disciples of Christ (2 bodies)	9,626	14,631	1,972,406	d155	491	173,093
Evangelical Churches (2 bodies)	2,129	2,220	234,255	19	d116	d5,213
Evangelistic Associations (c) (3 bodies)	650	272	17,847	....	....	.....
Evangelical Synod of North America	1,158	1,293	287,115	d39	d8(h)	d49,003
Free Christian Zion (Col.) (c)	9	5	187	....	....	d6,038
Federated Churches (c)	....	361	59,997	....	361	59,997
Friends (4 bodies)	1,314	932	112,551	d50	19	d1,054
Jewish Congregations (Census of 1916)	721	1,901	357,135	....	....	.....
Latter Day Saints (2 bodies)	6,224	1,972	670,701	d63	256	25,543
Lutheran (19 bodies)	10,982	15,827	2,714,685	255	379	58,527
Mennonites (13 bodies)	1,606	981	99,982	25	15	2,438
Methodists (16 bodies)	45,829	63,070	9,164,720	231	206	45,145
Moravians (2 bodies)	157	176	30,772	2	4	831
New Jerusalem (2 bodies)	115	96	6,632	2	....	111
Non-Sectarian Bible Faith Churches (c)	119	106	6,281	....	....	.....
Pentecostal Holiness (4 bodies) (c)	1,074	684	24,781	....	....	.....
Presbyterians (9 bodies)	14,516	15,338	2,639,347	87	d60	42,211
Protestant Episcopal	5,883	7,710	1,215,383	53	d135	24,445
Reformed (3 bodies)	2,441	2,745	564,003	33	8	10,362
Reformed Episcopal	70	68	8,622	....	....	.....
Salvation Army	4,658	1,737	82,306	d12	33	1,082
American Rescue Workers	560	175	7,975	6	5	49
Scandinavian Evangelical (3 bodies)	699	547	53,290	93	42	4,700
Schwenkfelders	7	6	1,698	....	....	32
Social Brethren	22	19	1,214	1	d3	d586
Spiritualists (c)	600	(c)543	(c)41,233	....	d147	d33,767
Temple Society (c)	2	2	164	....	....	.....
Unitarians	466	370	62,240	....	....	.....
United Brethren (2 bodies)	2,144	3,365	419,816	14	d89	5,998
Universalisst	492	546	48,221	....	....	.....
Volunteers of America	512	133	28,756	....	....	.....
Independent Congregations (c)	267	(c)257	(c)34,501	....	d622	d14,172
Grand total for 1928	222,202	238,371	49,709,150	4,998	2,380	1,114,987

(g) Report of 1927. Statistics conform to calendar. Not ready till May. (c) U. S. Census, 1926. (d) Decreases. (h) Loss due to error, reporting last year number partaking of communion, instead of number of communicants. Jewish Congregations, Census of 1926; Ministers, 1,084; Churches, 2,948; members, 4,087,357. Church of Christ, Scientist, (c) U. S. Census, 1926, 292,098 members. (f) Unusually large.

LUMBERTON

(Zadok Paris.)

For twenty years the Lumberton circuit had paid such men as A. P. Tyre, J. D. Bundy and others a salary of $625. I had been getting $800, and so the stewards made my salary $800. The next year they paid $900, and the third year they paid $1000. They divided the circuit and made a station of Lumberton, and that paid $900. The other churches paid $650. I built two fine churches in the country—Barkers and Regans. I also purchased the lot the church now stands on from the country churches and raised some money for the erection of the new church. I had been in the W. N. C. conference 17 years, and I found it so hot I decided at the end of three years to transfer back. My good friends, J. H. West, C. F. Sherrill and J. H. Weaver took my case in hand and sent me to Marion. I spent three of the most pleasant years of my life in Lumberton. While I was there our little daughter, Lula Belle, now Mrs. Robert H. Scott of Atlanta, Ga., was born. Our membership was small. I think we had 75. O. C. Norment, W. H. Humphrey, E. A. White, C. B. Townsend, Ira Townsend, L. T. Townsend, Jim Townsend, Manley Fuller, G. C. Rank, J. D. Regan, Mrs. McAllister, Floyd, Deas, DuBois, Smith, Aunt Caroline Jones, Bunion Stancill, John Pitman and a host of others I will recall later supported the church at Lumberton. The Whites were our neighbors and the Humphreys. Mrs. White was so jolly, I can see her laughing now. We loved them all. The Presbyterians and Baptists never did learn that I was a Methodist preacher when they met me on the streets. God bless these good people. White gave the boys a pony and Linkaw gave them a wagon, and with their dog they had a great time. We had four churches in the country—Barkers, Regans, Smiths and Moss Neck. At these churches there were some of the very finest folks. The Poyers, Musselwhites, Humphreys, Regans, Smiths, Mercers, Andrews and others. I wish I

had a record, but have nothing but memory. At the farewell service we had the Presbyterians and Baptists. The church was crowded, and Durham, pastor of the Baptist church, and Baker of the Presbyterian church stated that their people wanted to present me with a purse, and I received a purse of about $100 as an expression of their love and appreciation for me. Lumberton will always have a warm place in the hearts of the Paris family.

THE HUMEROUS SIDE OF GEN. LEE

General Lee's military genius and lofty Christian character are so well known that we might pass over these characteristics in celebrating his birthday anniversary this year and mention another phase of his character which, though not so well known, is very interesting—his humor.

Dr. J. William Jones, General Lee's chaplain, said: "There was a quiet humor, and upon occasion, a keen wit in General Lee which was only appreciated by those who came into intimate contact with him."

When the war was about to begin, a gentleman, in great despondence, reported to General Lee that it would require considerable time to change the old flintlock "shooting-arms" of his company into percussion locks. Lee replied that the only way out of the difficulty he could see would be to "telegraph to Mr. Lincoln to have the war put off for three weeks."

In 1867 he wrote to an absent daughter: "I must leave to your sisters a description of all the gayeties and also an account of the 'Reading Club.' As far as I can judge it is a great institution for the discussion of apples and chestnuts, but is quite innocent of the pleasures of literature. Our feline companions are flourishing. Young Baxter is growing in gracefulness and favor, and gives catlike evidence of future worth. He indulges in the fashionable color of moonlight-on-the-lake, apparently a dingy hue of the kitchen, and is strictly aristocratic in appearance and conduct. Tom, surnamed the Ripper, from the manner in which he slaughters our enemies the rats and mice, is admired for his gravity and sobriety, as well as his strict attention to the pursuits of his race. They both feel your absence sorely. Traveler and Custis are both well, and pursue their usual dignified gaits and habits, not led away by the frivolous entertainments of lectures and concerts."

Dr. Jones says: "The general used to enjoy very much a quiet joke at the expense of some over-confident student. The writer heard him, one day, introduce a student to one of the professors by saying with a quiet smile: 'This young gentleman is going to graduate in one session.' 'No, general,' replied the youth, 'you misunderstood me, I did not say that I would graduate in one, but in two sessions.' 'Ah, he has concluded to postpone it for a session. Well, sir, I wish you the full realization of your hopes; but I must tell you that you will have no time to play baseball.'"

He thought the college was no place for drones, and speaking one day of a young man who was not too fond of study, he remarked: "He is a very quiet, orderly young man, but seems very careful not to injure the health of his father's son. Now, I do not want our young men really to injure their health, but I wish them to come as near to it as possible."

Even during the grim business of making war, Lee eased the tension at times with his quiet humor, as the following incident shows:

"While in winter quarters at Petersburg, a party of officers were one night busily engaged in discussing, at the same time, a mathematical problem and the contents of a stone jug which was garnished by two tin cups. In the midst of this, General Lee came in to make some inquiry. He got the information he wanted, gave a solution of the problem, and went out, the officers expressing to each other the hope that the general had not noticed the jug and cups. The next day one of the officers, in the presence of the others, was relating to General Lee a very strange dream he had the night before. The general listened with apparent interest to the narrative, and quietly rejoined: 'That is not at all remarkable. When young men discuss at midnight mathematical problems, the unknown quantities of which are a stone jug and two tin cups, they may expect to have strange dreams.'"

His quiet humor in administering rebukes made them very keenly felt by those who were so unfortunate as to receive them. Here is an example of such:

"After the battle of Malvern Hill had ceased, and McClellan had left the ground of his gallant defense to Harrison's landing, one of the Confederate commanders, who had not been fortunate in his management of the attack, and was not aware that McClellan had retreated, galloped up to General Lee and exclaimed with considerable vehemence: : 'If you will permit me, sir, I will charge that hill with my whole force and carry it at the point of the bayonet.' 'No doubt you could now succeed,' was the quiet reply, 'but I have one serious objection to your making the attack at this time.' 'May I ask what that objection is?' was the eager question of the ardent soldier, who saw honor and glory before him in the present opportunity. 'I am afraid, sir,' rejoined the commander-in-chief, with a mischievous twinkle of the eye which all around enjoyed greatly, 'that you would hurt my little friend, Captain ———. The enemy left about an hour ago, and he is over there with a reconnoitering party.'"

H. H. Smith.

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PROTECTION AGAINST OLD AGE

REVIVAL AT SHADY GROVE, OXFORD CIRCUIT

Just a word about the revival at Shady Grove on the Oxford circuit. I think the results are worth publishing. While we received only two or three additions, this was due to the fact that most every one from ten years of age on up is already a member of some church. There were some forty or fifty reclamations and the spiritual life of the church as a whole was quickened and deepened. The people were stirred and their interest and zeal awakened. There is the promise of greater activity and co-operation and devotion in and to the church and Sunday school. We are expecting great things to be done along every line of Christian activity this year, and years to come. I am told that this was the best revival held in this church in 15 years. The Holy Spirit was in our midst in great power, and did his work mightily and thoroughly. All the praise and honor be to him, and to the one whom he revealeth! We raised around $1000 cash for improvements and repairs to the church. You know something happened if this was done when everybody is so hard up. We also organized an Epworth League with about 30 members of as fine young people to be found in Granville county. The following officers were elected: President, Miss Annie May Mangum; vice president, Miss Opal Barnett;; secretary-treasurer, Miss Victor Newton; corresponding secretary, Miss Virginia Dean. This league is going to grow and do things, and is going to mean much to the training and development of the spiritual life of these young people.

B. D. Critcher.

More truly than any other movement at the present time, the Crusade with Christ has the possibilities of widespread, if not universal, co-operation among youth—inter-denominational, international, and inter-racial.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

CONFERENCE ECHOES

"I am beginning to appreciate more and more the information and helpful suggestions I got at Smithfield," writes a pastor upon his return home from our Conference-wide Sunday School Conference held at Centenary, Smithfield, April 2-3.

And this written note is not unlike many spoken words of appreciation and commendation of the Smithfield program. The attendance was excellent, the spirit was superb, and from the opening session Tuesday morning to the closing benediction Wednesday afternoon the delegates and visitors entered heartily into the task of finding ways and means of helping bring about that for which Jesus prayed, "Thy kingdom come!"

CONFERENCE FINDINGS

Space forbids the publication this week of all the conference findings, touching evangelism, missionary education, and Christianizing the social order. Of such wide-spread interest and importance, however, is the report of the committee of the adolescent section on missions that it is reproduced below. Other reports may be printed from time to time.

ADOLESCENTS AND MISSIONS

The committee on findings in the Adolescent Section of "Missions" made the following report:

1. The committee commends the fine spirit in which the large group in the Adolescent Section entered into the discussion of the subject of missions.

2. The meaning of the term "missions" was discussed at length, and the following conclusions ware reached: (1) That the word "missions" has become inadequate in expressing what is now implied by the term; (2) that the term should not be used to mean "helping the heathen," as the recipient of missionaries are not necessarily "heathen"; (3) that the term does not mean primarily the giving of money, though the giving of money is usually one expression of what is called the missionary-minded persons; (4) that the modern implication of the term "missions" is essentially the development of the spirit of life-sharing, and that this spirit or attitude can best be developed by a process of education.

3. The concensus of opinion of the group is that the average adolescent is indifferent in his attitude toward missions. Reasons advanced for this lack of interest in missions were: (1) lack of information, (2) lack of missionary-minded adult leaders, such as parents, teachers and ministers, (3) a general lack of emphasis upon training in missions in the Sunday schools.

4. The dual extension work was explained by Mr. J. O. Long. He showed how the dual special is making possible the organizing of new Sunday schools in unchurched areas, the organizing of new Sunday schools in congregations which have no Sunday schools, sympathetic and intelligent supervision of weak and struggling schools, the providing of Sunday schools for other races within the bounds of the participating annual conferences, and leadership training through the Cokesbury schools.

Dwight L. Fouts,
J. D. Stott,
Mrs. M. J. Cowell.

MISSIONARY DAY APRIL 28

Attention is called to the fact that Sunday, April 28, is time for the observance in each Sunday school throughout Southern Methodism of Missionary Day. Program materials have been mailed to schools which have named missionary committees and have furnished our office with their names and addresses for our mailing list. Many schools do not receive these materials for the simple reason that no names and addresses have been sent to the office. This material is sent free upon request. See that your school receives it, that your pupils are given opportunity to enjoy the spirit of life-sharing, and that regularly each fourth Sunday special emphasis is given to this important phase of the Sunday school program.

CONFERENCE COUNCIL

An interesting feature of our conference-wide meeting was the annual session of our conference Sunday school council, made up of presiding elders, Sunday school board members, and district Sunday school superintendents. Good fellowship around the festive board featured the meeting, which was attended by Rev. John C. Wooten, Rev. W. A. Cade, Dr. Walter Patten, Dr. M. Bradshaw, Rev. H. C. Smith, Rev. J. H. McCracken, Rev. S. A. Cotton, Dr. H. M. North, Prof. H. E. Spence, who presided, Prof. R. N. Wilson, M. J. Cowell, Rev. E. R. Clegg, Rev. J. H. Lanning, Rev. W. C. Martin, Rev. B. O. Merritt, Rev. D. M. Sharpe, Rev. B. B. Slaughter, Rev. B. C. Thompson, L. M. Peele, Dr. R. H. Wright, Rev. Thos. McM. Grant, Rev. E. L. Hillman, Rev. J. D. Bundy, T. C. Young, Rev. J. O. Long, Dr. Fennell P. Turner, and the writer.

ELEMENTARY LEADERS MEET

A meeting of the conference elementary council was held at Smithfield, April 2, at the luncheon hour with 15 workers present, among them the following district elementary superintendents: Miss Margaret Jordan, Elizabeth City district; Miss Maude Hunter, Fayetteville district; Miss Reade Pittman, New Bern district; Miss Thelma Cole, Rockingham district; and Mrs. J. A. Dameron, Weldon district.

The problem of how best to reach the workers in the local church with our programs and helps was discussed, and it was decided that at least ten district elementary institutes be held in each district during the year, and plans were made for carrying this out. These workers are helping Miss Keene in her program of elementary work for the conference and will be glad to visit and help in the elementary work in any way possible. Call on them.

KINSTON SCHOOL FACULTY

Our Lenoir county standard training school, to be conducted in Queen Street, Kinston, April 21-26, will have as instructors the following, who will offer courses as indicated:

Dr. Elbert Russell, "The Teachings of Jesus."

Major W. A. Graham, "Pupil Study."

Miss Sara Puryear, "Junior Lesson Materials and Teaching."

Miss E. Jane McDonald, "Adolescent Worship."

Next week, April 28-May 3, will be conducted the Wake county school at Edenton Street, Raleigh, where five courses will be offered.

MR. LONG HOLDS SCHOOLS

Rev. J. O. Long, extension secretary, is this week conducting a Cokesbury training school for the Leasburg circuit. Next week he will be in a similar school for the Robersonville circuit.

PAMLICO CIRCUIT SCHOOL

Rev. J. O. Long, our extension secretary, conducted a training school at Bayboro for the Pamlico circuit the week of March 24-29, teaching the course on "The Sunday School Worker, His Life and Work." Twenty-four persons were enrolled in the school, thirteen receiving credit. Three Sunday schools were represented in the credits, as follows: Bayboro 8, Stonewall 4, and Concord 1.

NEW WESLEY CLASSES

The following Wesley classes have made application for annual reports since the last list published in these columns:

Young People

Lovelace, Farmville; Mrs. J. W. Lovelace, teacher, Miss Mary Lewis, president.

Young People's, Sandy Grove school, Parkton charge; J. R. Hendrix, teacher, Paul Trawick, president.

Wesley Service, Washington; Mrs. H. C. Carter, teacher, Miss Evelyn Wynne, president.

Workers, Rocky Point; N. D. Gurley, teacher, Miss Susie Balcombe, president.

Intermediate-Senior

Loyal Workers, Elm Street Sunday school, Goldsboro; Mrs. C. P. Jerome, teacher, Samie Carr, president.

Live Wires, Oriental; Mrs. Thomas Smith, teacher; Miss Claudia Langley, president.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

TWO REASONS

There are two big reasons, among others, for our Sunday schools to observe Sunday School Day. First, this observance affords the local Sunday school an opportunity to present to the community in an entertaining and instructive way the purpose of the Sunday school and some of the ways and means this purpose is being realized. Sunday School Day serves as a Sunday school "commencement."

In the second place the observance of Sunday School Day furnishes a convenient opportunity for a Sunday school to make a free will offering for the support of the conference Sunday school work. No assessments are placed on our Sunday schools. They have an opportunity once each year for making an offering for the support of our work. Please give your Sunday school an opportunity to take advantage of this privilege.

DO YOU KNOW?

Do you know that 75 or more training schools, Standard and Cokesbury, will be held in the Western North Carolina conference this year, and that these schools will enroll over 5,000 Sunday school workers? Do you know that our four employed field workers are continually meeting Sunday school leaders in workers' councils, circuit institutes and building committee meetings, these instances of service reaching into the hundreds each year? Do you know that the spirit of co-operation between our pastors and Sunday school workers is continually being intensified and enlarged and that through this co-operation our pastors are magnifying their opportunity for the building of the kingdom? Let the good work go on.

THREE SCHOOLS

Three training schools are being held this week, located at Lincolnton, Hickory and Shiloh, Statesville circuit, respectively. The school at Lincolnton will probably turn out 175 credits the one at Hickory 65 or 70 credits, and the Cokesbury school at Shiloh about 25 credits.

OTHER SCHOOLS

This spring's series of training schools has been more successful than any series yet held. Other schools scheduled and for which earnest preparations are being made are as follows:

Boone—April 14-19.
Marion—April 21-26.
Waynesville—April 21-26.
Statesville—April 28-May 3.
Asheville—May 5-10.
Murphy—May 12-17.

Other schools are being scheduled for later dates in the year.

LIBERAL

The following liberal Sunday School Day offerings were given last year. All things considered these offerings are the most liberal for their respective districts. It is earnestly hoped that these good example setters will repeat this year:

Asheville District	
Central, Asheville	$200.00
Bethel-Haywood	74.30
West Asheville	45.00
Chestnut Street	33.48
Charlotte District	
First Church, Charlotte	300.00
Hawthorne Lane	105.02
Dilworth	100.00
Central, Monroe	55.70
Myers Park, Charlotte	50.00
Greensboro District	
West Market St., Greensboro	100.00
Wesley Memorial, High Point	100.00
Park Place, Greensboro	50.00
Pleasant Garden Ct.	38.39
Ramseur-Franklinville	36.18
College Place	36.00
Marion District	
Forest City	20.00
Pindale	15.00
Mt. Airy District	
Summerfield Ct.	41.43
Leaksville	19.40
Rockford St., Mt. Airy	12.00
North Wilkesboro District	
Jefferson Ct.	17.34
Boone	15.50
N. Wilkesboro	10.00
Salisbury District	
First Church, Salisbury	52.43
Kannapolis	40.00
Woodleaf Ct.	35.29
Norwood	29.74
Concord Ct.	29.60
Norwood Ct.	15.13
Shelby District	
Main Street, Gastonia	150.00
Central, Shelby	100.00
First Church, Lincolnton	46.00
South Fork Ct.	39.97
Belwood Ct.	30.40
Polkville Ct.	25.00
Statesville District	
Broad Street, Statesville	31.00
Race Street, Statesville	28.00
First Church, Lenoir	25.00
Cool Springs Ct.	18.48
Shepherd Ct.	17.43
Davidson-Fairview	17.20
Waynesville District	
Long's Chapel	29.00
Canton	15.00
Murphy	13.86
Winston-Salem District	
Centenary-West End	380.99
First Church, Lexington	112.25
Main Street, Thomasville	75.00
Burkhead, Winston-Salem	50.00
Thomasville Ct.	28.25
Davidson Ct.	25.93

WELCOME CIRCUIT

Rev. E. P. Stabler, pastor of the Welcome circuit, has shown a great deal of interest in the enlistment of a large number of his Sunday school workers in preparing themselves for better service in their church and Sunday school work. In January he led 18 of his people to the Davidson county training school held at Lexington. Recently Mr. Evans conducted a Cokesbury school for his charge in which 36 credits were earned. Brother Stabler is now teaching a local training class at Midway, using as a text, "The Organization and Administration of the Sunday School," in which 25 earnest workers are enrolled. Good for Stabler and company!

STATESVILLE SCHOOL

The fourth annual standard training school for Statesville and surroundings territory is scheduled to be held at Broad Street Methodist church beginning Sunday afternoon,, April 28, with the following courses and instructors to be offered:

Worship, Mr. F. M. Williamson.

Intermediate-Senior Department Administration, Mr. L. F. Tuttle.

Junior Lesson Materials and Methods, Mrs. P. W. Flagge.

Primary Lesson Materials and Methods, Miss Corinne Little.

Beginner Lesson Materials and Methods, Mrs. O. V. Woosley.

Much interest is evidenced in the success of this school and a good attendance is promised.

POSITIVE PREACHING

I think that the smallest business for the minister is to take a microscope to find and advertise defects found in the Bible, for the intellectual delight of his congregation. It is quite possible that the defects are at the subjective end of the microscope. The Book has mysteries, but what of it? You can go into any kitchen and find plenty of mysteries you can't solve. It isn't necessary to tell what you don't believe in the Bible—tell what you do. How long would it take to save the world by ministers who are telling of the mistakes of Moses and Abraham? How much better for us to have a constructive attitude! You can magnify what you know in your own personal experience. Let us postpone till we get up yonder talking about things hard to be understood in the writing of Moses and of the prophets.—Bishop Luther B. Wilson.

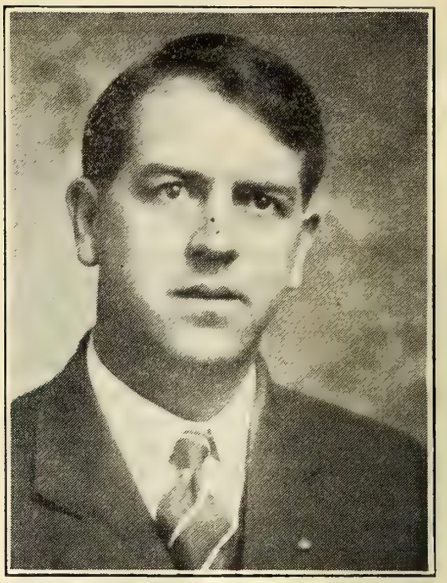
It is altogether natural that those who are connected with religious institutions should be interested in supporting good government. . . . If it is to endure, it will be through the support of men of like mind and like character.—Calvin Coolidge, in "The Price of Freedom."

I want to give to every man and woman so generous an opportunity that work will not be a painful necessity but a joy of life.—Benito Mussolini.

OBSERVE SUNDAY SCHOOL DAY RIGHT AWAY



The new Liberty Church, Gold Hill Circuit. Rev. J. Max Brandon, pastor.



Rev. J. Max Brandon, pastor of the Gold Hill Circuit

THE NEW LIBERTY CHURCH, GOLD HILL CIRCUIT

Liberty's congregation of the Gold Hill circuit, in the Salisbury district, started their new church December 9, 1926, under the leadership of Rev. Frank J. Stough, and was completed April 9, 1929, under the leadership of Rev. J. Max Brandon. Yet the ministers feel that the greatest leaders were the building committee, which is as follows: W. C. Hoffman, chairman; A. D. Morgan, secretary; Bennett F. Jordan, treasurer; John R. Lentz and Eli E. Eagle.

The history of the Liberty congregation shows that this new building is the fourth to be erected. The Liberty congregation consider that they have one of the best buildings of any rural community in the W. N. C. conference. The cost of the structure amounted to $16,000.

The membership of this church was only 118 when building was started, and out of this number and the addition which is now 135, subscribed and paid $13,000. The Duke Fund contributed $1000. The remaining $2000 was contributed by friends and the Goodman Lumber Company.

The congregation through the Advocate wish to extend thanks to all outside friends who contributed for the erection of their beautiful building, especially the Goodman Lumber Company, who carried the burden of the load for two years and a half, without any interest, and to boost the whole situation contributed $500.

The building has an auditorium and balcony which will seat 600 and an educational department of nine rooms.

Program for Dedication Service, Sunday, April 21

Dedication sermon and dedication, 11 o'clock, by Rev. H. C. Sprinkle, P. E.

Dinner, 12:30.

Short talks, two to three o'clock, by former pastors and friends.

Sermon, three o'clock, by Dr. A. W. Plyler, editor of the Advocate.

A PRAYER

We praise thee, O God, the Father and Helper of all the sons of men, who hast redeemed us and made our hearts glad in thy presence. Every day thou hast enriched us with blessings and spoken to our hearts in love. Thou hast turned sorrow into joy and made thy light to shine out of the clouds of our foreboding. The peace of our dwelling has been thy peace and thou hast spread a table before us. Thou hast been ever of our company in friendship and in joy. By thy strength we have labored and thou hast given us rest and refreshment. Have pity, O God, upon the poor and troubled of the earth and sustain the oppressed, giving them release and cheer. Help us to receive thy gifts with gratitude and to show our love by service. In the name of Christ. Amen.—Isaac Ogden Rankin.

Love is the key that unlocks the treasure box of God's riches. Let me have the key to use each day that I am privileged to stay among my people.—Chas. E. Luce.



Building committee of the new Liberty Church. Reading from left to right: Rev. J. Max Brandon, W. C. Hoffman, John R. Lentz, Rev. H. C. Sprinkle, P. E., A. D. Morgan, Bennett F. Goodman, Eli E. Eagle.

Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—J. W. Smith	15
**Brooksdale—S. F. Nicks	15
Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
*Calvary—C. B. Culbreth	10
Branson—J. V. Knight	7
West Durham—R. E. Brown	6
Cedar Grove—F. A. Lupton	6
Milton—W. C. Jones	5
Carr—J. A. Russell	5
*Lakewood—H. L Davis	4
*Haw River—C. C. Herbert, Jr.	4
Carrboro—M. W. Lawrence	3

ELIZABETH CITY DISTRICT

South Mills—W. F. Walters	7
Roper—J. Bascomb Hurley	5
Hertford—Marion Y. Self	4
Columbia—G. C. Wood	3

FAYETTEVILLE DISTRICT

Siler City——J. W. Bradley	13
Sanford—G. T. Adams	10

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter	13
Centenary—N. H. D. Wilson	12
Kinston—E. C. Few	11
Seven Springs—C. A. Johnson	9
Dover—C. A. Jones	8
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
*Ocracoke and Portsmouth—W. A. Betts	5

RALEIGH DISTRICT

***Oxford—E. J. Rees	27
*Garner—W. L. Clegg	13
Oxford Ct.—D. B. Critcher	10
Fuquay Springs—E. C. Maness	9
*Smithfield—J. D. Bundy	10
Tar River—K. F. Duval	8
Four Oaks—N. C. Yearby	6
Millbrook—W. F. Elliott	6
*Benson—B. F. Houston	5
Creedmoor—B. F. Stanfield	5
Selma—D. M. Sharpe	3
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3

ROCKINGHAM DISTRICT

***Roberdel—M. C. Ellerbe	17
**Biscoe—N. B. Johnson	16
*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Raeford—W. F. Trawick	10
Robeson—B. F. Peele	9
Rowland—J. H. Lanning	9
Lumberton—Euclid McWhorter	8
Piedmont—E. R. Clegg	7
Aberdeen—G. B. Starling	6
*Richmond—N. M. Wright	6
St. Johns and Gibson—Edgar B. Fisher	6
Lumberton Ct.—F. B. Noblett	5
Laurel Hill—G. H. Biggs	5
Mt. Gilead—F. M. Shamburger	5
St. Pauls-Maxton—J. B. Hurley	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	14
Bethel—J. R. Edwards	7
Bath—J. W. Sneeden	5
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4
Farmville—J. W. Harrell	3
South Rocky Mount—E. D. Weathers	2

WELDON DISTRICT

**Henderson—W. C. Martin	15
Battleboro and Whitaker—H. A. Chester	3

WILMINGTON DISTRICT

Clinton—W. G. Farrar	5
Wilmington Ct.—A. J. Groves	4
*Ingold—M. F. Hodges	4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Candler—D. V. Howell	5
Brevard—A. L. Aycock	5
*Saluda—Reid Wall	2

CHARLOTTE DISTRICT

Prospect—J. W. Kennedy	28
**Unionville—J. C. Gentry	12
Dilworth—G. Ray Jordan	11
Marshville—Geo. W. Clay	8
Waxhaw—J. E. B. Houser	6
Peachland—J. A. Frye	5
Ansonville—C. P. Goode	5
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3
North Monroe—F. R. Ralls, Jr.	3

GASTONIA DISTRICT

South Fork—W. J. Miller	10
Lowesville—J. O. Cox	7
**Goodsonville—J. W. Combs	6
Stanley—Bryan Crosby	4
Lafayette Street, Shelby—T. B. Johnson	5
McAdensville—D. F. Carver	2

GREENSBORO DISTRICT

**Wesley Memorial—J. W. Moore	61
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
**Uwharrie—M. F. Kincheloe	17
College Place—Albea Godbold	14
Reidsville—J. H. West	8
Asheboro—B. C. Reavis	8
Proximity—Dwight W. Brown	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

*Forest City—M. F. Moores	9
*Glen Alpine—M. A. Osbourne	6
Old Fort—P. T. Dixon	5

MOUNT AIRY DISTRICT

North Wilkesboro—J. F. Armstrong	16
Spray—David R. Proffitt	7
Elkin—L. B. Abernethy	6
Madison—T. R. Wolfe	6
Jefferson—T. J. Huggins	6
Jonesville—W. J. S. Walker	5
Moravian Falls—R. E. Ward	5
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
E. W. Fox	2

SALISBURY DISTRICT

Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
First Street, Albemarle—S. W. Needham	4
Epworth (Concord)—J. M. Varner	3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	73
***Troutman—John Cline	12
Balls Creek—P. H. Brittain	11
Race Street—J. H. Bradley	10
Lenoir—W. E. Poovey	9
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
**Highlands—H. W. Howard	5
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

*Delwood—R. K. Brady	3
Highlands—J. L. Teague	2
Cherokee Mission—Wm. Hornbuckle	2

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
Ogburn Memorial—O. P. Ader	8
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Rockingham	16
Greensboro	13
Durham	13
Raleigh	13
Mount Airy	10
Charlotte	9
New Bern	8
Statesville	8
Washington	7
Winston-Salem	6
Gastonia	5
Salisbury	4
Marion	3
Elizabeth City	4
Wilmington	3
Asheville	3
Waynesville	3
Fayetteville	2
Weldon	2

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TEACHERS WANTED

The South Mills School Committee desire applicants for all teachers and Principal for the South Mills High School for the coming season. Applicants will enclose their rating and scholarship with their application. Address MRS. F. N. MULLEN, Secretary, South Mills, N. C.

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D. W. NEWSOM

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Durham, N. C.

Children's Storyland



OLD BLACK MAMMY'S GOOSE STORY

By H. C. Sprinkle.

V.

Miss Goose an' Mistah Gandah Move Dere Nes' an' 'Stablish a Fambly

One day Miss Goose come home an' gine somebody been monkeyin' wid de nes' aig, an' she mighty disturbed. She call Mistah Gandah, an' he come a-runnin' to see what de mattah. She pint out de tracks, an' show how de stick an' leave what kiver de nes' ain't lak she fix 'em, an' say, "Somebody sho' been m'lestin' 'bout de nes'."

Den dey enters into a private consultation an' dey reasons out togedder, an' 'grees j'ntly, an' each an' bofe on 'em, dat de safes' thing to do be to move de nes'. Now, 'tain't no trouble to move dat nes', 'case wha'ever a briar patch an' a bunch o' leaves is, da' de nes' can be, wid jes' a li'l scratchin'. But dat nes' aig, how dey gwine to move dat?

Dey talk 'bout bringin' out de navy an' sailin' down de branch, but how dey goin' to git de nes' aig on de boat? Den, dey talk 'bout gittin' de air-ships a-floatin', but how dey goin' to lif' dat aig up? Dey figgah an' dey figgah, an' las' dey 'cide to couple up de train an' transport de aig to de udder side o' de fiel' dat way. When dey 'zamine de aig an' see how big it is, dey say dey guess dey bettah have a double-headah. So Miss Goose hook up her engine to do front'rds, de head lights a-lookin' to de rear'ards, an' Mistah Gandah, he couple up his engine to de rear'ard, wid de lone lef' head light a-lookin' to de front'ards. Den dey toot de whis'le, an' dey ring de bell, an' de conductah say, "All aboard!" Wid one mighty tug, de ole goose a-pullin' an' de ole gandah a-pushin', dey roll de nes' aig out'n de nes', an' start on down de track. Dat train got on purty good til dey come to a heavy grade in de road. Dass wha de trouble come. Dey fergit to put on de brake, an' de middle car break a-loose an' run away down de hill, an' flew de track an' run slam-bang agin' a saplin', an' bus' itse'f all to pieces. De hull flew part dis way an' dat, an' de yaller wrap itse'f aroun' de saplin', an' de white, hit des slobber itse'f bodashiously all ovah creation.

Wal, Miss Goose an' Mistah Gandah, dey cut off de steam off'n dere engines an' turn de signal fo' de wreckin' crew, an' den dey meander off down to wha' de fragmints is, to see kin dey pick up de pieces an' put 'em togedder.

Dey steady an' steady, an' seem lak dey don' know what tosay. Las' Mistah Gandah turn his head to one side, an' shot his eye, an' 'ow, bein' as Miss Goose was mos'ly in de aig bus'ness, he guess she'd bettah fix dat aig. Ennyway, he say he reckon ennbody what kin make a aig kin shorely fix one. Den Miss Goose, she sorter pucker up an' say she hate to disapp'nt him but she blessed if she kin do dat. Den Miss Goose, she break plum down an' cry an' sob lak her gizzard bus' wide open. Den ole man Gandah come up an' pat her on de jaw an' say, "Never min', Goosey-Poosey. Don' cry! We'll lay some more aigs." An' he take her down to de branch an' wash de tears out'n her eyes, an' dey go off an' eat some grass fo' breakfas', an' she feel bettah.

Nex' day de ole goose an' de ole gandah go 'way off ovah yondah an' fine a place to make anew nes' whar Sambo can't fine it, in a bria' patch whar he can't gt ef 'n he could fine it. Da dey sets up business right, an' go to work to 'stablish a fambly. Miss Goose, she lay a aig de fus' day an' de nex' day she don't. Mistah Gandah he struts aroun' an' say dey got a new nes', an' dey soon gwine to have a settin' o' goose-aigs, but he mos'ly don' he'p none to lay dem aigs. Miss Goose, do', she don' lose heart. She keep on a-layin' a aig ev'y udder day, til las' she say to de ole man, one day, sorter 'spondent lak, "Goo-Goo, we got 'leven aigs in de nes' now, an' I think I'ull go to settin' tmorrer. Mistah Gandah look out ovah his specs an' make some very wise remark 'bout fambly affairs, an' noddle his consent, an' dat settle de mattah. Nex' mawnin' Miss Goose was on her job 'fore breakfas', an' she went dah to stay til it was ovah.

De days come an' de days go, an' Miss Goose right dah. Fo' fouah long weeks she still a-settin'. De ole gandah, he stan' roun' fust on one foot den t'udder. He nip grass, an' he wade in de branch, but don' mattah what he do, he gits might lonesome. One day he hangin' roun' de nes' an' Miss Goose tell him he a mighty busy man an' she hate to bodder him, but if he can spare de time, she lak for him to set on de nes' a li'l while, til she git a bite o' dinnah an' stretch her laigs an' wings a li'l. So he sorter manage to keep de nes' warm til she go to de spring an' git her a drink er watah, but he break two of de aigs while she gone, he so awkward. After dat he don' hang roun' de nes' much mo', less he hafter he'p do de settin'.

Bye-m-bye, one day, Miss Goose call de gandah to 'er, an' she might' tired an' weak, an' she pore as a turkey, she been settin' so long; an' she say to Mistah Gandah, she got somefin' to show him. Den she sidle ovah to one side o' de nes' an' sorter lif' herse'f up, an' de gandah peep in 'out'n his good eye an' he disciver five little yaller fuzzy goslin's. Fouah ob de aigs didn' hatch. Well, sah, dat gandah mirate ober dem goslin's an' make a kadoo, an' fairly have fits he so proud. He even sen' out word to de Reverent to come ovah an' see de chillen. But de ole Roostah, he didn' pay no 'tenshun. He didn' care notin' 'bout dem goslin's.

Mistah Gandah, he 'pear to 'sume de dignity of de househol', an' he tell ev'ybody dat he's "daddy" Gandah now. He say to Miss Goose, "We's had a mighty hahd time a-gettin' de fambly started. We had to lay de aigs, an' we had to set fouah long weeks, now we mus' take care of 'em. Whatever you do when I am away, don' let de chillun play in de branch too soon.

An' she say, "Yes, we kill a bar."

A BIG CATCH

Sam and Fred sat side by side on the bank of a little creek, fishing.

For a long time they sat there with a nice fat worm on their hooks, but not even one little fish came to bite at them.

At last Fred pulled his hook out of the water an wound the line up on his pole.

"I am going home," he said. "There are no fish in this creek."

"We might as well," said Sam. "We cannot catch anything here."

Just then Fred stopped winding his line up.

"Sam, what was that the preacher said about fish last Sunday?" he asked.

"Oh, that was about two men that were fishing and they couldn't catch any fish."

"And they thought that there were not any fish in the sea," said Fred.

"Yes," said Sam. "So they pulled in their nets and were going to go home. Just then Jesus walked down to the shore and saw them. When he saw that they were pulling in their nets he asked them why they were doing it. And they said because there were no fish there.

"Then Jesus told them to cast out their nets once again for his sake. And so they did. And their nets were so full that they broke."

So the two boys unwound their lines and threw their hooks into the water once more. Quick as a wink they both caught a big fish.

Again and again the boys threw their hooks into the water. And again and again they caught a fish until they both had a big string of fine fish.—Maud Stevens.

A tramp had been admitted to the casual ward of a workhouse late one evening and the following morning he duly appeared before his master:

"Have you taken a bath this morning?" was the question he was asked.

"No, sir," answered the tramp in astonishment. "Is there one missing?"

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ROPER CIRCUIT

The Epworth League anniversary was observed by the local chapter on the night of the fourth Sunday in March. It was a very interesting service and well rendered. We had a large congregation made up of all the denominations who expressed themselves greatly delighted, especially with the music. Those appearing on the program as speakers were Mrs. Jack McAlister, the president and leader; Mrs. Clyde Snell, Miss Mary Hassell, Miss Doris Lewis, and Mrs. J. Bascom Hurley. Miss Mattie Morrow read the Scripture lesson, Miss Louise Hatfield was the organist, and Potter Dixon and Thos. Norman took up the collection. A special solo was sung by the pastor, J. Bascom Hurley.

The Epworth League was reorganized the early part of February and we have now 35 members. We hold our meetings every Tuesday night after the second and fourth Sundays. The league is composed of the young people of the community from all the denominations. We are expecting to have at least one delegate to the annual league conference at Louisburg in June.

Easter Sunday was a great day on the Roper circuit. Two special services were held and a large Easter collection was made to apply on the budget for the current year. Besides Easter sermons preached by the pastor special Easter music was rendered by the church choirs in the town. We have a very efficient organist and a number of good voices. The music was simply fine. These folks can sing down here and do not mind it. I doubt that any other town of its size in our conference can furnish better music and singing than Roper. Everybody does not know this, but to come down here and listen will prove a revelation. More power to their elbow.

Our congregations are increasing, and the general interest in the work of the kingdom is growing. We have had the Sunday school evangelist survey in two of the church communities, another on foot. All the Sunday schools will have completed the survey before May, we are sure.

We are busy getting ready to repair the church at Roper. The women are doing a fine piece of work, as they always do. A royalty play has been given, and will be given at other places before the end of the month. The charge is on the Advocate honor roll. The missionary maintenance was larger this year, although entirely too small for the ability of the people. Two study classes on the Methodist Evangel were conducted by the pastor. There is hope that at least a woman's missionary society will be set going before the end of the conference year. And, last but not least, to prove that we are moving some, we are having quarterly conferences down here at the rate of eight a year. What circuit in the conference can boast of greater progress? J. Bascom Hurley.

Being right and a Rockefeller both is a tough proposition to beat.—Will Rogers.

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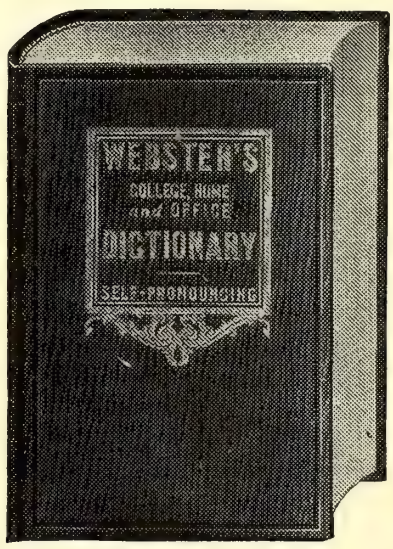
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

ANNUAL MEETING AT NEW BERN

The seventeenth annual session of the Woman's Missionary Society of the North Carolina Methodist conference, the fifty-first since its organization before the conference division, met at Centenary Methodist church, New Bern, April 9, with over 300 delegates and visitors in attendance.

The meeting was opened by a communion service conducted by Dr. Walter Patten, presiding elder of the New Bern district, with the assistance of seven other ministers.

Greetings from the New Bern auxiliaries were extended by Mrs. N. H. D. Wilson. Little Miss Margaret Wallace Jones, announced interestingly that 13 years ago her mother, Mrs. Ray Jones, gave greetings to the conference in session here. The response was by Mrs. J. W. Smith of Durham.

The message of the president was an inspiring part of the morning program, praising the work of the jubilee year and recommending "that the year 1020-30 be one of intensive cultivation along all lines of our organization and program of work, and that by every possible means we strengthen and develop the jubilee organizations."

Following a plea for a continued and more widespread spiritual awakening to rediscover Jesus Christ in individual lives and through all Protesantism, in preparation for church-wide evangelism and stewardship, Mrs. Gates urged the members to study even more diligently than previously "to face facts, rejoice in successes and use failures as stepping stones to greater achivements."

All district secretaries, with the exception of Mrs. E. R. Clarke of Wilmington, who was absent, made reports during the morning showing increased accomplishments along all lines of organization endeavors. A total adult membership of 8763 in 319 auxiliaries was reported, with 779 new members and 2132 subscribers to the Missionary Voice. A total of 4934 members studied missions during the year, with 64 on the honor rolls. A grand total of $120,203.54 was handled during the year in the various districts of the conference.

The report of Mrs. Boney showed splendid growth and expansion. The conference stands fourth in the amount of money sent in from the junior division, first from the baby division and first from the primary division, she said. The conference society has a general place of fifth among the 39 conferences of Southern Methodism.

Mrs. F. B. McKinne, treasurer, reported that all pledges had been nearly met. The Elizabeth City district was the only one that gave a jubilee offering in addition to meeting its full pledges.

Immediately after a luncheon served to 284 person in the social rooms of the church, a pilgrimage was made to the grave of Mrs. Elizabeth Hendren in Cedar Grove cemetery. For 30 years Mrs. Hendren was local auxiliary president and for 17 years conference superintendent of children's work.

The service was opened with the singing of "How Firm a Fonndation," after which Mrs. George Hawkins of Hertford, who was in charge, told of how she came here 30 years ago and served on a conference committee with Mrs. Hendren. Mrs. N. H. D. Wilson also paid high tribute to the deceased. Mrs. Hawkins read the 14th chapter of St. John's gospel and Mrs. F. B. McKinne of Goldsboro led in prayer. Mrs. J. C. Wooten of Durham laid a wreath on the grave for the conference. Mrs. Hawkins read the memorial roll of adults and children for the year, as part of the annual memorial service.

Upon the return to the church the resolutions committee was appointed, consisting of Mrs. Flora Kendall of Goldsboro, Mrs. E. N. Ricks of Mount Olive, and Mrs. C. L. Reed of Dunn.

In a report of the recent council meeting, Mrs. Harvey Boney told that last year Southern Methodist women raised $1,227,643. She drew many lessons of progress and worth from the observance of the jubilee year. In concluding her report Mrs. Boney resigned her office, after a service of 15 years.

Recognition was then given to the auxiliaries, started during the year, as follows: Durham district, Bethel, Shiloh and Swepsonville; Elizabeth City district, Woodland; Fayetteville district, Andrews Chapel, Morris Chapel, Parkton, Pegans, Cedar Grove, Clarkton, Bynum, Lambeth Young Women; New Bern district, Mettie Bobbitt; Raleigh district, Macedonia and Oxford Young Women; Rockingham, East Rockingham, Zion, West Rockingham, Hoffman, East Lauinburg, Bladenboro; Washington district, Bethany; Wilmington district, Scott's Hill, Zion, Hallsboro, Evergreen, Haw Branch; jubilee zones: Durham district, Alamance county and Orange county; Wilmington district, Onslow.

Mrs. M. L. Teague of Roxboro told what the jubilee meant to the Mary Hambrick auxiliary, an honor society. Mrs. B. C. Thompson, circulation manager for the Missionary News, spoke on the News and Voice, church periodicals. The remainder of the afternoon after 3:30 o'clock was devoted to committee meetings, practically all the delegates and visitors attending the various gatherings in different parts of the church building.

At the night session Mrs. Ina Davis Fulton of Nashville, Tenn., council treasurer, spoke on the subject, "Why Give to Missions." She told of the vast needs in the mission fields, particularly for routine work already established in foreign countries, repairs to buildings and maintenance demands.

Although stressing the importance and value of accomplishments in the home and foreign fields, Mrs. Fulton emphasized the fact that much more money and work are needed. She fully explained where financial donations go. During 1930 the amount of $198,529 will be spent for salaries to foreign missionaries.

In illustrating the need for money, the speaker told of the amounts allowed to the various centers, mentioning the large sums asked for the respective places, including the following: $140,000 given to China of $145,000 asked; $108,000 of $120,000 for Japan; $135,000 for Korea; $2,000 of $13,000 for Siberia; and $30,000 of $46,000 for Cuba.

Following luncheon the awards of banners. Centenary children, under the leadership of Mrs. Gertie Matthews, received the Chinese banner for sending in $275 more money than sent by the children of any other church in the conference. The banner was presented by Mrs. Ina Fulton and was accepted with a few appropriate words by little Miss Mary Brent Holland of New Bern.

The Korean flag was awarded to Trinity church, Wilmington, while the Japanese cover went to the Kinston babies. This has been won by Kinston for six years, as explained in a short presentation talk by Mrs. N. H. D. Wilson.

After the report of Mrs. J. C. Wooten of Durham ten baby life members were enrolled. The report of Mrs. S. H. Scott, superintendent of literature, was also read during the afternoon.

The report of the committee on extension of work and finance suggested that the year should be regarded as stewardship year.

Each auxiliary was asked in the report to make a ten per cent increase in finances over that of last year. Business women's circles and young peoples' auxiliaries were recommended. The budget system was suggested for reporting dues and pledges. The committee also asked that three adult life members be obtained in each district. A conference pledge of $55,000 was recommended.

With an effective background of pine and dogwood an impressive pageant, "O Zion Haste," was staged by seven young girls of the church—Misses Corinne Taylor, Elizabeth Lancaster, Mildred Biddle, Isabel Lawrence, Jessie Mann, Doris Peake and Katie Bell Smith.

With Mrs. Albert Brinson as priestess, the pantomime showed seven young girls in Greek costume, representing seven virtues. They lighted the tapers in a large candelabra. Then came others who obtained lights from those tapers and spread the light elsewhere. Dorothy Poole and Brooks Patten sang a duet. A chorus sang "I Would Be True." The program was much complimented.

Following the business of the afternoon and an executive committee meeting, the delegates and visitors were taken on a motor drive around the section. A delightful tea was given in their honor at five o'clock at the country club.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

SEVENTEENTH ANNUAL MEETING

When this issue of the Advocate reaches our readers the seventeenth annual meeting of the Woman's Missionary Society of the Western North Carolina conference will be in session in Centenary church, Winston-Salem, and a large number of our interested women will be gathered there to enjoy the splendid program that has been arranged for that occasion.

We trust that the meeting is proving just as interesting, inspirational and helpful as our sisters expected, and that each one who goes may feel that "it is good to have been there." With the record of a great year in 1928 to inspire them, we predict that larger and more extensive plans will be made for the furtherance of the work for this year.

This is the second meeting that has been held in Winston-Salem in the last decade, the sixth annual meeting having been held in West End church of that city in 1918.

Since the meeting in 1918 the society has increased in number of auxiliaries and members, and the total contributions have made the gratifying increase of $40,515.90—the figure in 1918 being $24,450.73 and in 1928, $64,966.73.

Other changes have been made in the various departments of the work, and many of the faithful officers who were present at the 1918 meeting have been succeeded by others who are continuing to carry forward the great work of the women of the church.

We are sure that many of the faces of those attending the sixth meeting are among the missing this year, some of these loyal workers having passed into the great beyond, where they have received the plaudit of Him for whom they worked so faithfully, as He has said unto them, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Theme for the conference: "Stewardship for All of Life."

Conference hymn: "Fling Out the Banner."

Stewardship

"They shall not appear before the Lord empty, every man shall give as he is able, according to the blessings of the Lord thy God which he hath given thee." —Deuteronomy 16:16-17.

A FEW ITEMS OF SPECIAL INTEREST ABOUT WINSTON-SALEM

"It is a city of churches, schools and substantial business institutions, where the home is paramount and where the church is the foundation of community life."

The site of Salem was chosen by the Moravians in 1765 and the first log was cut for the first house in the settlement in January, 1766. Winston was selected as the county seat of Forsyth county in 1851, and in 1913 the two municipalities, Winston and Salem, became one and since that time it has been the "Twin City of North Carolina."

It is North Carolina's largest city, the latest census report giving its population as 77,100. Ranks 38th in the United States as an industrial city, first in buying power in all north Carolina cities; property valuation largest of any N. C. city; ninth port of entry in America; fifth in nation in water power development; second in the South; leads the nation in number of debt free homes and has only 3-10 of one per cent of foreign born within its borders.

Winston-Salem has one of the finest school building programs in the South. It is the home of the well known Salem College and Academy, one of the oldest girls' educational institutions in the country, having been founded in 1771.

Of special interest to "us Methodist" is the fact that it is the home of our Children's Home in the Western North Carolina conference—that institution so splendidly managed by Rev. and Mrs. C. A. Wood and their co-workers, and one in which every Methodist in the conference is interested.

During the years of the existence of the Woman's Missionary Society, Winston-Salem has contributed a large number of untiring, efficient and tried workers, many of them holding important offices in the conference. Among those whom we recall are Mrs. J. W. Alspaugh, Mrs. N. S. Davis, Miss Nora Dodson, Mrs. T. G. Cozart, Mrs. Frank Martin, Mrs. J. N. Atwater, Mrs. Duke Hay, Mrs. J. K. Norfleet, Miss Sallie Nading, Miss Maude Bohannon, Mrs. R. M. Courtney, Mrs. T. B. Apperson, Mrs. D. L. Simpson, Mrs. H. E. Smith, Mrs. M. E. Watkins, and others whose names we do not have. It is of peculiar interest to us that our president, Mrs. Charles C. Weaver and superintendent of young people, Mrs. Hoke Bullard, while "daughters of the parsonage," now claim Winston-Salem as their homes.

MISSION STUDY AT WESLEY MEMORIAL CHURCH

By Mrs. P. W. Flagge.

Probably no one occasion in the life of Wesley Memorial church, in High Point, has carried greater inspiration or caused greater inspiration or caused deeper heart searchings than the all-day study of missions by the women of the church on March 20. "The Desire of All Nations" by Dr. Egbert W. Smith, a native of Greensboro, now executive secretary of foreign misions of the Presbyterian Church in the United States, was the text used as a basis of discussion most ably presented by Mrs. T. Wingate Andrews, who interspersed the messages of the talented writer of the book with pertinent illustrations, quotations from poets and other great writers, and personal experiences, all aptly illuminating and intensely stirring. From ten o'clock a. m. until three p. m., with an intermission of an hour for lunch, a body of earnest listeners, numbering nearly a hundred people, gave intense interest to the speaker as she discussed the six topics outlined by Dr. Smith.

Beginning with the Bible authority for missions, Mrs. Andrews taught what being Christ-like means, and how being like Christ (the longing of every child of God) leads to sympathy with his great heart and purpose. A plea was made for Christ's followers to use God's plan and not try to bring God down to our plan. In discussing the place of the preacher in the program of the church, it was stated that "more than ever the message is of supreme importance, what the world calls for is the thing that is sincere, that is authentic."

Quoting startling facts, Mrs. Andrews led her hearers to feel keenly the need of non-Christian lands. In masterful sentences she depicted their desires, their longings and their aspirations, as they reach out for a satisfying deity; and laid upon the hearts of those present the truth that missions is not an "extra," a "special," nor even is it "optional," but a command to meet the needs of the hungry world.

At the afternoon session which was given first to the consideration of the church school and missions, Mrs. Andrews advised Sunday school workers that the function of the church is not primarily to impart knowledge, but to express the spirit of Christ in the home and community and "unto the uttermost parts of the earth." She reminded them that young people are seeking noble patterns of life, and urged teachers to place books about noble men and women in their hands, that they may learn to appreciate the lives of Christian heroes. It was brought to mind that it has been young people who have had the vision of missions, giving as examples the "Haystack Meeting," and other instances.

A plea for consecrated young life was followed by an earnest prayer by Mrs. J. Ed. Kirkman.

Meeting the criticism of missions by statements of instances in which lives have been remade and nations stirred by the power of the gospel, the hour closed by a consideration of how Jesus satisfies.

This program was planned by the committee on Bible and Mission Study of the woman's auxiliary under the leadership of Mrs. W. C. Jones. The program was varied from time to time by songs, prayers, Scripture and special music, which included a song by Mrs. Gurney Briggs, "How Beautiful Upon the Mountains," which contributed strongly to the atmosphere of worship. Visitors from other denominations added to the spirit of cooperation and oneness of purpose by their presence. In appreciation of the service rendered by Mrs. Andrews, who came from another church, she was presented with a beautiful pot of tulips.

Sunday School Lesson

APRIL 21

Comfort for God's People

Isaiah 40:1-11.

Golden Text: As one whom his mother comforteth, so will I comfort you.—Isaiah 66:13.

(Notes by Dr. Isaac Taylor Headland.)

The Time of Deutero-Isaiah

From the time of the call of Isaiah (740 B. C.) to the time of the writing of this lesson (540 B. C.) is in the neighborhood of 200 years. The date of Deutero-Isaiah appears to be definitely fixed by the historical references in his prophesies. Cyrus is on the scene. Babylon is about to fall. The Jewish exiles are to go free. Shortly, therefore, before the fall of Babylon (538 B. C.) it would seem must have been the date of the ministry of Deutero-Isaiah.

These Two Hundred Years

Two hundred years have passed since the reforms of the good king Hezekiah. He was followed by a miserable son Manasseh, who reigned longer than any other king of Judah, and about whom we know least. This is partly because of the fact that the following generation looked back upon it with abhorrence as the period of lowest degradation to which their country had ever fallen. This was in the worship of false gods. His son, Amon, who reigned only two years, followed in the footsteps of his father, during which time Zephaniah tells us that in Jerusalem idolatry was supported by the priests and prophets, the poor were ruthlessly oppressed, and there was shameless indifference to evil.

The son of the wicked king Amon was as good as his great-grandfather Hezekiah, and carried on the same kind of reforms. While he was carrying on these reforms in Judah, the great Assyrian empire which had carried Israel into captivity fell into ruins before the armies of the father of Nebuchadnezzar, and the kingdom of Babylon took its place. During the second hundred years it was destined to carry the people of Judah into captivity, but in 538 B. C. it in turn fell before the armies of Cyrus, the Persian, and the power which had for so long been in the hands of the Semitic race fell into the hands of the Aryan and has never left it even until now.

The Prophet of Comfort

There are those who complain of the higher critics, and there is much perhaps of which to complain. But Amos and Hosea owe a good deal of their present distinction to the work and investigation of these same critics. But Deutero-Isaiah owes his entire existence. How his prophecies became connected with or attached to those of Isaiah we do not know, but he was discovered by the critics. And what a discovery it was.

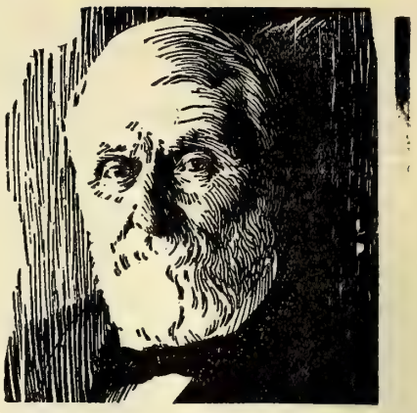
Judah is in captivity. They have suffered for fifty years or more. Then this prophet arises and is inspired with the message of comfort. This message he feels comes from God, and so he tells them that Jehovah has told him to bring them a message of comfort and cheer, to gladden their spiirts, and to relieve their mental distress. The other prophets had told them that their calamities were all the result of the sin they had committed, which was no doubt true, though calamity comes to the good as well as the wicked; the good must suffer with the wicked, and so they do. This, then, is the prophet of comfort. In the first 39 chapters of Isaiah we find the word comfort, and that in "labor not to comfort me," but this prophet uses it over and over again. He is sent to allay their grief and their trouble, to encourage, to soothe and console.

A Voice

It was from this prophecy that John the Baptist took his answer when asked, "Who art thou?" "I am a voice." What does it matter who I am? It is the voice, the message, that counts. It was from this book that Jesus took the text for his first sermon when he returned to his home town of Nazareth. Hear his words: "The spirit of the Lord is upon me, be cause he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." This prophet is a voice which inspires the Master with his first public message. And how much this is like the message he sent to John when John's messengers came to ask him if he were the Messiah. You and I will not be remembered because we have amassed a vast fortune. We will not be remembered because we have accumulated a great fund of knowledge. We will be remembered, if we are ever remembered, because of the way we have dispensed our fortune or used our knowledge.

Another Voice

In harmony with what we have just said, we should read the sixth, seventh, and eighth verses. It is another voice telling him to cry, and he inquired, "What shall I cry?" Tell them that "all flesh is grass, and all the goodliness is as the wild flower; the grass withers, the flower fades." So it is with wealth and fame and fortune, with knowledge and beauty and the pride thereof. They wither, they fade. But there is something that will not wither, that will not fade, that will not pass away. The word of our God will stand forever. Surely the people are grass, he tells them. They will pass away. All those who were over 20 years of age when they left Egypt, except those two who had been faithful in their report, their cry, died in the wilderness. All those who were over 20 years of age when they were carried into captivity, no doubt died in Babylon. All flesh is as the grass or the wild flower, but the word of God, as proclaimed by the voice



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or the pen of this unknown prophet, we are studying today, 25 centuries after his flesh and his tongue have returned to the earth. The word of God will stand forever. In spite of Shakespeare, the good that men do will live after them, the evil will be interred with their bones.

A Message to Each One of Us

"O thou that tellest good things, get thee up into a high mountain." It looks to me as if we might apply this to ourselves. The past few days a great company of men have been going about our city, as they did about Pittsburgh not long since, bearing the message of the gospel, and an invitation to the church, to join those already therein, in worship and in service. What is there to prevent each one of us, whenever we have opportunity, from bearing this same message to those with whom we are associated? Not only for a few days when we are asked to do so, but whenever the opportunity presents itself. Indeed, if we have the gospel fire burning in our hearts, is it possible to prevent its warming up the hearts of our associates?

That, it seems to me, is the message of the last verses of our lesson. "He will feed his flock like a shepherd; he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young." That is the privilege of those who are servants of the Lord.—Pittsburgh Christian Advocate.

BROTHER HORNBUCKLE GRATIFIED

I wish to thank all the friends who so kindly have helped me in my efforts to build a church among my people, the Cherokee Indians. Especially, I thank Brother J. S. Hiatt, who called the attention of the friends to help me in this enterprise. Various persons have responded and we will soon have our church completed. It is situated on th banks of the Ocona Lufty river, so close that we can hear the murmur of the water. It will be a nice building and is in a community where it is needed. Pray for me that I may do much good.

Wm. Hornbuckle, Pastor.

"The one supreme test of the Church of Christ is to extend itself beyond its present established borders, and when we neglect to follow this command of Jesus, we forfeit the right to the promise that he would be with us always to the end of time."—Rev. W. G. Cram, Gen. Sec. Board of Missions.

"The message of Methodism in Europe and the message of Methodism everywhere, is the message that begins by creating peace in human hearts. It leaps from one heart to another, and from one nation to another, and from one continent to another until the world shall sing a paean of peace, and that is our mesage to Europe."—Bishop Darlington, in a plea for Europe.

We are all groping for infinity—every effort to prove there is no God is in itself an effort to reach for God.—Bishop Charles Edward Locke.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

GASTON INSTITUTE

The efficiency institute for the Gaston County Union was held in Main Street church, Gastonia, the past week. Splendid work was done. Out of an enrollment of 76 there were 63 who earned their certificates for one unit of credit on the Christian culture diploma. These were divided among the several churches as follows: West End 1, conference 1, Smyre 7, Trinity 7, Park Street 7, Bessemer City 6, East End 9, Main Street 13, Franklin Avenue 23. Instructors in the several classes were Mrs. J. Dale Stentz, Revs. A. C. Swafford, M. T. Hipps, J. C. Groce, and G. G. Adams. Rev. J. R. Warren led in a special devotional service on Tuesday evening. Rev. H. G. Hardin led a similar service on Wednesday. On Thursday evening Main Street chapter, led by Mrs. J. Dale Stentz and her class in fourth department, gave an interesting social. The climax came on the closing evening when Rev. H. G. Hardin led the entire group in a most impressive and helpful consecration service.

WINTON-SALEM

On next Monday evening, at Centenary church, the efficiency institute for the Winston-Salem district and especially the Forsyth County Union, will open for a good week's work. It would be great to have every chapter within the county of Forsyth present in goodly numbers. A splendid program is arranged under leadership of Miss Blanche Gluck, district secretary.

North Carolina Conference

RALEIGH DISTRICT INSTITUTE

The seventh annual Raleigh district Epworth League institute will be held Friday night, May 17, at the Central Methodist church, Raleigh. The institute will be held in connection with a banquet, beginning at seven o'clock. Enter this date in your "date book" and on May 17 come to Raleigh and boost Raleigh district.

CENTRAL AND JENKINS MEMORIAL

Central and Jenkins Memorial leagues held a joint devotional service last Sunday night at Jenkins Memorial church. Miss Lona Hinshaw, president of Central League, directed the service. Miss Mary Hopkins gave a piano selection and Miss Eleanor Morgan sang. Miss Mabel Day and Messrs. Douglas Pike and Willie Stevens were the speakers. Rev. P. H. Fields, pastor of Jenkins Memorial, and Rev. J. F. Herbert were also present, together with the district secretary. These two leagues are leading the way in the Boost Raleigh District.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

It was a pleasure to have the Rev. A. J. Parker to call to see us last week. Since Christmas he has not been very well. Under the care of physicians he has just about regained his strength and health. It is his expectation to take up the active duties of his charge right away. His present condition is much better than it has been for some time. He is optimistic and expects to make a fine report at our next conference. We enjoyed his visit. He has always been an ardent supporter of our Methodist Orphanage. We appreciate his co-operation and friendship.

* * * *

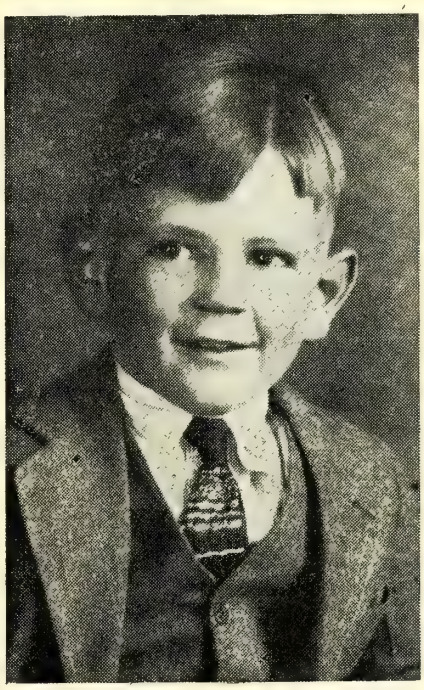
On the first Sunday night in April I assisted Brother P. H. Fields in the reception of a large class of our children into the Jenkins Memorial church. There were forty-seven who took upon themselves the sacred vows of church membership. I have taken many classes into the church, but I do believe that this class was the best informed of any I have ever seen. Several of the officers with me assumed the vows in the place of parents to bring up these children in the Christian faith. It was a beautiful sight to see so many of these tender lambs coming into the church of Christ. No one could witness that scene without having the depths of his soul profoundly stirred. Every Methodist should feel proud of the fact that he or she is doing something to make such a scene possible. The pity is that there are so many more whom we could lead to Christ if we only had the means with which to support them.

* * * *

An important meeting was held at the orphanage on the tenth of this month. The following were present: Messrs. Roger Moore, Wilmington; Major W. A. Graham, Kinston; J. P. Gibbons, Hamlet; W. H. Dameron, Warrenton; G. C. Trice, Fayetteville; W. T. Costen, Gatesville; B. I. Satterfield, Roxboro, and Robert Ruark, Raleigh. These prominent professional and busines men are earnestly endeavoring to sponsor a movementment that will in the years to come greatly increase our limited resources. They want to increase our endowment to several hundred thousand dollars. There will not be any high pressure methods used to accomplish this worthy end. The plan is to suggest to those who are financially able to take out a life insurance policy, making the orphanage the beneficiary at their death. There are a great many people who can take out from one to five thousand dollar policies for the good of our home. All such insurance would go to our permanent endowment fund. Only the interest would be used in meeting our operating expenses. The plan is a good one and I believe a workable one.

* * * *

While I was in Smithfield recently I attended services at Centenary church and heard Brother J. D. Bundy preach a helpful and thoughtful sermon. He is a seasoned man and therefore can preach out of a rich experience of the things of God. It was communion service and a large number participated in the Lord's Supper. I was glad to see that knightly preacher, the Rev. D. H. Tuttle, who is not in the active ranks now, but who



Boy from the Methodist Orphanage, Raleigh, N. C.

gives his time freely and gladly to the work of the kingdom. I was happy to see many of my friends whom I loved and appreciated when I was pastor of the church. They have an abiding place in my heart. Methodism is very strong in Smithfield and they are among the best supporters the orphanage has.

I was delighted to visit the home of Mrs. T. J. Lassiter. She is editor of the Smithfield Herald and is one of the best newspaper writers in the state. She has two sons in Duke University. I called to see several of my friends. I am indebted to that fine layman, Brother J. D. Spiers, for taking me out into the country on some orphanage business.

Praying at the Parson.—Scene—Wesley Chapel. Occasion—Prayer meeting after the first evening service conducted by the new minister. Extract from the prayer of Brother Smith: "Lord, we do not know whether our new minister can take a hint, but thou knowest that our last minister was not much of a visitor."—Methodist Recorder.

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HOBSON—William H. Hobson, son of Samuel A. and Ann Morehead Hobson (his mother a sister of Governor Morehead) was born August 13, 1844; died March 6, 1929. He was a member of Co. H., 5th N. C. cavalry, and served throughout the Civil War. He was a leading farmer, citizen and churchman, a teacher and superintendent of Liberty Sunday school for years. He was a trustee of church and parsonage at the time of his death. Surviving are two sons and three daughters. Funeral services were conducted at Salisbury by his pastor, assisted by Dr. A. D. Wilcox and Dr. Mark Milne. Interment was made at Wildwood at the Hobson home in Davie county. E. M. Avett, Pastor.

COUCH—Mrs. Anderson Couch, who before marriage was Miss Annie Laurie Warren, passed to her reward March 1, 1929, interment being made in Maple Wood cemetery, Durham, North Carolina. She was born August 4, 1869, and was therefore nearly sixty years of age. She was married April 19, 1893, and to this union were born two children, Mrs. Frank L. Belvin and Allen A. Couch, Jr. In early childhood she joined Trinity church, Durham, and at the organization of Main Street church moved her membership to the new congregation. From that time until her death, she was a consistent and loyal member of this church, new known as Duke Memorial. She is survived by her husband and both her children. Quiet, unassuming and most devout, she made for herself a large place in the hearts of her friends and in the entire community.

W. A. Stanbury.

WAINWRIGHT — Mrs. Annie Cook Wainwright quietly entered into the rest that awaiteth the coming of God's weary ones on February 20, 1929, at her home in Wilson, N. C. Raleigh was the place of her birth, and the date was December 17, 1853. Her parents were George T. Cooke and Mary Van Dalen Lindeman Cooke. On November 10, 1875, she was happily united in marriage with George H. Wainwright, and they twain lived in love together well beyond their golden wedding day. After seven years of living in Raleigh they moved to Wilson in 1882, taking with them written evidence of their membership in the Methodist Episcopal Church, South, which both had joined in 1870, during the pastorate of Dr. H. T. Hudson at Edenton Street church. The writer of this Memorial became their pastor in 1889, and knew them as the kindest and most thoughtful of next door neighbors. To this date we remember many noonday delicacies brought from Mrs. Wainwright's, and other evidences that she loved her neighbors as herself. Before me now is a list of floral offerings in loving tribute to Miss Ola Wescott, sister of my wife, who died May 9, 1890. One item of the list is "a bouquet of calla-lillies" from Mrs. George H. Wainwright. During the months of Miss Wescott's illness there were times when those of the family could not be present with her. At such times she would say, "Ask Mrs. Wainwright to come and sit with me." Often the request was granted, the sick one cheered into smiles, and the shadows of a fast approaching event driven away by the pleasing personality of this daughter of God's mercy. For nearly 60 years her life was a light in her home, her church, and city—a light that shone to the glory of the saving grace of her heavenly Father. Brother Wainwright with two sons, Harry McKee and George Cooke Wainwright, and six grandchildren, yet live to cherish in loving remembrance the memory of a faithful wife and devoted mother. We know whither she has gone and will follow on until we come to that city of which it is written:

"They shall hunger no more, neither thirst any more; neither shall the sun strike upon them nor any more heat, for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes." D. H. Tuttle.

WHITFIELD — Roy Whitfield of Greensboro, N. C., who met death in a tragic automobile accident October 29, 1928, was a young man of sterling qualities of character. He was one of the most loyal and faithful Sunday school pupils West Market Street church had. At the time of his meeting death he was president of his class, and an efficient, enthusiastic worker in it.

His fine quality of soul was revealed in his relation to his widowed mother. Toward her he displayed a tender thoughtfulness, a studied considerateness and a gallant loyalty.

His outlook upon life was that of radiant hopefulness. He was sound in principle, chaste in speech, and wholesome in conduct and reverent in spirit.

The life he lived was itself an articulate tribute to the beauty and power of home influence and the value of both church and Sunday school in the training and the making of Christian character.

The memory of his life will serve through the years as an inspiring and elevating influence. As long as our homes and churches can train young men like this just so long will they prove to be an invaluable asset to the world.

Loy D. Thompson.

HARRELL—We are very often too busy for a moment of meditation, but when we do separate ourselves for a short period from the busy obligations of life and take time to think, we readily see that many have contributed to our happiness indirectly and directly. Gratitude accordingly comes to our hearts. In this light we would offer this tribute.

In the death of S. I. Harrell, June 12, 1928, the people of Gates county lost a valuable citizen. He left his impress upon the community life in many ways. We have not time to enumerate the activities of this good citizen, but we would call attention to a few of the outstanding characteristics of the man.

His obligation as a citizen was always vital and commanding. He took part in the political life of his county and state with the sense that it was necessary for a citizen to do so and in the light of his conscience he always cast his ballot and entered into his party's activities and purposes. Government, to him, was a means to serve the best interests of the people and not to secure privileges for a few.

If he were loyal to his state, he was even more so to his church. He was born in a Methodist home, was brought up in a Methodist community, believed in the history and traditions of his denomination, but there was a charity about him that made him appreciate the work of



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.....
.....

other laborers in the kingdom. His devotion to his church is easily seen in the fact that his oldest son is a minister and that his two daughters married preachers. For many years his congregation called upon him to serve the church in the capacity of steward. He did it with great joy and his faithfulness to this obligation is recorded in the community where he spent his life.

He gave to the state a true patriotism, to his church an undivided loyalty, but if we wish to see him at his best, we must see him in the love that he gave to his home. Happy in the love of his helpmeet, he, together with her help, built a home that they desired to rest on the greatness of God. He believed in his home to the extent that some things should be kept out of it. It was sacred territory. It was the holy of holies to him and only that which he believed would contribute to the happiness of his family and the development of his children along proper lines was permitted to enter. He found his greatest joy in the achivements of his children and as they grew to manhood and womanhood and went out in the great world of responsibility they knew that they were always remembered each morning in the incense of prayer that went up to God with regularity and sincerity.

His loved ones, of course, suffered at his going, but for his contribution to the world in the way of character we are grateful.

He leaves a widow, one daughter, Mrs. Marvin Self of Hertford, and two sons, Thomas C. Harrell of Asheville and Costen J. Harrell of Norfolk, Va.

PERRY—Bro. Numa A. Perry, a loyal and a devoted member of Brown's Chapel, Pittsboro circuit, went to his richly deserved reward on March 23 and was buried on Sunday, the 24th, in the presence of a great concourse of people. A former pastor, Rev. J. J. Boone, assisted the pastor in the service.

This good man was not only known locally and held in high esteem, but was well known throughout the N. C. conference, having been a member of that body for many years as a lay delegate. Like Enoch, "he walked with God, and he was not, for God took him." He will be greatly missed in his broken home, Sunday school and church, for he was a recognized leader. He was a faithful steward in his church for more than thirty years, a regular attandant at the quarterly conferences and took great interest in the causes of the church. He was 66 years old, leaves a widow, who was Miss Josephine Clegg; two daughters, Mrs. Lorena Harris and Mrs. Mary Frances Lindley; one son, Edgar Perry. Three sisters and two brothers also remain, and they are: Misses Sallie and Ora Perry, Mrs. A. A. Self, Ostia and Carl Perry. May the Lord give comfort to the bereaved family and the wide family connection.

J. A. Dailey, Pastor.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has seen fit to remove from our midst our friend and co-worker, Mrs. R. W. Barlow, we, the members of the W. M. Society of the Methodist church, are deeply grieved because of her going, and will sorely miss her kind words and gentle deeds. Therefore be it resolved:

First, That in the death of this true, faithful woman we bear willing testimony to the life of one who walked with God, and served him with loyalty and deep consecration.

Second, That the life she lived of untiring devotion to her church friends, and the help and interest she took in the spreading of the gospel among heathen nations, her kind help in the giving of Testaments and other valuable literature to the colored people, will always remain as a memorial of her saintly and fruitful life in the cause of Christ.

Third, That we extend to her family and sorrowing friends our heartfelt sympathy and pray that God may bless and comfort them in their grief and sorrow.

Fourth, That a copy of these resolutions be spread in the minutes of the society and a copy sent to the North Carolina Christian Advocate.

Mrs. J. L. Nelson, Com.

RESOLUTIONS OF RESPECT

In memory of a beloved and faithful member, Mrs. J. W. Merritt; therefore be it resolved by the Woman's Missionary Society of Centenary church, Greensboro, N. C.:

First, Whereas, God in his infinite wisdom has called our dear sister, we bow in submission to God's will, thanking him for the godly life she led and her loyalty to our society and church.

Second, That her life of faith and devotion and her love for home and friends, will remain a noble and inspiring example.

Third, That we extend to the bereaved family our heartfelt sympathy, and while we cherish her memory we will not forget those she loved and pray that God will watch over them.

Fourth. That a copy of these resolutions be sent to her family, to the N. C. Christian Advocate and one recorded in the minutes of the missionary society.

Mrs. T. A. Glascock,
Mrs. J. B. Pleasants.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom did on February 24, 1929, remove from our midst our much beloved pupil, Veva Tripp, who was ever a loyal member of the First Methodist Sunday school. Even though she had only reached the tender age of 14 her character and disposition were so beautiful that those who knew her best loved her most. Therefore be it resolved:

First, That we appreciate the loyalty and influence of her young life during her association with this Sunday school.

Second, Our hearts go out in tender sympathy to the bereaved family, and while we cherish the memory of the beautiful life she lived, we will not forget her loved ones. We pray that God, in his infinite wisdom and mercy, will watch over them.

Third, That a copy of these resolutions be sent to the family, a copy spread on the minutes of the Sunday school workers' council, and a copy sent the North Carolina Christian Advocate.

Mrs. H. I. Glass,
Miss Mary S. Beckwith.

RESOLUTIONS OF RESPECT

The Ladies' Aid of Rural Trinity Methodist church wishes to pay tribute to one of its valued and beloved members, Miss Mattie Gilleland, who died March 9, 1929.

We feel that our society has suffered a great loss, as she was always willing to take part in any good work for the church and in her days of health she always found time to minister to the needy and cheer the sick. As the writer knew her she was kind, gentle and sympathetic, loving and being loved by all.

Resolved first, That in the death of this good woman we feel an irreparable loss; still we bow in humble submission to our heavenly Father.

Second, That our hearts go out in tender sympathy to the bereaved family and pray that God in his wisdom and mercy will watch over and keep them.

Third, That a copy of these resolutions be entered in the minutes of the society, one be sent to the Christian Advocate ad one to the family.

Mrs. J. M. Elliott,
Mrs. J. W. Carr,
Mrs. J. R. Beard.

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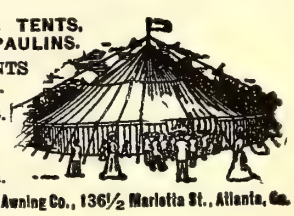
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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Weldon, Roanoke Rapids ..... April 18-19
Salisbury District, Coburn Mem'l, Salisbury..April 29-30
Washington, Bath ..... May 7-8
Winston-Salem, Advance ..... May 7-8
Charlotte, Hawthorne Lane ..... May 9-10
Rockingham, Troy ..... May 9-10
Elizabeth City, Manteo ..... May 14-15
Raleigh, Holly Springs ..... May 14-15
Mount Airy, North Wilkesboro ..... May 15-16
Durham, Prospect, Yanceyville Ct. ..... May 16-17
Greensboro, Jamestown ..... May 21-22
Gastonia, Belmont, Main St. ..... May 21-22
Asheville, Central Church Asheville ..... May 21-22
Statesville, Granite Falls ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

April

Yanceyville, Bethel, a.m. 20-21
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

April

Plymouth, Ware's Chapel, 11 20
Roper, Pleasant Grove, 11 21
Columbia, Wesley's Chapel, afternoon 21
Stumpy Point, night 25
Dare, East Lake, night 26
Wanchese, 11 28
Manteo, night 28
Kennekeet, Rodanthe, night 29
Hatteras, Hatetras, night 30

May

Chowan, Evans, afternoon 5
North Gates, Parkers, 11 11-12
Gates, Harrells, afternoon 12
South Mills, Sharon, 11 18-19
South Camden, Wesley's, night 19
Kitty Hawk, Duck, 11 25
Currituck, Ebenezer, 11 26
Moyock, Perkins, afternoon 26
Perkuimmans, New Hope, 11 ..... May 31 and 2

June

Pasquotank, Epworth, afternoon 1-2

Elizabeth iCty district conference meets at Manteo May 14 and 15. First service and first session of conference at night, May 14.

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

April

Erwin, Angier 21
Dunn, night 21
Roseboro, Andrews 27-28
Newton Grove, Maple Grove, p.m. 28

May

Jonesboro, Memphis, p.m. 5

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

April

Grifton, Edwards Chapel, 11 20
Goldsboro Ct., Salem, 11 21
Dover, Lane's Chapel, 11 27-28

May

Ocracoke-Portsmouth, Portsmouth 2-3
Oriental, Pamlico, 11 5
Riverside-Bridgeton, Reelsboro, 3 5
Riverside, preaching 8 5
Newport, Riverdale, 11 11-12
LaGrange, Trinity, 3 12
St. John's, 8 12
Straits-Harlowe, Merrimon, 11 18
Jones, Cypress Creek, 11 19
Seven Springs, Garris, 8 19
Snow Hill, Tabernacle, 11 25
Pink Hill, Woodland, 11 26
Kinston, 8 26

June

Beaufort, 11 2
Mt. Olive Ct., Bethel, 11 22
Mt. Olive-Calypso, Mt. Olive, 11 23
Mt. Olive Ct., Bethel, 3 (preaching) 23
St. Paul's, 8 23
Hookerton, Ormondsville, 11 30
Pikeville-Elm Street, Saulston, 3 30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

April

Princeton Ct., Princeton, 11 21
Selma, night 21
Benson, Elevation, 11 28
Clayton, night 28

May

Louisburg Ct., Prospect, 11 4
Louisburg, 11 5
Jenkins Memorial, 11 12
Fuquay, Holly Springs (D. C.), 1:30 15
Lucama, Buckhorn, 11 19
Kenly Ct., Kenly, 3 19
Franklinton, 11 26
Epworth, night 26
Central, night 29

June

Millbrook, Oak Grove, 11 1
Garner, Hollands, 11 2
Pastor's School, Duke University 5-9
Four Oaks, Antioch, 11 and 3 15-16
Smithfield, 11 16
Youngsville Ct., Youngsville, 11 22
Tar River, Ebenezer, 11 23
Oxford Ct., Bethel, 11 29
Oxford, 11 30

July

Cary-Apex, Macedonia, 11 6
Zebulon, Wendell, 11 7
Bailey, 3 7
Creedmoor, 11 13-14
Edenton Street, night 16

WASHINGTON DISTRICT
J. H. McCracken, P. E., Washington, N. C.
SECOND ROUND

April

Aurora, Campbell's Creek, 11 21
Washington, 7:30 21
Mattamuskeet, Englehard, 11 28
Pantego-Belhaven, Pantego, 7:30 28

WELDON DITRICT
S. A. Cotton, P.E., Weldon, N. C.
SECOND ROUND

April

District Conference, Roanoke Rapids 18-19

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
SECOND ROUND

April

Clinton, Keener, 3 21
Faison-Warsaw, Warsaw, 7:30 21
Kenansville, Wesley, 3 28
Wallace-Rose Hill, Wallace, 7:30 28
Maysville, Pollocksville, 3 30
Jacksonville, 7:30 30

May

Trinity, 8 1
Carver's Creek, Weyman, 11 5
Magnolia, Centenary, 7:30 5

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

April

Flat Rock-Fletcher, Fletcher, 11 21
Henderson Ct., Upward, 3 21
Weaverville Ct., Alexander Chapel, 11 27
Asbury Memorial, 11 28
Black Mountain, 7:30 28

May

Marshall-Hot Springs, Hot Springs, 11 5
Oakley, 8 5
Leicester, Grace, 11 12
Fairview, Sharon, 3 12
Candler, Pleasant Hill, 11 18-19
Acton, Acton, 3 19
District Conference, 9:30 to 5, Central 21-22
Central, 11 26
Haywood Street, 8 26

June

Tryon, 11 2
Saluda, 11 2
Hendersonville, 11 9
Brevard, 11 9
Mills River, Horseshoe, 11 16
Swannanoa, Bethesda, 3 16
Rosman, Lake Toxaway, 11 23
Weaverville Station, 8 26
Spring Gap, The Gap, 11 30
Black Mountain, 8 30

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

April

Rural Trinity, 11 21
Thrift-Moores, Pleasant Grove, 3 21
Ansonville, Concord, 11 28
Unionville, Zion, 3 28

May

Polkton, 11 5
Marshville, Harmony, 3 5
Weddington, Ind. Trail, 11 12
Spencer Memorial, night 12
Lilesville, 11 19
Bethel-New Hope, Long Pine, 3 19
Waxhaw, 11 26
Pineville, Marvin, 3 26
Calvary, night 26

June

First Church, 11 2
Wesley Heights, night 2
Pastors' School 5-8
Morven, McFarlan, 11 23
Peachland, Fountain Hill, 3 23
Dilworth, 11 30
Hickory Grove, night 30

July

Hawthorne Lane, 11 7
Myers Park, 11 14
Big Spring, night 14
Monroe, 11 21
Prospect, Bethlehem, 11 20-21
North Monroe, 3 21
Wadesboro, 11 28
Matthews, night 28

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

April

Shelby, Central, Central, 11 21
South Fork, Reepsville, 3 20-21
Gastonia, Smyre, night 21
Cherryville Ct., Mary's Grove, 11 28
Dallas, Puetts, 3 28

May

Rock Springs, Rehobeth, 11 4-5
Mount Holly, Mount Holly, night 5
Shelby Ct., Sulphur Springs, 11 10
Cramerton, Cramerton, 11 12
Park Street, Ebenezer, night 12
Maylo, Maylo, 11 19
Lowesville, New Hope, 3 18-19
Belmont, Main Street, Main Street, night 19

The Gastonia district conference will convene at Main Street, Belmont, on the 20th of May at ten o'clock in the morning.

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
THIRD ROUND

April

Stokesdale, Stokesdale, 11 21
Summerfield, Center, 3 20-21
Carraway Memorial, night 21
Randolph, Hopewell, 11 27
Centenary, 11 28
Liberty, Bethany, 3 28
Park Place, night 28
West Market Street, night 29

May

Cedar Falls, West Bend, 2 4
Uwharrie, Concord 11, Tabor 3 5
Wentworth, Carmel, 11 11
Ruffin, Pelham, 3 11
East Greensboro, Holt's, 11, 12, night 14
Pleasant Garden, Bethlehem, 3 12
Gibsonville, night 12
Proximity, night 15
Coleridge, Mt. Olivet, 11 19
Randleman, Old Union, 3 19
Ramseur, Ramseur, night 26
Ashboro, night 29

June

Jamestown, Jamestown, 11 2
West Greensboro, Groome's, 3 2
Highland, night 2
Bethel-Grace, Bethel, night 5
Ward St.-Archdale, Archdale, 11 9
Calvary, 2 9
Main Street, night 9
Reidsville, night 12
Wesley Memorial, 11 16
College Place, night 16

District conference, Jamestown, May 21-22.

MARION DISTRICT
Edwin O. Cole, P.E., Box 264, Marion, N. C.
THIRD ROUND

April

Old Fort, 11 21
North Forest, N. Morganton, night 21
Old Fort Ct., Bethlehem, 11 27
Morganton Ct., Salem, 11 28
McDowell, Bethel, 3 28
Morganton, First Church, night 28

May

Mill Spring, Gray's, 11 4
Broad River, Wesley's, 11 5
Bostic, Salem, 3 5
Ivy, Bright Hope, 11 11
Burnsville, Burnsville, 11 12
Micaville, Celo, 3 12
Avery, Jonas Ridge, 11 18
Elk Park, Elk Park, 11 19
Spruce Pine, Spruce Pine, night 19
Forest City, 11 26
Gilkey, Thermal City, 3 26
Marion Mills, Clinchfield, night 26

June

Marion Ct., Concord, 11 2

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

April

Jefferson, Beth y, 2:30 and 11 20-21
Laurel Springs, Nathan's Creek, 2:30 21
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28

May

Sparta, 11 5
Elkin, 7:30 5
Helton, Helton, 11 11
Todd, Hopewell, 11 12

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

April

West End, 11 21
Ellerbe, 3 21
Rockingham, 7:30 21

May

Biscoe, Candor, 11 5
Troy, 8 5
Maxton, 11 12
Hamlet, 8 12
Laurinburg, 11 19
Caladonia, 3 19
Rockingham, 8 19
Wadeville, 11 25-26
Mount Gilead, 8 26

June

Red Surings, 11 2
Raeford, Parker's, 3 2
Lumberton, 8 2
Pastors' School 9-16
Laurel Hill 20
Robeson, 11 23
Lumberton Ct., p.m. 23
Aberdeen, 8 26
West End, 11 30
Richmond Ct., 8 30

July

Rowland 7
Piedmont, 11 14
St. Johns-Gibson, p.m. 14
Ellerbe, 11 28
Roberdel, p.m. 28

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
SECOND ROUND

April

Newton, 11 21
Hickory Ct., Houcks, 2 21
Maiden, night 21
Lenoir First, 11 28

Hudson-Zion, 2:30 28

May

Lenoir Ct., Colliers, 2 5
Littlejohns, night 5
Dudley Shoals, Ebenezer, 11 12
Dry Ponds, 2:30 12
Granite Falls, night 12
Hickory First, 11 19
Highland, 2:30 19
Westview, night 19
Catawba, Concord, 11 26
Ball Creek, Center, 2:30 26

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

April

Gold Hill, Liberty, 11 20-21
China Grove, 7 21
Woodleaf, 11 27-28
Main St.-Padkin-Rowan, Rowan, 3 28

May

Concord Ct., Mt. Olivet, 11 4-5
Concord, Kerr St., 3 5
Concord, Epworth, 7:30 5
Landis, Unity, 11 Saturday and 3 Sunday.....11-12
Kannapolis, Trinity, 11 12
Concord, Forest Hill, 7:30 12
Salisbury Ct., Mt. Tabor, 11 Sat. and 3 Sun. 18-19
Salisbury, Coburn Memorial, 11 19
Salisbury, Park Avenue, 7:30 19
Salisbury, First Church, 11 26
East Spencer, Long St., 7:30 26

June

Concord, Central, 11 2
Bethel, Love's Chapel, 3 2
Concord, Westford, 7:30 2
N. C. Pastors' School, Duke University 5-19
Concord, Harmony, Center, 11 23
Mt. Pleasant, Center Grove, 3 23
China Grove, 7:30 23
Albemarle Ct., Stony Hill, 11 Sat. and 3 Sun. 29-30
Albemarle, First St., 11 30
Albemarle, Central, 7:30 30

July

Gold Hill, 11 Sat. and 3 Sun. 6-7
Badin, Bethany, 11 7
Salem, Oak Grove, 11 Sat. and 3 Sun. 13-14
New London, Bethel, 11 14
Norwood Ct., Randall, 11 Sat. and 3 Sun. 20-21
Norwood, 11 21
Main St.-Yadkin-Rowan, 7:30 21
Woodleaf, 11 Sat. and 3 Sun. 27-28
Spencer, Central 28

District Conference, Coburn Memorial, April 29-30. The opening session will be at 9:30 a. m. Monday, 29.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

April

Canton, 11 21
Sylva, Dillsboro, night 21
Judson-Robbinsville, Robbinsville, 11 28
Whittier, Whittier, night 28

May

Murphy Ct., Ogden, 11 5
Hayesville, Myers, 3 5
Murphy, night 5
Andrews, 11 12
Franklin Ct., Snow Hill, 11 19
Macon Ct., Patton, 3 19
Franklin, night 19
Bethel, Harmony, 11 26
Haywood Ct., Davis Chapel, 3 26

June

Cherokee, Echota, 11 1
Bryson City, 11 2
Fines Creek, Cataloochee, 11 23
Clyde-Junaluska, Long's, night 23
Jonathan, 11 30
Dellwood, Balsam, 3 30
Waynesville, night 30

July

Wolf Mountain, 11 6
Cullowhee, 11 7
Webster, 3 7
Glenville, 11 14
Highlands, 3 14

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
THIRD ROUND

April

Kernersville, 11 21
Hiatt, Mt. Olive, afternoon 21
Ardmore, 11 28
Green Street, night 28

May

Davie, Center, 11 4-5
Erlanger, Ebenezer, 3 5
Walkertown, Crews, 11 12
Welcome, Center, 3 12
Davidson, Centenary, 3 19
Forsyth, Marvin, night 19
Farmington, Smith Grove, 3 25-26
Ogburn Memorial, Shiloh, 11 26

June

Oak Ridge, 11 2
Cooleemee, night 2
Centenary, 11 9
Central Terrace, night 9
Thomasville, Main Street, 11 16
Denton, Pleasant Grove, 3 16
Mocksville, 11 23
Linwood, Cotton Grove, 3 23
Advance, Fulton, night, ...23
Hanes-Clemmons, Bethel, 11 30
Burkhead, night 30

July

Lewisville, Sharon, 3 and night .....June 30 and 1
Thomasville, Trinity, 11 7
Thomasville Ct., Prospect, 3 7
West End, night 7
Kernersville, Shady Grove, 11 14
Grace, night 14
Lexington, First Church, 11 21
Hiatt, night 21

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In Memoriam

TAYLOR—Little Sudie M., daughter of Mr. and Mrs. Elmo Taylor of Bachelor, died March 28, 1929, after suffering several days. She was frail from birth and only loaned to us for a few short years. Darling, we shall miss your sweet footsteps in Sunday school, but we know you are safe in the arms of Jesus. We commend the devoted parents and loved ones to our heavenly Father's keeping.

Sleep on, darling, sweetly rest;
Free from pain, forever blest.
Happy on this Easter morn while we are sad and lonely.

Aunt Siddie.

BELL—God called a weary one to rest February 17, 1929. Mrs. Bettie Bell peacefully passed away at the home of her daughter, Mrs. Wm. Long, at Morehead City. She had been feeble some time. Had she lived till April 3 she would have been 76 years old. She joined the M. E. church in early life. We had happy hours together in church. May our eternal joy be with Christ our King. Besides her daughter she leaves two grandchildren, one great-grandchild and two brothers. Many friends attended her funeral at Harlowe, conducted by Rev. B. B. Slaughter, assisted by Rev. A. P. Stephens, Baptist minister. S. J. Bell.

TAYLOR—Ludie Merlin, baby daughter of Mr. and Mrs. T. Elmo Taylor of Bachelor, N. C., died at her home March 28, 1929, being two years, three months, 16 days old. The funeral service was conducted in the church of her parents, Oak Grove M. E. church, on the afternoon of March 30, by Rev. Mr. Barfield of Newport, N. C., in the presence of a large number of sorrowing loved ones and friends. The little body was tenderly laid to rest in the church cemetery. Her mound was covered with beautiful floral designs.

A bud born on earth to bloom in heaven. May the heavenly Father comfort the bereaved parents.

Mrs. R. R. King,
Mrs. E. L. Becton.

O'NEAL—Christopher O'Neal, age 81 years, died very suddenly at his home at South Rodanthe on the afternoon of February 12, 1929. He had been out for a walk in the yard and on returning to the house fell near the doorstep and never spoke any more. Uncle Kit (as he was called) was a good man and loved by all who knew him. He was converted and joined the M. E. Church, South, in early youth. He was both the oldest man and the oldest church member in Rodanthe. His wife preceded him to the spirit land a few years ago. He leaves one son, a daughter-in-law and five grandchildren to sorrow; but they sorrow not as those having no hope. His funeral services were conducted at his home and his body was laid to rest in the cemetery at Manteo, N. C., beside his dear wife to await the resurrection. K. R. Pugh.

HAMMER — Cordie Dillon Hammer was born at High Point, N. C., April 24, 1874. She was the daughter of Arrington B. and Amanda S. Dillon. Her childhood and youthful life was spent at Colfax, N. C.

December 22, 1897, she was married to Victor P. Hammer. Since August, 1902, their home has been in Washington, D. C.

After a brief illness she died February 28, 1929, and was buried in Oakwood Memorial Park cemetery, High Point, N. C.

The deceased was a member of Epworth M. E. Church, South, and other organizations, with which she was actively identified. Her husband and daughter, Charlotte, a sister and two brothers survive her. With her relatives a large circle of friends and acquaintances, both in Washington, D. C., and North Carolina, sadly miss her presence and the influence of her life.

"Fading away like the stars in the morning,
Losing their light in the glorious sun;
So do we pass from the earth and its toiling,
Only remembered by what we have done."

A Friend.

RESOLUTIONS OF RESPECT

In the early morning of March 23, 1929, the angel of death erased the name of Mrs. Emma Spencer McNeill from the roll of the Ladies' Aid Society of the Methodist Episcopal church and transcribed it in the Lamb's Book of Life.

To her the day was over,
The sun gone down in the west,
Her body so tired and weary
Was ready for peace and rest.
'Twas not the will of the Father
For her to bear burdens another day,
So he called her and she answered—
Good morning! in glory,
Home sweet home, at last.

Therefore be it resolved:

First, That we who have been associated with her in the various activities of the church she loved so well, feel most keenly our loss and mingle our tears with those of her children who loved her so tenderly, and whose characters were so beautifully molded by her faithful, guiding hand.

Second, That a copy of these resolutions be spread upon the minutes of the society, a copy sent the family, and copies furnished the Moore County News and the Christian Advocate for publication.

Mrs. C. T. Sinclair,
Mrs. J. V. Miles,
Mrs. I. W. Williamson,
Mrs. Flora Black,

RESOLUTIONS OF RESPECT

In the death of Mrs. Pearl Guthrie Moody on March 6, 1929, the members of circle No. one have lost a faithful and loyal member, to whose memory they desire to pay a tribute of love and support.

The daughter of a Methodist minister, Mrs. Moody was at all times faithful to the church and its teachings. In the work of the circles, particularly circle No. one, with which she had been identified for many years, she was particularly active, always ready to do her part in the advancement of the work of the church and glad to answer to the call of service. Of a sweet and gentle disposition she had a faculty for friendship and for working in harmony and co-operation with the members of the circle.

As an expression of the deep regret of the members of circle No. one and the loss which they have sustained in her death; therefore be it resolved:

First, That we bow in submission to the divine will while we mourn her loss.

Second, That the circle rejoices in the beauty of Mrs. Moody's life and service, and seek to emulate her example, closing up the ranks and carrying on the work that she has laid down.

Third, That we extend to the bereaved family the deep sympathy of the circle with the prayer that the heavenly Father will extend the comfort and sustaining strength that only he can give.

Fourth, That a copy of these resolutions be recorded in the minutes of the general circles, a copy sent to the family and another copy to the North Carolina Christian Advocate.

Miss Susan Iden,
Mrs. Roy Pool.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has removed from our midst Mrs. Rowan Hooper, we, the women of the Manteo Missionary Society, do hereby express our grief for the loss of a beloved sister. She was a faithful member and loyal worker, and we will ever cherish the memory of her beautiful life. Our hearts are in sympathy with the bereaved family and we pray that God will comfort them in their sorrow. Therefore be it resolved:

First, That we bow in submission to his will, thanking him for the godly life she lived and for the Christian example she has left for us to follow.

Second, That we take this way of extending to the family our deepest sympathy in their bereavement.

Third, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, to Our Missionary News, and a copy be spread on the minutes of the Woman's Missionary Society.

Mrs. H. B. Hoyle,
Mrs. Nannie Midgett,
Mrs. O. J. Jones.

RESOLUTIONS OF RESPECT

The following resolutions of sympathy were read and approved at a business meeting of the Wheeler Class of West Market Street Methodist church on Sunday, March 31, 1929:

Whereas, on Monday morning, March 25, 1929, the heavenly Father took from among us one of our members, Mrs. B. F. Russell; and

Whereas, she served with willingness in the cradle roll department of the Sunday school while a member of the Wheeler Class; and

Whereas, we feel that we have lost a valued member and helper; therefore be it resolved:

That we, the Wheeler Class of West Market Street Methodist church, Greensboro, N. C., express our appreciation of Mrs. Russell publicly, that we extend to her family our deepest sympathy in this hour of their bereavement, that a copy of these resolutions be sent to the famly, a copy to the N. C. Christian Advocate, and a copy written in the minutes of the class.

Mrs. W. Lloyd Horne, Chm.
Mrs. E. B. Snyder,
Mrs. L. E. Yocum.

RESOLUTIONS OF RESPECT

The following resolutions of sympathy were read and approved at a business meeting of the Wheeler Class of West Market Street Methodist church on Sunday, March 31, 1929:

Whereas, on Friday night, March 22, 1929, the heavenly Father took from among us one of our most dearly beloved and faithful members, Mrs. Ruby Preddy Hood (Mrs. E. A. Hood) and

Whereas, for a number of years Mrs. Hood served so willingly and faithfully as treasurer of our class, also in any other capacity where she was needed; and

Whereas, many of the members of the Wheeler Class received much inspiration from her ready smile and eagerness to serve wherever she could; and

Whereas, we feel that we have lost one of our most valued friends and helpers; therefore be it resolved:

That we, the Wheeler Class of West Market Street Methodist church, Greensboro, N. C., express our appreciation of Mrs. Hood publicly, that we extend to her family our deepest sympathy in this hour of their bereavement, and that a copy of these resolutions be sent to the family, a copy sent to the N. C. Christian Advocate, and a copy written in the minutes of the class.

Mrs. W. Lloyd Horne, Chm.
Mrs. E. B. Snyder,
Mrs. L. E. Yocum.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, [illegible] 25, 1929 Number 17

Duke Univ. Library Periodicals



The already famous singing tower of Florida; Edward W. Bok conceived the idea and furnished the money.

ADVOCATE CAMPAIGN NOTES

Rev. J. T. Draper's Fine Work

A check for $46 with seven new subscribers and the rest for renewals were the rich contents of a letter this week from Brother Draper at Caledonia. This not only puts Caledonia on the honor roll but brings it close to the stars. A star is almost certain to appear next week to adorn Caledonia.

Rev. E. C. Durham

E. C. Durham is a poet. He also writes fiction. But he is also a maker of history. In fact he is alert to every interest of life. He is bringing things to pass at Webb Avenue and West Burlington. Among these successes is the putting his charge on the honor roll when he sent this office six new subscribers to the Advocate.

C. M. Lance Always at Work

The stamp of progress is put on every charge where Rev. C. M. Lance serves. His record at Ellerbe is in accord with his record through the years. When he sends six new subscribers which put him on the roll, he is only doing the things that he is accustomed to do—looking after every interest of the kingdom. A charge is safe in his hands.

B. H. Black

When Ben Black played football at Old Trinity he would go through the line or tear his shirt off in the effort. The same will to win belongs to him down to this good day. When Ben puts his charge on the honor roll nobody is surprised, for all who know him had expected nothing short of this. Three cheers for Ben, the line plunger.

Rev. J. A. Smith

Brother J. A. Smith is now in his sixth year on the Big Springs charge and still doing business at the old stand. One of his latest deeds is to put his charge on the honor roll. Brother Smith is held in high esteem in Charlotte by everybody who knows him.

G. L. Wilkinson Puts Kerr Street on the Roll

Brother Wilkinson who is always busy at Kerr Street, Concord, never overlooks the interests of his church paper. He believes in the value of the printed page. He uses books and papers to fine advantage in his work as pastor. In this he is a wise pastor.

W. B. North Puts Edenton on Roll

The historic town of Edenton appears in this list, as the pastor has secured the required number of names to give the charge a place of honor.

George F. Ivey: A Princely Giver

When a man with timeliness gives generously to a good cause and for the benefit of those who have no helper, he becomes a princely giver. Such was George F. Ivey of Hickory when he mailed us this week a check for $25 to be used for sending the Advocate to those who enjoy the paper but are not able to pay for it.

This check of Brother Ivey's will send the paper to twenty-five old people and others of meager income who read and appreciate the Advocate but are not able to pay for it. We thank you, good friend, and the people who get the paper will thank you for your timely aid.

We wonder if there is not some other prosperous business man who will send us a check for $25 or $50 or $100, or even $10, for the purpose of sending the Advocate to the people of such meager income that they cannot pay for it. We have these calls daily and sometimes several in a single mail.

CHURCHES SHOW LARGER GAINS

By W. S. Surratt.

In its annual statistical analysis, the current issue of the Christian Herald said that 1,115,000 new members were gained last year—almost double the number of 1927.

Baptists, the survey shows, led the other congregations in winning new members, gaining 375,842 during the year. The Catholic church was second in number of new adult communicants with 360,153.

The Methodist church, which in 1927 was one of the largest gainers, dropped to fifth ranking in its gain for 1928, adding only 45,145 new members.

On the other hand, the Disciples of Christ, which has been engaged since 1926 in evangelical activities, added 173,093 new members last year and ranked third in growth.

Other large gains in 1928 were: Lutherans 15,527, Presbyterians 42,311, Protestant Episcopal 24,445, Congregationalist 13,800, Reformed 10,362, and Latter Day Saints 25,543.

The Friends church, of which President Hoover is a member, and the Evangelical church showed losses for the year, as well as several independent churches, including the Spiritualist.

The Catholic church still is the largest in the country, with 17,214,844 members. The Methodist church ranks second and the Baptist third.

The entire church population of the country in 1928, according to Carroll's figures, was 49,709,850.

TODAY

Sure, this world is full of trouble—
I ain't said it ain't.
Lord! I've had enough an' double
Reason for complaint.
Rain an' storm have come to fret me,
Skies were often gray;
Thorns an' brambles have beset me
On the road—but, say,
Ain't it fine today!

What's the use of always weepin'
Makin' trouble last?
What's the use of always keepin'
Thinkin' of the past?
Each must have his tribulation,
Water with his wine,
Life it ain't no celebration.
Trouble? I've had mine—
But today is fine.

It's today that I am livin',
Not a month ago,
Havin', losin', takin', givin',
As time will it so.
Yesterday a cloud of sorrow
Fell across the way;
It may rain again tomorrow,
It may rain—but, say,
Ain't it fine today!

—Douglas Malloch, in Christian Educator.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

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The Mountain Lake Singing Tower

"America's Taj Mahal"

Extracts from Mr. Edward W. Bok's Article in February Scribner's

IN order that the enormous weight of the Tower—5,500 tons—might have a sufficiently stable basis on which to rest, there were sunk into the ground 160 reinforced piles, varying in depth from 13 feet to 24 feet underground, with a concrete covering mat two feet six inches thick. The Tower rises from its foundation base of 51 feet to a height of 205 feet, changing its form by graceful lines at the point of 150 feet until it becomes octagonal, measuring 37 feet at the top. Its eight windows are of Gothic lace pattern worked in faience, each window of a height of 35 feet, behind which are suspended the bells. The first structure was of steel construction to the top, then a brick wall beginning at the base four feet four inches thick, and finally, as the outer covering, a layer of the most beautiful pink marble from the Georgia Marble Quarries, with the base up to 150 feet of native Florida coquina rock—tan in its color—the same as was used by the Spaniards in the old fort at St. Augustine. It is the perfect blend of these mixtures of stone that gives the Tower its soft and unbelievable tone of beauty, particularly at sunrise when the rising orb fairly bathes the pink marble and brings out its marvellous tone. The same is true in the ruby glow of the setting sun.

Just as the sculptural work of the European singing towers is reminiscent of the history of the country and its local legends, so is the sculptural work of the Mountain Lake Singing Tower suggestive of Florida and its neighboring life and legend. The first sculpture work is above the main door leading into the Tower, and represents the crane, the heron, and the flamingo of Florida. This band is sculptured around the entire Tower. The first windows, 130 feet high, have a grill of colored faience of under-sea life, such as the sea-horse and jellyfish, which as it rises develops the creation of life in light, flower, and fauna in richly colored faience in the large windows of the bell-chamber, the whole culminating at the top with the nests of birds in the tree-tops. Two-thirds of the way to the top, where in European singing towers would be found the gargoyles, it is embellished by the American eagle. The main door leading into the Tower is, in reality, a museum piece, hand-wrought in golden bronze, depicting the creation of all forms of life in 24 hand-wrought panels—the work of Samuel Yellin, the well-known iron-worker.

The purpose of it all? Simply to preach the gospel and influence of beauty reaching out to visitors through tree, shrub, flowers, birds, superb architecture, the music of bells, and the sylvan setting. And a restful, quiet, beautiful spot where visitors may feel, as the sign at the entrance declares by an extract from John Burroughs:

"I come here to find myself. It is so easy to get lost in the world."

That is what thousands of visitors are doing each week now: tired are seeking and finding repose and quiet amid the stillness and beauty of a marvellously conceived and beautiful Sanctuary.

But why, it is often asked, was it placed in Florida, and not in the North? Because there is nowhere in the North a spot which is destined to be preserved for so many years in its present sylvan simplicity and beauty; because the gentle climate gives a reward in green growth impossible in the colder North; and because the character of the Sanctuary and the magnificence of the Tower will draw, in Florida, the same number of visitors as if it were in the North. The winter-tourist traffic in Florida is increasing year by year, and to such visitors the Mountain Lake Sanctuary will in increasing numbers become a Mecca for visitation; and where to thousands each week it has already become an objective this is liable to grow into the tens of thousands. At each recital of the carillon there are already found hundreds of parked automobiles, with visitors listening to the soft musical quality of the bells. The question is not how will people be attracted to the spot, but rather how many automobiles and persons will it be possible to accommodate at each recital.

The bells are played at sunset each day, when on account of the quiet of the park the music is played to the greatest advantage, with an extra recital at the noon hour each Sunday and on each recurrent Washington's, Lincoln's, and General Lee's birthday, with a special program suited to the day, as well as on Christmas Eve and at midnight of the old year on New Year's Eve. Anton Brees, the Belgian bell-master, is in residence at Mountain Lake from December 1 to May 1, and presides at all of these recitals.

Where is Mountain Lake? In the centre of inland Florida midway between the Gulf of Mexico and the Atlantic Ocean, 67 miles from each. The nearest town is Lake Wales, one-and-one-half miles distant, from which a driving boulevard directly leads to the entrance of the Sanctuary.

Speed

(An Editorial borrowed from the Central Methodist.)

Is speed to be the modern god? Is speed worth what it costs? They experimented in speed at Daytona Beach, Florida, some days ago and a man went at the rate of over 231 miles an hour. That is practically four miles a minute. The automobile had a thousand horsepower engine in about the space of a traveling trunk. It was not the terrific revolutions of the engines that made the roaring as the machine flashed by; it was the splitting of the air, the hissing and screaming of the air as the automobile cut its way.

Well, Major Seagrave made the record—and lives. The next machine, keyed up to beat that record, had trouble, flew into the air, somersaulted, rolled every direction, buckled, doubled up, finally came to a standstill—its driver a mangled, lifeless mass.

Now, why? The answer is easy, in one phrase. It was to challenge the impossible—to do what no man had done. To achieve that Byrd is in the rapidly setting Anatarctic night; to achieve that men have dared Mt. Everett, have finally conquered the Matterhorn, have worked the miracle of subjugating earth and sea and sky. But there are differences of miracles; the one of hardihood, of ambition and rivalry; the other of exploration, of knowledge and ultimate human welfare.

Since the days of the Stoics man's conquest of nature, age after age and especially in our own, has made a vast leap. A Glasgow editorial compares this speed with the chariots of Greece and Rome:

"The thunder of horses' hoofs has given place to the ferocious thunder of pistons. Man, whom Sophocles called the "all-providing," has now provided himself with a vehicle that possesses the strength of a thousand chargers and double the speed of the hurricane. He has almost achieved the power of making himself invisible—Major Segrave's car was seen as a flash of color only when traversing the measured mile.

"If a motor car or airplane could move at such a great speed as to become invisible, then the words of Puck and Ariel have a significant meaning for even the most unimaginative of us."

Even so. But to what good? Do the multitudes crowd such places simply to see men suicide? Is it right for men to take such risks? Does it leave a wholesome reaction on those who see the auto leap like a maddened bull into the air and grind the driver of it into pulp?

It is bad all the way around. The world should not pay homage to such an invitation to death, such an exhibition of mere purposeless ambition. Better the quiet of Buddha than such crazy folly. Better by far the "Come ye aside and rest" of Jesus, speaking to the deep cloisters of the spirit, than the insanity that, summoning the gaping multitudes, rushes to its horrid doom. It is not civilization; it is the deadening recoil and penalty of the pace that kills.

Boreham and Heresy

F. W. Boreham, that interesting and charming writer who lives in far away Australia, but whose books are read in every part of the Christian world, combines all heresies into two. And these two are the very ones that have never been given chase by the heresy hunters. Here they are according to Boreham:

"In the development of church history there have been scores of heresy hunts; but there have only been two heresies. Adam started the first, and Cain inaugurated the second. The first was the heresy of There-ness: the second was the heresy of Here-ness. Adam believed that God was there, but not here; so he hid. Cain believed that God was here, but not there; so he went out from the presence of the Lord and dwelt in the land of Nod. The heretics of the Old Testament were all of them enslaved by one or other of these twin fallacies. Jacob, for example, thought of God as a poor little tribal deity who could lend himself to trickery and cunning, and who dwelt in the little slice of land in which his father happened to reside. It came upon him as a bewildering surprise that, in his fugitive flight, he had not evaded the vigilant care of the Most High. From his stony pillow in the wilderness there was a ladder that led to heaven, and, wherever he fled, God's angels were! Naaman's pitiful conception of God led him to carry home with him two mules' burden of the soil of Canaan that he might enjoy the superstitious satisfaction of praying to Jehovah on the very soil that his Spirit pervaded. Jonah cherished the thought of a God who could readily be evaded by the simple expedient of crossing the sea. From the deck of a gallant vessel of Tarshish he waved a confident boodbye to the God whom he was leaving behind. The heresies of Hereness and There-ness have blighted ten thousand lives, and they may easily blight ours."

Dirt in the Name of Culture

To discuss sex in mixed company and to make it a specialty of the stage, of fiction and of magazine stories, or to sneer at morals as of no concern to the literary aspirant, are among the commonplace standards of the social smart set and of superficial writers who mistake dirt for art.

A writer in Collier's has recently drawn a two-edged dirk from his belt and plunged it headlong into this modern gang of social and literary light weights.

Listen to his plain language on plain talk:

"What killed me was this new craze for Straight-forward Talk, this passion for callin' a spade a spade whether it's a spade or not. I went to a dinner party last night, an' at the end of an hour my blushes had burned off my clothes an' the flames were threatenin' my fig leaf. An' it wasn't as if the subjects were new, 'Lonzo. As a matter of fact, they were old, as old as love an' matin' an' children an' sin an' shame an' evil.

"Judging from the way they gabbed, sex was somethin' that had jes' been discovered, an' the lusts of the flesh were modern inventions along with loud speakers an' comic supplements. Nice women used words I hadn't heard since I drove mules, an' before the evenin' was over, I felt as if I was attendin' an Old Home Week of the Stevedores' Union, with a delegation from the Taxi Drivers' Social Club as guests of honor.

"But that's the trouble with progress, 'Lonzo. A strong man like Herb Hoover can take it or leave it alone, but the average person becomes an addict. Between you an' me, reactionaries have all the best of it, for people can only get jes' so narrow an' then they're through. Bein' broad, however, is vastly different, for breadth has no limits, an' the first you know you're takin' in everything."

"Well," said Mr. Stubbs defensively, "you want an open mind, don't you?"

"Sure," admitted Uncle Henry, "but I don't want it runnin' wide open."

Neglecting God's Poor

"What is the use of living in an empire which boasts that the sun never sets upon it, if you live in a slum like this where the sun never rises?" Such complaint is attributed to a poor woman who lived in a miserable tenant in East London. The query cuts like a sword with two edges and applies more widely than to British rule which in its pride of empire allows squalor and wretchedness within the borders of its capital city.

Here is a lesson for the church of God. In its vision of world conquest and its persistent plea for the nations of earth there should be no oversight of God's poor which may be at one's door. To have a zeal for missions in Africa and at the same time neglect the negro in one's kitchen or to mistreat the colored laborer who is one's near neighbor, to say the least, is not Christian. To speak the whole truth such conduct is contemptible and devilish.

The Christian order is at Jerusalem and then to the uttermost parts of the earth. Let not Jerusalem be forgotten while one fixes his gaze upon the uttermost parts of the earth. Neither let the "regions beyond" be neglected with the spurious plea that the duties at home are so exacting. "The world is my parish" was Wesley's law of service. It should be the rule for all his followers.

Just About Words

"Outstanding" has been a big word with us for some time. Everything worth mentioning has been "outstanding." But we are told that the term has been worn to a frazzle. It is about to die of overwork.

Another word that is as tough as pig iron and that has for some years been doing yoeman service is "challenge." That has been a favorite term with modern churchmen and social workers, but by no means limited to these. Every problem was a challenge. Every opportunity for service has been a challenge. And the poor old overworked phrase is still able to do some little service with writers and platform speakers.

Another word that finds a place in the vocabulary of everybody from street gammin to university professor is "reaction." We hear it till the universe seems to be only a chemical laboratory or a playground of physical forces. The one law of thought, of sensibility, of will is action and reaction.

Then we must not forget that term of the market place which goes into the parlor where the young people are making love, or to the mourner's bench where sinners decide to quit their meanness and get religion. A boy is "sold" on his girl. The sinner is "sold" on religion. Let's send this word back to the empire of trade where it belongs and bring out a term that could do more effective service in the broad activities of life.

People and Things

"We will observe home coming day at Scotland Neck Methodist church on the second Sunday in May at 8 p. m. All former pastors and members are urged to come home and make it a great occasion."—B. H. Black.

"Our meeting at Maysville closed April 17 after having run for ten days. The congregations were fine and the interest splendid. As a result seven were received into the church on profession of faith."—J. C. Harmon.

Mrs. C. L. Steidley will be in a meeting at Webb Avenue, Burlington, with Rev. E. C. Durham, May 27-June 5. Mr. T. O. Pender of Mebane will have charge of the singing. This should be an occasion of great profit.

Rev. R. Dwight Ware will preach the commencement sermon for the Laurinburg high school June 2 at 8 p. m. The invitation was extended by Professor Fleming, who was last year superintendent of the Reidsville schools where Brother Ware was the commencement preacher.

Rev. W. H. Willis notes that the following Methodist preachers in Charlotte served Sunday as commencement speakers: G. R. Combs at Paw Creek; W. W. Peele at Derita; E. K. McLarty at Long Creek; G. R. Jordan at Sharon; J. G. Huggin at Oakhurst.

Rev. J. P. Hipps, pastor of Central church, Mooresville, is with Rev. W. M. Smith at Wesley Heights church, Charlotte, in revival services. The meeting started Wednesday night of this week (April 24) and will continue through May 5. Mr. G. W. Foard is leading the singing. A very successful meeting is anticipated.

The men's Bible class of Wesley Heights Methodist church of Charlotte had 115 men present Sunday, April 14. The average attendance for the last month has been about 100 men. The pastor of the church, Rev. W. M. Smith, is the teacher of this class.

"Just closed very interesting revival at Lasker on Northampton charge; had 17 accessions to the church. Rev. A. L. Thompson of the Louisburg charge assisted us. He is a fine worker. We will put on our Advocate campaign in the next few days."—B. C. Thompson.

"We have just closed, I consider, one of the best all around meetings in many years at Kerr Street, Concord. H. C. Sprinkle did most of the preaching and Geo. R. Hamker sang. I now have my new subscribers which puts me on the honor roll."—G. H. Wilkinson.

Those who expect to spend the night with us in attending the Charlotte district conference May 9 and 10 will please let me have their names as soon as possible. Lunch will be served in the church on Thursday and Friday. We are delighted to have the conference meet with us.—E. K. McLarty.

"Wiring and electrical light equipment have recently been installed in Mt. Sylvan church. The house is now well lighted. A revival meeting is in progress also at this church this week. Rev. R. E. Brown, pastor of West Durham Methodist church is preaching and conducting the services."—W. F. Craven.

"The Rockingham district conference will meet in the beautiful new church at Troy May 9-10. Ample time will be given all visitors who come representing the various interests of the church. The editors of the Advocate will be heard gladly. Those expecting to spend the night should send a notice to Rev. L. D. Hayman."—H. C. Smith.

At Wilson they are still greatly gratified with the success of the pre-Easter meeting held by the pastor, Rev. T. McM. Grant. One of the most pleasing features of this occasion was the presence and sermon of Bishop Edwin D. Mouzon on the closing evening. Brother Grant is in fine favor and doing some of his best work. Wilson is favored.

"Those who think that the day of the spiritual revival is over should visit the Methodist church in Kannapolis and be convinced they are wrong. The revival is on here with a vim. There were at least 100 professions last night and the night before. We had 300 young people in the afternoon service yesterday. Overflowing crowds at night. The services will continue through April 28."—J. F. Moser.

"Long Street church, East Spencer: Our work moves on in a steady, quiet way. We keep getting something done on our church. The board of stewards have bought the paint and are finishing the interior of our auditorium, doing the painting themselves. A number of them know how to do it and are doing a good job. Our revival meeting will be held soon. We are planning and praying for it."—E. Myers.

"Belmont Park, Charlotte: Two hundred copies of the Methodist Hymnal have been secured. Of the seven largest churches in membership, Belmont Park is the only one that does not have a paid assistant. With a cradle roll numbering 209, Belmont Park leads the conference. A standard training school with the text, Evangelism in Sunday School, is being taught by Mrs. T. P. Jimison."—W. H. Willis.

"The members of Mt. Pleasant church have been anxious that a report be made of our splendid pre-Easter revival. The best of all, God was with us? Under severe opposition, from without, he gave us 16 precious souls professing faith for our labors. This was the largest class received into Mt. Pleasant church in many years. Our goal is at least 100 souls on profession of faith for this conference year. Everything is going good on the Mt. Pleasant charge."—J. S. Gibbs.

"In the cemetery at Lexington, Virginia, there is a gravestone with the following inscription: 'David McKinley. Died 1854. Age about 70 years. Erected by Peter Fleming, his former slave.' A few feet away there is another stone, erected to the memory of a slave who is buried in the family plot of one of the old Virginia families. Thus, in the language of Henry W. Grady, 'the tenderness between man and master stood disclosed' in a degree of understanding and sympathy that might well be emulated by us of the new South."—R. B. Eleazer.

"Central church, Raleigh: "Revival meeting closed March 24; church deeply stirred by sermons of great spiritual power preached by Rev. Walter I. Herbert, father of the Central pastor. Thirty-five members received Easter Sunday morning. Raleigh Kiwanis Club entertained at their meeting last week all Sunday school superintendents of Raleigh. Each superitnendent gave report of his school. J. C. Phelp, Central superintendent, reports that Central Sunday school has highest attendance average in the city. The school is growing too, and has splendid corps of officers and teachers. Our goal is forty for the standard training school."—J. F. Herbert, Pastor.

"Our revival at Burkhead got off to a good start Sunday. Mrs. C. L. Steidley is helping the pastor. We are praying and hoping for a great meeting. We have had one week of preparatory work, and now we enter two weeks of revival effort to be followed by a week of follow up work. Henry Snyder is director of the music. We have recently raised in subscription and cash around $3000 to be applied on the building fund of our religious education building."—C. M. Short.

Of the awards recently announced by the Carnegie Hero Fund Commission, one went to Henry Potter, Jr., a Negro boy of thirteen who saved a ten-year-old companion from drowning, and another to the widow of John Crockett, colored, age forty-six, who died in the effort to save the life of another worker threatened with suffocation in a well. In recognition of his heroism the colored boy was given a bronze medal and $1600 for educational purposes, while to the widow went a silver medal and a monthly allowance extending over a number of years.

It was our privilege last Sunday morning, in the absence of Dr. A. L. Stanford who was at Wesley Memorial, High Point, in revival services, to occupy the pulpit of Broad Street church, Statesville. The big church was packed with devout worshippers and the hour delightful. Brother Stanford is doing a great work in Statesville. It was our privilege to enjoy the hospitality of Mrs. Stanford at the parsonage in company with a sister of hers and another student of Queens College, Charlotte, who was spending the day in Statesville. Mrs. Stanford is a brilliant and attractive daughter of South Carolina who has taken up the work of the parsonage as if born for that particular task.

"They used to tell me when I was a boy that Christmas came only once a year. Either that is untrue or the good folks at Riverside, New Bern, have been mixed up on their dates. Not long ago there was a knock at the front door of the parsonage. When the pastor went to open it, not one but a whole troop of the members came in and took possession of the house. They piled the dining table high with good things to eat. And then for good measure they disclosed the facts that they had brought sandwiches and coffee along for refreshments. With these for a starter we all had a regular party. That's the first time I've heard of the guests bringing their refreshments along with them. Everything is going fine down here and we are liking our work better all the time."—Robert M. Price.

The annual Founders' Day exercises of March 25, 1929, held in McFarlin Memorial Auditorium at Southern Methodist University were featured by the conferring of the honorary degree of Doctor of Laws upon Robert Martin McFarlin of San Antonio, donor of McFarlin Memorial Audtorium, and Mrs. Ora Nixon Arnold of Houston, donor of the George F. and Ora Nixon Arnold Foundation. In the words of Bishop Moore, who presented Mr. McFarlin to Dr. Selecman as a candidate for the degree, this friend of S. M. U. is "the great philanthropist of the Southwest." He is a native Texan, having been a ranchman, a merchant, and finally a pioneer oil producer of the Southwest in the course of his active career. His benefactions to the cause of education and religion have dotted the cities of this section with many magnificent edifices, monuments to his generosity and greatness of soul. McFarlin Memorial Auditorium, his gift to Southern Methodist University, which cost some $500,000 to erect, was dedicated March 24, 1926, and "is one of the finest university auditoriums in America."

"This year's achievements of First church, Charlotte include: Additions on profession of faith 54; additions by certificate 112; missionary special $4450. Two mission workers supported, one by the church (Rev. W. A. Wilson of Japan), and one by a family of our church. Financial obligations on building fund are met as they become due. Present emphasis is being placed on families sitting together and worshipping as families at church services. Wesley Bible class conference meets in First church May 12-15; Dr. Thomas Carter, speaker. Present staff of workers: W. W. Peele, pastor; Miss Maud McKinnon, director of religious education; James G. Huggin, junior preacher; Miss Erleen Mitchel, secretary; Mr. H. B. Simpson, business manager."

Rev. and Mrs. R. D. Sherrill were among the old friends that we were permitted to greet last Sunday morning in Broad Street church, Statesville. Brother Sherrill is looking better than we have seen him for quite a while. He is still troubled with high blood pressure but is wise enough to take life easy. Mrs. Sherrill's health is better than it has been for some time. It was a very great pleasure to greet these good friends and efficient itinerants who are now on their farm a few miles west of Statesville. Their baby boy, a stalwart, handsome young man with the badge of scholarship in his Phi Beta Kappa Key, was up from Charlotte spending the day with his parents. The parents have a right to be proud of this son of the parsonage who with a host of preachers' children are making good in life.

At the close of the services last Sunday morning the Methodist pastor, Rev. R. F. Mock, requested the audience to be seated. Much to the surprise of the congregation the organist, Miss Mattie Angel, began playing the wedding march. Some moments passed before those present realized that they were about to witness a marriage ceremony and doubt remained as to the identity of the contracting parties until Miss Josephine Snyder and Mr. Herman Childers were seen marching down the aisle. They were met at the altar by the pastor, who performed the ring ceremony. The bride is the charming daughter of Mrs. Hayes Snyder of Franklin and the bridegroom is the son of Mrs. Humphrey Childers. He is a young man of sterling character and is superintendent of the Cozad roller mill and ice plant near town. Since the ceremony the young couple have been the recipients of many congratulations offered by their hundreds of friends.—Franklin Times.

"Our work on the Burlington circuit is moving along well. During last year we covered old Camp Springs church at a cost of approximately $200. We are now engaged in repairing and covering Bethel church. I think that we shall be ready in two or three more weeks to have services in the church again. While our church is being repaired we are having services in a nearby school building. This is possibly mixing the affairs of church and state, but I trust that it will not be to the detriment of either. In addition to the repairing that we are now doing on Bethel, we are planning to repair Shiloh during this year and place some new carpeting in the aisles and on pulpit platform and inside the chancel railing. We are making preparations to begin a ten days or two weeks revival at New Salem on the third Sunday in May. Brother T. E. Stough of Gibsonville will lead the singing for us, and we shall have a good preacher whose name I am not prepared to give just at present."—Rev. L. V. Harris.

(Continued on page 14)

NEW BERN DISTRICT CONFERENCE AT MT. OLIVE

We arrived near the close of the morning session. Presiding Elder Walter Patten was at the wheel and Rev. B. B. Slaughter kept the log. The crew was busy carrying out orders. No time was lost by idling or long drawn out parleys.

The sermon at 11:30 by Rev. W. V. McRae on "Giving Self in Service" most effectively disclosed the Cross as an active factor in human life. A most appropriate and searching sermon was this. Such a gospel is the need of these times.

Mr. Paul Frizelle of Snow Hill discussed "What Prohibition Needs." Starting with the proposition that prohibition is fundamentally a social question, Mr. Frizzelle traced briefly the history of prohibition in this state up to the act of 20 years ago. "It is difficult," said the speaker, "for us to appreciate the blessings that have come in these last 20 years." He also added that the people made it perfectly clear in the last campaign that they would not suffer any letting down of the bars. Furthermore, they determined that enforcement should be primarily by the national government rather than by the state. Mr. Frizzelle thinks the recent contest has made for world prohibition. This eminent lawyer urged that all who believed in prohibition should uphold the officers of the law as well as observe it in their personal habits.

Rev. W. V. McRae presented the claims of the Southern Assembly and Major W. A. Graham explained the scheme for insurance taken with the Orphanage as beneficiary.

President A. W. Mohn presented the claims of Louisburg College and M. T. Plyler spoke for Greensboro College.

Following the challenging sermon of Rev. E. C. Few at the evening hour, an old time experience meeting closed the day. This and the sermon became a fitting climax for the first day of conference.

Among the fine features of the second day was the "Unpaid Debt," by E. C. Few; "The Background of an Effective Ministry," by N. H. D. Wilson; and the sermon by Dean Elbert Russell. These three spoke most effectively. Rarely does one hear a series of addresses so uniformly well sustained and effectively presented as those at Mt. Olive during this conference.

Rev. E. M. Snipes and his people left nothing to be desired in the way of entertainment.

SOUTHERN METHODIST HOSPITAL BOARD IN ANNUAL MEETING

The Southern Methodist Hospital Board held its annual meeting for this year in the city of New Orleans on April 15, 1929. Bishop Warren A. Candler, president of the board, presided.

All the members of the board were present except four. There were also present representatives from each of the eleven hospitals which now belong to the church.

The Southern Methodist Hospital Association held their annual meeting on the day following, April 16.

Dr. Chas. C. Jarrell, general secretary, reported that when the hospital board was created in 1923, the Methodist church did not own any hospitals; now they own eleven, valued at $9,500,000. He reported that the Golden Cross raised $66,000 in 1928. This Golden Cross money is for charity work in the various hospitals. The hospitals did $400,000 worth of free services in 1928, and they have ten nurses' training schools, training six hundred and ninety young women for service. The hospitals have seventeen hundred and one patient beds, and are in need all the time for more room.

Mr. L. J. Cox, a member of the board and chairman of the Arizona Hospital Commission, reported on the only connectional hospital the church has, which is at Tucson, Ariz. They have fifteen Southern Methodist preachers now in that hospital; most of the patients come from the Methodist church outside of Arizona. The charity work is supported in part by the Golden Cross money given by those conferences who do not have local hospitals of their own.

Bishop Candler stated in his remarks that we should have a tuberculosis hospital in North Carolina for those who are unable to make this long trip to Arizona. Nearly every state now has a Methodist hospital except Virginia and North Carolina.

The next annual meeting will be held at the home office in Atlanta. J. B. Ivey.

WILMINGTON DISTRICT CONFERENCE

The Wilmington district conference met at Faison April 4 and 5, Dr. H. M. North, presiding elder, in the chair. Devotional services were conducted by Dr. North. The official roll was called and those present answered to their names. The former secretary was re-elected.

Rev. T. M. Grant, Rev. R. F. Munns, Rev. W. H. Brown, Professor Aldridge and Rev. M. T. Plyler were introduced to the conference.

The presiding elder announced that Rev. H. B. Porter, pastor of Grace church, would preach at 11:30.

Committee on quarterly conference records were appointed—Rev. J. H. Miller, Rev. L. E. Sawyer, R. C. Zimmerman and W. B. Cooper.

The hour for preaching having arrived Rev. H. B. Porter preached a most excellent and inspiring sermon which gave the conference a high spiritual atmosphere. The sermon was followed by the administration of the sacrament. The elder was assisted by Revs. T. M. Grant, R. F. Munns, W. H. Brown and J. M. Daniel.

Dinner was served on the grounds and the meal was all that the word means—it was really a dinner in quality and quantity.

The afternoon session was taken up with the usual routine of business, local preachers' reports and reports of the pastors. The reports were confined to facts rather than comment. The reports show the district to be in very good condition in every way, especially spiritual. Fine reports were made as a result of revival services that have been held. Many have been received on confession of faith.

The secretary was instructed to send Rev. E. C. Sell, who was confined to his home by sickness, the love and best wishes of the conference.

We had with us the usual connectional officers of the conference: Barnes of the orphanage, J. O. Long representing the Sunday school board, Professor Mohn of Louisburg College, and others, who are always welcome and we are glad to have at our conferences.

Rev. W. R. Royall, pastor of Trinity church, preached at eight o'clock Thursday evening. The sermon was delivered with great zeal and earnestness and carried with

it the truths which gripped the hearts of the hearers and added much to the spiritual uplift of all present.

The following were elected delegates to the annual conference; Mrs. Floyd Kirby, Supply; B. W. Oakes, Faison; F. H. Foy, Pollocksville; W. B. Cooper, Wilmington; C. E. Quinn, Kenansville; W. A. McGirt, Wilmington; A. P. Merritt, Kenansville; G. C. Hinson, Vineland; L. D. Sewell, Jacksonville; Mrs. E. R. Clark, Wilmington; J. H. Fussell, Rose Hill; Mrs. L. Baggett, Whiteville; E. Cavenaugh, Southport; and Mrs. H. J. Faison, Faison.

A resolution of thanks and appreciation was extended to the people of Faison for their kind and generous entertainment of the conference.

Before I close let me say we have an elder who knows how to conduct a district conference. There was a deep spiritual tone as many so expressed, the work was thorough in every way and yet no unnecessary time was taken up. The next session will be held at Rose Hill.

C. N. Phillips, Sec.

FOUR HOURS AT THE WELDON DISTRICT CONFERENCE

A sermon, a most elaborate dinner, a notable string of speeches, varied in length and in substance, filled these four hours of the first day of this conference. Rev. S. A. Cotten, P. E., embarrassed with the abundance of talk, and Rev. J. T. Stanford at the table, with little to record, had to sit through it all.

The sermon of Rev. D. A. Clark warned against the emptiness that comes of a divided heart. Mr. L. L. Gobbel announced the special conferences that are to be held in the district during May, Rev. T. McM. Grant made a plea for more accuracy in reporting in order that the statistics in the journal may be correct, President Mohn spoke and also presented a number of most attractive young ladies from Louisburg College, Rev. J. M. Daniels plead for the old preachers, M. T. Plyler said a word for the Advocate and Greensboro College, and Prof. J. M. Ormond discussed the work of the country church.

Such a dinner one rarely sees! After this no one could be well prepared for that long line of speakers.

The large and attentive crowd during the day, however, indicated a genuine interest in the work of the church. The presiding elder and the preachers of the Weldon district have every reason to be encouraged in the work among that people. Some folks in these last days make much of the want of interest and the general deadness of these times. We are at a loss to understand. Every man with a real vital message is getting a hearing as never before. Whenever there is really something doing more people gather than at any other time. But we did not start out to moralize.

This glimpse of the conference will be followed by the secretary's report giving the work of the conference in detail.

FROM THE PELICAN PINES

By S. A. Steel.

My honors are multiplying in my old age. I have just been elected to represent our camp of Confederate Veterans here in Mansfield at the reunion in Charlotte, N. C., in June. Last year I was appointed chaplain with the rank of major, on the staff of Gen. W. C. Collier, commander of "Forrest's Corps," a mere handful now of what was once a famous unit of the Confederate army. Tucker, our pastor, gave me a new hat, which is the right color, Confederate gray. I have written to the Rev. Dr. Albert Sidney Johnston, pastor of the First Presbyterian church in Charlotte to search the decrees and see if it was not foreordained that he shall see that I have a mount for the parade; no plug, but an equine high-stepper. I hope Bishop Mouzon will be at home at that time, so he can see how erect I can ride, and how lightly, and with what dignity, I can carry 80 years when representing the "Old South.!"

The curtain falls! These valiant men
Have gone to never come again—
They are a vanished race;
A race that "rarely hating ease,"
Yet on the land and on the seas,
Heroic toils did face.

The curtain falls! The splendor fades,
And now the phantom host parades
On Fame's vast camping ground;
And soon the last who wore the gray,
Will go his solitary way:
"Lights out," and "Taps" will sound.

Farewell, brave heroes of the South,
Who at the blazing cannon's mouth,
Dared Freedom's rights maintain.
Long as this great Republic lives,
And liberty itself survives,
Your fame shall never wane!

Mansfield, La.

SHALL WE MAKE A HERO OF EVERY BANDIT?

There is one aspect of the sinking of the "I'm Alone" for which right thinking people will have no patience and that is the tendency to make a John Paul Jones out of the captain of a notorious smuggler, admittedly engaged in a violation of the law.

Although the boat was clearly an outlaw craft, although it was engaged in exactly the sort of business that is the bane of every nation, although the captain obeyed the first principle of the criminal by taking to his heels the moment he saw the Coast Guard boat, yet we are asked to picture him as a compound of virtue and heroism, a noble figure who refused to surrender and who went down flaunting defiance of the law rather than to give up his ship.

The Coast Guard is the oldest American law enforcement institution and has a tradition of duty well performed even greater than the picturesque Canadian Northwest Mounted Police. When it fired on the notorious "I'm Alone" the coast guard vessel was flying the American flag and dealing with an enemy to law and order in the way pirates have been dealt with from time immemorial. In spite of the insistent wet propaganda that the coast guard was outraging international law, ethics and humanity the government at Washington has demonstrated that the coast guard was entirely within its rights. No foreign government made so strong a protest against the United States of America as have the nullificationists now conducting a propaganda of Booze Above the Constitution. —From Woman's Christian Temperance Union.

If all the people of the United States wanted to go automobile riding at the same time, there would be only five people to each automobile. In Chile, however, there would have to be 221 in each automobile.

MRS. J. F. ARMSTRONG

The funeral services of Mrs. J. F. Armstrong, whose death occurred in the early morning of April 17, as announced in last week's Advocate, was held at 11 o'clock Thursday morning, April 18, in the North Wilkesboro Methodist church. Sympathetic and sorrowing friends filled the church and the floral offerings were many and beautiful. The services were unusually impressive. The people of North Wilkesboro mourned the departure of this good woman.

In the absence of Rev. E. W. Fox, the presiding elder, who was at that hour attending the marriage of a niece, the funeral services were conducted by Rev. Seymour Taylor, former presiding elder of the district, assisted by Revs. R. F. Hunneycutt, H. C. Byrum, J. H. Barnhardt and A. W. Plyler.

Interment was at Denver, N. C., the old home of Mrs. Armstrong.

The following sketch is of interest:

Rebecca Lutitia Goodson Armstrong, daughter of R. L. and Martha Goodson, was born 53 years ago in Mecklenburg county, North Carolina. She taught in the public schools of Iredell county for two years, and was later married to J. Frank Armstrong of Lincoln county, who was also at that time engaged in teaching in his native county. When a short while after their marriage Mr. Armstrong entered the itinerant ministry of the Methodist Episcopal Church, South, she threw herself with a great abandonment and zeal into the exacting labors of a pastor's wife. To them was born a son, J. Frank Armstrong, Jr., at present a student of Duke University. She was especially efficient, especially in Sunday school work among young women; the Epworth League, in which organization she was a conference officer for a number of years; the Woman's Missionary Society; and finally in the primary department of the Sunday school. She was faithful even unto death.

WASHINGTON DISTRICT CONFERENCE

Time and place, May 7 and 8, at Bath, N. C.

Conference will open Tuesday morning at 9:30. Rev. J. C. Whedbee will preach Monday evening at 8 o'clock. Preachers, delegates and visitors who expect to remain over night will please notify Rev. J. W. Sneeden, Bath, N. C.

The conference will be housed in the Bayview Hotel. Connectional men will be given a cordial reception and heard gladly. Local preachers are expected to have a written report to the conference of their labors during the year, and if they wish their licenses renewed they must make application for same. Preachers will make short written reports for the secretary.

Bath, the oldest town in the state, is a beautiful place. The entire charge will help to care for the conference. They give a cordial invitation. Dinner will be served at the church both days. J. H. McCracken, P. E.

DEDICATION AT LIBERTY

Is the country church in a dying condition? Some prophets of evil so declare. But the people who gathered last Sunday for the dedication of the new Methodist church ten miles southeast of Salisbury saw no signs of death, but rather the evidences of life, more life. It was a great day for a vast concourse of people who gathered to rejoice over the completed task, the greatest of all joys. If there be any joy greater than this, it is the joy of sacrifice and some had even tasted the sweets thereof. For example, one woman had gone to the field and labored so that her husband could work on the new church. And as she heard the sound of the hammer on the church she was encouraged to work all the harder in the field.

The new church has an attractive auditorium with gallery in the rear and Sunday school equipment that will be ample for years to come. It is of brick and was erected at a cost of $20,000.

The work was begun by Rev. Frank J. Stough and to him is given due praise for his fine leadership while pastor, but it was left to his successor, Rev. J. Max Brandon, to lead in the completion of the work.

The sermon and the dedication was by Rev. H. C. Sprinkle, the presiding elder of the Salisbury district. Dinner was served on the grounds and in the afternoon numerous short speeches were made by Lutherans and Baptists and Methodists who brought words of congratulations to the pastor and congregation on this happy day.

DR. PLATO T. DURHAM AT WEST MARKET

Dr. Plato T. Durham stayed eight days at West Market Street, Greensboro, beginning April 14, and continuing through April 21. The services improved in interest and momentum as the days passed by, culminating in a mass movement toward Christ in the Sunday morning service of the last day. In the presence of an immense audience of 1500 or more, hundreds approached the altar and pledged themselves to a life of deeper consecration to the Master. From the point of view of the depth of spiritual emotion and conversion, the revival surpassed anything witnessed in West Market church in recent years. Dr. Durham came to us with a stirring message. In all his preaching he magnified the Christ, calling upon men to live the Christly life. He directed his message to church members. He has been called the apostle to the sick church. He is one of the most eloquent men in our Methodism. He knows how to stir and how to convince and inspire his hearers. With beauty of thought, choice of words and lovely expressions he charms and wins his listeners. If there is any one expression that might describe the purpose and aim of the whole series of services delivered at West Market church it might be voiced in this thought—the eloquence of Christian living. L. D. Thompson.

LAYMAN'S PROMOTION DAY, SUNDAY, MAY 19

According to the program of our General Lay Activity Board and according to the wishes of the bishop of our church, Sunday, May 19, has been set aside as Laymen's Promotion Day. On that day we desire to have the meetings led by laymen in every church in our conference. I am asking, therefore, that every presiding elder and preacher give his most active co-operation and sympathy to persuade his laymen to take charge of the meeting on that day and conduct a special service, looking to the promotion of lay activity in the church.

Won't you, therefore, see that your church services are given to that end on that day?

Chas. H. Ireland,
Lay Leader of the Conference.

Nothing is so fatal to civilization as the creed that a nation makes the conscience instead of the conscience the nation.—P. T. Forsyth.

REV. V. A. ROYALL HAS GONE TO HIS REWARD

Another faithful and beloved Methodist itinerant preacher has come to the end of the long road, his labors here on earth ended, and his spirit returned to God who gave it.

Valerius Addison Royall was born in Sampson county March 15, 1860. His father was Isham Royall, a prominent and influential citizen, a leader in education and school teacher of the county for many years. He founded what is now Salemburg Junior College. There were ten children of this family—six girls and four boys. The sisters were all school teachers and therefore interested in education. Of the four boys two are Baptist preachers, one a Methodist preacher, and the other was county superintendent of education for Johnson county for many years. Thus it is clearly seen that this was a remarkable family, intellectual, educated and leaders in the moral, civil and religious life of the county.

The aged mother has now passed her ninety-second mile stone and living with her daughter, Mrs. Maxwell of Falcon, N. C. She too was a teacher and talented woman.

Brother Royall was twice married. His first wife was Miss Lizzie Barbarey of the same county; but was a widow with one daughter at the time of her marriage to V. A. Royall. She suddenly fell on sleep at the parsonage in Jonesboro in January, 1919. Of this marriage there were four children, but only two are living. They are Mrs. John S. Sherwood of Raleigh and Mrs. J. P. H. Blanchard of Gates county.

Later he married Miss Lucy Reavis of Cary, who still survives, and ministered to him in his last sickness and did all that loving kind hands could do.

Brother Royall was confined to his bed about a month, but had been in failing health for some time. He suffered intensely with a complication of diseases. Yet he bore it patiently and was wholly resigned to the will of God. He said to me about a week before he died that his work was done, but he was not worrying and had simply committed all into the Lord's hands and it was all right.

About a year ago he and his wife moved from the parsonage in Youngsville in order that the parsonage could be painted, covered and repaired, to their home near Franklinton. And it was here in this little love nest that he loved and prized so dearly that he quietly and peacefully fell on sleep April 15 at 11 o'clock Monday night.

He gave full directions about his funeral, burial, etc., which were carried out as near as possible. According to his direction the funeral at the home was in charge of Rev. W. C. Ball of Franklinton, assisted by his presiding elder, Dr. M. Bradshaw, Rev. E. M. Carter of the Christian church in Youngsville and myself on Wednesday morning, April 17, at 9 o'clock. Immediately after this he was carried to Jonesboro and the tired, worn body laid to rest and sleep in the cemetery there by the side of his wife. Rev. O. I. Hinson had charge of the services at the grave, assisted by Rev. C. E. Rozelle and L. H. Joyner.

When a mere boy Brother Royall joined the Baptist church near his home. But later in life, like too many others, drifted away, became sinful and withdrew from the church. For several years he drank the bitter dregs of sin and knew its awful meaning.

At the age of thirty he was genuinely converted and powerfully saved. He immediately united with the Methodist church.

He felt the call to preach and began this work very earnestly and enthusiastically. For six years he did evangelistic work and had great success. At the earnest request of friends he applied for admission into the North Carolina conference and was received on trial at Goldsboro in 1903. At the conference in Henderson in 1904 he was ordained deacon by Bishop Candler, and was ordained an elder by Bishop C. B. Galloway at New Bern in 1907.

He served the following charges: 1903, Jacksonville and Richlands (he had already served this charge as a supply before being admitted on trial); 1904-1907, Fayetteville circuit; 1908-1911, Pittsboro circuit; 1912-1914, Pasquotank circuit; 1915-1918, North Gates circuit; 1918, was appointed to Jonesboro, but later exchanged with Rev. C. R. Ross and went to Cary in 1919; 1920-1924, Creedmoor circuit; 1925-1929, when he died, the Franklinton or Youngsville circuit.

As a preacher Brother Royall was fluent, plain and inspiring. He preached a virile gospel that usually reached the hearts of those who heard him. There was no compromise with sin. He preached Christ and him crucified as the only hope for a lost and sin cursed world.

His greatest joy was in revival work and he seemed to have had special gifts for this work. And here and there he held great revivals where scores of people were saved. In Creedmoor he held a meeting for nearly a month and only eternity will know the result of this revival.

The people loved him wherever he served and this was especially true of his last charge.

He was naturally of a jovial nature, and looked on the bright side of life and loved clean, wholesome jokes.

He never complained at his appointments, but gladly and joyfully went to his appointment.

He never received a "big" salary nor served the high steeple church; but as a faithful, loyal Methodist preacher served his day and generation and faithfully did his work. Many will rise up in the great day of judgment and thank God for this faithful, true soldier of the Cross.

Truthfully we can say, "Servant of God, well done; rest from thy beloved employ." B. E. Stanfield.

UNDERGRADUATE SUBJECTS TO BE TAUGHT IN DUKE SUMMER SCHOOL

The selection of the following subjects is the result of action taken by the general board of education and also by the executive committee of the board of managers of the pastor's school. Other subjects listed in the course of study will not be given at the pastors' school, and must therefore be taken either in correspondence or in some college or university of accredited rank.

Undergraduate Courses

Admission on Trial: Personal Salvation, Tongue of Fire.

First year: Wesley and His Century, Christian Doctrine.

Second year: The Christian Faith, History of Methodism.

Third year: Reformation in Germany, Evidence of Christian Experience.

Fourth year: Grounds of Theistic and Christian Belief, Christianity as Organized.

J. M. Ormond,
Dean of Pastors' Summer School.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

The Lord of the Harvest, and What He Said

JESUS called seventy men together and gave them instructions before sending them forth into the places where he himself would go later on. He said first to those men that the harvest was great but the laborers few; and for this reason he urged them to pray the Lord of the harvest to send forth laborers into his harvest. The thoughtful reader must be impressed with certain things in this saying of the Master. Let us look rather closely at them.

Jesus speaks of "The Lord of the Harvest." Who can that be except the Christ himself? This vast, human field belongs to him; it is his great investment; in fact, he has put all that he owns into it. The proverb declares: "Where the treasure is there will the heart be also." The treasure of the Lord is in this harvest field, and his heart is there, too. By day and by night it is his chief thought, his chief concern. In hours of weariness you and I, like Martha, may feel that we have been left to labor alone, and we seem to make but a poor out of the reaping. Let us be encouraged at the thought that Christ is more concerned about this work than we can ever be. He speaks of it as "his harvest," not ours. We then are laborers together with him; we work in the same field where he works.

To the seventy men Jesus said, "The harvest truly is great." Multitudes around them had not so much as heard of the Christ, while out beyond the narrow strip of country where these men spent their lives lay the broad pagan world with its countless millions who had but a dim conception of God and with no knowledge of the Saviour. So many, so many; where ought they to begin? One man will have to reach a million if all are to hear the message. Yet if they will begin at Jerusalem and work their way steadily out through Judea and Samaria after a while the story will be told to the uttermost parts of the earth. But what of the harvest in our day? Is it not truly great? We are bewildered at statistics which men compile showing that half the population of our own land, or maybe more than half, are outside the visible church, the most of whom make but little profession of Christianity. In addition must be many members of the church who are not living for the Christ. In whatever way we may count or classify it is evidently true that millions in this country must be living apart from the Lord, while nobody has ever been able to number those in other lands who have not come under the direct influence of the gospel. It must be a sobering experience for any thoughtful person who surveys the harvest field of human souls stretching away in every direction. However, you and I are mainly concerned with that part of the field lying very near our doors.

The Lord of the harvest said also that the laborers were few in his day. Not many people offering themselves in those early times. First, it was Jesus alone; then twelve men; then seventy; then one hundred and twenty; but what were these among so many? Would they be sufficient to save the Jewish people and the great Gentile nations around them? It would appear that in all periods of the Christian age the numbers of reapers have been disproportionate to the size of the task to be done. While we have more today than possibly at any other time since Jesus spoke these words, still we are far short of the demand for Christian workers. Suppose you take the membership of your church and go over it carefully picking out the names of those who can be counted on to do active work in leading others to the Lord. Would you find a very large list? Would there be more than two or three to a hundred, do you think? Of course you have many good people in your churches, but only a few who consistently do evangelistic work. A certain pastor found just ten out of a membership of eight hundred who, he thought, might be counted on through all seasons to speak to unsaved people without having to be requested to do so. On special revival occasions others might be enlisted, but they were by no means constant in their efforts.

And now we reach the most important part of the Master's counsel where he said, "Pray the Lord of the harvest that he would send forth laborers into his harvest." Have we not neglected this side of our work? We have been busy trying to get laborers to enter the field whereas we should have been praying the Lord to send them. Some of these workers ought to give whole-time service. They will probably be young people who dedicate their lives to the ministry, to missions, and to other distinctive lines of religious work in the home churches and abroad. We should ask the Lord to send forth the choicest spirits we have into the ripe fields. God reserves the right to call his servants for these special fields of service, but he encourages us to pray for them. It is quite important that many other persons should give a part-time service in religious matters. These will be men who are engaged in business of one of the professions for a living who are glad to devote a part of their leisure time to evangelistic work, especially of a personal sort. We need a larger number of these than of the whole-time religious workers; and it is the duty of the church to pray for them until they shall feel impressed to volunteer their services to the Lord in this respect. If the congregation could hear the pastor praying every Sunday for recruits for the Lord's work they would come to consider the importance of it, and to question if maybe they ought not to offer themselves. How fitting it would be in the opening exercises of the Sunday school to have occasionally a special prayer that the Lord would put his Spirit on the pupils to the end that they might dedicate their lives to his work. Then during the quiet moments in a class, maybe at the close of the period, what a fine opportunity the teacher has to offer a prayer that the members of the class might be led to be workers for God. Then back in the home father and mother ought to ask the Lord not only to save their children, but to incline them to seek the salvation of others.

But you ask me why the Lord does not send forth these needed laborers without our praying him to do so. Why is the reaping retarded while he waits on the slow movements of his people? Frankly, I do not know, only it

would seem that he has for some good reason made himself dependent upon us for the accomplishment of the task upon which he has set his heart. Let us not disappoint him; rather, may we send up a united prayer for a host of new laborers in his harvest.

WHAT THE GOSPEL MEANS TO ME

By J. A. R. Cairns, London Police Magistrate.

The gospel is full of the fragrance of my home and my childhood. Every one of its pages gathers for me visions of those things that made up the days and twilights of youth. The impressions of some gospel story, as told me long before I could read, live with a power and vividness that time cannot lessen or darken. Even words still carry their loving intonation.

And so the gospel has become a shrine of those sacred influences that color and shape life, and fix securely the foundations upon which manhood can be reared. So, too, the men who made the most lasting impression on my life —building ideals, fixing standards of conduct and character—are definitely associated with the gospel.

I don't think even psychoanalysis can call these influences either unreal or unsubstantial; they are of the very texture of life, filling it with perfume and color and beauty.

Were there no more for me, this, indeed, would be much, and I would, with Saint Paul, speak of the glorious gospel of the blessed God.

I suppose the gospel has its appeal to savants and scholars, and they have their theories of this and that and can justify their theories by others and otherwise. My life has been lived in the open spaces of the world among men —tempted and fallen men at that—and I know no other philosophy that comes so definitely and challengingly to grips with realties.

The gospel faces life. It ignores nothing. It camouflages nothing. It takes human nature as it finds it; and the things that it promises to accomplish are the things that humanity most desperately needs.

I wander through the pages of the gospels and I meet there just the people that I meet in the streets and homes of our cities and villages. There is joy and sorrow, there is sickness and anguish, pain and despair. There are men and women tormented with some power of evil. There is sorrowing and death.

In these circumstances the Galilean wrought his triumphs and won the trust of the people. The multitudes thronged him. Disciples forsook all and followed him.

But he aimed at the individual. To one and another he said, "Follow me!"

He cleansed and ennobled men one by one. With him there was no mob-psychology.

That seems to be the true way: it is the gospel way. The other day a man in his early forties passed through the dock of the Thames Police Court. He has been passing through it for many months. Gentleness has been tried, and harshness, but both have failed. I said to him, "Well! what's to be done? I shall accept your own sentence." A despairing man replied, "Oh, I wish to Christ I was dead."

Here is something that used to be called sin. The word is seldom used now, but the dreadful fact lives on.

What is to be done or said? Is the last word spoken when a soul is enslaved to its own weakness?

Forgiveness, too, is an unconventional word in the newer age. But it describes a need, an experience; for forgiveness is the new and brave adventure that is called repentance. Turning from the old, turning to the new "with full endeavor."

It is because I find in no other philosophy this recognition of sin and forgiveness that the gospel is, in my view, the hope of the world.

And listen. "I came not to call the righteous but sinners to repentance." What is this? I spend my days with the frail, the foolish, the offscourings of the earth, and I know no other invitation like this. And it is deserved. There is even in the abyss a queer glory and beauty about human souls that have lost their way. Their heroism is glorious to behold, their patience is a wonder. And day by day I can catch just a glimpse of those things that moved the heart of Christ to such pity and admiration. Contact with the fallen is a revelation of the splendors of human possibilities.

If once again some vital contact between the outcast and the Christ could be established: if they could hear those heartening words that wove the context of his gospel: if again his words of infinite pity and forgiveness could be spoken in his accents of understanding and affection, I believe that great multitudes would follow him, and in him they would find that satisfaction that is found only in his friendship.

The gospel means to me the only avenue out of a bewildered world into that brotherhood of service that Christ called the kingdom of God.

We may wander through long years of social conflict, of national and international disputes. Wars may again curse and corrupt the nations. Men may still believe that power and glory are the superlative emblems of success. But the gospel gives the clue to the settlement of this mad welter in a distraught world. Each of us wants the other fellow to give in first. It is only as we—one and one and one—hear the call and obey it that we can find discipleship and give our quota to his kingdom which is coming. Thus the gospel simplifies life: it lessens its perplexities, at least it lightens them with hope. It gives a purpose to things, it gives a meaning to frustration and defeat. One is spared despair. Behind all the catastrophes, in the depths of sorrow and suffering, in the shadows of death we hear re-echoing these words, "I will not leave you comfortless, I will come to you," "Your Father knoweth what things you have need of," "These are they that have come out of the great tribulation."

From the angel of science and philosophy it may all seem a delusion, an undemonstrable belief. So be it. "Faith is the substance of things hoped for." Blessed delusion. "In journeyings often, in perils of water, in perils of robbers, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

The gospel has a relation to the most cruel facts of life. I know life: I think I do: and only from the gospel can I see a gleam that out of the pain of the world a glory is coming. This is the Light of the world.—Scots Observer.

Although devotion to Jesus is wholly justified if he is worshipped as Son of God, the tendency to treat him merely as "one of ourselves" and yet to love him as a Saviour while refusing to recognize his cosmic significance, is close to idolatry.—Canon C. E. Raven.

PEOPLE and THINGS

[Continued from page seven]

"The Gold Hill circuit is on the boom. We are in the midst of a great revival at Gold Hill at the present time. Twenty-six converted this date (22nd). Good attendance; packed house Sunday night. The Rockwell revival netted 53 converted and 42 united with the church. The Liberty revival netted 35 converted and 14 united with the church. The circuit has doubled its roll since conference in the Sunday school. Rockwell has trebled."—J. Max Brandon.

"Our pre-Easter revival here at Plymouth was a real treat. Brother Pattishall preached some real gospel sermons. Ten were added to the membership as a result and there seems to be more yet to come. Easter Sunday night was a great night for us. We had an old time Easter children's service. About 40 children had a part in the program and the old church at Plymouth was full and running over. A real crowd was present and several were turned away. It was an Easter that we will not soon forget. Not only were ten souls added to the church roll here, but it seemed an hour in which a church membership renewed its relationship with God."—R. G. L. Edwards.

Rev. A. D. Wilcox, pastor of First church, Salisbury, writes: "Our Sunday school and church attendance has increased—657 in Sunday school last week. The average attendance of children in the junior congregation upon the 11 o'clock service is 191 for the past month; Baraca class last Sunday 182. The morning congregation fills the church auditorium and two-thirds of Sunday school auditorium, which is the same size of the church auditorium. For two months the night congregation has filled the church, and for six Sunday nights has overflowed into the S. S. auditorium. We have received 77 members and will take in ten more next Sunday.."

The revival at Wesley Memorial, High Point, has been a gratifying success. Brother A. L. Stanford has greatly pleased the High Point people and Brother Moore, the pastor, rejoices in the success attending the services. The writer was present last Tuesday night and found a congregation that packed the big church. The George Stevens evangelistic club of Statesville to the number of 30 were present and several, also, from Mooresville. Mr. Roach, mayor of Statesville, Will Bristol, Charles Turner, Herbert Newbold, Walter Sherrill, all of Statesville, and a Mr. Brawley of Mooresville made short but most effective talks to the big congregation. This club is doing a great evangelistic work in Iredell county. It occurs to us that laymen in every town and city should be engaged in this sort of work.

"I am sure that you will be interested in hearing that we had a most impressive service at Gibson yesterday morning, April 21. Eighteen splendid boys and girls were received as members of the church, all 18 of them having attended a training class which was recently conducted by me for boys and girls who intended to unite with the church. Dr. Kilgo, a member of the Upper South Carolina conference, who is visiting in our community, preached an especially appropriate sermon immediately following the reception of the boys and the girls into the church. Everything seems to be moving along well at St. John's and Gibson. The people are co-operating and are treating me very cordially. We hope and pray that much may be accomplished for the Master during this year."—Edgar B. Fisher.

"Marshville charge is not experiencing any special excitement, but is moving on in a pretty satisfactory way. We have about raised our mission special. The interest in church work is as good as usual. I am not able to have as packed houses as some I notice, but those who come are hearing some wonderful good preaching. We are in a meeting this week at Marshville. The attendance has started off fine. We expect to have a student pastor with us this summer and hope to report much progress at the close of the conference year."—Geo. W. Clay, P. C.

"The second quarterly conference was held on the Burgaw charge at Watha on Sunday, April 14. A large crowd heard the inspiring sermon delivered by Dr. Harry M. North, presiding elder. A community dinner on the grounds followed the sermon. The conference was held in the afternoon. Reports from all the organizations show that the charge is moving forward. Special attention is being given to church and ground improvement. The Epworth League reports were excellent."—Nora Miller.

"We had a very fine pre-Easter revival at Olive Branch church. Rev. J. C. Humble did the preaching for us and did it well. Five persons joined the church by baptism on profession of faith and two by letter. Thus far during the year we have received 19 into our churches, five on profession of faith and 14 by letter. We are expecting to conduct the first service in our new Buckhorn church the first Sunday in May. We began the work of laying the foundation in January. The work is not all completed but far enough on so that we can use the church for our services."—E. C. Maness.

REVIVAL AT RED SPRINGS

During the week of April 7 to 14 Dr. Ashley Chappell of Central church, Monroe, preached twice daily in a series of union evangelistic services in Red Springs. The Rev. Eugene Olive, pastor of the First Baptist church, Chapel Hill, led the singing. Baptists, Episcopalians, Methodists, Presbyterians, and others rejoiced in the great gospel as it was presented by Dr. Chappell. The spacious auditorium of the Presbyterian church, where the meeting was held, was filled at practically every service. Hundreds were in attendance at eight o'clock in the morning, and greater throngs came for the evening services. Many visitors from various nearby towns came regularly. President Charles G. Vardell of Flora MacDonald College, with his faculty and fine student body, gave the fullest co-operation. All who heard the gifted preacher did not need special invitations to further services; for Dr. Chappell's messages were spiritual gems, inspiring his hearers to greater Christian service.

As a result of the meeting the churches have been drawn into a closer relation with one another, and a spiirt of Christian unity is alive. Sixteen new members will be added to the churches. Ninety-one church members took a definite stand for a closer walk with God. The town has been wonderfully blessed by the ministry of Dr. Chappell and Mr. Olive. A. J. Hobbs, Jr.

THE N. C. CONFERENCE BROTHERHOOD

On account of the death of Brother V. A. Royall, a member of the N. C. Conference Brotherhood, the treasurer is hereby making a call for assessment number 29. Make checks or money order payable to B. B. Slaughter, Treas., Morehead City, N. C. B. B. Slaughter, Treas.

A FEW WORDS FROM EDENTON

The interior of our church has recently been beautifully re-decorated. A new heating plant installed which adds greatly to the comfort of the congregation. At present the main auditorium is being rewired for lovely new electric fixtures of latest style, wrought iron and antique gold. These wonderful improvements make the interior of our church new in appearance. These good people have spared neither time nor means in thus beautifying and making the church edifice a delightful house in which to worship. New supplies and furnishings are frequently added to the parsonage. The annual "pounding" brought smiles of delight and made the Christmas season one of joy and happiness. As always, greatly appreciated by the pastor and his family. On Easter Sabbath morning we had a marvelous sunrise prayer and song service. At the eleven o'clock hour four persons were baptized and received into the church. There are several other candidates to be received in the near future. The Sunday school, missionary society, Epworth League and all the organizations in the church are doing most excellent work. No preacher could hope to serve a church where all the machinery ran more smoothly. We have a fine board of stewards that work together in perfect harmony and do not know the meaning of the word "fail."

With a new subscriber received since beginning this writing completes our quota to the N. C. Advocate.

On the first Sunday in May we hope to begin a revival. Rev. R. F. Taylor, Center Hill, N. C., will be with us and do the preaching. Our beloved presiding elder, Rev. O. W. Dowd, was with us last Sunday. He is in great favor with his people and anticipates great things from the Elizabeth City district this year. District conference will embrace the 14th and 15th of May at Manteo, N. C. Brother Dowd has spent much time in carefully making plans for a great conference.

With the innumerable blessings received at the hands of these generous people, sorrow has been intermingled by the death of two of our good members, both members of the choir, called to their eternal home within two weeks of each other. We mourn the loss of Mrs. Annie Ralph Ward and Mrs. George Blair, praying His comforting grace to ever abide with the bereaved loved ones and sustain them in their hours of grief.

Wm. B. North.

FRENCH'S CREEK METHODIST CHURCH

After having spent our best efforts in building our little church we were overtaken by the flood waters in this section (from the Cape Fear river overflow), and great damage and loss has been sustained by our members and workers.

We greatly need a little more aid to finish the inside of our building and to get our Sunday school supplies, and are taking this means of asking our fellow Sunday schools to raise for us $1 for each Sunday school, if no more, to help us get our church and Sunday school going.

We feel sure that the Lord will bless our efforts and every contributor.

Any donation will be thankfully and gratefully appreciated.

J. F. Johnson, Supt.

Kelley, N. C.

NEWS FROM BEAUFORT

Just a few words from Ann Street, Beaufort, in regard to our work here.

There was a time when the general attitude of our members was a seeming indifference, and only the earnestness and genuine faith of a few kept things alive. That condition isn't true any more. Not for a long time has there been such a warmth of spirit and such real interest as exists now.

Although we have not had our revival meeting in the usual way, each department is more active than previously and is doing more or less evangelistic work.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

Easter Sunday two members were received by certificate, three young ladies by profession, and three babies were baptized.

Two of the biggest material objectives for the year are the remodelling of the North River church, and the raising of the church debt that has long been standing against Ann Street church.

In regard to the North River church, the plans when carried out will make this one of the best country churches in the county. Already it is nearing completion, and when finished it will have six Sunday school rooms and an auditorium with a seating capacity of two hundred and fifty or more. This is only one evidence of the fine spirit of co-operation and enthusiasm that exists and the ineerest and untiring labor of our pastor.

As to our debt, a committee consisting of Mr. J. A. Hornaday, Mr. N. F. Eure and Dr. F. R. Bell has organized a campaign to pay it off, and its object is to have every dollar before conference meets again.

The Advocate is being faithfully represented and we expect to continue to get new subscribers. It is such a joy to all who read it, and on every side it is spoken of in the highest terms.

SALISBURY CIRCUIT

Perhaps I have not been as true to the Advocate, its readers, my people and myself as I might have been in letting you know how the work is progressing in our field. I have never been more busy or found more to do. It seems that I can not keep up with the work that ought to be done. I suppose that is true with all wide-awake pastors.

Not only has the pastor been busy, but his flock are busy also. Our five Sunday schools are very much alive, and the Sunday school has increased in membership nearly one-third. It is very interesting to listen in on these schools.

We have nearly raised all our missionary special. The other few dollars will be in hand soon. We have taken a missionary special in China. We are to support a native preacher. His name is Yang Khoehhyang. I very much enjoy my work among such a good and loyal people and am very anxious to do more and better work.

So far I have added to the rolls of the charge twenty names.

One of the big things we are trying to do is to raise our parsonage debt. About $1500 have been secured so far. The other $600 we hope to get during the year and before cold weather have a big day at the parsonage when we dedicate it. We have one of the best in the conference. Our people believe in doing things well.

Mrs. C. E. Steidley of High Point is to hold our meeting at Granite Quarry the last week in June.

We have not raised much of our conference collections yet, as the brethren have been busy on the parsonage debt; but we are expecting to raise it all by conference. Brethren, pray for us.

E. N. Crowder.

Let us firmly grasp this fact in all its implications—Christianity is a way of life. Church attendance, Bible reading, prayer and meditation fail unless they inculcate in us the true way of living. They are but technicalities: the art is life. Some of us have been confusing the carcass with the living organism, and the framework with the completed building. There are no statistics of church attendance kept in heaven, and John in his vision of the Eternal City saw no temple there: there will be no Bible there: these all will have fulfilled their function for the citizens will live in full unfettered fellowship with their God.—W. E. Sansterre.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

MUCH WORK IN APRIL

April has been a month of great activity in behalf of the Sunday schools of the North Carolina conference. To begin the month there was the big conference-wide conference at Smithfield April 2-3. Then followed April 7-12 three training schools —Rocky Mount and Graham standard schools and Roberdel Cokesbury. Next week, April 14-19, came three more training schools—Wilson and Washington standard schools and Leasburg Cokesbury. This week we are conducting a standard school at Kinston and a Cokesbury at Robersonville. And next week we conduct a standard school at Raleigh for Wake county and a Cokesbury school at Wadeville for a good portion of Montgomery county. In addition, we have conducted institutes at Mebane, Swepsonville, Banks, and Trenton, attended two or three district conferences, and otherwise been active in behalf of the Sunday schools and churches of the conference.

SUNDAY SCHOOL DAY

Sunday School Day has been observed in many Sunday schools during the month, and many other schools will observe it in the near future. The third Sunday in April is the time suggested in the discipline for the observance, but such time as is most practicable for the schools and churches concerned is satisfactory. Programs are being mailed out from our office free to schools requesting them, and we are hoping for a widespread use of this fine means of keeping the work of Sunday schools before the people and of giving them an opportunity of sharing, in a financial way, in carrying forward the conference's program of Sunday school promotion. The offering of the day should be sent promptly to Mr. E. J. Cheatham, treasurer, Franklinton, N. C. The cause needs the financial help; the people and the local schools need the blessing which comes from participating in the full observance of this important day.

ROCKY MOUNT RECORD

Eight Sunday schools participated in the standard training school conducted at First church, Rocky Mount, April 7-12, and to them certificates of credit were issued in quantity as follows: First church 19, Rocky Mount 8, Nashville 5, Clark Street 5, Red Oak 5, Elm City 2, Bethlehem 1, and Marvin 1. The total credits issued were 46, out of an enrollment of 61. Teaching in the school were Dr. H. M. LeSourd, Prof. James Cannon III, Mrs. M. H. McArdle, and L. L. Gobbel. Rev. T. G. Vickers, chairman of the board of managers, and his committees, did earnest work in preparation for the school, and although the numbers were not so large as some schools, the spirit was fine, and good results were achieved.

ALAMANCE SCHOOL BOARD

At Graham April 7-12 was conducted the sixth annual session of the Alamance county standard training school, in which 60 were enrolled and 47 certificates of credit issued to representatives of 13 Sunday schools participating, as follows: Graham 12, Swepsonville 7, Graham Presbyterian 5, Graham Methodist Protestant 5, Mebane 3, Webb Avenue 2, West Burlington 2, Gibsonville 2, Haw River 3, Swepsonville Baptist 2, and the following one each: Phillip's Chapel, Front Street, Burlington, West Market, Greensboro, and Graham Friends.

Teaching in the school were Prof. H. E. Spence, Prof. H. E. Myers, Prof. B. G. Childs, and Miss Georgia Keene. Rev. A. C. Holler served diligently and effectively as chairman of the board of managers.

MEBANE-SWEPSONVILLE

Sunday school institutes were conducted at Mebane and at Swepsonville Sunday, April 7. At Mebane Prof. H. E. Spence and Prof. H. E. Myers were the chief speakers, while at Swepsonville Miss Keene and Prof. B. G. Childs were the leaders.

NEW BERN AND WELDON

From Wilson, where last week we conducted a standard training school, in which the writer offered a course, the writer attended the New Bern and Weldon district conferences. At Mt. Olive on Tuesday the New Bern conference, through the kindness of the presiding elder, Dr. Walter Patten, listened well as the work of the Sunday schools and plans for their improvement were presented; and at Roanoke Rapids on Thursday the Weldon conference through the kindness of Rev. S. A. Cotton, the presiding elder, similar courteous and interested hearing was given to matters touching plans for the Weldon district Sunday schools. Travel to these meetings was made pleasant by reason of the fact that Rev. Thos. McM. Grant of Wilson, in whose home we spent the week, was a traveling companion.

WILSON ATTENDANCE GROWS

Wilson Sunday school, of which Mr. A. E. Bishop is superintendent. Mr. D. L. Fouts, director of religious education, and Rev. Thomas McM. Grant, pastor, is experiencing steady growth in attendance. For two or three months the attendance has shown an increase each week, and last Sunday's record was the high-water mark for this school. With such a progressive leadership and its staff of fine workers, the school is destined to continue to go forward. These leaders are emphasizing the big things: worship, evangelism, good teaching, personal work. Plans are in the making for a vacation church school this summer. The attendance increase is attributed, in part, to the fact that a thorough survey of the community is being followed up.

ENFIELD SCHOOL PROGRESSING

Enfield Sunday school is growing in numbers and usefulness, according to information gathered at the Weldon district conference. According to Rev. J. A. Martin, the pastor, the enrollment now exceeds the church membership. Enfield has an up-to-date Sunday school building, and steady growth is anticipated.

HENDERSON IS BUILDING

Henderson Methodists, under the leadership of Rev. W. C. Martin, pastor, is going forward with the work of finishing their fine new stone church and Sunday school building. It is expected that the structure will be completed by fall, perhaps by September 1. Mr. H. A. Dannis is superintendent of the school.

RALEIGH SUB-DISTRICT MEET

Most of the Methodist Sunday schools of Granville and Franklin counties were represented in the Raleigh sub-district Sunday school institute, held at Banks church, Creedmoor circuit, Saturday, April 20. Mr. Frank E. Parrott, district superintendent of Wesley classes, presided. Speakers on the program were Rev. B. D. Critcher, Rev. W. C. Ball, Mrs. J. A. Morris, L. L. Gobbel, J. A. Cowan, E. A. Hunt, Rev. Daniel Lane, Rev. E. J. Rees and Rev. B. E. Stanfield. Such vital topics as evangelism, missions, reaching the people, using the programs of work, training, and so forth made the discussions lively. A big dinner, served by the good people of the Creedmoor circuit, was a pleasant mid-day feature.

OXFORD EXPECTS TO BUILD

The need for additional Sunday school equipment is engaging the attention of Oxford Methodists, and announcement has been made of plans for the construction of a new addition. The people are following the leadership of the pastor, Rev. E. J. Rees, and we are looking for real advances in all lines of work. Standard training schools have been conducted at Oxford for three or four successive years, with fine results, and the pastor and others have expressed interest in another for the fall. Mr. W. W. Fuller is superintendent.

FRANKLINTON MAKES SURVEY

Franklinton Sunday school, of which Rev. W. C. Ball is pastor and E. J. Cheatham, superintendent, recently participated in a community-wide Sunday school survey, and greatly increasted attendance is reported.

No not seek praise if you do not recognize flattery.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

GROWING SEASON

An extensive as well as an earnest effort is being made throughout the bounds of our conference for increasing our Sunday school enrollment at least ten per cent during the present year. Reports are beginning to come in to the effect that this effort will be successfully promoted. Every Sunday school reporting such good work will be mentioned in these columns. Kindly look through the list of reports already made.

"We have increased our enrollment more than ten per cent since the first of the year. This has been accomplished largely through our Sunday school survey which we took during our evangelistic campaign and through special efforts on the part of individual classes."—Supt. Fred C. Kinzie, Spindale.

"Our church membership is only 90, but our Sunday school enrollment is 225 with an average attendance of about 150. Our record attendance, which was March 24, was 187."—Supt. W. E. Bogle, Tabernacle, Albemarle.

"Our Sunday school enrollment at present is about one-third more than reported last year. I have organized one new Sunday school at a little church that had none last year and all other churches have increased their Sunday school attendance. We are still growing. I think all these schools will observe Sunday School Day."—Rev. E. N. Crowder, Salisbury Ct.

"I am glad to state that we have made an increase of over fifty per cent in Sunday school enrollment so far this year. This has been accomplished through membership campaigns. Our intermediate-senior classes are having about one hundred per cent attendance."—Supt. L. M. Summey, Alexander.

"We will do all we can to increase our enrollment ten per cent. We had 137 present last Sunday. At our last council meeting our teachers made some very fine reports. They are doing some good work."—Supt. L. L. Sherrill, Vanderburg, Shepherd Ct.

"We will make the ten per cent increase."—Supt. C. C. Osborne, Ardmore, Winston-Salem.

LINCOLNTON SCHOOL

We always look forward to the annual standard training school at Lincolnton with much anticipation because of the large attendance and good spirit exhibited here. In our school recently held there were 190 enrolled, of which number 184 earned certificates of credit. An outstanding feature of the school was that half of those enrolled were under 21 years of age. The credit students were listed with churches as follows: Plateau 26, First Church, Lincolnton 24, Palmtree 17, Zion 16, Mt. Vernon 14, Stanley 13, Pleasant Grove 11, Russell's Chapel 9, Ebenezer 7, Iron Station 6, West End, Gastonia 6, Wesley Chapel 5, Bethlehem 4, Marvin 4, Bethel 3, McKendree 2, Goodsonville 2, Crouse 2, Main Street, Gastonia 2, Trinity 2, and nine others one each.

The courses, instructors, class enrollment and number of credits follow:

Worship, Mr. F. M. Williamson; 52—51.

Principles of Teaching, Miss Corinne Little; 14—12.

Pupil Study, Mr. L. F. Tuttle; 8—7.

Methodist History, Rev. W. G. McFarland; 60—60.

The Small Sunday School, Rev. B. M. Crosby; 19—17.

The Sunday School Worker, Rev. C. O. Kennerly; 37—37.

HICKORY SCHOOL

After a lapse of two years another good standard training school was recently held at First church, Hickory, for Hickory, Newton, Granite Falls and surrounding territory. In this school were enrolled 78 fine people, 68 of whom did all required work and earned certificates of credit. It was unanimously decided that another school be held at Hickory next year. The credit students were listed with churches as follows: First Church, Hickory 15, First Church, Newton 14, First Church, Granite Falls 12, Highlands 10, Rutherford College 5, Fairgrove 4, Westview 3, Wesley Chapel 2, Bethel 2, North Cove 1.

The courses, instructors, class enrollment and number of credits follow:

Spirit and Genius of Methodism, Rev. R. G. Tuttle; 20—20.

Principles of Teaching, Prof. R. N. Wilson; 33—28.

Junior Lesson Materials and Methods, Mrs. P. W. Flagge; 15—12.

Beginner Lesson Materials and Methods, Mrs. O. V. Woosley; 10—8.

SOUTH FORK CIRCUIT

Representatives from the South Fork circuit have this year attended four training schools outside the bounds of the circuit. One group traveling 70 miles each night attended the school at Gastonia. Another traveling about the same distance attended the school at Shelby. Another group was enrolled in the Hickory school. Ninety-seven earnest workers from this circuit recently attended the school at Lincolnton. So far 111 certificates of credit have been issued to workers on this charge. Beginning Sunday afternoon, July 21, a Cokesbury school will be held for this circuit in which 175 to 200 credits will be earned. The credit goal for this year for this eight point circuit of 300. Let all those who read these lines breathe a spirit of gratitude for the good work of Rev. W. J. Miller and his band of earnest workers are doing.

ASHEVILLE SCHOOL

Ten years ago our conference training program began at Asheville. Our Asheville people propose to celebrate this tenth anniversary with the largest school yet held in the mountain metropolis, and for that matter, one of the very largest yet held in our conference. The school will be held at Central church, beginning Sunday afternoon, May 5. Rev. J. F. Kirk, the presiding elder, is looking after the enrollment outside of Central and Dr. H. B. Trimble and his working organization are looking after the enrollment from Central. Each is challenging the other for the greatest accomplishment.

Courses and instructors offered in this school are as follows:

The Origin and Growth of the Bible—Dr. Elbert Russell.

The Church and Its Work—Rev. J. F. Kirk.

Christian Stewardship—Dr. H. B. Trimble.

Sunday School Organization and Administration—Mr. O. V. Woosley.

Story Telling—Miss Lois Hackney.

Young People's Department Administration—Miss Lucy Foreman.

Intermediate-Senior Department Administration—Mr. L. F. Tuttle.

Junior Lesson Materials and Methods—Miss Sara Puryear.

Primary Lesson Materials and Methods—Miss Corinne Little.

Beginner Lesson Materials and Methods—Mrs. O. V. Woosley.

THE WOMEN

It was my pleasure and profit to last week attend one day's session of the Woman's Missionary Conference held at Centenary, Winston-Salem, and so ably presided over by Mrs. Charles C. Weaver. I was particularly impressed with the volume of good work being done by the women and with the earnestness which attends their work. Their morale was superb. Although the church was uncomfortably crowded I did not see a single person standing on the outside of the church when I arrived. Everybody was on the inside thoroughly attentive to the program being put across. Every man in our conference ought to attend one of these conferences.

SUNDAY SCHOOL DAY

Judging from the requests for Sunday School Day programs we are going to have the greatest observance of Sunday School Day this year in the history of our work. Let the good work go on. Let no faint-hearted person prevent your Sunday school from observing this fine day. As you observe it and thus emphasize the purpose and value of your Sunday school to your own community I am quite sure you will want to give a liberal offering for our conference Sunday school work. We have great faith in our Sunday schools. They have never disappointed us, and they will not this year.

(Continued on page 25)

GREENSBORO COLLEGE WINS ANOTHER VICTORY

In the last week's issue of the Advocate attention was called to the Greensboro College Glee Club's winning first place in a contest for A-grade women's colleges in the state, held in Asheville the previous week. Outstanding musicians, Crosby Adams, Carl Behr, and Herbert Gould were judges.

It is of like interest to the friends of this institution to know that superior work by a cast of three of the college players brought to Greensboro College Saturday night, April 13, a decisive victory in the western preliminaries of a state contest which was sponsored by the Carolina Dramatic Association. The contest was held in the Odell Memorial Auditorium of Greensboro College in the presence of a large representative audience.

Virginia Lumpkin, Elizabeth Rowland and Mary Davis presented Hildegarde Flanner's "Mansions" in such excellent manner as to win two firsts and a second from a group of three judges. A cast from Salem College and a Lenoir-Rhyne cast tied for second place.

"Mansions" was successfully presented by the players in December as the second number on the season's program. At this time Annie Fuller Young was student coach for the play. The presentation Saturday night, April 13, was even more sympathetic with smoother finish, revealing the directing genius of Miss Elba Henninger, professor of spoken English and dramatic art in Greensboro College.

JAMESTOWN-OAKDALE

Please allow just a little trespassing in order that those interested may know something of what is being done on the Jamestown-Oakdale charge. During the past twelve months more than fifty have been added to the membership on profession of faith, twenty-one this year. There is evidence of some improvement in all departments of church activity in spite of the fact that conditions are so far from satisfactory. The people are good to us, and it is a real joy to serve them.

At the beginning of the third year of my predecessor, Rev. J. E. Womack, the Jamestown congregation had (to look at it from the present time) the good fortune to lose their church building by fire. Under the leadership of this wise pastor the beginning of his fourth year saw the congregation housed in the most beautiful and well arranged village church in this section of the state, well worth $25,000, with an indebtedness of only $11,000. About the first of March of this year, after prolonged negotiations, we were notified that the Duke Foundation had granted us a conditional gift of $3,000, for which the congregation is profoundly thankful.

Due to the generosity and wise planning of the late W. G. Ragsdale, who was always interested in having the best for his community and church, and the willingness of his family to fully carry out his plans, it was not so difficult to meet the conditions of the Duke Foundation, and so on last Sunday morning, April 21, the pastor was able to exhibit to the congregation a paper covering the last outstanding obligation. What made that paper doubly interesting was that the word "paid" was stamped on it in red letters.

In addition to paying the debt the ladies have been busy. In another week all needed cement walks and drives will be laid. This at a cost of more than $375. When all the proposed work on the grounds is completed this will be one of the beauty spots on No. 10.

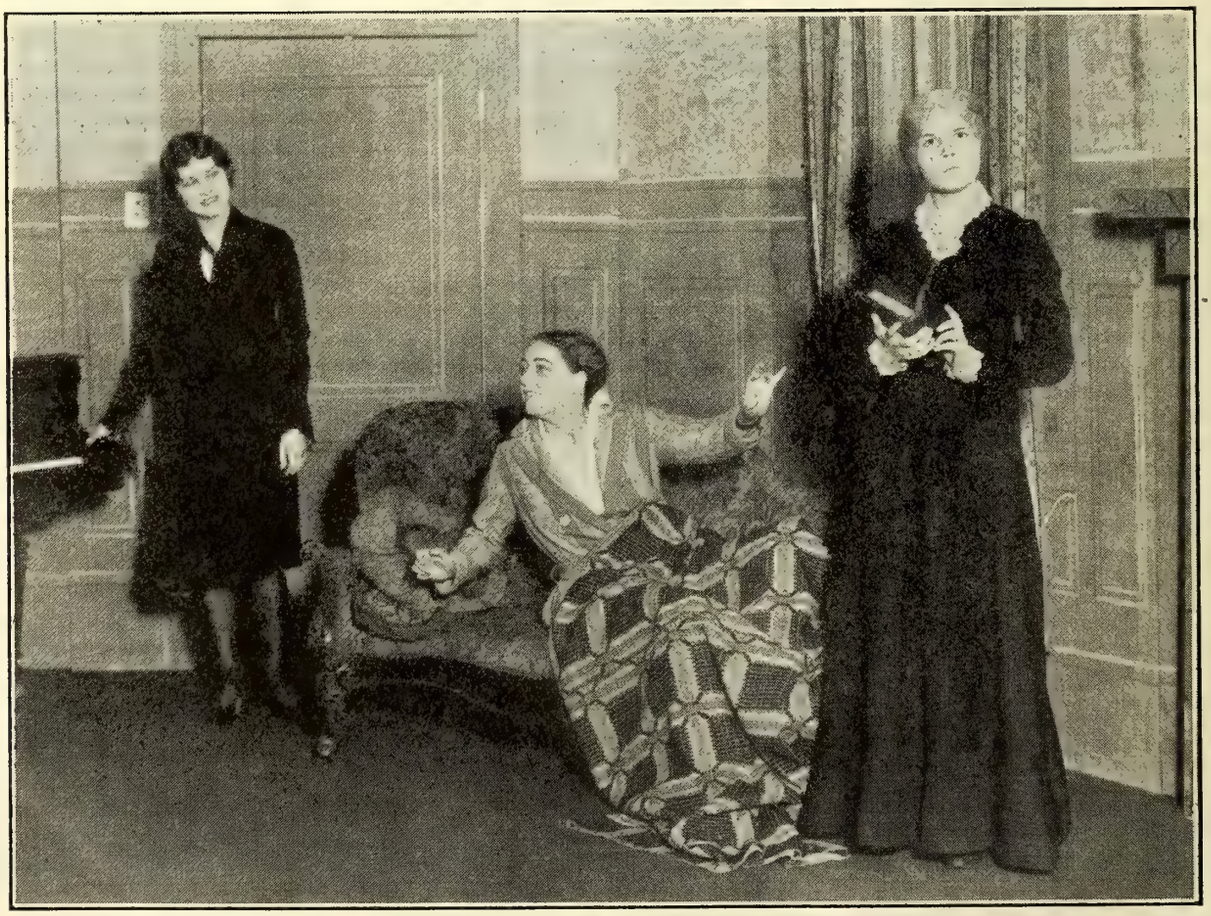
While Jamestown has been doing this Oakdale has not been idle. With the help of the Oakdale cotton mill, they have just completed improvements to their church building at a cost of more than $1,000. These improvements do not show up from the road, since almost all is under the old building, but those who have been working at such a disadvantage in the old one-room building find the four splendid class rooms, all easily accessible, to mean more than just four rooms. Kindergarten chairs have been provided for the little fellows. All of us are proud and glad because of these additions. It is sincerely hoped we will be able to improve the appearance of the auditorium before this year closes.

Our mission special went in the latter part of March. As hosts of the district conference we confidently expect to have our conference collections in on time as we have for two years.

Robert E. Hunt.

First Resident: "How do you like your new neighbors?"

Second Same: "Great! They're the most unfriendly people you ever saw."



A tense moment in "Mansions," as presented in the dramatic club contest in Greensboro, Saturday, April 13, when Greensboro College was victorious. Left to right, Virginia Lumpkin, Elizabeth Rowland and Mary Davis.

Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—J. W. Smith	15
**Brooksdale—S. F. Nicks	15
*Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
*Calvary—C. B. Culbreth	10
Branson—J. V. Knight	7
West Durham—R. E. Brown	6
Cedar Grove—F. A. Lupton	6
Webb Avenue, West Burlington—E. C. Durham	6
Milton—W. C. Jones	5
Carr—J. A. Russell	5
*Lakewood—H. L. Davis	4
*Haw River—C. C. Herbert, Jr.	4
Carrboro—M. W. Lawrence	3

ELIZABETH CITY DISTRICT

South Mills—W. F. Walters	7
Roper—J. Bascomb Hurley	5
Hertford—Marion Y. Self	4
Columbia—G. C. Wood	3
Edenton—W. B. North	2

FAYETTEVILLE DISTRICT

Siler City——J. W. Bradley	13
Sanford—G. T. Adams	10

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter	13
Centenary—N. H. D. Wilson	12
Kinston—E. C. Few	11
Seven Springs—C. A. Johnson	9
Dover—C. A. Jones	8
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
*Ocracoke and Portsmouth—W. A. Betts	5

RALEIGH DISTRICT

***Oxford—E. J. Rees	27
*Garner—W. L. Clegg	13
Oxford Ct.—D. B. Critcher	10
Fuquay Springs—E. C. Maness	9
*Smithfield—J. D. Bundy	10
Tar River—K. F. Duval	8
Four Oaks—N. C. Yearby	6
Millbrook—W. F. Elliott	6
*Benson—B. F. Houston	5
Creedmoor—B. F. Stanfield	5
Selma—D. M. Sharpe	3
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3

ROCKINGHAM DISTRICT

***Roberdel—M. C. Ellerbe	17
**Biscoe—N. B. Johnson	16
*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Raeford—W. F. Trawick	10
Robeson—B. F. Peele	9
Rowland—J. H. Lanning	9
Lumberton—Euclid McWhorter	8
Caledonia—J. T. Draper	7
Piedmont—E. R. Clegg	7
Aberdeen—G. B. Starling	6
*Richmond—N. M. Wright	6
St. Johns and Gibson—Edgar B. Fisher	6
Ellerbe—C. M. Lance	6
Lumberton Ct.—F. B. Noblett	5
Laurel Hill—G. H. Biggs	5
Mt. Gilead—F. M. Shamburger	5
St. Pauls-Maxton—J. B. Hurley	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	15
Bethel—J. R. Edwards	7
Bath—J. W. Sneeden	5
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4
Farmville—J. W. Harrell	3
South Rocky Mount—E. D. Weathers	2

WELDON DISTRICT

**Henderson—W. C. Martin	15
Scotland Neck—B. H. Black	4
Battleboro and Whitaker—H. A. Chester	3

WILMINGTON DISTRICT

Clinton—W. G. Farrar	5
Wilmington Ct.—A. J. Groves	4
*Ingold—M. F. Hodges	4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Candler—D. V. Howell	5
Brevard—A. L. Aycock	5
*Saluda—Reid Wall	2

CHARLOTTE DISTRICT

Prospect—J. W. Kennedy	28
**Unionville—J. C. Gentry	12
Dilworth—G. Ray Jordan	11
Marshville—Geo. W. Clay	8
Waxhaw—J. E. B. Houser	6
Peachland—J. A. Frye	5
Ansonville—C. P. Goode	5
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3
North Monroe—F. R. Ralls, Jr.	3
Big Spring—J. A. Smith	1

GASTONIA DISTRICT

South Fork—W. J. Miller	10
Lowesville—J. O. Cox	7
**Goodsonville—J. W. Combs	6
Stanley—Bryan Crosby	4
Lafayette Street, Shelby—T. B. Johnson	5
McAdensville—D. F. Carver	2

GREENSBORO DISTRICT

**Wesley Memorial—J. W. Moore	61
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
**Uwharrie—M. F. Kincheloe	17
College Place—Albea Godbold	14
Reidsville—J. H. West	8
Asheboro—B. C. Reavis	8
Proximity—Dwight W. Brown	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

*Forest City—M. F. Moores	9
*Glen Alpine—M. A. Osbourne	6
Old Fort—P. T. Dixon	5

MOUNT AIRY DISTRICT

North Wilkesboro—J. F. Armstrong	16
Spray—David R. Proffitt	7
Elkin—L. B. Abernethy	6
Madison—T. R. Wolfe	6
Jefferson—T. J. Huggins	6
Jonesville—W. J. S. Walker	5
Moravian Falls—R. E. Ward	5
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
E. W. Fox	2

SALISBURY DISTRICT

Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
First Street, Albemarle—S. W. Needham	4
Epworth (Concord)—J. M. Varner	3
Kerr Street—G. L. Wilkinson	3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	73
***Troutman—John Cline	12
Balls Creek—P. H. Brittain	11
Race Street—J. H. Bradley	10
Lenoir—W. E. Poovey	9
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
**Highlands—H. W. Howard	5
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

*Delwood—R. K. Brady	3
Highlands—J. L. Teague	2
Cherokee Mission—Wm. Hornbuckle	2

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
Ogburn Memorial—O. P. Ader	8
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Rockingham	18
Durham	14
Greensboro	13
Raleigh	13
Mount Airy	10
Charlotte	10
New Bern	8
Statesville	8
Washington	7
Winston-Salem	6
Gastonia	5
Salisbury	5
Elizabeth City	5
Marion	3
Wilmington	3
Asheville	3
Waynesville	3
Weldon	3
Fayetteville	2

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Pastors

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Durham, N. C.

Children's Storyland



OLD BLACK MAMMY'S GOOSE STORY

By H. C. Sprinkle.

VI.

De Goose Fambly in Trouble

As de sparks ob de far what am a-sparklin' am prome an' dispose to flop der wings an' fly uppards, as the sayin' goes, so am trouble mos' likely to hop in at de winder o' de bes' reg'lated fambly, an' dat goose fambly what I been tellin' you 'bout ain't no 'ception to de rule.

De ole goose ain't more 'n got her brood off'n de nes', dan she 'sciver dat one o' de likelies' ob her young gandahs is all whapperjawed, an' can't even eat his dinnah. Well, dat chile jes' nachelly pine away an' die, an' de sorrer ob it settle down ovah all dere gizzards, til dey can't hardly stan' it.

But dey goes on wid der affairs, an' de res' o' de goslins grows off mighty purty, an' it look lak de fambly gwine to soon be a-swimmin' in de boosom o' prosperity.

But you know gooses is jes' lak udder folks, dey cain' stan' too much prosperity. 'Twan't long fo de young folks o' dat fambly 'gin to git uppish, an' dey want to run about, an' do nothin', an' hab a good time, an' hab der way 'bout things, 'specially one young gandah. He don want to min' nothin' his ma say. She caution him an' caution him 'bout gwine off down to de big ditch by his se'f. She tell him de orfullest things what gwine to happen to 'im, an' he say he ain' gwine do it no mo'. Den he go straight as he kin an' do it ergin.

One day he start off down dere, an' his ma call him, an' ax him whar he's goin' dere, an' what fer? He git mad an' say she des hafter know ev'y thing, an' he reckon he's big 'nough to take care o' his se'f. Den he say he ain' goin' nowheres atter nothin'. But des as soon as de ole goose turn her head, he go right on down to de big ditch, an' what do you reckon happen to him? Why' a great big snappin' turkle, big es dis worl', chew his head clean off, an' eat up de las' bit of him, an' den turn roun' an' eat up de place whar he was, 'case he tell stories an' don' min' his ma; an' he ain' never been heerd of enny mo', in dis worl' or de nex'.

Well, his brudder, he a plum greety gut, an' dey call him Esau, 'case he want to eat up ev'ry fing in sight. One day he slip up whar Fido was a-eatin' his dinnah an' try to steal de eatin's. Fido firs' growl, but he don' pay no 'tenshun. Den Fido snap him clean froo de haid, an' he keel ovah an' bleed to deaf on de spot, an' dat's de las' of 'im.

Den dey wan't nobody lef' but des de two li'l gal gooses, an' dey an' der ma an' der pa moan fo' de brudders long time. Bye-m-bye, dese gal gooses gits up 'bout fryin' size, an' dey take it in dey haid dey wanta ketch 'em a beau. Der ma tells 'em dey wan't no sich doin's when she was a-growin' up. She done fergit dat time what she went a-co'tin'. But dey lets on to der ma lak don' want to ketch no beau, nohow, an' she say she don' know what dey gigglin' so much 'bout den.

One day dey comes up to der ma, an' axes 'er, can dey go down de branch to see de young gooses on de nex' plantation—de young gooses, min' you, not de gandahs—an' she say she reckon so, but dey must hurry back. Dey goes, but dey ain't never come back yit. Some folks say dey went too far an' got los', an' some folks say dey reckon ole Brer Fox fall a'foul of 'em, an' ye know what dat mean,; but some folks say dey guess some o' dem young gandahs down dere steal 'em an' dey run 'way an' git married. As for my own se'f, I's hearn say dat Sambo was a-prowlin' around' in dem regions' de same day what de young ladies lef' home, an' I'd lak to know jes' what de in'ards of Sambo knows 'bout de question 'fore I 'cides in my min' des what did happen to dem frisky young gooses.

Well, de bereavements go mighty hard wid de goose an' de gandah, 'specially de gandah. En' Miss Betsy say, it look like she ain't a-havin' no luck wid her fowls, an' she tell de gals dat ef dey see de chicken man pass, dat she wish dey'd have him stop, she want to see him.

De ve'd nex' day he drive his chicken waggin up to de gate, an' holler, an' ax de gals does der ma have any chickens to sell. Den Miss Betsy call de gals into de back yard an' says to 'em, "Ketch dat ole Blue Hen; she bin cluckin' aroun' heah fo' a week. An' git up de ole Roostah, he gittin' so ole he ain' no good no mo'. An' git de ole gandah down dar in de barn yard. He droopin' 'roun' lak he gwine to die, an' I don' reckon we gwine to try raisin' geese no mo'. But we'll save de ole goose fo' de aigs, an' fo' de pickin's to make de boy a bed.

Nex' fing de ole gandah know, he bin sol' fo' firty cents, an' de man a-pushin' 'im into de crowded coop whar dere's all sorts o' maimed an' 'flicted folks. Dey was so choke' up in dar dey cain' git no breff. One ole drake, he done tromple clean to deaf by de surgin' multitudes.

De ole Gandah, he ain' been in dar long, til seem lak he heah a familiar voice, an' las' he reckonize it as de voice o' de Reverent, a-carryin' a high haid an' a-crowin' aroun' as big as ever. So de ole gandah, he pick his chanct an' he go roun' an' speak to de Reverent, an' ax 'im what he prophesy 'bout de outcome. De Reverent say he fink he bein' transferred to take charge of a city congregation. Den de ole Gandah fink serious, for a li'l while, an' he say he fink he started to de jedgmint, an' when he git dar de Rev'rent won't be fur behin'.

De Gandah war right. De chicken man sell 'im to a Jew fo' de feas' ob de Passovah. De ole Jew take 'im to de back yahd an' naill his feet hahd an' fas' to a plank, so he can't move his se'f a bit, an' den de fattenin' process begin. Dey feed 'im all he kin eat, an' den dey rolls up balls o' dough an' cram dem down his froat wid sticks til his craw mos' bus'. De nex' day dey do de same fing an' de nex', an' de nex', on an' tel he git so fat he cain' walk even ef he could. He git so tired a-havin' dem rashins ram down his froat, when he ain' hungry a bit, dat he wish he was daid. Yas, sah, he wish he had his son Esau dere, in his prime, to eat dem rashins for him, but po' Esau gone whar de appetite knaw no mo'.

Nebbah min'. De end come soon enough. One day de ole Jew come an' feel of 'im all ovah, an' he call his wife out dar and say, "Dose goose vas much fat. I kill him." Den he cut de Gandah's froat an' he bleed to deaf. Den he hang de Gandah up in de smoke house to git meller, so he kin pick 'im 'thout scaldin'. An' den—well, dat's all dey is to it, 'cep de stuffin' an' de gravy—an', O yes, I fergit—an' de smell.

DONALD AND THE DOOR

"Donald, you have forgotten again to close the closet door," mother said, looking up from her sewing as Donald was rushing to leave the room.

"Oh, brother!" said Donald. "What's the difference? I want to see John's new puppy," and Donald was halfway down stairs, so mother did not hear the rest.

It was Saturday, and daddy was coming home in the afternoon to help put up a swing and to make a pen where the children could keep some rabbits. They were all helping him while mother finished baking a cake.

"Come, Daisy," called mother, "will you feed the kittens?" A neighbor had given the children three kittens, one for each of them. Donald called his kitten "Tar Baby," he was so black; Daisy called hers "Sunshine," for he was yellow and white; and Edith named her gray-and-white one "Gingerbread"—why, no one knew.

Daisy ran to do as mother asked and in a few minutes she called, "I can find only two kittens, mother."

The other children ran to see whose kitten was lost. Sunshine and Gingerbread were busily eating, but Tar Baby was nowhere to be seen.

Donald called and hunted everywhere, all around the house, and in the garage.

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In the house, he looked again, upstairs and downstairs, in the cellar and even in the attic, but no Tar Baby did he find.

"Well, if he is in the house, he will cry when he gets hungry," said father at last; "and if he is not in the house, some of the neighbors must have him and you can hunt him up tomorrow."

That night Donald didn't sleep very well. He turned and tossed and kept wondering and wondering where his little kitten could be. At last he slipped on his bathrobe an slippers and went softly downstairs. He had heard that something to eat sometimes made people go to sleep. He would try a slice of bread and butter.

On his way through the living room he stopped short at a little muffled sound. Where did it come from? He held his breath to listen.

Then he dashed to the very closet door mother cautioned him so often about shutting. There on the floor was an old darning bag, and out of it peeped two bright yellow eyes—the eyes of Tar Baby.

"Oh!" cried Donald, gathering him up in his arms. "You poor kitty! You must have crept in there while the door was open. I'll remember that old door, after this!"

He took Tar Baby to the kitchen and gave him a luncheon of bread and milk, before he carried him upstairs. Donald got into bed and Tar Baby cuddled down beside him, and then, even though Donald had quite forgotten to get himself his slice of bread and butter, it was not two minutes before they both were fast asleep.—Emma Florence Bush, in Christian Register.

THE FIRST FOURTH OF JULY

After the battle of Lexington swift messengers rode in all directions over the land telling the tidings that the struggle for American independence had begun. The news set the people aflame with excitement. Men dropped whatever they had in hand to join the little army under George Washington, who was elected general of the American soldiers. The colonists now believed that nothing but liberty would save them. Men like Patrick Henry of Virginia said, "Give me liberty or give me death."

So, on July 4, 1776, at the State House in Philadelphia, the Declaration of Independence, prepared by Thomas Jefferson, was discussed. Above the State House, where they met hung a great bell. The old bell ringer sat there ready to ring the bell the moment the declaration was signed. His little grandson was at the foot of the stairs to tell him when to ring. At last he heard the little boy running up the stairs shouting, "Ring, Grandpa!" The old man took hold of the bell rope and the glad news of liberty rang out over the city. The bell was kept ringing for two hours. The crowds in the street shouted, "We are free!" "We are free!" Flags were waved, bonfires were lighted; parades were formed; speeches were made; and, as the news spread, joy increased everywhere! That was the first Fourth of July.—W. W. Sly in World Stories Retold.

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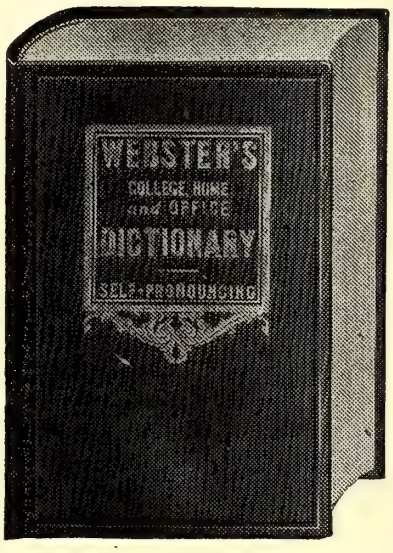
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

ON PAYING A VISIT

It happened this way. Mrs. H. Warlick, a temporary resident of Durham, had a great desire to attend the annual meeting of her own conference society. So she sought out Mrs. H. E. Nycum, Mrs. A. M. Gates and Mrs. M. T. Plyler, who had a similar liking for such meetings, and the party left Durham by seven o'clock Wednesday morning. A good chauffeur put us in Winston-Salem by ten o'clock, in time to hear the president's message, which was followed by the reports of other conference officers.

It didn't take a visitor long to find out from these reports that the Western North Carolina conference is not considering her former associates; she doesn't count them in her class; she is only associating with the North Georgia conference these days and is calculating on going up higher. They actually said in the presence of Miss Daisy Davies that they had beaten other conferences in the race and they would soon beat the North Georgia.

Of course, owing to circumstances. the three visitors from the North Carolina conference had nothing to do but to follow Brer Rabbit's example and "lie low."

However, it was running in your editors mind that only a few years back the North Carolina conference had sent $75,000 to headquarters at Nashville and that she is now gathering momentum for another race. By the time the Western conference whips out North Georgia, they will all be running with their tongues hanging out and it will be an easy task for the North Carolina conference to outstirp them.

In the meantime, we admire the Western conference for their noble deeds in that they have in some measure made up for our deficiencies by so loyally supporting the common cause that both are striving for.

Yet, as Mrs. Henry Faison says, "It will not always be so; last year we ploughed in our potatoes because there was no market for them, and the boll weevil took our cotton and we had to pay the fertilizer bill just the same. But there is going to be a change and we shall keep praying and make our pledge what it should be."

Yes, there is always a way even if the Faison auxiliary must resort to naming their sitting hens after missionary leaders, thereby making their broods invulnerable. Two years ago Miss Mabel Howell proudly clucked to her brood and brought them all to maturity when the Destroyer was abroad and laying waste neighboring flocks.

The noon Bible hour was conducted by Mrs. T. J. Copeland, president of the Baltimore conference, who was but returning to her own. She chose for the lesson: "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city."—Rev. 22:14.

In the afternoon a memorial service was impressively conducted by Mrs. C. L. Steidley.

Then the chairman called for district secretaries' reports. Immediately ten women arose and marched into the choir loft; and what an array of district secretaries was presented. It is strange, but they didn't seem to have that tired look and they didn't talk tired at all, neither did they mind handling big figures. In fact $10,000 was but a small morsel for any of those women, and one of them was computing around $19,000.

Nevertheless, by the time those ten district secretaries finished reporting your editor said, "Like mother, like daughter" —the Western North Carolina conference likes to talk just as well as her mother, the North Carolina conference.

One of the chief delights of the day was the privilege of shaking hands with my compeer in editorial work.

It is hoped that my readers may pardon this digression when the affairs of the recent annual meeting at New Bern should be considered; but there was no way of resisting this fine opportunity to talk about our neighbors—a sweet privilege indeed. E. S. P.

RALEIGH DISTRICT NOTICE

The Raleigh district missionary meeting of the N. C. conference will be held at the Rolesville church, near Wake Forest, May 1, 10 a. m. to 3:30 p. m. Dinner will be served by the Rolesville auxiliary. We desire a large attendance.

Helen White, Sec.

TO PRESIDENTS AND TREASURERS

Dear Co-workers: At our annual meeting in New Bern it was voted that in future we manage our finances according to Council plans, which means ALL MONEY is sent DIRECT to your conference treasurer. The treasurer of the adult society will find in her treasurer's book that report blank has not only space for her report but children's work as well; so with your report send the children's—also THEIR CHECK. This is Council plan and by allowing it you will help me greatly. Should there be NO adult society, of course the children's report and check are sent direct to conference treasurer. Young people send their report and check direct also instead of to superintendents as in the past. If we all are very careful to carry out this plan and report to your treasurer as EARLY AS POSSIBLE after the LAST MEETING of each quarter, CERTAINLY not later than July 1, October, January and April 1, you will help wonderfully, and I assure you it will be greatly appreciated. Thanking you for your loyal support and help in the past and counting on you fort it in this time of adjustment, I remain,

Your friend and co-laborer,

Mrs. F. B. MeKinne, Treas.

209 S John St., Goldsboro, N. C.

COUNTY MEETING OF PERQUIMANS METHODIST CHURCHES

Perquimans County Federation of the Woman's Missionary Societies of the Methodist Episcopal Church, South, held a wonderful meeting April 4 in Anderson's church on the Chowan charge. The poise and business-like manner of the president, Mrs. Rosser E. Brinn of Hertford, the efficency of the secretary, Mrs. Ben Thatch, and the attendance made it seem like a district missionary meeting. In fact, the district secretary of the Elizabeth City district, Mrs. R. H. Willis, announced that the attendance was larger than her first district meeting only a few years ago.

The devotional service was very spiritually conducted by Mrs. B. G. Hawkins of Hertford. Then Mrs. Noah Felton most graciously welcomed all visitors and Mrs. W. C. Griffin of New Hope responded. The president then delivered her message of approval for past efforts and urged to greater and more loyal service.

The reports from all the organizations were very inspiring. At the afternoon session Mrs. Maggie Towe of Chapanoke conducted the devotional exercies, and because of her reverent manner the whole audience was inspired to a solemn stillness. The Winfall church choir furnished the special selection for both services, as they had general charge of the music.

The children's department was emphasized by a playlet given by members of the Hertford auxiliary, and a talk by Mrs. John G. Small of Edenton. Mrs. R. Tim Brinn discussed social service very graphically. All who heard her got a new meaning of social service. Mrs. Henry Stokes of Hertford read the poem, "I Am the Voice."

Gleanings from the Council meeting held in Washington, D. C., were given by Mesdames Hawkins, Stokes and White.

Mrs. R. H. Willis had offered a Korean jewel box to be used as a mite box to the auxiliary making the best record; Mrs. B. G. Hawkins had offered five dollars for their pledge. Winfall and Andersons practically tied for the honor, but Andersons had been a little bit more prompt in one feature, so Winfall relinquished her claim in behalf of Andersons.

The missionary society of Andersons church served a bountiful lunch I started to write, but it was a veritable dinner with all the dainties and delicacies of the season in superabundance. It was indeed a delightful day from every standpoint.

The next meeting will be held at New Hope church. Mrs. John G. Small,

District Supt. Children's Dept.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

WHAT DID YOU DO?

The following beautiful poem was given by Mrs. C. C. Weaver, conference president, at the close of her message at the recent annual meeting, and by special request of many who heard it we give it.

"I worked for men," my Lord will say
When we meet at the end of the King's highway;
"I walked with the beggar along the road,
I kissed the bondman stung by the goad,
I bore my half of the porter's load.
And what did you do," my Lord will say,
"As you traveled along the King's highway?"

"I made life sweet," my Lord will say,
When we meet at the end of the King's highway;
"I smothered the path where thorns annoy,
I gave the mother back her boy,
I mended the children's broken toy,
And what did you do," my Lord will say,
"As you traveled along the King's highway?"

"I showed men God," my Lord will say,
"As I traveled along the King's highway;
I eased the sister's troubled mind,
I helped the blighted to be resigned,
I showed the sky to souls born blind.
"And what did you do," my Lord will say,
"As you traveled along the King's highway?"

RETIRING AND NEW CONFERENCE OFFICERS

It is always with regret that the conference accepts the resignation of true and tried officers, and this year we were specially sorry to lose from our executive committee, Mrs. Hoke Bullard, who for three years has been in charge of the work of the young people in our conference, and Mrs. J. Dale Stentz who, since 1927, has been the efficient leader of the social service department. Both of these officers have done fine work under their leadership the departments have had a most substantial and gratifying growth. We shall miss them and our best wishes go with them.

While we regret the loss of these leaders, we are glad to welcome as their successors two of our splendid conference women who have been tried as leaders, and have always proven most capable and efficient. As successor to Mrs. Bullard, Mrs. J. Frank Spruill of Lexington was chosen by the conference, and we are sure that she will fill her office in a most efficient manner and we congratulate our young people on having secured her as their leader. For two years Mrs. Spruill was the state president of the Parent-Teacher Association, and later vice president, and her work in this organization was of the highest order and most successful.

Mrs. L. H. Martin of Greensboro, who was named successor to Mrs. Stentz, has been an officer of the conference before, having served as leader of the young people's work for two years, during which time the department grew and prospered. We are sure that in her new work she will be equally as successful. We welcome both of these workers into our "conference executive family."

NEW DISTRICT SECRETARIES

It was necessary this year to make two changes in the personnel of the district secretaries, because of the two resignations which had to be accepted with regret.

Due to the fact that Mrs. J. N. Dayvault, who had served most faithfully for two years on the Salisbury district, was moving to Florida, Mrs. Z. V. Moss was chosen as leader of that district; and due to the resignation of Mrs. M. E. Watkins, who found it impossible to serve longer as the Winston-Salem district secretary, Mrs. J. G. Sterling was chosen.

We are glad to welcome these two leaders, whom we feel sure, with their splendid ability and willingness to serve, will carry forward the work which has been assigned to them. The address of Mrs. Moss is Albemarle, N. C., while that of Mrs. Sterling is 1602 Patterson Avenue, Winston-Salem, N. C.

SEVENTEENTH ANNUAL MEETING

We wish we might "pass on" to our readers the enthusiasm, the inspiration and the uplift that came to us from the recent meeting of our conference which was held in Centenary church, Winston-Salem, N. C., April 16-19, 1929.

A number of things conspired to make this meeting one of the best we have ever known. Contributing to its success was the cordiality with which the guests were received, the gracious and lavish hospitality extended to us, not only by the entertainment committee, who left nothing undone for our pleasure and comfort, but also by the hostesses, who opened wide their homes, and in every way possible looked after our happiness during our three days' stay in their midst. Then, there was the program which was replete from beginning to end with interest; there were the visitors, who contributed the wonderful messages which featured the occasion; the ministers, who came that they might know more of the work of the women of the church, and the delegations from nearby towns, who came in large numbers to catch the inspiration and get the uplift.

The first session was held on Tuesday evening with the president, Mrs. C. C. Weaver, in the chair. The opening devotional was conducted by Rev. C. C. Weaver, D.D., pastor of Centenary church and was followed by the greeting and welcome by Mrs. Ray Johnson, and response by Mrs. Lucy H. Robertson, president emeritus of the conference.

Mrs. H. A. Dunham, conference secretary, pleased her hearers with the report of the Council meeting recently held in Washington.

The conference felt that it was to be congratulated on having as a special guest Miss Mabel Whitehead, dean of the Biblical department of the Lambuth School in Osaku, Japan, who at this time brought us a message of Japan's needs.

Special music by the splendid choir of Centenary church added greatly to the pleasure of the program, not only at this time, but during the entire meeting.

Following the program a social hour was enjoyed, at which time the 250 or more delegates were greeted by the conference officers, district secretaries and visitors.

Wednesday morning brought us together for our first business program and was opened with the sacrament of the Lord's Supper, conducted by Rev. J. H. Barnhardt, P.E., Winston-Salem district, assisted by Revs. W. A. Rollins and A. P. Brantley.

The morning was given over to the reports of several of the conference officers who brought gratifying news of the advance and progress of the woman's work during the year. Outstanding among these reports, perhaps, was that of the treasurer, Mrs. P. N. Peacock, who gave us the total collections for the year, $122,919.77, which included an overpayment of the pledge of $63,000 assumed by the conference for 1928..

Of vital interest to those who were associated with Mrs. Lucy H. Robertson during her years as the president of the conference, was the establishment of the Lucy H. Robertson endowment fund at Scarritt College reported by the treasurer. Declaring that the specific work that is being done in Lambuth School in Japan is the training of Japanese leaders, Miss Mabel Whitehead spoke most interestingly of the school, its buildings, its faculty and its student body being especial subjects of interest.

Mrs. T. J. Copeland of Baltimore who conducted the noontide devotionals on Wednesday and Thursday, chose as her subject the "Command of Jesus" and in discussion of these commands brought out our duties as Christians in obedience of them. Her talks were helpful, informing, comforting, inspirational and uplifting. (Continued next week)

YAGER'S SARSAPARILLA
Helped Him Greatly

I write to inform you that I am using Yager's Sarsaparilla which has helped me greatly. I am finishing my third bottle of the Sarsaparilla and have used up one 25c bottle of Dr. Sanford's Liver Pills, and I have recommended your wonderful medicine to a number of my friends and some of them are very well pleased with the medicine. I have had rheumatism nearly thirty years.

Yours truly,
I. A. LAW.

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Sunday School Lesson

APRIL 28

By F. B. Stockdale.

The Suffering Servant of Jehovah

(Isaiah 52:13 to 53:12.)

Golden Text: With his stripes we are healed.—Isa. 53:5.

The church has appropriated these words about "The Suffering Servant of Jehovah" to her Lord. We think she is right in so using them. They were primarily spoken with reference to Israel. If you have access to Moffatt's translation read this lesson in that version. To whom they first of all referred there can be no doubt. They have been lifted bodily out of their setting and are descriptive of Jesus; to him they now belong. Whether the prophet had Jesus in mind may be questioned. All servants of Jehovah come under the same law and must meet the same evaluation. Truth has a way of fitting every age and all servants of Jehovah's will come under the same rule and will be measured by the same standard. That which we find in this servant we shall find in all servants with this exception: in this picture the servant is a perfect pattern.

The Servant of God

The noun servant is derived from a verb meaning to work. The first form of the noun would be slave, because the idea conveyed is that the one who wants the work done owns the one doing the work. It is not an attempt to convey the idea that God owns the servant, who is doing the work, so much as an effort to inform us that the servant is doing the work of God as though God himself was doing the work. If we have to put the emphasis on servant or Jehovah we shall have to emphasize Jehovah. The "servant is never above his Master." Our lesson attempts to get the thought into our minds that the work of Jehovah is being done by one who can see and know.

Later we change the name of servant to son. In so doing we reveal the fact that we are struggling with the idea of the nearness of the servant of God. The world outgrew the idea that any one can own another in the sense of a master owning a slave. When the human form of expressing the idea is outgrown to keep the idea we change our way of saying it; thus we came to speak of the suffering son instead of servant. The thing we insist on keeping is the idea of the nearness of the one who serves to the God he is serving. In moving from the term servant to son we have neither changed the task nor the person for whom it is performed. The terms servant and son are used to express the nearness of the relationship of the worker to the One for whom he is toiling. We have the idea that the worker is the representative of God.

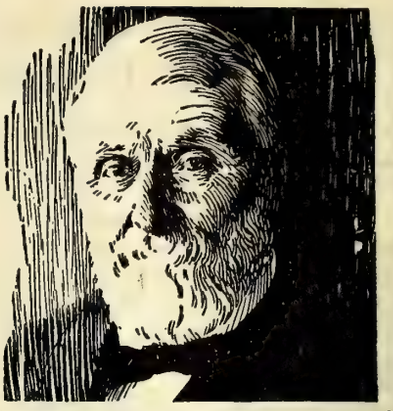
Let us be reminded that the effort here is not to differentiate the worker from the one for whom he is working, so much as an attempt to bring the thought of the nearness of the toiler to him whose will is being done by the servant or the son. Slave speaks of an ownership that is complete: son of a relationship that is nearer than slave. The struggle is a struggle with the resemblance of the toiler, whom we can see, to the Eternal whom we cannot see. In the Old Testament the servant is as near to God as a slave would be to his master; he is as surely in the command of God as though he had no mind or individuality of his own. In the New Testament we have followed the idea of nearness until we have come to sonship. God does not now own his servant as a master would own a slave, but as a father would own a son. In sonship we lose the idea of ownership but gain in the main idea of nearness. He is now nearer than owned; he is flesh and blood of the one who owns him.

Many religious teachers have treated our doctrine of the Trinity as though it was its purpose to differentiate instead of associate. The emphasis is not on the difference but on the sameness. Jesus is so near to God that he is "God manifested in the flesh." The Holy Spirit is as near to Father and Son as though he were both. We are looking in the wrong direction when we make our ideas of God an attempt to show how far this is from that; the effort is to show how near this is to that. Our doctrine of the Trinity is not an endeavor to give us three persons so much as it is an effort to reveal to us One Person through all his varied operations. The emphasis is on unity, not division.

What Is a Servant?

One who is serving. In this case one who is doing what the master would be if he were where the servant is. When one is my servant he is doing what I want done; what I should be doing if I were in the place of my servant. When the mail brings me a letter from a friend the letter is the servant of the friend. That is, it will say to me what the friend would have it say; what he would say if he were where the letter is: what he is saying through the letter. The letter is serving the one who would come to me himself if that were possible. Because he cannot reach me with his voice he sends his servant, the letter. A servant is one who is expressing my purpose; doing what I would have done; saying what I would have said. He serves me; literally he serves for me: is in my stead.

When that ceases to be true the relationship of servant and master is broken. If the servant ceases to do my will he is no longer a servant of mine. When the master is left out of what the servant is doing the servant is no longer a servant but has become master. He can be a servant only so long as he works by the will of another; is engaged in a task that did not originate in his own mind. I have a friend whose hobby is flowers. He hired a man to work in his garden. He told the man just which roots to



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ALBERT L. THOMPSON, Traffic Mgr.
518 Jefferson Standard Bldg., Greensboro, N. C.

transplant and showed him where to plant them. The hired man knew much better than the owner of the garden, and so he dug up roots that were not to be moved and planted them in space reserved for something else. He worked, but he was not a servant: all he did had to be undone because it did not fit into the owner's plan. We must have before our minds a picture of one who is serving the Unseen. Israel, or Christ, does not change the idea. Servant or son, the task is the same. To the prophet it is a servant that is doing Jehovah's will. In the gospel it is the Son doing the will of his Father. The great fact is the will of God is being accomplished as surely as though the unseen God should materialize and do the work himself.

Exalted

How could it be otherwise? The glory of a nation is that it is a servant of Jehovah's. The greatness of Jesus is revealed by his perfectly doing the will of God. Can one be small who is doing God's will? Can a man be mean and engaged in doing what God would have done; in fact in what God would be doing if he were the man? How can any purpose of God be little; how can any plan of the Almighty's be small? How can any work of God be insignificant? It is what we do that lifts or lowers. To take hold of the work of God is to link oneself to the Deity.—N. Y. Christian Advocate.

W. N. C. SUNDAY SCHOOL

Continued from page 17

BIBLE CLASS CONFERENCE

Beginning Sunday afternoon, May 12, at three o'clock at First church, Charlotte, and extending in night sessions Monday, Tuesday and Wednesday evenings, our first Wesley Bible Class Conference will be held. This conference will be sponsored by the adult Wesley classes of Charlotte but will be open to Bible students from everywhere. Dr. Thomas Carter of Vanderbilt University will deliver four lectures on the following topics:

1. The Bible in General.
2. The Development of the Canon.
3. The Rise, Development and Culmination of Prophecy.
4. The Gospel—In Experience and in Expression.

Dr. J. Callaway Robertson, former superintendent of adult work of the General Sunday School Board, and L. F. Tuttle, Wesley Bible class superintendent of our conference Sunday school board, will also be present at this conference and discuss practical problems and plans connected with Wesley class work. This conference will therefore be inspirational and informational. It is designed to increase a desire for a study of the Bible for the purpose of getting it into the practice of every-day life. Other such conferences will be held as time and opportunity afford.

The gospel does not solve all my problems, but it abates my questioning.—Bishop Charles H. Brent.

Girls, don't worry about middle age

Lots to recommend it, if you keep fit



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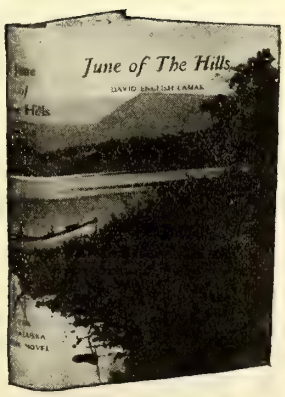
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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

LINWOOD CHARGE

We had a good day on the Linwood charge with Brother G. W. Fink, pastor. At the morning hour we attended Sunday school and preaching service at Tyro. This congregation rejoices in use of their beautiful new church. At the eleven o'clock we presented the value of the Epworth League work among their fine young people and found them interested in placing their chapter on a better working basis. At three in the afternoon we preached for the congregation at Linwood and presented also the value of the work for young people. The young people voted almost unanimously for the organization of an Epworth League as soon as they get into their new church which is now being built. They are now worshipping in the school building. At the evening hour we met with the members of the league and a number of visitors at Southmont. This chapter looks to study of the new handbook and a larger program of activities.

NOTES

Report from Mr. Carter of Central Office shows that our conference made very little gain in our number of subscriptions to the Epworth Era. Will you not be a special committee of one in your chapter just now to make enquiry into this matter. The better work is done by Epworthians who read the Era, every copy of it. See if your league gets one copy for each four members.

All chapter treasurers and the committee appointed to assist should be very diligent at this time about the matter of making full report if possible by the 30th day of this month. Especial attention should be given the sending in of the mission special.

We hear of numbers of leagues that have observed anniversary day in a fine way, but have failed so far to send the offering received to Joe Thompson, Treas., Mooresville, N. C. It is very important that this fund be remitted promptly. Thank you.

We apologize to the Charlotte union for having misplaced a write-up of their recent splendid union meeting.

We gladly receive the report of the organization of an Epworth Hi-League at Clyde.

Young people often waste their energy because they have not learned the important truth that one's supply of energy is limited.—Forward.

If you KNEW *it would*

RESTORE HEALTH

would you

?

If you knew of a routine, a method of treatment that positively would restore the regularity of your habits; that would improve your digestion; renew your health beyond question, would you hesitate?

Much of your health depends upon the regular functioning of the organs of assimilation, digestion and elimination. Troubles resulting from an infraction of the rules of nature; disruption of nature's schedule, can best be remedied by a process of treatment that will eliminate impurities, reinvigorate the organs and in time steadily train them back into their accustomed regularity of habits.

Physicians Think

Physicians frequently prescribe the drinking of quantities of water, not only because they know it is a non-drastic aid to some troubles and mildly regulative in effect, but also because every tissue and organ of the body possesses high water content, and a decrease in water content is accompanied by a decrease in functional efficiency.

Water is the basis of all secretions and excretions of the body. Waste products of the body must be in solution to be expelled. Digestion and absorption are carried out more efficiently in dilution of water, and ingested food in more economically utilized when water is taken in abundance.

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There is shown in the analysis of Glenn springs water a well rounded, helpful combination of salts that renders it an effective method of restoring functional efficiency. In its analysis will be found a natural solution of:

Potassium Salts to furnish neutralization of free acids, promotion of oxidation; an increase of saliva, and to serve as a diuretic.

Sodium Salts to excite active secretion in stomach and intestines and thus materially aid in bilious disorders, gouty affections, chronic constipation, obesity and diabetes mellitus, and to neutralize acidity.

Lithium Salts for the same general purpose and additionally to aid in gout and rheumatic affections and bladder troubles caused from excessive acidity.

Calcium Salts to aid body metabolism; to serve as an astringent and sedative locally; and to act internally as an absorbent and antacid.

Strontium Salts for its anti-putrescent and antiseptic effect.

The Sulphates for its mild laxative properties.

The Calcium Carbonate for its use in hyperacidity of stomach, and intestinal diseases.

The Magnesium Carbonate on account of its mildly laxative and antacid effect.

The Ammonium Carbonate for its stimulation of gastric secretion and assistance to the digestion.

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Glenn Springs water has been found by physicians to be helpful in cases of chronic constipation; biliousness; auto-intoxication, and other intestinal toxemias; obesity; acid dyspepsia; kidney disorders (including Bright's disease); bladder troubles resulting from excessive acidity; intestinal putrefaction; rheumatism and gouty diathesis, and other diseases of metabolism such as eczema, rickets, anemia, etc., It has been found indirectly helpful in the treatment of pellagra, for suppressed menstruations and in conjuction with quinine a very efficient treatment for malaria. It has been in general use for such purposes for over a century.

We would suggest that there is no better method of regaining your health and regularity of habits than by keeping a supply on hand for every day use.

It will be expressed you if desired in two 5 gallon carboys regularly each month, that you may use it steadily and most effectively in your own home or office.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

District conferences have begun in earnest. Three have been held up to date. Last week the New Bern and Weldon conference were in session. Mount Olive, Roanoke Rapids and Rosemary were hosts to these gatherings. I found both conferences in full swing when I visited them. I arrived on the second day of the meeting. Good attendance at each. I heard some very encouraging reports and strong addresses. If I am not mistaken in my conclusions, it seems that I heard an optimistic note from our pastors and laymen. The elders of the New Bern and Weldon district conferences were very cordial to me and gave me ample time to represent the Methodist Orphanage. Brothers Snipes, Hall and Thrift entertained the conferences in a most gracious manner. The orphanage cause has many strong friends in these districts. Since we have three hundred and twelve children in our home now, they are going to do still greater things than ever before.

* * * *

When I write about Lumberton it is difficult not to use superlative language. Without such friends as we have in Lumberton it would be next to impossible to carry our orphanage work. Regardless of financial depression or what not these friends are constant in their generous support of our home. Our singing class was warmly welcomed the second Sunday by Brother E. H. McWhorter and the large congregation. Brother McWhorter, one of my best friends, has a very important appointment. He is recognized as one of our strongest preachers. I had the great pleasure of being the guest of that prince of gentlemen, Mr. K. M. Barnes, a prominent banker of Lumberton. He has recently completed one of the most beautiful homes in the state. It was a real privilege to hold fellowship with such a fine family.

* * * *

The Rev. J. B. Hurley, pastor of our church at Maxton, gave our singing class a cordial invitation to give the sacred concert in his church on the second Sunday night in this month. I was glad to see such a large congregation present to hear the class. It was a privilege that I enjoyed, looking into the faces of our friends and speaking to them about the work of our beloved Methodist Orphanage. I hope to become better acquainted with the good people of Maxton. It was my second visit to these splendid people. Brother Hurley is a warm personal friend of mine. He has a big place in his heart for the work of our home. At one time he was the financial agent and rendered great service for the institution. I believe as a result of our visit that Maxton will give us a larger support. We are counting on these good people.

* * * *

It takes two hundred and fifty-five dollars per day to operate our orphanage. At present we have three hundred and twelve children to support. The above amount is a big sum, but it is only eighty-two cents per child per day. This pays for food, clothes, schooling, repairs, upkeep of plant, etc. In addition to the amount we receive from the orphanage assessment and other funds, I have to raise fifty thousand dollars in specials. With the above facts it is not surprising that I have to make appeals from the pulpits of our churches and through the Advocate. Since we have sixty more children than a year ago and with less to meet our current expenses I do want to urge that our many noble-hearted friends stand by us as never before. When our need is greatest I must lean heavily upon the churches and Sunday schools for support and sympathy. I know I shall not look in vain for a generous response.

* * * *

During the last few years it has been my happy privilege to visit the Creedmoor charge on several occasions. I have made my second trip to the work this year. On both trips I was with Dr. M. Bradshaw. The last visit I made was to Bullock church, one of our best country churches. The second quarterly conference of the charge was held at this church. A fine sermon was preached by Dr. Bradshaw. Brother B. E. Stanfield, the beloved and successful pastor, had fine reports to make. Every quarter he reports salaries and conference collections paid in full. There was not a discordant or pessimistic note heard. Everything was in fine shape and the people and pastor happy in the work. If there are pastors and church officials disposed to be a little gloomy, a visit to one of Stanfield's quarterly conferences would dispel all such feelings. I was glad to meet so many friends of the orphanage. Our cause has a big place in the activities of the churches on the Creedmoor charge. During the year the charge, through the Sunday schools and at Thanksgiving, sends us hundreds of dollars in specials to help carry forward the work which we are trying to do. I never miss an opportunity to visit this interesting circuit. The churches have made a place in their hearts for me and the cause I represent.

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PROHIBITION'S FIRST REAL CHANCE WHAT WILL HOOVER DO?

By Carlton M. Sherwood.

At last prohibition has a vigorous and outstanding defender in the person of the President of the United States. Since its inception, prohibition has needed moral support from the White House. This it has not had in the past in any real sense. Prohibition has succeeded exceptionally well despite this lack, but with such support it would have succeeded immeasurably better.

Prohibition came in the administration of Woodrow Wilson and from him had official but only half-hearted support. Despite statements to the contrary,, he was not opposed to prohibition, but he certainly did not give it his vigorous approval. The Great War and the peace treaty at Versailles were the all absorbing issues just then, leaving him little time to consider this matter.

Prohibition had its real beginning in the administrations of President Harding and Coolidge and both of them seemed to be satisfied with platitudes about law enforcement in general. No one will doubt the personal observance of the prohibition law on the part of Mr. Coolidge, but the fact remains that during his six years in the presidency, he at no time made it a major matter of consideration and never issued a clarion call to the country to support it. With all of the constant wet propaganda against it, prohibition had no greater need than vigorous and outspoken support in high places, particularly the presidency.

In the ten minutes following his inauguration, President Herbert Hoover said more in support of the great national policy of prohibiting the liqour traffic than has ever been said by any President at any time. He did not evade. He recognized the issue. He put it first in his inaugural. As though to give redoubled emphasis to the message to his countrymen, at the close of his inaugural oath, he leaned over the Bible and kissed the well known eighteenth verse of the twenty-ninth chapter of Proverbs—"Where there is no vision, the people perish, but he that keepeth the law, happy is he."

Of course, in a very real way, Herbert Hoover had a greater mandate from the people on this issue than any of his predecessors. From the standpoint of prohibition, the Democratic nomination of Governor Smith now appears as a blessing. The issue was thus forced, and strategically as well as sincerely, Mr. Hoover was placed on the dry side. There is no doubt about his belief in prohibition or his understanding of the truth that the prohibition issue was the most important one in the minds of the people in the election contest. He has clearly recognized that he has more than a perfunctory obligation to defend it.

One answer to the questioning title of this article is clear. President Hoover will certainly do something! It is not like him to wait in the presence of vital issues for something to turn up; he will turn something up himself. His very nature makes watchful waiting impossible. He is a man of action. It need not be dogmatically stated that he will always do wisely, but do he will.

Furthermore, Herbert Hoover sincerely wishes to solve this problem. He has expressed himself as believing that prohibition "is an experiment, noble in purpose," "enacted for the protection of the American home," and that he "wishes it to succeed."

There also stands a powerful political factor. If Mr. Hoover does not solve the problem of prohibition law observance and enforcement to a reasonable, though not necessarily perfect, degree, he will not be re-elected for a second term. This may seem to be a dogmatic and long range asertion, but it represents an earnest conviction. As an ardent supporter of Mr. Hoover, we venture the statement that no matter how brilliant or successful his administration may be in other respects, if he does not reasonably solve the prohibition problem, he is through politically. Such are the fates! But we believe he will win.

In our judgment, Herbert Hoover will do again and again what he did in his inaugural address in bringing the vital importance of this question to the mind and heart of all the people. In his first message, President Hoover drove home the fact that "it takes two to make a bootlegger," to use the searching phrase of Professor Horace D. Taft, brother of the Chief Justice of the United States. Already there is a new conscience abroad in the land on the matter. Many more or less neutral individuals who were left cold by appeals of temperance bodies or lesser personages have caught the implication and challenge of the President's inaugural appeal. He undoubtedly will need to speak several times, emphasizing one phase and another of this question.

He begins by urging obedience because it is the law. If he continues, he will need to emphasize obedience not alone because it is the law, but because it is a good law. Both emphases are important.

The President's plan for a law enforcement commission will consider the entire question of crime and judicial procedure and not solely prohibition. The President has done well to state his conviction that crime increase and allied problems are due only in limited part to prohibition. Masses of the people will begin to understand that the laying of all the evils and problems of American life at the door of prohibition is simply wet propaganda that has no basis in truth.

With thorough Hoover efficiency, the President will appoint his law enforcement commission and will not expect it to decide whether prohibition or any other law is good or bad. He will expect the commission to assume like himself that the law, being written, has thus been previously decided and approved by the American people, and that the only question involved is how to make it more effective. That is much different from what the wet press has tried to make it appear.



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Propaganda has considerably emphasized the opinion that the President's commission would undertake to decide whether prohibition was to be or not to be.

The President has already indicated that he expects to have Congress transfer the prohibition enforcement bureau from the Treasury Department to the Department of Justice under the Attorney-General. There is precedent for the bureau being where it is now, in the Treasury Department, but after ten years of trial, it is undoubtedly the overwhelming opinion of thoughtful leaders who have studied the matter that the enforcement bureau can be much more effective in the Department of Justice. There is now divided authority. In the Treasury Department the regulations are issued, violations and evidence sought out. The prosecution is in the Department of Justice. There is a unity lacking in the present program which must be remedied.

The President has appointed as his Attorney-General, William D. Mitchell of Minnesota, formerly Solicitor-General of the United States, a man of high character and brilliant legal gifts. He has won the constant admiration of the justices of the Supreme Court of the United States in his appearance before that body. He believes in prohibition. Whether, from an administrative or an executive point of view, he is of the type and temperament to put drive into the enforcement program remains to be seen. His program is awaited with interest and hope.

The larger responsibility, however, does not rest in the person of the Attorney-General but at last brings to President Hoover. He has made prohibition enforcement his program. An Attorney-General or a prohibition commission may come or go, but the President must stand before the nation as the responsible officer for the execution of its laws. Thus, in the last analysis, the wisdom or unwisdom of this or that detail and change in the enforcement program is relatively unimportant.

No one can imagine Herbert Hoover tolerating either corruption or inaction in the prohibition bureau or any other branch of the government. If he could, then his past record is built upon sand and the belief in Hoover efficiency is unfounded.

Herbert Hoover must "deliver the goods" on this law or else deny the laws of his own being. The compulsion upon him is even more internal than external.

What, then, is the duty of those citizens who believe in prohibition First, to trust and believe in President Hoover and give him a fair chance to start on this matter. Next, not to overwhelm him with advice or to criticise him too quickly on minor matters. This does not eliminate friendly criticism on vital matters but it does preclude hasty and petulant criticism on trivial questions. He may not always do the wise thing, but it is our conviction he will always do what he believes to be the right thing. Let us "have faith in Herbert Hoover."

A GREAT DAY WITH CLINTON METHODISTS

You will allow me enough space to tell the readers of the Advocate a little of what the Methodists are doing at Clinton. Brother Farrar, our pastor, preached a series of special sermons the week immediately preceeding Easter. These sermons were full of good thought, well prepared, evangelistic and delivered with earnestness and unction.

On Easter morning the doors of the church were opened and quite a number of the Sunday school children gave their names for church membership, having professed faith in Christ during the meeting. After a personal talk with each of them, and advising them to talk the matter over with their parents, the pastor announced that he would receive them into the church on last Sunday, April 14.

Accordingly, at the close of the Sunday school and immediately preceding the regular preaching hour, there were 20 fine children received into the church by vows and on profession of faith in Christ, and three by letter. This over, Brother Farrar preached a most excellent sermon on the subject of Decision, followed by the administration of the sacrament of the Lord's Supper. The congregation was large and it seemed to us that 95 per cent of the audience, first and last, came forward and participated, in a very earnest way, in this solemn and delightful service. It was a great service and a great day with the Clinton Methodists!

Brother Farrar is not only in great favor with his own people, but he is also with those that are without. Brother Farrar is a splendid preacher, a good mixer and a hard worker. Under his leadership every department of our church work is on the upgrade. A. B. Crumpler.

BISHOP McCONNELL WELCOMED AS PRESIDENT OF FEDERAL COUNCIL

Nearly 200 friends of Bishop Francis J. McConnell attended a dinner in his honor at the Aldine Club in New York on the evening of April 3, for the purpose of welcoming him to this new position as president of the Federal Council of the Churches of Christ in America.

The toastmaster of the evening was Hon. Charles H. Tuttle, U. S. Attorney, an Episcopal layman and a distinguished member of the legal profession in New York. Mr. Tuttle emphasized co-operation as the keynote of the present age in every realm of activity and as of pre-eminent importance in the churches.

The three men who have immediately preceded Bishop McConnell as president of the Council, Dr. S. Parkes Cadman, Dr. Robert E. Speer and Dr. Frank Mason North, all spoke in warm appreciation of Bishop McConnell's leadership in the church at large.

In his address, Bishop McConnell urged that the Council should continue to be as prophetic and courageous in its program today, when it is coming to be widely recognized and accepted, as it was in the earlier and more pioneer days.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Salisbury District, Coburn Mem'l, Salisbury..April 29-30
Washington, Bath ..... May 7-8
Winston-Salem, Advance ..... May 7-8
Charlotte, Hawthorne Lane ..... May 9-10
Rockingham, Troy ..... May 9-10
Elizabeth City, Manteo ..... May 14-15
Raleigh, Holly Springs ..... May 14-15
Mount Airy, North Wilkesboro ..... May 15-16
Durham, Prospect, Yanceyville Ct. ..... May 16-17
Gastonia, Belmont, Main St. .....May 20-21
Greensboro, Jamestown ..... May 21-22
Asheville, Central Church Asheville ..... May 21-22
Statesville, Granite Falls ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
SECOND ROUND

April
Front Street, a.m. 28
Duke Memorial, p.m. 28

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

April
Stumpy Point, night 25
Dare, East Lake, night 26
Wanchese, 11 28
Manteo, night 28
Kennekeet, Rodanthe, night 29
Hatteras, Hatetras, night 30

May
Chowan, Evans, afternoon 5
North Gates, Parkers, 11 11-12
Gates, Harrells, afternoon 12
South Mills, Sharon, 11 18-19
South Camden, Wesley's, night 19
Kitty Hawk, Duck, 11 25
Currituck, Ebenezer, 11 26
Moyock, Perkins, afternoon 26
Perkuimmans, New Hope, 11 ..... May 31 and 2

June
Pasquotank, Epworth, afternoon 1-2

Elizabeth iCty district conference meets at Manteo May 14 and 15. First service and first session of conference at night, May 14.

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

April
Roseboro, Andrews 27-28
Newton Grove, Maple Grove, p.m. 28

May
Jonesboro, Memphis, p.m. 5

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

April
Dover, Lane's Chapel, 11 27-28

May
Ocracoke-Portsmouth, Portsmouth 2-3
Oriental, Pamlico, 11 5
Riverside-Bridgeton, Reelsboro, 3 5
Riverside, preaching 8 5
Newport, Riverdale, 11 11-12
LaGrange, Trinity, 3 12
St. John's, 8 12
Straits-Harlowe, Merrimon, 11 18
Jones, Cypress Creek, 11 19
Seven Springs, Garris, 8 19
Snow Hill, Tabernacle, 11 25
Pink Hill, Woodland, 11 26
Kinston, 8 26

June
Beaufort, 11 2
Mt. Olive Ct., Bethel, 11 22
Mt. Olive-Calypso, Mt. Olive, 11 23
Mt. Olive Ct., Bethel, 3 (preaching) 23
St. Paul's, 8 23
Hookerton, Ormondsville, 11 30
Pikeville-Elm Street, Saulston, 3 30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

April
Benson, Elevation, 11 28
Clayton, night 28

May
Louisburg Ct., Prospect, 11 4
Louisburg, 11 5
Jenkins Memorial, 11 12
Fuquay, Holly Springs (D. C.), 1:30 15
Lucama, Buckhorn, 11 19
Kenly Ct., Kenly, 3 19
Franklinton, 11 26
Epworth, night 26
Central, night 29

June
Millbrook, Oak Grove, 11 1
Garner, Hollands, 11 2
Pastor's School, Duke University 5-9
Four Oaks, Antioch, 11 and 3 15-16
Smithfield, 11 16
Youngsville Ct., Youngsville, 11 22
Tar River, Ebenezer, 11 23
Oxford Ct., Bethel, 11 29
Oxford, 11 30

July
Cary-Apex, Macedonia, 11 6
Zebulon, Wendell, 11 7
Bailey, 3 7
Creedmoor, 11 13-14
Edenton Street, night 16

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

May
Rocky Mount, Clarke St., 11 5
South Rocky Mount, 8 5
Greenville, 11 12
Grimesland Ct., Providence, 3:30 12
Fremont Ct., Fremont, 11 19
Tarboro, 11 26
Pinetops Ct., Temperance Hall, 3:30 26

June
Bethel, 11 2
Vanceboro Ct., Lane's, 3:30 2

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
SECOND ROUND

April
Kenansville, Wesley, 3 28
Wallace-Rose Hill, Wallace, 7:30 28
Maysville, Pollocksville, 3 30
Jacksonville, 7:30 30

May
Trinity, 8 1
Carver's Creek, Weyman, 11 5
Magnolia, Centenary, 7:30 5

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

April
Weaverville Ct., Alexander Chapel, 11 27
Asbury Memorial, 11 28
Black Mountain, 7:30 28

May
Marshall-Hot Springs, Hot Springs, 11 5
Oakley, 8 5
Leicester, Grace, 11 12
Fairview, Sharon, 3 12
Candler, Pleasant Hill, 11 18-19
Acton, Acton, 3 19
District Conference, 9:30 to 5, Central 21-22
Central, 11 26
Haywood Street, 8 26

June
Tryon, 11 2
Saluda, 11 2
Hendersonville, 11 9
Brevard, 11 9
Mills River, Horseshoe, 11 16
Swannanoa, Bethesda, 3 16
Rosman, Lake Toxaway, 11 23
Weaverville Station, 8 26
Spring Gap, The Gap, 11 30
Black Mountain, 8 30

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

April
Ansonville, Concord, 11 28
Unionville, Zion, 3 28

May
Polkton, 11 5
Marshville, Harmony, 3 5
Weddington, Ind. Trail, 11 12
Spencer Memorial, night 12
Lilesville, 11 19
Bethel-New Hope, Long Pine, 3 19
Waxhaw, 11 26
Pineville, Marvin, 3 26
Calvary, night 26

June
First Church, 11 2
Wesley Heights, night 2
Pastors' School 5-8
Morven, McFarlan, 11 23
Peachland, Fountain Hill, 3 23
Dilworth, 11 30
Hickory Grove, night 30

July
Hawthorne Lane, 11 7
Myers Park, 11 14
Big Spring, night 14
Monroe, 11 21
Prospect, Bethlehem, 11 20-21
North Monroe, 3 21
Wadesboro, 11 28
Matthews, night 28

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

April
Cherryville Ct., Mary's Grove, 11 28
Dallas, Puetts, 3 28

May
Rock Springs, Rehobeth, 11 4-5
Mount Holly, Mount Holly, night 5
Shelby Ct., Sulphur Springs, 11 10
Cramerton, Cramerton, 11 12
Park Street, Ebenezer, night 12
Maylo, Maylo, 11 19
Lowesville, New Hope, 3 18-19
Belmont, Main Street, Main Street, night 19

The Gastonia district conference will convene at Main Street, Belmont, on the 20th of May at ten o'clock in the morning.

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
THIRD ROUND

April
Randolph, Hopewell, 11 27
Centenary, 11 28
Liberty, Bethany, 3 28
Park Place, night 28
West Market Street, night 29

May
Cedar Falls, West Bend, 2 4
Uwharrie, Concord 11, Tabor 3 5
Wentworth, Carmel, 11 11
Ruffin, Pelham, 3 11
East Greensboro, Holt's, 11, 12, night 14
Pleasant Garden, Bethlehem, 3 12
Gibsonville, night 12
Proximity, night 15
Coleridge, Mt. Olivet, 11 19
Randleman, Old Union, 3 19
Ramseur, Ramseur, night 26
Ashboro, night 29

June
Jamestown, Jamestown, 11 2
West Greensboro, Groome's, 3 2
Highland, night 2
Bethel-Grace, Bethel, night 5
Ward St.-Archdale, Archdale, 11 9
Calvary, 2 9
Main Street, night 9
Reidsville, night 12
Wesley Memorial, 11 16
College Place, night 16

District conference, Jamestown, May 21-22.

MARION DISTRICT
Edwin O. Cole, P.E., Box 264, Marion, N. C.
THIRD ROUND

April
Old Fort Ct., Bethlehem, 11 27
Morganton Ct., Salem, 11 28
McDowell, Bethel, 3 28
Morganton, First Church, night 28

May
Mill Spring, Gray's, 11 4
Broad River, Wesley's, 11 5
Bostic, Salem, 3 5
Ivy, Bright Hope, 11 11
Burnsville, Burnsville, 11 12
Micaville, Celo, 3 12
Avery, Jonas Ridge, 11 18
Elk Park, Elk Park, 11 19
Spruce Pine, Spruce Pine, night 19
Forest City, 11 26
Gilkey, Thermal City, 3 26
Marion Mills, Clinchfield, night 26

June
Marion Ct., Concord, 11 2
Cross Mill, Capernaum, 3 2
Marion, First Church, night 2
Spindale, Spindale, 11 17
Cliffside-Avondale, Avondale, night 17
Rutherfordton, Gilboa, 11 23
Henrietta-Caroleen, Caroleen, night 23
Glen Alpine, 11 30
Pleasant Grove, night 30

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main, Mount Airy, N. C.
SECOND ROUND

April
Warrensville, Ashley, 11 28
Creston, Southerland, 2:30 28

May
Sparta, 11 5
Elkin, 7:30 5
Helton, Helton, 11 11
Todd, Hopewell, 11 12

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

May
Biscoe, Candor, 11 5
Troy, 8 5
Maxton, 11 12
Hamlet, 8 12
Laurinburg, 11 19
Caladonia, 3 19
Rockingham, 8 19
Wadeville, 11 25-26
Mount Gilead, 8 26

June
Red Surings, 11 2
Raeford, Parker's, 3 2
Lumberton, 8 2
Pastors' School 9-16
Laurel Hill 20
Robeson, 11 23
Lumberton Ct., p.m. 23
Aberdeen, 8 26
West End, 11 30
Richmond Ct., 8 30

July
Rowland 7
Piedmont, 11 14
St. Johns-Gibson, p.m. 14
Ellerbe, 11 28
Roberdel, p.m. 28

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
THIRD ROUND

April
Lenoir First, 11 28
Hudson-Zion, 2:30 28

May
Lenoir Ct., Colliers, 2 5
Littlejohns, night 5
Dudley Shoals, Ebenezer, 11 12
Dry Ponds, 2:30 12
Granite Falls, night 12
Hickory First, 11 19
Highland, 2:30 19
Westview, night 19
Catawba, Concord, 11 26
Ball Creek, Center, 2:30 26

June
Statesville, Broad St., 11 2
Olin, Snow Creek, 2:30 2
Race Street, night 2
Shepherd, Rocky Mount, 11 23
Mt. Zion, Huntersville, 2:30 23
Davidson, night 23
Mooresville, Broad St., 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville Central, night 30

July
Stony Point, 11 7

Hiddenite, Rocky Springs, 2:30 7
Taylorsville, night 7

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

April

Woodleaf, 11 27-28
Main St.-Padkin-Rowan, Rowan, 3 28

May

Concord Ct., Mt. Olivet, 11 4-5
Concord, Kerr St., 3 5
Concord, Epworth, 7:30 5
Landis, Unity, 11 Saturday and 3 Sunday 11-12
Kannapolis, Trinity, 11 12
Concord, Forest Hill, 7:30 12
Salisbury Ct., Mt. Tabor, 11 Sat. and 3 Sun. 18-19
Salisbury, Coburn Memorial, 11 19
Salisbury, Park Avenue, 7:30 19
Salisbury, First Church, 11 26
East Spencer, Long St., 7:30 26

June

Concord, Central, 11 2
Bethel, Love's Chapel, 3 2
Concord, Westford, 7:30 2
N. C. Pastors' School, Duke University 5-19
Concord, Harmony, Center, 11 23
Mt. Pleasant, Center Grove, 3 23
China Grove, 7:30 23
Albemarle Ct., Stony Hill, 11 Sat. and 3 Sun. 29-30
Albemarle, First St., 11 30
Albemarle, Central, 7:30 30

July

Gold Hill, 11 Sat. and 3 Sun. 6-7
Badin, Bethany, 11 7
Salem, Oak Grove, 11 Sat. and 3 Sun. 13-14
New London, Bethel, 11 14
Norwood Ct., Randall, 11 Sat. and 3 Sun. 20-21
Norwood, 11 21
Main St.-Yadkin-Rowan, 7:30 21
Woodleaf, 11 Sat. and 3 Sun. 27-28
Spencer, Cenrtal 28

District Conference, Coburn Memorial, April 29-30. The opening session will be at 9:30 a. m. Monday, 29.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

April

Judson-Robbinsville, Robbinsville, 11 28
Whittier, Whittier, night 28

May

Murphy Ct., Ogden, 11 5
Hayesville, Myers, 3 5
Murphy, night 5
Andrews, 11 12
Franklin Ct., Snow Hill, 11 19
Macon Ct., Patton, 3 19
Franklin, night 19
Bethel, Harmony, 11 26
Haywood Ct., Davis Chapel, 3 26

June

Cherokee, Echota, 11 1
Bryson City, 11 2
Fines Creek, Cataloochee, 11 23
Clyde-Junaluska, Long's, night 23
Jonathan, 11 30
Dellwood, Balsam, 3 30
Waynesville, night 30

July

Wolf Mountain, 11 6
Cullowhee, 11 7
Webster, 3 7
Glenville, 11 14
Highlands, 3 14

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
THIRD ROUND

April

Ardmore, 11 28
Green Street, night 28

May

Davie, Center, 11 4-5
Erlanger, Ebenezer, 3 5
Walkertown, Crews, 11 12
Welcome, Center, 3 12
Davidson, Centenary, 3 19
Forsyth, Marvin, night 19
Farmington, Smith Grove, 3 25-26
Ogburn Memorial, Shiloh, 11 26

June

Oak Ridge, 11 2
Cooleemee, night 2
Centenary, 11 9
Central Terrace, night 9
Thomasville, Main Street, 11 16
Denton, Pleasant Grove, 3 16
Mocksville, 11 23
Linwood, Cotton Grove, 3 23
Advance, Fulton, night, ... 23
Hanes-Clemmons, Bethel, 11 30
Burkhead, night 30

July

Lewisville, Sharon, 3 and night ..... June 30 and 1
Thomasville, Trinity, 11 7
Thomasville Ct., Prospect, 3 7
West End, night 7
Kernersville, Shady Grove, 11 14
Grace, night 14
Lexington, First Church, 11 21
Hiatt, night 21

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In Memoriam

WHITE—George R. White was born May 21, 1867, and died July 13, 1928. He was married to Miss Sally Mayfield, who survives him. He was a good and faithful member of the Methodist church at Drewry, N. C., near which place he lived. He was a great sufferer for several months before he died. As a citizen, neighbor and churchman his place is hard to fill. He is much missed. He died in the faith. He was buried in the family cemetery at his old home. The funeral service was conducted by his pastor, Rev. P. D. Woodall. May God comfort the bereaved. P. D. Woodall.

MULLINIX—On Christmas day, 1928, the noble spirit of Mrs. Mary Jane Mullinix, wife of Mr. Thomas Mullinix of Montgomery county, slipped away to find contentment and rest in the presence of her Saviour, whose Spirit had been her strength and guide during the 86 years of her stay here. Since her girlhood she had been the leading spirit in the Zoar Methodist church of the Montgomery circuit. She was a queenly daughter of the old South. She was a perfect example of the virtuous woman described in the 31st chapter of Proverbs. As wife, mother of eight children and faithful servant of God she made the noblest contribution to the world possible for womanhood. Pastor.

JOHNSON—Mrs. Gertie Zora Drum John, daughter of Mr. and Mrs. P. L. Drum of Catawba, N. C., was born November 29, 1882, and died February 20, 1929. She was converted and joined Pisgah M. E. Church, South, October, 1895, and remained a consistent member till death.

On May 13, 1916, she was married to J. E. Johnson. To this union two boys were born—Joseph Philip and Junius Edgar Johnson, Jr. She is survived by her husband, two sons, her mother, two sisters, five brothers and many relatives and friends who mourn her absence.

The funeral was conducted in Pisgah church by her pastor, assisted by Rev. Mr. Boger. May the Father comfort the bereaved ones. P. H. Brittain, Pastor.

RUDISILL—Mrs. Fannie C. Wycoff Rudisill was born October 6, 1866, and departed this life March 11, 1929. She was married to Mr. M. F. Rudisill February 12, 1888, and to this union five children were born. Early in life she was converted and joined the M. E. Church, South. Her deeds of mercy and beautiful Christian life will linger in the memory of those who knew her. Her husband, four children, one brother, two sisters, seven grandchildren and many friends mourn her absence.

In the absence of her pastor, Rev. J. E. McSwain conducted the funeral service at St. Matthews Reformed church, near Maiden, N. C.

May the Father of all grace comfort the bereaved ones.

P. H. Brittain, Pastor.

HOLLOWAY—John E. Holloway departed this life March 6, 1929, having reached the age of 67. He was married 39 years ago January 6 to Miss Mamie Paschall, who with four sons survive him. He was a consistent member of the Methodist church at Middleburg, N. C. He lived near this place where he owned a large farm. He was kind-hearted, a good neighbor and a citizen of a very fine type. He had a great host of friends. He loved his home and his church of which he was steward. He died of paralysis, having been sick about ten days. His good influence will abide many years. He is in that better world. The funeral service was conducted by his pastor, Rev. P. D. Woodall, assisted by a former pastor, Rev.J. T. Draper. He was buried in the Middleburg cemetery. May God comfort the sorrowing. P. D. Woodall.

ABERNETHY—William M. Abernethy was born October 2, 1872, and died at his home in Hiddenite April 3, 1929. He was married to Margaret C. Warren and of this union two sons and one daughter were born—I. G. Abernethy, V. A. Abernethy and Mrs. J. O. Drum. His wife, three children, one brother and two sisters live to mourn their loss.

Brother Abernethy was converted in early life and joined Liberty Methodist church and remained a faithful member until God called him home. He had been Sunday school superintendent, steward and choir leader and was trustee at the time of his death. He will be greatly missed from his church, from his home and from his community.

The funeral services were conducted by his pastor, assisted by Brother Oakley, a former pastor, and in the presence of a large company of sorrowing friends and relatives his body was laid to rest in the Liberty graveyard to await the resurrection day.

For we shall sleep, but not forever—
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn.

J. B. Tabor.

RESOLUTIONS OF RESPECT

Resolutions adopted by the Sabbath school at Henson's Chapel Methodist church of Amantha, N. C.:

Whereas, it has pleased our heavenly Father in his wisdom to call to his eternal home our beloved friend and fellow worker, Newton Lafayette Mast, on March 19—a man whose unselfish energy and sweet spirit will keep his memory alive in the hearts of all; therefore be it resolved:

First, That we, the members of Henson's Chapel Sabbath school at Amanthat, N. C., do feel a deep sense of our loss, both to ourselves and to our Sabbath school, in the removal of this faithful Christian worker who has served our school so loyally.

Second, be it further resolved, that his life of faith and devotion will ever remain a noble and inspiring example in this Sabbath school. By the Christian example set down by him, our lives have been enriched, and by his never ending faith and devotion to Christ our spirits have been blessed. His testimony has been a blessing to this Sabbath school and by it the interests of the kingdom of Christ have been promoted.

Third, That humbly submitting ourselves to him who doeth all things well, we should remember always his sweet and gracious disposition, and we would follow his example as he followed Christ.

Fourth, That we would extend to his family and relatives our tenderest sympathy and commend them to Christ who alone can comfort.

Fifth, That a copy of these resolutions be handed to the family of our deceased brother, that a copy be sent to the North Carolina Christian Advocate, and that a page of our records be set aside to his memory.

"We can not say, and will not say
That he is dead: he is just away.
With a cherry smile, and a wave of the hand,
He has wandered into an unknown land.
Think of his faring on, as dear
In the love there, as the love here;
Think of him still as the same, we say
He is not dead, he is just away."

H. E. Deal,
T. S. Moore,
R. N. Brooks.



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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, MAY 2, 1929 Number 18

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The Greensboro College Glee Club, winner in the state contest for college glee clubs, is shown above. Left to right, back row: Louise Atwell, Virginia Forte, Grace Robertson, Leta Gold Johnson, Gladys Stroud, Gilman F. Alexander (director of Glee Club), Ruth Huffman, and Margaret Little. Middle row: Alma Dailey, Mary Cooper Hooker, Eva Belle Bobbitt, Elizabeth Andrews, Catherine Moore, and Marion Erwin. Front row: Frances Riddle, Mildred Hipps, Annie Stroud Mann, Rachel Creech, Audrey Bruton (accompanist), Martha Austin (manager), Maxine Holmes, Ethel Herring, and Frances Dorsette.

Greensboro College Group of Twenty-Four Singers Win Signal Honor

The Greensboro College Glee Club has achieved great honor for itself and the college by winning first place in a contest for A-grade women's colleges in the state, held in Asheville in April. The G. C. singers appeared with the Bridal Chorus from "The Rose Maiden," by Cowen, and a negro spiritual, by Turner, selections chosen by the club; and "Pleading," by Kramer, the contest number which was used by each college competing.

Outstanding musicians, Crosby, Adams, Carl Behr, and Herbert Gould were judges in the contest. The G. C. participants were especially pleased to note that only favorable criticism was made of their performance.

This is the first time such a contest has been held in any state in the Union. Greensboro College claims the honor of having originated the idea, which has developed into this annual meeting sponsored and arranged by the North Carolina Federation of Music Clubs.

Gilman F. Alexander is director of G. C. voices and director of the college women's contest. Under his supervision the club of 24 voices has made rapid progress. The high standard of work required by him has made a great impression in Greensboro and neighboring towns this year when the girls have sung on several occasions. Mr. Alexander has done more than any other individual in organizing the state contest for women's colleges, and while in Asheville he was one of the most popular and sought after persons present.

ADVOCATE CAMPAIGN NOTES

Hayman and Troy in High Feather

Rev. L. D. Hayman is having more than his share of good fortune coming to him and the people of Troy. They centainly have bunched their hits. They have the great joy of going into that beautiful new church and at the same time the honor of entertaining the Rockingham district conference. In the Advocate campaign, the roll of honor is theirs just as they begin the campaign for renewals and new subscribers. Great!

Wadeville and Crawford

Rev. E. C. Crawford joins his neighbor, Hayman of the Rockingham district, in putting Wadeville in the upper class. Crawford has a way of walking to the front in all the contests of life. He has done just what we expected. The end is not yet.

Singleton Found Some

Rev. L. T. Singleton sent in a fine list of subscribers last year. He was not sure he could find enough at Nashville who did not take the paper to get on the roll of distinction. But where there is a will there is a way, so here he comes and takes his place. Really, are there any of our charges where every family gets the Advocate that ought to have it? Put down a peg for Nashville.

Love Uses All Agencies

Rev. F. S. Love broadcasts his sermons from Edenton Street, but this does not lead him to neglect the press. The church paper has a place in his plans. Twenty new subscribers puts him on the honor roll, but this is only the start of his campaign in Raleigh. It has been fine to see the way the big churches have got into this campaign. The end is not yet.

Hillsboro Moves Out

Rev. A. J. Parker allowed little time to intervene after he returned to his job before he secured his quota. Hillsboro remembers Cornwallis and the days of the Revolution; the old town also faces the future and catches step in the present procession. Watch for the stars to appear on the Eno.

Down in the Richlands

Rev. L. A. Watts is always heard from before the day is done. This time he puts Jacksonville-Richlands among the immortals. For several moons we had been watching for this glowing report to reach Greensboro. A check for $38, with enough new subscribers to go on the roll is not to be despised. Brother Watts is magnanimous enough to give Mrs. N. E. Day of Jacksonville credit for this work. At any rate, a fine piece of work has been done.

Dawson Takes His Place by Martin

Rev. R. G. Dawson was not content for his co-worker in Henderson to get all the glory, so he puts White Memorial and City Road alongside of First church. That is a fine brace in Henderson.

Midgett Wins Again

Rev. J. L. Midgett started down at Roanoke Island. To catch crabs and sandfiddlers gave the boy a fine start in energy and ingenuity. From the start he made a success of fishing for men. This is one Methodist preacher who knows no such word as failure. This week he goes on the honor roll from the Weldon district. When the final roll is called "Julian" will have a long line of successes to his credit.

From the High Hills

Rev. B. A. Sisk puts Micaville on the roll this week. The whole line is advancing all the way from the Atlantic to the Tennessee line. Fine! We thank you, Brother Sisk.

Myers Park and Combs

Dr. G. R. Combs is in a big church building enterprise in Charlotte, but he does not overlook the Advocate at this time. Myers Park takes its place of distinction on the roll of honor this week.

Courtney Reports

Rev. R. M. Courtney is known for his fidelity and devotion to every task assigned him. His record in the pastorate and in the cause of missions through all the Centenary days is such as to give distinction to any man. We knew the Advocate campaign would get his attention. Central church is to be congratulated.

Forbis in Fine Fettle

"Here it comes. This makes my quota and one over. I can sure hop up on the fence and crow." This is the greeting of Rev. R. L. Forbis as he puts Shelby circuit among the elect. Oh, the joy of a completed task! But Forbis is not done, for he adds: "I hope to get more later."

Robersonville and Brothers

Rev. L. C. Brothers helps along the Washington district in its 100 per cent campaign by putting Robersonville circuit among the notables. This was a good deed for which we are duly grateful. The man who sets out to do a thing usually succeeds.

Kitty Hawk Still on the Map

All the world knows of the Wrights and that first flight. Rev. J. F. Jolliff is determined that all North Carolina Methodism shall know that the Methodists are still doing business in that notable land. Another honor has come to them. Why not make it a star?

W. L. Loy

Rev. W. L. Loy puts West End on the roll of honor. He just did miss rounding out the record for his district. Two more will make it 100 per cent for the Rockingham. We fully expect these to come in next week. Thanks to all who have joined in making possible this record. Brother Loy, you may look for us to come over and eat peaches with you.

Rev. J. A. Smith

Last week Brother Smith put Big Spring on the honor roll and this week he comes with four stars in his right hand. If he keeps this up for a few moons the Advocate will take on the appearance of a minature milky way. Thank you for those stars.

Rev. E. L. Kirk

E. L. Kirk, one of the hard working, successful pastors of the Asheville district, puts Acton on the roll and adds these telling words, "But I cannot stop at this. There are so many families who need the Advocate and I shall be sending others one of the these days."

L. E. Sawyer

L. E. Sawyer puts Tabor in the Wilmington district over with a wide margin and it won't be long till the stars will be shining upon Tabor. Good for you, Brother Sawyer.

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A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

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A church treasurer says one needs a bottle of painkiller along when the church budget is announced. It is a most painful ordeal. Still, this man holds to the view that the people deserve no little credit for what they give, since it hurts them so to give what they do give.

⚜

A young aspirant asked a certain literary character of note how to learn to write. The wise old man gave his youthful inquirer this recipe: "Take a quart or more of life-blood, mix it with a bottle of ink and a spoonful of tears and ask God to forgive the blots." This recipe for the making of books might be used to advantage in the making of sermons. Blood and ink and tears accompanied by the mercies of God will surely get results.

⚜

These words of President Hoover before the representatives of the Associated Press are such as should be written "upon the posts of thy house and on thy gates": "The problem of law enforcement is not alone a function or business of government. If law can be upheld only by enforcement officers, then our scheme of government is at an end. Every citizen has a personal duty in it—the duty to order his own actions, to so weigh the effect of his example, that his conduct shall be a positive force in his community with respect to the law."

⚜

Dr. W. T. Grenfell, the great missionary physician of Labrador, has said: "I saw more intoxication and more of the ill results of intoxication during the short time I was in Winnipeg, Montreal, and Toronto, than I have seen in the United States in six months. In Dallas, Texas, I met something like ten thousand superintendents of public schools, and the large majority of them were for prohibition. I have seen tens of thousands of children in the West who have never seen liquor used as a beverage. A young generation is growing up that will not want it."

"Comfort Without Extravagance" on a billboard by the highway states the attractiveness of a certain well known hotel. Would not some such motto as this be of value in the usual procedure of life? It would keep many a man from trading in a car soon as the gloss is gone while all its comfort and usefulness remain. Extravagance is one of the sins of this present age.

⚜

Just now there is a nation-wide propaganda on to discredit the present prohibition law and to render odious the efforts to enforce the Volstead Act. Every one who sees the papers of North Carolina must be impressed with the number ready in one way and another to join in this crusade. They do this by flings and inuendoes so as to raise questions in the minds of the public. It was not thus a few years ago.

⚜

The words of Mr. Gibson, the representative of President Hoover at Geneva the other day caused the world to lend a listening ear. It was a new note in the discussion of disarmament: "My government (said Mr. Gibson) has always felt that we need no exact balance of ships and guns which can be based only upon the idea of conflict. What is really wanted is a common-sense agreement based on the idea that we are going to be friends and settle our problems by peaceful means. My government never believed that an effective approach to the problem of disarmament could be made by methods of reduction of armaments alone. It feels that genuine disarmament will follow only from a change of attitude toward the use of force in the settlement of international disputes. Therefore I venture to make an appeal to the countries here represented to examine the problem afresh in the hope that they will find in the general world conditions and in the solemn obligations they have taken reassurance as to security and that they find in this the confidence to enable them to dispense with the armaments which hitherto have seemed to be essential."

Hold to the Main Issue

Momentous changes are upon us. The city, and not the plantation, is now the center of our life. The tides of humanity flow strong and full thitherward. In all that gathers about such a transformation, problems new and vexatious bristle on every hand. The church must deal with these, not in the old, but in a new, fresh, and effective way. Every factor and force should be employed, and the value of each duly recognized. Too many try to fit all endeavor into their own small notion of reform and advance. Some belittle, counting as naught the evangelism and mighty emotional displays of the early years, while others urge the sufficiency of these alone. One good brother, with more zeal of a certain order than wisdom, affirms that every problem of Methodism would be solved if all church members would attend prayer meeting. Perhaps; but few do go, and not one-half can be induced to do so or will be found going. For these other means than the prayer meeting may prove more effective.

Far-reaching is our humanity, and Methodism has grown great with the process of the suns. Methodist folks in St. Louis and on the borders of the Dismal Swamp see life at quite different angles and respond to influences wholly unlike. Conditions vary widely and each has work to do in his own way. Though unlike, the tasks should be accounted of equal honor among men and fully approved in the skies. To hold a prayer meeting and shout at Gum Swamp is as essential to our Methodism and as acceptable to high heaven as to serve the sacrament with individual cups to the elite of a great city in beautiful St. John's. The boy in his little corner is fully as essential to creation's chorus as the great Pope under Peter's dome.

The peril confronting our church, rich with a history worthy of the best apostolic days, is not the changing order of these restless, uncertain times and the ever-increasing complexity of the social structure which will not permit the simple life of other generations, but rather the pronounced tendency to ignore, if not to discount, the heart of experiences so essential to vital Christianity. The power of the resurrection first gave burning hearts to those who journeyed with the risen Lord. The old order is no better than the new order, if life and power are wanting. As a matter of fact, both are worse than Ezekiel's valley of dry bones. Christianity depends not on any order or form; much less does that part of it called by the name Methodism. Methodism stands for a conscious life in the soul of the believer, allowed to work itself out with the utmost liberty in all non-essentials. Keep the heart sound, and all else will find proper adjustment. Only by the personal touch of Him the hem of whose garment, even, it is a rare privilege to touch, can this be secured. Reliance on any external order is in a class with paganism. God's prolonged efforts through the centuries have been to save men from formalism of worship and immorality of life. They go together. If one like unto the Son of Man walk in our midst, we can allow without a tremor full elasticity to our Methodism and employ the varied elements of our many-sided life in forwarding the kinddom of God among men. On the other hand, if we fail to keep our experiences fresh, real, and abiding, all institutional work, missionary endeavor, and evangelistic effort will prove worse than sounding brass or clanging cymbal. This, from the connectional magnate in his office at Nashville to the ignorant bundle of emotions at Gum Swamp, makes or mars our Methodism. Not the creed, nor the polity, nor the order of worship, nor fidelity to the past, but the genuine devotion of men and women who have an experience and can bring a message to their age, guarantees the future of Methodism. These will continue to preach crusades against sin, to sing songs of victory among the lowly, to deliver prophet messages against the sordidness and shame of the rich, to lend a hand to the man that is down, and to offer a message of immortality to a dying world. So long as men and women from every walk of life, holding many and varied shades of opinion, keep true in heart and conscience to their Lord, the stream of our Methodism will move forward through a thousand channels, refreshing the desert ways and waste places till the whole is lost in the overflowing river of life with its leaves for the healing of the nations.

Hearts Hungry for the Father's Presence

"Lord, show us the Father, and it sufficeth us," cried Philip when face to face with a speedy separation from his Master and when assured that treachery existed even within the ranks of the twelve apostles. The Father's fellowship, in Philip's judgment would be enough, even when Jesus had gone away and the perfidy of Judas Iscariot had been discovered.

This heart hunger for the father's presence has been tenderly portrayed by Sir Hall Caine

in his "Scapegoat." Little Naomi is a child deaf, dumb and blind. Human speech, earthy voices and visions of earth and sky are all unknown to her. Little Naomi's mother is dead and she lives with her father who is an alien in a strange land without companions and friends. The motherless child oftentimes arose from her couch at night and the little white robed figure, silent as a statue, would be found standing by the bed of her father. It was night, but darkness and light were alike to her. She couldn't tell why she had in silence sought out his bedside. But the fact was she just wanted to be near her father. "So with a sigh he would arise and light his lamp and lead her back to bed, and more scalding than the tears that would be standing in Naomi's eyes, would be the hot drops that would gush from his own."

"I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who, like thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me!"

President Hoover to Representatives of the Associated Press

Every American citizen should ponder the words of President Hoover when speaking to representatives of the Associated Press. He deplores the lawlessness of this country and enters a plea for a new order of things. What are the citizens of this nation going to do about it? Surrender to the lawless element, or see that the lawbreakers are duly punished?

Give heed to the following excerpts from the President's address:

"If a law is wrong, its rigid enforcement is the surest guaranty of its repeal. If a law is right, its enforcement is the quickest method for compelling respect for it.

No individual has the right to determine what law shall be obeyed and what law shall be enforced.

Respect for law and obedience to law does not distinguish between federal and state laws —it is a common conscience.

In our desire to be merciful the pendulum has swung in favor of the prisoner and far away from the protection of society.

The sympathetic mind of the American people in its overconcern about those who are in difficulties has swung too far from the family of the murdered to the family of the murderer.

If, instead of the glamour of romance and heroism which our American imaginative minds too frequently throw around those who break the law, we would invest with a little romance and heroism these thousands of officers who are endeavoring to enforce the law it would itself decrease crime.

If law can be upheld only by enforcement officers then our scheme of government is at an end.

It is unnecessary for me to argue the fact that the very essence of freedom is obedience to law; that liberty itself has but one foundation and that is in the law.

A surprising number of our people, otherwise of responsibility in the community, have drifted into the extraordinary notion that laws are made for those who choose to obey them.

Twenty times as many people in proportion to population are lawlessly killed in the United States as in Great Britain.

The duty to enforce the law rests upon every public official and the duty to obey it rests upon every citizen."

"Lord of the Pots and Pans"

Mr. John D. Rockefeller, Sr., has gone to distributing a beautiful poem which he has printed on a card and gives to his friends. It is worth more than the new dimes that he flings out to the children wherever he meets them. The poem follows:

"Lord of all pots and pans and things, since I've no time to be
A saint by doing lovely things in watching late with Thee,
Or dreaming in the twilight, or storming heaven's gates,
Make me a saint by getting meals or washing up the plates.

"Although I must have Martha's hands, I have a Mary mind;
And when I black the boots and shoes, thy sandals, Lord, I find.
I think of how they trod the earth each time I scrub the the floor;
Accept this meditation, Lord, I haven't time for more.

"Warm all the kitchen with thy love and warm it with thy peace,
Forgive me all my worrying and make all grumbling cease.
Thou who didst love to give men food, in room or by the sea,
Accept this service that I do—I do it unto Thee."

An observant pastor was heard to say that when he looked at his congregation he asked, Where are the poor? But when he counted the collection his lamentation was, Where are the rich?

People and Things

On last Sunday afternoon a sermon to the graduates by Rev. R. Dwight Ware featured the commencement exercises at Bethel high school in Cabarrus county.

Rev. J. W. Groce preached the baccalaureate sermon at East Flat Rock high school Sunday, April 21. There were 25 in the graduating class this year.

A used tent in good condition with seating capacity of 500 is for sale at a bargain. Address "Owner," care of North Carolina Christian Advocate.

"I have two open dates for revival meetings. One the 9th of June and the other the 3rd of September."—Sam Maxwell, Box 111, Graham, N. C.

The revival at Norlina begins at 8 p. m. May 13. Rev. J. A. Martin of Enfield will assist the pastor, Rev. J. L. Midgett, in these meetings.

"Dr. Elbert Russell, dean of the school of religion, Duke University, will preach at Asbury Memorial, Asheville, next Sunday night at 8 p. m.

The pastor requests all those who have not done so, and who expect to attend the district conference at Troy, May 9-10, wanting entertainment over night, to notify him at once. L. D. Hayman, pastor.

"At the close of our pre-Easter revival at Balfour we received 13 into the church. The church was greatly revived. Brother T. V. Crouse did the preaching. We are beginning a revival at Fletcher May 5. Pray for us." —J. W. Groce.

Dr. E. K. McLarty was commencement preacher last Sunday afternoon at Wingate high school which is in a few miles of his old home. Here is a prophet not without honor among his own people.

Rev. E. E. Snow of the Concord circuit is helping Brother Varner in the second week of a two weeks' meeting at Epworth, Concord. Brother Varner himself was the preacher during the first week. The interest in the meeting is high.

Dr. Gilbert T. Rowe has been secured to preach the initial sermon in the new auditorium of Trinity church in Troy. The sermon will be preached on Thursday evening at eight o'clock, May 9. The district conference will be in session at that time in Troy also.

Dewey L. Maness, song evangelist from Concord, goes to Conway, N. C., April 29 for two weeks' meeting with Brother H. C. Ewing. From Conway Mr. Maness goes to Yadkinville, N. C., to be with Evangelist McKendree Long for three weeks' county wide union meeting.

Rev. J. P. Hipps closed last week a profitable meeting in Central church, Mooresville. Rev. R. A. Swaringen of Mt. Zion did the preaching and did it well, as he is accustomed to do. Brother Hipps received five into the church by vows and two by letter, which was as many as could be expected when one remembers that last year the Stevens meetings evangelized the community very effectively.

Hon. Jake Newell of Charlotte returned last Saturday night from a trip to Egypt, Palestine and intervening nations. His Bible class at Hawthorne Lane church, of which for ten or twelve years he has been the popular and effective teacher, gave him the trip. Can any other teacher of a Bible class in North Carolina wear such a distinction? He will doubtless use what he saw and learned to fine advantage as he teaches the class in the years that are ahead.

"I see Brother R. M. Hoyle occasionally. He is now with his son, Caleb, in Shelby. He receives all needed attention, suffers greatly and growing weaker every day, but his faith abides. Quite a number of the preachers have called to see him. He greatly appreciates their visits. His good wife is also quite feeble."—W. R. Ware.

"The Fayetteville district conference will convene at Elizabethtown at 10 a. m. Thursday, May 16, and will adjourn next day. All connectional brethren are cordially invited. All clerical and lay members are expected. We plan for a good conference. Those expecting to attend should notify Rev. W. J. Underwood, pastor. We shall expect one of the Advocate Plylers."—W. A. Cade.

"I should be glad, after my graduation in June, to hold revival meetings during the months of July, August and September. For the past eight years I have had right much experience in revival work. I served as pastor for two years in the Western North Carolina conference and I am now on trial in this conference. Address me, box 257, Duke University, Durham, North Carolina."—J. L. Rayle.

Percentage of Sunday school attendance last Sunday, First church, Salisbury: Cradle roll, members 45, present 34, 75.5 per cent; beginners 52, present 31, 60 per cent; primary 96, present 64, 66.6 per cent; junior 146, present 118, 80.8 per cent; intermediate-senior 145, present 98, 68 per cent; young people 84, present 53, 63 per cent; adults 266, present 271, 101.8 per cent; general officers 5, present 5, 100 per cent. Totals: 839 membership, 674 present, 80.33 per cent.

As a result of witnessing week conducted conjointly by the Cone Memorial Y. M. C. A. and the Proximity churches, Rev. Dwight Brown received 13 splendid young men and one young lady on profession of faith last Sunday; eight were received by certificate of membership. This number came in the church as a direct result of personal work done by the members of the church. This church has received 32 by profession and 32 by certificate during the conference year.

Dr. Elmer Clark writing for the board of missions says: "Two great churches are tied for first place in the matter of the largest total amount raised. St. Luke's church at Oklahoma City, of which Dr. Forney Hutchinson is pastor, and Wesley Memorial church, High Point, N. C., of which Dr. J. W. Moore is pastor, each raised $10,000. Dr. Hutchinson's large offering enabled the West Oklahoma conference to reach its goal. So far as the present reports indicate, these are the only two churches which make a free-will offering to missions in a sum larger than that paid to their pastors."

"The missionary cultivation period, Acton charge, was a measure of success in my charge. We direct our mission special to two orphans in Poland and hope to raise more than the asking. We had [illegible] meetings with splendid results. There [illegible] to the church as a result. Have received ten members since conference. Others will join next Sunday. As a whole our Sunday school work is growing, with one school in a very healthy, thriving condition—the banner school in the district—so says the presiding elder. Plans are to hold two meetings during the summer and at least one Cokesbury training school."—E. L. Kirk.

"Good revival meeting at Yanceyville closed last night (Tuesday). Rev. T. A. Sikes of Roxboro greatly pleased the congregations with his preaching. We had good attendance also. Our presiding elder preached four times for us last Saturday and Sunday. Our people always enjoy Brother Wooten. The work on Prospect church is being completed, and we are getting ready for Durham district conference which meets with this church May 16 and 17."—S. J. Starnes.

The Greensboro College Glee Club has again been signally honored, this time with an invitation to sing before the annual meeting of the National Federation of Music Clubs in Boston in June. Gilman Alexander, director of the club, yesterday received from Mrs. William Armes Fisher, vice president of the national federation, the invitation to bring the Greensboro club of 24 singers to Boston on June 13 to present a program before a general session of the annual meeting. Just how much of an honor this is can be realized from the fact that musical organizations and soloists from every quarter of every state in the union bid annually for the honor of appearing before the national group.

"We held a meeting at Siloam church beginning April 14. Rev. T. V. Crouse was with us and did some very earnest and effective preaching. Although we did not see the fruits of our labors as we had prayed for in the conversion of souls, yet we feel that the Christians of the community enjoyed Brother Crouse's preaching very much, and we believe that their faith has been strengthened and that the meeting was quite a success. The good people of Siloam put electric lights in the church and it added very much to the effectiveness of the evening services. The people of Dobson of the several denominations manifested their interest in and their love for us by making us a nice donation last Friday night, for which we thank them very much."—Elmer Simpson.

North Carolina men who are students at Yale Divinity School are: Henry C. Sprinkle of Salisbury, candidate for the Ph.D.; Carl H. King of Charlotte, post-graduate divinity; John Westbrook of Goldsboro, candidate for the B.D.; Leonard Suther of Concord, candidate for the B.D.; Roy Wilkinson of Durham, post-graduate divinity. Southern Methodists numbering about fifty, and for several successive years more numerous than any other denomination in the school, gave Bishop Mouzon a banquet on his recent visit to Yale. At this banquet Bishop Mouzon made a very fine address. By special request of the university, Bishop Mouzon also gave an informal public lecture on the South.

"In justice to the good people of Rutherfordton, others than ourselves should know of the generous pounding they gave us last night. The occasion was the birthday of their pastor. The idea originated with one of the oldest and most loyal members—a shut-in—Mrs. J. C. Carpenter. She found out her pastor was about to pass another milestone on his path of life. The kind friends rallied to her suggestion. An unusual supply in quantity and quality of the [illegible] the pantry and table was [illegible] feasted on splendid readings, good music, prayer and a general good time. After the friends dispersed (and there were some of other denominations present), the pastor and his wife were happy in placing away the things to be enjoyed in the days and weeks to come. Our children were not unmindful of their father passing this stadium along the way to heaven."—W. R. Ware.

"Owing to the recent death of my official brother, L. D. Farrow, member of Clark's Bethel church, Salvo, N. C., I wish to say that our church has lost one amongst its best and financial givers. Several times he has given this church more than he was asked for. He paid all his Centenary assessment, all his superannuate endowment dues and paid all his conference collections for this year early in December. Our church is poorer by his going, but heaven is richer. Our church joins me in saying peace to his ashes."—Luther Y. Gray.

Mrs. J. H. Sparger of Mt. Airy died April 30 at the home of her daughter, Mrs. E. H. Kochtitzky, and was buried May 1. She was 78 years of age and had been in very poor health for a year and a half. She is survived by seven children, S. W. Sparger, Durham; Mrs. E. H. Kochtitzky and Miss Alma Sparger of Mt. Airy; Mrs. O. W. Kochtitzky of Wilson; Mrs. S. S. Steele of Rockingham; Fred and Edwin Sparger, Greensboro; one brother, George Mitchell of Martinsville, Va. All her children were with her prior to her death. Mrs. Sparger lived for many years in Greensboro, where her husband was a prominent merchant and no people of Greensboro were held in higher esteem than the Sparger family. She was a great, good woman.

It was our privilege last Sunday morning to be with Dr. E. K. McLarty and his people at Hawthorne Lane, Charlotte, and to preach for the pastor. The rain began about nine o'clock and continued till about 11:30 as if Old Pluvius had determined that people who went to Sunday school and church would be compelled to brave the storm. But a goodly number came. The Hawthorne Lane people are certainly good to go to church regardless of the rain. Dr. McLarty was beginning his work to increase the circulation of the Advocate in his congregation and the intelligence and vigor with which he is entering upon the task promises to bring gratifying results. The hour after church at the parsonage was delightful in every particular, especially with Mary, the little daughter, dispensing sunshine at every turn. Furman, the Rhodes scholar, will this spring receive his degree at Oxford, but he has another year in order to complete the term of his scholarship. The parents are rather expecting that he will spend his summer vacation in the States.

R. Dwight Ware in a letter to the editor writes a paragraph of such public interest that we give it to our readers: "I wish you could have been with us," says Mr. Ware, "on the Yale trip. We had a most delightful and rewarding time. I am sure Bishop Mouzon's lectures and presence at Yale made a very fine impression upon men of the Divinity School and upon members of the faculty. In fact, I heard Dean Brown and Professors McIntosh, and Bacon, among others, speak in highest appreciation for the lectures as a whole, but especially of those on "Perils of Traditionalism," "Authority from Experience" and "Authority from the Cross." These make, really, a creative contribution of a very high order. No doubt the influence of the lectures will do good and be far-reaching within our own church, and certainly a large general public will receive them gladly. I feel that in these lectures and in his other books the bishop has earned a secure place as a great Christian thinker. His scholarly leadership will inspire and stimulate us all to more profound thinking and to a finer faith and life. He suggested that there were other books in process of being matured. Let us look forward to them and hope their appearance will not be too long delayed."

Sheltering Wings

By Edna C. Hendricks

OMINOUS clouds hung low over the large, sturdily-built log house situated in a small clearing amid the great pine forest. North, south, east and west the giant trees lifted dark green foliage, seeming to touch the lowering sky.

A stable, also of logs, large enough to house two sturdy farm horses and a cow, stood about forty yards from the house—in the rear. For this was the home of a hardy frontiersman, the place northern Minnesota near the Canadian border, and the time the year of our Lord 1861.

In the doorway a look of worry upon her comely good-natured face, stood a young woman of perhaps twenty-five, who lifted a pair of clear grey eyes—darkened just now by anxiety—and gazed with foreboding at the mass of piled up storm clouds.

At her feet, on the hewn log which served as a door-step, lay a large Boston terrier more commonly called a bulldog, apparently as uneasy as his rosy cheeked mistress.

Glancing at the clock on the high "fire-board," Flora Warren spoke aloud, as is sometimes the custom of people who are much alone:

"Only four o'clock and nearly dark! Come, Tige, we must get the milking done. Oh, if Neil were only here!"

Winding a heavy scarf about her head and neck and putting on an old coat of her husband's, Flora took a shining tin pail from its peg on the wall and started from the room; pausing for a moment, however, beside the large wooden cradle where Baby Elinor, six months of age, lay sleeping. As the flaxen-haired baby turned restlessly, the mother stooped, and pressing her lips in a light but fond caress to the child's forehead, murmured softly:

"Sleep on, darling, mother will be back soon." And hurried out into the fast gathering gloom.

The dog rose and followed his mistress to the stable where the red and white cow lowed and moved about restlessly.

More than once while the milking progressed, Tige ran around the buildings; and once, a short distance down the woods road; growling fiercely, his short ears pointed forward nervously.

"I wonder what in the world is the matter with that dog," Flora muttered uneasily. "I am afraid some danger threatens besides the storm." And hurrying to the house she called Tige inside, and closed and barred the door.

After the milk had been strained, covered and placed upon a shelf, she replenished the fire and began preparations for the evening meal.

A large panful of sweet potatoes which she had put to bake before starting to the barn were now done.

The pan was washed and greased with a piece of fat bacon, three corn meal "dodgers" made with buttermilk, soda and "cracklings" were placed inside, and the hot lid was lifted from the fire and placed on top.

Later when the lid had cooled somewhat, a shovel full of coals were placed upon it to finish the baking.

Then Flora placed a frying-pan upon another bed of coals and prepared to fry some flat cakes of savory pork sausages, flavored with salt, red pepper and sage.

Upon still another bed of coals, she placed the heavy tin coffee pot; and the preparations were complete, save for a dish of whole grain lye hominy, which she would fry in the hot fat after the sausage.

Meanwhile the table, covered with a gayly flowered, colored oilcloth, was set and two tallow candles lighted; and with a bowl of stewed dried apples for dessert the meal was ready.

The girl ate alone and placed Neil's supper near the fire to keep warm.

Neil Warren had kissed his wife good-bye at 4:30 the previous morning and had started for the Trading Post thirty miles distant. His large canvas-covered wagon, drawn by two powerfully built work horses, was loaded with corn and wheat to be ground into meal and flour for the winter's supply of bread.

His young wife had clung to him for a moment with tear-wet eyes and Neil had held her close and said reassuringly: "I'll be back some time before midnight tomorrow night, dear, if possible. Don't worry if I fail to come until the next day—I may have to wait to get my "turn" ground—but take care of yourself and the baby. You've got Tige for protection and he's as good as an army—arn't you, old fellow?" And he patted the sleek head, receiving the devoted animal's caresses upon his hand in return.

Then jumping in and seizing the lines the hardy young frontiersman was off with a wave of his hand and a cheery "So long."

Soon the trees hid her beloved from view, and wiping her eyes Flora Warren prepared to spend the next two or three days alone. The hours seemed to drag by endlessly; but the self-reliant young woman, reared in a pioneer's log cabin, had no time to mope.

There was plenty of sewing to do—long seams to stitch laboriously by hand—before the winter wardrobe of jeans and linsey for her husband, the baby and herself would be complete. Also, the heavy woolen stockings must be knitted by hand; the wool having first to be carded and spun into yarn. Certainly, although her heart might ache with loneliness, a pioneer's wife must keep busy. The grim necessity of that far off time demanded it.

The few heavy dishes were soon washed and put away in the corner cupboard, and for the next half hour Flora busied herself with the baby, nursing the little one and preparing her for bed.

Then, the child, still half asleep, was placed in one of the two large four-poster beds which the room contained.

The mother of that day would have considered it barbarous to have allowed her child to sleep alone in its cradle beside her bed.

Seating herself before the fire, Flora picked up her knitting and for more than an hour the needles flew swiftly until she had "toed-off" a sock for Neil and had knitted a few rounds on another.

Occasionally, she paused and listened for sound of wheels and creak of harness; but the only sound that greeted her ears was made by the wind as it howled and swept with a moan through the branches of the lofty pines.

Meantime the dog, with every nerve and muscle alert, crouched upon the bare floor in front of the door.

Although brave and self-reliant, the approach of the storm and the dog's very evident uneasiness had not failed

to deepen Flora's sense of some imminent danger, dire and terrible.

Her nearest neighbors, another young couple with two small children, lived four miles away; and the trail led entirely through dense woods, infested with timber wolves, wild cats and other fierce denizens of the wilderness.

Westward many miles distant lay the Sioux Indian Reservation; but there had been no "uprising" for a long time, and for a number of years the settlers had gone about their daily tasks unmolested and unafraid.

When the clock struck seven and still no sign of Neil, Flora rolled up her knitting neatly and laid it away.

Then taking up a large copy of the New Testament and Psalms from a small table, she turned the pages slowly, seeking for a comforting passage in this hour of loneliness and foreboding.

Suddenly her eyes rested upon the first verse of the ninety-first Psalm, and she began to read by the dim candlelight the sublime words which assure us of the security of those who trust in the Most High.

In the ruddy firelight's glow, the girl's Madonna-like face, gentle yet strong, crowned by a mass of dark brown hair parted in the middle and drawn softly back, would have furnished a delightful model for a portrait.

She had just read the first division of the fourth verse: "He will cover thee with his pinions and under his wings shalt thou take refuge," when her quick ears caught the sound of galloping hoofs.

She closed the Bible and sat tense; and then somewhere out in the darkness there sounded a hideous yell, followed by a blood-curdling chorus—the dreadful Indian warwhoop.

Then a heavy body hurled itself against the door, while Tige, baring his fangs, crouched, ready to fly at the throat of the first intruder.

But the log house, doors included, had been built for just such an emergency. And save for a slight creak of the hinges and a rattle of the heavy bars the door held firm, although the savages hurled themselves against it again and again.

With despair in her heart, Flora lifted the heavy gun from its rack and stood ready to assist the valiant dog should her enemies gain access, knowing well what the outcome would be, should the door give way.

And then the Storm King—God of the Northland—swooped down in fury, bearing death upon his icy pinions.

And in less time than it takes to tell, the savage marauders were in their saddles, riding swiftly toward their far away reservation, while the furious blizzard howled about them.

When the sound of the ponies' hoofbeats had died away Flora, white and trembling, fell upon her knees and gave thanks to God, adding a fervent prayer for the safety of her absent husband. And the faithful dog dropped down and relaxed for the first time in many hours.

The weather cleared at noon of the following day and three hours later Neil, white with anxiety, drove into the clearing and clasped his wife and baby to his heart.

Upon his arrival at the trading post he had heard rumors of unrest among the Indians and had started for home as soon as possible on the morning of October 20.

The storm had overtaken him ten miles from home near a settler's cabin, where he had spent the night, starting for home as soon as the storm abated.

Then Flora, with white face and trembling voice, told the story of her peril and deliverance.

That night, with clasped hands, husband and wife knelt before their humble hearthstone; and with broken voice the strong man poured out thanks to the Great Father, who never fails to protect the children of men who flee for refuge to his sheltering wings.

SAYINGS OF JOEL CHANDLER HARRIS SHOW KNOWLEDGE OF HUMAN NATURE

A thimbleful is as good as a barrelful if it's enough.

Did I mistrust him? No; there was no miss about it. I don't trust but a few of the folks I've been knowin' all my life, much less a rank stranger.

You can't pelt anybody wi' pitch wi'out gettin' tarred.

Well, you needn't be too hard on the niggers. Everything they know, everything they do, everything they say, they l'arnt from the white folks. Study a nigger right close and you'll ketch a glimpse of how white folks 'ud look and do wi'out their trimmin's.

I'll tell you when you'll see a stingy man happy: when you see a rooster wi' web feet.

What's the use of choosing betwixt a fool and a fiddler when you can always get both in the same package?

If the old white sow know'd she had swaller'd a tree every time she chawed an acorn, she'd grunt twice where she now grunts once.

If Adam had 'a' been much of aman he'd 'a' told a lots bigger lie than he did. All he lacked was education.

You needn't talk about first families to me. I belonged to the first there was—Adam's. And I don't know that I'm so very proud of it.—Richmond Christian Advocate.

FORD'S BALANCE SHEET

The annual balance sheet of the Ford Motor Company has been filed with the Massachusetts Commissioner of Corporations. The profit and loss surplus statement of December 31, 1927, showed a decrease for that year of $42,786,000. The balance sheet for December 31, 1928, shows a further reduction in the company's surplus of $72,221,000. Thus these reports for two years would indicate that adaptation of the Ford plant for production of the new Model A has up to the first of the present year cost the Ford Company not less than $115,000,000. There is probably no business concern in the world outside the Ford Company which could take a loss of $115,000,000 in two years and yet go on as though nothing unpleasant had happened. It is the only business concern in the world which could take a jolt like that and still spin on down the shining road singing tra-la-la-la-la. Ford has been described as a business wizard, but even the shrewdest of men is sometimes caught napping. The necessity for a new type car should have been anticipated sooner and provision made for its production without almost totally stalling the entire Ford business. The transition period in the Ford concern gave competitors an unparalleled opportunity, an opportunity which they utilized to the utmost. Ford has lost a practical monopoly in the low priced field of cars. The competition he now faces is the keenest, the most alert and powerful ever faced by any modern business man. The bones of myriad defunct "lizzies" rattle in their tombs with ghoulish glee. The millions they piled up are being dissipated by the flapper cars which succeeded them.—The United Presbyterian.

THE SALISBURY DISTRICT CONFERENCE

This conference began last Monday morning at nine o'clock in the Coburn Memorial church, Salisbury. The conference appeared to be in a planning, praying, working mood. If there were any sleepers these were out of sight as sleepers ought to be, even under the floor.

H. C. Sprinkle presided like the master which he is. The pastors' reports in most instances were highly gratifying. Up to this time 654 have joined the churches; A. D. Wilcox at 11:45 o'clock preached a thought-provoking, inspiring sermon that had the marks and glitter of being fresh from the mint; the visitors during the afternoon spoke in apt and concise terms; and the laymen who spoke on financial plans were especially interesting and to the point and withal practical. Every moment of the session seemed to be chock full of interest and the folks stayed in the church and not on the outside.

Visitors to the conference included Rev. J. H. Barnhardt and Rev. J. E. Abernethy, presiding elders of the Winston-Salem and Statesville districts, Professor H. E. Myers of Duke, and several former pastors of Coburn Memorial, including Rev. Mr. Tucker, Rev. Mr. Tuttle and Rev. Mr. Rollins. Other visitors were O. V. Woosley, W. M. Curtis, A. P. Brantley, R. C. Goforth, J. B. Tabor, E. M. Avett, G. G. Adams, A. W. Plyler and possibly some whom we do not now recall.

Rev. H. H. Jordan, who has undergone a long stay in the hospital with a surgical operation added, is now at home but unable to attend the sessions of the conference, yet he kept open house to his friends who called to see him in his room. This faithful, hard working pastor is eager to be back on the job. He is on the up-grade, but it will be some time yet before he is able to take up his work again.

Dr. T. F. Marr was also unable to attend the conference on account of illness. He has been out of his pulpit two Sundays but hopes to be back to work at an early date.

Brother W. B. Shinn, who has suffered much from an eye that became infected from the poison of an abscessed tooth is back on the job but not entirely recovered from the effects of the poison. He was at conference and is doing his work at Spencer.

The foregoing observations concern the first day. R. Dwight Ware was to preach Monday night, and Tuesday gave promise of being another profitable and enjoyable day. C. A. Reap, the secretary, has promised to give our readers a full report of the conference.

AT FRANKLINTON AND LOUISBURG

Last Sunday morning the Sunday school opened in Franklinton under most favorable circumstances. Superintendent E. J. Cheatham was alert to all about him, even to making note of the beautiful mountain laurel on the table by the piano. Rev. W. C. Ball had closed a good revival the week before in which he had done the preaching. As a result of the meeting a fine class had joined the church. The superintendent insisted that the Advocate have a hearing preparatory to "Advocate week." Eight volumes of "That Fighting Spirit of Methodism" remain with that school in the hands of those earnest workers. Fortunate indeed is a community with such a pastor as W. C. Ball and those associated with him in Franklinton.

At 11 o'clock we were in Louisburg. The church was crowded with college girls, children and people of the several congregations of the town. The pastor, Rev. Daniel Lane, was in charge at this the beginning of a week's meeting in which Dr. Gilbert T. Rowe is to do the preaching. Dr. Rowe's sermon was thoughtful and thought-provoking, aptly illustrated, and effectively presented. The congregation followed him with evident interest. It was an auspicious beginning of a series of meetings.

The dinner hour with Mr. and Mrs. S. J. Parham was one of those rare occasions one never forgets. They are in the old Fuller home in which Mrs. J. E. Malone, widow of the late Dr. J. E. Malone, and mother of Mrs. Parham, was born and still resides at 76. Mrs. Malone is one of those choice spirits that so enriches the world and so blesses humanity. The charm and sweetness of the years cling to her. That home with all that has gone into its making is the product of a hundredyears of varied history. Edwin Fuller was the poet of the family but his sister, Mrs. J. E. Malone, has been the heart and inspiration of the home through all the years. Many of the family have passed on, others have gone out about the world, but they have never got far away from the old roof-tree in Louisburg. Once more we were reminded of the charm and sweetness of the best of the old South.

MT. AIRY DISTRICT CONFERENCE NOTICE

The Mt. Airy district conference will meet in the Methodist church at North Wilkesboro on Wednesday, May 15, at 10 o'clock.

L. B. Abernethy, T. R. Wolfe, and J. L. Reynolds have been appointed as the committee on license and recommendation. Each local preacher in the district is expected to make a report of his work and make a definite request for the renewal of his license to preach.

Let those who expect to spend the night of 15th in North Wilkesboro write Rev. J. F. Armstrong at once.

The representatives of the work of the church from outside of the district are cordially invited to attend. I will be glad to hear from such representatives and to learn the time when they can be with us so as to arrange for them to be heard in the presentation of their particular work of the church. E. W. Cox.

RALEIGH DISTRICT CONFERENCE

The Raleigh district conference is to convene in Holly Springs church, of the Fuquay charge, Tuesday morning, May 14, at 9:30 o'clock. All who expect to spend the night in Holly Springs please notify the pastor so that necessary arrangements may be made for your entertainment. Connectional men as well as the regular delegates will be welcomed.

Holly Springs is about half way between Fuquay Springs and Apex, being six miles from each place and about fifteen miles from Raleigh by way of the county highway which leads out by the state hospital.

E. C. Maness, Pastor,
Fuquay Springs, N. C.

WINSTON DISTRICT CONFERENCE

Those who expect to spend the night with us in attending the Winston-Salem district conference, May 7-8, will please let me have their names as soon as possible. Lunch will be served in the community building nearby the church Tuesday and Wednesday. We are delighted to have the conference meet with us. W. B. Thompson.

FAMOUS SAYINGS OF WOODROW WILSON

By H. H. Smith.

It may be a little premature to speak of Woodrow Wilson's epigrams as famous sayings, but the time will come when many of his sayings quoted below will be classed among the wisest utterances of public men. As a writer and speaker he was a master of style and could make his sentences strike sledge-hammer blows. Dr. Dodd says: "Wilson is a master in the art of stirring the feelings of vast multitudes. He is perhaps not a great orator, but he is the most consummate master of convincing statement known to American history, with the possible exception of Abraham Lincoln. His statements read like perfect demonstrations in mathematics. There is no appeal from them but by confession of the meaner motives of one's nature."

Many of the excerpts given below are found as mottoes in the chapter headlings of Josephus Daniels' interesting life of Wilson.

"My best training came from my father."

"No man can be just who is not free."

"It is service that dignifies, and service only."

"The duty of statesmanship is not negative merely. It is constructive also."

"In the affairs of a great nation we plan and labor, not for the present only, but for the long future as well."

"The President is at liberty, both in law and conscience, to be as big a man as he can."

"I have not read history without observing that the greatest forces in the world and the only permanent forces are the moral forces."

"We are glad to call ourselves the friend of Mexico."

"Our civilization cannot survive materially unless it be redeemed spiritually."

"If our predecessors have played politics with the diplomatic service, is that any reason that we should do likewise?"

"We are not trying to keep out of trouble; we are trying to preserve the foundation upon which peace can be built."

"All the world is looking to us for inspiration and leadership, and we will not deny it to them."

"My ambition is to add something to the statesmanship of the country, if that something be only thought and not the old achievement of which I used to dream when I hoped that I might enter politics."

"The test of every American must always be, not where he is, but what he is."

"The very conception of America is based upon the validity of the judgments of the average man."

"I summon all honest men, all patriotic, all forward-looking men to my side. God helping me, I will not fail them."

"The cause of peace and the cause of truth are of one family. Whatever has been accomplished in the past is petty compared to the glory of the promise of the future."

"There is a Providence to which I am perfectly willing to submit."

If the sayings quoted above are not now regarded as famous, the time will come when many of them will become household words and cherished as the loftiest expressions of one of the nation's greatest statesmen. The closing paragraph of Dr. Dodd's splendid biography of Wilson justifies this prediction: "The tone of public life was lifted to a higher plane. What he said and did in those exciting and sometimes awful years must ever remain a heritage of the people. Unless democracy itself should fail, he will be read and quoted hundreds of years from now, as Jefferson and Lincoln are read and quoted now. It is surely a record unsurpassed; and the fame of the man who now lies ill in the White House can never be forgotten, the ideals he has set and the movement he has pressed so long and so ably cannot fail. It is compelling, almost a trigic story."

RALEIGH DISTRICT CONFERENCE

This conference will convene at Holly Springs, 15 miles from Raleigh, on Tuesday, May 14, at 9:30 a. m., and adjourn on the afternoon of Wednesday. Dinner will be served both days on the church grounds. Those expecting entertainment for the night will notify Rev. E. C. Maness, Fuquay Springs, N. C.

On Tuesday in addition to the usual business at 11 a. m. there will be a laymen's hour with H. E. Satterfield, district lay leader, presiding, and addresses by Dr. W. P. Few, Hon. Josephus Daniels and Dr. Albert Anderson. At 12 o'clock Dr. Elbert Russell of Duke University will preach.

Tuesday night there will be a sermon by one of the pastors. On Wednesday besides reports and discussions Dr. R. L. Flowers will address the conference at 11 a. m. and at 12 o'clock Rev. F. S. Love will preach. Those representing the different interests of the church will receive cordial welcome. M. Bradshaw.

DURHAM DISTRICT CONFERENCE

Those attending the Durham district conference, which meets with the Prospect Methodist church, Yanceyville charge, May 16 and 17, will find the church located about three and one-half miles west of Yanceyville state highway No. 65, leading from Yanceyville to Reidsville. Those coming from Person, Durham and Orange counties will come over highway No. 14 from Hillsboro to Yanceyville; those coming from Alamance county will come over highway No. 62 from Graham to Yanceyville. Going from Yanceyville to the church follow No. 14 west about one mile out of town to where No. 65 branches off from it. The church is located on No. 65 about two and one-half miles from where this road leaves No. 14. We would greatly appreciate it if those who expect to spend the night with us would notify us of that fact immediately in order that proper arrangements may be made. S. J. Starnes.

Revival services will begin in Trinity Methodist church at Troy, Sunday, May 12. Rev. S. A. Cotton, a son of Montgomery county and resident in boyhood of Troy, has been secured to preach during these meetings. Brother Cotton needs no introduction for his coming to Troy, and the people are looking forward to his visit with great delight. The outlook is fine for a revival, and it is a happy arrangement that a son of Troy will be the first to hold a series of services in the beautiful new church building now completed.

Rev. R. A. Swaringen will begin a meeting next Sunday night with Rev. G. W. Vick, the former pastor, to assist him at Mt. Zion. With these two leaders we expect to hear of a great meeting in that big church. Vick was very popular when pastor and Swaringen has the work moving in a very fine manner.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

The Revival Sermon and the Appeal

ALTHOUGH much has been written from time to time upon this topic it might be well, especially for the sake of young ministers, to consider it again just here. This question is always important, for very much depends upon the passage selected and the way it is treated.

I would suggest that ministers avoid the morbid, doleful texts in revivals, those which have a suggestion of fatalism about them. Rather let us take the ones that stir up the heart and create a desire and hope for a better life, and such as strengthen the will causing it to carry the hope into fulfillment. Not despair, nor discouragement, but salvation is the end desired. Nor should a text be taken as a club to beat the people. That is the easiest and cheapest sort of preaching, and the least effective. Jesus did not beat sinners in the hope of saving them; he gave them the good news of redemption. The preacher who beats his people from the pulpit probably has no constructive gospel for them. The latter requires more effort in the preparation, but it will surely make a better impression. We shall do well also to take the really great texts that are inexhaustible, rather than the small texts with but meagre content and then strain them to produce something which was never meant to come out of them. So many full, rich texts are to be found that we should never be at a loss for one. If the preacher has a full text the people will get something from it even though the sermon be poor. The effective passages are those whose presentation makes people fall out with sin and brings them to see the Christian life as the most desirable thing at all. In the revival sermon should be a winsome appeal, a call as of a silver trumpet.

The preacher should be entirely fair and just in the propositions made to outsiders. He ought not to set little traps for unsaved men so as to place them in an embarrassing position against their will. Take the following as an illustration of what is meant. We will say that the congregation is standing during the after service. The preacher asks all who are Christians to be seated, and those who are not to remain standing. Some who are standing cannot conscientiously take their seats; on the other hand, they do not want to remain on their feet as a spectacle for the crowd. What should they do? They are being forced to take a moral stand unwillingly. Certainly nothing is gained by this method, while the people are the more hardened, for no one is made good against his will. Men are very quick to see the injustice of the preacher's act and to resent it. Why should they be fair with him when he has been unfair with them? To separate people in the church building according to a physical basis, by pews or tiers, does not convict and save men; it is only when they feel their moral and spiritual separation from Christians and from God that they will be likely to act. Just now it is quite hard to get sinners to attend revival meetings; they have grown very shy. They are afraid to go to church lest traps be set for them and they be placed in an awkward position against their wills. A certain one of our pastors held a meeting this spring in his own church, and for two weeks he scarcely gave any invitations to outsiders. The result was that many sinful people, as many as fifty at a service, would come to hear him preach; and between services, by private interviews, he and his workers won a large number of them to the Christ and the church. They were quite willing to come to preaching when they thought they would not be placed in a false position.

There is much in knowing when to take the appeal to the unconverted. The tendency of ministers as they get older is to want to deliver finished sermons. They are unwilling to leave off any division or point of the prepared address. A young preacher will not care quite so much for a thing of that sort and will give the invitation when the time seems ripe for it, and he will probably win more people too. It was the custom of one of our best evangelists to do that; he would break off in the middle of the prepared sermon when the desired effect was made on the congregation, and would urge a decision on them. This is an eminently wise course, for which is more important, that we should finish a sermon in good style or that sinners should be led to act upon the impression made? Most observant ministers have felt when it was too late that they had extended their sermons beyond the moment for a decision. Possibly in a time of that sort we take our sermons and ourselves too seriously.

A great deal depends upon the mood of the speaker. Certain preachers, after pressing an invitation to which nobody responds, become fretted and lose their tempers and say hard things to the congregation. But does this not show a weakness on the part of the preacher? Maybe he did not deliver a forceful and clear sermon, and the people hardly know what he wants them to do about it. Sinners have not been convinced that their position is wrong, so why should they leave it? Certainly when the preacher gets out of temper he may then call as long and as loud as he will but no one will answer. He becomes an object of contempt to sinners and of pity to the Christians present, as usually happens when a body loses control of himself. The congregation are no longer thinking about their sins and the Christ, and are only interested to know what the preacher will say or do next. It is fatal for any minister, or other public speaker, to let the crowd know that he has exhausted all of his resources and is only floundering. Look at the matter from another viewpoint: will the people be likely to follow eagerly the preacher who has just antagonized them? And when you think of it, the Lord has borne much longer with these rebellious persons than we have, and he does not show a spirit of fretfulness towards them, and why should we do so? The old proverb that vinegar never catches flies is true in this kind of work also. It will be far more becoming in us to speak lovingly and gently to unsaved people even when they oppose us and refuse to accept our invitation.

The danger confronting most ministers is that they may fall into professional tones, moods and habits. The evangelist is in especial peril right here because he must go over the same ground so often. We who see the glory

every day may forget that it is the glory of God and may get into the habit of handling sacred things lightly. When many are being saved the sight may become rather commonplace to us so that we forget the importance of the event for each person concerned. Something is happening now for these particular souls which has never occurred before, and which will not happen again. It will be unfortunate if the minister cannot put himself in their places in such an hour. We must not be as the priests who offered their stated sacrifices in a professional and perfunctory way, but like the Christ, touched with sympathy for men.

THE GOLDEN CROSS THE GOLDEN HEART OF THE GOOD SAMARITAN: THE MESSAGE OF HOSPITAL WEEK, MAY 12-19

(Discipline, Par. 534)

Adoration of the Person of the Lord, humanity to the needs of men and loyalty to the truth as it is in Jesus combine to make the ministry of healing one of the majestice movements of the human spirit.

For the church to stand between the marvelous advances of medicine and surgery on the one hand and the appalling needs of the sick and injured on the other hand, and say, "It means nothing to me" is unendurable. The victims of infant mortality, the martyrs of maternity, the memories of the healing Jesus would rise to condemn such hard neglect.

In behalf of such negligence the church could not plead ignorance of his will, for the Master made this command inseparable from the missionary commission; nor could she plead that the Lord had withdrawn from her the gifts of healing, for the God of "things as they are" has surrounded her with discoveries and facilities that amaze the mind with their possibilities of good to mankind.

For the church to hold herself aloof from these discoveries and unmoved by this need would mar her vision, starve her apprehension, dull her sensibilities and benumb her hands. She would be left unlovely and alone.

The missionary motive is reinforced by the educational motive when we consider that every standard hospital is an apprentice shop for the interne and a training school for the nurse. If these have the spirit of Christ, do they not become home missionaries with large opportunities for doing good to both the souls and bodies of men? There are from 18,000 to 20,000 nurses now graduating each year from the hospitals of the nation, and 200,000 graduate nurses now on duty in hospitals, in health work and in private duty nursing. Has the church no responsibility toward this large group—a veritable army of young women training for public service? We assert the responsibility of the church toward young women pursuing courses in sheltered colleges. Let us not fail to see the need of this other host preparing themselves in less sheltered circumstances to stand in the literal footprints of the young Prince of Glory who went about doing good and healing all manner of sickness and disease among the people.

The hospitals of our church are growing in favor and usefulness. The hospital enterprise is making progress in a gratifying manner. We now have in the home territory eleven hospitals worth $9,500,000, having 17,000 beds, treating annually 32,250 patients and spending about $400,000 (1928)) a year for free service to needy patients. The year just past has seen something like $1,500,000 or more added in new building enterprises in our hospitals, with other projects under way. The Duke hospital, costing millions, will soon be added to the list, making the twelfth.

No church-wide funds of any sort have been allocated by the General Conference to any of these hospitals. There is one connectional hospital (for tuberculosis) at Tucson, but it has never received a dollar from the General Conference. The hospitals of our church have made their way without church-wide assistance and in a decade congested with church-wide programs. In place of such assistance for the hospital cause, the General Conference established the plan of the annual Golden Cross Enrollment. The wisdom of this has been amply justified. Each year has shown the enrollment to be a feasible and appealing method of presenting a noble cause. Each year the thought of the church has given a larger place to the appeal of the Golden Cross.

The Golden Cross Enrollment for 1928 showed a gain of 30 per cent over the year before. The total was $66,000, to which doubtless other thousands should be added because of incorrect reporting. The North Texas conference led the connection, having raised in 1928 through the Golden Cross Enrollment $15,590 for Dallas Methodist Hopsital.

The conference next in order was the North Georgia, which raised $9,364; and next the Texas conference, which raised $9,076.

As the bishop heads up the clerical personnel of the Golden Cross, so the conference director heads up the lay forces, and points out to the district directors how they can co-operate with the presiding elders and with the church directors in making the enrollment a success.

The church director of the Golden Cross has a group of recruiting offices for his assistants in the enrollment. The recruiting officers are: The president of the Woman's Missionary Society, the Sunday school superintendent, the president of the Epworth League and the lay leader. The recruiting stations are: The Woman's Missionary Society, the Sunday school, the Epworth League and the board of lay activities.

Where Sisters of Mercy have gone relieving human pain under the constraint of the vow of virginity, the Methodist women and Methodist men can follow through a noble consecration of themselves and of their wealth.

The Golden Cross is the way appointed by our church for a universal outpouring of the heart of the church in a ministry of healing. That which was in the beginning but a handful of corn grown with difficulty upon the mountain tops is destined to become like the shaking of the cedars of Lebanon.

The enrollment period for 1929 is May 12-19. This period is fixed by the General Conference. It is important to do this work at the time appointed by the church.

We can and should make it the custom for every man, woman and child on Golden Cross Sunday to go home with a Golden Cross button on. Jesus said concerning the deed of the Good Samaritan, "Go, and do thou likewise."

Through its captivity to the dogma of progress the church has been blinded to the unethical character of our modern life. We simply assume without evidence that this industrial civilization, in which every ideal value is corrupted by industrial and commercial necessity, is somehow a better civilization than that of the Middle Ages.—Reinhold Niebuhr.

THE BRIDE RECEIVED IN A WONDERFUL WAY

The people of the South Camden circuit has a wonderful way of showing their appreciation for the work the pastor is undertaking this year, especially when he returned to the parsonage with his bride. The event took place Thursday, April 11. There were about thirty people to greet us and to bring our honeymoon to a happy climax. The parsonage had been appropriately set in order to receive a bride. One of the rooms and the hall upstairs had been freshly painted, new linoleum had been placed upon the kitchen floor, a new refrigerator was found in the dining room, and many other things had been done to make the place "homey." A most delicious and appetizing supper had been prepared, and to the weary travelers it was most welcome. It was a banquet royal. Not satisfied with this good meal, the kind folks had stocked the pantry with enough good things to keep us from visiting the grocery store for quite a few days. This reception took place at Old Trap where the parsonage is located.

The good folks, however, did not think they had done enough for us, so they gave another reception Friday night, April 19, at Camden. The pews in the church had been removed and the auditorium most attractively decorated. The first part of the evening was spent in getting acquainted. Then various games were played which were entered into heartily by all. The event of the evening which created the most fun and caused all to hurt their sides from laughing so much was the "trip to Jerusalem." And, as was fitting, the pastor was the only one to complete the trip. For the people on the circuit were determined that their pastor should have a trip to the Holy Land. After refreshments had been served, the pastor and his wife were asked to step to the center of the room. There Mr. Silas Seymour met them and presented Mrs. Baum with a basket of beautiful roses. She was told to look beneath the roses. This she did and found a greatly appreciated gift of $25. We claim that this party was a great success!

It has been a great joy to work with these people of South Camden, and we truly appreciate what they have done to make the early days of our married life so happy. May we be able to express our graitude through consecrated service to them and to the Master.

H. B. Baum.

RESOLUTIONS BY S. S. INSTITUTE

Resolutions adopted at the Sunday school institute held at Banks church April 20, 1929:

Whereas, we have been here today and enjoying the many good things that have been said by the speakers concerning the Sunday school and its work;

And whereas, there is a great danger of our going back home and to our various Sunday schools and living in the same old way and doing the same old things. Therefore resolved:

First, That we will strive to "do something" this year and undertake definite goals in our work and strive harder to accomplish these new tasks.

Second, That we will have a special Cokesbury or standard type training school in our school this year, if possible; that we will do all we can to encourage and help our teachers and others to attend the standard training school in Oxford in September.

Third, That we will have our Sunday school observe the fourth Sunday in each month as missionary day with a suitable program and the offering sent to Mr. E. J. Cheatham, treasurer, Franklington, N. C., for the dual special.

Fourth, That we will observe Sunday school day at such time as may be suitable and send the offering to Mr. Cheatham also.

Fifth, That we will take a religious census or survey of the community, and also of the religious life of each class for the purpose of evangelism and bringing our schools one hundred per cent for Christ or to be Christian.

Sixth, That we will set an attendance goal in each class in the Sunday school or department, and that the classes should have some definite goal of work, either for a mission special, orphanage, or some local work.

Seventh, That we will have regular monthly or quarterly workers' councils and try to get our officers and teachers to make written reports and help promote the Sunday school work and interest in every way possible.

Rev. E. J. Rees,
Rev. B. E. Stanfield.

TRAVEL SKETCHES: THE BEMRESE OVERLAND

By Guy Hamilton.

Switzerland is often called the playground of the world.

For cleanliness, majestic beauty and gorgeous scenery it cannot be surpassed.

The Swiss lakes, many of which are 40 or 50 miles in length, are blue as the ocean and clear as crystal.

Steamboats capable of carrying one thousand passengers touch at different points of interest to satisfy the growing curiosity of the tourist.

Here one sees reflected upon the bosom of these matchless sheets of blue and emerald, snow clad peaks, and a bank around that gives to the lakes a scene both imposing and enchanting.

But of all the routes in Switzerland the most nerve racking is that section of the country known as the Bermese Overland. This represents the roughest and most mountainous section, and along this route one makes his way slowly through the famous Forka and Grimsley passes. In order to do this it is necessary to rise gradually along a serpentine turnpike just wide enough for one car or bus, till you have gained an ascent of 10,000 feet along the line of perpetual snow. At one moment you are bathed in cloud mist and at another the sun is shining clearly, and a thousand peaks pierce the clouds

CAUTION

Keep your system in good condition. Eat a varied diet of vitamin rich foods. Serious illness often begins with a cold. Everybody that has used

WHITE CAPS

knows how they relieve head Colds, simple Headache, Neuralgia, Muscular Aches and Pains. Be sure to get them today at your Druggist or Dealer. They are harmless and do not contain any narcotic or habit-forming drugs.

Try Atlantic & Yadkin Railway service to Greensboro, N. C., in connection with one of the lines shown below:

Atlantic & Yadkin connects with—
Atlantic Coast Line Railroad at Sanford, N. C.
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Through these connecting lines the Atlantic & Yadkin Railway can give good service into Greensboro.

ALBERT L. THOMPSON, Traffic Mgr.
518 Jefferson Standard Bldg., Greensboro, N. C.

PILES and other Rectal diseases cured without pain or surgery. No hospital detention. Write to Dr. W. R. Register, 63 No. Broad Street, Atlanta, Georgia, for free book. Hundreds of cured patients.

Pastors

Sometime you will retire from active service, and want a home under the shadow of DUKE UNIVERSITY. Many have already secured such locations. See or write

D. W. NEWSOM
Real Estate Specialist
(Former Treas. Trinity College)
Durham, N. C.

Mu-col-ize!

THOSE TIRED FEET!

Soak the feet in a solution of a heaping teaspoonful MU-COL in a quart of luke warm water, sponging the ankles and lower limbs. This treatment just before retiring, will bring relief and comforting sleep. Many prominent Chiropodists recommend MU-COL which has many uses.

Get the daily habit of using MU-COL as a Mouth Wash, Nasal Douche and Gargle; comes in powder form, dissolves quickly in warm water.

Thousands of women now use MU-COL regularly for feminine hygiene. Refreshing, Soothing and economical.

At Druggists, 35c—60c—$1.20 sizes

The MU-COL Company,
174 E. Tupper St., Buffalo, N. Y.
Please send me your free sample.

Name_____

Street_____

Town & State_____

that hover above and beneath them. Hundreds of waterfalls leap from the snow beds and come tumbling down these impregnable walls that have seen a million waters perhaps.

At times the bus is only a few inches from the brink and one careless turn of the driver would hurl the cargo of lives into a yawning chasm several thousand feet below.

Along the same route is a famous waterfall, second only to grand Niagara. The observer stands by the road side and views a wall of water plunging only a few feet from him.

One of the most interesting sites along this meandering turnpike is the Rhone Glacier. Here is a tremendous mountain of ice covered with eternal snows. For the benefit of tourists a grotto several hundred yards in length has been cut into this mammoth refrigerator. It is not a pleasant sensation to grope your way through an icy cavern with millions of tons of ice over your head, but the dark green appearance and the crystal like formation repay one for the fright.

At the foot of the Rhone glacier the Rhone river has its source and flows rhythmically down the steep and rocky pathway on its long journey to the sea,

Near the glacier is the famous Rhone Glacier Hotel, 6,000 feet above sea level. Here in August the tourist will sleep under double blankets.

For the nervous and frail, I would suggest that this journey be made by aeroplane.

DANIEL BOONE: TYPICAL AMERICAN FRONTIERSMAN

Daniel Boone was a typical American pioneer who rendered distinguished service to his country. He considered himself an instrument "ordained of God to settle the wilderness." Although his service to his country was not equal to that of George Rogers Clark, yet his picturesque career possesses a romantic and even pathetic interest that can never fail to charm the student of history." A summary of his activities would show that he served as explorer, hunter, pilot, surveyor, Indian fighter, sheriff, magistrate, and legislator.

His spirit was that of the restless, adventurous hunter and explorer. Born in Pennsylvania in 1735, he moved with his parents to North Carolina when he was 13 years of age. At the age of 34, hearing of the wonders of Kentucky, and that it was a veritable hunter's paradise, he moved thence. Years later, when Kentucky began to be settled, he moved to Missouri, to have "more elbow room," as he said. He wanted to live "where he could see the game come out of the woods at nightfall, and wander among trees untouched by the axe of the pioneers." It is said that once for three months he was absolutely alone in the wilderness, "without salt, sugar or flour, without the companionship of so much as a horse or dog"—and enjoyed the experience.

An interesting description of Boone when he was about 50 years old is given by one who knew him intimately: "His large head, full chest, square shoulders, and stout form are still impressed upon my mind. . . . He was solid in mind as well as in body, never frivolous, thoughtless, or agitated; but was always quiet, meditative, and impressive, unpretentious, kind, and friendly in his manner." Another speaks of him as a "sinewy man, with eyes like an eagle's, and muscles that never tired; the toil and hardship of his life made no impress on his iron frame, he lived for 86 years, a backwoods hunter to the end of his days. . . . In the lore of the woods and in sagacity and fearlessness not even the craftiest Indian could outdo him."

Boone's life was filled with thrilling adventure. On one occasion he was suddenly surrounded by Indians and had either to surrender or leap sixty feet below. He chose to leap and landed in the top of a tall sugar-maple. He slid down the tree, swam a stream, and escaped.

Boone's daughter and two other girls were carried off by Indians. Boone, with seven men, went in pursuit as soon as the news spread. "To mark the line of their flight, one of the girls broke off twigs from the bushes, and when threatened with the tomahawk for doing this, she tore off strips from her dress. The Indians carefully covered their trail, compelling the girls to walk apart, in the thick cane, and to wade up and down the brooks. Boone started in pursuit the same evening. All next day he followed the tangled trail like a bloodhound, and early the following morning came on the Indians, camped by a buffalo calf which they had killed and were about to cook. The rescue was managed very adroitly, for had any warning been given, the Indians would have instantly killed their captives. Boone and Floyd each shot one of the savages, and the remaining three escaped. The girls were unharmed; for the Indians rarely molested their captives on the journey to the home towns, unless their strength gave out, when they were tomahawked without mercy."

In 1778, while with a party in search for salt, Boone was captured by a band of Shawnese Indians and carried to Detroit. He thoroughly understood the Indian, and, pretending to be pleased to be one of them, chief Blackfish adopted him as his son. He was closely guarded and kept in captivity about four months. Learning from the Indians that they were about to attack Boonsborough, he made a desperate effort to escape and warn his friends. While his guard was watching a flock of wild turkeys he made good his escape. Although hotly pursued by 400 Indians, he reached Boonsborough in safety, having traveled 160 miles in four days, on one meal, which he procured by killing a buffalo. With a force of 50 men he repulsed an attack against Boonsborough by 450 Indians.

Boone was a man of a high sense of honor and irreproachable character. "In spite of his many Indian encounters, he was a lover of peace, modest in disposition, of incorruptible integrity, moral and temperate." "A noble and generous soul," says another, "even when poverty and distress held him fast by the hand, despising everything mean." Although not a church member,, in his old age he said: "All the religion I have is to love and fear God, believe in Jesus Christ, do all the good to my neighbors and myself that I can, and do as little harm as I can help, and trust on God's mercy for the rest."

At his death the St. Louis Gazette paid him this tribute: "Colonel Boone was a man of common stature, of great enterprise, strong intellect, amiable disposition, and inviolable integrity. He died universally regretted by all who knew him. . . . Such is the veneration of his name and character." A monument was erected to his memory at Frankfort, Kentucky.

H. H. Smith.

Ashland, Va.

The church has never fairly faced the divorce question. She has been resoluting on it for decades and she has placed a prohibitory guardian angel at the exit of the marriage Eden, forbidding reentrance, but she has never placed any angel of instruction and advice at the entrance gate. Herein she has been remiss, and herein lies a social weakness which the church must seek to remedy in the years to come. For, if the home fails our Christian civilization will also crumble and fail. The home is the first school of the child, and the church must more and more direct her attention to the founding of Christian homes. She has forgotten all too much that her Founder began his miracle working ministry at a wedding.—Dr. John Thompson.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

WELDON DISTRICT INSTITUTES

Four sub-district Sunday school institutes are to be conducted in the Weldon district, as follows:

1. Norlina, Monday, May 6.
2. Aulander, Tuesday, May 7.
3. Scotland Neck, Wednesday, May 8.
4. Weldon, Thursday, May 9.

Every Sunday school in the district is expected to be represented in at least one of the meeetings, which have been orranged by the district Sunday school council, of which the presiding elder, Rev. S. A. Cotton, is chairman. The charges of the district have been grouped around these centers and large attendance is anticipated. The hour of beginning is 10 o'clock.

Speakers and leaders on the program, in addition to the presiding elder, are district volunteer workers, members of our conference staff, and others. Those attending will bring baskets for the picnic dinners. Discussions of vital importance to local Sunday schools and to the Sunday school work of the district will engage the attention of the meetings.

INSTITUTE AT TRENTON

Wednesday of last week was the time of a Sunday school institute for the Jones circuit, at Trenton. Members of the faculty of our Kinston training school, including Miss Frances C. McLester and Miss Sara Puryear of Nashville, Tenn., and Miss E. Jane McDonald of Columbia, S. C., Rev. E. C. Few of Kinston, Miss Reade Pittman, district elementary superintendent, and the writer were on the program. Rev. T. W. Lee, pastor, was in charge of local arrangements.

SOME DEFINITE GOALS

The following resolutions were adopted at the Sunday school institute held at Banks church, April 20:

Whereas, we have been here today and enjoying the many good things that have been said by the speakers concerning the Sunday school and its work.

And whereas, there is a great danger of our going back home and to our various Sunday schools and living in the same old way and doing the same old things; therefore resolved:

First, That we will strive to "do something" this year and will undertake definite goals in our work and strive harder to accomplish these new tasks.

Second, That we will have a special Cokesbury or standard type training school in our school this year, if possible. That we will do all we can to encourage and help our teachers and others to attend the standard training school in Oxford in September.

Third, That we will have our Sunday school observe the fourth Sunday in each month as missionary day with a suitable program and the offering sent to Mr. E. J. Cheatham at Franklinton, N. C., for the dual special.

Fourth, That we will observe Sunday School Day at such time as may be suitable and send the offering to Mr. Cheatham also.

Fifth, That we will take a religious census or survey of the community, and also of the religious life of each class for the purpose of evangelism and bringing our schools one hundred per cent for Christ or to be Christian.

Sixth, That we will set an attendance goal in each class in the Sunday school or department, and that the classes should have some definite goal of work, either for a mission special, orphanage, or some local work.

Seventh, That we will have regular monthly or quarterly workers' councils and try to get our officers and teachers to make written reports and help promote the Sunday school work and interest in every way possible.

Rev. E. J. Reece,
Rev. B. E. Stanfield.

SUNDAY SCHOOL DAY

Churches are reporting interesting and helpful observances of Sunday School Day. Some are using programs promoted by the Sunday school board. Others are making their own programs. Let's observe it everywhere.

MARCH MISSIONARY OFFERINGS

The following Sunday schools sent their fourth Sunday offerings for the month of March to Mr. E. J. Cheatham, treasurer, to be applied to the dual extension special, according to the report received from Mr. Cheatham:

First Church, Wilson	$54.12
Hay Street, Fayetteville	26.11
Queen Street, Kinston	19.44
Jackson	16.05
Whiteville	14.75
Clinton	10.58
Bethel, Yanceyville	10.25
City Road, Elizabeth City	9.76
Rockingham	8.50
Trinity, Fairmont	7.66
Farmville	7.46
Trinity, Fairmont	7.42
Fifth Avenue, Wilmington	7.10
Millbrook	6.93
Chapel Hill	6.60
Hillsboro	5.30
Englehard	5.26
Concord, Person Ct.	5.19
Ahoskie	5.15
Richlands	5.13
Zebulon	5.08
Elm City	4.98
Clark Street, Rocky Mount	4.49
Zebulon	4.45
Jenkins Memorial, Raleigh	4.38
Ocracoke	3.90
Clayton	3.85
Rowland	3.60
Salem, Oxford	3.50
Trinity, South Mills	3.41
Daniels Chapel, Goldsboro	3.00
Sandy Cross	2.95
Creedmoor	2.90
Whitakers	2.76
Amity	2.75
Shady Grove, Yanceyville	2.70
Scott's Hill	2.69
Fletcher's Chapel	2.50
Stem	2.50
Helena	2.32
Sharon	2.16
Swansboro	2.10
Red Oak, Rocky Mount	2.10
Rougemont	2.02
Beston, Seven Springs	2.00
Oriental	2.00
Mt. Bethel, Bahama	2.00
Magnolia	1.92
Winton	1.90
Lucama	1.90
Ingold	1.89
Knightdale	1.85
Keener	1.78
Bayboro	1.75
Mt. Zion, Elm City	1.55
Kings	1.55
Lemon Springs	1.50
McBrides, South Mills	1.50
Jerusalem, Snow Hill	1.47
Merrimon	1.35
Gatesville	1.35
Bullocks, Creedmoor	1.25
Portsmouth	1.10
Harkers Island	1.05
Ridgeway, Norlina	1.00
St. Paul	1.00
Tabernacle, Middleburg	1.00
Bethlehem, Robersonville	1.00
Belgrade, Maysville	1.00
Wadeville, Mt. Gilead	1.00
Clarks Bethel, Kennakeet	1.00
Riverview, Rougemont	1.00
Angier	.87
Broadway, Jonesboro	.80
Bethany, Bath	.71
Oak Grove, Swansboro	.56
Micro	.50

LOCAL TRAINING WORK

During the month of March five persons took standard courses through correspondence, as follows: Mrs. R. L. Harris, Mrs. J. E. Winslow, and Miss Rachel Scarborough, Greenville; H. L. Kendall, Jr., Durham, and Mrs. S. H. Haywood, Beaufort. One person took a Cokesbury course through correspondence, this being Miss Nancy Ellerbe, Rockingham.

Rev. J. A. Gist, pastor of the Stem circuit, held a local training class at Stem, teaching "The Small Sunday School, Its Palns and Work." Eight persons received certificates of credit.

LEASBURG COKESBURY SCHOOL

Rev. J. O. Long taught the course in "The Small Sunday School, Its Plans and Work" on the Leasburg charge the week of April 14-19. Twenty persons were enrolled for the course, five receiving certificates of credit.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

CO-OPERATION

There are some among us who have been so long unidentified with the workings of the Sunday school as to see very little good in it. They quite frequently find much about it to adversely criticrise. There are also some among us who confine their interest too largely to the Sunday school and find little time to direct their efforts towards the other services of the church. They sometimes ignore the preaching services entirely. Each of these groups might well identify themselves with the other and thus bring on a better spirit of co-operation. Neither the teaching agency nor the preaching agency of the church can get along well without the other. Let no one spend his time trying to drive a wedge of separation between these two good agencies. His time can be spent much better in uniting them into one great army of Christian soldiers fighting for the upbuilding of the kingdom.

EVANGELISM

Records just released from central headquarters at Nashville show that during the month of March local training classes in evangelism were held at Park Place, Greensboro, and at Belmont Park, Charlotte. At Park Place a class of 15 was taught by Rev. J. H. Armbrust, all of whom passed the examination and received certificates of credit. Mrs. Tom P. Jimison taught a similar class at Belmont Park, Charlotte, in which eight did all the work and received certificates of credit. The example shown by these good people is worthy of emulation by many others. Let the good work go on.

DIPLOMAS

During the month of March the following diploma earners in the standard training course were recorded:

Miss Janie Klutz, Concord, gold seal.

Miss May Bunting, Winston-Salem, incomplete.

Mrs. O. E. Croy, West Asheville, incomplete.

Mrs. Z. V. Moss, Albemarle, incomplete.

Mr. C. A. Reap, Albemarle, incomplete.

Mrs. J. W. Kennedy, Monroe, incomplete.

Mrs. Atha Stevens, Monroe, incomplete.

Miss Essie Collier, Wadesboro, incompletee.

Mrs. W. N. Jeans, Wadesboro, incomplete.

Mrs. Frank E. Covington, Wadesboro, incomplete.

Mrs. J. L. Little, Morven, incomplete.

ROCKFORD STREET

Records show that Rev. M. W. Heckard has conducted a local training class at Rockford Street, Mt. Airy, in which nine certificates of credit were awarded, Brother Heckard using as a text, "The Small Sunday School, Its Plans and Work." Wherever Heckard goes there is always held a local training class in which certificates of credits ear earned. It is hoped that a standard training school can be held some time during the present year at Mt. Airy in which additional work may be recorded to the credit of this enterprising congregation.

BOONE SCHOOL

The second annual standard training school for Boone and surrounding territory enrolled 97 people, 92 of whom did all required work and earned certificates of credit, these credit students coming from 40 Sunday schools. Workers from First church, Boone, earned 46 credits, college students in Appalachian Normal School earned 38 and the others came from various points, among them being Rev. and Mrs. J. L. Ingram, from Warrensville, and Rev. and Mrs. G. E. White, from Creston, these points being thirty miles away.

The courses, instructors, class enrollment and number of credits earned follow:

New Testament Survey, Rev. C. S. Kirkpatrick; 45—44.

Worship, Mr. F. M. Williamson; 13—10.

Pupil Study, Mr. L. F. Tuttle; 17—16.

The Sunday School, Mr. Paul F. Evans; 22—22.

Rev. C. H. Moser, pastor, and Prof. J. D. Rankin, superintendent, together with the other good workers at Boone, are to be heartily congratulated on the remarkable success of this school.

STATESVILLE CIRCUIT

Rev. Paul R. Rayle is pastor of the Statesville circuit, located almost entirely around the city of Statesville. He recently conducted a local training class for the northern part of his circuit, using "The Small Sunday School, Its Plans and Work" as a text. Fifteen earnest workers took the examination on this course. Following this Brother Rayle arranged for Mr. Evans to conduct another class for the southern part of his circuit in which 23 persons did all required work and earned certificates of credit. This is the first work of this kind ever done on the Statesville circuit and our congratulations are heartily extended to Brother Rayle and his good people.

GOOD WORK

The following letter from Mr. W. B. McEwen, superintendent of Wesley Memorial Sunday school, High Point, outlines a very definite procedure for increasing Sunday school attendance.

"Responding to your favor will say that our Sunday school has had for some time the following slogan, '1,000 in Sunday School, On Time.'

"Our enrollment is between eleven and twelve hundred. Our attendance ranges from 650 to 750 with an occasional attendance of over 800. As to building up membership will say that Rev. E. J. Harbison, our junior pastor, the superintendent and all department heads together with committees from adult organized classes are actively busy in recruiting the Sunday school.

"Some months ago we arranged an alphabetical card system listing all our pupils not regularly attending Sunday school. These were canvassed to bring them back in line. About a month or two ago, through the kindness of our superintendent of city schools, Mr. T. Wingate Andrews, we obtained a complete canvass of all the white and colored school children as to their Sunday school membership, attendance or non-attendance and church preference. This information has been assorted and distributed to the several churches of the city and has certainly given our church a splendid lot of material to work on for our Sunday school."

JUNALUSKA FEATURES

Young People's Conference, July 9-20.

Conference on Religion and Education, July 17-22.

First Term Leadership School, July 22-August 6.

Second Term Leadership School, August 8-22.

Junaluska School of Religion, July 22-August 30.

RELIGION AND EDUCATION

Some 3000 delegates are expected to attend the Conference on Religion and Education to be held at Lake Junaluska, July 17-21. Of this number the Western North Carolina conference has been allotted 204 delegates distributed as follows: Presiding elders 10, pastors 55, woman's missionary society 10, laymen 20, Sunday school superintendents 33, leaguers 33, conference board of education 4, conference Sunday school board 4, conference Epworth League board 4, representatives from adult Sunday school classes 20, Sunday school officers and teachers 11.

These 204 delegates will be prorated to the various districts, then a district committee, composed of the presiding elder and one representative residing in the district from the board of education, the Sunday school board, the Epworth League board and the woman's missionary society, will select the district representatives.

A member of the Georgia Avenue Presbyterian church, Atlanta, Georgia, has not missed Sunday school or been late in 1040 consecutive weeks. He possesses twenty medals, one for each year, which he has won for his perfect record. —Forward.

"HATS OFF TO THE PAST; COATS OFF TO THE FUTURE"

IN LIGHTER VEIN

THE PARABLE OF HOW THE PHYSICIAN HEALETH HIMSELF

(Parables of Safed the Sage.)

I have a friend who is a Famous Physician. And he no longer dealeth out Prescriptions, but writeth a Syndicate Column in Many Newspapers, and testifieth in Important Cases, and is known as a Great Authority. And we sate at meat together. And we talked of Many and Sundry topics and happenings.

And he said, I have returned from a Journey to my Native State.

And I said, I hope they shewed thee a Great Time.

And he said, They were disposed to do so. But the Flue broke out, and nearly everybody had it. And the Ethiopians on the Plantation were down with it. And the doctors were overworked. And I had to take hold and Practice Medicine, which I have not lately done.

And I said, How much Medicine didst thou give for the Flue?

And he said, None, whatever, but I could not keep my Patients from taking it.

And I said, I am sure that they, knowing how eminent thou art in thy Profession, expected thee to give them Pills as large as Goose eggs.

And he said, I am confident they now think I am an overrated man.

And I said, Thou didst say unto thy Patients, Go to Bed, keep warm, eat lightly but adequately, cast Physick unto the dogs who will show their Good Sense by leaving it alone, and let Nature have free course and be glorified.

And he said, I am glad to discover how faithfully thou dost read My Column

And I said, But what is the Doctor to do, now that he hath no such reliance on Pills as he once had, and is more sure that Nature will do well if not too much impeded?

And he said, We do not wholly discard Medicine. There still be a very few Drugs which we are confident we may use and do more good than harm about Fifty-one per cent of the time. But we deplore the Medicine Habit.

And I said, I am too polite a man to inquire of thee, Who taught the people the Medicine Habit?

And he said, I also might ask of thee embarrassing questions.

And I said, Alas, we sometimes grow hot under the collar because the people give so little heed unto our teachings, but I am impressed in my own Profession no less than thine with the fact that people sometimes pay Too Much Heed to what we tell them, and accept for Gospel Truth that which we ourselves are Not Any Too Sure About.

And he said, There is a time and a place for all things; and there is a time for Medicine. But most people who take Medicine take too much, and the best that Medicine can do is to counteract some of our own Abnormality and let Nature do her perfect work.

And I said, Both Physicians and Philosophers have some reason to deplore the fact that people think them wiser than they know themselves to be.

And he said, At least we can refrain from thinking that we know very much; for we do not.

And I said, How then shall the Physician heal himself, as in all ages he hath been challenged to do?

And he said, The physician must heal himself, and he doeth it mainly by letting other people take his Medicine.

And I said, I have a little Private Decalogue, wherein one Commandment is, Thou shalt not take thyself too seriously. —The Congregationalist.

PREACHERS AND PREACHING

By B. B. Slaughter.

Sugar-Coated It.—The following is a bishop's description of the kind of preaching sometimes addressed to fashionable congregations: "Brethren, unless you repent, in a measure, and be converted, as it were, you will, I regret to say, be damned to some extent."—The Churchman.

* * *

His Progress.—An old Southern planter met one of his former negroes whom he had not seen for a long time. "Well, well!" said the planter. "What are you doing now, Uncle Amos?"

"I's preachin' of de gospel."

"What! You preaching?"

"Yassah, marster, I'se a-preachin'."

"Well, well! Do you use notes?"

"Nossuh. At de fust I use notes, but now I demands de cash."—New Success.

* * *

Why Not Let Him?—Dr. D. B. Towner used to tell of the song leader who, after a warm sermon by an evangelist on the subject of "Hell," arose and sang the solo, "I Want to Go There, Don't You?"

* * *

Honest Man.—There is a preacher in Kansas who should have his salary raised for making the following announcement: "Brethren, the janitor and I will hold our regular prayer-meeting next Wednesday evening as usual."—Christian Register.

* * *

More Agreeable.—"Well, that's enough to try the patience of Job!" exclaimed the country minister, as he threw aside the local paper.

"Why, what's the trouble, dear?" asked his wife.

"Last Sunday I preached from the text, 'Be ye, therefore steadfast,'" answered the good man, "but the editor makes it read, 'Be ye there for breakfast.'"—The Watchman-Examiner.



Before and After Childbirth

"I took Lydia E. Pinkham's Vegetable Compound before my first baby was born and I am taking it now for my weakened condition after the birth of my second boy. Although I never have put on any flesh I am feeling good now and the Vegetable Compound has helped me in every way. It is surely a wonderful medicine and I will be glad to answer letters for I recommend it highly."—*Mrs. Fred W. Davey, Madison, Kansas.*

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

YAGERS LINIMENT

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for Man or Beast

Large Bottle 35c—At Your Dealers

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UNIVERSITY of NORTH CAROLINA

Summer School

1929

First Term: June 13-July 23

Second Term: July 24-August 30

The University of North Carolina Summer School is operated by a standard grade institution that is an honored member of the Association of American Universities.

College of Liberal Arts—School of Education—School of Commerce—School of Applied Science—School of Public Welfare—Graduate School.

It is the summer school of distinction for progressive teachers.

It provides the best of instruction and wholesome entertainment of an educational character.

In the first term, 1928 there were 1752 students in attendance. In the second term there were 905.

Unusual opportunities for graduate students. There were 412 graduate students in attendance last summer.

For further information, address

N. W. WALKER, Director

Chapel Hill, N. C.

Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

New Subscribers

Trinity—J. W. Smith 15
**Brooksdale—S. F. Nicks 15
*Durham Ct.—H. L. Hendrix 12
Front Street, Burlington—G. W. Perry 12
*Calvary—C. B. Culbreth 10
Hillsboro—A. J. Parker 8
Branson—J. V. Knight 7
West Durham—R. E. Brown 6
Cedar Grove—F. A. Lupton 6
Webb Avenue, West Burlington—E. C. Durham 6
Milton—W. C. Jones 5
Carr—J. A. Russell 5
*Lakewood—H. L. Davis 4
*Haw River—C. C. Herbert, Jr. 4
Carrboro—M. W. Lawrence 3

ELIZABETH CITY DISTRICT

South Mills—W. F. Walters 7
Roper—J. Bascomb Hurley 5
*Columbia—G. C. Wood 5
Hertford—Marion Y. Self 4
Edenton—W. B. North 2
Kitty Hawk—J. F. Jolliff 2

FAYETTEVILLE DISTRICT

Siler City—J. W. Bradley 13
Sanford—G. T. Adams 10

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter 13
Centenary—N. H. D. Wilson 12
Kinston—E. C. Few 11
*Seven Springs—C. A. Johnson 10
Dover—C. A. Jones 8
LaGrange Ct.—Rufus Bradley 6
Goldsboro Ct.—W. H. Brown 6
*Ocracoke and Portsmouth—W. A. Betts 5

RALEIGH DISTRICT

***Oxford—E. J. Rees 27
Edenton St.—F. S. Love 20
*Garner—W. L. Clegg 13
Oxford Ct.—D. B. Critcher 10
Fuquay Springs—E. C. Maness 9
*Smithfield—J. D. Bundy 10
Tar River—K. F. Duval 8
Four Oaks—N. C. Yearby 6
Millbrook—W. F. Elliott 6
**Benson—B. F. Houston 6
Creedmoor—B. F. Stanfield 5
Selma—D. M. Sharpe 3
Cary—F. B. Joyner 3
Epworth—E. M. Hall 3

ROCKINGHAM DISTRICT

***Roberdel—M. C. Ellerbe 17
**Biscoe—N. B. Johnson 16
*Red Springs—A. J. Hobbs 11
Hamlet—L. B. Jones 10
Raeford—W. F. Trawick 10
Robeson—B. F. Peele 9
Rowland—J. H. Lanning 9
Lumberton—Euclid McWhorter 8
Caledonia—J. T. Draper 7
Piedmont—E. R. Clegg 7
Laurel Hill—G. H. Biggs 7
Aberdeen—G. B. Starling 6
*Richmond—N. M. Wright 6
St. Johns and Gibson—Edgar B. Fisher 6
Ellerbe—C. M. Lance 6
Lumberton Ct.—F. B. Noblett 5
Mt. Gilead—F. M. Shamburger 5
West End—W. L. Loy 5
Wadeville—E. C. Crawford 4
Troy—L. D. Hayman 4
St. Pauls-Maxton—J. B. Hurley 4

WASHINGTON DISTRICT

Greenville—E. L. Hillman 15
Bethel—J. R. Edwards 7
Bath—J. W. Sneeden 5
Clark Street—D. W. Petty 4
*Ayden—Guy Hamilton 4
Nashville—L. T. Singleton 3
Robersonville—L. C. Brothers 3
Farmville—J. W. Harrell 3
South Rocky Mount—E. D. Weathers 2

WELDON DISTRICT

**Henderson—W. C. Martin 15
Norlina—J. L. Midgett 7
Scotland Neck—B. H. Black 4
White Mem. and City Road—R. G. Dawson 4
Battleboro and Whitaker—H. A. Chester 3

WILMINGTON DISTRICT

Tabor—L. E. Sawyer 7
Clinton—W. G. Farrar 5
Jacksonville-Richlands—L. A. Watts 5
Wilmington Ct.—A. J. Groves 4
*Ingold—M. F. Hodges 4

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ASHEVILLE DISTRICT

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Candler—D. V. Howell 5
Brevard—A. L. Aycock 5
Acton—E. L. Kirk 3
*Saluda—Reid Wall 2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy 28
**Unionville—J. C. Gentry 12
Dilworth—G. Ray Jordan 11
Marshville—Geo. W. Clay 8
Waxhaw—J. E. B. Houser 6
Peachland—J. A. Frye 5
Ansonville—C. P. Goode 5
****Big Spring—J. A. Smith 5
Wesley Heights—W. M. Smith 3
Duncan Memorial—Herman F. Duncan 3
North Monroe—F. R. Ralls, Jr. 3
Myers Park—G. R. Combs 3

GASTONIA DISTRICT

South Fork—W. J. Miller 10
Lowesville—J. O. Cox 7
**Goodsonville—J. W. Combs 6
Shelby Ct.—R. L. Forbis 6
Stanley—Bryan Crosby 4
Lafayette Street, Shelby—T. B. Johnson 5
McAdensville—D. F. Carver 2

GREENSBORO DISTRICT

**Wesley Memorial—J. W. Moore 61
*Centenary—G. A. Stamper 21
***Uwharrie—M. F. Kincheloe 20
West Market—L. D. Thompson 19
**Randolph—W. R. Kelly 18
*Pleasant Garden—J. T. Ratledge 18
College Place—Albea Godbold 14
Reidsville—J. H. West 8
Asheboro—B. C. Reavis 8
Proximity—Dwight W. Brown 6
Calvary (High Point)—H. C. Byrum 5
Jamestown-Oakdale—R. E. Hunt 4
Bethel-Grace—O. L. Brown 3

MARION DISTRICT

*Forest City—M. F. Moores 9
*Glen Alpine—M. A. Osbourne 6
Old Fort—P. T. Dixon 5
Micaville—B. A. Sisk 4

MOUNT AIRY DISTRICT

North Wilkesboro—J. F. Armstrong 16
Spray—David R. Proffitt 7
Elkin—L. B. Abernethy 6
Madison—T. R. Wolfe 6
Jefferson—T. J. Huggins 6
Jonesville—W. J. S. Walker 5
Moravian Falls—R. E. Ward 5
Danbury—F. E. Hartsfield 4
Draper—J. W. Vestal 3
Leaksville—M. B. Woosley 3
E. W. Fox 2

SALISBURY DISTRICT

Salisbury Ct.—E. N. Crowder 9
Albemarle—T. F. Marr 9
First Street, Albemarle—S. W. Needham 4
Central (Concord)—R. M. Courtney 4
Epworth (Concord)—J. M. Varner 3
Kerr Street—G. L. Wilkinson 3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen 73
***Troutman—John Cline 12
Balls Creek—P. H. Brittain 11
Race Street—J. H. Bradley 10
Lenoir—W. E. Poovey 10
Dudley Shoals—E. J. Poe 6
Hiddenite—J. B. Tabor 6
**Highlands—H. W. Howard 5
Elmwood—R. L. Young 3

WAYNESVILLE DISTRICT

*Delwood—R. K. Brady 3
Highlands—J. L. Teague 2
Cherokee Mission—Wm. Hornbuckle 2

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers 11
Ogburn Memorial—O. P. Ader 8
*Grace (Winston-Salem)—A. P. Brantley 9
*Trinity (Thomasville)—T. J. Houck 8
*Central Terrace (Winston-Salem)—Parker Holmes 8
Green Street—G. W. Vick 5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Rockingham 21
Durham 15
Raleigh 14
Greensboro 13
Charlotte 12
Mount Airy 10
Statesville 9
Washington 9
New Bern 8
Gastonia 7
Winston-Salem 6
Wilmington 6
Elizabeth City 6
Salisbury 6
Weldon 5
Marion 4
Asheville 4
Waynesville 3
Fayetteville 2

The colors of flowers attract different kinds of insects in vary degrees. Bees prefer blue and purple. They visit yellow flowers, but are not strongly attracted to them. Night moths are attracted to white and pale-yellow flowers. Butterflies do not discrimnate so finely, although certain kinds visit bright-scarlet and orange blossoms more readily than others. In the tropics, where birds are agents in pollinating flowers, scarlet is much commoner than other shades.—Exchange.

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IMPORTANT NOTICE

Departure of Passenger Trains at Greensboro, N. C.

Effective April 28, 1929.

No.	For:	Leave
29	Atlanta-Birmington	12:25 a.m.
112	Raleigh-Goldsboro	12:35 a.m.
31	Columbia-Augusta	2:45 a.m.
30	Washington-New York	3:35 a.m.
11	Charlotte	5:30 a.m.
33	Atlanta-New Orleans	6:03 a.m.
39	Atlanta	6:35 a.m.
9	Winston-Salem-Asheville	6:40 a.m.
136	Lynchburg-Washington	6.50 a.m.
18	Raleigh-Goldsboro	7:30 a.m.
37	Atlanta-New Orleans	9:35 a.m.
36	Washington-New York	12:37 p.m.
21	Asheville-Cincinnati	1:00 p.m.
45	Charlotte-Greenville	1:05 p.m.
16	Raleigh-Goldsboro	1:20 p.m.
46	Danville-Monroe	4:27 p.m.
34	Washington-New York	5:55 p.m.
22	Raleigh-Goldsboro	6:05 p.m.
135	Charlotte-Atlanta	6:10 p.m.
35	Atlanta-Birmingham	7:22 p.m.
5	Winston-Salem	7:25 p.m.
38	Washington-New York	9:50 p.m.
12	Richmond-Norfolk	9:53 p.m.
32	Washington-New York	11:05 p.m.
7	Winston-Salem	11:10 p.m.
40	Washington-Richmond	11:25 p.m.

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Children's Storyland



OLD BLACK MAMMY'S GOOSE STORY

By H. C. Sprinkle.

VII.

De Goose Wins a Hero Medal

You axes me what 'come o' dat ole goose what I bin told you 'bout? Well, I ain't heerd nothin' fum her fo' long time atter de gandah git gone. Hit 'pear lak she don't want to talk to folks no mo'. She stay roun' mos'ly keepin' com'ny wid herse'f. She march up an' down de paster fence—dat's whar she fust seen de ole gandah—an' she look an' she lissen. Sometimes it 'pear lak she hear de voice o' Mistah Gandah ergin, den she lif' her haid high an' call 'im loud as she kin, but he don' answer. Dey don' nothin' answer but de win' a'whislin' froom a holler tree, an' a woodpecker a-hammerin' on an ole dead hick'ry limb, an' a cricket chirpin' under a rock, an' a grasshopper a-buzzin' in de air—dat mean it's a-gwine to rain.

Miss Goose pester herse'f most to deaf, a'wonderin' whar her ole man is, an' she don' know, 'case she wan't at home de day dat de Gandah depart. I seed her comin' acrost de fiel' one day a-carryin' her troubles wid her, an' I's so glad she didn' know what de mattah wid de ole gandah I fairly jump up an' holler. She all de time think de Gandah gwine to come back some day, an' dat ho'p her up a right smart. She 'muse herse'f ruminatin' in her min' what she gwine to say to him when he do come, an' how she gwine to look her perties'. If she had a-knowed whar dat Gandah was, she would a died on de spot, den an' dar. Ef she had a saw dat Gandah a-bakin' in de oven, an' dat ole Jew a-eatin' his laigs an' a-suckin' his bones—yas, suh, de ve'y identical bones wid which Mistah Gandah used to paddle his own canoe along side her li'l bark—an' ef she had a saw him a-soppin' up de las' drap o' gravy in de dish, ef she had a saw dese pathetic scenes her gizzard would a bust wide open an' she would a give up de ghos' an' a-died of grief. Dat's why I so glad she don' know whar de Gand' is.

No sah, atter de Gandah go away I ain't never heerd much about de ole goose enny mo', till one night sump'n orful happen.

Dat night de gals milk de cows, jes' law allus, an' dey all eat der suppah an' go to bed. De chickens done gone to roos', an' de pigs, dey a-huddlin' clost up togedder in der warm bed o' leaves, an' ole Jack Fros', he a-slippin' acrost de hill, a-whettin' his teeth an' a-sarpenin' his stingers, an' a-makin' de col' chills run up Sambo's back down dar in de cabin, while he a-spreadin' his se'f all ovah de straw pile in de barn yard,, an' de foot-log at de branch, an' de boards on de duck pen, an' ev'ything mighty chilly. De ole goose, she gone to roos' in an ole chicken coop by de side o' de barn, but it 'pears lak she can't sleep. She seem to have premocombinition dat danger am a-brewin'.

Bye-m-bye, while she a-tayin' awake—an' she ain't had no coffee for suppah neiver—she hear de fal of footsteps a-fallin' on de groun', an' when she look out at de cracks o' de chicken coop, she see two boys a-comin' to'rds de barn—dem boys clean gone away f'um home, when dey ort to a been to home wid der mas, an' dey ain't got no money, an' dey ain't got no overcoats, an' dey ain't got nothin' but der rags, an' der cigg'rets what dey was a-smokin', an' de ugly words what dey was a-sayin'—an' dey go right into de shed an' crawl in de hay to keep warm. De tramps, dey soon git still an' go to sleep, an' de ole Goose, she fergit 'bout it.

Bye-m-bye de ole Goose fergit 'bout herse'f an' she drap off to sleep too. Den she dream dat she was down on de branch pond a-swimmin', an' dat Goo-Goo Gandah were by her side des a-sayin' sweet fings in reg-lar goose language, an' a-wooin' her, an' de big sun was a-shinin' down on bofe of 'em. An' she looked up at 'im an' behol', his udder eye done come back, an' it look jes' lak his good lef' eye, an' it make her so happy to see de Gandah dat she dance all ovah herse'f. Den she bus' out to singin', loud as she could:

"Looky, looky here, looky dar,
Look away ovah yandah
At dat ole gray-eyed goose
A-smilin' at de gandah."

An' her own voice wake 'er up. Den she open her eye, an' peep out to see what can she see. When she do see, she see dey wan't no Gandah dar, an' dey wan't no sun a-shinin' on 'er. Hit was de barn a-far, an' de blaze a-shinin' right spang in her eye. Hit skeered her so bad she didn' know what to do. Then she begin to wonder could she do sump'n. She 'member hearin' her grandma say sump'n 'bout a long, long time ergo when "de cacklin' o' geese save' Rome," an' she wonder ef she could cackle an' save sump'n.

At dat she broke out to cacklin' hard a she could, an' dat wake up ole Rover an' he bark, 'case he know sump'n de mattah, an' dat wake up de gals, an' dey go to de do' to see what de mattah. When dey see de blaze dey don' take time to put on der clo'es nor nothin'. One on 'em grab de kittle o' watah, an' one on 'em de coffee pot, an' anudder de warsh pan, an' dey dash off down to de barn to put out de far.

De ole Goose was still a-cacklin', 'case de gals heerd her. Well, sah, dat far comp'ny des evahmo' let itse'f out an' dey soon hab de far unda headway-control. Wen de las' spark o' far done put out an' water poured on de place whar hit was, one o' de gals say, "Wha's dat ole Goose- She's de one what win de hero medal, 'case she save de barn."

When de gals start aroun' de barn to 'liver de medal, dey see Sambo in de middle o' de coverin' o' de 'citement, a-sneakin' off f'um de hen-roos' wid a chicken unda his arm.

Well, sah, what do you reckon? When de gals git to whar de Goose a-roos'in', dey fine de poor ole Goose drownded plum to deaf.

What for you axes me how dat Goose git drownded? Let me steady a minute. Seem lak I mos' fergit how dat happen, 'case a goose sho' orter swim. O yes, I 'membah now. Hit war dis away. Dat chicken coop what de Goose were a-oos'-in' in were a wire coop. De Goose, she poke 'er haid out de wire to see how de gals gittin' on fightin' de far. Well, sah, dat far so hot de wire expan' an' fassen de Goose's neck. Den de far comp'ny turn on de water out o' de kittle, an' de coffee pot an' de warsh pan simulcontaniously, an' de water back up ovah de ole Goose's haid an' she sho' git drownded.

When de gals fine out de Goose is dade, dey mighty sad, an' dat's de 'casion o' de composin' o' de famous poetry what de folks been singin' ever sence:

"Go tell Aunt Nancy,
Go tell Aunt Nancy,
Go tell Aunt Nancy,
De ole gray Goose is dead.
De one she bin savin',
De one she bin' savin',
De one she bin' savin',
To make her boy a bed."

TWO LITTLE GIRLS AND A DOLL

One little girl was the daughter of an Apache Indian chief. The other little girl was the daughter of a United States Army officer. The doll had rosy cheeks, blue eyes and had traveled in a box all the way from "back East."

It all happened years ago, when the United States government was trying to allot certain lands to the Indians. Some of the Apaches were not satisfied with their share, so they made ready for war and gathered from every direction to fight the white man.

"The Apaches are gathering for war," was the message sent to the government. Immediately large numbers of soldiers were ordered to the nearest fort to keep constant watch on the Indians.

The first Apache captured by the soldiers was very small. She was a little



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girl, who strayed too far from her wigwam and could not find her way back. The government soldiers found her, tired and frightened, and took her on to their own fort. They tried to show her that they wanted to be friends, but their strange white faces terrified her, and she cried and cried. One soldier after another tried to comfort her, but the more they tried the louder she wailed. The commanding officer did not know what to do next. He shook his head in despair. Then he said to his men, "Wait a minute; I have an idea."

He called his little daughter. "Here's a little girl who has come to visit you," he said, as he led the little lost Apache toward her. She walked shyly up to the little Indian girl, hugging in her arms her new doll, which had come in the box from her friends in the East. As soon as the little Indian saw the doll she forgot to cry any more, and held out both her arms for it.

At first it seemed there would be another war. The little girls were like their fathers. Both wanted the same doll, as their fathers wanted the same land.

"Won't you let your little friend play with your doll a while?" asked the army officer coaxingly.

Then he waited until his daughter politely handed her doll to the daughter of the Apache chief. After that they were friends. They sat down together, they ate together, and then went to sleep together. When the little Apache awoke some of the soldiers took her back to her father's wigwam, marching under a flag of truce. She was delighted to be back home and ran around showing all her friends the doll which the little "pale face" had given her.

Bright and early the next day an Indian came to the fort to return the doll.

"Did you understand that was a present from my little girl to your little girl?" asked the officer in command. "You are to keep it."

Back in the wigwam the little Apache held up her arms eagerly as the doll was returned to her.

At the fort the soldiers waited for the attack of the Indians. Everything was very still, and soon the message came that the various bands of Apaches were breaking up and going in peace to the land which the government had set apart for them. The soldiers could not understand.

"Seems like the red men aren't going to fight us after all. What do you suppose has happened?"

"Do you suppose it could be the doll that has charmed 'em?"

The soldiers laughed, but this was exactly what had happened. The Apache chief was so pleased with the doll and the kindness of the white man to his little daughter, that he declared the war off.—Mrs. E. C. Cronk, in The Presbyterian of the South.

Customer: "What! Ten cents for that coat hanger? Too much! Haven't you got something cheaper?"

Clerk: "How about a nail, sir?"

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of every woman—health and strength. They're brought to you by Doctor Pierce's Favorite Prescription, which is sold by druggists. It will build up, strengthen and invigorate the "run-down," nervous, or delicate woman.

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What the Mothers Use

Children are so fond of forbidden foods and there are so many things that quickly upset the stomach and digestive system of a child, that mothers generally, throughout the South, have come to regard Anti-Ferment particularly at this time of the year, as a very necessary family medicine. It is a very effective formula that soothes, relieves and regulates quickly, and is the very best safeguard against colitis and more serious troubles. There is no better treatment for dysentery, diarrhea and other disorders of the digestion. For adults, 75c, children 60c at all drug stores.



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JULIUS I. FOUST, President
GREENSBORO, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

NOTICE

Halifax county meeting will be held at Halifax Tuesday, May 7, opening at 10 o'clock.

NEW BERN DISTRICT CONFERENCE

The New Bern district conference will be held at LaGrange May 15. Opening session 9:30 a. m. A large attendance is hoped for. Visitors from churches where there are no societies are specially invited to come.

Mrs. Flora M. Kendall,
District Secretary.

NOTICE TO SUBSCRIBERS TO OUR MISSIONARY NEWS

Subscribers to Our Missionary News wishing a refund of subscription paid in advance beyond the date of suspension of publication can secure it by applying to business manager, Mrs. B. C. Thompson, Jackson, N. C.

Those in arrears are urgently requested to remit amounts due to date of suspension!

MORE ABOUT THE ANNUAL MEETING

Three conference officers resigned in spite of protests. The work was progressing finely under their leadership, everybody was feeling kindly disposed toward them and thought they ought to continue in their effective work. Nevertheless, their resignations were respectfully submitted.

Mrs. Harvey Boney has for 15 years served as corresponding secretary, bringing to this office talent and ability as well as a steadfast devotion to the task. She has, during these years in conjunction with three different presidents, represented our conference at Council, and served on some of the most important committees legislating for our general programs of work.

It is not an easy task to fill this important office and Mrs. Boney consented to remain in office until the close of the year in order that time may be given to elect her successor.

Mrs. R. H. Willis of the Elizabeth City district also resigned after having brought her district over the top in the financial report—it being the only district that raised the full quota of the pledge with a liberal surplus on week of prayer offering. Her successor is not appointed.

For several years Mrs. Junius Wrenn of Siler City has been diligently at work on the Fayetteville district, which has made great progress during this time. For the work's sake, many hoped that she might serve a longer term of office. Her successor will be announced later.

Conference Honors

Those handsome silk banners decorated in superb oriental embroidery have too brief a period of display, considering their wonderful beauty. The conference catches glimpses of them each year as Mrs. Wilson presents them to the winners.

For the sixth year, "The Best Baby Division" is to be found at Queen Street, Kinston, under the leadership of Mrs. E. V. Webb.

The children's division, raising the most money per capita, was awarded to Trinity church, Wilmington, under the leadership of Mrs. W. R. Royal.

The Centenary (New Bern) division raised the most money, sending $275 more money than the children of any other church. Mrs. Gertie Matthews is their leader.

The Jubilee Jewel was awarded to Miss Bessie Harding of the Washington district.

After due consideration and owing to a lack of financial support, Our Missionary News was discontinued.

Those who read the News appreciated fully this paper of our own, and also appreciated Mrs. Everett's talent and ability which was so lavishly spent in producing it.

However, the conference expense fund wasn't sufficient to provide the necessary money for its publication.

Other action taken up by the recent annual meeting will be taken later.

E. S. P.

IN PRAISE OF MRS. HARVEY BONEY

The retirement of Mrs. Harvey Boney from the office of corresponding secretary of the Woman's Missionary Society of the North Carolina conference takes from the active official work one of the most faithful and competent of its officers. Mrs. Boney has given 15 years of service—15 years of her young and bouyant years—to the exacting office of corresponding secretary.. Natural endowment, excellent training and growing ability all combined to make Mrs. Boney an unusually fitting person for the post she held.

Not only have the other officers of our home conference leaned much upon her word and work, but the whole constituency has felt the effect of her wise administration.

Among the women of the Council, too, our Mrs. Boney has ranked among the able ones.

As the president under whom Mrs. Boney began her work, I had opportunity to know well her worth; and in the time that has gone since the days of our work together I have watched her growth and consequent increasing effectiveness. Her loyalty to organization, while marked, did not cloud her mind or so tug at her heart as to hold her from the unbeaten path, if to her understanding that seemed best.

As her former president and long time friend, I have wanted to say just this bit, for I do feel that Mrs. Boney's work merits our grateful appreciation.

Mrs. R. B. John.

BURLINGTON NEWS

The first quarterly zone missionary meeting for the Methodist churches of Alamance county was held yesterday afternoon at 2:30 with the auxiliary of Webb Avenue M. E. church. The spacious new church auditorium was made most springlike and beautiful with vases of daffodils and golden bells. Good delegations were present from all of the auxiliaries of the county, as follows: Mebane, Graham, Swepsonville, Bethel Shiloh, West Burlington, Front Street, and Webb Avenue.

Because of the illnes of the chairman, Mrs. W. B. Green of Graham, Miss Florine Robertson presided. The Swepsonville ladies had charge of the devotional service, after which Mrs. R. A. Lutterloh gave the address of welcome, to which Mrs. G. C. Fogleman of West Burlington responded. Mrs. L. V. Harris of Burlington circuit acted as secretary. Routine matters were taken up, each auxiliary giving a splendid report of the quarter's work. Mrs. B. T. Hurley of Mebane sang a solo, accompanied by Mrs. John McIntyre.

Mrs. E. C. Durham, district agent, presented "Our Missionary News," urging the ladies to subscribe.

To roll call the delegations stood by churches and were counted, Mebane having the largest percentge of membership present and winning the banner a second time.

The feature of the meeting was a talk by Mrs. H. P. McKay of Burlington, county study leader, who explained the course of study for the year, and urged all auxiliaries to take it up and complete the work. Mrs. McKay has had much experience in church work, and gave several splendid points for the ladies to take up.

Mrs. W. E. Sharpe announced the district meeting to be held at Front Street the first week in June and urged every auxiliary to send a delegation. The chairman spoke of the state conference to be held in New Bern April 9-11, and urged the auxiliaries to send delegates.

Mrs. L. G. Matkins of Shiloh proposed a rising vote of thanks to the Webb Avenue ladies and this was given. Mrs. J. W. Autrey extended an invitation for the next meeting to be held at Swepsonville, and this was accepted. Mrs. S. R. Mansfield of Bethel made the closing prayer.

A short time was spent by the ladies chatting, during which the Webb Avenue ladies served a salad course with hot coffee. The entire meeting was a most inspiring and beneficial one.

Contributed.

When one has no other argument to advance in opposition to an organization, he shrieks "Red," "Bolshevists," 'Sovietism."—Army and Navy Journal.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

TWO NEW ORGANIZATIONS

Greensboro district comes to the front with two new organizations for April. On the 14th of the month Mrs. H. W. McCain and Mrs. T. A. Kearns from Wesley Memorial church in High Point went to Mt. Vernon on the Randolph circuit and there organized the Mt. Vernon auxiliary. The following are the officers elected for the new auxiliary: President, Mrs. G. L. Robbins; vice president, Mrs. J. W. Peace; recording secretary, Mrs. E. L. Peace; corresponding secretary, Mrs. C. W. Redding; treasurer, Miss Virginia Redding; Supt. Y. P. work, Mrs. J. D. Bulla; Supt. children's work, Miss Mary Ledwell; Supt. mission and Bible study, Mrs. June Peace; Supt publicity, Mrs. Roan Harris; Supt. social service, Mrs. T. H. Elder; Supt. supplies, Mrs. A. J. Robbins. Address of all officers is Trinity, N. C., Route 2.

On the same day, April 14, Mrs. A. L. Thompson, Greensboro district secretary, accompanied by representatives from the Summerfield auxiliary, went to Climax, where they organized the Climax-Bethlehem auxiliary, with 13 members enrolled and with the following officers: President, Mrs. C. A. Shoffner, Climax, N. C.; vice president, Mrs. F. E. Ledbetter, Climax; recording secretary, Mrs. J. A. Curtis, Climax; corresponding secretary, Mrs. B. F. Parall, Pleasant Garden, N. C.; treasurer, Mrs. Wade Kearns, Pleasant Garden; Supt. mission study, Mrs. W. M. Ingold, Climax; Supt. Y. P. and children's work, Miss May Fields, Climax.

ZONE MEETING ON GREENSBORO DISTRICT

April 7 marked the organization of the fifth zone on the Greensboro district in a most interesting meeting at Main Street church at Reidsville, with Mrs. A. L. Thompson, district secretary, presiding.

The devotional service by Mrs. Loy Thompson, who gave an inspiring talk on "Our Call to Service," was followed by ahelpful talk on "Stewardship" by Mrs. S. H. Isler. Mrs. Thompson gave as the aim of the zone meetings a closer relationship between the societies of the same community, and the opportunity afforded for the societies to discuss their problems, each with the other. Eight societies are represented in this zone and 18 were present. Mrs. H. W. Branson was made chairman and Mrs. R. E. Moffett, secretary.

THE ANNUAL MEETING

The memorial service on Wednesday afternoon, conducted by Mrs. C. A. Steidley was most impressive. Her remarks which were most appropriate to this hour when we paused to pay tribute to those who have passed into the great beyond during the year, were founded on the Scripture text, Revelation 14:13. As the names of the 87 departed ones were called by the secretary, Mrs. W. W. Hagood placed a beautiful tulip into the crown of gold which occupied a place on the pulpit in loving remembrance of those "whom we have lost awhile," and who while on earth served well and faithfully.

The district secretaries' hour and the reports of the social service superintendents of both Council and conference filled the afternoon hour. An interesting incident was the recognition of the 71 jubilee societies by the conference, Mrs. H. A. Dunham welcoming them and commending them to God through whose grace they may accomplish great things for him.

An occasion of great interest always to the members of our Woman's Missionary conference, is the memorial service conducted each year as a tribute of love and appreciation of those of our number who have passed away during the year. This year this occasion was most impressive as Mrs. C. L. Steidley brought a most helpful, uplifting and spiritual message on the beauty and glory of the Christian life, and the influences resulting therefrom. At the close of her talk the names of the 87, who have gone from us, were called by the secretary, and at the mention of each name Mrs. W. W. Hagood placed a beautiful tulip in the crown of gold which occupied a prominent place on the pulpit. The report of the conference social service superintendent, Mrs. J. Dale Stentz, brought out much that was interesting and profitable and Mrs. W. A. Newell, Council superintendent, talking along the same line as did Mrs. Stentz, gave most valuable suggestions for advancing the work of this department. The district secretaries' reports were all so splendid and received the commendation of the conference for the great work that each has done. Seventy-one jubilee societies were given recognition and were welcomed into the ranks of our conference organizations.

The Wednesday evening program had for its special feature an address by Miss Daisy Davies, who spoke of her recent visit to Cuba and the conditions there, closing with an appeal to Christian America for this nation.

The young people's and children's hour was of unusual interest and showed that the superintendents, Mrs. Hoke Bullard and Miss Amy Hackney, had been "on their jobs" during the past year, and had accomplished most gratifying results with the young people of our conference.

Thirty-nine Y. P. societies were reported on the honor roll with 31 children's societies having made this goal. Six children's organizations attained the jubilee standard, and to 13 Y. P. auxiliaries were given five-year honor roll certificates. Mt. Airy district won the pennant for largest number of credits during the year among the disricts, and to the Josephine Frank Society at Mt. Airy went the award offered the individual society for largest number of credits. Chestnut Street auxiliary won the loving cup for having largest percentage of members present at Y. P. district meeting from longest distance away.

The report of mission study superindent which came on Thursday morning was most gratifying and showed a gain in number of classes, and an increased interest in the study of the Bible and of missions. Representatives of 59 societies, adult and young people, who had studied three books(two mission and one Bible study) during the year were called to the front and presented to the conference while to eight societies, having received Council credits, certificates were presented. The societies making this record are Albemarle, Henrietta, Hndersonville, Central (Mt. Airy), Morganton, Rutherfordton, Wadesboro and Wadesboro young people.

Interesting messages from the Memphis conference were brought to us by Mrs. J. F. Jonas, Mrs. C. C. Weaver and Mrs. V. L. Stone, who were our representatives at that great gathering of missionary forces.

On invitation of Mrs. L. R. Terry, representing the missionary societies of Wesley Memorial church, the next meeting (1930) goes to High Point, where we are sure we will have another most successful meeting.

Among the special features of our program were the two pageants presented during the week, the first at the presentation of the children's work and the second on Thursday evening. Each of these presentations were most excellent, and each carried truths of the importance of America's waking up to her missionary obligations and to her opportunities in the promotion of world peace.

We feel that we would be remiss did we not give a special paragraph to the music rendered by the well trained choir and which brought so much pleasure to all of us. Then the beautiful flowers with which the church was so artistically decorated. Surely Winston-Salem was "in full bloom for our meeting."

What could have been more delightful for the visitors than the drive over the city scheduled for Tuesday afternoon! Visiting the chief places of interest in and around the city, all of which were well worth seeing, and then going to our Children's Home where we had been so cordially invited by Superintendent and Mrs. C. A. Wood, to see for ourselves the little folks there, to hear them sing, and to be served by them to a cup of tea on the lawn among the beautiful dogwoods which seemed to grow in abundance there.

After this great meeting, in which each seemed to vie with the other in showing kindness and arranging for our comfort and pleasure we can heartily say it was good to have been there."

Sunday School Lesson

MAY 5

What Hilkiah Found in the Temple

(Notes by Dr. Isaac Taylor Headland.)

The Explanation

The question that will first arise in the reader's mind is, Who was Hilkiah? And it is only necessary to say that he was the high priest in Jerusalem during the reign of Josiah. According to the genealogy, he was the son of Shallum, and he seems to have been the ancestor of Ezra the scribe, one of the greatest Jews after the captivity.

The next question that arises is, Just what was it he found? The king's father and grandfather had been idolatrous kings, and had allowed the temple to fall into disuse, and the king had ordered Hilkiah to clean and renovate it. In doing so he had come upon this book of the law of Moses, which, according to the best authorities, is supposed to have been the Book of Deuteronomy, which calls itself "The Book of the Law," and also "The Book of the Covenant." Some think that it had long been known but had been forgotten during the reigns of Manasseh and Amon, while others hold that it was a new and enlarged edition of the Book of the Covenant prepared to suit the needs of the times, and brought forth now because Josiah was a righteous king and it would help him to enforce his reform.

The Effect on Josiah

The effect of the reading of this book on the king was such as to cause him to rend his robes and cry, "Great is God's wrath against us, because our fathers have not done as this book commands."

Is it remarkable that this book should have been lost? When Aristotle was about to die he gave his manuscripts to a disciple, who because of the war, hid them in a cellar, died suddenly without telling anyone about it, and they remained buried from human sight for two hundred years.

The digest of Roman Law, by the Emperor Justinian, was found by soldiers in the debris of a city they had captured. Why, even the original manuscript of the Magna Charta was discovered in the hands of a tailor, who was cutting it up for patterns. All down through the past centuries they have been finding ancient manuscripts of the Bible and other sacred books on papyrus, on stones, on clay tablets, which have been enriching our knowledge of the past, and confirming our records in the Bible.

The Discovery of the Bible by Others

For centuries during the early ages the Bible was kept a closed book from the common people. We do not say this in a spirit of faultfinding, because its improper interpretation by incompetent readers has caused no little disturbance of thought. But when we see Luther standing before a copy of the Scriptures carefully chained to the wall, it is suggestive. For centuries it was kept locked up in an unknown tongue, unknown at least to the mass of the people, like the Koran of Islam. We can not wonder at Wycliffe, Tyndale, Erasmus, Reuchlin, Luther, Melancthon, and the Westminster divines, finding it and translating it into their various languages and dialects, and thus giving it to the people, starting reformations, giving a new impulse to progress and civilization, for it is thus that modern history began. And it is from this period that we date modern history, modern philosophy, modern science, and modern literature, if not indeed the modern world. Indeed, the translation of the Bible into the languages of India, China, Japan, and hundreds of other countries and islands, was the first thing that gave the impulse to their reforms, as the finding of this book did to that of Josiah.

Men's Opinions of the Bible

Many noted men, not distinctively religious, have left to us their opinions of the Bible. These are useful so far as they go. But the present condition of Christian as compared with non-Christian civilization is the best commentary on the usefulness and influence of that book.

"The Sunday school is the world's greatest institution for popularizing the world's greatest book."—Gladstone.

"It is impossible rightly to govern the world without God and the Bible."—George Washington.

"The only hope of human progress is suspended on the ever-growing influence of the Bible."—W. H. Seward.

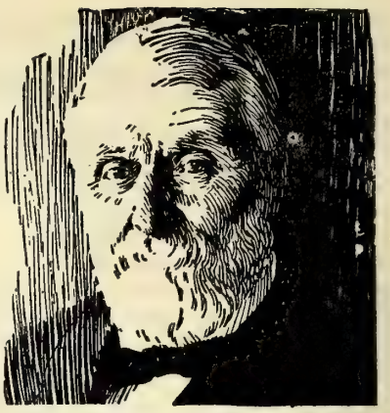
"The Bible is the best gift God has given to man. All things most desirable for man's welfare here and hereafter are to be found portrayed in it."—Abraham Lincoln.

"Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts and practice them in your lives. To the influence of this book we are indebted for all progress made in our true civilization, and to this we must look for our guide in the future."—General Grant.

Perhaps none of the sentences given above is more true than that of General Grant. "To the influence of this book we are indebted for all progress made in our true civilization." If it is not due to the Bible, how are we to account for the Christian countries leading in the intelligence and progress and power of the world, when they were so far behind in China, India, Persia, Egypt, Greece, and Rome before Christianity and the Bible were brought to them? So Benjamin Franklin says: "My advice to you is that you cultivate an acquaintance with and a firm belief in the Holy Scriptures."

Advice Concerning the Bible

If this were the last lesson I was to write to you, my readers, I should urge you to study your Bible. Abraham Lincoln did, and it, with his Shakespeare,



WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.



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constituted a large part of his earliest education.

When I was a boy of eighteen or nineteen, my brother Charles, six years my junior, started to read the Bible through. When I learned of it, I said to myself, "I should be ashamed to have Charles read the Bible through before I do." At once I began the task, and it was no small one, but I systematically completed it. Before I had finished, I was so interested in certain of the books that I went over them again. By this time I was so interested in certain of the men and women written about that I began making a particular study of them, their lives, their characters, and the reasons for their success or failure. And all my life I have kept up this study of Biblical persons, then of particular chapters, then of particular books, such as Ruth, Esther, Amos, Hosea, Philippians, Galatians, the Acts, Philemon. I confess that it has been one of the most interesting, most instructive, and most beneficial things that I have done all my life. I wish you could see my Bible, the way it is underscored, marked and annotated, and I believe that you would be inclined to follow my example, and I know of no other example of mine that I would rather have you follow than that of my study of this great and most interesting book. —Pittsburgh Advocate.

THE TALLEST BUILDING IN THE WORLD

Plans have been completed for building in the heart of New York's financial district of the highest building in the world. It will be known as the Bank of Manhattan building. It will be 840 feet high; it will occupy an area of 33,000 square feet and the total cost, including the land, will be $20,000,000. It will be more than 63 stories high and will be 48 feet higher than the Woolworth building. Thus the Woolworth building will be crowded out of the preeminence it has long time held as the tallest building in the world. The Woolworth building is 792 feet high, the Chrysler building, in course of construction, will be 809 feet high, and then the Bank of Manhattan, the Mt. Everest among these mountainous buildings, will climb up to an elevation of 840 feet. If we were asked to enumerate the Seven Wonders of the world today we would name first, not any of the natural wonders of the world, but the skyscrapers of New York. Mountains they are and the streets between are the most frightful chasms in the world. And yet God is able to build something higher. He is able to build the highest thing, not only in the world, but in the universe, a skyscraper man. He establishes him on the Rock. He builds him story by story through the years and through the ages. The most thrilling story in all history is the story of God's skyscraper men.—The United Presbyterian.

No one is wise who does not reach up for his wisdom. No one is wise who does not reach down with his wisdom.



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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

BROAD STREET, MOORESVILLE

Broad Street Epworth League is progressing nicely. It is growing both in interest and in numbers, as will be shown by the activities of the leaguers under the efficient leadership of their president, Miss Vata Pierce. The league observed "Recreation Week" April 14-20. On Sunday night our pastor, Rev. T. W. Hager, preached a wonderful sermon to the young folks on recreation. On Monday night the young folks gave a balloon banquet in honor of the parents of the leaguers. On Tuesday night there was an evening of old songs at the home of Miss Haleen Hartman. The Wednesday night prayer meeting was in charge of the young folks. The meeting was led by Miss Gaynell Brockett. The interest shown in this meeting proved that the young people could be serious minded if they so desired. Thursday night was stay-at-home night, when all rested and prepared for the pound party which was enjoyed at the parsonage on Friday night. There were about fifty young people present at this party, and my! but they had loads of fun.

The Epworth juniors and Hi-Leaguers enjoyed a picnic on Saturday afternoon sponsored by the seniors. The various meetings were all well attended and we feel that the organization was greatly benefited by them. Broad Street is now holding services in the new church.

F. M. B.

WINSTON-SALEM INSTITUTE

Out of a total enrollment of 96 in the institute 59 were able to meet the requirements of attendance, etc., that entitled them to certificates of credit. Burkhead and Mt. Olivet had 100 per cent of those enrolled to receive credit. The credits were as follows by churches: Advance 2, Oak Ridge 2, Ogburn Memorial 2, Oak Summit 1, Green Street 1, Ardmore 2, Sedge Garden 6, Burkhead 6, West End 6, Centenary 8, Grace 10, Mt. Olivet 13. Instructors in this institute were: Reverends L. B. Hayes, O. P. Ader, O. L. Robinson, W. A. Rollins, R. C. Goforth and G. G. Adams. A new feature and one that proved most interesting and helpful was the presentation of the work of the young people in the several other denominations by representatives of the B. Y. P. U., the Luther League, the Christian Endeavor, and the Service League. It was helpful to see the similarity of purpose and activities.

On the closing evening Dr. R. A. Smith substituted for Brother Hayes and presented a well prepared manifolded outline of the Gospel of Mark.

HARDENED HIS HEART

The following poem is sent in by a good leaguer of the Greensboro district as being very appropriate to our league motto:

"Pilate saith unto them, what then shall I do with Jesus who is called Christ?" (Matt. 27:22).

I stood alone at the bar of God,
In the hush of the twilight dim,
And faced the question that pierced my heart:
"What will you do with Him?
Crowned or crucified? Which shall it be?"
No other choice was offered to me.

I looked on the face so marred with tears
That were shed in His agony.
The look in His kind eyes broke my heart—
'Twas full of love for me.
"The crown or the cross" it seemed to say:
"For or against me—choose thou today?"

He held out His loving hands to me,
While He pleadingly said, "Obey!
Make me thy choice, for I love thee so"—
And I could not say Him nay.
Crowned, not crucified—this must it be;
No other way was open to me.

I knelt in tears at the feet of Christ,
In the hush of the twilight dim,
And all that I was, or hoped, or sought,
Surrendered unto Him.
Crowned, not crucified—my heart shall know
No king but Christ who loveth me so.

—Selected.

North Carolina Conference

BOOST RALEIGH DISTRICT

Plans continue to move forward for the seventh annual Boost Raleigh District Institute, which will be held Friday night, May 17, at Central Methodist church, Raleigh. Miss Mabel Day is chairman of the banquet committee, Miss Christine Bagwell heads the reception and registration committee, and Miss Eleanor Morgan is chairman of the decoration committee. If you must make a date for that night make it read Central Methodist church, Raleigh, at the hour of seven p. m.

A prayer for motorists: "Teach us to drive through life without skidding into other people's business. Preserve our brake lining, that we may stop before we go too far. Help us to hear the knocks in our own motors and close our ears to the clashing of other people's gears. Keep alcohol in our radiators and out of our stomachs. Absolve us from the mania of trying to pass the other automobile on a narrow road. Open our eyes to the traffic signs, and keep our feet on the brakes."—Harry McCreary.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

OUR NEEDS

1. Friends to take out insurance making orphanage the beneficiary of policies.
2. Friends to remember the orphanage in their wills.
3. Friends to buy orphanage bonds.
4. Sunday schools to send us monthly offering.
5. Organized classes to support orphans. age.
6. Missionary societies to clothe our children.

* * * *

The frost of two weeks ago nipped a few of our vegetables, but no serious damage was done. We are planning to have early vegetables and a plenty of them. Here is hoping that we will have better luck with our snap beans than we had last year. Mr. Barksdale, superintendent of the farm and dairy, is bending every energy to supply us with an abundance of milk and vegetables.

* * * *

Our milk supply has been short this winter, but is picking up now. We have several fresh cows and this has greatly increased our amount. With plenty of milk and fresh vegetables we can grow strong, healthy bodies. When we add exercise in the open to those we have almost ideal conditions for the development of fine physiques. In all my travels I do not find anywhere else such healthy, robust children as here in our Methodist Orphanage.

* * * *

I find here and there those who think that the per capita cost just includes food and clothes, but such is not the case. We must add to food and clothes our school through eleven grades, large sums for insurance, repairs on buildings, furniture, the running of the farm, the dairy, feeding of horses and hogs, keeping up our driveways, school books, Sunday school literature, song books, buying 700 tons of coal and all the salaries of teachers, matrons, secretary, and bookkeeper, etc. When you include all these things, I think 82 cents per day per child is remarkably low. It is necessary to have a great many matrons and officers to give personal supervision of the children. If any get seriously sick, they are sent to the hospital, which is a heavy expense. We had one girl in the hospital last year for five months. We now have a boy in the hospital who has been there over three months. All this cost us a great deal. The upkeep of automobiles, expenses of the singing classes all go into the 82 cents per child per day. In the aggregate these things total a big sum. It costs us $225 per day or $95,000 per year. When we remember that we have 312 boys and girls to support, we can readily understand these large figures.

* * * *

On nearly all occasions wherever I go throughout the bounds of the North Carolina conference, appeals are made to me for the admission of orphan children into our home. These appeals come from pastors, leading laymen and laywomen. Frequently relatives write me or come in person to urge me to extend relief in distressing situations. These constant and urging appeals sadden my heart because



Brother and Sister at the Methodist Orphanage, Raleigh, N. C.

we are powerless so often in the presence of these pathetic and sometimes tragic appeals. Occasionally you hear people complaining about the church asking for so much to carry on its work. I am persuaded to believe if our people could see clearly the results of their giving, all such fault-finding would forever cease. I am sorry to say that there is a goodly number of us church members who do not hesitate to spend all of our spare money for luxuries and pastime. Then when we are called upon by the church to give to worthy causes at home and abroad we display a spirit or an attitude of indifference or opposition to these just claims. Unless all of us can be brought to the place to recognize God's claims first, I see grave dangers just ahead the church in her mission to a needy and suffering world that is calling upon us to manifest a sacrificial spirit in our giving and service.

Dr. Francis P. Wick of Vassar College, lately discovered that if certain substanes are treated with X ray and then warmed they will glow in the dark.

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A GREAT SOUTHERN INDUSTRY

The South, once almost a purely agricultural region, has in recent years grown into prominence industrially to such a marked degree that the eyes of the world are turned on the South almost as to a new region. Its vast resources are now being rapidly developed —coal, iron, gas, sulphur, oil, phosphate, water power, and many other natural resources; capped off with a superb climate.

Prominent among these are its marble and granite deposits. The Blue Ridge mountains, regarded by geologists as the oldest portion of the South, are granite mountains, upheaved in convulsions, which, while producing a beautiful mountain range from which the lime and other deposits have been eroded, destroyed the granite for the finer purposes for which that stone is so peculiarly fitted. However, east of the Blue Ridge mountains the great granite plain of the igneous period of the earth's history falls away towards the seat in gradual undulating hills. In this region the granite has not been so extensively disturbed by convulsions, and lies in vast areas, with relatively few seamings in its structure. Evidently this granite plain in cooling received little disturbance as compared with the upheaved Blue Ridge Range. However, it is deeply covered with soil and clays, except an occasional outcropping.

Pre-eminent among these outcroppings for the uiformity of the granite is the Winnsboro Granite Corporation quarries in Fairfield county, South Carolina. These quarries, though very tremendous in extent, only represent the cutting away of a portion of an elevated plateau, which has been attacked from only one side. Vast quantities of beautiful granite have been taken out, but so great is the grante mass that the impression made upon it by a quarter of a century of quarrying seems negligible. This hill must have cooled very gradually, as there are very few seams. The composition of the granite is uniform—a beautiful blue-gray in general effect. Under the microscope it develops a wide range of colors, prominnt among them the coloration of the amethyst. Winnsboro Granite is really a composite of many precious stones, which in larger crystal form would have high value in manufacture of jewelry.

The quarry lies remote from lines of travel, so that relatively few people have ever viewed it, but it is worth a visit, not only from the standpoint of its great extent, and the remarkable development of the quarries themselves, and of the polishing plant recently erected, but particularly from the viewpoint of the superb quality of the granite—harder, yet more easily worked than most other granites because of its even texture; beautiful in color, and remarkably free from the deteriorating qualities which make most other granites undesirable for monumental work.

It is really amazing that with such vast areas of granite, so little granite can be found which is perfect. It can, however, be said that the Winnsboro Granite is probably the most perfect form of granite to be found anywhere—certainly anywhere in America, since it is remarkably free from iron, lime and water.

It has a conservative, but quite enterprising management. Its general manager is president of the American Granite Producers Association, and has in fact been re-elected to that position. The president of the corporation is an ex-president of the United States Chamber of Commerce; ex-chairman of the South Carolina Highway Commission, and ex-mayor of the city of Charleston.

For a quarter of a century these gentlemen have been developing this wonderful resource of South Carolina. Enormous sums have been spent to open up the quarry scientifically, and to put it in position for quantity delivery of the highest grade monumental granite to be found in the country.

It is interesting to know that the cotton gin was developed only a short distance from the Winnsboro Granite quarries in Fairfield county. The original inventor, Mr. Holmes (not Mr. Whitney) perfected the cotton gin in an old mill house only a mile or so from this quarry, and under the patronage of a planter of wealth, Mr. Kincaid, who owned the mill. Whitney visited the mill securing the privilege of examining the improved model of the gin by calling at a time when the inventor was away. The inventor's wife permitted the examination, and Mr. Whitney is credited with the production of the gin as its inventor. He had collaborated with its real inventor in Augusta, Ga., at an earlier date, but the collaboration was discontinued. The finally perfected gin was the product of the brain of Mr. Holmes; Mr. Whitney's information in regard to the final refinement of the invention resulting from his visit to this old mill in Fairfield county, S. C. So runs the tradition handed down in the region of the Winnsboro Granite Corporation quarries, known locally as the Anderson Quarries.

It is an interesting coincident that this remote section of Fairfield county, S. C., boasts of these two most important developments—the cotton gin, and Winnsboro Granite. This granite is now sold throughout the United States at a higher price than ordinary granite because of its superb quality for monumental work. It has been long advertised in the North Carolina Christian Advocate. For this reason our readers, who are so familiar with the Winnsboro Granite advertising, will no doubt be especially interested in the above facts.

To be sophisticated, is not to be superior. To be blase or cynical, is not to be a philosopher. To be level-headed, even hard-headed, does not mean being "hard-boiled." To be a "snob" vis-a-vis of life, indicates—like being a social snob—lack of right feeling, of robustness, self-assurance, poise. To see life merely photogaphically, is not to see it right.—Otto Kahn.



NEVER wait to see if a headache will "wear off." Why suffer when there's Bayer Aspirin? The millions of men and women who use it in increasing quantities every year prove that it does relieve such pain. The medical profession pronounces it without effect on the heart, so use it as often as it can spare you any pain. Every druggist always has genuine Bayer Aspirin for the prompt relief of a headache, colds, neuralgia, lumbago, etc. Familiarize yourself with the proven directions in every package.

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In Memoriam

JORDAN—Lucy Ellen Jordan, wife of Thomas J. Jordan, was born June 6, 1853, and died March 30, 1929. She gave her heart to God in her girlhood and united with the Methodist church at Old Ebenezer, in the Old Fort circuit, where she remained a member till death. "Aunt Lucy" was widely and favorably known all over a wide section of country. Her devotion to her Lord made her everybody's friend and many are the lives that are the richer for having known her. In the absence of her pastor we laid her body away in the cemetery at the old church of which she was a member, in the presence of a large congregation of relatives and friends. D. A. Lewis.

HICKS—Elizabeth Jane Hicks, wife of A. L. Hicks, was born December 19, 1859, and died February 4, 1929. In her girlhood she gave her heart to God and united with the Methodist church at old Ebenezer on the Old Fort circuit. She later transferred with her family to the Old Fort Methodist church, where she remained till death. Sister Hicks was called upon to suffer for a considerable part of her life, especially during her last years, but she endured it all with a becoming Christian fortitude and resignation. One of the finest testimonies to her as a Christian was her beautiful and refined home in which unusual affection centered around the mother. One rarely sees such deep affection as was lavished upon her by her family. She did well the greatest of all tasks committed to women, that of being a Christian mother.

D. A. Lewis, Pastor.

BURGIN—Brother Christopher Columbus Burgin was born October 25, 1857, and died March 1, 1929. He was converted in early life and united with the Methodist church at Bethlehem in the Old Fort circuit, but transferred to the Old Fort Methodist church later and remained with this congregation till death. Brother Burgin was a very quiet and modest type of Christian, but was very loyal to his church and his Lord, always attending services when he was well. Some days before is departure he spoke freely of his going away and realized that the time was near at hand, though he could walk about and talk with his friends as usual. But he was ready to go and so expressed himself to the comfort of his many friends and relatives.

D. A. Lewis, Pastor.

RUSSELL—When a great friend passes on it is never easy to say just what she has meant to one; and so, as I think of Maude Frasier Russell, I know of no higher tribute to pay her than that she was loved most by those who knew her best, and that ever the thought of her will be a refreshing memory, leading on to higher things.

Always dependable, so genuine, optimistic and faithful to her convictions, she stood for the deepest things in life, none of which surpassed her devotion to her church, her family, her home and her friends.

Being ill for only a few days, she slipped away March 11, 1929, unexpectedly, leaving a great cloud of gloom and sorrow hovering over all.

She was the daughter of Mr. and Mrs. John Frasier of Upperville, Va. She was married to N. H. Russell June 1, 1916, and for 13 years lived in Beaufort, N. C. Surviving her are her husband, two children, Thomas, and Betsy; her mother, a brother, Thomas Frasier; four sisters, Mrs. Ruth Berry, Mrs. W. G. Holeman, and Misses Elizabeth and Susan Frasier.

Funeral services were conducted from the home by her pastor, Rev. L. L. Smith, after which the body was taken to the family burying ground in Upperville, Va.

The warm friendship of a vast multitude will continually abide with those who must carry on without her. May the heavenly Father give them the comfort of his love and the peace that comes with the understanding of his ways.

Vera H. Stubbs.

LOYD—The subject of this sketch was born in Granville county March 2, 1871, and peacefully fell on sleep at his home April 18, 1929. He had been sick for a month with heart trouble and suffered intensely but patiently. It is a coincidence that Brother Loyd and his pastor, Rev. V. A. Royall, were taken ill about the same time, both suffered so much and then died within just two days difference. They were great friends and both maintained a keen interest in the other, and often asked of their condition.

For about 18 or 20 years Brother Loyd was an active, useful and devoted member of Rock Springs church.

In the year 1900 he was very happily married to Miss Emma York. She has proven herself a helpmeet indeed and was faithful even unto his death. There were no children to bless the home life and now she will be very lonely without her companion.

Brother Loyd was of a kind, jovial and generous disposition. He loved good company and was a great favorite and beloved in his community. They say he was a good man. He liked to read and spent much time in reading good books and literature.

The funeral was conducted by the writer since his pastor had preceded him to the haven of rest by only a few days. We shall miss him, but our loss is his gain. B. E. Stanfield.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father on February 27, 1929, to call to her reward our dear friend and co-worker, Mrs. C. H. Hunter, who for 39 years was a faithful member of the Mary Hambrick Missionary Society.

Resolved first, That in the death of this good woman we feel an inseparable loss; still we bow in humble submission to our heavenly Father.

Second, That our hearts go out in sympathy to the bereaved family.

Third, That a copy of these resolutions be inscribed on the minutes of the missionary society, a copy be sent to the North Carolina Christian Advocate, The Roxboro Courier and to the family of the deceased.

Mrs. T. D. Winstead,
Mrs. Lillian Foreman,
Mrs. Hugh Woods.

RESOLUTIONS OF RESPECT

Whereas, the divine Ruler of the universe in his infinite wisdom has seen fit to remove from our society our beloved friend and co-worker, Miss Annie Chadwick. Therefore be it resolved:

That we, of the Elizabeth Hendren Missionary Society, bow in submission to Him who doeth all things well and express our appreciation for her splendid character and her loyalty to our society.

That we, the members of the society, express our sympathy to her bereaved relatives and friends.

That a copy of these resolutions be sent to the North Carolina Christian Advocate, to the Missionary News, to Mr. Wallace Whitehurst and family, and to Miss Mary Ward Pender of Norfolk, Va.

Mrs. T. H. Davis,
Mrs. H. C. Armstrong,
Mrs. A. F. Bunting,
Committee.

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There is hardly a household that hasn't heard of Castoria! At least five million homes are never without it. If there are children in your family, there's almost daily need of its comfort. And any night may find you very thankful there's a bottle in the house. Just a few drops, and that colic or constipation is relieved; or diarrhea checked. A vegetable product; a baby remedy meant for young folks. Castoria is about the only thing you have ever heard doctors advise giving to infants. Stronger medicines are dangerous to a tiny baby, however harmless they may be to grown-ups. Good old Castoria! Remember the name, and remember to buy it. It may spare you a sleepless, anxious night. It is always ready, always safe to use; in emergencies, or for everyday ailments. Any hour of the day or night that Baby becomes fretful, or restless. Castoria was never more popular with mothers than it is today. Every druggist has it.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Washington, Bath ..... May 7-8
Winston-Salem, Advance ..... May 7-8
Charlotte, Hawthorne Lane ..... May 9-10
Rockingham, Troy ..... May 9-10
Elizabeth City, Manteo ..... May 14-15
Raleigh, Holly Springs ..... May 14-15
Mount Airy, North Wilkesboro ..... May 15-16
Durham, Prospect, Yanceyville Ct. ..... May 16-17
Gastonia, Belmont, Main St. .....May 20-21
Greensboro, Jamestown ..... May 21-22
Asheville, Central Church Asheville ..... May 21-22
Statesville, Granite Falls ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
THIRD ROUND

May

S. Alamance, Clover Garden, a.m. 5
Carr, p.m. 5
Chapel Hill, 4. 7
Durham Ct., Pleasant Green, a.m. 12
Orange, a.m. 19
Duke's Chapel, p.m. 19
Cedar Grove, Prospect, a.m. 26
Carrboro, p.m. 26

June

Bahama, Ellis Chapel, a.m. 1
Brooksdale, Webb's, a.m. 2
E. Roxboro, Jalong, a.m. 9
Person Ct., Warren's Grove, p.m. 9
Long Memorial, night 9
Leasburg, Bethel, a.m. 16
Mebane, p.m. 16
Branson, p.m. 19
Burlington Ct., Bethel, a.m. 22
Webb Ave. and W. Burlington, a.m. 23
Front Street, p.m. 23
Calvary, p.m. 26
Hillsboro, New Sharon, a.m. 30
Milton, Purley, 3, ... 30

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

May

Chowan, Evans, afternoon 5
North Gates, Parkers, 11 11-12
Gates, Harrells, afternoon 12
South Mills, Sharon, 11 18-19
South Camden, Wesley's, night 19
Kitty Hawk, Duck, 11 25
Currituck, Ebenezer, 11 26
Moyock, Perkins, afternoon 26
Perkuimmans, New Hope, 11 ..... May 31 and 2

June

Pasquotank, Epworth, afternoon 1-2

Elizabeth City district conference meets at Manteo May 14 and 15. First service and first session of conference at night, May 14.

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

May

Glendon, High Falls 4-5
Hay Street 12
Lillington, Parkers, p.m. 12
Person Street and Calvary, Gardner's, p.m. 19
Fayetteville Ct., Salem, a.m. 26
Parkton, Marvin, p.m. 26

June

Goldston, Merone 1-2
Mamers, Cool Springs, p.m. 2
Sanford, a.m. 9
Hemp, Smyrna, p.m. 9
Pittsboro, Brown's ..... 15 p.m. 16
Haw River, Mt. Pleasant, p.m. 16
Elizabeth, Singletary 22-23
Bladen, Deems, p.m. 23
Siler City, Providence 29-30
Carthage, Center, p.m. 30

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

May

Ocracoke-Portsmouth, Portsmouth 2-3
Oriental, Pamlico, 11 5
Riverside-Bridgeton, Reelsboro, 3 5
Riverside, preaching 8 5
Newport, Riverdale, 11 11-12
LaGrange, Trinity, 3 12
St. John's, 8 12
Straits-Harlowe, Merrimon, 11 18
Jones, Cypress Creek, 11 19
Seven Springs, Garris, 8 19
Snow Hill, Tabernacle, 11 25
Pink Hill, Woodland, 11 26
Kinston, 8 26

June

Beaufort, 11 2
Mt. Olive Ct., Bethel, 11 22
Mt. Olive-Calypso, Mt. Olive, 11 23
Mt. Olive Ct., Bethel, 3 (preaching) 23
St. Paul's, 8 23
Hookerton, Ormondsville, 11 30
Pikeville-Elm Street, Saulston, 3 30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

May

Louisburg Ct., Prospect, 11 4
Louisburg, 11 5
Jenkins Memorial, 11 12
Fuquay, Holly Springs (D. C.), 1:30 15
Lucama, Buckhorn, 11 19
Kenly Ct., Kenly, 3 19
Franklinton, 11 26
Epworth, night 26
Central, night 29

June

Millbrook, Oak Grove, 11 1
Garner, Hollands, 11 2
Pastor's School, Duke University 5-9
Four Oaks, Antioch, 11 and 3 15-16
Smithfield, 11 16
Youngsville Ct., Youngsville, 11 22
Tar River, Ebenezer, 11 23
Oxford Ct., Bethel, 11 29
Oxford, 11 30

July

Cary-Apex, Macedonia, 11 6
Zebulon, Wendell, 11 7
Bailey, 3 7
Creedmoor, 11 13-14
Edenton Street, night 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

May

Biscoe, Candor, 11 5
Troy, 8 5
Maxton, 11 12
Hamlet, 8 12
Laurinburg, 11 19
Caladonia, 3 19
Rockingham, 8 19
Wadeville, 11 25-26
Mount Gilead, 8 26

June

Red Surings, 11 2
Raeford, Parker's, 3 2
Lumberton, 8 2
Pastors' School 9-16
Laurel Hill 20
Robeson, 11 23
Lumberton Ct., p.m. 23
Aberdeen, 8 26
West End, 11 30
Richmond Ct., 8 30

July

Rowland 7
Piedmont, 11 14
St. Johns-Gibson, p.m. 14
Ellerbe, 11 28
Roberdel, p.m. 28

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

May

Rocky Mount, Clarke St., 11 5
South Rocky Mount, 8 5
Greenville, 11 12
Grimesland Ct., Providence, 3:30 12
Fremont Ct., Fremont, 11 19
Tarboro, 11 26
Pinetops Ct., Temperance Hall, 3:30 26

June

Bethel, 11 2
Vanceboro Ct., Lane's, 3:30 2

WILMINGTON DISTRICT
H. M. North, P. E., Wilmington, N. C.
SECOND ROUND

May

Trinity, 8 1
Carver's Creek, Weyman, 11 5
Magnolia, Centenary, 7:30 5

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

May

Marshall-Hot Springs, Hot Springs, 11 5
Oakley, 8 5
Leicester, Grace, 11 12
Fairview, Sharon, 3 12
Candler, Pleasant Hill, 11 18-19
Acton, Acton, 3 19
District Conference, 9:30 to 5, Central 21-22
Central, 11 26
Haywood Street, 8 26

June

Tryon, 11 2
Saluda, 11 2
Hendersonville, 11 9
Brevard, 11 9
Mills River, Horseshoe, 11 16
Swannanoa, Bethesda, 3 16
Rosman, Lake Toxaway, 11 23
Weaverville Station, 8 26
Spring Gap, The Gap, 11 30
Black Mountain, 8 30

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

May

Polkton, 11 5
Marshville, Harmony, 3 5
Weddington, Ind. Trail, 11 12
Spencer Memorial, night 12
Lilesville, 11 19
Bethel-New Hope, Long Pine, 3 19
Waxhaw, 11 26
Pineville, Marvin, 3 26
Calvary, night 26

June

First Church, 11 2
Wesley Heights, night 2
Pastors' School 5-8
Morven, McFarlan, 11 23
Peachland, Fountain Hill, 3 23
Dilworth, 11 30
Hickory Grove, night 30

July

Hawthorne Lane, 11 7
Myers Park, 11 14
Big Spring, night 14
Monroe, 11 21
Prospect, Bethlehem, 11 20-21
North Monroe, 3 21
Wadesboro, 11 28
Matthews, night 28

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

May

Rock Springs, Rehobeth, 11 4-5
Mount Holly, Mount Holly, night 5
Shelby Ct., Sulphur Springs, 11 10
Cramerton, Cramerton, 11 12
Park Street, Ebenezer, night 12
Maylo, Maylo, 11 19
Lowesville, New Hope, 3 18-19
Belmont, Main Street, Main Street, night 19

The Gastonia district conference will convene at Main Street, Belmont, on the 20th of May at ten o'clock in the morning.

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
THIRD ROUND

May

Cedar Falls, West Bend, 2 4
Uwharrie, Concord 11, Tabor 3 5
Wentworth, Carmel, 11 11
Ruffin, Pelham, 3 11
East Greensboro, Holt's, 11, 12, night 14
Pleasant Garden, Bethlehem, 3 12
Gibsonville, night 12
Proximity, night 15
Coleridge, Mt. Olivet, 11 19
Randleman, Old Union, 3 19
Ramseur, Ramseur, night 26
Ashboro, night 29

June

Jamestown, Jamestown, 11 2
West Greensboro, Groome's, 3 2
Highland, night 2
Bethel-Grace, Bethel, night 5
Ward St.-Archdale, Archdale, 11 9
Calvary, 2 9
Main Street, night 9
Reidsville, night 12
Wesley Memorial, 11 16
College Place, night 16

District conference, Jamestown, May 21-22.

MARION DISTRICT
Edwin O. Cole, P.E., Box 264, Marion, N. C.
THIRD ROUND

May

Mill Spring, Gray's, 11 4
Broad River, Wesley's, 11 5
Bostic, Salem, 3 5
Ivy, Bright Hope, 11 11
Burnsville, Burnsville, 11 12
Micaville, Celo, 3 12
Avery, Jonas Ridge, 11 18
Elk Park, Elk Park, 11 19
Spruce Pine, Spruce Pine, night 19
Forest City, 11 26
Gilkey, Thermal City, 3 26
Marion Mills, Clinchfield, night 26

June

Marion Ct., Concord, 11 2
Cross Mill, Capernaum, 3 2
Marion, First Church, night 2
Spindale, Spindale, 11 17
Cliffside-Avondale, Avondale, night 17
Rutherfordton, Gilboa, 11 23
Henrietta-Caroleen, Caroleen, night 23
Glen Alpine, 11 30
Pleasant Grove, night 30

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

May

Sparta, 11 5
Elkin, 7:30 5
Helton, Helton, 11 11
Todd, Hopewell, 11 12
Draper, 11 19
Spray, night 19
Mt. Airy Ct., Bulah, 11 26
Mt. Airy, Rockford Street, night 26

June

Stoneville, 11 2
Walnut Cove, Bethlehem, 2:30 2
Rural Hall, 2:30 and 11 8-9
Pilot Mountain, Fairview, 2:30 9
Mt. Airy, Central, night 9
Leaksville, 11 16
Madison, night 16
Yadkinville, Yadkinville, 2:30 and night 22-23
Wilkesboro, 11 23
Ronda, 2:30 23
Moravian Falls, Moriah, 11 30
North Wilkesboro, night 30

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
THIRD ROUND

May

Lenoir Ct., Colliers, 2 5
Littlejohns, night 5
Dudley Shoals, Ebenezer, 11 12
Dry Ponds, 2:30 12
Granite Falls, night 12
Hickory First, 11 19
Highland, 2:30 19
Westview, night 19
Catawba, Concord, 11 26
Ball Creek, Center, 2:30 26

June

Statesville, Broad St., 11 2
Olin, Snow Creek, 2:30 2
Race Street, night 2
Shepherd, Rocky Mount, 11 23
Mt. Zion, Huntersville, 2:30 23
Davidson, night 23
Mooresville, Broad St., 11 30

North Carolina Christian Advocate

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To all Preachers of the Gospel, year 1.00

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Mooresville Ct., Williamson, 2:30 30
Mooresville Central, night 30

July

Stony Point, 11 7
Hiddenite, Rocky Springs, 2:30 7
Taylorsville, night 7

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

May

Concord Ct., Mt. Olivet, 11 4-5
Concord, Kerr St., 3 5
Concord, Epworth, 7:30 5
Landis, Unity, 11 Saturday and 3 Sunday.....11-12
Kannapolis, Trinity, 11 12
Concord, Forest Hill, 7:30 12
Salisbury Ct., Mt. Tabor, 11 Sat. and 3 Sun. 18-19
Salisbury, Coburn Memorial, 11 19
Salisbury, Park Avenue, 7:30 19
Salisbury, First Church, 11 26
East Spencer, Long St., 7:30 26

June

Concord, Central, 11 2
Bethel, Love's Chapel, 3 2
Concord, Westford, 7:30 2
N. C. Pastors' School, Duke University 5-19
Concord, Harmony, Center, 11 23
Mt. Pleasant, Center Grove, 3 23
China Grove, 7:30 23
Albemarle Ct., Stony Hill, 11 Sat. and 3 Sun. 29-30
Albemarle, First St., 11 30
Albemarle, Central, 7:30 30

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

May

Murphy Ct., Ogden, 11 5
Hayesville, Myers, 3 5
Murphy, night 5
Andrews, 11 12
Franklin Ct., Snow Hill, 11 19
Macon Ct., Patton, 3 19
Franklin, night 19
Bethel, Harmony, 11 26
Haywood Ct., Davis Chapel, 3 26

June

Cherokee, Echota, 11 1
Bryson City, 11 2
Fines Creek, Cataloochee, 11 23
Clyde-Junaluska, Long's, night 23
Jonathan, 11 30
Dellwood, Balsam, 3 30
Waynesville, night 30

July

Wolf Mountain, 11 6
Cullowhee, 11 7
Webster, 3 7
Glenville, 11 14
Highlands, 3 14

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
THIRD ROUND

May

Davie, Center, 11 4-5
Erlanger, Ebenezer, 3 5
Walkertown, Crews, 11 12
Welcome, Center, 3 12
Davidson, Centenary, 3 19
Forsyth, Marvin, night 19
Farmington, Smith Grove, 3 25-26
Ogburn Memorial, Shiloh, 11 26

June

Oak Ridge, 11 2
Cooleemee, night 2
Centenary, 11 9
Central Terrace, night 9
Thomasville, Main Street, 11 16
Denton, Pleasant Grove, 3 16
Mocksville, 11 23
Linwood, Cotton Grove, 3 23
Advance, Fulton, night, ...23
Hanes-Clemmons, Bethel, 11 30
Burkhead, night 30

July

Lewisville, Sharon, 3 and night .....June 30 and 1
Thomasville, Trinity, 11 7
Thomasville Ct., Prospect, 3 7
West End, night 7
Kernersville, Shady Grove, 11 14
Grace, night 14
Lexington, First Church, 11 21
Hiatt, night 21

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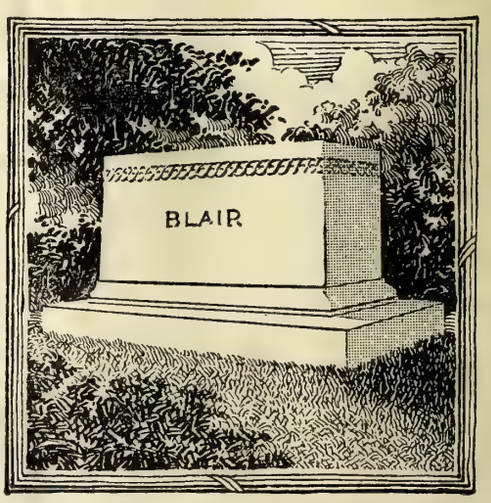
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THUR[illegible] MAY 9, 1929 Number 19

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THE YOUNG FOLKS AT HOME: OR MEN IN THE MAKING

ADVOCATE CAMPAIGN NOTES

Ramseur Is Pure Gold

Ramseur has made its report. This year there comes a check for $70. The work was done by a committee composed of I. F. Craven, V. C. Marley and C. B. Smith. Let the wide world take notice that here is a committee which really does things. Most committees belong to the region of the dead. But here is one whose names should be written in gold in the land of life and light. Hats off to Craven, Marley and Smith! Ramseur goes of course to the roll of honor, a place it never fails to occupy.

Northampton Wins

Rev. B. C. Thompson has a long line of successes to his credit. He builds churches and parsonages, promotes the cause of missions in every field, gets sinners converted and urges the saints to larger undertakings, and cares for the children and young people. No one expected other of him than that he would go on the honor roll in the Advocate campaign. So mark Thompson down on this another honor roll, and the end is not yet.

J. E. Blalock

Rev. J. E. Blalock puts Parkton on the honor roll. This man takes his place alongside of J. W. Bradley and G. T. Adams. That is select company. It is not surprising that Blalock wanted to get in the picture. We appreciate your good taste as much as we do your good works, Blalock.

Craven and Bahama

Rev. W. F. Craven puts Bahama on the roll. Craven never flourishes any trumpets, but when you would have good, faithful work done in every department of church life call on none other than W. F. Craven; he will never disappoint you.

R. C. Goforth

Brother Goforth some time ago said that the Davidson circuit would do what is expected in the Advocate campaign. He now reports that the work has been done and the name of that charge appears on this page. We thank this choice young itinerant for what he has done. It is but one of the many jobs that he sees through to a finish as the days go by.

MAY 12 - 19

The time set by the law of the Church for the

GOLDEN CROSS ENROLLMENT

Let nothing supercede this sacred cause

GENERAL HOSPITAL BOARD

Rev. J. M. Daniel

Rockingham under the leadership of J. M. Daniel—"Jim" his friends lovingly call him—has taken a place with those charges that went in to win. This was a small task for Daniel, but we, nevertheless, thank him most sincerely.

G. W. Fink a Busy Man

Rev. G. W. Fink with his big building enterprise on hand at Linwood is a busy workman in the Master's vineyard, but he has taken time from the primary task to put his charge among that constantly growing list of churches which have secured their quota of new subscribers. We thank you most heartily, Brother Fink, that you allow none of the work committed to your keeping to be neglected. It is good to have an objective and then reach it.

Dr. C. M. Hawkins and Laurinburg

Dr. Hawkins puts Laurinburg on the roll and thereby sends the last charge of the Rockingham district to the honor roll. The presiding elder and pastors of this district decided that the job should be completed by district conference. Two days before the conference met the reports were all in the Advocate office. That was an admirably completed task. It all went like clock work. Our hats off to Harry Smith and those pastors of the "old Rockingham."

Chapel Hill Heard From

The Advocate prospers at the University of North Carolina. The paper is at home in that classic atmosphere where centers North Carolina's educational system. Our number of subscribers a few years ago was very greatly increased but addtions are being made thereto. This church goes to the roll in the present campaign.

Battleboro and Whitaker

Rev. H. A. Chester adds a star to Battleboro and Whitaker and in so doing says: "The Advocate is now in the home of every official and you will get at least a dozen more from this charge." Brother, we like that sort of talk. Let the stars continue to appear.

The Rockingham Shows the Way

Team work is the thing. The Rockingham district in its Advocate campaign is a fresh example of this truth. Why not every district in North Carolina follow the example of this one and push the campaign over with all ease? Put it up to the people and they will respond in practically every instance.

It will be interesting to note which of the districts will next complete the work in the same fine style that has characterized the Rockingham.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, MAY 9, 1929 Number 19

The peace of his presence in the inner consciousness of him who "walks with and talks with and holds fellowship with the living Christ" is an experience that brings confidence and the ability to win in the most trying ordeals of life. Time and place and circumstance determine not the reality of this inward joy. Among friends or foes, in tempest or calm, the inward peace knows no measure and depends not on the presence of circumstance. "My peace I leave with you," was the Master's final benediction and with it the assurance that his peace was not such as the world can give. And he was the Prince of Peace who talked of peace.

⚜

"Whatever happens is for the best" has become an oft used expression which many people believe to be true. But such a doctrine is rank heresy. If that be true why strive to make this a different world in which we live? Death from an assassin's bullet, a character poisoned by the tongue of slander, a life damned at the dictates of lust are by no means for the best. On the contrary, many things that occur in the world seem to be about as bad as possible. The church has been accustomed to put its ministers at the open grave to read, "Whereas, God in his all wise providence has taken out of the world the soul of our deceased brother, etc." That is another heresy. We Methodists have very properly cut that expression out of our ritual. It ought never to have gone in. The bloody Turk, for instance, may have been an instrument in the hands of the devil, but he has not been in his age-long atrocities an agent in the hands of an all wise, loving Father. If God were guilty of all that has thoughtlessly, and even in terms of piety been attributed to him, he would be the most cruel monster in the history of the human race. A God that will slaughter little children, mock at the tenderest ties of love and subject innocence to cruelties unspeakable has not been revealed to us in the person of Jesus Christ. Such a deity belongs to the pagan but not to the Christian.

Why destroy the "groves, God's first temples," or slaughter the trees which are among the best and finest handiwork of the Almighty? "Woodman, spare that tree," is not the chatter of some busybody, but comes as a command from God who "saw everything that he had made and behold it was good."

"I think that I shall never see
A poem lovely as a tree.
A tree that looks at God all day
And lifts its arms to pray.
A tree that may in summer year
A nest of robins in its hair.
Upon whose bosom snow has lain,
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree."

⚜

The blackest chapters in human annals record not the sins of youth against age but of age against youth. In this catalogue of crime are the tyrants who in cowardice and cruelty slew the innocents of Bethlehem, the fanatics who slaughtered children by the millions in foolish and fruitless efforts to secure a shrine from an entrenched enemy, and the monsters of greed who will grind the flesh and bone of little children in the mills in order to fill their own coffers with gain. But these are not by any means all the sinners with gray hairs upon their heads. The young are open-minded and eager for the truth. Then along comes age guided by prejudice and slams the door of knowledge in the face of youth. The graves of all the battle fields of earth have been filled by young men. But the young men were not responsible for the wars. Older men than they and old men did it. If the men who start the wars had to fight the battles there would be no wars. The generation that goes before is in each and every instance responsible for the sins of its successor. The race has been damned by the very people that were old enough to know better. Gray hairs which ought to be a crown of glory may, and too often do, become a symbol of shame.

Dr. Chas. E. Jefferson to Resign from Broadway Tabernacle

On August 29, 1930, his 70th birthday, Dr. Jefferson for almost a quarter of a century pastor of Broadway Tabernacle, New York City, plans to retire. He so announced in a letter to his congregation the evening of April 17.

He closes his pastoral career at that time "with health unimpaired and with his intellectual force unabated," to use his own words. To his congregation he addressed these words of appreciation:

"It is not easy for me to do what I am now doing and my words shall be few. I have had a long and in various ways an extraordinary pastorate, singularly rich in all the things which the heart loves. By your affection and loyal co-operation you have made my work a pleasure and my life a joy. No minister in my generation has had a more devoted and united people. What you are to me you already know. As long as I live in this world you will hold the central place in my heart, and in the world on the other side of death I expect to live over in memory the good times we have had in working together for the extension of the kingdom of love."

The retirement of Dr. Jefferson will leave a big gap in the pulpit life of New York. To us he is without a peer as an informing and inspiring gospel minister. If he has ever written a line that did not bear the stamp of superiority it has escaped our notice. We put Jefferson and Jowett in the very front rank of the preachers of this generation.

It is gratifying to know that with his retirement from the Broadway pulpit he will be available for other pulpits, and expects to devote his spare time to the writing of some books which he has had in mind but was hindered by parish duties.

Mother's Day and Merchandise

Florists, telegraph companies, washing machine manufacturers, printers of greeting cards, department stores and scores of other enterprising business concerns have besought every mother's son of us to be loyal and filial by spending some money on mother—and through their establishments.

It is wonderful how business urges us to be good children and show our love for mother when it promises an increase of trade. Every prospective dollar with all the varied notes of a mocking bird sings the praises of mother. Who said that business is dead to the finer sentiments of the human spirit?

But this thing is not confined to mother's day. With many people Easter is a day of raiment and not of resurrection. At Christmas we are bombarded on every hand by the batteries of trade. We celebrate the birth of the Saviour of the world by being worn to a frazzle at the behests of holiday merchandise.

It seems a pity that the merchantman should shout his wares so loudly that we are unable to hear the finer voices of the spirit and that the stamp of commercialism should be put upon all our holy days.

Approval of President Hoover

The Christian Century begins an editorial approving the stand of Herbert Hoover with these ringing paragraphs, which we hope our readers will give such attention as they merit:

"In one day last week, Herbert Hoover made it clear what were to be the important emphases in both the domestic and international spheres of presidential policy. Walking into the meeting of the Associated Press in New York on April 22, he laid bare the lawlessness of his own nation as no President has ever dared to do, and warned of impending danger to our democracy unless reverence for law could be re-established. At almost the same hour Mr. Hoover's personal representative, Ambassador Hugh Gibson, walked into the meeting of the limitation of armaments conference in Geneva and in the name of the government of the United States condemned the survival of great armament systems in a world which has outlawed war, and offered the fullest co-operation of the United States in effective measures of disarmament. At home and abroad, facing what he conceives to be the fundamental problems which confront his administration nationally and internationally, Mr. Hoover, in that one day, took his place as the moral leader which the President of the United States should be.

Has ever a President spoken to America, and of America, as Mr. Hoover spoke in his New York speech? Presidents are supposed, when they speak, either to say nothing volubly or to 'make the eagle scream.' Presidents are accustomed to flatter the nation. Mr. Hoover made the eagle scream, but not with pride. He painted a picture of an America that is 'not suffering from an ephemeral crime wave, but from a subsidence of our foundations.' He gave

figures, terrible figures, showing the ominous growth of crime—crimes of violence and crimes of premeditation. He even dared to compare our criminal record with that of Great Britain, to our shame. And he put all the authority of his position behind his solemn warning when he said: 'We are facing today . . . the possibility that respect for law as law is fading from the sensibilities of our people.' "

A Good Word for the Clergyman

"Dick" Shepperd, a man who has been able to attract the multitudes to St. Martin-in-the-Field, that historic church in the very heart of London, has a word to say in behalf of the clergy. Here is what he says:

"Yes, my friend, it was a bad sermon and that clergyman isn't a clever man, and no doubt you could answer all his arguments; but I pray you desist from criticism and write yourself, not one sermon, but two, for fifty-two Sundays of the year, and remember they must be delivered to folk like yourself. Then start away again to criticize the clergyman, if you like and if you can."

Here is an acid test that would stop the mouths of all faultfinders and of those who adopt an air of superior wisdom and rattle off objections to the work of men, the most of whom, all things considered, are doing about as well as they can.

Rejected Orthodoxies

With the early Quakers the broad brimmed hat for the men and a simple little bonnet for the women were the vogue, till we had the "Quaker hat" and the "Quaker bonnet." It was, also, right and proper to use only "thee" and "thou" and other holy pronouns in conversation. With these good people there were no Sundays or Sabbaths—they were all "first days."

The Methodists likewise had their distinctive dress and speech. The putting on of gold and costly apparel was prohibited and so written into the book of discipline. "Brother" and "Sister" became the distinctive terms of address in speaking to members of this Christian brotherhood. These distinctions in the minds of many grew into a sort of fetish. For example, objections were offered to granting license to preach to George F. Pierce, afterwards bishop and pulpit prince, simply because he combed his hair back from his forehead and not in true Methodist style. The reason for his failure to be in the fashion was that he had a "cow lick" and his hair would not lie down as a pious Methodist's hair ought to behave.

But the Quakers and the Methodists have had no monopoly upon these orthodoxies. We are only using them as examples. Every other religious group has been tarred with the same stick.

What has been true in dress and behavior has also been maintained in the construction of rules and doctrines. At this point we will not go into detail, but simply direct attention to the well known fact that churches are constantly dropping impedimenta by the way without causing the heavens to fall. New occasions are constantly teaching us new duties. We are compelled to discard the old garment when it has been worn to rags.

A Lesson for Slack Twisted Methodists

Says the Central Christian Advocate:

In 1906 there were 435 Unitarian churches in the United States; in 1926 there were 353—a rather crawfish advance! In 1906 there were 70,542 members; in 1926 there were 60,152. There are but two churches in Connecticut, the home of Yale; in Nebraska, two; Kansas, three; Missouri, with all its cities, three.

The Universalists have gone the same road. They had 643 churches in the United States in 1916, and 493 in 1926. Their strength is in New England and the Middle Atlantic States, with a considerable following in Ohio, Indiana, and Illinois; but without exception, the numbers show a falling off in both churches and in members.

These figures should give pause to those modern Methodists who think that it is a mark of scholarship and progress to adopt the doctrines of Unitarians and Universalists and give these to old fashion Methodists as something new. Frequently the things thought to be new are really very old.

Is Will Rogers Only in Fun?

Will Rogers has a way of saying, "All I know is what I see in the papers." But here is something that he saw from the lecture platform. He writes:

"Why a man should dig his grave three years before he is buried is almost unexplainable. I spent three years in 48 states each season kidding and joking on both sides of prohibition, and if you think this country is wet, you got a big city angle on a nation that is composed of country folks. It's the only law we ever had where the small town and country know they hold the trump card. You can't change it without their permission, and you won't get it. They are just laughing at you."

People and Things

Rev. R. E. Hunt requests all who expect to remain in Jamestown overnight at district conference to let him know beforehand.

"Rev. and Mrs. Nelson Pate Edens announce the birth of Nelson Pate, Jr., on April 29, 1929. Weight, nine pounds."

"Rev. and Mrs. W. Reid Harris of Reidsville, N. C., announce the arrival of James Braxton on April 30, 1929. Weight, nine pounds."

Rev. M. T. Smathers of High Point will assist Rev. O. L. Brown in revival services at Grace church, Greensboro, beginning Sunday evening, May 12, and to continue a week or longer.

Rev. Carlock Hawk last Sunday preached the commencement sermon for Clyde high school. This is the second time within the last few years that he has been called upon for this work.

Rev. J. H. Shore of Weldon preached the sermon for the high school at Jackson last Sunday. A most appropriate and effective sermon was this that pleased the large audience.

Dr. S. B. Turrentine Tuesday of this week delivered the annual address for the Welcome high school. He preaches the annual sermon next Sunday morning for the high school at Walkertown.

"Received three persons in the Roberdel church last Sunday. A total of 21 new members received on Roberdel charge this conference year—13 on profession of faith and eight by certificate."—M. C. Ellerbe.

"We are in the midst of a good revival at Pee Dee. Bro. J. J. Boone is doing the preaching. His sermons are all good and the people are enjoying them. We are enjoying our work among these people."—E. R. Clegg.

Rev. H. B. Porter is doing a very fine work at Grace church, Wilmington. This good old church is girding herself for fresh tasks. We venture that those people seldom hear better preaching than their present pastor is giving them.

The Methodists of Jackson are in a church building enterprise. They will spend $18,000 in enlarging and beautifying their church building. Rev. B. C. Thompson expects to push this to a finish. It will contribute much to the work in that community.

Rev. L. D. Thompson, pastor of West Market Street church, Greensboro, will deliver the annual alumni address this year at Wofford College. Mr. Thompson is a member of the class '03 and the commencement exercises begin May 31 and close June 3.

"The Gastonia district conference will convene Tuesday, May 21, 1929, at ten o'clock a. m., in Main Street church, Belmont, N. C. Those who expect to spend the night will please notify the undersigned at the earliest possible date, so that arrangements may be made for their entertainment."—J. M. Barber, Pastor.

"Rev. J. W. Bradley of Siler City has been engaged to assist us in a revival meeting in Parkton beginning Sunday night, May 5, and continuing for eight days. We have just completed repairing and repainting the interior of our church here in colors, which are not only attractive and pleasing to the eye but which also produce a reverent and worshipful atmosphere. Our people are happy over this improvement."—J. E. Blalock.

Rev. W. P. Watkins last week preached the commencement sermons at Central high school, Pasquotank county, Dixon high school, Onslow county, and delivered the commencement address at Jacksonville high school.

Jarvis Memorial Sunday school observed Sunday School Day April 28 by presenting the pageant, "The Messenger of a New Day," at the evening service. The layman's program was observed May 5 in this church at the evening hour.

The Beulah congregation of the Cherryville circuit are having plans drawn for adding Sunday school rooms to their church. The brick veneer and new roof, with all the work done on the inside will make this practically a new church. The pastor, Rev. P. W. Townsend, and his committee are displaying utmost diligence in getting plans and securing funds for the completion of this work. They have a mind to work. The future is assured.

"Sunday, April 28, we had Rev. W. A. Jenkins, the president of Davenport College, to preach for us at Polkton. The people here were delighted to have him and enjoyed his sermon very much. The Polkton high school commencement begins Sunday, May 5, and every member of the senior class is a Methodist. They are to get a dose of the religion of the Baptist church, however, as the commencement preacher and speaker are Baptists."—W. S. Smith.

"A few nights ago the parsonage at Hillsboro was the scene of real Christian fellowship, when the pastor and his wife were severely pounded by a large number of our folks who had arranged a surprise visit. The jolly crowd of visitors brought an abundance of good things for us, and of course our hearts are full of gratitude; but the spirit which they brought with the goodies gave us more than gratitude. It has given us inspiration and has made us want more and more to serve the good people of our charge."—A. J. Parker.

Rev. G. W. Fink and the Linwood congregation have set themselves to a task worthy of all commendation. The grounds, the trees, the new church all combine to make a situation attractive and valuable. It is first class in every particular. The red brick of that church of simple yet attractive lines, set among the trees by the roadside, will catch the eye of every passerby. The heating plant, the apartments and the furnishings will meet every need. A people who give themselves to such an enterprise are making future generations their debtors. Such a church is a valuable asset to any community. Congratulations to all engaged in this laudable work.

"The two woman's missionary societies were well represented in the recent splendid annual conference in New Bern. The very thorough account of the proceedings by Mrs. A. L. Bell, Sr., was quite instructive and inspiring. Our Sunday schools are superintended by Bros. C. P. Aycock and W. A. Ellison, and there are no more faithful men. Their services deserve recognition and appreciation. Capt. John D. Bullock, one of our finest laymen, recently passed away in Wilmington and was buried beside his wife in Rocky Mount, his old home community. In his last interview with his pastor, who had just commended the North Carolina Christian Advocate to the congregation, he warmly said, 'Have them all to take it; it is one of the very best of papers.' "

"Our revival meeting at Sylvan on the Bahama charge last week gathered interest and grew as it went, under the leadership and preaching of Rev. R. E. Brown of West Durham. He is resourceful. He gets the interest of every one. His short sermon to the children at the beginning of each service is a feature. The awakened interest in the Bible and its choice texts was worthy of note also. The spirit of worship was promoted. Some accessions were gained. Others are to join soon. We are grateful, for it was a season of grace."—W. F. Craven.

"We closed a very successful revival at Battleboro church on April 14. The entire church and community was revived. The song services were conducted by Mr. R. F. Pope of Williamston, N. C., who did a splendid piece of work. The preaching was done by the pastor. There have been 12 members added to the charge since conference, and with the present outlook there will be more than double this number by the meeting of the conference in November to be added to the charge. Things go fine on the charge."—H. A. Chester, P. C.

A fine building program is on at Summerfield five miles north of Guilford Battle Ground. The old church will be made new and a Sunday school unit will be added. The two-unit structure on that hill will make a plant adequate for every need. Rev. W. T. Albright and his people are pushing this enterprise to completion. All this section of the state is being well equipped with schools and churches. Summerfield will not be behind any of them. This congregation will be well housed for many years to come.

The Smoot Baraca Bible class, Salisbury, of the First Methodist church broke all attendance records Sunday morning when 432 men were present. This was the closing day for a contest between the Reds and Blues in what was termed a "Trip to California," each point in attendance counting a certain number of miles. The two teams broke even with the close of the contest, each arriving in California at the same time. The Reds were led by J. M. Payne and Giles Hudson headed the Blues. An interesting program was arranged for the closing day of the contest.

Rev. John Cline is in labors abundant. That new church at Troutman's is one sufficient to meet the needs of that section for fifty years to come. All that community of Methodist faith within a radius of six miles can be ministered to by this church so fully equipped for every need. The ground floor and the three floors of the Sunday school unit are varied and elaborate. The church auditorium is ample in every way. This present generation at Troutman's has a big undertaking; but these Methodists are building for the future. A people who build thus will be rewarded for the sacrifices they make. We shall follow their efforts with interest.

"In Pantego-Belhaven charge there is growing satisfaction with being now a part of the Washington district. Our second quarterly meeting was held in Pantego the evening of the 28th ult., as our alert presiding elder, Bro. J. H. McCracken, returned from the State of Hyde pretty thoroughly covered with rich dust. The sermon was, as usual, a good, practical one, and was greatly enjoyed by a large congregation, whose concern for church conditions was such as to prompt their remaining for the good quarterly conference which was attended by some three-fourths of the official board. Our delegation to the district conference in Bath: C. P. Aycock, S. J. Peele, Mrs. C. W. Smith, Mrs. W. H. Calfee."

Rev. R. E. Hinshaw has big plans on at Stony Point. The first step is to build Sunday school rooms under the present church which is being thoroughly worked over so as to be converted into the educational building for this growing congregation. The new church will be purely for church services. These two units, with the parsonage, on this lot will make a church property of which any congregation may well be proud.

"The cackling of geese saved Rome" and now comes a rooster in a highly historic role: "A rooster is in line for a prohibition officer's job. An unusually vociferous vocal demonstration by Chanticleer led California law enforcement to a hidden cache of liquor recently. At a well known roadhouse the raiders were unable to find the liquor supply. A rooster, sitting a top a barrel began to crow violently. He was so active that he attracted attention to the barrel which contained bootleg liquor. The Portuguese keeper of the roadhouse was arrested and fined $350."

On the Bostic charge, Marion district, a new church is enterprised for the Salem congregation. This will be a mile from the old site—more central to the congregation and on a far more attractive lot. Rev. J. E. Hipp expects a new day to dawn for this congregation with the building of a new church fully provided with facilities for an aggressive congregation. The people are fully committed to the work and ready to follow their leaders. It is truly refreshing to see the way a few men in this church have set themselves to the building of this new church. Salem has a bigger and better day ahead.

Our little editorial last week about words set The Star of Zion to "ruminating" and that paper says: "What's the matter with 'wonderful?' Everything is 'wonderful' from peanuts to pyramids. We have 'wonderful' houses, 'wonderful' dinners, 'wonderful' meetings, singing, speeches—everything is 'wonderful.' And there is that other mystic word which has suffered les majeste: 'psychology.' Is there anything which relates to humans that escapes its use from the 'psychological' hour to the psychology of a late breakfast."

"We are still carrying on at Fifth Avenue, Wilmington. Since conference we have received 66 members—29 on profession of faith. We still have on hand a list of 40 prospects. From that list we will receive 18 during the next five months. Then in October we are to have an evangelistic program that will net us 24. This will total 108 to report by conference time. If any of the highland brethren decide to bathe during the year please let me know and I will put the sand of the seashore and ocean at their disposal. We are digging an inland waterway for the accommodation of those for whom one ocean is insufficient."—Ed Earnhardt.

Funeral services for Mrs. Lucy Plunkett Wheeler, 89, who died on Tuesday morning, April 30, at her home on South Boulevard after an illness of three months, were conducted Wednesday afternoon at First Methodist church. Rev. W. W. Peele, pastor of the church, assisted by Rev. E. K. McLarty, pastor of Hawthorne Lane Methodist church, and Rev. W. L. Sherrill, officiated. Burial was in Elmwood cemetery. Mrs. Wheeler was a native of Wadesboro, the daughter of the late James Plunkett and Mary Sullivan Plunkett. She is survived by one son, W. M. Wheeler, credit manager of the Standard Oil Company here; a brother, James Plunkett, and two grandchildren, Mrs. L. J. Rushworth and Miller H. Wheeler.—Charlotte Observer.

United States Advances World Disarmament

Ambassador Calls for International Basis of Friendship

By Harry Earl Woolever, Editor of The National Methodist Press

THE United States again sounds the call for peace among the nations. President Hoover's administration, while sounding the note for law observance at home, has issued a call for the nations of the world to look to law rather than force in the settlement of their differences. The address given by Ambassador Hugh S. Gibson, chairman of the United States delegation to the Preparatory Disarmament Commission in session at Geneva, Switzerland, sent a thrill around the world among all peace lovers and gave hope to armament-burdened nations.

President Hoover has opened wide the door for a drastic reduction of the present military and naval establishments of the various countries. His pronounced stand on this international issue is a noteworthy sequel to the General Pact for the Renunciation of War, which was the outstanding international achievement of the Coolidge administration. In fact, Ambassador Gibson based his disarmament proposal upon the pact when he said: "Since our last meeting, the nations of the world have bound themselves by solemn undertaking to renounce war as an instrument of national policy. We believe (and we hope that our belief is shared by the other nations) that this agreement affirming humanity's will to peace will advance the cause of disarmament by removing doubts and fears which in the past have constituted our principal obstacle."

In closing his remarkable proposal to the nations, he again referred to the pact with these words: "It (my government) feels that genuine disarmament will follow only from a change of attitude toward the use of force in the settlement of international disputes. It is for that reason that I venture to make this appeal that the countries here represented examine the whole problem afresh in the hope that they will find in general world conditions and in the solemn obligation they have taken among themselves a reassurance as to their security and that they will find in this the conference to enable them to dispense with the armaments which hitherto have seemed so essential."

President Hoover Desires Prompt Action

For all those who have worked for peace and those who have paid the costs of war by the giving of life and the paying of burdensome taxes, the attitude of President Hoover is the promise of a new day. Ambassador Gibson states what he believes to be the mind of the Chief Executive: "It has recently been my privilege to discuss the general problem of disarmament at considerable length with President Hoover, who has always been an ardent advocate of peace and good understanding. I am in a position to realize, perhaps as well as anyone, how earnestly he feels that the pact for the renunciation of war opens to us an unprecedented opportunity for advancing the cause of disarmament, an opportunity which admits of no postponement."

United States Proposals

One of the most striking and significant characteristics of the new proposal made by this country is its straightforwardness and its emphasis upon our readiness to go to any length in disarmament to which other nations will agree. It is proposed that the term "limitation" be scrapped, for merely to set a limit to armaments may give sanction to existing armaments or even open the way to an increase. It is only a negative measure, a "timid expedient." In its place, the call is sounded for disarmament. "Fundamentally, our purpose should be to release large numbers of men from military service to productive effort; and second, to reduce the heavy burden of taxation."

The American proposal calls for disarmament and then, preserving the ratio fixed for each of the major naval powers, it permits a nation to build ships of such size under each category limit as may seem to each nation to be best adapted to its individual needs. The plan would also, by agreement among the nations, permit a government to shift a certain percentage of its tonnage from one class of ships to another. Such provisions overcome the difficulty which wrecked the disarmament conference of 1927. The rating of the strength of each navy is not to be measured in tonnage alone but in the relative fighting strength of each. The calculation for each navy would consider the factors of tonnage, age, and gun power. The value as a war instrument of any ship controlled by each nation, would be calculated in measuring the naval power of that country.

United States, England and Japan

The three nations primarily involved are the United States, England and Japan. It has often been pointed out in these columns that there is no possible combination of navy powers outside of these three nations which could seriously threaten any one of them. Therefore, if these nations would agree to relative reductions, each would be as safe then as now and the burden of heavy armaments would be lifted. Ambassador Gibson has sounded this note before the world and calls for a disarmament plan based on friendship rather than on the possibility of conflict:

"So long as the approach to the problem (of disarmament) is based upon old fears and suspicions, there is little hope of disarmament. The lessons of the old strategies must be learned. If we are honest, if our solemn promise in the pact means anything, there is no justification for the continuation of a war-taxed peace. Great armaments are but the relic of another age, but they will remain a necessary relic until the present deadlock is broken and that can be accomplished only by the decision of the Powers possessing the greatest armaments to initiate measures of reduction."

Our representative declared the readiness of this government to alter its present building program and its preference to reduce rather than augment. He said: "The willingness of my government, I may even say its eagerness, to go to low levels, is based upon the fundamental belief that naval needs are relative, namely, that what we may require for our defense depends chiefly upon the size of the navies maintained by others."

Challenge the Nations to Peace

One of the striking declarations which the other nations will have to consider has the ring of the real desire

of the American people: "My government has always felt that we need no exact balance of ships and guns which can be based only upon the idea of conflict—what is really wanted is a common-sense agreement, based on the idea that we are going to be friends and settle our problems by peaceful means."

The nations of the world must face this challenge. The timeliness of the announcement of the American desire for smaller navies, both in respect to the success of the present negotiations of the body before which it was delivered and in view of the forthcoming British elections, cannot be overlooked. The people of Great Britain, whose tax burden is a heavy one, are now in a position to demand that the party which goes into power shall accept the American challenge for the reduction of naval strength.

If the Hoover administration carries through what it has inaugurated in respect to world disarmament, it will register one of the greatest advances in the international field. The other nations have given a most cordial response to the attitude expressed by the United States. Whereas there are many obstacles to be overcome and a strong group of militarists to be met, nevertheless there is a mounting faith in Washington that a most significant conference for disarmament on both land and sea is assured in the near future.

MOTHER'S DAY

By H. H. Smith.

Since Jesus Christ came into the world as a babe, motherhood has been exalted to a place of highest honor. Who will question the fact that the incarnation has forever ennobled and sanctified motherhood? The Jewish mother regarded herself as highly honored of God, and the Jewish mother was right, for every mother is really a co-worker with God. Would that every mother realized what is implied in her sacred privilege and weighty responsibility. Wherever mothers have responded to their high calling in a worthy manner, they have greatly blessed the world. Lincoln said: "All that I am or hope to be I owe to my aged mother." Thomas A. Edison bore this testimony to the influence of his mother: "My mother was the making of me. She was so true, so sure to me, and I felt I had some one to live for, some one I must not disappoint." D. L. Moody said: "All that I have ever accomplished in my life I owe to my mother." Regarding motherhood from the standpoint of a statesman, Theodore Roosevelt said: "The mother is the one supreme asset of the national life; she is more important by far than the successful statesman, or business man, or scientist."

The true mother finds her greatest joy in her children. The mother who is more concerned about dress, or pleasure, or society than she is about the welfare of her children, is not worthy of being a mother. The true mother is ever alert to give her children the best training possible. A mother once invited some children to her home, that her own children might have the right kind of associates, and they were all playing in the yard on the beautiful lawn. Another mother, seeing the children romping on the lawn, said: "Those children will spoil your pretty grass. I could never allow that." The wise mother replied: "I'm raising children, not grass." Some mothers neglect their children for bridge, or golf, or the club, or some other pleasure. Mothers need recreation for their welfare and that of their children, and should have helpful recreation and diversion, but some mothers become so absorbed in these things as to neglect their children. What can be more pathetic than the case of the young man who stood before a judge to be sentenced for some crime and was asked if he had anything to say. He replied: "Oh, judge, if I had only had a mother!" Some children who are not motherless are virtually orphans from neglect.

The character of the mother is of the greatest importance. Remember the child's creed: "I believe in God, and in my father and mother."

"The baby has no skies
But mother's eyes,
Nor any God above
But mother's love.
His angel sees the Father's face,
But he the mother's full of grace."

The following poem by Dr. Van Dyke should help us to enter into the spirit of Mother's Day:

PRAYER FOR MOTHER

"Lord Jesus, thou hast known
A mother's love and tender care;
And thou wilt hear, while for my own
Mother most dear I make this birthday prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day,
The deepening glow of life that comes from Thee.

As once upon her breast
Fearless and well content I lay,
So let her heart, on Thee at rest,
Feel tears depart and troubles fade away.

Her every wish fulfill;
And ever if thou must refuse
In anything, let thy wise will
A comfort bring such as mothers use.

Ah, hold her hand,
As once her hand held mine;
And though she may not understand
Life's winning way, lead her in peace divine.

I cannot pay my debt
For all the love that she has given;
But thou love's Lord, wilt not forget
Her due reward—bless her in earth and heaven."

EVERY GREAT MAN HAS HAD A GREAT MOTHER

The heaven that lies about us in our infancy is Motherhood, and no matter how exalted or how depraved we may become we are always attended by the grace of a mother's love. Nor does that vision splendid ever fade into the light of common day. Every great man has glorified a great mother.

In the tragedy of Calvary it is beautiful to see the Master looking down upon his mother in tenderest solicitude, telling her to comfort his best-loved disciple, and him to comfort her.

On this day let each of us honor the hallowed memory of his mother, wearing in token thereof the floral symbol of purity. Of other blessings we may have had great stores, but of that most precious influence there was but one.—James Whitcomb Riley.

Life is like a fire. There is always more or less smoke about a fire to choke the voice, fill the eyes with tears and obscure the light of the sky. But if only the fire is hot enough and the stoking done with sufficient care, a fire can consume its own smoke, not only destroying the smoke as smoke, but utilizing it as fuel. So if only the fire of our spirit is warm enough, we can make fuel of our own miseries, clearing the atmosphere of our lives and strengthening the blaze of our souls.—John A. Holmes.

NEW BERN DISTRICT CONFERENCE

The New Bern district conference met in Mt. Olive April 16-17, and was most royally entertained by the pastor and people of that thriving little city. The entire conference session was begun, continued and ended on a high plane and in a fine spirit. L. L. Smith of Beaufort preached the opening sermon and it was a fitting message to start the conference on the high level of what many said was the best conference they ever attended.

The presiding elder, Dr. Walter Patten, had everything planned and well in hand to move on time and at full speed. . He varied the program and kept the interest up throughout the conference with a fine spirit of cooperation and fellowship prevailing at all times.

W. V. McRae, Goldsboro, E. C. Few, Kinston, and Dr. Elbert Russell, Duke University, preached to the conference and visitors during the session, and all these splendid messages were of a high order, forceful and thought provoking. Dr. N. H. D. Wilson, New Bern, delivered a most striking and well thought out message on "The Background of an Effective Ministry," and it was ordered published in the North Carolina Christian Advocate by unanimous vote of the conference. Hon. Paul Frizzelle, Snow Hill, made a masterful and eloquent address to the conference on "What Prohibition Needs."

Mr. L. L. Gobbel, superintendent of Sunday school work of the North Carolina conference, represented ably and effectively the Sunday school work and task. Mrs. Flora Kendall, district secretary of the Woman's Missionary Society, presented the claims and the importance of our missionary work. M. T. Plyler, business manager and associate editor of the North Carolina Christian Advocate, represented in his characteristic and able manner the best conference organ in the church, education generally, etc. Dr. A. W. Mohn, president of Louisburg, presented the cause of that fine institution. Rev. J. M. Ormond ably presented the rural church problem and task. Rev. A. S. Barnes and Major W. A. Graham spoke to the conference in the interest of our beloved orphanage. Miss Eula Racley, district secretary of the Epworth League, presented in a fine way our young people's work. E. C. Few represented in a most stirring message "The Unpaid Debt: The Forgotten Man." E. N. Harrison spoke to the conference on "Missions in the Rural Church," R. F. Munns represented the "Golden Cross," and W. V. McRae the "Southern Assembly." Mrs. Walter Patten made a splendid talk to the conference on "The Religious Training of Our Children."

Major W. A. Graham, Kinston, was elected district lay leader, and E. H. Gorham and Geo. L. Jordan were elected associate district lay leaders.

The following were elected delegates to the annual conference which meets in Kinston in the fall: Chas. S. Wallace, Mrs. Walter Patten, W. C. Chadwick, E. N. Ricks, G. C. Kornegay, Miss Hattie Dewey, J. R. Fields, J. S. Hargett, N. F. Eure, J. P. Frizzelle, J. A. Hornaday, Miss Reade Pittman, R. H. Stevens, E. A. Stevens, J. R. Barwick, and E. A. Hibbard. The following alternates were elected: C. G. Cobb, G. L. Jordan, H. D. Spence, E. C. Casey, L. A. Mann, and Mrs. Blount Whiteside.

The conference meets next year at Oriental.

The conference was well attended at all times with no dull moments and with a good spirit and fine interest from beginning to end. B. B. Slaughter, Sec.

DURHAM DISTRICT CONFERENCE

The Durham district conference will convene at Prospect church on the Yanceyville circuit Thursday morning, May 16, at 10 o'clock.

Prof. H. E. Meyers, Dr. J. W. Smith and Rev. G. W. Perry are appointed committee on examination for license to preach and recommendations.

The lay leaders, local preachers, superintendents and all church workers are cordially invited to attend this conference.

The connectional representatives will be welcomed and given time to present their causes.

Dr. W. A. Stanbury will preach Thursday noon, followed by the sacrament of the Lord's Supper. Dr. J. M. Ormond will preach at the night service.

Friday morning a special hour will be given to the layman's work. Drs. Few, Flowers, Judge Winstead and Miss Robertson will speak.

The local preachers will please bring their reports.

The good people of Caswell county will give us a warm welcome. May these be days of great searching of hearts and great resolves of hearts. J. C. Wooten.

ELIZABETH CITY DISTRICT CONFERENCE

The Elizabeth City district conference will convene at Manteo at 8 p. m. Tuesday, May 14, and will adjourn Wednesday night following. All connectional brethren are most cordially invited. The clerical and lay members are expected. We are planning for a great conference. All local preachers of the district will please bring or send written reports and make application for the renewal of their license.

There are two routes from Elizabeth City to Manteo. First, the steamer Trenton leaves Elizabeth City 12:30 p. m. for Manteo, arrives at Manteo at 6 or 6:30. It leaves Manteo for Elizabeth City at 6 a. m., arriving 11 a. m.

Another route you may go by car to Point Harbor, lower Currituck county, and take ferry to Manteo. Ferry leaves Point Harbor for Manteo 9 a. m. and 5 p. m. Returning it leaves Manteo for Point Harbor 7 a. m. and 11 a. m. O. W. Dowd.

WINSTON-SALEM DISTRICT CONFERENCE

When Drs. Turrentine, Garber and the Advocate man arrived at Advance Tuesday morning, where the Winston-Salem district conference was in session, Dr. Barnhardt was in the midst of the exposition of his Bible lesson. This was followed by roll call. After roll call W. A. Rollins, an expert in such matters, was elected secretary and other details of organization attended to.

The presiding elder then in the very first inning sent some visitors to the bat. S. B. Turrentine for Greensboro College, Paul N. Garber for Duke University and A. W. Plyler for the Christian Advocate.

These brief presentations of the respective interests were followed by hearing the reports of local preachers. The time having arrived for the sermon, after a few minutes recess, Rev. J. T. Mangum preached interestingly and with illumination upon the theme, "The Great Unbonded Trustee." The sermon constituted the climax of the morning session.

Our stay was so brief that it falls almost wholly upon the secretary to report what was done during the two days devoted to the affairs of this district of such immense resources.

DOINGS OF THE SALISBURY DISTRICT CONFERENCE

The forty-seventh session of the Salisbury district conference convened in the Coburn Memorial church, Salisbury, N. C., April 29, 1929, at 9:30 a. m. The Rev. H. C. Sprinkle, presiding elder, opened the conference by using that old hymn, "There is a Fountain Filled With Blood." This was followed by communion service administered by the Revs. W. B. Shinn, J. M. Varner, E. Myers and E. N. Crowder. C. A. Reap was elected secretary and R. M. Hauss and F. J. Stough assistant secretaries. The roll call showed thirty traveling preachers present with five absent, one superannuate and three local preachers present with ten absent. A total of ninety-seven lay delegates attended one or both days. Brother Sprinkle followed a well balanced program throughout the two days' conference and many delegates remarked that it was one of the best district conferences they ever attended.

One of the main features of the first day was the informal report of the preachers on the work accomplished this year. Six hundred and ninety-five (695) new members were reported added to the church rolls since the last annual conference with a few charges not reporting, and a large number of charges reporting revivals now in progress or following at an early date. These reports indicate an aggressive and growing spirit in the Salisbury district. The Rev. J. F. Moser of Kannapolis reported the largest number of new members, 171, and a large class to take into the church at an early date. Several new churches were reported. The following local preachers made their reports and their licenses were renewed: J. I. Avett, H. M. Black, A. B. Bruton, B. W. Lefler, V. O. Dutton, W. H. Earnhardt, D. D. Holt, G. B. McMillan, T. T. Huneycutt, L. B. Suther, Fred Shinn, J. M. Ridenhour, and R. B. Shumaker. Arnold Lyerly of the Woodleaf charge was given license to preach by the conference. L. B. Suther, local preacher and student at Yale, was recommended to the annual conference for deacon's orders. James Hester, local preacher in M. E. church, requested transfer of his license to this church, and the conference accepted and renewed his license.

The conference was addressed by the following visitors: O. V. Woosley, Sunday school work; H. E. Myers, Duke University; C. A. Wood, Children's Home; G. G. Adams, Epworth League; W. M. Curtis, Greensboro College; D. D. Holt, Rutherford College; C. S. Kirkpatrick, Superannuate Endowment; Dr. A. W. Plyler, Christian Advocate; Mrs. C. C. Weaver, missionary work.

The following visitors weer presented to the conference: J. E. Abernethy, J. H. Barnhardt, J. B. Tabor, P. W. Tucker, W. A. Rollins, R. G. Tuttle, L. W. Colson, J. H. Bradley, Dr. C. C. Weaver, and D. M. Litaker.

The following members of the conference addressed the conference or reported for committees on the following topics: Mrs. Z. V. Moss, Woman's Missionary Society; A. R. Bell, American Bible Society; Dr. T. A. Hathcock, Golden Cross; A. D. Wilcox, licensing; R. M. Courtney, missions; Dr. Houston, supenannuate endowment; J. A. Jones, C. J. Goodman and A. F. Hartsell, lay work,-financing and collections; E. E. Snow, young people's work, and J. F. Shinn on lay leader work. Brother Shinn stated that he was unable to carry the lay leader work longer and C. A. Reap was elected district lay leader.

The Sunday school report was read by the secretary. This showed a total of 374 enrolled in Sunday school training courses representing 55 Sunday schools. The counties of the Salisbury district pledged themselves to Sunday School Day funds as follows: Rowan $300, Stanly $200 and Cabarrus $200.

The following ministers conducted worship service or preached during the conference: A. D. Wilcox, R. Dwight Ware, J. A. J. Farrington, J. F. Moser, P. L. Shore. Special prayer was offered for the sick members—Dr. H. H. Jordan, Dr. T. F. Marr and Rev. D. P. Waters.

Dr. A. W. Plyler addressed the conference on the Advocate campaign of one new subscriber for every 100 members the church had. The following churches are already on the honor roll for this conference campaign: Central, First Street (Albemarle); Central, Kerr Street, Epworth (Concord), and Salisbury circuit. This campaign was adopted by the ministers present who accepted the respective quota of new subscribers as follows: J. O. Banks 4, R. M. Hauss 4, R. A. Kennington 4, R. J. Stough 3, Dwight Ware (put over), J. W. Bennett 2, A. R. Bell 2, E. E. Snow 6, E. Myers 3, J. M. Brandon 5, J. F. Moser 10, P. E. Parker 2, J. S. Gibbs 8, P. L. Shore 5, W. R. Cornelius 3, J. H. Green 6, H. H. Jordan 6, Dr. Wilcox 12, J. H. Strickland 3, J. A. J. Farrington 4, W. B. Shinn 6, R. L. Melton 6.

"This is not such an unreasonable request," stated the presiding elder. "I really am ashamed to ask so little of this district," said Dr. Plyler. Dr. Plyler with a twinkle of his eye looked at the presiding elder and said, "I have seen better looking men." Presiding Elder Sprinkle with a like twinkle looked at Dr. Plyler and replied, "I have seen some worse looking men."

The following were elected delegates to the annual conference: J. F. Shinn, A. H. Sides, C. J. Goodman, C. W. Barrier, L. H. Bost, W. R. Odell, D. B. Coltrane, C. H. Thayer, T. A. Hathcock, W. H. Davis, W. T. Huckabee, W. A. Kirk, S. T. Coburn, J. P. Curlee, E. B. Chisholm, M. L. Kaiser, L. S. Cotter and C. A. Reap.

The following were elected alternates: Z. M. Moss, H. L. Horton, C. A. Nash, J. M. McKeithan, L. W. Earnhardt, and A. R. Lazenby.

The conference voted to accept the invitation of Bro. R. H. Kennington to hold the next district conference at Bethel church in Cabarrus county. The conference voted its thanks to the good people of Coburn Memorial church for their kind hospitality during the conference.

Presiding Elder Sprinkle is off to a good start in the work in his district and we are very hopeful for great results from his wise planning and careful organization, yet he is so modest that he pronounced the benediction before the Rev. R. M. Hauss could read his resolution of appreciation and support of Brother Sprinkle's good work.

C. A. Reap, Secretary.

CONTRIBUTIONS TO CHAPEL HILL CHURCH

I give you below list of contributions received by me for the joint commission since my last report:

A. F. Goodwood, Central M. E. Church, Concord	$ 80.00
W. C. Chadwick, Treas. New Bern district	230.10
Rev. W. J. S. Walker, Jonesville Ct.	3.00
Rev. F. M. Shamburger, Mt. Gilead charge	20.00
Rev. W. A. Betts, Ocracoke	7.50
Ellsworth Hartsfield, Danbury Ct.	1.00
Rev. M. C. Ellerbe, Roberdel Ct., Rockingham	15.00
Total	$356.60

M. E. Hogan, Treas.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

Subjects and Texts for Evangelistic Sermons

EVERY minister in making preparation for revival services must choose from a multitude of texts those which seem best suited for that special time. It will not be wise for him to confine himself to the same set of sermons for all times and places. He will find it well to approach his hearers from quite a variety of angles. Let us consider here some possible topics from the Old Testament Scriptures, reserving to a later study those from the New Testament.

The very early books of the Bible afford a few most striking texts for evangelistic preaching. In the beginning, we have the forbidden fruit, the temptation, the disobedience, and the promise of a Saviour. Noah's obedience in making the ark, which brought salvation to himself and family. Abraham who went out by faith, not knowing whither he went. The call of Moses and his decision to renounce the attractions of Egypt and cast in his lot with the people of God. The Passover, with blood upon the door, as typical of the Paschal Lamb which should later be slain for us. Also, how a whole generation of men failed to enter the Promised Land because of their unbelief on the occasion when they accepted the report of the majority of the spies who had visited the land of Canaan.

In the historical books of the Old Testament many sayings and incidents are recorded which would form the basis of strong appeals. There is the one telling of the faithfulness of God in bringing his people to the land of Canaan. It was said, "Not one word of all the good things that were spoken fell to the ground, but all was fulfilled." Then, Joshua's call to the people to come out on the Lord's side, and his declaration for himself and family that they would serve the Lord. The cities of refuge, built on either side of the Jordan, are an excellent illustration of salvation from sin through Christ. The story of Deborah rallying the men to battle might stir a sluggish church to action in the beginning of a revival. Gideon sifting out the army at the brook to find how many could be counted on in a crisis, showing that God can save by just a few, provided they be of the right sort. And there is Samson, the strong man, who after his hardest battles had been fought, broke faith with God, and yet repented afterwards and turned to the Lord once more. And Samuel, called when a child to do a great work; who never sowed any wild oats, but lived a clean life all his days, as John the Baptist and Timothy did later on. And Saul, the first king who had such a good start, but fell away from the Lord and confessed afterwards that he had erred and played the fool. Also David's terrible sin, with his deep repentance and his later life of loyalty to God. And Absolom's rebellion and David's grief on account of his death as illustrative of the heavenly Father's sorrow over his disobedient children. And Solomon whose heart was not perfect with God but divided in its allegiance on account of his leaning to heathen gods through the influence of his wives. The incident of Elijah with the priests of Baal is a fine example of the two sides of a religious question with the appeal for a right decision.

The Psalms furnish good material for the evangelistic preacher. This is especially true of what is known as the Penitential Psalms, which are numbers 6, 32, 38, 51, 102, 130 and 143. The greatest of these is Psalm 51. A score of texts can be taken from its nineteen verses; a whole series of services might be held with this one Psalm as matter for exhortation and appeal. The Psalms are mainly personal; the writer speaks about himself to God. The heart of a man is revealed here as it is scarcely revealed anywhere else. We find here broken hearts, God and sin, judgment and confession, cleansing and joy.

The prophets too are rich in material for this sort of preaching. Take the first chapter of Isaiah with the invitation to come and reason together, and the scarlet and crimson sins to be made white. The call of the prophet in chapter six. In 35, the highway of holiness leading from captivity back to the city of God. In chapter 55, the invitation to buy wine, milk, bread without price, and the counsel to the wicked to forsake his way and the unrighteous man his thoughts. And the matchless 53rd chapter setting forth the sufferings of the Redeemer who should make intercession for the transgressors. Also Isaiah's portrayal of the holiness of God which would consume the impurities of the people. Jeremiah proclaims the judgments of God, calling upon the nation to repent. What could be finer than his question: "Is there no balm in Gilead; is there no physcian there? Why then is not the daughter of my people recovered?" A modern paraphrase of these words might be: "Have we no Gospel? Have we no Saviour? Why then are men not saved?" Take Ezekiel, chapter 33, to show how just and equal God is in his dealings with the sinful and righteous. And chapter 37 on the dry bones that were made to live through preaching and prayer and the in-breathing of the Spirit.

An excellent sermon might be preached from Hosea showing the mighty and ceaseless love of God for us even when we sin and turn from him. In Joel we have God's judgment against a nation on account of oppression and laxity of moral character. In Amos, chapter seven, is given the plumbline with which God is measurlng his people who have fallen away from him. Micah stresses the corruption of the people, much of which is similar to conditions today. Habbakkuk too stands upon his watchtower to hear what the Lord will say to him and what answer he will make in return. He prays that in his wrath the Lord would remember mercy. How becoming his attitude and petition would be for us.

A preacher will often find it advantageous to take a text from the Old Testament Scriptures dealing with such subjects as judgment and repentance. After he has stressed these very important topics and has shown the wasting effects of sin, he will need to come over into the New Testament for his application and conclusion, in which, of course, the Christ will have his proper place. The sermon will proceed from the broken law and from judgment to the promise and offer of salvation through faith in the Saviour. The Old Testament law is, as Paul said, the schoolmaster to bring us to Christ. Every re-

vivalist will find his messages greatly enriched by the use of Old Testament illustrations; however, he would make a grave mistake to confine his preaching to that alone. He must take into consideration the great themes of the Gospel of the living Christ.

MY DREAM OF MOTHER

By the late Bishop William A. Quayle, in Western Christian Advocate.

My mother is not a memory. She is a dream. Before I knew her she had slipped away to her home with God. This is not to think she has been without pervading influence in my life.

She is a perfume very precious.

Coveting is not well spoken of in the commandments, but there is no inhibition on coveting a mother. The heart wants a mother so. Without her there is such an unmeasured lack. I have in Christian spirit coveted mothers unnumbered times. I suppose God will forgive a lonely boy for so doing, and a lonely man. All these years, whenever my eyes have seen a mother caressing her son, my heart has wanted her. May I be forgiven if I need it.

Mothers are so beautiful, and there are not enough to go around.

As a wee lad I, who had been told that my mother was out above the clouds and sun and back of all the stars, learned to love the blue sky and the clouds driven by the winds lying on my back looking whither my mother had gone. My mother taught me the beauty of sky and cloud. I did not then know that Jesus had a cloud take him into its hiding. A lonesome, little, motherless boy wanting his mother who had left him, but had not forgotten him, had his tutelage in love of nature by one "enskied and sainted." Thus she has ever beckoned. I have seen her hand waving me upward all these golden years.

This poem written years ago by me had the drift of tears across its windowpanes, and is put here for as much as it holds in its tear-wet hands her sea story and her mountain story.

MOTHER

Before I knew her she had trod
Across the rare celestial blue,
To make her dwelling-place with God,
Amidst the mornings and the dew.

A fair, sweet face, my father said,
A witchery, of woman worth.
A golden glory crowned her head;
Her heart was eager for my birth.

Her eyes were solemn, wonder-lit,
With dreamful love, a steady look
That gazed straight on and up, and fit
For faith and sunrise and the Book.

A woman far removed, at death,
Across wide seas, from native land;
And at life's eventide a breath
From mountain heights her spirit fanned.

Besides the sea her girlhood dwelt,
Where sea-sands spread and sea-cliffs clomb;
And on the cliffs the heather smelt,
And sea-wrecks fed the fires at home.

Her dimming eyes dwelt on the hills,
Which climbed to snowy heights sublime.
A mountain peace her spirit fills,
The hours she drifts from shores of time.

She looked my father in the face,
With look he dreamed on till he died.
And said she loved him, and that grace
Would set her with the glorified.

She looked at me, her early born,
With skies of love in her sweet eyes—
"I wait for him in the far morn,
The timeless morn of Paradise."

Her hands fell, wandering, on my face
Like a beatitude; and awed,
She gently prayed a moment's space—
And so stepped out to dwell with God.

Nor know I yet my mother's look;
Nor have I felt my mother's kiss;
But shall some daytime cross the brook,
And press her mother lips in bliss.

The brook is death; beyond lies life;
Its holy meadows sown to stars.
There mother dwells, where nothing dies,
Nor aught the age-long glory mars.

She loveth still her little lad;
Nor is she aught in love remiss;
But will some happy day be glad
To give to him his morning kiss.

SAYINGS OF WOODROW WILSON

By. H. H. Smith.

"I believe in the ordinary man. If I did not believe in the ordinary man, I would move out of a democracy, and if I found an endurable monarchy, I would live in it."

"The way to success in this great country, with its fair judgments, is to show that you are not afraid of anybody except God and his final verdict."

"The college should seek to make the men whom it receives something more than excellent servants of trade or skilled practioners of a profession."

"Let us remind ourselves that to be human, is for one thing, to speak and act with a certain tone of genuineness, a quality mixed of spontaiety of intelligence."

"If we think too much about being re-elected, it is very difficult to be worth re-electing."

THE PRESIDENT'S MOTHER

"It should be recalled that Herbert Hoover's mother was a member of the Iowa W. C. T. U. In conversation with members of the organization, Mr. Hoover related that he remembered going to the polls with his mother, who stood all of one day electioneering for a vote on a prohibition question in the state of Iowa."

There is something very tender in such associations between mother and son, the influence of which lives on in a national defense of the sacred cause espoused by a treasured mother now gone to her reward. Little could she have imagined anything of the deep influence upon her son's mind as he comes to the White House with this dominant issue before him.—The Presbyterian.

I have an idea that John Wesley once said that no public prayer should exceed five minutes in length. Does not that point the more excellent way? Anyhow, here is a story from Mr. Nettleton's "Life of John Hunt," the Fijian missionary, which I think is appropos: "One day when steam was up in the morning in the steam launch, and all was ready for taking up the anchor, the missionary said, 'We must have morning worship before we start. After reading a psalm he called upon a local preacher to lead in prayer, who prayed very earnestly for nearly 20 minutes. When he had risen from his knees the native engineer looked at the steam gauge and said quietly, 'That brother has prayed 40 pounds pressure off the boiler. We shall have to make it up again before we start.' "—"Ezra," in Methodist Recorder.

The Disciples church is planning a campaign to be conducted in 1930 for the raising of eight million dollars for pensions for ministers.—Forward.

ITS THIRTY-FIFTH ANNUAL SESSION

The Board of Education of the Methodist Episcopal Church, South, held its thirty-fifth annual meeting in Nashville, Tenn., April 30-May 1. Twenty-two of the twenty-seven members were present.

Bishop E. D. Mouzon, who has been president of the board since 1922, presided at all the sessions. Without hurrying he never allows any time wasted, and as usual the board was able easily to complete its work in two days. Dr. H. H. Sherman, the general secretary, had all matters so well in hand that no one would have suspected that this was his first board meeting since his election.

The reports of the general secretary and the other members of the headquarters staff reviewed the board's activities and achievements during the past year. Some of the more important of these were: The promoting of 17 pastors' schools throughout the church; promoting conferences on religious education, including two student conferences; further development of religious work in the 30 tax-supported schools where the board participates in the support of this work; financial and other assistance rendered departments of religious education in our own colleges; the visitation of more than 60 colleges and universities in 16 different states; administration of the Christian Workers' Education Aid Fund through which $18,750 was loaned to 161 students in 37 different institutions; and the making of educational surveys in Arkansas, Texas, Virginia, North Carolina.

The treasurer's report showed disbursements amounting to $256,917.81 to all interests and enterprises supported by the board. His report also showed permanent invested funds belonging to the board amounting to $193,735.

While much of the work of the board at this meeting was more or less technical some of its actions should be of general interest. Only a few of these can be given in this short report.

The board commended "the educational statesmanship of Arkansas Methodism" in merging Hendrix College and Henderson-Brown College, and heartily approved "the generous spirit manifested in the terms of settlement between the church and the city of Arkadelphia." These terms provide that the Methodist church in Arkansas give to Arkadelphia, free of debt, the physical plant of Henderson-Brown College.

It is gratifying to know that the board was able to make increased appropriations to some of its enterprises—notably to departments of religious education in our colleges and to religious work in state schools. An increased appropriation was also made for publicity and promotional literature.

Since the election of Dr. Sherman as general secretary last July there has been no secretary of the department of promotion and finance. At this meeting the board confirmed the executive committee's election of Dr. R. H. Ruff as secretary of this department. Dr. Ruff will enter upon his duties in June and will proceed with the organization of this department as provided for by the board a year ago. Dr. Ruff is well known throughout the church, having filled responsible positions with both the board of missions and the Sunday school board. For the past two years he has been president of Morris Harvey College, W. Va.

Certain proposed general conference legislation was before the board. The report of the General Conference Educational Commission, recently published, was explained by Dr. F. S. Parker who had been delegated by the commission to do this. Full discussion and consideration of this report was deferred to a later meeting of the board to be held at Lake Junaluska. The committee on general conference legislation was requested to take the necessary steps to secure legislation that will exclude all undergraduate courses from the pastors' schools and also to ask the budget commission to increase the general conference assessment for theological schools.

The board adjourned to meet at Lake Junaluska July 16 for further consideration of proposed general conference legislation and other matters which may be brought before it. W. E. Hogan.

REVIVAL SERVICES AT RAEFORD QUITE SUCCESSFUL

The special evangelistic services which were being conducted at the Raeford Methodist church came to a close Sunday night, April 28. Rev. B. P. Robinson, pastor of the Warrenton charge, conducted these meetings.

Two services were held each day, and these meetings were well attended and enjoyed by the people of the community. Good interest was manifested from the beginning, and the meeting came to a fitting climax Sunday night. The church was crowded to its capacity, but when Mr. Robinson gave the invitation for those to come forward who would take a more definite stand for Christ more than 200 people responded. It was a great service. The Holy Spirit was present. I believe that the good that was done and the good influence generated by the meeting will abide.

B. P. Robinson is a good gospel preacher. He is at home in a revival meeting. Somehow he seems to know just how to get hold of the people and how to lead them in the right direction.

Mr. Robinson certainly has a strong hold on the people of the Raeford community. He knows and loves them all, and they all know and love him. If any preacher was ever welcome when he returned to a former charge, B. P. Robinson is welcome when he comes to Raeford. The people of the Raeford community are the finest to be found anywhere, and when they know and love a man they do not soon forget him.

I wish to thank all the people of the community who in any way contributed to the success of the meeting.

W. F. Trawick.



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Address J. F. WINTON, *Supt.*
BREVARD, N. C.

LAKE JUNALUSKA LEADERSHIP SCHOOL

By J. Q. Schisler.

Plans have been completed for the thirteenth annual session off the leadership school which will be conducted by the General Sunday School Board at Lake Junaluska, N. C. This school was established in 1917. There has been a steady growth in interest and influence of the leadership school since that time. The attendance in the schools has varied with changing conditions in the South from year to year but has always been larger than the attendance in other leadership schools in this country.

All of the annual conferences operating in the Southern Assembly were represented in the attendance in the 1928 session of the school. The membership of the school represents a cross-section of the Sunday school workers in our church. It includes conference Sunday school officers, district officers, pastors, presiding elders, Sunday school superintendents, department superintendents, teachers, and young people who are preparing for future service. Local churches have sent splendid delegations to the school.

Lake Junaluska is a place where old friends meet for days of good fellowship. New friendships are formed between persons seeing each other there for the first time and these are renewed annually. In addition to the opportunity for study the students find enrichment in the worship services and in the recreational and social activities.

The dates of the three terms of the leadership school at Lake Junaluska next summer are as follows: Young People's Conference, July 9-20; first term Leadership School, July 22-August 6; second term Leadership School, August 8-22. Let me suggest that you write these dates in your calendar now.

The young people's conference is designed especially for young people themselves. Its purpose is to give them training for larger and better service in the local church. Courses of study, including Organization and Program of the Young People's Department, Recreational Leadership, three courses in Bible, the Christian's Personal Religion, Christian Home Making, and Religious Drama in the Church, will be offered. Mr. Sherwood Gates, superintendent of the Department of Adolescent Work, General Sunday School Board, will be assisted in the conference by Dr. W. A. Smart, Dr. L. M. Spivey, Prof. J. K. Benton, Mrs. Lois Smyer Wilkinson, and Mrs. John A. Rice.

Twenty-six courses will be offered in the first term of the leadership school July 22-August 6. These include twelve units of the standard course, three units of the Bible course, three units in the course in missionary and social studies, one advanced course, and eight special courses. The special courses are offered only in the leadership school. These include a seminar on the administration of the training program in our church, a seminar for extension secretaries, a course on the social background of the rural church, a course on Christian beliefs, and four courses on the interpretation of the new programs of work.

In the second term of the leadership school August 8-22, twenty-seven courses will be offered. These include nineteen units of the standard training course, two Bible courses, three mission courses, one advanced coure and four special courses. Three of the special courses are on the interpretation of the new programs of work. The fourth special course is on teaching in training schools and is offered especially for present and prospective approved instructors in Cokesbury and standard training schools.

In addition to the courses of study plans have been made for preachers and other speakers of ability.

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¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

A new feature of the leadership school next summer will be a series of open forums conducted at ten o'clock each morning. Outstanding forum leaders have been secured who will lead discussions of the students on vital current problems.

The leadership school offers an unusual opportunity to workers in the elementary departments to observe the week-day and Sunday work in religious education with the children on the grounds. This school of religious education is conducted under the direct supervision of Miss Mary Skinner, superintendent of elementary work, General Sunday School Board. She is assisted by the instructors of elementary courses of the leadership school and other outstanding elementary workers.

The General Sunday School Board is co-operating with the Duke University in the Junaluska School of Religion. This is a six weeks' school offering undergraduate and graduate courses in religious education, Bible, Christian doctrine and missions. Credit for work done in this school is given on the A.B. and B.D. degrees in Duke University. A faculty of unusual ability has been secured. The date of the Junaluska School of Religion is July 22-August 30.

Persons interested may secure catalog of the leadership school and announcement of the Junaluska School of Religion by writing to the Department of Training Work, 810 Broadway, Nashville, Tenn.

REV. S. A. COTTON APPRECIATED

Whereas, Rev. S. A. Cotton has most faithfully, effectively and acceptably served this district as presiding elder during the quadrennium closing with our next annual conference, during which time the interests of our church in this district have grown and its work greatly expanded.

And whereas, in his work Brother Cotton has at all times manifested the true spirit of Christian service, creating and fostering Christian fellowship, harmony and mutuality of social and spiritual interests among and between both preachers and laymen.

And whereas, Brother Cotton has during his administration given sympathetic attention to every condition and phase of the work of our church and to every call of both preachers and laymen, sparing neither time nor efforts to promote and encourage the work in its every detail and connection.

And whereas, under the laws of our church Brother Cotton will, at our next annual conference, stand for another assignment of work and cannot be returned as presiding elder of this district.

Now, therefore, be it resolved by the Weldon district conference in session duly assembled in Roanoke Rapids, April 18-19, 1929:

First, That we appreciate and heartily thank Brother Cotton for the great work which he has done and supervised during his administration as presiding elder of this district.

Second, That we are grateful for his untiring efforts, wise counsel, genial Christian fellowship and interests in the work of our church in this district.

Third, That these resolutions with the preamble be copied in full in the minutes of this district conference and a copy thereof be forwarded to the North Carolina Christian Advocate for publication.

For the conference:

Rev. B. P. Robinson,
For the pastors.
Wm. L. Knight,
For the laymen.

J. T. Stanford, Conf. Sec.

Boy: "Pa, can you write your name with your eyes shut?"

Pa: "Sure."

Boy: "Well, shut your eyes and sign my report card."

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

MAY COKESBURY SCHOOLS

Five Cokesbury schools are to be conducted in the North Carolina conference during the month of May, as follows:

Hallsboro—May 5-10.
Ellerbe—May 12-17.
Stumpy Point—May 19-24.
Aulander—May 26-31.
Carvers Creek—May 26-31.

Rev. J. O. Long, our extension secretary, will offer courses in four of them, with Miss Georgia Keene conducting the one at Carvers Creek.

PASTORS' SCHOOL

Many North Carolina preachers are beginning to make plans to attend the North Carolina pastors' school at Duke University, June 5-19. Prof. J. M. Ormond, dean of the school, aided by various committees, has completed the selection of courses and instructors. As usual two men in the faculty will give special Sunday school courses, these men being Rev. J. Q. Schisler, head of the department of leadership training of the General Sunday School Board, and Rev. F. M. Williamson, former superintendent of Sunday school work in the Florida conference. We are expecting many pastors in the North Carolina conference to attend, and are suggesting, if we may be allowed to do so, that it would be a good investment for local churches to make it possible for their pastors to have these two weeks at Duke University.

KENLY SUNDAY SCHOOL DAY

Holden Memorial Sunday school, Kenly, observed Sunday School Day on April 28, using the program "The Messenger of a New Day." It was the privilege of the writer to be present and to speak briefly to the congregation. The program was well rendered and well received. Mr. G. T. Whitley is superintendent and Rev. J. H. Frizelle, pastor.

WELDON DISTRICT REPORT

The following report of the Sunday school committee was made to the Weldon district conference in session recently at Roanoke Rapids:

"We believe that definite progress has been made during the past year, and we look to the future with hope and faith for greater achievement for the year before us. We, therefore, call upon the pastors and superintendents to support and promote in a whole-hearted way, every interest of our Sunday school work, giving special emphasis to the following worth while causes:

1. Since the Sunday school is the most fruitful field of evangelism and the teachers are the most effective force, we urge all Sunday school workers to make their schools serve evangelistic ends by observing Decision Day, and by using other agencies to lead their pupils to make a definite decision of acceptance of Jesus Christ as personal Saviour and Lord.

2. Create a missionary spirit by observing Missionary Day, with a well planned and prepared missionary program. Take an offering for our dual special, and send the money to Mr. E. J. Cheatham, Franklinton, N. C.

3. Teach and promote in every way possible law observance. The growing tendency of disrespect for law and authority is alarming.

As a means to the end that the above suggestions and recommendations become effective throughout the district, we further recommend:

1. A district-wide program of teacher-training, including one standard training school and at least four or more Cokesbury schools in convenient localities.

2. Four institutes of one-day duration as follows: (1) Norlina, Monday, May 6. (2) Aulander, Tuesday, May 7. (3) Scotland Neck, Wednesday, May 8. (4) Weldon, Thursday, May 9.

3. We recommend the continual and more general use of the program of work and as an aid and guide to the attainments of the central aid and purpose of the Sunday school.

4. Interest our Sunday schools in reaching the unreached as one of the chief hopes of increasing the church membership.

5. We nominate the following to serve on the district Sunday school council: S. M. Gardner, J. S. Bowers, W. N. Boyd, A. W. Oakes, district superintendent; Mrs. J. A. Dameron, elementary superintendent; Rev. W. C. Martin, superintendent of missionary education."

KINSTON SCHOOL RECORD

In the Lenoir county standard training school held in Queen Street church, Kinston, the week of April 21-26, 49 persons from five Sunday schools were enrolled, 33 receiving certificates of credit. Office credits were issued to four additional persons who were unable to attend every session of the school. Credits were distributed among Sunday schools as follows: Queen Street, Kinston 22 plus one office credit; St. Paul, Goldsboro 5; Dover 4, Snow Hill 1, plus 1 office credit; and Kinston Christian 1, plus 2 office credits.

ROBERSONVILLE COKESBURY

Rev. J. O. Long, our extension secretary, taught the course in "The Small Sunday School, Its Plans and Work" at Robersonville the week of April 21-26. Out of an enrollment of 12, four persons received certificates of credit. Rev. L. C. Brothers is pastor of the Robersonville circuit.

AN ELEMENTARY PROJECT

Learning by doing is more and more being recognized as one of the best ways of teaching. We are, therefore, delighted to give below a brief report of a project used by Mrs. E. W. Ferguson, superintendent of the beginner department, Louisburg Sunday school, of which Mr. E. L. Best is general superintendent, and Rev. Daniel Lane, pastor:

"The story of a Brown Bulb's Nap was told the children. When I had finished th story of how the little brown bulb had grown to be a beautiful white lily through God's gift of sunshine and rain, one of the little boys said, 'I have never seen a lily.' So we discussed lilies and decided we would buy one so all could see what God can do with a brown bulb. The children brought $1.50 the next Sunday, and I got the lily for them. They were delighted as they came in class to see their lily on the table, a flower that belonged to them. After the lesson we decided we would put the lily in the big church and let the grown folks see and enjoy it for Easter. Sunday, after the night service, I took it to the shut-in sick lady that the children decided to give it to. When I walked in with it in my hand, she said, 'Well, where did you get that beautiful lily.' I told her the children in my class sent it to her. I was sorry the children were not with me to see the smile that pread over her face. Next year I am going to let the children go with me where we deliver the gift and see how it pays to give."

MISS JONES AT BAHAMA

Miss Eunice Jones, Durham district elementary superintendent, visited Mt. Bethel Sunday school at Bahama on a Sunday morning recently and made a talk on elementary work. Miss Jones is a fine worker and is rendering good service in her district.

WILSON AND WASHINGTON

During the week of April 14-19 two standard training schools were held, one at Washington and one at Wilson.

In the Wilson school 77 persons were enrolled, 59 taking the work for credit. Thirteen schools were represented in the credits as follows: First church, Wilson 21, First church, Rocky Mount 8, Kenly 6, St. Paul's, Goldsboro 5, Elm City 5, Farmville 3, Horne's 2, South Rocky Mount 2, Bailey 1, Wilson Presbyterian 1, First Baptist, Wilson 1, and Raleigh Friends 1.

In the Washington school 33 persons were enrolled, 21 receiving certificates of credit. Four Sunday schools were represented in the credits as follows: Washington 14 (and 3 office credits), Asbury 4, Grimesland 2, and Providence 1.

Spreading Happiness.— Minister — "I made seven hearts happy today."

Parishioner—"How was that?"

Minister—"Married three couples."

Parishioner—"That only makes six."

Minister—"Well, you don't think I did it for nothing?"—The Mansfield Christian.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

PLEASE, BRETHREN!

Our Sunday school board is having quite a bit of difficulty in financing its extension department. The joy that came to the board last year on being able for the first time to finance this department through dual special offerings may be short lived. These offerings so far this year show an alarming decline. Less than 200 Sunday schools are participating in it. It appears that some of our leading Sunday schools have transferred their dual special offerings, those offerings which come as a natural result of missionary cultivation, to the "maintenance fund," with an emphasis placed on raising a given amount rather than on creating a motivated desire to help others.

Investigations show that in each instance the pastor has been the agent in this transference. Evidently the desire to report a large amount raised by the parent church for the "maintenance fund" has caused him to go into the Sunday school and take the offerings directed by the discipline to go to the Sunday school special and place them on the church's special. This is a clear violation of the laws of the church. It is also a clear violation of principles for building a missionary attitude on the part of growing life. Please, brethren, do not short-circuit the missionary cultivation efforts of your Sunday schools and thus deprive them of the joy of giving to neglected areas in our homeland and to the promotion of religious educational work in foreign lands.

PIONEERING

Recognizing the need of rendering more service to our small Sunday schools in rural and industrial areas our Sunday school board placed an extension worker in the field some two years in advance of the provision made by the church at large for such work. Mr. Paul F. Evans was employed to do this work six years ago and during the intervening time has been in the field practically all the while serving Sunday schools on circuits and small stations. The work of his department, carrying with it the teaching honoraria of instructors in Cokesbury schools, is financed by the home part of the dual special. Will our larger Sunday schools, continually recruited from our small Sunday schools, stand by and let this work suffer? The joy of being able to report a given amount raised for missions, good as that is, ought not to overcome the joy of paying back an honest debt. Shall those who were quick to answer requests for aid to struggling Sunday schools now be required to deny these calls because of a lack of funds? The failure to look after the needs of the home base will cause a breakdown of missionary work throughout the entire field.

SUSTENANCE

It is embarrassing to be continually asking for funds. However, no valuable work can succeed without being financially underwritten. The work of our Sunday school board is financed by three agencies. About half of the amount needed for this work comes from the conference collections, an amount set aside by the finance commission for religious educational work. The other half must come from Sunday School Day offerings and the home part of dual special offerings. It is of course understood that the funds received from dual special offerings can be applied only to extension work. Therefore there is urgent need for liberal Sunday School Day offerings as well as liberal dual special offerings. The sustenance of our work largely depends on these offerings.

COMPARISON

It is said that forty-seven cents of every municipal dollar is expended on the public school. Only two cents of every church's dollar is spent on the church's school. Half of this is given back to the church.

WAYNESVILLE SCHOOL

The third annual standard training school for Haywood county held at First church, Waynesville, last week enrolled 78 students, 72 of whom earned certificates of credit, these credit earners coming from 13 Sunday schools. The credit students were listed with churches as follows: First church, Waynesville 23, Delwood 10, Concord 8, Elizabeth Chapel 7, Maple Grove 6, Lake Junaluska 4, Crabtree 3, Bethel 2, Jonathan 2, Shady Grove 2, First Presbyterian 2, Clark's Chapel 1, First Baptist 1. It was voted that the Delwood circuit was entitled to the credit winners' laurel, this charge tying with First church, Waynesville, for total number of credits earned. A remarkable feature of this school was that there were as many certificates of credit earned as were present at the opening session of the school. Our congratulations are heartily extended to pastors and laymen who so successfully put across this enterprise.

The courses, instructors, class enrollment and number of credits earned follow:

New Testament Survey, Rev. C. M. Pickens; 16—15.

Spirit and Genius of Methodism, Dr. H. B. Trimble; 21—18.

Principles of Teaching, Miss Corinne Little; 19—17.

Pupil Study in the Small Sunday School, Mr. L. F. Tuttle; 22—21.

MARION SCHOOL

The fifth annual standard training school held last week at First church, Marion, enrolled 71 students, 64 of whom, representing 12 Sunday schools, earned certificates of credit. An outstanding feature of this school was the liberal attendance from surrounding circuits. Old Fort circuit led the way with 12 credit students, followed by McDowell circuit with 11, Marion circuit with 8, Cross Mills circuit with 6. Rev. P. T. Dixon, of the Old Fort circuit, traveled 50 miles each evening transferring his delegation to and from the training school. The credit students were listed with churches as follows: First church, Marion 23, Murphy's Chapel 7, Trinity 7, Bethel 6, Ebenezer 4, Nebo 4, Pleasant Hill 3, Cross Mills 3, Greenlee 2, Clinchfield 2, Old Fort 2, Providence 1.

The courses, instructors, class enrollment and total number of credits earned follow:

The Teachings of Jesus, Prof. H. E. Spence; 30—24.

Worship, F. M. Williamson; 23—21.

The Small Sunday School, Mr. Paul F. Evans; 18—18.

Rev. E. O. Cole and Rev. W. O. Goode are to be especially commended for their untiring efforts towards the success of this good enterprise.

GOOD NEWS

"We have on a campaign for new Sunday school members and have had more than a ten per cent increase in our enrollment. We observed Sunday School Day yesterday and carried out the program entitled, 'With One Intent.' We are sending our offering to Mr. H. A. Dunham. I want all our officers and teachers to receive copies of the 'Church School News Letter' and will thank you to send same to them."—Supt. L. G. Sloop, Triplett, S. S., Mooresville Ct.

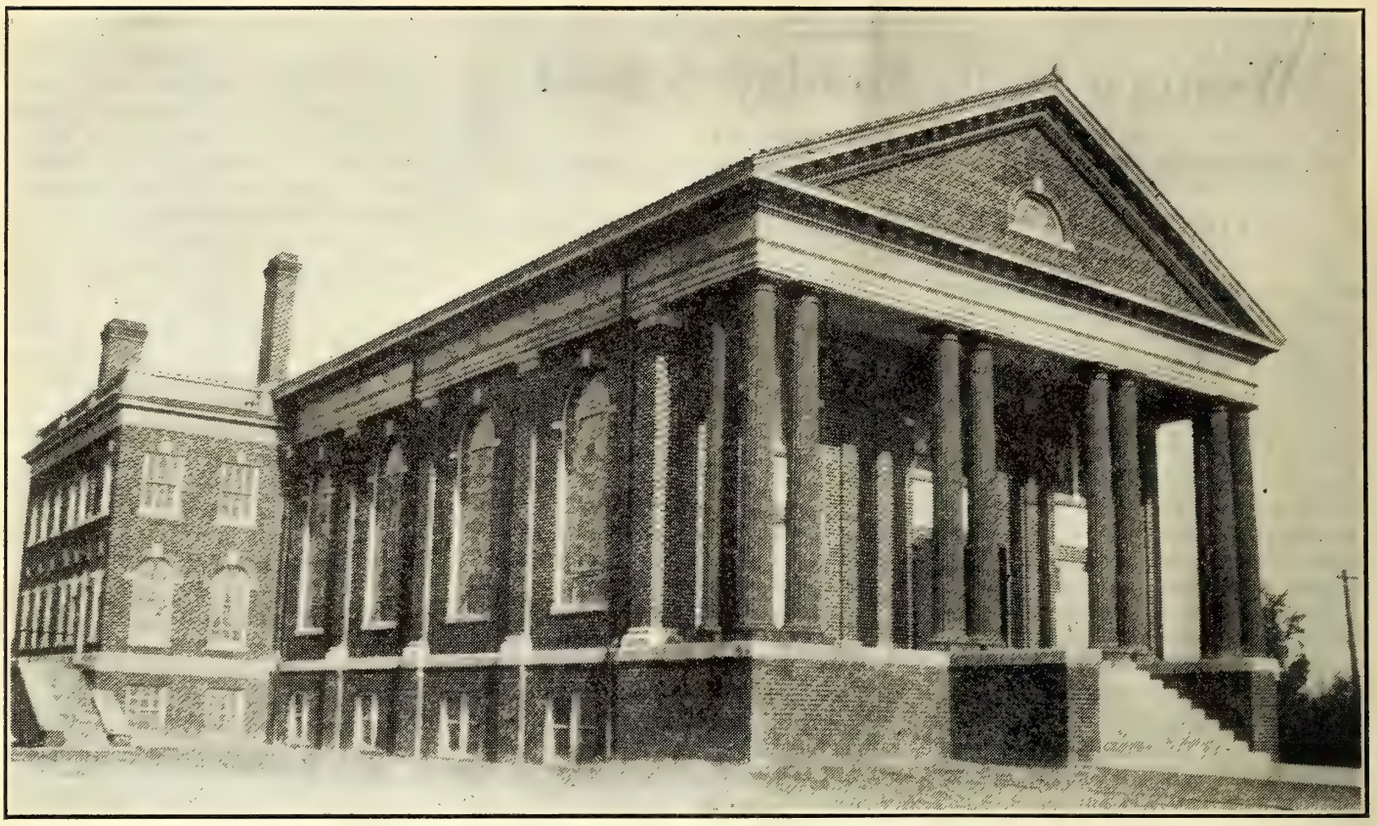
"Our Sunday school enrollment has already increased ten per cent and we are heading for an additional ten per cent. Our church is too small for our Sunday school and we are planning to have some Sunday school rooms built. Would like for you to come and help us in our plans."—Supt. G. M. Craft, Concord S. S., Lewisville Ct.

"Our Sunday school attendance is getting better. We are planning to observe Sunday School Day June 2. Will forward a liberal offering to Brother Dunham."—Supt. C. L. Fishel, Midway S. S., Welcome Ct.

"We have met at least a ten per cent increase on our Sunday school enrollment and we are holding our people."—Supt. Crowell Blalock, Randalls S. S., Norwood Ct.

"I surely do enjoy the Church School News Letter and will thank you to send me two extra copies each month so that I may give them to some of our workers. I will do the best I can with a Sunday School Day program and will try to reach the suggested ten per cent increase on Sunday school enrollment.—Supt. Rose E. Davis, Mt. Moriah S. S., Moravian Falls Ct.

HURRAH FOR A SUNDAY IN MAY FOR SUNDAY SCHOOL DAY!



THE NEW TRINITY METHODIST CHURCH AT TROY, N. C.

TRINITY METHODIST CHURCH IS OPENED FOR WORSHIP AT TROY

Trinity Methodist church was formally opened for worship on the first Sunday in May, the pastor, Rev. L. D. Hayman, and local congregation having arranged a thanksgiving service for the occasion.

No sermon was preached at this first opening, that being arranged on the program of the week following for Thursday evening. Dr. Gilbert T. Rowe of Duke University preached the opening sermon at that hour, thus formerly opening the church for worship. The district conference was in session at this time. Others on the program for the opening were Rev. H. C. Smith, presiding elder of the Rockingham district, and Rev. H. B. Porter of Wilmington, who led the prayer. This beautiful church is now complete with a seating arrangement of 500 in the main auditorium. There is a modern Sunday school unit of 25 class rooms, four assembly rooms, and all complete and furnished. The Epworth League has separate meeting rooms also. Besides all this, ample provision has been made for social purposes. A large social and dining hall, which will accommodate 250 at a sitting. A well furnished kitchen arrangement. The recent district conference held in Troy was entertained for lunch two days in this social hall. The indebtedness is $36,500, which is carried by the Jefferson Standard Life Insurance Co., with the exception of $6500 carried in a local bank. The plan is to liquidate all indebtedness on a ten-year program with the loan company.

REVIVAL IN KANNAPOLIS

Possibly the greatest spiritual revival ever held in Kannapolis came to a close on last Sunday night. The revival was not a sudden outburst of excitement, but the result of faithful prayer and effort in that direction. Rather an intensive campaign of preparation was begun at the first of the year and not a week passed by which did not record something being said or done that put us in position for God to bless us. So at the very first service of the meeting the Spirit of God was present in much power. Many of God's saints were made to rejoice—their cups ran over. There was not a dull service in the entire three weeks. As high as one hundred professed either conversion or reclamation in one night's service. No cards were signed, but the seekers were asked to get on their knees before God. They seemed glad to do so.



Rev. L. D. Hayman, Pastor Troy Methodist Church

Dr. E. P. Taylor of Batesburg, S. C., did the preaching. By the way, Brother Taylor is the son of a Methodist preacher who has 38 years to his credit in the South Carolina conference. Dr. Taylor is a marvel. He has been in the regular work only six years, yet he preaches like a veteran of the Cross. Men trembled under his mighty gospel messages. He makes the fewest propositions of any man I have ever had with me in a meeting. He can't begin to answer all the calls coming to him for help in meetings.

Dewey L. Maness, that deeply consecrated man of God, was with us all the time and had charge of the music. Old gospel hymns were sung throughout; the entire congregation joined in singing them. We had great congregations. Many times much people were turned back at the door for lack of room on the inside. The people seemed determined to hear. More than one hundred and twenty-five names have been given for church membership on profession of faith. Pray that we may be faithful and successful in cultivating the babes in Christ. How responsible this task!

J. F. Moser, P. C.

The Great War harmed the entire world and did not prepare the way for peace. However, it aroused such horror that for seven or eight years more any war-like projects will be looked upon with lively antipathy by any of the Great Powers. The decisive hour in the life of Europe will be reached about 1935, when a new generation will have grown up that did not participate in the last war and does not therefore feel this horror. —Francesco Nitti, in Atlantic Monthly.

Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—J. W. Smith	15
**Brooksdale—S. F. Nicks	15
*Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
*Calvary—C. B. Culbreth	10
Hillsboro—A. J. Parker	8
Branson—J. V. Knight	7
West Durham—R. E. Brown	6
Cedar Grove—F. A. Lupton	6
Webb Avenue, West Burlington—E. C. Durham	6
Milton—W. C. Jones	5
Bahama—W. F. Craven	5
Carr—J. A. Russell	5
*Lakewood—H. L. Davis	4
*Haw River—C. C. Herbert, Jr.	4
Carrboro—M. W. Lawrence	3
Chapel Hill—C. E. Rozzelle	3

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South Mills—W. F. Walters	7
Roper—J. Bascomb Hurley	5
*Columbia—G. C. Wood	5
Hertford—Marion Y. Self	4
Edenton—W. B. North	2
Kitty Hawk—J. F. Jolliff	2

FAYETTEVILLE DISTRICT

Siler City——J. W. Bradley	13
Sanford—G. T. Adams	10
Parkton—J. E. Blalock	6

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter	13
Centenary—N. H. D. Wilson	12
Kinston—E. C. Few	11
*Seven Springs—C. A. Johnson	10
Dover—C. A. Jones	8
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
*Ocracoke and Portsmouth—W. A. Betts	5

RALEIGH DISTRICT

***Oxford—E. J. Rees	27
Edenton St.—F. S. Love	20
*Garner—W. L. Clegg	13
Oxford Ct.—D. B. Critcher	10
Fuquay Springs—E. C. Maness	9
*Smithfield—J. D. Bundy	10
Tar River—K. F. Duval	8
Four Oaks—N. C. Yearby	6
Millbrook—W. F. Elliott	6
**Benson—B. F. Houston	6
Creedmoor—B. E. Stanfield	6
Selma—D. M. Sharpe	3
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3

ROCKINGHAM DISTRICT

***Roberdel—M. C. Ellerbe	17
**Biscoe—N. B. Johnson	16
*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Raeford—W. F. Trawick	10
Robeson—B. F. Peele	9
Rowland—J. H. Lanning	9
Laurel Hill —G. H. Biggs	9
Lumberton—E.uclid McWhorter	8
Rockingham—J. M. Daniel	8
Caledonia—J. T. Draper	7
Piedmont—E. R. Clegg	7
Laurinburg—C. M. Hawkins	7
Aberdeen—G. B. Starling	6
*Richmond—N. M. Wright	6
St. Johns and Gibson—Edgar B. Fisher	6
Ellerbe—C. M. Lance	6
Lumberton Ct.—F. B. Noblett	5
Mt. Gilead—F. M. Shamburger	5
West End—W. L. Loy	5
Wadeville—E. C. Crawford	4
Troy—L. D. Hayman	4
St. Pauls-Maxton—J. B. Hurley	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	16
Bethel—J. R. Edwards	7
Bath—J. W. Sneeden	5
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4
Nashville—L. T. Singleton	3
Robersonville—L. C. Brothers	3
Farmville—J. W. Harrell	3
South Rocky Mount—E. D. Weathers	2

WELDON DISTRICT

**Henderson—W. C. Martin	15
Northampton—B. C. Thompson	9
Norlina—J. L. Midgett	7
Scotland Neck—B. H. Black	4
White Mem. and City Road—R. G. Dawson	4
Battleboro and Whitaker—H. A. Chester	3

WILMINGTON DISTRICT

*Tarboro—L. E. Sawyer	13
Clinton—W. G. Farrar	5
Jacksonville-Richlands—L. A. Watts	5
Wilmington Ct.—A. J. Groves	4
*Ingold—M. F. Hodges	4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Candler—D. V. Howell	5
Brevard—A. L. Aycock	5
Acton—E. L. Kirk	3
*Saluda—Reid Wall	2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy	28
**Unionville—J. C. Gentry	12
Dilworth—G. Ray Jordan	11
Marshville—Geo. W. Clay	8
Waxhaw—J. E. B. Houser	6
Peachland—J. A. Frye	5
Ansonville—C. P. Goode	5
****Big Spring—J. A. Smith	5
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3
North Monroe—F. R. Ralls, Jr.	3
Myers Park—G. R. Combs	3

GASTONIA DISTRICT

South Fork—W. J. Miller	10
Lowesville—J. O. Cox	7
**Goodsonville—J. W. Combs	6
Shelby Ct.—R. L. Forbis	6
Stanley—Bryan Crosby	4
Lafayette Street, Shelby—T. B. Johnson	5
McAdensville—D. F. Carver	2

GREENSBORO DISTRICT

**Wesley Memorial—J. W. Moore	61
*Centenary—G. A. Stamper	21
***Uwharrie—M. S. Kincheloe	20
West Market—L. D. Thompson	19
**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
College Place—Albea Godbold	14
Reidsville—J. H. West	8
Asheboro—B. C. Reavis	8
Proximity—Dwight W. Brown	6
Ramseur-Franklinton—J. W. Hoyle, Jr.	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

*Forest City—M. F. Moores	9
*Glen Alpine—M. A. Osbourne	6
Old Fort—P. T. Dixon	5
Micaville—B. A. Sisk	4

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong	16
Spray—David R. Proffitt	7
Elkin—L. B. Abernethy	6
Madison—T. R. Wolfe	6
Jefferson—T. J. Huggins	6
Jonesville—W. J. S. Walker	5
Moravian Falls—R. E. Ward	5
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
E. W. Fox	2

SALISBURY DISTRICT

Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
First Street, Albemarle—S. W. Needham	4
Central (Concord)—R. M. Courtney	4
Epworth (Concord)—J. M. Varner	3
Kerr Street—G. L. Wilkinson	3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	73
****Troutman—John Cline	14
Balls Creek—P. H. Brittain	11
Race Street—J. H. Bradley	10
Lenoir—W. E. Poovey	10
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
**Highlands—H. W. Howard	5
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

*Delwood—R. K. Brady	3
Highlands—J. L. Teague	2
Cherokee Mission—Wm. Hornbuckle	2

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
*Ogburn Memorial—O. P. Ader	8
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Davidson—R. C. Goforth	8
Linwood—G. W. Fink	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Rockingham	23
Durham	17
Raleigh	14
Greensboro	14
Charlotte	12
Mount Airy	10
Statesville	9
Washington	9
New Bern	8
Winston-Salem	8
Gastonia	7
Elizabeth City	6
Salisbury	6
Weldon	6
Wilmington	5
Marion	4
Asheville	4
Waynesville	3
Fayetteville	3

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Children's Storyland



BIRD TRADES

The swallow is a mason,
And underneath the eaves
He builds a nest and plasters it
With mud and hay and leaves.

Of all the weavers that I know
The oriole is the best,
High on the branches of the tree
She hangs her cozy nest.

The woodpecker is hard at work—
A carpenter is he—
And you may hear him hammering
His nest high up a tree.

Some little birds are miners;
Some build upon the ground;
And busy little tailors, too,
Among the birds are found.

—Our Dumb Animals.

WHY BUDDY FOX SQUIRREL LOST HIS FUR

Near the Lovely Lady's house Buddy Fox Squirrel and his mother lived in the elm and hackberry trees. There they held full sway and would not allow any other squirrel to come near their summer nest in the top of branches or their winter one in the hollow trunk, and they were especially careful about their feeding box on the elm tree.

In that box by her window the Lovely Lady placed yellow ears of corn and sweet, meaty nuts already cracked, and she always kept a small pan of water there for the squirrels to drink. Buddy was fond of the box and liked to sit there and dig out black walnut meats with his sharp little teeth. But Buddy's mother scolded him and told him he was getting too fat. Then she would scare him away and chase him up and down trunks of trees, leaping from branch to branch until poor Buddy would be worn out and his fat sides would puff for breath.

All summer and all winter his mother scolded him: "No well-behaved squirrel would ever eat so much as you do. If you had to hunt food for yourself once, you might appreciate what you have. Besides your teeth are getting long because you don't open your own nuts. Shame on you for making a pig of yourself!"

"Making a pig of myself!" thought Buddy. "Pooh! A squirrel can't turn into a pig. And why should I open nuts when I don't have to?"

So Buddy paid no attention to his mother's advice and went on eating all the rich black walnuts that he wanted to eat. He grew fatter and fatter and lazier and lazier; and whenever the Lovely Lady forgot to crack the nuts and he had to open them for himself, O how his teeth did hurt! They had grown so long.

One day in early spring Buddy woke up feeling achy and tired. He tried to jump to a nearby branch as he had done on other mornings, but his shoulders and back were stiff and would not move. He could only creep out and sit swinging in the morning breeze and sun. He was hungry, too, but it was very far down to the feeding box, and every move caused new pains. His glossy, reddish brown coat was not so silky as it should be, either. All day long the feeling lasted, and the next day he was no better, nor the next.

Finally, one morning he noticed that the fur about his nose and eyes was coming out, and when he looked more closely he saw that all over his little body he was getting thinner and thinner. Soon only his bushy tail was left. "O-o-o-o-o!" wailed Buddy Fox Squirrel. "I know what's happening! I'm turning into a pig. I'm turning into a pig! Pigs don't have any fur, and I'm losing all mine, and pretty soon my tail will be gone too. O-o-o-o-o I'm turning into a pig!"

With that terrible thought in mind Buddy hurried off to find his mother and seek her comfort. But when he told her what was happening, she merely said: "Silly child, of course you're not turning into a pig. You're just a little squirrel who is sick because he ate too many rich nuts and didn't mind his mother."

"But," answered poor Buddy, "you said I was making a pig of myself."

Then his mother laughed. "I said that because you were acting as pigs act, trying to eat all you could and more than was good for you," she told him. "Now if you have learned your lesson and will follow my advice, you will get well again and grow a fine new coat."

And after that Buddy did follow his mother's advice. He stopped eating so many rich nuts and ate more berries and persimmons, and before very long he had a beautiful new fur coat. And the Lovely Lady enjoys watching him frisk about in the elm tree outside her window quite as much as she once enjoyed cracking the nuts that made him fat.—Dorothy Anne Rogers, in Youth's Companion.

THE LEGEND OF THE WHITE CHRYSANTHEMUM

Long, long ago in a plain not far from the city of Kyoto, at that time the capital of Japan, two little blossoms grew side by side, one the color of bright new gold and the other a pure white.

Straight and tall the stems grew, and wider and wider the little blossoms opened, while they happily listened to all that the sunshine and the whispering breezes could tell them.

By and by little Goldy grew discontented and said she wished she could go to the great city where were so many beautiful things. But her white sister said: "No, no, we are placed here, so here we ought to stay with the flowers and the grasses that love us."

But Goldy was not convinced; and when one day a man came and looked at the two flowers and said, "This yellow flower is just the one I need for my collection. I will take it home with me," Goldy was too happy to care, though her little white sister wept with loneliness.

"Please take me, too," begged the little flower in sorrow. But the gardener said, "No, I have plenty of white and do not need you," and went off without her, carrying her little sister home.

Goldy was so cared for and petted that she grew large and handsome, so that one would not know her for the same blossom. Sometimes she thought of her sister, but she never wanted to go back to comfort her.

In the meantime the poor, lonely little flower, after crying a while, thought: "This will not do. I must be bright and cheery, even if I am sad." So she turned a smiling face to the grasses and flowers who tried to comfort her.

Ever so many days went by, when at last a very great man, who was traveling along the road, stopped at the door of the gardener's house and asked if he knew where he could find a white chrysanthemum with sixteen petals. The gardener did not know, but he showed him his handsome Goldy, whose petals were just that number.

"No, no," said the man, "it must be white, and it must be in its natural state, and he went off disappointed.

Now, it so happened that his road passed right by the spot where the lonely little white flower stood. As she heard footsteps approaching the tears stood on her petals, for she remembered that some one who walked like that had taken away her sister and had not wanted her.

But the great man stopped as he drew near in his palanquin and in a tone of joyful surprise said: "Why, here at last is just what I've been seeking so long!" And he lifted the dear little plant very gently from the ground, saying: "Go with me, little flower; I need you in my palace."

"But I am only a poor flower of the field," she answered modestly. "How can I be of service to you?"

"You are pure white and have sixteen perfect petals. You are just the one I have been searching for months," he told her. And she went with him, her heart filled with happy wonder that she could be wanted in a palace.

Of all that befell the white chrysanthemum after this, I can stop to tell you

only this: she was joyfully received in the palace and came to be the best loved flower in the empire, even by the great emperor himself, and it was all because she was a perfect little flower that could be brave and cheery in misfortune. Do you suppose the same thing would be true of children as of flowers? I think it would.—From Boys and Girls of Sunrise Land.

PANIC AND THE MYTHICAL GOD PAN

Pan, in Greek mythology, was a being having the feet and horns of a goat, and often represented with goat's hair all over his body. He was the god of flocks and pastures, forests and life in the open. It was believed by the ancient Greeks that Pan inspired men with sudden unreasonable fear—known as panic fear. Indeed, the Athenians believed that the panic among the Persians at the battle of Marathon was caused by Pan, and worshipped the supposed deity accordingly.

From this ancient belief in panic fear, any sudden fright, especially contagious fright, spreading suddenly through whole groups of people, came to be known as a panic. Giving the derivation of the word panic, Webster's New International Dictionary traces it to the Greek Pan, the god. Literally, the word means: "Of or pertaining to Pan;—used of fear such as Pan was supposed to have caused."

By extension, the word panic has come to mean: "A sudden widespread fright or apprehension concerning financial affairs, resulting in an artificial depression in values caused by violent measures for protection or for the sale of securities or other property."

Now Herbert Hoover, president-elect of the United States, continues his activities in behalf of a plan which will alleviate the conditions of unemployment that nearly always come at intervals between periods of prosperity. The Federal Reserve Banks were established to prevent financial panics such as that of 1907. It is to be hoped that Mr. Hoover's plan, or a similar one, will tend to offset the ill effects of waves of unemployment.

THE LOST CONTINENT OF ATLANTIS

Every now and then Atlantis, the supposed lost continent, comes into the new. Recently a French explorer and archaeologist, Dr. Marcel Baudouin, found sculptured forms on a rock ledge usually submerged but which is uncovered, it is reported, by very low tides. Dr. Baudouin believes his discoveries to by the work of the possible inhabitants of the somewhat legendary continent of Atlantis.

The facts about Atlantis, according to Webster's New International Dictionary, are as follows:

"A mythical island in the west, beyond the Pillars of Hercules, mentioned by Plato, Pliny, and other ancient writers, and said to have been sunk beneath the ocean by an earthquake. It was possibly an obscure tradition of the existence of a western continent."

You may have heard, too, of the New Atlantis. This is "an allegory by Lord Bacon, and the name of an island described in it as being situated, like the Atlantis of the ancients, in the middle of the Atlantic Ocean. Bacon represents himself as wrecked on this island and as finding there an association for the cultivation of natural science and improvements in the arts."

If you KNEW it would

RESTORE HEALTH

would you

?

If you knew of a routine, a method of treatment that positively would restore the regularity of your habits; that would improve your digestion; renew your health beyond question, would you hesitate?

Much of your health depends upon the regular functioning of the organs of assimilation, digestion and elimination. Troubles resulting from an infraction of the rules of nature; disruption of nature's schedule, can best be remedied by a process of treatment that will eliminate impurities, reinvigorate the organs and in time steadily train them back into their accustomed regularity of habits.

Physicians Think

Physicians frequently prescribe the drinking of quantities of water, not only because they know it is a non-drastic aid to some troubles and mildly regulative in effect, but also because every tissue and organ of the body possesses high water content, and a decrease in water content is accompanied by a decrease in functional efficiency.

Water is the basis of all secretions and excretions of the body. Waste products of the body must be in solution to be expelled. Digestion and absorption are carried out more efficiently in dilution of water, and ingested food in more economically utilized when water is taken in abundance.

Hence the foundation of efficiency of Glenn Springs mineral water.

Used for Centuries

There is shown in the analysis of Glenn springs water a well rounded, helpful combination of salts that renders it an effective method of restoring functional efficiency. In its analysis will be found a natural solution of:

Potassium Salts to furnish neutralization of free acids, promotion of oxidation; an increase of saliva, and to serve as a diuretic.

Sodium Salts to excite active secretion in stomach and intestines and thus materially aid in bilious disorders, gouty affections, chronic constipation, obesity and diabetes mellitus, and to neutralize acidity.

Lithium Salts for the same general purpose and additionally to aid in gout and rheumatic affections and bladder troubles caused from excessive acidity.

Calcium Salts to aid body metabolism; to serve as an astringent and sedative locally; and to act internally as an absorbent and antacid.

Strontium Salts for its anti-putrescent and antiseptic effect.

The Sulphates for its mild laxative properties.

The Calcium Carbonate for its use in hyperacidity of stomach, and intestinal diseases.

The Magnesium Carbonate on account of its mildly laxative and antacid effect.

The Ammonium Carbonate for its stimulation of gastric secretion and assistance to the digestion.

Helpful for These Troubles

Glenn Springs water has been found by physicians to be helpful in cases of chronic constipation; biliousness; auto-intoxication, and other intestinal toxemias; obesity; acid dyspepsia; kidney disorders (including Bright's disease); bladder troubles resulting from excessive acidity; intestinal putrefaction; rheumatism and gouty diathesis, and other diseases of metabolism such as eczema, rickets, anemia, etc., It has been found indirectly helpful in the treatment of pellagra, for suppressed menstruations and in conjuction with quinine a very efficient treatment for malaria. It has been in general use for such purposes for over a century.

We would suggest that there is no better method of regaining your health and regularity of habits than by keeping a supply on hand for every day use.

It will be expressed you if desired in two 5 gallon carboys regularly each month, that you may use it steadily and most effectively in your own home or office.

Give your system a chance. Allow nature to take its course under favorable conditions. Renew your health with the delightful, helpful Glenn Springs mineral water. It is pure, delightfully easy to drink and sparkling.

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15 Montgomery Plaza
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You may ship me two carboys of Glenn Springs water with invoice for $3.50 for 10 gallons now and each month thereafter till further notified.

Name_____

Address_____

This order is subject to cancellation at any time.

The Glenn Springs Hotel opens June 1st and invites you.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

RALEIGH DISTRICT MEETING AT ROLESVILLE

About one hundred and fifty women assembled at ten thirty o'clock on Wednesday morning, May 1, to consider the advancement of missions. Miss Helen White, district secretary, called the meeting to order and announced the devotional conducted by Rev. Mr. Elliott, pastor of the church.

Miss White gave her report showing what had been achieved during the year past in each department. Since the district has made a start on the upgrade, another year should bring an increase on the pledge.

Mrs. Mortimer Pleasants of Louisburg made an instructive talk on mission study.

One of the most delightful features of the day was the solo by little Miss Dorothy Danielly of Epworth church, Raleigh, who was trained by Mrs. E. M. Hall, leader of the children's division.

Miss Vara Herring outlined plans for social service leaders and also conducted a round table discussion on duties of auxiliary officers.

Mrs. J. C. Wooten, conference superintendent of children's department, brought forcibly to mind what the consequences would be if our women fail to cultivate the children for the kingdom.

The recent annual meeting was discussed and changes in operating plans emphasized.

The women were most appreciative of the presence of Mrs. Henry Faison, vice president, who made a talk on stewardship and also conducted the noon devotional hour.

Mrs. Faison speaks with great earnestness and emotional power which wins her hearers.

Mrs. Hallie M. Stern of Oxford, in a happy manner, expressed the pleasure of the delegation for the delightful day spent as guests of the Rolesville auxiliary.

The church of Rolesville is a beautiful wooden structure painted white, having four large columns in front. It is situated in a grove of trees where there was spread a real dinner of the best country type with four drinks extra, all in the prohibition limits. Three families served who are descendants of the first trustees of the church established in 1859.

It was interesting to note that the entrance to the gallery of the church was from the outside, entirely distinct from the front entrance. This gallery was used for the negroes in early days.

However, at this meeting the social service program included the negro race in its working project. There continues a debt that the strong owes to the weaker. That is the purpose of our organization of women. E. S. P.

CASWELL-PERSON GROUP MEET AT BROOKSDALE MAY 3

Miss Florine Robertson, newly elected secretary, said that she was introduced to the conference at New Bern as the "baby" of the executive body.

Well, everybody who has seen her and heard her knows that this is a joke. Anyway, the women at Brooksdale realized that she means business and that she expects the women of the auxiliaries to put business methods into their work of building the kingdom.

In the absence of Miss Mildred Conally, chairman, Miss Bessie Thompson presided. Many good women, including the pastor's wife, Mrs. F. S. Nicks, had worked to make this meeting a success. The church was made attractive with spring flowers and appropriate music. Mrs. Newell of Roxboro led her hearers to worship through the influence of her voice.

Mrs. K. L. Street gave an interesting account of the annual meeting.

Reports from the auxiliaries were made. None of these auxiliaries are large, with the exception of the Mary Hambrick at Roxboro, yet each is following along faithful in its effort to contribute a good part to make a fine total.

Mrs. J. C. Wooten presented the children's department. She urged securing life members among the children of the church and greater diligence in cultivating the children in missionary work—giving attention to their period of intensive mission study and their mite box opening at the end of each quarter.

Mrs. M. T. Plyler conducted the noon devotional hour and spoke on "Publicity and Its Scope."

Mrs. Winstead, leader of the Mary Hambrick children's division, opened the afternoon session with an interesting talk on the parable of the talents.

Should there be any superintendents of children who do not know how to go forward with the work and interest the children in missions, let them get in touch with Mrs. Winstead. Her work with the children counts. She enjoys it and the children enjoy it too.

A cold, windy, cloudy May day makes every one think the disagreeable, but this occasion was so well planned that everybody remembers the Caswell-Person group meeting with a sense of pleasure—there was an interested group in a common cause, a congeniality that arises from frequent association and a delight from fine fellowship.

The women served dinner in the basement of the church. Yes, it was a beautiful table, decorated with pink roses and laden with all sorts of good food.

Many of you know Mrs. Mamie Merritt as one of the Marys of our conference. Yet she is a Martha too, for no one can make better angel food cake than she; and she puts her knowledge of food into her auxiliary social service work, distributing baskets where they are much needed.

The Caswell-Person group meet once a year. They make this meeting worth while. E. S. P.

ANNUAL MEETING OF DURHAM DISTRICT

The annual meeting of the Woman's Missionary Societies of Durham district will be held in Front Street M. E. church, Burlington, Wednesday, May 22, beginning at 10 a. m. and lasting all day.

Every auxiliary in the district is asked to send delegates, and to prepare a report of the past year's work, to be given at roll call. The ladies are asked to bring lunch and Front Street ladies will furnish drinks and dessert.

Talks will be made by Mrs. A. M. Gates, Mrs. J. C. Wooten, and Mrs. J. W. Smith of Durham, Mrs. H. B. Branch of Raleigh, Mrs. Margaret Teague of Roxboro, and Mrs. J. W. Lasley and Mrs. H. P. McKay of Burlington, and the Graham ladies will give a "stewardship pageant."

The devotional services will be in charge of Dr. J. C. Wooten and Rev. G. W. Perry. Special music will be given, conferences held, and other features, making a full day.

A large delegation from each auxiliary is desired, for important matters will be taken up. Florine Robertson, Dis. Sec.

ROWLAND JUNIORS

The Frances Graham Band (the children's missionary society) of Rowland Methodist church consists of 58 members—25 babies, 17 primaries and 16 juniors. This band has done good work for the first quarter. Eighteen dollars were sent to Mrs. Wooten for enrollment fees, mite boxes and envelopes.. Thirteen meetings have been held. The juniors and primaries meet monthly and babies meet quarterly. The first quarterly parents' meeting was held on the third Sunday evening at the church. "Our Bible Friend, Samuel," was the topic used for programs. The president, Mary Hamer Pate, presided.

The following is a list of officers:
President—Mary Hamer Pate.
Vice President—Grace Carmichael.
Secretary—Josie Pate.
Treasurer—Corinne Pate.
Agent for Juniors—McN. Smith.
Pianist—Jean Graham.
Supt. Publicity—Cornelia Edens.

Cornelia Edens.

FAYETTEVILLE DISTRICT MEETING

The district meeting of the Missionary Society for Fayetteville district will be held at Lillington, N. C., Thursday, May 30, beginning at 10:30 o'clock.

Mrs. Junius Wren, Dis. Sec.

"Can you help me with my arithmetic lesson, daddy? The first problem is: 'A carpenter was paid three dollars a day and'"—

"That sounds more like ancient history than arithmetic, son."

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

REPORTING

When the earth's last report is written
And the ink on the paper has dried,
When the last statistic is collected
And the last of our critics have died;
We shall rest, and faith we shall need it,
Shall lie down for an age or two,
'Till the Master of all us workers
Shall set us to work anew.

And all prompt reporters shall be happy,
We shall sit in a velvet chair,
We shall write in a golden report book
With a pen of jewels rare.
We shall have real things to report on,
The beauty of the crystal river and golden streets,
The tree of life and the shining throne,
and the dear, dear loved ones we meet.

And only the Master shall praise us,
And only the Master shall blame,
And none shall report for credits,
And none shall report for fame.
But each for the joy of reporting,
Each one in his separate star,
Shall report each thing as he sees it
And enjoy the things as they are.

Marion, N. C. Mrs. J. F. Jonas.

By special request of a number of those present at the annual meeting in Winston-Salem, we publish the above poem, by one of our district secretaries.

TO MOTHER

As the second Sunday in May comes around each year, it is fitting that we should devote a part of our page to pay tribute and honor to "Our Mothers." We are sure that the following beautiful tribute written by Miss Virginia Earle, daughter of Mr. and Mrs. J. D. Earle of Asheville, N. C., and read at the mother-daughter banquet held recently in Central church, expresses our love and appreciation of our "best friend"—mother.

"Our mothers, is it any mother that we love you? Even in our tiniest babyhood mother was the magic word that opened the door to our small desires and solved our baby problems. All that we have now, and all that we are, we owe to you. A mother's whole life is one of giving. In the beginning you gave us the miraculous gift of life ,and when our small souls were becoming acquainted with this new and strange thing called living, you gave our little bodies the tender care that they needed. As we grew into childhood and then into adolescence you continued your loving care, watchful that we should have nourishing food, fresh air, and long, restful hours of sleep. You did everything to make our bodies a beautiful temple for God's spirit to dwell in. And especially did you make the interior of the temple beautiful. You lined the walls with the gold of happiness, and in them set many precious stones—courage, truth, purity, faith and love. Love of life is another priceless jewel that you have given us. You have taken us through all the seasons and taught us to appreciate their beauty—the warm earth and tiny new leaves in spring, the coolness of the silver brook in summer, the crisp air and scarlet leaves in autumn, and in winter the crackle of a bright fire and the close harmony of Christmas carols through a still, blue night.

And in the very center of the temple —in the holy of holies—you planted, as a tiny seed, the true faith of Jesus Christ. Carefully you watched the stem, the branches, and the small green leaves unfold. You fed it with all the spiritual food the church could give, and watered it with a sympathetic understanding and your own strong faith, so that it would grow, and blossom and bring forth fruit.

It is in looking back over these temples that we say, all that we have and all that we are, we owe to you. And we give you from our whole hearts the only thing you have ever asked in return—our highest and truest love."

"The mother's heart is the child's school room. When God thought of mother, he must have laughed with satisfaction and framed it quickly—so rich, so deep, so divine, so full of soul-power and beauty was the conception."—Henry Ward Beecher.

EIGHT CERTIFIED SOCIETIES IN MISSION STUDY

An interesting item in the report of the conference mission study superintendent given at Winston-Salem was that which brought to us the gratifying news that eight societies in our conference had made records entitling them to Council certificates, which is indeed an honor and for which we congratulate each of them. The societies attaining this goal are: Albemarle, Henrietta, Hendersonville, Central (Mt. Airy, Morganton, Rutherfordton, Wadesboro and Wadesboro young people.

MISSION STUDY HONOR ROLL SOCIETIES

Mrs. Goodwin has placed on her mission study honor roll all societies in the conference, who have during the year, studied three books, two mission study and one Bible study. While this is a long list, we feel that these societies should have recognition through our woman's page, and we are glad to publish their names and predict that this year, at its close, will find them again occupying this coveted place.

Asheville district—Asbury Memorial, Bethesda, Belle Bennett (Hendersonville), Central (Asheville), Chestnut Street (Hendersonville) No. 1, Weaverville, Biltmore, West Asheville, and Black Mountain Y. P.

Charlotte district—Weddington, First church (Charlotte), Dilworth, Harrison, Polkton, Marshville, Hawthorne Lane, Monroe Links and Dilworth Y. P.

Gastonia district—Mt. Holly, Belmont (Main Street), Bessemer City, Lincolnton, Main Street (Shelby), King's Mountain, Lowell, Central (Shelby).

Greensboro district—Lucy Robertson, Park Place, College Place, West Market, Muir's Chapel and Wesley Memorial.

Marion district—Rutherford College, Henrietta, Forest City, Connelly Springs, Glen Alpine and Forest City Y. P.

Mt. Airy district—Elkin, Madison and Josephine Frank Y. P.

Salisbury district—Concord (Central), First church (Salisbury).

Statesville district — Broad Street (Statesville), First church (Hickory), Olivia Womble (Statesville), Hudson.

Waynesville district — Waynesville, Sylva, Murphy, Bryson City, Anna L. Secrestt, Long's Chapel.

Winston-Salem district—Main Street (Thomasville), Janie Tuttle (Thomasville), Burkhead, Centenary-West End Mocksville Y. P.

JAMESTOWN AUXILIARY

The April meeting of the Jamestown auxiliary, held at the home of Mrs. W. C. Clark proved to be one of the most inspiring and helpful meetings of the present year. Two visitors adding much to the pleasure of the occasion were Mrs. A. L. Thompson, district secretary, and Mrs. S. H. Isler, conference superintendent of literature and publicity. The opening devotional was conducted by Mrs. Isler and Mrs. Thompson gave an interesting talk in which she emphasized, as necessary requisites to a successful society, that all the members have a part in the work and that all be vitally interested.

Reports of committees showed the various activities of the society in good shape, and a year of progress is looked forward to by the members.

IMPORTANT ITEMS FROM EXTENSION OF WORK COMMITTEE

That special emphasis be put upon stewardship during 1929.

That the missionary societies appoint agents for Missionary Voice and North Carolina Christian Advocate and assist in securing subscriptions for these publications.

A promotion secretary for each district be appointed.

An officers' meeting for the entire district be held early in the year, if practicable.

Observance of "morning watch" be stressed.

Urge that our women avail themselves of the opportunities offered by Duke University and Lake Junaluska leadership training schools.

That the auxiliary president be responsible personally or through a committee for the monthly missionary program in the Sunday school.

Sunday School Lesson

MAY 12

The Early Ministry of Jeremiah

By Dr. Frank M. McKibben.

(Jeremiah 1:1-10; 6:10-11; 8:18; 9:2; 26:1-24.)

Golden Text: We must obey God rather than man.—Acts 5:29.

Inasmuch as this lesson and the three following deal with the Prophet Jeremiah, it may be well to stress in this first lesson the historical and religious background of the work of this singular prophet of God as a basis for this Sunday's discussion an those that follow. Such an emphasis would include comment upon the date of his ministry, about 627 B. C.; his family, that of the Priest Hilkiah; his time, the reign of Josiah; important events, the discovery of the book of law, the threatened invasion of the Scythians from the north.

The Sensitive Soul of the Prophet

The character of Jeremiah may be considered in class with profit. He has been referred to frequently as "the weeping prophet." This is not without cause, but this somber and melancholy aspect of Jeremiah should not be misinterpreted. Like many prophets or "men of God," Jeremiah had a soul that was extremely sensitive to forces and influences making for and against God and righteousness. All prophets, both ancient and modern, have spiritual insights not possessed by other men. His lamentations did not grow out of a sour and melancholy disposition but found their source and inspiration in the deep insights and profound stirrings of his soul. Jeremiah was one of those who entered into "mourning" over conditions that were not right, over the personal and social sins of his day, over wickedness in high places. Few of us like to be considered "calamity howlers" and "pessimists. There is a vast difference between sheer pessimism and unthinking alarm on the one hand, and depression and genuine concern over sin and unrighteousness on the other. It was the latter that played upon the sensitive spirit of Jeremiah. The distinction holds true today. What the kingdom of God needs is not pessimists but those who will enter into the fellowship of mourning over unrighteous conditions.

The Call of Jeremiah

There are two striking aspects of Jeremiah's relation to God. One is the seeming direct and natural call that came to him. In the description of it we see the struggle of a retiring, timid man. There was no mistaking the call to duty. There was no underestimating on the part of the prophet the difficult and dangerous mission ahead of him. One senses the tenderness but firmness of a human father in the simple language in which Jeremiah related his call, "Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah." As we read of saints and apostles of old we are apt to conceive of them as men quite different from ourselves. As we read of their "call" of God, couched in highly figurative language, we feel that only they may "hear the voice of God" with such vividness. Yet it is not so. Each of us may have his "call" direct from God. Each may become different because of the growth of the spirit of God within. Each may faithfully do his work which may seem quite insignificant today but which, related to the sweep of events taking shape under God, may assume entirely new significance.

The Perennial Drama

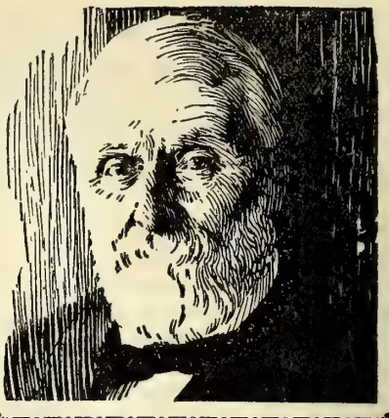
One can not read the brief but intense narrative of the struggle of Jeremiah with the people without having recalled to mind the various times this scene has been enacted. The personae are three, God, a prophet, and the people. These were present in the crisis in the life of Jesus. Paul occupied the center of the stage time and again in such a drama. Stephen played the role of prophet to his death. The apostles faced the crisis many times and concluded, "We must obey God rather than men." Martin Luther stood upon the same life-stage and cried, "I can do naught else. Here I stand. God help me. Amen." The drama is still being enacted as modern prophets and apostles, Christian men and women of all walks and ranks of life, strive to know and do the will of God in spite of criticism, threats, danger, and hardship. The second striking aspect of Jeremiah's relation to God was his unflinching yielding to God's will.

Jeremiah's Contribution

The lesson events constitute interesting and profitable material for study as a part of the unique history of the Hebrews. The major contributions of Jeremiah were threefold. First, from a theological standpoint, he is credited with emphasizing the individual's relationship to God. Second, from the historical and political standpoint, he served as the spokesman of God in shaping the destiny of God's chosen people. Third, from the human standpoint, he provides a stirring example of fidelity to vision and ideal. It is this latter contribution which appeals to us. No one knows whom his actions will influence. It is easy to imagine Jesus being stirred in spirit as he read this stirring story out of Hebrew scriptures in his youth. Likewise our hearts are made to "burn within us" as this scene is enacted in our own minds. The church and the world in general need today from Christians stirring examples of fidelity to Christian ideals.—Pittsburgh Christian Advocate.

A cheeky person asked a minister, who was gifted at repartee: "Can you tell me the way to heaven?"

"Certainly," replied the minister, "turn to the right and keep going straight."—The Christian, Port Athens, Tex.



SAME PRESCRIPTION
HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

This prescription has proven its worth and is now the largest selling liquid laxative. It has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds, fevers. At your druggist, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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FISHING IN LAKE JUNALUSKA

I have just returned from a trip to Lake Junaluska, summer headquarters of Southern Methodism. I always enjoy my visits to Junaluska, but the last was especially delightful. The mountain eminences carpeted with vernal beauty, rolling hillsides banked in flowers, forests teaming with dogwood, azaleas and other native trees and shrubs vieing with each other in splendor and glory, lawns burdened with living green and miniature landscapes, the whole country redolent with the jubilant carols of the chorister of the forest and resonant with the fragrance of the field hold you in a binding spell of inexpressible ecstacy. The streams and lakes are abounding with bass, carp and other varieties of fish. The writer caught 52 in a few days, or you might say hours. Mr. Bailey caught four bass, weighing 18 pounds, in less than an hour. As we were sitting on the porch of our little white cottage on the east side of the lake, 100 yards from the Colonial, 300 yards from the Mission building where the Duke summer school is conducted, and 150 yards from the auditorium, and saw the fish jumping, heard the birds singing, inhaled the fragrance of the flowers, saw the towering peaks of the mountains floating among the clouds, and lifting their heads amid the stars at night, felt the gentle zephyrs fanning my face and saw the golden, fleecy clouds forming themselves into downy pillows like those of an oriental palace, I said this is like heaven to me.

Rev. Ralph E. Nollner and Mr. Bailey, his assistant, are preparing for a record breaking crowd and expect to pull off the finest program ever heard at Junaluska. Brethren, if you want your money's worth in recreation, education, and inspiration, begin now to make arrangement to spend your vacation at Lake Junaluska. Zadok Paris.

ON MAKING WHOOPEE

The slang phrase is always in disrepute among good writers and speakers, but sometimes slang makes its way into more respectable circles. There is a phrase current today which is widely used, in the newspapers, in the movies, over the radio; and that phrase is "to make whoopee."

"Whoop" is a good old English word; it has also been spelled "hoop," and it is still pronounced as though it were spelled without the initial "w." Of particular interest is the phrase which grew out of this word, "to whoop it up" or "to whoop her up," which Webster's New International Dictionary defines as follows:

"To raise a disturbance with or as if with whoops, or shouts; hence, in general, to urge matters on in an excited obstreperous manner; as, a drunken cowboy whooped it up in town." This phrase is marked "slang" in the dictionary.

The unprofessional etymologist can relate the phrase "to make whoopee" to that earlier slang expression.

A spank in time saves crime.—Otis Moore.

Man bets on himself

A good bet for others



MANY a man has failed to land the job he went after, just because he looked seedy. The Boss looked him over and probably figured that a man who'd let himself slump would let his job slide, too.

"That experience brought me up short," the wise ones declare afterwards. "That very day I started on a whole new scheme of living. Say, you'd never have known me for the same man six months later. I'm betting on myself *now*, all right. So is the outfit I'm working for.

"There are thousands of people in this condition. Half-hearted. Down on their luck. And don't quite know why. Yet, the answer is so simple. A slowed-up, sluggish system—an excess of poisons in the body.

"Regular treatments with Nujol start things functioning again as they should. Nujol not only keeps an excess of body poisons from forming (we all have them), but aids in their removal."

Start now to take Nujol regularly. Keep it up for the next three months. At the end of that time we'd be willing to bet your stock has gone way up. That you're worth more to the people you work for—and to yourself.

Nujol can't possibly upset you. For it contains absolutely no medicine or drugs. Nujol was perfected by the Nujol Laboratories, 26 Broadway, New York. Sold in sealed packages only. Get a bottle today.

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W. L. MAYER, Director of Registration
Raleigh, N. C.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

HAMLET EPWORTH LEAGUE

Good reports are coming in from the league at Hamlet. The district secretary reports this league doing splendid work and a real live corresponding secretary on the job in the person of Miss Marguerite Dollar, who reports anniversary day with a splendid printed program, the offering sent to Treasurer C. Gherman Cobb, Goldsboro, and the following new officers were installed at the anniversary program:

President—Mary Louise Wright.
Vice President—Leon Thompson.
First Dept. Supt.—Ruby Farmer.
Second Dept. Supt.—Adylee Tart.
Third Dept. Supt.—Louise Nash.
Fourth Dept. Supt.—Flora Thompson.
Recording Secretary—Martha Frances Cole.
Treasurer—Dale Crowell.
Epworth Era Agent—Marguerite Dollar.
Cor. Sec.—Marguerite Dollar.
Junior Supt.—Mrs. W. M. Hendley.

RALEIGN DISTRICT DOINGS

Edenton Street: Last Sunday evening Rev. F. S. Love, pastor, gave the preaching hour to the young people and the senior Epworth League held their anniversary service with the following leaguers taking part: Misses Elizabeth Mason, Emily Storr, Lois Frazelle, Ella May Noell, Erin Blood worth and Georgette May Schwartz; Messrs. Banks Young, Ransom Andrews, E. W. Buchanan, John Litchfield and Philip Schwartz. The way these young people participated in this service before the "mike" (the service was broadcasted) was a revelation. Miss Mason, president of the chapter, directed the entire service.

Seventh Annual District Institute

It won't be long now! Friday night, May 17, at Central Methodist church, Raleigh, beginning at the hour of seven, the Boost Raleigh District Institute opens. Send in your registration to the district secretary at once. There will be eating, music, fun and inspiration. You can't afford to miss it!

Western North Carolina Conference

TRINITY MEMORIAL

The Epworth League of the Trinity Memorial church, Trinity, N. C., has become too wide awake to stay in the background longer. We have a splendid league of thirty girls and boys. We have four wide awake departments, conduct devotional meetings weekly, a public program at church service each first Sunday evening, and carry out beneficial recreational activities. Our fine young people are not afraid to work diligently and are fast placing our chapter on the real working basis, "All for Christ." At present we have on a membership campaign and hope to have every boy and girl in our village in our league before the campaign closes.

The department of recreation has recently carried out a very valuable activity in the observation of recreation week. On Monday evening the league was host to the church membership in the church basement. A peanut social was enjoyed by the leaguers on Tuesday evening. On Wednesday evening the leaguers had charge of the prayer service and had as their subject, "The value of recreation in the church." A wiener roast was the feature for Thursday evening, while on Friday evening a theater party was greatly enjoyed. Our pastor, Mr. Kelly, is a great inspiration to us and we appreciate him. Come over to Trinity and see for yourself what a fine league we have.

Virginia Johnson, Cor. Sec.

CHARLOTTE UNION

Miss Margaret Burdell conducted the devotional program of the Charlotte District Epworth League Union at its monthly business meeting April 8, at Belmont Park. Special features were an address by the junior pastor of First Methodist church, Rev. Mr. Huggin, a song by Mr. Ryan, and a violin duet. Miss Winnie White presided during the business session. Senior chapters of Hickory Grove and Wesley Heights joined the union, both being well represented. Miss White extended a hearty welcome. Hawthorne Lane won both the attendance banner and the efficiency cross. Preparatory to the election of new union officers the following were appointed on the nominating committee: John Carlyle, Ruby Bost, and Elizabeth Woodward.

A Junaluska club was organized, composed of all leaguers who have attended an assembly at the Lake. Berryman Jones was elected president and Elizabeth Woodward treasurer. There is a membership fee of 25 cents for the purpose of sending an Epworth Leaguer to the assemblies this summer who has never attended. Much interest is shown in this club and it is intended to be permanent. Miss Clyde Fallin announced the annual efficiency institute of the Charlotte district to be held in First church, May 6-10. Rev. W. Arthur Barber will teach social service during the institute and conduct a consecration service at the close. Mr. Adams will teach the general class in administration, also the first department methods. Rev. Mr. Huggin will instruct in Bible. Mr. Cartier of the Charlotte parks commission will direct in the recreational department. Belmont Park League of which Mr. W. C. House is president, led a delightful hour in the hut. Miss Fallin led the games.

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REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

In last week's Advocate the printer made me say that it costs $225 per day to meet the expenses of the orphanage. That was an error. It is costing us $255 per day to defray our expenses.

* * * *

On my way back from the tri-state conference I came to Thomasville to see our baseball team beat the Thomasville Baptist Orphanage, now named Mills Home, two to nothing. The change in name meets with the hearty approval of all who understand the significance of the change. There is no use of our constantly reminding our fatherless and motherless children of the fact that their parents are dead. It is a rare thing that we ever speak of the departure of our loved ones. It is a sacred and sad thing in our lives and we do not think it is best to constantly remind ourselves and those about us of their going. To do so is to foster a morbid spirit which prevents us from doing and being our best. I hope the day will soon come when we may give our home a more appropriate name, leaving off the word orphanage. To keep that word has a tendency to cast a cloud of sorrow over those who are trained in the Christian home. Then it has a tendency to develop a class consciousness which is a serious drawback to the highest development of our fine boys and lovely girls. If we could name ours the Jenkins Home, Cole Home, the Joseph Brown Home, the S. C. Vann Home, or after someone else who has wrought well for the institution we would eliminate the objectionable and at the same time perpetuate the name of a great friend or benefactor. Let us give this suggestion serious consideration.

* * * *

The Tri-State Orphanage Conference met this year with our sister orphanage, The Children's Home, Winston-Salem. Brother C. A. Wood, the superintendent, his officers and big family were very gracious in their hospitality. For fourteen years I have been attending these conferences and have found them of great value in meeting the problems which are constantly coming up before me for solution. Live and serious topics are discussed with frankness and sincerity. As a result of these discussions there comes to us a better understanding and a broader interpretation of the work which we are called upon to do. The Children's Home has made much progress under the guidance of Brother Wood. The home has 250 children. The campus is a thing of beauty. Dotted over the campus are many buildings that are modern and attractive. The institution has a splendid school of eleven grades. Mr. Robert Bradshaw, who is a graduate of Duke and Columbia universities, is superintendent of the school. He is the son of our own beloved Dr. M. Bradshaw, the presiding elder of the Raleigh district. The Children's Home, owned and operated by the Western North Carolina conference, is the best supported as well as the largest endowed orphanage in Southern Methodism. Within a few years there will be four or five hundred children in this splendid home. Five of my workers were present at the Tri-State Conference. I had the great pleasure and privilege of being the guest of Bro. C. A. Wood, who has a lovely home on the campus.

* * * *

I think that our people should know all the facts about our home. I, for one, believe if the conference is kept posted as to our progress and needs that there will be manifested a greater interest in the work we are trying to do to the very best of our ability. I am giving the number of our children and what it costs per day to meet our daily expenses. We now have 312 boys and girls in our home and it is costing us $255 each day to carry on. Let it be remembered that this includes everything—board, clothes, school, books, farm, dairy, stock, insurance premiums, repairs, upkeep of cars, farm implements, laundry supplies, sewing room material, six or seven hundred tons of coal, upkeep of driveways and campus, lights, water and infirmary, etc. Two hundred and fifty-five dollars per day is a large sum, but when we remember that is just 82 cents each per child, no one can complain that this is extravagance. The truth is that this is very economical expenditure. The Duke Foundation report gives the per capita cost in each of the ten largest institutions in North Carolina and South Carolina, and puts the Methodist Orphanage at Raleigh down as having the lowest per capita cost. Our home is running eight cents per day lower than the average of the ten. That means we are operating ours about $30 less per annum than the average of the ten in North and South Carolina. Since it is costing us $255 per day to run our institution, and the conference only gives us about one-third of that amount, it is absolutely necessary that the Sunday schools, organized classes, individuals and churches respond to our needs in a big, generous way.

The intolerant and declamatory are not the people whose faith is founded on a rock. How do we know? By the simple proposition that they would not be intolerant and declamatory if they were sure. By the further proposition that they would be the saddest people on earth if they really believed the stuff they teach. —John R. Shaick.

Piles

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In Memoriam

IN MEMORIAM

In memory of my sainted mother, Mrs. Cynthia Jane Harmon of Pittsboro, who departed this life December 25, 1929.

How I wish that I could see you
Just as I used to, mother dear!
I would be by your side
Telling you things of interest,
Just as I used to, mother dear.

I see you as I used to, mother dear,
With that sweet, smiling face so clear.
Those lovely brown eyes, holy and powerful;
From lips, encouraging words so tender and true,
"To always trust God and do the right."

It is wonderful, mother dear, to see you
Singing those hymns so old and sweet;
Reading your Bible, and praying, too—
Kneeling by the bedside as long as knee could bend.
Oh, that slender, noble figure, what an inspiration!

I think of you, mother dear, both day and night;
What a wonderful mother you are to me!
How thankful I was then and am now.
Oh, how I wish it was like it used to be
When you were here, mother dear!

But I wouldn't call you back, mother dear;
You are happy there with Jesus, I know,
In heaven of many mansions, prepared for you.
I can see you, mother dear, occupying those mansions
So nobly, so beautifully, with a radiance unknown.

It is springtime here now, mother dear;
You know it was Christmas time when you went away.
Oh, how bright and sparkling the stars were that night;
I can see the angels rejoicing as the star
Of Bethlehem guided you to heaven that night.

I was at my old home last Sunday;
I was at the old home church, too.
Everything was lovely with the buds of spring,
But oh, how I missed you, mother dear;
Things didn't seem as when you were here.

We are getting on all right, mother dear;
We are tryingto live as you taught us.
Your noble, Christian life is a guide and an inspiratiion.
We are going to meet you in heaven, mother dear;
We know that you and father are waiting to welcome us home.

Her daughter,
Mrs. Ola Harmon Foister.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom took from among us on March 13, 1929, our beloved friend, Mrs. Harriet Brown, the mother of our faithful president, we, the members of Conetoe Missionary Society do hereby express our grief: therefore be it resolved:

First, That we bow in submission to his will, feeling grateful for the beautiful Christian life she lived and for the inspiration received from her; we realize our loss is her eternal gain.

Second, That we extend to the bereaved family the deep sympathy of the missionary society, with the prayer that our heavenly Father will bless and comfort them. We mingle our tears with her children who loved her and nursed her so tenderly.

Third, That a copy of these resolutions be sent to the family, the North Carolina Christian Advocate, the Tarboro Southerner, and a copy be spread on the minutes of the Woman's Missionary Society.

Mrs. Z. T. Harris,
Mrs. J. C. Walston,
Mrs. Mary Dawson,

RESOLUTIONS OF RESPECT

We, the members of the men's Bible class of Tabernacle Methodist church wish to express our deep sorrow at the death of our faithful brother and coworker, Mr. Ed Short, which occurred January 29, 1929. Therefore we, as members of this class offer these resolutions:

First, That we as a class are conscious of a great loss.

Second, That we bow in humble submission to the will of God, believing that he doeth all things wisely.

Third, That the class extends its love and sympathy to the family.

Fourth, That a copy of these resolutions be sent to the North Carolina Christian Advocate, one to the family and one placed on the minutes of this class.

For punctual attendance and class cooperation Mr. Short was an inspiration to every other member and in the passing of this good man the community as well suffers a great loss.

Richard Matthews,
Willie Henderson,
J. C. Tilghman.

RESOLUTIONS OF RESPECT

In memory of a beloved member of the Aid Society, choir and Edenton Methodist church, we wish to express our heartfelt sympathy to the bereaved loved ones in the loss of Mrs. George T. Blow. On March 9 death claimed her in the prime of life for the eternal home beyond.

Whereas, it was our heavenly Father's will to take from us our friend and coworker; therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things according to his divine wisdom.

Second, That we express our deepest sympathy to the husband, sons and other members of the family, and ask God to sustain them in their irreparable loss.

Third, That a copy of these resolutions be handed the members of the family, one sent to our local paper and a copy sent to the North Carolina Advocate for publication.

Mrs. Wm. B. North,
Mrs. Will Smith,
Mrs. T. C. White.

RESOLUTIONS OF RESPECT

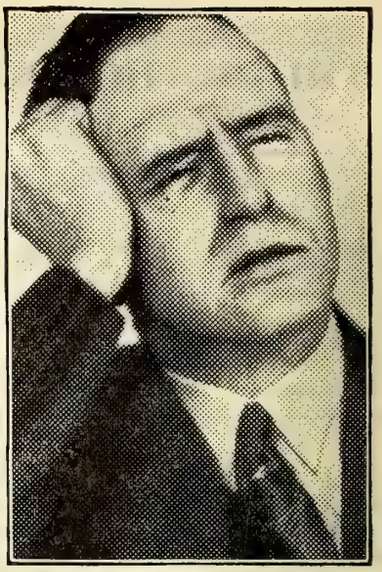
We, the members of the Mary Hambrick Missionary Soiiety of Edgar Long Memorial church, Roxboro, N. C., wish to pay loving tribute to our co-worker and friend, Mrs. Nora Featherstone, whom God called to a richer and a fuller life on March 14, 1929. Her beautiful Christian character was an inspiration to all with whom she came in contact and those who know her best loved her most. Therefore be it resolved:

That we bow in humble submission to the will of Him who doeth all things well.

That we extend to the grief-stricken family our tender love and sympathy, praying that God in his wisdom and mercy may watch over and comfort them.

That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate and one to the Roxboro Courier for publication and a copy recorded in our minutes.

Mrs. T. W. Henderson,
Mrs. H. W. Winstead,
Mrs. W. T. Pass.



DOCTORS quite approve the quick comfort of Bayer Aspirin. These perfectly harmless tablets ease an aching head without penalty. Their increasing use year after year is proof that they do help and can't harm. Take them for any ache; to avoid the pain peculiar to women; many have found them marvelous at such times. The proven directions with every package of Bayer Aspirin tell how to treat colds, sore throat, neuralgia, neuritis, etc. All druggists.

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RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has called our beloved co-worker, Mrs. Annie Ralph Ward, to her eternal reward. Therefore be it resolved:

First, That we, the members of the Woman's Bible Class of the Edenton Methodist church do feel a deep sense of loss, both to ourselves and the class, in the death of one that had been a most faithful and beloved president.

Second, That her life of faith and devotion will ever remain a noble and inspiring example for each member of the class.

Third, That humbly submitting ourselves to Him who doeth all things well, we should remember her devotion to every department of the church work, and try to emulate her example as a follower of Jesus Christ.

Fourth, That we would extend to the bereaved family our tenderest sympathies and commend them to Christ who alone can comfort.

Fifth, That a copy of these resolutions be sent to the family, a copy be given to the local paper and a copy sent to the editor of the Advocate for publication.

Mrs. Wm. B. North,
Mrs. E. W. Spires,
Mrs. S. X. Stephenson.

RESOLUTIONS OF RESPECT

On the morning of April 15, 1929, the spirit of Mrs. Ferebee Morgan passed to the great beyond at the home of her son in Wilson, N. C.

In the passing of this good woman the Susanna Wesley Bible class of West Market M. E. church has given up (not lost) one of their most valued and consecrated members.

Of a sweet and gentle disposition, Mrs. Morgan had a faculty for making and holding friends, and for working in harmony and co-operation with the members of the Sunday school class.

Therefore be it resolved:

First, That the members of the Susanna Wesley Bible class bow in humble submission to the divine will of Him who doeth all things well, while we mourn her passing.

Second, That the class rejoices in the beauty of Mrs. Morgan's life and service, and seek to emulate her example in the work of the Master.

Third, That we extend to the family our deep sympathy, with the prayer that the heavenly Father will give comfort and strength that he alone can give.

Fourth, That a copy of these resolutions be recorded in the minutes of the Susanna Wesley Bible class and a copy sent the family.

Mrs. A. N. Perkins, Chm.
Mrs. H. L. McKay.

RESOLLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has removed from our midst Mrs. Elizabeth Edgerton Best, we, the members of the Thompson's Chapel Missionary Society, do hereby express our grief for the loss of our dearly beloved vice president. She was a faithful member and a loyal worker, and we shall ever cherish the memory of her beautiful life. Our hearts are in sympathy with the bereaved family and we pray that God will comfort them in their sorrow.

As an expression of the deep regret of the members of our missionary society and the loss which we have sustained in her death, be it resolved:

First, That we bow in submission to his will, thanking him for the beautiful life she has lived and for the Christian example she has left for us to follow.

Second, That we take this way of extending to the family our deepest sympathy in their bereavement, with the prayer that the heavenly Father will extend the comfort and sustaining strength that only he can give.

Third, That a copy of these resolutions be sent to the family, the North Carolina Christian Advocate, the Goldsboro Daily News, and a copy be spread on the minutes of the Woman's Missionary Society.

Mrs. L. H. Best,
Mrs. R. E. Cox,
Miss Ruth Crumpler.
Committee.

IN MEMORIAM

In the sad death of Mrs. J. Frank Armstrong, the wife of our beloved pastor, we feel deeply the loss that has come to him. We take this method of expressing to him and J. Frank, Jr., our heartfelt sympathy. Her zeal for the cause of her Lord and for the helpfulness of her husband, we, as the men's Bible class of the North Wilkesboro Methodist church, recognized and deeply appreciated and we shall miss her influence in church and community. With the cognizance of her worth and devotedly religious life we console ourselves and the bereaved husband and son that while she is gone that she shall not be forgotten nor has the beautiful and helpful influence of her life ceased. We and they can look into the future with a sure hope that if we live our lives as she lived hers, there shall come a happy day of reunion in that land where there comes no death or sorrow.

Horace Sisk,
J. C. Grayson,
R. M. Brame,
Committee.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has called to her eternal reward our beloved sister, Mrs. Sallie V. Call, we, the members of the Methodist Aid Society of the Mocksville church, resolve:

First, That in the passing away of Mrs. Call we have lost a faithful co-worker, whose joy was to do her Master's will.

Second, That her life has been a benediction in the past and will be an inspiration in the future.

Third, That the name of our aid society be known henceforth as the "Sallie Call Aid Society" in appreciation of her noble work.

Fourth, That a copy of these resolutions be sent to her family, to the North Carolina Christian Advocate, and one recorded in the minutes of our society.

Mrs. Ollie Stockton,
Miss Ruth Booe,
Miss Mary J. Heitman.
Committee.

In loving memory of my darling baby sister, Mrs. Madeline Whitt Wagoner, who died at her home in Winston-Salem, N. C., September 30, 1928.

Oh, how we miss you, Miss Maddie, dear.
The home's a different place—
We miss the music of your voice
And the sunshine of your face.

The rooms all seem so lonely—
No sunshine dancing there;
And darkening shadows seem to linger
Around our baby's chair.

Your work on earth was finished,
Your home above prepared;
And Jesus sweetly called you
His heavenly joys to share.

The old home is lonesome without you,
dear Maddie;
Though we have other sisters, dear,
We can go to, our darling Madeline,
But she cannot come back here.

We are coming, Madeline,
Though the way looks dark and cold;
But God will guide us onward,
For the light of love he holds.

Cloemoy Byrd.

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Mothers, who take *one* simple precaution, are seldom worried. With a bottle of Fletcher's Castoria in the house they can do what their doctor would tell them to do, when baby is fretful, feverish, colicky, constipated or stuffed-up with cold—give a few drops of this pure vegetable, pleasant-tasting preparation. It comforts Baby and soothes him to sleep in a jiffy. It's perfectly safe for the youngest infant. Use it freely—and as often as needed, specialists advise. A more liberal dose is all it takes to comfort and relieve older children when feverishness, bad breath, no appetite, colds, etc., show they need a good purging. The mark of *genuine* Castoria is the Fletcher signature on the wrapper. Look for it to avoid imitations.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Charlotte, Hawthorne Lane ..... May 9-10
Rockingham, Troy ..... May 9-10
Elizabeth City, Manteo ..... May 14-15
Raleigh, Holly Springs ..... May 14-15
Mount Airy, North Wilkesboro ..... May 15-16
Durham, Prospect, Yanceyville Ct. ..... May 16-17
Gastonia, Belmont, Main St. .....May 20-21
Greensboro, Jamestown ..... May 21-22
Asheville, Central Church Asheville ..... May 21-22
Waynesville, Waynesville ..... June 20-21
Statesville, Granite Falls ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
THIRD ROUND

May

Durham Ct., Pleasant Green, a.m. 12
Orange, a.m. 19
Duke's Chapel, p.m. 19
Cedar Grove, Prospect, a.m. 26
Carrboro, p.m. 26

June

Bahama, Ellis Chapel, a.m. 1
Brooksdale, Webb's, a.m. 2
E. Roxboro, Jalong, a.m. 9
Person Ct., Warren's Grove, p.m. 9
Long Memorial, night 9
Leasburg, Bethel, a.m. 16
Mebane, p.m. 16
Branson, p.m. 19
Burlington Ct., Bethel, a.m. 22
Webb Ave. and W. Burlington, a.m. 23
Front Street, p.m. 23
Calvary, p.m. 26
Hillsboro, New Sharon, a.m. 30
Milton, Purley, 3, ...30

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

May

North Gates, Parkers, 11 11-12
Gates, Harrells, afternoon 12
South Mills, Sharon, 11 18-19
South Camden, Wesley's, night 19
Kitty Hawk, Duck, 11 25
Currituck, Ebenezer, 11 26
Moyock, Perkins, afternoon 26
Perkuimmans, New Hope, 11 ..... May 31 and 2

June

Pasquotank, Epworth, afternoon 1-2

Elizabeth City district conference meets at Manteo May 14 and 15. First service and first session of conference at night, May 14.

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

May

Hay Street 12
Lillington, Parkers, p.m. 12
Person Street and Calvary, Gardner's, p.m. 19
Fayetteville Ct., Salem, a.m. 26
Parkton, Marvin, p.m. 26

June

Goldston, Merone 1-2
Mamers, Cool Springs, p.m. 2
Sanford, a.m. 9
Hemp, Smyrna, p.m. 9
Pittsboro, Brown's ..... 15 p.m. 16
Haw River, Mt. Pleasant, p.m. 16
Elizabeth, Singletary 22-23
Bladen, Deems, p.m. 23
Siler City, Providence 29-30
Carthage, Center, p.m. 30

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

May

Newport, Riverdale, 11 11-12
LaGrange, Trinity, 3 12
St. John's, 8 12
Straits-Harlowe, Merrimon, 11 18
Jones, Cypress Creek, 11 19
Seven Springs, Garris, 8 19
Snow Hill, Tabernacle, 11 25
Pink Hill, Woodland, 11 26
Kinston, 8 26

June

Beaufort, 11 2
Mt. Olive Ct., Bethel, 11 22
Mt. Olive-Calypso, Mt. Olive, 11 23
Mt. Olive Ct., Bethel, 3 (preaching) 23
St. Paul's, 8 23
Hookerton, Ormondsville, 11 30
Pikeville-Elm Street, Saulston, 3 30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

May

Jenkins Memorial, 11 12
Fuquay, Holly Springs (D. C.), 1:30 15
Lucama, Buckhorn, 11 19
Kenly Ct., Kenly, 3 19
Franklinton, 11 26
Epworth, night 26
Central, night 29

June

Millbrook, Oak Grove, 11 1
Garner, Hollands, 11 2
Pastor's School, Duke University 5-9
Four Oaks, Antioch, 11 and 3 15-16
Smithfield, 11 16
Youngsville Ct., Youngsville, 11 22
Tar River, Ebenezer, 11 23
Oxford Ct., Bethel, 11 29
Oxford, 11 30

July

Cary-Apex, Macedonia, 11 6
Zebulon, Wendell, 11 7
Bailey, 3 7
Creedmoor, 11 13-14
Edenton Street, night 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

May

Maxton, 11 12
Hamlet, 8 12
Laurinburg, 11 19
Caladonia, 3 19
Rockingham, 8 19
Wadeville, 11 25-26
Mount Gilead, 8 26

June

Red Surings, 11 2
Raeford, Parker's, 3 2
Lumberton, 8 2
Pastors' School 9-16
Laurel Hill 20
Robeson, 11 23
Lumberton Ct., p.m. 23
Aberdeen, 8 26
West End, 11 30
Richmond Ct., 8 30

July

Rowland 7
Piedmont, 11 14
St. Johns-Gibson, p.m. 14
Ellerbe, 11 28
Roberdel, p.m. 28

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

May

Greenville, 11 12
Grimesland Ct., Providence, 3:30 12
Fremont Ct., Fremont, 11 19
Tarboro, 11 26
Pinetops Ct., Temperance Hall, 3:30 26

June

Bethel, 11 2
Vanceboro Ct., Lane's, 3:30 2

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

May

Leicester, Grace, 11 12
Fairview, Sharon, 3 12
Candler, Pleasant Hill, 11 18-19
Acton, Acton, 3 19
District Conference, 9:30 to 5, Central 21-22
Central, 11 26
Haywood Street, 8 26

June

Tryon, 11 2
Saluda, 11 2
Hendersonville, 11 9
Brevard, 11 9
Mills River, Horseshoe, 11 16
Swannanoa, Bethesda, 3 16
Rosman, Lake Toxaway, 11 23
Weaverville Station, 8 26
Spring Gap, The Gap, 11 30
Black Mountain, 8 30

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

May

Weddington, Ind. Trail, 11 12
Spencer Memorial, night 12
Lilesville, 11 19
Bethel-New Hope, Long Pine, 3 19
Waxhaw, 11 26
Pineville, Marvin, 3 26
Calvary, night 26

June

First Church, 11 2
Wesley Heights, night 2
Pastors' School 5-8
Morven, McFarlan, 11 23
Peachland, Fountain Hill, 3 23
Dilworth, 11 30
Hickory Grove, night 30

July

Hawthorne Lane, 11 7
Myers Park, 11 14
Big Spring, night 14
Monroe, 11 21
Prospect, Bethlehem, 11 20-21
North Monroe, 3 21
Wadesboro, 11 28
Matthews, night 28

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

May

Shelby Ct., Sulphur Springs, 11 10
Cramerton, Cramerton, 11 12
Park Street, Ebenezer, night 12
Maylo, Maylo, 11 19
Lowesville, New Hope, 3 18-19
Belmont, Main Street, Main Street, night 19

The Gastonia district conference will convene at Main Street, Belmont, on the 20th of May at ten o'clock in the morning.

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
THIRD ROUND

May

Wentworth, Carmel, 11 11
Ruffin, Pelham, 3 11
East Greensboro, Holt's, 11, 12, night 14
Pleasant Garden, Bethlehem, 3 12
Gibsonville, night 12
Proximity, night 15
Coleridge, Mt. Olivet, 11 19
Randleman, Old Union, 3 19
Ramseur, Ramseur, night 26
Ashboro, night 29

June

Jamestown, Jamestown, 11 2
West Greensboro, Groome's, 3 2
Highland, night 2
Bethel-Grace, Bethel, night 5
Ward St.-Archdale, Archdale, 11 9
Calvary, 2 9
Main Street, night 9
Reidsville, night 12
Wesley Memorial, 11 16
College Place, night 16

District conference, Jamestown, May 21-22.

MARION DISTRICT
Edwin O. Cole, P.E., Box 264, Marion, N. C.
THIRD ROUND

May

Ivy, Bright Hope, 11 11
Burnsville, Burnsville, 11 12
Micaville, Celo, 3 12
Avery, Jonas Ridge, 11 18
Elk Park, Elk Park, 11 19
Spruce Pine, Spruce Pine, night 19
Forest City, 11 26
Gilkey, Thermal City, 3 26
Marion Mills, Clinchfield, night 26

June

Marion Ct., Concord, 11 2
Cross Mill, Capernaum, 3 2
Marion, First Church, night 2
Spindale, Spindale, 11 17
Cliffside-Avondale, Avondale, night 17
Rutherfordton, Gilboa, 11 23
Henrietta-Caroleen, Caroleen, night 23
Glen Alpine, 11 30
Pleasant Grove, night 30

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

May

Helton, Helton, 11 11
Todd, Hopewell, 11 12
Draper, 11 19
Spray, night 19
Mt. Airy Ct., Bulah, 11 26
Mt. Airy, Rockford Street, night 26

June

Stoneville, 11 2
Walnut Cove, Bethlehem, 2:30 2
Rural Hall, 2:30 and 11 8-9
Pilot Mountain, Fairview, 2:30 9
Mt. Airy, Central, night 9
Leaksville, 11 16
Madison, night 16
Yadkinville, Yadkinville, 2:30 and night 22-23
Wilkesboro, 11 23
Ronda, 2:30 23
Moravian Falls, Moriah, 11 30
North Wilkesboro, night 30

July

Jonesville, Longtown, 11 7
Dobson, Pleasant Ridge, 2:30 7
Boone, 11 14
Watauga, Mabel, 2:30 14
Sandy Ridge, Mount Herman, 11 21
Danbury, Forest Chapel, 2:30 21
Elkin, 11 28
Ararat, 2:30 28

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
THIRD ROUND

May

Dudley Shoals, Ebenezer, 11 12
Dry Ponds, 2:30 12
Granite Falls, night 12
Hickory First, 11 19
Highland, 2:30 19
Westview, night 19
Catawba, Concord, 11 26
Ball Creek, Center, 2:30 26

June

Statesville, Broad St., 11 2
Olin, Snow Creek, 2:30 2
Race Street, night 2
Shepherd, Rocky Mount, 11 23
Mt. Zion, Huntersville, 2:30 23
Davidson, night 23
Mooresville, Broad St., 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville Central, night 30

July

Stony Point, 11 7
Hiddenite, Rocky Springs, 2:30 7
Taylorsville, night 7

SALISBURY DISTRICT
H. C. Sprinkle P.E., Salisbury, N. C.
THIRD ROUND

May

Landis, Unity, 11 Saturday and 3 Sunday.....11-12
Kannapolis, Trinity, 11 12
Concord, Forest Hill, 7:30 12
Salisbury Ct., Mt. Tabor, 11 Sat. and 3 Sun. 18-19
Salisbury, Coburn Memorial, 11 19
Salisbury, Park Avenue, 7:30 19
Salisbury, First Church, 11 26
East Spencer, Long St., 7:30 26

June

Concord, Central, 11 2
Bethel, Love's Chapel, 3 2
Concord, Westford, 7:30 2
N. C. Pastors' School, Duke University 5-19
Concord, Harmony, Center, 11 23
Mt. Pleasant, Center Grove, 3 23
China Grove, 7:30 23
Albemarle Ct., Stony Hill, 11 Sat. and 3 Sun. 29-30
Albemarle, First St., 11 30
Albemarle, Central, 7:30 30

	July
Gold Hill, 11 Sat. and 3 Sun.	6-7
Badin, Bethany, 11	7
Salem, Oak Grove, 11 Sat. and 3 Sun.	13-14

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

	May
Andrews, 11	12
Franklin Ct., Snow Hill, 11	19
Macon Ct., Patton, 3	19
Franklin, night	19
Bethel, Harmony, 11	26
Haywood Ct., Davis Chapel, 3	26
	June
Cherokee, Echota, 11	1
Bryson City, 11	2
Fines Creek, Cataloochee, 11	23
Clyde-Junaluska, Long's, night	23
Jonathan, 11	30
Dellwood, Balsam, 3	30
Waynesville, night	30
	July
Wolf Mountain, 11	6
Cullowhee, 11	7
Webster, 3	7
Glenville, 11	14
Highlands, 3	14

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
THIRD ROUND

	May
Walkertown, Crews, 11	12
Welcome, Center, 3	12
Davidson, Centenary, 3	19
Forsyth, Marvin, night	19
Farmington, Smith Grove, 3	25-26
Ogburn Memorial, Shiloh, 11	26
	June
Oak Ridge, 11	2
Cooleemee, night	2
Centenary, 11	9
Central Terrace, night	9
Thomasville, Main Street, 11	16
Denton, Pleasant Grove, 3	16
Mocksville, 11	23
Linwood, Cotton Grove, 3	23
Advance, Fulton, night,	23
Hanes-Clemmons, Bethel, 11	30
Burkhead, night	30
	July
Lewisville, Sharon, 3 and night	June 30 and 1
Thomasville, Trinity, 11	7
Thomasville Ct., Prospect, 3	7
West End, night	7
Kernersville, Shady Grove, 11	14
Grace, night	14
Lexington, First Church, 11	21
Hiatt, night	21

Quick Stop For Headaches

Capudine is the logical agent to relieve pain and high nerve strain because it gives relief by soothing the nerves. It contains no narcotics.

Being liquid, Capudine acts very quickly. Highly effective for headaches, neuralgia, rheumatic pains, periodic pains. At all drug stores. 30c and 60c sizes.

(adv.)

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to
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Friday, May 17
Round Trip Fares

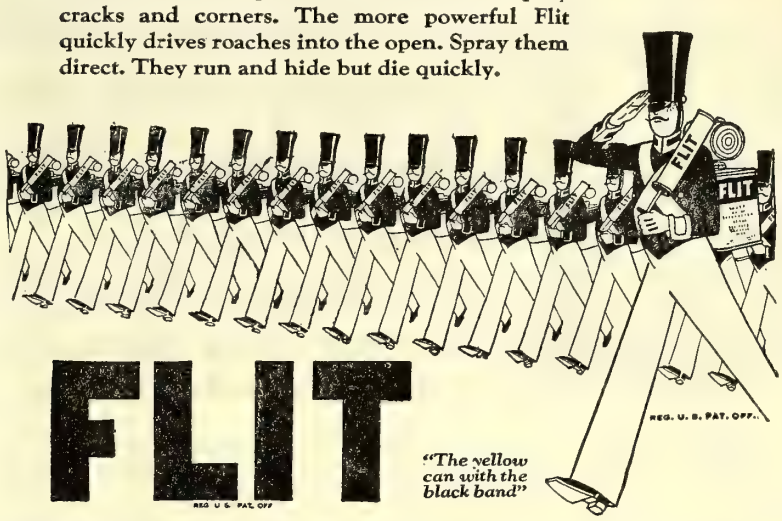
High Point	$10.00
Greensboro	9.00
Reidsville	8.00
Hillsboro	9.00
Haw River	9.00
Burlington	9.00

Tickets good on all trains except Crescent Limited and good to return so as to reach starting point before midnight Wednesday, May 22.

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Railway System
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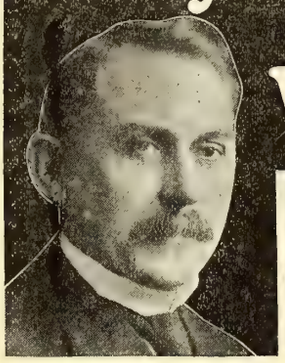
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Freight Paid for 30 Days' Free Trial

To Our Music Loving Methodist Friends

Send For My New Catalog and Factory Prices

A letter from
H. B. WILLIAMS, *President*
Williams Piano & Organ Co.

Among the thousands of Methodists who will receive this issue of this good paper are many thousands who have had business relations with us for nearly half a century. Thirty years ago our friend Bishop DuBose told me I was on the right track when I was making it easy for our Methodist folks to have more and better music.

Through the Bishop's influence and that of many other music loving ministers, and by our direct-from-factory prices, thousands of the Sweet-Toned Williams pianos and organs were furnished to Methodist parsonages, churches and people at prices they could afford to pay.

Many a Methodist mother, yes, and grandmother too, who reads this will be reminded of that joyful day long ago when a Sweet-Toned Williams (Epworth) was given an honored place in the home.

I would like to receive a personal letter from any Methodist man or woman who bought a Williams piano or organ before 1900. Write and tell me how it is standing up under the work.

Regardless of whether you are an old timer or not, kindly read this whole advertisement carefully and send the coupon for our beautiful new catalog with pictures and factory prices and our special Factory to Fireside proposition.

Yours for better music,
H. B. Williams.

You know, as I know, that home is not quite complete without a piano and nothing can fill the place of it, the noblest of all musical instruments. It's not a question with you music lovers as to whether or not you want a piano but rather which piano you want and how can you get it at the most advantageous price.

Buy for a Whole Life Time

You simply cannot afford to put your money into a cheaply-made, flashy-looking piano that in a few months loses its tone and whenever played proclaims its inferiority to all who hear.

What you want is absolutely sterling and dependable quality—in other words, *a satisfactory piano at a satisfactory price.* That is exactly what you get in the famous sweet-toned Williams piano.

How We Save You $100

By permitting you to act as your own agent and to deal direct with us, you get the benefit of the factory price, which saves you the middle dealer's profit and expense—from about $100 on an Upright to $300 on a Grand—and besides, you get our binding 25-year factory warrant. Beautiful pianos from $198 up.

Test the Williams 30 Days

I have the utmost confidence in the readers of this paper and I offer to send you, no matter where you live, a carefully selected, sweet-toned Williams piano (freight to be paid by us) for a 30 days' free trial. You may have it tested by your musical friends, enjoy its sweet music for a whole month and if you find it absolutely satisfactory you may keep it at the factory price or you may return it at my expense. Phonographs and Organs on same terms.

Read What They Say about the Williams

Rev. J. B. Hingeley, *Gen. Counsellor Board Pensions and Relief.*

I have known of the Williams pianos and organs for many years. Their reputation is of the highest order.

Bishop J. F. Berry

I bear cheerful testimony to the excellence of the Williams pianos and organs. For many years my office was close to that of the Williams Piano and Organ Company and I know of their reliability and fine business methods.

Bishop L. J. Birney

Our sweet-toned Williams is a superb piano. Its rich, clear tone is all that could be desired.

Bishop Homer C. Stuntz*

After our sweet-toned Williams piano had been in use in our home with three children for daily practice for nine years, the instrument has more than fulfilled our expectations and we are especially pleased to find that the moist and hot climate of the Philippine Islands seems to have no bad effect on it.

*Deceased.

Prof. Charles H. Gabriel

The Well Known Composer of Sunday School Music.

For many years I have used the Williams piano in my studio. The nature of my work is such as to require a piano of sweet, clear, musical tone, and I find that the Williams fulfills the requirements. I have frequently recommended these pianos to my friends, because I know them to be all right.

(Prof. Chas. H. Gabriel is perhaps the best known living Sunday School song writer. He has written a number of songs which have been sung in Sunday Schools all over the world, such as "Let a Little Sunshine In," "That will be Glory for Me," "I Never will Cease to Love Him" and "Send the Light.")

Bishop James Cannon, Jr.

When president of Blackstone College for Girls at Blackstone, Virginia, I bought several Williams pianos for the Department of Music. They proved so satisfactory that I bought several more, all of which have given good service.

(A music school where the pianos are used eight hours every day is a good place to test a piano.)

Bishop H. M. DuBose

Our Williams piano gives entire satisfaction. As I travel over the continent I find hundreds of Williams pianos and organs in use and have heard words of commendation only.

A Piano Bench FREE

You may know of some friend who is thinking of getting a piano soon and who would be glad to have our 1929 catalog with money saving factory prices. If you send us the name, we will send you a nice piano bench in case he orders a Williams piano. We have no agents. All business is transacted by mail direct from our office. Send coupon or write a letter.

Prof. E. O. Excell
Publisher of Sunday School Music.



I have used the Williams piano for many years in my home and I find it a superior instrument and all the makers claim for it. There is a clearness, depth and richness in its tone, which is particularly pleasing. After having had the fullest opportunity of knowing of the excellence of these instruments, and the reliability of the Williams firm, I can safely recommend them both.



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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, MAY 16, Number 20

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There Are Two Seas

By Bruce Barton

THERE are two seas in Palestine.

One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip of its healing waters.

Along its shores the children play, as children played when He was there. He loved it. He could look across its silver surface when He spoke His parables. And on a rolling plain not far away He fed five thousand people.

The river Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. And men build their houses near to it, and birds their nests; and every kind of life is happier because it is there.

The river Jordan flows on south into another sea.

Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travelers choose another route, unless on urgent business. The air hangs heavy above its waters, and neither man nor beast nor fowl will drink.

What makes this mighty difference in these neighbor seas?

Not the river Jordan. It empties the same good water into both. Not the soil in which they lie; not the country round about.

This is the difference. The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it another drop flows out. The giving and receiving go on in equal measure.

The other sea is shrewder, hoarding its income jealously.

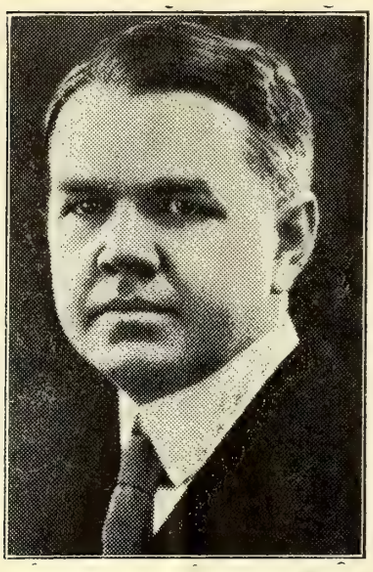
It will not be tempted into any generous impulse. Every drop it gets it keeps.

The Sea of Galilee gives and lives. This other sea gives nothing. It is named The Dead.

There are two kinds of people in the world.

There are two seas in Palestine.

ADVOCATE CAMPAIGN NOTES



Rev. Harry C. Smith,

Presiding elder of the Rockingham district, and leader in putting every charge in the district on the honor roll in the Advocate campaign.

Look Out for Dodd

A check for $24 from Clayton, with enough new subscribers to gain the heights of distinction, is the fine start made by Rev. E. D. Dodd. This enterprising citizen of Johnston county hints that he has not reached the end, provided the stars be propitious and the agents of publicity do their duty. Great!

Central and Herbert

Rev. J. Furman Herbert of Central, Raleigh, joins the procession in the Raleigh district. This young brother is well towards the front in the procession. Dr. Bradshaw has every reason to be elated over the way his preachers are standing by him to make it 100 per cent for his district.

Parker and Landis

Rev. P. E. Parker puts Landis on the honor roll this week. He points the way for ultimate victory all along the valley of the Yadkin and beyond. We thank you, Brother Parker, for the good work.

E. L. Stack, the Repeater

Not every Methodist preacher can succeed himself on a charge, but this is not true of Rev. E. L. Stack. A dozen years ago he did a fine work on the Pasquotank. Last year he returned for a second round and he is now in the midst of another successful pastorate. Two of his churches put him on the honor roll. Now watch for the stars to shine.

Mt. Pleasant Heard From

Brother Chas. H. Thayer, who is working with Rev. J. S. Gibbs, the pastor, in the Advocate campaign sends seven new subscribers and adds, "Please give this circuit credit on the honor roll. I am making an effort to put the Advocate in every Methodist home of our church." Good for Thayer and Gibbs.

Rev. L. E. Sawyer Reports Again

This time Brother Sawyer moves up to 22 new subscribers which gives Tabor three stars instead of one and lacks but a little of four stars. About next week we can put another star to his name. Good for Sawyer and Tabor.

Raleigh District Triumphs

Eighteen of the twenty-six pastors on this district were reported on the honor roll before the meeting of the district conference at Holly Springs this week. The other ten reported out at the conference. This was an excellent piece of work done by a devoted group of men. By this fine action the Raleigh district takes its place by the side of Rockingham in the 100 per cent class. Dr. M. Bradshaw is much pleased with the fine co-operation of the brethren.

This roll of worthies who take their places on the high tableland of victory are as follows: E. H. Davis, Zebulon; J. C. Williams, Bailey; W. C. Ball, Franklinton; J. H. Frizzelle, Kenly; Daniel Lane, Louisburg; H. R. Ashmore, Lucama; A. L. Thompson, Louisburg circuit; P. H. Fields, Jenkins Memorial; J. D. Stott, Princeton; R. R. Blanton, Youngsville.

This is truly a fine showing and it disclosed clearly the result of team work. A vote of thanks to the elder and to every preacher in the Raleigh district!

Henersonville Station

Brother W. B. West has always been an ardent and loyal friend of the Advocate. He did well when he had to do all the work himself. At Hendersonville he is especially fortunate in having Miss Maggie Renn to help him in this work. Miss Renn gave some of the best years of her life to the Advocate when in the office with Rev. H. M. Blair, the editor, and it is still her joy to work for the paper. She sends nine new subscribers and $40 for renewals, and she will continue to stand by her pastor in this till the work has been completed. We thank Brother West and Miss Renn for their faithful services.

Davis and Wadesboro

So many of Brother Davis' people at Wadesboro are already subscribers to the Advocate that he was in doubt some time ago whether he could find enough new names to make the honor roll. But he has. The mail brings seven new subscribers and from that princely pastor this assurance: "We are going to make a drive for renewals soon." We thank you, Brother Davis. Wadesboro is O. K. and Davis, too.

George D. Herman

Brother Herman has not only used his pen to teach people the value of good reading matter, but he has through the years wrought effectively in putting our own periodicals in the hands of our people. And he still runs true to form. He this week puts his charge on the honor roll, which is the very thing that was to be expected of so ardent an advocate of printer's ink and printed page.

Robert M. Price

To win a star and a place on the honor roll is certainly a fine start. Rev. Robt. M. Price is not content for this record at Riverside, New Bern. If the stars continue to shine over the broad waters of the Neuse a face will appear on the pages of the Advocate. So mote it be!

"The circles of Epworth church, Raleigh, are doing fine work. They most generously 'pounded' the pastor's family recently. The Sunday school has outgrown all available space. The men are attending in large numbers. Plans are being made for celebrating 'layman's day' in a big way. This church expects to make a good showing at the district conference in attendance and in report."—E. M. Hall.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

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"If you want knowledge," says John Ruskin, "you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work his life is a happy one." Yet there are people, quite a few, who think work is a curse and shun it as they would a rattlesnake.

⚜

Uncle Remus could talk knowingly about Brer Rabbit and Brer Fox, but listen to him as he talks about women: "Nobody knows how many griefs a woman has got. Look at the widders. Git 'em in the habits of grievin' arter one man, and they ain't never happy till they take the risks of grievin' arter another one. I've know'd one cambric hankcher for to outlast two husbands."

⚜

Did you ever try to define laughter, that which sets the human species apart from all other animals? If so with what result? Failure, perhaps. Webster's International Dictionary devotes almost half a page in its effort to throw light on this physical and psychological act of man. But we leave it to Josh Billings to put the question in a nutshell when he says: "Laffin' is the sensation of feelin' good all over but showin' it particularly in one spot."

⚜

One of our pastors in sending a new subscription for the North Carolina Christian Advocate adds this note: "This man was converted in a prayer service at his home the latter part of January and is proving true. He will join the church tomorrow. A most wonderful change has come into his life. He is a demonstration of what Jesus Christ will do for a man." It is also an indication of what a man will do for himself when he wants God to use him in the finest and best way possible. His example is worthy of emulation.

A class was asked in a Sunday school examination to give the meaning of the word "Selah." A small boy diffidently held up his hand. "Well?" said the examiner. "Please, sir," said the lad, "that's what David used to say whenever he broke one of the strings on his harp!"

⚜

Beware of the crowd! It may keep one away from the best. Those four men with the paralytic on a bed had a hard time getting to Jesus because of the crowd. Zaccheus had a hard time seeing Jesus on account of the crowd. Beware of the crowd for one may get lost therein. Joseph and Mary lost the boy Jesus in the crowd. The big college has its disadvantages over the small college because the student is in danger of being lost in the big student body. The individual member of the big church is constantly in danger of being lost in the crowd. Beware of the crowd for today it will shout "hosanna!" and tomorrow cry as persistently, "crucify him!" He that is wise will, whenever it is possible, escape the crowd and seek "the secret place of the Most High."

⚜

The Presbyterian of the South gives figures that should be heartening to Christians. Here they are: "Christianity is not usually considered to have the largest number of adherents among the religions of the world, but the fact is that it has. Indeed, it is larger than any two of the other religions combined. The Stuttgart Statistical Bureau, recognized as a high authority on this subject, gives the numbers for the adherents of the principal religions of the world. It says that there are 10,860,000 Jews in the world, 121,000,000 Buddhists, 175,290,000 Mohammedans, 214,000,000 Brahmists, 300,000,000 Confucianists, and 534,940,000 Christians." And lest we of the Occident should be exalted overmuch it will be well to keep in mind that all these religions came out of the Orient, even the greatest of them all—Christianity.

The Gospel for Each and for All

Slurs and inuendoes cast on all who would stress a gospel for the group fall upon deaf ears in these last days. A few years ago it was not so. Efforts at social betterment were belittled as a gospel of the "soup kitchen."

More and more are we coming to know that no life is lived alone. We are not and cannot live apart from others, even in the most primitive conditions. The little hut far off the beaten way and unknown to the ever-moving throng on city street or in crowded mart is not an isolated atom apart from the world's life. The humble inmates are linked to the generations gone and are beneficiaries of legislative enactment, judicial decision, and executive effort. The church and state both have much to do with making possible that peaceful life in all its simplicity. They are debtors to the past and to the present.

Take a census of the men gathered in the hotels of any North Carolina town in the ordinary course of business, and you will find men from every point of the compass selling the wares essential to the life that we now live here among men. Our fathers before us and our fellows about us make possible this good day. We are not hermits, but members one of another.

Did we run this principle out to its logical results how often another course of conduct would be ours! When a father comes to know that he cannot rear his boys without the aid of other men who have boys and a mother comes to realize how much other mothers contribute to the welfare of her girls, more attention will be given to a general uplift of every family of the community. A social gospel will then be as essential as one wholly concerned with the individual. Whenever the churches come to recognize the oneness of the kingdom and the certainty of the hurt of one being the hurt of all, then united effort against the common enemy will be the order rather than to waste energies in inter-denominational strife. The preacher who has no better employment than to foment strife in the name of church loyalty ought not to claim to be an ambassador for the Prince of Peace. He does injury to the Kingdom, and no permanent good for his own communion. The Kingdom does not come with such observation. The individual, the home, the church, find their true life in the social order. They are mutually dependent upon each other. Modern Lots and their families do not thrive in the modern Sodoms any more than in the olden time. The Kingdom of God either destroys the bad, or is destroyed in turn. The final consummation is to be a new heaven and a new earth where all are fit to company with the angels. Hence, life and the gospel cannot be selfish, but social here below. The first heresy was Cain's in denying that he had anything to do with his brother. The last vestige of this must go and all men be esteemed brothers.

Spring Cleaning

The pioneer farmer of this country had his inning at spring cleaning when with scythe and hoe he tried his temper and muscles on fence corners, ditch banks, and hedgerows. The housewife from time immemorial has been up against the problem each year of house cleaning—an ordeal that has furnished a perennial topic for humorists and near humorists.

Sam Walter Foss pays his respects to this subject, but he turns from house and barn lot and wood shed to man himself. Listen to Foss' injunction:

"Yes, clean yer house, an' clean yer shed,
An' clean yer barn in ev'ry part;
But brush the cobwebs from yer head,
An' sweep the snow-bank from yer heart.
Yes, w'en spring cleanin' comes aroun'
Bring forth the duster an' the broom,
But rake yer fogy notions down,
An' sweep yer dusty soul of gloom."

Our Task As Christians

Do we really believe in God the Father Almighty, Maker of heaven and earth? Or do we believe in a God specially concerned about our tribe? In war time we have each to pray for the blood of the enemy.

Mark Twain was a humorist who often, in his humor, said more serious things than the most solemn preacher says. Once he wrote a prayer for war time:

"O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land . . . for our sakes, who adore thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white

snow with the blood of their wounded feet! We ask of one who is the Spirit of love and who is the ever-faithful refuge and friend of all that are sore beset, and seek his aid with humble and contrite hearts. Grant our prayer, O Lord, and thine shall be the praise and glory now and ever. Amen."

Can we be really Christian in our attitude or shall we hold fast to a tribal god of the pagan?

Bishop George Ashton Oldham of the Protestant Episcopal Church, in a recent sermon on "The Church's Responsibility for World Peace," referred to a recent episode in the House of Parliament when, to use the bishop's words, "Mr. Clynes, a labor member, being severely heckled and questioned by the opposition, was finally asked what should be the guiding principle in foreign relations, replied, 'We haven't definitely formulated it, but I think we should base it on the Sermon on the Mount.' At which answer a testy old admiral arose and shouted in consternation, 'Gentlemen, gentlemen, if you are going to base the foreign policy of the British Empire on the Sermon on the Mount, then all I have to say is, 'God help England,' to which Mr. Clynes retorted, 'And he will.' "

Bishop Oldham then quoted the following significant words of the late Field Marshal Haig, "The gospel of Christ is the world's only social hope and the sole promise of world peace. It is a crusade to which I urge you, a crusade not having for its object the redemption of a single city, however holy, but the freeing of the whole world from the devastating scourge of war."

Follow Where He Leads

The perplexing question is, how to conform to the present demands while conserving the essentials of the past. In the deeper realms of the internal sphere of existence unity prevails, and a few simple essentials hold, and there is little change or variation. But as life externalizes itself and begins to conform to an order growing ever more complex and varied, confusion arises. With the changes on, momentous and far-reaching from sea to sea, nothing but the most serious efforts at self-adjustment could be expected of the churches in America. An intenser and better organized evangelism is being employed, more intelligent and better informed missionary effort is apparent, larger and finer appreciation of child life is seen, the cause of the afflicted and unfortunate secures more money each year, and a different people is found in better equipped churches on city street and by country roadside. And the demand is that all these may be made the more effective in the midst of a restless and feverish age. God only can lead.

There is a sense in which the church is to be deaf to the calls made and refuse to heed the spirit of the age. But this does not hold when the great Head of the Church is clearly speaking to his people. If ever there was a Macedonian cry, that call rolls across the seas today; if ever there was a good Samaritan, that man makes his plea in every city center. A concern for the nations and a concern for the average man result in the new stress on missions and the new democracy.

One is tempted to assert that the plea for democracy is often overdone. Still, even though this be true, democracy is the prevailing trend of the age, and never before has the church been so seriously engaged with the social movements of the people. This is rather the inevitable, for the efforts at education and general uplift always result in inequalities that have to be dealt with. For though there is equality of opportunity in education and religious effort, the result is always inequality. Results are never equal. How important, then, to see that the most democratic spirit prevails! How urgent is the call for reinforcements in every mission field! How persistent the plea for the average man in these last days!

The Fellowship of the Jew

Cardinal O'Connell recently charged that Einstein is an atheist. To this the eminent scientist replied, "I believe in Spinoza's God who reveals himself in the orderly harmony of what exists, not in a God who concerns himself with fates and actions of human beings."

The Living Church is led to offer the following comment: "If the learned mathematician is following his illustrious fellow-Jew, then he is a pantheist. It is interesting to recall that Baruch Spinoza (1632-1677) was excommunicated by the synagogues for his heresies. What will twentieth century Judaism do to its celebrated scientist who is both pantheist and Zionist?"

The College of Bishops on May 3 in annual meeting in Nashville, Tenn., endorsed in timely terms the stand of President Hoover for law enforcement. Their action went by special message to the President. There is no question that the church is a unit for law enforcement and will back the President in his stand.

People and Things

Rev. Allen P. Brantley of Winston-Salem preached the baccalaureate sermon at Trinity high school, Trinity, N. C., last Sunday, May 12.

Thirty-two were received on profession at Wanchese, Easter. The new parsonage is to receive two coats of paint and the entire situation is hopeful.

Last Sunday First church, Salisbury, had 906 at Sunday school and of the 241 in the primary, junior and intermediate-senior departments 177 remained for junior church. Big showing, indeed.

On May 19 there will be a home coming day at Cypress Creek Methodist church, Jones charge, to which all former preachers, presiding elders and friends are cordially invited.

Rev. A. C. Gibbs of Mt. Airy last Sunday preached the commencement sermons at Pilot Mountain and Flat Rock. The one at 11 o'clock and the other at 8 p. m. The Sunday before he did like service at the Dobson high school.

"Dr. Ashley Chappell delivered a splendid address April 5 to the graduating class of Mt. Pleasant high school. It truly is a great privilege to hear him, but even greater to have so congenial a spirit in your home."—J. Sam Gibbs.

Rev. L. B. Hayes has already preached three commencement sermons and has two more yet. In addition to these special sermons he has assisted Rev. T. R. Wolfe four days in a young people's revival at Madison. It gave evidences of being a very profitable meeting.

A. B. Saleeby, Salisbury, has won outstanding recognition for his work as a member of the Flag Association of America and will be decorated at the White House by President Hoover June 6. Mr. Saleeby was born in Mt. Lebanon, Syria. He came to the United States 30 years ago. He is now a member of the executive committee of the Flag Association of America, which has 18 organizations from New York to California.

It was the writer's privilege last Sunday morning to preach for Brother A. C. Gibbs at Central church, Mt. Airy. It is at all times a delight to worship with this intelligent, appreciative and reverent congregation. We have not at any time been there when the music was not fine and last Sunday it measured up to the usual high standard. Brother Gibbs is doing excellent work which is duly appreciated, and he and his good family are delighted with Mt. Airy and the treatment they are receiving at the hands of that excellent congregation. It was our privilege to spend a pleasant hour at the parsonage.

Rev. R. P. Shuler has been acquitted. The jury in the second Knights of Columbus criminal action against him brought in a verdict of acquittal, after having been out for some eight hours. The first vote was eight to four for acquittal, and finally all twelve of the jurors voted to acquit. The first trial, resulted in a hung jury, ten for acquittal and two for conviction. There is still remaining a criminal action against him, brought by the mayor of the city as a result of criticism of his administration. The city prosecutor has frankly advised him to drop the case and has stated it will be impossible to convict. The combined effort of these forces in Los Angeles has resulted in giving him an influence in southern California that he could never have secured without such opposition.

"Had 190 present at Sunday school at Riverside, New Bern; the church membership is only 199. Bridgeton and Reelsboro have both had more present at Sunday school for the last month than the membership of the church, and Beech Grove has almost as good a percentage as Riverside. If you can find another charge to beat that record, let's hear about it."—Robert M. Price.

The alumnae of Greensboro College are cordially invited to attend the annual business meeting of the General Alumnae Association at 3 p. m. Monday, May 27, 1929. Those who expect to attend the alumnae-student dinner at 6 p. m. on the same day are requested to send to Mary Brock, Alumnae Secretary, Greensboro College, Greensboro, N. C., application for reservation of ticket by Saturday, May 18.

"Rev. J. A. Russell of Carr church, East Durham, has been with me in a ten days' revival meeting, April 29-May 8, at Mebane. While the visible results were not large in so far as additions to the church are concerned, yet the attendance and interest were maintained throughout the entire meeting. Brother Russell is one of our best preachers. We are all Russellites now. The spiritual tone of our people has been raised as the result of this man of God in our midst."—B. T. Hurley.

Funeral services for Mrs. George W. Hutchison, who died suddenly at her home on South Main street, Mount Airy, N. C., on April 3, were held Friday morning, April 5, from Central Methodist church at 10 o'clock with the Rev. A. C. Gibbs, the pastor, conducting and assisted by the Revs. D. V. Price and E. W. Fox. Interment was made in the family plot at the Oakdale cemetery. Mrs. Hutchison early became a member of the Methodist church, which she served in an unusually energetic and faithful manner. She was a very active member of the Woman's Missionary Society, the W. C. T. U., and other affiliated organizations. She was beloved by her neighbors and those who knew her, she being possessed of a sterling Christian character and having given much service to the cause of Christianity. She is survived by her husband, George W. Hutchison, who was for many years lay leader of Central church, one brother, J. C. Harris, and two sisters, Mrs. R. E. Banner and Mrs. Claude Worth, all of Mt. Airy.

"The second quarterly conference on Carver's Creek circuit was held Sunday, May 5, at Wayman church. Dr. North preached a most inspiring sermon at the 11 o'clock hour on the subject of "The Church His Body." Following the sermon the sacrament of the Lord's Supper was administered. Lunch was served on the ground during the noon hour. Promptly at 1:30 o'clock the conference was called to order and W. D. Maultsby was elected chairman. The roll was called and 14 officials answered to their names. Reports from the pastor and officials were encouraging and showed for both material and spiritual progress. Fourteen accessions were reported to the church, nine by profession and five by letter. The conference was well attended and the freshly painted church was filled most to its capacity. There was an unusually good spiritual tone to the day throughout. The next conference was voted to go to Council church, at which time this church will be dedicated, Dr. North officiating and preaching the sermon."—W. D. Yarborough.

Rev. W. L. Maness preached the baccalaureate sermon for Hurdle Mill high school last Sunday night and has been engaged to preach the commencement sermon at East Over high school, Fayetteville, N. C., Sunday, May 26.

"Our revival meeting at Warrenton will begin on May 20 and run through the week. Rev. F. S. Love of Edenton Street church, Raleigh, will do the preaching. We are looking forward to a great meeting and praying for a real revival in the church and community."—B. P. R.

"Some time ago we closed a very gracious revival at Moore's Grove. There were 35 conversions and reclamations and 13 joined the church. We have had 27 to join the church since conference. The church was very wonderfully revived and the Sunday school is going good. Some of the brethren tell us that it was the best revival that Moore's Grove has had in 25 years. We are praying for 50 accessions by faith this year. We have had 67 to profess faith in Christ."—J. M. Green.

Rev. W. R. Jenkins of the Rural Hall charge closed revival services at Germanton May 5 and received ten new members into the church. They have spent $1300 on the Germanton church. Three Sunday school rooms have just been added to the Rural Hall church and the charge is making steady and substantial progress. Brother Jenkins is now closing his fourth year, the first man in 31 years to spend an entire quadrennium on this charge. Jenkins seems to be a record-breaker.

Rev. A. J. Hobbs, Jr., the Red Springs Methodist preacher, addressed the Robeson County Medical Association in Lumberton, May 9, on "The Indispensable Physician." He also delivered the baccalaureate sermon before the graduating class of the Red Springs high school Sunday morning, May 12, (the second time in three years). On the same afternoon he preached the commencement sermon at the Barker-Ten Mile high school finals. On May 15 he is to deliver the commencement address at the Antioch high school in Hoke county.

Rev. P. W. Tucker, pastor at Morganton, writes: "Mrs. A. A. Connelly passed away Saturday afternoon after an illness of one week with pneumonia. Funeral was held from First Methodist church, Morganton, Sunday afternoon at five o'clock. The main auditorium and Sunday school room was packed. She was canvassing for the Advocate just one week before she died, and said to her pastor as she was coming back after a rather long walk to see a subscriber that she was very tired and felt that she could not do the work as well as it should be done and suggested that we secure some one else to take her place."

THE GASTONIA DISTRICT CONFERENCE

The Gastonia district conference will convene at Main Street church, Belmont, at ten o'clock Tuesday, May 21.

Two dates appear in the Advocate. The one under the district announcements is Plylers' pet and they refuse to change it. But they are wrong. Stick to the 21st and you will be right.

All connectional brethren will accept this as official summons. Charlie Kirkpatrick writes that he wishes to speak on the morning of the first day. The others can speak the rest of the time. And we are glad to have you with us and there will be plenty of time for all. Charlie gets first call because he did four years of such fine work on the district.

H. G. Hardin, A. C. Swafford and J. C. Cornett will serve as committee on license and recommendations.

W. A. Newell.

PROGRAM OF GREENSBORO COLLEGE COMMENCEMENT

Saturday, May 25

8:30 p. m.—Annual guest performance, by the Greensboro College Players.

Sunday, May 26

11:00 a. m.—Baccalaureate sermon, Bishop William N. Ainsworth, LL.D., Macon, Ga.

8:00 p. m.—Anniversary Young Women's Christian Association, Bishop William N. Ainsworth.

Monday, May 27

3:00 p. m.—Annual business meeting of the Alumnae Association.

5:00 p.m.—Class day exercises.

6:00 p. m.—Alumnae-Student dinner.

8:30 p. m.—Annual concert.

Tuesday, May 28

10:30 a. m.—Opening exercises. Annual address, Hon. Angus W. McLean, Lumberton, N. C. Graduating exercises.

MRS. A. A. CONNELLY PASSES

We read with sorrow last Sunday of the passing of Mrs. A. A. Connelly, who was a choice spirit of Morganton, N. C., and one of the very best friends that the Advocate has had among the elect women of the church.

The press dispatches carry the following account of her death and family connections:

"Mrs. A. A. Connelly, wife of a well known Morganton resident, died at her home here this afternoon shortly after five o'clock. She had been ill for less than a week of pneumonia. Last Sunday she celebrated her seventieth birthday with all her children and grandchildren at a family dinner party and at that time seemed perfectly well. She became ill that night.

"The funeral was held at the First Methodist church Sunday afternoon at five o'clock. Mrs. Connelly was a member of the board of stewards of the church and very active in church work. Burial was in the cemetery here.

"Mrs. Connelly's maiden name was Mildred Winters, daughter of the late Mark Winters of this county. She was twice married. Her first husband was Vance Alexander. Two sons by that marriage, E. D. Alexander, Morganton business man, and Will Alexander of Shelby, survive. Besides her husband and their son, O. S. Connelly, a Morganton merchant, and a daughter, Miss Mildred Connelly, she is survived also by a sister, Mrs. J. D. Alexander of Morganton, two brothers and several grandchildren."

GREAT REVIVAL AT BURKHEAD, WINSTON-SALEM

Yesterday, Mother's Day, was a high day of joy at Burkhead, when 81 persons stood about the altar of the church to be received as members. Fifty-seven of these came in on profession of faith and 24 by certificate, making in all 101 members received since conference.

The Sunday school had 626 in attendance yesterday. The Baraca Bible class has averaged 155 men the past quarter. Mr. J. J. Hamilton is teacher of this class of men. Mr. C. W. Snyder is general superintendent of the Sunday school.

Mrs. Steidley was with us throughout our revival and as usual rendered a ministry of the highest order.

C. M. Short.

A Vacation School Experiment

By RAYMOND A. SMITH, Ph. D.

The following observations regarding our vacation school of last summer are set down, not as a guide to vacation school principles, but just as one leader's experience. For the sake of clarity I have divided the discussion into five parts: promotion, selecting personnel, selecting materials, arranging the schedule and, finally some results.

1. Promoting the School

The success of our school was due, in no small degree, to an energetic program of promotion. We began speaking about it in the workers' council of the church school several months before the school was scheduled to begin. It is important to have the teachers and other workers of the Sunday school enthusiastic about the project, for it is from their ranks that most of your workers will come. In the case of our school this was not difficult, since the church school had sponsored the vacation school for three years previous. A committee from the workers' council was appointed to assist the leader in choosing workers.

In promoting the school one will concentrate naturally upon the elementary departments of the Sunday school. We distributed registration cards several Sundays prior to the opening of the school and got as many children as we could definitely committed to come. This plan also was found helpful in ascertaining beforehand approximately how many we could expect, thus helping us to know how to provide materials and assistants. Another plan we found helpful in bringing the school to the attention of the pupils was to prepare some attractive posters and place them in conspicuous places around the church building and in nearby public places. We also used the church bulletin freely and sent parents of eligible children letters explaining the nature and purpose of the school, stressing particularly the fact that there would be no "home work" or other burdens to mar the vacation of their children. This last suggestion is really quite important, since some parents whose children have worked hard during the school year are of the opinion that they should be "turned loose" for the vacation period.

It might not be amiss in connection with the promotion aspect of the project to mention the matter of finances. There is, of course, no specific rule for this, since conditions vary with communities. The average cost of vacation school is said to be about one dollar per pupil. In the schools I have conducted each has had a different plan of financing. The first was a mission school in a large city, paid for by the board of city missions for the denomination with which the school was affiliated. In the second school it was provided in the regular church budget, and in the third the church and the Sunday school shared equally in the expense.

2. Selecting the Personnel

As was stated above the vacation church school committee (generally appointed by the church or pastor) selects the workers. At least, they select the superintendent who may select the workers himself if this is deemed preferable. Some one definite person should have charge, for in this, as in other schools, there will need to be a general executive for the entire program. I am assuming that most of those who plan schools will have them departmentalized, with a superintendent for each group. The regular Sunday school scheme of age-groups will of course be followed wherever practicable. If this cannot be done the kindergarten (4-5) should be omitted, for they cannot be handled with older children.

Besides the departmental superintendent (who will have the general oversight of his group and conduct the Bible and story periods) a secretary, a pianist, a hand work director and a recreation leader. In small schools there is no reason why a capable person could not serve as secretary, pianist and recreational leader. I know this was done in one of our departments very effectively. In addition to these workers it is well to have an assistant in charge of each grade (corresponding to the teacher in the Sunday school) who will help the children with their hand work, notebook work or whatever activities they may have.

It is needless to add that in most places this question of getting leaders will be the most difficult one. Those best qualified to do the work are often people who could be turning their summer to profit in other ways. For this reason wherever it is possible the workers, particularly the department superintendents, should be paid a nominal sum for their services. This is a matter that will be worked out locally. All of our workers were paid something.

School teachers, college and senior high school students and women who have had experience teaching but are now married will all furnish valuable material for the school. Occasionally it will be found that a fine worker can take a department for only a week. In one school I conducted we had three different department superintendents during four weeks, all efficient people but handicapped by not being associated with the work all the way through. This plan should only be used as a last resort.

A word should be added here about training workers. Much good work can be done by inexperienced leaders if they can meet each evening for a week preceding the school and study the materials and plans. It is amazing how many questions will clarify themselves when discussed by the workers before the rush of the actual school is upon them.

3. Selecting the Materials

Owing to the fact that the vacation church school has not long been attempting serious educational work the materials to be had are not abundant. There are, to be sure, many courses of study on the market, but the main question to be considered is, how do these materials fit in with what we have been trying to do in the church school. Unfortunately no correlated program is yet out for the vacation schools of our Southern Methodist churches. What I have done each year is to take four main themes and build the worship, instruction, expression and recreation around these. These themes were as follows: First week, "Our Homes"; second week, "Our Church"; third week, "Our Community," and fourth week, "World Brotherhood." It will be seen that these themes center about four of the most vital relationships of life. They afford opportunity to reinforce the church school instruction without serious overlapping since much of the church school material will perforce touch these big themes. The teachers are often the same (or partly the same) so that repetitions can be easily avoided.

After choosing these themes we got all the materials we could find, using such parts of it as contributed to our

topics. Also an attempt was made to correlate the various activities with the theme for the week. For example, during the first week the children were urged to make some article for their homes or to make homes for their pets. During the week in which "Our Church" was being used for the theme the girls repaired old hymnals and, in another school, the boys sowed grass on bare plots about the church grounds. Last summer our school took Mexico as their chief interest during "World Brotherhood" week and brought offerings which were used to send the "friendship school bags" to the Mexican children.

We used many of the Abingdon series, some Standard Publishing Company materials, some of the Constructive Series and a number of other miscellaneous books. Many times the leaders relied on their own reading or experience and sometimes used the city library for reference in planning programs.

4. The Daily Schedule

The daily schedule will depend greatly upon local conditions and will be fairly flexible. Most schools are held between the hours of 9-12 a. m., though I knew one successful school that was held in the afternoon. There are times when it will be wise to vary it in view of some special project or service activity. A safe principle here is: "The schedule is made for the pupils and not the pupils for the schedule." However, one must have a general scheme for using the time. We found the following one very practicable:

Kindergarten

9:30-9:45. General assembly(with whole school).
9:45-10:15. Songs and stories.
10:15-10:30. Dramatization.
10:30-11:00. Refreshments and recreation.
11:00-11:50. Open hour (hand work, etc.)

Primary

9:30-9:45. General assembly.
9:45-10:15. Worship and story period.
10:15-10:45. Music period (learning new songs, etc.)
10:45-11:15. Bible study or dramatization.
11:15-11:50. Handwork.

Junior

9:30-9:45. General assembly.
9:45-10:15. Worship and story.
10:15-10:30. Music or calisthenics.
10:30-11:00. Bible study.
11:00-11:15. Recreation.
11:15-11:50. Handwork.

5. Some Results

In view of the fact that we have no adequate scheme for measuring results one can only set down what seem to be some benefits which accured from the school.

1. We had 200 children coming to the church for two and one half hours a day for three weeks. That, in itself, indicates to the children and their parents that the church is interested in extending its program of religious education.

2. The children learned many new hymns, songs and Bible passages. The value of using the vacation school music period for learning new hymns can readily be appreciated when one knows how hard it is to make a worship service effective when the hymns are not familiar. The worship service should not be used for learning hymns.

3. The children had an opportunity to work with their hands in co-operation with other children on common projects. This not only gives a certain amount of manual skill; it furnishes a much-needed opportunity to teach coporative living.

4. They shared in one act of building international good will and world peace by buying, filling and sending the "friendship school bag" to the children of Mexico.

5. Two dramatizations were given at the vacation school "commencement" or final exercises. These are known to have had a good effect on both the children who participated and the parents who witnessed the performance.

It might be said in conclusion that the degree to which the school is successful in "'carrying over" into the lives of the pupils and parents will depend largely upon the amount of devotion and loyalty, plus efficiency, which the workers bring to their task.

ANNOUNCEMENT BY E. C. DURHAM

Rev. E. C. Durham of Burlington makes the following announcement to the ministers of the two Carolina conferences: "There is a better way, and a best, of inspiring and saving the children and youth of today; and it behooves the Protestant churches to find and use the very best methods possible, or we give over to other forces which are ever on the job for the young. In a few meetings with my brethren this summer I want to use the best method I know in a series of day services designed especially for the young, but of deep interest to everybody. It is my purpose to preach at the night services a gospel for today to all who will hear. Using the talent God gave me for art, I have worked out a series of messages of vital interest to growing people on the subject of "Life," with the use of large hand-painted illustrations on canvass letters five feet high, which letter spell the word LIFE. One of these letters is used for each of the four special day services, with a number of copies of the world's best paintings of the greatest things in life. Each letter stands for one big thing of interest. The first letter, for instance, will stand for "love," and the best expression possible, in word and art, will be used under the subject. We come to the last letter the fourth day, with a fine climax in a study of home life. These four vividly illustrated messages, to say nothing of the night services, should result in such impressions for good in the minds of children and makers of home that would cause any community to reap benefits daily in the years that follow. Let pastors who are interested write me concerning a meeting, with the use of this method of evangelism which ought never to fail. One week at a place is all I want. Write me during the month of May, please. E. C. Durham.

In theory this country (America) is a democracy, though, in fact, it is a rigid autocracy. A difference between England and America is that in America there is equality, but no liberty, whereas in England there is liberty, but no equality. I prefer liberty to equality, because freedom is a fact, while equality is not. Another difference is that in America officials are respected more than the law, whereas in England the law is respected, but officials are properly held in contempt. In any country where those who administer the law are more respected than the law itself corruption is inevitable.—St. John Ervine.

WINSTON-SALEM DISTRICT CONFERENCE

The thirty-ninth session of the Winston-Salem district conference convened in Advance church May 7, 1929, at 9:30 a. m. Rev. J. H. Barnahrdt, D.D., presided. The conference got away to a good start. The church was filled with people for the first session. Rev. W. A. Rollins called the roll, after which he was elected secretary. Various committees were nominated by the presiding elder and elected by the conference to make reports on all phases of the work of the church.

The elder was very courteous to the visitors. The first day he presented the following: Dr. S. B. Turrentine who represented Greensboro College, A. W. Plyler who reported on the Advocate campaign, Dr. P. N. Garber who represented Duke University, and these others who represented the chicken eaters—H. C. Sprinkle, R. A. Swaringen, D. C. Ballard, J. A. J. Farrington, W. A. Newell, A. C. Gibbs, H. M. Wellman, M. W. Heckard, C. A. Morrison, E. E. Snow, and J. M. Varner.

The preaching was done and well done by J. T. Mangum, A. C. Tippett and A. P. Brantley. The same might be said with reference to the splendid way in which the people of Advance fed. It was done and well done.

The reports of the preachers showed that much progress has been made along all lines during the year. The Advocate campaign is coming with indications that it will be put over, the missionary special will be raised, and the superannuate endowment will receive renewed attention.

The second day was not lacking in interest. The following were introduced: G. G. Adams who represented the Epworth League work, Mrs. Stirling who is district secretary of the Woman's Missionary Society, O. V. Woosley who represented the work of the Sunday school, C. A. Wood who represented the Children's Home, Miss Bertha Lee, district director of the Golden Cross, Mrs. C. C. Weaver who represented the Missionary Voice, and Paul Evans who represented the rural Sunday school work.

A special appeal was made by C. S. Kirkpatrick for the superannuate fund. One young man, L. F. Tuttle, was recommended to the annual conference for admission on trial. The following were elected delegates to the annual conference: Geo. L. Hackney, Leon Cash, J. E. Lambeth, Mrs. C. C. Weaver, O. V. Woosley, E. O. Smithdeal, C. W. Snyder, Paul Evans, Dr. J. E. Kerr, L. A. Reynolds, Mrs. J. H. Barnhardt, R. L. Pope, J. F. Hanes, Mrs. J. T. Mangum, Mrs. Parker Holmes, Leroy Miller, C. V. Pegram, M. D. Stockton, J. E. Smith, Mrs. A. P. Brantley, and Dr. F. L. Mock; alternates, J. W. Clay, J. G. Crawford, Miss Victoria Byerly, and Zeb Deaton.

Resolutions of thanks and appreciation to the people of Advance for the splendid entertainment were presented by T. J. Rogers. Also, the presiding elder came in for a good word. Resolutions of appreciation for the fine work of the elder during four years were presented by E. M. Avett and adopted by the conference. He will carry the best wishes of the Winston-Salem district wherever he may go. The conference goes to Green Street, Winston, next year. W. A. Rollins, Sec.

A SOJOURN IN NORTHAMPTON

Sunday morning at Jackson on the occasion of the school closing, the afternoon at New Hope for preaching, and the evening hour at Lasika gave us an opportunity to see something of the work in Northampton. Rev. B. C. Thompson is greatly interested in the new church enterprise in Jackson and the plans are being laid to push this work to a conclusion.

Rev. D. A. Clark is also dreaming of much needed enlarged facilities at Rich Square. The Sunday school has outgrown the present equipment. Something must be done before a great while.

Methodism is vigorous and growing in the fine old county of Northampton. The Conway circuit, with Rev. H. C. Ewing as pastor, is girding herself for still larger endeavor. Great conquests should be made this present year.

PROGRAM SEVENTY-SIXTH COMMENCEMENT OF RUTHERFORD COLLEGE, MAY 24-28

Friday, May 24

8:00 p. m.—Recitation and declamation contest.

Saturday, May 25

8:00 p. m.—Oration contest.

Sunday, May 26

11:00 a. m.—Baccalaureate sermon, Rev. W. A. Newell, presiding elder Gastonia district.

8:00 p. m.—Y. M. C. A. sermon, Rev. W. E. Poovey, Lenoir, N. C.

Monday, May 27

11:00 a. m.—Alumni address, Hon. D. P. Dellinger, Cherryville, N. C.

1:00 p. m.—Alumni banquet.

2:00 p. m.—Address, Dr. W. W. Peele, Charlotte.

2:20 p. m.—Annual business meeting of the Alumni Association.

8:00 p. m.—Annual debate between Newtonian and Platonic Literary Societies.

Tuesday, May 28

10:00 a. m.—Graduating exercises.

11:00 a. m.—Literary address, Dr. Ashley Chappell, pastor Central Methodist church, Monroe, N. C.

1:30 p. m.—Annual meeting of board of trustees.

8:00 p. m.—Commencement play.

ASHEVILLE DISTRICT CONFERENCE

The Asheville district conference will be held at Central church, Asheville, Tuesday and Wednesday, May 21 and 22. There will not be any evening sessions, since it has been found that the larger number of the delegates come by automobile and return home at night. Represenatives of the various conference interests will be heard as they may happen to arrive at the seat of the conference: either on Tuesday or Wednesday at the morning or afternoon sessions. Visitors and delegates expecting to be here over night and desiring entertainment, will please notify Mr. Olin Auld, Central Methodist Church, Asheville, N. C., as soon as possible. John F. Kirk.

RUTHERFORD COLLEGE CATALOGUE

The Rutherford College Catalogue and Announcements are just off the Advocate press and ready for distribution to those who may desire them. The work is well done.

All persons who expect to attend a good junior college would do well to write President E. P. Billups for a copy and learn what they have to offer at Rutherford.

This school has rendered great service in the past and should do even better in the years that are ahead. Every former student should become an enthusiastic helper of Rutherford College.

THE PASTORS' SUMMER SCHOOL AT DUKE

The 1929 session of the North Carolina pastors' school will begin Wednesday evening, June 5, at 8 p. m.

The opening service will be held in the University auditorium. At that time an inspirational address will be delivered by Bishop F. J. McConnell. Necessary announcements will also be made regarding classes, schedules, meeting places, and other details of the work.

Regular class room sessions will begin at 8:15 Thursday morning, June 6, and will continue until Wednesday noon, June 19.

General Information

There will be no tuition or fees of any kind at the pastors' school. Those in attendance will have no expense except for railroad fare, board and textbooks.

The cost of board on the Duke University campus will be $14 for the entire session.

Dormitory accommodation will be provided for preachers, preachers' wives, and for women enrolled from the woman's missionary societies of the two conferences. On account of crowded conditions children cannot be entertained in dormitories.

All persons who expect to attend the school should apply in advance to the dean of the school.

Each person is expected to bring towels and other toilet necessities.

Expenses of undergraduates will be the same as for other students, with the exception of railroad fare. As in other years, the management will meet this expense for all undergraduate preachers who complete the work required for this year.

In accordance to custom a deposit of $1.00 will be required to secure key to dormitory room. This money will be refunded when key is returned.

For further information consult the dean of the school, Prof. J. M. Ormond, Duke University, Durham, N. C.

Especially for Undergraduates

According to the ruling of the executive committee of the board of managers only two subjects will be given in the undergraduate course of study for each conference year in the 1929 pastors' school. A list of the subjects offered will be found below. Undergradutes should, therefore, prepare all other subjects as prescribed by the Discipline.

Undergradutes should also take note of the following requirements: The entire session of the school must be attended in order to receive credit for subjects taken. No credit will be given for the work in the conference courses of study unless the undergraduate shall either have carried on his study under the direction of the correspondence school, or shall have studied the book or books concerned and made before coming to the school a written analysis of the book or books satisfactory to the instructors. In any case, there must be a review of the books, and examinations on the books must be given at the school.

Board of Managers

Rev. M. T. Plyler, president, Durham; Rev. H. H. Jordan, vice president, Salisbury; Rev. H. G. Hardin, secretary, Gastonia; Rev. H. M. North, treasurer, Wilmington; Rev. W. A. Stanbury, Durham; Rev. F. S. Love, Raleigh; Rev. J. C. Wooten, Durham; Rev. C. C. Weaver, Winston-Salem; Rev. E. K. McLarty, Charlotte; Rev. M. T. Smathers, High Point; Mr. C. H. Ireland, Greensboro; Mr. L. L. Gobbel, Durham; Rev. W. C. Martin, Henderson; Rev. J. H. Lanning, Rowland; Prof. R. N. Wilson, Durham; Rev. C. M. Pickens, Waynesville; Mr. O. V. Woosley, Lexington.

Dean—Prof. J. M. Ormond, Duke University, Durham.

Inspirational Speakers

Bishop F. J. McConnell, New York, N. Y.
Bishop E. D. Mouzon, Charlotte, N. C.
Dr. A. T. Robertson, Louisville, Ky.
Dr. Frank S. Hickman, Durham, N. C.
Dr. Elbert Russell, Durham, N. C.
Dr. G. T. Rowe, Durham, N. C.

Graduate Teachers

Dr. Elbert Dussell, Duke University, Durham.
Dr. G. T. Rowe, Duke University, Durham.
Dr. Frank S. Hickman, Duke University, Durham.
Dr. Ralph Felton, New York State College of Agriculture, Cornell University, Ithaca, New York.
Dr. H. B. Trimble, Central church, Asheville.
Dr. J. Q. Schisler, General Sunday School Board, Nashville, Tenn.
Mr. F. M. Williamson, former superintendent of Sunday school work, Florida conference.
Miss Estelle Haskin, Woman's Missionary Council.

Undergraduate Teachers

Rev. O. P. Ader, Winston-Salem.
Rev. B. B. Slaughter, Morehead City.
Rev. H. H. Jordan, Salisbury.
Rev. H. C. Sprinkle, Salisbury.
Rev. W. L. Loy, West End.
Rev. D. M. Litaker, Charlotte.
Rev. F. S. Love, Raleigh.
Rev. C. S. Kirkpatrick, Thomasville.
Rev. T. G. Vickers, Rocky Mount.
Rev. C. E. Rozelle, Chapel Hill.
Rev. D. E. Earnhardt, Wilmington.

Courses of Study, Texts and Instructors—Graduate

Missionary Message of the Bible, Dr. Elbert Russell. Text, "The Missionary Message of the Bible." Cook.

Wisdom Literature of the Old Testament, Dr. Elbert Russell. Text, "The Hebrew Literature of Wisdom in the Light of Today." Genung.

The Spirit and Genius of Methodism, Dr. G. T. Rowe. Text, "Meaning of Methodism." Rowe.

The Meaning and Mission of the Christian Religion, Dr. G. T. Rowe. Text, "Program of the Christian Religion." Shackford.

The History of Christian Preaching, Dr. F. S. Hickman. Text, "History of Christian Preaching." Patterson.

Psychology of Religion, Dr. F. S. Hickman. Text, "Psychology of Religious Experience." Strickland.

Christian Stewardship, Dr. H. B. Trimble. Text, "Stewardship for all of Life." Lovejoy.

The Pastor and His People, Dr. H. B. Trimble. Text, "The Pastoral Office." Beebe.

The Church Serving the Community, Dr. Ralph Felton. Text, "Working Program for the Local Church." Cooke.

Program of Work for the Rural Church, Dr. Ralph Felton. Text, "Tested Methods in Town and Country." Brunner.

Principles of Teaching, Dr. J. Q. Schisler. Text, "Teaching in the Sunday School." White.

Leadership in Religious Education, Dr. J. Q. Schisler. Text, "Training for Leadership and Teaching." Barclay.

Religious Education in the Local Church, Mr. F. M. Williamson. Text, "The Educational Task of the Local Church." Bower.

Worship in the Sunday School, Mr. F. M. Williamson. Text, "The Training of the Devotional Life." Kennedy and Meyer.

Organization and Methods of Woman's Missionary Society, Miss Estelle Haskin.

Mission Study Book, Miss Estelle Haskin. Text, "Human Need and World Christianity." Bishop F. J. McConnell.

Undergraduate—Admission of Trial

Rev. O. P. Ader: "Personal Salvation." Tillett.
Rev. B. B. Slaughter: "The Tongue of Fire." Arthur.

First Year

Rev. H. H. Jordan: "Wesley and His Century." Fitchett.
Rev. H. C. Sprinkle: "Christian Doctrine." Dale.

Second Year

Rev. W. L. Loy: "The Christian Faith." Curtis.
Rev. D. M. Litaker: "History of Methodism." McTyerie.

Third Year

Rev. F. S. Love: "The Reformation in Germany." Lindsay.
Rev. C. S. Kirkpatrick: "Evidence of Christian Experience." Stearns.

Fourth Year

Rev. T. G. Vickers: "Grounds of Theistic and Christian Belief." Fisher.
Rev. C. E. Rozelle: "Christianity as Organized." Kern.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

Texts for Evangelistic Sermons

LAST week we considered texts from the Old Testament; this week will be devoted to the New. So much material con be found in the New Testament for this purpose that one scarcely knows where to begin or where to end. The parables of Jesus are very suggestive. The Laborers and the Vineyard, showing that a reward awaits those who come even late into the service of the Lord. The hidden Treasure and the Pearl, setting forth the great value of Christianity. The son who refused to go into the vineyard, but afterwards went. The Great Supper and the announcement that all things are ready. The five girls who thought to get into the wedding feast without preparation. A foolish rich man who tried to satisfy his soul with things which grew in the ground. The fig tree which did not bear fruit. The lost sheep and coin and son. The Lord reckoning with his servants to whom he gave the talents and pounds. The friend who called upon his neighbor at midnight and would not be satisfied until he got the bread he wanted. The tares growing together until the harvest, at which time a final separation should take place.

The miracles also offer good subjects for the evangelist. For instance, the sunset scene at Capernaum, when Jesus healed all who were brought to him. The woman who touched the border of his garment and was made whole. The cure of the loathsome leper, and of the man who was brought to the Master by his four friends. Then, the impotent man at the pool to whom Jesus said, "Wilt thou be made whole?" The man with the withered hand restored, and the demoniac boy from whom the evil spirit was cast, showing how the impossible thing can be done by faith. Christ speaking to the deaf ears, saying, "Be thou opened," and the opening of the blind eyes. The daughter of the Syro-phoenician woman healed through the faith of the mother.

Or, if we look from the standpoint of Jesus as the Saviour of men we find such passages as the following. He shall be called Jesus for he shall save his people from their sins; Behold the Lamb of God which taketh away the sins of the world. The Son of Man is come to seek and save that which is lost. He is the Good Shepherd that giveth his life for the sheep. Jesus also represents himself as the Bread which is given for the life of the world. His treatment of sinful people is seen in his experiences with the woman at the well, and with Matthew, Zacchaeus and others, and the words spoken of him, "The bruised reed shall he not break; the smoking flax shall he not quench."

Then, in the Sermon on the Mount will be found such texts as these: Hungering and thirsting after righteousness; the Savor of the Salt; leaving the gift at the altar and being reconciled to our brother; the two gates and the two ways; the two builders and the houses they erected.

Note, too, a few subjects from the Gospel by John. He gave them power to become sons of God. Ye must be born again. God loved the world, and gave his Son. Christ came to save the world, not to condemn it. He that believeth on me hath everlasting life. He that drinks of the water I shall give him shall never thirst. He that believeth hath passed from death unto life. This is the work of God that you might believe on him whom he hath sent. If any man thirst, let him come unto me and drink. To the woman Jesus said, Go and sin no more. He that commits sin is the servant of sin; if the Son shall make you free, you shall be free indeed. He speaks also of the Spirit who will convict of sin, righteousness and judgment. One of the finest sayings of Jesus was: And I, if I belifted up from the earth will draw all men unto me.

Here are several more rich passages from the Gospels with strong evangelistic appeal. Come unto me all ye that labor and are heavy laden, and I will give you rest. Christ offers himself to us as the great essential, or necessity, of life under such figures as Water, Bread, and Light. Both John the Baptist and Jesus called the people to repentance because the kingdom was at hand. The Rich Young Ruler who had his chance, but refused it. Zacchaeus, into whose home Jesus came and brought salvation with him. The men who tried to build a house and left out the Chief Corner Stone, which was Jesus. And where was the Publican who asked for mercy, and Simon Peter who wept over his sin, and Pilate who had the opportunity of a lifetime and allowed it to go by. The cost of discipleship is set forth in such words as these: Deny self, take up the cross, follow Christ; and he that forsaketh not all that he hath cannot be my disciple. How would it do to preach on how Christ casts out modern demons, such as drunkenness, impurity, anger, pride, covetousness?

In the book of Acts we might preach about Christians being witnesses for the Christ; about the baptism of the Spirit; about no other name given among men whereby we are to be saved; of Ananias and his wife who made a limited consecration in keeping back a part of the price; of the conversion of the Ethiopian Prince, and of Saul and Cornelius and the jailer; on being obedient to the Hevanly Vision; on repentance and judgment, as Paul preached at Athens; on turning men from darkness to light, as set forth in chapter 26:18.

In Romans we find such topics as these: Justified freely by grace; Dying to sin, and living to Christ; The wages of sin; The law of sin, and the law of the Spirit; Confessing with the mouth, and believing with the heart; and the Life of the Spirit. In Corinthians we have: Christ and him crucified; Every one giving account of himself to God; The new Creation in Christ Jesus; on being Reconciled to God. In Galations is the text about being crucified with Christ and yet living with him. In Ephesians: By grace are ye saved. In Philippians: For me to live is Christ. In Colossians: Being risen with Christ and seeking things which are above. In Hebrews we have: The Great Salvation, and the High Priest offering himself once for sins. In Peter, we have The just dying for the unjust; and if the righteous scarcely be saved, where will the ungodly and the sinner appear? In First John is an

excellent passage: If we confess our sins he is faithful and just to forgive us our sins.

The Book of Revelation furnishes many subjects for evangelistic sermons. The book is highly figurative, and has been greatly abused, but if handled wisely it can be quite effective. The messages to the Seven Churches are most suggestive, as well as individual verses in these passages. Other passages in Revelation will be those that refer to the Slain Lamb of God; the Judgment Scene; the Holy City; the Coming Saviour; the Holy Spirit in the Church; and the Triumphant Saints of God.

WHAT SHALL WE DO ABOUT THE FINANCIAL PROBLEM OF THE CHURCH?

By W. A. Cade

What pastor or well informed layman does not know from experience that we are confronted with a real problem, if not crisis, in the financing of the church? It is the belief of this writer that we should provoke an intelligent discussion of this subject well in advance of the General Conference so that body will be in position to legislate in the most constructive way for the next quadrennium.

It requires a great deal more to finance the program of the church than it did a few years ago as indeed it does all our other human endeavors such as government and education. The church at large, all the boards, and each individual church should practice due economy as the public is demanding that the state and its subdivisions shall. However, the earth is the Lord's and the fullness thereof. It is a shame that our Lord, who created all things, who owns all things, and who died to redeem a lost world, should have to stand like Lazarus on the doorsteps of his church, begging the crumbs that fall from his children's table. His church and kingdom should be supported with all the resources needed.

Southern Methodist church paid 67.2 per cent of the benevolent assessments last year for conference and general work; the Western North Carolina conference 81.2 per cent, and the North Carolina conference 70.3 per cent. The missionary maintenance has suffered a decline each of the last two years.

These facts present a rather gloomy prospect for the future which gives occasion for a diagnosis of the case to determine the cause of failure and an effective remedy. On the other hand, there are facts that lend encouragement. The Southern Methodist church contributed last year for all purposes $42,837,697. The fountain of benevolence and liberality is not dried up in the hearts of our people. All of this came as a free will act on their part. No sheriff collected it by force or authority of law. If our court houses and schools depended on the voluntary contributions of the people for their support, how long would they remain open?

The Cause of Failure and the Correction

The causes of our failure adequately to support the benevolent interests of the church are three: an insufficient motive, the multiplicity of specials, and an impersonal and misunderstood budget.

Nothing less than the fundamental Christian principle of stewardship in the hearts of our people will give them the motive to finance the church. Temporary methods will not do it. The slogans, "full collections" or "send the pastor to conference with a clean sheet" have lost their charm and force. The motive of church pride loses its force when a church once fails, or has failed many times as in recent years in many instances. Moreover, such a motive is scarcely Christian, and certainly does not have the dynamic to beget self-denial and sacrifice.

Perhaps the most constructive and far-reaching act of our church in many years has been the missionary cultivation. And yet some are disposed to discontinue this. What we must do is to redouble our efforts and efficiency in educating and cultivating the church in the fundamental principles of stewardship, evangelism and missions. One of our weakness as a church has been our unwillness and failure to maintain a constructive policy through to success. We go from one thing to another without really finishing anything.

A second cause of our financial weakness and failure is the multiplicity of specials. It has come to pass that the principal business of our preachers is the promotion and taking of special collections. This is true of station preachers, and all the more so of pastors on circuits who meet their congregations only once or twice a month. Moreover, the people who come to worship and hear the proclamation of the eternal principles of the Gospel are harrassed nearly every time with some special collection. Wonder if this may not be one reason for the very distressingly small attendance upon divine worship in many places these days? The human heart is hungry for the Gospel. People go to church to worship God and to have their souls fed on the Bread of Life, and not to have some special collection preached to them most every time.

A recital of the regular and extra specials will domonstrate how we are cumbered with these things and are kept busy serving tables. There is the Thanksgiving special for the orphanage, perhaps a Christmas offering for some cause, the special offering for missionary maintenance, the superannuate endowment, Epworth League anniversary, Sunday school day, endowment for Louisburg College (in the N. C. conference this year), perhaps an offering for the Near East Relief, and approximately a dozen special offerings for local causes.

The Thanksgiving offering is unique, and should be retained. The missionary maintenance should be retained both to raise the necessary money for this first and fundamental work of the church and to give point and singularity to missions.

There is no wisdom in greatly increasing the assessments until we more nearly raise our present assessments. But let us cut out these special collections except the two mentioned above, and in so far as the funds derived from them is necessary, put them in the budget.

We will by no means have raised the $10,000,000 in the special effort for superannuate endowment. Let us not surrender and give this up until we have completed it. But let us dispense with it as a special, and raise it over a term of years as an added assessment through the budget. The budget is the main thing; but is often neglected and side-tracked by these specials.

But the budget, as such, is an impersonal thing, and when our people are asked to contribute to the budget they do not know what it is for. They are giving to something out of sight. No one can have any zeal for a mere budget.

Who knows to what real causes he is contributing in the item for "conference work" and "general work"? We must humanize the budget so that our people will know what causes they are supporting, and the amount they are asked to contribute to each.

In brief then, may we not agree that the solution of

the financial problem of the church consists fundamentally in the continuous and thorough cultivation and education of our people in the Christian and dynamic principles of stewardship and the evangelization of the world, in concentrating most of our financial support of the program of the church in the budget and thereby eliminating most of the specials, and then making the budget personal and intelligible?

I could wish that this might stimulate constructive criticism, whether all agree with the conclusions reached here or not, and that in due tmie the best judgment of the church might crystallize itself in the policy of the church for the next quadrennium.

THE WASHINGTON DISTRICT CONFERENCE

Did ever a district conference have quite so many notable features as this? It is in a class almost its own.

The Place

Bath is the oldest town in North Carolina, having been incorporated in 1705—two years after John Wesley was born. The Indians knew this place as Panticough. In 1734 St. Thomas church (Episcopal) was built and it is still in use. The town never amounted to anything in a commercial way, but the site in the bend of Bath creek has lost none of its attractions.

The conference was delightfully housed in the beautiful Bay View hotel that overlooks the Pamlico river. This situation makes for the popularity of this resort rendered accessible by the good roads of the present day. The boat-ride on the wide waters added to the pleasure of the occasion. The newspaper enterprise displayed by the Washington Daily News left nothing to be desired in the way of publicity. We have never seen so much space given to a district conference.

The First Day

The organization, the address of the presiding elder, Rev. J. H. McCracken, on the victorious church, and the reports of the pastors consumed the morning until the hour for preaching, at which time Rev. E. L. Hillman preached. A more appropriate and effective sermon one rarely hears. We are persuaded that never before did men who really get a hearing cling more tenaciously to the real essentials of the gospel as they do in this present day. The living Christ as a personal presence in the life of men is the theme of this day—it was the theme of Rev. E. L. Hillman.

In the afternoon the varied interests received attention. Rev. J. M. Daniels plead for the old preacher, Supt. A. S. Barnes presented the cause of the orphanage, Rev. J. P. Bross spoke for Louisburg College, and L. L. Gobbel directed the Sunday school hour.

The reports of the day told of one victory after another. Something more than the mere routine is going on in the Washington district. People came from all parts of the district until the house was crowded to the doors. A sustained interest and good fellowship was the order of the day. The presiding officer was most gracious and considerate and Secretary L. C. Larkin met every demand.

The sermons at night were by Rev. J. C. Whedbee and and Rev. T. G. Vickers. These brethren did their work well. So did Rev. and Mrs. E. D. Weathers who had charge of the music. Space will not allow mention to be made of many who contributed to the success of the occasion.

The Entertainment

All the churches of Bath circuit joined in the entertainment. They did it well. Rev. J. W. Sneeden, pastor, left nothing more to be desired. He and his people contributed much to the success of this unusual conference at old Bath on the historic Pamlico.

The secretary must tell the rest of the story.

TWO DISTRICT CONFERENCES

With enough visitors from the adjoining districts to make a very creditable conference and with a very large attendance of its own members, the Charlotte district conference assembled May 9 in Hawthorne Lane church, Charlotte, and presented the appearance of an annual conference in that big church. In fact this district conference was larger than many of the annual conferences of our church.

The conference started in high and kept the pace throughout the morning. To continue with auto terms, Dr. D. M. Litaker was at the wheel with a certain schedule mapped out; and he kept on time all the way. It was an interesting, going concern—that first session of the conference. Paul Hardin, Jr., kept the records and will report details.

Attendants at district conferences have come to know a certain group of visitors, among them Turrentine, Woosley, Kirkpatrick, Billups, Adams, and the Advocate man. But a new face appeared at Charlotte. Dr. W. K. Greene, professor of English, represented Duke University and particularly Trinity College. Dr. Greene made an unusually fine impression. Both the content of his speech and his personality received words of praise on every hand.

Led by the presiding elder the conference gave the Advocate campaign for new subscribers such pledge of support as will bear much fruit in the near future.

On to Troy

It was like pulling eye teeth to be compelled to leave this good conference before the close of the morning session in order to spend a few hours with the Rockingham district conference which was in session at Troy. With Dr. Turrentine as time keeper, he reported that the trip required 92 minutes and we entered the big dining room in the spacious new church just as 200 people were sitting down to the long tables for their conference luncheon, which had been provided bountifully by the ladies of Troy.

Harry Smith was happy because of the eminent success of this his first conference. Every pastor was present and a large body of laymen. The spirit of the conference was admirable and the occasion one of real inspiration.

Not only was the conference in an amiable mood, but the people of Troy were happy to be in their splendid new church. It is a great structure and one that any congregation might look upon with delight.

In addition to all these things the conference was gratified that it occupied the place of leadership in the Advocate campaign by putting the charges 100 per cent on the honor roll and the report of this good work had been sent to all parts of the commonwealth.

A. J. Hobbs, Jr., was the secretary and will tell the story in its details.

A. W. P.

HELPFUL REVIVAL HELD AT OCRACOKE

Ocracoke has enjoyed an exalted religious privilege for four consecutive weeks in revival services. The pastor, Rev. W. A. Betts was ably assisted by the Rev. B. B. Slaughter of Morehead City and the Rev. C. T. Rogers of Newport. Mrs. Slaughter was present one Sabbath and addressed the ladies of the Woman's Missionary Society. During their stay each of the visiting ministers delivered impressive and inspirational talks at the opening exercises of the public school each morning that won the high regard of the young people. Rev. Mr. Betts conducted a brief song service with manifest appreciation of the students, using four stirring songs mimeographed for the occasion.

The attention throughout given by these fine fisherfolk was simply superb, and through the response to the heart-searching messages brought by these capable and apostolic visiting ministers was not what it should have been, yet much and lasting good was done. More than a score of applications were received for the two local churches. The attendance was very creditable and on Sunday nights the seating capacity of the house of worship was taxed to accommodate the crowds.

Accompanied by his brother preacher the pastor conducted a house-to-house round of visits for prayer and religious conversation that must yield worth-while spiritual results.

A purse of forty dollars was given each of the ministers, and their traveling and hotel expenses paid also, as a meager expression of appreciation from the community.—Carteret County Herald.

RECREATIONAL LEADERSHIP AT BLUE RIDGE

An important innovation which should meet a long felt need and consequently deserves every encouragement is the school of recreational leadership to be conducted this year for the first time at Blue Ridge, North Carolina, the famous southern assembly ground, beginning July 18 and running through August 8.

Every thoughtful person, of course, is conscious of the serious lack of trained leadership for the recreational life of our young people, but so far very little has been done to develop such leadership. The Blue Ridge Association, which for nearly 20 years has been conducting a South-wide center for religious leadership and training, is undertaking this year to supply the need by putting on a thoroughgoing three weeks' recreation school. A dozen courses will be given by specialists, dealing with almost every phase of boys' work, Sunday school and scout activities, girls' clubs, indoor and outdoor play, nature study, etc. Among those already engaged to teach are Prof. W. L. Stone, Dr. R. E. Baber, Dr. J. L. Kesler, Miss Ruth Coble and A. B. Miles, composing a faculty eminently fitted for the task.

It is hoped that a great many young people will take advantage of this opportunity to fit themselves for more effective service, and that churches, Sunday schools, young people's societies and social service agencies will make the course available to many more. Dr. W. D. Weatherford, the Blue Ridge executive, will be glad to correspond with any one interested and can be reached for the present at Y. M. C. A. Graduate School, Nashville, Tenn.

FUNERAL OF MRS. SAMUEL BAUM

Bettie E. Baum of Wanchese, N. C., who was formerly Mary E. Midgette of Mt. Pleasant, Hyde county, N. C., wife of Samuel Baum, left us on April 21, at 8:15 o'clock, at the age of 61 years. She had been a true, faithful wife and good mother in every way. She was a pure-hearted and a true Christian woman.

Service was conducted in the home by her pastor, Rev. T. E. Davis. She loved the church and all that was good. Hymns sung: "Asleep in Jesus," "We shall sleep, but not forever," "Jesus is all the world to me," "When the roll is called up yonder, I'll be there."

She leaves besides her husband, one son, George W. Baum, Wanchese; two daughters, Miss Rena Baum, Wanchese, Mrs. O. C. J. Scharff of New York; one granddaughter, Miss Gertrude Baum of Wanchese; one sister, Mrs. Joe T. O'Neal of Gulrock, N. C.

She will be greatly missed, for she was a good neighbor, a patient, enduring peacemaker. Her good ways will abide in the hearts of all those who knew her forever. She is asleep in Jesus—just resting asleep until on that resurrection morn when we shall meet. T. E. Davis.

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¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

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Short breathing relieved in 36 to 48 hours; swelling reduced in 15 to 20 days. Regulates the heart, corrects the liver and kidneys. Purifies the entire system. **Collum Dropsy Remedy Company, Dept. 273, Atlanta, Ga.**

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knows how they relieve head Colds, Headache, Neuralgia, Muscular Aches and Pains. Be sure to get them today at your Druggist. They are harmless and do not contain any narcotic or habit forming drugs.

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JULIUS I. FOUST, President
GREENSBORO, N. C.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

WELDON DISTRICT INSTITUTES

The series of four sub-district institutes, conducted at Norlina, Aulander, Scotland Neck, and Weldon, in the Weldon district, last week, served approximately 200 workers from 25 or 30 Sunday schools of the district, and, in the estimation of many in attendance, did so effectively. Special emphasis was placed upon the work of evangelism in the Sunday school, missionary education, membership increase, and the training of workers for the purpose of attaining these matters of special emphasis and importance. Leaders and speakers included Rev. S. A. Cotton, presiding elder, Rev. W. C. Martin, district superintendnt of missionary education, Mrs. J. A. Dameron, district elementary superintendent, A. W. Oakes, district superintendent, Miss Georgia Keene, conference elementary superintendent, L. L. Gobbel, conference superintendent, and others. Pastor-hosts were Rev. J. L. Midgette, Rev. S. S. Ellington, Rev. B. H. Black, and Rev. J. H. Shore, respectively.

SOME DEFINITE OBJECTIVES

Resolutions adopted by the workers attending the Weldon sub-district institutes prophesy definite advances along worth while lines. The resolutions adopted at Norlina, signed by Rev. B. P. Robinson, chairman, and Rev. W. C. Martin, secretary, are as follows:

"Your committee on resolutions, after carefully considering the work of the Sunday schools of this section of the Weldon district, and desirous of taking back to our schools a few definite things which will make our schools more efficient and thus serve a larger purpose in our communities, offers the following resolutions:

1. That we will give special attention to evangelism as the ultimate goal of all our efforts in the Sunday school. We will take surveys of our schools and religious census of the communities in which our schools are located and do our best to reach those out of the fold.

2. That we will observe the fourth Sunday as Missionary Day, with well prepared program of worship and instruction, and send the offering to Mr. E. J. Cheatham, Franklinton, N. C., to be applied to the dual special.

3. That we will hold a Cokesbury training school somewhere in this section during the summer.

4. That we will observe Sunday School Day in every Sunday school represented here today, and encourage all others of this sub-district to do so.

5. That we will give special attention to increasing the attendance of our schools by setting attendance standards or goals in classes, departments, and schools, and seek to reach those now unreached by our schools.

6. That we will hold workers' council meetings either monthly or quarterly and seek to enlist the interest and cooperation of the officers, teachers, and prospective teachers in the work of the Sunday school.

WASHINGTON REPORTS HOPEFUL

Reports of preachers of the Washington district conference at Bath last week gave a picture of real progress in the work of the Sunday schools of the district and a hopeful prospect of better days ahead for the churches and Sunday schools. Standard training schools were reported as having been held at Greenville, Rocky Mount, Wilson, and Washington, and a Cokesbury school at Robersonville, with plans on foot for other Cokesbury schools at Fremont, Bath, and Vanceboro, with possibilities of such schools at Engelhard, Spring Hope, and perhaps other places in the district. Institutes were reported held at Ayden and Robersonville, and the conference adopted recommendations of the Sunday school committee that sub-district elementary institutes be held at two points in the district the latter part of May or the early part of June. The committee's report adopted by the conference called upon Sunday schools to lay special emphasis upon the evangelistic and missionarp hases of their work, including the observance of Decision Day and Missionary Day, and to seek definitely, through surveys, personal visitation, and otherwise, to reach the unreached of the district. The report of the committee was presented by J. H. Rose of Greenville, district superintendent.

BUILDING PLANS REPORTED

Many churches of the Washington district are about to add Sunday school equipment. Rev. J. W. Sneeden of Bath reported buildings about to be begun at Bath and Bethany churches. Rev. R. E. Pittman announced plans under way for the addition of an up-to-date Sunday school unit at Fremont. Rev. J. F. Starnes told of plans for new Sunday school equipment at Simpson, Grimesland charge. Many others either reported new building plans or announced the need of additional equipment, which recognition of need may mean definite steps sooner or later to supply this need.

PUPILS ATTENDING CHURCH

Rev. J. R. Edwards of Bethel testified at the Washington district conference to the fine and effective work of the Sunday school at Bethel in encouraging church attendance. On a given Sunday, out of a class of 26 boys, 17 attended church. The same Sunday another class of about 14 had 11 to attend church. Ths pastor's conclusion was that the younger folks were attending church better than the older ones. Mr. F. L. Blount is the superintendent. Bethel school keeps a careful record of church attedance, which recording is recommended as a worthy and needful service which all Sunday schools should render its pupils and the church.

OBSERVE SUNDAY SCHOOL DAY

Jarvis Memorial Sunday school, Greenville, observed Sunday School Day May 5, according to J. H. Rose, superintendent, using effectively the program, "The Messenger of a New Day," and receiving as an offering, which was sent to Mr. E. J. Cheatham, treasurer, Franklinton, for the promotion of Sunday school work in the conference the amount of about $25. First church, Wilson, observed Sunday School Day on May 5, also, using the same program as Greenville and taking an offering for conference Sunday school work. Both Greenville and Wilson, as other places which have used this program, report "The Messenger of a New Day" to be quite impressive and effective. Our office will furnish program free to other schools upon request.

COKESBURY SCHOOL DATES

Cokesbury training schools are to be conducted by Rev. J. O. Long in May as follows:

Ellerbe, May 12-19.
Stumpy Point, May 19-24.
Aulander, May 26-31.

Miss Keene will conduct a school for the Carver's Creek circuit May 26-31.

WADEVILLE COKESBURY

Rev. J. O. Long, our extension secretary, was at Hebron church on the Mt. Gilead circuit the week of April 28-May 3, and taught the course on "The Sunday School Pupil." Out of an enrollment of 16 seven persons earned certificates of credit.

RALEIGH SCHOOL CREDITS

During the week of April 28-May 3, the seventh session of the Wake county standard training school was held in Edenton Street church, Raleigh. Out of an enrollment of 123, 102 persons received certificates of credit. Office credits were issued to two additional persons. Eleven Sunday schools were represented in the credits as follows: Edenton Street 38, Central 28, Cary 13 and one office credit, Jenkins Memorial 9 and one office credit, Millbrook 4, Apex 4, Epworth 2, Methodist Orphanage 1, Christian (Raleigh) 1, Presbyterian (Raleigh) 1, and Holly Springs 1. From the standpoint of the number of credits earned this school was the biggest and best ever held in Raleight. Teaching in the school were Prof. H. E. Spence, Dr. Elbert Russell, Miss Georgia Keene, Miss Sara Puryear, and Miss E. Jane McDonald. Officers of the local board of managers were Rev. F. S. Love, chairman, Rev. P. H. Fields, vice chairman, Rev. J. F. Herbert, secretary, and C. A. Dillon, treasurer.

Christianity is not a quietistic, acquiescent thing. It is above all a system of protest.—John A. Hutton.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

CHURCH MEMBERSHIP

Records show that in 1927 there were 119,820 members received into Southern Methodist churches on profession of faith. Of this number 86,421 are reported as having come through the Sunday school. In 1928, 107,384 were received on profession of faith, of which number 77,039 came through the Sunday school. In each instance about 72 per cent of our church membership came through the Sunday school. In the Western North Carolina conference 5,645 church members were received in 1927 on profession of faith, of which number 4,850, or 85 per cent, came through the Sunday school. In 1928 only 4,631 members were received on profession of faith, of which number 3,987, or 86 per cent, came through the Sunday school.

The foregoing figures show that in 1928 there was quite a falling off of additions to the church on profession of faith. They also show that a greater percentage of additions to the church came through the Sunday school in our conference than in the church at large.

ONE HUNDRED

Records show that there were just 100 ranking Sunday schools in the Western North Carolina conference for the year 1928, this being an increase of 45 per cent over the previous year. Following are given by districts the name of Sunday school, type of program under which it works and the rank earned. A standard school is one which grades 90-100 on its porgarm of work, an advanced school is one which grades from 80-89 and a progressive school is one which grades from 70-79. Kindly look through the following list and see if your school's name is recorded there.

Asheville District

West Asheville, B type, advanced.
Tryon, C type, advanced.
Hendersonville, B type, progressive.
Saluda, C type, progressive.

Charlotte District

Central, Monroe, B type, standard.
Harrison, Pineville Ct., C type, standard.
Ansonville, Ansonville Ct., C type, standard.
Dilworth, Charlotte, B type, advanced.
Waxhaw, Waxhaw Ct., C type, advanced.
McFarlan, Morven Ct., C type, advanced.
Duncan Memorial, Charlotte, C type, advanced.
Hawthorne Lane, Charlotte, B type, progressive.
Marshville, Marshville Ct., C type, progressive.
Pneville, Pineville Ct., C type, progressive.
Mineral Springs, Waxhaw Ct., C type, progressive.

Gastonia District

Main Street, Gastonia, B type, standard.
Cramerton, B type, standard.
Fallston, Belwood Ct., C type, standard.
Polkville, Polkville Ct., C type, standard.
Lowell, Lowell Ct., C type, standard.
Maylo, Gastonia, C type, standard.
Smyre, Gastonia, C type, standard.
St. Peters, Belwood Ct., C type, advanced.
Rehobeth, Polkville Ct., C type, advanced.
Plateau, South Fork Ct., C type, advanced.
Russell's Chapel, South Fork Ct., C type, advanced.
Clover Hill, Polkville Ct., C type, advanced.
Kadesh, Belwood Ct., C type, advanced.
Zion, South Fork Ct., C type, advanced.
Palmtree, Belwood Ct., C type, progressive.
Mt. Vernon, South Fork Ct., C type, progressive.
Dallas, C type, progressive.
Ebenezer, South Fork Ct., C type, progressive.
Palmtree, South Fork Ct., C type, progressive.

Greensboro District

Ramseur, C type, standard.
Gibsonville, C type, standard.
Old Union, Randleman Ct., C type, standard.
St. Paul, Randleman Ct., C type, standard.
Franklinville, C type, advanced.
College Place, Greensboro, B type, progressive.
Archdale, C type, progressive.
Liberty, Liberty Ct., C type, progressive.
Naomi, Randleman Ct., C type, progressive.

Marion District

Alexander, Spindale-Alexadner, C type, advanced.
Nebo, McDowell Ct., C type, advanced.
Glen Alpine, C type, advanced.
Spindale, Spindale-Alexander, C type, advanced.
First Church, Marion, B type, progressive.
Trinity, McDowell Ct., C type, progressive.
Connelly Springs, C type, progressive.
Pleasant Grove, Rutherfordton, C type, progressive.
Mt. Harmony, Burke Ct., C type, progressive.

Mt. Airy District

Boone, B type, advanced.
Leaksville, C type, standard.
Spray, C type, advanced.
Trinity, Rural Hall Ct., C type, progressive.
Center, Summerfield Ct., C type, progressive.
Rockford Street, Mt. Airy, C type, progressive.
Jefferson, Jefferson Ct., C type, progressive.

Salisbury District

Central, Spencer, B type, standard.
Epworth, Concord, C type, standard.
Park Avenue, Salisbury, B type, advanced.
Bethel, Cabarrus, C type, advanced.
Gold Hill, Gold Hill Ct., C type, advanced.
China Grove, C type, advanced.
Mt. Tabor, Salisbury Ct., C type, advanced.
Coburn Memorial, Salisbury, B type, progressive.
First Street, Albemarle, C type, progressive.
Mt. Olivet, Concord Ct., C type, progressive.
Long Street, E. Spencer, C type, progressive.
Westford, Concord, C type, progressive.

Statesville District

Rose Chapel, Cool Springs Ct., C type, standard.
New Salem, Cool Springs Ct., C type, standard.
Highlands, Hickory, C type, standard.
Vanderburg, Shepherd Ct., C type, standard.
Fairview, Davidson-Fairview, C type, advanced.
Cool Springs, Cool Springs Ct., C type, advanced.
First Church, Lepoir, B type, progressive.
First Church, Hickory, B type, progressive.
Triplett, Mooresville Ct., C type, progressive.
Stony Point, C type, progressive.

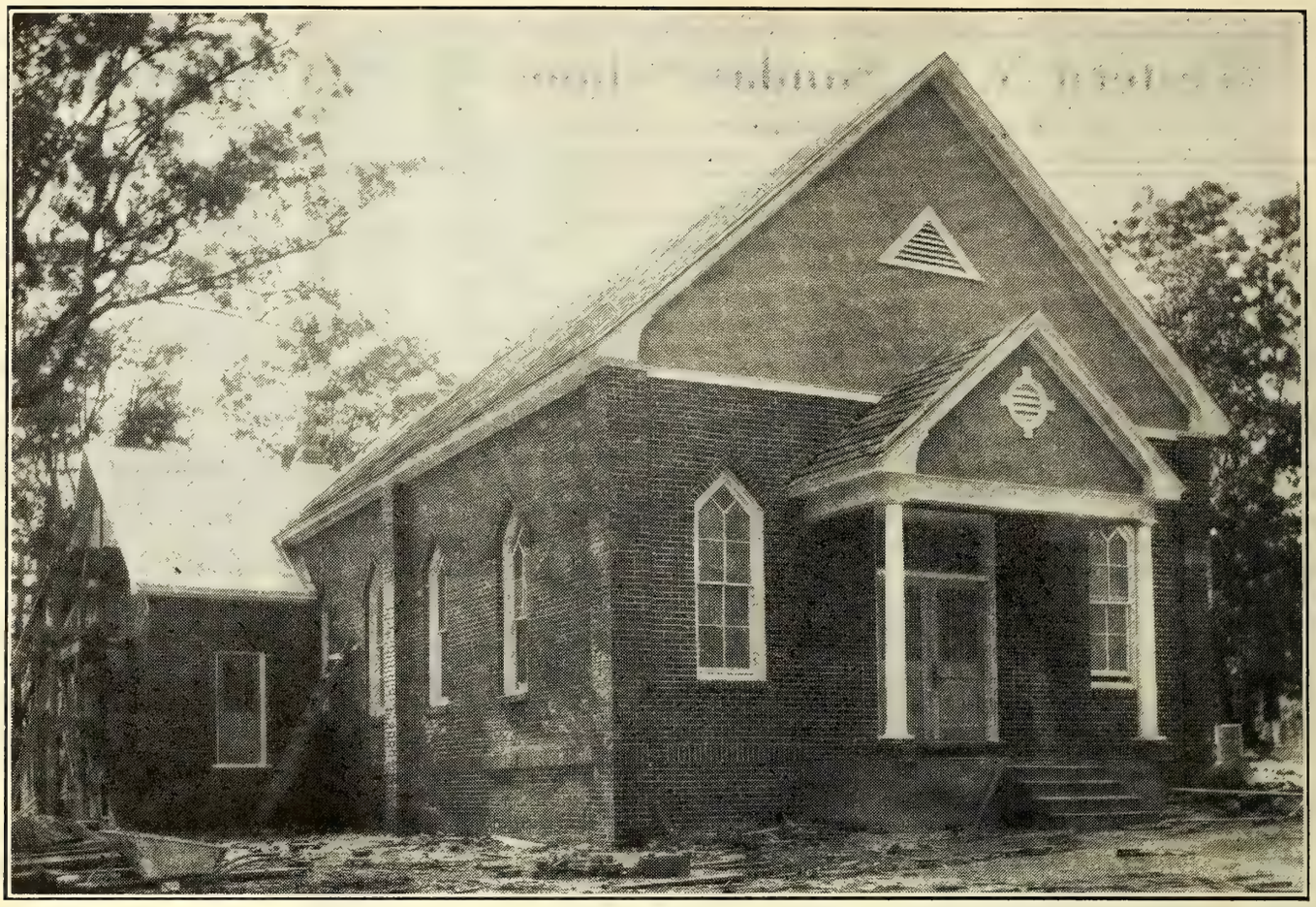
Waynesville District

Delwood, Delwood Ct., C type, standard.
Balsam, Delwood Ct., C type, advanced.
Elizabeth Chapel, Delwood Ct., C type, advanced.
Lake Junaluska, C type, advanced.
Bryson City, C type, advanced.

Winston-Salem District

Mt. Olivet, Davidson Ct., C type, standard.
Reeds, Davidson Ct., C type, standard.
Lewisville, Lewisville Ct., C type, standard.
Arcadia, Davidson Ct., C type, standard.
Bethel, Hanes-Clemmons Ct., C type, standard.
Mt. Tabor, Forsyth Ct., C type, standard.
Good Hope, Davidson Ct., C type, standard.
New Hope, Lewisville Ct., C type, advanced.
Oak Summit, Ogburn Memorial Ct., C type, advanced.
Burkhead, Winston-Salem, B type, advanced.
Ardmore, Winston, B type, advanced.
Prospect, Thomasville Ct., C type, advanced.
Cooleemee, C type, progressive.
Green Street, Winston-Salem, B type, progressive.

HURRAH FOR A SUNDAY IN MAY FOR SUNDAY SCHOOL DAY!



The new Prospect Methodist church, Yanceyville circuit, which is now being completed. The Durham district conference convenes in this church Thursday, May 16. Besides the auditorium, the church has eight splendid Sunday school rooms. Rev. S. J. Starnes is the pastor.

MESSAGE TO LAY LEADERS OF THE WASHINGTON DISTRICT

Lay Leaders of Washington District:

As you know, by action of the General Board of Lay Activities and order of the annual conferences, the third Sunday in May (the 19th) has been designated as "Layman's Day."

A program has been suggested and the following subjects to be briefly discussed, conducted and participated in by laymen of each charge on the district:

"History of Lay Activities."

"Christian Stewardship."

"Benevolences."

The fundmentals of the three subjects should be briefly presented so our members will be informed as to the situation and needs of the church in regard to lay activities, from the viewpoint of a layman.

Every church lay leader should take an especial interest in the meeting by conferring with and assisting the pastor in arranging the details for a successful and profitable meeting.

I am urging that the men and women in each church on the district have this important matter on their hearts and minds, and fully co-operate. You may have the most active and brilliant preacher in the conference and he may be doing fine work, but the work cannot be accomplished without your help, and by earnest and prayerful co-operation, actively engaged in serving in this great cause.

Let's make the Washington district the banner district in regard to conscientious and intelligent co-operation in this wonderful service of lay activities.

We should manifest loyalty to our church in a cheerful, earnest way, bearing in mind this program of lay activities for the extension and propagation of our holy religion is the hope of salvation for our people, individually, and for the glory of God.

I am asking every lay leader in the district please to make a brief report of Sunday's meeting (19th) and mail to the undersigned, 301 South Grace Street, Rocky Mount, N. C., so report can be submitted to the conference lay leader.

W. H. Newell, Dis. Lay Leader.

NEWS ITEMS FROM TAYLORSVILLE

I wish to say a few words for the Taylorsville charge. On the night of April 23 Rev. J. E. Abernethy, our presiding elder, delivered his lecture, "The Wonders of Old Age," at Marvin church. It was great. He always has a great message and our people are never too busy to go and hear him.

On Sunday, May 5, we had a joint meeting of our men's and women's Bible classes here at Taylorsville. Rev. E. P. Billups, president of Rutherford College, was the speaker. He also preached at 11 o'clock. His message made a fine impression upon our people.

Our Sunday school at Carson's Chapel was reorganized at the beginning of the second quarter with Mr. Carl Allen as superintendent. All our Sunday schools are gradually improving. Our congregations are also growing.

These folks here at Taylorsville are always doing something. Last Wednesday night they slipped in on the preacher and family and pounded us most mercifully. Well, you just can't help but love such folks. God bless them.

L. L. Smith.

FIFTY YOUNG HILLBILLIES

It is expected that the Young People's Conference to be held at Lake Junaluska, July 9-20, will be a greater success this year than ever before. The program has been arranged with the interests and needs of wide-awake, red-blooded, young people in mind. There will be all kinds of athletics, swimming, hiking, camp fire parties, interesting discussion classes, open forum periods, vesper services and in fact everything which insures a happy and profitable time for those attending. No young person can have a vacation in a better way than to spend twelve days in this conference. The total cost of entertainment and fees will be less than $30. Round trip railroad ticket can be obtained for one fare plus $1.00. Let's have 50 Western North Carolina young people at this conference.—O. V.Woosley.

WANTED—Work as Gospel Singers by brothers—tenor and baritone voices. Will serve together or separately. Each has had three years' experience glee club, choral and evangelistic singing. Can furnish best references. Traveling expenses and free will offerings only asked. Either would gladly "supply" a pastorate. Both are graduates of Yale Divinity School. Revs. J. F. and T. P. Chalker, 5 Forest Ave., Montgomery, Ala.

Advocate Campaign Honor Roll

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—J. W. Smith	15
**Brooksdale—S. F. Nicks	15
*Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
*Calvary—C. B. Culbreth	10
Hillsboro—A. J. Parker	8
Branson—J. V. Knight	7
West Durham—R. E. Brown	6
Cedar Grove—F. A. Lupton	6
Webb Avenue, West Burlington—E. C. Durham	6
Yanceyville—S. J. Starnes	6
Milton—W. C. Jones	5
Bahama—W. F. Craven	5
Carr—J. A. Russell	5
*Lakewood—H. L. Davis	4
*Haw River—C. C. Herbert, Jr.	4
Carrboro—M. W. Lawrence	3
Chapel Hill—C. E. Rozzelle	3

ELIZABETH CITY DISTRICT

South Mills—W. F. Walters	7
Pasquotank—E. L. Stack	6
Roper—J. Bascomb Hurley	5
*Columbia—G. C. Wood	5
Hertford—Marion Y. Self	4
Edenton—W. B. North	2
Kitty Hawk—J. F. Jolliff	2

FAYETTEVILLE DISTRICT

Siler City——J. W. Bradley	13
Sanford—G. T. Adams	10
Parkton—J. E. Blalock	6

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter	13
Centenary—N. H. D. Wilson	12
Kinston—E. C. Few	11
*Seven Springs—C. A. Johnson	10
Dover—C. A. Jones	8
*Riverside—R. M. Price	8
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
*Ocracoke and Portsmouth—W. A. Betts	5

RALEIGH DISTRICT

***Oxford—E. J. Rees	27
Edenton St.—F. S. Love	20
*Garner—W. L. Clegg	13
Oxford Ct.—D. B. Critcher	10
*Smithfield—J. D. Bundy	10
Fuquay Springs—E. C. Maness	9
Central—J. Furman Herbert	8
Tar River—K. F. Duval	8
Four Oaks—N. C. Yearby	6
Millbrook—W. F. Elliott	6
**Benson—B. F. Houston	6
Creedmoor—B. E. Stanfield	6
Jenkins Memorial—P. H. Fields	6
Bailey Ct.—J. C. Williams	5
Franklinton—W. C. Ball	5
Louisburg—Daniel Lane	5
Zebulon—E. H. Davis	4
Princeton—J. D. Stott	4
Selma—D. M. Sharpe	3
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3
Clayton—E. D. Dodd	3
Louisburg Ct.—A. L. Thompson	2
Lucama—H. R. Ashmore	2
Youngsville Ct.—R. R. Blanton	2
Kenley—J. H. Frizzelle	2

ROCKINGHAM DISTRICT

***Roberdel—M. C. Ellerbe	17
**Biscoe—N. B. Johnson	16
*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Raeford—W. F. Trawick	10
Robeson—B. F. Peele	9
Rowland—J. H. Lanning	9
Laurel Hill —G. H. Biggs	9
Lumberton—E.uclid McWhorter	8
Rockingham—J. M. Daniel	8
Caledonia—J. T. Draper	7
Piedmont—E. R. Clegg	7
Laurinburg—C. M. Hawkins	7
Aberdeen—G. B. Starling	6
*Richmond—N. M. Wright	6
St. Johns and Gibson—Edgar B. Fisher	6
Ellerbe—C. M. Lance	6
Lumberton Ct.—F. B. Noblett	5
Mt. Gilead—F. M. Shamburger	5
West End—W. L. Loy	5
Wadeville—E. C. Crawford	4
Troy—L. D. Hayman	4
St. Pauls-Maxton—J. B. Hurley	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	16
Bethel—J. R. Edwards	7
Bath—J. W. Sneeden	5
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4
Nashville—L. T. Singleton	3
Robersonville—L. C. Brothers	3
Farmville—J. W. Harrell	3
South Rocky Mount—E. D. Weathers	2

WELDON DISTRICT

**Henderson—W. C. Martin	15
***Battleboro and Whitakers—H. A. Chester	10
Northampton—B. C. Thompson	9
Norlina—J. L. Midgett	7
Scotland Neck—B. H. Black	4
White Mem. and City Road—R. G. Dawson	4

WILMINGTON DISTRICT

***Tabor—L. E. Sawyer	22
Clinton—W. G. Farrar	5
Jacksonville-Richlands—L. A. Watts	5
Wilmington Ct.—A. J. Groves	4
*Ingold—M. F. Hodges	4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Hendersonville—W. B. West	9
Chestnut Street—G. D. Herman	7
Candler—D. V. Howell	5
Brevard—A. L. Aycock	5
Acton—E. L. Kirk	3
*Saluda—Reid Wall	2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy	28
**Unionville—J. C. Gentry	12
Dilworth—G. Ray Jordan	11
*******Big Springs—J. A. Smith	8
Marshville—Geo. W. Clay	8
Wadesboro—W. B. Davis	7
Waxhaw—J. E. B. Houser	6
Peachland—J. A. Frye	5
Ansonville—C. P. Goode	5
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3
North Monroe—F. R. Ralls, Jr.	3
Myers Park—G. R. Combs	3

GASTONIA DISTRICT

South Fork—W. J. Miller	10
Lowesville—J. O. Cox	7
**Goodsonville—J. W. Combs	6
Shelby Ct.—R. L. Forbis	6
Stanley—Bryan Crosby	4
Lafayette Street, Shelby—T. B. Johnson	5
McAdensville—D. F. Carver	2

GREENSBORO DISTRICT

**Wesley Memorial—J. W. Moore	61
***Uwharrie—M. S. Kincheloe	22
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
College Place—Albea Godbold	14
Reidsville—J. H. West	8
Asheboro—B. C. Reavis	8
Proximity—Dwight W. Brown	6
Ramseur-Franklinton—J. W. Hoyle, Jr.	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

*Forest City—M. F. Moores	9
*Glen Alpine—M. A. Osbourne	6
Old Fort—P. T. Dixon	5
Micaville—B. A. Sisk	4

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong	16
Spray—David R. Proffitt	7
Elkin—L. B. Abernethy	6
Madison—T. R. Wolfe	6
Jefferson—T. J. Huggins	6
Jonesville—W. J. S. Walker	5
*Moravian Falls—R. E. Ward	5
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
E. W. Fox	2

SALISBURY DISTRICT

Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
Mount Pleasant—J. S. Gibbs	7
First Street, Albemarle—S. W. Needham	4
Central (Concord)—R. M. Courtney	4
Landis—P. E. Parker	4
Epworth (Concord)—J. M. Varner	3
Kerr Street—G. L. Wilkinson	3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	73
*****Troutman—John Cline	14
Balls Creek—P. H. Brittain	11
Race Street—J. H. Bradley	10
Lenoir—W. E. Poovey	10
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
**Highlands—H. W. Howard	5
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

*Delwood—R. K. Brady	3
Highlands—J. L. Teague	2
Cherokee Mission—Wm. Hornbuckle	2

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
*Ogburn Memorial—O. P. Ader	8
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Davidson—R. C. Goforth	8
Linwood—G. W. Fink	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Raleigh	26
Rockingham	23
Durham	18
Greensboro	14
Charlotte	13
Mount Airy	10
Statesville	9
Washington	9
New Bern	9
Salisbury	8
Winston-Salem	8
Gastonia	7
Elizabeth City	6
Weldon	6
Asheville	6
Wilmington	5
Marion	4
Waynesville	3
Fayetteville	3



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Children's Storyland



WHO TOOK TEDDY?

(A true story by Grace B. Allen.)

Mary was so excited over what she found in the largest hen's nest that she could hardly wait to tell Marvin, who was studying arithmetic in the kitchen. As soon as she saw him she cried:

"Marvin. there's $10 in the barn for you."

Marvin was saving money for a wheel. Of course he jumped. "Where? What?" He dropped his book. "You're not fooling?"

"Come, see," begged Mary. She led him to the barn and the biggest nest where Fanny, Marvin's collie, lay with five funny, fuzzy puppies.

"They are beautiful; worth $10 all right," laughed Marvin, and patted Fanny's head, when she barked so proudly. "I can sell every one for $2 per." The little yellow and white things with their wobbly legs were so dear. Marvin took the finest puppy and placed it on an auto cushion. "That is for Mr. Jones. This for the teacher"; he thus disposed of four. But when he saw the fifth he dropped it back into the nest. Oh, he was cross!

"It's a runt; good for nothing. I see $2 gone."

Mary took the trembling puppy to her face, where she held it lovingly. "Did Marvin hurt its feelings?" she begged. She angrily asked her brother: "Do you 'spose mother treated you so when you were weak and sickly? No; she worked until she made you well. I'm 'shamed of you, Marvin Parsons."

Marvin was too badly disappointed to laugh. On Friday he took away the four puppies and returned with a stock of silver dollars. Mary saw him just as he dropped the runt in the duck pond. She ran as fast as she could. With one leap she caught the puppy. She came out with her new dress soaked and a shivering puppy in her arms.

"Mother taught you to be kind to animals!"

"I want him," declared Mary very emphatically as she walked away. She loved the puppy already, loved to watch him totter about, loved to teach him. But when he grew older he was troublesome. He tore her overshoe which she had forgotten to put away, hid her cap and chased the chickens. One night, when he was a year old, Mary took him when she and Marvin went for the cows. The runt, whom they now called Teddy,, barked at Buttercup, bit her tail, and drove her so far away that Marvin was furious.

"I wish I'd drowned him," muttered Marvin. "If he's good for anything, what is it?"

Mary wrinkled her whole forehead, and when she could not think of anything else, she faltered, "He's good to love." When Marvin had flung himself away, she whispered to Teddy, "You're all right, dear. I know it, but we've got to show them. Let's go get a whole nestful of eggs."

They went to the barn. None. They hunted the orchard. Not an egg. They went to the cowshed. Mary opened the door.

"Teddy, here's a little new calf. Oh, the darling!" She stooped to smooth the little wobbly thing, when she heard Buttercup's bellow. It sounded as awful as the roaring of the circus lion. Something big and black, with fiery eyes, struck Mary with its horns and knocked her down. Everything went red. When Mary opened her eyes and tried to rise, her leg doubled right up. She could not walk. Was her leg broken? Another roar made her look. The cow was coming with her head down. Mary saw her awful hoofs, her horns with shining brass tips. Oh—Oh—

"Teddy!" she screamed. And just then Teddy caught Buttercup's tail and bit it just as he had done in the pasture. Buttercup whirled to fight the dog. Out of the door Teddy ran, with Buttercup after. Mary could hear him barking and Buttercup bellowing, until the noise grew fainter and fainter.

She pulled herself up by holding to the manger. Her leg was broken, but she dragged herself to the door and stood with her leg hanging limply until Marvin, who had heard, came running.

"What in the world, sis?" cried Marvin.

Mary smiled faintly as she fell over against Marvin.

"Teddy was just showing you"; she smiled again as she closed her eyes.

Everyone wanted to buy the runt when they heard Mary's story. Marvin shook his head. "I'll keep him myself if I never get a wheel," he stoutly declared. "Maybe dad will furnish the rest rather than to have him go out of the family."

Of course daddy did.—Western Christian Advocate.

TWO DOGS ON A JOURNEY

(By a friend of girls and dogs.)

Did you ever notice what little things cause people to dislike us or to love us? I read a story a few days ago in the Outlook. It was something like this: One day some passengers on a ferryboat were startled by a smothered bark and whine. Where did it come from, there was no dog in sight! As they looked around them they noticed that a basket just outside of the door was wriggling and rocking in the most curious way. The covers were tied down tight, but everyone knew that the smothered bark came from a little dog prisoner in that basket. He barked again, whined and turned about in the basket until it rocked like a boat at sea.

The two little girls who owned the dog, kicked the basket, poked their parasols through the cover, shook the basket by the handle, and ordered the dog to keep still, in a voice that would have startled a policeman. The dog was so used to these ugly tones that he paid not the slightest attention to them. But the passengers noticed them, and although the little girls were pretty and stylishly dressed they were not lovable at all.

But this part of the story you will like better. One day there was a girl who did not like to be called one of the little people, for she must have been fourteen or fifteen years old. She was just as lovable as a baby, in spite of her age—a real girly girl. Two long pigtals, tied with a brown ribbon, hung down her back, stout shoes were on her feet, and a straw sailor hat was held on her head by an elastic. You see, she was not a young lady at all; just a dear, lovable girl. She and her beautiful dog, a water-spaniel, were at the railroad station. The dog walked confidently ahead of her, evidently thinking that the leash which held them was a bond of affection, and the express tag on his collar an ornament. He could not have looked at his little mistress. If he had, he would not have wagged his tail so happily, plainly saying, "We are going away together." The little lady reached the car step and then hesitated. The brakeman pointed down the platform, and the little girl went on sorrowfully toward the baggage car. In a few minutes she came into the passenger car and pressed her face tight against the window pane. Then we knew that she was very anxious about the beautiful dog in the baggage car.

The conductor, a tall, gray-haired man, came into the car and talked in a low tone to the little girl. After he went out, she evidently felt better; the dog had a friend in the baggage car. All through the journey the conductor came into the car as we left each station to assure the little girl that the dog was quite contented. We all felt that a little girl who loved her dog so well must certainly be a lovely girl.

A Hint for Preachers.—Mother—Now, Willie, we are going to have the minister here to dinner, and you must not leave the table until the minister is through eating.

Willie—Well, the minister eats faster than he preaches, doesn't he, mom?"—New Bedford (Mass.) Evening Standard.

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1929

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PLAN OF EPISCOPAL VISITATION, 1929

At the meeting of the College of Bishops held in Nashville, Tenn., May 3, the Plan of Episcopal Visitation for 1929 was adopted as follows:

District No. 1—Bishop Warren A. Candler. North Mississippi, October 30, Corinth, Miss.; Mississippi, November 6, Meridian, Miss.; Louisiana, November 20, Lafayette, La.; Cuba, February 20, 1930, Santa Clara, Cuba.

District No. 2—Bishop Collins Denny. Western Virginia, September 11, Ravenswood, W. Va.; Baltimore, September 25, Cumberland, Md.; Virginia, October 16, ——, ——.

District No. 3—Bishop Edwin D. Mouzon. Western North Carolina, October 23, High Point, N. C.; North Carolina, October 30, Kinston, N. C.; South Carolina, November 13, Charleston, S. C.; Upper South Carolina, November 20, Columbia, S. C.

District No. 4—Bishop John M. Moore. New Mexico, October 10, Marfa, Tex.; West Texas, October 23, San Antonio, Tex.; Central, Texas, November 6, Hillsboro, Tex.; Northwest Texas, November 13, Pampa, Tex.

District No. 5—Bishop W. F. McMurry. Denver, August 22, Beulah, Colo.; Missouri, September 18, Salisbury, Mo.; Southwest Missouri, October 2, Kansas City, Mo.; St. Louis, October 16, Caruthersville, Mo.

District No. 6—Bishop U. V. W. Darlington. Belgian Mission, June 19, Brussels, Belgium; Czechoslovakia, June 26, Prague, C. S.; Polish-Dantzig Mission, July 10, Klerysew, Poland; Illinois, August 29, Odin, Ill.; Kentucky, September 4, Winchester, Ky.

District No. 7—Bishop H. M. DuBose. Louisville, September 25, Princeton, Ky.; Holston, October 2, Chattanooga, Tenn.; Tennessee, October 16, Nashville, Tenn.; Memphis, November 13, Jackson, Tenn.

District No. 8—Bishop W. N. Ainsworth. Korea Mission, August 29, Seoul, Korea; Korea Conference, September 4, Seoul, Korea; Siberia-Korean Mission, September 10, Rong-Jung, Manchuria; China, October 16, Huchow, China; Japan Mission, October 31, Kobe, Japan.

District No. 9—Bishop James Cannon, Jr. Congo Mission, ——; Brazil, Sao Paulo de Muriahe, Brazil; Central Brazil, Pocos de Caldes, Brazil; South Brazil, Santa Anna, Brazil.

District No. 10—Bishop W. B. Beauchamp. Texas Mexican Mission, October 3, San Antonio, Tex.; Western Mexican Mission, October 10, Los Angeles, Calif.; Mexico, October 17, Juarez, Mex.; South Georgia, November 6, Macon, Ga.; North Georgia, November 13, Atlanta, Ga.

District No. 11—Bishop Sam R. Hay. Northwest, June 27, Coquille, Ore.; California-Oriental Mission, September 24, Berkeley, Calif.; Pacific, September 26, Modesto, Calif.; Arizona, October 3, Nogales, Ariz.; North Texas, October 24, McKinley, Tex.; Texas, November 6, Palestine, Tex.

District No. 12—Bishop Hoyt M. Dobbs. Florida, June 12, Miami, Fla.; North Alabama, November 6, Anniston, Ala.; Alabama, November 20, Montgomery, Ala.

District No. 13—Bishop H. A. Boaz. Indian Mission, September 13, Picketts Chapel, near Sapulpa; East Oklahoma, October 30, Wewoka, Okla.; West Oklahoma, November 6, Oklahoma City, Okla.; Little Rock, November 20, Prescott, Ark.; North Arkansas, November 27, Russellville, Ark.

Fall meeting December 13-15, Birmingham, Ala.

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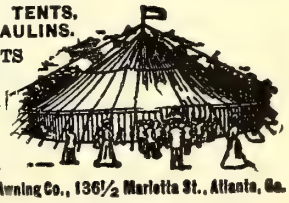
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

WILMINGTON DISTRICT MEETING

This meeting will be held at Rocky Point, May 24, opening at ten o'clock, and continue through the day.

Mrs. E. R. Clark.

HALIFAX COUNTY FEDERATION MEETS AT HALIFAX

This group assembled in the historic Methodist church at Halifax on Tuesday, May 7.

Mrs. H. C. Spiers of Weldon, chairman, called the meeting to order at 10 o'clock.

Rev. W. J. Watson, pastor of the church, conducted the morning worship.

The county chairman gave her report. This was followed by a talk on stewardship by the district secretary, Mrs. Amma Graham.

Mrs. Dickens of Halifax delighted the congregation with a beautiful solo.

An excellent report of the annual meeting was made; also discussions of the organization plans.

Mrs. L. C. Draper of Weldon spoke of the children's work. Several entered into this discussion.

Mrs. J. H. Shore, who has been working in the children's department, stated that there was no children's problem, for the children were anxious to work; the difficulty is always with disinterested mothers. Mothers are negligent and forgetful of their duty in bringing up their children in the nurture of the Lord.

Mrs. M. T. Plyler spoke on "How to Promote the Work Through Publicity."

The chairman conducted a problem hour in which any one was privileged to ask questions relative to the duties of officers in carrying forward the work of the auxiliaries. Mrs. B. C. Thompson, who is usually sufficient at a missionary meeting, gave many helpful suggestions.

At the noon hour an opportunity was given for cultivating friendship, since a delicious dinner was served where all could be seated at long tables placed around one of the rooms of the beautiful new school buildings nearby.

The women appreciated the presence of several of our ministers, but ministers' wives were in great abundance. The chairman introduced the preachers' wives in a body and there were eight.

Mrs. J. L. Midgett conducted a consecration service at the close. She knows how to make such a service worth while because her hearers realize that she knows what it means to bring all and lay it at the feet of Jesus.

These group meetings are the practical work-a-day meetings of the missionary society. Our women are realizing this; for this reason the members attend the meetings well and have a whole soul interest in the day's work.

E. S. P.

THE PASTORS' SUMMER SCHOOL

It gives me great pleasure to be able to announce that Miss Estelle Haskin of Nashville, Tenn., education and promotion secretary in charge of literature for the Woman's Missionary Council, has been secured to teach the courses to be introduced by the conference Woman's Missionary Society into the pastors' summer school at Duke University, beginning on the 6th of June.

The text book selected for the course in mission study is "Human Needs and World Christianity," by Bishop Francis J. McConnell, one of the two on the foreign mission subject recommended by Council for study in the auxiliary classes this fall. The other course, "Organization and Methods," Miss Haskin will herself develop in a practical, helpful manner from our handbooks and constitution and by-laws, I imagine, since, so far as I know, there is no textbook on that subject.

In addition to these two courses, which the auxiliary women are expected to enter, we are allowed entrance, according to the rules of the school, into such courses of the pastors' school as appeal to us.

Begin now to make your plans to attend this school. Further announcements will be made from time to time, giving such details as we will need to know. Our entertainment there will be provided for in the same way as it was done last year, doubtless, but definite information on this point will be given out later.

Mrs. J. LeGrand Everett,
Conf. Supt. Study.

HERTFORD AUXILIARY

The Minnie Wilson Missionary Society's April meeting was held at the home of Mrs. H. C. Stokes on the evening of the 22nd.

The devotional exercises were led by our president, Mrs. T. S. White. The program was presented by circle number three. Mrs. J. W. Powell gave the story of the scripture lesson. Mrs. M. Y. Self read a paper, "What Christianity Has Done for Women." "A letter from a friend in Poland" was read by Mrs. R. E. Brinn.

The leader of the circle, Mrs. Ernest Lordly, who was our delegate to the New Bern conference, gave an interesting report of that meeting. She presented to us the badge, awarded to us for having made the honor roll.

RESOLUTIONS OF RESPECT

Whereas, the Divine Ruler of the universe in his infinite wisdom has seen fit to remove from our society our beloved friend and co-worker, Miss Annie Chadwick; therefore be it resolved:

That we of the Elizabeth Hendren Missionary Society bow in submission to him who doeth all things well, and express our appreciation for her splendid character and her loyalty to our society.

That we, the members of the society, express our sympathy to her bereaved relatives.

That a copy of these resolutions be sent to the N. C. Christian Advocate, to The Missionary News, to Mr. Wallace Whitehurst and family, and to Miss Mary Ward Pender of Norfolk, Va.

Mrs. T. H. Davis,
Mrs. H. C. Armstrong,
Mrs. A. F. Bunting,
Committee.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has removed from our midst Mrs. Rowan Hooper, we, the women of the Manteo Missionary Society, do hereby express our grief for the loss of a beloved sister.

She was a faithful member and loyal worker and we will ever cherish the memory of her beautiful life.

Our hearts are in sympathy with the bereaved family and we pray that God will comfort them in their sorrow. Therefore be it resolved:

First, That we bow in submission to his will, thanking him for the godly life she lived and for the Christ-like example she has left for us to follow.

Second, That we take this way of extending to the family our deepest sympathy in their bereavement.

Third, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, to Our Missionary News, and a copy be spread on the minutes of the Woman's Missionary Society.

Mrs. H. B. Hoyle,
Mrs. Nannie Midgett,
Mrs. O. J. Jones.

SUE D. SWINDELL AUXILIARY

At the beginning of the year the Sue D. Swindell auxiliary of Queen Street, Kinston, decided to increase the number of circles from four to nine, the ninth circle to be composed of the younger ladies—those who teach and do office work and have to hold their meetings in the evenings.

The leader of one of the circles has charge of the monthly meetings of the auxiliary except the business meetings at the end of each quarter which are conducted by Mrs. T. W. Heath, the president.

The mission study class conducted by the superintendent, Mrs. W. A. Graham, will soon complete the study of "What Next in Home Missions."

The circles are studying the Bible this year, using "Questions and Answers" in consecutive form by J. J. Hill. This is something different from what we have had heretofore and the members are taking a great interest in the study.

For many years the auxiliary has supported a Bible woman in China, and it also clothes a child at our orphanage.

We have raised our quota for the first quarter and hope to be able to meet every obligation this year.

Mrs. A. E. Moore,
Supt. Publicity.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

HELP

Have I helped anybody today,
Is anyone glad that I live?
Have I given a word or a smile,
If I had nothing else to give.?
In traveling the wearisome path
That leads o'er the King's highway,
Have I spoken a word of cheer,
Have I helped anybody today?

If climbing the mountain steep,
Or on the duty way,
O, let not my life be for naught,
Let me help somebody today!
Will the day a record bring,
Of some little act by the way,
Some deed with kindness fraught,
That helped anyone today?

When the shadows of evening fall,
And darkness is over the way,
May I think 'mid the gathering gloom
I have helped somebody today?

Mrs. E. M. Anderson.

NOTICE TO DISTRICT SECRETARIES

All money collected from the sale of the conference history, "Fifty Years of seed Sowing," should be sent direct to the conference treasurer, Mrs. P. N. Peacock, and not to the conference historian.

AN OMISSION

We are due Mrs. J. B. Henderson, former district secretary of the North Wilkesboro district, an apology for having omitted her name from the list of retiring district secretaries at the annual meeting in Winston-Salem. We regret this oversight and cannot understand why we were guilty of such an omission. Mrs. Henderson did a most faithful and efficient work as district secretary and under her leadership the district was in a most prosperous condition. The merging of the North Wilkesboro district into the Mt. Airy district, at the last annual conference, gave her work into the hands of the secretary of the Mt. Airy district. We regret to lose Mrs. Henderson from our "conference family," but we are sure that wherever and whenever she is called upon to serve she will give faithful, loyal and painstaking service.

VANDERBURG SOCIETY

Among the eight adult jubilee societies for the Statesville district in 1928 we find the Vanderburg society, which though small in numbers is already accomplishing much along the lines of our missionary work, under the leadership of Mrs. L. L. Sherrill as president.

This society has recently presented a pageant which was greatly enjoyed and which brought to those who saw it a realization of the need for the gospel in foreign lands. The title of the pageant was "The Light of Life," and the characters were well selected and well sustained.

Many activities are being planned for this year and we trust that the hopes of the members for a good year will be realized.

OUTSTANDING ITEMS FROM REPORT OF FINANCE COMMITTEE

As 1929 is to be stewardship year, let stewardship be given more serious consideration by the auxiliaries and members, for its influence upon our spiritual lives as well as upon the contributions.

The establishment of the Lucy H. Robertson endowed scholarship at Scarritt College marks a long step in progress in placing this fund on a definite, permanent basis. In order that the desired amount of $10,000 be reached as speedily as possible, each auxiliary is asked to make a liberal contribution for that purpose.

The objective of the week of prayer for 1929 is the relief and retirement fund, now known as the Maria Layng Gibson Foundation, and each auxiliary is asked to make a worthy offering to this fund.

Attention is again called to the method of reporting children's week. The adult treasurer is responsible for getting children's report and funds to cover, and forwarding to conference treasurer with her report of adult auxiliary.

Because of urgent needs presented at the Council meeting $1380 was added to the conference pledge of $66,000 made at the executive meeting (which included a council pledge of 063,000). This amount is apportioned to the ten districts and each district is asked to make an effort to raise its part of this amount.

The establishment by the conference of a scholarship at Paine College was recommended and adopted, this scholarship to be paid from the conference expense fund.

SIGNIFICANT ITEMS FROM REPORT OF SOCIAL SERVICE

Because of increased interest and more active work generally, in the three districts having district assistants of social service, it is recommended that an assistant to the conference superintendent be appointed in each district by the conference superintendent after consultation with the district secretary.

That a greater interest in social service studies be sought and that the programs for May and July (social service programs) be studied and planned beforehand, so as to make them interesting and profitable.

That auxiliary superintendents promote parents' classes and mothers' clubs through co-operation with Sunday school parent-teacher organizations, where there are any, and if no P. T. association exists in the Sunday school, the work be carried on separately.

That each auxiliary adopt the "project" plan as a basis for special work. Select project and order helps from Literature Headquarters, Nashville, Tenn., and after making special study of same report findings and results to conference superintendent of social service.

Since the major inter-racial task for the year is the study of the negro public schools, it is asked that this work be called forward through social service committee visitation and conferences with the best negro citizens, seeking better educational advantages for their children.

That a separate report blank for social needs be gotten out by the conference superintendent to be used as a standard for reporting local relief work.

That through our legislative committees this year we study the juvenile court laws of our state, of its administration in each county, and co-operate with court and probation officers. Also that we give a thorough study of the mothers' aid pension law and Newton Bill No. 1042.

An efficiency standard for social service workers is also recommended, such standard to be outltined by the conference superintendent and a blue ribbon of recognition to be presented at our annual meeting to auxiliaries attending this standard.

BEAUTIFUL PAGÉANT PRESENTED

The Woman's Missionary Society of Franklin gave a pageant on Sunday evening, March 31, which was one of the most interesting services of Easter in that town. The pageant, "Angel of Light," was in two parts. The first part represented the three sorrowful Marys just back from the tomb of their crucified son and friend, made happy by the appearance of the angel with the message that Christ was risen and lives forevermore.

In the second part America, China, Japan, Korea, Africa and India came seeking in vain the altar fires made dim by so-called Christian America's lack of faith and failure to live up to Christian ideals, until the Angel of Light re-lit the flame revealing the Cross and declaring the truths of the resurrrection, and pronouncing a blessing of peace and comfort. The opening devotional was conducted by Mr. Street, the resurrection story read by Miss Ruth Oliver and Mrs. Calahan gave an Easter talk introducing the pageant. Special music was rendered by the choir and added to the pleasure of the occasion.

Every college contains at least a few good professors and a few good students. The problem is to prevent their being swamped by the masses of irresponsible children who come, or are driven, into college for the wrong reasons, and whose sheer weight of numbers and mental inertia turns most colleges into high schools.—Douglas Bush.

Sunday School Lesson

MAY 19

By Dr. Frank M. McKibben.

Jeremiah Calls to Obedience

(Jeremiah 7:1-26.)

Golden Text: Hearken unto my voice, and I will be your God, and ye shall be my people.—Jer. 7:23.

Jeremiah's call to obedience constitutes a challenging story. It will be advisable to get the text of the lesson vividly before the class through a continuous reading of the Biblical narrative. The material should not be read and commented upon in piecemeal fashion. The main events and the background of the lesson may be described briefly. Ref erence to the previous lesson should be made in order that the connection and sequence may be made clear.

The Sins Jeremiah Condemned

It is interesting to note the sins of the people which Jeremiah attacked. They suggest the moral and religious status of his time. They also constitute a basis for comparison between conditions then and today. These sins were, in the main, a false national pride as God's chosen people, too great reliance upon outward forms of worship and profession, oppression of sojourners or foreigners, social injustices, and walking after other gods than Jehovah. How common to practically every age these sins are! Throughout the Old Testament, prophet after prophet attacks most of them in one form or another. This is likewise true of the Christian era. Some people will say that these messages are significant because they are in the Bible; others will say that they are significant and are in the Bible because they are so fundamentally true to human experience.

The question naturally arises as to the extent to which these sins are common today. This nation has been wonderfully blessed, possibly "chosen" for some great purpose. Are we characterized by a smug complacency, a national self-sufficiency that is interfering with our sensing and obeying the will of God with respect to America's mission? Has any subject been more challengingly before the American people in recent years than that of the "sojourner" (foreigner) in our midst? Are the modern Jeremiahs who are protesting against some of our national policies and attitudes with respect to foreigners receiving the intelligent support of those who look upon all people as "children of the common Father?" Is there justification for one of the most alarming criticisms made of church people today, namely, that their lives in the business world, in the social world, and in their neighborhoods do not harmonize with their profession of Christianity? To what extent are Christian people trusting for salvation upon their profession of church membership and their attendance upon church services, rather than upon personal deeds of kindness and vigorous attacks upon social sins and injustices?

Group Discussion

These questions and others growing out of the lesson constitute a splendid basis for interesting and profitable discussion in class. A complete understanding of the particular form of Jeremiah's call to obedience is not nearly so important to modern followers of Jehovah as an appreciation of present-day calls to obedience. These need careful presentation and thorough discussion. If time limitations prevent the full discussion of all these questions, those that are most pertinent to the thought and experiences of the group should be selected. A more valuable discussion may be stimulated by careful assignment of these questions to members of the class one or two Sundays in advance.

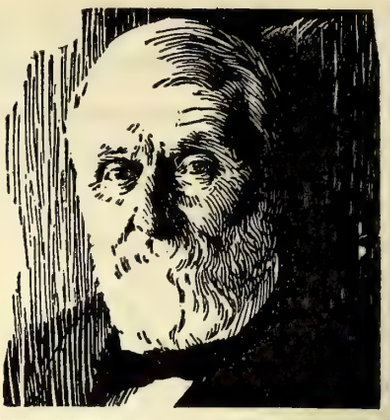
Another question that may arouse profitable discussion is suggested by the lesson, namely, that of the extent to which we are enlarging our conception of sin, both personal and social. It is becoming increasingly difficult for modern Christians to sit complacently in divine worship without being challenged to consider the moral issues involved in some of the burning social and political questions of the day? Do present-day ministers find in the prophets a precedent for their pulpit attacks upon the liquor traffic, coal and iron police, and gambling practice?

Worship and the Moral Life

There is abundant suggestion in the lesson concerning the close relationship between worship in the temple or house of God and the life one lives every day. Can churches become hiding places for unrighteousness, or aesthetic worship services a substitute for the consideration of the stern moral demands of the Christian way of life? Ministers are sensitive to the demands and expectations of their congregations. Do the members of the class attend worship and the preaching of the Word to be complimented upon their works of grace, or do they expect of their modern prophets a ringing call to the obedience of newly sensed moral law? Social justice, temperance, honesty, stewardship, loyalty to ideals, humanitarianism, sobriety of thought, good will to all, these are elements of morality vitally essential to true worship and modern religious living.—Pittsburgh Christian Advocate.

HOLDING THE CHILDREN FOR THE PREACHING SERVICE

In seeking additional opportunities for enlarging their educational work an increasing number of churches are using the period of the preaching worship service on Sunday morning. Upon arriving at the church at the close of the Sunday school hour one is met by an avalanche of children and youth departing from the building. In spite of desires to the contrary on the part of ministers and others, children as a rule are not staying



DR. CALDWELL'S THREE RULES

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation is a mild vegetable compound. It can not harm the most delicate system and is not habit forming.

The Doctor never did approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. Use Syrup Pepsin for yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Get a bottle today, at any drugstore and observe these three rules of health: Keep the head cool, the feet warm, the bowels open. For a free trial bottle, just write "Syrup Pepsin," Dept. BB, Monticello, Illinois.

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for the preaching service. Some churches are making heroic but only partially successful efforts to stem and turn the tide. Others are recognizing what seems to be a general, inevitable trend and are seeking to discover the possibility of ministering to children and youth in some other manner than through a sermon to adults.

Among the plans being experimented with during the church hour are the following: The "junior church service"; the participation of the children in part of the preaching service, withdrawal to other rooms occurring before the sermon; a full two-hour school session for children of certain ages, beginning with the opening of the Sunday school and concluding at the time the preaching service for adults ends, and in a few churches the holding of he beginners and primary departments sessions during the preaching service, while their parents and older brothers and sisters are in the worship service of the church.

There are many arguments for and against such plans. The plans, however, grow out of an increasing recognition of a real problem and a dissatisfaction with present conditions. Some churches do not have this problem because of peculiar local conditions; other churches have the problem but are not aware of it and are not facing it; still other churches are conscious of a problem that may vitally affect the future of the church and are endeavoring intelligently and experimentally to find a solution. No one of the plans suggested above has proved to be the panacea. They do represent efforts to hold the children in the church during the preaching service and to increase the opportunity for more religious education for the children of the church. The problem is serious and worthy of the consideration of pastor, educational committee, and parents.—Pittsburgh Christian Advocate.

A BRIEF DEBATE

Our land resounds to the whine of the professional pacifist, demanding total disarmament. Yet none of them take the equally logical advocacy of discharging the police to prevent crime, disbanding the fire department to stop fires, and dismissing the doctor to prevent disease.—General James H. Harbord.

This philosopher teaches that the functions of armies are essentially those of police and firemen and doctors. Most of his profession approve this philosophy. . . . The business of firemen is to destroy something different from themselves, to-wit: fire. But the business of soldiers is to destroy something just like themselves—fellow beings with hearts and lungs, with wives and sweethearts and homes like theirs. It is to do what brutes never do collectively, one herd or flock or pack never destroying another of the same species. Firemen do not fight fire with fire; they pour on water, not gasoline; the soldier fights guns with guns, battleships with battleships, gas with gas. Soldiers belong to rival bodies, firemen do not.—Mrs. Lucia Ames Mead.



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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

LEAGUES OF WHITE MEMORIAL, SOUTH HENDERSON

The leagues observed anniversary day the fourth Sunday in April, using the program, "The Youth and the Church." The pastor, Rev. R. G. Dawson, and the president of the senior league, Miss Nettie Maynard, had charge of the service. The church was filled to its seating capacity and every one seemed to enjoy hearing the leaguers sing and make their addresses.

The Epworth juniors will render a Mother's Day program at the Sunday school hour Sunday morning. Mrs. Lula Jarvis is superintendent of the society.

The Hi-League went on a hike the past Saturday to the Greystone rock quarry, about five miles away. The girls and boys all enjoyed this very much. We carried along a volley ball and other things to play with, and of course we didn't forget to carry lunch. Mrs. Henry W. Tucker is counselor for this league.

We never meet all the requirements to be a standard league, but we meet regularly and use the programs in the Era and Juniors. We always pay our mission pledge and our leagues are always well represented at the Louisburg Assembly.

We love the league and its motto, "All for Christ." Daisy Day,
Supt. First Dept. Senior League.

LOUISBURG SUMMER ASSEMBLY

The Boost Raleigh District is getting ready for the annual summer assembly at Louisburg by holding the seventh and best annual Epworth League district institute in the history of the Boost Raleigh District. The Raleigh district Epworth Leaguers are wide-awake, active and going strong. You just can't stop 'em! Be on deck at Louisburg and watch Raleigh District Boost! More Eager.

TRSASURER APPEALS FOR PAYMENT ON MISSION PLEDGES

May 20-June 20 has been set apart for the payment of mission pledges to the treasurer of N. C. conference. All chapters having not already paid their mission pledge are urged to do so during these weeks which precede the summer assembly at Louisburg. Any chapter who has not made a pledge for missions is urged to take a special offering for this cause and forward to conference treasurer. Let's make our conference 100 per cent for missions by every chapter giving to missions this year. Which district will report every chapter paid this year? Send all checks, money orders or cash to the treasurer, C. Gehrman Cobb, Goldsboro, N. C.

"Our challenge our opportunity."

Dear Mr. Brown:

Please ask the leagues to send me at once the names and addresses of their newly elected presidents. Also remind them of the coming assembly.

Eunice Blair Floyd.
125 Glenwood Ave., Raleigh, N. C.

Western North Carolina Conference

WEAVER COLLEGE

Election of officers for the next year was the main feature of a recent program of the Epworth League at Weaver College. James T. Barden of Wilmington was elected president; Erwin Starnes of Candler, vice president; Miss Annie Gray, Ruth, N. C., secretary; and Miss Victoria Morrison of Cabarrus county, treasurer. All of these have taken an active part in the programs of the league this year. The Epworth League is the most important of all the religious organizations at the college and heads most of the other religious departments. —Asheville Times.

DISTRICT CONFERENCES

We were given a good hearing this past week at the district conferences at Advance and Hawthorne Lane. We regret to miss the Mount Airy this week on account of the field secretaries meeting in Nashville.

BELWOOD, PALMTREE

The chapter of the Epworth League at Palm Tree is doing fine work now; everyone is enthusiastic. We are glad to report our Epworth League and we are real proud of it. Through the suggestion of our pastor, Rev. J. W. Fitzgerald, who is one of the finest workers with young people you will find anywhere, we have gotten up the play, "The Great Awakening." We presented it before the church on Sunday evening, March 31, a large crowd attending. This play was given in behalf of the superannuate endowment fund. Not only did we of Palm Tree give a play, but the following Epworth Leagues of the Belwood charge have presented plays: Fallston, Kadesh, St. Peter's. Each selected plays out of the book sent us by Rev. C. S. Kirkpatrick. Having given them in our own church, we are planning to see that a play is given in each of the churches of our charge. The Epworth Leaguers of the Belwood charge are quite awake. We are planning as we did last year to have our leaguers at Lake Junaluska in large numbers.

Mary Ellen Lee, Pres.



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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Just now we are putting forth special effort to call the attention of our people to the importance of taking out life insurance policies making the Methodist Orphanage the beneficiary of the policies. There are nine men of prominence in our conference who are acting as chairmen of the nine districts within our bounds. Mr. Roger Moore of Grace church, Wilmington, is the chairman of this special committee. These men are intensely interested in selling the idea and putting across the thing. They want to get the matter before all of our churches, feeling that if the matter is presented in a strong way many of our people will take out life insurance policies ranging from one thousand dollars to five or ten thousand. This plan will eventually add considerably to our small endowment. It is absolutely imperative that we do something to build up and enlarge our endowment so that we can carry forward our work without so much embarrassment financially. Let me urge all to give earnest heed to this wise, business-like plan to increase our resources.

* * * *

Last week the Washington and Rockingham district conferences were in session. Bath entertained the Washington while Troy acted host to the Rockingham. I was at Bath on the opening day of conference and a large congregation was present. Many delegates were also in attendance. By noon all the preachers had made their reports. The Rev. E. L. Hillman, the scholarly and popular pastor of that great church, Jarvis Memorial, Greenville, preached a thought-provoking sermon at the close of the morning session. In the afternoon I was given ample time to say a word in behalf of our three hundred and twelve children. Brother J. H. McCracken conducted the conference in an easy and business-like way. Brother J. M. Daniels was my traveling companion back to Raleigh. I was happy to have him as my guest for the night. We had a good time together. On Friday morning I took the bus for Troy. I was happy to see many of my friends of the Rockingham district and to have the assurance that they are going to stand by the orphanage "through thick and thin." I was glad to represent a cause that lies so close to the heart of Carolina Methodism. The brethren heard me attentively for the sake of our large family of splendid boys and lovely girls. I heard splendid addresses by Rev. Marvin Ormond, and Messrs. Jack Gibbons and L. L. Gobbel. Dr. G. T. Rowe preached a powerful sermon at the close of the conference. The two North Carolina conferences ought to see to it that he is elected bishop at our next General Conference. We have but few if any bishops who can preach as well as Dr. Rowe. I was happy to see my good friend, H. C. Smith, running the conference with so much ease and in such a successful manner. He is a successful, diplomatic and consecrated preacher of the Word. He is going to make a great leader in our conference. I had delightful fellowship with four choice Methodist preachers on my way home as far as Sanford. Dr. J. M. Ormond took me on his Buick along with Drs. G. T. Rowe and J. C. Wooten and the Rev. J. A. Russell. The good people of Troy and Bath certainly laid themselves out to give everybody a delightful time and they succeeded in a fine way.



Helen Jones, supported by the Belle Bennett class, Red Oak Sunday school. Ralph Jones, supported by Character Builders class, Red Oak Sunday school.

YAGER'S LINIMENT HELPED MRS. WALKER

"Just a few lines in regard to Yager's Liniment," writes Pearlie Walker, Mills Rural Station, R. No. 2, Rockingham, N. C. "I think it is the best I have ever used. My tonsils had swollen. A lady gave me some of your Yager's Liniment and I bathed my throat with it and they haven't bothered me since. My mother had a bad case of Poison Oak and your liniment cured it."

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Arthur Talmage Abernethy
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In Memoriam

GEDDIE — Mrs. Catherine Maxwell Geddie was born near Stedman, November 5, 1862, and died at the home of her daughter, Mrs. Troy Herrin, in Roseboro February 24, 1929. Her twin brother, Dan Hugh, preceded her in death about one year. They were of that prominent, most excellent Maxwell family who for generations strongly supported Methodism in the Blackerville (later Stedman) vicinity. Her marriage to James D. Geddie October 12, 1880, established a Christian home of strong Methodist faith. To them were born nine children, of whom seven are living.

Mrs. Geddie was converted in childhood, joined old Cokesbury church, to which she was most loyal, and lived that quiet, consecrated life which comes only of Christian faith and piety. Widowed in the death of her husband June 18, 1918, she made her home with the children, who so well trained are following largely her footsteps in Christian service. Mrs. Geddie lived well, served her community in things worth while, and in death was satisfied by triumph of faith. She was greatly loved, so there were present a great concourse of people at her funeral which, from the church she loved, was in charge of her pastor, Rev. C. H. Caveness, assisted by Brother Hill of Roseboro and the writer. The floral tribute was vast, varied and beautiful.

May God's love, like their mother's, be the everlasting portion for all the children and grandchildren.

N. M. McDonald.

BUTLER—Mrs. Almira Geddie Butler, wife of Mr. R. T. Butler, quietly entered into the rest that awaiteth God's faithful on March 30, 1929, at her home near Clinton, N. C. She was in her 72nd year and had been married to Mr. Butler for almost 55 years.

Besides her husband she is survived by nine children and 24 grandchildren. The children are Mesdames J. R. Butler, Salemburg, N. C.; Whitfield Tart Newton, Grove, N. C.; Y. F. Yates, Mt. Olive, N. C., and Miss Pauline Butler, at home; Misses J. G., E. B., J. H., H. McD. of near Clinton, N. C., and Dr. S. E. Butler of Scotland Neck, N. C.

She was a faithful member of McGees M. E. church and had lived a life of faith and love for God and humanity. So pure and noble were all her words and deeds that her life was a guiding light to everybody she met, a light that was always leading and inspiring people to ever press onward and upward until the crown is won. The crown that she is no doubt wearing today is dotted with many a star, for the godly life that she lived was lived wholly for others. We who knew her best think enough can never be said about the good works of this faithful servant of the Master. Due to her health the last several years of her life was spent almost entirely at home, but her prayers were a great strength to her church and Sunday school as well as to the whole community. She has proved to humanity what God can do for us if we only believe. In her days of sickness and ill health she was constantly in sympathy for others. She knew and practiced that it is more blessed to give than to receive.

The only pastime she wanted was to be able to read her Bible and the N. C. Christian Advocate. This she did daily until here health failed entirely.

She was laid to rest Sunday afternoon, March 31, at McGees cemetery. Funeral services were conducted by her pastor, Rev. E. L. Hill, assisted by Rev. T. M. Lee. The pallbearers were her nephews: Messrs. R. A. Butler, J. C. Howard Buck Crumpler, Troy Geddie, Jasper Geddie, and Dr. Clarence Geddie. Her granddaughters were flower girls.

A large crowd assembled to pay a last tribute of love and respect to one who had let her light shine for the welfare of men. The many beautiful floral designs were a proof of the high esteem in which she was held.

SMITH—Celestia Green Smith was fortunate in heredity and training. Descended on one side from a member of the Colonial Assembly and on the other from a member of the first Methodist annual conference, she derived from her father, William Oscar Green, and her mother, Synthia Hartsfield, native ability and Christian training. She was one of a large family, every one of which was a devout Christian. Born near Louisburg December 18, 1834, she died near the same place April 26, 1920, nearly 95 years of age. She married David Smith of near Smithfield, May 23, 1860, and was a faithful and loving wife until his death, July 5, 1885. She was an ideal mother to her husband's two motherless children as well as to her own eight. After the death of her husband she resided with her stepson, D. T. Smith, of Johnston county, until 1891, when she moved to Raleigh. In 1912 she and her unmarried children moved to Franklin county. Frequently in that home, I bear glad testimony that no queen ever received more tender or devoted care. Her last years were lived simply but happily and in an atmosphere of loving attention. January 27, 1851, more than 78 years ago, she joined the Methodist church at Louisburg. Throughout life she was faithful, active and fruitful. After she was 80 years old she superintended a Sunday school in the Katesville school house. Beautiful in face, intellectually talented, spiritual and consecrated, I have known no one more worthy of the name "saint." Her faith was constant. She walked with Christ. At last she fell asleep as gently as a trusting child. Death is swallowed up in victory. N. H. D. Wilson.

GIBBS—Mrs. Martin Gibbs, nee Miss Lou Hall, died Saturday night, April 20, at the former homestead of her parents, Mr. and Mrs. J. H. Hall, near Boomer, Wilkes county, at the age of 45 years, dropsy, with complications, causing her death. The end, which came peacefully, was not unexpected either to herself or to members of the family, but being conscious of the approaching end, she had expressed a willingness to go and the wish that the Thirty-fourth division of the Psalms be read at her funeral, the seventh verse of that chapter being, "The angel of the Lord encampeth round about them that fear him and delivereth them." This request was carried out by Rev. R. E. Ward, pastor of the Wilkes circuit, who conducted the funeral at Boomer on the 21st.

Mrs. Gibbs was the granddaughter of the late William Hubbard and Mrs. Hubbard of the Moravian Falls community, Wilkes county, pioneer Methodists of that section of the country; and the late John Hall and Mrs. Hall of near Wilkesboro.

During her girlhood years she professed faith in Christ, joined the M. E. church and lived a consistent Christian life till the summons came calling her from labor to reward.

In 1925 Miss Hall was united in marriage to Martin Gibbs, substantial farmer whose home was also near Boomer, Mr. Gibbs living only about a year after the marriage. Following the death of her husband, Mrs. Gibbs returned to her former home and lived with her only sister, Mrs. Thomas Howell, and family.

The greatest human credential of Christianity as he was nearing the end



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of his earthly journey said: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righeous judge, shall give me at that day, and not to me only, but also to all them that love his appearing."

These words of assurance could have been fittingly spoken by Mrs. Gibbs when on April 20 the death angel quietly stopped her tired, beating heart, took away the shortened breath and bade her spirit depart to dwell with the ransomed host above. Her going has caused sorrow in the home community from which she was called and among a large circle of relatives and friends in that section of the state.

Empty words of praise for Mrs. Gibbs would be superfluous for her quiet, unassuming life from the cradle to the grave as it was lived among the people of her home community will continue to chant its own beatitudes and there wells up in the hearts of all who knew her a testimony to her goodness and worth.

If the noblest traits of character still cling to us in the life beyond and form a basis for new fellowship there, then it is no stretch of imagination to believe that already she has entered into that blessed association with those who have gone before and heard the welcome words, "Well done."

"Servant of God, well done,
Thy glorious warfare's past,
And thou art crowned at last."
The battle's fought, the victory won,

W. S. Surratt.

RESOLUTIONS OF RESPECT

Whereas, William Sessoms Tayloe, son of the late W. H. Tayloe, was born October 2, 1857, and died May 18, 1928, at his home in Powellsville, Bertie county. Brother Tayloe married Miss Evie H. Jenkins. To this union six children survive them: John W. Tayloe, W. Sidney Tayloe, Paul E. Tayloe, Mrs. John Phelps, Mrs. Frank Harden and Mrs. Ernest Carter. His dear wife followed him to the brighter world on June 17, 1928, less than one month after his departure. Both husband and wife were buried in the Jenkins graveyard in Hertford county, near Ahoskie. Therefore be it resolved:

First, That in the death of Brother Tayloe the Powellsville Methodist church has lost a faithful steward and that in the death of Sister Tayloe the Powellsville Methodist church has lost a faithful member.

Second, That a copy of these resolutions be sent to the N. C. Christian Advocate with request that same be published.

Adopted by the fourth quarterly conference at Powellsville, N. C.

Walter R. Johnson,
For the Committee.

RESOLUTIONS OF RESPECT

Whereas, Brother John D. Bullock, a consistent member of our church and a faithful official in the Pantego-Belhaven pastorate, Washington district, North Carolina conference, favorably known and highly esteemed among us, has recently fallen on sleep; therefore resolved:

First, That we, as a quarterly conference, herein testify to a deep sense of our real loss.

Second, That we shall sadly miss his genial presence, kindly greeting, fine fellowship, intelligent interest, and generous support.

Third, That we cordially extend to Brother Bullock's surviving relatives our sincere, prayerful sympathy, commending them to God and to the word of his grace, and trusting that they may not sorrow as those who have no hope.

Signed: R. H. Broom, Pastor; C. P. Aycock, N. R. Godley, C. C. Smith, C. W. Smith, Officials.

RESOLUTIONS OF RESPECT

Whereas, at 9:30 o'clock on a beautiful Sabbath morning, April 14, 1929, God in his infinite love and tender mercy called to her heavenly home the spirit of Mrs. A. A. Spencer, a co-worker and loved member of our ladies' aid society of Carthage Methodist church, we resolve:

That in the death of Mrs. Spencer we have lost a dear friend and honored member and her loved ones have sustained a loss that cannot be measured.

That her life of faith and devotion will ever remain and inspiring example that has enriched our lives by our association with her.

That we commend her loved ones to the Father who makes no mistakes and who alone can comfort.

Mrs. Flora Black,
Mrs. I. W. Williamson,
Mrs. C. T. Sinclair,
Mrs. J. V. Miles.
Committee.

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid Society of Soule M. E. church, wish to adopt the following resolutions in loving memory of Mrs. Nannie Caffee, who departed this life December 17, 1928. She was a good neighbor, a devoted sister, a kind and loving wife. Therefore be it resolved:

First, That we feel we have lost a most loyal and faithful member.

Second, That we extend to the bereaved family our heartfelt sympathy.

Third, That a copy of these resolutions be spread upon the minutes of our society, a copy sent to the bereaved family and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. W. C. Boomer,
Mrs. J. E. Bonner,
Mrs. Edward Bonner.
Committee.

IN MEMORIAM

In the passing of Miss Mary Louise Dunn, lovingly called "Miss Mollie," the woman's auxiliary of Steele Street Methodist church has lost one of its choicest members, one who possessed the true missionary spirit of Christ in that she ministered with the same devotion unto Christian, Jew and Greek and "counted it all joy."

To her immediate loved ones the auxiliary extends its loving sympathy, and while sorrowing with them we rejoice that we have known her and feel that her having lived among us will ever be a sweet benediction.

May the God of love and mercy who kept her through more than "three score years and ten" be very near her family in this hour.

Mrs. D. C. Lawrence,
Mrs. L. P. Wilkins,
Mrs. A. C. Atkins.
Committee.

SIGMON—Mrs. Mary Louise Nebraska Frye Sigmon was born February 7, 1857, and died March 15, 1929, being 72 years, one month and eight days old. She was baptized in infancy and early in life confirmed a member of the Lutheran church and later placed her membership in the Methodist Episcopal Church, Sout, at May's Chapel and remained loyal till death. In 1876 she was married to Marcus P. Sigmon. To this union were born 11 children. She leaves six girls, four boys, 38 grandchildren (nine dead), and 19 great-grandchildren and many friends to mourn her death.

Mrs. Sigmon was a good and faithful wife and mother and ever ready to minister to anyone in need.

Her funeral was conducted by her pastor, assisted by Rev. J. E. McSwain, in her home church in East Maiden, N. C.

May the God of all prace comfort and keep the bereaved loved ones.

P. H. Brittain, P. C.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Durham, Prospect, Yanceyville Ct. ..... May 16-17
Gastonia, Belmont, Main St. ..... May 20-21
Greensboro, Jamestown ..... May 21-22
Asheville, Central Church Asheville ..... May 21-22
Waynesville, Waynesville ..... June 20-21
Statesville, Granite Falls ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
THIRD ROUND

May
Orange, a.m. 19
Duke's Chapel, p.m. 19
Cedar Grove, Prospect, a.m. 26
Carrboro, p.m. 26
June
Bahama, Ellis Chapel, a.m. 1
Brooksdale, Webb's, a.m. 2
E. Roxboro, Jalong, a.m. 9
Person Ct., Warren's Grove, p.m. 9
Long Memorial, night 9
Leasburg, Bethel, a.m. 16
Mebane, p.m. 16
Branson, p.m. 19
Burlington Ct., Bethel, a.m. 22
Webb Ave. and W. Burlington, a.m. 23
Front Street, p.m. 23
Calvary, p.m. 26
Hillsboro, New Sharon, a.m. 30
Milton, Purley, 3, ...30

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

May
South Mills, Sharon, 11 18-19
South Camden, Wesley's, night 19
Kitty Hawk, Duck, 11 25
Currituck, Ebenezer, 11 26
Moyock, Perkins, afternoon 26
Perkuimmans, New Hope, 11 .... May 31 and 2
June
Pasquotank, Epworth, afternoon 1-2

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

May
Person Street and Calvary, Gardner's, p.m. 19
Fayetteville Ct., Salem, a.m. 26
Parkton, Marvin, p.m. 26
June
Goldston, Merone 1-2
Mamers, Cool Springs, p.m. 2
Sanford, a.m. 9
Hemp, Smyrna, p.m. 9
Pittsboro, Brown's .... 15 p.m. 16
Haw River, Mt. Pleasant, p.m. 16
Elizabeth, Singletary 22-23
Bladen, Deems, p.m. 23
Siler City, Providence 29-30
Carthage, Center, p.m. 30

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

May
Straits-Harlowe, Merrimon, 11 18
Jones, Cypress Creek, 11 19
Seven Springs, Garris, 8 19
Snow Hill, Tabernacle, 11 25
Pink Hill, Woodland, 11 26
Kinston, 8 26
June
Beaufort, 11 2
Mt. Olive Ct., Bethel, 11 22
Mt. Olive-Calypso, Mt. Olive, 11 23
Mt. Olive Ct., Bethel, 3 (preaching) 23
St. Paul's, 8 23
Hookerton, Ormondsville, 11 30
Pikeville-Elm Street, Saulston, 3 30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

May
Lucama, Buckhorn, 11 19
Kenly Ct., Kenly, 3 19
Franklinton, 11 26
Epworth, night 26
Central, night 29
June
Millbrook, Oak Grove, 11 1
Garner, Hollands, 11 2
Pastor's School, Duke University 5-9
Four Oaks, Antioch, 11 and 3 15-16
Smithfield, 11 16
Youngsville Ct., Youngsville, 11 22
Tar River, Ebenezer, 11 23
Oxford Ct., Bethel, 11 29
Oxford, 11 30
July
Cary-Apex, Macedonia, 11 6
Zebulon, Wendell, 11 7
Bailey, 3 7
Creedmoor, 11 13-14
Edenton Street, night 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

May
Laurinburg, 11 19
Caladonia, 3 19
Rockingham, 8 19
Wadeville, 11 25-26
Mount Gilead, 8 26
June
Red Surings, 11 2
Raeford, Parker's, 3 2
Lumberton, 8 2
Pastors' School 9-16
Laurel Hill 20
Robeson, 11 23
Lumberton Ct., p.m. 23
Aberdeen, 8 26
West End, 11 30
Richmond Ct., 8 30
July
Rowland 7
Piedmont, 11 14
St. Johns-Gibson, p.m. 14
Ellerbe, 11 28
Roberdel, p.m. 28

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

May
Fremont Ct., Fremont, 11 19
Tarboro, 11 26
Pinetops Ct., Temperance Hall, 3:30 26
June
Bethel, 11 2
Vanceboro Ct., Lane's, 3:30 2

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
THIRD ROUND

May
Murfreesboro and Winton, Union, a.m. 26
Weldon, night 26
June
Northampton, New Hope, a.m. and 3 p.m. 1-2
Aulander, Ebenezer, a.m. 2
Battleboro and Whitakers, McTier, a.m. 9
Rosemary, New Hope, 3 9
Littleton, Bethel, a.m. 16
Warren, Prospect, 3 16
Norlina, Jerusalem, a.m. 22-23
Warrenton, Hebron, a.m. 26
Henderson, night 26
Middleburg, Tabernacle, a.m. 30
July
Ahoskie, Colerain 3
Roanoke Rapids, a.m. and p.m. 7
Scotland Neck, Palmyra, 3 14
Windsor, Windsor, a.m. 17
Conway, Zion, a.m. 20-21
Williamston, Holly Springs, a.m. 23
August
Halifax, Tabor, a.m. 4
Enfield, Central Cross, 3 4
Seaboard, Sharon, a.m. 18
Garysburg, Oak Grove, 3 18

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

May
Candler, Pleasant Hill, 11 18-19
Acton, Acton, 3 19
District Conference, 9:30 to 5, Central 21-22
Central, 11 26
Haywood Street, 8 26
June
Tryon, 11 2
Saluda, 11 2
Hendersonville, 11 9
Brevard, 11 9
Mills River, Horseshoe, 11 16
Swannanoa, Bethesda, 3 16
Rosman, Lake Toxaway, 11 23
Weaverville Station, 8 26
Spring Gap, The Gap, 11 30
Black Mountain, 8 30

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

May
Lilesville, 11 19
Bethel-New Hope, Long Pine, 3 19
Waxhaw, 11 26
Pineville, Marvin, 3 26
Calvary, night 26
June
First Church, 11 2
Wesley Heights, night 2
Pastors' School 5-8
Morven, McFarlan, 11 23
Peachland, Fountain Hill, 3 23
Dilworth, 11 30
Hickory Grove, night 30
July
Hawthorne Lane, 11 7
Myers Park, 11 14
Big Spring, night 14
Monroe, 11 21
Prospect, Bethlehem, 11 20-21
North Monroe, 3 21
Wadesboro, 11 28
Matthews, night 28

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

May
Maylo, Maylo, 11 19
Lowesville, New Hope, 3 18-19
Belmont, Main Street, Main Street, night 19
The Gastonia district conference will convene at Main Street, Belmont, on the 20th of May at ten o'clock in the morning.

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
THIRD ROUND

May
Ruffin, Pelham, 3 11
East Greensboro, Holt's, 11, 12, night 14
Pleasant Garden, Bethlehem, 3 12
Gibsonville, night 12
Proximity, night 15
Coleridge, Mt. Olivet, 11 19
Randleman, Old Union, 3 19
Ramseur, Ramseur, night 26
Ashboro, night 29
June
Jamestown, Jamestown, 11 2
West Greensboro, Groome's, 3 2
Highland, night 2
Bethel-Grace, Bethel, night 5
Ward St.-Archdale, Archdale, 11 9
Calvary, 2 9
Main Street, night 9
Reidsville, night 12
Wesley Memorial, 11 16
College Place, night 16
District conference, Jamestown, May 21-22.

MARION DISTRICT
Edwin O. Cole, P.E., Box 264, Marion, N. C.
THIRD ROUND

May
Avery, Jonas Ridge, 11 18
Elk Park, Elk Park, 11 19
Spruce Pine, Spruce Pine, night 19
Forest City, 11 26
Gilkey, Thermal City, 3 26
Marion Mills, Clinchfield, night 26
June
Marion Ct., Concord, 11 2
Cross Mill, Capernaum, 3 2
Marion, First Church, night 2
Spindale, Spindale, 11 17
Cliffside-Avondale, Avondale, night 17
Rutherfordton, Gilboa, 11 23
Henrietta-Caroleen, Caroleen, night 23
Glen Alpine, 11 30
Pleasant Grove, night 30

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

May
Draper, 11 19
Spray, night 19
Mt. Airy Ct., Bulah, 11 26
Mt. Airy, Rockford Street, night 26
June
Stoneville, 11 2
Walnut Cove, Bethlehem, 2:30 2
Rural Hall, 2:30 and 11 8-9
Pilot Mountain, Fairview, 2:30 9
Mt. Airy, Central, night 9
Leaksville, 11 16
Madison, night 16
Yadkinville, Yadkinville, 2:30 and night 22-23
Wilkesboro, 11 23
Ronda, 2:30 23
Moravian Falls, Moriah, 11 30
North Wilkesboro, night 30
July
Jonesville, Longtown, 11 7
Dobson, Pleasant Ridge, 2:30 7
Boone, 11 14
Watauga, Mabel, 2:30 14
Sandy Ridge, Mount Herman, 11 21
Danbury, Forest Chapel, 2:30 21
Elkin, 11 28
Ararat, 2:30 28
August
Helton, 11 4
Warrensville, 2:30 4
Todd, 11 11
Jefferson, Zion, 2:30 11
Sparta, 2:30 17
Creston, 11 18
Laurel Springs, Chestnut Hill, 2:30 18

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
THIRD ROUND

May
Hickory First, 11 19
Highland, 2:30 19
Westview, night 19
Catawba, Concord, 11 26
Ball Creek, Center, 2:30 26
June
Statesville, Broad St., 11 2
Olin, Snow Creek, 2:30 2
Race Street, night 2
Shepherd, Rocky Mount, 11 23
Mt. Zion, Huntersville, 2:30 23
Davidson, night 23
Mooresville, Broad St., 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville Central, night 30
July
Stony Point, 11 7
Hiddenite, Rocky Springs, 2:30 7
Taylorsville, night 7

SALISBURY DISTRICT
H. C. Sprinkle P.E., Salisbury, N. C.
THIRD ROUND

Salisbury Ct., Mt. Tabor, 11 Sat. and 3 Sun. 18-19
Salisbury, Coburn Memorial, 11 19
Salisbury, Park Avenue, 7:30 19
Salisbury, First Church, 11 26
East Spencer, Long St., 7:30 26
June
Concord, Central, 11 2
Bethel, Love's Chapel, 3 2
Concord, Westford, 7:30 2
N. C. Pastors' School, Duke University 5-19
Concord, Harmony, Center, 11 23
Mt. Pleasant, Center Grove, 3 23
China Grove, 7:30 23
Albemarle Ct., Stony Hill, 11 Sat. and 3 Sun. 29-30
Albemarle, First St., 11 30
Albemarle, Central, 7:30 30
July
Gold Hill, 11 Sat. and 3 Sun. 6-7
Badin, Bethany, 11 7
Salem, Oak Grove, 11 Sat. and 3 Sun. 13-14

North Carolina Christian Advocate

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Unless notified to discontinue the Advocate will not be stopped at expiration of time.

New London, Bethel, 11	14
Norwood Ct., Randall, 11 Sat. and 3 Sun.	20-21
Norwood, 11	21
Main St.-Yadkin-Rowan, 7:30	21
Woodleaf, 11 Sat. and 3 Sun.	27-28
Spencer, Cenrtal	28

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

	May
Franklin Ct., Snow Hill, 11	19
Macon Ct., Patton, 3	19
Franklin, night	19
Bethel, Harmony, 11	26
Haywood Ct., Davis Chapel, 3	26
	June
Cherokee, Echota, 11	1
Bryson City, 11	2
Fines Creek, Cataloochee, 11	23
Clyde-Junaluska, Long's, night	23
Jonathan, 11	30
Dellwood, Balsam, 3	30
Waynesville, night	30
	July
Wolf Mountain, 11	6
Cullowhee, 11	7
Webster, 3	7
Glenville, 11	14
Highlands, 3	14

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
THIRD ROUND

	May
Davidson, Centenary, 3	19
Forsyth, Marvin, night	19
Farmington, Smith Grove, 3	25-26
Ogburn Memorial, Shiloh, 11	26
	June
Oak Ridge, 11	2
Cooleemee, night	2
Centenary, 11	9
Central Terrace, night	9
Thomasville, Main Street, 11	16
Denton, Pleasant Grove, 3	16
Mocksville, 11	23
Linwood, Cotton Grove, 3	23
Advance, Fulton, night,	23
Hanes-Clemmons, Bethel, 11	30
Burkhead, night	30
	July
Lewisville, Sharon, 3 and night	June 30 and 1
Thomasville, Trinity, 11	7
Thomasville Ct., Prospect, 3	7
West End, night	7
Kernersville, Shady Grove, 11	14
Grace, night	14
Lexington, First Church, 11	21
Hiatt, night	21

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In Memoriam

KING—On the morning of April 11, 1919, the little two-year-old son of Mr. and Mrs. D. M. King, went home to Him who said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

The funeral services were conducted from the Hickory Grove Methodist church on Friday morning at 11 o'clock, J. P. Morris, pastor in charge, assisted by R. H. Kennington. The little body now rests beneath a mound of flowers in the Hickory Grove cemetery.

The father and mother of little Marvin Blanton are members of Hickory Grove church. Up to a few weeks ago they lived in Charlotte, N. C. They now live in Greensboro. J. P. Morris.

OSBORNE—Miss Corda Osborne was born May 7, 1873, and died at the home of her sister, Mrs. J. M. Tucker, Laurel Springs, N. C., on February 23, 1929. She was converted early in life and joined the Laurel Springs Methodist Church, South. Ever cheerful, kind and considerate her beautiful character will be appreciated most by those who knew her best. She went about doing good and rendering service in order that the world might be a better place in which to live. She bore her affliction patiently and passed confidently and peacefully into the great beyond. Her body, in the presence of a host of friends and relatives, was laid to rest in the family cemetery beneath a heap of flowers—a fitting tribute to a life of unselfish, untiring service. W. B. Austin.

SWARINGEN—Anna Estell Swaringen, daughter of John Harrison and Sarah Lou (Milton) Swaringen, was born in Stanley county May 11, 1884, and died at Concord November 13, 1928. From early childhood she had been a loyal and devoted member of Forest Hill Methodist church in whose activities she was engaged until her health failed. Miss Swaringen possessed a beautiful Christian character. Remaining at home to attend her afflicted mother, who mourns her loss, she wore herself out in loving care. Falling a victim to disease, her faith was undimmed, and when she passed it was with confidence in her Lord. Her presence in the home and in the community is greatly missed, but now that her suffering is over her many friends rejoice and are enheartened by the courage she showed in her pain and by the faith she declared in her life. She is survived by four grown brothers and three married sisters, and by her saintly mother who will one day join her in "My Father's House." May God bless us in her memory and comfort those who abide with us still. Her Pastor.

BENNETT—After a short illness of about a month's duration following a stroke of paralysis, Brother B. W. Bennett peacefully fell on sleep at his home near Creedmoor, April 26, 1929. He was born at Hilliardston in Nash county in December, 1850. When a young man he came to Granville county and made this his home. His first wife was Miss Etta Bobbitt.. Of this marriage there are four living children as follows: C. A. and M. W. Bennett of Willow Springs, and H. R. Bennett and Mrs. Mary Abernethy of Durham. After the death of his first wife Brother Bennett married Mrs. Overton, but she lived only a few months. Then he married Mrs. Pattie Etheridge (nee Fuller) who has been a faithful, loving wife and companion for about 15 years. She and one son are left to mourn his departure. Soon after coming to this county he united with Corinth Baptist church, but later joined Bethel Methodist church on Oxford circuit and remained a true, loyal member unto the end. Brother Bennett was a quiet and peaceful citizen, a good neighbor, a kind friend and devoted husband and father in the home. Those who knew him can testify of his integrity, and honesty and say that he was a good man. The funeral services were conducted at the home on Saturday afternoon, April 27, by the writer, assisted by Rev. L. R. Rainey of the Baptist church. He was laid to rest in the cemetery nearby. May the Lord comfort the bereaved. B. E. Stanfield.

TAYLOR—William A. Taylor of Hickory Grove, died on last Wednesday morning, April 17. Funeral services were conducted from the Hickory Grove church on Friday afternoon, April 19, by J. P. Morris, pastor in charge, assisted by E. N. Crowder and J. H. Bradley, former pastors of Mr. Taylor.

Mr. Taylor died suddenly while in the field digging up a small stump. He was one of the strong members of Hickory Grove church. He was perfectly deaf, not having heard a sound for more than ten years, yet on Sunday mornings he was found in his Sunday school class, and at the 11 o'clock hour he was found in his pew in the church. He never missed a Sunday unless he was sick.

Mr. Taylor was 70 years old when he passed away. He will be greatly missed in his community and in his church. He left a widow and nine living children, the youngest of whom, Ralph H. Taylor, is now taking religious training in Duke University.

It can be said of Mr. Taylor as it was said of Enoch: "He walked with God and was not, for God took him."

Our sympathy goes out to all the family and loved ones. J. P. Morris.

OWENS—John R. Owens died at his old home near Wallace, N. C., early Tuesday morning, April 30, 1929, at the age of 79. He was born in Sampson county, September 17, 1850, the last of a family of 11 brothers and sisters.

On April 3, 1884, he was happily married to Miss Lola M. Knowles, who preceded him to the spirit world about 20 years ago. To this union were born five children, all of whom survive. They are: Mrs. B. W. Johnson of Bowden, Mrs. T. S. Faircloth of Roseboro, Mrs. P. W. Balkcum of Ayden, Oscar and Paul Owens of Wallace.

He spent the early part of his life in Sampson county, but moved to Duplin county and settled in the place now known as the John Owens place about the time of his marriage. He joined Providence Methodist church in his early manhood, and remained a member until he was translated to the church beyond.

He had been in declining health for more than a year, and was confined to his bed for the last four months of his life. The funeral services were conducted from his home by his pastor, and his body was buried beside the grave of his wife in the family burying ground.

May God comfort the hearts of his sorrowing children. A. S. Parker.

FARROW—Lorenzo D. Farrow formerly of Salvo, N. C., age 55 years, ten months and ten days, died at his home in Manteo, N. C., April 15, 1929, after a severe illness of several weeks.

So a beautiful and useful life is ended. He was a loyal member of the Methodist Episcopal Church, South, at Salvo, N. C. He filled important places in her official capacity, being a member of the board of trustees at his death, always responding to her financial needs and in many instances giving more than called upon to give. He walked very close with his Master, showing much sympathy for the poor, the widow and the orphan and all who were in need. He was a friend to everybody. He served 12 years as sheriff of Dare county. He was re-elected in November, 1928, and had entered on his seventh term, and surely a better officer has never served in any official capacity. He leaves a widow, two sons, two brothers, two daughters-in-law and three grandchildren, and a large number of friends who mourn with sorrow for his going, but we all can meet him again where sorrow is no more.

At his request his body was brought to Clark's Bethel church, Salvo, N. C., the church he loved and cherished so well, where his funeral services were conducted in the presence of a large concourse of friends. He was buried under Masonic honors beside his dear son, David, to await the Lord's second coming.

Rev. K. R. Pugh.

RESOLUTIONS OF RESPECT

In loving memory of our beloved friend, Mrs. Elizabeth Ratteree, who went home April 12, 1929.

Our Father, who doeth all things well, took to himself our faithful sister and zealous co-worker. Though we will sorely miss her, yet we submissively give her up, thanking God for letting us keep her a slong as he did. We are grateful to him for such a beautiful Christian character and for he godly example she set before us.

Therefore he it resolved: That class No. 10 of Calvary Methodist church, Durham, N. C., sends a copy of these resolutions to her bereft family. Also that a copy of same be placed on record of class book and a copy be sent to our church paper for publication.

Mrs. M. Duhling,

HEITMAN—Caroline Victoria Heitman, wife of W. C. Wilson, died February 13, 1929, at the age of 65 years, five months and 14 days.

The home of her parents, the late Wm. A. and Martha Heitman, was adjoining Ebenezer M. E. church, near Lexington, N. C., and in her earliest years she was taught to honor God's house. In a few years after her marriage she and her husband established a home in this community and became co-workers in her beloved home church.

That Ebenezer should prosper materially and spiritually was one of her most earnest desires, and finite minds cannot understand why she was called away just as one of her dreams was about to be realized; yet, as the building is reconstructed, her gifts, left in the hands of her loved ones, are helping just as she had planned.

Loyalty to her church and friends, sympathy for the needy, hospitality, temperance, virtue and honesty were some of her outstanding characteristics and the influence of her life will live on a blessing to the world.

Mrs. Wilson is survived by her husband, two sons, M. S. and F. A. Wilson, five grandchildren; one sister, Mrs. C. A. Koonts; two brothers, Judge N. F. Heitman of Kansas City, Mo., and Edgar M. of Dallas, Texas. These with a number of other relatives and friends will sadly miss her loving thoughts and deeds.

The funeral services were conducted by her pastor, Rev. J. W. Ingle, assisted by Rev. J. F. Mangum and Rev. A. S. Raper, and her form was laid to rest in the old church yard where many of her loved ones sleep. The grave was covered with beautiful flowers and the world said that she was dead; but in the Bible Jesus says to his disciples, "Because I live ye shall live also."

May the dear Lord comfort the bereaved hearts and give them strength to follow him till life's battles are done and the victory won, is the earnest prayer of her life-long friend and cousin,

Ida Hedrick Conrad.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, MAY 1929 Number 21

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Will the Moral Stamina of the Race Bear the Strain?

By Edwin E. Slosson

MY conclusion is that the real danger in the advance of physcal science is not theological but ethical—not in materialism of science, but the material gifts of science. It is the danger arising from the sudden acquisition of power, If, for instance, every person in this country should be given thirty slaves to work for him day and night, how would his morals stand the strain? Without considering his treatment of his slaves, what would he do with the wealth, leisure and freedom of action with which he had been suddenly endowed? Well, we can see by looking about us, for that is essentially what has happened during the last two generations by the utilization of fossil fuel. Man has quadrupled his income by drawing wealth from the coal banks. This multiplies the power of mankind for good and evil. If a boy wants to play hooky today he can run away from school at the rate of fifty miles an hour in an automobile. If a girl wants to dance all night she can have an orchestra at her disposal by turning on the radio or phonograph. If a man is disposed to dissipation he has four extra hours a day to indulge in it. If a woman is inclined to extravagance and idleness she has more money and time to waste in that way than a dozen of her foremothers. If a nation wants to go to war it can kill a million men and destroy a billion dollars' worth of property in a year.

No previous generation in all history has been subjected to such a strain. No other people in the world is led into such manifold temptations as ours, for no other is possessed of such personal power. The question on which the fate of the world depends is whether the human race has the moral stamina to withstand such unprecedented powers as have recently been placed in its unpracticed hands.

ADVOCATE CAMPAIGN NOTES

Look at the Durham District

Rev. W. L. Maness puts Person circuit over in fine shape. All who know him never expected anything other than a place on the roll of honor.

Bob Pool, the young Lochinvar out of the west, places Duke's Chapel among the pines on the roll. Watch for the stars to shine among the pines.

H. E. Lance is not content for old Mt. Tirzah to trail in the procession. He rises to the high tablelands.

Ivey and Hughes

Rev. W. I. Hughes joins West, Herman, Howell, Aycock, Kirk and Wall in the honor roll sextette on the Asheville district. Keep your eye on that metropolitan district of the mountains!

Goforth and Rollins

Rev. R. C. Goforth places Davidson circuit in the limelight and Rev. W. A. Rollins puts Ardmore on the roll. Rollins has the aid of Mr. A. C. Stuart and also the tendency of the Ardmore people never to stop once they get started. Great are Goforth and Rollins!

Polkton Comes Strong

Young Brother W. A. Smith who is turning gristle into bone on this his first work forwards a check for $14 and takes his place with the veterans. You can count on the young men of today.

Manteo Stays on the Map

The Methodists of the historic Roanoke Island are never willing to take a back seat. They want a part in all good undertakings. So Rev. J. M. Jolliff is simply acting in keeping with the record of his people when he puts Manteo on the roll of honor.

Cramerton and O. B. Mitchell to the Roll

Rev. O. B. Mitchell puts Cramerton among the ever growing list of charges which have secured their quota, or more, in the Advocate campaign. We thank you, Brother Mitchell. We appreciate the man who knows how to succeed at his job.

A. C. Gibbs to the Bat

Rev. A. C. Gibbs said it would be done and in a day or so came nine new subscribers which sent Central church, Mt. Airy, to the honor roll. We like the man who decides to do the right thing and then moves with the precision of a great machine to the execution thereof. This is the Gibbs way of doing things, and it comes easy in Mt. Airy as he has strong backing in his church.

Honors for Williams and Evans

Rev. N. C. Williams and his co-laborer, M. W. Evans, of Brevard Street, Charlotte, broke a record by sending an honor roll and three stars in one mail this week. These choice workmen begin the campaign in Brevard Street by sending 21 new subscribers, and at the same time Brother Williams adds that Brother Evans says that he is going to put the Advocate in every home.

But Brother Williams and his people at Brevard are doing more than secure new subscribers for the Advocate. On mother's day the pastor received 15 into the church on profession of faith, four by letter and baptized two children. We have learned from other sources that the church is filled at every service. The people are delighted with their new pastor—not so new now, as he has been there six months.

Rev. J. C. Cornett Heard From

Rev. J. C. Cornett with eight new subscribers shoves Mt. Holly to the honor roll with enough margin to insure at an early date a star amid the holly—it will then look like Christmas had come in the early summer. We thank you, Brother Cornett, for your good work at Mt. Holly.

Rev. C. L. McCain

Brother McCain puts Maylo, Gastonia, on the roll. We thank you, good friend, for what you have done. It is appreciated. The Gastonia district is now getting into action and big results will follow in the next few weeks.



Dr. M. Bradshaw,

Presiding elder of the Raleigh district, a district that is 100 per cent in Advocate campaign.

A. A. Jones

Orange and Massey is a new charge in the Durham district and Brother Jones is a new preacher. The new preacher from this new charge sends in three new subscribers which may entitle him to a star as we have no records upon which to base an opinion. However that may be, we thank you, Brother Jones.

Todd and Lackey

Rev. A. G. Lackey joins the procession as he puts Todd on the roll. Thank you, brother! Lackey expects to join conference this fall.

LOUISBURG COLLEGE PROGRAM

Saturday, May 25

5:00 p. m.—Art exhibit opens. Home economic exhibit opens.

8:00 p. m.—Alumnae banquet.

Sunday, May 26

11:00 a. m.—Baccalaureate sermon, H. C. Smith, D.D., presiding elder Rockingham district.

8:00 p. m.—Sermon before Y. W. C. A., H. C. Smith, D.D.

Monday, May 27

8:30 p. m.—Annual concert.

Tuesday, May 28

5:00 p. m.—Class day.

8:30 p. m.—Play, School of Expression.

Wednesday, May 29

10:00 a. m.—Graduating exercises. Commencement address, W. P. Few, Ph.D., LL.D., Duke University. Presentation of diplomas and Bibles.

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Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, MAY 23, 1929 Number 21

"Cheap sensationalism first attracts, then disappoints, then disgusts. The truth of this has been tested so often that it is not worth while to make further experiments." We do not know the author of the foregoing, but we do know that it is true as Holy Writ. He who thinks otherwise will find from experience how true it is. John the Baptist was a sensationalist; so was Elijah, but they were not cheap. Their sensationalism was tremendously expensive. John's cost his head.

⚜

"Standing on the sands o' Dee," says a writer, "I saw a huge wall of masonry between me and the railing. Innocent waves lapped peacefully upon the sands a mile or more from the wall. One might say 'How silly to build such a wall!' The wall was not built for those waves, but for the wild, unruly waves that rush and tear when the tide is in and the storm is on." Are there any too stupid to apply the lesson to life and character? Are there any so foolish as not to prepare for the storm and the breakers?

⚜

Ethics and aesthetics should go hand in hand. To substitute one for the other or with one seek to eliminate the other is unfortunate in the extreme. Between holiness and beauty there is no antagonism. But rather there is beauty in holiness and holiness in beauty. Of a good old country doctor who several years ago went to heaven, his patients were accustomed to say that he seemed to think the value of medicine was in inverse ratio to how it tasted. A bad taste gave assurance that it was a good medicine. Quite a number of people seem to have the same notion about piety and righteousness—to be of value it must be unpleasant. With all its virtues this was one of the faults of Puritanism. Why not learn that as medicine has been made palatable without robbing it of its virtue, so the ethical and the spiritual can be made attractive without being robbed of their essential qualities.

Here is the story of a doctor's bill and it is not even attributed to the Scotch. The story is carried by the Methodist Recorder, London, one of our valued exchanges, and we feel that it is an illustration of English business enterprise. But to the story: "A dear old lady went in person to pay her doctor's bill in the hope of procuring a considerable discount. 'Don't you think, doctor,' she asked sweetly, 'that you have rather overcharged us for attending James when he had the measles?' 'I really don't think so, Mrs. Stevenson,' he answered, after looking up his book, 'for, you must remember, I called no less than twenty times.' 'I know, doctor,' she replied, 'but you must remember, too, that James infected the whole school!' "

⚜

"If I may write a nation's songs I care not who writes her laws," needs no longer the brace of some great author's name. The truth is accepted without argument. A great national song is of more value than a great standing army. Britain's altar fires are kept burning by "God Save the Queen." Better than the sight of our flag, beautiful as it is to every true American, is the music of our national anthem, "The Star Spangled Banner." In like manner music inspires and rules in the religious world. When Christ was born the angels sang and the heavenly hosts made melody. The early Methodist church was a triumphant church because it was a singing church. Richter says: "Music brings the waves of eternity near the weary heart of man as he stands on the shores of time longing to cross over. Music is the evening breeze of this and the morning breeze of the future life." A lone missionary who lay dying beyond the rampart of civilization where he had gone as a scout of the Eternal turned his face toward the stars and whispered:

Though like a wanderer the sun gone down,
Darkness be over me, my rest a stone,
Yet in my dreams I'd be
Nearer, my God, to Thee, near to Thee.

The Message of the Bishops

The prophets spoke often of their responsibilities as "burdens," something not easy to bear, yet laid on them by the Lord God Almighty, something that, while it aroused their deepest interest, yet which unassisted human nature could not carry. In that impressive statement of St. Paul's in which he spoke of his experience in the work of the Lord, he concludes with one experience that is universal to all true ministers of Jesus Christ—"the care of all the churches." This burden of the care of all the churches should not be peculiar to any one man, nor to any small class of men. Not alone on us as bishops of the church of God is this care laid, it belongs in a measure to every preacher, to every layman. Our Lord instructed us to pray "Thy kingdom come," and to our prayer must be conjoined the best efforts of our life.

The preservation, the deepening of the spirituality of the lives of God's professed followers, the gathering of others into the fold—these are our chief work and should be our chief concern.

The awful fact of human life is the separation of men from God. Man has gone off into a far country. He has taken God's glorious gifts and squandered them in riotous living. He loves the world. "The lust of the flesh, the lust of the eye and the pride of life" dominate him. He is not at home with God. He is not at peace with God. Indeed too often God is not in his thoughts. He is verily a lost sheep. He is a wayward, sinful child.

And yet God loves him. God made him. God alone knows the infinite possibilities of the human soul. And God did not wait for man to come back to him. "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life." And this beloved son of God is a seeking Saviour: "The Son of Man has come to seek and save that which was lost," and he is also a loving, sacrificial Saviour: "The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many."

The first, the essential mission of the church of Jesus Christ is to proclaim this message of the love of God for lost, sinful men and women. If the world is not lost the church has no mission. If the world is not lost Jesus Christ is not the divine Saviour. If the world is not lost Christ's declarations of search and sacrifice for the lost are meaningless and futile. However, if men do not realize that they are lost, if they do not cry out with the Philippian jailer, "What must I do to be saved?" Christ cannot become their one and only Saviour from the pollution and guilt of sin. It is fundamental, therefore, in all the work of the church that the world should be convinced of its sin and of its need of salvation.

But, perhaps, never has there been more vigorous, resentful repudiation of the fact of sin with its awful implication and consequences than in the present, materialistic, individualistic generation which vaunts its creature comforts, its varied inventions, its intellectual and scientific programs which has utterly obliterated in the minds of multitudes any thought of such a vulgar commonplace idea as sin. Indeed so individualistic have become standards of conduct that many men and women openly and frankly claim to be a law unto themselves, and to accept or to acknowledge no responsibility or obligation to God or to society, but to demand as a right to do that which is most pleasing to their individual sense and taste. As against this selfish defiance of God, this presumptuous repudiation of his law as the standard for all thought and conduct, we as ministers of Christ must proclaim sin as an awful, hideous fact, as disobedience to God, as hurtful to society, and as destructive to the sinner himself. If men will not hear our message the first time, if they will not heed us the second time, if they will not fully yield the third time, still we must continue to proclaim "The soul that sinneth, it shall die," "Repent and believe the gospel."

We must restore as an ever present part of any real experience of salvation such a conviction of sin as will compel men to cry out in all sincerity and sorrow, "What must I do to be saved?" And our reply to that genuine, sincere appeal must always be "Repent and believe the gospel," "Believe on the Lord Jesus Christ and thou shalt be saved," for "There is none other name given under heaven among men whereby we must be saved."

This is the one, the vital word we bring today to all our people, ministers and laymen. Every other matter however important must give precedence to the earnest, sincere, vigorous, persistent, church-wide proclamation of this old-fashioned, unchangeable, uncompromising, loving, saving gospel; sin, conviction of sin; repentance, with godly sorrow and forsaking of sin; acceptance of Christ —"the Lamb of God"—as the only, the all-sufficient Saviour from the guilt and power of sin; eternal life, overcoming, victorious, triumphant as the privilege and joy of the child of God, who has come back from the far country and is once more in the Father's house.

Shall we not continue to proclaim with emphasis this gospel throughout the church? If we do, the tides of the Spirit will assuredly accompany our preaching. Sinners will be convicted and converted. The church will be revived and quickened. And tithes and offerings will be multiplied to carry the gospel to other lands, that His kingdom may come and His will be done on earth as it is in heaven.

(Signed) Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. DuBose, W. N. Ainsworth, James Cannon, Jr., W. B. Beauchamp, Sam R. Hay, Hoyt M. Dobbs, H. A. Boaz.

IN THE TRACKS OF ASBURY

The Fayetteville district conference met last week at old Elizabethtown down in the Cape Fear country. Asbury often passed this way in the early days. On his trips south whenever he took his journey along the coast, he was apt to hit that Wilmington section on his way to Charleston.

Mr. E. F. McCulloch who spoke the words of welcome reminded the conference that more than forty years had passed since they had enjoyed the high privilege of entertaining such a body. He also told how some of the Methodists eighty years ago, when the present house was built, left the church because they were opposed to an organ being placed in the new church.

This is one of the few church buildings that remain with the galleries on three sides for the use of the slaves

in the old days. This church in the midst of the many graves under the trees is a link that binds to the past.

Mr. McCulloch urged the conference to take time and remain with them for a "good old time together" as it was done in the days of the fathers. He certainly had good old time Cape Fear hospitality to offer, but how impossible to keep the modern man for two days in one place. Asbury's old gig has given place to the motor car. Men from Durham and Raleigh were in Elizabethtown in easy reach of Wilmington by the sea before the elder had reached the seat of the conference. The "good old days" are no more so far as locomotion is concerned.

The organization, with the address of Presiding Elder W. A. Cade, and the presentations by Mr. L. L. Gobbel and Rev. A. S. Barnes of the causes so dear to all filled the morning until the hour of preaching. With W. A. Cade in the chair, E. L. Hill at the table and the house full of ministers, delegates and visitors, the situation was favorable for a most successful conference.

Rev. E. Frank Lee preached a most thoughtful and thought-provoking sermon—one calculated to reach heart and conscience—on Christian stewardship.

The noon hour was used to fine advantage. Following the spread under the trees, most of the conference spent an earnest half hour in the several committees. Those groups gave opportunity for conference and exchange of views.

The elder gave Duke University and the North Carolina Christian Advocate the right of way at the afternoon session. The pastors covenanted with him to make it 100 per cent for the district in the Advocate campaign. We will not attempt to quote the many fine words spoken in favor of the paper. A full report will follow.

FIRST SESSION OF THE RALEIGH DISTRICT CONFERENCE

Few gatherings begin more auspiciously than did the Raleigh district conference at Holly Springs last Tuesday morning. All the pastors were in their places. An unusually large and representative gathering of men and women came from all parts of the district until the crowd overflowed into the Sunday school room of the church.

Presiding Elder M. Bradshaw and Secretary B. F. Houston kept tag on all the demands of the morning. Dr. Bradshaw saw to it that business kept moving without any of the entanglements that come with too much red tape. All were in fine humor and the conference ran like well oiled machinery.

Last year the visitors were afflicted with words and much talk to the embarrassment of the elder and the conference, but this year there was no difficulty in following the schedule.

Two minutes sufficed for the Advocate man. Five minutes allowed A. S. Barnes time to make his plea for the orphanage. L. L. Gobbel crowded much into ten minutes and left the decks clear for the lay meeting, with the district lay leader in the chair.

Dr. W. P. Few spoke with his usual point and effectiveness and Mr. B. B. Adams told the stewards how to help their pastors. Hon. Josephus Daniels was announced to speak of the laymen's work at the afternoon session in continuation of the theme of the morning.

The climax of the morning session was the address of Miss Elizabeth Claiborne, whom Rev. F. S. Love introduced to take the place of his sermon which had been announced for this hour. Miss Claiborne has spent 23 years in China and she speaks with wonderful effectiveness. She is just now working for the Bureau of Specials at Nashville.

A yard filled with automobiles, the hundreds crowded about the tables loaded with every good thing, and the best of fellowship on all sides gives a picture of the dinner hour. Rev. E. C. Maness and the people of Holly Springs met every demand and more. The conference got off to a great start.

PAUL'S HITHERTO UNPUBLISHED LETTER

The Pentecostal Herald has credit for this discovery. Here is the letter:

"Dear Sir and Brother: Doubtless you will recall the invitation you extended to me to come over into Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church seriously to consider a call on such meager information.

"There are a number of things I should like to learn before giving my decision, and I would appreciate your dropping me a line, addressing me at Troas.

"First of all, I should like to know if Macedonia is a circuit or a station. This is important, as I have been told that once a man begins on a circuit it is well nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place, I may as well tell you frankly that I cannot think of accepting the call.

"There is another item that was overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I was to receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I have been through a long and expensive course of training; in fact, I may state with reasonable pride, that I am a Sanhedrin man—the only one in the ministry today.

"The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Asiatic field and to take a drop and lose my grade would be serious. Nor could I afford to swap 'dollar for dollar' as the saying is among us apostles.

"Kindly get the good Macedonian brethren together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are social advantages? Is the church well organized?

"I recently had a fine offer to return to Damascus at an increase of salary, and am told that I made a very favorable impression on the church at Jerusalem. If it will help me with the board at Macedonia, you might mention these facts, and also some of the brethren in Judea have been heard to say that if I kept on, in a few years I might have anything in th gift of the church. For recommendations write to the Rev. Simon Peter, D.D., at Jerusalem. I will say that I am a first class mixer and especially strong on argumentive preaching. If I accept the call, I must stipulate for two months' vacation and the privilege of taking an occasional lecture tour.

"My lecture on 'Over the Wall in a Basket' is worth two drachma of any man's money.

Sincerely yours,
Paul."

People and Things

Rev. Ellsworth Hartsfield preached the commencement sermon at Pine Hall school May 5.

Rev. G. R. Stafford, pastor of Stoneville Methodist church, delivered the baccalaureate sermon at the Germanton high school Sunday, May 12.

On another page is an account of an organization by the preachers' wives of the Washington district that is of more than ordinary significance. The possibilities of such an arrangement is of vast significance. Do not fail to read and ponder.

In addition to being one of the commencement preachers at Rutherford College, Rev. W. E. Poovey has delivered the sermon at the finals of three high schools in Caldwell county and will render a like service at Glen Alpine on the morning of May 26.

"We have just closed a glorious revival at Moncure with seven joining the church by vows. We began a series of revival services in the Pittsboro church on Sunday evening, the 19th, to continue for ten days or more. The pastor is doing the preaching."—J. A. Dailey.

"We are still making progress at South Rocky Mount. Last Sunday was another record breaking day for the Sunday school with 270 present. The church membership being 260 with 270 at Sunday school is a proof of activities going on. We are striving for 300 which we soon expect to reach."—E. D. Weathers.

"Mr. and Mrs. John Marshall Baker announce the marriage of their daughter, Viola, to Mr. Robert Gray Ruffin on Wednesday, May fifteenth, nineteen hundred and twenty-nine, Rocky Mount, North Carolina. At home Arlington Terrace, Rocky Mount, N. C., after May 25." The ceremony was performed at Clark Street parsonage, Rev. D. A. Petty officiating.

"The work on the Davidson circuit moves along at a steady pace. Each church has made some improvement in its equipment since conference. Delco lights are being put in the parsonage and $205 has been raised for missionary special. Our entire assessment for conference claims has been paid. A busy program is being planned for the summer months in which the pastor is to be assisted by a student from Duke University."—R. C. Goforth.

H. P. Deal accompanies a check with this note from Mt. Vernon church, Washington: "Pardon the oversight on my part for not getting in a check for the renewal of this great church paper. It is a real stimuli to your two Tar Heels in charge of this church. I might say, in case you do not know it, that Dr. W. A. Lambeth has done a plenty to show Washington that North Carolina can grow real men as well as build good roads. This paper (Christian Advocate for N. C.) is a real spiritual asset in any home."

Through the good work of Brother Cameron Tew, the charge lay leader, and his energetic board of lay activities, Haw River charge was able to report the conference claims paid in full at the meeting of the Durham district conference. During April we used the Gleaners Banks and under the leadership of Brother W. C. Thomas raised for superannuate endowment exactly twice what had been raised in all previous years added together. We have received ten new members thus far."—C. C. Herbert, Jr., P. C.

Here is an interesting news item from last Sunday's bulletin of Brevard Street church, Charlotte: "John Wesley Bible class to paint church auditorium. Last Tuesday evening in business meeting of the class it was decided to enter upon the undertaking of repainting the interior of the church auditorium. We wish them success in this enterprise. This will be a fine piece of work. We doff our hats to you fellows."

"Rev. J. A. Dailey has just closed a gracious revival at Moncure Methodist church on Pittsboro circuit. He did some excellent preaching and brought some wonderful messages to the large congregations. There were seven additions to the church and the church was greatly revived. Rev. J. A. Dailey is a man of God and preaches with power and conviction. He is a help and an inspiration to the young people."—Mrs. W. W. Stedman.

"We have just closed our revival at Cary. Dr. W. A. Stanbury did the preaching for us. All the Advocate readers readily know the kind of preaching we had. Dr. Stanbury has a message for all hungry and dissatisfied souls. As a result of the meeting there seems to be a new spirit prevailing among the church members, and even in the town at large. The pastor is meeting with a class of boys and girls, discussing with them the meaning of church membership. The doors of the church will be opened Sunday."—F. B. Joyner.

"On Wednesday evening we closed one of the most successful revival meetings ever held in Jacksonville Methodist church, from the standpoint of reviving interest in the church. There were no additions to the church, but we feel that the influence of the meeting here worked wonders in the life of the church. Rev. W. P. Watkins did the preaching. We held two services each day, morning and evening. The Baptists and Presbyterians cooperated with us in a splendid way."—Lawrence A. Watts.

"The revival begun Monday night at Whiteville is growing in attendance and interest. By Sunday night the church will be overrun as it was nearly full Friday night. J. C. Costen of Hendersonville is in charge of the music and young people's work, assisting the pastor, W. T. Phipps, who is doing the preaching. Costen is not only a wonderful soloist and director, but he is having a splendid influence with the young people. He has a choir of over fifty and their singing is worth going far to hear. Owing to a cancellation today he has an open date immediately after the close of the Whiteville meeting on May 26. Wire him at Whiteville till then or at Hendersonville later."—W. T. Phipps.

Rev. O. I. Hinson gave over all his services last Sunday to the laymen for the observance of "Laymen's Day." All the churches except one on the Jonesboro circuit had a special service by the laymen. At Jonesboro Brother J. L. Covington presided. Brother D. F. Harris, charge lay leader, was in charge of the service at Broadway at 11 o'clock and at Poplar Springs in the afternoon. In the main, the suggested program provided by the board was followed. Vital themes were presented and the day was one of profit. Rev. O. I. Hinson with a membership of more than eleven hundred members certainly is in need of a vital lay organization to care for the members of those six churches.

"Ocracoke is a distinctly Methodist seacoast town and we need a capable Methodist man for principal of the school here. The salary is about $150 and the term eight months. He ought to be willing to teach a Bible class and lead in prayer and work in the Epworth League. A married man with a church worker wife is always preferred, but a single man who is faithful and friendly will be acceptable."—W. A. Betts, Pastor.

Rev. and Mrs. E. D. Weathers of Rocky Mount passed through Greensboro Monday en route to Marion, Ind., to visit Mr. and Mrs. Geo. B. Kimbrough, the parents of Mrs. Weathers. They will remain in Indiana for two weeks and return to Duke to attend pastors' school. Rev. Lloyd D. Bolt of the South Carolina conference, Ridgeway charge, will accompany Rev. and Mrs. Weathers on their trip to Indiana.

"Dr. Ashley Chappell preached a mighty sermon to the graduating class of Peachland high school. He spoke of the "well rounded life," the "well balanced life," "the ideal man"—all powers developed—well rounded man—two kinds of people; one that makes us forget and one that asks 'How did it happen?' Religion and science must go together. Problem of religion and education is to make a man well rounded. Offer yourself the best; seize upon the prizes of life; don't be petrified; be headed right. Every gosling is headed for a goose; big green worm is headed for a butterfly. Go forth to win things for the world; give to the world service."—Fred Ross Burgess, Principal.

"Salisbury circuit: Our third quarterly conference was held this afternoon at Mt. Tabor with a fine attendance. Our elder, Brother Sprinkle, was at his best and gave us a splendid sermon. A good spirit prevailed among the brethren and reports showed that the work was moving on nicely. The Sunday schools are still growing and one woman's missionary society was organized this quarter. The conference voted the pastor a two weeks' vacation, and so he and family are to motor through the country to visit their daughter in Wilmington, Del., where we expect to spend the two weeks. However, we hope to visit other points of interest while there. I hereby thank the brethren most heartily for this leave of absence. And I pray that our good Master will take care of our flock and us while we are absent one from the other."—E. N. Crowder, P. C.

GREENSBORO DISTRICT—PUT ANOTHER FIRST FOR NORTH CAROLINA

The Greensboro district has paid $15,500 for missionary maintenance—the largest amount, according to the general board of missions, of any district in the entire church. Of this amount Wesley Memorial, High Point, J. W. Moore, pastor, paid $10,050, which puts Wesley Memorial ahead of any other church in Southern Methodism. The quota for the district was $10,500, which makes the actual amount collected just $5,000 beyond the quota requested.

Other figures of interest are the following: Twenty-three charges of the thirty-two in the district have paid general and conference collections in full. Twenty-four charges have paid pastors' salaries in full to date. Six charges have paid one-half of the entire assessments for 1929, while only three have paid less than half the entire assessments. Rev. J. B. Craven, the presiding elder, led in this remarkably fine showing with the conference collections so nearly paid in full by the time of the district conference.

The reports show that 342 have been received into the church on profession of faith and 432 by letter.

The district conference met in the new Jamestown church, which is now ready for dedication, and one of the really attractive places among the many on the highway from Greensboro to High Point. A beautiful church, cement walks and drives, big shade trees, and a lawn in the making, all contribute to make it a real beauty spot.

Brother R. E. Hunt and his people left nothing undone in making the entertainment memorable in the history of district conferences.

M. T. Smathers, the secretary, is expected to tell of the details of this annual gathering.

PASTORS' SUMMER SCHOOL AT DUKE

All applicants for admission on trial are urged to attend the pastors' summer school at Duke, June 5 to 19. Two courses only can be given this summer, "Personal Salvation" and "Tongue of Fire," because this is all we can do in two short weeks. Applicants should not only read the books before the school begins, but they should have a written outline of the contents of the books.

All undergraduate preachers should attend this summer school and pass off their conference studies as far as they can do so. This is better than to take the work by correspondence; and far better than to try to do the work at the annual conference. It is a rare privilege for any preacher to attend this summer school where Duke University hands over to us so many fine things freely. To fail to appreciate this and to neglect to avail ourselves of this extraordinary opportunity is a tragic mistake that raises a suspicion against us.

If any information is needed, write Rev. J. M. Ormond, dean of the school, Duke University, Durham, N. C. We hope to have this summer the best school ever, and one of the things to make it the very best is for a great number to attend. O. P. Ader, Chm. Conf. Com.
On Exam. for Admission on Trial.

MR. AND MRS. L. L. GOBBEL TO SPEND EARLY SUMMER IN EUROPE

Mr. and Mrs. L. L. Gobbel sailed Wednesday of this week on the "George Washington" to be gone till August. They expect to visit France, Italy, Switzerland, Germany, Belgium, Holland, England and Ireland.

We are giving Advocate readers instructions as to how and where to reach these travelers while in Europe. The dates and addresses are as follows:

Until June 1, care American Express Co., Piazza di Spagna, Rome, Italy.

Until June 12, care Quaker Center, 5 La Taconniva, Geneva, Switzerland.

Until June 25, care American Express Co., 55 Charlottenstrasse, Berlin, Germany.

Until July 12, care American Express Co., 6 Haymarket, London, England.

Until July 20, care Mr. Stephenson Grace, Bristol, England.

Until July 26, care S. S. "George Washington" Sailing August 9, Queenstown, Ireland.

Until August 12, care S. S. "George Washington" Arriving N. Y. August 16, New York City.

The Sin of Snobbishness

By G. RAY JORDAN

TEXT: *"As for this mob, with its ignorance of the Law—it is accured!"*

THE suggestion that snobbishness is a sin comes with something of a shock to many people. "Of course it is not a desirable characteristic," they say, "but can it be truthfully termed 'sin'? Sin is a hard, hard word. One has said about the worst that can be said when he designates anything as being sinful. We wish people were not snobbish, but surely this is not a damnable characteristic!" So many people talk, and so others feel.

Opposed to these people, however, there is an increasing number who are realizing that snobbishness is not merely sinful, but that it is one of the worst possible sins. If one only thinks of religion in terms of the present life, if indeed one believes that "damnable" must be limited, in its application, to deeds and results of deeds in the present life, even then snobbishness is a sin of terror, and must be recognized as damnable in its influence and reactions. In the present world, in every day life, there are few things, if any, which deny and contradict Christianity as does this sin. But if one sees it in its horrible, naked reality, he must observe it in its many varied activities.

There are many people who feel that those outside their club or their social group are not quite as good as they. Not merely do they feel this way; they let other people know that this is how they feel.

That is the kind of thing which helps disrupt society. Let enough seed like that be sown, and a revolution is inevitable. The "underdogs" of Russia are now showing what the reaction is when for centuries large groups are mistreated and referred to condescendingly. Such snobbery is too expensive.

There are a few people who scorn the laboring man. They cannot be brought to honor honest toil. In their eyes overalls seem to lower a person. They walk by on the other side, or turn up their noses when daily toilers pass. Such an attitude is unjustifiable. "A man's a man for a' that," regardless of his clothes. Further, honest toil alone can dignify humanity. Honest, honorable work makes for worth. He who does not produce, in some way, who does not toil, sins!

But we are also disturbed by a growing group of intellectual snobs today. It is interesting to note that this is the class in which the Pharisees were placing themselves. When some of the humble people believed in Jesus and were ready to follow his leadership, those who were sent by the Pharisees to take Jesus came back without him. "Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed." The ignorant mob was cursed. What snobbery! Intellectual snobbery!

Yet there are many today who are falling into the same error. Some who have had a few educational advantages come to look askance at those who have not been so favored.

One would not decry intellectual training. It is needed, greatly needed, by all of us. But there is a certain attitude and a certain spirit which cannot be accepted or acquiesced in, simply because it is so thoroughly irreligious. It is also true that this attitude on the part of many intellectuals is creating undesirable conditions faster than the church can remedy them. Intellectual snobbery is a sin. He who knows more should serve and love more.

There is still another kind of contempt which has been brazenly cultivated by some people in these recent years. Some are boldly proclaiming the superiority of the Nordic group to all others. It surely requires a great deal of nerve to preach racial contempt and national snobbery, however, when the Chinese have produced Confucius, the Indians, Gandhi, the Negroes, George Carver, the South's foremost agricultural chemist, Fellow of the London Royal Society of Arts, Robert Moton, head of Tuskegee, and Roland Hayes, world-famous tenor who sings perfectly in four languages and has been honored by the crowned heads of Europe. Then there are the Jews, with Amos, Isaiah, Hosea, Paul and Jesus. When there are such names as Raphael, Mendelssohn, Bach, Michael Angelo, and Paderewski to remind us of the accomplishments of other groups, wisdom discloses the folly of racial and national contempt.

As strange and as unreasonable, however, as the kind of contempt is which has been mentioned, there is another kind which is the most difficult of all to appreciate. To mention it is to refer to a contradiction in terms. Yet there are some people who even in their religion are snobbish.

In come churches we see it on the part of certain self-styled leaders. And as a result these churches become clubs. They do not represent a cross-section of humanity. In fact, certain sections of humanity are not made to feel at home. Occasionally they are made to feel unwelcome.

In direct contrast to this is the spirit of a great minister in New York City. He determined that the poor would be as welcome as the rich, that people of all classes would find that they were wanted. Some few of his society people rebelled against this pronounced democracy. One day, while near her, the minister heard one of the society women who objected strenuously to having some of these poor people in her church (not God's mark you!) remark as she turned up her nose, "What is that I smell?" He replied: "I don't know, but it is probably your sanctity!"

There are still other religious snobs. A woman who was supposed to have had some education once informed the writer, with great pride, that her particular church was the absolutely right one. She had gone to some trouble to look it up historically. Its ancient beginnings in a certain part of Europe justified the contention. Well, one would not debate about this history, although one might confess to having done a little reading. But this can be said: If her church was right, her spirit was wrong. Her attitude toward other churches was not Christian. And this is sin: to deny the fraternal spirit of Jesus Christ.

Today there is even a group of so-called holiness people who condemn all those who don't go through their emotional experience, and either shout, roll, or talk in unknown tongues. Strange inconsistency that holiness should become snobbish when holiness originally meant the holiness of love, a burning passion of spiritual interest and concern, a devotion to the redeeming spirit of Jesus himself!

Indeed, we begin to see just how irreligious and un-

Christian all this is when we look at Jesus himself, listen to his words, and observe his activities. He was always kind and gentle to the poor, never condescending in his manner. He neither bowed to the rich nor stooped to the poor. The Samaritan, hated by the Jew, Jesus honored. He held no racial contempt. He treated men as men, all men and women being potential sons and daughters of the heavenly Father, as he saw them.

Those who were called sinners he associated with and ministered unto. There was a proverb to the effect that one who lived with the swine would become like them. One could not afford to be lowered by such fellowship with the ignorant people who neither knew nor kept the law. Jesus made these sinners his friends. He fellowshipped them and lifted their lives to the experience God meant they should have. He came to seek and to save all kinds of people in all kinds of circumstances of life, because he knew they were worth saving.

In the words of the negro spiritual, Jesus believed "all God's chillun got wings." For this reason he lived as he did. He did not live apart from men. He came to be one of them, and to give all that heaven had because he knew man was worthy.

Anything contrary to that is sin. To deny or contradict the will or the spirit of Christ is sin. Complete salvation means salvation from all littleness, narrowness and snobbishness, as well as from all that is sordid and degrading. Complete salvation means salvation unto the loving and brotherly spirit of Jesus Christ, with all that this implies.

"God, what a world, if men in street and mart
Felt that same kinship of the human heart
Which makes them, in the face of fire and flood,
Rise to the meaning of True Brotherhood."

NEWS NOTES FROM CHARLOTTE

By C. W. Hunt

The Charlotte district conference was in session Thursday and Friday of last week in Hawthorne Lane church, with an average attendance. Dr. D. M. Litaker was holding his fourth and last conference on the district, and at the end appropriate expression of appreciation was made. The reports indicated fair progress, more than two hundred having been received on profession of faith. The work was greatly facilitated by the pastors making written reports.

The representative brethren who spoke to the conference on the first day were: Dr. S. B. Turrentine of Greensboro College for women, Dr. Green of Duke University, speaking for Trinity College, still maintained in the Duke group; Rev. A. W. Plyler for the Advocate, who made Arthur Wearn, the First church Advocate man, do most of the talking, as Wearn is a 100 new subscriber man, and the superannuate man, Rev. C. S. Kirkpatrick, who has the burden of the superannuate on his heart and conscience.

Speaking of these speakers it was interesting to note that Dr. Turrentine referred to Wesleyan woman's college at Macon as being the oldest chartered woman's college in this country, and that Greensboro College followed in a very few years. He was followed on the platform by Dr. Green, who developed the fact that he had spent much of his life in that oldest institution, and came from there to Duke.

Dr. Gilbert R. Combs was assigned an hour to discuss the proposed changes in the organization of the educational work of the church, especially the Sunday school. To the uninitiated it appears, as sent out, a complicated affair, and if the present organization can beat it for complexity to a layman, then there will be need for further reorganization. Everybody who does church work ought to know that the church is overorganized. Just for example: I am an ordinary layman, who is fast reaching the age to lay down his work, but right now I hold the following places in the organization of my church, Myers Park: steward, lay leader, Golden Cross director, director of stewardship and chairman of committee on publicity. Can you beat it?

Dr. Thomas Carter of Vanderbilt University is spending half of this week in Charlotte, delivering a course of Bible lectures at First church. He was utilized Sunday night at Myers Park church, preaching for Dr. Combs. There is not any doubt about his knowledge of that Book nor of his ability to tell what he knows. A good congregation greeted him in the night service and were delighted with the message he brought, the heart of which was the work of St. Paul in spreading the gospel.

Few new men into a community have had more honors bestowed upon them than has Dr. Gilbert R. Combs. He is in demand on many sides for commencement addresses, lectures and after dinner speeches. The latest is to preach the baccalaureate sermon to the graduates of Queens College, Sunday night, May 26, at which time Dr. Comb's congregation will worship with the college girls and hear their own pastor speak to them.

The late district conference was very considerate of the ladies in the election of delegates to the annual conference at High Point next October. Four were elected, and by some strange coincident two of them are from Anson county: Mrs. M. L. Ham and Mrs. W. N. Jeans. Mrs. Ham has been leading the ticket for many years and comes from the church at Morven. Mrs. Jeans is a new one, she having developed strength as a delegate at Monroe last year. Mrs. W. W. Hagood (Sallie Whisnant) needs no introduction. Mrs. Roy A. Smith has come rapidly into local prominence as a missionary society worker, and is a born leader. The complete list is as follows: M. W. Evans, Dr. L. C. Smith, Mrs. M. L. Ham, T. C. Coxe, J. A. Jones, E. A. Cole, J. B. Ivey, L. E. Wooten, Mrs. W. W. Hagood, A. H. Wearn, A. J. Hagood, C. W. Hunt, E. C. Griggs, Mrs. W. N. Jeans, A. H. McLarty, M. K. Lee, J. A. Bell, Dr. A. M. Whisnant, Mrs. Roy A. Smith, L. E. Anderson, John W. Kiker, W. S. Blakeny and J. R. Shute.

The next district conference will meet with Wesley Heights church, Seversville. Hickory Grove church was to have had the conference this year, but were unable to finish their new church, and were fearful the same state would exist next year, hence the conference will meet in this city again next summer.

The World War rested not on reason but on a completely unorganized emotional basis. This basis no longer exists. Instead of it, I suspect, there is (and this is the unique transformation) a similar, equally strong, unorganized emotional basis for peace. Put concretely, in 1914 it was dangerous for a man in the zone to stand for peace. Today it is dangerous for anyone to stand for war. How dangerous I nor anyone else does not know; no leader in Europe is anxious to find out.—Wm. Bolitho.

IMPORTANT NOTICE

The board of education earnestly desirous of bringing before the people the importance of Christian education and its relation to our church schools, has enlisted the interest of the various presiding elders of our conference in the effort to arouse general interest in the matter. The presiding elders have recommended that certain preachers in the several districts preach special sermons on Christian education and hold themselves in readiness to preach or lecture on the subject to any congregations in their districts where pastors extend invitations.

The following preachers have been requested to answer such calls and pastors are urged to invite these to their pulpits to preach or lecture on Christian education. The following including the presiding elders have been selected by districts to do this important work:

Asheville—Dr. H. B. Trimble, Prof. C. H. Trowbridge, Prof. J. F. Winton and Rev. Reid Harris.

Charlotte—Rev. Paul Hardin, Jr., Rev. W. H. Willis, Rev. J. G. Huggin.

Greensboro—Rev. L. D. Thompson, Rev. Albea Godbold, Rev. W. M. Curtis, Dr. S. B. Turrentine, Rev. J. W. Hoyle, Jr.

Marion—Dr. W. R. Ware, Rev. M. F. Moores, Rev. F. H. Price, Rev. J. S. Folger, Rev. E. P. Billups.

Mount Airy—Rev. C. H. Moser, Rev. A. C. Gibbs, Rev. L. B. Abernethy, Rev. J. F. Armstrong.

Gastonia—Rev. J. H. Fitzgerald, Rev. Dr. R. S. Truesdale, Rev. J. C. Cornett.

Salisbury—Rev. A. D. Wilcox, Rev. H. H. Jordan, Rev. R. Dwight Ware.

Statesville—Rev. W. E. Poovey, Rev. W. A. Jenkins, Rev. R. A. Swaringen, Rev. R. G. Tuttle.

Waynesville—Rev. T. F. Higgins, Rev. H. P. Powell, Rev. Carlock Hawk.

Winston-Salem—Dr. C. C. Weaver, Rev. A. P. Brantley, Rev. R. S. Howie.

We are earnestly hoping that pastors may freely call to their help the brethren a move mentioned to speak to their people on the important subject of Christian education.

Wm. L. Sherrill, Sec. of Education,
Charlotte, N. C. W. N. C. Conference.

CONTRIBUTIONS TO CHAPEL HILL CHURCH

This report, together with the last report, is given by districts. This plan will be followed in the future.

Salisbury

A. F. Woodward, Central M. E. Church, Concord $ 80.00

Fayetteville

Mrs. T. H. Sutton, Hay St. Church, Fayetteville.. 53.00

Rockingham

Rev. F. M. Shamburger, Mt. Gilead 20.00
Rev. M. C. Ellerbe, Roberdel Ct. 15.00

Elizabeth City

N. F. Walters, South Mills Ct. 11.00

New Bern

W. C. Chadwick, New Bern district 230.10
Rev. W. A. Betts, Ocracoke 7.50

Mount Airy

M. B. Woosley, Leaksville Methodist Church..... 10.00
Elsworth Hartfield, Danbury Ct. 1.00
Rev. W. J. S. Walker, Jonesville Ct. 3.00

MOUNT AIRY DISTRICT CONFERENCE

The Mt. Airy district conference which met last week in North Wilkesboro is now, since the consolidation last year of this and the North Wilkesboro district, one of the big districts of the conference. From its 31 pastoral charges came together a great company of ministers and delegates for the annual assembly.

It was one conference that stayed over in large numbers for the night and enjoyed the lavish hospitality of North Wilkesboro.

The delegates and visitors entered with zest into the work and if there were any dull moments they came after this writer was compelled to drag himself away from these good people to meet the demands of this office.

Rev. E. W. Fox, the presiding elder, was gracious to the visitors and courteous to every member of the conference and kept business moving with due attention to all the interests of the church. He rode no hobbies. Neither did he emphasize one feature of the work to the neglect of the others. Another fine aspect of the conference was that the pastors and laymen joined heartily in the work of the two busy days that will undoubtedly prove of value to the entire district.

At 11 o'clock the first day of conference it was our privilege to hear an excellent and stimulating sermon by Rev. H. C. Sprinkle, presiding elder of the Salisbury district. If he does not preach that sermon in every charge on his district he is neglecting an opportunity to do good. Brother Sprinkle had been pastor of the North Wilkesboro church, also presiding elder of the Mt. Airy district, and in consequence was among old friends and acquaintances who gave him a warm welcome.

Brother J. F. Armstrong as host of the conference was alert to every demand of the occasion and with the aid of his congregation left nothing undone to dispense happiness and good cheer. At the first opportunity the conference will gladly return to North Wilkesboro.

Rev. E. W. Fox has done four years of hard work and has won the hearts of the people. Everybody loves Ernest Fox. The district has made fine progress during the quadrennium and a great field awaits some man. We know of few more fruitful fields for a man of vision and constructive leadership. That some man be appointed there who will carry forward the work that Fox lays down is a thing to be devoutly desired.

If Christianity tried to explain away all the torture of human life, and to prove it was just and fair, it would be a heartless mockery, and I would rather go to hell for honest unbelief than gain the highest heaven by the treachery of faith. But it does not do that. It takes the Cross and plants it in the center of the world. It says: "I know there in that wounded, writhing body is the history of the world, the story of man's life upon earth. It is as tragic and as terrible as that, but look up, look beyond the Cross to Christ—and there is the meaning, and the purpose of it all."—The late G. A. Studdert-Kennedy.

The Jones bill increasing the punishment for violating the Volstead Act passed the Senate 65 ayes to 18 noes, and the House by 283 ayes to 90 noes; that is, by more than a three-fourths vote. These congressional politicians had their ears to the ground. They know public opinion. Don't let the bootlegger tell you any different.—Catholic Citizen.

THE RALEIGH DISTRICT CONFERENCE

The sixty-second session of the Raleigh district conference convened in the Holly Springs church on the Fuquay Springs charge Tuesday, May 14, at 9:30 a. m. Dr. M. Bradshaw, presiding elder of the district, led the devotional service. With many of his old friends to help him and to bring inspiring messages to the conference, all agreed that it was a most helpful and profitable session. Every pastor in the district was present to report for his charge. B. H. Houston called the official roll and was elected secretary.

Rev. M. T. Plyler, business manager and associate editor of the Advocate, addressed the conference. He stated that reports received in the past few days showed the district almost 100 per cent on the honor roll with a new subscriber for every hundred members on practically every charge in the district.

L. L. Gobbel, Sunday school field secretary, represented effectively the work of the Sunday school. Rev. A. S. Barnes spoke on the work being done at the orphanage for the children entrusted to the care of the church, and asked for the continued support of the churches of the district.

H. E. Satterfield took the chair and conducted the layman's hour, giving a summary of the work the laymen were doing throughout the district. He presented Dr. W. P. Few, president of Duke University, and conference lay leader who gave an interesting and inspiring address on the need for laymen to be active in the work of the church. B. B. Adams spoke on the duty of laymen to stand by the pastor and help carry the burden.

Rev. F. S. Love spoke at the 11 o'clock hour and introduced Miss Elizabeth Clayborne of China, who stirred the hearts of all present by her earnest appeal to the church to give Christ to the Orient.

Hon. Josephus Daniels addressed the conference on the opportunities and privileges of laymen to work for the Master.

Rev. J. M. Daniel represented ably the cause of the superannuate preachers. Rev. W. F. Elliott spoke on the Conference Brotherhood and urged more of the laymen to enroll as honorary members.

The conference voted to accept the invitation of Rev. E. H. Davis to hold the next session at Wendell.

Rev. W. L. Clegg preached a strong sermon at the eight o'clock service.

Marcus Earl Cunningham was recommended to the annual conference for admission on trial.

H. E. Satterfield was elected district lay leader; A. M. Noble and F. E. Parrott, associate lay leaders.

Dr. R. L. Flowers addressed the conference on Christian education. Dr. Elbert Russell, Duke University, preached a most earnest and thought provoking sermon.

The committee on examination recommended Willis Roswell Stevens for license to preach.

Rev. F. S. Love spoke in the interest of Louisburg College.

The following were elected lay delegates to the next annual conference: Dr. B. W. Burt, Dr. Albert Anderson, Josephus Daniels, B. B. Adams, J. F. Peatross, Dr. J. F. Coltrane, E. H. Malone, J. B. Allen, A. H. Vann, W. H. Royall, J. F. Broughton, H. E. Satterfield, A. M. Noble, F. E. Parrott, W. H. Call, H. A. Page, T. G. Stem, W. L. Senter. The following were elected as alternates: Mrs. W. G. Farrar, Mrs. A. J. Broughton, Mrs. G. T. Sykes, Mrs. S. E. High, Mrs. J. Y. Crews, and Mrs. M. T. Young.

Resolution of thanks and appreciation was extended to the people of Holly Springs for the gracious hospitality extended to the conference.

Many pastors, especially those in the towns, reported large numbers added on profession of faith, and that special emphasis was being laid this year on evangelism in all the charges in the district. Under the fine leadership of Dr. Bradshaw the Raleigh district is going forward along all lines of endeavor. The missionary quota of the district has been raised and many of the charges reported a large part of the benevolences already in hand.

B. H. Houston, Sec.

WASHINGTON DISTRICT CONFERENCE

The Washington district conference met in annual session in Bath church on May 7, 1929.

The able representative of the Advocate has published some of the high points of interest of this conference. Attention is called here to some of the other features of this occasion.

The presiding officer, Rev. J. H. McCracken, had the entire program of the conference outlined in every detail and ran on schedule time. Every preacher in the entire district had some place on the program and a spirit of enthusiasm was maintained from the beginning to the last minute.

The reports from the preachers of the district were received at the morning session.

During the afternoon session the superannuate cause was presented by Rev. J. M. Daniels and the orphanage represented by Rev. A. S. Barnes. J. P. Bross spoke in the interest of Louisburg and L. L. Gobbel led the discussion of the Sunday school work. Mrs. W. E. Hooker addressed the conference in behalf of the Woman's Missionary Society of the district.

On the second morning Calvin Bruce Peacock and Edward Taylor Powell were granted local preacher's license.

The conference voted to dedicate a page in the conference record to the memory of the former presiding elder, Rev. S. E. Mercer. A brief memorial service was held as a loving tribute to this great servant of God.

Prof. F. S. Aldridge spoke in the interest of Duke University and also in the interest of the laymen's work. Greensboro College was represented by Prof. W. M. Curtis.

Rev. T. M. Grant brought the closing message of the morning on the theme, "The Romance of Soul Winning."

At the last session of the conference Mr. W. H. Newell of Rocky Mount was elected district lay leader. The conference voted to hold its next session at Elm City.

The following were elected as delegates to the annual conference: T. A. Brooks, J. F. Bruton, J. A. Staton, W. H. Newell, Wiley Brown, J. A. Best, S. F. Austin, J. J. Dixon, J. C. Galloway, E. R. Mixon, C. G. Morris, T. A. Person, J. T. Thorne, Mrs. C. S. Guthrie, and W. W. Hooker; alternates, C. E. Spear and Mrs. Clyde Smith.

The last session closed with a consecration service led by Rev. S. E. Mercer.

Those who attended this conference will not soon forget the generous way the good people of the Bath circuit provided in every way for those who were present. Some of those present suggested that Bath be made a permanent place for the conference to meet. May God's choicest blessings abide upon the pastor, Rev. J. W. Sneeden, and the people with whom he labors. L. C. Larkin, Sec.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

The Wages of the Reapers

A PART of the wages of those who labor in the Master's cause will be in the joy they have in seeing others delivered from sin and death. People shout for gladness when they see the life-savers bring men in from the sinking ship. Even if they are strangers, still everybody is glad. They belong to the human family and are God's children, and we do not want to see them lost. That is the kind of joy which comes to the Christian who is engaged in rescuing those who are lost from God in the world. A few years ago the whole country was deeply concerned about Floyd Collins who was shut up in a cave and could not be freed. Millions would gladly have assisted in his release if they could have been of any use. Likewise the hearts of God's people everywhere are thrilled at the thought of saving the lost. Not only in heaven is there joy at the news of a sinner who has repented, but in the hearts of all true children of God is gladness when they hear that the lost are found.

Jesus declared it to be his meat to do the will of his Father who had sent him. In that hour he was finding his deepest satisfaction in getting a sinful woman to accept the truth. You and I may know that satisfaction also when we bring others to the Lord. Nothing else is quite like this joy; it is a cup which has no dregs; no bitter after-taste. This is indeed the joy of our Lord.

Many good people spend much time worrying about their spiritual condition. They put their hands upon their hearts and feel their spiritual pulse, all of which may tend towards a morbid and unwholesome state. If they could only forget themselves and enter with eagerness upon teaching others the right way, it would not be long before they would be robust Christians. Labor for others is a tonic to build up the soul. A certain woman came to her pastor for spiritual help. He knew that she was a Christian but was spending too much thought upon herself. So he advised her to speak to some young persons about the Christ. This she did, and led them to the Saviour with the further result that she was the most joyous of the entire number. This thing which is true of an individual is also true of a church. A church may be pale and weak with thought of nothing except its own health. Let such a congregation get out into active personal service for God, and immediately their general conditions will improve.

A farmer left a piece of land to his sons, telling them of a treasure buried there which might be theirs if they found it. The sons hoping to find a pot of gold turned over the soil with deep plows, planting and cultivating in the meanwhile. Year after year they gathered in their crops, but no gold was found. Finally it occurred to one of the men that the father had not promised in so many words that they might find a pot of gold, but a treasure. So he said to his brothers, "Have we not found the treasure? We have strong bodies and perfect health; we have much laid up in our storehouses; we have the best farm in all this section, and best of all we are happy and contented." Then they smiled at one another with the consciousness that the treasure had been realized in themselves. Without doubt much of the reward which you and I will receive from working for others will be in our own characters made strong and pure.

We speak sometimes of indirect benefits; "by-products," as we would say, coming from certain processes. Often they are of great value, though not the thing which was directly sought; they just came along with the other. So, we may go into the business of bringing people to God, never thinking of our own enrichment, but when the work is over we find to our surprise that we are greatly benefited by it. The Master will say to us: "Inasmuch as you were interested in these others for my sake, I was also interested in you and will see that you are rewarded along with them."

Again, the consciousness on our part of duty done will be no mean portion of our wages. To be able to say that I did my best to lead men to God; that I sought to make all of my influence of a saving kind; such thoughts will be of priceless value as one grows old. This would be a heritage which neither time nor waning physical forces nor any enemy could take away.

How good too to have the approbation of the Father and the Christ. To hear the Saviour say that we had cared for him in the person of sinful and needy people on the earth, and that we were the blessed of the Father for whom a kingdom had been prepared from the beginning. To have the Father say that his work on earth had been safe in our hands; that we had done it as he had wished it done; this should be enough to fill the cup of any of us with joy. Then will come that final day in which all faithful laborers for the Lord will have a part; when the "Angel reapers shall descend and heaven sing harvest home." Out across the fields I hear the encouraging words of the Master calling unto us: "He that reapeth receiveth wages and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

ROCKINGHAM DISTRICT CONFERENCE

When the presiding elder, Rev. H. C. Smith, opened the Rockingham district conference May 9 in Trinity church, Troy, with a stirring spiritual message on "The Authority of Experience," every one present knew that this session was to be of a very high order. There were no dull moments from the beginning to the end of the conference. Rev. L. D. Hayman and his good people of Troy had made thorough preparation, not only by completing their handsome new church building, but also by looking after all other necessary details as well.

Before the first session was over every pastor in the district had answered to the roll call and made his report, and Rev. G. B. Starling had preached an inspiring sermon. Dr. G. T. Rowe was heard gladly in two masterful sermons Thursday and Friday.

Dr. S. B. Turrentine spoke in the interest of Greensboro College, Rev. J. P. Bross for Louisburg College, Rev. A. S. Barnes for the orphanage, and Editor A. W. Plyler

presented the Advocate. Fred W. Bynum, district lay leader, made a plea to the laymen to assume the responsibility for the church's financial obligations, leaving the minister free to specialize in the prophetic side of his work. "It was a wonderful message," they all agreed, when Rev. J. M. Daniel had completed his address on the cause of the old preachers. Prof. J. M. Ormond made a most effective talk on the rural church, its problems, and its possibilities. J. P. Gibbons gave a fine interpretation of stewardship.

John Howard Carper and S. Salyere were licensed to preach.

The following were elected deelgates to the annual conference: J. P. Gibbons, L. S. Covington, R. T. Poole, R. R. Covington, L. M. Peele, R. D. Phillips, R. N. Page, G. W. Thompson, K. M. Barnes, L. D. Frutchie, I. C. Nance, Roy Swink, W. N. McKenzie, Dr. W. L. McRae, D. A. Pierce.

Red Springs will entertain the 1930 session of the conference.

The new elder, young in years and in spirit, but mature in religious experience and in fellowship with men, kept the conference both business-like and deeply spiritual. When the work was done there were no deep sighs of relief. All present wanted more of that type of district conference. A. J. Hobbs, Jr., Sec.

IN AND AROUND ELIZABETH CITY

Last Sunday found us busy in Pasquotank. To take the rounds with Rev. E. L. Stack at Newbegun and Union on the Pasquotank circuit and then to close the day by preaching for Rev. G. T. Bond at First church, Elizabeth City, filled the day reasonably full. A finer day never dawns and all were in the spirit of "Mother's Day."

Newbegun and Union are two country churches which have been much improved in recent years so far as Sunday school equipment is concerned and the people are loyal and devoted. Brother Stack is in fine favor and Mrs. Stack is a vital factor in the work of the missionary societies. The work goes well.

Rev. G. T. Bond is busy at First church and he is pushing the work with his characteristic energy and vigor. Large congregations wait on his ministry and every interest of the church gets his attention. A great field is his.

Presiding Elder O. W. Dowd is in the midst of labors abundant. He was alert and eager in making preparations for the district conference which assembled this week at Manteo. In addition to the usual routine, plans for a new district parsonage and the putting over of the Advocate campaign were much in his thoughts. He preached the commencement sermon Sunday night in Gatesville; Monday morning, before breakfast, he was in Elizabeth City for a full week's work. On Roanoke Island, where the English race first settled on the American continent, this new elder was to hold his first district conference. This is getting back to the beginning of things. The want of easy access made Manteo favorable for keeping off a troup of "connectionals"—the law of compensation worked once more. We shall await with interest the reports of this gathering of the Elizabeth City Methodists on that island so largely peopled by the followers of John Wesley. These May days are great in this section of wind and water.

PROSPECT PLAYS HOST

The saints of the Durham district gathered in old Caswell for two days full of good things. The newly enlarged church furnished every convenience and won the favorable comment of all. S. J. Starnes knew the swelling of heart that comes to a pastor who has the good will and fine co-operation of his people. Well may they be glad and optimistic.

We arrived the second day. Rev. J. C. Wooten had an easy time with the veteran F. S. Aldridge at the table to keep the record. Aldridge was also able to give orders to the laymen and the lay women, constraining them to give heed to the demands of the program.

That was a good laymen's meeting in which the district leader got in some apt and effective comments. Aldridge kept both men and women on the jump; as the athletes would say, on their toes. The climax came with the address of Dr. W. P. Few.

The election of twenty lay delegates went through in good order and the passing in review of more than that number of young men in the ministry elicited much interest. These fine young fellows in training at Duke are the hope of the future. With a ministry capable and trained, the future is assured. May God save us from a hireling ministry. Men who go into the prophet's office for a piece of bread bring nothing but reproach and failure. It is most heartening to see the records many of these young men are making in this morning time of their ministry.

The committee on findings submitted an interesting paper through its chairman, Dr. W. A. Stanbury. But F. S. Aldridge must finish the report of these two days—two inspiring and helpful days.

WHAT THEY SAY

Thank God that on the blue hills of our dim childhood stands a mother who shaped our life from its beginning, and marked out the trail that we should take. No change of fortune could alter her attachment for us, and no loss of influence influenced her. They who lost even character still could claim a mother's love. The triumph of her children was her victory and their downfall her despair. When sorrow came to her children, her tears would flow unbidden and her dear heart would bleed. Her eyes followed us when near and her soul went out after us when we were absent. Her sympathy never failed us and, as she drew her last breath, it was a prayer for the welfare of her children.—Oklahoma Methodist.

Here, for instance, is the automobile—a pretty child in its 1929 clothes. Probably two thirds of its use is applied to doing something you would not have done had the motor car never been invented. You travel, visit, pay duty calls, buy a summer place or a camp—all because of the wider radius which the automobile has given you. Granted that it is good for you to swing high, wide, and handsome, has it saved you any labor? This new animal requires food and exercise, and it is your destiny to give it to her.—Stuart Chase.

If the low-priced automobile had never been invented it is possible to believe that a rural culture, unlike an urban culture, might have existed in this country for some years. But with the development of an inexpensive motor car the last possibility of two unlike cultures existing side by side in the United States went glimmering.—Charles Merz, in "And Then Came Ford."

BETHANY METHODIST CHURCH, BADIN CHARGE, STANLY CO.

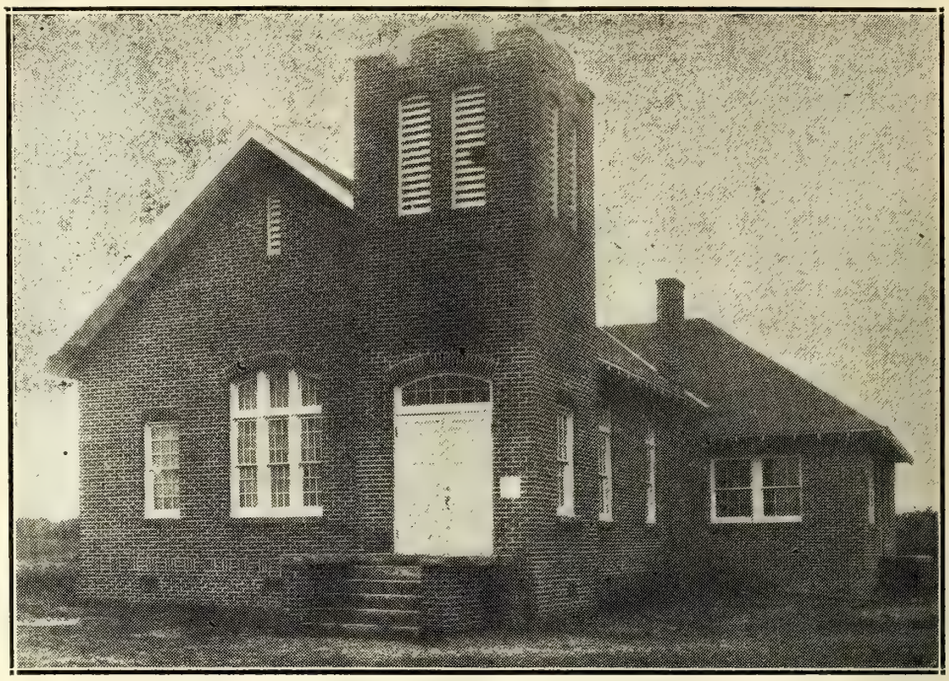
When Bethany Methodist church was added to the Badin station at the last annual conference there was a one room structure. This wooden structure has been torn away and a beautiful, modern, well-equipped building has been constructed. The church has a seating capacity of two hundred and fifty and in addition there are four large Sunday school rooms which can be used as departments. The estimated cost of construction is $6,000. Four thousand and five hundred dollars of this was contributed by the local congregation, which has a membership of 65, and $1,500 was given by the Duke Foundation. The actual construction began about December 1, and the first worship was held in the completed structure the first Sunday in January. All indebtedness was removed from the church by the tenth of January.

Mr. R. A. Hunnycutt, a local contractor, was chairman of the building committee and it was through his untiring efforts that the church was completed so quickly. Rev. R. M. Hauss, pastor of the Badin Methodist church, is pastor of this church also.

As the result of a four weeks' union revival meeting held in our town of Badin by the well known evangelist, McKendree R. Long, of Statesville, I have received 86 members into the Methodist church, and have the names of a large number to be received later. The other churches combined will receive about the same number as the Methodist church. This was the most thorough and genuine "old fashioned" revival meeting I have ever witnessed. Practically every one in the town was reached. This was done through personal contact of the evangelistic party and the daily prayer meetings. There were more than an everage of 250 people in prayer meetings daily during the entire four weeks and the two weeks prior to the meeting. The wonderful thing about these prayer services was that over 90 per cent of the people present led in prayer. These daily prayer meetings are being continued and weekly services are being held in the aluminum plant. Some of the officials here say that they have never seen such a wonderful change—nothing like it has ever happened before.

I would like to say to any minister who desires to have a real spiritual revival meeting in their town and is willing to stand behind a true servant of God, get McKendree Long in your town and he will do you good and not harm.

R. M. Hauss.



The Bethany Methodist Church on the Badin Charge

LONG STREET, EAST SPENCER

Our sixteen days' revival meeting closed last Monday evening. The preaching was done by the pastor. Three of the services were conducted by two teams of the Billy Sunday Club of Winston-Salem. Team No. 8 conducted one service and team No. 15 conducted two services, with fine results. Both these teams are splendid and did splendid work. I just turned the whole service over to them, and they always get results. The singing was conducted by our own local choir except one evening, when the splendid quartette of Westfield choir, Concord, under the fine leadership of Bro. J. M. Talbert did the singing; and the brass band from the same place played a number of good sacred songs which were very much enjoyed by all our people, as well as the quartette.

There were about 60 or 70 professions during the meeting. There were about 40 children at the altar at one service and I spoke personally to every one, and they were very clear in their profession of conversion. The children may be saved in the same meeting with the grown-ups, as has been in my meetings for many years. I received 19 into the church last Sunday and more will be received later.

Many of our members have renewed the covenant and started afresh. Many of the church have been refreshed and I trust a blessing on the whole church at Long Street.

To our Lord be all the praise and the glory for ever and ever. Amen.

E. Myers.

CHERRYVILLE CIRCUIT

This from Cherryville circuit. In telling of an enjoyable trip, we are not advertising the new Ford. Our people at Beulah had decided to remodel their frame church and build a brick veneer structure. We employed an architect to draw the plans. These plans we submitted to Mr. King at Louisville. They were returned as unsatisfactory. Again we had them drawn with revisions, and again they were unsatisfactory. We began to wonder if we should depend on our local architect any longer. We decided to see Mr. King in person and ask his advice. So one Monday morning about nine o'clock Brothers L. F. Wolfe, G. E. Goforth and the writer left Shelby, and the next morning at six thirty-five we drove into Louisville. At nine we walked down to the Board of Church Extension building. Mr. King received us courteously. We explained our trouble, and asked for his advice. Very generously he offered to revise the plans at the nominal sum it would cost his department. We should like to take this opportunity of thanking Mr. King for the courtesy he showed us.

On the return trip we were all in happy mood over the success of our journey. To the lover of beauty in nature we would recommend the trip, both for the mountain scenery and the wonderful farms of Bluegrass Kentucky. Safe home again Wednesday afternoon about three thirty. We might add that we expect to finish this church before conference. A good-sized task for 50 members, but they are faithful.

Our new church at St. Paul is fast nearing completion. We believe it will be impossible to find on any circuit in the state a prettier church or one that will suit the needs of the people better.

We are asking Mr. King to draw plans for Bethlehem church which we expect to remodel this summer.

We shall hold a Cokesbury training school at St. Paul during the course of the summer. Our goal is 100 credits.

Paul W. Townsend.

MARION AND THE RECOLLECTIONS THEREOF

By Zadok Paris.

When I reached Marion I was entertained at the Eagle Hotel by Brother and Sister Colvard. Mrs. Colvard was the daughter of W. D. Turner of Statesville. The parsonage was a little red house, now owned by Ben Conley. The church was a little frame building across the street from the livery stables. In the next July the livery stables and church were burned, and over my protest they bought the lot where the church now stands and later built a parsonage be-

hind the church. While I was P. E. on the Marion district they bought the Lenon property on Main street. They now have the prettiest site in Marion. I had as a board of stewards Hudgins, Neal, Wood, Chapman, Decker and Reid. The Gilkeys, Bennetts, Browns, Colvards, Tates, Littles, Kirbys, Blantons and a host of others were supporters of the church. After the church was burned I preached in the court house to a very large congregation. At Marion I met my good friend and old pal, D. E. Hudgins. If I needed $10,000 today and wired him, he would have it for me by night. God bless his big heart. He and his family have been terribly afflicted and bereaved, and in all these they have had my deepest sympathies and prayers. While I was at Marion my little daughter, Lula Belle, had acute indigestion and the doctors pronounced her dead; but old Dr. Cheek, while almost the whole church was on its knees in prayer, had her put in water as hot as she could bear it, and she relaxed and revived and is living today. Miss Eva Dale, who went to heaven a few years ago, stood by us and nursed her through this spell of sickness. The whole community was kind to us. The people of Marion are great folks. The Methodist church has grown wonderfully. They are now paying $4000 a year to the pastor. It is one of the most desirable appointments in the conference. When I was P. E.there my daughter had appendecitis, and Drs. Kirby and Miller performed the operation and gave her needed medical attention without charge. Drs. Justice and Kirby were our family physicians and gave their services without charge. The Gilkeys, Dysarts, Giles, James, Cross, Ooutz, Tates and everybody in Marion are some of the best friends I have in the world.

THINGS BEING DONE AT FINES CREEK

I wish to say that the Lindley Nursery Co. at Greensboro and the Howard Hickory Co. at Hickory very kindly and generously gave to the parsonage lot at Fines Creek a dandy orchard of various kinds of peaches, plums, cherries, apples, pears, and a vineyard of different grapes. We heartily appreciate this splendid gift. All except one grapevine are living nicely. To the brethren of Methodism and Christianity we would say trade with those who trade with us.

We of this district are beginning the revival season in earnest. Some charges are now in revivals. All of Haywood county is to hold a union revival at Lake Junaluska, June 16-30, sponsored by the eight pastors of the county and their good co-operative laymen. The preaching is to be done by Dr. O. E. Goddard and the singing by Mr. Barnes of Durham.

Following this the churches on the Fines Creek charge will have consecutive revivals: Wilkins Creek, first of July; Pine Grove, last of July; Fines Creek, first of August, and Cataloochee the last of August. In the midst of these one week will be given to Cokesbury training work July 28 to August 4.

I shall hold the meeting at Wilkins Creek with a helper sent out by the Duke Endowment. Bro. R. L. Bass, the popular young pastor of Whittier, will assist in the meeting at Pine Grove. Bro. ——— will assist at Fines Creek and Bro. F. W. Kiker, a young minister of rare qualities and ability, fully consecrated, will be with me at Cataloochee. Brother Kiker worked with me last year and did some powerful preaching, which was the more powerful because of his living it out to the letter.

Brethren, pray for us in these great campaigns that the Lord may work mightily and that many souls shall be saved along with a general and permanent revival effective in all of our hearts and lives. G. N. Dulin.

Annuity --Bonds--

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J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

WILL AID THE PASTORS IN THEIR REVIVALS

I have been reading with pleasure and profit the recent articles of Brothers Myer of the Western North Carolina conference and H. M. North of our own conference on the subject of evangelism and revivals. I also read with delight of the great revival recently held at Cooleemee and in Winston-Salem. These things lead us to believe that the days of revivals are not gone, as some suppose.

It is only the kind and quantity of preaching that alone can and will bring about real revivals that are gone. I shall be ready and glad in a week or so to aid any of our pastors who may need and want my services in their revival work. Let me hear from you at once, brethren, and let me know where and when you can use me. A. B. Crumpler,
Clinton, N. C.

SURE STARTER FOR LAZY LIVER
Free Proof!

Ordinary laxatives, oils, salts, etc., may clean you out. But when that's done, you're bad off as before. What you need; what every bilious, half-sick, headachy, person needs is something to start the liver and bowels; regulate them; make them act normally. That's what Dodson's Levertone does. That's why people who try it for constipation, biliousness, etc., will never use anything else. Make us prove it. Send for FREE bottle. Address: Sterling Products, Wheeling, W. Va.

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North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

FAYETTEVILLE CONFERENCE

Traveling with Rev. A. S. Barnes, energetic and capable head of our orphanage, and with Rev. M. T. Plyler, who is constantly on the job in the interest of the best conference organ in Southern Methodism, the writer attended the Fayetteville district conference at Elizabethtown Thursday, making the trip from Durham and back in a day. Leaving Durham at 5 a. m. and joining the party in Raleigh at six o'clock, we were back in Durham at 7:30 p. m., having arrived in Elizabethtown before the opening of the conference, the writer having been the first of the "connectionals" to address the meeting, having met with the Sunday school committee at noon, having conferred with members of the local building committee with reference to proposed plans for additional Sunday school equipment at Elizabethtown, and having mingled with the brethren until past the middle of the afternoon. Rev. W. A. Cade, the presiding elder, was quite good to the Sunday school representative, not only giving him first chance at the conference, but speaking out clearly and emphatically for the cause which he represented. The Fayetteville district has been making progress with its Sunday schools and is destined to go forward to greater achievement. Among the plans for the future are two standard training schools in September at Sanford and Fayetteville, several Cokesbury schools, and four or five sub-district institutes. Mr. J. C. Lentz of St. Paul read the report of the Sunday school committee, which will be published later.

RALEIGH DISTRICT REPORT

Following is the report of the Sunday school committee of the Raleigh district conference in session at Holly Springs last week:

"We are glad to report encouraging progress in our Sunday school work. There is a hopeful outlook on the part of our workers, growing membership, and improvement in old and building of new equipment. Many of our schools are emphasizing evangelism, observing Missionary Day, attending standard and Cokesbury training schools, and following our program of work.

Our district is well organized through the district Sunday school council, with Dr. M. Bradshaw, presiding elder, as chairman and the following voluntary workers: John A. Park, Raleigh, as district superintendent; F. E. Parrott, Creedmoor, Wesley class superintendent, and T. C. Young, Smithfield, superintendent of missionary education.

That the work which has been so nobly begun may be carried on more effectively we recommend:

1. That we lay continual emphasis upon the evangelistic task of the Sunday schools through teaching, worship, and personal contact, and the observance of Decision Day, under proper conditions, to bring the pupils to Christ and to the church.

2. That we call upon all Sunday schools to observe Missionary Day once a month with a missionary program. Fourth Sunday preferable and that the offering be sent to Mr. E. J. Cheatham, Franklinton, to be applied on the dual special.

3. That we seek to create and apply the missionary spirit and work at home, and direct our forces to the task of reaching the unreached, and increase our membership, thereby bringing men and women, boys and girls into touch with the Christian message and Christian way of life.

4. That we continue our training schools, standard and Cokesbury, and that we call upon schools to conduct local training classes.

5. That for the guidance of our officers and teachers we acquaint them with our new program of work.

We heartily commend our leaders in the Sunday school work, L. L. Gobbel, Miss Georgia Keene, and J. O. Long, for their faithful work.

We nominate G. T. Whiteley, J. C. Phelps, and Rev. B. E. Stanfield to serve with the presiding elder, the resident members of the Sunday school board, and the volunteer workers named above on the district Sunday school council."

D. M. Sharpe, Chm.
W. C. Ball, Sec.

NOW IS THE TIME!

Now is the time for all good Sunday schools (which have not already done so) to observe Sunday School Day. Programs are being mailed free upon request to all schools which will use them and send the offering to Mr. E. J. Cheatham, Treasurer, Franklinton, for the support of our conference Sunday school program. Now is the time. Act!

RELIGION AND EDUCATION MEET

Sunday school workers will be interested in the conference on religion and education to be held at Lake Junaluska July 17-21, 1929, under the joint auspices of three general boards—Sunday School, Education, and Epworth League. A great program is being prepared, very low round trip fares are offered by the railroads, and perhaps 3000 people are expected. Even a partial list of the speakers already engaged supports this statement.

From Yale University will come Dr. Halford E. Luccock.

From DePauw, President Bromley Oxnam.

From Carlton, President Daniel J. Cowling.

From Oberlin, Dr. Geo. Walter Fiske.

From Chicago, Dr. Norman E. Richardson.

From Wake Forest, President Emeritus Dr. W. L. Poteat.

Among those from our own church will be:

Emory University, Dr. F. N. Parker, Dr. W. A. Smart, and Dr. Comer Woodward.

Duke University, Dr. F. S. Hickman and Dr. Elbert Russell.

Scarritt College, President J. L. Cuninggim.

Hendrix College, Dr. J. H. Reynolds.

Athens College, Mrs. J. H. McCoy.

Wofford College, Dr. H. N. Snyder and Prof. A. M. Trawick.

Southern Methodist University, Dr. C. C. Selecman and Dr. J. S. Seneker.

Besides these, from some of the foremost pulpits of our church will come speakers of commanding ability:

San Antonio will send Dr. Paul B. Kern.

Houston, Dr. A. Frank Smith.

Norfolk, Dr. Costen J. Harrell.

St. Louis, Dr. Irvin Lee Holt.

Charlotte, Bishop Edwin D. Mouzon.

Macon, Bishop W. N. Ainsworth.

The theme around which discussions will be centered is: "Christian Education, the Task of the Church." It involves a trilogy of agencies: the home, the church, and the school. Matched with the noted speakers mentioned above will be such dynamic topics as the following:

"How to Make the Home Effectively Religious."

"The New Age and New Methods of Home Education."

"The Responsibility of the Congregation for the Christian Education of the Community."

"The Congregation at Work at Its Educational Task."

"The Relation of Evangelism to Education."

"Religious Education in Church Schools."

"Religious Education in State Supported Schools."

"Why the Church College?"

"Characteristics of a Christian College."

MISSIONARY DAY

Missionary Day will be observed in all wide-awake, loyal Methodist Sunday schools, Sunday, May 26. It's a regular part of every school's monthly program. And such schools will not only direct the offering promptly to Mr. Cheatham to be applied to the dual special (not missionary maintenance) but will be sure that worship programs are carefully carried out in all departments to the end that the pupils get missionary information and catch the missionary spirit.

MISS KEENE AT PROSPECT

Miss Keene represented the Sunday school board at the Durham district conference at Prospect Thursday while the writer was at the Fayetteville conference. Miss Keene addressed the conference in the afternoon.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

STOPPED?

In 1918 the Sunday school enrollment of the Western North Carolina conference was reported at 84,145. In 1927, ten years later, our Sunday school enrollment was reported at 138,686, showing an enrollment gain in this period of time of 54,541. Last year we suffered an enrollment loss of nearly 2,000. Have we stopped growing? Have we reached the limit of our enrollment? Are there no more people for our Sunday schools to reach?

TEN-TO-WIN-ONE

A large number of our Sunday schools have this year entered into the Ten-To-Win-One Campaign. They believe that ten members working a whole year can win at least one additional recruit to their Sunday school. When this campaign is heartily entered into this goal will of course be surpassed. Those desiring suggestions for getting at this good work will have forwarded them, on request, the manual on "How to Increase the Membership of Methodist Sunday Schools," this manual containing 15 definite suggestions for increasing Sunday school membership. "Our Methodist Sunday schools must grow."

STIMULATING

Treasurer H. A. Dunham has forwarded to our office the first list of Sunday School Day offerings for this year. This list is quite stimulating. We shall look forward with a great deal of interest to the weekly reports from Mr. Dunham's office listing the Sunday schools and the amount of their Sunday School Day offering for this year. Kindly join us in thanking these who have led the way.

Central, Shelby	$100.00
Central, Monroe	40.00
Park Place, Greensboro	25.00
Spindale	15.00
Rutherfordton	10.78
Triplett, Mooresville Ct.	10.10
Grace, Winston-Salem	10.00
Morven	8.76
Prospect, Thomasville Ct.	6.50
Ansonville, Ansonville Ct.	5.22
Walnut Cove, Walnut Cove Ct.	4.21
Prospect, Prospect Ct.	3.10

SPRING RECORD

We have just closed our spring series of standard training schools. Beginning on January 20 with the Lexington school and closing on May 10 with the Asheville school a series of 19 county-wide standard training schools was held. These schools enrolled 2,249 Sunday school and church workers, of which number 2,033, representing 395 Sunday schools, earned certificates of credit. During the series of these standard schools quite a large number of Cokesbury schools were also being held. Other standard schools will be held in the early fall. Cokesbury schools, circuit institutes and group conferences will have right of way during the summer. Our Sunday school board promises a Cokesbury school to every circuit agreeing to gather its Sunday school workers at a central point in representative numbers, the instructors for this school being furnished without charge to the circuit.

ASHEVILLE SCHOOL

The tenth annual Asheville standard training school, held last week at Central Methodist church, proved to be the largest and most enthusiastic school yet held in the mountain metropolis. It was particularly gratifying to note the number of delegations driving in from surrounding territory, notable instances of this being the enthusiastic groups from Hendersonville, Swannanoa, Acton, Mills River, Weaverville, Black Mountain, Marshall, Elk Mountain and a number of other points. A total enrollment of 250 was recorded, 210 of whom earned certificates of credit. Five additional deferred credits will be granted. The credit students were listed with churches as follows: West Asheville 50, Central 49, Chestnut Street 24, Hendersonville 14, Haywood-Bethel 11, Asbury Memorial 10, Acton 8, Swannanoa 7, Salem 5, Black Mountain 4, Oak Hill 4, Fairview 3, Elk Mountain 3, Bethesda 3, Marshall 2, Woodfin 2, Mills River 2, Biltmore 2, Weaverville 2, Trinity 2, Bethlehem 1, Tabernacle 1, Oakley 1, Weaverville circuit 1.

The courses, instructors, class enrollment and credits earned follow:

Origin and Growth of the Bible, Dr. Elbert Russell; 65—44.

The Church and Its Work, Rev. J. F. Kirk; 19—16.

The Sunday School, O. V. Woosley; 17—16.

Story Telling, Miss Lois Hackney; 28—25.

Young People's Department Administration, Miss Lucy Foreman; 25—21.

Intermediate-Senior Department Administration, L. F. Tuttle; 19—19.

Junior Materials and Methods, Miss Sara Puryear; 44—37.

Primary Materials and Methods, Miss Corinne Little; 16—16.

Beginner Materials and Methods, Mrs. O. V. Woosley; 17—16.

STATESVILLE SCHOOL

The fourth annual Iredell county standard training school, held recently at Broad Street, Statesville, was not as large as we hoped it would be, but those who did attend the school did good work and were consistent in their efforts to learn more about how to run schools of churches. Out of an enrollment of 56 workers 47 earned certificates of credit, these credit students being listed with religion more successfully in their churches as follows: Broad Street 29, Race Street 8, Cool Springs 3, Rose Chapel 3, New Salem 2, Trinity 1, Statesville circuit 1.

The courses, instructors, class enrollment and number of credits earned follow:

Worship, F. M. Williamson; 21—18.

Intermediate-Senior Department Administration, L. F. Tuttle; 14—11.

Junior Materials and Methods, Mrs. P. W. Flagge; 5—4.

Primary Materials and Methods, Miss Corinne Little; 11—10.

Beginner Materials and Methods, Mrs. O. V. Woosley; 4—4.

DISTRICT RECORDS

The district training record to May 10, listed by standard and Cokesbury credits, is given below. Quite a number of additional credits will be added to this record when the April report of correspondence work is received from central headquarters at Nashville. The following record lists by districts the number of standard credits, Cokesbury credits, total credits earned and the credit goal set for this year:

District	Stn.	Cks.	Total	Goal
Asheville	364	38	402	700
Charlotte	572	6	578	1000
Gastonia	492	257	749	1000
Greensboro	355	43	398	750
Marion	170	50	220	400
Mt. Airy	117	36	153	400
Salisbury	294	64	358	700
Statesville	135	59	194	500
Waynesville	92	21	113	300
Winston-Salem	304	113	417	750
Total	2895	687	3582	6500

DISTRICT CONFERENCES

Four district conferences have recently been attended and the interests of the Sunday school presented. In each instance the presiding elder arranged for ample and choice time for the presenting of the cause of our conference Sunday school board. Cordial thanks are extended to Presiding Elders H. C. Sprinkle, J. H. Barnhardt, D. M. Litaker and E. W. Fox for arranging their programs so as to emphasize the work of religious education. Brother Sprinkle and the Salisbury district conference adopted some very definite goals which in all likelihood will be attained.

GOOD WORK

"I recently taught a Cokesbury training class at Stanfield using as a text, Lee's "Life of Christ." Information just received shows that 13 earned certificates of credit. We will observe Sunday School Day at Bethel the fourth Sunday in May. What about running down if you are not tied up? I will see to it that a good offering is given."—R. H. Kennington, Pastor.

"Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave."—Bishop Huntington.

CHILDREN'S HOME HAPPENINGS

By Martha Mann Wood.

On the grass before the industrial building the other day there were spread out a number of pretty hooked rugs. I knew at once why the rugs were taking the air and sunshine—not to decorate the front yard—but to be faded into the more delicate colors and softer shades of old-time beauty.

Making rugs is a fascinating art that the class is learning with good results. I came away from my visit that day with three small ones I had purchased to use as stool covers, and a purpose in my mind to get a rug working device and try the rug art myself.

The rugs, baskets, toys and other products of Miss Simmerman's handcraft class has had much praise and appreciation.

Mr. J. G. Hanes has given the class a quantity of knit mercerized mill-end material that works up into rugs beautifully. And the old outworn underwear that our Home children shed in quantities in the spring will henceforth have a further honorable service as rug-filler, dyed gay tints of blue, green, lavendar, etc. No one will dream that a certain pink rose in the center of a seven dollar rug was once little Jay Dee's ragged unions.

* * * *

Every Saturday I buy my week's supply of eggs from one of the boys who has a yard of Leghorn hens. And recently I bought several pounds of good honey from two other boys who own some beehives. They said they took 20 pounds of honey when they robbed the hive and sold it for 25 cents per pound.

The boys that have the bees are two older boys, 17-year-old twins, stalwart fellows who take an enthusiastic interest in sports, but are not too much interested to fail to do good work at the dairy.

They are endeavoring to be skilled dairymen by the time they have to leave The Children's Home and seek a job outside.

* * * *

Commencement is one of the great events of the year at The Children's Home. This year the exercises will be held the 13th and 14th of June.

The pleasure of celebrating the end of a nine months' school term will be further enhanced by the presence of "old boys and girls" who will be invited to attend these last two days of commencement as "home coming days."

One of the school events that precedes commencement is the high school picnic, which the girls and boys of the eighth, ninth, tenth and senior classes look forward to every spring with anticipations of great enpoyment.

Last Saturday afternoon was the time set for the picnic, and when the notice bell rang at one o'clock the crowd gathered and the big truck, the two buses and sundry cars carried the party to Friedburg, where they spent a delightful afternoon. It would be hard to tell which they enjoyed most, the gay ride, the games, or the picnic supper.

April was a notable month at the Home. Two conferences visited our place. Weeks beforehand we were making dilligent effort to get the grounds tidy and in company shape for the expected guests. The spring weather, sunshine and showers and coaxed nature into co-operation, so that lawn and shrubbery were at their best in fresh greenery and bloom.

When the three hundred women of the Western North Carolina Woman's Missionary Society were holding the sessions of their annual conference at Centenary church, our city, Mr. Wood went over one morning and invited them out to visit The Children's Home. The time for the visit was agreed on, and of course the Home was put in its best trim for the occasion, and the children admonished to keep their frocks and blouses clean.

When the long procession of cars began to roll up from the entrance and onto the parking place on the wide ball ground, in double and tripple rows, there was something thrilling in the realization of the spiritual force that such a body represented.

The auditorium was filled with the visitors and additional chairs brought in. After a few words of welcome by the superintendent and response by Mrs. Charles Weaver, a number of children of the music class sang several selections, and then the company was invited out under the trees, where dogwoods, still in their glory of white blossoms, made an appropriate decoration for the occasion.

While light refreshments were served there was time for a little visit. Of course the children who were known by name, through correspondence about nice boxes of clothes and other arrangements of supply and befriending, were inquired about and introduced if possible.

It made me feel almost like a child again myself to hear Mrs. Robertson's beloved voice calling me "Pattie," though it is a long stretch of time since I responded to that name as a girl at Greensboro College in the eighties.

It calls to mind, too, through what a long span of years has been extended Mrs. Robertson's gracious influence, impressing all who came in contact with it—a force so gentle and yet so irresistible.

But missionary ladies are busy people and the company had another engagement for the succeeding hour, and soon the cars had rolled down the drive. However, we have for keeps the pleasant memory of their visit.

The other conference that visited the Home was the Tri-State Conference of Orphanage Workers, which met at The Children's Home April 23-25.

There were an hundred and more of these guests—men and women remarkably interesting personally, and representing institutions—each different, yet all with a similarity of purpose. They seemed to have a pleasant time at The Children's Home, and we very much enjoyed their presence and regretted that they had to so soon hasten away.

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DURHAM DISTRICT

	New Subscribers
Trinity—J. W. Smith	15
**Brooksdale—S. F. Nicks	15
*Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
*Calvary—C. B. Culbreth	10
Hillsboro—A. J. Parker	8
Person—W. L. Maness	8
Branson—J. V. Knight	7
West Durham—R. E. Brown	6
Cedar Grove—F. A. Lupton	6
Webb Avenue, West Burlington—E. C. Durham	6
Yanceyville—S. J. Starnes	6
Milton—W. C. Jones	5
Bahama—W. F. Craven	5
Carr—J. A. Russell	5
Mt. Tirzah—H. E. Lance	5
Duke Chapel—Bob Pool	4
*Lakewood—H. L. Davis	4
*Haw River—C. C. Herbert, Jr.	4
Orange and Massey—A. A. Jones	3
Carrboro—M. W. Lawrence	3
Chapel Hill—C. E. Rozzelle	3

ELIZABETH CITY DISTRICT

South Mills—W. F. Walters	7
Pasquotank—E. L. Stack	6
Roper—J. Bascomb Hurley	5
*Columbia—G. C. Wood	5
*Manteo—J. M. Jolliff	5
Hertford—Marion Y. Self	4
Edenton—W. B. North	2
Kitty Hawk—J. F. Jolliff	2

FAYETTEVILLE DISTRICT

Siler City—J. W. Bradley	13
Sanford—G. T. Adams	10
Parkton—J. E. Blalock	6

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter	13
Centenary—N. H. D. Wilson	12
Kinston—E. C. Few	11
*Seven Springs—C. A. Johnson	10
Dover—C. A. Jones	8
*Riverside—R. M. Price	8
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
*Ocracoke and Portsmouth—W. A. Betts	5

RALEIGH DISTRICT

***Oxford—E. J. Rees	28
Edenton St.—F. S. Love	20
*Garner—W. L. Clegg	13
Oxford Ct.—D. B. Critcher	10
*Smithfield—J. D. Bundy	10
Fuquay Springs—E. C. Maness	9
Central—J. Furman Herbert	8
Tar River—K. F. Duval	8
Franklinton—W. C. Ball	8
Four Oaks—N. C. Yearby	6
Millbrook—W. F. Elliott	6
**Benson—B. F. Houston	6
Creedmoor—B. E. Stanfield	6
Jenkins Memorial—P. H. Fields	6
Bailey Ct.—J. C. Williams	5
Louisburg—Daniel Lane	5
Zebulon—E. H. Davis	4
Princeton—J. D. Stott	4
Selma—D. M. Sharpe	3
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3
Clayton—E. D. Dodd	3
Louisburg Ct.—A. L. Thompson	2
Lucama—H. R. Ashmore	2
Youngsville Ct.—R. R. Blanton	2
Kenley—J. H. Frizzelle	2

ROCKINGHAM DISTRICT

***Roberdel—M. C. Ellerbe	17
**Biscoe—N. B. Johnson	16
*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Raeford—W. F. Trawick	10
Robeson—B. F. Peele	9
Rowland—J. H. Lanning	9
Laurel Hill —G. H. Biggs	9
Lumberton—Euclid McWhorter	8
Rockingham—J. M. Daniel	8
Caledonia—J. T. Draper	7
Piedmont—E. R. Clegg	7
Laurinburg—C. M. Hawkins	7
Aberdeen—G. B. Starling	6
*Richmond—N. M. Wright	6
St. Johns and Gibson—Edgar B. Fisher	6
Ellerbe—C. M. Lance	6
Lumberton Ct.—F. B. Noblett	5
Mt. Gilead—F. M. Shamburger	5
West End—W. L. Loy	5
Wadeville—E. C. Crawford	4
Troy—L. D. Hayman	4
St. Pauls-Maxton—J. B. Hurley	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	16
Bethel—J. R. Edwards	7
Bath—J. W. Sneeden	5
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4
Nashville—L. T. Singleton	3
Robersonville—L. C. Brothers	3
Farmville—J. W. Harrell	3
South Rocky Mount—E. D. Weathers	2

WELDON DISTRICT

**Henderson—W. C. Martin	15
***Battleboro and Whitakers—H. A. Chester	10
Northampton—B. C. Thompson	9
Norlina—J. L. Midgett	7
Scotland Neck—B. H. Black	4
White Mem. and City Road—R. G. Dawson	4

WILMINGTON DISTRICT

***Tabor—L. E. Sawyer	22
Clinton—W. G. Farrar	5
Jacksonville-Richlands—L. A. Watts	5
Wilmington Ct.—A. J. Groves	4
*Ingold—M. F. Hodges	4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Hendersonville—W. B. West	9
Chestnut Street—G. D. Herman	7
Candler—D. V. Howell	5
Brevard—A. L. Aycock	5
Acton—E. L. Kirk	3
*Saluda—Reid Wall	2
Ivey—W. I. Hughes	2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy	28
***Brevard Street—N. C. Williams	21
**Unionville—J. C. Gentry	12
Dilworth—G. Ray Jordan	11
*******Big Springs—J. A. Smith	8
Marshville—Geo. W. Clay	8
Wadesboro—W. B. Davis	7
Waxhaw—J. E. B. Houser	6
Peachland—J. A. Frye	5
Ansonville—C. P. Goode	5
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3
North Monroe—F. R. Ralls, Jr.	3
Myers Park—G. R. Combs	3
Polkton—W. S. Smith	3

GASTONIA DISTRICT

South Fork—W. J. Miller	10
*Stanly—Bryan Crosby	10
Mt. Holly—J. C. Cornett	8
Lowesville—J. O. Cox	7
**Goodsonville—J. W. Combs	6
Shelby Ct.—R. L. Forbis	6
Lafayette Street, Shelby—T. B. Johnson	5
McAdensville—D. F. Carver	2
Cramerton—O. B. Mitchell	2
Maylo—C. L. McLain	2

GREENSBORO DISTRICT

**Wesley Memorial—J. W. Moore	61
***Uwharrie—M. S. Kincheloe	22
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
College Place—Albea Godbold	14
Reidsville—J. H. West	8
Asheboro—B. C. Reavis	8
Proximity—Dwight W. Brown	6
Ramseur-Franklinton—J. W. Hoyle, Jr.	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

*Forest City—M. F. Moores	9
*Glen Alpine—M. A. Osbourne	6
Old Fort—P. T. Dixon	5
Micaville—B. A. Sisk	4

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong	16
Central, Mt. Airy—A. C. Gibbs	9
Spray—David R. Proffitt	7
Elkin—L. B. Abernethy	6
Madison—T. R. Wolfe	6
Jefferson—T. J. Huggins	6
Jonesville—W. J. S. Walker	5
*Moravian Falls—R. E. Ward	5
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
Todd—A. J. Lackey	3
E. W. Fox	2

SALISBURY DISTRICT

Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
Mount Pleasant—J. S. Gibbs	7
First Street, Albemarle—S. W. Needham	4
Central (Concord)—R. M. Courtney	4
Landis—P. E. Parker	4
Epworth (Concord)—J. M. Varner	3
Kerr Street—G. L. Wilkinson	3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	73
****Troutman—John Cline	14
Balls Creek—P. H. Brittain	11
Race Street—J. H. Bradley	10
Lenoir—W. E. Poovey	10
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
**Highlands—H. W. Howard	5
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

*Delwood—R. K. Brady	3
Highlands—J. L. Teague	2
Cherokee Mission—Wm. Hornbuckle	2

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
*Ogburn Memorial—O. P. Ader	8
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Davidson—R. C. Goforth	8
Linwood—G. W. Fink	8
Ardmore—W. A. Rollins	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Raleigh	26
Rockingham	23
Durham	22
Charlotte	15
Greensboro	14
Mount Airy	12
Gastonia	11
Statesville	9
Washington	9
New Bern	9
Winston-Salem	9
Salisbury	8
Elizabeth City	7
Weldon	6
Asheville	6
Wilmington	5
Marion	4
Waynesville	3
Fayetteville	3



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Children's Storyland



THE LITTLE WOODEN MAN

"Woof!" howled the strong north wind. "Whir, whir, whir!" whistled the little wooden man on the peak of the barn gable as he spun round and round. "Oh, do stop a moment, Mr. Wind, till I can get my breath."

"Ha, ha, ha!" answered the north wind. "You must be getting old, wooden man."

The iron weathercock on the tip of the barn tower took a hand in the conversation. "Whee-ee!" he squeaked. "Isn't he shabby though? I'm really ashamed to have to be in his company all the time."

The weathercock was rather young; his glossy black coat shone in the sun, and his comb and bill and legs were so full of gilt that they glittered. When the wind blew hard he turned jauntily, this way and that.

"He is shabby," the north wind agreed. "Still, I can remember a time when his trousers were bright blue and his coat red. He had a black hat on, and his face was rosy and bright. A little boy put him up there, years and years ago. Whoo-oo, woof!"

As the north wind let out his breath in a mighty blast the little wooden man spun round and round, clattering and shaking. He heard everything that the other two said, and it made him feel friendless and alone.

The weathercock swayed gently to and fro. "Look at the little wooden man," he squeaked. "He is not a weather man; he whirls round and round. No one could ever get any information from him, the foolish fellow. Why don't you blow him down, north wind? I tell you I'm tired of such shabby company."

The north wind was ever ready for a prank. "Shall I?" he said.

"No, no," clattered the little wooden man. "The children in the house down yonder like to watch me. The baby claps her hands when I whirl round, and the boy admires me. It was their father who put me up here years ago."

The north wind whistled. "Weathercock up there says you are useless," was the reply. "And he should know, up there in his high position. I blow about the world to clean it up; if you are useless you might as well be blown down. Still, I haven't time to waste on you today. I'll be back tomorrow."

The little wooden man clattered in fear until, after a while, the north wind went away and he could breathe more easily.

Two children looked out of the window of the little house that stood not far from the barn, a boy and a baby girl.

"The wind has stopped," said James, the boy. "I'm going to ask father to take the little wooden man down, for he is so old that he wabbles about when the wind blows; I am afraid he will blow down some stormy day."

So while the baby watched from the window and James stood in the barnyard and looked up, their father climbed up to the low peak of the barn, but instead of making the wooden man tighter he began to unscrew him.

The little wooden man thought his end had come. "I'm no good," he said; "no one wants me."

And the weathercock swayed back and forth in triumph, for he thought so too.

But they were both wrong. When James' father reached the foot of the ladder he handed the wooden man to the boy.

"Take him, boy. It's time he had a rest. He has stood on the gable for 25 years, and his paint is gone and he's pretty shabby. Perhaps he will amuse you a little."

"Oho," thought the wooden man, so that's what I am good for—to amuse the children. I wish the north wind knew that."

James took the wooden man back into the house and showed him to the baby. "Just watch me, baby," he said.

He brought in his tool chest and began to work on the little figure. He glued the loose joints so that they did not creak at all. Then he brought in his paint box. While the baby stood and looked on he painted the figure.

"What is happening to me, I wonder," thought the little wooden man.

After a while he was laid on his back in a warm, sunny place. Then, several hours afterward, James came and picked him up and took him out into the yard.

"Sam," James said to the boy who milked the cows, "won't you climb up to the gable and put this fellow back where he belongs?"

Good-natured Sam put down his work and climbed the ladder with the little wooden man. He fastened the small figure carefully into place while James stood below and looked on with approval.

As soon as Sam had climbed down again the weathercock turned round and stared at the wooden man.

"Oho," he said spitefully. "All dressed up in new clothes, are you? Well, your finery won't do you much good when the north wind comes along this way tomorrow. Just you wait and see."

The little wooden man did not reply. He stood and gazed down at the cottage window; his new clothes glittered in the bright sunlight—yellow hat, blue trousers, flaming red coat. He looked and felt very fine.

The next morning the north wind came with a rush.

"Look, north wind, look!" cried the weathercock. "Our friend isn't shabby any longer, but he's as useless as ever, for all that."

The north wind roared with laughter.

"So, my fine fellow!" he cried. "All dressed up, I see. But what good are you? Tell me that."

"I amuse the children," said the little wooden man.

"Amuse the children!" echoed the weathercock. "Blow, north wind, blow as you never blew before, and teach this impudent fellow a good lesson."

"Woof, woof, woof!" roared the north wind. "Whoo-oo!"

"Whee-ee!" squeaked the weathercock.

"There's no good reason for your being here, anyway," said the north wind. Then he began to blow and blow and blow.

He blew from the northwest, and he blew from the northeast, and he blew straight from the north. He blew long and steadily, and then he blew in sudden gusts and sent leaves and stray papers whirling far up into the sky, until they were just black specks.

The little wooden man whirled round and round and round until he was dizzy. He could not stop.

But in spite of the tempest he stayed on the peak of the gable—strong and sturdy and safe because the little boy had mended him. The wind could not understand it; he became angry, and the angrier he grew the harder he blew.

"A hurricane is coming," said the people.

The weathercock was whirling so fast that he could scarcely squeak. "Stop, stop!" he gasped at last. But the wind did not hear him.

"Stop!" he cried again. Then there was a sudden snap and a clatter of iron.

"Oh, oh!" cried the children at the window. "The weathercock has blown down."

It was true. The wind went away howling, after a while, but the weathercock lay broken and useless on the ground beside the barn.

Today the weathercock lies in the loft, forgotten. But the little wooden man still spins round and round in his shining red coat and yellow hat, high on the peak of the gable.—Youth's Companion.

Mother—"You mustn't eat ice cream like that. I knew a boy who ate his ice cream so fast that he died before he had eaten half."

Little Willie—"What happened to the other half?"—St. John Telegraph Journal.

AN UNDERSTANDING HEART

By M. B. Andrews.

Way back while I was in college—in the days when I thought it sensible to stay away from a ball game in order to write a love poem to a girl who existed in my imagination only—I composed the lines which follow. Just recently I have been repeating them again with a certain amount of pleasure. Possibly there is something in it after all. I have been wondering if the lines could not be set to music. Of course, the sentiments may not be mushy enough for the piece to become popular as a love song; on the other hand, they may be. If you have an ear for music, try your hand, and send your composition to me; if it proves a hit, we will divide profits!

We used to stroll down by the old mill stream,
In the twilight glow and splendor,
And build air-castles and foolishly dream,
While I held her hand, so tender.

But the mansions we built by the old mill stream
Have long since vanished from view,
And hardly a thing of our childhood dream
Has until this day come true.

And yet for the hours by the old mill stream,
I thank my dear God up above;
For 'twas then that I won, more real than a dream,
The heart of my first true love.

Though the years have dried up the old mill stream,
And whitened our hair as the sands,
I am still more happy than I was in the dream,
For the heart that I won understands.

THE MIKADO, AN "HONORED DOOR"

When Hirohito, in November, 1928, was formally made emperor of Japan he brought again to the minds of foreigners —which is to say, those not Japanese— the title by which most of the world knows the ruler of Nippon, mikado. W. S. Gilbert and Arthur S. Sullivan made the name famous with their comic opera of that title. Always, popularly outside of Japan and poetically in Japan, the mikado is the title of the exalted sovereign of that land.

The word mikado has an interesting origin. It is made up, according to Webster's New International Dictionary, of "mi," a term of honor or respect, and "kado," door. In a manner of speaking, the mikado is therefore an honored door, or, in another phrase, an exalted gate.

Today the emperor of Japan has constitutionally limited powers, though he has always been one of the world's most omnipotent rulers within his domain. There was, however, a period of almost three centuries during which his power was largely in the hands of the shoguns —actually from about 1600 to 1868. Even then, in theory, at least, the shoguns received their power from the authority of the mikado.

The shoguns were military governors; the word shogun comes from the Chinese for "leader of an army." The title passed from family to family through centuries. In the revolution of 1867-1868 the title was abolished and full power was restored to the emperor or mikado.

Another name for the shogun was tycoon, which is sometimes used in this country to denote an important man who is a leader in his field.

If you KNEW *it would*

RESTORE HEALTH

would you

?

If you knew of a routine, a method of treatment that positively would restore the regularity of your habits; that would improve your digestion; renew your health beyond question, would you hesitate?

Much of your health depends upon the regular functioning of the organs of assimilation, digestion and elimination. Troubles resulting from an infraction of the rules of nature; disruption of nature's schedule, can best be remedied by a process of treatment that will eliminate impurities, reinvigorate the organs and in time steadily train them back into their accustomed regularity of habits.

Physicians Think

Physicians frequently prescribe the drinking of quantities of water, not only because they know it is a non-drastic aid to some troubles and mildly regulative in effect, but also because every tissue and organ of the body possesses high water content, and a decrease in water content is accompanied by a decrease in functional efficiency.

Water is the basis of all secretions and excretions of the body. Waste products of the body must be in solution to be expelled. Digestion and absorption are carried out more efficiently in dilution of water, and ingested food in more economically utilized when water is taken in abundance.

Hence the foundation of efficiency of Glenn Springs mineral water.

Used for Centuries

There is shown in the analysis of Glenn springs water a well rounded, helpful combination of salts that renders it an effective method of restoring functional efficiency. In its analysis will be found a natural solution of:

Potassium Salts to furnish neutralization of free acids, promotion of oxidation; an increase of saliva, and to serve as a diuretic.

Sodium Salts to excite active secretion in stomach and intestines and thus materially aid in bilious disorders, gouty affections, chronic constipation, obesity and diabetes mellitus, and to neutralize acidity.

Lithium Salts for the same general purpose and additionally to aid in gout and rheumatic affections and bladder troubles caused from excessive acidity.

Calcium Salts to aid body metabolism; to serve as an astringent and sedative locally; and to act internally as an absorbent and antacid.

Strontium Salts for its anti-putrescent and antiseptic effect.

The Sulphates for its mild laxative properties.

The Calcium Carbonate for its use in hyperacidity of stomach, and intestinal diseases.

The Magnesium Carbonate on account of its mildly laxative and antacid effect.

The Ammonium Carbonate for its stimulation of gastric secretion and assistance to the digestion.

Helpful for These Troubles

Glenn Springs water has been found by physicians to be helpful in cases of chronic constipation; biliousness; auto-intoxication, and other intestinal toxemias; obesity; acid dyspepsia; kidney disorders (including Bright's disease); bladder troubles resulting from excessive acidity; intestinal putrefaction; rheumatism and gouty diathesis, and other diseases of metabolism such as eczema, rickets, anemia, etc., It has been found indirectly helpful in the treatment of pellagra, for suppressed menstruations and in conjuction with quinine a very efficient treatment for malaria. It has been in general use for such purposes for over a century.

We would suggest that there is no better method of regaining your health and regularity of habits than by keeping a supply on hand for every day use.

It will be expressed you if desired in two 5 gallon carboys regularly each month, that you may use it steadily and most effectively in your own home or office.

Give your system a chance. Allow nature to take its course under favorable conditions. Renew your health with the delightful, helpful Glenn Springs mineral water. It is pure, delightfully easy to drink and sparkling.

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You may ship me two carboys of Glenn Springs water with invoice for $3.50 for 10 gallons now and each month thereafter till further notified.

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This order is subject to cancellation at any time.

The Glenn Springs Hotel opens June 1st and invites you.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

OUR LEADERSHIP SCHOOL AT DUKE UNIVERSITY, OPENING JUNE 6

Miss Estell Haskins of the Woman's Council will teach two courses for our women. The text book for our course is "Human Needs and World Christianity," McConnell. The other is a course on "Organization and Methods."

Any course of the pastors' school that makes an appeal to our women may be selected. Of course the inspirational lectures are open to the women also.

Let all women who expect to attend make application to Rev. J. M. Ormond, Duke University, Durham, for registration card. These should be filled out and returned at once to Duke University. All rooms are without price—bring only toilet articles and towels. Board is furnished at the Union building at a minimum price.

This is an excellent opportunity for profitable recreation. Let a large number of our women become enrolled.

ZONE MEETING ORGANIZED AT WEST DURHAM

An interested group of women from every auxiliary in Durham met in the West Durham church Sunday afternoon, May 19, and effected an organization that shall have large results for future missionary enterprise.

Mrs. J. C. Daily extended a hearty welcome to those from sister auxiliaries of the city, uniting for the first time to work as one body for the better promotion of the common cause of missions at home and abroad.

Mrs. A. M. Gates spoke, giving suggestions for zone groups.. Mrs. J. C. Wooten stressed the work of the children's department. Mrs. J. W. Smith talked on the development of mission study. Miss Vara Herring showed what a social service project is and how the zone groups may become co-ordinated with other organizations and render a needed service in every community.

This group will become federated with other welfare organizations of Durham and will assist in those projects that will render the greatest service to those in need.

The next meeting will be held in August, since it was voted to hold these meetings quarterly. E. S. P.

AN OPOLOGY

Several weeks ago it was stated that the missionary hen, Miss Mabel Howell, of the Faison auxiliary, proudly clucked to her brood and brought the entire lot to maturity. At a recent missionary meeting Mrs. Henry Faison said that "Miss Mabel Howell" brought four broods to fine maturity without losing a single one—making 64 full-fledged fryers in all.

The world seldom sees what one individual wholly consecrated to God may accomplish; and it isn't astonishing what a chicken hen dedicated to missions may do.

When a woman of the North Carolina conference set apart her Sunday eggs for missions, she gathered up 150 on a certain Sabbath day. E. S. P.

ORANGE COUNTY ZONE MEETING

Our recent zone meeting for the year was held at Carr on May 12. The meeting was full of enthusiasm and inspiration. Mrs. Sturdivant, zone leader, presided most graciously and the efficiency of our business-like secretary, Mrs. Murphy, called forth the best thoughts which were sure to follow from the well chosen speakers.

Mrs. F. A. Lupton led in prayer, after which Mrs. Ernest Warren gave a splendid address of welcome. Rev. F. A. Lupton led the devotional. Inspiring talks were made by Mrs. Rowland, Rev. Mr. Lawrence and Mrs. Freeland.

Miss Florine Roberson, our new district secretary, came to us full of pep and energy and talked on the work to be done in Durham district. Her goal is, "Every church in Durham district to have a Woman's Missionary Society and every woman a member." May God bless her in this great task.

There were five auxiliaries present and all reported doing good work.

Contributed.

MONTGOMERY-MOORE ZONE MISSIONARY MEETING

The Montgomery-Moore zone meeting of the Woman's Missionary Society was held at Candor M. E. church Saturday, April 20, with 28 members present. Mrs. Charles Shamburger of Star, leader, presided. The devotional was conducted by Rev. N. B. Johnson of Biscoe. The address of welcome was given by Mrs. H. N. Steed and responded to by Mrs. C. B. Ingram of Mt. Gilead. Miss Elizabeth Steed of Candor was elected secretary and read the minutes of the meeting held last November at West End. Mrs. L. T. Townsend, secretary of the Rockingham district, gave a most helpful talk on "What Our Jubilee Year Has Meant to us," urging us to press forward, not allowing our past failures to discourage us, but let them serve as an incentive for better work during the coming year. She also clearly defined our plan of work, as mapped out for us by Council. Mrs. Frank M. Shamburger gave a fine talk on "The Stewardship of Our Time." She explained most ably the meaning of stewardship, showing that it involved the use of time, talents, money, our entire life for the glory of God and the salvation of mankind. Mrs. Townsend recommended that the paper be published, and the motion was made and unanimously carried. No less interesting was the talk on "The Stewardship of Our Lives," by Mrs. Ashley Haywood, who most forcefully impressed our women with the importance of laying on God's altar our entire lives. A solo, "The Ninety and Nine," by Miss Catherine Beacham of Star was most beautifully rendered. A brief business session followed, after which the meeting adjourned for lunch.

The afternoon session was opened by singing hymn 654. Mrs. Earl Bruton of Candor led the devotional, taking part of the 15th chapter of Matthew, and in a most helpful manner impressed the story of the fidelity of the faithful few who were carrying on God's work, notwithstanding discouragements and difficulties. Reports from auxiliaries were given and Mrs. Townsend said she was pleased at the progress and hopeful outlook. Rev. L. D. Hayman made a most helpful and instructive talk on social service. He was convinced that there were too many organizations trying to do the same work and too often the work overlapped.

Mrs. W. L. Loy, zone superintendent of children's work, spoke on the phase of work assigned to her, urging mothers to see that their children did their part in bringing about the salvation of the world. The next meeting will be held at Star in October.

After a round table discussion on our problems the meeting adjourned.

RICHLANDS

The January and February meetings of the Hannah Koonce auxiliary were just full of activities along the line of missionary work. February meeting was held at the parsonage. The topic discussed was "Home the Center," by Mrs. S. C. Herring. She stressed the value and the purpose of the home, the center of character and training, which is the basis for education of the heart and soul. After the program "Home Sweet Home" was rendered very softly, followed by a delightful social hour.

The March meeting brought to a close the first quarter of 1929, Mrs. H. B. Koonce in the chair, and giving the Bible lesson from John 4:14, after the roll call and the minutes by the recording secretary, Mrs. C. W. Sutton. She brought to us a most beautiful lesson from Christ and the Samaritan woman. The topic for discussion, "Daughters," led by Mrs. C. W. Sutton and Mrs. R. C. Zimmerman, was a most timely subject, gripping mothers' hearts as they realized what a responsibility of crushing weight was laid upon them in rearing the "jewels" God had entrusted to their care.

Mrs. J. R. Hatch reported $32.75 sent to conference officers for first quarter. Mrs. Norwood Cox reported an expenditure of $46 on local work, while Mrs. L. A. Watts from the children's work reported 30 members, 15 subscribers to Junior Worker, and a total of $9.80 sent to conference superintendent of children's work.

Mrs. Nettie DeFord, Cor. Sec.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

It gives us pleasure to announce the election of Mrs. L. E. Brown of Charlotte as conference superintendent of social service, in place of Mrs. L. H. Martin, who was elected at the annual conference, but found she would be unable to accept the position.

We most cordially welcome Mrs. Brown into the "executive family." We feel sure the work will go forward under her efficient leadership. Mrs. Brown has been affiliated with the missionary work for a number of years, and in her former conference, the Upper South Carolina, filled most acceptably several of the most important offices, serving four years as district secretary of the Rock Hill district, three years as conference social service superintendent, and four years as president of the conference.

Beside her missionary work Mrs. Brown has been most active in the W. C. T. U. work and is also the president of the alumnae association of Queen's College. As she takes up her new work we extend to her our very best wishes. The social service superintendents of the local societies in the conference will please send all communications for that department to Mrs. L. E. Brown, 1523 East Seventh Street, Charlotte, N. C.

PLAY—"ARE THE YOUNG PEOPLE ASLEEP?"

The West Asheville News of recent date carries the announcement of a most interesting meeting held by the young people of the West Asheville Methodist church recently. After the business session an interesting program was given and a play, "Are the Young People Asleep?" was presented by several of the members. This play was written by Mrs. Frank Rymer of West Asheville, one of the wide-awake, capable members of the Belle Bennett Missionary Society. Mrs. Rymer is a sister of a former missionary of our conference, Miss Terrie Buttrick, and while we have not had an opportunity to see her play we hear good reports from it. We congratulate her.

GOOD NEWS FROM A NEW DISTRICT SECRETARY

Mrs. Z. V. Moss, new district secretary of the Salisbury district, has begun her work in earnest, as is shown by the recent organization of a Woman's Missionary Society at Mt. Tabor church, near Salisbury. Mrs. Moss writes us that she was assisted in the organization by two missionary society members from Albemarle, and that while the attendance was small because of the failure to have the meeting announced, the society starts off with a membership of eight interested women, whose aim is to make it a splendid organization. The following officers were chosen: President, Mrs. L. E. Tatum, Route 1, Salisbury; vice president, Miss Etta Monroe, Salisbury; secretary and treasurer, Mrs. H. E. Shoaf, Salisbury; recording secretary, Mrs. M. J. Henry.

Mrs. Moss also writes us that one of the men of the congregation, finding that the meeting had not been announced, "got in his car and drove through the community to tell the ladies about it, but by the time he reached their homes some of them had gone to another service." We feel sure with that splendid spirit of the men of the church to encourage the women in their work and to co-operate with them that we will hear splendid things from the Mt. Tabor society.

MESSAGE FROM FORMER CONF. SUPT. Y. P. WORK

My Dear Young Friends:

You are most fortunate in having such a capable and attractive conference superintendent for 1929, and I want to congratulate you on your good fortune. She is Mrs. J. Frank Spruill of Lexington. She loves young people and has had lots of experience with them, so I predict great things for you under her leadership. From now on, send all reports to her, and write her regarding any problems on which you may need help.

Council has asked us to raise our pledge four hundred dollars this year, and your delegates at the annual meeting decided to do it. This means work for everybody, because several of our societies that contributed generously toward our pledge in the past have advanced this year into the adults, so we'll have to "give until it hurts" if we meet our obligation. I know whatever you young people undertake will be carried through because you can, and I have faith that you will. Please urge each member to raise her pledge ten per cent over her 1928 pledge, even though she has to make the money to do it. Some societies are having measuring parties, putting on one-act plays at prayer meeting, or Sunday evening service, and taking up a collection; having silver teas, and other things with which to make money. The Wadesboro society gives 25 cents to each member and tells her to use it in making more money. In December they have a party, and every one brings in the money she's made during the year and tells how she acquired it. This has proved a profitable plan.

The other day a letter came from Miss Stevens saying our Hiroshima Girls' School in Japan is badly in need of a new sanitary plumbing system, and a concert grand piano. She knew the young people of Southern Methodism were vitally interested in this school, so she felt they'd be willing to assume these two things. She apportioned the expense and asked our Western North Carolina young people for $400 over our pledge. Now, I'm anxious that we not fail Miss Stevens in this worthy cause, and not disappoint our school, so I'm urging every one of you to do the very best you can this year financially. First, increase your pledge ten per cent, pay it every cent and then make your gift to the Hiroshima Girls' School. You'll receive much happiness from it and God will bless you for it.

Just twelve Bible study classes were reported to me the first quarter. What was wrong? I believe there were more than that, but for some reason were not reported. By all means organize your Bible study class this month, because nothing helps more than the study of that wonderful Book.

The annual meeting at Winston-Salem was splendid, and I just longed for every one of you. Those who were present enjoyed it, and I trust they'll tell you all about it so you'll catch the vision that we did. Miss Mabel Whitehead, Miss Daisy Davies and Mrs. T. J. Copeland, our visitors, brought much inspiration to us in their wonderful messages. Just as soon as the minutes are published study carefully the pages regarding our work, and see wherein you can make the report better next year. You'll find the standard of excellence and a "Calendar of Events" that will be of help to you.

The young people who took part in the meeting did it beautifully, and I want to thank each one of them for it.

Now, young folks, my last request is that you stand by Mrs. Spruill 100 per cent strong, as you have me, and bring this year to a glorious close by meeting all obligations in full and making every phase of your work successful. Increase your numbers, your enthusiasm and your classes, and in every respect make "1929 the banner year."

Again, many, many thanks for your loyal support, your love and friendship, and with all good wishes, I am,

Your devoted friend,

Mrs. Hoke Bullard.

Quick Stop For Headaches

Capudine is the logical agent to relieve pain and high nerve strain because it gives relief by soothing the nerves. It contains no narcotics.

Being liquid, Capudine acts very quickly. Highly effective for headaches, neuralgia, rheumatic pains, periodic pains. At all drug stores. 30c and 60c sizes.

(adv.)

PHYSICAL AND NERVOUS **FORCE**

You can overcome that spring time "tired" feeling and build up buoyant health and energy with

Yerke's PALATABLE EXTRACT **Cod Liver Oil**

At All Leading Druggists

YERKES CHEMICAL CO., Winston-Salem, N. C.

Sunday School Lesson

MAY 26

God's Law in the Heart

(Jer. 31:29-34; John 1:17.)

Golden Text.—Thy word have I laid up in my heart, that I might not sin against thee.—Psa. 119:11.

By F. B. Stockdale.

The Nature of God

If the prophet is mistaken in the basis of his thinking he is not dependable in any of his conclusions. If the foundation is faulty the whole building is in danger; no building stands when its foundation is removed; nothing can be stronger than that on which it rests. Jeremiah bares for us the foundation of all his thinking when, speaking for the Almighty, he says, "Yea, I have loved thee with an everlasting love." If this supreme contention of the prophets, and the very soul of the gospel, is not trustable, the whole structure of life tumbles about our ears; the best of men become deceptive and the whole trend of life is in the wrong direction. This truth is not only a product of mind, it is fortified by the feelings of the race. There rises within us the notion that the author of our being has a relation to us that lies below his power. Below the manifestation of ability there is the reason for its displaying; that reason is in the nature of the worker. The artist paints because the art is in his nature. He does not produce pictures for the purpose of destroying them any more than men write books with which to light a fire. Women do not become mothers for the purpose of having some one on whom they can vent their vengeance. The whole course of life would suggest a Being, as the author of our natures, who is himself capable of loving. We have the feeling that if this is not so then so it ought to be. Love is as necessary to our well-being as light is to our eyes, air to our lungs or food to our bodies.

A nature that demands what does not exist in its author would be a strange anomaly. When we see how fingerlings act in the water we decide their ancestors were fish; that they should crave, or need, what their ancestors did not know would be understandable to us. The fact that man is a loving creature, and needs love, is more than a declaration of nature and need: it is a proclamation of the nature of his author.

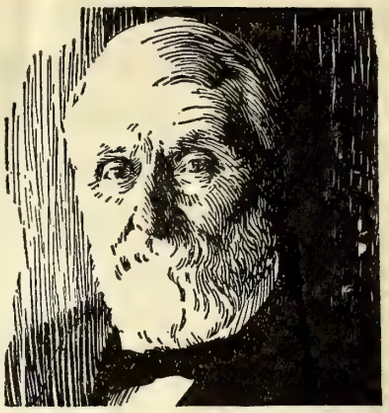
It cannot be that the best of the race have blundered in the best they have done. If the prophet misinforms us about the nature of him with whom we have to deal, what trust can be put in the rest of his message? The fact is all his messages get their meaning, and the weight of their authority, from the fact that his vision of the eternal is utterly reliable. This sweeping statement, embracing the eternal activity of the Almighty, is among the most daring flights of the imagination and is backed by all the fervor of our moral natures. In the endless eternity behind us the Author of the universe loved the sons of men—loved us before we had a being as the artist loves the product of his hand before his fingers have created. We are the objects of the nature that was and is and forever will be active in that realm we have named love. He who was and is and is to come has forever moved toward us in terms of everlasting compassion and infinite love. If the prophet was mistaken Jesus is a blunder. If the impulses of his life have no being in the nature of the Infinite, then his life is misleading. Nothing short of the fact that he is God manifested in flesh can lift his life into the realm of the real and give meaning to his activities. We have to conclude that the conclusion of the prophet's mind, on the nature of the Infinite, is utterly dependable. Besides the everlasting love of the Infinite the eternal hills are things of but a moment. His love is the reason for his creation as inspiration is before the book it produces.

The Divine Pull

If Jeremiah was correct in his thought of the nature of God his conclusion as to the nature of the divine action was right. We cannot associate any but gentle actions to loving natures. The circumstantial treatments that overtake us in life may seem to be rough: that is a matter of our seeing. We may confess ignorance in understanding but we cannot consent to contradictions. If God be love his actions are kindly, whatever their seeming. Love deals lovingly. Love can act in no other way. The idea of the divine gentleness is the first conclusion from the prophet's premise, "He is loving." The fact that Jeremiah is speaking of God's gently leading Israel back home, that it has an earthly meaning, makes no difference in the method of the divine. He leads his people always in kindness.

Covenant

We are apt to give the Jewish covenant little notice because it deals so largely in material things: so much for so much; you do this and I will do that. Let us not be so ready to pass by the idea that harvest fields and growing flocks have aught to do with serving God. The welfare of cities and the safety of states are all wrapped up in the religious life. Our relation to God has much to do with our natural life. Living may be many sided, but life is a singular quantity. We are not twins because our nature is complex. Our relationships are all held by the same nature. We do not have one set of faculties with which to be related to God and another set by which we relate ourselves to each other and to things. The same faculties I use in relating myself to my dog I use in my relationship to God. I do not have a nature by which I am related to God and another nature by which I may relate myself to other people. The heart with which I love God I use to love my neighbor as myself. When I do anything it is



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I that do the doing. We are very slow to learn that personality is a unit and all the relationships of life are in the same realm.

I think it would do us good if we would more closely connect our economic life with the Divine Being; give room to the Jewish idea of a covenant with God as the basis of our harvests, our progress and national prosperity. All the outer things of life are as religious as prayer or as godless as stealing. They are right or wrong, good or bad, and we cannot be holy in our worship on the Lord's Day and wicked in our business on Monday. The notion that our attitude to God can be of one nature and our relation to the ordinary things of life of another is fallacious. We are not moral twins. We have rather overworked Dr. Jekyll and Mr. Hyde; even they were never both at the same time. It is true we can be good or bad. We cannot be both at the same time and when we are not rightly related in our natural relationships we are not rightly related in the spiritual world. We cannot be right with God and wrong with our fellow men. The basic idea in the Jewish covenant is correct: the relationships of life are all relationships to God.

The Jewish covenant makes no provision for regeneration. The "law was given by Moses, grace and truth came by Jesus Christ."

The Better

The author of the Epistle of the Hebrews is not thinking of the recentness of the covenant in Christ, but rather of its superiority. While the latter is more recent in time, it is old in intention. God never meant the imperfect to be permanent. He is not discussing time, but inferior and better. One reminds of sin while the other redeems therefrom; one made men afraid, the other fills with confidence. Time has nothing to do with quality. A thing is not desirable because it is old or new but because it is better. In comparing the provision made for man by Jewish law and by Christ, by Moses and by Jesus, the author notes that the former covenant was faulty. Had it been faultless there would have been no room for another. God never stops short of the perfect and he never changes when that has been reached. Whatever is perfect is permanent. Whatever is faulty must be removed. God will never stop short of a method of accomplishing that he sets out to achieve.—N. Y. Christian Advocate.

The Jewish people constitute a race which has had a passion for a knowledge of God never equaled by any other race of people which has ever lived on this planet.—Robert Norwood.

Behind the first cheap triumphs of the film today rises the possibility of a spectacle-music-drama, greater, more beautiful, and intellectually deeper and richer than any artistic form humanity has hitherto achieved. It may need generations of experience to work out that great possibility, but there it is, challenging creative effort.—H. G. Wells.

Here's one granddaughter who takes advice from elders

Schoolgirl learns simple health measure



WITH all the talk there is nowadays about the independence of the sub-deb generation, your reporter got a great kick out of hearing a grandmother describe how her granddaughter was following a good old tried and true method of improving her general health.

"My granddaughter, Margaret," says Mrs. Zell of 6231 Catherine Street, Philadelphia, "read about Nujol, was interested in it, so sent for a sample." It seems she has been taking a tablespoon of Nujol once a day since and expects to continue this treatment. Already she has found an improvement in her general health, her system functioning normally where other remedies had failed.

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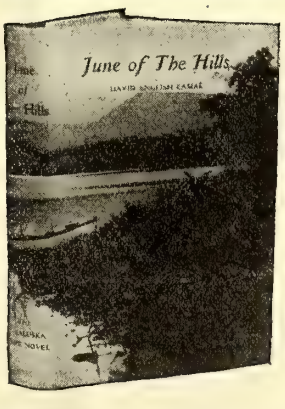
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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

DURHAM LEAGUE UNION A LIVE ISSUE

Since reorganization in August, 1928, the Durham League Union has been showing much progress.

It is now preparing for the presentation of the play, "He's My Pal," by which to raise money to keep the good work going. The members of the council and union are taking parts. The play will be presented in Trinity church basement on the night of May 21 and at Lakewood school auditorium on the 22.

The league has accomplished much by holding monthly meetings at the churches, and at each a report is given from each chapter as to what it has been doing during the month, and if the council sees that a chapter is not quite up to standard a committee is appointed to give assistance.

The union has also done much work among the poor of the city by giving nice baskets of food and reporting the condition of same to the welfare department.

The officers of this council are: Harry W. Davis, president; Miss Beryle Massey, vice president; Vance F. Griffin, secretary; Miss Jessie Suggs, treasurer; Eugene Stroud, 1st Dept.; Miss Reba Cousins, 2nd Dept.; Miss Rebie Bryan, 3rd Dept.; Miss Annie Pleasants, 4th Dept.; Miss Rubie Lee Duke, Era agent; Mrs. W. A. Beasley, Hi-League Supt.

MARY, THE MOTHER OF JESUS

Mother's Day program of Calvary League, Durham, was in charge of Mrs. W. A. Beasley.

Appropriate hymns were sung. A solo by Miss Florence Harris, "Tender Memories." Talk, "The Mother of Jesus," by Mrs. Beasley.

The wondrous combination of the flesh and the spirit and a supreme blending of mortal with immortal is given to us in the holiest of all examples in God's sacred word, in the conception divine of the Jewish maiden, Mary.

Favored of all women, and the mother of our Lord. This is the "Holy Trinity," father, mother, and child, that blesses mankind, that we tremblingly adore, and we glorify in praise forever and ever!

Why should man hesitate to give honor unto the blessed Virgin when she was favored of God himself? When she was the protector, guide and comfort of Jesus while he lived, in the flesh, in a cruel, wicked world; and when she was first to feel his breath, his touch, his sympathy and love, and the last to hear his agony of pain and to leave the bleeding body, which was torn and killed not for her wickedness or for his, but for the wickedness of doubting, selfish, blaspheming man.

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Western North Carolina Conference

CHARLOTTE INSTITUTE

The program of the Charlotte efficiency institute was most pleasant and profitable although the attendance was not so large. The several classes were led by the following instructors: Bible study, How Jesus Met Life Questions, Rev. W. Arthur Barber; administration, G. G. Adams; devotional methods, G. G. Adams; missionary methods, Miss Blanche Gluck, conference superintendent of missions; social service methods, Mr. Barber; recreational methods, Mr. H. Beryman Jones. The program included a social hour on Monday evening. Miss Weatherly gave an interesting discussion of "Our Book Friends"; Wednesday evening the leaguers attended the midweek service of First church and heard Mr. Huggins give his fourth and closing lecture on the history of the Methodist church; Thursday evening Rev. J. O. Ervin brought a helpful message on "Jesus Our Supreme Friend"; Friday evening young people of First church presented the pageant, "The Holy Grail." Following this most impressive pageant, Mr. Barber closed the institute with a prayer of consecration. The union cabinet entertained the faculty at lunch at Ivey's on Thursday.

NASHVILLE

The field secretaries having been invited to sit in with the members of the General Epworth League Board in their annual session, it was my pleasure to journey to Nashville in company with our good brother, C. S. Kirkpatrick, this past week. A goodly number of the field secretaries were present and profited by this opportunity to receive first hand information on the varied deliberations of the board. The board and visitors met in banquet on Tuesday evening, at which time Dr. E. B. Chappell, Sunday school editor, and Dr. Paul Kern, vice president of the league board, led in the detailed discussion of the report of the General Conference Educational Commission. These discussions proved most interesting and helpful.

HAVE YOU REMITTED?

Many of our chapters have observed Anniversary Day. Joe Thompson, treasurer, reports that only 33 have sent in the Anniversary Day offering. Please inquire if your chapter treasurer has remitted for yours, and if he has not please encourage him to do so at once. We need the entire month of June for the finals on our chapter pledges to missions special and conference expense fund. Make your plans now for your representatives to Lake Junaluska to carry a full report on these items. Not merely for record, but for service. On to Junaluska July 1-5. No pre-registration required, ample room for all, total fees same as last year —twelve dollars.

NEW OFFICERS

May being the month for the election of new chapter officers, we are expecting the list of your new officers to reach our files in our conference office within the next ten days or two weeks. It is very important that we receive them on time. Delay in this matter is a great inconvenience to our work. Remember these names are of no value to us without the addresses. We need especially the name and address of your president.

If the farm backslides, so does its owner.—Religious Telescope.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Since it was impossible for me to attend the Elizabeth City district conference, Brother E. L. Stack represented the orphanage in a very effective way. He has his whole soul in the work, and he never misses an opportunity to say a good word and to do a good deed for our home. Brother O. W. Dowd writes me that the orphanage is popular with his people and that they are going to stand by me in meeting our heavy financial responsibilities. I am grateful to Brother Stack for his address and for the loyalty of all the pastors and churches of the Elizabeth City district.

* * * *

That was a fine body of men from Chestnut Street Sunday school, Lumberton, which visited us last Sunday. They worshipped with us at Jenkins Memorial church and took dinner with us. After visiting the various places of interest at the home, Mrs. Daisy Smith's singing class gave them a sacred concert in the auditorium. There were thirty odd in the group. That great layman, K. M. Barnes, is the successful and beloved teacher of this fine body of men. For three or four years he has had it in his mind to bring his big men's class to see our children. We were happy to have the class and to show them every possible consideration. Lumberton church, Sunday school and this big class do really great things for us. Brother Barnes presented me with a check for $100, and then every one of the visitors paid for their dinner. The constancy and devotion of this splendid body of men is worthy of the highest praise. They never grow weary in well doing, but stand by us through thick and thin. These friends left a fine influence behind them. They are appreciated and loved by our big family. May heaven's blessing be upon this great class and its beloved teacher!

* * * *

The district conference season is over for this year. I attended eight of the nine. Last week there were four, and it was a physical impossibility for me to reach more than three unless I had had a flying machine. Here is hoping that next year that there will not be more than two or three the same week. There are big, vital causes that the conference is immensely interested in, and they should have on opportunity to be heard at our conferences. If some of our connectional brethren would not consume so much time in presenting their causes, all of us would be more welcome and the elders could get through the business of their districts without a rush the last day.

I attended the following conferences last week: Raleigh at Holly Springs; Fayetteville at Elizabethtown; and the Durham at Prospect church on the Yanceyville charge. I found large delegations and visitors at all three of these places. I did not hear many reports. In the main those I did hear were encouraging. At the Raleigh conference I heard nothing but an optimistic note sounded by all who spoke. We have run upon some hard situations, but we are mastering them. If we have ability and a will to succeed we can and will put across the great programs of the church. I believe that there are better times just ahead of us. But success is never easy.



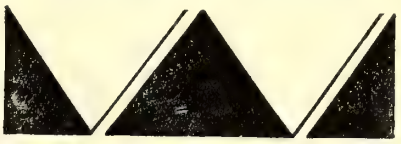
We are not put here for easy tasks. The heroic and the sacrificial must enter into the service we are called upon to render if it is to be worth while. Let us as ministers, laymen and lay women gird ourselves and with an unquestioning faith in God go to the limit of our resources that the work of the kingdom may succeed in our day and generation.

Brothers E. C. Maness, Underwood and Starnes made ideal hosts. By their uniform kindness they made all feel at home. Dr. Mike Bradshaw and Revs. J. C. Wooten and W. A. Cade were at the helm and directed the affairs of their respective conferences with ease and success. I had good traveling companions. Rev. M. T. Plyler, the versatile and alert editor of our North Carolina Christian Advocate, and the successful and constructive conference superintendent of Sunday school work, Mr. L. L. Gobbel, added much pleasure to my visits. I trust that the few remarks I made in reference to our orphanage will bear fruit in a larger and more loyal support of our home which has 312 boys and girls. I am counting on all of our friends to go to the limit that our work may go forward and accomplish the mission for which it was established.

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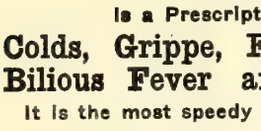


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In Memoriam

FOSTER—Ernest B. Foster was born November 12, 1885, and died March 16, 1929. Last September at St. Luke's hospital, Richmond, he underwent a serious operation from which he never recovered. At first he seemed better, but a few days before his death the old trouble came again, and a second trip to Richmond could do no good.

Ernest was a steward of Trinity Methodist church, and was very faithful in his Lord's work. He was a model Christian, an example of righteousness, and was loved by everybody. Through all his sickness he never complained. His doctors and nurses learned to love him and often spoke of the fine spirit he possessed.

He leaves one brother, Peter Foster, and one sister, Mary Louise Foster, and a host of friends to mourn his loss. He is gone, but we know where to find him. And with this assurance we can only wait till we meet again amid the eternal glories of heaven. K. F. Duval.

GARRETT — Dr. Franklin Jefferson Garrett was born March 27, 1864, and died December 23, 1928. These few words telling of a birth and death are written at last of every earthly life, but only here and there could so much be written of the many noble and beautiful things that crowded the nearly 65 years of the one here named.

Dr. Garrett was a Christian in every high sense of that word. A member of the Methodist church from young manhood—one whose life was above reproach, whose love for his Lord expressed itself in both word and deed, an official in the church for many years and at the time of his death—his going from us has left an emptiness not easily filled.

I was his pastor for four years in Rockingham and found in him a friend to whom my heart fondly clung, and one whose counsel and co-operation I never found lacking. I am sure could every one whom he befriended have dropped a flower on his casket, it would have been buried many feet under the beauteous covering.

Surely there must be a place where such a mind and heart live on in a blessed immortality, and where such hallowed friendships as he inspired are renewed never again to be broken.

C. M. Hawkins.

PRICE—Just as the streaks of early morning, April 26, began to break over sea and land in Southport, N. C., the white soul of Miss Florence Price—one of God's best—passed triumphantly from the cross to the crown. For more than a year she had been a great sufferer, but through these months her faith in Christ never wavered, and passages of the Bible were always on her lips, even when discouraged.

Florence Price came of goodly heritage. She was the daughter of the late Capt. Samuel B. Price and Elizabeth Burrows Price, her mother formerly of Charleston, S. C. In childhood she connected herself with Trinity Methodist church, Southport, and from that hour her friends knew and felt she was a partaker of divine grace and compassionate love. A true gentlewoman, sweet spoken, firm in convictions for the right, often silent and unassuming, we knew her fidelity and nobility until that hour when her shining spirit entered into sinless bliss. Twenty-five years a teacher, active in all church service and her community, hundreds love and call her blessed. Miss Price possessed a cultivated



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mind and she gave all her days for Christian wisdom to her kind.

Miss Florence Price was laid to rest beside her father and mother in Southport cemetery, amid the ever-arching trees and whispering river. From her home and Methodist church the funeral services were conducted by Rev. J. Herbert Miller, her pastor, assisted by Rev. Wm. West.

"And with the morn those angel faces smile,
Which I have loved long since and lost awhile."

C. D.

RESOLUTIONS OF RESPECT

In the early morning of May 1, 1929, God called his weary suffering one, Mrs. Plunket Wheeler, wife of Rev. J. W. Wheeler of sainted memory, from her bed of suffering here to life eternal.

"To her the day was over,
The sun gone down in the west;
Her body so tired and weary,
Was ready for peace and rest.
'Twas not the wil lof the Father
For her to bear burdens another day;
So he called her and she answered,
Good morning! in glory,
Home, sweet home, at last."

As the wife of a minister she was at all times his helpmate, ready to do her part in the advancement of the work of the church and glad to answer the call to service. As long as her health permitted she was a regular attendant at church and took an active part in church work. For the past several years she had been in declining health and confined to her bed for several weeks preceding her death. She was tenderly cared for during her last illness by her only son, to whom she was devotedly attached.

At the time of her death she was one of the oldest members of our church and the oldest member of our missionary society, and now that God in his infinite wisdom and love has called her to himself in glory our beloved friend and coworker, be it resolved:

First, That we, the members of Woman's Missionary Society, First Methodist church, Charlotte, N. C., hereby express our sorrow in the passing of our beloved friend and co-worker, and while we are grieved at her passing yet we accept without question the act of our heavenly Father whom she loved and trusted.

Second, That we extend to her bereaved family and especially her devoted son, with whom she lived, our sincere sympathy and commend them to the God of love and mercy and pray that he may guide and sustain till one day they shall rest with her through all eternity.

Third, That a copy of these resolutions be sent the family, a copy be recorded in the minutes of the society and a copy be sent to the North Carolina Christian Advocate.

Mrs. C. C. Kennedy,
Mrs. W. W. Hagood,
Mrs. B. F. Houston.

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid Society of the First Methodist Episcopal Church, South, Morganton, N. C., wish to pay loving tribute to Mrs. A. A. Connelly, our faithful co-worker who answered the summons to a better life on May 11, 1929. Therefore be it resloved:

That we acknowledge the wisdom and goodness of God in granting her many years of active, helpful, loyal service in all departments of our church before calling her to her reward.

That we express our sympathy to the family and pray that God may comfort their sorrowing hearts.

That copies of these resolutions be provided for the bereaved family, the press, and the minutes of our society.

Mrs. J. S. Rogers,
Mrs. B. Bristol,
Mrs. S. R. Collett.



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SPECIMEN OF TYPE

Christ's sermon on the mount. ST. MATTHEW, 6.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.
33 ¶ Again, ye have heard that it hath been said by them of old time,

CHAPTER 6. 6

1 *Sermon on the mount continued.* 24 *Serving God and mammon.* 25 *Exhortation to care little for worldly things.* 33 *Seeking the kingdom of God.*

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
2 Therefore when thou doest *thine*

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Waynesville, Waynesville ..... June 20-21
Statesville, Granite Falls ..... July 9-10
Marion, Pleasant Grove ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
THIRD ROUND

May
Cedar Grove, Prospect, a.m. 26
Carrboro, p.m. 26
June
Bahama, Ellis Chapel, a.m. 1
Brooksdale, Webb's, a.m. 2
E. Roxboro, Jalong, a.m. 9
Person Ct., Warren's Grove, p.m. 9
Long Memorial, night 9
Leasburg, Bethel, a.m. 16
Mebane, p.m. 16
Branson, p.m. 19
Burlington Ct., Bethel, a.m. 22
Webb Ave. and W. Burlington, a.m. 23
Front Street, p.m. 23
Calvary, p.m. 26
Hillsboro, New Sharon, a.m. 30
Milton, Purley, 3, ... 30
July
Duke Memorial, p.m. 10
Yanceyville, Locust Hill, a.m. 13
Andrews, a.m. 14
Lakewood, p.m. 14
Graham, a.m. 21
Haw River, p.m. 21
Trinity, p.m. 24
Stem, Roberts, a.m. 27
Mt. Tirzah, New Bethel, a.m. 28
W. Durham, p.m. 31

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

May
Kitty Hawk, Duck, 11 25
Currituck, Ebenezer, 11 26
Moyock, Perkins, afternoon 26
Perkuimmans, New Hope, 11 ..... May 31 and 2
June
Pasquotank, Epworth, afternoon 1-2

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

May
Fayetteville Ct., Salem, a.m. 26
Parkton, Marvin, p.m. 26
June
Goldston, Merone 1-2
Mamers, Cool Springs, p.m. 2
Sanford, a.m. 9
Hemp, Smyrna, p.m. 9
Pittsboro, Brown's ..... 15 p.m. 16
Haw River, Mt. Pleasant, p.m. 16
Elizabeth, Singletary 22-23
Bladen, Deems, p.m. 23
Siler City, Providence 29-30
Carthage, Center, p.m. 30
.... **July**
Roseboro, Halls 6-7
Dunn, p.m. 7
Stedman, Bethany 13-14
Erwin, Blacks, p.m. 14
Jonesboro 20-21
Newton Grove, Wesley's 27-28
St. Pauls, Barker's, p.m. 28

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

May
Snow Hill, Tabernacle, 11 25
Pink Hill, Woodland, 11 26
Kinston, 8 26
June
Beaufort, 11 2
Mt. Olive Ct., Bethel, 11 22
Mt. Olive-Calypso, Mt. Olive, 11 23
Mt. Olive Ct., Bethel, 3 (preaching) 23
St. Paul's, 8 23
Hookerton, Ormondsville, 11 30
Pikeville-Elm Street, Saulston, 3 30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

May
Franklinton, 11 26
Epworth, night 26
Central, night 29
June
Millbrook, Oak Grove, 11 1
Garner, Hollands, 11 2
Pastor's School, Duke University 5-9
Four Oaks, Antioch, 11 and 3 15-16
Smithfield, 11 16
Youngsville Ct., Youngsville, 11 22
Tar River, Ebenezer, 11 23
Oxford Ct., Bethel, 11 29
Oxford, 11 30
July
Cary-Apex, Macedonia, 11 6
Zebulon, Wendell, 11 7
Bailey, 3 7
Creedmoor, 11 13-14
Edenton Street, night 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

May
Wadeville, 11 25-26
Mount Gilead, 8 26
June
Red Surings, 11 2
Raeford, Parker's, 3 2
Lumberton, 8 2
Pastors' School 9-16
Laurel Hill 20
Robeson, 11 23
Lumberton Ct., p.m. 23
Aberdeen, 8 26
West End, 11 30
Richmond Ct., 8 30
July
Rowland 7
Piedmont, 11 14
St. Johns-Gibson, p.m. 14
Ellerbe, 11 28
Roberdel, p.m. 28

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

May
Tarboro, 11 26
Pinetops Ct., Temperance Hall, 3:30 26
June
Bethel, 11 2
Vanceboro Ct., Lane's, 3:30 2

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
THIRD ROUND

May
Murfreesboro and Winton, Union, a.m. 26
Weldon, night 26
June
Northampton, New Hope, a.m. and 3 p.m. 1-2
Aulander, Ebenezer, a.m. 2
Battleboro and Whitakers, McTier, a.m. 9
Rosemary, New Hope, 3 9
Littleton, Bethel, a.m. 16
Warren, Prospect, 3 16
Norlina, Jerusalem, a.m. 22-23
Warrenton, Hebron, a.m. 26
Henderson, night 26
Middleburg, Tabernacle, a.m. 30
July
Ahoskie, Colerain 3
Roanoke Rapids, a.m. and p.m. 7
Scotland Neck, Palmyra, 3 14
Windsor, Windsor, a.m. 17
Conway, Zion, a.m. 20-21
Williamston, Holly Springs, a.m. 23
August
Halifax, Tabor, a.m. 4
Enfield, Central Cross, 3 4
Seaboard, Sharon, a.m. 18
Garysburg, Oak Grove, 3 18

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

May
District Conference, 9:30 to 5, Central 21-22
Central, 11 26
Haywood Street, 8 26
June
Tryon, 11 2
Saluda, 11 2
Hendersonville, 11 9
Brevard, 11 9
Mills River, Horseshoe, 11 16
Swannanoa, Bethesda, 3 16
Rosman, Lake Toxaway, 11 23
Weaverville Station, 8 26
Spring Gap, The Gap, 11 30
Black Mountain, 8 30

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

May
Waxhaw, 11 26
Pineville, Marvin, 3 26
Calvary, night 26
June
First Church, 11 2
Wesley Heights, night 2
Pastors' School 5-8
Morven, McFarlan, 11 23
Peachland, Fountain Hill, 3 23
Dilworth, 11 30
Hickory Grove, night 30
July
Hawthorne Lane, 11 7
Myers Park, 11 14
Big Spring, night 14
Monroe, 11 21
Prospect, Bethlehem, 11 20-21
North Monroe, 3 21
Wadesboro, 11 28
Matthews, night 28

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
THIRD ROUND

May
Ramseur, Ramseur, night 26
Ashboro, night 29
June
Jamestown, Jamestown, 11 2
West Greensboro, Groome's, 3 2
Highland, night 2
Bethel-Grace, Bethel, night 5
Ward St.-Archdale, Archdale, 11 9
Calvary, 2 9
Main Street, night 9
Reidsville, night 12
Wesley Memorial, 11 16
College Place, night 16

No quarterly conferences will be held while the pastors' school is in session at Duke University. We trust that every pastor in the district will attend the school.

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

June
Cherryville, Cherryville, 11 2
East End, East End, night 2
Stanley, Stanley, 11 23
Lowell, South Point, 3 23
McAdenville, McAdenville, night 23
Gastonia, Main Street, 11 30
Trinity, Tate's Chapel, 3 29-30
Lincolnton, First Church, night 30

Sunday, June 9, will be devoted to lay activities in every church in the district. Let each church arrange a program with one or more lay speakers to present the work of the board of lay activities.

MARION DISTRICT
Edwin O. Cole, P.E., Box 264, Marion, N. C.
THIRD ROUND

May
Forest City, 11 26
Gilkey, Thermal City, 3 26
Marion Mills, Clinchfield, night 26
June
Marion Ct., Concord, 11 2
Cross Mill, Capernaum, 3 2
Marion, First Church, night 2
Spindale, Spindale, 11 17
Cliffside-Avondale, Avondale, night 17
Rutherfordton, Gilboa, 11 23
Henrietta-Caroleen, Caroleen, night 23
Glen Alpine, 11 30
Pleasant Grove, night 30

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

May
Mt. Airy Ct., Bulah, 11 26
Mt. Airy, Rockford Street, night 26
June
Stoneville, 11 2
Walnut Cove, Bethlehem, 2:30 2
Rural Hall, 2:30 and 11 8-9
Pilot Mountain, Fairview, 2:30 9
Mt. Airy, Central, night 9
Leaksville, 11 16
Madison, night 16
Yadkinville, Yadkinville, 2:30 and night 22-23
Wilkesboro, 11 23
Ronda, 2:30 23
Moravian Falls, Moriah, 11 30
North Wilkesboro, night 30
July
Jonesville, Longtown, 11 7
Dobson, Pleasant Ridge, 2:30 7
Boone, 11 14
Watauga, Mabel, 2:30 14
Sandy Ridge, Mount Herman, 11 21
Danbury, Forest Chapel, 2:30 21
Elkin, 11 28
Ararat, 2:30 28
August
Helton, 11 4
Warrensville, 2:30 4
Todd, 11 11
Jefferson, Zion, 2:30 11
Sparta, 2:30 17
Creston, 11 18
Laurel Springs, Chestnut Hill, 2:30 18

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
THIRD ROUND

May
Catawba, Concord, 11 26
Ball Creek, Center, 2:30 26
June
Statesville, Broad St., 11 2
Olin, Snow Creek, 2:30 2
Race Street, night 2
Shepherd, Rocky Mount, 11 23
Mt. Zion, Huntersville, 2:30 23
Davidson, night 23
Mooresville, Broad St., 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville Central, night 30
July
Stony Point, 11 7
Hiddenite, Rocky Springs, 2:30 7
Taylorsville, night 7

SALISBURY DISTRICT
H. C. Sprinkle P.E., Salisbury, N. C.
THIRD ROUND

Salisbury, First Church, 11 26
East Spencer, Long St., 7:30 26
June
Concord, Central, 11 2
Bethel, Love's Chapel, 3 2
Concord, Westford, 7:30 2
N. C. Pastors' School, Duke University 5-19
Concord, Harmony, Center, 11 23
Mt. Pleasant, Center Grove, 3 23
China Grove, 7:30 23
Albemarle Ct., Stony Hill, 11 Sat. and 3 Sun. 29-30
Albemarle, First St., 11 30
Albemarle, Central, 7:30 30
July
Gold Hill, 11 Sat. and 3 Sun. 6-7
Badin, Bethany, 11 7
Salem, Oak Grove, 11 Sat. and 3 Sun. 13-14
New London, Bethel, 11 14
Norwood Ct., Randall, 11 Sat. and 3 Sun. 20-21
Norwood, 11 21
Main St.-Yadkin-Rowan, 7:30 21
Woodleaf, 11 Sat. and 3 Sun. 27-28
Spencer, Cenrtal 28

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

May
Bethel, Harmony, 11 26

Haywood Ct., Davis Chapel, 3 26

June

Cherokee, Echota, 11 1
Bryson City, 11 2
Fines Creek, Cataloochee, 11 23
Clyde-Junaluska, Long's, night 23
Jonathan, 11 30
Dellwood, Balsam, 3 30
Waynesville, night 30

July

Wolf Mountain, 11 6
Cullowhee, 11 7
Webster, 3 7
Glenville, 11 14
Highlands, 3 14

WINSTON-SALEM DISTRICT

J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.

THIRD ROUND

May

Farmington, Smith Grove, 3 25-26
Ogburn Memorial, Shiloh, 11 26

June

Oak Ridge, 11 2
Cooleemee, night 2
Centenary, 11 9
Central Terrace, night 9
Thomasville, Main Street, 11 16
Denton, Pleasant Grove, 3 16
Mocksville, 11 23
Linwood, Cotton Grove, 3 23
Advance, Fulton, night, ...23
Hanes-Clemmons, Bethel, 11 30
Burkhead, night 30

July

Lewisville, Sharon, 3 and night .....June 30 and 1
Thomasville, Trinity, 11 7
Thomasville Ct., Prospect, 3 7
West End, night 7
Kernersville, Shady Grove, 11 14
Grace, night 14
Lexington, First Church, 11 21
Hiatt, night 21

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How To Get HEALTH and How To Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this:—"Keep your system **pure** and you will have health and strength to gain and enjoy happiness, success and length of years."

But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for physiology plainly teaches you that your liver, which is larger than all of the other glands of the body combined, has the special work of purifying your blood and thereby your entire system and of keeping it pure and healthy.

How Does the Liver Purify?

Physicians tell us that the liver has several functions, one of which is to manufacture a greenish-yellow, bitter fluid called **bile**, which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is **purgative** and **antiseptic** or prophylactic. In health it is your bile that makes your bowels act regularly and freely every day,—it is **Nature's purgative**. It is your bile that keeps your bowels pure, sweet, clean and free from fermentation (gas) putrefaction and decay. Remember that germs do not thrive where there is fresh bile and there can therefore be no fermentation to cause gas, nor putrefaction or decay to produce poisons or toxines Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely from the gall-bladder into the bowels after each meal.

But when the bile becomes stagnant and stops flowing freely, your bowels stop acting regularly and the contents become a stagnant breeding bed for the germs of fermentation (gas) decay and disease. These poisons, (called toxines) are gradually absorbed into your blood and circulate all over your body, poisoning, irrating or inflaming your brain and nerves, your muscles and joints, your heart, lungs, skin, kidneys, bladder, spleen and every vital organ of your body, including your liver, stomach and bowels. Your doctor calls this "intestinal toxaemia."

Functions of Gall-Bladder

In 24 hours your liver secretes about 25 to 30 ounces (5 to 6 teacupsful) of bile, which flows through millions of minute canals, or ducts, uniting to make a large tube which empties into the gall-bladder, as creeks and rivulets unite to form a river that flows into a lake. Your gall-bladder is a hollow muscle that serves the double purpose of a reservoir and a pump. Its functions are similar to those of the urinary bladder. About two hours after eating, when the food is passing from the stomach into the intestine, your gall-bladder should begin its peristaltic contractions, thus pumping the bile into the small intestine where it is mixed with your food. (Bile is also a very important digestive fluid, aiding in the digestion and absorption of fats and oils. But that is too long a story to relate here.)

Nature's Danger Signals

When your car gets out of fix you can tell it. It is the same way with your bile. Nature gives you warning—not by words, but by signals or symptoms. Your doctor recognizes these danger signals and you also should know them and instantly heed them. It may save you much pain, serious illness and perhaps, big repair bills.

When the bile becomes stagnant in your gall-bladder and is dammed back into your liver instead of flowing freely into your bowels you, sooner or later, begin to feel some of the following symptoms:—Your breath may become unpleasant, your tongue coated, a bad taste in your mouth, your food (and tobacco) lose their natural flavor, your food does not agree with you; you may have heartburn, gas, or fluttering around the heart, dizziness or blind spells; you may be troubled with belching or frequent passages of gas from the bowels: the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain, soreness, stiffness in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep. In the morning you are tired instead of refreshed. Gradually your health in injured. Your complexion becomes sallow, muddy or yellow—your skin may be disfigured with liver spots or pimples; dark rings may appear under your eyes, you may become sleepless, restless and irritable or blue and melancholic. You may have frequent colds or dull headache; your bowels stop their free, full and natural action; you have constipation, gas, putrefaction and self-poisoning or "intestinal toxaemia," as the doctors call it. High blood pressure, with headache and swooning spells, may result from continued neglect.

How to Make the Bile Flow

But when the bile stops flowing freely, how can we start it up again? The answer is: **Take Calotabs at bedtime and drink water freely the next day.** This formula represents the best thought and experience of the best physicians in every civilized country in the world. No other purgative will do. If you take oils, salts, cascara, or the many other simple-laxative syrups, powders and candy laxatives, you are merely wasting valuable time. They only make you feel better for a day or two. They do not remove the cause, for they **do not promote the expulsion of the bile** which is Nature's only purgative and intestinal antiseptic. When you take Calotabs you know that you have taken a real, doctor's medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestines and large intestines, is thoroughly cleared and washed clean and pure and your bile is flowing freely. Next morning your system feels purified and refreshed and you are feeling fine, with a hearty appetite for breakfast. Eat what you please and go about your work;—there is no danger, for Calotabs are perfectly safe and create no habit, except the habit of healthy bowel actions.

What Are Calotabs—How Do They Act?

Calotabs are sugar-coated tablets, containing the minimum effective dose of a **thoroughly** purified and refined calomel combined with **assistants** and **correctives.** The calomel facilitates the expulsion of the bile from the gall-bladder into the intestines, and also serves as a mild intestinal antiseptic and diuretic. Every physician knows that no other medicine can take its place; **there is no such thing as a substitute for calomel.** The assistants act like salts, washing the calomel out of the system and preventing its accumulation and any possibility of danger. The correctives settle the stomach and bowels, preventing nausea, sickening and griping effects. Calotabs, (and water) therefore, give you the combined effects of calomel and salts without the nausea, griping and disagreeable taste

The medicine chest of every home should be supplied with Calotabs, one of the most important of all family medicines. It is needed in many cases of sickness, and, if used occasionally, as needed, may assist Nature to correct conditions which, if neglected, may lead to serious illness.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, MAY 30, 1929 Number 22

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The Bible Our Only Basis

PROFESSOR Robert William Rogers, Ph. D. (Leipzig), S.T.D. Litt. D., LL. D., F. R. G. S. for 30 years a teacher of Hebrew and Old Testament Exegesis, Drew Theological Seminary, declares:

"The Bible is still our only basis. I say it boldly, for there is no alternative offered that deserves a moment's consideration. The great preachers have all been preachers whose message was squarely founded on or sprang from Holy Writ. Where is there an exception? I have yet to hear his name. It is true that sciolists appear from time to time and gather a following for a season, but their influence is weak, their endurance brief, and to predicate greatness of them were laughable. From Chrysostom to Cadman the great preachers have thundered Sinai and pleaded Calvary. It is absurd as well as silly to seek another way, and they who do are goats and not sheep, not feeding in sweet meadows on lush grass, but picking at wild hedges or poisoned cacti. The Bible has the story, the whole satisfying story of God's revelations to men, and they who know it and preach it shall not want for hearers, or their hearers comfort in their sorrows and guidance in their doubtings. But the Bible is a very big book and they who have really begun to know it have spent a long life time upon its riches."

ADVOCATE CAMPAIGN NOTES

Rev. J. W. Fitzgerald

J. W. Fitzgerald is a worker of whom none need to be ashamed. He always leaves deep and distinct tracks behind. Yes, behind, for his way is onward and upward. A check for $76, including 12 new names in this list, permits no doubt about the standing of Fitzgerald and Belwood.

McFarland and Townsend

Cherryville and the regions round about are ministered to by two as fine young men as one cares to meet. Rev. W. G. McFarland cares for the town and Rev. Paul W. Townsend is building in a great way in all that country around among a devoted people. For many a year after he has passed on they will know that Townsend has been there. For Cherryville and Cherryville circuit to go on the roll of honor is but an incident.

Randall and Hipps

Rev. J. N. Randall cares for West End and M. T. Hipps ministers to East End, Gastonia. Both go on the roll of distinction. A star decorates the firmament of West End. Other stars may yet appear. Gastonia is much in evidence just now.

Polkville and Williams

G. W. Williams might well be called elder of the Polkville district. Those seven churches and that great company gathered about them are enough to fill any man's heart and hands more than full. But this itinerant Methodist preacher has the habit of success and he expects nothing else. We congratulate him on getting on this another honor roll.

Trinity and the Warrens

Rev. W. R. Warren is an expert among the textile workers. He is also a man who loves his work and his elder. It was said on the conference floor that more than half of his success is attributable to Mrs. Warren; this he did not deny. Though she may be on the honor roll at all times, he and Trinity are on the roll at the present time.

Smyre and Lynch

Rev. A. W. Lynch is another one of those young men of South Carolina who have come across the border to make their fortunes. Of good lineage and trained at Charleston, he ought to get on many honor rolls. He has made a good start.

Team Work Counts

At the Gastonia district conference it was determined to put the district over 100 per cent. The following brethren turned the trick for their charges:

Central (Shelby)—H. K. Boyer	8
Main Street (Gastonia)—H. G. Hardin	12
Lincolnton—R. S. Truesdale	6
Lincolnton Ct.—C. R. Allison	6
King's Mountain—J. R. Church	4
Lowell—A. G. Loftin	4
Rocky Springs—R. F. Hunnycutt	10
Dallas—C. O. Kennerly	3
Crouse—Van B. Harrison	6
Bessemer City—J. P. Hornbuckle	4
Main Street (Belmont)—J. M. Barber	2
Park Street (Belmont)—J. C. Groce	4

Great is team work!

Caviness of Cumberland

Rev. C. H. Caviness puts Steadman on the roll in great shape. And he is not done yet. There is a shout of victory in the air. Great!

Fremont Scores

Rev. R. E. Pittman began his itinerant ministry a little late in life, though the days of his religious activities began early. He scored a success from the first down by the sounding sea; he has kept that pace in the flat lands and among the hills. Now he goes on another honor roll. Fortunate is Freemont!

Smith and Beaufort

They come from the mountains to the sea. Rev. L. L. Smith puts Beaufort, the fine old town of the good old summer time, on the roll. Methodism has been at home in Beaufort for more than a hundred years; certainly they should read the North Carolina Christian Advocate. Thanks!

Apology for R. H. Broom

Rev. R. H. Broom sent in his quota for Pantego-Belhaven before the last issue and should have been placed on the roll of honor. An oversight in the rush of the office accounts for this failure to recognize the labors of one of the most faithful. We hasten to make all needed apologies. Belhaven and Broom make their contribution to the Washington district this week. Thanks!

Rev. J. W. Williams

Rev. J. W. Williams sends Calvary, Charlotte, to the honor roll in the Advocate campaign and adds another church to the ever increasing list of churches in the Charlotte district that have reached or gone beyond their quota. Before a great while we expect that district to join the 100 per cent class.

Murphy and Powell at the Top

Rev. H. P. Powell sends a check for $152—the list includes 29 new subscribers. A church of 341 members, with a list of 76 renewals and new subscribers sent in at one time, breaks the record. This young preacher put Murphy in the front ranks last year. This year he advances beyond all former records. Hats off to Powell and Murphy. Seven stars in one crown are enough.

Watch the Fayetteville

Note has been made of the doings of C. H. Caviness. Now come J. J. Boone and E. Frank Lee, two of the leaders of the district, to aid in the good work. These brethren have the habit of success.

Rev. J. J. Boone is leading Erwin in the ways of progress. Rev. Frank Lee is enjoying a most successful pastorate at Hay Street, Fayetteville. He always features the work of the Advocate. Thanks for the good work done.

H. R. Cornelius

Rev. H. R. Cornelius comes across with his quota and thereby puts Norwood circuit among the people who delight in good literature. It is fine to watch the improved taste of our Methodist folks.

North Gates and Merritt

Rev. B. O. Merritt puts North Gates on the roll. This was fully expected of Merritt. For seventy-five years Gates county has been known for its loyalty to all the institutions of Methodism. The Advocate has a good list of readers but we were expecting more whenever the report came from Merritt. Thanks!

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, MAY 30, 1929 Number 22

A tongue-twister for those who like such exercise: "If a Hottentot tot taught a Hottentot tot to talk ere the tot could totter, ought the Hottentot tot be taught to say aught, or naught, or what ought not to be taught her? If to hoot and to toot a Hottentot tot be taught by a Hottentot tutor, should the tutor get hot if the Hottentot tot hoot and toot at the Hottentot tutor?" Just pass this up without complaint if you don't like it.

⚜

We have for quite a while heard of self-expression as the solution of life. Away with self-restraint, self-command and self-denial and give to both children and grown-ups the opportunity for self-expression. But Doane Robinson with open palm slaps self-expression square in the face when he says:

"The wild asses of the desert
And the chittering hyenas
Have self-expression
In full measure
And they remain
Asses and hyenas
While man through self-denial
Has attained some semblance
Of the divine."

⚜

One who has moved over North Carolina for the past twenty years is of course impressed with the transformation of the entire state. The increased health and vigor of the children on every hand are fully as striking as the highways, the schools and the improved countryside. In fact, the work of the schools in teaching how to live, with proper emphasis upon food and recreation, accounts for much that has taken place. The women are more vigorous and the children are far removed from the youth of a former generation. The big asset of the state is its improved citizenship—especially the young people and children. Too often we forget this in our emphasis upon roads, automobiles, and school houses.

Dr. Harry E. Fosdick is by some good people regarded a rank heretic, but these same people will agree that he describes the marriage relation in a way that puts away loose divorce practices when he says: "The complete sex experience means falling in love, learning the secret of staying in love, mastering the art of growing up in love, enlarging the lovelife into a family of children, until within the green cups of a physical relation grow the flower and fruit of a spiritual union."

⚜

A cultured woman of unusual mental acumen in urging that goodness be made attractive said, "I wish all good people were attractive and all bad people were unattractive." That would, indeed, be a long step toward the millenium. For a woman with winsome ways, although her personal piety be no greater, has an unspeakable advantage, as a servant of God, over her sister devoid of grace and charm. A man may be a paragon in morals, but what do those ethical qualities avail if with them he is a bore or churl? His handicap will prove disastrous.

⚜

Men pray for the magic touch that transforms the common things of life into gold, but fortunately do not get it. Old King Midas prayed for such a touch and got it. He touched the loaf of bread and it became a lump of gold; he touched the goblet of water to his lips and the life giving fluid was turned into yellow metal; he kissed his little daughter and she became a golden statue. Then Midas, hungry and thirsty, and bereft was of all men most miserable, and he prayed to be delivered from that which was worse than death. Yet men fall down and worship things material and forget that life is not gilded with gold. "Kind hearts are more than coronets." The eternal riches are not in the material kingdom, but in the kingdom of love to which the gates are never shut, neither night nor day.

"Elijah in a Dress Suit"

The above caption serves as the heading for a wonderfully suggestive article by F. C. Hogarth in the Christian Century of May 15. We give a portion of it for the benefit of our readers who do not see that paper:

When Mendelssohn's Elijah is staged, the prophet appears in a dress suit, patent leather shoes and immaculate hair. In a highly trained voice he sings of that ancient and poignant conflict with Jezebel and Ahab and the prophets of Baal. However fine as music, there always seems irony in impersonating Elijah in patent leather shoes! And it needs audacity and indifference to have one's name coupled with the prophet's on a program. Perhaps singers get used to it, for they take the role as though it were the most natural thing in the world. Elijah's own view of such a performance would be refreshing, and perchance in disturbing contrast to that of the average musical critic.

As for audiences, that is the way they like prophecy served. On the whole it is the most comfortable and enjoyable way known. One feels fairly safe, at least in the audience, with a prophet in evening dress and patent leather shoes! He will be in all things circumspect. He will keep his place and everybody knows just what he will say next.

Unpredictable Prophets

The trouble with a real prophet is that no one ever knows what he will say or do next. He seldom keeps his place and has a way of appearing at most inconvenient seasons. The prophet as a contemporary is usually hated, while as a character in an oratorio he gets applause. So long as the singing pleases, audiences return home content. They are not concerned about deeper issues. The ancient drama and contest is but a foil for a man's voice! They do not consider the satire of the presentation.

To have some one sing in his name is one of our modern ways of building tombs to the prophets. Any actual prophet in our midst will probably be as lonely and boycotted as was this ancient one by his contemporaries, while the "fictitious" one gets princely fees. There were apparently some thousands of people in Israel in Elijah's day who had not bowed the knee to Baal. They were evidently none too keen on showing their colors. The prophet did not even know of their existence. They let him bear the burden alone. They never seem to have given him a godspeed. He had to support his protest with little or no backing from people who were supposed to be on his side. They chose to remain quiet and inactive even when great things were afoot. Like the tribe Meroz, held up for scorn in the ancient song of Deborah, "they came not to the help of the Lord against the mighty."

Facing the Weather Alone

When a man is brave enough to challenge evil and to champion some righteous cause, others have no right to let him face the weather alone. Many a gallant man has been beaten back through lack of comrades in the fight. Elijah stands out in his own day as a lonely and rather desolate figure. Three thousand years later crowds cheer a patent leather shoed singing representation of him. We are quite ready to take sides with the prophets when they are long dead.

Elijah's is a ministry of protest. He is a puritan in an age of moral decline. His life is a long struggle against certain drifts and tendencies, which are all the more dangerous because of the lead given in high places. He took his stand and paid the price. Some of his words are themselves brave deeds. His conviction that everything is at stake determines his style. He is too passionate, too much in earnest to camouflage his speech, "to weave fig leaves for the naked truth."

In the view of some contemporaries his style doubtless left much to be desired, as did the styles of Luther and John Knox in their day. Such men seldom belong to Matthew Arnold's "sweetness and light" school. Nor are they adepts at balancing words so carefully as to be noncommittal. They assail prejudices and passions and self-interests. About them is something too insurgent and unqualified to please the fastidious. "What went ye out for to see?" asked Jesus concerning one of that type, John the Baptist. Not something clothed in purple and fine linen, the ancient parallel to evening dress and patent leather shoes.

Good Form vs. Prophecy

God's cleansing winds are rough and violent, with a certain intolerance in their comings and goings. In a world where "good form" is a religion, where the "little laws that lackeys make" often seem to have more authority than the commandments of God, any original Elijah would hardly be to men's liking. The man who in God's name withstood Ahab and his court, his queen and her priests, would not at all resemble the "dapper young lady preachers", whom Charles Kingsley used to meet in the conventional clerical society of his father's Chelsea rectory, and whom he says he began to hate like the devil. Nor would he be regarded as a nice preacher by fashionable and very proper congregations."

Discounting Our Strength

The home, the Sabbath, the church, and the Bible have bulked large in the making of America. Perhaps no other people for two hundred years in the formative days of their national life have put so much stress upon the teachings of the Bible, have so cherished the church, have recognized more persistently the place of the Sabbath, and have exalted the home. The Puritan element, from the days of the Mayflower through all our history, has told mightily in making of this nation. Love of home, respect for the sacred day, reverence for holy things and regard for the Word entered most potently into the making of this giant of the West.

Shall we in these last days discount the elements that have made us? Rich, arrogant, self-sufficient, we are forgetful of the forces that made us. The homely virtues and the simple, unpretentious life in the cabins of a pioneer people are belittled and pushed aside as unworthy of a people given over to present day self-indulgence. The Sabbath is fast being

transformed from a holy day to a holiday. The wrecks along the highways on Sunday are typical of the general wreckage that is threatening us on every hand. To many, the church is nothing more than a badge of respectability—a place for marriages and for funerals and other functions of a well regulated social order. The Bible is no longer the book of authority in which God speaks to heart and conscience. All this is more than a symptom. Such decadence should give us pause.

We need a crusade in American life for the preservation of the family. Something should be done to save the American Sabbath. Prophets in the pulpits, with a message in the heart and a fire in the bones, should startle the complacent pagans in the pews. A Bible made to live and speak with authority has a place and will strike home to heart and conscience.

The home is the citadel of our life; the Sabbath makes demands for rest and worship; the church is a place to meet God; and the Bible is a message from God. Can we get on without these? Should they not continue to bulk large in our life and have the first place with all who desire the highest and best and most permanent in our civilization? May God help us.

Serve, Share, Save

This heading is a fine topic for a sermon. Perhaps three sermons in a series would be more effective. Whether one or three, the value of the discussion would depend on how much reality was back of it. All that Jesus said and did may well be gathered about these three words. He was among them as one that served; he was always sharing his life with others; his great mission was to save the lost.

In nothing have his followers gone farther astray than in serving, in sharing, in saving.

Were the Christians of the present day to set about following the Christ by sharing of their goods with the less fortunate, as he taught, a social revolution would result. Many on Fifth avenue would move down on the side streets and the men who lay by millions would go to sharing with the less fortunate in the humble walks of life. We know precious little about Jesus' doctrine of sharing.

Test out your life by the standards he set for those who serve, share and save. To take a stand for him costs more than we know. Nothing would bring a finer tonic to the Christians of this generation than to be one with Jesus in serving, in sharing, in saving.

"All Are Members of the Church"

Sometimes preachers and church officials urge that practically all in their community are members of some church, therefore there is no need for a special series of meetings. Could any position be more false? The test of a community, so far as Christian standards go, is not determined by the percentage belonging to some church. It is not essential that everybody belong to the church, but it is most essential that a few are so genuinely Christian as to set standards of Christian living for the entire community.

Some communities such as those mentioned have settled down in their complacency and easy content unable to show forth the mind and spirit of Christ. Saintly lives, consecrated money, and men and women eager for the highest and best are wholly unknown. The church is powerless and church membership counts for nothing. Were half the members excluded and the other half brought to their knees until a fresh consecration came and a new life and power became manifest some prospect for the future could be cherished.

In many charges it would be the part of wisdom to stop the old habit of having a few days meeting at each church every year and then concentrate upon a few points for intensive work until results would follow. Weeks of preparation and days and nights of prayer until Christ became a new factor and force in the lives of some would do more for producing saints and for winning sinners than all those formal services which have become the habit of the years. In nothing has the times changed more in our church work than in this matter of revival methods.

We have plenty of folks in the church at many places to crush out the life of the brotherhood. Too many are now a dead weight to be carried rather than a force to bear burdens. Still, some would add others to this weight rather than quicken the present mass into new life. To number Israel by counting an increase is for them the measure of success. But this is not the measure of a Christian church; this is not the test God has set.

The few, such as those with Gideon, are the people who win victories.

We are most impatient with the views of others because we have no wide and satisfactory views of our own; the most intolerant man is almost the most ignorant.—S. S. McKenney.

People and Things

Rev. W. G. Farrar of Clinton is to have a part on the program of Louisburg College closing exercises, May 24.

Mr. and Mrs. W. N. Vaughan announce that W. Norman arrived on Sunday, 11 a. m., May 16, 1929. Weight, seven pounds.

Rev. I. J. Strawbridge delivered the sermon at Hatteras to the graduating class of the high school. This is the first class to graduate at this school—a fine and promising class of 11 girls.

"Mrs. Z. Paris can room and board several students and teachers of Duke Summer school at Junaluska; two in a room for $10 per week. Her home is only about 300 yards from school."—Z. Paris.

"On the first Sunday in August home coming day will be observed at Randall's church of the Norwood circuit. All former pastors, presiding elders and the public are cordially invited."—H. R. Cornelius.

Rev. H. G. Allen preached the baccalaureate sermon for the Grace high school, Asheville, last Sunday morning at 11 o'clock. It goes without saying the people of Grace heard an excellent sermon.

Rev. Daniel Lane is doing fine work at Louisburg. Among other church activities he has just held a very successful meeting and at the close 18 joined the church. Dr. G. T. Rowe did the preaching, which was most acceptable in every particular.

Mr. John Franklin and Miss Bertha Dell Tanner of Rockingham, N. C., were united in matrimony in the M. E. parsonage at Roberdel, N. C., on the evening of May 23. Rev. M. C. Ellerbe, pastor of Roberdel charge, performed the ceremony.

Friends of Bro. R. P. Caldwell will be pleased to learn he is recovering from an operation at a Statesville hospital. Brother Caldwell has been superintendent of our Sunday school at Newton for several years and has been on the official board for more than two decades.

Rev. J. H. McCracken, presiding elder of the Washington district, is in labors abundant. He has been with Rev. R. E. Pittman at Fremont in a ten days' meeting. His services were much appreciated and most effective. What a field has an energetic presiding elder!

C. H. Deal of Salisbury, N. C., a returned missionary from Korea, has a story of unusual interest on page 31 of this week's paper. It is a story of "Character Cloth" first made in a mission school at Songdo, Korea. Read that ad. Missionary societies take notice.

"Our work here in Clinton is moving along nicely. We have received 37 new members since conference. These were all to our church here. The meeting at our country church will be held in July with Rev. Howard Powell of Murphy doing the preaching."—W. G. Farrar.

"Mr. and Mrs. Robert Alexander Heath request the honour of your presence at the marriage of their daughter, Mary Elizabeth, to Reverend James Godfrey Phillips on Friday, the fourteenth of June, at ten o'clock in the morning, Saint John Methodist church, Augusta, Ga."

"We are having new Irish potatoes, snap beans and squash for dinner out of our garden. Don't you wish you were here?" These are the tantalizing words of Rev. C. H. Caviness from "the best part of Cumberland." Think of such a message to a man among the hills over which linger the cool nights of May!

Rev. Eugene Chesson has been transferred from Sao Paulo, Brazil, to Rio Grande do Sul, Brazil. This is the southermost state of the republic. He and Mrs. Chesson are much pleased with this location and the school, Institute Gymnsial de Passo Funda, is doing well. Brother Chesson is director of the school.

"The time will soon be here for you to leave for your summer school at Duke University. May I beg each of you to see your lay leader and arrange for him to fill your pulpit on that day with a layman's program. Insist that they occupy the 11 o'clock hour with a program on lay activities."—Chas. H. Ireland, Conference Lay Leader.

Rev. E. C. Crawford of the Wadeville charge and Mrs. Crawford are at home in Mt. Gilead. This young couple begins the itinerant life with the promise of years of great usefulness. They were married at Bunn, N. C., May 10. Mrs. Crawford is the daughter of Mr. and Mrs. C. E. Smith of Ayden. Our congratulations are extended; the best of good wishes go with these young people.

"We closed another good revival on the Statesville circuit last Sunday night, May 19, at Bethel church. There were around 30 conversions and eight joined the church on profession of faith. The pastor was assisted by the George Stevenson evangelistic workers of Statesville. We are planning to build a new church there in the near future."—Paul R. Rayle, Pastor.

Dr. O. E. Goddard will be the preacher at Lake Junaluska in the Haywood county revival to be held June 16-30. Rev. C. M. Pickens, presiding elder of the Waynesville district, and the preachers of Haywood county are making careful preparations for this series of meetings. Special provision is being made for the song services. This is expected to be a great occasion in Haywood.

For the benefit of those who will spend at least a part of their vacation at beautiful Lake Junaluska, N. C., Mrs. E. O. Harbin of Nashville announces she will again have charge of the mission building hotel and also of the home of Mrs. James Atkins, and will be prepared to take care of guests at either of these places, accommodations on the American plan. The Atkins home will be open June 1 and the mission building opens for guests June 10.

On Mother's Day Pastor Tuttle preached an appropriate sermon and awarded flowers to the following at the Newton Methodist church: To the oldest mother present, Mrs. Harriet Yoder, age 86; to the youngest mother, Mrs. S. D. Sherrill, age 22; to the mother of the largest number of children, Mrs. Eli Sims, mother of 12; to the oldest married couple, Mr. and Mrs. Obed Rockett of Conover section, married 50 years; to the mother who has been a member of the Newton church the longest, Mrs. Geo. W. Setzer, joined 58 years ago.

Miss Mabel Cherry, daughter of one of our own preachers, is teaching in our mission school in Seoul, Korea. She has been supported by the Woman's Society of First church, Salisbury, for several years. The church as a whole has recently accepted the assignment of Rev. Ralph H. Lewis of Arkansas as our foreign pastor in Korea. Mr. Lewis will go to his charge in July and will stop here on his way to get acquainted with the church that will support him. We are anxious to see him. Both of these names will appear hereafter on the front page of our bulletin.—Bulletin of First Church.

"It was indeed a pleasure to meet again with friends at Colerain and to have the privilege of preaching the commencement sermon for the Colerain high school. The large crowd that gathered in the spacious Baptist church there was splendid to try to talk to. I am going May 30 to deliver the literary address at Aurora high school. I am sorry to have had to refuse to go to try help others who have called, but I felt I could not leave my work, especially as Duke commencement and the pastors' summer school is so near."—R. G. L. Edwards.

The first services at Rocky Ridge Methodist church at Jackson Training School, since new pews have been installed, will be held at 11:15 o'clock next Sunday morning. Rev. E. E. Snow, the pastor, will preach on "The Glory of the Cross." The hour of the services was placed at 11:15 a. m. in order to permit those who may wish to do so to attend from other churches of the Concord circuit. Rocky Ridge was built under the efficient leadership of Rev. W. A. Rollins. This church has made remarkable progress since the last conference in October, ten new members having been received by certificate, bringing the total membership to more than 200. Through the splendid co-operation of the congregation and the pastor, the new pews were installed with no difficulty. The public, especially those of Rocky Mount community, are cordially invited to this and all services which are held in this church.—Concord Tribune, May 24.

"Revival services came to a close one week ago in Trinity church, Troy, with fine results. Rev. S. A. Cotton preached the old time gospel with convincing power. The people heard him gladly and attended services well. The Sunday services were far-reaching in interest. The morning services witnessed a scene which occasioned much rejoicing. The power of the spirit was upon both preacher and congregation. The Sunday following the pastor received 11 new members into the church on profession of faith. This makes a total of 26 members by baptism since Easter. The church is revived, and both pastor and congregation are rejoicing in the results of these services. The Sunday School Day services last Sunday were both interesting and helpful. The pastor and his committee worked out a program in keeping with the needs of their church and Sunday school, which included a response from every department of the church work and organization."—L. D. Hayman.

Mr. J. A. Jones of Charlotte has made a gift of $500 to the Golden Cross. Last Sunday's bulletin of Dilworth church, Charlotte, carries the following story: "The chairman of the Golden Cross work in our district announced on Friday, at the meeting of the district conference at Hawthorne Lane church, the gracious gift of five hundred dollars, made by Brother J. A. Jones as a memorial to his daughter, Miss Frances Elizabeth Jones, who died a few years ago at Colorado Springs. The gift is to be used for a memorial library at the Southern Methodist Hospital and Sanitorium at Tuscon, Arizona. This institution is Southern Methodism's hospital for the purpose of battling against the 'white plague.' Many tubercular patients will be grateful to Brother Jones because their stay at this institution will be made so much more pleasant, and indeed profitable, by the books they will be privileged to read while there. Incidentally, the gift will place Dilworth church close to the top, if not at the top, in amount given to this hospital work this year by Southern Methodist churches. All of us are appreciative of the fine sentiment and generosity attached to the gift."

"Facts from Roberdel charge: Attendance in Sunday school at the Ledbetter church one year ago from May 12, 1929, 52; total number present in the same Sunday school on May 12, 1929, 126. Closed revival at Beaver Dam church on May 19. Baptized two children; expect to receive four or five new members at next service in that church. One week's meeting. Pastor did the preaching; good interest. Fifty new Cokesbury hymnals have been placed in Roberdel church; 38 new hymnals at Ledbetter's church. Sunday school organized at Mount Olive; good interest."—Pastor.

Last Sunday's bulletin of our church at Murphy carries the following item of more than local interest: "Through the Cherokee Hardware Company we have received as a gift enough roofing to cover the parsonage. The Certain-Teed Products Corporation of Richmond, Va., have made this gift. The J. F. Kurfees Paint Co. of Louisville, Ky., will make a gift of paint for painting the parsonage. This also comes through the influence of the Cherokee Hardware Co. We wish to thank these our friends for the generous supplying of the needs of our parsonage."

The Mount Airy district conference licensed William Claude Estridge of Creston and Waddie Hester Scott of Boone to preach. A. G. Lackey serving as supply this year on Todd circuit was recommended for admission on trial in the Western North Carolina conference. The following delegates to the annual conference to be held in High Point were elected: J. S. Stanbury, T. J. Carson, W. H. Worth, Clyde Houck, E. C. Foy, J. R. Hix, Mrs. N. M. Pickett, Dr. J. D. Rankin, Mrs. N. L. Mast, Mrs. J. B. Henderson, W. H. Scott, W. S. Reich, Mrs. E. W. Fox, Mrs. J. L. Woltz, W. H. Bibee, and W. H. Jones, D. T. Spencer, Horace Sisk and J. R. Marion were elected alternates. Boone was selected as the next place of meeting.

"We held our first services in our new church here at West View yesterday (May 26). A packed house was the attendance. A very encouraging send-off. The Sunday school is splendid, with an enrollment nearing the 300 mark. We are sure there is a brighter future just around the corner for this church. During the time of this building program there has been the most hearty co-operation by the people—no friction whatever. They are to be congratulated on their splendid efforts. Six new members were taken into the church at the close of the morning service yesterday, five on profession of faith, one by certificate, making a total of 16 since conference. We feel like we are making some progress. So far I have been able to get only one renewal and one new subscription to the Advocate, but we hope to get several more before the end of the year as we have more time to devote to this cause."—I. L. Sharpe, Pastor.

COMMENCEMENT CALENDAR OF SCARRITT COLLEGE FOR CHRISTIAN WORKERS

Alumni meeting: Saturday, June 8, 3 p. m., Assembly Hall.

Organ recital, Mr. Arthur Henkel: Saturday, June 8, 8:15 p. m., Wightman Chapel.

Communion service, President J. L. Cuninggim: Sunday, June 9, 7 a. m., Wightman Chapel.

Baccalaureate sermon, Dr. Franklin N. Parker: Sunday, June 9, 4 p. m., Wightman Chapel.

Baccalaureate address, Dr. Thomas Jesse Jones: Monday, June 10, 10 a. m., Wightman Chapel.

Background of an Effective Ministry

By N. H. D. Wilson

SOME time ago Dr. Patten asked me to speak at the district conference on the above subject, but as most of your readers know my last few weeks have been filled with disturbing sorrow and exacting duty. However, it seemed that my whole life had been a preparation for this speech. My father was for more than forty years in a pre-eminent sense an efficient minister; and when his namesake decided to follow his footsteps, he sought diligently to impart to me what he had learned by experience and observation. Then I sat at the feet of A. W. Mangum, Wilbur F. Tillett, Gross Alexander, E. E. Hoss and Coke Smith; have been associated with such as Jesse A. Cuninggim, Capers Norman, and R. A. and R. H. Willis. Moreover, for now nearly thirty-eight years I have sought all too unsuccessfully to put into practice what I have learned from these. At any rate, my hastily organized address was so cordially received by the conference that by unanimous vote it asked me to prepare it for publication in the Advocate. In response to this command, though I fear that in cold type, to an unseen audience, it may not do so well as it did under the inspiration and by the help of the friendly and sympathetic congregation at Mount Olive, I am submitting this manuscript.

Thinking and speaking of an effective ministry, not as one which gains place and honor of men, but as successful as God sees success and efficient as efficiency shall stand the test of eternity, I was led to suggest four backgrounds.

An Efficient Congregation

Some one has wisely said that it takes two to make a great sermon, a great preacher and a great hearer. When our congregations make the same careful preparation for hearing that they rightly demand that the preacher shall make for preaching, and when they put into hearing the same effort that they require the preacher to put into preaching, even our poor preachers will do vastly better and our better ones will mount on wings as eagles. Back of every efficient minister must be an efficient church. It is manifestly impossible for one man to know all, plan all or do all that is necessary. It is yet many months to our conference, but I fear that there are laymen who already have decided to demand of the elder a new preacher. If I rightly read the thoughts of the leading business men today, they do not count hiring and firing a simple matter. Many of them acknowledge that they themselves have failed when they have to discharge a man. Can we not as a church be equally wise? If your preacher has faults, and you can do so wisely, lovingly, sympathetically, tell him of them. If he has strong points make much of them, use them and commend him for them. If he have limitations, organize your lay force to supplement him. If you will do this faithfully, I have a well founded hope that when the frost falls in November you will find that you neither need nor desire a new preacher.

But let not the preacher excuse himself by laying the blame on the church. It is the first and most important duty of the minister to organize, train and inspire a church to be efficient. You must acquaint yourself with the duties of every office, choose wisely the man to fill it and give to him or her a sympathetic and efficient co-operation. "You have no idea what those people are," said a despairing young preacher to a wise woman. "They ought to have a missionary sent to them." To whom she replied with a smile, "I have no doubt that they do. But has it ever occurred to you that we have sent them a missionary and that you are that missionary?" I have never seen how a self-respecting preacher could ask to be moved because the task was hard or because the people did not co-operate with him. Such a condition is your challenge. It is up to you to make your church a background of strength. In a peculiar sense a Methodist preacher is dependent on a system. He is both aided and limited by

An Efficient System

The Methodist itinerancy is no place for a rank individualist. You must understand it, harmonize with and use it by obeying it. I would not deny your right to have new ideas or to work to make them a part of the system. New and better ways are surely possible and necessary. But they must become a true part of a living and highly complicated system, one which is time-tried and time-proven. Personally, I have long believed that the failure to make the "laymen's movement" move has been because this plan, adopted from without, has never been properly incorporated into our system. Likewise, every preacher is a part of a great, a complex, and an efficient system. He may not escape its limitations, but he can utilize its powerful support. He is under law, subordinated to bishop and presiding elder and associated with other preachers and laymen. He must work with them. Especially he must co-operate with the man who went before and the man who is to follow him. Does not the preacher who mourns, "I have been singularly unfortunate in the men who have succeeded me," raise a question of the wisdom of his own methods? The old fashioned circus tent was held up by a single pole. Lower that and the whole tent collapsed. Some preachers so organize their work around themselves that when they are gone it crashes. H. Clay Trumbull once told a friend that he was busy making himself worthless to the world; by which he meant that he was organizing and planning his great and benevolent work so that when death took him, it could go on without him. Let us plan, organize and labor so that when "the great iron wheel" moves us our successor may build on all that we have done.

An Efficient Family

I walk softly and speak with bated breath. No one has greater reason to think well of the preacher's wife. My grandmother, my mother and my wife were preacher's wives. To the best you can say of such as they I answer "Amen." And I rejoice in every publication of facts and figures which utterly refute the ancient slander on preachers' children. They are the best of the best. But every preacher does not have the loyal support of his own household. As a presiding elder I was asked to move preachers three times because of their families to once on account of their own failures. I have known women who complained because their husbands did not receive better appointments when they themselves were the cause of their failure to advance. And I have known children to manhood grown who are bitter against the church for not

appreciating their father when the church could not manifest the high regard in which it held the father because of the handicap of his children. May I not appeal to the wife and children of the preacher, as they love him and desire his success, that they give to him the inestimable background of a loyal, a sympathetic and a co-operating family.

Passing to the inner background, I shall suggest four of the elements necessary to

An Efficient Minister

Dr. Tillett used to speak much of "the hidings of power." We may well emphasize the man behind the ministry. Such a man must have character, ability, training and the divine support.

Character. This is fundamental, basal, absolutely necessary. Character in the courthouse sense of reputation, but more character in the sense of an inner reality. "A conscience void of offense toward God and man," "What you are cries so loudly that I cannot hear what you say," "Words are the arrows but character is the bow which sends them home." We are to reveal God, but we can not reveal that which we have not rightly seen, and only "the pure in heart shall see God." We have had among us men of little ability and less training who have lighted the fires of religion wherever they have gone. And, God pity them, we have seen the most brilliant torches burn dimly because of indifference or go out because of sin.

Ability. Men may be equally free but they are not "free and equal." There are men of five talents, of two talents and of one. They will if faithful receive equal honor, but they are not given equal tasks. Let not the church despise the men of less ability. God does not. Indeed most of its workers must of necessity be of two or even of one talent. President Glenn Frank in a recent brilliant article answered the oft repeated question, "Why are not more of our best men going into the ministry?" He did not give any of the superficial answers often made, but contended that it was because the churches were unreasonable in their demands. He said they demanded that the preacher be a priest, mediating between God and man; a prophet, understanding and able to denounce "our ways of committing old sins"; a pastor, in close, loving, helpful communion with young and old, rich and poor, wise and foolish; and withal a president administering numberless organizations. A modern Leonardo da Vinci might be all these but not an ordinary man. Do not demand that your preacher have all the talents. On the other hand let the preacher to whom has been given one or two talents beware lest he grow disheartened or sour (God help us from growing sour) when the men of more talents advance beyond him. To the man of many talents God will commit largest duty. Even when the church and its appointive powers make mistakes, He will open in the lower field larger opportunity to the men of greatest ability.

Training. However, the psychologists are now telling us that few men use more than a fraction of their talents. To learn to use ours we must have training. I am glad that the prejudice which was in most of even the best men of my boyhood has passed the prejudice against college and especially against theological education. On all sides the young preacher is encouraged to take advantage of the opportunities which the church is offering. The homely philosophy of the old woodman, "Grind your ax in the morning, son," is accepted. You can fell more trees in eight hours with a keen blade then in ten with one that is dull. Nor need those who have passed youth despair. There are institutions and courses and of the making of books, many of which are good, there is no end. Many who have been self-trained have been well trained. John Wesley's Irish blacksmith became one of England's greatest orientalists. Schools may begin but only continued personal effort can perfect training.

God. The all-pervasive, the ever necessary background of all real success. "Paul may plant and Apollos may water, but God giveth the increase." "Not by might nor by power but by my Spirit, saith the Lord." "As the branch can not bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." Lean hard on God. And that you may be conscious of your dependence and of his support, pray often to him and meditate much on him and his word.

REPORT OF COMMITTEE ON CHRISTIAN ADVOCATE

(District Conference, Advance, N. C.)

The Methodist church believes in "gray matter" more than it believes in gold. She knows that her progress on earth depends more upon the pen than upon the sword. Hence our church has ever been a patron of schools and a creator of Christian literature. We know we cannot make intelligent progress as a church without our people are informed. Widespread information means an intelligent constituency and a clear-minded, whole-hearted co-operation that spells for progress in the moral and religious world just as electricity makes for progress in the industrial world. We can no more do without intelligence in our religious life than we can do without electricity in our homes and factories. To have and to harness electricity so that it will serve us we must have electricians and dynamos and wires to transmit the powerful currents; to have intelligence we must have editors and printing presses and books and papers to transmit currents of thought more powerful and useful than any electric currents that ever traveled over earthly wires. The man who cuts off a good paper from his home is like a man who cuts down the electric wires that bring light into his home and power into his factory. When pastors urge and entreat our people to put a good paper into their homes, they are just seeking to get them to put up the wires that bring currents of light and power into their hearts and homes and churches.

Fervently we confess our faith in the fine Christian literature sent forth by our church. Our conference organ issued from Greensboro is the Christian Advocate of every good cause, the strong assistant of every pastor, the earnest supporter of the cause of Christ and humanity; and fully appreciating our Advocate as edited by the Plyler brothers, we make two suggestions for its growing circulation: First, that every charge send in frequent news items, thus making it more newsy and more popular to the average reader; second, that every pastor be sure to secure the quota of new subscribers allotted to his charge.

We wish and should work for its wider circulation. "The times of ignorance God winked at," but now our Master-Teacher says to us in the words of St. Paul, "I would not have you ignorant, brethren (1 Cor. 10:1). "Give attention to reading" (1 Tim. 4:13).

R. E. Carmichael, Sec. O. P. Ader, Chm.

MRS. SARAH J. HUNT PASSES

Mrs. Sarah Jane Hunt, widow of the late Rev. Moses J. Hunt, for near 50 years a member of the North Carolina conference, died at the Clinic hospital in this city Saturday evening last at the advanced age of ninety-one years. Mrs. Hunt had been in unusually fine health for one of her age, but had been ailing some for several weeks, but still her usual self until Wednesday, the 22nd inst., when she got up on her feet when alone in her room, falling and breaking her hip. She was hurried to the hospital but the end came gradually and surely. The funeral was in charge of her pastor, Rev. Albea Godbold, was conducted Monday afternoon from College Place church, of which she had long been a member, and interment was made in the cemetery at Pleasant Garden, to which place the body of her late husband will be removed from Burlington where it has lain for approximately 28 years.

Mrs. Hunt was the typical and true wife of a Methodist itinerant, sharing the joys and sorrows of the circuit rider's home until her husband's retirement. Since his death she has lived in Greensboro until less than a year ago she went to Pleasant Garden and was living with her eldest son, William B. Hunt, at that place. She was the mother of four sons and three daughters, all living, among them Rev. R. E. Hunt, pastor of the Jamestown charge.

Mrs. Hunt numbered her friends by the hundreds, for wherever she had lived she made friends only. Her life was an unusually long one. Her late years were all spent in the midst of her children and grandchildren in and about Greensboro, and was loved and esteemed by all of them as well as a wide circle of friends who crowded the home of her son Henry on Highland avenue Sunday afternoon and Monday to pay the last tribute. Her life had been one continuous line of duty well done to her home, her children and her church. "She rests from her labors and her works do follow her." C. W. H.

ELIZABETH CITY DISTRICT CONFERENCE

The 35th annual session of the Elizabeth City district conference convened in Manteo, Roanoke Island, May 14, 1929, at 8 p. m., Rev. O. W. Dowd, the presiding elder, in the chair. The elder had everything planned and well in hand to begin on time and at full speed.

Rev. R. G. L. Edwards, a former secretary, was asked to call the roll, after which he was elected secretary. After the announcing of various committees by the presiding elder, Rev. G. T. Bond of First church, Elizabeth City, preached the sermon, and it was a happy and fitting message to carry the conference to the high level upon which it moved throughout and came to a close with a message delivered by Rev. W. C. Benson of Gatesville.

Dr. W. M. Curtis of Greensboro College and Rev. J. P. Bross of Louisburg College were our own visitors, and each of them represented the institution with which they are connected.

Every phase of the work of the church was given attention. The message on "The Forgotten Man: The Unpaid Debt" by Rev. G. T. Bond was a rare treat. The Advocate campaign is to occupy the attention of every preacher in the near future. A special financial chart was prepared which showed, along with the reports of the preachers and the findings of the various committees, that the Elizabeth City district is on the onward way in the kingdom of God.

The district secretary of the Woman's Missionary Society, Mrs. R. H. Willis, not being present, Mrs. O. W. Dowd read the report.

The conference recommended to the annual conference for admission on trial the following: I. J. Strawbridge, J. R. Jolliff, and J. R. Regan.

The following were elected delegates to the annual conference: Mrs. E. L. Stack, Mrs. O. W. Dowd, Mrs. F. N. Mullens, Z. W. Evans, Jessie Midgett, C. P. Quincey, C. W. Mann, J. W. Ward, T. W. Coston, J. A. Farrow, J. J. Evans, D. T. Singleton and E. M. Midgett. Alternates: Mrs. H. B. Baum, Mrs. W. H. Burgess, Mrs. Graham Sawyer, Mrs. J. A. Hooper.

Brother T. W. Costen of Gatesville was re-elected lay leader, and Z. W. Evans and W. B. Davenport were elected associate lay leaders.

The conference meets next year at Columbia.

The conference was well attended, and there were no dull moments. The people of Manteo, under the direction of Brother Jolliff, handled the conference splendidly. Every one had a good time, there was the best spirit everywhere, and our new presiding elder kept everything moving fine and in the best of manner.

Perhaps an outstanding accomplishment was the work of the district parsonage trustees, their report to the conference and the action of the conference. Their report, the trustees report, was unanimously approved by the conference, and a modern district parsonage is soon to be built in a fine and well selected residential section of Elizabeth City. This was considered by all as a forward and happy step taken at a much needed time. Much praise is due the presiding elder for his untiring efforts in this work, and the conference seemed happy in approving the report made by the district parsonage trustees.

R. G. L. Edwards, Secretary.

HIGH HONORS FOR A MINISTER'S DAUGHTER—MISS GENTRY

A check for $300 was presented to Miss Lois Vera Gentry, daughter of Rev. and Mrs. J. C. Gentry of Unionville, at the close of the commencement exercises Tuesday at Asheville Normal. The award was made by the American Chemical Society for the essay, "Chemistry in the Relation to the Enrichment of Life," with which Miss Gentry won second place in a nation-wide contest.

Miss Gentry, who has just completed her first year at the Normal, entered the contest sponsored by the Chemical Society with 50 of her schoolmates. Students of all normal schools and colleges were eligible to enter.

The following telegram was given to Miss Gentry by Dr. John E. Calfee, president of Asheville Normal:

"Dr. John E. Calfee, Asheville, N. C.

"Check in sum of three hundred dollars is today mailed for presentation to Lois Vera Gentry, winner of second prize in our National Essay Contest. Please convey the congratulations of Mr. and Mrs. Garvan, the donors, and the American Chemical Society to Miss Gentry on her achievement.

Paul Smith, Sec. Amer. Chem. Society,
Madison Ave., New York City."

Miss Gentry has established a remarkable record during her first year at Asheville Normal. Besides winning the national honor, she took first place in the college poetry contest and was elected to serve as feature editor of the college paper.

GREENSBORO COLLEGE COMMENCEMENT

Among the high spots of Greensboro College finals were the baccalaureate sermon by Bishop Ainsworth in West Market Street church last Sunday morning, his sermon before the college Y. W. C. A. Sunday evening in Odell Memorial, and the annual address by former Governor A. W. McLean on Tuesday, commencement day.

The 81st commencement when 76 young ladies graduated marked the close of one of the most successful years in the history of the college and it was the largest class. The names of these young ladies follow:

Graduates School of Spoken English and Dramatic Art

Frances Cook Felmet
Virginia Davis Griffin
Mary Elizabeth Knowles
Nora Grace Sheets
Annie Fuller Young

Candidates for B. M. Degree

Mary Elizabeth Drum
Lucy Bynum Lambeth
Clara Eugenia Stroud
Dorothy Faith Worsham

Candidates for A. B. Degree

Anna Elizabeth Adams
Elizabeth Keith Andrews
Ida Louise Austin
Martha Cornelia Austin
Elizabeth Belvin
Emmalou Margaret Bennick
Willie Kathleen Best
Leola Black
Eva Belle Bobbitt
Margaret Booth
Ruby Braswell
Julia Pegram Bullock
Sara Ruth Burke
Mary Badgett Byrum
Dorothy Rhodes Call
Mary Emily Carr
Mary Elizabeth Carter
Louise Stella Caveness
Hazel Chamblee
Mary Elizabeth Cross
Jessie Ruth Cunningham
Ruth Evelyn Curtis
Bessie May Davis
Della Serena Dees
Annie Lee Denning
Mary Eleanor Edwards
Lillie Gill Everhart
Frances Cook Felmet
Nannie Elizabeth Fields
Frances Gwyn Forrest
Ida Mae Freeland
Cornelia Elizabeth Frizzelle
Helen Reed Gill
Doris Marie Gillette
Martha Elsie Greene
Virginia Davis Griffin
SophieArmanieBaxterHargett
Clara Lee Harrison
Mary Octavia Hatch
Ethel Ward Herring
Annie Faye Hunt
Leary Levoda Jenkins
Frances Willard Kime
Lily Cary King
Mary Elizabeth Knowles
Minnie Gertrude Knox
Mary Selma Lane
Sarah Frances LeRoy
Sarah Lucille Love
Elene Williams McGirt
Helen Elizabeth Marsh
Lettie Margaret Mitchell
Dixie Nightingale Moore
Lena Mae Palmer
Margaret Alice Powell
Selma Rector
Margaret Josephine Rives
Nora Grace Sheets
Cornelia Jane Sinclair
Bettie Hunter Stallings
Camille Shuford Staton
Kathleen Estelle Taylor
Thelma Amandath Thompson
Elizabeth Alston Thorne
Gretta May Woggoner
Margie Marsh Watson
Edna Lee White
Lillian Setzer Wilkinson
Alma Wilson
Martha Bagley Yelverton
Annie Fuller Young
Sarah Erwin Zachary

SENIOR HONORS

Summa Cum Laude

Mary Elizabeth Drum

Magna Cum Laude

Margaret Booth
Frances Cook Felmet
Helen Reed Gill
Martha Elsie Greene
Ethel Ward Herring
Frances Willard Kime
Sarah Frances LeRoy
Elene Williams McGirt

CALVARY, CHARLOTTE

It was the writer's privilege last Sunday morning to preach for Brother J. W. Williams at Calvary church, Charlotte. That congregation through all the years has been characterized by an unfaltering loyalty. The church for several decades was located on Church street only a few blocks from the center of town, but business encroached upon it till about ten years ago the congregation moved to what seemed to be the suburbs of the city. Now, after these few years, commercial houses are all about Calvary and it is only a short time when the church will have to sell out to business interests and follow the membership and the population to another location. It is a striking example of Charlotte's growth.

The parsonage is next the church and an attractive, well furnished pastor's home. We enjoyed two delightful hours with Brother Williams and his family including the dinner hour—not luncheon, for it went ahead of any luncheon. Their son graduates this year at Duke where he is a star athlete, and the daughter will this fall enter Greensboro College. This was our first visit to the home of Brother Williams but will not be the last if occasion offers.

DUKE COMMENCEMENT

Announcements bearing the Duke University seal and reading as follows have been issued:

The senior class of Duke University requests the honor of your presence at the exercises of commencement week, June 2 to 5, 1929, Durham, N. C.

Enclosed cards read:

Commencement Program

Sunday, June 2—8:30 p. m.: Baccalaureate address, President William Preston Few, LL.D., Duke University.

Monday, June 3—8:30 p. m.:Graduating orations.

Tuesday, June 4—11 a. m.: Baccalaureate sermon, Bishop Francis John McConnell, D.D., LL.D., New York City.

1:00 p. m.: Alumni and alumnae dinners.

9:00 to 11:00 p. m.: Reception in honor of the graduating class.

Wednesday, June 5—11:00 a. m.: Commencement address, the Honorable Walter Franklin George, United States Senate, Washington, D. C. The conferring of degrees.

COMMENCEMENT PROGRAM OF DAVENPORT COLLEGE

Saturday, June 1

8:30 p. m.—Expression recital.

Sunday, June 2

11:00 a. m.—Sermon for the Y. W. C. A. by the college pastor, Rev. W. E. Poovey, at the First Methodist church.

Monday, June 3

10:00 a. m.—High school exercises.

2:00 p. m. to 5:00 p. m.—Exhibit home economics department.

2:00 p. m. to 5:00 p. m.—Exhibit art department.

4:30 p. m.—Alumnae reunion.

8:30 p. m.—Final concert.

Tuesday, June 4

10:30 a. m.—Annual sermon by Rev. W. W. Peele, D.D., pastor of the First Methodist Episcopal Church, South, Charlotte, N. C.

5:00 p. m.—Senior class day exercises.

8:00 p. m.—Graduating exercises. Announcement of honors in scholarship. Award of diplomas at Davenport College.

9:00 p. m.—Annual address by Dr. Frank P. Graham of the chair of history at the University of North Carolina, Chapel Hill, N. C.

To be different is to be disagreeable. To be better or worse; to be wiser or less wise; to be nobler or less noble, may be excusable—but to be different never is.—Rabbi Stephen S. Wise.

The Harvest and the Reapers

Studies in Evangelism by Harry M. North, D.D.

Immortality Through Soul-Winning

THREE men were standing together while a fourth walked away from them. One of the three said to the others, "Behold the Lamb of God which taketh away the sin of the world." As he spoke he lifted a hand and pointed to the man of whom he was speaking. As we would put it, he said, "There goes Jesus." The two men who heard him followed Jesus and asked him where he was stopping. Upon the invitation of Jesus they went with him. Just what the Master said to them I do not know, but in some way they became fascinated with him and clung to him ever afterwards. The names of these two men were Andrew and John, who became followers of Jesus because their friend pointed him out to them. Now Andrew felt that he would like for his brother to know this man too, so he hunted him up and brought him to Jesus. This brother's name was Simon, and he became thus the third in the group around the Master. The next day Jesus went forth and found Philip, and said unto him, "Follow me." Immediately Philip joined the company, and the number is increased to four. Philip was not content to enjoy the fellowship with Jesus alone, so he looked up Nathanael, a friend of his, and found him sitting under a tree in the yard. With eagerness he told him how he had found the Christ of whom Moses and the prophets had spoken, even Jesus of Nazareth the son of Joseph. But when he mentioned Nazareth, Nathanael said it could not be, inasmuch as no good thing could come from such an insignificant place. Philip showed wisdom in not arguing with him, but with a smile, expressive of assurance, he said, "Come and see." He was sure that if his friend could but come under the spell of the presence of Jesus it would be with him as it had been with the others, he too would believe. Nathanael went with him hardly knowing what to expect, but when he saw Jesus and heard him speak such gracious words, Nathanael surrendered with the glad cry, "Teacher, thou art the Son of God; thou are the King of Israel." He too joined the select band. What have we now? All in two or three days, Andrew and John and Simon Peter, and Philip and Nathanael, five men who started influences going that have blessed the world ever since. Some millions of men of earth today doubtless bear the names of these five men, while countless multitudes of their namesankes have gone on to be with them. But have you considered how it all started? Just the pointing of a hand and the speaking of a word for Jesus and this great movement is set going.

Think for a minute of Andrew. We can imagine him a plain, everyday sort of a man, one not suited to be a public speaker or leader of a great cause. However, he had a talented brother in whom were possibilities of rare leadership, if he could just have some one to bring them out. Andrew had the grace and the good sense to put his brother in touch with Jesus who caused Simon to fulfill his possibilities in a wonderful way. It was said that three thousand persons were converted one day when Simon preached. He became also the Apostle to the Jews and the author of New Testament books.

Maybe you who read these lines have had a high ambition to do a great and good work whereby a multitude of people would be blessed and your name held in grateful remembrance through the after years; but you realize that on account of certain limitations on your part this can never be. Allow me to show you a way in which this can be remedied and yourself be deeply satisfied. In your community is a boy who has in him the making of a great and useful man; if you can put him in touch with Jesus he may accomplish all and more than you had hoped to do, but were not able. In your Sunday school class or in your home is a little girl who might become the noble and widely useful sort of woman which you had pictured for yourself. Lead her to the Christ and it will be your pleasure in the declining years of life to see her developing into lovely Christian womanhood. This will be your nearest approach to earthly immortality, for through these young persons and others who may be influenced by them you will live on and on.

In the book of Daniel it is written that they who turn many to righteousness shall shine as the stars forever and ever. We are familiar with the bright stars which come forth and shine for a brief time in the political sky, only to disappear or to be eclipsed by others. On the stage and in the moving pictures they shine brilliantly for a few years while everybody aclaims their greatness, but how soon they passed and become only a memory. Financial stars of the first magnitude arise in Wall Street and elsewhere attracting the attention of the whole world; but none of them can last very long. Soon the places that knew them shall know them no more forever; and others will arise to shine in their stead. On the other hand, they who work at the sacred business of saving men for their God, and who turn many to a good life, shall shine as the stars, not for a season or a year, but always. Their influence will go down unbroken through the after years passing on from life to life blessing wherever it touches. We little realize the far-reaching consequences which may result from leading even a single person to Christ. The thing may go on in one of these endless progressions from one generation to another until the effect like a wave shall break on the far coast of eternity. Would you have your influence to be immortal? Then spend your days in God's harvest field.

DURHAM DISTRICT CONFERENCE

The Durham district conference held its annual session at Prospect church, Yanceyville circuit, Thursday and Friday, May 16 and 17.

Too much cannot be said in praise of the pastor and people who were the host of the conference. They have just completed one of the prettiest country churches in the state. They did themselves proud in entertaining the large number in attendance. There are no finer people to be found in all our connection than those good people in Caswell county. They are prosperous in material things and they love their church. They are willing to lay themselves out to the limit to give their best to the service of

the Master when they have a leader to show them the way. They have that leader in Rev. S. J. Starnes. This is the second brick church Starnes has built on this charge in as many years.

The reports of the pastors indicated progress throughout the district along all lines.

The following visitors were present and represented their several causes: Rev. A. S. Barnes of the orphanage; Rev. J. M. Daniel, the superannuate endowment fund; Miss Florine Robertson, district president of woman's work; Miss Elizabeth Clayborne, a missionary from China; Rev. M. T. Plyler; Rev. A. W. Mohn, president of Louisburg College; Dr. W. P. Few, president of Duke University; Prof. R. L. Flowers, secretary to the corporation of Duke University; and Miss Georgia Keene of the Sunday school board.

Rev. W. A. Stanbury preached at 12 a. m. the first day, Dr. W. P. Few the second day, and Rev. J. M. Ormond on Thursday night.

F. S. Aldridge was re-elected district lay leader with B. W. O'Neal and B. I. Satterfield, associates.

The following were elected delegates to the annual conference: Dr. W. P. Few, Prof. R. L. Flowers, E. A. Allison, B. I. Satterfield, R. L. Harris, F. S. Aldridge, Miss Bessie Thompson, J. W. Carr, Mrs. J. T. Sexton, M. E. Parker, J. A. Isley, I. W. Durham, J. A. Lowe, C. E. Phillips, B. W. O'Neal, S. H. Hobgood, M. C. Winstead, W. H. Shaw, W. T. Riggs, L. R. Wilson. Alternates: J. H. Eason, J. A. Long, R. W. Duncan, P. R. Hardy, W. E. Hay, J. D. Fletcher, Miss Florine Robertson, and H. M. Wagstaff.

Jessie Jiles Wilkinson and Clyde Phillips Page were granted license to preach. Lester Archie Tilley was recommended to the annual conference for admission on trial. F. S. Aldridge, Sec.

SESQUI-CENTENNIAL OF AMERICAN METHODISM

A recent bulletin from Bishop John M. Moore, secretary of the college of bishops, states that a communication was recently received by the bishops from the Honorable Charles F. Eggleston of Philadelphia asking that our church appoint members of a joint commission on the sesqui-centennial of American Methodism in 1934. The following were appointed to act pending the meeting of the general conference: Bishop Collins Denny, Bishop James Cannon, Jr., Rev. F. J. Prettyman, D.D., of Baltimore; Rev. A. W. Plyler, D.D., of Greensboro, N. C.; Rev. W. Asbury Christian, D.D., Richmond, Va.; Hon. D. C. Roper, Washington, D. C.; Dr. D. R. Anderson, Lynchburg, Va., and John M. Moore, ex-officio.

Our church is thus going into the sesqui-centennial—at which we are much pleased. The important question which the general conference must decide will be, however, not one of co-operation as much as one of financing, for it will take money for the various Methodisms to celebrate the Methodist sesqui-centennial on any respectable scale. Our commission is a very able and representative one, however, and, according to a very prominent member of the Methodist Episcopal Church, who is profoundly interested in the 1934 celebration, is a stronger commission than the Methodist Episcopal Church has named, inasmuch as no bishops are on their commission.—Baltimore Southern Methodist.

THE ASHEVILLE DISTRICT CONFERENCE

Tuesday morning of last week in the Central church the Asheville district conference got off with a bang. No time was lost over minor details or wasted on the non-essentials.

Presiding Elder J. F. Kirk had sent a list of the twelve committees to each member a month before the meeting of the conference so that each would know the work assigned him. Blanks had been sent each pastor to answer all questions pertaining to the work of each charge. By this means a complete exhibit of what had been done this year was laid before the conference at the morning session. The exhibit was both encouraging and embarrassing. Those who had been busy and had received co-operation in the work were able to make a fine showing.

A large crowd gathered in Central church by ten o'clock, organization was soon effected and reports of all the pastors were in before twelve o'clock. Ample time was given to the Advocate campaign and to the interests of Duke University, represented by Prof. F. S. Aldridge. Other routine matter was out of the way before the address by Mr. Charles H. Ireland, lay leader of the conference.

The exhibit made by the district and the promises of the pastors gave assurance that the Asheville district will make a fine showing at the meeting of conference in High Point.

More than a hundred and fifty sat down in the large dining room to enjoy the luncheon following the busy hours of the morning. This was succeeded by committee meetings before the afternoon session.

The Advocate man was loath to leave so interesting an occasion, but the demands elsewhere were urgent.

GASTONIA DISTRICT CONFERENCE

The second day of a district conference is usually counted a time of routine and of slight interest. But this was not true of the Gastonia last week at Belmont. The house was not packed as on the first day, but the crowd and the interest and the attention of pastor-host Barber were all that could be demanded. Elder W. A. Newell cuts all red tape and throws useless conventions to the winds and goes after the main issues.

Following the elections and most of the reports, a discussion ensued on the obligations of the church in the midst of the labor agitations of the present day. This district receives more than half its support from the textile industry. Fully 75 per cent of the people are a part of and interested in the labor situation over there. Preachers and laymen are mindful of the perplexity of the situation and they showed remarkable poise and good sense in the discussions. All were agreed that a heavy obligation rests upon the church in its relation to both capital and labor. It was most refreshing to see good men facing in the frankest way possible the situation of which they are a part.

This district does not hesitate when it comes to the support of the North Carolina Christian Advocate. It went 100 per cent on the honor roll in this present campaign. How refreshing it is to see men set themselves to a definite task and then finish the job!

Brother A. C. Swofford, secretary, must supply the details of the conference work.

TRUSTEES OF BENNETT COLLEGE PLAN FOR A LARGER INSTITUTION

The trustees of Bennett College, for the higher education of negro women, held a very enthusiastic and successful meeting in the library of the institution on Thursday, May 23, 1929.

As is known, this is a joint institution of the Board of Education of the Methodist Episcopal Church, the Woman's Home Mission Board and the North Carolina conference.

Bennett College has an old and enviable record as an institution, established shortly after the war for the purpose of training the negro youth of the southland. It has had a struggling existence, but has finally come into its own.

The church, about three years ago, decided to establish an institution for the training of its negro women, and changed Bennett College from a co-educational to a strictly woman's college. There were only ten girls in the higher classes to start with; the second year there were 51; this year 92. In the high school department there are 150 pupils today. A full student body numbering 242.

Many of the old buildings have been torn down and removed. The new buildings are handsome and up-to-date, and possibly there isn't a better equipped college to be found for either race, according to its size.

President Jones made a very exhaustive, comprehensive and enthusiastic report of his work for the year, which has been successful in the fullest degree. Evidently the right man has been chosen for the leadership of this institution. He has a remarkable record with a developing plan and a student body always on the increase; has lived within his income, and the institution is out of debt.

Friends have arisen on many sides to encourage him—the Slater Fund, General Education Board, and State of North Carolina have made substantial contributions to encourage the work of the school. The Rosenthal Fund contributed $5000 a year for three years.

The educational program is outlined by Dean Holgate of Northwestern University, which is a guarantee that it is worth while.

The campus has been put in good condition, grounds improved from every standpoint, and the quadrangle on which it is hoped will soon have several additional buildings has started on its course of development.

The city is improving the street approaches and making added improvements.

The Carnegie Library, located near the grounds, will be improved and increased. The college library has had a large number of volumes added this year, and all in all, it seems that it would be impossible to have a more hopeful outlook for any institution than has Bennett at the present time.

President Jones is young, enthusiastic, capable and consecrated. The student body is alive to its opportunity and shows the results of most careful and splendid training.

The board of trustees is composed of men and women from many sections of the country, some of whom are leaders in education of some of the largest institutions, and on last Saturday Dr. W. C. Jackson of the State College for White Women was unanimously chosen as an additional member of the board of trustees and recommended to the board of education of the Methodist Episcopal Church for election.

The board decided unanimously to start a program with the view of building a science building, a dormitory, a chapel and ground improvements, which will amount to $450,000, and they expect to accomplish this in the next three years.

Possibly no locality in the United States would afford the co-operation and sympathy, the good will of all denominations, and of both races, as does Greensboro, and it is easy to predict that a great future awaits Bennett College.

C. H. Ireland.

NORTH WILKESBORO

By Zadok Paris.

When I went to North Wilkesboro it had been paying a salary of $600, but they fixed my salary at $900, and some time during the year Marvin Brame raised another $100 and made the salary $1,000. At the end of the second year they fixed it at $1350. And when Parker Holmes, my successor, left it was paying $1,800. No charge in the conference went up faster than North Wilkesboro. I had for my official board: Frank Hackett, J. M. Turner, Lewis Ulrich, Walter Guynn, Joe White, C. P. Walter, Gene O. Cardwell, J. C. Henry, J. B. Norris, J. H. Absher, J. H. Thompson, W. S. Surratt, J. D. Moore, Pearson and others. No preacher ever had a better board of stewards. The membership was numerically weak ,and not financially strong. I spent four pleasant years at North Wilkesboro. I never served a better people. In my third year my good friend, F. D. Hackett, appointed me grand chaplain of the grand lodge of North Carolina I. O. O. F., and for seven years I filled this place. On June 10, 1911, after five years' hard study, I received the degree of Ph.D. Then followed the heaviest blow I ever received from the hand of affliction. My oldest son fell a victim of a fatal malady, which lasted for three years. I was already broken to pieces by an attack of la grippe. But when I took him to Asheville and the specialist told me his trouble, I could hear the thunder rumbling in the distance and see the angry clouds gathering about me. And when I took him to Albuquerque, New Mexico, and the leading specialist told me he could do nothing for him, I took him back home and buried him, my spirit was crushed and my health was wrecked. By the grace of God I overcame my depression and am a better man by having passed through such an experience, but I have never recovered from my nervous breakdown. When the end of the year came I had to move. My son was in the hospital at Asheville costing me $100 per month. That was all I was getting, and

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J. H. Shumaker, General Secretary
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the bishop and his cabinet sent me to Murphy, a distance of 417 miles, where I got $900, a reduction of $300 in salary. Bishop Kilgo wanted to know what I had done to receive such a sentence. I told him to read the resolutions passed by the board of stewards and my record in the conference journal. When you young preachers strike a snag do not think you are the pioneers of hardships, incident to the itinerant life. Before I leave North Wilkesboro let me pay a tribute to my good friend, Jim Moore. With one son in the hospital dying and one in college, and my wife washing and cooking, and I putting ink on my coat to hide the yellow buckram, Jim Moore said to me, "As long as I have $1 in the world half of it is yours." God bless Jim Moore.

REVIVALS AT FOREST CITY

We have had one of the best meetings of only ten days' duration it has been my privilege to be in.

After some days of preparation our people were ready to respond to the appeals of the gospel. And indeed the response was fine all the way through. There was so much interest and warmth that large crowds were attracted to the meeting, including many unconverted people. No one knows how many rededicated their lives to the service of God, and no one knows how many took a new start in the Christian life. A goodly number of people were converted and 15 enter our fellowship on profession of faith.

Now a word about the preaching and the preacher. The preaching was faithfully and forcefully done by Rev. W. B. West, our pastor at Hendersonville. To say that I was gratified with his services is to put it mildly. I have never been better pleased. His preaching is thoughtful, logical and conclusive. His appeals are persuasive. He condemns sin, but does not offend the sinner. He preaches the terrible consequences of sin, but holds up an all-sufficient Saviour. His messages are delivered with as much evangelistic fervor as can be found among those called to the special field of evangelism. I should say he ought to be used more in revival work.

M. F. Moores.

THE HIGHLAND BIBLE CLASS

"But three months ago," according to C .F. Womble, the teacher, "the Bible class had an average attendance of about 20 men and women, but instead of 20 we now have around 75 men alone.

"It has been our purpose during this conference year to increase the attendance in Sunday school, but the questions that came to us were, how are we to do that and how are we to interest more people? First, we reorganized our Sunday school, made new classes, etc., but this did not bring in the new members as we had hoped it would. Then the Woodman camp at Highland came to our rescue and agreed among themselves that if the Sunday school would make a class for men only, they would attend in a body as the 'Modern Woodmen Bible class.' This they agreed to heartily and on the first Sunday they came we had 60 men present. This did not seem to satisfy and on last Sunday we had 75 present. Our goal is to get every man in Sunday school which we hope to do soon.

"This change has not only brought more men into our Sunday school, it has put new life into it, and, where six months ago we had an average attendance of around 100, we have so grown that last Sunday we had 235 present."

Officers of the class are: L. M. Young, president; L. L. Grant, vice president; Oscar Dennis, secretary; W. A. Price, assistant secretary and treasurer; and E. J. Stewart, assistant teacher.

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J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

PREACHERS' WIVES ORGANIZE

The wives of the preachers of the Washington district, present at the district conference convening in Bath, announce to the conference the organization of an association, the name to be given later. Members of this organization shall consist of the wives of the Methodist preachers in the Washington district. The organization pledges itself to continued co-operation with the preachers in every phase of Christian activity.

The object of the organization shall be:

First, To foster a spirit of fellowship among the wives of the preachers, such as now exists among the preachers themselves. To encourage sympathetic understanding and co-operation among this group whose interests are so largely the same.

Second, To stimulate a greater interest in the improvement of parsonages, both on the part of the ministers' wives, and lay women.

Third, To ultimately grow from a district organization into a conference-wide organization.

(Signed) Mrs. J. R. Edwards, Mrs. N. B. Strickland, Mrs. J. W. Sneeden, Mrs. R. E. Pittman, Mrs. J. J. Lewis, Mrs. T. McM. Grant, Mrs. J. F. Starnes, Mrs. R. H. Broome, Mrs. H. I. Glass, Mrs. E. D. Weathers, Mrs. L. C. Larkin, Chairman, Mrs. B. F. Boone, Vice-Chairman, Mrs. E. L. Hillman, Secretary.



Bible Class of Highland Methodist Church, High Point. C. F. Womble is the Pastor.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

DEPARTMENTAL WORKERS' MEETINGS

Some time ago Miss Keene sent a questionnaire to the superintendents of elementary departments in our conference in an effort to find out some of the things that are being done by workers and pass on to others who will be interested. One of the questions dealt with the programs for departmental workers' meetings and the following things are being done in these meetings as shown from the answers to this question:

Devotional.

Discuss needs and problems of department.

Discuss work of department. How it may be more successfully carried on.

Discuss the lesson materials and try to find out how to help one another.

Check on program of work and discuss how to bring department up to standard.

Discuss class problems and individual pupil problems.

Plan special day programs, socials, etc.

Discuss matters of interest and business and make plans for the department, etc.

Plan for departmental projects.

Discuss ways and means of doing best work—plans for improvements in equipment, etc.

Decide on books to be read and arrange to secure them.

Comment on books being read.

Exchange ideas and suggestions and try to help new teachers.

Plan worship programs. Discuss themes, needs, etc.

Teachers make written reports.

Formulate programs providing for purposeful activity.

Conduct business.

Discuss best methods of teaching.

Plan for home visitations.

Learn new songs.

Improvements

One of the questions on the above questionnaire was: What is the greatest improvement in your department during the year, and how was it brought about? The following answers will prove interesting to our readers:

A kiddie coop for nursery furnished by one of mothers.

Mothers purchased materials for nursery department.

New equipment and a better room given by men's Bible class.

Teachers of department bought shades and curtains.

Tables, screens. Beginner chairs. Given by main Sunday school.

Officers and teachers of department bought curtains.

Tables and screens. Furnished by school.

New song books. More homes visited. Brought about co-operation of teachers.

A table bought by teachers and pupils as a Christmas gift for room.

Piano bought by Woman's Missionary Society.

Woman's Missionary Society helped buy equipment and a fund started for general improvement.

Tables, songs and picture bought from birthday money. Song books bought by men's class.

Woman's Missionary Society gave each elementary department $50 for equipment.

These are typical of the things that are happening in all of our elementary departments. One of the finest things noted is the co-operation of other groups in the school as the Bible classes and the aid given by the woman's missionary societies. The adults of these congregations along with others of our conference are taking care of the children's classes in a fine way.

ELEMENTARY INSTITUTES

At a meeting of the district elementary superintendents of the conference held in Smithfield during the conference-wide meeting it was decided to try to hold at least two elementary institutes in each district having an elementary superintendent this year.

Miss Reade Pittman of the New Bern district is planning to hold one at New Bern on June 4, and Goldsboro June 5. Miss Maude Hunter of the Fayetteville district will hold one at Sanford and one at Fayetteville some time in July. Miss Thelma Cole of the Rockingham district will hold hers at Red Springs and Troy in the near future. Mrs. E. L. Hillman is planning two meetings for the Washington district.

The purpose of these institutes is to help the elementary workers in the local schools with their concrete problems. Miss Keene, our elementary superintendent, is planning to be in all of these meetings. Look out for the dates and support the district workers in the fine work they are planning!

MT. ZION HOME COMING

Sunday, May 19, was home coming day on the Mt. Tirzah charge at Mt. Zion church. The morning was given over to the Sunday school work, and the afternoon program to the laymen's work. Mr. C. E. Phillips, Durham district Sunday school superintendent, and Miss Keene presented the work of the Sunday school. Reports from the various Sunday schools show that they are doing good work. Rev. H. E. Lance is the pastor.

MISS KEENE VISITS SCHOOLS

On Sunday, May 12, Miss Keene and Miss Eunice Jones, elementary superintendent of the Durham district, visited two Sunday schools on the Brooksdale charge; Trinity in the morning and Brookland in the afternoon. Rev. S. F. Nicks, the pastor, organized Sunday schools at both of these churches and at Webb's Chapel on Easter Sunday and they are getting off to a fine start. Miss Keene stressed in her talks the purpose and importance of the Sunday school. Miss Jones plans to meet with the elementary workers of this charge in the near future and help them with any problems that have arisen in their work.

GOOD NEWS!

We have just received the good news from the General Sunday School Board at Nashville, Tenn., that Miss Barnett Spratt has been elected to a position in the elementary department and will give full time to week day and vacation school work. Pastors, directors of religious education, and other persons who are interested in this work should write to Miss Spratt at 810 Broadway, Nashville, Tenn. Persons attending the leadership schools at Lake Junaluska this summer will have opportunity of personal conference with Miss Spratt.

OUR COKESBURY SCHEDULE

The following Cokesbury schools are scheduled for the near future:

Bolton and Aulander, May 26-31.

Bath and Fremont, June 23-28.

Rougemont and Duke's Chapel, June 30-July 5.

Rockingham, July 7-13 (tentative).

Hookerton, July 14-19.

Miss Keene and Mr. Long will do the teaching in these schools. Miss Keene will teach at Bolton, Fremont and Duke's Chapel. Mr. Long will teach at the other places.

GOOD WORK REPORTED

Rev. R. J. Lough of Hookerton writes that they are having a most successful evangelistic campaign using for the most part the plans as outlined by the general Sunday school board, having prayer week and consecration of workers as a preparation for the work. As a result of the campaign an increase in the Sunday school and church membership of 25 per cent has been attained along with a deeper consecration of workers in the organizations of the church.

HALLSBORO CREDITS

Rev. J. O. Long, our extension secretary, held a Cokesbury training school at Hallsboro the week of May 5-10, teaching the course on "The Sunday School Pupil." There were 18 enrolled in the class, with eight receiving certificates of credit. Rev. W. C. Wilson is the pastor of the Hallsboro circuit.

ELLERBE SCHOOL

During the week of May 12-16 Rev. J. O. Long was in a training school at Ellerbe and taught the course on "The Sunday School Work, His Life and Work." Eight persons were enrolled in the school, four receiving certificates of credit. Rev. C. M. Lance is pastor of the Ellerbe circuit.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

GOOD PROGRAMS

The Sunday School Day programs for this year are creating a most favorable impression. Two programs are offered free of charge to those Sunday schools desiring them. The one for the larger schol is entitled, "The Messenger of a New Day." It is in the form of a pageant and is not only interesting but instructive. The program for the smaller Sunday school, entitled "With One Intent," is also in the form of a pageant and presents the work of the Sunday school to the audience in an attractive and instructive way. These programs can be had on request from our Lexington office.

LEXINGTON

Sunday School Day was observed at First church, Lexington, last Sunday evening in a most fitting way. The pageant, "The Messenger of a New Day," was presented most effectively to a packed house. Supt. Geo. L. Hackney presented the work of the conference Sunday School Board in such a way as to secure an offering of $100 which has already been forwarded to Treas. H. A. Dunham.

PROGRAMS OF WORK

The old gives way to the new. Instead of the three types of programs of work, used for the past several years, five new types of programs of work will be available this fall. These programs of work are designated as A. B. C. D. E, and will be available to Sunday schools in line with the number of scholars enrolled and the equipment for service. Until these new guides are available it is advised that the old programs of work continue to be in effect.

DISTRICT CONFERENCES

District conference for the Greensboro, Asheville and Gastonia districts were attended last week and the interests of Sunday school presented at the latter two. The Greensboro district conference was held at Jamestown in their beautiful new church. Rev. R. E. Hunt, pastor, reported to the conference that a debt of $11,000 had been paid this year and that the church was ready for dedication.

The Asheville district conference was visited after a hurried trip. Presiding Elder J. F. Kirk adapted his program so as to give the Sunday school interests choice and ample time. H. A. Dunham read the well prepared report of the Sunday School and Christian Education committee, which was then discussed by district lay leader, Edwin L. Brown, Paul F. Evans and your humble servant. The conference went on record favoring a largely increased Sunday school attendance and a better trained teaching force. The laymen set themselves to the task of accomplishing this.

The Gastonia district conference, held at Belmont, was found considering the industrial situation which has been and is now a matter of grave concern to thoughtful persons. Of the 80,000 people of Gaston county it was stated that 50,000 depend upon the cotton milling industries for livelihood. The issues involved were met by Presiding Elder Newell and his conference in a most direct and clear cut way. The Methodist pastors in those parts have been indispensable in their efforts in bringing about a better state of affairs. The Sunday school interests received careful attention by this conference. Each pastor was asked to report on the work of his Sunday school, the new members received into his church and the emphasis placed on missions.

HIDDENITE CIRCUIT

It was quite a satisfaction to be with Rev. J. B. Tabor last Sunday and to speak to two of his congregations. His Pisgah congregation observed Sunday School Day Sunday morning and did it in a most pleasing and profitable way, using the program gotten out by our Sunday school board. Agreement was entered into for a Cokesbury training school to be held at Pisgah for the Hiddenite circuit beginning the second Sunday in July.

In the afternoon the congregation at Rocky Springs was met and addressed on the importance of the Sunday school as a means of developing Christian character. It will be remembered that Rocky Springs is the home church of Dr. R. L. Flowers of Duke University, and Dr. A. T. Allen, superintendent of public instruction of the state of North Carolina. Brother Tabor is happy in the services he renders on his six point charge. Although 69 years of age and with a service record of 45 years in the conference he preaches three times every Sunday and sees to it that every interest of his church is carefully presented. Sunday School Day will be observed throughout the bounds of his charge.

PASTORS' SCHOOL

The laymen of the Gastonia district voted that every pastor in the district be released for the two weeks of the pastors' school, to be held at Duke University June 5-19, and that each charge be requested to raise sufficient funds to take care of their pastor's entertainment expense while in attendance upon this school. A good delegation to the school is promised.

COKESBURY SCHOOLS

Mr. Evans has recently held Cokesbury training schools on the Moravian Falls circuit and on the Hayesville circuit, 13 credits being earned at Moravian Falls and 18 at Hayesville. In each instance delegations from various churches of the circuit came in to the sessions of the school. Both Rev. R. E. Ward, pastor of the Moravian Falls circuit, and Rev. C. S. Plyler of the Hayesville circuit are enthusiastic in their evaluation of the good results of these schools.

STONY POINT

The Sunday school session at Stony Point was visited last Sunday and evidences of growth and enlargement were apparent. Material is being placed on the grounds for additional Sunday school rooms. It is in their plans to brick veneer the present building and in the course of time adapt it to the needs of the Sunday school and then to erect a new building for a church auditorium. While the speed limit is not being broken progress is being made. Rev. R. E. Hinshaw and his people are in love with one another.

BIBLE CONFERENCE

The Bible conference held at First church, Charlotte, recently and sponsored by the adult Wesley classes of the city of Charlotte was successful in every way. The conference began Sunday afternoon and continued in night sessions through the following Wednesday evening. Dr. Thomas Carter of the school of religion of Vanderbilt University, gave four lectures on the scope and content of the Bible and Dr. J. Callaway Robertson presented the work of Wesley classes. The conference was presided over by L. F. Tuttle, superintendent of Wesley class work in our conference. In all probability other conferences of this nature will be held as opportunity affords.

DISTRICT SUPERINTENDENTS

For the purpose of enabling our Sunday school board to render more effective service to the various districts and in order to secure more adequate returns to the treasury of our board the folowing fine follows have agreed to serve as group Sunday school superintendents. The first named person in each district serves as district superintendent, the others serving as superintendent for their respective counties. We shall rely on the counsel and advice of these outstanding laymen. Kindly note them.

Asheville District

H. A. Dunham, Asheville.
C. F. Bland, Hendersonville.
O. H. Orr, Brevard.

Charlotte District

Edwin L. Jones, Charlotte.
W. Z. Faulkner, Monroe.
R. W. Allen, Wadesboro.

Gastonia District

Marshall Dilling, Gastonia.
William Lineberger, Shelby.
G. B. Goodson, Linclnton.

Greensboro District

I. F. Craven, Ramseur.
N. R. Hodgin, Greensboro.
C. E. Brewer, Reidsville.

(Continued on page 25)

To Put On



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Headed for North Wilkesboro in the Old North State—
A thriving town and growing great;
In sight of the great Blue Ridge mountains,
With unsurpassed beauty and sparkling fountains.

Two preachers, each had his wife,
Dear to him as his very life,
Set out on a journey of miles fourscore,
And if you have car trouble it will be more.

The road was good and driving fine,
So they arrived some time after nine;
To the district conference they had come—
This they had in mind when they left home.

The presiding elder's name was Fox,
The good ladies sure had a large lunch box.
In the presiding elder's eye we saw a twinkle,
So in marched Presiding Elder Sprinkle.

Fox presided and Sprinkle preached,
And just then the noon hour was reached.
Then the great lunch box was released,
And my, my, what a splendid feast.

The preachers and laymen all did eat,
And finished on strawberry shortcake and whipped cream good and sweet.
Those good ladies so kind and true,
They knew how to feed a multitude, I am telling you.

A finer conference of ladies and men
I have not seen since I don't know when.
The preachers talked and the laymen, too,
And the ladies talked some, as they often do.

So this conference in the district of Mt. Airy
Was a most delightful place to tarry.
Their reports were good and their faith was strong;
It is encouraging to meet with such a throng.

The attendance was large, the speeches good;
It is a very fine friendly brotherhood.
We shall not forget good Brother Fox,
And shall ever remember that great lunch box.

Our good Brother Seymour Taylor gave us the trip;
His car is a dandy, the wheels do not slip;
His head is level, his hands are steady,
So if he invites us again we hope to be ready.

T. J. Houck.

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Mt. Holly—J. C. Cornett	8
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Lincolton—R. S. Truesdale	6
Crouse—Van B. Harrison	6
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Park St. (Belmont)—J. C. Groce	4
Bessemer City—J. P. Hornbuckle	4
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Dallas—C. O. Kennerly	3
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East End—M. T. Hipps	2

GREENSBORO DISTRICT

**Wesley Memorial—J. W. Moore	61
***Uwharrie—M. S. Kincheloe	22
*Centenary—G. A. Stamper	21
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**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
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Proximity—Dwight W. Brown	6
Ramseur-Franklinton—J. W. Hoyle, Jr.	6
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Central, Mt. Airy—A. C. Gibbs	9
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Elkin—L. B. Abernethy	6
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Jefferson—T. J. Huggins	6
Jonesville—W. J. S. Walker	5
*Moravian Falls—R. E. Ward	5
Danbury—F. E. Hartsfield	4
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Leaksville—M. B. Woosley	3
Todd—A. J. Lackey	3
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Albemarle—T. F. Marr	9
Mount Pleasant—J. S. Gibbs	7
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Central (Concord)—R. M. Courtney	4
Landis—P. E. Parker	4
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Epworth (Concord)—J. M. Varner	3
Kerr Street—G. L. Wilkinson	3

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*Central Terrace (Winston-Salem)—Parker Holmes	8
Davidson—R. C. Goforth	8
Linwood—G. W. Fink	8
Ardmore—W. A. Rollins	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Gastonia	31
Raleigh	26
Rockingham	23
Durham	22
Charlotte	16
Greensboro	14
Mount Airy	13
Washington	11
New Bern	10
Statesville	9
Winston-Salem	9
Salisbury	9
Elizabeth City	9
Weldon	6
Fayetteville	6
Asheville	6
Wilmington	5
Marion	5
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Children's Storyland



I'LL TRY

Two Robin Redbreasts built their nest
Within a hollow tree;
The hen sat quietly at home,
The cock sang merrily:
"Wee, wee, wee, wee, wee, wee."

One day the sun was warm and bright,
And shining in the sky,
Cock Robin said: "My little dears,
'Tis time you learned to fly";
And all the little young ones said:
"I'll try," "I'll try," "I'll try."

I know a child, and who she is
I'll tell you by and by,
When mother says "Do this," or "that,"
She says "What for?" and "Why?"
She'd be a better child by far
If she would say "I'll try."

—Unknown.

CHRISTINA ROSSETTI AND HER PETS

The very name of the author of the lovely little book called "Sing-Song" is a poem—Christina Georgina Rossetti.

Her parents were Italians. Her father was a poet, who had left his native land and come to London. He taught the beautiful language of his own country in a great college there. Her mother was a teacher, too—a governess. It was in London that Christina was born a little less than a century ago.

There were two brothers and a sister, all older, to share the playtime and the lessons of the small dark-eyed Christina. She never went to school, but had her lessons at home with her own dear mother for a teacher. Her father taught her sometimes, too. She learned the Italian tongue as well as the English, in which she was to prove so skilled a writer.

Perhaps the greatest pleasure that this little city girl ever knew came with her visits to her grandfather in the country. He lived 30 miles away and that meant a long, long ride in the stage coach. On and on between green fields she went, coming at last to Grandfather Polidori's cottage and garden, the best of all sights.

In that garden lived, you may be sure, caterpillars "brown and furry," and garden mice "little and timid." Over it flew the swallows, sailed the clouds, and arched the rainbow. Through it blew the wind which the puzzled little girl could never see.

Her greatest pleasure in London was to go with her brother, Dante Gabriel Rossetti, to visit the Zoological Gardens. There were more birds and animals than she ever saw in the country. But they were less happy than the wild creatures. Much as she loved to see them, she could but feel sorrow for them in their captive state.

So was it with the tiny caged canaries. They were a source of pleasure and of grief. Once she dreamed of these little friends of hers. It was that every canary in the city escaped from its cage by night and flew away to a beautiful park and was free. Only until sunrise did she freedom last. Then like a great yellow cloud the pretty, singing creatures returned to their cages.

Her brother, who was studying to be an artist, considered this dream worthy to be painted. Do you not agree that it would have made an exquisite picture? But it has never been done. Other things occupied the busy brother, and other things the little sister, who could paint quite well, too.

She began to write in rhyme when she was very young. Verses about her cats and kittens and pets were carefully copied by her sister in a little notebook. These were kept until Christina was 16, when they were published in a tiny book, illustrated by herself.

Somehow, Christina never did grow up. She retained her fondness for toads and frogs and little wild creatures always, and was ever ready to take them in her hands if need be. Perhaps this will remind you of the good St. Francis and his "little brothers and sisters" of the fields and streams and air. As for children, Christina adored them always, and they her.

Her beautiful poems won for her high place among the poets of England and the world.

It is, as you will have noted, almost impossible to write of her without writing of her famous brother who was artist and poet, too. She went often to his studio where the most curious and delightful of pets were kept.

At one time he had an owl—very affectionate and interesting when tamed—a woodchuck, a deer, and that quaint little Teddy bear from Australia called the wombat. It was like a zoological garden, or better still, a Wonderland. And who should come there frequently but that very funny man, whom you know as Lewis Carroll, to study and to make photographs of them.—Christian Science Monitor.

AN AIRPLANE STORY

Far, far up in the cloudless heaven a big plane hummed into view. Georgios watched it drowsily from the bit of shade where he and his father were taking their siesta. The August sun is very hot in Greece in currant-gathering time, and no one works if he can help it from twelve until mid-afternoon.

"Why didn't people think of flying a long time ago?" he wondered.

"They did. Don't you remember the story of Daedalus?"

"And Icarus and the wings that melted?" The boy was all eagerness: "But that is just a myth, isn't it?"

"A myth? Perhaps. But be sure there is a kernel of fact in a story like that."

The plane was almost overhead now.

"It does look as if it were aiming at the sun, doesn't it?" Georgios exclaimed.

In the meanwhile little Demetrios had awakened. "Is it a story?" he asked eagerly.

"Yes. Would you like to hear it?"

So the father began: "Once, in the early days of our Greece, there lived in Athens a man who could turn his hand to almost anything he wished. He was a builder. He worked in metals. He was an inventor and was always making something to astonish his fellow townsmen. A sculptor, he was able to fashion figures so naturally that one had to tie them to keep them from running away.

"With all these talents, Daedalus possessed one fault, a big one. He feared a rival and became jealous of any one who showed ability. So when his nephew invented the saw, Daedalus caused his death. Then, to escape punishment, he fled to Crete, where he built for King Minos the famous Labyrinth.

"But, alas, trouble seemed destined to follow this old-time conjuror. He soon incurred the distrust of Minos, and, with his son, Icarus, was shut up in prison. Walls enclosed them. The sea was all about. But above stretched the vast, unguarded ocean of the blue ether. Daedalus saw his way of escape. Perhaps he had been experimenting with wings for a long time. Watching the birds soaring with ease over land and sea, he would be seized with a desire to imitate them, to add this achievement to his already long list of discoveries and inventions.

"What kind of craft it was he fashioned, who can say? According to the story, he fashioned wings of feathers, fastening them on with wax. Without doubt the mechanism was contrived on the 'wing' plan. How excited they would be when they found it worked! Rising from their prison, they cut the sea of the air with strong, sure flight. Crete was left behind. Everything was going well. Fie for King Minos and his prison!

"Then something happened. 'The wild joy of wings' got possession of Icarus. It was so wonderful up there in the air. Higher and higher the boy soared, straight into the sun's face. Matter-of-fact Science tells us that the higher we ascend the colder becomes the temperature. But we are living just now in the world of myth.

"Icarus flies so close to the sun that the intense heat from the great monarch

of the skies works a tragedy. You remember the wings of these mythic airmen had to be fastened on. In the torrid heat of the sun's rays the wax melts, and poor Icarus makes a nose-dive for the sea—far, far below. The water spirits give him stately burial, and to this day these waters bear the name, Icarian Sea.

"What happened to Daedalus? When he found he could do nothing to rescue his son, he continued his course, so the story runs, arriving at last in Sicily. So ended one of the world's first recorded air flights."

The airplane had long before passed out of sight over the horizon's rim. The sun was well on his way to the westward, and the men and boys, shouldering their baskets, attacked the dwarf, dusty vines. Baskets were soon filled with the ripe clusters and were carried to the drying ground, where they were emptied upon wooden trays. The women spread the fruit out over the trays to dry. In a few days these "Corinth grapes" would become "currants," and would be packed and sent all over the world to flavor and enrich the desserts of peoples of many races and tongues.

Thinking of the long journey to market with the heavily laden beasts of burden, Georgios made a big resolve, "When I am a man, I am going to play Daedalus."

I believe he will. Don't you?"—M. Wilma Stubbs, in The Christian Register.

MY MOTHER

By H. S. McCowan.

She carried me under her heart.

She loved me before I was born.

She took God's hand in hers and walked through the valley of the shadows that I might live.

She bathed me when I was helpless.

She clothed me when I was naked.

She gave me warm milk from her own body when I was hungry.

She rocked me when I was weary.

She pillowed me on pillows softer than down, and sang to me in the voice of an angel.

She held my hand when I learned to walk.

She nursed me when I was sick.

She suffered with my sorrow.

She laughed with my joy.

She glowed with my triumph.

She taught my lips to pray while I knelt at her knee.

She gave me strength for my weakness through all the days of my youth.

She gave me courage for despair, and hope to fill my heart.

She was loyal when others failed.

She was my friend when all other friends were gone.

She prayed for me through all the years when flooded with sunshine and saddened by shadows.

She loved me when I was unlovely, and led me into man's estate to walk triumphant the King's Highway and play the manly part.

Though he lay down his life for her, no man can pay the debt he owes a Christian mother.

God bless the mothers of men, living or dead!

They are still our mothers, and the memory of them touches our hearts with tenderness and fills our eyes with mist and tears.

WHO ARE THE FANATICS NOW?

Mark Sullivan summarized the vote in Congress on the so-called Jones Act, which was really an amendment to the Volstead Act, as follows:

Two states, Arizona and Connecticut, voted wholly wet; and five states, Louisiana, Maryland, New York, Rhode Island and Wisconsin voted more wet than dry. Twenty-six states voted wholly dry, and twelve states voted more dry than wet; and in two states, New Hampshire and New Jersey, the voting was equally divided.

In a syndicated article, under the caption, "Fananticism Among the Wets," this veteran newspaper man philosophizes as follows: "It is the outsider, the protester, the opposer of what is, that becomes excited. When prohibition did not exist, when the drys were the outsiders and protesters, when they were trying to bring prohibition about—they were then the fanatics, while the wets were calm. Today the case is largely reversed. Now it is in the wet ranks that most of the spirit of fanaticism is to be found. The proof of this distinction can be seen not only in the press but in the debates in Congress. Wherever the argument rages it is the wets, more than the drys, who make the most extreme statements and show the most passion."

He cites as an example of the rancor of the wet press the invention and the use of the sinister-sounding phrase the "life-for-a-pint" law. Stripped of all the misrepresentations of the wet press, the fact is that Michigan had, as some other states have, a "habitual criminal" law. Under this law persons convicted of a fourth offense, of any kind whatever, are regarded as habitual criminals and are sentenced for life. Where such laws existed, and after selling liquor became a crime, hardships would ensue. It could happen that a man could be convicted of three crimes, which might be manslaughter, burglary, or what not. Thereafter, if his fourth offense happened to be against prohibition, the "habitual criminal" law took effect automatically.

The fanatical wets, hard-pressed for facts, would make the most of such a situation. Law-abiding, liberty-loving drys are pictured as hypocrites, snoopers and persecutors. If the wets knew better the souls of these who habitually and with a clear conscience keep the law and desire to live decent and peaceable lives, they would have better luck in handling this problem. (This last sentence we copy from a wet editorial, changing their words "drys" to "wets," and their word "violate" to "keep.")

But it is perhaps too much to expect from those who, besides being fanatical, are being poisoned by bad booze.—Epworth Herald.

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Cleanliness is more vital internally than externally. Frequent flushing of the alimentary canal is essential to continued health. In fact a cleansed and regulated system will usually resist disease and avoid many of the serious troubles.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

CHOWAN ACTIVITIES

The Willie Evans auxiliary, composed of women of Center Hill and Evans churches, held its May meeting with Mrs. L. R. Bunch the afternoon of May 11. We were very fortunate in having our pastor, Rev. R. F. Taylor, meet with us and conduct the devotional service. The program dealt with home problmes and was followed by a general discussion as to what part an auxiliary member and social worker can take in the spiritual and physical remoulding of homes where the parents have grown indifferent.

An interesting report of the New Bern conference was given by our delegate, Mrs. R. F. Taylor. She assured us that she enjoyed the privilege of wearing, during conference, the badge awarded our auxiliary for making the honor roll.

At the conclusion of the meeting a social hour was enjoyed, the hostess serving dainty refreshments.

The Willie Evans auxiliary gave a silver tea at the parsonage in Center Hill Friday evening, May 17. Several readings and musical selections were enjoyed. The social hour was enhanced greatly with the serving of tea and sandwiches.

The splendid spirit shown by the community in both attendance and offering was appreciated by the auxiliary.

Mrs. B. W. Evans.

ANNUAL MEETING OF DURHAM DISTRICT, FRONT STREET, BURLINGTON, MAY 22

With the church auditorium well filled the chairman, Miss Florine Robertson, called the meeting to order at ten o'clock.

The pastor, Rev. G. W. Perry, conducted the devotional service, using a portion of the 12th chapter of Mark.

Mrs. J. W. Lasley, a charter member of the local auxiliary, made a most appropriate welcome, to which Mrs. E. C. Stone of Branson auxiliary happily responded.

Miss Robertson in introducing herself as the new secretary said in part: "It is the hardest thing in the world to succeed Miss Lillie Duke. Everyboy loves Miss Lillie. However, we must remember this task is the biggest task in the world—that of carrying the gospel to those who have it not. We can't sit idle; we are after results. Out of 38 auxiliaries we have only six on the honor roll. Yet it is not so much the fact of being on the honor roll as of being active and aggressive. Your secretary didn't get any of the honors at conference—the Korean urn went to the Raleigh district, the jubilee jewel to the Washington district. Our objective is for every church to have an auxiliary and every woman a member. Our aim is to bring all financial obligations in full on harvest day."

The morning session was occupied with three leading addresses and reports from the organizations.

Mrs. M. L. Teague told in a most helpful way "How Roxboro led the district." Any auxiliary following her instructions will do more than make the honor roll. She reported that the auxiliary had an honor roll within themselves—those members not missing a meeting during the year were presented with honor roll badges and a subscription to the Missionary Voice.

Mrs. J. C. Wooten spoke on "How to do our full part for the children." She remarked that she had a big subject, though the subject was not so big as the task of accomplishment. She urged the leaders to use the output of the department of literature in cultivating the children, since "religious nurture should begin with physical nurture."

Mrs. H. P. McKay of Front Street auxiliary made an interesting talk on "How to get a Council certificate in mission study."

One of the best reports of the morning was made by little Miss Ella Anthony of the junior division of Front Street.

After luncheon there were conferences held for half an hour. Presidents, zone leaders, young people's leaders, children's leaders and mission study leaders assembled in the Sunday school rooms of the church and discussed working plans.

Rev. S. J. Starnes conducted the afternoon devotional service, using a portion of the ninth chapter of Matthew.

Mrs. H. B. Branch spoke on "Holding the young people." She referred to the fact that she is frequently told that she has the hardest task of all—that the young people are a problem. If that be true Mrs. Branch certainly gave a solution. She said: "Get somebody interested enough in the young people to hold them—pray definitely that God may call one member from your auxiliary. I am not pleading for you to entertain those young people or to help them make the honor roll, but pray definitely that God may use you to touch some life to go to the missionfield."

Mrs. M. T. Plyler read a letter from Miss Lillie Ward stating that she had been appointed by Council as church helper in Charlotte.

There were many other interesting features of the day which space forbids mentioning. The young people of Graham presented a most interesting pageant on stewardship. They had the full appreciation of the entire audience.

The solos by Miss Lucy Boone, Miss Emily Young and Mrs. Margaret Eubanks of Chapel Hill were much enjoyed.

Mrs. Mamie Merritt, Mrs. J. E. Murphy, Mrs. W. F. Craven, Mrs. H. E. Nycum and Mrs. L. R. Allison, the committee on resolutions, expressed the sentiment of the body for this day given to missionary thought and endeavor. There was a profusion of the season's best flowers arranged by an artist's hand. Courteous boy scouts awaited on every hand, the luncheon was all that could be desired and the spirit of Christian fellowship was manifested by a group of fully three hundred assembled with the one purpose of serving Him who is the God of the whole earth.

E. S. P.

THE STEWARDSHIP OF OUR TIME

(Paper read before the Montgomery-Moore zone meeting).

One of our leaders has defined Christian stewardship as the recognition and fulfillment of personal responsibility, for the administration of the whole of life-personality, time, talent, influence, material substance, everything in accord with the spirit and ideals of Christ.

Christian stewardship leads us to study the life and character of Jesus and carefully to exemplify his teachings. The Christian steward will hold every gift of mind and body as a responsibility. He will feel himself under obligation to use his talents for the glory of God, in service to his fellowman. Whatever his talent may be, healing, preaching, teaching, music, art, or mere fidelity in the simple, honest things of life, he will feel a keen sense of obligation to use and improve it. The steward is a partner with God. Stewardship has generally been thought of as the fulfillment of pecuniary obligations to the church and the kingdom of God. Hence, with many it has taken on the form of tithing. However, it has a much wider scope. Christian stewardship is as wide as life itself. It involves the use of our time, talents, money, our bodies, and our capacity for the spread of the gospel, all for the glory of God. The human race cannot be divided into two classes, stewards and non-stewards, for all, from the least to the greatest, are stewards. There are three great sins against stewardship, ignorance, assumed irresponsibility and infidelity. God gave us life from the beginning, therefore our life belongs to him. There is no life aside from God's original way. With all our learning, we have failed to produce life, aside from God's way; hence our life belongs to God; we are the stewards of it. A steward is one who has in trust that which belongs to another; therefore, as our life belongs to God, we are only stewards of it—we must use it in a way that will glorify him. Jesus Christ, his only Son, has set us an example. He lives a clean, pure life, just the life God would have him live. Living the God life is the natural life. God wants us to be true, faithful and loyal to him, to love and serve him, in loving and serving humanity stewardship of time. "See then that you walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Ecclesiastes 12:1); "Remember now thy Creator in the days of thy youth" (Psalm 90:12); "So teach us to number our days that we may apply our hearts unto wisdom" (Psalm 31:15).

(To be continued)

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

GASTONIA DISTRICT MEETING

The district meeting for the Gastonia district will be held at Palm Tree on South Fork circuit, Thursday, June 6, 1929. Mrs. A. J. Owen, district secretary, is anxious for a full attendance of representatives from every society. The program for the meeting promises to be of exceptional interest to all who may have the privilege of attending.

CRAWFORD MISSIONARY SOCIETY

Mrs. J. W. Weaver of Reidsville writes us of a recent interesting meeting of her society—the Crawford Missionary Society of Main Street church. The May meeting was held at the home of two of its most enthusiastic members, Mrs. W. G. Ballard and Miss Henrietta Reid, on May 13, at 6:30 p. m. Held primarily in recognition of its honorary members this meeting proved to be a sort of home coming event for several former members who, on account of home obligations, are unable to attend afternoon meetings.

The spacious colonial halls, living room and library of this hospitable home were thrown en suite for the occasion. Banquet tables arranged the length of the hall presented a pleasing spectacle with their artistic arrangement of spring flowers, lighted tapers and other appointments. Mrs. W. B. Richardson presided at the dinner and the guests were welcomed by the president of the auxiliary, Mrs. J. W. Weaver. Between courses business of importance to the auxiliary was transacted and interesting reports were given by the delegates to the annual conference held recently in Winston-Salem. At the close of the program an inspiring talk was given by Miss Edith Beach and brought to a close one of the most interesting and enthusiastic meetings that the society has enjoyed this year.

CHESTNUT STREET AUXILIARY

There is no more interested, enthusiastic or wide-awake auxiliary in the Asheville district than is the woman's auxiliary of Chestnut Street church, Asheville. This society "does things" and their record of work would do justice to a much larger auxiliary. In addition to the missionary work which they are carrying forward in every department, they are busy in raising money for the building fund of their church, and have added a most gratifying amount to this fund through their untiring efforts. They use the circle plan with great success. Two of the circles meet in the evening once each month, and the other meets in the afternoon. The meetings are held in the homes of the members, and once a month a general meeting of the society is held at the parsonage.

It was the privilege of the editor of the woman's page to be present at the May meeting of the afternoon circle, which was held at the home of Mrs. J. F. Kirk, who is treasurer of the circle. There were a goodly number of members present and the program was most interesting. The opening devotional was conducted by Mrs. W. R. Harris who, by request, spoke of the mother's obligation to her children, using the story of Hannah and Samuel as a basis for her talk. In a clear sweet voice Mrs. W. Randall Harris sang "Mother Machree," and was followed by the afternoon Bible study which was most interestingly given by Mrs. E. C. Decker, who gave the chapter on Jonah from the "Studies of Prophecy" by Miss Mary Debardelaben.

Mrs. Decker brought out many interesting characteristics of Jonah, and heightened the interest in the story of his life by the questions she propounded which brought about a general discussion of the lesson. Several visitors, whom we believe are prospective members, were present. At the close of the program Mrs. Kirk, assisted by several members of the circle, served hot chocolate and wafers.

ITEMS OF INTEREST FROM CONFERENCE REPORT CHILDREN'S WORK

The committee recommends:

That each day special prayer be made for the children and their leaders by the members of the adult society, and that the superintendents of children's work teach the children the practice of prayer. That wherever possible superintendents hold mothers' meetings once each quarter, preparing special programs for the parents. They shall give at least one public demonstration during the year of the work being done by the children.

That an earnest effort be put forth to increase the number of subscribers to the Juniors, the magazine published for the children. That an intensive mission study period be observed during June and July, using the books recommended by the Council.

That parents and leaders of children's societies do all they can to secure the showing of moving pictures that are less objectionable for children.

Since the Carnegie Endowment for International Peace offers responsibilities for co-operation through their "International Mind Alcove" plan in which they propose to place in selected public libraries a set of books on peace and world friendship, it is urged that the superintendents take the matter up with their local librarians and try to secure such a set of books.

That during vacation the leaders promote reading contests, story hours and other special cultivation for the children.

JUBILEE OBSERVED IN CHINA

The May Missionary Voice contains a most interesting article by Miss Virginia Atkinson, missionary, on the jubilee in China. Miss Atkinson has been in China since 1884 and her heart is with the Chinese and the esteem and affection in which she is held by the people is shown in the great influence which she exerts over their lives.

She tells us that this jubilee was observed in all the sevent districts in China and through these celebrations the Woman's Missionary Society of the China conference gave a hearty response to the invitation to join in the fiftieth anniversary celebration of the "mother conference." Though the Chinese society has been inexistence only eleven years, they realize that their work began fifty years ago when Miss Lochie Rankin was sent to carry on the work which had been started by Mrs. Lambuth.

At Tsungzak, Miss Atkinson tells us, a short term school was conducted with classes for advanced women in Old Testament, New Testament, Sanitation and Family Religion. They were also taught the meaning of the jubilee and they learned of Brazil, Mexico, Japan, Cuba and Africa, and these places hereafter will be a part of their thinking. A powerful revival was conducted by Miss Mary Culler White and Deaconess Tseu. One day was given over to a district conference. At the morning session reports from different auxiliaries were heard and discussed, and an inspirational talk by Deaconess Yang who is in charge of the district Bible study proved that though little in stature she is a woman of big faith and determination.

The afternoon session was indeed a real jubilee celebration. Congratulations to the "mother society" because of the fifty years of work that she has done were heard from the speakers, and Miss Atkinson as a representative of the "mother society" brought to the "eldest daughter" a report of our work in the homeland. At night a pageant was presented and though the surroundings in the old dingy house a century old were sordid, more reverent acting could not have been done as these Chinese women presented the story depicting the work of the whole fifty years. An offering was taken for the China Woman's Missionary Society to open work on its own responsionary in a new place in the Shanghai district on the north bank of the Yang Tse river.

Celebrations at Sunkiang were unusually good, under the direction of Mrs. Woo, principal of the Hayes-Wilkins Bible School and vice president of the China Woman's Missionary Society. Mrs. Woo is the daughter of him, who in the Boxer uprising altered the Empress Dowager's telegram which read "Exterminate the foreigners" to "Protect the foreigners." The lives of the missionaries were saved but his life was lost.

These celebrations and pageants have taught the Chinese people about the hard work of the "mother society" in entering, with the Word of Life and Light, all these fields of service.

Sunday School Lesson

JUNE 2

By Dr. Frank M. McKibben.

Later Experiences of Jeremiah

Jeremiah 20:1-6; 37:1-38, 28; 43:1-7.

Golden Text—Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.—Matt. 5:11.

Lesson Incidents

This lesson may well be treated in two divisions. The first will be concerned with a consideration of these "later experiences" of the Prophet Jeremiah. The second division will treat of the "similar experiences" of Christians today. The first consideration should consume very little time. A brief and graphic presentation of the story of the lesson may be given by the teacher or by some member of the class to whom this assignment has been made in advance. Such headings as the following will serve to gather up the incidents of the story: Jeremiah's Bold Utterances Makes Enemies, The Imprisonment of the Prophet, Jeremiah's Deliverer, The Prophet Set Free. Points that may well be emphasized in the telling are the prophet's continued boldness in the face of opposition, the awful nature of his punishment, and the person and cause of his deliverance.

The help of the Ethiopian suggests other incidents of similar character and raises the question of the operation of God's Spirit in human hearts. Was it a mere accident that Moses was trained in the Egyptian court as part of his preparation for leadership? Did the Spirit of God move in the heart of this Ethiopian leading him to rescue the faithful prophet? Did God bring Philip and the Ethiopian of New Testament times together? One can not read and study these events and the sweep of history in the Hebrew race without seeing the hand of God in both detailed incidents and the slow motion of a race growing into mature moral and spiritual life.

Forms of Modern Persecution

The value of this lesson for present-day classes will be found in the discussions that may arise regarding modern experiences that are similar to those of the ancient prophet. The teacher who has thought through the lesson and has several well-formulated questions ready to place before the class will be likely to arouse profitable discussion. Such questions will doubtless include some of the following.

Is it absolutely imperative that men should suffer persecution in order that righteousness may be exalted? Was Jesus uttering a simple promise to the early Christians or stating a fundamental principle of the kingdom of God when he said, "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake?" Was this statement meant to be applied more to the Christians of the first few centuries than to twentieth-century followers of Christ?

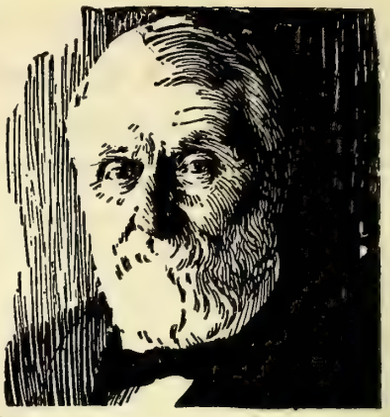
Is there not great similarity between the specific incident leading to the persecution and imprisonment of Jeremiah and those incidents of recent years which have led to the persecution and imprisonment of many honest and conscientious objectors? Sober and earnest thought is changing the attitude of many these days regarding war and patriotism. Jeremiah had discovered to what his loyalty should be directed. Is not this the time for American Christians to think through on the problem of loyalty to the ideals of Jesus, rather than to wait until sentiment has developed which may plunge America and the nations of the earth into another catastrophe? Is this going to require clear thinking, bold speaking, and possible suffering on the part of any of us?

What are some of the other everyday forms of "persecution" which earnest Christians are called upon to suffer? Of course, if one does not permit his religion to seriously modify his thinking and conduct, if one's discipleship does not mark him as different from many types of people in our modern social world, he will not face much difficulty. But if one takes his religion seriously, what are some of the phases of life in which he is apt to be sorely tested? We are living in a materially minded, spendthrift age. Shall we accept the spendthrift attitude in the face of crying world needs? How may Christians give until it hurts? Is this a form of the problem of going with the crowd? Is there not a ringing challenge to the woman in social life and to the business man in the commercial world to press steadily forward in the effort to apply fearlessly and fully the moral ideals of Jesus to these spheres of activity? And what church member does not have the opportunity of practicing forbearance in refraining from backbiting, retaliation, and revenge in the petty strifes within the household of faith? Who does not have abundant opportunity to be called "blessed" for righteousness sake?

"Tips to Teachers"

Certain conditions must be present in any teaching situation if it is to be successful. The skillful teacher is one who understands these conditions and seeks to secure their presence. Some of the more important of these will be mentioned from time to time.

1. Interest and attention. Where there is no interest or attention little learning occurs. The most effective kind of attention is a natural result of interest. There is no such thing as inattention. Pupils are always attending to something. They are always interested in something. The teacher's task is to see that they are interested in and attending to the lesson or the activity at hand. It is utterly futile to proceed long without arousing an active interest on the part



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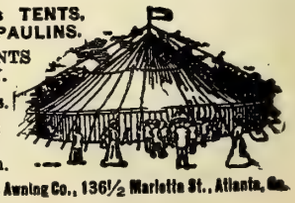
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of the class members. It is frequently necessary for the teacher in beginning a lesson to use the dominant interest of the group, whether it be dresses, tops, football, politics, or housekeeping. From this interest the skillful teacher will lead the group to the heart of the lesson if the lesson has any vitality or basic interest for the group. It is unfortunate if the class discusses these topics throughout the session without arriving at their religious significance (which is frequently the case).

Two types of interest should be noted. The first is a natural interest, such as that of children in a story, of youth in the life of a hero, of young people in sports, or of adults in a political issue. Many lessons are lacking in problems, topics, or information of natural interest to the group. The second type of interest is that which is motivated. It is one thing to undertake a study of Hebrew history simply because it is in the "quarterly" or lesson series. It is a quite different matter to discuss with young people the interesting aspects and significance of the religious development of the Hebrews until of their own accord they "vote" or make request for such a study. This latter attitude means that they have become interested. Unless the teacher finds a natural interest or can arouse an interest in pupils in a lesson or series, it had better not be undertaken. Much Sunday school teaching has lacked in interest to the pupils.—Pittsburgh Christian Advocate.

W. N. C. SUNDAY SCHOOL

Continued from page 17

Marion District

W. F. Starnes, Morganton.
N. F. Steppe, Marion.
F. C. Kinzie, Spindale.
R. A. Harmon, Elk Park.

Mt. Airy District

C. C. Campbell, Leaksville.
J. G. Abernethy, Elkin.
W. H. Worth, Jeffersen.
J. D. Rankin, Boone.

Salisbury District

S. G. Hawfield, Concord.
Z. V. Moss, Albemarle.
A. S. Jones, Salisbury.

Statesville District

J. E. Shell, Lenoir.
G. F. Ivey, Hickory.
A. W. Bunch, Statesville.
K .W. York, Stony Point.

Waynesville District

Herbert Gibson, Lake Junaluska.
C. L. Allison, Sylva.
T. J. Johnston, Franklin.
R. P. Abbott, Bryson City.
J. M. Boone, Andrews.

Winston-Salem District

Dr. R. A. Smith, Winston-Salem.
Geo. L. Hackney, Lexington.
J. G. Crawford, Cooleemee.

The building of a millennium without first building souls that are fit to possess one is the primary and romantic disease. —William L. Sullivan, in the Atlantic.



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Western North Carolina Conference

CHARLOTTE UNION

All attendance records for the year in Charlotte district leaguedom were broken May 13 when 60 per cent of the membership of the Charlotte Union assembled at Matthews in regular monthly business session. The Hickory Grove chapter which joined the union last month had more than 50 per cent of their membership present, with their pastor, Rev. J. P. Morris. Dr. E. K. McLarty, pastor of Hawthorne Lane, attended with his leaguers. Rev. Paul Hardin, pastor of Matthews church, addressed the assembly interestingly and forcibly, using as his theme: "Mothers' sons and daughters, and some of the things young people do." Others taking part in the devotional program were Mrs. W. A. Crowell of Matthews and Mrs. Dayton Riley of Hawthorne Lane, union pianist.

Dr. McLarty delivered the certificates of credit as earned in the efficiency institute last week. Miss Blanche Gluck of Winston-Salem, who taught missionary methods during the institute was present and expressed her thanks to the union for a gift which was presented to her after the institute as a token of appreciation. Announcement was made of the winning chapter during the Epworth Era campaign. Chadwick League won the prize, Hawthorne Lane ranking second. Spencer Memorial had the highest percentage of membership present and won the attendance banner. Matthews League was 100 per cent present, but as host did not compete. Matthews won the electric cross for highest percentage of efficiency during the month of April.

Miss Winnie White presided at the business meeting, an important feature of which was the election of officers. John Carlyle presented the report of the nominating committee. The entire slate was elected as follows: President, Catherine Gardner of Matthews; first vice president, Frank Dover of Duncan Memorial; second vice president, Miss Bonte Perry of Spencer Memorial; treasurer, J. H. McAteer of Chadwick; recording secretary, Ruby Bost of Matthews; Era agent, Miss Owen Klutz of Matthews. Appointive offices were filled as follows: Superintendents, devotional work, Margaret Burdell of First Methodist; missionary, Mae Lillie Mode of Chadwick; social service, Willie Mae Short of First Methodist; recreation and culture, Miss Clyde Fallin of Belmont Park; corresponding secretary, Della Green. Other appointments will be made.

Miss White has served the Charlotte union in various offices for a number of years, as well as in her local chapter at First Methodist church. She addressed the assembly briefly and appropriately on our motto: "All for Christ," expressed pleasure found in working with the leaguers and pledged herself at their command in the future. She will preside, however, at the joint meet with the Gaston county union on June 10. The incoming resident greeted the union, gave herself to their service, expressed belief in the success of the Epworth League activities in the Charlotte district during the new year. H. V. Klutts, Jr., assisted by all the Matthews leaguers, directed a delightful social hour on the lawn of the church. Refreshments were served.

CABARRUS COUNTY BANQUET

A most enjoyable occasion was the meeting of the leaguers of Cabarrus county on Tuesday night, May 21, in Trinity church, Kannapolis. The menu as prepared by the ladies of the Kannapolis church was all that the appetite of this large group of young people could desire. The leaguers thanked the ladies over and over through songs and yells for the good chicken, dressing, pie, etc. But the most thrilling part of this program of eats, songs, talks, etc., to this field secretary was when one of the leaguers presented him with a leather-bound, gold-stamped copy of the senior league handbook. This was the enjoyable aftermath of the splendid handbook study class we held several weeks ago with members of the Cabarrus county league. It is highly appreciated.

ROBINSON-OAK RIDGE

Central Office has just advised us that another good pastor, Brother O. L. Robinson, at Oak Ridge, has been approved as an instructor in the Specialization Administration course. We shall hear of some good study classes in and around Oak Ridge and thereby more efficient leaguers. Who will be next on this approved list?

REMEMBER!

To let us have the names and addresses of your chapter officers for the new league year. To definitely decide who will represent you in our W. N. C. Assembly at Lake Junaluska July 1-5. To have your records correct in your secretary's record book for the year just ended, May 31, if you would secure a grade and seal on same at the assembly.

North Carolina Conference

RALEIGH DISTRICT

Friday night, May 17, the seventh annual Raleigh District Epworth League Institute convened at Central Methodist church, Raleigh. Eighty-three registered delegates were present. The institute was held in connection with a banquet. The banquet room was tastefully decorated in Epworth League colors, yellow and white, Miss Eleanor Morgan having directed this work. Miss Lona Hinshaw had charge of the registration, and Miss Mary Hopkins, chairman of the music committee.

Miss Mabel Day, chairman of the banquet committee, had seven pretty girls dressed in typical waitress garb. Before serving these girls marched into the banquet room singing a "dinner song." Carnival paper hats and horns were distributed to the guests. The Edwin Poole orchestra added to the occasion with popular music. Stunt singing was engaged in by the young people present, led by Philip Schwartz, Raleigh district secretary, who directed the institute and acted as toastmaster.

Rev. J. F. Herbert, pastor of Central church, gave the invocation. Miss Mabel Day of Central church, spoke words of welcome to the visiting leaguers, and Mr. John Evans of Edenton Street League made the response. Mrs. Eunice B. Floyd, conference secretary, spoke on behalf of the coming Louisburg Summer Assembly, which begins June 24.

Reports were received from the various league chapters which indicated splendid activity in the young people's work. Mission pledges for the coming conference year were made. Raleigh district leads in this work in the North Carolina conference. The largest delegations present were Central League 25, Edenton Street 16, and Oxford 15.

Miss Eleanor Morgan sang "I Would Be True," accompanied by Miss Mary Hopkins on the piano. Rev. E. J. Rees of Oxford then spoke on "The Three Missionary Verbs," urging the young people to "Go, Come, and Send." The institute closed with all those present joining hands and singing the league song, "Into My Heart."

TO JUNIOR LEADERS

No doubt we are all thinking about the Louisburg Assembly and whether or not we will be able to attend.

Due to the fact that one of the main dormitories was burned last winter, we will not be able to provide for so many as we did last year. Because of this we are not asking the juniors to come, but only the junior leaders. We are sorry to disappoint any who had planned to come, but it just cannot be helped.

Mrs. Summers, who was formerly Miss Catherine Tatum, will represent the Nashville Office, and she will give a course especially for junior leaders.

This is a splendid opportunity for us as junior leaders to become better prepared for our work. Please let's try to give her a big class, for this is an exceptional advantage that we are being given by those who have planned the program.

Any junior children who had planned to come with their parents will be provided for, but it will be impossible to provide dormitory room for a large number.

With all good wishes for the success of your work, I am,

Anna Clement Hall.

The milk of human kindness is "certified."

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

The board of trustees of the Methodist Orphanage is called to meet at eleven o'clock Wednesday morning, June 12, in the office of the superintendent. The executive committee fixed the time of meeting last week. It is sincerely hoped that all the members will be present. A barbecue dinner will be served as usual.

* * * *

The orphanage commencement will begin Friday night, June 7, and close on Wednesday morning, June 12. The graduation exercises will take place at ten o'clock Wednesday morning, June 12. There are twelve in the graduating class that will go out from our home to take their places along with other young people in the great battle of life.

* * * *

As has been announced previously, the commencement sermon this year will be preached by Dr. W. A. Stanbury. During his five years' pastorate at Edenton Street, Raleigh, he greatly endeared himself to every child and officer in our home. That he will bring a helpful and inspiring message to the outgoing class is confidently expected. The sermon will be preached at Edenton Street Methodist church. The entire orphanage family will attend in a body. The public is most cordially invited to attend this service.

* * * *

Abundance of vegetables are being supplied to our children—Irish potatoes, cabbage, onions, beets, English peas and turnips. I think our trucker has done remarkably well to have these vegetables in abundance in May. We are endeavoring to grow all the vegetables we need for two reasons. They are good for the children and in addition to this they will help to keep down our running expenses.

* * * *

Prof. J. H. Rose, superintendent of city schools, Greenville, N. C., will deliver the literary address at the orphanage commencement. Mr. Rose is an outstanding educator and a staunch friend of our orphanage. The first contribution given to establish the Methodist Orphanage was given by his father, the late Rev. W. W. Rose. Progessor Rose is a young man and full of enthusiasm. For some time he has been superintendent of the Jarvis Memorial Sunday school. He is a good speaker and will bring us a vital message adaptable to the needs of young people. We are glad to have such a splendid speaker for our literary address.

Good-bye, Flies and Mosquitoes!



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A MOTHER'S DAY SERVICE

The following service was rendered with much interest at the Windsor Methodist church Sunday night, May 12:

A home service carrying out the spirit of Mother's Day.

The pulpit was removed. Chairs, books, papers, and organ composed the furniture of the living room. We tried to make the pulpit platform look like a living room.

1. The pastor comes to the front and says: "Mere furniture, no matter how beautiful, does not make a home. It requires folks to make a home."

Then comes from one class room the father, mother, three daughters and one son. When these are seated the grandfather and grandmother come in from another class room. The family at home rise and greet the grandparents and welcome them on mother's day. The youngest daughter slips out of the room and brings flowers for mother and grandmother. When these have been presented the—

2. Pastor announces that not even furniture and folks make the ideal home. It depends a great deal upon the life of the individual members of the family.

Then the mother, sitting in her seat, talks in a conversational tone: "It takes a heap o' living in a house to make it home" (E. Guest).

3. The pastor then says: "Home life is not complete without good music."

All members of the family gather around the organ, as in the home, and sing two or three old hymns as "Home Sweet Home," closing the home singing with a duet by the mother and grandfather, which was suggested by grandmother.

4. The pastor then declares: "Good reading and good talking around the fireside at night provide a great atmosphere for family life."

The father, seated and speaking in conversational tone, gives a short talk on "home atmosphere."

5. The pastor: "Good wholesome fun adds spice to the family life."

The boy member of the family cracks some clean jokes to the other members of the household.

6. The pastor: "When at church the father usually reaches his hand into his pocket and gives for the entire family, regardless of age or number in family. This robs the younger members of the household in training in giving. Every member of each family, from the oldest to the youngest, ought to give. We are now going to give each person here an opportunity to give."

The two oldest girl members of the family take the regular evening offering, while mother sings a solo, "Mothers."

7. The pastor: "I think every individual member of the family ought to be given an opportunity to express his view point on any topic discussed in the home.

The father suggests that the oldest daughter give her reading on "Mother" that she learned in college.

8. The pastor: "We have pointed out some very important factors in the making of an ideal home, but thus far we have said little about the most important factor, namely, the religious life."

The grandmother steps forward and tells the daughter what a delightful day she and grandfather have had. She then suggests that before she and grandfather leave that she conduct family worship. Grandmother reads the Bible and asks the entire congregation to join the family in prayer. She prays very earnestly for the homes and mothers of the congregation, closing with the Lord's Prayer. The pastor then pronounces the benediction while congregation yet on knees.

P. O. Lee.

LIGHTNING PROTECTION

It will interest property owners generally to learn that a Standard for Lightning Rods has been established by the United States Bureau of Standards in co-operation with the American Institute of Electrical Engineers and the leading Fire Prevention organizations of the country.

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We have been advised that commencing June 1st next, the St. Louis Lightning Rod Company of St. Louis, Missouri, will inaugurate an Inspection Service available to all property owners whose buildings are now rodded regardless of the make of Rod installed. These inspections will be made as promptly as possible.

Our annual Lightning loss is in excess of fifty million dollars. Statistics show that 99 per cent is preventable through the correct installation of efficient conductors.

Property owners should be vitally interested in eliminating the Lightning hazard.

CRAPPIE AND CALICO BASS

The Massachusetts Senate has recently been agitated by a proposal to regulate "the taking, possession, and sale of calico bass and crappie." In the heat of discussion one senator rose to remark that he had lived on Cape Cod for forty years, but had never heard of calico bass or crappies!

He might easily have learned about them by turning to Webster's New International Dictionary, which reads that the crappie is a North American fresh water fish found chiefly in the Great Lakes region and the Mississippi Valley, and that the name is also applied to a near relative of this mid-western crappie, known in the eastern states as the calico bass (Pomoxis sparoides). The same authority provides a picture of the calico bass, which is "an edible fresh water fish," and is allied to the sunfishes. Its name is due to its variegated colors.

While one half of one per cent may not be intoxicating, it is best to dilute alcohol in the largest body of water available—John Andrew Holems.



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STANBACK

QUIETS NERVES

In Memoriam

SCHULTZ—Frances George Schultz was born March 21, 1852, and died August 23, 1928, age 76 years, five months and two days. She was married to Chas. J. Schultz January 4, 1876. To this union seven children were born, six of whom are living—Mrs. Maggie J. Kiger, Minnie L. Rutledge, Lula C. Spainhour, Thomas E. Shultz, Will N. Shultz, Everett H. Shultz. Twenty grandchildren and ten great - grandchildren survive. Sister Shultz was a faithful member of the M. E. Church, South, for more than 50 years. She was a faithful wife, a loving mother and a kind neighbor. A good woman has gone to her reward. May God comfort the bereaved. J. A. Howell.

EDWARDS—Augustus T. Edwards was born March 14, 1845, and died April 12, 1929, aged 84 years and 28 days. He was married to Susan E. Hendrix November 28, 1867. Eight children were born to this union—three boys, Charlie, David and Sam; five girls, Florence, Bessie, Mary, Floid and Ivy, two of these having died several years ago; 25 grandchildren and 18 great-grandchildren. Many years ago Brother Edwards professed faith in Christ and joined Chestnut Grove M. E. church and lived a consistent life until the end. He was a faithful husband and loving father and a friend to all and died triumphant in the faith. Amid a host of sorrowing friends and loved ones we laid his body away in the church cemetery to await the resurrection morn.

J. A. Howell.

HARRIS—Ernest Daniel Harris, born April 1, 1911, died March 5, 1929, aged 17 years, 11 months and four days. He is survived by his mother, Mrs. Mary Ellen Harris; two brothers, R. J. and Robert Harris of Pilot Mountain; four sisters, Myrtle, Nellie and Mollie of Pilot Mountain, and Mrs. D. N. Warden of Winston-Salem; a half brother, Charlie Harris of Walnut Cove.

Dan attended school at the Pilot Mountain high school. He was particularly interested in electricity and radios. He was always handy when there were any repairs to be made.

During the revival meeting held by the Billy Sunday Club in 1927, Dan made a profession of religion and seemed to enjoy living the right life.

September 27, 1928, he joined the army, being connected with the second batalion, fifth field artillery, Fort Bragg, N. C. Here he served faithfully till he met his tragic death.

Dan had a host of friends. While we can't understand why he had to leave us, we are being consoled by the comforting words, "All things work together for good to them that love the Lord.

J. A. Howell.

CARSON—Mabel Frances Carson was born May 29, 1909, and died May 11, 1929, age 19 years, 11 months and 11 days.

At the age of 15 she professed religion and joined the Ebenezer Methodist Episcopal church at Pinnacle and lived a consecrated Christian life. She graduated from Pinnacle high school with the class of '26. The following session she was a student at N. C. C. W., Greensboro, N. C. She was married to A. Blake Carson September 22, 1927. She was an active worker and a faithful member of the Methodist and Friends missionary societies. She realized great pleasure by always doing those things which made others happy. She had a cheerful disposition and brought sunshine into the home and to those with whom she was associated. The community was made better by her life and will sustain the loss of a dear friend, but her good influence will live forever.

Survivors: her husband, A. Blake Carson; infant son, Robert Thomas; parents, Mr. and Mrs. T. O. Watson; two sisters, Mrs. F. M. White of Winston-Salem; Nancy Ellen Watson, and three brothers, Alton, Giles and Glenn Watson, and a host of other relatives and friends.

May the God of all grace comfort the bereaved. J. A. Howell.

MILLER—Christopher C. Miller was born at Avon, N. C., July 15, 1844, and died at Buxton, N. C., March 21, 1929, age 84 years, eight months and six days.

He was first married to Miss Emma Fulcher, and to this union were born nine children, four of whom survive—Capt. B. B. Miller, Buxton; Mrs. T. H. Baum, Wanchese; Mrs. J. B. Jennett, New Bern, and Mrs. Lizzie Fulcher, Ocracoke, N. C.

His second marriage was to Miss Mamie Tyer, June 21, 1896, and to them were born four children—Mrs. W. R. Jennett, Raleigh; Mrs. J. E. Hooper, Stumpy Point; Mrs. Paul E. Parker, Lasker, and Mrs. E. P. White, Buxton.

He joined the Methodist church in early life and was a devoted Christian until his decease. He volunteered in the Civil War in April, 1862, and served until the close of the war. He was appointed a notary public by Governor Vance in 1867 and held the appointment until his death. He was well known over the entire state, and wherever he was known he was loved and highly esteemed for his kindness and fine citizenship. We miss him and mourn because he is gone, but freed from the confines of earthly toil and suffering he is forever at rest. May our dear heavenly Father comfort the bereaved ones.

Brother Miller leaves 44 grandchildren and 24 great-grandchildren.

A. W. Price.

RESOLUTIONS OF RESPECT

We, the members of the men's Bible class of the Norwood Methodist church wish to express our deep sorrow at the death of our faithful brother and co-worker, Mr. John W. Lisk, which occurred April 22, 1929. Therefore we, as members of this class, offer these resolutions:

First, That we as a class are conscious of a great loss.

Second, That we bow in humble submission to the will of God, believing that he doeth all things well and wisely.

Third, That we tenderly condole with the family of our deceased brother in their hour of trial and affliction, and devoutly commend them to the keeping of him who looks with pitying eye upon the widow and the fatherless.

Fourth, That in our natural sorrow for the loss of a faithful member who was always found in his accustomed seat in this class room, we find consolation in the belief that it is well with him in that unknown bourn from which no traveler returns.

Fifth, That while we deeply sympathize with those who were bound to our departed brother by the nearest and dearest ties, we share with them the hope of a reunion in that better and great beyond where there are no partings, and bliss ineffable forbids a tear.

Sixth, That these resolutions be transmitted to the family of the deceased, by the secretary, as a token of our respect and veneration for the Christian character of a good man gone to his rest, and of the interest felt in his late fellow classmen in those he loved and cherished so well.

John H. Norwood,
H. S. Freeman,
A. F. Mabry,
Committee.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Waynesville, Waynesville ..... June 20-21
Statesville, Granite Falls ..... July 9-10
Marion, Pleasant Grove ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
THIRD ROUND

June
Bahama, Ellis Chapel, a.m. 1
Brooksdale, Webb's, a.m. 2
E. Roxboro, Jalong, a.m. 9
Person Ct., Warren's Grove, p.m. 9
Long Memorial, night 9
Leasburg, Bethel, a.m. 16
Mebane, p.m. 16
Branson, p.m. 19
Burlington Ct., Bethel, a.m. 22
Webb Ave. and W. Burlington, a.m. 23
Front Street, p.m. 23
Calvary, p.m. 26
Hillsboro, New Sharon, a.m. 30
Milton, Purley, 3, ... 30

July
Duke Memorial, p.m. 10
Yanceyville, Locust Hill, a.m. 13
Andrews, a.m. 14
Lakewood, p.m. 14
Graham, a.m. 21
Haw River, p.m. 21
Trinity, p.m. 24
Stem, Roberts, a.m. 27
Mt. Tirzah, New Bethel, a.m. 28
W. Durham, p.m. 31

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

Perkuimmans, New Hope, 11 ..... May 31 and 2

June
Pasquotank, Epworth, afternoon 1-2

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

June
Goldston, Merone 1-2
Mamers, Cool Springs, p.m. 2
Sanford, a.m. 9
Hemp, Smyrna, p.m. 9
Pittsboro, Brown's ..... 15 p.m. 16
Haw River, Mt. Pleasant, p.m. 16
Elizabeth, Singletary 22-23
Bladen, Deems, p.m. 23
Siler City, Providence 29-30
Carthage, Center, p.m. 30
..... July
Roseboro, Halls 6-7
Dunn, p.m. 7
Stedman, Bethany 13-14
Erwin, Blacks, p.m. 14
Jonesboro 20-21
Newton Grove, Wesley's 27-28
St. Pauls, Barker's, p.m. 28

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

June
Beaufort, 11 2
Mt. Olive Ct., Bethel, 11 22
Mt. Olive-Calypso, Mt. Olive, 11 23
Mt. Olive Ct., Bethel, 3 (preaching) 23
St. Paul's, 8 23
Hookerton, Ormondsville, 11 30
Pikeville-Elm Street, Saulston, 3 30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

June
Millbrook, Oak Grove, 11 1
Garner, Hollands, 11 2
Pastor's School, Duke University 5-9
Four Oaks, Antioch, 11 and 3 15-16
Smithfield, 11 16
Youngsville Ct., Youngsville, 11 22
Tar River, Ebenezer, 11 23
Oxford Ct., Bethel, 11 29
Oxford, 11 30

July
Cary-Apex, Macedonia, 11 6
Zebulon, Wendell, 11 7
Bailey, 3 7
Creedmoor, 11 13-14
Edenton Street, night 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

June
Red Surings, 11 2
Raeford, Parker's, 3 2
Lumberton, 8 2
Pastors' School 9-16
Laurel Hill 20
Robeson, 11 23
Lumberton Ct., p.m. 23
Aberdeen, 8 26
West End, 11 30
Richmond Ct., 8 30

July
Rowland 7
Piedmont, 11 14
St. Johns-Gibson, p.m. 14
Ellerbe, 11 28
Roberdel, p.m. 28

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

June
Bethel, 11 2
Vanceboro Ct., Lane's, 3:30 2
Wilson, 11 9
Stantonsburg, 3:30 9
Elm City, Zion, 11 16
Rocky Mount Ct., 3:30 22-23
Bath, Bethany, 11 and 2 28
Mattamuskeet, 11 and 2 29
Swan Quarter, Soul, 11 30
Pantego-Belhaven, 8 30

July
Robersonville Ct., Arthur, 11 and 2 6
Ayden, 11 7
Farmville, 8 7
Washington, 11 14
Aurora, Small's, 11 and 2 13
Aurora, 8 14
Springhope, 8 20
Springhope, White Oak, 3:30 21
Rocky Mount, First Church, 11 21
Nashville, 8 21

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
THIRD ROUND

June
Northampton, New Hope, a.m. and 3 p.m. 1-2
Aulander, Ebenezer, a.m. 2
Battleboro and Whitakers, McTier, a.m. 9
Rosemary, New Hope, 3 9
Littleton, Bethel, a.m. 16
Warren, Prospect, 3 16
Norlina, Jerusalem, a.m. 22-23
Warrenton, Hebron, a.m. 26
Henderson, night 26
Middleburg, Tabernacle, a.m. 30

July
Ahoskie, Colerain 3
Roanoke Rapids, a.m. and p.m. 7
Scotland Neck, Palmyra, 3 14
Windsor, Windsor, a.m. 17
Conway, Zion, a.m. 20-21
Williamston, Holly Springs, a.m. 23

August
Halifax, Tabor, a.m. 4
Enfield, Central Cross, 3 4
Seaboard, Sharon, a.m. 18
Garysburg, Oak Grove, 3 18

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

June
Tryon, 11 2
Saluda, 11 2
Hendersonville, 11 9
Brevard, 11 9
Mills River, Horseshoe, 11 16
Swannanoa, Bethesda, 3 16
Rosman, Lake Toxaway, 11 23
Weaverville Station, 8 26
Spring Gap, The Gap, 11 30
Black Mountain, 8 30

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

June
First Church, 11 2
Wesley Heights, night 2
Pastors' School 5-8
Morven, McFarlan, 11 23
Peachland, Fountain Hill, 3 23
Dilworth, 11 30
Hickory Grove, night 30

July
Hawthorne Lane, 11 7
Myers Park, 11 14
Big Spring, night 14
Monroe, 11 21
Prospect, Bethlehem, 11 20-21
North Monroe, 3 21
Wadesboro, 11 28
Matthews, night 28

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
THIRD ROUND

June
Jamestown, Jamestown, 11 2
West Greensboro, Groome's, 3 2
Highland, night 2
Bethel-Grace, Bethel, night 5
Ward St.-Archdale, Archdale, 11 9
Calvary, 2 9
Main Street, night 9
Reidsville, night 12
Wesley Memorial, 11 16
College Place, night 16

No quarterly conferences will be held while the pastors' school is in session at Duke University. We trust that every pastor in the district will attend the school.

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

June
Cherryville, Cherryville, 11 2
East End, East End, night 2
Stanley, Stanley, 11 23
Lowell, South Point, 3 23
McAdenville, McAdenville, night 23
Gastonia, Main Street, 11 30
Trinity, Tate's Chapel, 3 29-30
Lincolnton, First Church, night 30

Sunday, June 9, will be devoted to lay activities in every church in the district. Let each church arrange a program with one or more lay speakers to present the work of the board of lay activities.

MARION DISTRICT
Edwin O. Cole, P.E., Box 284, Marion, N. C.
THIRD ROUND

June
Marion Ct., Concord, 11 2
Cross Mill, Capernaum, 3 2
Marion, First Church, night 2
Spindale, Spindale, 11 17
Cliffside-Avondale, Avondale, night 17
Rutherfordton, Gilboa, 11 23
Henrietta-Caroleen, Caroleen, night 23
Glen Alpine, 11 30
Pleasant Grove, night 30

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

June
Stoneville, 11 2
Walnut Cove, Bethlehem, 2:30 2
Rural Hall, 2:30 and 11 8-9
Pilot Mountain, Fairview, 2:30 9
Mt. Airy, Central, night 9
Leaksville, 11 16
Madison, night 16
Yadkinville, Yadkinville, 2:30 and night 22-23
Wilkesboro, 11 23
Ronda, 2:30 23
Moravian Falls, Moriah, 11 30
North Wilkesboro, night 30

July
Jonesville, Longtown, 11 7
Dobson, Pleasant Ridge, 2:30 7
Boone, 11 14
Watauga, Mabel, 2:30 14
Sandy Ridge, Mount Herman, 11 21
Danbury, Forest Chapel, 2:30 21
Elkin, 11 28
Ararat, 2:30 28

August
Helton, 11 4
Warrensville, 2:30 4
Todd, 11 11
Jefferson, Zion, 2:30 11
Sparta, 2:30 17
Creston, 11 18
Laurel Springs, Chestnut Hill, 2:30 18

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
THIRD ROUND

June
Statesville, Broad St., 11 2
Olin, Snow Creek, 2:30 2
Race Street, night 2
Shepherd, Rocky Mount, 11 23
Mt. Zion, Huntersville, 2:30 23
Davidson, night 23
Mooresville, Broad St., 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville Central, night 30

July
Stony Point, 11 7
Hiddenite, Rocky Springs, 2:30 7
Taylorsville, night 7

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

June
Concord, Central, 11 2
Bethel, Love's Chapel, 3 2
Concord, Westford, 7:30 2
N. C. Pastors' School, Duke University 5-19
Concord, Harmony, Center, 11 23
Mt. Pleasant, Center Grove, 3 23
China Grove, 7:30 23
Albemarle Ct., Stony Hill, 11 Sat. and 3 Sun. 29-30
Albemarle, First St., 11 30
Albemarle, Central, 7:30 30

July
Gold Hill, 11 Sat. and 3 Sun. 6-7
Badin, Bethany, 11 7
Salem, Oak Grove, 11 Sat. and 3 Sun. 13-14
New London, Bethel, 11 14
Norwood Ct., Randall, 11 Sat. and 3 Sun. 20-21
Norwood, 11 21
Main St.-Yadkin-Rowan, 7:30 21
Woodleaf, 11 Sat. and 3 Sun. 27-28
Spencer, Cenrtal 28

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

June
Cherokee, Echota, 11 1
Bryson City, 11 2
Fines Creek, Cataloochee, 11 23
Clyde-Junaluska, Long's, night 23
Jonathan, 11 30
Dellwood, Balsam, 3 30
Waynesville, night 30

July
Wolf Mountain, 11 6
Cullowhee, 11 7
Webster, 3 7
Glenville, 11 14
Highlands, 3 14

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
THIRD ROUND

June
Oak Ridge, 11 2
Cooleemee, night 2
Centenary, 11 9
Central Terrace, night 9
Thomasville, Main Street, 11 16
Denton, Pleasant Grove, 3 16
Mocksville, 11 23
Linwood, Cotton Grove, 3 23
Advance, Fulton, night, ... 23

North Carolina Christian Advocate

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Hanes-Clemmons, Bethel, 11	30
Burkhead, night	30
	July
Lewisville, Sharon, 3 and night	June 30 and 1
Thomasville, Trinity, 11	7
Thomasville Ct., Prospect, 3	7
West End, night	7
Kernersville, Shady Grove, 11	14
Grace, night	14
Lexington, First Church, 11	21
Hiatt, night	21

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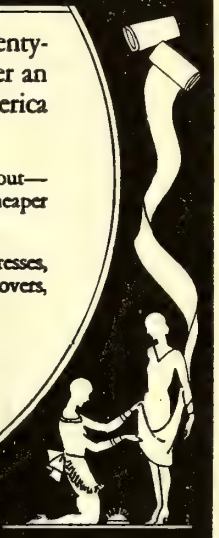
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We all are America's adopted children, or the descendants of previously adopted children. That is an obvious fact, easily forgotten today in the heated and, only too often, bitter discussions of the problem of the immigrant. My whole theme might be summed up in the words: America's attitude toward her adopted peoples ought to be based on an accurate knowledge of them and on a sympathetic appreciation of their essential humanity which they share with us all. Today, America's attitude is based largely on fragmentary, unscientific, falsely interpreted data and on a seeming forgetfulness of that common humanity that lies at the very basis of national peace and harmony.—Prof. Julius Drachsler.



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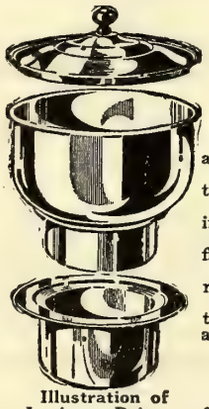


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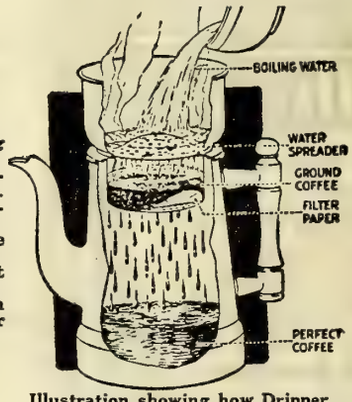


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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, JUNE 6, 1929 Number 23

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The Tower and the School of Religion, Duke University, Durham, N. C.

ADVOCATE CAMPAIGN NOTES

Lee Puts Hay Street Church in the Vanguard

Forty-two new subscribers from Hay Street church, Fayetteville, put that congregation among those churches which are doing big things for the Advocate campaign. E. Frank Lee by this aggressive move puts his church ahead of all the rest in the North Carolina conference. It is fine to ride at the head of the column. We thank you, Brother Lee for putting the Advocate in so many of your Fayetteville homes.

Sunday School Class Does the Stunt

The Pastor's Helpers' Class of Duke Memorial church, Durham, concluded to put Duke Memorial on the honor roll. This they did in short order. Pastor Stanbury is fortunate in having a pastor's helpers' class such as this. To what finer work can a Sunday school class give itself than in distributing good literature? Durham is now 100 per cent on the honor roll. Congratulations!

Jones Circuit Reports

Rev. T. W. Lee has been a success from the day he left Trinity College. He is always heard from when work is to be done. So here he comes with his quota, assuring us that the day of victory is won but the end is not yet. Such work as this counts. We are most grateful.

C. S. Kirkpatrick in Action

Kirkpatrick puts Main Street church, Thomasville, on the honor roll and that is not all. The Woman's Missionary Society of that church has just appointed Mrs. T. E. Crowell Advocate agent and she has already sent in two new subscribers. We look for the stars to appear right early when the missionary society becomes the pastor's ally in this work. We hope other societies will follow the example of Thomasville.

G. C. Graham Near the Stars

G. C. Graham is not only at Helton in the high altitudes where the stars shine brightly, but this young minister with his five new subscribers lacks only one name of setting a star by the name of his charge in the Advocate honor roll. We thank you, good brother, for your fine work amid the tall peaks of our mountains.



Rev. N. C. Williams, who is doing big things in Advocate campaign at Brevard Street, Charlotte.



Rev. John Cline, church-builder and three-star Advocate man.

E. K. McLarty Puts Hawthorne Lane on Honor Roll

Through the leadership of Brother McLarty the big Hawthorne Lane church of Charlotte takes its place on the honor roll. You may always count on McLarty in every department of the church's activities. Good solid work with no hobbies appears to be his motto.

R. F. Munns at St. John's, Goldsboro

Brother Munns sends five new names from St. John's. This gives him a surplus above his quota and we expect that he has not yet finished the job. The New Bern district is moving steadily toward the 100 per cent class. "So be it."

Freeman and Pink Hill

Brother W. J. Freeman puts Pink Hill on the roll. This is good and acceptable work by the pastor of Pink Hill and it is duly appreciated in this office.

A. R. Bell to the Bat

A. R. Bell at Westview, Concord, has added another charge of the Salisbury district to the honor roll and we expect others to follow as the days go by. We thank Brother Bell not only for the new names he adds but for the good work done in collecting renewals.

R. G. Tuttle

R. G. Tuttle at Newton has a good helper in Brother A. C. Sherrill who for years has been servant of the Advocate. He delights in his labor of love and we appreciate it. Brother Tuttle and his co-worker has put Newton on the roll as was to be expected.

MOTHERS

Mothers, are you training your girls to be modest, virtuous, good companions, true women, who will have a good moral influence over the young men? Will the training which they are receiving keep them from being immodest, immoral, bad companions and disturbers of the peace of the home and community and lead the young manhood towards morality? "As ye sow, so shall ye reap."

A Friend of Good Mothers.

Be not anxious about tomorrow. Do today's duty, fight today's temptations, and do not weaken and distress yourself by looking forward to things which you cannot see, nor understand if you saw them.—Chasles Kingsley.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Editor and Assistant Business Manager

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Volume 74 GREENSBORO, N. C., THURSDAY, JUNE 6, 1929 Number 23

The man who learns to put a thing across has made great gain. Some never quite reach the opportune moment for doing the job. In church work men are specially given to awaiting a more convenient season. This results in many things never being done. The meeting is not held, the round of visiting is not finished, the collections are not pressed to a conclusion, the Advocate campaign is not put across.

⚜

We generally agree with our esteemed contemporary, Charity and Children, but never more fully than in the following: "The Presbyterians passed a resolution to the effect that 'the church should never again bless a war, or be used as an instrument for the promotion of war.' This resolution goes a long way in the right direction. The late war was 'blessed' by too many of our churches and even some preachers used their pulpits for rallying stations to urge poor boys to engage in the business of murdering their fellows. We are glad this great church put its foot flat down on the business of war."

⚜

How Samuel L. Clemens got the pen name "Mark Twain" is well known, but Zion's Herald in some Mark Twain stories gives an addition to this familiar story. Here it is: "Mark Twain, as a young man, took passage on a Mississippi steamer going to New Orleans. He was much fascinated with the trip—so much so that he engaged to become a pilot. Ringing in his ears through the night he would hear a boatman calling out, 'Mark Twain—Mark Twain!' Later in life, when he was becoming noted as a writer, he took for his nom de plume the boatman's call, 'Mark Twain—Mark Twain.' Then in after years, when he was on a trip with his wife and daughter down the same river, the little daughter heard the boatman shouting through the night, 'Mark Twain — Mark Twain,' and said, 'Papa, don't you hear them calling you out there? Why don't you go out?' "

The sermons of Charles Hadden Spurgeon half a century ago were the most widely read of any preacher in all the world. His sermons seemed to be everywhere and the multitudes flocked to hear him preach in London. Why not pick up a paragraph to get a sample of his words of a monosyllable and of his pungent sentences? Look at this:

Buy not silk while you owe for milk. Avoid what makes in thy pocket a void. Desired things may not be desirable. Fear of failure is father of failure. Why kill nettles if you grow thistles? Pegging away will win the day. Maybes are no honey bees. Add pence to pence for wealth comes thence. A maid's best dress is bashfulness. Play not with fire nor ill desire. To be loved is to be lovable. It's risky riding when the devil is driving. Don't get a helpmate until you've got meat to help. Better be one-sided than two-faced. If you can't be clever you can be clean. To avoid a second quarrel, avoid the first. None but the crazy gives alms to the lazy. Better single still than wedded ill. Men build houses, women make homes. Turn your back on village clack. When wife will gad, husband is sad.

⚜

Walter Lippmann in his new volume, "A Preface to Morals," quotes Huxley, "A man's worst difficulties begin when he is able to do as he likes." Then some of these people who think themselves able to do as they like but become subjects of these worst difficulties are indicated by Lippmann: "In the brave and brilliant atheists who have defied the Methodist God, and have become very nervous; in the women who have emancipated themselves from the tyranny of fathers, husbands, and homes, and with the intermittent but expensive help of a psychoanalyst, are now enduring liberty as interior decorators; in the young men and women who are weary at twenty-two; in the multitudes who drug themselves with pleasure; in the crowds enfranchised by the blood of heroes who cannot be persuaded to take an interest in their destiny; in the millions, at last free to think without fear of priest or policeman, who have made the moving pictures and the popular newspapers what they are."

President Hoover Aggressively for International Peace

In his Memorial Day address at the Arlington National Cemetery, President Hoover made it clear that he intends to become an active leader in the movement for international peace. His attitude is not passive, but aggressive.

His appeal May 30 was directly to the peoples of the world, rather than to the governments which, while he did not say so, are largely under the domination of military bureaus and war departments which are for armaments and war because this is their business.

The President declared that naval strength must be considered from a defensive and not an aggressive basis.

The President expressed his faith in the Kellogg anti-war pact, but pointed out that despite it "every important country has since the signing of that agreement been engaged in strengthening its naval arm."

"We are still borne on the tide of competitive building," he added.

"Fear and suspicion disappear but slowly from the world. Democracies can only be led to undertake the burdens of increasing naval construction by continued appeal to fear, by constant envisaging of possible conflict, by stimulating imaginings of national dangers, by glorification of war.

"Fear and suspicion will never slacken unless we can halt competitive construction of arms. They will never disappear unless we can turn this tide toward actual reduction."

The President continues:

"Such a program, if it be achieved, is fraught with endless blessings. The smaller the armed forces of the world, the less will armed forces be left in the minds of men as an instrument of national policy. The smaller the armed forces of the world, the less will be the number of men withdrawn from the creative and productive labors. Thus we shall relieve the toilers of the nations of the deadening burden of unprecedented expenditures, and above all, we shall breathe an air cleared of poison, of destructive thought and of potential war.

" But the pact that we have signed by which we renounce war as an instrument of national policy, by which we agree to settle all conflicts, of whatever nature, by pacific means, implies more than the reduction of arms to a basis of simple defense. It implies that nations will conduct their daily intercourse in keeping with the spirit of that agreement. It implies that we shall endeavor to develop those instrumentalities of peaceful adjustment that will enable us to remove disputes from the field of emotion to the field of calm and judicial consideration."

Selling Horizons

The late Bishop Quayle when on a railroad train was asked by a fellow passenger—a commercial traveler who did not know him—"And what, my friend, do you sell?"

This quaint Methodist preacher with his well known drawl replied, "I am selling horizons." That was an apt reply by Quayle and is the business of every preacher and teacher and ought to be of every man and woman—to sell horizons.

To enlarge the vision and to extend the outlook are needs of most people. For a man to see nothing but a cotton or corn field, a store or bank, and to live with no vision beyond those things of our industrial activities is to make life narrow and sordid and to reach a pitiable plight for creatures made in the image of God.

A horizon that embraces nothing more than one's little community is deplorably small. It is condemning the children of God to live like an eagle of the crag that has been forced to eke out a miserable existence in a stable.

To sell horizons of the right sort to young people and to under-privileged people is a noble calling. The pay in dollars and cents may be small, but theirs is a reward that every true minister and teacher appreciates more than the glitter of gold, "yea than much fine gold."

Diploma in Hand

Fresh re-enforcements have arrived these commencement days to take their places in the ranks. Eager anticipation awaits the advance. Most of these young men and women are quite confident but they have much to learn. Wisdom lingers—this must come with the experience of the years.

The average college graduate is to be pitied rather than censured. These young people have been exposed to much and have endured no little during their academic rounds. Many of their instructors were woefully ignorant, filled with many foolish notions. Some of their preceptors have been scholars and men of wisdom, but youth is not apt to take too seriously such dull and uninteresting gentlemen. All in all, this commingling of youth in the academic

routine of scholastic seclusion results in a state of mind and habit of thought that requires contact with the plodding work-a-day world to disclose the possibilities of the future. The serious battle of life in the struggle for existence puts one to the test. The seasoning process is often most trying and full of discouragement. No one can with assurance pick the winner.

Yet, about it all there is much to cheer us on. The hope of the years are with this eager multitude. They have youth, hope, and bouyancy. In the midst of all their handicaps, they are far ahead of most of their fellows in training and self-discipline. More is expected of them; man for man, they will give a better account of themselves. Though the diploma may be of little intrinsic value, it stands for a goal reached and tends to give confidence in the struggle for other goals along the stretch of the years.

"Don't you mind about the triumphs,
Don't you worry after fame;
Don't you grieve about succeeding,
Let the future guard your name.
All the best in life's the simplest,
Love will last when wealth is gone;
Just be glad you are living,
And keep cheering some one on."

Industrial Progress of the South

The South has about one-third of the area and population of the United States. In less than 30 years the South's population has increased nearly 50 per cent. Its wealth has grown from $17,919,000,000 to $80,000,000,000, or a gain of 346 per cent. The value of its industrial output increased from $1,693,000,000 in 1900 to $12,200,000,000 in 1927, the latest census figures available, or an increase of 620 per cent. Today the wealth of the South is about equal to that of the entire United States in 1900; while the value of its manufactures, amounting to $10,371,000,000 in 1927, is about equal to that of the entire output of all the factories of the United States in 1900.

These figures may become to us an occasion for pride and for much boasting. Not so, if we are as wise as we ought to be. On the contrary, this material prosperity should bring to us a sense of added responsibility. Are we as a people going to bear the moral strain of this sudden increase of wealth? And it is sudden. Thirty years are but a hand's breadth in the life of any people. We are among the newly rich and the newly rich have a great way of making fools of themselves. Are we of the South to become notable exceptions in this respect? Let us hope so. Yet we must not be too cocksure that we are among the immune.

Poppy Day

The children are called upon by the Legion to sell poppies for the benefit of the maimed and disabled soldiers. The American Legion would do what they can for the relief of their broken and disabled comrades. Good citizens are willing to do their best to aid in this laudable enterprise. Men, women and children are one in sympathy and effort to relieve in every way possible the ravages of war—the wreckage of our humanity.

Every poppy sold by child and worn by man should become trumpet-tongued against war and organized murder. Whenever the call is made of the children to join in this effort to relieve the maimed and broken soldier, this present crusade against war should begin afresh. Let war and all that makes for war cease. Let murder come to an end.

Just now the war element of this land is making a desperate effort to draw the women and girls into the plans for military training. The urgent plea of patriotism and the demand for self-defense is being urged. War lords and military chieftains fear the mothers of the world and they would set at naught the new spirit manifest in the Christian church. They know that war is outlawed by the peace pact of Paris and that the statesman who does not strive to end war is a traitor to humanity. A new day has dawned since the poppies bloomed above the pale faces on the fields of France. Men and women are going to quit holding aloft a cross in one hand and a dripping sword in the other, pleading the name of the Prince of Peace. So this present crusade against war is stirring the soldier-element to a renewed effort to enlist the youth of this land in the military schools and to have them brought into the summer camps that they may be stirred by the glory and charm of military pageantry. Let us in these times of peace prepare for peace!

A child approached a man the other day with the request that he buy a poppy. The man broke into tears. A broken heart and a desolate life because of a boy under the poppies in France tell the tale. Is anything so cruel and so perfectly absurd as war?

People and Things

"Mr. Henry Steele Freeman announces the marriage of his sister, Lesca, to Dr. Thomas Alexander Hathcock on Tuesday, June the fourth, nineteen hundred and twenty-nine, Norwood, North Carolina."

Twenty-seven have been received at Webb Avenue church, Burlington, by Rev. E. C. Durham, as a result of the meeting in which Mrs. C. L. Steidley rendered most valuable assistance. This is one of the best meetings for many a day at this church.

Rev. J. H. Armbrust, pastor of Park Place church, who has been laid up in a hospital recovering from a surgical operation, is now back on the job and driving ahead at his usual energetic pace. His people welcomed him back to his pulpit last Sunday.

"We have had a good revival at Steel's church, Richmond circuit. Rev. C. T. Rogers did the preaching in a very acceptable manner. Zion church is to be painted soon. Six Sunday school rooms were recently added."—N. M. Wright.

"Home coming day at New Bethel church of Mount Tirzah circuit will be the second Sunday (9th) in June. All old pastors and members of this church are invited to come back home on that day. All the other churches of the circuit are invited to join New Bethel with baskets."—H. E. Lance, P. C.

"The work on the new Methodist church at Grimesland has already begun. The foundation has been completed. Brick and material are being placed on the ground. The frame work will soon be going up for a brick veneer. We trust to have the building completed by annual conference."—J. F. Starnes.

"To the pastors who are in need of a dependable and accomplished young man to lead the singing in revivals I recommend Mr. Olin Winstead of Wilson. Those who think of securing his services and would like more information concerning him may write to Rev. T. M. Grant at Wilson, Rev. J. C. Williams at Bailey, or to me at Elm City."—S. E. Mercer.

The 1929 edition of the Blue Book of Southern Progress, published by the Manufacturers' Record, is now ready for distribution. In this volume of 324 pages are presented facts and figures dealing with the economic advancement of the Southern States found nowhere else in such compact form for the ready reference of business executives, the educator, the student and for anyone seeking information as to the South and in its resources and development. The amazing material growth of the South as a whole, and each of the sixteen states comprising the South is depicted in the summary tables comparing the year 1928 with 1910 and 1900.

Last Sunday the services at Trinity church, Durham, were highly impressive and much out of the ordinary. More than one hundred seniors of the Durham high school, in cap and gown, attended for the baccalaureate sermon. Dr. J. W. Smith received 15 children into the church just prior to the sermon. This service left a deep impression on the congregation. A sermon more appropriate than that of Dr. Smith is rarely heard. The music, the sermon, the spirit of the occasion and the fine class from the high school made Sunday a most profitable day at Trinity church.

Sunday morning, May 19, 1929, Professor Charles Caldwell of Taylorsville, N. C., and Miss Nellie Baum of Kitty Hawk, N. C., were united in marriage in the home of the bride's parents, Mr. and Mrs. E. N. Baum, J. R. Jolliff, pastor, officiating. The bride and the groom have been teachers in the high school at Kitty Hawk for the past two years. Immediately after the marriage Mr. and Mrs. Caldwell left for a tour, after which they will make their home in Taylorsville, N. C.

Dr. H. F. Carley, for more than a decade editor of the New Orleans Christian Advocate and now elder of the Shreveport district, has become the subject of the following remarks by Dr. Sam Steele: "Carley, the P. E. (he's one of the clerical golf dandy's, brought up between the plow-handles, but now sporting 'knickers' and trailing a little coon who totes his golf paraphernalia!—ain't that funny?)" What do you think of Steele taking such liberties with a P. E. and ex-editor?

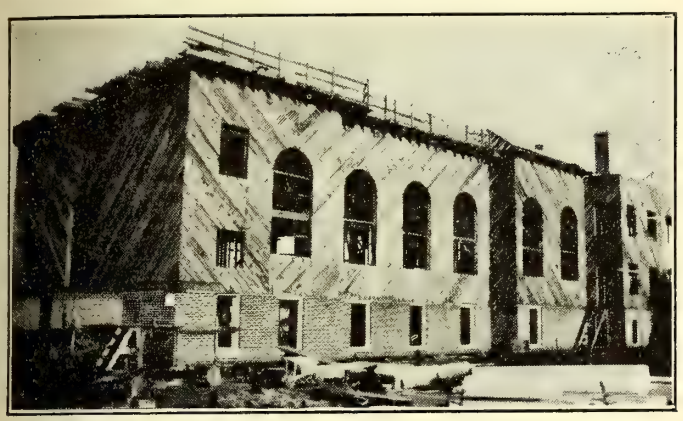
The writer last Sunday visited Maiden and preached for Rev. J. E. McSwain, the pastor. The pastor and people of that church know how to extend a cordial welcome and to make one feel glad that he came. An adequate and well equipped church building and a parsonage that any pastor might covet for a home makes Maiden look like a very inviting charge for some good man this fall as Brother McSwain's four years will end at conference. And some good church will want Brother McSwain and his delightful family. We enjoyed the day thoroughly with McSwain and his people and covet an opportunity to return.

"We have recently closed a three weeks' meeting at Westford, Concord, that was a mighty good meeting. Bro. D. A. Oakley was with us for two weeks and Bro. John Green was with us one week. Both of them did very fine work. I have never seen preachers do any more effective work than they both did. As a direct result of the meeting we received 16 into the church on Sunday morning, June 2, and there are still more to be received later. Besides this, the church was helped in every way. On June 3rd our presiding elder, Rev. H. C. Sprinkle, was with us and held the quarterly conference. He preached a most helpful sermon and was at his best in very way. Everybody seems to like Brother Sprinkle. We are expecting a good finish to the year's work."—A. R. Bell.

In the circulation of the Scriptures during 1928 the American Bible Society by going beyond the 11,000,000 mark in its issues of Scriptures surpassed all previous records of distribution. The distribution was made in 182 languages. This achievement, announced in the society's 113th annual report just made public, marks the fourth year in succession in which the Bible circulation of each preceding year has been exceeded. In China, just emerging from the throes of a significant revolution, the American Bible Society distributed over 4,500,000 volumes, the largest circulation in the history of the society's work in China. The new Bible House in Peking, the gift to the American Bible Society from the Maryland Bible Society, was formally dedicated "to the circulation of the Holy Scriptures among the people of China." This finely equipped modern building will facilitate a more efficient Bible distribution in the area which Peking serves.

TROUTMAN CHARGE

The cornerstone laying service at our new church May 26 was attended by a large assembly of Troutman citizens and visitors. All the pastors of the other Troutman churches were present and took part in the services. Former pastors present and participating were Rev. W. S. Cherry and Rev. H. C. Byrum. Brother Byrum preached for us last night; a good sermon. Rev. R. G. Tuttle of Newton and Rev. J. P. Hipps of Mooresville also were present and assisted in the ceremony. The day was delightful. The service began at five and closed at six. The large audience was greatly interested in the various features of the service, especially the historical sketch of the church. The Troutman congregation was formed about 1859. The first church was called Mt. Carmel and was located three miles from Troutman near East Monbo. The congregation began meeting in Troutman about 1881. The church built here then—the one now in use—was erected under the pastorate of Rev. Thomas Triplett and was named Pleasant Grove. It was then a part of the large Statesville circuit. Later for a few years it was on the Mooresville circuit; from 1895 to 1923 it was part of the Troutman circuit; in 1923 it became Troutman station. The name was changed from Pleasant Grove to Troutman Methodist church in 1901. The membership has grown from approximately thirty in 1890 to nearly three hundred at present. The membership of the Sunday school has increased from about thirty in 1893 to more than two hundred and fifty today. These are just a few of the facts and dates gleaned from the historical sketch read yesterday.



The New Church at Troutman Under Construction

The movement for the new church began under the pastorate of Rev. J. A. Peeler in 1924, and was continued during the four years' pastorate of Rev. D. A. Oakley. After much difference of opinion over a site the building committee purchased the large beautiful lot of two acres on which the new building is being erected in the very heart of the town one block from No. 26 state highway. This is a corner lot 240 by 360 feet and furnishes ample room for a church and a parsonage. There will be built a street entirely around the new church for parking and driving convenience as well as beautifying of the lot. The new auditorium will seat six hundred. All departments of the Sunday school will be provided for. There will be twenty-seven rooms besides the auditorium, including a large social and dining hall, ladies' parlor, kitchen, pastor's study, cloak rooms, etc. The ground was broken on March 7; the pastor laid the first brick on March 18. It is hoped to have the church ready for use in August.

John Cline.

THE GUILFORD COLLEGE COMMENCEMENT

Dr. David M. Edwards of Danville, Indiana, former president of Earlham College, gave the baccalaureate sermon in the Friends meeting house last Sunday morning.

On Monday morning of this week the graduating exercices took place. Dr. Ralph W. Sockman, Methodist pastor of New York City, delivered the annual address in the presence of a congregation that filled the college auditorium.

The graduating class numbered 56, largest in the history of the college, and this is reported to have been one of the best years in the life of this institution with its long and admirable history where high intellectual and moral standards are maintained at all times.

The names of those who received degrees follow:

Candidates for the Bachelor's Degree

Robert Henry Atkinson, Robert Dick Ayers, Marie Antoinette Barnes, Lois Ruth Beachom, Joseph Everett Beamon, Mills Scott Benton, Ruth Bundy, Charles Samuel Coble, Floyd Milton Cox, Walter Ray Davis, Winnie Elsie Davis, Luther Edgar Francis, Mattie Myray Gamble, Leah Elizabeth Hammond, Alice Blanche Hazard, Bernice Diffee Henley, Gertrude Elizabeth Hire, Isaac French Holt, James Cranford Hoyle, William Alden Hunt, William Patterson Hutchens, Rachel Elizabeth Ives, Paul Christos Jassimedes, Mildred Mae Kimrey, Thelma May King, Elizabeth Berta Levering, George Clyde McBane, Eunice McPherson.

Nancy Edith Marshburn, Reginald Spencer Marshall, Loyless Howard Melvin, Sarah Bernice Mitchell, Daniel Stanley Moore, Claudia Belle Neal, Lillie O'Quinn, Frances Hartsell Osborne, Kathryn Amanda Owen, Alvin Scott Parker, Jr., Vernon Ray Parrish, Josephine Ring Paul, Clifton Cobb Pearson, Mary Newlin Pearson, Virginia Ragsdale, Esther Griffith Reece, Kathleen Reynolds, Edwin Hewitt Rozell, Della Frances Shore, Neola Elizabeth Steed, Wilmer Larkin Steele, Willie Justice Strickland, Carrie Nation Teague, Nellie Victoria Thomas, Ilena Thompson, Richard Goode Wharton, Nancy Moorman White, Mary Lou Wilkins.

BISHOP MOUZON CALLED TO DALLAS, TEXAS

Bishop Edwin D. Mouzon sends the Advocate a note under date of June 3 in which he says:

"I find it advisable to leave tonight for Dallas, Texas. My wife's daughter continues desperately ill and my wife seems to need me to be with her just now. Kindly say that brethren who need to write me for the next week should address letters in care of the Methodist Publishing House, Dallas, Texas. It is my purpose to keep my engagement at the pastors' school at Duke."

The friends everywhere of Bishop and Mrs. Mouzon will sympathize with them in the prolonged and serious illness of their daughter. Only those, however, who have passed through similar experiences can enter fully into the anxiety and sorrow of such. But there are many who know just what it means.

GREAT REVIVAL AT MURPHY

We have received 51 new members into the fellowship of our church as the results of our meeting, which closed on May 12. The pastor did the preaching with Mr. Rufus Perkins and Mr. Louie F. Huckaby assisting with the music and young people's work. Our church was greatly revived and our people are supporting their pastor in the work of the kingdom. We love our people and are happy with them.

Doubtless the report of our meeting, which I sent with the new and renewals for the Advocate was crowded out. I am glad, for since that time others have been added to the church. If you wish you may use the above report.

H. P. Powell.

Children of Loneliness

A Psychograph of Anzia Yezierska

By ALLEN P. BRANTLEY

IN our never ceasing search of life and that more abundantly, we cannot be satisfied with our own personal experience, but must turn for light to the internal and secret struggles of other bewildered fellow creatures. We are curious to see whether they too are the victims of yearnings and frustrations like our own. Our observations upon those nearest us, do not carry us far, for our immediate associations have their very special reasons for hiding or misrepresenting their more intimate sentiments.

The professional philosopher or moralist is apt to maintain a dignified aloofness, which renders him and his works irrelevant and useless. The poets have, however, been wont to pour out their defeats and occasional triumphs with fair frankness, and of late our story writers are doing the same.

It is to these supplemented by the confessions extracted by the psychoanalist, that we must look for news about the predicaments of others; for the poet or story-teller inevitably reveals himself and his own range of observation to one able to make a distinction between the more or less conventional setting and the true import of the work.

Anzia Yezierska is a true example of one who reveals herself and her experiences, and her people through her writings. Some critics have said that she has but one story to tell, and that all her writings tell the same thing only in a different way. The one story is that of hunger. Hunger driven by loneliness. But she responds to this by saying "That all of our life is the story of our hunger, our loneliness." What is the root of economics, sociology, literature, and all art but man's bread hunger and man's love hunger." She acknowledges that her first writings were that of bread hunger, but now it is loneliness, love hunger, and hunger for people.

There is no better example to prove the validity, the trustworthiness and the reality of the (doubtful) category of purpose in the human life than the example of Anzia Yezierska. She unhesitatingly believed that there was a purpose behind her life and she was not satisfied until she became a living exponent of that purpose. She was determined in the face of unparalleled difficulties and unprecedented handicaps to find the purpose for which she was born.

Anzia Yezierska, the Russian immigrant girl, finds her purpose in life and rising from the sweat-shops to the position of one of the distinguished fiction writers of the day tells a few of her experiences; her trials, her disappointments, sorrows, and handicaps through which she went until finally she arose to self-assertion.

Speaking of her condition and the status of her people in Russia, Anzia says, "For ages and ages my people had no more voice than the broomstick in the corner. The poor had no more chance to say what they thought or felt than the dirt under their feet.." It was living under such conditions that caused Anzia to long for, and cease to rest till she arrived in America. After living in America for some time, until at least she made a name for herself, she returned to the old country for a visit, but not for a long period of time, for she longed to be back where she was allowed to find herself. It was following this visit that Anzia wrote the following: "There is no going back to the Old World for any one who has breathed the invigorating air of America. I return to America with the new realization that in no other country would a nobody from nowhere—one of the millions of lonely immigrants that pour through Ellis Island—a dumb thing with nothing but hunger and desire get the chance to become articulate that America has given me."

This last quotation from Anzia Yezierska was not her first impression of America, it was quite the opposite. She tells us that her first visit to the Waldorf Astoria was to ask for a job, not as a waitress but a scrub-woman; this she was denied. Only two years later she was the guest of honor at a dinner party given at the same hotel. Another experience similar to this was that of walking the streets of San Francisco begging for a job, tired and hungry and no one listening to her. Four years later in the same city when she was delivering a public lecture hundreds of people were turned away from the lecture hall. We may justifiably add parenthetically that the Western World has an insatiable desire for the limelight.

Finally the long search for a job ended, as she took her first position that of a servant in an Americanized family. One month passed and nothing was said about wages. This was too much for the young aspiring girl. She ventured to ask for her just pay, but was refused by this hard-hearted Americanized foreigner. Theer was nothing for her to do but leave and look for other work. She soon found an old woman who was engaged in sewing buttons on garments, to whom she attached herself for a second job, but there was no end to the length of hours she was compelled to work and not enough money to keep her alive. Again she fled from her job as though a wild beast was pursuing her, turning neither to the left nor to the right, but going on until she came to the office of the secretary of Vocational Guidance. It was here that Anzia first began to assert the rights of human beings and to battle against odds and destinies. She cried out for expression, self-assertion and a chance to do something, to be somebody. But the Vocational Guidance officer proudly asserted, "You have to show that you have something special for America before America has need of you." With the great influx of foreigners to this country one feels like saying the same thing over again, but this is far from what America stands for. And to this statement made by the Vocational Guidance officer, Anzia Yezierska answered, "You in America give free bread and rent to criminals in prison; they have grand houses, with sunshine and fresh air, doctors and teachers even for the crazy ones, why don't they do something for the poor immigrants who are burning up to be something?"

Anzia now turned her attention (which was hers from her work) to the study of English and the reading of American history. On the first pages of American history she found people struggling for existence just like she was (the Pilgrims). A more intense study revealed to her that these courageous Pilgrims had left their native country like she had left hers, bent on trying to find them-

selves and a place to express themselves. They had come with an indomitable will persistent to the very last, asking and begging for nothing but taking and scalping all who refused them. She felt a sense of self-condemnation as she thought of those who had tried to scalp and kill her and of the old woman witch who had cheated her out of her wages. Must she go begging still, while others wait to devour her vitality without recompense? Anzia Yezierska saw that if she realized her purpose in life, she must fight for it, and fight for a chance to give what she had to give, with the same life and death earnestness with which a man fights for his bread. She saw that she must contend against living forces, against inimical forces as the Pilgrims had done long before, and said with an assurance it is not where you come from but what is in you, and what you are, that counts here in America. She adds later that America has no place for dwadling, soft-spined, make-believe exponents; he who has a purpose in life must not stop before this purpose has been revealed; he must conquer the present and battle mightily with oblivion.

The Woman's Association was the first fraternal organization that Anzia joined and it was while visiting the organization one evening she heard a lecture on "Happy Workers and His Work." Is this possible? she asks herself, and then answed: Happiness comes only by working at what you love. This is true with Anzia Yezierska, for no one could possibly love their work more than she when she really found herself and her vocation, namely, writing. This probably accounts for her calling her work a confession and not a profession. She further states: "Some people can write only from the depths. I feel myself always under the aching weight of my thoughts. And words are luring lights that beckon to me through the thick mist of vague dumb thoughts that hang over me and press down on me. The words I write are never what I started out to express, but what comes out of my desire for expression."

She then builds up a defense for herself most beautifully when she says: "I know some people who hate the books I write, and because they hate my books they hate me. I want to say to them now that I too, hate the stuff I write. Can't we be friends and make the mutual hatred of my books a bond instead of a barrier? My books are not me." This statement is well understood when we recall how Anzia had to fight against mechanical and perfunctory methods, crying out against them thus, "Get out of my way and let me write."

She boldly confesses some of her literary weaknesses, saying, "I do not claim to be consistent and logical; all that I claim to do is to be alive and feel my innermost feelings and experiences. I am alive and the only thing real in my aliveness is the vitality of unceasing change. Apparently, reality to her is in change. She would likely subscribe to the "unchangeable law of change."

Again the mystical and purposeful idea in life comes to fruition when this young girl says: "I wanted order, order in my head, and in my groping for order, I was groping for beauty, and day and night I burned up my body and brain with that one idea until it got light all around me. The light of an idea that shaped itself into a living people."

In a few words she sums up all of her aims, efforts, and possibilities, saying, "I can only do the best I can and leave the outcome in the hands of a Higher Power."

Among the Editors, is a chapter in Anzia Yezierska's book in which she reveals the hardships and disappointments she encountered before she was able to get herself and her work before the public. She confesses that she would like to be in with the American "higher ups" as she calls them. But she did not have the education, and she was too old to begin to learn the elementary rudiments, besides she says, "I was too much on fire trying to think out my own thoughts to get interested in the dust and ashes of dead and gone ones." She accordingly let the technique of educational methods go, and began her unceasing efforts in writing. It was not long, however, until she began to visit editors of magazines and periodicals but with no apparent success; editor after editor turned her down. During the procedure of her inquiry and request one editor said to her, "Can you express yourself reasonably and logically?" She responded, "Logic-reason, reason-logic, that is why your magazine is so dull, so dead, because all your living thoughts die down in the ashes of dead logic. Reason and logic aren't life. Hunger and desire is life; with this hunger they paint pictures and write books and sing songs." Evidently she believes that "life is deeper than logic."

From editor to editor staring disappointment in the face she kept up her unceasing struggle to get her message printed and before the public. At last she came to the editor of "The People," the good Robert Reeves, who after reading the story of herself offered her $200 for the use of it. This was a most unparalleled and pleasing surprise that could come to this tired and weary worn writer. She had already come to the conclusion that all people in America were robbers, but her thoughts were now changed; she had really met a human being in the person of Robert Reeves. The joy that now came to her she states was worth all her disappointments and sorrows, for she believed she had a worth while purpose in life if she could only find a way to express it.

It was not long till Anzia Yezierska became a noted writer and she sent story after story to Robert Reeves revealing her experiences, the conditions of her people, and her hunger for the love of people.

In but a short time she was regarded as a genius in story writing, and young aspirants flooded her with letters asking her how to become a writer. At first she tried to answer many of the letters, but soon found it an impossibility and began to fill her waste basket with them. Not only did letters flood in upon her asking for advice, but people came in person to consult her on literary success. Among many inquiries was a young man who came with his book asking her how he could get it across to the public and wanted help. He told her he had spent all having his book published, to which she responded: "If you had to print your book it shows that it is no good." This was a hard blow to one who had spent all on his work. She left the young boy and went her way. The young man vanished from her sight and after a few minutes' reflection she felt so badly she began to search for the young man, but she never saw him again. This she says is one of the greatest sorrows of her life, for she realized that she, too, was just like the boy once and if it had not been for Robert Reeves she might never have been any more. Anzia says she could not work during the day and neither did she sleep during the night. Something hurt very deep within her soul; she could see the pale emaciated face as it

[Continued on page twenty-one]

GREENSBORO COLLEGE COMMENCEMENT

Angus W. McLean of Lumberton, former governor of North Carolina, addressed on Tuesday morning a capacity audience in Odell Memorial Hall which witnessed the graduation exercises in the eighty-first commencement of Greensboro College. The commencement marked the close of one of the most signally successful years in the history of the Methodist institution. The graduating class of 76 young women was much the largest ever presented by the college.

The final exercises marked the close of a brilliant commencement which brought several hundred alumnae back to the old alma mater to join with the students, the faculty and the friends of the college in the various events, all of which went through without a hitch.

Governor McLean, presented by Dr. S. B. Turrentine, president of the college, as a leading citizen of the state and nation, delivered a stirring appeal to the graduates to exert their individualities and to refrain from following the crowd if the crowd is headed in the wrong direction. After reviewing the splendid history of service enjoyed by Greensboro College, he asked them to carry on the old tradition in this new day and "to dedicate your lives to the high purpose of faithfully serving your day and generation to the full measure of your ability."

Governor McLean spoke of influences which would tear down the moral structure and introduce a spirit of unbridled license and unrestrained freedom in personal and social relationships. This tendency must be defeated, he declared, and he called on the graduates as home makers and citizens to bend every effort and to fight unceasingly to maintain the moral standards of the American home and to elevate the plane of citizenship. In conclusion he recommended a study of the Bible as the "one central source of power which can not be overlooked when we come to adopt rules of human conduct."

After presenting diplomas and Bibles to the 76 graduates, Dr. Turrentine announced Miss Mary Elizabeth Drum of Catawba as winner of the highest honors, summa cum laude, of the year. Winners of degree with high honor, magna cum laude, were announced as Misses Margaret Booth, Fountain Inn, S. C.; Frances Cook Felmet, Asheville; Helen Reed Gill, Emporia, Va.; Martha Elsie Greene, High Point; Ethel Ward Herring, Norfolk; Frances Willard Kime, Greensboro; Sarah Frances LeRoy, Newberry, S. C., and Elene Williams McGirt of Wilmington. Miss Janie Davenport Weaver was announced as winner of the T. C. Smith scholarship. Mrs. Ruth Davis, Wilmington, and Miss Ruth Huffman, Gibsonville, were joint winners of the LeRoy Smith Memorial scholarship.

Charles M. Wallace of Morehead City, chairman of the board of trustees, made a brief and effective speech of congratulation to faculty and students. The college will continue on its forward march, he declared, and looked forward to the day when it will be on "the top rung of the educational ladder in North Carolina."

The commencement exercises opened on Saturday, May 25, with the annual art exhibit and with the guest performance of the Greensboro College Players, both very pleasing. On Sunday large audiences heard two splendid sermons by Bishop William N. Ainsworth, D.D., LL.D., of Macon, Ga., a member of the board of finance of the Southern church. In the baccalaureate sermon, delivered in West Market Street Methodist church, Bishop Ainsworth talked on the power of faith and the absolute necessity for this cardinal virtue in every life if success is to be attained, either material or spiritual. Moral and scientific giants of history were painted side by side as exemplifying this quality of faith which brought them through the doubts of their fellows into glorious accomplishment.

On Sunday evening in the anniversary service of the college Y. M. C. A., held in Odell Memorial Hall, Bishop Ainsworth spoke on the world consciousness which the informed Christian of today must have and his world responsibility to all peoples struggling toward the light of Christ. The first part of this address pictured the forces of transportation, communication and trade which are interlacing the nations into closer and closer communion. The second part was an exposition of the part the Christian spirit is playing, and must play in increasing strength, in freeing and enlightening backward peoples. China was cited as a marvelous example of the power which Christian progress can exert. The revolution of the last 20 years is about to result in the formation of a progressive state and Christian leaders are foremost in the great work.

On Monday afternoon the alumnae held the annual business meeting. Mrs. W. M. Curtis of Greensboro was named president, Mrs. W. C. Tucker, Greensboro, Mrs. John Hanes of Winston-Salem, and Mrs. Dred Peacock of High Point were made vice presidents, Miss Mary Brock of Greensboro was retained as secretary and Mrs. E. L. Sides of Greensboro as treasurer. There was an impressive service for members who had passed to their reward during the year.

On Monday evening the annual alumnae-student dinner was held in the college dining room with Mrs. W. C. Tucker presiding. There were greetings from Dr. Turrentine and Mrs. Lucy Robertson and the various reunion classes had speakers to give congratulatory toasts to the college and its leaders.

JESUS IN A SOLDIER'S UNIFORM

The crowning insult to Jesus the night before his crucifixion was the indignity of being crowded into the uniform of a Roman soldier. Think of the Prince of Peace being disguised as part of the Roman machine of force! Yet that indignity is a symbol of what has happened again and again in Christian history. Men have dressed up the figure of Christ in alien clothes. They have given an interpretation of him which dresses him up in swagger military cut. They have put the commands of the drill regulations in his mouth. But those words have never had the accent of reality. He has been dressed up in ecclesiastical robes and his authority claimed for a lifeless officialism of the type against which he struggled all his life and which finally did him to death. In our own time men have interpreted Jesus in terms of our favorite uniform today —the business suit. He has been pictured as a high-powered executive—an ideal man for president of the chamber of commerce! We read in the gospel story that after the cruel sport of dressing up Jesus in a soldier's uniform was over they put back his own clothes upon him. I do not know of any conception of preaching which comes to us with more allurement today than to think of it as a process of putting Jesus back into his own clothes—setting him forth before our time without distortion.—Halford E. Luccock.

DUKE UNIVERSITY COMMENCEMENT

The seventy-seventh commencement of Trinty College and Duke University opened Sunday evening, June 2, with the baccalaureate address by Dr. Wm. P. Merrill, pastor of the Brick church, New York. Since commencements are much alike and the order of exercises are similar, the proceeding Sunday evening will give a view of the entire commencement program.

The long line of candidates, led by the marshals, filed into the auditorium in twos, the congregation stood until every one was in the place. The candidates came in order of the rank of degrees to be conferred, bachelor of arts, master of arts, bachelor of science, master of education, bachelor of divinity, bachelor of laws, and doctor of philosophy.

President W. P. Few presided and introduced the speaker. Dr. John W. Smith, pastor of Trinity Methodist church, offered the invocation. Behind them was the commencement choir of 50 selected voices, under the direction of J. Foster Barnes. The vested chorus and the academic gowns of the officials, candidates, and marshals, made a colorful spectacle set off by the simple decoration of the auditorium.

Dr. Merrill spoke with point and conviction, with no loss of time or waste of words.

Business and Oratory Monday

The alumni and alumnae councils and the board of trustees held their annual meetings during the day, the three groups being guests at the Union for luncheon.

At the evening hour the young orators of the graduating class met in the Wiley Gray oratorical contest. The participants with their subjects were as follows: Jennings G. King of Laurinburg, "Education and Peace"; J. L. Rayle of Summerfield, "The Influence of Home and Mother"; Richard F. Roper of Washington, D. C., "Our Constitution"; Spruill Thornton of Winston-Salem, "America's Challenge."

The coveted honor went to Richard F. Roper.

Other prizes won were as follows: The Robert E. Lee by Coke Candler of Candler, president of the senior class and captain of the varsity basketball team, the prize of $100 awarded annually by Rev. A. W. Plyler, '92, and Mrs. Plyler, of Greensboro, to the member of the graduating class most nearly realizing in conduct, character, scholarship, and athletic ability the standard of the ideal student.

For the second consecutive year Everett B. Weatherspoon of Durham won the Robert Spencer Bell prize of $100 founded in 1893 by James A. Bell, awarded annually at commencement to that self-help student of outstanding character, scholarship and accomplishment in work sponsored by a literary and debating society.

Other awards made were the following:

Parker science cup for excellence in scholarship, won by Joseph Pratt of Winston-Salem, in physics.

James H. Southgate prize, of best short story, won by Miss Mary Vann Hart of Durham.

The debaters D, won by Jennings G. King of Laurinburg, and T. Spruill Thornton of Winston-Salem.

Hesperian Society orators medal, won by Charles H. Gay of Charlotte; debater's medal, won by William F. Howland, Jr., of Henderson; freshman debater's medal, won by Richard L. Brown, Jr., of Albemarle.

Columbian Society orator's medal, won by Thomas O. Gentry of Roxboro; debater's medal won by Walter E. Johnstone, Jr., Winston-Salem; freshman debater's medal won by Paul D. Robersonville.

Degrees Conferred Upon 309 Wednesday

Duke University conferred degrees upon 309 graduates at noon Wednesday following the commencement address by Senator Walter F. George of Georgia. It was the largest number of candidates in the insitution's history, and the exercises were witnessed by a huge audience. Among the 90 graduate degrees conferred were five of Doctor of Philosophy.

The list of seniors receiving diplomas is: Thomas E. Abernethy, East Durham; Martha L. Adams, Danville, Va.; James M. Albergotti, Jr., Orangeburg, S. C.; Virginia P. Anderson, Coward, S. C.; Howard Ashley, Boone; John D. A. Autry, Cooper; Clarence B. Aycock, Fremont; Edward C. Bailey, Greer, S. C.; Felix S. Barker, Silas Creek; Roy J. Barnwell, Hendersonville; Charles G. Bennett, Durham; Harry I. Berlin, Greer, S. C.; Matthew J. Bird, Chelsea, Mass.; Marion Bolich, Winston-Salem; Henry C. Bost, Erwin; Dunham W. Boyett, Smithfield; John W. Bradshaw, Relief; John W. Braswell, Demopolis, Ala.; Fred W. Brent, Lynchburg, Va.; Oscar W. Broome, Mineral Springs; Cansau D. Brown, Traphill; Fred G. Brummitt, Oxford; Ogden C. Bruton, Mt. Gilead; Robert B. Bruton, Candor; Ethel M. Buffaloe, Raleigh; Elisha H. Bunting, New Bern; John L. Burke, Salisbury; Annie L. Caldwell, Monroe; Coke Candler, Candler; Marjorie Cannon, Rosemary; John H. Carper, Rowland.

Joseph T. Carruthers, Jr., Greensboro; Elizabeth Carter, Asheville; Robert A. Cassidy, Newport News, Va.; Harold R. Cavenaugh, Southport; Martha E. Chesson, Roper; Linwood B. Christian, Durham; Charles W. Clay, Winston-Salem; James A. Cleever, Concord; Grady O. Cook, Concord; Mrs. Selena G. Cooke, Durham; Mrs. Viola L. Cooper, Durham; Rachel V. Copeland, Windsor; John C. Council, White Oak; Adrien B. Crabtree, Durham; William E. Cranford, Durham; Catherine H. Crews, Oxford; Pauline E. Cross, Durham; William F. Cross, Sunbury; Cecil R. Crowder, Durham; Bernice Crumpacker, Durham; Gladys F. Culberson, Rockingham; Thomas F. Culbreth, Jr., Fayetteville; Robert A. Curtis, Kinston; J. Webb Daniel, Lincolnton; Harry W. Davis, Hemp; Mary H. Daniel, Hillsboro; James H. Davis, Monroe; Jacob M. A. De Bruyne, Durham; H. Wood Dorsett, Jr., Lexington; John E. Doxey, Aydlett; Florence M. Draughon, Whitakers; Charles A. Dukes, Miccosukee, Fla.; William E. Dunstan, Jr., Elizabeth City; Fred W. Earnhardt, Port Orange, Fla.

Moir W. Edwards, Guilford College; R. Harold Ellison, Winston-Salem; Everette L. Ervin, Rutherfordton; Helen K. Eubanks, Durham; Littlejohn T. Faulkner, Henderson; Florence Fitzgerald, Raleigh; Alfred M. Franko, Mt. Vernon, N. Y.; Rose M. Frazier, Durham; William G. Frazier, Jr., Durham; James W. Futrell, Wilson; Mary L. Garrard, West Durham; Charles H. Gay, Charlotte; Thomas O. Gentry, Roxboro; Delma L. Gery, West Durham; Jennie Greene, Durham; Katie L. Greene, Durham; John M. M. Gregory, Jr., Durham; Priscilla Gregory, Durham; Ellen Mae Gunter, East Durham; Doris Hancock, Wilmington; Guy T. Hardee, Ayden; Stewart R. Hardison, Jamesville; Charles H. Hargrave, Lexington; George B. Hatcher, Winston-Salem; Thomas A. Hathcock, Norwood; Mary A. Hauss, Lincolnton.

Annie L. Hayes, Durham; Zoa L. Haywood, Durham; Ernest C. Hester, Durham; Mildred J. Hinton, Durham; Bertha C. Hipp, Charlotte; Edwin J. Hix, Durham; Mildred E. Holton, Miami, Fla.; Richard C. Horne, Winston-Salem; William N. Ireland, Hamptonville; David K. Jackson, Jr., Gastonia; Hazel V. Johns, West Durham; Nancy P. Johns, Durham; Amos N. Johnson, Garland; Audrey G. Johnson, Greensboro; Frances E. Johnston, Durham; Robert M. Johnston, Farmville; Bernard H. Jones, Durham; Anna E. Keever, Lewisville; Harry B. Keffer, New Haven, Conn.; Henry L. Kendall, Jr., Norwood; Charles M. Kendrick, Fallston; Katherine Kennedy, Durham; Lawrence H. Kilgo, Greenwood, S. C.; Elizabeth King, Albemarle; Jennings G. King, Laurinburg; Orrin F. Kleckner, Buffalo, N. Y.; Lillie M. Klutz, West Durham; Roney W. Lamm, Wilson; Edith Larsen, Kenosha; Martha C. Layton, Lillington; Mary W. Legette, Latta, S. C.; Vann R. Lineback, Winston-Salem; Victor A. Lumley, Durham; Earl H. Lutz, Fallston; Ralston L. McDonald, Erwin; Sleiman R. McEachern, Concord; Lois E. McGranaham, Durham; Mayard Mangum, Durham; Reuben Margolis, Durham.

Thomas E. Martin, Danville, Va.; Vero R. Masters, Durham; William M. Matheson, Mount Gilead; Louis A. Mayo, Durham; Dorothy E. Messner, Durham; Esther M. Metzinthin, Chapel Hill; William B. Mewborne, Orangeburg, S. C.; Kellah C. Miller, North Augusta, S. C.; Kenneth T. Miller, Salisbury; Margaret E. Montgomery, Graham; Eben C. Morgan, Winston-Salem; Alice E. Moses, Norfolk, Va.; Montee B. Moyle Lillington; Emma L. Mulholland, Durham; Mildred Murnick, Durham; Loy A. Nash, Rutherfordton; Joseph W. Neal, Walnut Cove; Thomas H. Newton, Gibson; Samuel F. Nicks, Jr., Hillsboro; Gladys H. Osborne, Canton; Owen K. Ough, Syen Chun, Korea; Frank D. Owen, Ingold; Robert C. Parrish, West Dur-

GASTONIA DISTRICT CONFERENCE

Gastonia district conference had a great session May 21-22, which met with Main Street church, Belmont. Presiding Elder Newell guided the work of the conference in such a way that interest was kept at high pitch at all times. Every interest of the church was considered. Reports showed advance in all lines. Finances are well up to date. Many fine revivals have been held and several hundred additions to the church were reported. Several church enterprises are projected in the district. George Franklin Hood was recommended to the annual conference for admission on trial.

Representing the various connectional interests of the church were: Revs. P. N. Garber, W. A. Jenkins, W. M. Curtis, W. L. Sherrill, C. A. Wood, M. T. Plyler, C. S. Kirkpatrick, L. F. Tuttle, Prof. O. V. Woosley, and Chas. H. Ireland.

A large number of pastors from other districts were present each day as visitors.

On invitation of the pastor, P. W. Townsend, the conference voted to meet for next session with the St. Paul church on Cherryville circuit.

The lay delegates to annual conference are: T. F. Cline, A. P. Richie, C. L. Eaker, Harry Falls, G. B. Goodson, C. B. Hawkins, C. R. McAdams, Joe Nixon, T. H. Phillips, L. M. Wolfe, D. L. Clemmer, A. J. Kirby, W. M. Lineberger, Mrs. A. J. Owen, Mrs. J. D. Stentz, C. W. Gunter, Mrs. E. M. Pace, E. D. Maynard and E. O. Hartsell.

A. C. Swofford, sec.

REPORT OF COMMITTEE ON LAY ACTIVITIES

Your committee on Lay Activities make the following report:

After some most interesting discussions as to the laymen's part in our church affairs, we heartily recommend the following for consideration and acceptance for the remaining months of this conference year:

1. That our laymen be urged to make it possible for every pastor in our district to take advantage of the training that is afforded in the pastors' school at Duke University; and that the lay leader in each charge be responsible for raising the amount of $15 to pay the board of the pastor while attending the school. Furthermore, that the laymen shall have charge of the Sunday services while the pastor is absent for this purpose.

2. That the laymen shall co-operate with the pastor in promoting the Superannuate Endowment cause to the end that every congregation shall have an opportunity to contribute to this most worthy cause.

3. That the laymen get busy at once on the collections, with a realization that the conference year is more than half gone; DO IT NOW, and not wait until late in the fall and risk failure in bringing up our district finances. Realizing that we are facing a financial complex of hard times, we urge our laymen to begin their economy at some other point than on the church obligations and that we determine now that we will pay out in every charge in the entire district.

4. Feeling the need of a deepening of the spiritual life in our churches and of winning our young people and communities to our Lord and Saviour, we urge our pastors to hold revivals in every church where they have not already been held with good results. In this connection we urge that the laymen organize prayer bands and personal workers' leagues and in every way co-operate with the pastor in these remaining months in a real evangelistic effort to win souls. We also urge that the laymen work with the pastor in making the Sunday evening services evangelistic, and believing that a singing church is a conquering church, we urge that more time be given to congregational singing, especially in these evening services and that the pastor shall give a direct invitation to unsaved souls for definite decisions for Christ. In this connection we also suggest that our pastors shall open the doors of the church at every service.

A. J. Kirby, Chairman.
Mrs. J. Dale Stentz, Secretary.

REPORT OF THE COMMITTEE ON EVANGELISM

Evangelism is the supreme task of a Christian. The greatest thing anyone can do is to lead a soul to Jesus Christ. The church exists for the purpose of saving the world from sin and for Christian service. The Methodist church is an evangelistic church. It had its beginning in a great revival. Although Methodism is comparatively a young church, it has grown until it is today one of the greatest religious organizations in the world. The secret of this remarkable growth is to be found in its evangelistic spirt and program, and its future success depends upon the continuance of this evangelistic policy. Other denominations may prosper without emphasis upon evangelism and revivals, but not the Methodist church.

In view of these facts, your committee rejoices over the fact that evangelism is being stressed throughout the church this year. We have been in danger of losing the evangelistic note and evangelistic fervor. We heartily endorse this renewed interest in evangelism, and recommend that we make evangelism our chief aim and duty not only this year but every year.

We believe the time is ripe for a great religious awakening. The type of revival needed today is a New Testament revival. We need a revival within the church. We need a revival that will be far-reaching and lasting in its results. We deplore a type of evangelism that brings unconverted and unregenerated people into the church. This will be a menace to the future spiritual life and leadership of our church. We need an evangelism that changes the hearts and lives of men. We need a revival brought about by our co-operation with the Spirit and power of God. We need an evangelism that not only saves people from sin, but saves them also for Christian service. Evangelism does not stop at conversion. Too often our new converts have been neglected. Provision ought to be made for their growth in grace and for training in Christian service.

Since the spiritual life of the church is influenced and determined by the homes of our people, we urge that our homes be evangelized. Here is the best opportunity for evangelism. Our homes need to be made Christian homes, where Christian influences, Christian environment and Christian training and instruction is to be found. Every child ought to have praying parents. The child needs to be trained in the home. Here is where Christian instruction and training should begin. We recommend the establishment of family altars in our homes. If our homes become Christianized, then the future spiritual life of our church is assured.

We would not overlook the place for evangelism in our Sunday schools. The whole purpose of the Sunday school is to lead the pupils to a knowledge and acceptance of Christ. We would recommend that our officers and teachers make evangelism the foremost thing in their work.

We preachers of the Gastonia district are grateful for the monthly preachers' meetings originated by our presiding elder. We have found these meetings to be of great spiritual strength to our own hearts. Two of these meetings were especially great sources of spiritual power.

We note from the conference journal of last year that 415 were received on profession of faith, and 614 were received by certificate and otherwise, making a total of 1029. We are encouraged by the reports of the good meetings held thus far during the year. We believe the number of additions this year will be much larger than last year.

Van B. Harrison.
W. J. Oliver.

A PRIZE EDITORIAL

We take pleasure in printing in these columns the article winning the Pulitzer prize for the best editorial appearing in 1928. It was written by Louis Isaac Jaffe, editor of The Norfolk Virginian-Pilot, Norfolk, Virginia, and was published June 22, 1928:

An Unspeakable Act of Savagery

As the Democratic hosts prepare to rededicate themselves anew to fairness and justice, the bustling Southern city in which they are to meet is disgraced by an unspeakable act of savagery. There is no other way to describe the performance of the eight armed white men who yanked Robert Powell, twenty-four-year-old Negro, from a hospital cot on which he lay with a bullet in his stomach, and hanged him from a bridge just outside the city. Powell was under the charge of killing a detective in a shooting match from which he himself emerged with an apparently mortal wound. In the event of his recovery, he was headed for the courts. But to this Texas mob neither death nor justice was an acceptable arbiter. Nothing would satisfy them but a loathsome act of murder carried out against a human being while he lay in agony with a bullet in his entrails.

Houston, which is said not to have had a lynching in fifty years, is understandably stirred by this foul thing laid on its doorstep just when it was most anxious to

show itself to the world at its cleanest. The city council made an immediate appropriation of $10,000 for an investigation to be carried out by a committee representative of both races. A grand jury has been ordered to drop all other business to conduct an immediate inquiry. The governor has offered a reward for the capture of each participating in the lynching and sent a special detail of Texas Rangers to assist the Houston police in the hunt. Apparently, the spotlight that beats on Houston at this particular time has had something to do with the energy with which the authorities have acted. Ordinarily, Texas justice proceeds in these matters with considerably less dispatch and excitement, but this is no time to inquire too closely into motives. One of the proudest cities of Texas has been polluted by one of the foulest forms of mob murder, and it is a matter for general satisfaction that the authorities are moving so energetically to repair the damage to Texas' good name. If the perseverance of the authorities is in keeping with their initial burst of energy, one or more of the group that bravely did to death a crippled man lying on a hospital cot may see the inside of the Texas penitentiary.

The year that saw four months pass without a single lynching has now accumulated five of them. Five lynchings in six months represent a proportional reduction in savagery from last year's record of sixteen lynchings in twelve months, but this year is only half gone and no one may be too confident. We have come a long way from the dark days of 1892, when America celebrated the four-hundredth anniversary of its discovery with 225 lynchings, but we have not yet arrived at that social abhorrence of this crime that must precede its practical extinction. When eight presumably decent and rational beings can gain the consent of their conscience to rob a hospital bed for the purpose of executing summary vengeance and when, as was the case a few days ago in Louisiana, two negroes are torn from their guards and lynched because they were brothers of another negro who was accused of murder, it must be recognized that the rise and fall of the lynching curve is governed by racial passions that remain still to be brought under civilized control.

BETWEEN THE PAST AND THE FUTURE

By P. L. Shore.

The Christian inheritance is abundant life. It always gives far more than it takes away. The Christian religion reveals, creates, conserves and transmits values of the highest worth. The Christian lives between the past and the future yet he possesses both. It has been said his great word is duty. Duty—the imperative, "I ought," is the child of belief. What belief? Belief in God? Yes. But further, belief in certain moral and spiritual values revealed in human history. God is with his people, hence men have experienced him. God has spoken in time. God's servants have left much more than a history—"they being dead yet speaketh." The faith and works of holy men have left a rich deposit in the church. New riches have been added from age to age. The influence that the sense of duty has in shaping one's conduct is greatly affected by his conviction as to values and his personal sense of his mission.

One of the outstanding marks of the true church is displayed in its ability to suitably environ its members. Every man needs the shelter and support of a suitable historical background. He must have this if he is to be a useful member of an organization. This is pre-eminently true of the religious life. A people must be suitably environed. Israel began with, "In the beginning God." She could not have filled her mission without the undergirding of this faith. We need this faith today no less than Israel needed it in her day. That she was a true church is further shown in the moral insight she showed in the selection of her moral heroes. Added to this was her conviction that these heroes had their strength immediately from God. In a very real sense the nation was environed by God himself. They could truly say, "Lord, thou hast been our home in all generations." A family, nation or church which has no ideals to cherish, foster and propagate is poor indeed. A group which accepts unworthy heroes will curse their day and ultimately perish. When Israel passed an adverse moral judgment against any idea or man it had the moral insight of the ages. That which was bound was bound.

It is great to be by birth, adoption, or choice in the line of a great tradition. (There is such a thing as succession. The Roman Catholic error is in believing that it is held—as a commodity—and mediated and made available through their church and theirs only). To be a citizen of a nation which has produced great leaders and fostered a great culture, to be a member of a church which has and is doing a great service—perhaps the very power and vitality of it drew you in—or it may be your family or your section of the country has a great record. It may be that each of these go into the background of some.

What benefit ought these to yield? What use ought one to make of it?

(1) Few men are of stout enough fiber to stand without any sort of support. Man is small. Left alone he feels lonely and helpless. Abraham could walk alone with God. A lone pilgrim of grim faith. This is not the practical ideal for those of today. Since that day millions have walked in God's highway. Fellowship with the saints is a rich inheritance and full of comfort and substance. The sense of being joined to a great company ought to enrich life beyond computation. No greater crime could be perpetrated against the young than to teach them that there were no trustworthy pioneers in the field of religion. That there had been no authentic word of God. That no voice has spoken the mind of God. This would be cutting their life asunder from those very things that brought them into being. After this is done there is nothing left to motivate search.

Too many seek and find shelter in limited and unworthy company.

(2) The great pity is that often the richest heritage becomes the occasion of personal impoverishment. So many never learn that although the fine things of life do have their beginning in time and place that they are really born to a wider destiny. Their unwillingness to have their culture planted in the midst of humanity shows something more than selfishness. It shows a lack of faith in its power to survive through its own vital strength. If at the proper time the wider space is not given it eats away its own life. A culture which in the long run can only minister to certain individuals and contribute to certain local interests ought to and will perish.

Punishment has more to do with deterring crime than has preaching—and that is mighty little.—Clarence Darrow.

ham; Paul P. Payne, Guilford College; Talmadge L. Peele, Raleigh; William R. Pitts, Glen Alpine; Annie M. Pleasants, East Durham; Henry M. Poe, Old Fort; Liston C. Pope, Thomasville; Sara J. Power, Paris, Ky.; Harry L. Presson, Monroe; Jackson T. Ramseur, West Palm Beach, Fla.; Edward S. Raper, Winston-Salem; John L. Rayle, Summerfield; Nathan S. Richardson, Jr., Dover; Andres Rodriguez-Diago y Gomez, Cartagena, Colombia, South America.

Helen M. Rogers, Durham; Monte B. Roper, Washington, D. C.; R. Fred Roper, Washington, D. C.; Nelson G. Rosenburg, Durham; Ray R. Rosenstein, Durham; Juanita E. Rouse, Cheraw, S. C.; Mrs. Roxie Sasser, Durham; Ruth Seabolt, Lumberton; William E. Severance, Lake City, S. C.; Mary E. Shipp, Durham; Mary O. Shuford, Winston-Salem; Mary E. Simpson, Durham; Charles V. Sink, Lexington; William S. Sloan, Waynesville; Amos G. Smith, Reidsville; Edwin H. Smith, Clover; May A. Smith, Durham; Theodore R. Spruill, Mackeys; Paul J. Stacy, Fallston; Annie E. Stalings, Durham; Alvin B. Starnes, Mineral Springs; Shirley J. Starnes, Yanceyville; Stoye E. Starnes, Monroe; Louis A. Staes, Jr., Gastonia; Maybeth M. Steidley, High Point; Burton G. Stewart, Gloucester; Lillian B. Stewart, Hiroshima, Japan; Thomas E. Summerrow, Jr., Gastonia; Helen J. Taylor, Stovall; Melvin H. Taylor, Siloam; Bessie Tesh, High Point; Arthur L. Thompson, Vass; Eddie L. Thompson, Durham.

T. Spruill Thornton, Winston-Salem; Lester A. Tilley, Hurdle Mills; William B. Van Wagoner, Niagara Falls, N. Y.; Paul D. Veasey, Durham; Fielding L. Walker, Durham; Pauline S. Weber, Danville, Va.; Margaret L. Werner, Durham; Dorothy L. Westbrook, Franklin, Va.; Hugh L. Westbrook, Franklin, Va.; Hugh L. Westbrook, Franklin, Va.; John F. White, Jr., Ruffine; William T. Whitman, Boaz, Ala.; Glenn Williamson, Yanceyville; Eula L. Wilson, Warren Plains; Lloyd B. Wilson, Fallston; Ralph L. Winchester, Summerfield; Ormah H. Woods, Durham; John L. Woodward, Richlands; Edwin S. Yarbrough, Jr., Durham; and James E. Yountz, Southmont.

The following received B. S. degrees in civil engineering: Marshall W. Butler, Durham; and William C. Earnhardt, Port Orange, Fla. The following received B. S. degrees in electrical engineering: Frank A. Bevacqua, Mount Vernon, N. Y.; and Charles W. Berglund, Jr., Superior, Wis.

Sixty-three degrees of Master of Arts were awarded as follows: Gay W. Allen, Canton; Ewing Anderson, Gainesville, Fla.; Robert L. Andrews, Durham; Nelson M. Blake, Hyattsville, Md.; Sallie V. Blalock, Willow Springs; George T. Britton, Greeneville, Tenn.; Blanche M. Broadway, Durham; James C. H. Burch, Durham; C. Ray Carpenter, Cherryville; Zoe W. Carroll, Morristown, Pa.; Cora L. Cheatham, Greenwood, S. C.; Blanche H. Clark, Danville, Ky.; Oakley E. Croy, Swannanoa; Marcus E. Cunningham, Fayetteville, Ark.; Sophie A. Dehler, Chicago, Ill.; John Ehrlich, New York City; Emmet R. Elliott, Darlington Heights, Va.; Frederick D. Fanning, Durham; Roy C. Garrison, Timberlake; Lucy P. Glasson, Durham; Claud Grigg, King's Mountain; Richard A. Haddock, Durham; James H. Hall, Stateville; Hyman L. Harris, Greenville; Walter S. Ide, Lehman, Pa.; Wilbert A. Jenkins, Durham; Daniel S. Johnson, Burgaw; William P. Kellam, Durham; Ruth A. Ketring, Richmond, Va.; Charles A. Kirkpatrick, Thomasville; Ernest C. Kolb, Sumter, S. C.; Lawrence C. Little, Durham; James A. McCain, Greenville, S. C.; Samuel J. McCoy, Holly Hill, S. C.; Thomas L. McCulloch, Fullerton, Cal.; Joseph C. Matthews, Jacksonville, Fla.; Harriet N. Morrison, Maxton; Donald M. Pace, Wilkes-Barre, Pa.; Mary E. Powell, Guilford College.

Kenneth T. Raynor, Wake Forest; Rodolfo O. Rivera, Coamo, Porto Rico; Joseph C. Robert, Macon, Miss.; Henry H. Rogers, Raleigh; Bessie A. Rooker, Norlina; Raymond W. Root, Durham; Theodore Runyan, Chicago, Ill.; Dorothy A. Schallart, Winston-Salem; Charlotte G. Spence, Durham; Lucy M. Spivey, Conway, S. C.; Arva E. Stackhouse, Durham; Margaret M. Stem, Darlington, S. C.; Sara Stewart, Charlotte; John C. Swanson, Cumberland, Md.; James N. Truesdale, Lincolnton; Elizabeth D. Tyree, Durham; Charles E. Ward, Wellsville, Ohio; Hessie Watts, Mooresville; Anthony C. Westerhof, Holland, Mich.; Grace Wine Whaley, Fordtown, Tenn.; Harold P. Wheeler, Campbello, S. C.; Gladys R. White, Durham; Marion B. Wiese, Baltimore, Md.; and Samuel Nathaniel Wrenn, Henderson.

The following were conferred with degrees of Bachelor of Divinity; Dwight L. Fouts, Durham; Chesley C. Herbert, Jr., Spartanburg, S. C.; James G. Huggin, Jr., Aiken, S. C.; Robert L. Jerome, Goldsboro; Alpheus A. Kyles, Mooresville; James G. Phillips, Chapel Hill; Ivan L. Roberts, Patterson Springs; Paul C. Southard, Stokesdale; Bessie W. Spence, Durham; Janadus D. Scott, Wendell.

The following were conferred with degrees of Master of Education: Ione H. Dunn, Asheville; Roland O. Edgerton, Durham; Eleanor B. Forman, Elsmere, Pa.; Lillian V. Nunn, Farmville, Va.; and Otis Whaley, Fordtown, Tenn.

Receiving the degree of Bachelor of Laws were: Merle Alshouse, Vandergrift, Pa.; W. M. Branson, Durham; Linwood Hollowell, Durham; and J. C. Whisnant, Henrietta.

The following were awarded degrees of Doctor of Philosophy: Ivey Allen, Jr., Oxford, in Chemistry. Dissertation, "Investigation of Isoquinoline Alkaloids. The Proposed Fritsch-Pomeranz Synthesis of Papaverine"; Rose M. Davis, Norfolk, Va., in Chemistry. Dissertation, "Investigation of Isoquinoline Alkaloids. Examination of Pictet's Berberine Synthesis"; Ralph B. Flanders, Macon, Ga.; in History. Dissertation, "Plantation Slavery in the State of Georgia"; Donald M. Kumro, Tonawanda, N. Y., in Chemistry. Dissertation, "The Possibility of Non-Toxic Lead Compounds"; and Oscar N. Lackey, Hico, Texas, in Chemistry. Dissertation: "Voltaic Cells with Oxidation-Reduction Electrodes."

ASHEVILLE DISTRICT CONFERENCE

The Asheville district conference held its fortieth session in Central church, Asheville, on May 21-22. It was strictly a business session, and its work was completed on record time. All detail work was handled through committees, which gave time to the discussion of important matters concerning the vital interests of the church and district, and to the convenience of those who were present to represent conference affairs.

Roll call revealed that there were 146 present, and 16 charges were to be credited with a full delegation—probably the best record ever made for the first day attendance.

On the whole, judging from the reports of the pastors, and the representations of the laymen, the Asheville district is making substantial progress along all lines of church work. Evangelistic effort is being stressed, and promises good results. Educational interest shows an increase, and reports as to the work done are graitfying. The financial end of the church promises a "full report" at the close of the year. As a rule, salaries are well up; collections not far behind.

The district can yet furnish preachers. Wiley Jackson Carver, Bryson Harvey Douglas Rector and Roy James Barnwell were granted license to preach. Thomas Ruffin Cox was recommended for admission into the traveling connection. Jesse Rush Duncan was recommended for deacon's orders as a local preacher.

There was no hurry in the selection of a delegation to the next annual conference, but the outcome was a select body: E. L. Brown, H. A. Dunham, A. C. Reynolds, F. S. Wetmur, C. H. Trowbridge, C. F. Bland, Z. C. Byers, C. L. Felmet, H. C. Johnson, J. C. Sales, H. B. Posey, Guy Weaver, H. L. Capps, Mrs. V. L. Stone, Mrs. J. G. Anderson. The alternates were: H. D. Smith, L. B. Haynes, J. A. Hendricks, C. B. Hyatt, Mrs. John F. Kirk, Mrs. J. Claude Sales, A. W. Mills, Mrs. H. A. Dunham.

A host of "visiting brethren" were on hand—so many that it would tax the space of the Advocate to give the list. Every one had "the right of way" and made use of the opportunity. Of course they all made fine speeches—but they must have been somewhat above the average this time—and the causes they represented were splendidly presented.

Central church, through the committee of good women, gave such magnificent and pleasant entertainment in providing lunch each day that some were inclined to the idea that it would be a fine place to meet every year. Dr. Trimble and his great church has the thanks of the entire conference for their generous hospitality.

The conference goes to Fletcher next year.

The presiding elder, John F. Kirk, guided the conference through the session. W. F. Sandford, Sec.

Some Brahmans in India saw missionaries playing tennis and wished to imitate them. They felt, however, that the physical exertion necessary to playing was beneath them, so they hired men of lower caste to wield the racquet for them. But modern sports are helping to overcome this aversion to the active life.

MR. I. I. DAVIS OF MORGANTON IS DEAD

Tuesday evening, May 28, Mr. I. I. Davis, Morganton's oldest citizen, loved and venerated by all classes, peacefully slipped away.

Mr. Davis was 85 years of age the first day of last December. He had lived in Morganton for more than 60 years, coming here from Cleveland county as a young man just after the Civil War, through which he had served as a soldier from Cleveland. His first position here was that of clerk in a store operated on the old Hotel Morgan site by the late R. A. Cobb, who moved here also from Cleveland. He soon went into business for himself and brought his younger brother, B. F. Davis, to be associated with him. When he retired a few years ago Mr. Davis was the town's oldest merchant, having a record of nearly sixty years, which was probably unmatched in the state.

Shortly after coming to Morganton Mr. Davis was married to Miss Lucy Bettis, who died 34 years ago. Of their nine children six survive. The oldest son, Col. Frank Davis, died in 1920. Two daughters, Misses Ethel and Adeline Davis, just grown, died of typhoid fever in 1902. The surviving children are Mr. W. I. Davis, town manager of Morganton; Mrs. C. B. Mott of Asheville; Mrs. Benedict Bristol of Morganton; Mr. Iverson Davis of Concord; Mr. Robert Davis of Morganton, and Mrs. H. L. Riddle who, with her family, made her home with her father.

The funeral services, conducted by Rev. G. T. Bond of Elizabeth City, a former pastor and close friend of the family, and Rev. P. W. Tucker, pastor of the First Methodist church, of which Mr. Davis was the oldest member both in length of membership, was held Wednesday afternoon at five o'clock at the church. For fifty years or more he had served on the board of stewards of the Morganton church and was for many years church trustee and president of the board. Upon the inauguration of the idea to build the State Hospital here he was appointed on the board of directors and served there for 36 years, ten years as chairman of the board. He had been on the board of directors of the First National Bank here since its organization. No man who has ever lived in Morganton was held in higher regard or with greater respect generally than Mr. Davis. —The News-Herald.

THE NEW MYERS PARK CHURCH, CHARLOTTE

This church was organized at the 36th session of the Western North Carolina conference held at Statesville, October, 1925, Bishop Denny presiding. Rev. Excell Rozzelle was assigned to the charge, where he remained two years. Carlock Hawk was pastor last year; this year Dr. Gilbert R. Combs. A very beautiful auditorium which will cost about $150,000 complete with furniture, pipe organ, etc., is now being erected. Later on it is the plan to add the Sunday school building.



The New Myers Park Church, Charlotte. Dr. G. R. Combs, pastor. The cornerstone of this church will be laid Sunday afternoon, June 9, at 5 p. m.



Dr. G. R. Combs, Pastor of Myers Park Church, Charlotte.

The auditorium is being constructed of Hillsboro stone, which will be laid and will look like the new buildings at Duke University. Louis H. Asbury is the architect and Earle Whitton is the builder.

Rev. H. G. Hardin will deliver the address next Sunday afternoon at the cornerstone laying at five o'clock.

TAKE A VACATION IN THE WEST

Our church is making it possible for young people and others to spend a delightful two weeks' vacation in the far west at very little cost. The Transportation Bureau of the M. E. Church, South, is operating a special excursion which will tour the West and visit all places of natural beauty not only, but also points of especial interest to Methodists.

The party will visit Dallas, El Paso, San Antonio, Los Angeles, San Francisco, the Grand Canyon, Salt Lake City, Denver and Colorado Springs. The party will, for the most part, live on their Pullman car and be under the chaperonage of an outstanding minister and his wife.

This is an unusual opportunity for persons desiring a delightful vacation at small cost. Special provision is being made for young people and girls may take the trip with perfect confidence. The price will be so low that scarcely any other vacation can compare with it in attractiveness.

It will be necessary to secure reservations immediately. All persons desiring to take the trip should write to Rev. W. M. Cassetty, Jr., Supt. of the Transportation Bureau, 810 Broadway, Nashville, Tenn.

AN APPRECIATION OF E. L. HILLMAN

Jarvis Memorial church of Greenville is wonderfully blessed in having for its pastor Rev. E. L. Hillman.

My life has stretched over three-quarters of a century lacking a few months and during that time I have had the inestimable privilege of coming in contact with, and of listening to many of the kings of the American platform, and not a few of America's pulpit celebrities. May I not say then, without egotism, that I am somewhat fitted to judge of the ability of public speakers?

Rev. Mr. Hillman is, in my opinion, splendidly equipped for the gospel ministry and is doing a great work.

He possesses a magnetic personality, a rich vocabulary, a chaste and elegant diction, a wealth of apposite, illuminating illustrations, a convincing logic, and a keen power of analysis. He literally throbs with energy—a physical, mental, spiritual dynamo.

He is a diligent student and studies the past, the present and the future. He studies the religious, social and governmental life in all its ramifications and complexities. He studies thoroughly the subject of his discourse, and having filled himself with it, he sends it forth to his auditors with burning zeal and impassioned eloquence.

None can attend upon his ministry without obtaining a clearer knowledge of the Bible—its great fundamental truths—a profound impression of the all-encompassing love of Christ and the blessed ministration of the Holy Spirit.

He is open, frank and "folksy," and has the love of the people. He does not "know it all" and in his very interesting mid-week services is ever ready to learn and discuss the opinion of the other fellow. W. M. Hinton.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

DURHAM DISTRICT OBJECTIVES

The following report of the Durham district Sunday school council to the district conference held at Prospect church on the Yanceyville charge, May 16-17, was adopted by the conference:

1. The extension of our missionary program by emphasizing missionary Sunday each month, and by distribution of proper literature and information. During the past year Rev. S. J. Starnes, superintendent of Sunday school missionary education in the district, did some extra good work in this connection by securing the active co-operation of a number of additional schools.

2. That every school strive for an enrollment equal to that of the membership of the church.

3. That the council encourage the several schools to give more attention to the item of attendance and that the results be indicated in their annual reports.

4. That special efforts be made with the schools toward linking Sunday school attendance more closely with regular church attendance.

5. The promotion of the spirit of evangelism in the schools by definite programs.

6. That we continue, with increased emphasis, the work of the standard training schools, and that at least three such schools be held in the district during the year.

7. That Cokesbury schools be encouraged, and that the same be held at points that the council considers feasible.

8. To encourage the establishment of local training schools. A number of these were held in the district during the past year, and with a great degree of success.

9. The assignment of scores for the several schools to be made as early in the year as possible so that they may have the opportunity to stimulate the schools to have something definite to report at the close of the years.

10. To continue to emphasize the observations of Sunday school days—the offering on this day to be applied to the program of the conference-wide Sunday school baord.

11. To encourage the pastors and superintendents to see that each charge is amply represented at the next conference-wide Sunday school conference.

12. Since all students above the junior departments in the several schools are supposed to be organized into regular Wesley Bible classes, we urge that the local authorities in the schools set themselves to the task promptly.

13. We recommend the election of Rev. C. B. Culbreth, Prof. B. G. Childs, and Mr. C. P. Thompson as district conference representatives on the district Sunday school council.

C. E. Phillips, Superintendent
Durham Dist. Sunday Schools.

WASHINGTON DISTRICT REPORT

The district Sunday school council submitted the following report to the Washington district conference at Bath, N. C., May 7, 1929:

1. Standard training schools have been held at four points in the district, namely, Greenville, Rocky Mount, Washington, and Wilson. Approximately 200 credits were earned in these schools and the spirit of all of them was excellent; pastors, superintendents, teachers and officers co-operating in a most wonderful way.

2. Cokesbury schools were held at Robersonville and others have been planned for Bath, Fremont and Vanceboro.

3. One day institutes were held at Ayden and Robersonville.

4. Sunday School Day was very generally observed throughout the district during the month of April and collections taken for the extension work.

5. We note with pleasure that a number of the churches are adding or planning to add Sunday school rooms to their plants.

II—1. We nominate the following for membership in the district council: Mrs. J. N. Sills, Nashville; Mr. F. L. Blount, Bethel; Rev. T. M. Grant, Wilson.

2. The council re-elected the following: District superintendent, Mr. J. H. Rose, Greenville; district elementary superintendent, Mrs. E. L. Hillman, Greenville; missionary education superintendent, Rev. L. T. Singleton, Nashville; Wesley class superintendent, Rev. E. L. Hillman, Greenville.

III—1. We recommend that two subdistrict elementary institutes be held at Nashville and Farmville during the latter part of May or the first part of June.

2. We wish to recommend that greater emphasis be placed on evangelism and missionary education in the work of the Sunday school in the district.

3. We recommend that standard training schools and Cokesbury schools be continued at the places mentioned in section one of this report.

4. We recommend a more extensive use of the survey as a method of enlarging the Sunday school field.

5. We deplore the fact that it is so difficult to secure men teachers for classes of boys in our schools, especially in view of the fact that the boys themselves are asking for these men leaders. We therefore urge that this conference go on record as resolving to carry to the men of this district this great call for useful service.

6. We heartily endorse the present plan of Sunday school organization for all schools, large and small, and call upon the preachers and laymen of the district to put over this program as outlined by our leaders.

7. We wish to bear testimony to the worthwhileness of our present Sunday school literature and call upon the teachers and officers of our schools throughout the district to use it to the exclusion of all others, for we believe there is no better to be found anywhere.

IV—1. We wish to take this opportunity to commend our conference secretary, Mr. L. L. Gobbel, and his co-workers, Miss Georgia Keene and Rev. J. O. Long, for their loyalty and consecration to the work set before them. We believe that they are workers of ability and that they are deserving of the support of the Methodists throughout our conference.

J. H. Rose, Dis. Supt.

A GOOD OBSERVANCE

"Sunday School Day was observed at Steele Street yesterday in rather a novel way by direction of the council. We undertook to introduce the Sunday school to itself and to the church congregation by a program of our own, a copy of which is enclosed. Some of our friends stated that it was successful, even though the weather was not the most favorable," so writes Mr. J. W. Gilliam, superintendent of Steele Street Sunday school, Sanford.

The chief feature of the program was the interpretation of the new graded lessons by one teacher of each of the new graded lessons by one teacher of each of the courses through the young people's department. Representatives of each class of the adult department gave four-minute talks on their aims and activities.

Steele Street not only observes Sunday School Day in a novel way, but carries this into other phases of her work. For instance, at a meeting of the workers' council in February a teacher and an assistant teacher were appointed for each class. Assistant teachers are to be furnished the necessary material to prepare lessons for the class with which they are assigned and are to be notified by the regular teacher immediately when it appears impossible for them to attend a session of the school. The plan is for the assistant teacher to visit the classes and become acquainted with the pupils as well as the workings of the department in which the class is located. This is a fine plan, and we congratulate Steele Street and commend this plan most highly to other schools.

NEW LEAFLETS

Two new leaflets of interest to our workers are just off the press: "The Story in a New Relationship" and "The Home Department and Home Members of the Sunday School." These, along with leaflets on all phases of the Sunday school work, are available and will be sent free upon request to our office.

SONG LIST

A list of songs for children in the beginner, primary and junior classes and departments has been prepared by Miss Keene and will be furnished upon application to her.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

FIRST AT BETHEL

Answering the invitation of Rev. R. H. Kennington, who is serving his second year of a successful pastorate of Bethel-Cabarrus charge,I attended Sunday School Day exercises at Bethel last Sunday. A most excellent program was rendered before a congregation of 600 or more. It was an inspiration to speak to this enthusiastic group. The offering amounted to $26, the largest yet recorded from any country congregation.

Bethel is a strategic congregation of 360 members, located in a prosperous section of lower Cabarrus county, presenting a fine illustration of the blending of the value of the old into the good of the new. Adjoining the large and commodious brick church recently erected is a big arbor under which camp meetings of olden times were held. Nearby on the other side of the church is a large consolidated high school building whose school each year turns out from twenty to thirty eleventh grade graduates. A finer lot of young people would be hard to find.

Brother Kennington rejoices in the opportunity of blending into one constructive program the preferences of those who came along in camp meeting days with those who are coming along under present day conditions. He serves both mighty well. In addition to his preaching services he finds time to teach regularly a class of forty or fifty young men at the Sunday school hour. He will soon begin his second teacher training class for the present year. About the middle of August "the big meeting" will be held, Rev. S. M. Needham assisting the pastor. Bethel is a great congregation and it was a rare privilege to celebrate with them last Sunday.

GOOD NEWS

"We are busy with Cokesbury schools. We will have one in each of our six churches and expect to have at least 50 working for credit. So far 21 have enrolled in only two of our churches. Kindly forward me the manual, 'How to Increase Membership of Methodist Sunday Schools.' We will soon begin the grading of our Sunday schools."—Rev. Ellsworth Hartsfield, Pastor Danbury Ct.

"Our Sunday school at Summerfield is growing. The average attendance for the first three months of last year was 66. The average attendance for the same period this year is 114. We will grow far beyond the ten per cent increase. We are building a nice, new brick annex to our church containing ten rooms. As soon as this is completed we will brick veneer the old building adjoining our new one and work it over on the inside. Our Sunday school attendance goal is 200. Send us Sunday School Day programs right away and 140 offering envelopes. We will increase our Sunday School Day offering over last year, which as you remember, was the largest of any country church in our district."—R. O. Gamble, Supt.

COKESBURY SCHOOLS

In addition to the large number of Cokesbury training schools already held Mr. Evans has scheduled the following for July and August. Others will be added.

Creston Ct., Creston, June 30-July 5.

Salem Ct., Salem, July 7-12.

Hiddenite Ct., Pisgah, July 14-19.

South Fork Ct., Reepsville, July 21-26.

Bryson City-Whittier, Bryson City, July 28-August 2.

Hayesville Ct., Crabtree, July 28- August 2.

Fines Creek Ct., Fines Creek, July 28-August 2.

Rock Springs Ct., Camp Ground, July 28-August 2.

Randolph Ct., Mt. Vernon, August 4-9.

Cherryville Ct., St. Paul, August 11-16.

Hot Spring-Spring Creek Cts., Hot Springs, August 25-30.

Fairview Ct., Fairview, August 25-30.

Henderson Ct., Fruitland, August 25-30.

Waxhaw-Prospect Cts., Mineral Springs, September 1-6.

THANKS

Please join us in thanking the following Sunday schools for their Sunday School Day offerings, these offerings being reported by Treas. H. A. Dunham for the past two weeks:

First Church, Lexington	$100.00
Main Street, Reidsville	30.00
Centenary, Greensboro	25.00
Rockford Street, Mt. Airy	8.00
Fairview-Davidson-Fairview	8.00
Mt. Zion, Cornelius	7.66
First Church, Brevard	6.85
Trinity, Randolph Ct.	5.00
Smith Grove, Farmington Ct.	3.34
Union Grove, Unionville Ct.	3.00
Stoneville, Stoneville Ct.	1.90
Highlands, Highlands Ct.	1.33

RELIGION AND EDUCATION

Plans are materializing for a large and representative delegation from the Western North Carolina conference to the Conference on Religion and Education to be held at Lake Junaluska, July 17-21. It will be remembered that this conference is sponsored by the Board of Education, the Sunday School Board and the Epworth League Board. Each presiding elder's district of our conference is entitled to 19 delegates distributed among those representing the three above named agencies for promoting education and religion. These delegates will be selected by a district committee, the chairman of which is the presiding elder. Those districts desiring larger delegations than the number allotted to them will in all likelihood be accommodated, provided their wishes are made known in the near future. Some of the topics to be discussed by the leading thinkers and speakers of America are as follows:

"How to Make the Home Effectively Religious."

"The New Age and New Methods of Home Education."

"The Responsibility of the Congregation for the Christian Education of the Community."

"The Congregation at Work at Its Educational Task."

"The Relation of Evangelism to Education."

"Religious Education in Church Schools."

"Religious Education in State-Supported Schools."

"Why the Church College?"

"Characteristcis of a Christian College."

INSTITUTES

Arrangements are being made for a series of district, sub-district and circuit Sunday school institutes extending over the various sections of our conference. These institutes will be scheduled particularly for circuit Sunday school workers. Wherever it is possible an earnest effort will be made to gather together Sunday school superintndents and their officers and teachers from quite a large area, thus being able to reach a large number with a constructive program. The major lines of emphasis in these institutes will deal with circuit Sunday school organization and administration, proper literature to be used, worship programs in opening exercises, increased enrollment and attendance, and arrangements for Cokesbury training schools to reach every possible area. The morning sessions of these institutes will be held in one body; the afternoon sessions will be divided into several sections. A good part of July and August will be given to this work.

LAYMEN'S COURSE

In addition to the "Standard Training Course," the "Standard Course in Bible Study," and the "Course in Missionary and Social Studies," all of these merging into the course leading to a diploma in religious education, provision has recently been made by the General Sunday School Board and the Board of Lay Activities for the joint sponsoring of a new course entitled "Laymen's Course in Bible and Christian Service." This series of courses will appeal especially to laymen, both men and women, who desire to be well informed on the great underlying principles of the kingdom of God and the mission and work of the church. The course is composed of six required units and six elective units. The required units are as follows:

Christian Stewardship.

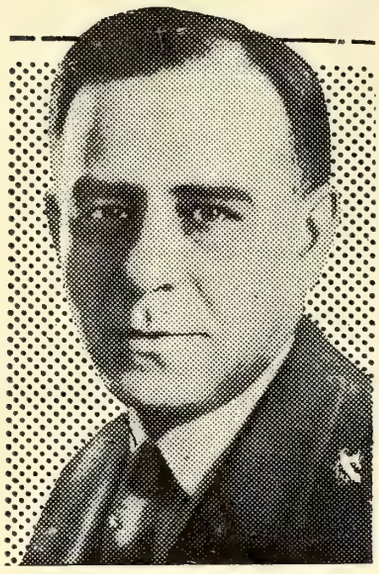
A Methodist Church and Its Work.

Interpretation of the Missionary Task.

The Principles of Religious Education.

[Continued on page 25]

M. E. NEWSOM



Head of Rotary International. Leading citizen of Durham, graduate and trustee of Duke University, steward of Trinity church.

LOCAL CHURCH HISTORY OF ROANOKE RAPIDS CHURCH

Eight hundred and twenty-four have united with this church since its organization; 272 names have been marked off our church roll by death, certificate, and otherwise. The present membership of this church is 552. More than 520 of these are now living in this town or are in close touch with this church.

Richard W. Brown, W. E. Britt, Hattie Britt, Hattie Vaughan, John W. Hudson, Mattie Powers, and Mrs. Mary E. Daniel are the first names chronologically recorded on the church roll. The pastor who received these members into this new orgaization was Rev. J. R. Tillery. Five more were added to the roll during the pastorate of Rev. J. H. Frizelle; five during the pastorate of Rev. G. E. Wright; six during the pastorate of Rev. A. J. Groves; one during the pastorate of Rev. L. M. Chaffin; 29 during the pastorate of Rev. E. R. Welsh; two during the pastorate of Rev. G. D. Langston; six during the pastorate of Rev. J. T. Stanford; 11 during the pastorate of Rev. J. T. Draper; 29 during the pastorate of Rev. W. A. Piland; eight during the pastorate of Rev. W. F. Galloway; 46 during the pastorate of Rev. William Towe; 24 during the pastorate of Rev. G. S. Bearden; 124 during the pastorate of Rev. E. C. Few; 43 during the pastorate of Rev. L. B. Jones; 95 during the pastorate of Rev. R. H. Broom, and 380 during the present pastorate of Rev. Leon M. Hall.—Church Bulletin.

BROTHER W. R. WARE WRITES OF AN INTERESTING DAY

It was Memorial Day at Sulphur Springs church, Shelby circuit, that I was invited to preach by Rev. R. L. Forbis, pastor. The weather was fine and farmers were busy. Just four miles away Shelby was decorated in flags and bunting celebrating the same day in honor of the Confederate soldiers. A handsome new brick church has just been built at Sulphur Springs. It is well furnished and arranged for modern Sunday school needs. The large auditorium was filled with kindred and friends of other days and of the present to hear one whom they had heard in his early ministry and known from childhood. The environments were sacred and the atmosphere was filled with his holy Presence. When a mere child I attended with my parents and brothers and sisters the camp meetings here. Then all this part of North Carolina belonged to the South Carolina conference. A. M. Ship, W. M. Wightman, W. C. Power, John W. North, Jesse S. Nelson, Samuel Leard and other great preachers used to preach here. Dr. Jas. H. Carlisle often spoke under the old arbor. Those were great days and greatly impressed my boyish mind and heart. The present is great also. The original was a framed, unceiled church as I remember it. A hundred people would crowd it full. Now a $35,000 church accommodates its hundreds of worshipers and Sunday school workers every Sunday. Brother Forbis is wide-awake, energetic and is doing a fine work on the Shelby circuit. Brothers W. A. Newell, H. G. Hardin, John R. Church and other ministers were present on this occasion, took part in the services and inspired the preacher. Brother Newell held the quarterly conference and kept everybody in good humor. There is but one Newell. The dinner was bountiful and well prepared. Everybody seemed happy. It may be my own feelings made me think so. Blessings rich and continuous rest on Brother Forbis and his good people.

W. R. Ware.

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N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—J. W. Smith	15
**Brooksdale—S. F. Nicks	15
Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
*Calvary—C. B. Culbreth	10
Memorial—W. A. Stanbury	10
Hillsboro—A. J. Parker	8
Person—W. L. Maness	8
Granson—J. V. Knight	7
Mt. Tirzah—H. E. Lance	7
West Durham—R. E. Brown	6
Cedar Grove—F. A. Lupton	6
Webb Avenue, West Burlington—E. C. Durham	6
Yanceyville—S. J. Starnes	6
Milton—W. C. Jones	5
Bahama—W. F. Craven	5
Carr—J. A. Russell	5
Duke Chapel—Bob Pool	4
*Lakewood—H. L. Davis	4
*Haw River—C. C. Herbert, Jr.	4
Orange and Massey—A. A. Jones	3
Carrboro—M. W. Lawrence	3
Chapel Hill—C. E. Rozzelle	3

ELIZABETH CITY DISTRICT

North Gates—B. O. Merritt	7
South Mills—W. F. Walters	7
Pasquotank—E. L. Stack	6
Roper—J. Bascomb Hurley	5
*Columbia—G. C. Wood	5
*Manteo—J. M. Jolliff	5
Hertford—Marion Y. Self	4
Kitty Hawk—J. R. Jolliff	3
Edenton—W. B. North	2

FAYETTEVILLE DISTRICT

Hay Street—J. Frank Lee	42
Siler City—J. W. Bradley	13
Sanford—G. T. Adams	10
Steadman—C. H. Caviness	7
Parkton—J. E. Blalock	6
Erwin—J. J. Boone	5

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter	13
Centenary—N. H. D. Wilson	12
Kinston—E. C. Few	11
*Seven Springs—C. A. Johnson	10
Dover—C. A. Jones	8
*Riverside—R. M. Price	8
Jones Circuit—T. W. Lee	7
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
*Ocracoke and Portsmouth—W. A. Betts	5
St. John's, Goldsboro—R. F. Munns	5
Beaufort—L. L. Smith	4
Pink Hill—W. J. Freeman	4

RALEIGH DISTRICT

***Oxford—E. J. Rees	28
Edenton St.—F. S. Love	20
*Garner—W. L. Clegg	13
Oxford Ct.—D. B. Critcher	10
*Smithfield—J. D. Bundy	10
Fuquay Springs—E. C. Maness	9
Central—J. Furman Herbert	8
Tar River—K. F. Duval	8
Franklinton—W. C. Ball	8
Four Oaks—N. C. Yearby	6
Millbrook—W. F. Elliott	6
**Benson—B. F. Houston	6
Creedmoor—B. E. Stanfield	6
Jenkins Memorial—P. H. Fields	6
Bailey Ct.—J. C. Williams	5
Louisburg—Daniel Lane	5
Zebulon—E. H. Davis	5
Princeton—J. D. Stott	4
Selma—D. M. Sharpe	3
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3
Clayton—E. D. Dodd	3
Louisburg Ct.—A. L. Thompson	2
Lucama—H. R. Ashmore	2
Youngsville Ct.—R. R. Blanton	2
Kenley—J. H. Frizzelle	2

ROCKINGHAM DISTRICT

**Biscoe—N. B. Johnson	20
***Roberdel—M. C. Ellerbe	17
*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Raeford—W. F. Trawick	10
Robeson—B. F. Peele	9
Rowland—J. H. Lanning	9
Laurel Hill —G. H. Biggs	9
Lumberton—E.uclid McWhorter	8
Rockingham—J. M. Daniel	8
Caledonia—J. T. Draper	7
Piedmont—E. R. Clegg	7
Laurinburg—C. M. Hawkins	7
Aberdeen—G. B. Starling	6
*Richmond—N. M. Wright	6
St. Johns and Gibson—Edgar B. Fisher	6
Ellerbe—C. M. Lance	6
Lumberton Ct.—F. B. Noblett	5
Mt. Gilead—F. M. Shamburger	5
West End—W. L. Loy	5
Wadeville—E. C. Crawford	4
Troy—L. D. Hayman	4
St. Pauls-Maxton—J. B. Hurley	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	16
Freemont—R. E. Pittman	8
Bethel—J R. Edwards	7
Bath—J. W. Sneeden	5
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4
Nashville—L. T. Singleton	3
Robersonville—L. C. Brothers	3
Farmville—J. W. Harrell	3
Pantego-Belhaven—R. H. Broom	3
South Rocky Mount—E. D. Weathers	2

WELDON DISTRICT

**Henderson—W. C. Martin	15
***Battleboro and Whitakers—H. A. Chester	10
Northampton—B. C. Thompson	9
Norlina—J. L. Midgett	7
Scotland Neck—B. H. Black	4
White Mem. and City Road—R. G. Dawson	4

WILMINGTON DISTRICT

***Tabor—L. E. Sawyer	22
Clinton—W. G. Farrar	5
Jacksonville-Richlands—L. A. Watts	5
Wilmington Ct.—A. J. Groves	4
*Ingold—M. F. Hodges	4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Hendersonville—W. B. West	10
Chestnut Street—G. D. Herman	7
Candler—D. V. Howell	5
Brevard—A. L. Aycock	5
Acton—E. L. Kirk	3
*Saluda—Reid Wall	2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy	28
***Brevard Street—N. C. Williams	21
**Unionville—J. C. Gentry	12
Dilworth—G. Ray Jordan	11
10*Big Springs—J. A. Smith	11
Hawthorne Lane—E. K. McLarty	11
Marshville—Geo. W. Clay	8
Wadesboro—W. B. Davis	7
Waxhaw—J. E. B. Houser	6
Peachland—J. A. Frye	5
Ansonville—C. P. Goode	5
Calvary—J. W. Williams	4
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3
North Monroe—F. R. Ralls, Jr.	3
Myers Park—G. R. Combs	3
Polkton—W. S. Smith	3

GASTONIA DISTRICT

Main Street—H. G. Hardin	12
Belwood—J. W. Fitzgerald	12
**Stanley—Bryan M. Crosby	11
Rock Springs—R. F. Hunnycutt	10
South Fork—W. J. Miller	10
Mt. Holly—J. C. Cornett	8
Central (Shelby)—H. K. Boyer	8
Polkville—G. W. Williams	8
Franklin Avenue—A. C. Swofford	7
Lowesville—J. O. Cox	7
*Goodsonville—J. W. Combs	6
Lincolnton Ct.—C. R. Allison	6
Shelby Ct.—R. L. Forbis	6
Lincolton—R. S. Truesdale	6
Crouse—Van B. Harrison	6
Lafayette Street, Shelby—T. B. Johnson	5
Cherryville Ct.—Paul W. Townsend	5
*West End—J. N. Randall	4
Lowell—A. G. Loftin	4
Cherryville—W. G. McFarland	4
Park St. (Belmont)—J. C. Groce	4
Bessemer City—J. P. Hornbuckle	4
King's Mountain—J. R. Church	4
Main St. (Belmont)—J. M. Barber	4
Trinity—W. R. Warren	3
Dallas—C. O. Kennerly	3
McAdensville—D. F. Carver	2
Cramerton—O. B. Mitchell	2
Maylo—C. L. McLain	2
Smyrne—A. W. Lynch	2
East End—M. T. Hipps	2

GREENSBORO DISTRICT

**Wesley Memorial—J. W. Moore	61
***Uwharrie—M. S. Kincheloe	22
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
College Place—Albea Godbold	14
Reidsville—J. H. West	8
Asheboro—B. C. Reavis	8
Proximity—Dwight W. Brown	6
Ramseur-Franklinton—J. W. Hoyle, Jr.	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

*Forest City—M. F. Moores	9
*Glen Alpine—M. A. Osbourne	6
Old Fort—P. T. Dixon	5
Micaville—B. A. Sisk	4
Ivey—W. I. Hughes	2

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong	16
Central, Mt. Airy—A. C. Gibbs	9
Spray—David R. Proffitt	7
Elkin—L. B. Abernethy	6
Madison—T. R. Wolfe	6
Jefferson—T. J. Huggins	6
Jonesville—W. J. S. Walker	5
*Moravian Falls—R. E. Ward	5
Helton—G. C. Graham	5
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
Todd—A. J. Lackey	3
E. W. Fox	2

SALISBURY DISTRICT

Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
Mount Pleasant—J. S. Gibbs	7
First Street, Albemarle—S. W. Needham	4
Central (Concord)—R. M. Courtney	4
Landis—P. E. Parker	4
Norwood Ct.—H. R. Cornelius	4
Westford, Concord—A. R. Bell	4
Epworth (Concord)—J. M. Varner	3
Kerr Street—G. L. Wilkinson	3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	73
****Troutman—John Cline	14
Balls Creek—P. H. Brittain	11
Race Street—J. H. Bradley	10
Lenoir—W. E. Poovey	10
Newton—R. G. Tuttle	7
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
**Highlands—H. W. Howard	5
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

7*Murphy—H. P. Powell	29
*Delwood—R. K. Brady	3
Highlands—J. L. Teague	2
Cherokee Mission—Wm. Hornbuckle	2

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
Main Street, Thomasville—C. S. Kirkpatrick	10
*Ogburn Memorial—O. P. Ader	8
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Davidson—R. C. Goforth	8
Linwood—G. W. Fink	8
Ardmore—W. A. Rollins	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Gastonia	31
Raleigh	26
Rockingham	23
Durham	23
Charlotte	17
Greensboro	14
Mount Airy	14
New Bern	13
Washington	11
Statesville	10
Winston-Salem	10
Salisbury	10
Elizabeth City	9
Weldon	6
Fayetteville	6
Asheville	6
Wilmington	5
Marion	5
Waynesville	4

"WHITE CAPS" Will Do As Much for You

"For several months past I have been a constant sufferer from Neuritis, and have so suffered excruciating pains that I have hardly been able to raise my arm to my head," writes C. H. Campbell of 1523 W. Baltimore Street, Baltimore, Md.

"I was persuaded to try your White Caps, and it is my pleasure to state that after taking a few days' treatment of this remedy I was relieved of pain, and after about ten days' treatment, the trouble has entirely disappeared without any signs of return.

"I therefore, take pleasure in highly recommending White Caps to the public who might be suffering from anything like Neuritis."

Your druggist sells "WHITE CAPS." Manufactured by Gilbert Bros. & Co., Inc., Baltimore, Md.

HOT WEATHER retards digestion and reduces vitality. Keep yourself in perfect condition with

YERKE'S Extract **COD LIVER OIL**

At All Leading Druggists

YOUR SUMMER TRIP

will be more enjoyable if you will stop over a few days at the Glade Valley High School where the dormitories will be opened for Summer boarders.

Modern conveniences, forty rooms, five acre campus. Cool nights, lovely scenery. Elevation 2800 feet. Seven miles from Roaring Gap.

MISS ELIZABETH ERVIN, Hostess
Glade Valley, N. C.

Children's Storyland



BROTHERBIRD LEARNS A LESSON

Early in the spring, Fatherbird and Motherbird started housekeeping in a tree not far from our house.

The nest was made of straw and leaves, and around the edge was—what do you think? White lace; Bessie's lace-trimmed dress had caught one day on a blackberry bush, and a few inches of the lace had been torn off and left behind. The birds used it in finishing their nest.

Motherbird said it was the prettiest nest they had ever built. She laid two little eggs in it. Then she sat on the eggs to keep them warm.

After a while the egg-shells broke, and out popped two of the funniest, hungriest baby birds that you ever saw! Motherbird and Fatherbird were kept busy feeding them and watching them to see that they did not fall from the nest.

Day by day the baby birds grew bigger and stronger. In almost no time at all they began to think of flying. They decided that perhaps, if they teased enough, Motherbird would let them try it.

They were disappointed, however; for Motherbird was very firm when she said, "Oh, no, your little wings are not nearly strong enough yet. I will tell you when it is best for you to try it."

But the very next time that the two were left alone Brotherbird began to flutter about on the edge of the nest.

"Do be careful," warned Sisterbird. Just then Brotherbird's claws became tangled in the lace at the edge of the nest. While trying to free himself his wings became so tired that when at last he was free, he felt himself going down, down, down.

Sisterbird, very much frightened, began to call loudly for Motherbird. Fatherbird heard the commotion and hurried home. He was very much displeased when he found Brotherbird on the ground.

"Peep, peep," Brotherhood cried excitedly, flapping his wings and trying to show them that he could fly back to the nest. But he could rise only a foot or two from the ground. He tried again, while Motherhood hopped around, crying and scolding.

Again Brotherbird tried to fly, only to drop back to the ground.

Motherbird was frantic. But her cries only made Brotherbird more frightened, and his wings were so tired that he could not fly at all. Then he heard a sound that was entirely new to him. A boy, whistling merrily, was coming closer and closer.

"Quick, or you'll be carried off!" cried Motherbird.

Brotherbird wondered if it might not be fun to be carried off. Certainly he couldn't fly. He knew nothing about boys; so he was not a bit afraid, not even when he was picked up very gently from the ground. He was just a wee bit uneasy when the boy put him in his dark pocket. And then the boy seemed to be moving so strangely, by fits and starts. Brotherbird began to wish he had not tried to use his wings. Then, in no time at all, a careful hand lifted him out of the dark and placed him gently beside his sister in his own nest. Wasn't Brotherbird surprised!

"Peep. peep!" cried Motherbird, coming back to the nest. "That's quite the finest boy I ever knew!"

In the nest Sisterbird began to scold Brotherbird. "Didn't I tell you that Motherbird knew more than you?"

And Brotherbird replied casually, "Of course, that's why we have fathers and mothers to take care of us while we are learning to take care of ourselves."—Frances Ann Fiske, in Zion's Herald.

PUMPKIN PIE

Ruth was making her first pumpkin pie, and it was made out of the first pumpkin out of their own garden. Mother had shown her just how to prepare the pumpkin and mix the crust. Attracted by the fragrant, spicy odor, Brother Bob came in, followed by his dog Shad. "Smell's good," he announced. "Are we to have that pie for dinner?"

"No, indeed!" answered Ruth. "We are to have it tonight when Aunt Ruth is here." Ruth was named for Aunt Ruth, and she had not seen her for two whole years.

When Ruth took the pie out of the oven, baked to a shiny, golden brown, she set it in the pantry window to cool. Nobody knows how it happened, but the pie slid right on out of the window and crashed into the shrubbery beneath.

"Oh, oh!" cried Ruth.

And she ran outside. But Shad was there before her and was eagerly licking the empty plate. What he hadn't eaten was lodged in the shrubbery.

But Ruth went to work again with a will and soon had another nice pumpkin pie out of the oven. This one she set on a little table on the back porch to cool. But when she went out to bring it in, there, perched on the edge of the tin, was her pet hen, daintily pecking the pumpkin out of the inside of the crust.

"Shoo! shoo!" cried Ruth, angrily.

Then, "You'll have to lay me two more eggs to pay for that," she said, laughing in spite of herself. "I will not give up," she decided. "There is still time to make another pie."

The third pie looked like the nicest of them all. She put it on a high shelf in the pantry where it would be safe, while she went upstairs to get dressed for company. But the afternoon mail brought a letter from Aunt Ruth, saying that her visit would have to be postponed.

The supper table was a jolly one as the tale of the three pumpkin pies was told to father. Then Ruth excused herself to serve the third pie. But the pie was not on the shelf where she had left it! While they were all wondering what could have happened to it, the doorbell rang. Ruth went to the door, and there stood Aunt Ruth, and she was holding the pumpkin pie in her hands, and she was laughing!

"Why, why! Aunt Ruth!" stammered Ruth in surprise. "You are here, after all. I am so glad! But how on earth did you get my pie?"

Mother and father both came to the door and Aunt Ruth was ushered in, still laughing, and then she explained how it all happened. After she had sent her letter, she found she could come after all, and as she just had time to get the train, she did not telegraph them. As for the pie that Ruth had made in her honor—well, she met Bob just as she reached the house, and he gave it to her.

After Aunt Ruth was seated in her place and supper was resumed, Bob appeared. "Please excuse me for being late to supper," he said, "and for borrowing your pie for a minute. I was playing ball with the boys, and on my way home, I told Tom Griggs that my sister had made a dandy pumpkin pie and he said he bet it would not be as good as his mother's pumpkin pies, and I said it was; so I came in the back door and took it out and gave him a sample of it." (They all looked at the pie and, sure enough, a small piece was missing). "Then I met Aunt Ruth right in the yard, so I gave the pie to her and skipped up the back stairway to wash up."

No wonder Aunt Ruth laughed, as did the rest of them.

"Tom said the sample was fine," said Bob. "His mother could not do any better."

And when Ruth cut the pie and served it to the family, they all agreed that no one could make a better pie.—Carrie Belle Boyden, in Zion's Herald.

Five-year-old Mary was teaching three-year-old Audry the value of different coins: "That's a dime; it will buy lots of candy. That's a nickel; it will buy an ice-cream cone. That's a penny; it's only good for Sunday school!"—Children.

"It's the little things that tell," said the flapper as she yanked her kid brother from under the sofa.



YOU ARE INVITED

TO ENJOY the delightful climate, excellent cuisine, Turkish baths, and health-giving Glenn Springs Mineral Water at the remodeled Glenn Springs Hotel.

Renew your health at this delightful old well-known Spring, and enjoy the company of a large number of pleasing friends who will greet you.

Remodeled hotel offers excellent rooms, modern conveniences, pleasing table. Quiet, peace and rest at Glenn Springs, coupled with the cleansing, regulative, tonic effect of sparkling Glenn Springs water, will restore your health in a short stay. Rates $21.00 per week and up, American plan.

Open June 1st to September 1st

◈ ◈

GLENN SPRINGS HOTEL

GLENN SPRINGS, S. C.

MRS. J. H. BARNHARDT HOSTESS AT PARTY HONORING MINISTERS' WIVES

Mrs. J. H. Barnhardt delightfully entertained Tuesday afternoon, May 21, at her home on Linwood avenue, with the wives and ministers in this district and also wives of superannuated ministers as guests. A number of games and contests were enjoyed during the afternoon, with Miss Kelly of Centenary Methodist church in charge. She was assisted by Miss Elizabeth Rominger, who gave several readings.

After the contests delicious refreshments were served by the hostess. Invited guests included: Mrs. W. B. Thompson of Advance; Mrs. A. C. Tippett of Cooleemee; Mrs. R. C. Goforth of Lexington; Mrs. E. M. Avett of Mocksville; Mrs. A. S. Raper of Denton; Mrs. W. L. Dawson of Farmington; Mrs. A. Burgess of Winston-Salem; Mrs. E. D. Ballard of Hanes; Mrs. T. J. Rogers of Kernersville; Mrs. J. C. Keever of Lewisville; Mrs. G. W. Fink of Southmont; Mrs. J. W. Ingle of Erlanger; Mrs. J. T. Mangum of Lexington; Mrs. R. S. Howie of Mocksville; Mrs. C. S. Kirkpatrick of Thomasville; Mrs. Seymour Taylor of Thomasville; Mrs. T. J. Houck of Thomasville; Mrs. E. E. Williamson of Walkertown; Mrs. E. P. Stabler of Welcome, and the following from this city: Mesdames W. A. Rollins, C. M. Short, C. C. Weaver, L. B. Hayes, Parker Holmes, A. P. Brantley, G. W. Vick, D. P. Grant, O. P. Ader, C. A. Wood, W. F. Womble, W. M. Biles, L. A. Falls, J. C. Mock; S. E. Richardson, J. H. Robertson and Mrs. L. B. Lee of Mocksville.—Winston-Salem Sentinel.

[CHILDREN OF LONELINESS]

Continued from page nine

stared through hungry eyes at her in the darkness. She then says: "I who judged the hated Alfred Notts and the John Blair saw myself condemned as one of them. I was so taken up by my thoughts I ceased to have a heart for people about me." She then confesses that she would have given much to have seen the boy once again, for it was he who made me aware that I could never contribute my best and deepest to America, if I lost the friendly understanding of humanity that Robert Reeves had given me—if I lost the one precious thing that makes life real, the love for people, even if they are lost, wandering, crazy people." Here Anzia Yezierska received a new understanding of life, a broader look upon life; she now began to feel that life was not all bound up in the experiences of the "higher ups." The dawn of her purpose in life began to open before her eyes.

The examples which are given by Anzia Yezierska in her book, "Children of Loneliness," are one continuous stream of stories searching for the love of humanity. Her express purpose is to clarify the fact that there is more in life than money, positions, honor, education, etc. It is love for humanity, appreciation of the beautiful, sympathy and idealism, things which really live after the agent is gone. People live and die, they come and go, they are "flesh of on flesh, blood of one blood aching to help one another in the loneliness of life, yet doomed like strangers to meet only to part again."

Let's all read the 13th chapter of First Corinthians again.

O. A. Wright of Forsyth county says that vetch is one of the cheapest fertilizers for corn that he can use. He is plowing under a heavy growth this spring for such a purpose.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

METHODIST WOMEN OF WILMINGTON DISTRICT MEET AT ROCKY POINT

The annual meeting of the Woman's Missionary Society of the Wilmington district met at Rocky Point church, Friday, May 24, with district secretary, Mrs. E. R. Clark of Wilmington presiding. There was an estimated representation of three hundred missionary women of the district in attendance. The devotional was conducted by Rev. E. G. Overton of Burgaw. The address of welcome was made by Mrs. M. W. Nelson, efficient president of the Rocky Point auxiliary and beautifully responded to by Mrs. J. B. Bardin, former district secretary. Mrs. Joseph Casey of Rocky Point delighted the audience with a beautiful solo.

The district secretary gave her annual report which was very enlightening and interesting. The note of hope in her message was high and all of us felt the privilege of our task at the conclusion of her report. The various committees were appointed after which came that delightful hour of hearing reports. These reports were inspiring and helpful. I cannot help but say that all of them were good and fired us with an ambition to do more in the Master's cause. After the reports Mrs. L. O. Ellis, social welfare worker of Wilmington, made an able address on the subject, "Co-operation in Social Service." Mrs. E. H. Cramner of Wilmington gave an address on "Social Service in the Small Town." These addresses were of the high order and caused us to feel that this was a very vital part of our work.

The noon devotional hour had now come, which was the high spiritual mark of the day. Mrs. J. W. Jackson of Fifth Avenue auxiliary very beautifully sang, "I want to be a Christian," after which Mrs. H. J. Faison of Faison conducted the devotional service. Mrs. Faison very ably brought us face to face with our great spiritual duty. We were dismissed at the noon hour while kneeling at the altar.

We cannot let this report pass without mentioning the gracious provisions of the Rocky Point auxiliary. Such a dinner was very much in keeping with the splendid meeting in progress.

The afternoon session was called at two p. m. Following the singing of one of the great missionary hymns, Mrs. C. H. Fore of Grace church auxiliary conducted the devotional service. Mrs. J. W. Jackson of Fifth Avenue auxiliary and Mrs. Herbert Davis of Grace auxiliary gave "Impressions of the New Bern conference." Mrs. Clark then presented the study certificate to the various auxiliaries. The question hour was conducted by Mrs. W. F. Murphy of Wallace, which proved to be very helpful. The Bright Jewel children of the Rocky Point church very splendidly entertained us with appropriate exercises. Mrs. J. C. Wooten, conference president of children's work, presented the cause of the children in a very interesting and helpful manner. "The Standard Class in Mission Study" was given by Mrs. Charlie Carroll of Warsaw. The report of the zone leaders was then heard. An invitation from the Southport auxiliary was extended to meet with them next year. This gracious invitation was unaimously accepted by the society. Mrs. C. R. Talley and Mrs. T. J. Bryson of Trinity auxiliary very beautifully presented a pageant, "A Heart Operation." This pageant was deeply appreciated as was evidenced by following expressions of gratitude. Following the reports of the various committees a splendid day in God's cause came to a close.

Mrs. E. G. Overton, Sec.

NEW BERN DISTRICT MEETING

The annual meeting of the Woman's Missionary Society of the New Bern district was held in LaGrange, May 15, with Mrs. Flora Kendall, district secretary, presiding. Rev. Rufus Bradley led the devotional, reading Ephesians 1:1-10.

Mrs. D. L. M. Fields extended hearty greetings from the LaGrange auxiliary, which were responded to by Mrs. W. H. Cobb of St. Paul's auxiliary, Goldsboro. Mrs. Kendall then brought her message to the conference. She said that this meeting was a pleasant repetition of ten years ago, when the conference met at LaGrange and Mrs. Cobb also at that time responded to the address of welcome. At that time the pledge was $4000 and wasn't raised. She drew a contrast with the present pledge and expressed thankfulness for the progress. Her address was full of information and inspired all those present to do a bigger and better work for the Master this year. The roll was then called of the societies in the district, which showed good attendance and good reports were read. There have been three new societies organized since the annual conference at New Bern, the Nannie Grady, the Mamie Webb and the Bridgeton societies. Special recognition was given to the jubilee auxiliaries, the Bettie Babbitt, the William Cunninggim, and the Centenary Young People.

The reports of the zone leaders, Mrs. Raper for the Wayne county federation, Mrs. Taylor for the Green-Lenoir, and Mrs. Whitesides for the Pamlico-Craven, were inspiring and encouraging. The choir delighted the conference with an anthem.

Mrs. H. B. Armentrout of the St. Paul auxiliary presented the duties of the officers in a very impressive manner and made a most helpful talk on "Plans for Promotion in the Auxiliaries."

Brevard institute and our opportunity to serve was presented by Mrs. D. S. Willis of the Jane K. Meadows auxiliary of New Bern. She is a former student and presented this opportunity to serve Brevard in a very interested and interesting way. As a result of her talk the new district missionary societies subscribed $55.75 to help equip their dining room with table and chairs.

Mrs. S. H. Scott, conference superintendent of literature, gave much needed information regarding the literature used by the societies and the sources from which to obtain the same.

The following ministers were introduced to the conference: Dr. Wilson, Mr. Snipes, Mr. Craven, Mr. Wright, Mr. McRae, Mr. Lough; also Mrs. Faison, conference vice president, Mrs. Scott, Mrs. Branch, Mrs. Wilson, Mrs. Patten, Mrs. Craven and Mrs. Clifton.

Rev. W. V. McRae conducted the noon hour devotional. He read the 17th chapter of John. His subject was "The Wisting Heart." He expressed the deep desire of the heart to be one with God in vision, in work and in bringing others to God's great tableland.

After a delicious barbecue luncheon served by the ladies of the LaGrange auxiliary, the conference convened for the afternoon session.

Mrs. E. B. Craven conducted the devotional service. She read Luke 10:30-36, and impressed upon our hearts that we must do our best. Not simply to dismiss a task by saying we have done our best, but not to be satisfied until we had really done our best and to catch a vision of every woman doing her best and thus helping God's kingdom to come to earth. Special music was given by the choir.

Mrs. Faison was asked to speak about our obligation before the pledges were asked for. She gave a resume of the work for many years, giving several appealing instances of sacrifices made that God's work might go forward. The pledges were then made by each of the auxiliaries present.

Mrs. H. B. Branch, conference superintendent of young people, pleaded with the adults to keep the young people's work on their hearts and to make sacrifices to do this work. Mrs. Fred Scott, district superintendent of young people, presented plans for promoting the young people's work in this district. She has planned an all day luncheon at Centenary church for June 18, at about ten o'clock, and asks that each church send one outstanding young person to be present at this luncheon.

Mrs. N. H. D. Wilson spoke in behalf of the children's work, of which she was superintendent for so many years. We are the leading district in children's work and she wishes that we keep this record, working with and for the children, "for of such is the kingdom of heaven."

A beautiful pageant was given by the LaGrange Epworth Juniors under the leadership of Mrs. Rufus Bradley.

Mrs. B. B. Slaughter, Asst. Sec.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

GREENSBORO DISTRICT ADDS ANOTHER NEW ORGANIZATION

From Mrs. M. S. Kincheloe we learn of a new Woman's Missionary Society organized May 16 by Mrs. A. L. Thompson, secretary of Greensboro district, at Farmer church (Uwharrie charge).

This society starts off with the great interest of the members, and already plans are being laid to make it one of the most successful organizations of the district. We are glad to welcome these new workers. The following are the officers: President, Mrs. M. S. Kincheloe; vice president, Mrs. M. F. Skeen; recording secretary, Miss Gertrude Ridge; corresponding secretary, Mrs. Fred Bingham; treasurer, Mrs. Flora Morgan; Supt. study and publicity, Mrs. J. R. Hammond; Supt. social service, Mrs. Dora Lowe; Supt. supplies, Mrs. H. C. Nance; Supt. Y. P. work, Miss Faedene Ridge; Supt. children's work, Mrs. S. A. Cooper. The address of all the officers is Farmer, N. C.

ASHEVILLE DISTRICT REPORTS NEW ORGANIZATION

At Leicester church, on the Leicester circuit, Asheville district, a Woman's Missionary Society was organized on Sunday, May 26, by Mrs. V. L. Stone, district secretary, with ten members. We extend a most cordial welcome to this band and hope they may go forward with their work until all the women of the congregation are enlisted in this society. The officers chosen are: President, Mrs. L. E. Allman; vice president, Mrs. M. E. Roberts; recording and corresponding secretary, Mrs. F. L. Alexander; treasurer, Mrs. T. L. Triplette; Supt. mission study, Mrs. W. J. Weaver; Supt. social service, Mrs. H. M. Stevens; Supt. supplies, Mrs. M. B. Reeves; Supt. local department, Mrs. Wendell Brown. P. O. address of all the officers is Leicester, N. C.

MISSION STUDY BOOKS FOR CHILDREN'S SOCIETIES

At the request of Miss Amy Hackney, conference superintendent of children's work, we give the following list of books recommended for study in the children's societies:

For intensive study period, 1929—Juniors: "Better Americans, Number Three," by Gates; "Our Japanese Friends," by Seabury. Primaries: "Kin Chan and the Crab," by Converse-Wagner; "The Call Drum," by Entwistle-Harris.

For fall-winter-spring mission study—Juniors: "In an African Bush," by Schwab. Primaries: "Rafael and Consuella," by Means.

Mission story books for reading: "Going to Jerusalem," by Applegarth (for juniors); "Pioneers of Good Will," by Hunting (younger intermediates or older juniors); "Children of the Chief," by Entwistle (for primaries); "Mitsu, a Little Girl of Japan," by Barnard-Jacobs (for beginners); "The Little Lord Jesus," by Peabody (for beginners).

LEADERSHIP SCHOOL AT DUKE UNIVERSITY

We hope that a large number of our conference women are at Duke University to take advantage of the opportunities offered through the leadership school which opens its sessions today (June 6). This is not only an excellent opportunity to get the instruction and information that is offered through the courses planned for our women with Miss Estelle Haskin as teacher, but is also splendid opportunity for profitable recreation.

The text book for one course for the women which Miss Haskin will teach is McConnell's "Human Needs and World Christianity"; the other is a study of "Organization and Methods."

Besides these courses the women may select any course offered in the pastors' school, and the inspirational lectures are also open to them.

BLUE RIDGE ASSOCIATION OF CHRISTIAN CONFERENCES

We are in receipt of folders from W. D. Weatherford, executive secretary of the Blue Ridge Association, setting forth the opportunities offered the young men and women of our conferences, as well as the older people, along the lines of preparation for Christian service.

Beginning with the student conferences of the Y. W. C. A. and the Y. M. C. A. which will be held from June 5-24, there follows the Missionary Education Movement Conference, June 25-July 5; the Community Conference of Y. W. C. A., July 5-15; the Southern Summer School and Industrial Conference of Y. M. C. A., July 17 to August 4; Travelers' Aid Conference, August 19-25; Conference of Men's Evangelistic Bands, August 9-11; Institute of Recreation and Play Leadership, July 18-August 8; Conference of Social Workers, August 25-30, and summer quarter of Y. M. C. A. Graduate School, June 8-August 31. Three months of religious, educational and inspirational conferences and institutes! What a splendid opportunity for those who wish to take training along these lines! Training courses in leadership for boys and girls to be had at Blue Ridge during these weeks include special training in the various boy and girl activities: (a) Mass play and games, a course in games purely athletic; (b) Indoor games and plays, adapted to train leaders for indoor recreation where a small place is used for work and where less strenuous activities are desired; (c) Girls' club activity programs, for leaders of girls' clubs of any kind; (d) Boys' work leaders, and orientation course in the purpose, methods and skill of modern character building work with boys for boys' club leaders, Sunday school teachers and superintendents, parents, scout masters, social workers, etc.

Lectures on subjects pertaining to this work will be given each morning and in the afternoon there will be demonstrations of modern boy activity.

Blue Ridge is equipped to take care of church groups, educational groups, special conventions and conferences. For further information address Blue Ridge Association, care Y. M. C. Graduate School, Blue Ridge, N. C.

BURKHEAD YOUNG PEOPLE

Miss Mary Wilson, reporter for the Burkhead Young People's Society, Winston-Salem, N. C., sends us the following:

"Just a word from Burkhead young people. The year has started off splendidly. As we are all busy people with so many things in church and school which claim our attention we thought it a good idea to call our new officers together with our leader, Mrs. Short, and plan our meetings for the year.

We took our roll, which numbers about 35, and divided it so we would have a hostess and one or two assistants for each month of the year. We then gave each member a part on the program for some time during the year. We made a directory for each officer (one of our members doing the typing). Our first page contains names of conference officers with their addresses, the next page, officers of Young People's Missionary Society, and then names of hostesses for each month together with those who take part on that month's program. These pages are put together with heavy paper cover and tied.

At the end of the quarter we plan to have something in a special way for our entertainment and benefit. Miss Gertrude Smith of the Richard J. Reynolds high school was with us at our March meeting and told us of her trip to Europe last summer.

We are very sorry to give up Mrs. Bullard as our conference superintendent of young people's work, but we shall try to make our new superintendent, Mrs. Spruill, proud of us."

ASHEVILLE DISTRICT MEETING

At Black Mountain, June 20, 1929, the Asheville district meeting will be held and Mrs. V. L. Stone, district secretary, urges a full attendance of delegates from each auxiliary. Several visiting conference officers will be present and an interesting program is being arranged. Mrs. Stone is anxious to have representatives from churches where there are no woman's auxiliaries also, and extends a cordial invitation to these churches to have representatives present. Remember the date and the place—Black Mountain, Thursday, June 20.

Sunday School Lesson

JUNE 9

By Dr. Frank M. McKibben.

The Story of the Rechabites

Jeremiah 35:1-19

Golden Text: We will drink no wine. —Jer. 35:6.

The story of this lesson is really incidental, a mere point of departure in teaching a temperance lesson. It is, however, an interesting and suggestive incident to use as a background for such a lesson. A very brief treatment of the story should bring clearly before the class, first, the contrast between these virile, conscientious, and loyal people and the disloyal, intriguing, and intemperate people with whom Jeremiah was dealing. The Rechabites may appear provincial and Puritanical, but they also seem sure of themselves and possess personal and group integrity. In the second place, the story should impress the class with the significance and sacredness of oath-taking. The opportunity to take wine did not really form a temptation to the Rechabites, for they had taken an oath, "We will drink no wine." There seemed to be no "quibbling" over the matter ,such as is occurring in the United States over the national oath (the Eighteenth Amendment).

Points of Emphasis

There are so many difficult problems in connection with modern temperance activities that little time should be spent upon those of the Rechabites. The class can be invited to take up the broader aspects of temperance, or they may be led to discuss problems of temperance in connection with drink. If the first emphasis is chosen, the real issue of temperance should be defined. The fact that it touches all phases of life should not be overlooked. If temperance is a matter of abiding by laws, the laws of society and of physical life should all be taken into account. How many ardent temperance people are guilty of breaking the laws of traffic? How many Christians, eager to see the end of intemperance in drink, are guilty of gross intemperance in other ways, such as eating, smoking, and spending? While the question of temperance has become associated primarily with the drink habit, is it not true that it is fundamentally a question of a principle that should operate through all of life? Does one dare take up in class the matter of excesses in the use of the milder stimulants, such as tea, coffee, and tobacco? Does the increase from the use in 1901 of 3,000,000,000 cigarettes in this country to 72,000,000,000 in 1925 present us a new problem?

The principle of temperance relates itself vitally to three areas of life, individual health and well-being, social health and prosperity, and the education of the young. All questions of temperance need to be settled in their relation to these three aspects of life. It would seem that individual health is most intimately related to the broader implications of the principle of temperance. "Whatever I do that lessens my physical, mental, and moral fitness becomes for me intemperance," said one leader. The health and well-being of society are rightly emphasized in the discussion of the liquor problem. In any discussion of this problem it is well to have as many facts at hand as is possible. The class that lacks some of these facts will find much suggestive material in The Church School Journal for June, pages 305-9. Emphasis should be placed upon the fact that there seems to be a divine wisdom that has led to the outlawry of the drink traffic coincident with the vast development of man's control over the powers of nature. In a day of automotive power, air traffic, radio, and electricity, drink-crazed men are doubly dangerous to society's welfare.

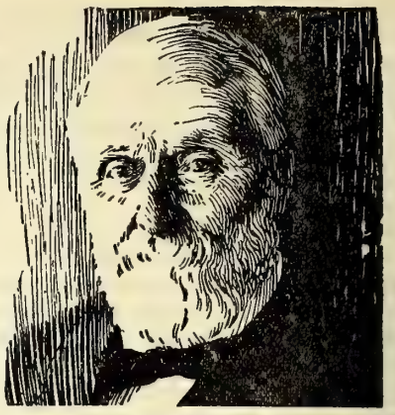
The lesson story brings vividly to the front the matter of oath-taking. Temperance education which led to the Eighteenth Amendment was based upon pledge-making. A marked reaction has set in against oaths and pledges. And there has been a marked lessening of definite temperance instruction. Serious attention should be given by ministers, church school and public school teachers, and parents alike to the question of sustaining the intelligent sentiment that has been responsible for the outlawry of the drink traffic. Let no one be deceived in believing that education is not necessary. Opponents of prohibition are becoming remarkably intelligent and persistent in the matter of educating the public in the desirability of a return to drink, even in some modified form. The attitude of the next generation toward drink is now in the making. Can the church guarantee that it will be the right attitude?

Problems in Religious Education

Laymen are frequently disturbed over changes made in public school procedure and over the fact that differences of opinion are expressed by equally competent authorities over mooted questions. Usually these changes are to the good, and the differences of opinion result in improvement. Too few changes are made in church school procedure, and too little discussion is provoked over some pressing problems that need attention. Among the questions that demand serious thought are the following:

Since week-day church schools are not becoming rapidly universal will churches continue to operate only for one hour on Sunday morning? Or are churches going to use longer periods on Sunday morning, even to the point of having groups meeting during the church preaching hour?

Are small classes (the average size class being eight pupils) in the church school as desirable and effective as commonly supposed? They make for noise, need for many teachers, and require



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The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

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more rooms. Can the practice of larger classes in the week-day church schools (the average size class being twenty-seven pupils) be carried over into the Sunday church school? Need boys and girls who go to public school together be separated in the church school?

Since the church has tried for many years to man the classes with volunteer teachers without persuading many of them to take training (approximately 75 per cent are untrained in the average church) has the time come when some other method will need to be employed? Can the church continue to operate schools that compare so unfavorably with the public schools? Shall we pay teachers and demand preparation? Or can we materially improve the work by employing trained, paid supervisors?

In building a new educational plant, is it preferable to build many small classrooms or a smaller number of larger classrooms? Is it necessary to have a separate worship room for each department, or by having groups come at different hours can two or three well equipped worship rooms serve the entire membership?

These and other questions will be commented upon from time to time on this page. They may be treated in Sunday school board meetings.—Pittsburg Christian Advocate.

[W. N. C. SUNDAY SCHOOL]

Continued from page seventeen

The Formation of the Canon.

Social Teachings of the Gospel.

The six elective units will be chosen from the following:

The Missionary Message of the Bible.

The Life of Christ.

The Teachings of Jesus.

The Apostolic Age.

Amos and Hosea.

Religious Education in the Local Church.

The Home in Society.

The Program of the Christian Religion.

Educational Evangelism.

Worship.

The Spirit and Genius of Methodism.

DIPLOMAS

The following diploma earners are listed in the April report from leadership headquarters. Congratulations are extended.

Mrs. W. E. Hauss, China Grove, gold seal.

Rev. W. L. Scott, Rutherford College, blue seal.

Mrs. O. M. Avery, Morganton, incomplete.

Mrs. B. M. Crosby, Stanley, incomplete.

Miss Ethel Long, Lincolnton, incomplete.

The majority of authors of books dealing with religion are below the grade of the average writer of fiction, in that they do not know how to put their stuff over interestingly: they seem to bank on the fact that because they are dealing with religion the subject will carry them by, regardless of subject-matter.—Anonymous writer in The Christian Leader.

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PEOPLE used to think that if you hadn't made your mark by the time you were 40, you *never* would. "That's all bunk," people say today There's many a man who'll tell you he was past 50 when he made his first big success Their experience runs something like this.

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The Bulletin of the Department of Engineering
The Bulletin of the School of Religion
The Bulletin of the Summer Schools

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

SERVICE PROJECT

Literature has been sent out this week to every Epworth League chapter within our conference regarding the splendid opportunity afforded our leaguers to render a most helpful service to our Methodism at large by soliciting and remitting funds which will make possible the paving of the main avenue at the General Assembly grounds at Lake Junaluska. This road from the gate, through the grounds to the Sunday school buildings, is badly in need of repair and paving. A spontaneous, voluntary movement looking toward the paving of same was offered the executive committee of the cabinet of our conference as a service project for all leagues east of the Mississippi River. Our committee received same favorably. We then submitted the proposition to the General Epworth League Board and this board unanimously approved. The proposal is not one for leaguers to play the part of payers or contributors of money, but only that they shall be solicitors, voluntary solicitors, asking those individual adult members of their several local congregations for voluntary offerings for this fund. All those men and women who have been to Lake Junaluska will be interested in seeing this work done. Also all others who appreciate the value of the place as an inspirational and recreational center for our Methodist young people will gladly do what they may be able. No financial obligation will rest upon any league chapter nor any debt remain after the effort is made. Solicitations will be upon a cash basis and completed within one week. The results being forwarded promptly to Joe Thompson, Treasurer, Mooresville, N. C. Lake Junaluska being within the bounds of our own conference and the seat of our own W. N. C. League Assembly each year, we feel sure we will be glad to do our best to raise one-fourth of the total amount within our conference. Same will be $2,000. A few voluntary workers within each chapter giving prayerful, earnest attention to this during this next week, June 2-8, should secure this amount in full. Our people will be glad to recognize our interest in this and will give as they are able. We have assurance that in recognition of this service the name of the avenue will be changed to Epworth Drive with a suitable enduring marker commemorating same. Come on, let's show the real Epworth spirit of true service. Then when we come to the Lake July 1-5 for our assembly we will rejoice together. If for any reason your chapter cannot attend to this next week (June 2-8) do your best to put it over June 9-15. Plan to do this efficiently and effectively and within the one week's time. Remit promptly.

North Carolina Conference

LOUISBURG SUMMER ASSEMBLY JUNE 24-29, 1929

Profit and Pleasure for All

LETTER FROM CONFERENCE SECRETARY

My Dear Friend:

We felt that our summer assembly last year was by far the best one we had had for a number of years. We are not satisfied, however, and have been putting forth every effort to make our coming assembly one that will cause our young people to come into a closer touch with their Master. Our prayer is that this assembly will mean much to them in a personal way.

To reach these young people we must have them at the assembly. Will you not make an effort to get the boys and girls of your church interested? We want just as many of them as possible, but we want them to come with a thorough understanding of why they are attending. Talk with them and let them know what a benefit it will be to them and to their league.

We are asking that each delegate be approved by his pastor. Please see that your delegates are those that will be a credit to the church they are representing. Let them fully understand that the rules of the assembly must be obeyed.

Thanking you for your co-operation, I am, Eunice Blair Floyd, Conf. Sec.

WHAT THEY SAY

Mr. Fish: "I'll be there if I haf ta swim."

Miss Bee: "I'll bee there."

Mrs. Parrot: "I'm tellin' you I'm goin'."

Dr. Worm: "I may haf ter krawl, but I'll be there."

Leaguer: "We'll all be there, and we'll be all there."

Where? Lousburg Summer Assembly, June 24-29. A. A. Kyles.

666

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Last year at the annual meeting of the board of trustees I reported 263 children enrolled. Just one year later we have 312. This last year the ten per cent orphanage assessment fell off considerably. With 50 more children than we had a year ago, our expenses are necessarily higher. In view of a smaller budget and 50 more children, I must ask and urge all of our many devoted friends to rally to our support. This is a most worthy cause and it must not suffer because of lack of suffcient funds to meet our increasing financial obligations.

* * * *

Everything is in readiness for commencement. There are 14 in the outgoing class this year. Twelve are graduating from our high school and two are leaving because of the age limit of 18 year. The association with these fine young people through the years has been one of the greatest pleasures I have had since coming to the home. The one desire that has motivated us above everything else has been to train them in the nurture and admonition of the Lord. Anything short of this great objective would be tragic. If we should fail in this one supreme purpose then we have failed at every point. If we can root and ground them in the teachings and principles of our holy religion, then we have no fears about ther future careers. In some instances we have felt discouraged over the results we have obtained. But after years most of these have developed into useful, Christian lives because of the teachings they received at our hands. Like leaven the truth has transformed their whole lives and made them a blessing to the world. As these young people go forth to take their places in society, our prayers will follow them always.

If an individual man loses his temper because someone treads on his corns or gets on his nerves, the result is a comedy; he says and does ridiculous things, throws a cushion at the cat or a boot at his wife, and curses the universe. It is a small matter, and though it may cause intense misery to the individuals concerned, it does not make history. But when millions of men and women lose their tempers, as they can and do, the results are tragic beyond description, cushions are turned into cannon, boots into bombs and the smiling earth into a bloody battlefield.—The late G. A. Studdert-Kennedy.



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THE MEETING OF THE BISHOPS.

Bishop John M. Moore, Secretary.

The College of Bishops met in Nashville, Tenn., for their annual meeting May 3-7. All the bishops were present. Bishop W. F. McMurry of Missouri was the president.

Bishop Edwin D. Mouzon was designated to prepare the Episcopal Message to the General Conference which will convene in Dallas, Texas, May 7, 1930.

A communication was received from Bishop Edward L. Parsons of the Protestant Episcopal church proposing a commission to consider the question of unity with that church, the Methodist Episcopal Church, South, the Methodist Episcopal church, the Northern Presbyterian church and the Southern Presbyterian church. This communication will be passed to our general conference.

A communication was also received from the Hon. Charles F. Eggleston of Philadelphia, asking that our church appoint members of a joint commission on the Sesqui Centennial of American Methodism in 1934. The following were appointed to act pending the action of the general conference: Bishop Collins Denny, Bishop James Cannon, Rev. F. J. Prettyman, D.D., Baltimore; Rev. A. W. Plyler, D.D., Greensboro, N. C.; Rev. W. Asbury Christian, D. D., Richmond, Va.; Hon. D. C. Roper, Washington, D. C.; Dr. D. R. Anderson, Lynchburg, Va., and John M. Moore, ex-officio.

The bishops adopted and ordered sent the following telegram to President Hoover:

"The College of Bishops of the Methodist Episcopal Church, South, at its annual meeting, Nashville, Tenn., hereby records its very high appreciation of the emphasis placed by President Hoover upon the fundamental necessity of law observance and law enforcement both in his inaugural address and in his recent address before the representatives of the Associated Press, in New York City. The College of Bishops pledges its hearty cooperation in support of the President in these efforts to strengthen the sentiment for law observance among our people and to secure proper efficiency in the administration of justice throughout the land."

Bishop Denny and Bishop Candler filed the following statement:

"Only because we do not regard this resolution as within the province of the College of Bishops as a church organization we vote against the resolution. Collins Denny, W. A. Candler."

The following letter was received by the secretary after the adjournment of the college:

"The telegram of May 4th signed by yourself and Bishop McMurry on behalf of the College of Bishops of the Methodist Episcopal Church, South, has been received and the President is glad to have this assurance of support and cooperation in the matter of law enforcement."

(Signed) Lawrence Richey,
Secretary to the President.

A message on the spiritual responsibility of the church and the ministry was prepared by Bishop Cannon and Bishop Darlington and adopted and has been sent out to the press.

Bishop Denny filed with the secretary the following restatement of the question and decision of law which arose and was decided by him at the Baltimore conference.

To avoid any possible misunderstanding of the decision of law given at the last session of the Baltimore annual conference by the presiding bishop and unanimously affirmed by the College of Bishops at its meeting last fall, the following restatement of the case is now given to the church:

The question presented to the bishop presiding over the Baltimore conference arose during the consideration by the conference of the report of one of the boards of that body, and, as presented, covered two distinct questions.

1. Relating to the assessments ordered by the general conference.

2. Relating exclusively to assessments levied by the annual conference for objects specifically approved by the annual conference.

Neither the bishop presiding over the Baltimore conference nor the College of Bishops considered the first of these questions, because there were no "deductions" by that annual conference in connection with any assessment ordered by the general conference. To answer the first of the two questions referred to above would have been to consider a moot question. This fact was distinctly stated to the Baltimore conference by the presiding bishop.

The sole question legally asked and answered at the Baltimore conference and by the College of Bishops was the following:

"Deductions were made in the Baltimore conference, during the conference year ended with the 1927 session, as follows: Printing minutes, $1,069.54; treasurer's expenditures $900; conference secretary for space in minutes $14; premium on treasurer's bond $62.50; printing, postage and stationery $45.77; and as we are of the opinion that the aforesaid deductions by the treasurer of the conference may have been unauthorized under the law, we respectfully report that it is desirable to have, and we hereby request of the presiding bishop, an episcopal decision as to the legality of the practices above set forth, and to that end propound and request his decision upon the following question:

Was the conference or its treasurer authorized, under the law, to withhold from the treasurers of the several interests included in the assessments, any part of the amounts so raised and apply it to the expense of printing conference minutes, expense of treasurer, premium on treasurer's bond, conference secretary for space in minutes, for printing, postage and stationery? If any deductions, before distributing to the treasurers of the general interests, are lawful, what amounts may the conference, or its treasurer deduct, and for what purpose?"

The presiding bishop decided, and the college affirmed as follows:



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While the questions of law presented by the board of lay activities comes from that board alone, the accompanying documents and figures referred to in this concrete case cover the "benevolences" collected in the Baltimore conference.

The special items submitted in the case for my decision are "Printing Minutes," "Treasurers' Expenses," "Conference Secretary for Space in Minutes," "Premium on Treasurer's Bond," "Printing, Postage, and Stationery." If the interests concerned derive benefit from these items and no special collections be taken in the conference to meet these expenses, then the interests concerned must in equity bear their reasonable and proportionate part of the cost. It is but reasonable to suppose that the commission on budget includes these necessary expenses in the total amount assessed on the church, consequently it is legal for the conference treasurer, "subject to the approval of the conference" (Par. 335), in dealing with the report of the conference commission on budget, to pay these necessary expenses, a practice which conforms to long established usage, and in the Baltimore conference by the instruction in open conference of Bishop Wilson.

(Signed) Collins Denny,
President of Baltimore Annual Conference of the Methodist Episcopal Church, South.

Stanton, Va., Sept. 29, 1928.

The meeting was in every way delightful. Under the rule, Bishop U. V. W. Darlington, Huntington, becomes the chairman to serve until the close of the fall meeting of the bishops which will be held in First Methodist church, Birmingham, Ala., December 13-15, 1929.

FINE MEETING AT MOREHEAD CITY

Our evangelistic services began at Morehead City May 5 and closed the 19th. The church and community were greatly blessed. We received 11 into the church at the close of the meeting, making 26 for the conference year so far. Dr. H. M. North, presiding elder of the Wilmington district, was with us 12 days. He delivered some clear, strong, forceful and deeply spiritual messages. Dr. North is a much beloved former (we are not saying how former) pastor here whose fine work at the time still abides. And the good results of his presence, his messages, and his work with us this time will abide many days and will bring forth fruits of righteousness in the days ahead.

Our Sunday school is doing a most excellent work under the fine leadership of Chas. S. Wallace and his splendid corps of co-workers.

Our young people are doing a most effective and outstanding work in the Epworth Junior Society and the Hi-League, the latter recently organized. We have very fine and capable leadership for these fine groups of young people as well as for the Sunday school. There is nothing spectacular or of the trumpet order, but there is a good, strong, steady, healthful progress. B. B. S.



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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Waynesville, Waynesville ..... June 20-21
Statesville, Granite Falls ..... July 9-10
Marion, Pleasant Grove ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
THIRD ROUND

	June
E. Roxboro, Jalong, a.m.	9
Person Ct., Warren's Grove, p.m.	9
Long Memorial, night	9
Leasburg, Bethel, a.m.	16
Mebane, p.m.	16
Branson, p.m.	19
Burlington Ct., Bethel, a.m.	22
Webb Ave. and W. Burlington, a.m.	23
Front Street, p.m.	23
Calvary, p.m.	26
Hillsboro, New Sharon, a.m.	30
Milton, Purley, 3,	30
	July
Duke Memorial, p.m.	10
Yanceyville, Locust Hill, a.m.	13
Andrews, a.m.	14
Lakewood, p.m.	14
Graham, a.m.	21
Haw River, p.m.	21
Trinity, p.m.	24
Stem, Roberts, a.m.	27
Mt. Tirzah, New Bethel, a.m.	28
W. Durham, p.m.	31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

	June
Sanford, a.m.	9
Hemp, Smyrna, p.m.	9
Pittsboro, Brown's	15 p.m. 16
Haw River, Mt. Pleasant, p.m.	16
Elizabeth, Singletary	22-23
Bladen, Deems, p.m.	23
Siler City, Providence	29-30
Carthage, Center, p.m.	30
....	**July**
Roseboro, Halls	6-7
Dunn, p.m.	7
Stedman, Bethany	13-14
Erwin, Blacks, p.m.	14
Jonesboro	20-21
Newton Grove, Wesley's	27-28
St. Pauls, Barker's, p.m.	28

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

	June
Mt. Olive Ct., Bethel, 11	22
Mt. Olive-Calypso, Mt. Olive, 11	23
Mt. Olive Ct., Bethel, 3 (preaching)	23
St. Paul's, 8	23
Hookerton, Ormondsville, 11	30
Pikeville-Elm Street, Saulston, 3	30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

	June
Pastor's School, Duke University	5-9
Four Oaks, Antioch, 11 and 3	15-16
Smithfield, 11	16
Youngsville Ct., Youngsville, 11	22
Tar River, Ebenezer, 11	23
Oxford Ct., Bethel, 11	29
Oxford, 11	30
	July
Cary-Apex, Macedonia, 11	6
Zebulon, Wendell, 11	7
Bailey, 3	7
Creedmoor, 11	13-14
Edenton Street, night	16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

	June
Pastors' School	9-16
Laurel Hill	20
Robeson, 11	23
Lumberton Ct., p.m.	23
Aberdeen, 8	26
West End, 11	30
Richmond Ct., 8	30
	July
Rowland	7
Piedmont, 11	14
St. Johns-Gibson, p.m.	14
Ellerbe, 11	28
Roberdel, p.m.	28

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

	June
Wilson, 11	9
Stantonsburg, 3:30	9
Elm City, Zion, 11	16
Rocky Mount Ct., 3:30	22-23
Bath, Bethany, 11 and 2	28
Mattamuskeet, 11 and 2	29
Swan Quarter, Soul, 11	30
Pantego-Belhaven, 8	30
	July
Robersonville Ct., Arthur, 11 and 2	6
Ayden, 11	7
Farmville, 8	7
Washington, 11	14
Aurora, Small's, 11 and 2	13
Aurora, 8	14
Springhope, 8	20
Springhope, White Oak, 3:30	21
Rocky Mount, First Church, 11	21
Nashville, 8	21

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
THIRD ROUND

	June
Battleboro and Whitakers, McTier, a.m.	9
Rosemary, New Hope, 3	9
Littleton, Bethel, a.m.	16
Warren, Prospect, 3	16
Norlina, Jerusalem, a.m.	22-23
Warrenton, Hebron, a.m.	26
Henderson, night	26
Middleburg, Tabernacle, a.m.	30
	July
Ahoskie, Colerain	3
Roanoke Rapids, a.m. and p.m.	7
Scotland Neck, Palmyra, 3	14
Windsor, Windsor, a.m.	17
Conway, Zion, a.m.	20-21
Williamston, Holly Springs, a.m.	23
	August
Halifax, Tabor, a.m.	4
Enfield, Central Cross, 3	4
Seaboard, Sharon, a.m.	18
Garysburg, Oak Grove, 3	18

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

	June
Hendersonville, 11	9
Brevard, 11	9
Mills River, Horseshoe, 11	16
Swannanoa, Bethesda, 3	16
Rosman, Lake Toxaway, 11	23
Weaverville Station, 8	26
Spring Gap, The Gap, 11	30
Black Mountain, 8	30

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

	June
Pastors' School	5-8
Morven, McFarlan, 11	23
Peachland, Fountain Hill, 3	23
Dilworth, 11	30
Hickory Grove, night	30
	July
Hawthorne Lane, 11	7
Myers Park, 11	14
Big Spring, night	14
Monroe, 11	21
Prospect, Bethlehem, 11	20-21
North Monroe, 3	21
Wadesboro, 11	28
Matthews, night	28

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
THIRD ROUND

	June
Ward St.-Archdale, Archdale, 11	9
Calvary, 2	9
Main Street, night	9
Reidsville, night	12
Wesley Memorial, 11	16
College Place, night	16

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

	June
Stanley, Stanley, 11	23
Lowell, South Point, 3	23
McAdenville, McAdenville, night	23
Gastonia, Main Street, 11	30
Trinity, Tate's Chapel, 3	29-30
Lincolnton, First Church, night	30

Sunday, June 9, will be devoted to lay activities in every church in the district. Let each church arrange a program with one or more lay speakers to present the work of the board of lay activities.

MARION DISTRICT
Edwin O. Cole, P.E., Box 264, Marion, N. C.
THIRD ROUND

	June
Spindale, Spindale, 11	17
Cliffside-Avondale, Avondale, night	17
Rutherfordton, Gilboa, 11	23
Henrietta-Caroleen, Caroleen, night	23
Glen Alpine, 11	30
Pleasant Grove, night	30

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

	June
Rural Hall, 2:30 and 11	8-9
Pilot Mountain, Fairview, 2:30	9
Mt. Airy, Central, night	9
Leaksville, 11	16
Madison, night	16
Yadkinville, Yadkinville, 2:30 and night	22-23
Wilkesboro, 11	23
Ronda, 2:30	23
Moravian Falls, Moriah, 11	30
North Wilkesboro, night	30
	July
Jonesville, Longtown, 11	7
Dobson, Pleasant Ridge, 2:30	7
Boone, 11	14
Watauga, Mabel, 2:30	14
Sandy Ridge, Mount Herman, 11	21

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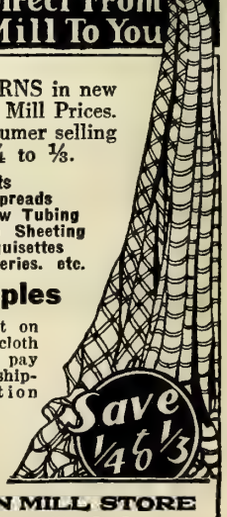
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Elkin, 11 28
Ararat, 2:30 28

August

Helton, 11 4
Warrensville, 2:30 4
Todd, 11 11
Jefferson, Zion, 2:30 11
Sparta, 2:30 17
Creston, 11 18
Laurel Springs, Chestnut Hill, 2:30 18

STATESVILLE DISTRICT

J. E. Abernethy, P.E., Box 274, Statesville, N. C.
THIRD ROUND

June

Shepherd, Rocky Mount, 11 23
Mt. Zion, Huntersville, 2:30 23
Davidson, night 23
Mooresville, Broad St., 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville Central, night 30

July

Stony Point, 11 7
Hiddenite, Rocky Springs, 2:30 7
Taylorsville, night 7

SALISBURY DISTRICT

H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

June

N. C. Pastors' School, Duke University 5-19
Concord, Harmony, Center, 11 23
Mt. Pleasant, Center Grove, 3 23
China Grove, 7:30 23
Albemarle Ct., Stony Hill, 11 Sat. and 3 Sun. 29-30
Albemarle, First St., 11 30
Albemarle, Central, 7:30 30

July

Gold Hill, 11 Sat. and 3 Sun. 6-7
Badin, Bethany, 11 7
Salem, Oak Grove, 11 Sat. and 3 Sun. 13-14
New London, Bethel, 11 14
Norwood Ct., Randall, 11 Sat. and 3 Sun. 20-21
Norwood, 11 21
Main St.-Yadkin-Rowan, 7:30 21
Woodleaf, 11 Sat. and 3 Sun. 27-28
Spencer, Cenrtal 28

WAYNESVILLE DISTRICT

C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

June

Fines Creek, Cataloochee, 11 23
Clyde-Junaluska, Long's, night 23
Jonathan, 11 30
Dellwood, Balsam, 3 30
Waynesville, night 30

July

Wolf Mountain, 11 6
Cullowhee, 11 7
Webster, 3 7
Glenville, 11 14
Highlands, 3 14

WINSTON-SALEM DISTRICT

J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
THIRD ROUND

June

Centenary, 11 9
Central Terrace, night 9
Thomasville, Main Street, 11 16
Denton, Pleasant Grove, 3 16
Mocksville, 11 23
Linwood, Cotton Grove, 3 23
Advance, Fulton, night, ... 23
Hanes-Clemmons, Bethel, 11 30
Burkhead, night 30

July

Lewisville, Sharon, 3 and night ..... June 30 and 1
Thomasville, Trinity, 11 7
Thomasville Ct., Prospect, 3 7
West End, night 7
Kernersville, Shady Grove, 11 14
Grace, night 14
Lexington, First Church, 11 21
Hiatt, night 21

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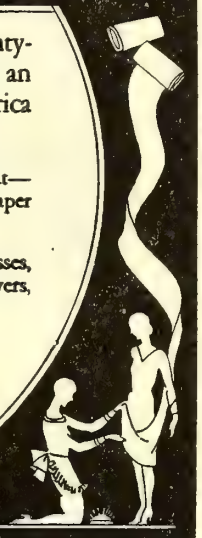
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Spiritual experience and metaphysical philosophy have always taught us that all "laws" are but varied expressions of One Law, the Law of God, the unified and Perfect Will of the Infinite. But now studious minds consecrated to the fearless pursuit of Truth and the proof of it in terms of intellectual understanding are steadily confirming the spiritual intuitions of the religious. This is the religious significance of the great discoveries and works of Professor Einstein, whose labors and the labors of his colleagues in the mighty world of science should be welcomed by the truly devout, who should strive to apprehend them, no matter what they do to theological prejudices, for they are opening our eyes to behold the Eternal Oneness of God and his universe.—A Layman, in The Churchman.



The Eternal City

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

Revelation Ch. 21. vs. 19, 20.

John, the beloved disciple, in the above, endeavors to express in human language the most transcendant spiritual beauty and permanence of the heavenly city,—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems, every one of which appears in the minute crystals of

Winnsboro Granite

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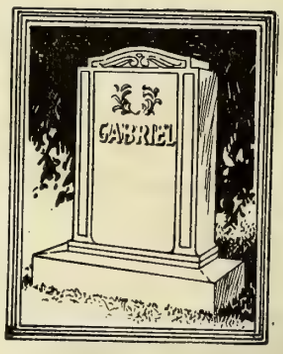
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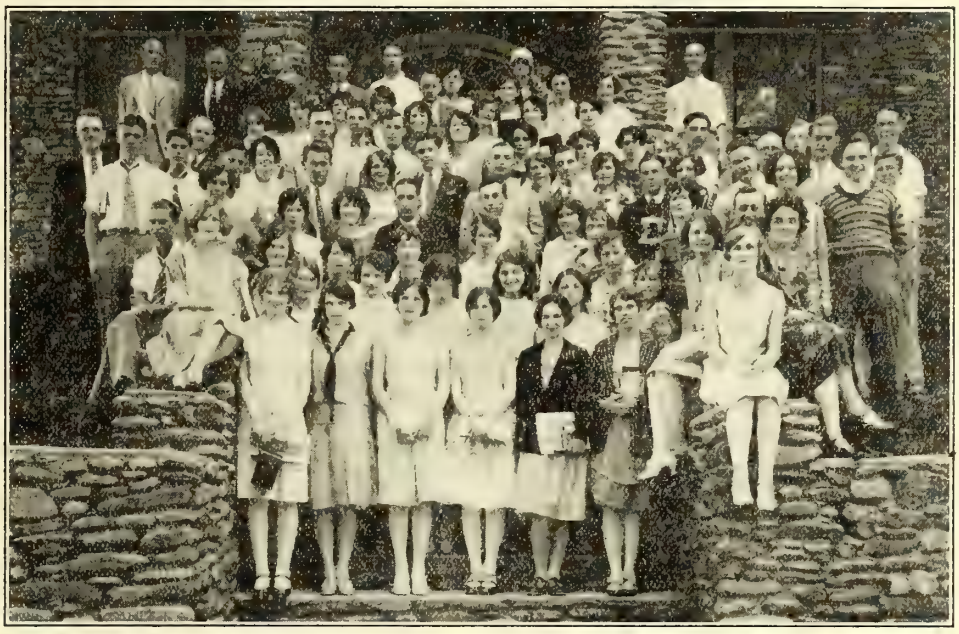
NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURS[illegible]NE 13, 1929 Number 24

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Conference on Religion and Education, Lake Junaluska, July 17-21

[*Complete Story and Information on Page Twenty*]



Young People's Conference, Lake Junaluska, 1928



View of Lake Junaluska and Mount Junaluska. The larger building in the picture is the summer headquarters of the General Sunday School Board

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ADVOCATE CAMPAIGN NOTES

First Church, Salisbury

One hundred and sixteen dollars in cash for new subscribers and renewals is the content of one report from First church, Salisbury. There are 16 new subscribers, which places that church on the honor roll.

Dr. A. D. Wilcox, the pastor, and Mrs. Beatty, his coworker, have the credit for this fine work in that congregation. And many other things are being accomplished by the First church under the leadership of A. D. Wilcox, who has served a number of the leading churches in North Carolina with well known success.

Rev. J. S. Hiatt in Action

Whenever there are churches to be built J. S. Hiatt does it. To hold revival meetings, to gather into the fold the scattered Methodist sheep and to shepherd them, and to set every department of the church in action as soon as he arrives as pastor are among a few of the things accomplished by this busy pastor. To preach commencement sermons and to deliver humorous addresses before civic clubs are among his side lines.

He is the Advocate's friend. This year he puts West Asheville on the honor roll. Last year he sent a long list of new names and renewals, also the year before. Joe Hiatt is pure gold. Such men as he shed lustre upon the Methodist itinerancy.

Rev. J. E. McSwain

J. E. McSwain gave Maiden a little shove and sent that charge to the honor roll. McSwain knows how both to say and do pleasant things. We thank you.

Bass and Robbins

The men of the mountains are getting in the game. The Waynesville district is catching step. Powell at Murphy did such a big stunt that all the rest will want to follow. This week Rev. R. L. Bass puts Whittier over and Rev. W. M. Robbins does the same for Andrews. They are in line from Manteo to Murphy, from Currituck to Cherokee. Every remembrance of these men of the mountains is pleasant. Well done! Three cheers for Bass and Robbins!

Rutherfordton and Ware

Near Plymouth in eastern Carolina stands Ware's Chapel, named in honor of Rev. W. R. Ware who labored there in his youth. Through all the years this Methodist itinerant has given a good accountof himself in every forward movement of the church. So, running true to form, W. R. Ware, now living among the hills in Rutherfordton, gets into this Advocate campaign. To all the rolls of honor made by him add another. Hats off to this brother!

Stars Bedeck Dulin's Crown

Rev. G. N. Dulin wins three stars as he puts Fines Creek on the roll of honor. Along with these come renewals and the promise of more. Could anything be finer?

Weddington Goes to the Roll

Rev. T. B. Hunneycutt is fond of doing things. He is ready to get back of a movement and push. So he is in this campaign to make it 100 per cent for the Charlotte district. Such a spirit as that shown by this good brother always wins. He puts good literature among his people; he also takes advantage of the pastors' school at Duke.

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Volume 74 GREENSBORO, N. C., THURSDAY, JUNE 13, 1929 Number 24

Eugene Ashcraft in the Monroe Enquirer says: "The jawbone of an ass is just as dangerous a weapon today as it was in Sampson's time." We presume our friend has in mind that the modern jawbone is not in the hands of a Sampson but in the head of an ass that walks on his hind feet.

⚜

June is cap and gown month. It is, also, the season for the wedding march. "What is so rare as a day in June" should embrace more than sunshine and flowers and balmy atmosphere. It is the month when the graduates go out to "burn the river" and love's young dream comes to fruition. Let's forget that winter is ahead for summer is now at hand with all its promised joys.

⚜

An eagle, proud bird of crag and sky, while carrying a serpent in its talons was bitten to the heart by the poisonous reptile and fell to the ground. But the onlooker unable to see the serpent could not understand the fall. Is it not this way sometimes with men in high station, even leaders in the church of God? They fall, and the world wonders why. The explanation is in their harboring some secret sin which carries the poison of a serpent's fang and that brings them down even as the eagle fell because of the serpent's bite.

⚜

Woodrow Wilson in his own superb style declared: "The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. Here is the final challenge to our churches, to our political organizations, and to our capitalists—to everyone who fears God or loves his country. Shall we not all earnestly co-operate to bring in the new day?"

Do we regard the Sabbath as Henry Ward Beecher did when he declared: "A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week."

⚜

"To make the most of dull hours, to make the best of dull people, to like a poor jest better than none, to wear a threadbare coat like a gentleman, to be outvoted with a smile, to hitch your wagon to the old horse, if no star is handy —that is wholesome philosophy," says Bliss Perry. And what a multitude of people are practicing that "wholesome philosophy!" To them life is a monotonous routine amid uninteresting people. Yet, although pinched by poverty and bound amid conditions from which there is no hope of escape, they bravely press the battle of life without a complaint and even with a smile. These are the people to whom monuments should be built but none are erected. These are the "unhonored and unsung" of earth.

⚜

Senator Borah uttered words that every American citizen should lay to heart when with impressive terms he declared: "There it is, the Eighteenth Amendment to the Constitution, the fundamental law of the land, adopted according to the process pointed out by the fathers; just as much a part of the law of the land as the Fifth Amendment to the Constitution of the United States; just as much a part of the law of the land as that which gives a man the right to trial by jury; just as much a part of the law of the land as that which protects his right under habeas corpus; just as much as that which protects the freedom of the press, the right to worship God according to the dictates of a man's own conscience; just as much as any other provision of the Constitution of the United States. And the obligation is upon us to support it, to maintain it, and to enforce it."

Bishop McConnell Refuses To Be Disturbed

Bishop F. J. McConnell closed his sermon at Duke University by telling of the coast guard on the Maine coast who in the midst of rain and storm kept on through the dark, undisturbed by the elements that beat about them in the storms of the night. In all the raging of the tempest, these hardy patrolmen were unmoved until a faint human cry came from some vessel in distress on the storm-tossed sea. So attuned were they to the needs of those in distress that they then would hear and respond to the faintest cry. Such would he have the members of the graduating class to be as they went forth into the midst of the commotion about them.

As the bishop calmly dealt with the commotions of the present day and analyzed these times in the midst of which we live, one could but feel that the preacher was a fine embodiment of his theme and that he reached a fitting climax in the illustration used. He refused to become agitated by the winds that blow and to be disturbed by the voices abroad in the land. Calmly and unafraid, he faced the future.

Fortunate would it be for the youth of the present day could they know that not much is new or widely different form that which has gone before. Many present day ills are purely imagination. Every generation has to pass this way, and to learn by experience that other feet have trod the same path, and other souls have felt the dismay so common to our humanity. Nothing can be finer or more helpful than the example of men such as Bishop McConnell. They can pass undisturbed through the storm and stress of a people. With ears atune to catch the faintest outcry of human misery they respond to the needs of the distressed.

Would it not also be well for the older heads, so genuinely distressed by the disturbances about them, to get the counsel given the young by the good bishop, so sure of himself and of God? The foundations remain. A voice never heard on land or sea is still sovereign.

The Farmer's Home

The average farmer in North Caroline seems averse to a grass covered yard, with trees and shrubbery, so easy to be had in most places. Even when there is a natural growth of trees the effort is to keep the ground as bare as possible. The farmer is in such a persistent and vigorous fight with grass and weeds in the cultivation of his crops that he seems determined to have as little green as possible around his home.

How beautiful and restful most country places could be made with a small outlay of money and effort! Often the trees of nature's own planting are already in place. The yard could be sowed in grass and all needed shrubbery could be planted at small cost. No big amount of money is needed to build and make cozy and beautiful a home in the country. At the present, attractive cottages are springing up along our highways. In some sections many of these are built of brick. What possibilities we have for country homes of simple beauty and attractive surroundings!

Having passed dozens of country places with not a sprig of grass in the yard, though at times there were a few rose bushes and a little plat of flowers, we ran upon a plain little cottage with carefully planted shrubbery in a yard of beautifully kept grass. There was no big outlay of money in the house or of labor in the yard in the securing of this most attractive country home by the roadside. Any farmer of reasonable energy and a little enterprise could have such a home. Think what an asset such a place would be to a family in which are growing children! Imagine how restful such a nook would be to a tired farmer!

Many people have got it into their heads that beauty belongs to the towns and attractive homes are a portion of the rich. How far afield have they gone! The country is the home of beauty and offers possibilities at a cost unknown in the city.

A better day is dawning. The attractive school grounds in many country communities as well as in hundreds of villages will disclose to the next generation the possibilities at hand. Love for the beautiful and an appreciation of nature in the present and in future generations will be fostered. All this will tell in the years to come.

Why should not church folks set themselves seriously to the task of making more attractive the country churches and their surroundings? Some country churches are a reproach to the congregation and a disgrace to the communities in which they are found. Neglect appears at every turn. The building, the graveyard and all else in sight tell of slothfulness and spiritual inertia. God delights not in any such. "Diligent in business, fervent in spirit, serving the Lord," fits not into such a situation.

Senator George at Duke

Senator Walter George of Georgia, a delightful gentleman of pleasing personality, commencement speaker last week at Duke University, let slip a fine opportunity to say something that would have gripped the attention of his auditors. A senator of the United States from the great commonwealth of Georgia on such a platform had the ear of the nation, but the ringing challenge was wanting, so he failed to command the attention of the public. He recited generally accepted views of government instead of grappling with the urgent issues of our national life.

Starting with his fundamental proposition that "the civil and political liberty of the American citizen springs out of the concept of the free moral agency of man," the opportunity to discuss the citizen's personal obligation, as well as his concern for the general weal, was apparent to all. Just now the matter of law enforcement is to the front. For a Southern senator to have spoken as a prophet of righteousness in his urgency to make secure the foundations of representative government in these days of general laxity, the whole nation would have lent a listening ear. He might have spoken in a manner that would have brought fresh courage to the forces standing for the best things in our national life.

In his reference to peace and disarmament, Senator George had an opportunity to say something about war and the ending of this folly that would have embodied the deepest convictions of his section of the nation. But instead he was content to retail well known platitudes. No disposition appeared to challenge a situation by daring to say something in spite of political shibboleths and party alignments.

These words are written with no disposition to discount the senator, but rather to indicate how rare it is for a man in public life just now to speak with the ring of conviction and to show a willingness to die for a cause.

Somewhere in this southern section a man with the wisdom of a Jefferson, the vision of a prophet and the spirit of a martyr will yet appear able to command the ear of the nation, but he will not be an opportunist. The real leader belongs not to that tribe. Senator George on the Duke platform did not write himself down as the man who is willing to challenge the forces threatening our land; he is not willing to enter a crusade for law enforcement and the general peace and welfare of the world.

Why I Go To Church

Do you go to church? If so, why? Why not go for a joy ride in "God's great out-of-doors?" Why not stroll into the woods and fields and find God in nature? Why not stay at home and get a sermon over the radio?

These things in themselves are not bad, but they are no substitute for the church. Listen to Edgar A. Guest in the American Magazine as he tells why he goes to church.

"I go to church because I want my children to go to church. I want them to know something more of this life than business, sport, and selfish amusement. I know only one institution that will teach them that they are divine. The church will interfere with their pleasures at times, but their mother and I sometimes have to do that, and we hope that they will love us none the less because of it. The church will mystify and puzzle them and seem irksome to them now and then. But all things worth while demand something of us in sacrifice. I believe that the church and the things it stands for are necessary to our well being."

Not for Trimming a Dress

Do animals pray? Do fur-bearing animals offer petitions to the God of four-footed animals? Perhaps not. But the Curtis Publishing Company printed such a prayer in the Saturday Evening Post and that prayer has been recently reproduced in Our Dumb Animals. Note its petitions:

"If I must die, I pray this be my grave,
A soft protection for a baby hand.
Or on a flyer's helmet may I wave,
A warm defiance in an arctic land.
If I am trapped, I hope that I may lie
About the throat of someone who will care
That once I, too, adored the open sky,
And frisked with joy in bright October air.
Dear Father of four-footed things, I ask,
Whatever be the fate I cannot guess,
May I be spared this final cruel task—
Eternity as trimming on a dress.

It is a curious thing about human nature that the gooder we get the wickeder we think we are, and the badder we are the better we feel about it.—Emporia Gazette.

To have "an open mind" does not mean to have a mind like a sieve—that never holds any conviction long.—Otis Moore.

People and Things

"We are rejoicing in the birth of a little boy named Claude Eugene, born on June 9."—Mr. and Mrs. C. M. McKinney.

Married, in the Methodist church, Newton Grove, N. C., May 29, 1929, Professor Leon B. Taylor of Faison, N. C., and Miss Laura Williams of Newton Grove, N. C., W. B. Humble officiating.

Rev. Marvin Self has closed a good meeting at Hertford. Rev. G. T. Bond of Elizabeth City did the preaching to the delight and profit of all, and Rev. J. L. Smith of Winfall had charge of the singing. Eight were received into the membership of the church.

"Mr. and Mrs. Angelo Garibaldi Spruill announce the marriage of their daughter, Mary Ellen, to Mr. Charles Wright Dinkins on Saturday, June the eighth, nineteen hundred and twenty-nine, Windsor, North Carolina. At home after June the fifteenth, Chilhowie, Virginia."

Educated and refined lady desires position as companion at assembly grounds, summer resort, or for travel or home. Can take position after June 25. Address "Companion," care of Christian Advocate, Greensboro, N. C.

Mrs. W. E. Poovey, wife of our pastor of First church, Lenoir, was awarded a diploma in art at the recent Davenport College commencement. She also won the Dula art medal with two crayon studies and a series of original paintings of flowers that she had grown on the parsonage grounds.

Dewey Maness, song leader, from Concord, N. C., is now with Evangelist McR. Long in a county-wide union meeting at Yadkinville. On June 16 Maness will have charge of the music in the Haywood county union meeting held at Lake Junaluska. Dr. Goddard will preach for two weeks.

"Rev. F. S. Love of Edenton Street church recently conducted a week's revival meeting at Epworth church, Raleigh. It was one of the best short meetings we have ever been in; a fine interest and good crowds from the first. The church is strengthened and nine additions on profession of faith are visible results."—E. M. Hall.

"I would like to rent a gospel tent for two weeks. Any one having a tent for rent will please notify me at once, giving me the rental price; also if the tent is for sale what is the least it can be bought for. The owner of the tent will please write Rev. W. J. S. Walker, Jonesville, N. C., also, and Brother Walker will tell him where the tent is to be used."—A. B. Crumpler, Clinton, N. C.

"Our home coming for Trinity, Kannapolis, will be the fourth Sunday in June. All former pastors are cordially invited to come and worship with us on that day. Bishop Edwin D. Mouzon is to occupy the pulpit at the 11 o'clock hour and Rev. R. A. Swaringen at the evening hour. These are always great days for our Methodist people at Kannapolis."—J. F. Moser, P. C.

"We were indeed fortunate in having Dr. H. M. North hold our meeting at the Chadbourn church May 20-29. His deeply spiritual messages blessed many lives, strengthening the church members and drawing to the Christ many who had not known him. Eleven young people were received into church membership at the close of the revival, eight by vows and baptism and three by vows."—Freeman Heath.

"Mrs. William Clayton Ayers requests the honor of your presence at the marriage of her daughter, Mary Louise, to Dr. Claudius McGowan on Wednesday evening, June the twenty-sixth, nineteen hundred and twenty-nine, at half after nine o'clock, Methodist Episcopal Church, South, Plymouth, North Carolina. At home after July 6, Plymouth, N. C."

"The annual home coming memorial service, etc., will be held at Phillip's Chapel the fifth Sunday in June. All former pastors and friends are cordially invited to attend this all day service. We have just done some repairs on the church in the way of covering it, building cement steps and other repair work of minor importance. Come and see your friends, eat bread, and worship with us on that day."—J. W. Autry.

"Camp meeting at Camp Free is dated for July 28 to August 4 inclusive. The workers engaged are: Rev. John F. Owen, Rev. Tilden Gaddis, the Moser sisters, singers, and Miss Edith Crouse, children's worker. This is probably the most effective company of workers the camp has had. Reader, don't miss it. Address Box 200, Connelly Springs, N. C. If any preacher should wish to engage the use of a good gospel tent and singer from July 28 to August 11, address Box 200, Connelly Springs, N. C."—Jim H. Green.

Bishop W. N. Ainsworth sends us this important notice which will be of value to pastors who act promptly: "Rev. M. B. Stokes, one of our most valued missionaries in Korea, is soon to reach America for his year's furlough at home. Brother Stokes is a man of great evangelistic zeal and a preacher of excellent ability. He is anxious to spend his furlough time in evangelistic work. I have great pleasure in commending him to the brethren throughout the church. Any congregation that secures his services will be greatly blessed by his spiritual ministry."

Rev. J. S. Hiatt, West Asheville, writes: "May has been an exceedingly busy month with me, preparing and preaching baccalaureate sermons, delivering commencement addresses and carrying on the work of the church. Today I find myself making it possible for you to preach each week not only to families but to many of the sick in our midst, as you will notice by the enclosed list of new subscribers. 'All truth is God's truth.' The Advocate is giving each week truths on a variety of subjects that will, if put into practice by those who read, make this old world a better place in which to live. May the great Teacher guide you in your thinking. With highest personal regards and best wishes."

Dr. Robert Stewart Hyer, first president and president emeritus of Southern Methodist University, died Wednesday afternoon, May 29, at his home, as the result of a heart attack. Funeral services were held Friday morning, May 31, at Highland Park Methodist church, with burial at Grove Hill cemetery. The body lay in state at the church Thursday afternoon from two to six o'clock. Bishop John M. Moore, Dr. Charles C. Selecman, and Dr. John R. Allen conducted the services, with former students of Dr. Hyer serving as ushers. Symbolizing the grief of Dr. Hyer's legion of friends at his passing, the flag on the campus floated at half mast Thursday and Friday; and a large basket of flowers graced the spot beneath his picture in the rotunda of Dallas Hall.

It was our privilege last Sunday morning in the absence of Rev. A. D. Wilcox to preach at First church, Salisbury. Full houses morning and evening attend upon the ministry of Mr. Wilcox. He has made a decided impression upon the whole city. To be in Salisbury once more was a delightful experience.

Mrs. W. G. McFarland, wife of Rev. W. G. McFarland, pastor at Cherryville, N. C., has been for several weeks a patient in the Wesley Long hospital, Greensboro. Mrs. McFarland recently underwent an operation and expects to be able to return home in a little while. Brother McFarland has been doing his work as pastor and also spending a partof his time with his wife in Greensboro. The children have been with their grandparents. We trust that Mrs. McFarland will soon be at home again.

"The first Sunday in June we had a good Sunday school day at Fines Creek. The program was well prepared and passed without criticism from a packed house. All enjoyed the day. The collection was $5. We expect to observe Sunday school day in our Pine Grove church soon. We are also interested in our Haywood county revival at Lake Junaluska with Dr. Goddard and Dewey Maness at the helm, preaching and leading singing respectively, June 16-30. We expect and are praying for spiritual blessings."—G. N. Dulin.

Friends of Agnes Scott College, Decatur, Ga., are rejoicing in the splendid offer of the General Education Board of New York to give the college $500,000 if the friends of the institution will raise an additional $1,000,000; the whole sum of $1,500,000 will be used for better equipment and larger endowment funds. This was announced on May 23. It is the fourth time that the General Education Board has helped Agnes Scott; but the circumstances this time are quite unusual. The board announced several years ago that it would discontinue gifts to colleges, and so the offer to Agnes Scott is an exception to its policy. It is also much larger than the gifts formerly made to strictly undergraduate institutions. In addition, the gift may be used for buildings or land or equipment, whereas the general rule of the board has been to give only for endowment.

DISPROVE AN OLD TRADITION

There used to be a saying that preachers' children were "bad eggs," that they were lazy, always in trouble and that it was impossible to get along with them. Maybe they were a long time ago, for that was before our day. But we believe that in these days "boys is boys," and that is all there is to it, regardless of whether or not their fathers are preachers, doctors, lawyers, mechanics, laborers or who. Boys of today think and do for themselves. They live a life of their own, choose the things they want to do, and inspite of what many people say and think they do a pretty good job of it, in their own way, most of the time.

There are three reasons why we think preachers' sons of today are pretty good fellows. These reasons are the records made by LeRoy Lumpkin, Philip Weaver and Charlie Short, all preachers' sons who have made excellent records at Reynolds high school.

Charlie is an athlete and is one of the boys who is known as a good all around sport. He has also made a good record in his studies.

"Phil," as he is known to the students, as an accomplished athlete and scholar, and was chosen as the student to welcome the incoming class of '33 because he typifies the best in all around student work and activities. He has made a record of which any student might well be proud. We predict for him other honors.

LeRoy is the young chap who has made quite a record in art. We should say he is good in English and expression, too, because it was his art essay that won the etching offered by the Journal and Sentinel, also an etching that becomes the property of the high school. He is also making a splendid record in his studies.

So we say ministers' sons of this age have wrecked the old tradition. Why? We do not know. But, nevertheless, facts cited prove they have done it.—Editorial in Twin City Sentinel.

MISS MAE WEST AND MR. W. A. TROTTER MARRIED

A marriage that interests a wide circle of friends was that of Miss Mae West, daughter of Rev. and Mrs. J. H. West of Reidsville, N. C., and Mr. Wesley A. Trotter also of Reidsville. The marriage took place at the home of the bride Saturday evening, June 1, Rev. J. H. West, the bride's father, officiating.

The Reidsville story to the press says:

"The bride was lovely in a beautiful grey silk ensemble with accessories to match, and corsage of orchids, roses and lilies of the valley. She is the daughter of Rev. and Mrs. J. H. West of this city and is a graduate in music of Greensboro College in Greensboro. She has been very active in the work of her church and other organizations in the way of using her musical talent and ability.

The groom is the son of Mrs. Lucy E. Trotter and the late J. J. Trotter of this city. While a native of Pittsylvania county, Va., he has spent most of his life in Reidsville, and is well known and held in the highest esteem here. He is cashier of the Bank of Reidsville.

Immediately after the ceremony Mr. and Mrs. Trotter left for a ten day trip through the Shenandoah Valley and to points north."

TWO LEADERS IN SCHOLARSHIP AT THE UNIVERSITY OF NORTH CAROLINA

Gordon Gray of Winston-Salem attained the highest average—97.29—and becomes president of Phi Beta Kappa.

William J. Adams, Jr., of Carthage came second with 96.48 and becomes vice president of Phi Beta Kappa.

These are high honors. It beats being a star football player even if the grandstand does not shout so loud.

Mr. Gray is a son of Mr. and Mrs. Bowman Gray of Winston-Salem. And it is big news when a multi-millionaire's son leads a whole student body in scholarship. Mr. Adams is a son of Judge and Mrs. W. J. Adams and this young man seems to be walking in the footsteps of his honored father, an associate justice of the Supreme Court of North Carolina, who has been known for studious habits and scholarly attainments.

There is no finality in human knowledge. The "last word" may be left to the last man, who would seem to be the right person to speak it. But I do not see why a Christian should be condemned to live in a pre-Copernican and pre-Darwinian universe. It is no part of the sacrifice Christ demands from us that we should have to outrage our intellectual conscience.—Dean Inge.

What's the Use of Going to Church?

By R. H. Bennett

LARGE prizes are being offered for the best posters and essays on the advantages of attending church. I do not care to enter these competitions, but some words on the subject may turn some wandering feet to the house of God. Why should I go to church?

Social

Because it is a social privilege—an unrivalled opportunity to mingle with the best people of the community. Not all churchgoers are refined and not all non-attendants are boorish, but in many cases this is the rule. A large majority of the cultivated are found at church, and while there may be some few clever and educated ones among the absentees, many of the latter are uncouth, ignorant and coarse. Compare the personnel of a church congregation with the crowds drawn together out of the mountain hollow, the swamp, the slum by a hot political campaign, the circus day or other unusual excitement. Now, it must have a refining influence upon manners and conduct to meet regularly under decorous conditions with the most refined people, and take part in ennobling services under the influences of music and the thoughful discussion of great themes. Many children receive no other training in manners than what comes to them in church and Sabbath school. Degeneracy, a lowering of the standards of manners, and final boorishness have been the result in many instances of families forsaking attendance on church services, and in certain communities in this Union where the church has died, the effect upon the manners and life of the people has been appalling. The difference between the brutal coarseness of barbarism and the refinements of civilization lies in the Christian religion, and one of the essential conditions of this religion is public worship.

Intellectual

Church going has intellectual profit. Note the subjects discussed by a complete presentation of the Christian religion: Theism, philanthrophy, the state, the family, the personal life of the individual, his spirit with all its hopes and fears and loves, his mind with all its problems, his body in the inculcation of temperance, industry, frugality, chastity—all these with their many ramifications, as they relate to the gospel, are more or less the subjects of the pulpit. What incalculable benefit there must be in listening every year to over one hundred discourses, sound, more or less thoughtfully worked out and oftentimes elegant and eloquent! There are many instances of men of little education astounding their hearers by the power and beauty of their prayers or by their sensible and moving speech. Is there other explanation than that they are thus giving out their unconscious absorption from the pulpits they have heard? Daniel Webster said he acquired his transcendent powers of reasoning by listening to the discourses of his village minister.

If one preacher is feeble, ignorant, indolent, coarse or silly, there is pulpit pabulum to be had somewhere in every community. And even where the hearer knows more than the preacher, there is an intellectual stimulus in refreshing the mind by reference to familiar thoughts, and in the calling up of much that the sermon may not mention.

Whether the following be slightly exaggerated or not, it is the statement of one of the most distinguished and highly accomplished of our American citizens:

"For our educational institutions, our common schools, academies, colleges and universities, I have great respect; but here and elsewhere I do not hesitate to state as my opinion that the American pulpit contributes more to the intellectual development and mental culture of the American people than all these literary institutions put together."

Moral

The ethical teaching of church services is a moral necessity. Underneath the structure of civilization lie certain moral principles. They are vital to happy and successful life. Society goes to pieces without their continued observance. They must be taught in turn to every rising generation. The maxims of sound ethical life must be expounded, applied to life, and conduct and their practice urged by every proper motive which has weight with men. All this the pulpit is doing continually. Where else can the young receive this indispensable instruction and exhortation? Or the old either, for that matter? For who is so advanced in years as not to need moral strengthening and guidance? If the study of morals helps character, surely that study can be carried on under no better conditions than in the church of God on a day of rest fixed by both law and religion, in the presence of the best people of the community, under the instruction of a carefully and earnestly delivered discourse from one who has had special training in the things of which he speaks. Who will be bold enough to dispense with the teachings of the relation between virtue and happiness, vice and misery? Where else than in the church of God shall we learn that foundation principle of morals, the Golden Rule? All true philanthrophy has its source in the Christian religion. The message of the Bible pulpit year in and year out is meekness, temperance, patience, brotherly kindness, love, knowledge, industry, frugality, fidelity. And who shall say how much of the salt that saves our civilization is thus supplied?

If any one thinks public morality can be maintained from generation to generation without a concerted medium for its dissemination such as the Christian church furnishes, his theory is contradicted by the history of the human race. It is folly to believe that education without moral teaching can conserve the soundness of our civilization. It is this divorce that is fraught with peril to us as a people today.

Worship

Worship is the supreme need of man. The highest utility of church-going is found here. Religion answers to the deepest need of the human spirit. In the depths of that spirit there ever rises a yearning cry for the infinite Presence. A man without the spirit of worship is a malformed specimen of humanity with a distorted intellect and an atrophied soul. Private devotion is necessary, but not sufficient. While there is a rapt abandon, lofty and sweet, peculiar to personal worship, there are also promises reserved for those who meet together "in His name." Just as a mob is worse than its worst member, so there is

an added power in the union of worshipping hearts. It is more than psychic waves of sympathy or the generation of good influence by masses of men upon one another. It is that spoken of old by Joel, the prophet, instituted at Pentecost, and to be continued to the end of the present dispensation, "I will pour out my Spirit," "for where two or three are gathered in my name there am I in the midst of them."

What can take the place of the song of the congregation, the prayer, the spoken word, the tender appeal, the stirring call to live the life and walk the heights to the seats of the mighty? There, with one accord in one place, we listen to the commandments of God, each with its warning and promise. Our souls are chastened, comforted, fed. The wayward are brought back; the tempted find deliverance; the guilty hear of ransom. The bread of life is offered starving souls, and the water of salvation to them who die of thirst. The weary learn of rest. The eys, dim with tears, catch a vision of the glory to be revealed. And to those whom disappointment or bereavement has crushed the message comes of that land where there is no death, neither sorrow nor crying.

Worship! What is worship? Unity of thought, purpose and aspiration; adoration waiting for his coming. The things of time and sense are left behind. Our spirits rise above the sordid cares of life. We see his glory fill the temple. We realize his immediate, awful, lovely presence, revealing unto us that with all our weakness and sin we are immortal spirits. His offspring, and, if we will, heirs to all the infinite inheritance of an infinite love.

Not to go to church is (for church members) to trample under foot a most solemn vow so to do ("I will attend upon its ordinances by the help of God"), to the witnessing of which we called earth and heaven. Not to go to church is to ignore and slight and dishonor God. Not to go to church is to injure others by our example, and to join with the world. "An avoidable absence from the house of God is a sure sign of spiritual decay." And the step from thence to apostasy is short and easy.

Verily, those who would "behold the beauty of the Lord" must "inquire in his temple." There it is that the hallowed influences of the past linger and enter our hearts. There we touch again vanished hands and hear voices now still. Yonder in that pew loved ones, now "lost awhile," joined in holy songs or lowly prayer, and talked face to face with God, while the power fell with tender hush or mighty tempest on our hearts. But dearer than even these dear faces is he "whom not being seen we love." To all who pause and listen, there calls to worship a voice sweeter than the chimes of silver bells. In every temple, great and humble, there speaks to the worshipper a voice of greater melody than all earth's choirs, more eloquent than any pulpit, calling to the sinning, burdened, care-worn children of men, "I am the way, the truth, the life," . . . "come unto me and I will give you rest."

"No words can tell what sweet relief
Here for my every want I find;
What strength for warfare, balm for grief,
What peace of mind."

DR. WM. P. MERRILL AT DUKE

"Man," he said, "has been struggling with seen and unseen forces since pre-historic days. Sometimes we are prone to ask 'What is it all about, this struggle?' It seems that man is surrounded by his enemies. Like a blade of grass he withers away; men, generation after generation, are born, grow up, and die. Is it all worth while?

"Yet the soul of man dares to feel the possibility of greatness, he hopes to become master of it all. Man, mastering the forces and facts of life, has learned something of their secrets. Gradually man is having dominion over many things, and mightier discoveries await through toil and patience.

"These forces which man has gradually learned to control, however, may be a curse as well as blessings, may destory him as well as save. The result of this mastery depends upon man himself. It is up to him, what the outcome may be. Before man is the light and the curse! May he choose the light!

"Far more important than science (and I quote the opinion of eminent scientists themselves) is the culture of the soul. The strength of man's character and the deepening of his soul, that he may be good and right, are qualities that will enable him to determine this future.

"It seems that it might be a good thing for science to slow down a bit, that man's character might catch up. Else will these subjects become his masters. There is a grave possibility that life is being swamped with the amassing of facts. We have a need for something vitally greater than material progress.

"What lies ahead will be determined by man. Steel and powder do not make war—it is man; concrete and steele do not make cities—it is man; dirt and poverty do not make slums—it is man. And it is man who will determine the future; and the future will be determined by his mastery over these forces he has set free, and their inability to master him.

"One of the chief glories of the life of Jesus was that he put all things under his feet, he mastered instead of becoming mastered. See Jesus and you see the pledge of man's mastery. He is something more than man among men, more than a revelation of God. He is a revelation of man. He showed what man could do, that he could become master of life's forces. We must put these forces under our feet or they will drag us down.

"The great danger today is that man may gain the world and lose God; and that's the worst hell there is. The world is doomed unless it awakes to the fact that Jesus can save it; in him we can see what is really worth while. The way of Christ is the only way of life.

"Men out of the church are recognizing the greatness of Jesus, and the example of his life. George Bernard Shaw, who says he is not a Christian, writes that he, after 60 years of thought, comes to the conclusion that the only hope for the world are the principles of Jesus would employ were he alive today and active as a statesman. Is it not time that we Christians see his greatness?

"Members of the class of 1929, I call you to go out in the world with a knowledge of the value of spiritual things. Learn the worth of it all. Think of yourselves not as members of the class of 1929, but as members of the class of 1929 in the year of our Lord.

"I do not want you to think of Jesus as I do, nor as anyone else does. But I do want you to honestly face the example of his life, his mastery of material things. His is the self-mastery which comes from loyalty to the spirit of of the living God."

We are most impatient with the views of others because we have no wide and satisfactory views of our own: the most intolerant man is always the most ignorant.

COMMENCEMENT AT UNIVERSITY OF NORTH CAROLINA

Last Saturday was alumni day. The class reunions brought back many an old Carolina man to the Hill. Gerrard Hall was the center about which the reunion gathered. Representatives of the reunion classes for the past fifty years renewed old friendships as they lived over the past. The class of '79 made a remarkable showing in the number present after fifty years. The feature of this gathering was the presence of Dr. J. M. Manning of Durham and Judge J. S. Manning of Raleigh, brothers, and of Judges Frank D. Winston of Windsor and Robt. W. Winston of Washington, also brothers. These four men of two well known families have filled a large place in the state and they are still active. Alumni meetings are much alike from year to year, but not often can a class make such a showing as that of '79 at Chapel Hill last Saturday.

The alumni luncheon in Swain Hall is always the chief feature of alumni day. The Democratic spirit, the good fellowship, the college yells are manifest at all times. The five hundred gathered from all sections sat about the boards and enjoyed the usual stunts. The ten minutes' limit set for each speaker gained the approval of all. Mr. W. T. Shore, president, met every demand as presiding officer. He kept going and wasted no words in getting the speakers before the "mike."

Sunday Morning

Sunday morning the class of more than three hundred, in academic attire, filed into Memorial Hall, followed by President Chase, Bishop Freeman and the rector of the local church. The hall was well filled and the services the simplest possible. The university choir of young men sang, Rev. Alfred S. Lawrence led prayer and Dr. Harry W. Chase presented the preacher, the Right Reverend James E. Freeman, bishop of Washington.

Bishop Freeman stepped to the front and in the freest and most unconventional manner possible talked as an older brother to the young men before him. One rarely hears a more appropriate message as this man of experience plead for the cultivation of personality, the greatest thing God ever gives a man.

Commencement Day

The climax of the 134th commencement of the university came with the graduating exercises featured by the address of Sir Esme Howard, British ambassador. President Chase and Sir Esme led the long academic procession composed of trustees, faculty, candidates for honorary degrees and members of the graduating class. The hall was crowded to capacity.

Dr. Harry W. Chase presided. Rev. G. Excelle Rozzelle of the Methodist church led the prayer. Then President Chase presented the ambassador.

The audience stood and greeted the noted Englishman who was received with a round of applause by that great gathering—received in his representative capacity from across the seas. All reciprocated the sentiment of Sir Esme, when he said: "There is nothing dearer to my heart than good understanding between the English speaking people. I believe that with the passing of every year our two countries understand each other better, and it seems that trouble between the two nations should be absolutely impossible."

The ambassador discussed Alfred the Great, the only English king to whom the appellation "great" had ever been applied. Sir Esme termed Alfred "the father of Great Britain, the grandfather of America, father of the English language and of English institutions all over the world."

The presence of Ambassador Howard, the representative crowd assembled, the large graduating class and the general interest manifest made this a most notable commencement occasion.

The university recognized the achievements of four distinguished sons by granting them the degree of doctor of laws:

Justice Willis James Brogden of the North Carolina Supreme Court; Dr. George Hughes Kirby, professor of psychiatry in the College of Physicians and Surgeons of Columbia University and director of the New York Psychiatric Institute; Dr Clarence Albert Shore, for 20 years director of the North Carolina Laboratory of Hygiene, and Judge Robert W. Winston, former superior court judge, and well known author and essayist.

METHODISM'S MEMORIAL IN CURRITUCK

All North Carolina Methodists should feel more than an ordinary interest in the Memorial church at Currituck Courthouse. This church has been built to link the past with the present, as the work is carried on in this section of the state. The first Methodist preacher, Joseph Pilmore, entered the state at this point. He, the first of the itinerants of that pioneer day, preached his first sermon in the colony September 28, 1772.

This is a section of beginnings of which other churches are mindful. The English first settled on Roanoke Island, where Virginia Dare, the first white child born in America, was baptized. The Episcopalians have their annual celebration on Roanoke Island. The Quakers are emphasizing the work begun in 1672 by Fox and Edmundson in the colony at Hertford. The oldest Baptist church in the state, Shiloh, is in Camden, near Elizabeth City. Why should not the Methodists turn their attention to Currituck? They should put some money in this church, but more important is it for them not to forget.

The Wrights did their first flying at Kitty Hawk. Kill Devil Hill is to have a memorial to commemorate their achievements. This Wright memorial will become a shrine in the history of aviation.

On the highway leading from Norfolk to Kitty Hawk stands this memorial church of Methodism overlooking the beautiful waters of Currituck sound. This marks the footprints of Joseph Pilmoor; it carries on the work begun by Pilmoor.

From year to year each September a fitting celebration should be held at this church to tell the story of the achievements of Methodism in the state since the coming of Joseph Pilmoor in 1772. A marker should be placed to inform the ever increasing number of tourists who pass this way. This Currituck memorial is one of a number of memorials in North Carolina to which the Methodists should turn their attention.

Every church and Sunday school in the state should make a contribution to this building. Let the children be encouraged to put their pennies in it. Let the preachers tell the story of those early itinerants who made possible the heritage into which we have entered. Let us not forget Methodism's Memorial church in Currituck.

WEAVER COLLEGE COMMENCEMENT

The fifty-third annual commencement of Weaver College was concluded on June 2, 1929. Various events connected with the closing of the college year had occurred since the preceding Friday night, when the senior play was presented with Miss Olive Jones of Greenville, S. C., and Mr. Harvey Robinson of Weaverville, playing leading parts.

Saturday morning brought the last chapel exercise of the year, with an address by President Trowbridge. In the afternoon the senior high school class held its class day exercises and dedicated their concrete aquarium to the beautification of the campus. It was stocked with goldfish and ornamented with water plants. In the evening the inter-society debate was contested, the Mnemosynean-Delphian team winning. Their debaters were Miss Josephine Young of Forest City and Mr. Erwin Starnes of Chandler.

Sunday was a great day with two sermons from Dr. Gilbert Rowe of Duke University. His sermon at eleven o'clock was a presentation of work as a product and a test of civilization. He also addressed in the evening the Epworth Leagues of the college and the local church, and a large part of the residents of north Buncombe. He was at his very best throughout the day.

Monday morning P. L. Snider of Pleasant Garden, won the declaimer's medal, and Carlyle Rutledge of Stanley the orator's medal. In the evening the reading contest was won by Miss Eleanor Trowbridge of Weaverville.

The address to the graduating class was delivered by Dr. H. B. Trimble, pastor of Central church, Asheville. It was an earnest appeal for boldly progressiveness, especially in the lives of our church college graduates. This was preceded by the academic procession which was particularly beautiful this year with the unusual commencement sunshine filtering through the trees upon the daisy chain of the juniors and the blue caps and gowns of the seniors. The housekeeping medal, donated by Mrs. H. B. Weaver of Asheville, was awarded to Miss Wilma Brown of Kannapolis. The Laura Reeves medal for the best all around girl student, donated by Mrs. Gay Green, went to Miss Mabel Nesbitt of Fairview. The faculty benefactor's medal, for that student who has contributed most to the welfare and progress of the college during the year, was awarded to Mr. Jas. T. Barden, Jr., of Wilmington.

Diplomas were presented to Bernice Avett of Norwood; Herald Ballard of Weaverville; Mary Grace Baldwin of Swannanoa; Brier Beam of Cherryville; Dora Blanton of Gaffney, S. C.; Hazel Burchette of Sparta; Glennie Coman of Lake Junaluska; Ernestine and Inez Fincher of Mineral Springs; Ruth Hansen of Asheville; Louise Hartfield of Weaverville; Herschell Hipps of Canton; Olive Jones of Greenville, S. C.; Mrs. Myrtle Lee Jones of Weaverville; Maye and Ralph Kennedy of Weaverville; Mrs. Una Mae Elder Measamer of Jonesboro; Elizabeth McCracken of Waynesville; Esta Mundy of Weaverville; Mabel Nesbitt of Fairview; Thelma Nesbitt of Fletcher; Hallie Sue Newman of Walnut Cove; Margaret Noland of Waynesboro, Va.; Ruth Parker of Weaverville; Ethel Phipps of Weaverville; Burton Teague of Weaverville; Charlie Tilley of Durham; Carrie Lee Weaver of Fallston; Leone Walters of Wingate; William Zimmerman of Weaverville; Harvey Robinson of Weaverville.

During the commencement time medals, prizes or honors were awarded for debate to Erwin Starnes, Jo Young, Eleanor Trowbridge, and William Pruett of Pisgah Forest; Lloyd Allison of Brevard; William Stubbs of Blounts Creek; Clifford Peace of Trinity, and Frank Starnes of Waxhaw; for essay writing to Miss Locke Martin of Wadesboro, Miss Margaret Noland of Virginia, and Miss Hazel Burchette of Sparta. Medals for improvement in declamation were presented to P. L. Snider and A. J. Carr of Wallace.

The academic outlook for the future has not been brighter in recent years. The rather remarkable increase in studiousness and general seriousness is probably due in part at least to the gradual concentration upon students of college rank. The catalogue shows a total enrollment of 117 college students as compared with a maximum college registration of 120, which was in 1927-1928. This does not include summer school pupils. The students have never gone to their homes with more eagerness to return and to bring ambitious friends with them. The prospect of a student body exclusively of college students next year, the consequent freedom from much of the disturbances which interfere with mental and spiritual progress, the growing spirit of citizenship which has shown itself in the improvement of the buildings and the campus, all tend to increase the loyalty and unification of effort which have always been characteristic of Weaver College.

DAVENPORT COLLEGE COMMENCEMENT

Forty seniors were awarded diplomas at the graduation exercises of Davenport College at its seventy-fourth commencement.

Two young ladies, Miss Kathleen Mock of Lexington and Miss Lucy Annas of Lenoir, tied for valedictory honors with an average of 94 1-12 per cent. Honors next to the highest were won by Miss Ruth Allen Worth of Jefferson who was the salutatorian.

Miss Jean Stewart of Charlotte won the highest scholarship in the college department during the past year with an average of almost 95 per cent. Miss Kathryn Sherrill of Cornelius was winner of the highest scholarship in Davenport Fitting School with an average of 92 per cent.

Medals Awarded

The medals and honors were awarded by Dr. Frank P. Graham of the chair of history of the University of North Carolina, who also gave the diplomas.

The voice department medal, awarded by Mr. and Mrs. E. F. Allen of Lenoir, was won by Miss Mildred Brigman of Wadesboro. Miss Mary Bell Newell of Charlotte won the expression department medal, awarded by Dr. A. W. Dula. Mrs. W. E. Poovey of Lenoir was given the model in art department given by Mrs. Addie Mast Dula of Lenoir. The music department medal was presented to Miss Lillian Morgan of Albemarle. This award is given by Mr. and Mrs. A. G. Foard of Lenoir. The Bell prize, awarded by J. A. Bell of Charlotte, endowing to the student the payment of $100 on expenses at the college, was won by Miss Wilna Shinn of Mooresville for her excellency in scholarship, literary work and extra-curricula activities.

Honor Roll

Students who were on the golden honor roll the entire year were Misses Lucy Annas of Lenoir, Kathleen Mock of Lexington, Helena Whitener of Huntersville, Jean Stewart of Charlotte, Kathryn Sherrill of Cornelius and Mary Angley of Lenoir.

No Generation Understands Deeper Movements of Its Own Life

By P. L. Shore

THE great enigma of history is the inability of any generation to understand the deeper movements of its own life. Fountains have broken forth supplying living waters. How few contemporaries observed their flow or knew their quality! Foundations deep and strong were being laid. Some may have seen and counted the stones but they did not see the mighty structure they were capable of supporting. A tiny seed was seen to drop into the soil, but its power of growth was not discovered.

The spiritual seed always appears tiny and its first growth delicate. For its planting, germination and first growth there must be a suitable seed bed. This seed bed is always found in the heart of some individual or group of individuals cherishing similar ideals and sharing similar hopes. The spiritual life then, in its beginning among men appears to be local and nourished and sustained by a small group. Abraham walked alone with God. Isaiah saw in the remnant the nurture of the highest. Jesus withdrew twelve men from a nation. The Holy Club at Oxford is another example.

After a time it appears to have finished its growth. Its enemies rejoice. They think they will shortly see it no more. They may have premeditately arrayed and opposed their strength against it—they think to its undoing. Its friends and supporters are divided into two groups. One group accepts it as a finished growth. It is disappointing to them, but they are practical, fact facing folks and must accept the disappointment with as little complaint as possible. The other group refuses to be comforted. Their great expectations are not fulfilled and their labor is not satisfactorily rewarded. They do not believe that its growth is completed. They demand that it be planted in a larger vessel and that it be more exposed to the elements. In the history of our religion this has happened over and over again.

Strange as it may seem, those who fail to see any prospect of further growth become most solicitous as to its protection. They reverse the natural order of the spiritual life. Finding that which they had accepted as from God too weak to bear the great human hopes and too small to master the imagination they begin to defend it as a man defends his own house.

Jesus removed the wall which separated the Jews from the Gentiles. The Jew felt that he was robbed and degraded. He thought that Jesus was an enemy seeking to destroy the spiritual planting. He felt this way because he could not see the kingdom. He did not know the richness of his religion. Little did he dream that his songs of worship were great enough to nourish the spiritual life and give wings whereby the soul of every man might mount up to God. He did not know that they were powerful enough to carry the rich freightage of God's consolation—changing from despair to victorious hope a whole world. He did not know that foundations broad and deep had been laid to support a world civilization. These were undergirded with hope and assurance because Jesus had done his saving work in the midst of humanity. Without him they could have been little more than a beautiful though powerless vision.

(It is an interesting speculation as to whether the Jew could have maintained his separate existence down to the present time had it not been for the revelation of the richness of his own history as it was revealed through Jesus Christ).

These widening epochs in the life of the church have ever begun in the same way. The prophet's cry is heard saying, "Repent ye for the kingdom of heaven is at hand." It is not the voice of defense but of proclamation and challenge to a change of attitude and conduct. Is it not possible that we are on the threshold of an expanding spiritual life? We are calling for a revival. We are urging our people to go and to send. But would it not be wise for us to pause to ask, what message are we to carry, what help do we propose to bring to a despairing world? Our prophets should cry "repent ye, for the kingdom of heaven is at hand." Repent of our racial and national selfishness, our narrow sectarianism and its aims, our social sins and our pride and party prejudices. The church of Jesus Christ must not relate herself to the past in such away as to poison the future. She must have that moral insight to select the true work of God and transmit this and this only or she will perish. The Christian church was born to a big inheritance and can not long survive on less. No race, nation, family or any other division of our human family is in a favored position touching their salvation. There is no goodness by the will of man but by the power of God. The spiritual riches of the ages belong to the children of God and may be appropriated on exactly the same terms.

The great revivals of the past have come through the discovery of greater depth, breadth, power and richness in religion. A discovery of the meaning and answer of human movements and human hopes. The power of Christianity to take root in all soils is amply proven. Its power to absorb and digest is amazing. But more remarkable has been its power to change. That which had appeared alien was transformed by its touch and became a member of the family having a place and a work. Is it not possible that seemingly orphaned and in the hands of enemies may be found a powerful ally and friend of the church of tomorrow?

I have come to question the value and reality of many of our standardized conversions brought about by our standardized methods.

Today we need, above everything else, a school of prophets with hearts big enough to hold a world; with wisdom profound enough to integrate all life; a moral insight deep enough to understand and appreciate all moral and spiritual values and alert enough to discover all that is not of God. We must be world Christians or perish.

Parable of the oven, in The Christian World: "There was once a Christian who had within his heart a flame of zeal and a Christian dove. But gradually something began to get out of balance, and the flame grew stronger and stronger until his heart became as hot as an oven, and the Christian dove was finally cooked almost to a cinder."

FAYETTEVILLE DISTRICT CONFERENCE

The 64th session of the Fayetteville district conference convened in Trinity church, of the Elizabeth circuit, on Thursday morning, May 16, at 10 o'clock, Rev. W. A. Cade presiding. Hymn number 388 was sung and prayer was offered by Rev. J. A. Dailey. Rev. W. A. Cade used as the scriptural lesson Acts, tenth chapter, after which he addressed the conference, placing emphasis upon the need in the district of a larger and broader conception of missions at home and abroad. Stewardship and evangelism was not forgotten and these two words became the keynote words of the conference.

Rev. E. Frank Lee preached an able sermon ot the 11 o'clock hour on stewardship, and Rev. J. H. Buffaloe did equally as well that night on evangelism.

A great welcome was extended to the conference in a much appreciated address by Mr. E. F. McCulloch of Elizabethtown.

All the preachers of the district were present with the exception of two, who were detained home on account of sickness. The reports of the preachers had the optimistic ring, and that the Fayetteville district would rise out of the "Slough of Despond," and when the annual conference convened they would be no longer the "tail enders."

Mr. L. L. Gobbel, our efficient Sunday school secretary, was present and spoke of the work of the Sunday school. Rev. A. S. Barnes, known as the "father of the fatherest," was present and told us of the orphanage; of what they were trying to do over there at the home and of their crying needs. Rev. M. T. Plyler, the associate and the twin brother of the editor of the N. C. Christian Advocate, was present and presented the finest Christian paper in Methodism. At the close of his talk, on the suggestion of the presiding elder, each pastor pledged himself to make an effort to secure his charge's quota of subscriptions by June 1. I am sending mine today.

Rev. J. M. Daniel, our conference secretary of the superannuate endowment fund, presented most ably the cause of the wornout preacher. The facts, brethren, are most deplorable. What a fine opportunity is open for the men who have been helped to show their appreciation by helping those who helped them to find their way to God and often right relations with their fellowman. "Think on these things."

Mrs. Junius Wrenn, the secretary of the Woman's Missionary Society, was present and made her report. Don't forget, brethren, the resolution in her report which you all said "I" too.

The lay leader, Dr. M. L. Mathews, with his able assistants were on hand and each tried to inspire the laymen present from all parts of the district to go back home and cultivate their churches in "liberality" and send up to the annual conference one hundred per cent on all claims. (The idea, brethren, is good; though there be some mighty grassy churches, plow them with vociferous combustions until the crop is clean).

Miss Elizabeth Clayborne, who has spent more than 20 years as a missionary in the Orient, was presented to the conference and made a most earnest plea to the church to give Christ to the people of the Orient.

Dr. M. L. Matthews was re-elected district lay leader. D. U. Sanderline and Junius Wrenn were re-elected as assistant lay leaders.

G. C. Trice was elected district director of the Golden Cross Society.

The following were elected delegates to the annual conference: Miss Fannie Vann, J. C. Lentz, C. W. Womble, C. K. Wrenn, C. H. Lutterloh, F. Y. Hanner, B. F. Whitlock, D. U. Sanderlin, D. F. Harris, Dr. M. L. Matthews, Frank Carr, H. W. Prince, Jasper Edge, D. N. Geddie, O. T. Maness, G. F. Hubbard, J. A. Gooden, W. W. Gainey, and Mrs. T. H. Sutton. The following were elected as alternates: J. W. Mason, E. A. Williams, T. B. Beal, Z. V. Snipes, E. C. Geddie, G. G. Gooden, J. M. Cole, Mrs. Junius Wrenn.

On invitation of Rev. E. L. Hill, the conference voted to hold its next session with the good people of Roseboro.

After the many expressions of gratitude to the good people of the Elizabeth circuit for their fine spirit and generous hospitality the conference adjourned with prayer and benediction by Rev. W. A. Cade. E. L. Hill, Sec.

BITS OF THINKING

By M. B. Andrews, Ruffin.

Will Rogers

Will Rogers appeals to me. I read the other day that he is a graduate of Oxford University, England, perhaps the highest institution of learning in the English-speaking world. Everybody knows that he talks and writes like a well-informed man of little learning. Just how he manages to use the language of the man who has had little schooling, I do not know. It has been suggested to me that he prepares his papers with the greatest care that he seeks diligently to make each sentence sound like the composition of an unlettered rustic; and that he purposely throws away every sentence that sounds dignified or grammatical. This may be his method. On the other hand, I have heard it said that he writes what first pops into his mind; that, being from the country, he uses the language that he used in his childhood; that he makes no effort to use slang. He just writes as the average man thinks, and then refuses to revise or polish his writings. This may be correct. I do not know. But regardless of his method, he is the most appealing non-fiction writer in America today. I am not forgetting Ring W. Lardner, H. I. Phillips, Nina Wilcox Putnam, Parker Ellis Butler, and the host of others who can write. Rogers is humorous, thoughtful, wholesome; though he has brains, he does not take himself or anything else too seriously. I like him.

A Little Girl

I know a little girl about eight years old. She is in the third grade. Mary Frances reads well and recites well. She can make an older person feel as cheap as a person ought to feel who might be caught wearing a Smith button right on. She has a little baby brother whom the parents have named Robert Lewis. After pondering a while over the new boy and the new name, Mary Frances asked her mother this question:

"Mother, do you suppose brother will be an author and write poems like Robert Louis Stevenson?"

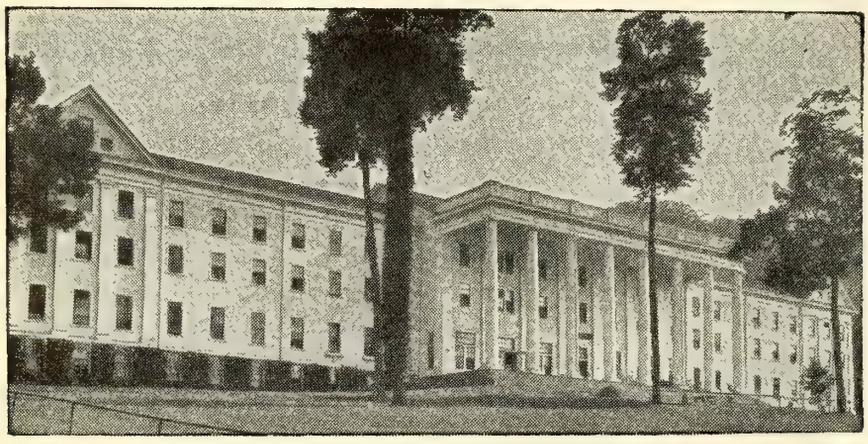
Congratulations, Mary Frances Neal, for your literary turn of mind, superior to that of many a college graduate!

Brutality characterizes the sports of people who have not been influenced by Christian ideals. Men pit animal against animal, man against animal, and man against man. In countries where bullfighting prevails, men say, "Only the toreador lives life to the hilt." Baseball is diverting the attention of the boys in Mexico from the cruel pastime.

"THE THRILL THAT LASTS A LIFE TIME"

By R. B. Eleazer.

I ran across that phrase the other day, and it so completely describes my experience at Blue Ridge, North Carolina, the remarkable summer assembly ground, that I am constrained to pass it on to my friends. I shall never forget my introduction to Blue Ridge, away back in 1915. Looking out for the first time upon the wonderful vista of mountain and plain that encompasses the horizon from the porch of Robert E. Lee Hall, I was filled with indescribable emotion—with



Robert E. Lee Hall, Blue Ridge, North Carolina

aesthetic delight so poignant that it hurt; with a feeling of awe in the presence of nature's unspeakable beauty; with a deep sense of reverence for nature's God. If that moment had been all I was ever to know of Blue Ridge, I would owe the place a lifelong debt of gratitude; for its memory lingers and stirs and strengthens me still.

In the intervening years I have been back many times, and on every return the impression is renewed. I have learned that Blue Ridge is much more than a place of rare natural beauty, of forest and plain and mountain height. It is also a high place of the spirit—of mind and heart. It is a place where all summer long one may hear many of America's most eminent and stimulating religious leaders. It is a place where one may meet thousands of God's choicest people, gathered in search of religious light and life, or just for rest and recreation under the most favorable auspices.

Having known Blue Ridge intimately for 15 years and finding my faith in its high purpose unshaken, my conviction of its usefulness confirmed, and my love of everything about it growing with the years, I am constrained to recommend it to my friends, and to do so absolutely without reservation. If you want spiritual uplift, you can find it throughout the summer at Blue Ridge—in addresses, study groups, forums, personal interviews. If you want association with the finest people there is not a better place anywhere on earth to seek it. If you want just rest, or quiet, or communion with nature in its most beautiful forms, or the recreation of wholesome exercise, you will find it there under ideal conditions.

Yes, my friends, I verily believe the thrill that lasts a lifetime awaits you at Blue Ridge—in the physical beauty of the place, in the invigoration of its climate, in the gospelling gloom of its forests, in the altitudes of its spiritual privileges and experiences.

A card to the Blue Ridge Association, Blue Ridge, N. C., will bring you full information.

MY VACATION

At my third quarterly conference which met May 19 my people voted me a vacation of two weeks that I might with my family make a little visit up North. So we all motored via Durham, Richmond, Washington, Baltimore and on to Wilmington, Del., which trip we made without stopping except to get gas and lunch. We were on the road 19 hours. Our daughter, Mrs. W. H. Colvard, lives there and we went to visit them. My car measured the distance to be 525 miles. Two of our daughters did the driving. It was a much needed rest at that time and so I used the opportunity to that end.

I sure do thank the officials of the Salisbury circuit for this respite, and especially Bro. L. J. Clutz, who suggested that I be given this vacation.

After a few days' rest we visited some places of interest. One morning we took a boat and sailed up the Delaware river to Philadelphia, taking a look through the Wanamaker building. Then we went out to the zoological garden, where we had picnic dinner. There we saw all kinds of animals, fouls, birds and reptiles that live in the water, on land and in the air. While we were picnicking there came in several school teachers from the city, bringing in their grade of youngsters. But one thing that attracted my attention was a mixed grade of negroes and whites. I watched them march by two by two, and there went by two boys of about eight summers with their arms around each other. This was rather striking to a man from the South. I said this may do for Pennsylvania, but it won't work in Dixie. The boat ride on the river was fine. On our return there were some 200 passengers.

One afternoon my good friend, Fred Bailey, whom I married in Alexander county some years ago, finding I was in his city, came and took me and others to Valley Forge, which is an historic place way up in Pennsylvania. People from over the United States visit this place. In the chapel which was erected to the memory of Washington a man was explaining many things done by the different states in memory of the past. I noticed that there were 15 bells in the chimes. I asked why the 15. He said, "The 13 represented the original states. One more was added for the anthems, and the state of Ohio wanted to add another."

Another place of much interest was Longwood Botanical Garden belonging to one of the DuPonts. This is 12 miles out from Wilmington. To say this is a dream does not express it. It contains 800 acres. Some of it is well trimmed forest, but much is shrubbery and flowers of every kind, and the plots laid out in such a way that when among them you are reminded of the Garden of Eden. The greenhouses contain all kinds of flowers and tropical fruits. Mr. DuPont has 250 men employed to take care of it and keep it up. The lakes and fountains are wonderful.

When our two weeks were up, as much as we enjoyed our stay, our hearts turned back to Dixie and we were glad to go. When we reached Salisbury one of the girls said, "Salisbury never did look so good before."

When we reached home we found that the good people of Granite Quarry had been in the parsonage and had given us such a pounding of good things for the pantry that it will take quite a while to consume them. But this is so much like these dear Granite Quarry Methodists. May the good Lord help us to serve them in the very best way. E. N. Crowder.

HELTON NEWS ITEMS

The Grange Society has organized a unit at Helton. This well known organization that has had a strong vogue throughout the western and middle western states for many years is being fostered at the present time in the Southern States. It is designed to be of vital community benefit to rural sections. Twenty charter members were installed at the initial meeting.

The Evangelistic Club of Elkin gave a most enjoyable service at Grassy Creek Methodist church May 26. Some 20 men were in the party and their earnest testimonial to the reality of the Christian religion in their lives was both moving and impressive to the large audience present.

A bounteous lunch was served on the church lawn by the ladies of that community.

Rev. G. C. Graham, pastor of the Helton Methodist circuit, reported that his wife, who sailed from New York May 4 on the S. S. Belgenland to visit her former home in London, had landed at Plymouth, England, having had a most pleasant voyage. She will be away about three months.

The Boy Scout troops of Helton gave a minstrel at the Helton school building Saturday, June 1.

TO UNCLE TOM

By Marjorie Reid.

(This article, written by a student in the high school of Zebulon, Georgia, received honorable mention in a nation-wide essay contest on "America's Tenth Man.")

"May God forget my people when they forget these."

Uncle Tom, those words are for you. Years ago they came from the lips—from the heart—of Henry W. Grady, in an appealing message to his people for the sake of the liberated slaves. But too often today it seems that his noble words were spoken in vain. Why should there be bitterness, taint, and unlovliness in the heart of a white person for your people, Uncle Tom? Why do they harbor old prejudices, old scores that should have been dropped so long ago?

That I enjoy your companionship, Uncle Tom, must be apparent from what I am about to say; but there are those of my acquaintance who cannot understand what I see in you that so deeply endears you to me. We belong to alien races, but we are brotherly. I have spent the happiest days of my life with you, listening to your tales of olden times, of hardship, of the sufferings you have endured at the hands of my people. I love to hear those songs you sing of sorrow, of this land of bondage—music which is the only American folk music. Your folk song—the rhythmic cry of the slave—stands today not simply as the sole American music, but as the most beautiful expression of human experience born this side of the sea.

To some, Uncle Tom, you are a peculiar, undesired soul; but to me your character is the embodiment of that love, faith and sincere devotion which your race ever bears for its white brother. There is humility and goodness in your heart, I know.

Uncle Tom, to me you are typical of your race. A pure heart, a soul of simplicity, a mind endowed with all of the capacities of that of your white brother—is there a race other than yours which has such a combination of qualities? Indeed, you are a gift to me—to my people—a gift of which some day my country will be proud; for no matter what the conditions of your life, you are the handiwork of God and in your soul is the reflection of heaven.

Uncle Tom, we owe you—we owe you much! My people have stripped you bare, have beaten you, terrified you, left upon your soul scars of selfish fury; and still we refuse to give you a full man's chance to rise. You bear this without a murmur, and in your heart is undying love even for those masters who show no mercy.

Uncle Tom, I love your simple faith which has been neglected and persistently misunderstood, but which notwithstanding remains the singular spiritual heritage of the nation and the greatest gift of your people.

I hope there is a new day dawning for you and yours. You are growing old and before you leave I wish that you might see a change. I wish that your country—the country you have helped to make—would welcome you, appreciate you, and give you credit for the fine, loyal part you have played in our history.

Will America never wake up to the fact that her Tenth Man, none other than you, Uncle Tom, is a distinct asset to this country and has brought a contribution without which America could not have been what she is? Has she completely forgotten those people—slaves though they were—who dumbly but faithfully protected the mothers, wives, and children of the very white men who fought to make your slavery perpetual?

The echoes come back: "May God forget my people when they forget these!"

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

HOOVER THE ICONOCLAST

President Hoover already has been called what may seem a hard name to the uninitiated. Editorial writers here and there have asserted that he is an iconoclast, because he sometimes disregards conventions or traditions which seem to him outworn and useless. When he goes to meeting (as the Quakers call going to church), Mr. Hoover wears a soft felt hat instead of the tall silk headgear which has been customary for presidents. A small matter; but it shows the spirit of the iconoclast.

An icon is an image, from the Greek word of that meaning. The word iconoclast is formed from icon, according to Webster's New International Dictionary, and the Greek word for "to break." An iconoclast, therefore, is a breaker of images—in other words, a breaker of rules or customs, which have been cherished in times past.

GASTONIA DISTRICT ISSUES A CHALLENGE

The Gastonia district conference laymen challenge the laymen of every other district in the conference to a competition, whereby each district will add one member to the Brotherhood for every 100 members in the district, somewhat on the order of the Advocate plan.

Of course every intelligent Methodist understands what the Brotherhood is. To join the Methodist Brotherhood we agree to pay $1 to the family of a deceased preacher when he passes away and thereby contribute to the comfort and relieve embarrassment to his family when he shall have passed away.

The preachers who participate in this pay $5, the laymen contribute only $1; so if you want to have a satisfaction that will cost you very little, join this Brotherhood and help in this splendid effort to help the families of these men who can't lay up on their meager salaries enough for their comfort when they are gone.

Join this challenge and report through your district laymen the progress that is being made, and we will keep it in the Advocate before the membership.

We want to ask certainly $1500 between now and conference—$1.00 would mean a great relief for the anxiety of many preachers' families when they have passed on.

Chas. H. Ireland,
Lay Leader of the Conference.

PATIENCE

"But the patience of which our Lord speaks is not the mere patience of nature. It is the patience of grace. It is the paitence of hope and of faith. It is not mere doggedness and resolution. It is something more than fortitude; it is the patience which not only keeps our true selves, but makes our true selves. It is a great thing to have the courage necessary to resist trouble. It is a far greater thing to have the patience that takes something out of trouble, something which makes a new character, something which gives a new power of discerning and loving and reverencing. To remain under pain and trouble, and to live in spite of them, is something, but far greater is the achievement which permanently enriches the soul."

A FRIEND

I have a Friend who's always near,
So good a Friend and true;
He loves me now and through the year,
And I know He loves you, too.

If you could see and understand
How good and kind He is,
You'd give to Him your heart and hand,
Forever to be His.

In such union He delights,
And all He has He gives
To help His friends to live aright
In this great world of noise.

Since all of this is true and more,
Of that good Friends of ours,
Let's love Him till our lives are o'er
With all our ransom powers.

W. R. Ware.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

BROOKSDALE CHARGE MEETING

An all day meeting for the Brooksdale charge was held at Webb's Chapel on the first Sunday in June. In the morning Mr. Wooten, the presiding elder, preached and in the afternnoon after a short business session of the quarterly conference the program was turned over to Mr. C. E. Phillips, the superintendent of Sunday school work for the Durham district. Three Sunday schools have recently been organized on this charge and the superintendents of these and the other two schools were present in addition to large delegations from each church. Mr. Phillips appealed to the adults of the church to support the Sunday school program and called attention to some of the things that should be done and gave suggestions for bringing these about, especially stressing the need for the training of leaders.

Mr. Phillips reports this to be one of the best meetings he has ever attended and predicts great things for the Sunday schools on this charge under the leadership of Rev. S. F. Nicks and the fine enthusiastic Sunday school superintendents.

TRAINING RECORD

During the month of April, according to the report recently received from the Nashville office, 424 certificates of credits were awarded, 375 standard and 49 Cokesbury. They were earned in the following way:

Standard training schools 271, Duke University 91, and by correspondence 13.

Cokesbury training schools 42, local training classes 6, and by correspondence 1.

STUMPY POINT RECORD

Rev. J. O. Long taught a course in "The Sunday School Worker" during the week of May 19-24 at Stumpy Point. Twenty-four persons were enrolled in the school, eight receiving certificates of credit. Rev. J. R. Regan is the pastor.

MISS KEENE AT BOLTON

Rev. W. D. Yarborough, pastor of the Carver's Creek circuit, writes as follows regarding a training school on his circuit the week of May 26-31:

"We have just finished a Cokesbury training school at Bolton. Miss Georgia Keene, our elementary superintendent, taugh the school in an efficient manner, and the 30 who attended were very enthusiastic. Four Sunday schools were represented and 13 certificates of credit were issued, five to Council church, seven to Bolton, and one to the pastor. The book studied was 'The Small Sunday School,' by Sensabaugh.

"Our Sunday school enrollment at Bolton has recently increased from 95 to 118, and we have our new Sunday school department most finished at a cost of approximately $2,000. Rev. J. H. Swain, local preacher, is the superintendent of Bolton Sunday school."

MR. LONG AT AULANDER

Mr. Long, our extension secretary, spent the week of May 26-31 at Aulander, where he taught the course on "The Sunday School Worker," having five persons enrolled in his class. All of them received certificates of credit. Rev. S. S. Ellington is the pastor.

The Offering Made on
SUNDAY SCHOOL DAY
Is Devoted to the Furtherance of Sunday School Work in Our Own Conference. Make Your Offering as Generous as Possible. Programs Furnished Free by Sunday School Board.

ROCKINGHAM DISTRICT COUNCIL

At a meeting of the district Sunday school council, held April 30, we, the undersigned, were apponted a committee to prepare a report for the district conference. Therefore, we are pleased to report as follows:

First, we recognize the splendid work being done by our conference Sunday school board, and we want to especially express our appreciation for their cooperation with our district council.

Second, a meeting of the district Sunday school council was held at Hamlet, N. C., November 26, when the following goals were set for the year:

(1) Training schools.

(a) Standard schools: Suggested for Rockingham and Hamlet, Lumberton and Fairmont, and Laurinburg and Troy. (Also for Aberdeen, Raeford and Red Springs, if possible).

(b) Cokesbury schools: It is suggested that at least five Cokesbury schools be held during the coming year. (Presiding Elder Smith and Extension Secretary Long asked to work out with pastors and places where schools are to be held).

(c) Instituted: It is suggested that the district be divided into sub-districts and at least two institutes be held in each sub-district. (Plans to be worked out by Presiding Elder Smith and District Superintendent Peele).

(2) Program of work: It is urged that we emphasize the use of the program of work.

(3) Missionary education: Resolved that we make a concerted effort to get more schools interested in missionary education. (Motion made and passed, "That we endeavor to have at least 40 schools observe missionary days, sending fourth Sunday scollections to Mr. Cheatham.")

(4) Evangelism: It is suggested that we stress Decision Day recommended by the conference Sunday school board.

(5) Conference-wide Sunday school conference: That we urge a full attendance of delegates to this conference to be held at Smithfield April 2 and 3, 1929.

(6) Sunday school days: It is suggested that in this connection we study the New Home Department Plan.

At a meeting of our council on April 30, the following action was taken:

(1) That we continue to stress fourth Sunday missionary offerings. All schools being urged to use fourth Sunday programs—the educational values of this plan being emphasized.

(2) That we recommend three standard training schools at the following points: Lumberton, Rockingham and Laurinburg. (For the purpose of economy, the council recommends that persons in the district qualified for teaching be used on faculty where practicable).

(3) That the council recommend the formation of Sunday school committees in all schools of the district. These to be appointed in accordance with the requirements of our discipline.

While we do not have any definite report as to the realization of these goals, we know that our district officers have been putting forth some effort to have our schools strive toward their attainment. Presiding Elder H. C. Smith assures us that progress is being made in the schools of our district.

Your district Sunday school council realizes that there is much work needed to reach a standard whereby we may accomplish results more commensurate with the needs of the communities where our schools are established. Our council is compartively new; and, because of this fact, we have not fully grasped the present situation from a district angle. However, if the present council should be continued, it will endeavor to study the work of the district more closely with a view of ascertaining the possibilities and work out a program whereby they may be more fully achieved.

The following are the presiding elder's nominations for the district Sunday school council: District superintendent, L. M. Peele, Laurinburg; district secretary, J. H. Bowen, Hamlet; district elementary superintndent, Miss Thelma Cole, Hamlet; district superintendent of Wesley classes, Rev. A. J. Hobbs, Jr., Red Springs; district superintendent of missionary education, Rev. J. H. Lanning, Rowland.

L. M. Peele,
Miss Thelma Cole,
Rev. A. J. Hobbs, Jr.
Rev. J. H. Lanning,
J. H. Bowen.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

On the front page of the Advocate is presented a photograph of a group in the Young People's Conference last year at Lake Junaluska. Another Junaluska picture presents "The beauty of lake and mountain and sky." This young people's conference will draw patronage from all sections of Southern Methodism east of the Mississippi river and will extend from July 9 to 20. The program has been arranged with the interests and needs of wide-awake, red-blooded, Christian young people in mind. There will be various kinds of athletics, swimming. hiking, camp fire parties, interesting discussion classes, open forum parties, vesper services, and in fact everything which insures a happy and profitable time for those attending. Courses will be offered by some of the best Christian leaders of young people as follows:

The Organization and Program of the Young People's Department.
The Social Principles of Jesus.
The Life of Jesus.
Recreational Leadership.
Studies in the New Testament.
The Task of the Church.
Personal Religion.
Social Messages of the Prophets.
Christian Home Making.
Choosing a Vocation.
Religious Drama in the Church.

The total cost for this conference will be only about $30 plus transportation. Round trip railroad fare will be available for one fare plus $1.00. Mr. L. F. Tuttle, our Wesley class superintendent, will have charge of the recreational program of this conference.

CAMP CHEONDA

It will be remembered that the General Sunday School Board conducts an ideal camp for boys and girls at Lake Junaluska each year, this camp being named "Cheonda," an Indian word meaning "A home in the hills." The camp will be conducted for girls during six weeks beginning June 17 and closing July 31, there being three two-week camps. During June 17-30 girls of 12, 13 and 14 years of age will have right of way. From July 2 to 31 girls of 15, 16 and 17 years of age will have right of way. The girls' camp will be under the direction of Miss Alleen Moone of the General Sunday School Board. Expenses for this camp will be $35 for each two-week unit.

The boys will have right of way in this camp from August 1 to 30, it being provided that any boy who cannot attend the entire four weeks may have the privilege of registering for only two weeks. This camp will be under the direction of Mr. Sherwood Gates of the General Sunday School Board. Mr. L. F. Tuttle will teach a course in this camp and will have charge of all athletics. Expenses for the boys' camp will be $30 for each two-week term. Everything that goes with the most up-to-date camp life will prevail in these camps.

JUNALUSKA FEATURES

Young People's Conference, July 9-20.

Conference on Religion and Education, July 17-21.

First Term Leadership School, July 22-August 6.

Second Term Leadership School, August 8-22.

Junaluska School of Religion, July 22-August 30.

WINSTON-SALEM

During the month of May Dr. R. A. Smith, director of religious education of West End, Winston-Salem, supervised the work of a standard training school held at Centenary, Winston-Salem. This school was held on Monday and Tuesday evenings through the first three weeks of May and enrolled 44 pupils, all of whom earned certificates of credit, this being the only standard school ever held within the bounds of our conference which was conducted entirely by local talent and without remuneration from the Sunday school board. The credit students were listed with churches as follows: Grace 14, Mocksville 5, Centenary 4, Ardmore 4, Oak Summit 4, West End 3, Green Street 3, Midway 3, First Church, Lexington 1, Centenary 1, Mt. Tabor 1, Welcome circuit 1. The courses, instructors and number of credits earned follow:

Principles of Teaching, Dr. C. C. Weaver; 14.

The Life of Paul, Rev. L. B. Hayes; 11.

Worship, Rev. A. P. Brantley; 11.

Pupil Study, Dr. R. A. Smith; 8.

Our congratulations are extended to those who put across this school.

JUNALUSKA DELEGATES

The first list of delegates to the Conference on Religion and Education to be held at Lake Junaluska, July 17-21, has been received from Rev. C. M. Pickens, chairman of the Waynesville district nominating committee. This list is as follows:

Rev. C. M. Pickens, Waynesville.
Rev. H. P. Powell, Murphy.
Rev. G. B. Clemmer, Sylva.
Rev. R. F. Mock, Franklin.
Rev. F. O. Dryman, Clyde.
Rev. Carlock Hawk, Canton.
Rev. T. F. Higgins, Waynesville.
Mrs. George L. Hampton, Canton.
Mr. James Atkins, Waynesville.
Mr. J. Robert Long, Bryson City.
Mr. J. M. Boone, Andrews.
Mr. T. J. Johnston, Franklin.
Mr. R. D. Coleman, Canton.
Mrs. R. C. Long, Lake Junaluska.
Miss Louise Stern, Sylva.
Miss Mabel Elliott, Murphy.
Mr. Guy Houck, Franklin.
Mrs. J. M. Kellett, Waynesville.
Mrs. Robert Howell, Waynesville, R. 3.

BURKE CIRCUIT

Mr. Evans recently conducted a Cokesbury training school at Mt. Harmony for the Sunday school workers of Burke circuit, using as a text, "The Sunday School Worker, His Life and Work." Every point on the circuit, except one, was represented in the list of credit students. Out of an enrollment of 44, 36 earned certificates of credit. Rev. D. G. Smith, pastor, and C. E. Moore, superintendent of Mt. Harmony Sunday school, are to be especially congratulated on the systematic way they secured an enrollment for this school and for the patronage they gave it. The work of religious education on the Burke circuit is growing by leaps and bounds. It is confidently expected that in the near future a commodious new church will be erected at Mt. Harmony, the seat of this school.

SOUTH LENOIR

Mr. L. F. Tuttle conducted a Cokesbury training school at South Lenoir recently using as a text, "The Sunday School Worker, His Life and Work." In spite of commencement season an enrollment of 19 was registered, six of whom found it possible to do all required work for certificates of credit. Mr. Tuttle reports a growing interest in the cause of religious education at South Lenoir. The basement portion of the church is being completed in such a way as to provide for a constantly growing Sunday school and the entire building is being brick veneered. Rev. T. H. Swafford, pastor, leads in this good work, supported by Supt. W. L. Setzer and a loyal band of workers.

LOVE'S CHAPEL

Information just received indicates that a lovely Sunday School Day program was held at Love's Chapel, near Stanfield on the Bethel charge, the program used being the one prepared by the Sunday school board, entitled "With One Intent." An offering of $4.40 was reported which, when added to the offering of $26 from Bethel, amounts to $30.40 as the Sunday School Day offering from Bethel charge, the foremost circuit offering so far reported. It will be remembered that two Cokesbury training schools have been held at Love's Chapel within the recent past, one early in the year taught by Mr. Evans in which 22 credits were earned, and one later by Rev. R. H. Kennington, pastor, in which 13 credits were earned. Hurrah for Love's Chapel.

LEADERSHIP SCHOOL

Catalogs announcing the courses, instructors and other valuable information dealing with the two leadership schools to be held at Lake Junaluska this summer are now available and will be sent to anyone desiring them. Twenty-five courses will be offered in the first leadership school, July 22-August 6. Twenty-seven courses will be offered in the second leadership school, August 8-22.

Register for Conference on Religion and Education, Lake Junaluska, July 17-21

What the Mothers Use

Children are so fond of forbidden foods and there are so many things that quickly upset the stomach and digestive system of a child, that mothers generally, throughout the South, have come to regard Anti-Ferment particularly at this time of the year, as a very necessary family medicine. It is a very effective formula that soothes, relieves and regulates quickly, and is the very best safeguard against colitis and more serious troubles. There is no better treatment for dysentery, diarrhea and other disorders of the digestion. For adults, 75c, children 60c at all drug stores.

DAINTY
DRESS GOODS

You can save nearly half by ordering direct from our mill. Among the fabrics which we weave you will find a wide selection of ginghams, voiles, poplins, wash silks, and satins—all new and fresh. Write for free samples and our booklet "Fabrics of Fashion."

NATIONAL WEAVING COMPANY
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The Southern Desk Company

A GREAT REVIVAL

We closed another great revival on Statesville circuit Sunday night, June 2 at Chapel Hill church. There were between 160 and 170 conversions; 33 have united with the church and others yet to join. There will be some to join other churches. Twenty-seven of our members joined by vow, the majority of whom were young men.

Dr. Stanford, pastor of Broad Street church, Statesville, preached two great sermons for us during the meeting. The pastor did the rest of the preaching. During some services the preaching hour was given for testimony meeting.

Members of the George Stevens Evangelist Band of Statesville were with us through the meeting. They rendered a wonderful service in testifying and doing personal work.

Forty young men who were converted in the meeting have organized themselves into an evangelistic band. They pledged themselves to pray and testify in public and do personal work. More young men were converted but have not yet joined this club. The majority of those converted were fathers and mothers, young men and young women.

Chapel Hill church was supposed to be the weakest church on the charge, but it will be considered so no longer. It would be impossible to make the people of Chapel Hill, Bethlehem and Bethel churches to believe the day of revivals have past. There has been over 225 conversions during the year in these three churches.

Brethren, pray that we may keep ourselves humble before the cross, that we might be soul winners for Christ.

Paul R. Rayle, Pastor.

MARTIN LUTHER

The kingly halls of Charles were all ablaze,
And Church and State in arrogance and pride,
In jeweled purple, formed a living tide
Adown the marbles of the vaulted ways
On to the spot, where with intensest gaze
Luther stood silent; pondering o'er the days
Of travail and of trial, of Wittenberg —the maze
Of struggle, the rack, the flames where martyrs died.

"Dost thou recant?" As fall the chastening rod
On bleeding wretch, the dire voice ringing fell
As speeded from Hate's deepest, nether hell;
One moment, then a heart with lightning shod
Exultant rose, and age on age will tell,
Recant? I will not; help me, gracious God!"

—William Thorton Whitsett, in "Saber and Song."

Four-H Club members of Edgecombe county will concentrate on a campaign to eradicate rats. Substantial prizes have been offered by banks of Tarboro.

Nervous Women Praise Capudine

Delicately poised women who suffer from high nerve strain and nervous pains, such as periodic pains, headache and pains in the back and sides are high in their praise of Capudine because it quickly soothes the tense nerves and relieves the pain.

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Rates are adequate and assets over 100% of legal reserve required.

Local medical examination not required, but questionnaire used instead.

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Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—J. W. Smith	15
**Brooksdale—S. F. Nicks	15
Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
*Calvary—C. B. Culbreth	10
Memorial—W. A. Stanbury	10
Hillsboro—A. J. Parker	8
Person—W. L. Maness	8
Granson—J. V. Knight	7
Mt. Tirzah—H. E. Lance	7
West Durham—R. E. Brown	6
Cedar Grove—F. A. Lupton	6
Webb Avenue, West Burlington—E. C. Durham	6
Yanceyville—S. J. Starnes	6
Milton—W. C. Jones	5
Bahama—W. F. Craven	5
Carr—J. A. Russell	5
Duke Chapel—Bob Pool	4
*Lakewood—H. L. Davis	4
*Haw River—C. C. Herbert, Jr.	4
Orange and Massey—A. A. Jones	3
Carrboro—M. W. Lawrence	3
Chapel Hill—C. E. Rozzelle	3

ELIZABETH CITY DISTRICT

North Gates—B. O. Merritt	7
South Mills—W. F. Walters	7
Pasquotank—E. L. Stack	6
Roper—J. Bascomb Hurley	5
*Columbia—G. C. Wood	5
*Manteo—J. M. Jolliff	5
Hertford—Marion Y. Self	4
Kitty Hawk—J. R. Jolliff	3
Edenton—W. B. North	2

FAYETTEVILLE DISTRICT

***Hay Street—E. Frank Lee	43
Siler City——J. W. Bradley	13
Sanford—G. T. Adams	10
Steadman—C. H. Caviness	7
Parkton—J. E. Blalock	6
Erwin—J. J. Boon	6

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter	13
Centenary—N. H. D. Wilson	12
Kinston—E. C. Few	11
*Seven Springs—C. A. Johnson	10
Dover—C. A. Jones	8
*Riverside—R. M. Price	8
Jones Circuit—T. W. Lee	7
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
*Ocracoke and Portsmouth—W. A. Betts	5
St. John's, Goldsboro—R. F. Munns	5
Beaufort—L. L. Smith	4
Pink Hill—W. J. Freeman	4

RALEIGH DISTRICT

***Oxford—E. J. Rees	28
Edenton St.—F. S. Love	20
*Garner—W. L. Clegg	13
*Smithfield—J. D. Bundy	11
Oxford Ct.—D. B. Critcher	10
Fuquay Springs—E. C. Maness	9
Central—J. Furman Herbert	8
Tar River—K. F. Duval	8
Franklinton—W. C. Ball	8
Four Oaks—N. C. Yearby	6
Millbrook—W. F. Elliott	6
**Benson—B. F. Houston	6
Creedmoor—B. E. Stanfield	6
Jenkins Memorial—P. H. Fields	6
Bailey Ct.—J. C. Williams	5
Louisburg—Daniel Lane	5
Zeoulon—E. H. Davis	5
Princeton—J. D. Stott	4
Selma—D. M. Sharpe	3
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3
Clayton—E. D. Dodd	3
Louisburg Ct.—A. L. Thompson	2
Lucama—H. R. Ashmore	2
Youngsville Ct.—R. R. Blanton	2
Kenley—J. H. Frizzelle	2

ROCKINGHAM DISTRICT

**Biscoe—N. B. Johnson	20
***Roberdel—M. C. Ellerbe	17
*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Raeford—W. F. Trawick	10
Robeson—B. F. Peele	9
Rowland—J. H. Lanning	9
Laurel Hill —G. H. Biggs	9
Lumberton—E.uclid McWhorter	8
Rockingham—J. M. Daniel	8
Caledonia—J. T. Draper	7
Piedmont—E. R. Clegg	7
Laurinburg—C. M. Hawkins	7
Aberdeen—G. B. Starling	6
*Richmond—N. M. Wright	6
St. Johns and Gibson—Edgar B. Fisher	6
Ellerbe—C. M. Lance	6
Lumberton Ct.—F. B. Noblett	5
Mt. Gilead—F. M. Shamburger	5
West End—W. L. Loy	5
Wadeville—E. C. Crawford	4
Troy—L. D. Hayman	4
St. Pauls-Maxton—J. B. Hurley	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	16
*Fremont—R. E. Pittman	11
Bethel—J. R. Edwards	7
Bath—J. W. Sneeden	5
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4
Farmville—J. W. Harrell	4
Nashville—L. T. Singleton	3
Robersonville—L. C. Brothers	3
Pantego-Belhaven—R. H. Broom	3
South Rocky Mount—E. D. Weathers	2

WELDON DISTRICT

**Henderson—W. C. Martin	15
***Battleboro and Whitakers—H. A. Chester	10
Northampton—B. C. Thompson	9
Norlina—J. L. Midgett	7
Scotland Neck—B. H. Black	4
White Mem. and City Road—R. G. Dawson	4

WILMINGTON DISTRICT

***Tabor—L. E. Sawyer	22
Clinton—W. G. Farrar	5
Jacksonville-Richlands—L. A. Watts	5
Wilmington Ct.—A. J. Groves	4
*Ingold—M. F. Hodges	4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
West Asheville—J. S. Hiatt	11
Hendersonville—W. B. West	10
Chestnut Street—G. D. Herman	7
Candler—D. V. Howell	5
Brevard—A. L. Aycock	5
Acton—E. L. Kirk	3
*Saluda—Reid Wall	2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy	28
***Brevard Street—N. C. Williams	21
**Unionville—J. C. Gentry	12
Dilworth—G. Ray Jordan	11
10*Big Springs—J. A. Smith	11
Hawthorne Lane—E. K. McLarty	11
Marshville—Geo. W. Clay	8
Weddington—T. B. Hunneycutt	8
Wadesboro—W. B. Davis	7
Waxhaw—J. E. B. Houser	6
Peachland—J. A. Frye	5
Ansonville—C. P. Goode	5
Calvary—J. W. Williams	4
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3
North Monroe—F. R. Ralls, Jr.	3
Myers Park—G. R. Combs	3
Polkton—W. S. Smith	3

GASTONIA DISTRICT

Main Street—H. G. Hardin	12
Belwood—J. W. Fitzgerald	12
**Stanley—Bryan M. Crosby	11
Rock Springs—R. F. Hunnycutt	10
South Fork—W. J. Miller	10
Mt. Holly—J. C. Cornett	8
Central (Shelby)—H. K. Boyer	8
Polkville—G. W. Williams	8
Franklin Avenue—A. C. Swofford	7
Lowesville—J. O. Cox	7
**Goodsonville—J. W. Combs	6
Lincolnton Ct.—C. R. Allison	6
Shelby Ct.—R. L. Forbis	6
Lincolton—R. S. Truesdale	6
Crouse—Van B. Harrison	6
Lafayette Street, Shelby—T. B. Johnson	5
Cherryville Ct.—Paul W. Townsend	5
*West End—J. N. Randall	4
Lowell—A. G. Loftin	4
Cherryville—W. G. McFarland	4
Park St. (Belmont)—J. C. Groce	4
Bessemer City—J. P. Hornbuckle	4
King's Mountain—J. R. Church	4
Main St. (Belmont)—J. M. Barber	4
Trinity—W. R. Warren	3
Dallas—C. O. Kennerly	3
McAdensville—D. F. Carver	2
Cramerton—O. B. Mitchell	2
Maylo—C. L. McLain	2
Smyrne—A. W. Lynch	2
East End—M. T. Hipps	2

GREENSBORO DISTRICT

**Wesley Memorial—J. W. Moore	61
***Uwharrie—M. S. Kincheloe	22
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
College Place—Albea Godbold	14
Reidsville—J. H. West	8
Asheboro—B. C. Reavis	8
Proximity—Dwight W. Brown	6
Ramseur-Franklinton—J. W. Hoyle, Jr.	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

*Forest City—M. F. Moores	9
*Glen Alpine—M. A. Osbourne	6
Old Fort—P. T. Dixon	5
Rutherfordton—W. R. Ware	5
Micaville—B. A. Sisk	4
Ivey—W. I. Hughes	2

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong	16
Central, Mt. Airy—A. C. Gibbs	9
Spray—David R. Proffitt	7
Elkin—L. B. Abernethy	6
Madison—T. R. Wolfe	6
Jefferson—T. J. Huggins	6
Jonesville—W. J. S. Walker	5
*Moravian Falls—R. E. Ward	5
Helton—G. C. Graham	5
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
Todd—A. J. Lackey	3
E. W. Fox	2

SALISBURY DISTRICT

First Church—A. D. Wilcox	16
Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
Mount Pleasant—J. S. Gibbs	7
First Street, Albemarle—S. W. Needham	4
Central (Concord)—R. M. Courtney	4
Landis—P. E. Parker	4
Norwood Ct.—H. R. Cornelius	4
Westford, Concord—A. R. Bell	4
Epworth (Concord)—J. M. Varner	3
Kerr Street—G. L. Wilkinson	3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	73
****Troutman—John Cline	14
*Ball's Creek—P. H. Brittain	12
Race Street—J. H. Bradley	10
Lenoir—W. E. Poovey	10
Newton—R. G. Tuttle	7
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
Maiden—J. E. McSwain	6
**Highlands—H. W. Howard	5
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

7*Murphy—H. P. Powell	29
***Fines Creek—G. N. Dulin	8
Andrews—W. M. Robbins	4
*Delwood—R. K. Brady	3
Whittier—R. L. Bass	3
Highlands—J. L. Teague	2
Cherokee Mission—Wm. Hornbuckle	2

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
Main Street, Thomasville—C. S. Kirkpatrick	10
*Ogburn Memorial—O. P. Ader	8
Davidson—R. C. Goforth	9
Linwood—G. W. Fink	9
Ardmore—W. A. Rollins	9
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Those 100 Per Cent

Gastonia	31
Raleigh	26
Rockingham	23

Those More Than 50 Per Cent

Durham	23
Charlotte	18
New Bern	13

Those Less Than 50 Per Cent

Greensboro	14
Mount Airy	14
Washington	11
Statesville	11
Salisbury	11
Winston-Salem	10
Elizabeth City	9
Asheville	7
Waynesville	7
Marion	6
Weldon	6
Fayetteville	6
Wilmington	5

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RU-BON will remove every spot
Ring Worm, Tetter, Salt Rheum, Poison Ivy, Crotch Itch, Hives, Burns, Galds or Scalds, Itching sore feet. There is no substitute for RU-BON sold by all McKesson Robbins Chain Wholesale Drug Stores. Ask your druggist.

Conference on Religion and Education
Lake Junaluska, July 17-21

By MAUD M. TURPIN

"Education has always yielded her best fruit when associated with religion." —Woodrow Wilson.

"The best school is the foundation of pure religion."—Martin Luther.

"The Christian church is the world's only social hope and the sole promise of world peace."—General Haig.

"Now it is either Christ or chaos."—Lloyd George.

Are you interested in making your home more Christian? Then you will be interested in the Conference on Religion and Education to be held at Lake Junaluska, July 17-21, where you will find helpful advice.

Here Dr. Halford E. Luccock, from Yale University, is going to discuss on the platform and in the open forum the subject of "Competent Christian Parents."

Pointed Questions

Do you find it difficult to exercise proper authority in home discipline and at the same time give self-development to your children?

Dr. J. S. Seneker of Southern Methodist University will discuss this question at the approaching conference on religion and education.

Do you find it hard under modern changed conditions of home life to have satisfactory worship in the home?

Dr. Elbert Russell of Duke University will lead an interesting open forum discussion of this subject.

Are our young people less interested in religion, and do they have inferior moral standards? If so, why?

Dr. George Walter Fiske from Oberlin will discuss this and other vital problems connected with our youth.

Why a Church College

Is the church college necessary to help parents realize their ideals for their children?

Dr. W. L. Poteat, from Wake Forest College, in a platform address will shed light on this subject.

President Bromley Oxnam of De Pauw University in an address under the topic, "Characteristics of a Christian College," will discuss this important question.

Can a college or university neglect the soul problems of its students and be true to its highest responsibility?

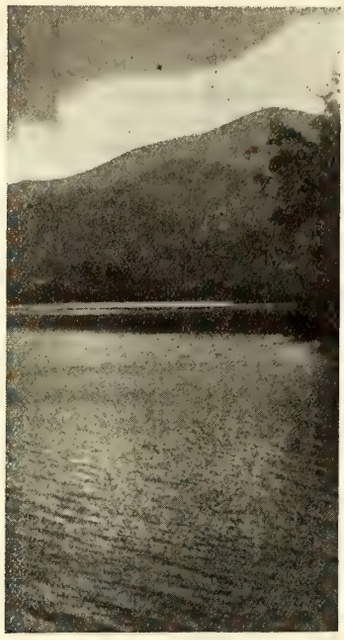
Dr. W. A. Smart of Emory University will discuss this and related topics.

Who is the master teacher in our schools and colleges?

In answering this question Bishop Edwin D. Mouzon of the Methodist Episcopal Church, South, will show that Jesus is the master teacher.

What is the aim of all true education?

Bishop W. N. Ainsworth, recently from the Orient, in discussing "To Know Christ, the Aim of All Education" will show that without personal knowledge of Jesus Christ no training is complete or satisfying.



Are you interested in a practical demonstration and illustration of worship as an educational force?

Dr. F. N. Parker of Emory University and Professor Charles C. Washburn of Scarritt College will conduct each day an ideal worship period.

Business of the Church

Are our congregations making adequate for the Christian education of the community?

Dr. F. S. Hickman of Duke University will discuss this subject.

Dr. Paul B. Kern, one of the outstanding pastors and educators in Methodism, will show you a large "Congregation in Action in Christian Education."

There is a widespread impression that American ideals and traditions are lapsing. What is going to save the country from the evil consequences growing out of such lowering of standards?

Dr. Norman E. Richardson from Northwestern University, will discuss these questions in the opening address of the conference on "Christian Education, the Need of the Nation."

Building the Program

The conference on religion and education is not only the outstanding event of the present quadrennium, but so far as is known nothing like it has hitherto been attempted. Not only will outstanding educators, bishops and ministers take part on the program, but it is to be a popular conference to which will come 1000 preachers and 2000 lay members who are the recognized leaders in the various activities of the Southern Methodist church.

This large group will go away with fuller understanding and better appreciation of the great problems that confront them today in the home, the church, and educational institutions. This better understanding will enable them as Christians to meet more fully their responsibility. Sunday school officers and teachers, Epworth League leaders, college professors, student pastors, will be vitally interested.

The round table conferences and forum discussions in smaller groups will enable those who attend to get into closer grips with practical problems as they meet them from day to day in the home, the local church and educational institutions.

From the viewpoint of the speakers, the program promises to be the best the Methodist church has ever had. The aim of the committee in selecting the speakers was to find leaders who knew their subjects from first hand knowledge and those who were of unusually strong platform ability.

Methodist Stronghold

Not least in importance in considering the conference on religion and education is the fact that Lake Junaluska has been selected as the locale for this important meeting. Lake Junaluska is a Methodist institution, created of the church and maintained for and by the church to play its part in an active program for the glory of God and Southern Methodism.

Every loyal Methodist will be interested in spending the time of the conference here where the major emphasis is placed upon the spiritual welfare and happiness of those who seek its bracing climate, its restful, frendly atmosphere, its splendid fellowships, its rich and varied recreations. Here one finds that body, mind and spirit co-ordnate for the best service of man. The lure of Junaluska is powerful and appealing and altogether helpful. It will be at its best during the approaching conference, July 17-21.

Who Should Come

The conference will be limited to 3000. Those who are eligible, ex officio, to attend are the bishops, presiding elders, church editors, secretaries of general boards, presidents and principals of Methodist educational institutions, student pastors, directors of religious education, general evangelists, and represenatives of conference boards.

Others included in the conference membership are 1000 pastors; also selected laymen and representatives from faculties and students of Methodist educational institutions, Sunday schools, Epworth Leagues, Woman's Missionary societies, and state supported institutions. These are to be selected by a committee.

You come under some one of these classifications. If you are eligible ex officio, that automatically makes you a member, otherwise apply to your district committee for appointment. Your pastor or presiding elder can tell you who compose this committee.

Junaluska and your church call you. Come!

Special Railroad Rates—Conference on Religion and Education

If you live east of the Mississippi river and purchase your ticket to Lake Junaluska on either July 16 or 17, you can get a special excursion rate of one fare plus one dollar for the round trip. Ask your agent to sell you this ticket under the terms of S. E. Tariff No. 9572. There are only a few railroads east of the river that will not grant this special rate. If you live west of the Mississippi river, buy a summer tourist ticket.

Entertainment

The delegates to the Conference on Religion and Education will be entertained in the hotels and boarding houses.

The special rates for room and meals offered for the five days of the conference are as follows:

S. S. dormitories and cafeteria	$10.00
Cherokee Inn	10.00
Epworth Lodge	10.00 and 12.50
The Providence	10.00 and 12.50
Hiawassee Terrace	10.00 to 12.50
Lower Lakeside Lodge	10.00 to 18.00
Brightside Cottage	12.50 to 15.00
Heart's Desire Cottage	12.50 to 15.00
Colonial Hotel	12.50 to 16.00
Sunset Cottage	15.00 to 18.00
Terrace Hotel	18.00 to 25.00
Mission Building	18.00 to 25.00

Registration

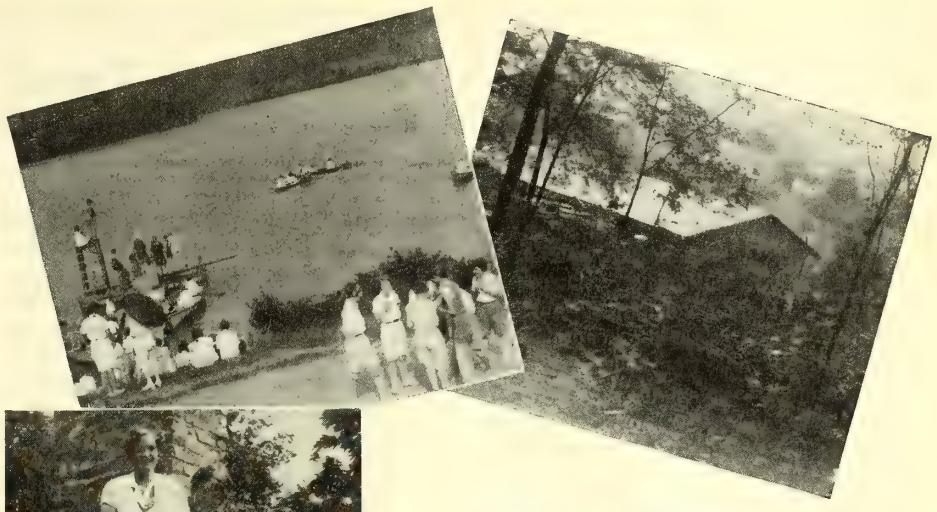
Every delegate is required to pay in advance a registration fee of $3. This amount includes the entrance fee to the Southern Assembly grounds and also the program fee. No reservation for entertainment will be made until the registration fee has been paid. Registration closes July 1. If you desire a place in the conference, write your district or conference director, or Ralph E. Nollner, Southern Assembly, Lake Junaluska, N. C.

CONFERENCE ON RELIGION AND EDUCATION

By O. V. Woosley, Director of Promotion and Publicity, W. N. C. Conference.

In order more fully to understand and evaluate the teaching function of the church among Methodist people the board of education, the Sunday school board and the Epworth League board are jointly sponsoring a popular church-wide conference to be held at Lake Junaluska, July 17-21. The theme of this conference will be "Christian Education the Task of the Church." The joint relationship of religion to education and education to religion will be discussed at this conference by able and outstanding men and women. A round table conference and forums will be held daily in smaller groups.

Those attending this conference will include bishops, general secretaries, editors, presiding elders, pastors, college presidents and professors from church and state institutions, representatives of the woman's missionary societies, adult Sunday school classes, Epworth Leagues, director of religious education, student pastors, Sunday school officers and teachers and others selected with special reference to their interest in this work. The attendance to this conference is limited to 3000 delegates pro-rated among the foregoing groups of church workers.



In the Land of the Sky

Each annual conference is allotted a given number of delegates, the allotment for the Western North Carolina conference being 204. In addition to the membership of the three boards jointly sponsoring this conference each presiding elder's district will be entitled to 19 delegates as follows:

1 presiding elder,
6 pastors,
3 Sunday school superintendents,
3 Epworth leaguers,
2 laymen,
2 representatives of adult classes,
1 Sunday school officer or teacher,
1 woman's missionary society representative.

It is further provided that in the event any district does not select sufficient number of delegates to complete its quota the unused number of delegates can be transferred to another district desiring more than its allotment. The delegates from each district will be selected by a district committee composed of the presiding elder, a representative from the board of education, from the Sunday school board, from the Epworth League board and from the woman's missionary society.

Every delegate will be required to pay in advance a registration fee of $3.00, this amount including entrance fee to the Southern Assembly grounds and the program fee. Delegates will be entertained in the fourteen hotels and boarding houses located on the assembly grounds. Rates for room and meals for the four and one-half days of the conference will be approximately as follows: Two in room without bath, $10 to $15; two in room with bath $15 to $18 each; single room with bath $18 to $25. Railroads have granted a special rate of one fare plus $1.00 for round trip tickets provided they are purchased on July 16 or 17.

Those appearing on the program are among the most outstanding men of America both from our own Southern Methodism and from other churches. A list of the speakers and their topics will be published in due time.

(Continued on page 28)



Lake Junaluska as "The Ole Swimmin' Hole"

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

MISS ALTHEA JONES KILLED

Miss Althea Jones, native of Texas, superintendent of children's work of the Missionary Council of the Southern Methodist church, with her headquarters in Nashville, Tenn., was killed instantly in an automobile accident on Monday, June 3. Miss Jones was a young woman well known and much beloved throughout Southern Methodism.

Mrs. J. W. Perry says: "You who were her co-laborers, and the dear children to whom she gave her best, are in our tenderest thoughts. We want you to know we are thinking of you in this, our common sorrow."

THE STEWARDSHIP OF OUR TIME

(Paper read before the Montgomery-Moore zone meeting.)

My times are in thy hands. Time is the most indescribable, undefinable thing in the world. We divide it into seconds, minutes, hours, days, months, years, centuries, etc. But that does not describe or define it. Time is a trust. Not only does one day out of seven belong to God, but all days are his. We must render an account of our time, as well as our talents. Many men who are faithful stewards in the making and using of money are wholly unfaithful in their stewardship of time. Engrossed in making money, they forget God has a right to their time. They often neglect to give him the Sabbath day as his day, much less do they separate unto God other portions of their time for the giving of counsel, leadership and service in the church and in the kingdom work. A Christian has no more right to become a carpenter, a stonemason, doctor, lawyer, without a "call" than has he to become a minister without a "call." To be a true steward of life means that the farmer will raise his crop, the teacher will teach school, and the doctor will practice with the same fidelity, as is to be expected of the minister or missionary. God is interested in every sort of activity which makes this world a better place in which to live, and no child of God has a right to invest his life in any vocation which does not tend to help his fellowman. Time cannot be saved, it can only be spent, and if not spent wisely and well, it is wasted.

Time is the most usable, practical, necessary thing at our disposal. We could not secure our education without it. We could not plant, cultivate or reap our crops without it; in fact, we could not be born, and our lives without it. We think about life as being man's greatest gift, but time is more valuable than life, for there would be no life without time. Time, our time, all time, is a gift from God, and is therefore not ours at all, but belongs to God. We think we are wise; we sail the sea and the air, we mine and tunnel the bowels of the earth; we explore, we discover, we invent, but no discovery or invention has been able to produce or even stay time. It cannot be done, for time comes from God and belongs to God. Men and women are born, live and die, but time goes on just the same. Time belongs to God; it was given to our ancestors, it is given to us, it will be given to our children for untold centuries to come. It is simply up to us to rightly use it; it means nothing whatever to time how we use it, but it means everything to us. The greatest folly of life is trifling away time. The penalty of killing time is ignorance and poverty. The person who kills time is a failure. The highest evidence of wisdom is the proper use of time. We often hear it said of those who succeed, "The lucky dog"; not so much luck, but the proper use of God-given time. Our time belongs to God, we must use it for his glory. Some say they do not have time to read God's word, to return thanks, to have private or family prayer, to attend regularly his house of worship and praise, and to serve him in serving humanity. What would we think of our child, whom we were feeding, clothing, giving a home, educating, when we asked him to do things for us, he should say: "I am too busy at play. I simply have not time to bother about your wishes." Now that is exactly the attitude many of us take toward God. He gives us everything, he asks us to do something for him, and we say "I can't, I haven't time, am too busy with my own affairs." We are dishonest if this is our attitude. Our time belongs to God, we are only stewards to use it as he directs. Odd moments may be utilized to the greatest advantage, if by foresight, provision is made to prevent them from going to waste. You wake in the morning, and lo, your purse is filled with twenty-four hours of time. No one can take it from you. No one receives more or less than you receive. Waste it as you will the supply is never withheld. You can only waste the passing moment, you cannot waste tomorrow, it is kept for you.

What do you do with your "twenty-four hours a day?" You have the management as a stewardship responsibility of 168 hours a week. How do you use it. Let each one of us here ask herself the question, "Am I using my time for God's glory and the salvation of mankind?"

Mr. S. D. Gordon closes one of his remarkable addresses as follows: "The angel Gabriel and the Master are talking together. Gabriel is saying, "Master, you died for the whole world down there, did you not?" "Yes." "And do they all know about it?" "Oh, not; only a few in Palestine know about it so far." "Well, Master, what is your plan? What have you done about telling the world that you died for them? What is your plan?" "Well," the Master is supposed to answer, "I asked Peter and James and John and little Scotch Andrew and some others to make it their business to tell others, and they are to tell others, and so on until the last man has heard the story." And Gabriel answered with a hesitating reluctance, as though he saw difficulties in working out the plan: "Yes, but supposing Peter fails, suppose John does not tell others, and still others of the twentieth century get so busy they forget, what plan have you then?" And back comes the quiet voice of Jesus: "Gabriel, I have no other plan. I am counting on them." Can he count on me? Can he count on you?

Mrs. F. M. Shamburger.

FAYETTEVILLE DISTRICT MEETING AT LILLINGTON

Mrs. Wrenn reported that the Fayetteville district had more jubilee societies than any other district, but there was still room for more work—a society in every church, every woman a member, and a mission study class in every society. She urged less criticism for our youth and more sympathy and aid for them. She reported gratifying results from Miss Alice Green's work in China. The financial report was good, but she said the tithe was meant for the lean years as well as the fat years; so let not hard times hinder the offering.

The zone leaders reported growth in interest and members as the outcome of the organizations.

Miss Elizabeth Lamb spoke on stewardship in her own spiritual way, showing how one must prepare for a life of service. "Study to be good stewards of the manifold riches of God in Christ Jesus."

Mrs. C. L. Reade presented mission and Bible study. "Knowledge is power only when put into use. Seek and ye shall find the things of the spirit."

The devotional was led by Mrs. Gates. She brought many of the good things from the Memphis conference. "To give Christ to the whole world is the supreme business of the church."

Mrs. J. C. Wooten urged the training of children to continue the life of the church.

Barker's and Jonesboro young people gave some special numbers which were very entertaining.

Rev. W. A. Cade, P. E. of the district, made a strong plea for a society in every church. He inspired and encouraged the women to attempt greater things for the Master.

The Lillington church served a bountiful lunch to a large crowd.

Mrs. D. C. Lawrence.

History Lecturer: "Can any of you tell me what makes the Tower of Pisa lean?"

Corpulent Lady: "I don't know, or I would take some myself."—Watchman-

Superstition thrives on ignorance.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ONLY A PACKAGE OF SEEDS

The following poem, clipped a few days ago from the North Carolina White Ribbon, seems most appropriate to this season of the year, when we are planting our flower gardens and looking forward to the harvest that will come in a few weeks—the harvest of rich blossoms with which we may decorate our homes, beautify the last resting place of a loved one who has gone from us for awhile, or send as messengers of love and sympathy to a "shut-in" to whom they may carry cheer and joy, if only for a short season:

I paid a dime for a package of seeds,
And the clerk tossed it out with a flip;
"We've got them assorted for everybody's needs,"
He said with a smile on his lips.
"Pansies, poppies, asters and peas,
Ten cents a package and pick as you please."

Now seeds are just dimes to the man in the store,
And dimes are the things that he needs;
And I've been to buy them in seasons before,
And have thought of them merely as seeds.
But it flashed through my mind as I took them this time,
"You have purchased a miracle here for a dime."

"You've a dime's worth of power which no man can create,
You've a dime's worth of mystery, and
A dime's worth of mystery, destiny and fate
Which the wisest cannot understand.
In this bright little package, now isn't it odd?
You've a dime's worth of something known only to God."

These are seeds, but the plants and the blooms are here
With their petals of various hues;
In these little pellets so dry and so queer,
There's a power which no chemist can fuse.
Here is one of God's miracles, soon to unfold,
Thus for ten cents an ounce is Divinity sold.

—Author Unknown.

ANNOUNCEMENTS OF DISTRICT MEETINGS

The Asheville district meeting will be held on Thursday, June 20, at Black Mountain, N. C. Mrs. V. L. Stones, district secretary, urges a full representation from the societies in the district, and invites the churches where there are no women's organizations to have representatives present. Mrs. C. C. Weaver and several other conference officers will be in attendance upon this meeting.

Mrs. J. L. Woltz, district secretary, announces that the third meeting for her district, which includes the Wilkesboro end of the district, will be held at West Jefferson June 25, beginning at ten o'clock a. m. and continuing through the day. A large delegation from all the societies in that part of the district is expected. A special invitation is extended to the pastors and all others who are interested in the woman's missionary work. (We are very sorry we did not have the announcement of the other two meetings held on this district, but they failed to reach us in time. One was held June 5 at Leaksville; the other at Pilot Mountain, June 6. We are sure they were interesting and profitable occasions.—Ed.)

The Marion district meeting will be held at Forest City June 21, and Mrs. Jonas, district secretary, is anxious for a full attendance of representatives from each society on the district. Mrs. C. C. Weaver, conference president, will be present and will bring a message of interest and profit to those who may be present.

Mrs. G. L. Hampton, district secretary, announces the Waynesville district meeting for June 18 at Murphy, beginning at ten o'clock and lasting only one day. An interesting program has been arranged for this occasion and each society is asked to send representatives.

Announcements of other district meetings which are being held this week and which did not reach us in time for last week's issue of the Advocate are:

Greensboro district—Friday, June 14, at Pleasant Garden.

Salisbury district—June 14, at Park Avenue church, Salisbury.

Winston-Salem district—June 12, at Ardmore church, Winston-Salem.

We regret very deeply that these announcements were not sent us in time for publication in the issue of June 6, but we hope that these meetings of information have been well attended and that the days were days of great profit to those who were present. We hope to have reports of these meetings very soon to "pass on" to our readers. Let each district secretary attend to that, please.

GREENSBORO DISTRICT TO FRONT IN ORGANIZATIONS

From Bethel Methodist church there comes to us the announcement of another new society on the Greensboro district. On Sunday, May 19, Mrs. A. L. Thompson, district secretary, assisted by Misses Ruth Shafer and Mabel Holland organized a young people's society with 17 members and with the following officers: President, Miss Lucy Pearson; vice president, Miss Mary Helen Duke; recording secretary, Miss Ruth Bancroft; corresponding secretary, Miss Florence Archer; treasurer, Miss Thelma Bancroft; Supt. mission and Bible study, Miss Blanche Weatherly; Supt. supplies, Miss May Bancroft; Supt. social service, Miss Aileen Kirkman; Supt. of Y. P. work, Mrs. O. W. Duke.

We congratulate Mrs. Thompson and her co-workers on the splendid organization work they are doing, this being the fifth new society reported since 1928.

DEATH OF MISS ALTHEA JONES

Many hearts will be saddened at the news of the sudden and tragic death of Miss Althea Jones, Council superintendent of children's work, who was killed on Tuesday, June 4, in an automobile accident near Corinth, Miss. News of the tragic happening reached Asheville Thursday morning in a letter from Mrs. J. W. Perry, Council vice president, to Miss Amy Hackney, superintendent of children's work of our conference. Mrs. Perry wrote that Miss Jones, accompanied by Mrs. B. W. Lipscombe, left Nashville Tuesday to attend a series of district meetings in the North Mississippi conference. When near Corinth, in descending a steep incline on the highway, in some way Miss Jones lost control of her car which overturned and pinned her underneath, killing her instantly. Mrs. Lipscombe escaped unhurt.

The funeral of Miss Jones was conducted at Houston, Texas, her former home, and was attended by Mrs. Lipscombe, Mrs. J. W. Perry, Mrs. Hume R. Steele and others of the workers with whom she was so closely associated.

Miss Jones was a devoted Christian and in her going Council has lost a most faithful and conscientious officer.

MAY MEETING OF FOREST CITY AUXILIARY

The members of the Woman's Missionary Society at Forest City on the Marion district enjoyed a most interesting and profitable meeting during last month at the home of Mrs. G. C. McDaniel, with Mrs. G. C. King, Mrs. Mary Webb and Miss Jean Andrews as joint hostesses.

For this special meeting the circles of the society came together, and a large number of members and special visitors were present. The program was in charge of Mrs. M. F. Moores and was opened with a devotional service conducted by Miss Agnes Barnes, followed by solo by Mrs. Bert Moore.

In a most able manner Miss Jaunita Minish discussed "broken homes," and a special prayer was offered for the womanhood of the world.

Mrs. J. H. Thomas, who went to the annual meeting at Winston-Salem as a delegate for the first time, gave a highly interesting report, and brought back to her society much of the inspiration and enthusiasm she received on that occasion. She gave the gratifying report that all of the three societies of Forest City church had gone over the top with their work for 1928, and that the adult society had received two honors, the young people four and the children two.

A social hour closed this very interesting meeting.

Sunday School Lesson

JUNE 16

By Dr. Frank M. McKibben.

Judah Taken Captive

2 Kings 25:1-21.

Golden Text: Righteousness exalteth a nation; but sin is a reproach to any people.—Proverbs 14:24.

The fall of Judah stands out in religio-political history as a significant event. This is not because Judah was a world power, but because of the singular influence this small nation has exerted in the affairs of the world. Any event of major importance in the life of the Hebrew nation has likewise been a significant event in world history. This is undoubtedly because of the unusual relation of Jewish thought and national activity to their conception of God. The details of the captivity of Judah are not nearly so important for students of the event as is the manner in which it came about and the interpretation which the people of Judah gave to the downfall. Viewed in this light the story of the captivity of Judah becomes an event in which we have interest and from which we may now get much material for sober thought.

A Chosen Nation

Various interpretations are now placed upon the conception which the Hebrew people had of their relation to God. There can be little question but that throughout their history they conceived of themselves as chosen of God, first, because of their own inherent worth, later, because God had intrusted a mission to them. Here was a nation whose life and destiny were woven about their relation to their Jehovah. Can any parallel for this identity of national existence with the will of God be found in history? The story of Hebrew history becomes an absorbing recital of loyalty and disloyalty of kings and leaders to the will of God, the backsliding of members of the group, the scathing denunciations of prophets and preachers, and the varying fortunes of the nation as this struggle stretched across the centuries. The fall of Judah marks the fulfillment of the doom prophesied by her spiritual advisers. There can be little question regarding the interpretation placed upon this captivity by the prophets and commonly believed by the people. Jehovah, who was attempting to guide the nation's destiny, was visiting punishment upon a sinful people.

God and the Nations

While our ideas of how God influences the conduct of people and the development of nations have changed considerably in recent years, these changes have not modified the widespread and profound conviction that God's hand has guided in the founding and development of this great country and that his Spirit is earnestly striving to pierce through the blindness, prejudices, indifference, and sinfulness of his "chosen people" in this so-called Christian democracy, to exercise an even more effective leadership. That the leadership of some all-wise, far-seeing, and stern Providence is sorely needed is becoming increasingly evident as we view the mess we are making of some of the major issues of national and international life.

There is urgent need that this sense of the close and personal leadership of God be kept keenly alive. Congregational prayers for political, business, social, and religious leaders in our national life life must have back of them intense earnestness to discover and do the will of Jehovah. The rather naive way Christians of former times had of considering every minor as well as major event as taking form at the direct dictation of a divine Spirit has given way to a somewhat negative and indifferent attitude with respect to the possible direction of national and international affairs by an overruling Providence.

A number of factors suggest the imperative necessity of making vivid the sense of God's leadership in the affairs of this nation. For one thing it is our heritage. It was a deeply-founded conviction of our forefathers. It should remain ours. Again, history is in danger of repeating itself. Time and again throughout history nations in their hours of prosperity and seeming self-sufficiency have forgotten God. What shall it profit a nation (America) to gain vast material resources and lose her own soul? That is one of our national perils. And, furthermore, there are organized groups in our country whose avowed aim is to ride our nation of any recognition of religion such as now occurs in our court oaths, in our state and constitutional literature, and on our coinage. A nation that says to the world "In God We Trust" should make good that declaration of faith.

Perhaps the most strategic opportunity to perpetuate an abiding faith in a God of this and all nations occurs in the training of the young. If the danger of secularism among grown men and women threatens us, this danger is vastly more threatening in the case of the young. Religion is omitted from the state's program of education. The church and home are making meager provision for the religious training of the young. The oncoming generation may fail completely to understand how closely God has been related to the development of this nation. Our effort to separate church and state is resulting in a separation of the state from religion. A sectarianism of secularism, atheism, or irreligion is not necessary nor desirable. There should be a frank recognition in the schools of the state that God is directing the affairs of the nation. Churches and homes must be more faithful and effective in developing in our youth a vivid sense of God's presence with us.

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for the church to extend her educational program. Some of the advantages of the vacation church school are: It utilizes idle church buildings, idle children, and idle leaders; it adds the equivalent of one year of Sunday school work to the religious training of children; it reaches children not enrolled in the Sunday school; it takes children off the street and provides them with wholesome activities, helpful leadership, and Bible training; it creates the most natural conditions for effective religious education; it gives the church another opportunity to serve the community.

How should a vacation school be started? It should grow out of official action of the church either through congregational vote or by a committee on education or a Sunday school board. A special committee should be appointed to canvass the possibility and need of such a school, to estimate the cost, to determine the dates, to find the number of leaders required, and to suggest the method of carrying it through. A principal or superintendent should be selected early who will be responsible for outlining the detailed program and getting the school under way. If it is preferable to unite with other churches in setting up a vacation school, this committee will co-operate with similar committees from the other churches in planning for the school. Is it reasonable to hope that no child this summer be without the opportunity of attending a daily vacation Bible school?—Pittsburgh Christian Advocate.

JAMESTOWN MEMORIAL ASSOCIATION

The Jamestown Memoral Association will hold its annual gathering this year in the Jamestown M. E. church at Jamestown, N. C., on Sunday, June 16, at 2 p. m. A very interesting program has been prepared by the committee and the occasion is expected to be one of more than local interest.

As speaker for the occasion Dr. W. T. Whitsett of Whitsett has been secured, and his ability along historical and literary lines is well known throughout the state; hence his address is anticipated with more than ordinary interest. It is understood that he has made extensive study of the early history of the community since the days of its Quaker beginnings on the banks of Deep River, and will be prepared to weave a story of more than ordinary interest and value. Many will recall his able and eloquent address of last year at Springfield and Abbott's Creek, and will want to hear the continuation of the story that he gives concerning this western part of Guilford county.

The handsome new church with its attractive grounds will afford a fine setting for the gathering, and as an invitation has been extended to all interested to be present for the exercises a large gathering is expected. This is one of the outstanding communities in this part of the state, noted for its progress, culture, and fine spirit.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

MEASURING UP

Has your chapter done its best to measure up to the opportunities afforded your leaguers to be of helpful service through contributions to the several conference funds for the conference year just closing? Our conference treasurer, Mr. Joe Thompson, has sent to each chapter a statement showing just how much each has pledged and paid toward the Epworth League mission special, the conference expense fund, and the anniversary day offering. We have a few banner chapters that have done extra well. We expect to give you their names a little later. We have 123 chapters that have contributed something to one or several of these items. But alas, we have 251 chapters that so far have contributed nothing to any one of these items for this year. Dear Leaguer, will you not inquire as to whether your chapter treasurer has sent in to Joe any part or all of any moneys raised by your chapter toward these Epworth League conference obligations. Our work cannot prosper with only one out of three chapters giving financial support to the promotion and growth of the work.

One item of the budget that contributes especially toward extension work is the anniversary day offering. The number that have sent in anniversary day offerings are as follows by districts: Asheville 3, Charlotte 3, Gastonia 7, Greensboro 4, Marion 1, Mount Airy 2, Salisbury 5, Statesville 6, Waynesville 0, Winston-Salem 5. We know of others that have observed the anniversary day but have not remitted the offering. If yours is among this number, please remit at once.

In each letter containing these statements, as sent from the office of the treasurer, we enclosed a copy of the program of our coming assembly at Lake Junaluska. If this fails to come before your chapter as information, please write us for any information you may desire.

North Carolina Conference

NEW HI-LEAGUE AT MOREHEAD CITY

Our young people of Morehead City Methodist church put on a very fine, interesting and effective program recently, using the suggestive program prepared by the Central Office for "Young People's Night." Miss Bettie Williams was leader and she did her work well. "The Unchristian Youth" was discussed by Wm. G. Headen, "The Indifferent Youth" by Dorothy Roberts, "The Timid Youth" by Clinton Lewis, "The Social Youth" by Eloise Fulcher, "The Christian Youth" by James Helms, and "The Youth and the Church" by Miss Madie Bell Webb.

These young poeple did so well with this service at one of the regular Sunday night church hour that a Hi-League was organized on the strength and inspiration of it, and the young people are entering upon their tasks with interest and enthusiasm. The officers of the Hi-League are as follows: Miss Bettie Williams, counselor; Mrs. Harry Freeman, associate counselor; James Helms, president; Jane M. Gorham, vice president; Willis Ball, secretary; Jack Roberts, assistant secretary; Miss Emily Binning, treasurer; William G. Willis, Supt. of supplies; Miss Charlotte Guthrie, pianist; Franquette Glover, assistant pianist; Dorothy Roberts, first Supt.; D. G. Bell, Jr., second Supt.; Grace Helms, third Supt.; Edna Bennett, fourth Supt. General supervisors of the different departments are Mrs. Harry Freeman, Mrs. S. A. Chalk, Mrs. N. J. Binning, and Miss Bettie Williams.

Our Epworth Junior Society is doing an unusually fine and effective work. Each department has an adult supervisor who is capable and interested. The programs are well prepared and so interestingly and effectively rendered that they maintain an unusual high average attendance. Officers were recently elected for the Epworth Juniors as follows: W. Grady Hubbard, president; Wilbur Willis, vice president; Annie Durham Gorham, secretary; Elodie Cherry, treasurer; Chas. B. Wade, corresponding secretary; Margaret Wells, representative for juniors; Grace Freeman, first Supt.; Elizabeth Klein, second Supt.; Virginia Station, third Supt.; Ann Terry Wade, fourth Supt.

We are expecting a good delegation of these fine leaguers to attend the assembly at Louisburg the last week in June.

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HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

In this week's orphanage notes will be found part of a report that the late Rev. J. N. Cole made to the board of trustees shortly before he passed away. It is so fine I am reproducing it so my readers may have the pleasure of reading it.

* * * *

Some years ago a child in England was bereft of father and mother and near kindred, and was left homeless in the great world. A distant relative, years before, had crossed to America and had settled in a remote western state. The child was sent, unattended and alone, across the wide leagues of the Atlantic and across bast stretches of the American continent to that remote frontier home. In all her travels she received every kindly attention and lacked for nothing. On the great steamer, in the crowded railway coach, along the trail of the pioneer and among the rough riders of the plains, all men had a care for the child.

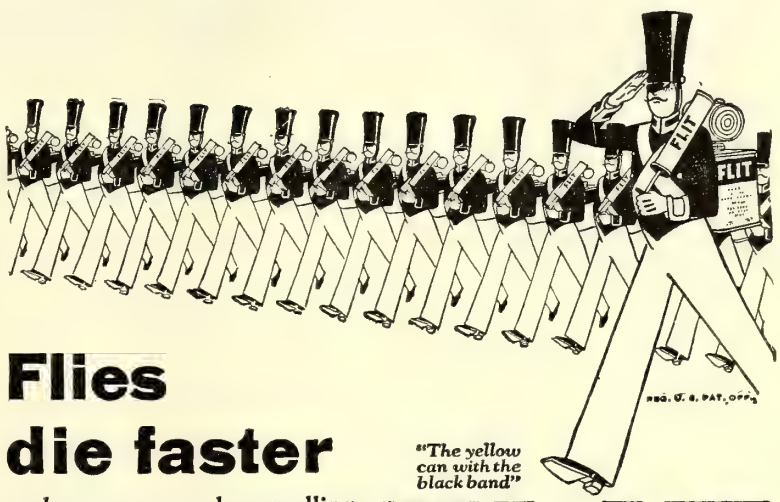
What was it that lifted this child out of her lot of loneliness and of desolation and made her the object of universal concern? It was the touch of the Christ upon the heart of humanity—it was the homage that the world paid to the Christ. For this child wore on her sleeve a card that told the story of her orphanhood with these words added: "In as much as ye have done it unto one of the least of these, ye have done it unto me."

It was the Christ that took the orphan child to his arms and commended it to the care of his church—it was he that said, "Whosoever shall give to drink unto one of these little ones a cup of cold water shall in no wise lose his reward." And it was he that taught men that "Pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." And the world has been won to this teaching of the Christ; the world believes that genuine Christianity means the unspotted life and the unselfish life. Even wicked men, who make no effort at virtue, believe that virtue ought to mark the life of the Christian and that good works ought to be the badge of his profession.

And wherever you find this type of Christianity, the world loves it. And as to the care of the orphan, so beautiful is the teaching of Christ that sometimes even the men of the world join with the friends of Jesus in giving help to the orphan. Jesus touched the universal heart when he turned the thought of men to the orphan child and commanded them to succor and defend it.

For among all the objects of our compassion there is none that is so defenceless as the orphan child. When we consider the fact of the helplessness of childhood—that the child is unprotected and inexperienced and is absolutely without knowledge of evil, and is therefore unsuspecting of evil in man, and when we consider the fact that he is in an evil world and that there is peril along every path in which he may walk, and when we consider the fact that the counsel and protection of parenthood has been taken from the orphan child, then we see how great is the exposure of the orphan to peril and to the destructive forces of society, and how real is the appeal that the lot of the orphan makes to the compassion of mankind.

It is with profound gratitude to God that I contemplate the wide extent of the friendship that he has given the cause of the orphan in the hearts of the people of North Carolina, and that he has planted the Methodist Orphanage in the love and favor of a large constituency. For far and near our institution has not lacked for friends since its foundations were laid by the brave and forward-looking Jenkins. Rev. J. N. Cole.



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CONFERENCE ON RELIGION AND EDUCATION

(Continued from page 21)

The morning sessions will be featured with two addresses. The rest of the morning will be given to discussions. Only one address will be given each evening. The afternoons will be spent in informal discussions, three groups meeting each day. Every session of the conference will be opened with a brief worship service.



Bishop Edwin D. Mouzon

Sunday, July 21, will be the crowning day of the conference. There will be sermons, morning and evening, by two of the chief pastors of the church. In the afternoon a great mass meeting will be held, at which the energies of the conference will be focused upon planning the future policy of Christian education for the Methodist Episcopal Church, South.

In order that those desiring to attend this conference may be accommodated the following district organization has been set up. It will be necessary to enroll through this committee. No delegate will be seated in the conference whose credentials have not been countersigned by the chairman of his district committee.

Asheville District

Rev. J. F. Kirk, chairman, 20 Highland St., Asheville.

Pres. C. H. Trowbridge, Weaverville.

Mr. H. A. Dunham, Asheville.

Rev. T. A. Groce, 210 Patton Ave., Asheville.

Mrs. V. L. Stone, 285 Merrimon Ave., Asheville.

Charlotte District

Rev. D. M. Litaker, chairman, Central Ave., Charlotte.

Mr. E. A. Cole, Charlotte.

Mr. Edwin L. Jones, Jones Construction Co., Charlotte.

Miss Catherine Gardner, Box 83, Charlotte.

Mrs. Roy S. Smith, 515 Sunnyside Ave., Charlotte.

Gastonia District

Rev. W. A. Newell, chairman, Gastonia.

Mr. J. H. Separk, Gastonia.

Mr. Marshall Dilling, Gastonia.

Rev. A. C. Swafford, Gastonia.

Mrs. A. J. Owen, Bessemer City.

Greensboro District

Rev. J. B. Craven, chairman, Summit Ave., Greensboro.

Pres. S. B. Turrentine, Greensboro College, Greensboro.

Mr. I. F. Craven, Ramseur.

Mr. O. C. Mills, Piedmont Electric Supply Co., Greensboro.

Mrs. A. L. Thompson, 801 Simpson St., Greensboro.

Marion District

Rev. E. O. Cole, chairman, Marion.

Pres. E. P. Billups, Rutherford College.

Mrs. W. F. Starnes, Morganton.

Mrs. Jerome S. Rogers, Morganton.

Mrs. J. F. Jonas, Marion.

Mt. Airy District

Rev. E. W. Fox, chairman, Mt. Airy.

Rev. J. F. Armstrong, North Wilkesboro.

Mr. C. C. Campbell, Leaksville.

Mrs. J. L. Woltz, Mt. Airy, N. C.

Salisbury District

Rev. H. C. Sprinkle, chairman, Salisbury.

Mr. J. F. Shinn, Norwood.

Mr. S. G. Hawfield, Concord.

Miss Gladys Holt, Box 666, Spencer.

Mrs. Z. V. Moss, Albemarle.

Statesville District

Rev. J. E. Abernethy, chairman, Statesville.

Pres. W. A. Jenkins, Lenoir.

Mr. J. E. Shell, Lenoir.

Mr. Earl W. Reese, Hickory.

Mrs. A. D. Abernethy, Granite Falls.

Waynesville District

Rev. C. M. Pickens, chairman, Waynesville.

Dr. Frank Siler, Lake Junaluska.

Mr. Herbert Gibson, Lake Junaluska.

Rev. F. O. Dryman, Clyde.

Mrs. Geo. L. Hampton, Canton.

Winston-Salem District

Dr. J. H. Barnhardt, chairman, Winston-Salem.

Dr. C. C. Weaver, Winston-Salem.

Dr. R. A. Smith, West End M. E. church, Winston-Salem.

Rev. R. C. Goforth, Lexington, R. 4.

Mrs. J. G. Sterling, 1602 Patterson Ave., Winston-Salem.

NORTH CAROLINA CONFERENCE

The North Carolina conference has been allotted a quota of 177 delegates to the Conference on Religion and Education to be held at Lake Junaluska, July 17-21, 1929, which delegates have been allotted by the annual conference committee as follows:

Durham 24, Elizabeth City 16, Fayetteville 24, New Bern 18, Raleigh 24, Rockingham 18, Washington 18, Weldon 17, and Wilmington 18.

This conference is being promoted jointly by the board of education, Sunday school board and Epworth League board and district committees representing these boards, and the woman's missionary society, has been appointed from the conference committee as follows:

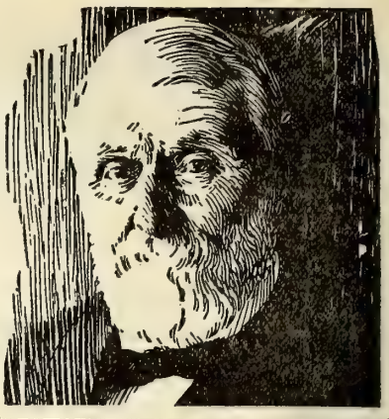
District Committees—Durham

Rev. J. C. Wooten, chairman, Durham.

Prof. H. E. Myers, Duke University, Durham.

Rev. R. E. Brown, West Durham.

Prof. R. N. Wilson, Duke University,



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Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation is a mild vegetable compound. It can not harm the most delicate system and is not habit forming.

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Rev. O. W. Dowd, chairman, Elizabeth City.
Rev. M. Y. Self, Hertford.
Rev. W. P. Watkins, Elizabeth City.
Rev. G. T. Bond, Elizabeth City.
Mrs. R. H. Willis, Hertford.

Fayetteville

Rev. W. A. Cade, chairman, Fayetteville.
Rev. O. I. Hinson, Jonesboro.
Rev. G. T. Adams, Sanford.
J. W. Gilliam, Sanford.
Mrs. Junius Wren, Siler City.

New Bern

Rev. Walter Patten, chairman, New Bern.
Rev. T. W. Lee, Trenton.
Rev. R. M. Price, New Bern.
Mr. W. C. Chadwick, New Bern.
Mrs. Flora Kendall, Goldsboro.

Raleigh

Dr. M. Bradshaw, chairman, Raleigh.
Rev. C. K. Proctor, Oxford.
Mr. Philip Schwartz, Raleigh.
Mr. John A. Park, Raleigh.
Miss Helen White, Oxford.

Rockingham

Rev. H. C. Smith, chairman, Rockingham.
Rev. L. D. Hayman, Troy.
Rev. A. J. Hobbs, Jr., Red Springs.
Rev. J. M. Daniels, Rockingham.
Mrs. L. T. Townsend, Lumberton.

Washington

Rev. J. H. McCracken, chairman, Washington.
Rev. E. L. Hillman, Greenville.
Rev. T. M. Grant, Wilson.
Dr. R. H. Wright, Greenville.
Miss Bessie Harding, Washington (or Spring Hope).

Weldon

Rev. S. A. Cotton, chairman, Weldon.
Rev. B. C. Thompson, Jackson.
Rev. W. C. Martin, Henderson.
Rev. J. A. Martin, Enfield.
Miss Emma Graham, Warrenton.

Wilmington

Dr. H. M. North, chairman, Wilmington.
Rev. A. S. Parker, Rose Hill.
Rev. D. E. Earnhardt, Wilmington.
M. J. Cowell, Wilmington.
Mrs. E. R. Clark, Wilmington.

The district committees have been assigned the responsibility of selecting and notifying delegates for their respective districts and of supplying such delegates with proper credentials. Persons interested should communicate with the chairman or any member of the district committee. The general theme of the conference is "Christian Education, the Task of the Church." The conference is limited to 3000 delegates. Special railroad rates for the round trip costing only $1.00 over the usual one-way fare has been granted by the railroads. Illustrating the very low rates allowed we are giving the following round trip quotations:

Durham	$10.78
Elizabeth City	18.05
Fayetteville	13.39
New Bern	15.60
Raleigh	11.73
Rockingham	9.72
Washington	15.62
Weldon	14.18
Wilmington	13.93

Rev. Ralph E. Nollner, Lake Junaluska, is the executive chairman of the committee on promotion and publicity. It is hoped that the North Carolina conference will be fully represented.

L. L. Gobbel,
Director of Promotion and
Publicity, N. C. Conference.

Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Waynesville, Waynesville ..... June 20-21
Statesville, Granite Falls ..... July 9-10
Marion, Pleasant Grove ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
THIRD ROUND

June
Leasburg, Bethel, a.m. 16
Mebane, p.m. 16
Branson, p.m. 19
Burlington Ct., Bethel, a.m. 22
Webb Ave. and W. Burlington, a.m. 23
Front Street, p.m. 23
Calvary, p.m. 26
Hillsboro, New Sharon, a.m. 30
Milton, Purley, 3, ... 30

July
Duke Memorial, p.m. 10
Yanceyville, Locust Hill, a.m. 13
Andrews, a.m. 14
Lakewood, p.m. 14
Graham, a.m. 21
Haw River, p.m. 21
Trinity, p.m. 24
Stem, Roberts, a.m. 27
Mt. Tirzah, New Bethel, a.m. 28
W. Durham, p.m. 31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

June
Pittsboro, Brown's ..... 15 p.m. 16
Haw River, Mt. Pleasant, p.m. 16
Elizabeth, Singletary 22-23
Bladen, Deems, p.m. 23
Siler City, Providence 29-30
Carthage, Center, p.m. 30
.... July
Roseboro, Halls 6-7
Dunn, p.m. 7
Stedman, Bethany 13-14
Erwin, Blacks, p.m. 14
Jonesboro 20-21
Newton Grove, Wesley's 27-28
St. Pauls, Barker's, p.m. 28

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

June
Mt. Olive Ct., Bethel, 11 22
Mt. Olive-Calypso, Mt. Olive, 11 23
Mt. Olive Ct., Bethel, 3 (preaching) 23
St. Paul's, 8 23
Hookerton, Ormondsville, 11 30
Pikeville-Elm Street, Saulston, 3 30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

June
Four Oaks, Antioch, 11 and 3 15-16
Smithfield, 11 16
Youngsville Ct., Youngsville, 11 22
Tar River, Ebenezer, 11 23
Oxford Ct., Bethel, 11 29
Oxford, 11 30

July
Cary-Apex, Macedonia, 11 6
Zebulon, Wendell, 11 7
Bailey, 3 7
Creedmoor, 11 13-14
Edenton Street, night 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

June
Pastors' School 9-16
Laurel Hill 20
Robeson, 11 23
Lumberton Ct., p.m. 23
Aberdeen, 8 26
West End, 11 30
Richmond Ct., 8 30

July
Rowland 7
Piedmont, 11 14
St. Johns-Gibson, p.m. 14
Ellerbe, 11 28
Roberdel, p.m. 28

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

June
Elm City, Zion, 11 16
Rocky Mount Ct., 3:30 22-23
Bath, Bethany, 11 and 2 28
Mattamuskeet, 11 and 2 29
Swan Quarter, Soul, 11 30
Pantego-Belhaven, 8 30

July
Robersonville Ct., Athur, 11 and 2 6
Ayden, 11 7
Farmville, 8 7
Washington, 11 14
Aurora, Small's, 11 and 2 13
Aurora, 8 14
Springhope, 8 20
Springhope, White Oak, 3:30 21
Rocky Mount, First Church, 11 21
Nashville, 8 21

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
THIRD ROUND

June
Littleton, Bethel, a.m. 16
Warren, Prospect, 3 16
Norlina, Jerusalem, a.m. 22-23
Warrenton, Hebron, a.m. 26
Henderson, night 26
Middleburg, Tabernacle, a.m. 30

July
Ahoskie, Colerain 3
Roanoke Rapids, a.m. and p.m. 7
Scotland Neck, Palmyra, 3 14
Windsor, Windsor, a.m. 17
Conway, Zion, a.m. 20-21
Williamston, Holly Springs, a.m. 23

August
Halifax, Tabor, a.m. 4
Enfield, Central Cross, 3 4
Seaboard, Sharon, a.m. 18
Garysburg, Oak Grove, 3 18

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

June
Wilmington Ct., Federal Point, 11 23
Southport, 8 23
Swansboro, Midway, 10-3 25
Epworth, 8 26
Scott's Hill, Union, 10-3 27
Tabor, Bethesda, 10-3 28
Wallace-Rose Hill, Providence, 3 29
Grace, 8 30

July
Ingold, Salem, 10-3 2
Hallsboro, Wootens, 11 7
Whiteville, 8 7
Shallotte, Sharon, 10-3 9
Kenansville, Friendship, 10-3 11
Clinton, Clinton, 8 11
Carver's Creek, Council, 11 14
Chadbourn, Fair Bluff, 4 and 8 14
Town Creek, Zion, 10-3 16
Burgaw, Rocky Point, 10-3 17
Trinity, 8 17
Magnolia, Carlton's, 10-3 20
Faison-Warsaw, Goshen, 11 21
Fifth Avenue, 8 21
Maysville, Belgrade, 11 28
Jack-Richland, Haw Branch, 3:30 28

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

June
Mills River, Horseshoe, 11 16
Swannanoa, Bethesda, 3 16
Rosman, Lake Toxaway, 11 23
Weaverville Station, 8 26
Spring Gap, The Gap, 11 30
Black Mountain, 8 30

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

June
Morven, McFarlan, 11 23
Peachland, Fountain Hill, 3 23
Dilworth, 11 30
Hickory Grove, night 30

July
Hawthorne Lane, 11 7
Myers Park, 11 14
Big Spring, night 14
Monroe, 11 21
Prospect, Bethlehem, 11 20-21
North Monroe, 3 21
Wadesboro, 11 28
Matthews, night 28

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
THIRD ROUND

June
Reidsville, night 12
Wesley Memorial, 11 16
College Place, night 16

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

June
Stanley, Stanley, 11 23
Lowell, South Point, 3 23
McAdenville, McAdenville, night 23
Gastonia, Main Street, 11 30
Trinity, Tate's Chapel, 3 29-30
Lincolnton, First Church, night 30

MARION DISTRICT
Edwin O. Cole, P.E., Box 264, Marion, N. C.
THIRD ROUND

June
Spindale, Spindale, 11 17
Cliffside-Avondale, Avondale, night 17
Rutherfordton, Gilboa, 11 23
Henrietta-Caroleen, Caroleen, night 23
Glen Alpine, 11 30
Pleasant Grove, night 30

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

June
Leaksville, 11 16
Madison, night 16
Yadkinville, Yadkinville, 2:30 and night 22-23
Wilkesboro, 11 23
Ronda, 2:30 23
Moravian Falls, Moriah, 11 30

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North Carolina Christian Advocate

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North Wilkesboro, night 30

July

Jonesville, Longtown, 11 7
Dobson, Pleasant Ridge, 2:30 7
Boone, 11 14
Watauga, Mabel, 2:30 14
Sandy Ridge, Mount Herman, 11 21
Danbury, Forest Chapel, 2:30 21
Elkin, 11 28
Ararat, 2:30 28

August

Helton, 11 4
Warrensville, 2:30 4
Todd, 11 11
Jefferson, Zion, 2:30 11
Sparta, 2:30 17
Creston, 11 18
Laurel Springs, Chestnut Hill, 2:30 18

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
THIRD ROUND

June

Shepherd, Rocky Mount, 11 23
Mt. Zion, Huntersville, 2:30 23
Davidson, night 23
Mooresville, Broad St., 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville Central, night 30

July

Stony Point, 11 7
Hiddenite, Rocky Springs, 2:30 7
Taylorsville, night 7

SALISBURY DISTRICT
H. C. Sprinkle P.E., Salisbury, N. C.
THIRD ROUND

June

N. C. Pastors' School, Duke University 5-19
Concord, Harmony, Center, 11 23
Mt. Pleasant, Center Grove, 3 23
China Grove, 7:30 23
Albemarle Ct., Stony Hill, 11 Sat. and 3 Sun. ...29-30
Albemarle, First St., 11 30
Albemarle, Central, 7:30 30

July

Gold Hill, 11 Sat. and 3 Sun. 6-7
Badin, Bethany, 11 7
Salem, Oak Grove, 11 Sat. and 3 Sun. 13-14
New London, Bethel, 11 14
Norwood Ct., Randall, 11 Sat. and 3 Sun. 20-21
Norwood, 11 21
Main St.-Yadkin-Rowan, 7:30 21
Woodleaf, 11 Sat. and 3 Sun. 27-28
Spencer, Cenrtal 28

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

June

Fines Creek, Cataloochee, 11 23
Clyde-Junaluska, Long's, night 23
Jonathan, 11 30
Dellwood, Balsam, 3 30
Waynesville, night 30

July

Wolf Mountain, 11 6
Cullowhee, 11 7
Webster, 3 7
Glenville, 11 14
Highlands, 3 14

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
THIRD ROUND

June

Thomasville, Main Street, 11 16
Denton, Pleasant Grove, 3 16
Mocksville, 11 23
Linwood, Cotton Grove, 3 23
Advance, Fulton, night, ...23
Hanes-Clemmons, Bethel, 11 30
Burkhead, night 30

July

Lewisville, Sharon, 3 and night .....June 30 and 1
Thomasville, Trinity, 11 7
Thomasville Ct., Prospect, 3 7
West End, night 7
Kernersville, Shady Grove, 11 14
Grace, night 14
Lexington, First Church, 11 21
Hiatt, night 21

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In Memoriam

HOLLER—Ernest McDowell Holler was born the 28th day of April, 1906, and departed this life April 27, 1929, being 22 years, 11 months and 29 days old. He was a member of Zion Methodist church, having joined about five years ago. He is survived by his father and mother, Mr. and Mrs. Will Holler; three brothers, Gorman, William and James; and three sisters, Mrs. V. V. Shuford, Mrs. D. H. Shuping and Wilhemenia Holler. May each of the bereaved look to God, who is able to comfort and sustain them under this sore bereavement. Funeral services held at Zion by the writer, assisted by W. R. Bradshaw. D. S. Richardson.

RHONEY—Harriet Elizabeth Dagenhart was born September 25, 1858; departed this life April 30, 1929, age 70 years, seven months and five days. She was married to William Rhoney, October 23, 1881. She was the mother of ten children, seven of them living; 20 grandchildren. She joined the Lutheran church in childhood; later in life she connected herself with the Methodist church. She was a member of Bethlehem church and lived a faithful member unto the day of her death. Funeral and burial at Zion, conducted by her pastor, assisted by W. R. Bradshaw. A mother in Israel hath fallen, but we weep not as those who have no hope. May God comfort the bereaved. D. S. Richardson.

RATLEDGE—Betty Bailey Ratledge was born June 17, 1873; departed this life May 22, 1929, age 55 years, 11 months and five days. Joined Elbaville church in early life. Later moved membership to M. E. church, South Advance. Married J. H. Ratledge January 30, 1901. To this union were born two sons and three daughters—Ralph C., Walter Glenn, Ann, Mary and Kathryn Heath, all of whom are living together with her father, L. A. Bailey; also three grandchildren.

Mrs. Ratledge was organist of this church during her girlhood and a worker in this Sunday school. She carried the same interest to the Advance church and Sunday school.

Mrs. Ratledge was a devoted wife, loving mother and a friend to all, and in turn was loved by all who knew her.

NELSON—Meynardie Nelson, youngest son of the late Rev. J. S. Nelson of the North Carolina conference and his wife, Annie Isabella Nelson, was born at Mocksville, N. C., June 30, 1872, and died at his home in Littleton, N. C., March 27, 1929.

Brother Nelson in early manhood located in Littleton, where he married Miss Sue Johnson, who with four sons and one daughter survive him. He was a man of unusual energy and industry. For many years he was engaged in the mercantile business, later selling that so that he might devote all his time to the manufacture and sale of a verticle paper cutter, the product of his own inventive mind. To this enterprise he gave so much of his time and energy that his physical strength gave way and he found himself in the grip of a malady that ended in his death after long and intense suffering.

Meynardie Nelson, the son of an itinerant Methodist preacher, was a man of fine mind and noble heart. He was deeply religious and one of the most diligent students of the Bible the writer has ever known. For many years he taught a class of women in the Sunday school and they held him in great reverence and esteem. He believed in his father's Bible and his father's God, and he gave evidence that in his life both had played an important part. He was indeed a good man. No preacher ever came to know him without feeling that in that man he had a true friend. For many years he was a steward of his church and gave to that important office a devotion and service not often equalled. He loved the preachers and he loved the church and now that he is gone both will miss him.

Brother Nelson was a devoted husband and father. He took great interest in his family and his home. It was to him a real refuge from the strain and stress of the business world. He has gone from our little circle to join the great congregation above. May God bless and guide his heart-stricken wife and children.

RESOLUTIONS OF RESPECT

The Mary Hambrick Missionary Society of Edgar Long Memorial church, Roxboro, N. C., was saddened by the death of one of its most devoted and loyal members when, on May 12, 1929, the death angel claimed for its own the spirit of Mrs. Nannie Morton.

Always true and faithful to her convictions, she stood for the best things in life, none of which surpassed her devotion to her church.

She filled a large place in the hearts of all our people and her life will ever be an inspiration.

Therefore be it resolved:

That our missionary society and church have sustained a great loss, yet we feel our loss is heaven's gain.

That we extend to the bereaved family our deep sympathy, and commend them to the God whom she served.

That a copy of these resolutions be recorded in the minutes of the society, a copy sent to the North Carolina Christian Advocate, The Roxboro Courier, and to the family of the deceased.

Mrs. Mamie Merritt,
Mrs. C. C. Critcher,
Mrs. T. E. Austin.

RESOLUTIONS OF RESPECT

At the close of the holy Sabbath day, April 14, God called our loved co-worker, Mrs. Hunter G. Smith, to the mansion prepared for her. We humbly bow to his will whose voice it was her joy to obey. We, her co-laborers, in the Hay Street Missionary Society, wish to place these resolutions for her whose place in our hearts, our church and our community cannot be filled.

First, Though her work among us is ended she has joined the "choir invisible," but the influence of her sincerity will remain as a benediction to those who knew her best. May we who are left behind emulate her example and find ourselves uplifted by the many Christian virtues which guided her through life.

Second, We, the members of the W. M. S. of which she has long been a member, miss her presence, advice and cooperation.

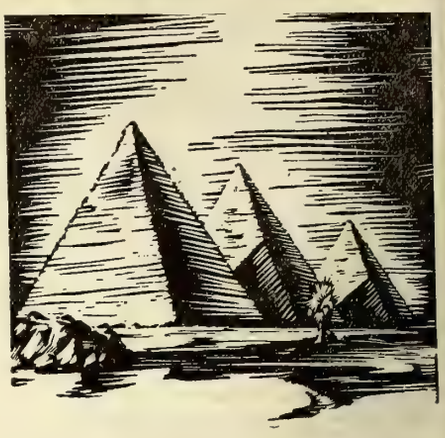
Third, The local department of the work of the church was under her care and she guided it wisely and lovingly, dispensing the charity funds of the same.

Fourth We humbly submit our will to His, remembering that we would follow her example as she followed Christ.

Fifth, We extend to the family and relatives our tenderest sympathy and love and pray that the God of all will comfort and heal the aching and broken hearts.

Sixth, That a copy of these resolutions be sent to the family, to the North Carolina Advocate, our local paper, and that a page of records be set aside to her memory. "To live in hearts we leave behind is not to die."

Mrs. Emma L. Hunter,
Mrs. John A. Steel,
Mrs. Ed C. Smith.



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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, JUNE [illegible] 1929 Number 25

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THE METHODIST CIRCUIT RIDER

CLOSE THE ADVOCATE CAMPAIGN IN JULY

The pressure of Mission Special is off in the stations, the revival season is on in the Country to rally the folks, forty young preachers are assisting on the circuits — What better time to stress the church paper?

Make It 100 Per Cent for Each District

Gastonia, Raleigh and Rockingham have won. Durham, Charlotte and New Bern are pressing to the finish. Greensboro, Mt. Airy, Washington, Statesville, Salisbury and Winston-Salem are on the way. Elizabeth City, Asheville, Waynesville, Marion, Weldon, Fayetteville and Wilmington got a late start but they are now in full swing.

Many Have Secured More Than Their Quota

The stars shine for R. A. Swaringen, John Cline, J. A. Smith, H. P. Powell, G. N. Dulin, M. S. Kincheloe, N. C. Williams, H. A. Chester, M. C. Ellerbe, L. E. Sawyer, E. J. Rees, E. Frank Lee, S. F. Nicks, B. F. Houston, N. B. Johnson, W. C. Martin, J. W. Kennedy, J. C. Gentry, Bryan M. Crosby, J. M. Combs, J. W. Moore, W. R. Kelley, J. F. Armstrong, H. W. Howard, T. J. Rodgers, R. H. Broom, G. L. Wilkerson, H. L. Hendrix, C. B. Culbreth, H. L. Davis, C. C. Herbert, Jr., G. C. Wood, J. M. Jolliff, B. B. Slaughter, C. A. Johnson, R. M. Price, W. A. Betts, W. L. Clegg, J. D. Bundy, A. J. Hobbs, N. M. Wright, R. E. Pittman, Guy Hamilton, M. F. Hodges, Reid Wall, J. N. Randall, J. T. Ratledge, M. F. Moores, M. A. Osbourne, R. E. Ward, R. K. Brady, O. P. Ader, A. P. Brantley, T. J. Houck and Parker Holmes.

Let the Final Report be Thrilling

At that time a report for renewals will be made along with the record for new subscribers. This has been a great campaign for the Advocate. More have enlisted in this than ever before. Two hundred and fifty-three charges are already on the roll of honor.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, JUNE 20, 1929 Number 25

...e had he found in huts where poor men lie;
...is daily teachers had been woods and rills,
...silence that is in the starry sky,
...e sleep that is among the lonely hills.
—Wordsworth.

⚜

Does the wet press of the land in the big display made of the killings by the officers of the law expect the public to be ignorant of the motive back of this? A nation-wide effort is on to discount the law enforcement crusade. Some of those who cried loudest for law enforcement are a party to this scheme of the liquor forces. The crusade is on.

⚜

The summer, with its trees dressed in the fullness of summer green, its flowers in their delicate beauty, its corn standing golden in the sun has been called the consummation of beauty. But what about the late riser that knows nothing of the early morning hour when the freshness of the morning is everywhere. The birds are in the trees singing their matin songs and plant and flower thrill with a new joy. The early riser, able to watch the sun pass above the horizon, has joys unknown to the late and sluggish soul. Such cannot greet the morning with a song.

⚜

Things that really count in religion was the general theme of five addresses given by Bishop Edwin D. Mouzon before the pastors' school at Duke University this week. The first of these in Memorial church last Sunday night on Christianizing the social order rang clear and full and strong. The hour was not spent in generalization. The bishop plead for Christianizing the home, for the Christian attitude towards law and order, and towards other races, as well as a determined effort to make Christian our churches and also the Christians in our churches. Such sermons as this, delivered with the passion of a prophet, would fill many churches now empty. No uncertain note is needed at this hour.

Bruce S. Wright has a notable quartette consisting of four Johns: John of the Jail, a dreamer; John of the World, with a world parish; John the Blind, "whose eyes God took away that he might see"; John of the Crags, "who never feared the face of man." Great are John Bunyan, John Wesley, John Milton and John Knox.

⚜

The youth of today would do well to read these words of Arthur Brisbane: "John L. Sullivan, greatest fighter that ever lived in America, became a drunkard, reformed, or tried to, and said to this writer: 'Write me a good lecture on temperance. I'll read it in theaters all over the country and do a lot of good.' He did lecture on temperance, and young people that would not have listened to clergymen, or their own fathers, listened with deep respect to John L. Sullivan."

⚜

A preacher with a weak, indefinite program often rebukes his people for their low spirituality and lack of prayer. We do not admonish children to be hungry but rather we supply them with wholesome exercise and the appetite comes. Does not a hungry heart come more from the active experiences of life than from sharp admonitions? Set a man to a task in the serious demands of his Lord; then heart hunger and prayer will follow. A job is more effective than a jab. "We are laborers together."

⚜

The pastors' school has closed, the preachers have given themselves to new lines of thought and to fresh aspirations, and the new recruits are going out to labor with the older heads in the work of redemption. The revivals in country places, and the efforts to train the children and to enlist the youth will test the devotion and enthusiasm of all. Only the Presence that rendered glorious the desert road and gave assurance in the midst of the storm can make victories these days and nights that are ahead of us.

The Circuit Rider

The statue pictured on the cover of this issue of the Advocate was the gift of Robert Asbury Booth to the state of Oregon and stands in front of the capitol of that state. The sculptor was Alexander Phimister Proctor. In his letter to the governor of Oregon, Mr. Booth paid this fine tribute to those whom the statue commemorates:

"For a long time I have cherished the hope that some day I might be able to express in a degree my admiration and appreciation of the ministers of the gospel who as circuit riders became the friends, counsellors, and evangels to the pioneers on every American frontier, and who so largely directed the thought of our citizenry and shaped the course of our civilization."

We are indebted to the American Bible Society for the loan of the cut and to the Stereoptican Committee of the World Service Commission from whom the original picture was obtained by the American Bible Society.

"The Grandfather of the United States"

Sir Esme Howard, at Chapel Hill on commencement day in discussing King Alfred so designated him, as he pointed out certain characteristics of the Saxons in Alfred's day. Stated generally, without the text before us, the ambassador said they stressed (1) the dominance of religion, (2) cherished a love of liberty, (3) fostered art and literature, (4) and showed an aptitude for self-government. Are not these the elements that have gone into the making of England and America? Do not these account for the essential unity of the English speaking world? A thousand years of history on the other side of the water and two hundred years on this side tell the same story. Our social and governmental institutions, our law and our literature, our traditions and our religion are one and the same. We speak the tongue of Shakespeare and of Milton, we hark back to the Magna Charta and the Bill of Rights, we read the Bible of John Wycliffe and of King James. We of the English speaking world are one in religion, in love of liberty, in art and literature and in our love for self-government.

Washington and Jefferson, Lincoln and Wilson have become symbols of our national life—embodiments of the fundamentals of Anglo Saxon civilization. If we read aright the record of King Alfred as portrayed by Sir Esme, these notable names in our national life are but the flowering forth of that which had its roots in the days of Alfred, the Truth-Teller.

Alfred contended with the ultra forces about him in those early days and won. How different history would have been had not this great man lived in that far off day? Did not the Ambassador say by implication that the contest of old is not yet at an end?

Certainly no prophet is needed in this day to foretell the coming of a conflict in our land with elements that are opposed to the things that have made England great. The economical Dutch, the plodding German, the sturdy English and the heroic Scotch have led in the work of felling the forests, building the homes, laying out the towns and in organizing the commercial undertakings of a great and progressive people. In church and school and court house and chamber of commerce these have held dominance. Their habits and ideals of life have held sway. But that day is no longer. Other elements have pressed in from every land. The big city has become a dominant factor. Social and industrial changes are upon us; political alignments are no longer stable; no one is sure what the end will be more than that the old order is gone. A new day is ours.

Would it not be well for us to pray in these last days for the coming of one like to our "grandfather," as described by Sir Esme in these words:

"I have tried to give you, in as short a space as possible, some idea of this truly great man—perhaps the greatest that the island of Great Britain ever produced, who was at once patriot, lawgiver, educator, administrator, organizer of victory, artist, soldier and saint, eminently sane and full of common sense; never fanatical nor gloomy, who was known, as Asser tells us, as Alfred the Truth-Teller. This is, perhaps, a better epithet than given later of Alfred the Great, though the latter was never better deserved than in this case."

The Pastors' School at Duke

Ten years have disclosed the value of this annual gathering in June. This first decade has been one of learning and of instruction. The instruction offered has proven most valuable to those preachers whe have attended through the years. The decade, also, has been a time of learning for the management. So, the next decade should be used to finer advantage than the first. The physical equipment at

Duke will meet every need and the work should be arranged to better advantage.

The plan to embrace only one Sunday next year by beginning on Monday night following commencement will make it possible for every preacher in North Carolina who is so disposed to attend. Think how much this would mean! Apart from the courses offered, the privilege of gathering a great company of Methodist preachers together in the midst of almost perfect surroundings—a situation in which the best in nature and in architecture exists—means more than we can estimate.

We feel sure that many of our brethren have not yet come to appreciate fully the contribution made to them by Duke University. The cost of the session is at the minimum. For the service rendered the expenses are beyond compare. Why not take advantage of these privileges?

We should begin at once to make the next more than an ordinary year in our work here in North Carolina. Two events should interest in a wonderful way every Methodist in our two conferences.

First, Duke University is to open on the new campus. This is an event of major importance in the life of the state. The religious, educational and physical life of the people will more and more be influenced by the ramifications of the life of this university. Every thoughtful man knows this. Why should not the Methodist people be grateful and come to appreciate afresh the rare responsibilities resting upon them? Are the Methodist preachers going to be big and broad and devoted enough to hold to the main issues and to lead their people in a great way at this time?

Second, next year marks the seventy-fifth year of the North Carolina Christian Advocate. We must make this diamond jubilee a great occasion for the paper and we must determine to mark with a white stone the progress of religious journalism in this state.

With united effort on the part of every interest and institution of our Methodism in the state, we can convince the world that we have without a single exception the best paper and the most largely circulated paper in the Methodist Episcopal Church, South. Many know this now, but we must not be satisfied until all are ready to admit as much. The great day of opportunity has come.

With the marvellous work to be done in the country places by the ever increasing company of devoted and well trained young ministers able to carry on in town and country, and with the ever enlarging dominance of Duke University in this section, we must support a paper adequate to meet the needs of the situation. This is no easy task. All elements in the life of our people must be ministered unto in a way so as to win the support of the Methodist constituency in this exacting period of our history.

The past constrains us; the future beckons us; and the resources are at hand. Are we made of the right stuff to lay hold of our university, of our paper, and of all the other resources at hand and to use these to finest advantage? The next few years will disclose our fitness to be made the custodians of vast resources and our readiness to undertake unusual tasks to the glory of God and for the welfare of humanity.

The Annual Conference

The annual conference is fundamentally and in its practical workings a ministers' conference. Laymen are members thereof but not in the sense that the ministers are. The layman is a delegate elected for a limited period. The minister is a life member who surrendered his membership in the local church when he became a member of the annual conference. The layman who attends an annual conference with the right to speak and vote is not, therefore, a member in the same sense of a minister and cannot be.

This fundamental difference is emphasized in the fact that his field of labor is not determined by himself, but by the conference, and that episcopal authority which by appointment has a part in the work of the conference. Furthermore, the minister has to answer to the annual conference for his behaviour and not to a local church or a quarterly conference or even to the bishop that makes his appointment. To this body he is amenable for both his official and personal conduct. It is his church home, while the lay member is but a temporary sojourner.

The general conference is a temporary affair as compared with the annual conference. It is a delegated body that assembles, does its work and adjourns and another is elected for the next quadrennial meeting, but the annual conference comes down through the years as the one great permanent body of the church's ministry. The pastor, we are accustomed to say, is the big man in Methodism, likewise the annual conference is the big conference of Methodism.

People and Things

The Mt. Olive and Calypso congregations have granted Brother E. M. Snipes a vacation of a few weeks, and Robert L. Jerome will serve the charge in his absence.

Rev. J. J. Barker of Somora, N. C., says that his health is much improved and he feels that he is able to aid some of the brethren in meetings.

Brevard Street church, Charlotte, will next Sunday, June 23, observe home coming day. Dr. Ashley Chappell of Monroe will be the speaker at the morning hour and Jake F. Newell at the night service.

The plea for closing the Advocate campaign in a great way takes the place this week of the usual notes on the progress of the campaign. These will be resumed next week.

"We are going to dedicate our M. E. church at Council on the day of our third quarterly conference, which will be the second Sunday in July (July 14). Dr. North will preach the sermon. We will begin at 11 o'clock and adjourn some time about three or four."—W. D. Yarboro.

Churches and religious organizations of North Carolina with more than five employes, including choir members, are subject to the terms of the North Carolina workmen's compensation act, Attorney General Dennis G. Brummitt has ruled in answer to a request from Raymond Hunt, chairman of the board of deacons of the First Presbyterian church of Wilmington.

No greater fortune can befall a child than to be born into a home where the best books are read, the best religious papers taken, the best music interpreted, and the best talk enjoyed, for in these privileges the richest educational privileges are supplied. Our subscription list to the Advocate still continues to grow. Won't you give us your subscription today? Thank "U."—Bulletin of Brevard Street Church.

Rev. N. L. Seabolt, pastor of the Hemp charge, has been relieved of his work because of the condition of his health. He has found it necessary to relinquish his work and seek treatment in a hospital. A truer and nobler soul than N. L. Seabolt has not had a place among us. He is much in the thought and prayers of his numerous friends in the North Carolina conference. Rev. L. A. Tilley, a recent graduate of Duke, has been appointed to the place vacated by Brother Seabolt.

The formal opening of the new Sunday school building of St. Paul Methodist church was held with impressive ceremonies at 11 o'clock last Sunday morning. The feature of the occasion was an address by Dr. Gilbert T. Rowe of the school of religion of Duke University. The large assembly room on the first floor of the building was used for the occasion and was well filled, many being present from other denominations. The First Baptist church, located diagonally across the street, was represented by the heads of all the departments of the Sunday school. Rev. W. V. McRae, pastor of St. Paul church, was in charge of the program and introduced the speakers. The choir rendered special music. J. T. Jerome, superintendent of the Sunday school and chairman of the building committee, spoke of the new building as the realization of the hopes of the congregation for many years and reminded the congregation of the active leadership of Rev. J. M. Daniel, former pastor, in launching and carrying forward the building program.

The new church at Jamestown will be dedicated the first Sunday in July at 11 o'clock. Dr. G. T. Rowe will preach the sermon and Rev. J. B. Craven will pronounce the service of dedication. This church was built during the pastorate of Rev. J. E. Womack to take the place of the church burned January, 1926. At the beginning of this year the indebtedness was $11,000. With the aid of $3,000 donated by the Duke Foundation, the congregation has freed the church of debt.

Rev. Euclid McWhorter, pastor of Chestnut Street Methodist church of Lumberton, is rapidly recuperating at Tarboro from a spell of sickness and expects to return to Lumberton next week. He has been undergoing treatment in a hospital but expected to go today to the home of his son-in-law and daughter, Mr. and Mrs. L. Dow Pender, in Tarboro. His physician told some Lumberton visitors last week that Mr. McWhorter's condition was improving most satisfactorily and that he would be able to resume his work here within two weeks from then.—Robesonian.

The missionary education conference, which for 25 years has been an important annual event in the Southeast, will be held this year at Blue Ridge, N. C., June 25-July 5. This is the one great interdenominational missionary gathering in this area and its program presents an extraordinary cross section of America's best religious leadership—Methodist, Baptist, Presbyterian, Episcopal, Disciples, Congregational and Lutheran. The curriculum offers a wide diversity of courses in Bible and mission study, primary and junior methods, current problems, demonstration classes, dramatics, etc. This conference is in no sense competitive with the denominational conferences, but endeavors to supplement them and strengthen their leadership. Those desiring further knowledge about the conference are invited to write Mr. J. J. King, Registrar, Blue Ridge, N. C., who will gladly send full information.

The congregation of Mt. Olivet church on the Concord circuit on last Sunday afternoon in an enthusiastic service of magnificent spirit and foresight definitely adopted plans for extensively enlarging and beautifying at a cost of $5000 their entire church plant. Chas. C. Hook, architect, has drawn plans that will make this great church have a material equipment equal to its needs for many years to come. Already an outstanding congregation, this church under the leadership of Rev. E. E. Snow has this year gone forward rapidly. A fine revival, led by the pastor, a deepening of religious devotion, and a response to every financial appeal, mark great advances on this charge this year. It would be difficult to find a more enthusiastically responsive people or a more successful leadership. O. V. Woosley and Supt. S. G. Hawfield, by stirring addresses, preceded the moving sermon of Rev. E. E. Snow who preached on "Pioneers of Faith." And in a very few minutes after these exercises the congregation agreed to the plans the pastor submitted. . . . Only a few weeks ago Rocky Ridge church on the Concord circuit celebrated the completion of material improvement; and plans for other churches are being made. Every indication now points to the best report this charge has ever made at the end of of any year, when every church on the charge will meet all its individual obligations in full.

PROVIDENCE METHODIST CHURCH CELEBRATES ITS HUNDREDTH BIRTHDAY

June 28-30 is the happy occasion of the celebration of the hundredth anniversary of Providence Methodist church on the Wallace-Rose Hill circuit. On Sunday, June 30, at 11 o'clock Bishop Edwin D. Mouzon of Charlotte, N. C., will deliver the closing sermon for the occasion. The church is preparing an elaborate program, and is expecting every living former pastor and presiding elder of the church to be present and participate in the program.



Rev. A. S. Parker
Pastor of Providence Church

For more than one hundred years Providence Methodist church has been serving the people of Duplin county. It is located about five miles west of the towns of Wallace and Rose Hill, and about seven miles west of state highway No. 40.

The oldest available records date back to February 23, 1828. The deed speaks of "Providence Meeting House" and gives an acre of land surrounding it. The land was given by John and Mary James to seven trustees, to be used by the ministry of the Methodist Episcopal Church as a place of worship. The first building on the ground was constructed of logs, with some kind of sheds on either side for the use of slaves. In 1867 the present building was erected and stood until 1886, when it was repaired and enlarged. It stands today very much as it was left in 1886.

The oldest people of the community remember Revs. J. T. Harris, Thomas Culbreth, Jesse P. Jordan, J. T. Heitman, J. T. Bagwell, and others as pastors. It is quite probable that Jesse Lee and others of the early pioneers preached in the community, if not in the old Providence meeting house. Providence is the mother church of Methodism in this section of the state.

An outline of the celebration program follows:

Friday evening, 8 o'clock: Sermon by Rev. B. H. Black.

Saturday, 10:30: Messages from former pastors, presiding elders and visiting ministers.

Dinner on grounds.

Afternoon: Report of committee on church history. Quarterly conference, H. M. North presiding.

Sunday, 11 a. m.: Sermon by Bishop E. D. Mouzon.

THE PASTORS' SCHOOL FOR 1929

For attendance and sustained interest, some pronounced the pastors' school this June the best yet. The dean, Prof. J. M. Ormond, and those associated with him, displayed such fidelity in the work as to win the applause of all.

The courses offered were of sufficient range in variety of subjects as to meet the needs of all. Then, too, the ability of the instructors met the demands of the most exacting.

The management took steps to proceed at once in securing those who are to have a place in the school next year. The plan to embrace only one Sunday in 1930 met with very general approval. This gives assurance of a larger attendance and more to work for credits. Every prospect for the future is most pleasing.



Providence Church Celebrates Its Centenary

Only those who were present ten years ago and have followed the efforts of these years know just how far we have come and how the attitude of the preachers have changed. Then, it was an institute given primarily to hearing talks; now it is a school in which many do real serious and profitable work. We are constrained to believe that the work has just begun. Only the years can disclose the possibilities of these annual gatherings at Duke.

We hope to give the names of all who won credits soon as the report of the dean is available.

THIRD REPORT ON CHAPEL HILL CHURCH

I give below the list of contributions received since my last report:

Charlotte District

Rev. J .A. Smith, Charlotte, Big Springs charge	$ 6.25
Elzie Myers, Pineville Ct.	25.00
Blemont Park M. E. Church, Charlotte	12.50
Dilworth M. E. Church, Charlotte	125.00
Rev. Geo. W. Clay, Marshville charge	12.50

Rockingham District

W. F. Trawick, Raeford charge	20.00

Asheville District

Chandler Ct., Chandler, N. C.	10.00

Elizabeth City District

Rev. I. J. Strawbridge, Hatteras Ct.	4.80

Mount Airy District

Rev. R. E. Ward, Moravian Falls	5.00

Durham District

Chapel Hill Methodist Church, pledge in full, $10,000.00

M. E. Hogan, Treas.

"A Demon in Disguise"

By A. J. HOBBS, Jr.

Text—Romans 7:21: " . . . *When I would do good, evil is present with me.*"

DURING the days of the World War there was in the United States mail an occasional dangerous package, clothed in decent material similar to that of its companions, which made its way to the hand of an innocent person. Outwardly, it seemed pure and undefiled; and it was attractive, creating thrills of joy and expectancy. But upon examination of the contents it was found that a monster, ready to do violence, lurked therein.

When the late President Harding made his fateful journey to Alaska during the summer of 1922, there was no cause to fear that a disguised enemy would come into his path. Everything went well for a time; but we well remember the sad ending of the trip. The hidden enemy had shown his power.

The enemies of the body, though vicious, do not come to us with the same force and deception as do the enemies of the soul. One of these soul enemies we want to dissect and examine. Intemperance is his name. There is much difference of opinion among writers on morals as to the true relationship between the three virtues of sobriety, moderation, and temperance. Each has had its claims to be the archatypal virtue, which includes the others, advocated by representative writers; but there seem to be very strong reasons why intemperance should be regarded as the inclusive virtue, the chief being that it has held a place from early times among the cardinal virtues. From the first, Plato seems to accept this grouping of virtues as based upon a current classification, and it passes through Aristotle and the Stoics into Christian thought. The general idea of temperance, or moderation, as an element in all virtue is peculiarly Greek, and it reappears in Christianity.

Primarily, temperance is a moderate use and enjoyment of all good things. The word has, however, gone through a process of evolution, and different interpretations have been placed upon it. In modern days the word is often used to designate great moderation in the use of alcoholic beverages, or even total abstinence from them. If this were the only way to characterize the subject, the difficulties arising in connection with it would be severe enough. As it is, however, intemperance meets us in many disguised forms; and when we would do good, the evil is ever present with us. This enemy works his way into our lives, not only through strong drink, but through our thoughts, words, deeds. When he comes, he is usually attractive, making a strong appeal.

We do not have to go to the slums of our large cities or to the mountainous districts of our country to find the evil effects of this monster. He is no respecter of persons, for he peirces the life tissues of the elite and educated classes of mankind as well as the poor and the outcast. He has gone slyly into the homes of our nation and there has set up a kingdom for himself, daring the angel of purity to interfere with his workings. He has followed men to their offices in the morning and kept them company through the day; he has remained at home with the wife and mother and stirred up strife and enmity and jealousy in the home and in the community. He has gone out into all walks of life, staking out his acre in the midst of men. It is terrible to have to admit it, but this demon has even at times found his way into our churches, and into our theological institutions. Occasionally he manifests himself in unchaste speech or in questionable deeds in those organizations which are pivotal in the nation's life. If he has the cunning and the power to force himself into the best and the purest of our nation's institutions and there to find for himself a welcome, what is going to be the lot of those men and organizations which are not backed by moral integrity and power. If he has come into the lives of our best men and institutions, it means that our civilization needs moral reformation and greater determination to follow the principles of Jesus Christ. When the devil tempted Jesus three times, he was refused three times. That was not too often. How often do we refuse him? How often do we yield to his appeal and speak an ugly word, think an evil thought, or do an unjust deed? If our commonwealth and our civilization are to exist and to progress to a greater perfection, we shall have to follow more closely in the steps of the Carpenter of Nazareth. Those nations that have given more thought and time to worldly pleasures and worldly goods have lost Jesus; and their civilizations have decayed. When a man becomes a bosom companion of this evil monster, Jesus Christ loses a friend, loses the service that a son of God is supposed to render in the name of his Maker; and such an estrangment follows that man fears to meet the Christ who was crucified for him.

This monster of intemperance is like the germs of the most deadly disease. He is persistent, and he refuses to release his grasp when only mild tactics are used. If he comes to us today and finds the least welcome, he clings tenaciously to that friendship and injects a deadly poison. Tomorrow his work goes on more forcibly;and as the days pass, he will permeate the whole being unless he is checked. Some men claim they can keep company with this dangerous monster, giving him a small share of their attention, and still remain pure and godly. The experience of nations and of men has, however, proved this reasoning to be based upon false assumptions. The pure Christian (and is there more than one type?) will want to live on the highest level of life possible. It is man's privilege to make his own choice as to the level upon which he will live. Will you lie? Will you deceive? Will you cheat? Will you drink? Will you smoke? How many of these things can you bring into your life if you have chosen the highest level upon which to live? You many answer the question for yourself. The late Professor Henry B. Wright of Yale believed that any act that in the least defiled the body or made us any less efficient, in thought, word, deed, in physical strength, in purity, made it impossible for us to live upon the very highest level of life. And he would frequently remark, "I cannot believe that I shall see any Bull Durham or Camel posters along the milky way." We are free to choose the road which we are going to travel. There are two extremes, the worst and the best, or the lowest and highest. There may be a satisfactory thoroughfare lying between the two. If you find it, use it.

The question before us now is, how shall we overcome the disguised demon? With what weapon shall we strike?

When will the blow be most effective? With what power can we conquer him? One of the first qualifications necessary in combatting this enemy is a thorough knowledge of him and his methods. Due to his deceptive manner, and to the garments with which he clothes himself, he has been able to mislead men and nations, and to divert their minds from that which is purest and noblest. He is coming to us in the twentieth century with as much force as at any previous time; and to many men he is as beautiful and as appealing as the smartest sport model that rolls upon our highways. Coming to us in such manner, he fascinates us, and we sometimes leave our reason in the background and grasp for the evil thing which seems, for the moment, to have a legitimate claim upon our energies.

Like the Apostle Paul, when we would do good, the evil is present with us. If we are to win in this battle and overcome the evils which constantly come to us with so much force, our aims must be pointed toward the right. That will mean moderation in all phases of life. The aim of the temperate man is positive, not negative. He aims not merely at the subjugation of his lower nature, but at the cultivation of moral and spiritual power. Temperance is the virtue of the man of high ideals who strives to win a sovereign self-mastery. It implies no monotonous restraint, but an ordered use of every gift. The temperate man faces life and uses its gifts and blessings in the temper of an athlete training for a contest, says Paul in 1 Corinthians 9:25; or of a soldier engaged in a campaign (2 Timothy 2:3). He exercises celf-control, not only in cutting off superfluities, but in allowing necessaries—watchful against any form of self-indulgence that may bring him under the power of the world or of his lower nature. He is not hindered or overpowered by circumstances, but controls them; he makes them subservient to his spiritual progress; he passes through them upwards and onwards to God.

Religious Education as a Superintendent Sees It

By W. G. LYNCH

A great deal has been said and written about the success or failure of revival meetings as carried on in the churches throughout the country annually. As a student, worker and officer, I have had the opportunity to observe a number of things pertaining to revival meetings, in the larger towns, in the small community church and in the most remote rural church, I have seen many of the good results as they have come through the revival meetings, and since there is so much being said now about revival meetings having lost their influence among the masses of the people, it has given me a great deal of pleasure to see some of the principals of religious education as carried out in our own local church here in Roanoke Rapids. The Roanoke Rapids church is not equipped for modern departmental work, nor is it able to have an educational director, yet most of the plans are included in our general Sunday school board have been so adaptable that the success in the Sunday school ,the type of ours, is an assurance of the soundness of the whole program of the religious education.

There are three points that have been most helpful in our local Sunday school, first, the graded literature; second, decision days, and third, a definite goal for the development of Christian character throughout our Sunday school, the success of which is due largely to team work, organized and led by our pastor, Rev. L. M. Hall, and assisted by every member of the school. On April 19 our church received 84 new members by profession of faith and certificates. A large number of these candidates for church membership came from our Sunday school classes. The adequate thing is that about 94 per cent of these are above the fourth grade in our public schools, and came not as a result of a series of evangelistic services, but as the result of a well planned program through the Sunday school and home visitations, by pastor and team workers, and through the organization of classes for church membership; then, at Easter and other appointed times the pastor received these classes into the church.

Our pastor personally conducted every meeting during these four years, with the exception of one, with indeed gratifying results each time.

One of the most important things between church and church school is a hearty and active co-operation between pastor, officers and church members. This we have.

The church school is the connecting link between two most important things in the world—life and truth. Its function is to guide the life with truth and to honor truth with life. The Sunday school teacher deals, therefore, with the most sacred materials. He needs continually to remember that he is treading on holy ground who ministers the truth to sensitive and plastic human hearts. The school of religion deserves the best methods, materials and equipment. The teaching of religion has long needed to be standardized, and the church is to be congratulated that the process of standardization is being rapidly carried forward. We should not be content until this work has integrity and quality equal to that of the best educational work being done in the so-called secular field. It is possible for one to do a very correct piece of teaching, however, and still fail to be an inspiration to the pupils. It is the teacher who finds the soul of his students who is really great. It is possible, too, for one to say a great deal about the Bible and miss the point in all of it.

The effect of religious education should lie far beyond the point of formal knowledge. It should be insight, obedience, and life.

WHAT IS THE ANSWER?

When I go to church, I get no service. They have what they call "services," but they are not services which serve me or help me to be serviceable. Truly, I want to be of more use to my fellow men. I do love mankind, after a fashion, but it is not a steady, consuming passion, and my mind is constantly drifting to less essential things, like earning a living or getting ahead in the world. I would like it, I know, if I could only forget myself in service and live greatly, as human beings sometimes do live, without a thought of my personal welfare.

I have sometimes gone to church with this need consuming me; and it has been just my luck to hear some sermon urging me to look to my own soul's salvation. The gist of it usually is that, if I agree to try the minister's formula, I can get to heaven, no matter who goes to hell. —Charles W. Wood, in The Christian Herald.

JUNALUSKA SCHOOL OF RELIGION JULY 22-AUGUST 30

The second session of the Junaluska School of Religion will be held at Lake Junaluska July 22-August 30. It is only seldom that a summer school of religion can offer so strong a faculty as is to be found in the Junaluska school of religion. Dean Elbert Russell and Professors Gilbert T. Rowe, Frank S. Hickman, W. Aiken Smart, W. C. Bower, James T. Thompson, and S. Guy Inman are nationally know scholars in their respective fields of study, and they need no recommendation to the preachers of our church.

The following letter from Bishop Edwin D. Mouzon shows the attitude of this great Methodist leader to the Junaluska school of religion.

Monday, July 22, is registration day for the Junaluska school of religion. Regular class work will begin on Tuesday morning, July 23.

Those interested in this school should write Paul N. Garber, Registrar, the School of Religion, Durham, N. C.

My Dear Sir:

I have read with interest the announcement of courses to be offered at the Junaluska school of religion this summer. My first thought when I read the announcement was that the preachers of today in these Southeastern States are extremely fortunate in such opportunities. How I should have welcomed such a chance had it come to me when in the pastorate! I trust that our young men will be eager to avail themselves of the privilege of attending the Junaluska school of religion. And when and how long is a man young? When he is thoroughly alive and as long as he continues to grow intellectually. And when is a man old? Just soon as he does not see the need of taking advantage of such opportunities as you are offering our preachers.

Very truly,

Edwin D. Mouzon.

REV. L. H. GRIFFITH IS DEAD

Rev. L. H. Griffith, 56, pastor of the Bethel and New Hope Methodist churches near Wadesboro, died at his home there June 17. He was stricken Wednesday while working in his garden and lapsed into unconsciousness within an hour. He suffered with kidney disease and with high blood pressure.

Funeral services were conducted at the Bethel church by Rev. D. M. Litaker, presiding elder of the Charlotte district, assisted by Rev. W. B. Davis and Rev. A. L. Latham.

Surviving are his widow and the following children: Mrs. J. L. Hyatt of Burnsville, Mrs. R. H. Daily of Ivey, Mrs. E. G. Helms of Wadesboro, Mrs. E. C. Perry of Rockingham, and Frank Floyd, DeWitt and Clarence.

Brother Griffith joined the conference in 1910 in Winston-Salem. But he had served as supply a number of years. His appointments being as follows: Ball Creek four years; Mars Hill four years; Bethel one year; Jonathan four years; Polkton four years; Thrift-Moores one year; Albemarle circuit three years; Bethel-New Hope in his third year.

Could anything finer or more comforting to his family be said of a man than these words of his presiding elder, Rev. D. M. Litaker: "Brother Griffith was a most popular and much loved minister. He was a fine preacher and a sympathetic pastor. I think everywhere he has been the people wanted him to stay longer than he did."

The Advocate extends sympathy to the family and requests a more extended account of the labors of our dear brother.

EPWORTH LEAGUE ASSEMBLY AT LOUISBURG

From June 20 to 29, the Epworth Leaguers will be assembled at Louisburg College for inspiration, study and recreation. This is a fine group that gathers the last of June each year at this fine old Methodist center. The college, the town and all that country have a distinct contribution to make to the young people who gather there. They need to learn of the days of Green Hill and also to learn how to meet the present situation in North Carolina. A week of such fine fellowship, with the leadership they enjoy, does more for these young leaguers than any one knows. The results will be disclosed through the coming years.

The courses offered are most informing, the recreation furnished meets the needs of this young life and the fresh consecration gained is for the saving of the youth at home as well as for the promotion of the kingdom abroad.

Pastors should encourage their leagues to send a good delegation to Louisburg, and parents should do all possible to aid their children to attend. The cost is nominal and the opportunities are many. Why not fill all available space at Louisburg College this year? Only the eternities can disclose the results of such a gathering.

"I WILL ARISE"

By M. B. Andrews, Ruffin.

The longer I live, the more the language of the Bible appeals to me. The other day I was riding along the road by myself, and I suddenly found myself repeating from memory the wonderful story of the Prodigal Son as related by Jesus. Almost before I knew what I was doing, I found that the following lines had formed themselves in my mind, and I stopped and wrote them down:

When he came to himself in that sinful land,
Where wickedness wore no disguise,
As soon as he faintly could understand,
He said in his soul, "I'll arise."

He said, "I'll arise and go back home,
Where my father is waiting for me;
And never again shall my footsteps roam
From the paths where they ought to be.

I know that my life has been frightfully bad,
And naught that I've done has been wise;
But I'm going back home to live with my dad,
And now from this place, I arise."

And he went back home as he promised to do,
As humble as a rain-soaked clod;
And he lived a life that was pure and true,
For he'd given his heart to God.

And here is the message of the Prodigal Son,
Who serves his King in the skies:
If you want to win what he has won,
You must say in your soul, "I arise."

"Rev. and Mrs. Edward Jasper Poe announce the marriage of their daughter, Virginia Clemm, to Mr. George Henry Clay Shutt, Jr., on Friday, the fourteenth of June, one thousand nine hundred twenty-nine, Granite Falls, North Carolina. At home after June twenty-first, Statesville, North Carolina."

An Old Nor'wester

By H. Roy Phillippi

"What keeps you men out in this God forsaken country? I should think you and your wives would die of loneliness," remarked my friend from the East. "There is nothing here but waste land, buttes and coulees, scoria and gumbo."

"Well," I replied, "it is not the things you see that count so much as the things you don't see. Out here we live on an indomitable faith in 'Mighty Montana in the Making.' Those hills to the north were named 'Bad Lands' by the Indians, because they are so hard to cross. Yet those very hills are the best grazing land to be found anywhere. In them are wide stretches of buffalo grass, which is the most wholesome grazing food for stock. The coulees are a natural protection for the stock in the winter. The snowfall is light. It is the wind that is severe. Down in one of those pockets with the bright sunshine the stock will thrive through the coldest weather. Take up the range 'critter' and put her in the best barn out of the sun and she will chill to death.

"If you go over and examine those hills you will find them underlaid with coal. It is lignite, to be sure, but it is of the highest grade. The Northern Pacific has been using it in locomotives for five years. They have just opened a surface mine near Forsyth. The vein is 27 feet thick and covers 700 square miles. But I am not trying to sell grazing land nor coal mines."

"Yes, I can see why men stay out here for profits, but why do you stay for mission work?" retorted my friend.

"What keeps any man in mission work in any land?" I asked. "It is hard work. It calls for more initiative and energy than any other phase of church work. The outstanding feature that makes it attractive is the people you meet. You never know whether you are meeting a count or a crook until you have discovered him.

"As a student I came to Montana for summer work. It was my privilege to make the G-P ranch one of my stopping places. This particular ranch runs sheep. The outfit has about 18,000 acres under lease and deed and runs from three to five bands. They have a large crew in the summer who prepare the hay for winter feeding. Some of the men are 'floaters,' while others stay on year after year. They make their homes in the cluster of bunk houses.

"One old chap I observed was not a floater, neither did he seem to have a band of sheep. He was of medium height, probably sixty years young, bald as the proverbial old billiard ball, and spoke with a broad Scotch accent. His hands seemed to have a peculiar shape but were not deformed. Otherwise he would pass as an average sheepherder. But I never saw him with a band of sheep. I wondered what 'Old Ross' did for a living.

"One day I broached the question to the mistress of the ranch. Mrs. Law was a matron with two grown sons. Young giants they were, standing more than six feet two, and handsomely proportioned. Mrs. Law was born near Boston. Throughout the years of hard ranch life in a log cabin she had maintained the culture of her girlhood environment. She is a beautiful Christian character. She made no direct reply to my query and I felt as if I had touched on a sacred memory from out the past.

"A few weeks later I was calling at the ranch. We were seated in the commodious living room. 'Old Ross' was mentioned again and this is the story Mrs. Law told me:

" 'Old Ross' had been tending a band of twenty-six hundred sheep out on the flat. An old nor-wester came up, full of snow and with a cold wave. No houses or building of any kind was near; no buttes or coulees for protection; night was falling; they were caught. The camptender started from the ranch to carry aid, but he was forced to turn back. Searching parties were organized but were helpless against so violent a storm. 'Old Ross' and his band were miles away.

"Meanwhile, the herder and his faithful dog had rounded up the band and prevented a stampede. When sheep get cold they huddle together. So large a band, all pushing toward the middle, became a solid mass of wool and mutton. In a storm the wind blows the snow in around the enmassed sheep and makes a drift that smothers them. To prevent this, it is necessary for the herder to go around and around the outside of the band, catching the sheep one by one by the wool and throwing them apart from the bunch. Before they can recover and return the wind blows the snow from around them. Thus 'Old Ross,' out on the flat, fought the storm, going round and round the band 'pulling the sheep' to save their lives. He fought hour after hour a seemingly losing fight without rest, food or drink.

"Next day help arrived. 'Old Ross' dropped of exhaustion. But the band was saved.

"It was weeks before 'Old Ross' recovered. It was found that in 'pulling the sheep' over so long a period he had worn the flesh from the ends of all his fingers down beyond the first joint. It was necessary to have the bones removed that far. 'Old Ross' had given his fingers for the life of the sheep. And," added Mrs. Law, "so long as this ranch is running 'Old Ross' will have a home and friends."

"Yes," I exclaimed, "isn't there a verse that says, 'I am the good shepherd. The good shepherd giveth his life for the sheep?'"

"Now," said I to my friend, "Mrs. Law, the boys and 'Old Ross' are three reasons why I, for one, have stayed on the mission field."—The Congregationalist.

THE CELEBRATION AT THE CURRITUCK MEMORIAL CHURCH

Rev. O. W. Dowd, presiding elder of the Elizabeth City district, authorizes us to say that there will be on September 28 a celebration at Currituck Memorial church. This is to give due recognition to the coming of Methodism into North Carolina. The plan is to make this a day of interest for all North Carolina Methodism. Last year the cornerstone of the Memorial church was laid, Bishop Edwin D. Mouzon delivering the address.

Could anything be more appropriate The itinerant Methodist preacher has made a wonderful contribution to the life of this state. Why not have an annual celebration in honor of the coming of Joseph Pilmoor? We must cherish the deeds of those who shaped the course of civilization.

Preaching and Church Life in America and Great Britain——Some Contrasts

By JAMES MOFFATT

THIS is the subject on which I have been asked to write some words. It is not one which I would have chosen myself, and indeed it is with reluctance that I obey the command, for the comments of a newcomer are apt to be superficial, and it is easy to fall into that irritating "condescension" which Lowell resented in the last century. Even when one abjures the idea of going about America with a British measuring rod, marking the less successful creations of the Lord, who can hope to combine politeness with truth, or to adjust admiration with criticism in such a way as to avoid giving offence? Still, I offer these comments for what they are worth. It may be interesting for Americans to see how their religious life strikes a newcomer from the other side of the Atlantic, who endeavors to be open-minded and to eschew prejudice.

Preaching and religious life cannot fail to be affected by the national environment. And the first thing that strikes one is the heterogeneous character of the soil. In Britain, on the whole, the traditions of the people are homogeneous. There are sharp differences in religion and temper, but there are far less than the varieties of nationality that prevail here. In a country like this, where most quarters embrace a number of foreigners from Europe, the problem of the church is more ramified than in Britain. Evidently the church has to assume responsibilities which in Britain are not specifically part of its duty; it has to provide for the local welfare of the community and to share in the upbuilding of the people, in a way not so familiar to British Christianity, where the functions of social development are differentiated more highly.

One result is that the interests of the church here seem to include amusements and education, for example, in a proportion unknown to British civilization. One cannot help being struck by the practical and wide concern shown for such public services by the church in its organized work; the social conscience in Britain operates through individual Christians in various public services rather than through specifically organized activities of the church itself. This is not due in the United States, of course, to the mixture of races primarily; the presence of foreign groups is only a contributory element. And the newcomer, curious about religious activities, soon observes a difference between city and country churches. Still, there is a prevailing tendency to regard the local church as the center of social life, and even in some quarters to combine it with the functions of a hotel, a restaurant, an athletic club, a school, and a place of amusement. It is putting it mildly to say that this development of religious life is a revelation to the British visitor. If there be any criticism which he would feel justified in making, amid his admiration for the highly organized services thus rendered to the various sections of the community, it is that the major function of the church may be forgotten.

After all, the two supreme ends of the church are worship and fellowship. No one would dispute the truth of Emerson's remark that "the religions are obsolete when the reforms do not proceed from them," but all true reforms are based on conceptions of human nature for which Christianity claims that it possesses the final standard and inspiration. Worship and fellowship may easily become provincial and selfish, and a congregation may resolve itself into a religious club, well-appointed, musical, and intellectual. Yet it is in worship and fellowship that the heart of the real church beats. Unless provision is made for these, in their essentials, no amount of social activity will avail to hold people together; or, if they are held, it is not upon the level of Christianity. Years ago F. W. Myers heard Dr. Frederic Temple preach, and wrote these lines after the service:

"For, as he spake, I knew that God was near,
Perfecting still the immemorial plan;
And once in Jewry and forever here
Loves as He loved and ends what He began."

When preaching produces such an impression it is real preaching, not preaching about God but preaching the love of God as a present power which has been in history and lives today. Such is the outcome of real worship, of which preaching is one part. One sometimes hears that amid the multiplicity of other interests this fundamental feature of the church is not receiving its proper attention in some quarters. Or, to put it otherwise, there is a risk of people being more interested in the fruits than in the roots of Christianity.

I must not dwell on this, however. At the risk of being misunderstood, I shall mention another feature of American religious life in worship which has startled me. It is the absence of intercessory prayer. In many church services there is only one prayer in the printed order—one or at most two. The prayer is sometimes a miscellaneous talk. Now and then it is not a prayer at all, but practically an address to the congregation. This is not confined to the United States, for in nonconformist churches in England the same deplorable feature is not uncommon; but here it is more widely spread. One result is that the essential note of intercession is absent from worship. I had this experience; I give it for what it is worth, not claiming that it is typical, but simply setting it down. For five months, after officiating in various congregations, at which the devotional service was conducted by the local minister, I never heard one intercessory prayer which mentioned the President and government, and very few, not more than two, which had any allusion to the varied needs of people in temptation and hardship. There were almost everywhere two anthems or sacred solos, often of a third-class character, but only a single prayer, and that without several of the primary elements of prayer in public. As the apostle puts it, "My brethren, these things ought not to be so." Most young ministers fail in the devotional service. They have not enough experience to convince them of the care required for this part of the service. In all countries this is true, but in Britain, particularly in the English church, and in the Scottish Prebyterian churches, the intercessory prayer is invariably a vital part of the service as a service of worship and fellowship. It may not be well done, where there is not a liturgy, but it is done.

With regard to preaching I cannot say much, for my opportunities of listening have not been frequent. The list of services and subjects in any Saturday newspaper is a depressing feature in any country, British or American. One sometimes wonders if the preachers are out to avoid the gospel altogether. It is perhaps inevitable that subjects of sermons ought to be announced; but if they are, there is no religious reason why they should be on the circumference instead of at the center of the faith, at any rate in churches which have not lapsed into humanism or "religious education" so-called. Nor is there any reason why a text from the Bible should be a point of departure, or a sort of motto. To be up-to-date or humorous is all very well, but it is not the chief end of preaching, as preaching has been effective in the Christian church. It may be provincial, but it jarred on me, for example, to hear, as I did with my own ears, an evangelist giving an address on "Americanism, the Hope of the Gospel and the Destiny of Mankind"; even his recitation of Longfellow's "Excelsior," rendered excellently, did not reconcile one to the oration.

Another feature of the worship is the reading from Scripture. In some of the non-Anglican churches in Britain the bad habit of reading only one lesson has crept in; in the United States I find it is widely prevalent. Now the Bible is not read today as it was. For a number of people the church service seems to be the one, or at least the main, opportunity of hearing the Word of God. And surely it is a pity to curtail the Scripture lessons in order to leave time for the sermon, or for an extra musical piece by the choir—the latter being, in my sad experience, commonly an extremely undevotional item in the service. It ought to be a rule of worship that there be two Scripture lessons, even although there is a responsive lesson from the Psalter, the latter by the way being an admirable feature of American worship.—Advocates of M. E. Church.

A Sprightly Travel Letter From Sneed Ogburn

Here we are in Japan at our new school's new address: Kotomura, Nishhino miya Shigai (Kwansei Gakuin) Japan.

We were one month on the way less one day, being ten days en route to San Francisco and 19 on the sea! The sea trip was too long, our boat, President Wilson, though a good one, making only 11 miles an hour average in order to keep schedule with other slower boats on its run round the world. And to think of having to slow down President Wilson, capable of doing 20 miles!

Our land trip was all that we could wish. New Orleans, Dallas, El Paso, Albuquerque, Grand Canyon, Los Angeles, San Francisco were all very pleasing to us—from five to fourteen hours being spent in each one.

Texas is all she is stretched out to be. Swamps, prairies, cattle, mountains—drought in one section, flood in another—Texas, taxes, taxis! Yet over all broods a spirit of bigness, of wholesomeness, of fresh uncrampedness that allures and holds. In Dallas we visited Southern Methodist University, hearing a bit of its great organ's tones. In El Paso we visited Mexican Juarez just across the Rio Grande; the one has taken Mexican architecture, while the other has taken America's liquor, 'twould seem. Thank the Lord for even the civilization of the best of the U. S.!

Albuquerque is just about what it sounds like. Its soil reminds one of Japan's. We found our Southern Methodist church here Sunday morning and heard a sermon incognito. Just before our train pulled out we had a glimpse of what we were led to believe was Lindberg in his plane. We are wondering if we shall hear from a bottle we threw out here with our name and address, in it asking whoever found it to write us. For fun, we did this in several places, even putting a few into the sea as we came along.

But the Grand Canyon! A canyon, indeed! and grand beyond description! We spent the day here, a perfect one, and walked and rode its rim, and yet only whetted our appetite. If I should say this gorge is miles long and more than a mile deep, its rim being 7000 feet above the sea— that the Colorado river, the maker of the Gorge, is so swift and so full of rapids, there being hundreds in it, that waves are often 15 feet high, according to Kolb, the man who with his brother went through a thousand miles of the deep, now showing the moving pictures they took—that no picture I have seen does the colors justice—that men looked at with strong glasses look like ants in its depths—that from rim to rim in places the view extends across for 35 miles—I should say much but still not enough! We would advise every friend who can to go to see this, one of Nature's grandest efforts. It can be done very reasonably as to cost. We feel that we are better able to do our work since having seen one more of God's masterpieces.

The Indians here are very attractive. Their large mud house and store with worth while trinkets, blankets; their eagle dance so realistic; their attractive faces and lithe bodies, a man of fifty (?) speaking good English and going through two strenuous dances none the worse for it; their demure women in the dance (all the dances having religious meaning, they say)—all were so pleasing to us. One little Indian boy seeming to have the run of the place, wouldn't tell me his name till I gave him a piece of money; very soon he became familiar enough to want to tussle with my little boy. I prevented a friendly bout, fearing latent animosities of bygone days; but my fears were doubtless groundless, as he came through the corridor later and gave my boy a tap on the head as only friends can do in boyhood. I never see Indians but I think of the lines—

"Their names are on our waters,
Ye cannot wash them out!"

And California! Here's a land that gets you! Were I a young man seeking fortune—wideness of outlook—freshness of soil—a chance to try every muscle in me—I'd hie me to California! I am not so sure but if God gives me life I shall not spend some months of it yet there in the balm of sea breeze and sunshine. And yet! and yet! how they do have to scramble often to avoid drought, to find a little water! And fires must be lit often to keep away Jack Frost!

But we hasten to our boat, the President Wilson, with our baggage all on hand and intact, and our arms full of telegrams and farewell letters from friends. We board. The band plays. The whistle roars. We wave farewell to at least one friend on the wharf.

"Good-bye!" 'Tis a charming word, analyzed by one great author to have come from "God be with you." So we take it and give it, as we go inside to begin our voyage.

LINKING THE SUNDAY SCHOOL WITH THE PREACHING SERVICE

(This article is a summary of an address delivered at the district conference at Bath, May 7-8, by Rev. L. T. Singleton.—Ed.)

One of the saddest things that the average preacher faces is the children and young people going away from church at the close of the Sunday school with no thought of the church service.

In discussing this question, we need to understand that this situation is a symptom and if we expect to remedy it we must follow the example of the good physician and endeavor to find the cause.

When we examine the symptoms carefully and begin a thorough diagnosis of the case, we soon find ourselves at the source of all our modern ills, the adult and the home. Without question the greatest problem that confronts the American civilization today is the laxity in home discipline. To this one thing we can trace the evils that are sapping the very life of the church, pauperizing it of its young blood and demoralizing society. The adults of a church need not expect childhood and youth to be more loyal than the example which they set before them. Neither will they develop right habits and character unless they are aided both by precept and example.

If you speak today to the average parent about the children leaving after the Sunday school, you will get a reply about as follows: "Oh, well they don't like to stay. Yes, I ask them to stay for church, but they don't seem to mind me. I hate to compel them to stay, as it might make them form a dislike for the church which might drive them away permanently." We would like to ask if these careful parents use that same argument when the child expresses a dislike for the day school? If your child is disposed to treat lightly the work of the day school, do you let it pass unnoticed? It does not take a child long to see what you regard as the most important things in life, and in the comparison the church usually suffers. The child concludes that the church and the things for which it stands are not of much importance.

Example is the most effectual preaching after all, so if we expect to save childhood and youth to the church, we must save the adults and get them to set wholesome examples of devotion to the church and its program. During the days of childhood habits and character are formed. If we do not save them to the church then it will be much more difficult and we will be less liable to do it than when they are older. When these children have grown older and formed evil habits and take up with undesirable friends, the parents may come to the church pleading for it to do something for their children to bring them back to their senses, but the task then will not be easy. There is a time in their lives when the pastor and the church can influence them, but you parents are making the approach to them impossible by your lack of firm discipline and example.

You have failed in your duty as a parent when you do not train your child to have the proper regard for the church, for his home and for you.

Let us as parents see if our example would not make some difference. Come to Sunday school and church with your children.

Another thing which we all need to learn and emphasize is that the whole work of the church is a unit. The Sunday school is the church teaching, while the preaching service is the church worshipping. Teaching and worship are the two wings upon which the church must soar. Cripple either and it fails to fulfill its God-given mission.

When this problem is solved properly, we will find the adults in the Sunday school and children and youth in the preaching services.

Parents will no longer say to their children: "Run along to Sunday school," but rather, "Come on and let's all go to Sunday school and church."

MYSTERY OF MARSHAL NEY'S DEATH UNVEILED BY DR. J. E. SMOOT IN DRAMATIC STORY

Marshal Ney, the "Bravest of the Brave,' 'and the right arm of Napoleon I, contrary to history, escaped execution as a traitor to Louis XVIII of France, and lived a noble life in North Carolina and died, greatly admired, loved and lamented.

The true story of Marshal Ney's escape from France, and exile in America, under the assumed name of Peter Stewart Ney is, for the first time, given in its natural setting. The wildest imagination of the human mind can not surpass the naked truth. The "Rosetta Stone" or key to this great mystery, has been found by Dr. J. Edward Smoot, retired physician of this city. With this key Dr. Smoot has unlocked the secret of this great drama under the caption—"Marshal Ney Before and After Execution," recently published in Charlotte, by the Queen City Printing Company.

This book is written in a most pleasing, running and unbroken narrative—revealing the dramatic life of Marshal Ney from his birth to his death, buttressed by the most incontrovertible facts. The book is profusely illustrated with photographs, artfully selected by the author, of people and things with which "Peter Steward Ney" was associated. These remarkable photographs add charm and illumination to the narrative, while contributing their circumstantial evidence to that of Dr. Smoot's direct evidence, gathered from the most authentic sources.

Indeed, so convincing is the evidence of Marshal Ney's escape to America, that Dr. Smoot unhesitantly claims to have lifted the question out of the maze of speculation, and to have placed it upon the solid foundation of history. Furthermore, he invites the readers of his book to read it critically, and refute, if they can, the claims of the author. Seldom, indeed, has history been better founded upon fact than the author's claim of Marshal Ney's escape from execution by

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(adv.)

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French bullets. These assertions are made in the face of so-called history of more than a century's acceptance.

It is further interesting to note that but for the timely interest aroused in Dr. Smoot's inquiring mind, upon his discovering a leading fact, as a key, a long train of evidence in proof of one of the greatest dramas in history would have been lost to the world, like the closing of the waters over a stone, thrown into a lake. For, since the key was found, the source of the author's secret has passed from the earth.

The foregoing research has been a self-imposed task, of which the author felt keenly his responsibility; and with pick and spade he has dug up his evidence, until he can point with pride to the portraits of two distinguished fellow-comrades of Marshal Ney, who accompanied him in flight to a haven of retreat from the cruel Bourbon throne. This trio of immortals came together, aboard the same ship, to America.

The author has thus felt his responsibility to history and to the great soul from whom he, as by chance, caught the first thrilling statement that Marshal Ney did indeed escape death as ordered by Louis XVIII of France. His painstaking search has been highly satisfactory to himself, while he passes his information on to history, there to stand out as one of the greatest of dramas, in fact, challenging contradiction.

The key to the great story of Marshal Ney's life in America is related to the immortal war-song "Dixie"—a strange coincidence—a picture of the "first score" of which appears in "Marshal Ney Before and After Execution."

Copy of an original photograph of the inaugural occasion of the induction into office of Jeff Davis as the first and only president of the Southern Confederacy is shown, on the occasion of which "Dixie" was played for the first time in public, and became the war-song of the South.

A specimen of "Peter Stewart Ney's" hand-made keys to mathematics shows the master-teacher that he was, as he taught in his log school houses in North Carolina, South Carolina and Virginia.

Peter S. Ney's signature, with his plaintive words written on a page in the Daybook of Catawba Springs, shows him to have been like a lost soul, set adrift in space.

Ney's grave stone with its epitaphed record, to be seen in Third Creek graveyard, suggests the high esteem in which he was held by those among whom he lived and died. In the little writing desk shown (the curiosity box), with broken lock, was found his life story, with a picture of Marshall Ney's execution deposited with it. This was kept near the person of this wanderer, that, wherever he might fall, it would be a call from the dead to the living, that through the aid of comrades and friends he had escaped the execution of the mandates of the king.

Almost every photograph in the book has its bearing on the American narrative of Peter S. Ney's pathetic life of loneliness and sadness of heart. The X mark on the old home shown is where Ney lived, when, crazed with grief over the news of the death of young Napoleon, aspirant to the throne, and Ney's last hope of clemency, he burnt a trunk full of his painstaking writings and everything that might identify him.

The author is glad to thus indulge to some extent the curiosity of the public mind, as to the contents of his book, including a few of his many illustrations bearing upon Marshal Ney's life-drama; but it would do an injustice to the book to pretend to give a full interpretation of the many illustrations, in an abstract notice, apart from the book in hand.

Although the book is just off the press, the author has received a splendid advance subscription—embracing those of a number of the leading colleges and universities in North Carolina—before finished product has been seen. Among his subscriptions have come orders from the Atlantic to the Pacific.

The life history of Marshal Ney in Europe is interestingly entwined with that of Napoleon I, while the author's defense of Marshal Ney as a true patriot is supported by the fact that the national conscience of France, during the provisional government following the overthrow of the first empire, demanded that his name should be restored to its rightful place in history, and that a statue of this greatest of soldiers be erected upon the spot of his so-called execution.

In this connection it is startling to recall that just a few days before Peter Stewart Ney's last acute illness, followed by death, he received his last letter from home. As this weary exile and man without a country—although "he had fought five hundred battles for France—not one against her"—read his last letter from his distant wife, telling him that he had been pardoned, and begging him to return, he said: "Old Ney is not going—I am agraid it is a trap—if I should go it would be to go after dark and come out before day." These were the choking words, in sympathy with his flowing tears, that welled up from a bleeding heart.

Marshal Ney has the distinction of having two graves—one in France, with a stone the size of a man's hand as a marker, upon whom is rudely cut by an unknown hand, only the name "Ney," which has stood as a question mark for more than a century. The other grave is in the red clay of Third Creek Presbyterian church yard, Rowan county, N. C., to which was placed by loving hands a dignified stone with an inscription that grips the bystander as he reads with tremulous voice the suggestive record.

The grave of one of Ney's pals in escape is to be seen today in a southern cemetery, while that of the other is beneath the ocean's billows. After some years spent in America as a condemned exile from France, through great pressure to bear upon this Bourbon throne, this second pal was permitted to return as far as Belgium; but on returning, with high hopes, he was lost in shipwreck at sea.

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PROTECTION AGAINST OLD AGE

KIND WORDS ABOUT REV. T. J. HOUCK

Rev. T. J. Houck is now in his fourth year at Thomasville-Trinity charge.

Brother Houck has done a great work since he came to Thomasville. He has paid a $4500 church debt at Trinity church and made considerable improvement on church property. He built a parsonage at a cost of $3000 and furnished with nice furniture.

He has received 139 members at both churches and the two Sunday schools have been built up. Our Sunday school at Bethel is the largest in the history of the church.

Brother Houck is a great gospel preacher. He and his good wife will be a blessing to any community. I have been licensed to preach under his leadership. He has been a great blessing to me. We are trusting that he will be with us at least one or two more years. This charge is only eight years of age.

Brother Houck believes in the old time religion and the old time mourners' bench. C. M. Floyd.

We are all acquainted with doctors, ministers, schoolmasters, and other men occupied in selfish service who could have easily turned their gifts into a steadily increasing cash reserve, but who have sought to give themselves to the service of their fellows. Yet the industrialist does not see in their example any challenge for himself.—Angus Watson.

Limestone added to poor land has resulted in excellent growth of red and sweet clover in Union county.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

JUNALUSKA PROGRAM

The following announcement of leadership schools to be held at Junaluska this summer will be of interest to our readers:

"Our leadership schools at Lake Junaluska offer unusual attractions this summer to persons desiring to do further training in religious education. The instructors and lecturers are among the best ever secured, and the courses are chosen to meet the needs of our church-wide constituency. Courses in Bible, worship, Sunday school organization, departmental specialization work, stewardship, teaching in standard training schools, interpretations of the new programs of work, and other phases of religious education will be offered. These consist of both standard courses and advanced courses.

The following is a brief announcement of the various schools to be conducted:

Camp for Younger Girls—June 17-30.

Camp for Older Girls—First term, July 2-16; second term, July 17-31.

Camp for Older Boys—First term, August 1-15; second term, August 16-30.

These camps are conducted under the auspices of the department of adolescent work of the general Sunday school board and are supervised by the best leadership to be obtained in our church.

Young People's Conference, July 9-20. Operated under the joint direction of the department of young people's work and the department of leadership and teacher training of the general Sunday school board. Open to young people between the ages of 17 and 24. Units in the standard and Methodist young people's training courses will be offered.

Leadership school—First term, July 22-August 6; second term, August 8-22. Offering standard and advanced courses."

Further information concerning camps and schools can be secured from your conference office or Department of Teacher Training, 810 Broadway, Nashville, Tenn.

GARNER CIRCUIT PLANS

Rev. W. L. Clegg, pastor of Garner circuit, reports an interesting plan for the summer program in the Sunday schools on his work. They are to have week-day sessions of the Sunday schools for the classes through the intermediate groups, using the Closely Graded Lessons which contain materials for the week-day program closely correlated with the work of the Sunday sessions. Mr. M. E. Cunningham, student in Duke University school of religion is to be with Mr. Clegg and supervise the work. He will make the round of churches each week, meeting with each group and conferring with the workers. This plan has not been tried in our conference before but is a fine one and we recommend it to others.

Mr. Clegg also plans to have a Cokesbury school in each of his churches again this year. Last year this was done and 61 certificates of credits were issued to workers on the charge.

NEW SONG BOOKS

Workers with beginners and primaries will be interested in learning that a new song book for use in these groups has recently been published by the Presbyterian Committee of Publication. This book is edited by Miss Elizabeth Shields, general elementary superintendent of the Southern Presbyterian church, and is very fine and recommended most highly to our workers. It contains songs for use in Sunday, week day and vacation sessions and in the home. This book can be obtained from Lamar and Whitmore, our publishers.

DUAL EXTENSION OFFERINGS

The following Sunday schools sent in their fourth Sunday offerings during the month of April to be applied to he dual extension special, according to report received from Mr. E. J. Cheatham, our treasurer:

Weldon	$25.00
Hay Street, Fayetteville	21.61
Oxford	19.21
Queen Street, Kinston	18.66
Wesley Memorial, Wilmington	13.98
First Church, Wilson	13.64
Trinity, Durham	13.40
Graham	12.24
Central, Raleigh	10.65
Central, Raleigh	10.11
Epworth, Raleigh	10.00
Franklinton	9.00
Elm City	8.42
Trinity, Fairmont	8.00
Rockingham	8.00
Fifth Avenue, Wilmington	7.20
Chapel Hill	7.16
Raeford	7.12
Watson's, Matamuskeet Ct.	6.44
City Road, Elizabeth City	6.30
Macon, Warrenton	6.17
Mt. Olivet, Manteo	5.00
Banks, Creedmoor	5.00
Mt. Olivet, Manteo	5.00
Newland, South Mills	4.71
Macon, Warren	4.64
Lakewood, Durham	4.59
Poplar Springs, Jonesboro	4.58
Englehard, Mattamuskeet Ct.	4.30
Concord, Person Ct.	4.24
Richlands	3.76
Leasburg	3.75
Raeford	3.74
Clark Street, Rocky Mount	3.72
Trinity, South Mills	3.72
Shady Grove, Yanceyville	3.71
Aurora	3.00
Prospect, Yanceyville	2.88
Hillsboro	2.75
Rowland	2.57
Bahama	2.50
Duck, Kitty Hawk	2.50
Halls, Roseboro Ct.	2.50
Watha	2.43
Ocracoke	2.40
Rocky Point	2.23
Sharon, South Mills	2.22
Winton	2.10
Scott's Hill	2.00
Bladen Springs	2.00
Haw River	2.00
Daniels Chapel, Goldsboro Ct.	2.00
Creedmoor	1.91
Arcola, Warren Ct.	1.85
Holt's Chapel, Haw River Ct.	1.75
Oak Grove, Jones Ct.	1.57
Magnolia	1.38
Mt. Zion, Elm City	1.30
Belgrade, Maysville Ct.	1.30
McBrides, South Mills	1.28
Arcola, Warren Ct.	1.25
Amity, Mattamuskeet	1.18
Lemon Springs, Jonesboro	1.17
Beston, Seven Springs	1.00
Portsmouth	1.00
Bethlehem, Robersonville Ct.	1.00
Harkers Island	1.00
Clark's Bethel, Kennakeet	1.00
Bullocks, Creedmoor	1.00
Angier	.85
Broadway, Jonesboro	.50

FAYETTEVILLE DISTRICT OBJECTIVES

At the Fayetteville district conference, held some time ago, the Sunday school committee made the following report:

The Sunday school work in our district has improved some during the past year, and we have accomplished much good, but the objectives reached should be extended further this year in every phase of the work.

Your committee named make the following recommendations:

1. That special emphasis be placed upon evangelism in the Sunday school, and special attention given to the observance of decision day.

2. That we cultivate the missionary spirit in our Sunday schools, and in this connection we wish to emphasize the use of the fourth Sunday as missionary day with the missionary program, and the offering on this day sent to Mr. E. J. Cheatham, treasurer, to be applied to the dual extension work.

3. We recommend that special effort be put forth to increase the membership of our Sunday schools. In this connection we would recommend the use of the Survey. It should be the aim of every Sunday school in the district to increase its enrollment to equal the membership of the church; for in this district the Sunday school enrollment is about 1800 under the membership of the church.

We recommend the use of both standard and Cokesbury training schools, and local training courses. Our members should be urged to attend the two standard training schools of the district, which will be held in Sanford and Fayetteville in September. We also recommend that during these two weeks of training schools in this district; that the following sub-district institutes be held:

[Continued on page 25]

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

ARE YOU HELPING?

Our Sunday school board is engaged in a big program. It employs five whole time workers, none of whom sought the position he occupies, as its agents in putting across this program. These agents can lead in this work only in so far as they are permitted to serve. They have no authority. They can enter no pastoral charge except through permission or courtesy. And yet they must show results. These results must be secured within certain financial limitations.

But the work is being put across. The needs of religious education are so commanding as to cause those in authority to be continually opening ways and means for its emphasis and to also provide a limited amount of sustenance. This work must continue to grow, not simply to sustain an agency, but to arouse a conscienceness and incentive for better and more sustained efforts in the formation of Christian character. Let no one grow weary in any well doing.

WILLIAM LINEBERGER

This fellow is a loyal Methodist and a good Christian layman. Following in his good father's footsteps he not only stands by his home church at Shelby but is greatly interested in the welfare of all the churches in his county and conference. Indeed his connectionalism goes far beyond these. As a member of our Sunday school board and as superintendent of Sunday school work in Cleveland county he keeps in touch with every Methodist Sunday school in his county. At present he is very much interested in seeing that every Sunday school in the county observes Sunday school day. He guarantees a one hundred per cent observance. There is probably no busier man anywhere than Lineberger.

CHURCH ATTENDANCE

About a decade ago when your humble servant was a bit new in his present position he was confronted with this question at practically every Sunday school meeting held, "How can we get the children to stay for church?" The question has now shifted in a measure to "How can we get members of the Bible classes to stay for church?" Some time in the near future an earnest effort will be made to get at this matter through the questionnaire route. It would probably be profitable to get from a large number of members of Bible classes their reactions to such a question. This matter will be approached in a sympathetic and open-minded way. Certainly something ought to be done about it.

PASTORS' SCHOOL

At this writing there are about 300 pastors in attendance upon the sessions of the pastors' school being held at Duke University. There are also quite a number of pastors' wives and others enrolled. Sixteen graduate and eight undergraduate courses are being offered and most of these courses are well patronized. The public addresses are of a high order and are greatly enjoyed. This school offers a great opportunity to those pastors who take advantage of it.

PLAY

Be it said to the credit of the preachers that they like to play. Provision is made at the pastors' school for play and recreation each afternoon. Much of this play takes the form of contests between the representatives of the North Carolina and Western North Carolina conferences. Contests in four "major sports" have been arranged, these being horseshoe pitching, croquet, tennis and volley ball. At the present writing captains for the "Hillbillies" have been elected as follows:

W. A. Kerr, tennis.
L. F. Tuttle, volley ball.
R. C. Goforth, horseshoe.
W. H. Willis, croquet.

Your humble servant was elected to serve as general captain to deal with our friends, "the enemy," from the east.

NEW SONG BOOK

Miss Little reports that a new song book entitled, "Worship and Conduct Songs for Beginners and Primaries" by Miss Shields, is now off the press. According to Miss Little this book offers the best collection of worth while songs for little children that is now available. She heartily recommends this book for use in beginner and primary departments. Books can be obtained from Lamar and Whitmore, Richmond, Va., $1.00 per copy.

RELIGION AND EDUCATION

Rev. H. C. Sprinkle, chairman of the Salisbury district enrollment committee, sends in the following names as delegates from that district to the conference on religion and education to be held at Lake Junaluska, July 17-21. Brother Sprinkle is delegate ex officio.

Rev. A. D. Wilcox, Salisbury.
Rev. J. A. J. Farrington, Salisbury.
Rev. R. Dwight Ware, Concord.
Rev. E. E. Snow, Concord.
Dr. T. F. Marr, Albemarle.
Rev. P. L. Shore, Norwood.
Mrs. Z. V. Moss, Albemarle.
J. F. Shinn, Norwood.
A. F. Hartsell, Concord.
A. S. Jones, Salisbury.
J. E. Davis, Concord.
John B. Harris, Albemarle.
Miss Gladys Holt, Spencer.
Lewis F. Lanier, Kannapolis.
Miss Elizabeth Whisner, Salisbury.
C. A. Reap, Albemarle.
J. G. Hudson, Salisbury.
S. G. Hawfield, Concord.

WHICH TYPE?

Mr. F. M. Williamson gave a course in worship in quite a number of our spring series of standard training schools. In each of these schools his class was asked to evaluate the two following programs relative to creating a worshipful attitude. Kind reader, suppose you do the same thing.

First Type

1. The superintendent rings the bell vigorously as a signal for silence five or ten minutes after the time set for the opening.
2. The choir is called to its place.
3. The superintendent asks the pianist for the number of the first song and then announces it.
4. "If Jesus Goes With Me" is sung, accompanied by profuse gymnastics of the leader.
5. Prayer of a very general nature.
6. School stands and reads the lesson text responsively.
7. Announcements including a discussion of the time and place for the Sunday school picnic and the results of a recent contest.
8. Song, "Dwelling in Beulah Land," first stanza sung by the whole school; second by the women and girls, all join in the chorus; third by the men and boys with loud promptings by the leader to "sing it."
9. "Go to your classes." Pianist plays a lively march.

Second Type

Theme for the month: "Reverence."

1. First Sunday. Theme, "Reverence for God's Day."
2. Second Sunday. Theme, Reverence for God's House."
3. Third Sunday. Theme, "Reverence for God's Word."
4. Fourth Sunday. Theme, "Reverence for God."

Call to worship: Hymn: "Holy, Holy, Holy."

Leader: O come, let us worship and bow down, Let us kneel before Jehovah our Maker.

Response: For Jehovah is a great God, And a great King above all gods.

Leader: Thou shalt not take the name of the Lord thy God in vain.

Response: Know ye that the Lord, He is God. It is He that hath made us and we are His.

"Gloria Patri."
Hymn: "O Worship the King."
Scripture: Psalm 19.
Sing softly:
Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of Thee,
Heaven and earth are praising Thee,
O Lord most high.
Hymn: "This Is My Father's World."
The Lord's Prayer in unison.
Call to study: (In unison)
Silently now I wait for Thee,
Ready, my God, thy will to see,
Open mine eyes, illumine me,
Spirit Divine.

MURPHY

By Zadok Paris

I never like to bore my friends, and was really thinking of cutting out my little communications to the Advocate, but many of my friends have told me to let them come on. I was in Charlotte the other day and a steward of the First church was kind enough to tell me he enjoyed them more than anything else in the Advocate. A steward of Brevard Street who had never met me said he had read every word I had written. Prof. Aldridge said to keep on. I have heard numbers say they enjoyed them. So everybody is happy, and here we go to Murphy on one of the coldest days North Carolina ever saw, and it seemed one of the slowest trains that ever ran. When we reached Murphy they had a smoking supper (I believe they call it dinner now.) That was in the days when I was digging my grave with my teeth. How we reveled in country ham and fried chicken, and how we enjoyed the warm reception tendered us by those fine mountain people; and when I say mountain people, that means the finest people in the world, except those on the coast. I had for my official board: Uncle Bob. Hyatt who had been a steward 47 years, Charlie Wood, Bill Bryson, Lucius Smathers, Mose Hickerson, and others whose names I cannot recall. John Brittain, I think, was one. They fixed my salary at $900, and after a hard struggle paid it. While there I had Frank Siler to conduct a meeting for me. He was homesick for North Carolina and was glad to come. He preached, sang and worked as usual and had a good meeting. He and myself canvassed the town for a new church and secured subscriptions (negotiable notes) that amounted to $17,000, and put them in the bank for safe keeping. When the bank broke the notes were misplaced and never could be found. That year I had elected an entirely new board of stewards, consisting of young men who pledged themselves to make the salary $1200, and pay the pastor the first day of each month. At conference I was sent to Mt. Zion. Since then Murphy has built a fine church and now pays the pastor $2000. I know of no charge that deserves more credit for what they have done than Murphy. I hope I had some part in the building of that church and in bringing the charge up to its present standing in the conference. I have many warm friends in Murphy and many who left Murphy and went to other fields.

ON A JAUNT TO NASHVILLE, TENN.

Yes, it was over the Blue Ridge mountains, the Smokies and the Cumberland, and over the Hog Back in Tennessee. But the end of the journey was Nashville, where I found my wife on West Broadway during my Vanderbilt days. But it is neither the future nor the past about which I write.

The alumni secretary had planned a reunion of my class, twenty years after, but the members of that class are in California, Missouri, Texas, Virginia and in China and Japan. They were not there; and there was no reunion of the class of 1909. But they are sun-browned men, doing good service for the Master in their respective fields. But I did attend the organ recital in Wightman Chapel that was being presented on that night by the missionary women of Southern Methodism. President Cunninggim of Scarritt College for Christian Workers, accepted the organ in gracious words. In chapel it is really a thing of beauty and great utility, and a great pipe organ is a genuine delight to all. President J. L. Cunninggim is doing a great work at Scarritt. Scarritt is most suitably located, being surrounded by Ward-Belmont, George Peabody College for Teachers, Vanderbilt University, and the Y. M. C. A. College for Christian Workers. All these furnish an intellectual and spiritual center not surpassed in the country.

Commencement was in progress at both Scarritt and Vanderbilt and the sermons were preached by Dr. F. N. Parker and Dr. Rufus M. Jones, and both sermons measured up to the occasions. Both sermons had great audiences both morning and afternoon. Wightman Chapel was filled at 4 p. m. to hear Dr. Parker.

At night I attended West End to hear George Stoves, who is now in his eleventh year at this fashionable, godly church. George Stoves is unique in Southern Methodism, being a coal miner 25 years ago in Alabama without education. He is greatly beloved by West End people and he is leading them in building a beautiful new church further west on Broadway beyond Vanderbilt. George Stoves looks like a farm hand just out of the harvest field, but he would be an Abraham Lincoln in the College of Bishops. But I did not get to hear the West End pastor, as he worked in Dr. Herbert Knickerbocker of Oklahoma, who toys with a mouse. But after the service was over there was a division in the congregation, but he went away with victory in his soul.

Where in Southern Methodism can the like of Dr. Percy Knickerbocker of Tennessee and Dr. Herbert Knickerbocker of Oklahoma be found? How can one home produce two such geniuses? Possibly the nearest we have in N. C. is Jake Newell of Charlotte and "Mose" Newell of Gastonia. They at least furnish some variety, and from my heart I thank God for them all. The Vanderbilt hospital, which is on the Vanderbilt campus and is a part of the Vanderbilt medical school, is one of the most complete hospitals in the country.

Sacred memories cluster around Wesley Hall, where good old Dean Tillett is accustomed to teach young theologians how to walk, and the dean's work abides. There are hundreds today who are ready to crown him with many honors. While advancing age years ago caused him to retire from the deanship, he still retains a vital interest in the university's life. But I must forbear. O. I. Hinson.

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St. John's, Goldsboro—R. F. Munns	5
Beaufort—L. L. Smith	4
Pink Hill—W. J. Freeman	4

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*Smithfield—J. D. Bundy	11
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Fuquay Springs—E. C. Maness	9
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Tar River—K. F. Duval	8
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Piedmont—E. R. Clegg	7
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Ellerbe—C. M. Lance	6
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Wadeville—E. C. Crawford	4
Troy—L. D. Hayman	4
St. Pauls-Maxton—J. B. Hurley	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	16
*Fremont—R. E. Pittman	11
Bethel—J. R. Edwards	7
Bath—J. W. Sneeden	5
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4
Farmville—J. W. Harrell	4
Nashville—L. T. Singleton	3
Robersonville—L. C. Brothers	3
Pantego-Belhaven—R. H. Broom	3
South Rocky Mount—E. D. Weathers	2

WELDON DISTRICT

**Henderson—W. C. Martin	15
***Battleboro and Whitakers—H. A. Chester	10
Northampton—B. C. Thompson	9
Norlina—J. L. Midgett	7
Scotland Neck—B. H. Black	4
White Mem. and City Road—R. G. Dawson	4

WILMINGTON DISTRICT

***Tabor—L. E. Sawyer	22
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Mt. Holly—J. C. Cornett	8
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Lincolton—R. S. Truesdale	6
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Cherryville—W. G. McFarland	4
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Maylo—C. L. McLain	2
Smyrne—A. W. Lynch	2
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**Wesley Memorial—J. W. Moore	61
***Uwharrie—M. S. Kincheloe	22
*Centenary—G. A. Stamper	21
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Micaville—B. A. Sisk	4
Ivey—W. I. Hughes	2

MOUNT AIRY DISTRICT

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Madison—T. R. Wolfe	6
Jefferson—T. J. Huggins	6
Jonesville—W. J. S. Walker	5
*Moravian Falls—R. E. Ward	5
Helton—G. C. Graham	5
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
Todd—A. J. Lackey	3
E. W. Fox	2

SALISBURY DISTRICT

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Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
Mount Pleasant—J. S. Gibbs	7
First Street, Albemarle—S. W. Needham	4
Central (Concord)—R. M. Courtney	4
Landis—P. E. Parker	4
Norwood Ct.—H. R. Cornelius	4
Westford, Concord—A. R. Bell	4
Epworth (Concord)—J. M. Varner	3
Kerr Street—G. L. Wilkinson	3

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****Troutman—John Cline	14
*Ball's Creek—P. H. Brittain	12
Race Street—J. H. Bradley	10
Lenoir—W. E. Poovey	10
Newton—R. G. Tuttle	7
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
Maiden—J. E. McSwain	6
**Highlands—H. W. Howard	5
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

7*Murphy—H. P. Powell	29
***Fines Creek—G. N. Dulin	8
Andrews—W. M. Robbins	4
*Delwood—R. K. Brady	3
Whittier—R. L. Bass	3
Highlands—J. L. Teague	2
Cherokee Mission—Wm. Hornbuckle	2

WINSTON-SALEM DISTRICT

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Children's Storyland



THE TWO PENNIES

The two pennies were in the Boy's pocket, and the Boy's hand was in the pocket too. There were other things in the pocket which struck the pennies and made a jingling sound.

"I don't mind being touched. It doesn't hurt, and no one can hear us talking when there's a noise," said the older penny.

"Listen," said the second penny, "the Boy is talking to himself. He says with only two pennies he can not buy what he wants."

"I wonder what he wants to buy," whispered One, all attention.

"I am sure I don't know. He can't be rich, can he? Oh! I nearly slipped through that hole. Be careful. You may go through," warned Two.

"My! I'd hate to fall out. It seems we are not of much use, though. If there were only more of us, the Boy could get what he likes," sighing.

"I for one would like to stand on my own merits. It's terrible to think you can't do good without a lot of others. I wish to do good by myself," and Two drew closer to One, for the hole seemed to be getting larger.

"We'll never be any larger or worth any more. That is the trouble with coins," said One.

"But I heard a lady say once that that was the best thing about coins. Their value never changed, and you could always depend on them," and Two turned her face toward One.

"Oh, dear! But it's such a little to depend on. Just hear how the Boy is grieving because he can't buy what he wants. It's dreadful to be compelled to listen and not be able to help."

"I wonder what he's stopping for," and One turned her head up eagerly.

"When were you born?" asked Two, who knew that One was older and might suggest a way to help the Boy.

"The date is ten years back. And you?"

"Oh, I am younger, but age doesn't really matter. We are exactly the same value, young or old," answered Two.

"Well, that's as it should be, but I do wish just now that I could be a nickel."

"The worst of it is that we can not be changed," and Two's voice was plaintive.

"And we can not grow any more, ever," said One.

"Why, look!" said Two, suddenly all excitement. "We have company." And sure enough, some bright pennies had come into the Boy's pocket.

"I wonder where he got them," said One.

"He must have found them. You know he stopped." Two looked curiously at the pennies, for even in the dim light he could see their shining faces.

"Where did you come from?" said One, trying to be courteous to the newcomers.

"We were picked up from the gutter. It doesn't sound very well. We have been lying there for hours until the Boy came along and picked us up. We weren't doing any good at all there."

"So you three have that trouble too?" sympathetically. "Do you always travel three at a time?" asked Two.

"Oh, no indeed!" said the oldest penny, "but it is usually true that pennies travel with some one else."

"Yes, we have been together a long time," agreed Two, looking at his companion.

"The Boy is walking fast," said One. The five pennies were huddled in a heap that moved restlessly.

"He's whistling," said Two.

The next thing the five pennies knew was that the Boy was talking to a man: "Yes, that big red apple, please, sir."

Then the pennies came out into the light, and the Boy handed them to the man. The man looked at each one carefully.

"All right, sonny," he said, and soon the Boy was happily munching the rosy apple, and his cheeks were as rosy as the apple and all puffed out.

"Better have a stick of candy, too," and the man looked kindly at the Boy.

"That is all the pennies I had," answered the Boy. The man handed him the candy anyway.

"Are we to stay with the man now?" whispered One.

The oldest of the five pennies said: "You haven't made many changes, have you? I've made changes for a quarter, a dime, a nickel, and I for one have never stayed in one place long at a time."

"I don't care," said One. "Just so I help people to get what they want."

"Nor I," said Two sighing contentedly.

"We five pennies are as good as any nickel," said the oldest penny.

"Indeed we are!" cried One. "See the Boy! How happy he is!"

And One and Two and the other three pennies were put in the cash box, and there they rested happily all night.—May Evelyn Skiles, in Pittsburgh Christian Advocate.

BLACK KITTEN GOES IN SEARCH OF HAPPINESS

Gray Kitten sat sunning herself in the barn doorway. She was very happy, for she had been good. She had had a good dinner, and then had washed her face and hands as her mother told her. Now she was ready to take a nap. Mother Cat had promised she would chase leaves with her if she was good and went to sleep. Gray Kitten purred contentedly.

Just then Black Kitten came around the corner.

"Come with me, Gray Kitten," he said.

"Where are you going, Black Kitten?" asked Gray Kitten.

"I am going to find happiness," replied Black Kitten. "You come with me. Will you?"

"But I have found happiness here," said Gray Kitten. "I have been good today, and am as happy as a kitten could wish to be."

"Oh, very well," said Black Kitten, chasing his tail round and round. "You may be happy, but I am going to be happier. Good-bye."

Away Black Kitten went scurrying, while Gray Kitten closed her eyes and sang herself to sleep.

First Black Kitten went to the hen-pen. But there he saw a big, white bird who flapped his wings and stretched his great white neck and opened his great yellow mouth and cried, "Cock-a-doodle-doo-oo-oo!"

Black Kitten didn't know what he meant, but he was sure it was something terrible. He was frightened, so he ran away. And he had to run for his life. He ran out into the road. There a big dog saw him. "Woof! woof!" said Big Dog, as he dashed after Black Kitten. "Bow-wow! Bow-wow!"

Black Kitten was more frightened than ever. He ran to a tree and climbed up into its branches. Big Dog sat down on his haunches and waited. He looked up at Black Kitten and ran out his wet, red tongue. Sometimes he made believe he was going to climb the tree after Black Kitten. By and by a little girl came along. She scolded him for chasing a poor little kitten up a tree.

Black Kitten waited until he was sure Big Dog had gone. Then he carefully let himself down the tree, backward, looking first on one side, then on the other. When within two or three feet of the ground Black Kitten jumped, and then, without once looking behind him, he started straight back home to the barn.

Gray Kitten was chasing leaves with her mother. She looked very happy.

"Where have you been, Black Kitten?" asked Mother Cat.

"He has been seeking happiness," Gray Kitten answered for him.

"Then I know," added Mother Cat, "that he didn't find what he was looking for."

"Black Kitten," she said, turning to him, "I hope you have learned a lesson. Hunting happiness is like chasing fireflies—you're always going to find it on

the next bush. If you cannot be happy at home, you will never be happy anywhere. If you would be happy everywhere, learn first to be happy at home."—Sunshine for Little People.

HOW MOTHER NATURE'S FOLKS KEEP THESELVES CLEAN

Once there was a little boy who didn't like to take a bath; he didn't even like to wash his face and hands or to comb his hair. One day when his Uncle Jack was visiting the boy's family he said to his mother that he would like to be a little wild boy and live in the woods with all the wild things.

Uncle Jack looked up from the book he was reading and took off his spectacles. He was a college professor and knew more about birds and animals and all the wild things than the little boy's mother knew, though she knew a great deal.

"Methinks the birds and the bees and the eight-legged spiders and the wildcats and bears and all their folks would be ashamed of you," said Uncle Jack to that little boy. "Should you like to take a walk with me?"

"May I go without washing my face and hands?" asked the little boy.

"O, suit yourself," answered Uncle Jack, who was as clean as could be.

"Come home in time for dinner," mother advised them.

So the little boy with dirty face and hands went to walk in the freshly rain-washed garden and woods with his clean, fine-looking uncle.

The first thing Uncle Jack did was to ask the little boy to look through a microscope to see a spider comb its hair.

"Where is its comb?" inquired the small boy.

"In its mouth," answered Uncle Jack. "Look through the microscope carefully."

The little boy looked, and he saw the spider put one leg after another into its mouth and comb out every speck of dust and dirt. It made the dust and dirt into little pellets and threw them away.

"An Englishman was the first to discover that fact about spiders," Uncle Jack explained. "And now please notice the beetles. They are never dirty. The dirt slides off their shiny backs, and their little gauzy wings are always clean. Now, if you please, watch the mother robin comb her feathers."

The little boy watched. He saw her comb her feathers with her beak straight to the tip end.

"Birds always keep clean, and white birds are always white," said Uncle Jack. "Even common flies keep their faces washed and their bodies cleaned. Now, through the microscope let's watch a fly wash his face and comb his hair."

They did; they also watched an ant give her head a hard scrubbing. Then they watched a bee brush off her body. She stood on her hind legs and brushed and brushed. Then she kneaded the pollen into a little pellet that she carried into the hive in the corner of the garden. Uncle Jack said she had changed the pollen into beesbread to feed the baby bees.

Next the boy was obliged to watch the ducks take their splashing baths in the pool. After that the house cat winked at him and washed her face until he looked the other way because Uncle Jack was laughing.

"Mother Nature's folks always wash and comb and brush themselves," Uncle Jack said. "The gray squirrel on the fence is scrubbing her face this minute."

The little boy was obliged to look, and while he was gazing at her the squirrel brushed her coat hard and carefully. In the edge of the woods a chipmunk not only washed her face but scolded and scolded the little boy for something.

For once in his life the little boy didn't enjoy walking through the home woods with his Uncle Jack, and he was glad when it was time to go home to dinner. It seemed as if everything that lived in the woods were washing or combing or brushing or cleaning house.

The little boy didn't have to be told to wash his face and hands and comb his hair before dinner that night. He went straight to the bathroom, scrubbed himself clean, combed his hair, and laughed.

Uncle Jack and mother laughed too, but the little boy's father who didn't know what had happened, was so startled when he stepped into the dining room and saw the little boy all clean and shining without having to be sent away to wash his face and hands—the little boy's father was so startled that he forgot his manners and stared.—Frances Margaret Fox, in Youth's Companion.

JUST IN FUN

Uncle Tom was jollying his little niece, tryingto make her believe that the moon was made of green cheese. But Dorothy was not to be taken in.

"It can't be made of green cheese, Uncle Tom," she said, convincingly, "'cause God made the moon two days before he made cows."—Clipped.

* * *

"What's the matter with your wife? She's all broken up lately."

"She got a terrible jar."

"What has happened?"

"Why, she was assisting at the Ladies' Aid rummage sale, took off her new hat, and somebody sold it for 35 cents."—Epworth Herald.

* * *

Business man (to office boy): "If anyone comes in and wants to see me and says it's important, just say, "That's what they all say."

Lady: "I wish to see Mr. Smith. I'm his wife."

Boy: "That's what they all sal."

* * *

Emily had been to school for the first time.

"Well, darling, and what did you learn?" asked her mother, on Emily's return.

"Nuffin'," sighed Emily, hopelessly. "I've got to go back tomorrow."—Tit-Bits.

Wash Away the Impurities

Cleanliness is more vital internally than externally. Frequent flushing of the alimentary canal is essential to continued health. In fact a cleansed and regulated system will usually resist disease and avoid many of the serious troubles.

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HAROLD SOMERS Brooklyn N. Y.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

MISS ESTELLE HASKINS TEACHING AT DUKE UNIVERSITY

A number of our women are enjoying the courses being given at the pastors' school by Miss Haskins. She is giving one course in organization and methods and another course discussing the Jerusalem conference. Some are taking the course for audit, others for credit. Those taking the course for credit are making a serious study of those problems thought out by the Jerusalem conference.

Of course our women are also enjoying the inspirational lectures given during the pastors' school. It is a high privilege to be able to hear such able scholars as Dr. Frank S. Hickman, Dr. Elbert Russell, Dr. G. T. Rowe, Bishop Mouzon and others.

Mrs. S. H. Scott received literature from Council headquarters late, which accounts for the delay in your receiving same.

GOOD NEWS FROM ELIZABETH CITY DISTRICT

Four young people's societies have recently been organized: Winfield, Oak Grove, New Hope and Mt. Hermon. The girls and boys who compose these societies are wide awake and most enthusiastic. Judging from their reports given at district meeting held in Hertford, July 6, we feel sure they are doing good work and we believe their societies will continue to grow in numbers and interest.

ELIZABETH CITY DISTRICT MEETING AT HERTFORD

"What is so rare as a day in June, then if ever come perfect days."

The poet must have written those lines on just such a day as June 6, 1929, for the day selected by Mrs. Willis for our district meeting was rare in its perfection.

Invitations from the Hertford auxiliaries and urgent requests from Mrs. Willis had been broadcast over the district. Everybody knew about it and everybody wanted to go to Hertford, so we were all there. Certainly it appeared that way as I looked around that crowded church.

None of us have risen so far above the human that we do not enjoy hearing that we have won in an endeavor; so I just imagine the district wanted a get-together meeting of rejoicing over our record for last year which reads, "Everything paid in full."

Nothing encourages so much as success. So our mouths were turned up at the corners and the happy expressions indicated that the Elizabeth City district faces unafraid a future for the advancement of missionary work.

I couldn't keep from thinking about the splendid growth of our work since I first knew it fourteen years ago. At that time the Elizabeth City district was one of the weakest districts of the conference. Now it raises almost half of the amount which the entire N. C. conference raised then.

Those dear Hertford women were so glad to see us that some of them began to shake our hands on the sidewalk; there were others on the church steps, others in the vestibule, and the welcome to each and every one was so cordial and so sincere that it left little for Mrs. C. F. Summer to do in her formal address of welcome. But she did it well and emphasized their joy over our coming in a most happy manner.

The response by Mrs. F. B. Elliott was splendidly given.

The worship was led by Mrs. M. Y. Self, a preacher's wife, who is giving such beautiful service over the conference. She is directly a product of the Elizabeth City district and we of Gates county feel a personal pride in whatever Mary Lucy Harrell does.

"Just for Today" was a lovely message in song given by Mrs. E. S. Douglass.

The reports from the adult auxiliaries and the county federation presidents were interesting and encouraging. These prepared the way for the excellent report made by our beloved secretary and leader, Mrs. R .H. Willis. She was happier than we over what we had accomplished, and so effectively did she present our records for 1928 and our goals for the future that not a word was lost by her attentive audience.

Mrs. M. Leigh Sheep of Elizabeth City was among the seven others present who had attended the 1929 Council session, and she brought to us an inspirational message from the Council.

The real value of mission study and the need of publicity was vividly and splendidly presented by Mrs. Wesley Forman of Elizabeth City.

Mrs. Rosser Brinn succeeds at all of her tasks, whether it's being president of the Minnie Wilson auxiliary or a lesser job. She gave the merits of The Missionary Voice in a way that Dr. Rawlings couldn't have excelled.

The young people gave fine reports and optimistic views of the future.

The sweet duet sung by two of that unsually fine group of young people of Kittrell's church was much enjoyed.

Their conference leader, Mrs. H. B. Branch, was present and was a great incentive to these young people.

The church was beautifully decorated with white flowers and ferns and the familiar "Loyalty" pennant hung in a conspicuous place. So Mrs. Branch was happily "at home" with such a setting, and her message to the young people and to the adults was inspirational and seriously suggestive as to what we should do for our young people.

As a most fitting close of the morning's program a pageant, "The Challenge of the Cross," was given by the Hertford young people.

The leading part given beautifully by Miss Elizabeth Knowles and the six lovely girls who did well their parts, the solo by Miss Sallie McMullan, accompanied by Miss Kate Blanchard, brought to us a wonderful spiritual lesson which we can never forget.

Loving hands had transformed the largest rooms of that grand Sunday school building into attractive dining rooms and a most delicious lunch was served us.

Each department of the work met in a committee meeting before the afternoon program.

The district was delighted also to have Miss Vara Herring, conference superintendent of social service, as our agent.

Miss Herring as secretary of the Fayetteville and Raleigh districts and superintendent of social service, has rendered an invaluable service to the conference. She was heartily welcomed and her message on social service was gladly received.

The remaining hour of the day's work was given to the children's work. No doubt Mrs. Willis wished all to leave with the importance of children's work fresh in the minds of the adult delegates.

The majority of the reports were given by the children, so it is unnecessary to add that these were the most attractive of the day. Two precious babies were introduced, when they received their certificates of life membership. Then Mrs. George Hawkins, who is always doing something to make somebody happy, announced that she wanted to make Charles Marion Early, Jr., a life member of the baby roll. That is quite the biggest hour he has had during the 16 months of his life and it meant more to his mother than she can ever express.

I told those Hertford women that they meant more to the Elizabeth City district than they could possibly realize, but I expected that the greatest contribution their church could make to our conference work was in the lives of Mrs. Hawkins and Mrs. Willis.

The entire district is bitterly opposed to the resignation of Mrs. Willis. A petition was presented to her by Mrs. Leigh Sheep with pages of names attached asking that she continue as our district secretary. We have no other woman so available, so prepared in every way, and she is much beloved by the entire district.

I have never attended a district meeting more nearly perfect. Mrs. Willis and each Hertford auxiliary woman who helped to make it possible deserve the heartiest thanks and congratulations from the Elizabeth City district.

May Edla Smith Earley.

OXFORD AUXILIARY

The young woman's missionary auxiliary of Oxford held their regular meet-

[Continued on page 27]

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THE ANNUAL MINUTES

By this time, we suppose, that the auxiliaries have received the copies of the annual minutes which were distributed to the district secretaries more than a week ago. We ask a careful reading of this record which contains a full account of the happenings at our recent conference at Winston-Salem. Through this medium we want to get across to the societies the annual messages of our conference officers and district secretaries the reports of the various committees, the business of the conference, etc. So why not arrange a "drill of the minutes" for one of your meetings and bring out the things necessary for your society to know?

Several years ago one of our conference officers said "that if you want to keep a secret put it in the minutes"; but we feel that this should not be so, and that the record should be used throughout the entire year for reference and for information concerning our work.

ANNUAL BIRTHDAY MEETING

Mrs. J. F. Johnson of Farmington auxiliary writes us most interestingly of the fourth birthday anniversary of her society, which proved to be a most pleasant occasion for all who took part in the celebration. She says:

"The Missionary Society of the Farmington church celebrated its fourth anniversary at the church on Tuesday, May 21. A number of visitors from Centenary-West End churches were present headed by the new district secretary, Mrs. J. G. Sterling, who, with a most impressive devotional, started the day off most auspiciously.

After the usual program of the society, inspiring talks were made by Miss Ella Hinshaw, Mrs. W. E. Franklin, Mrs. Ferrell and Mrs. T. H. Cash, who in a charming manner presented the society with a purse, the birthday gift of the Centenary-West End Society, to the society which they have so tenderly sponsored.

The gift was accepted by the president, Mrs. W. L. Dawson, who invited the guests into the annex which had been artistically decorated in white and pink roses, the outstanding motif being the birthday cake with its four burning candles surrounded by rosebuds. Cake, punch and mints were served and during the social hour a musical program was rendered by Misses Dorothy Norrington and Frances Threlkald."

ZONE MEETING OF GREENSBORO DISTRICT

The second meeting of zone No. 2 of Greensboro district was held at Calvary church, High Point, on Sunday afternoon, June 2, with Mrs. Lee S. Smith of Guilford College, chairman, presiding.

During the roll call it was found that every church in the zone was represented. Due to the efforts of Mrs. Bruce Craven of Trinity a most inspiring program was given and was enjoyed by all present.

Mrs. Watson of Wesley Memorial church, High Point, conducted the devotional, using Galatians 5 for her Scripture lesson.

"Christian Training for Youth" was the subject of an enthusiastic, inspiring talk by Mrs. Hoke Bullard, former conference superintendent of young people's work, who brought out the great necessity of having our young people enlisted in Christian service and the necessity of giving them the training to fit them for this service.

Mrs. Thurlow Kearns and Mrs. M. T. Hicks brought interesting reports of the recent conference at Winston-Salem. A vocal solo by Mrs. Wall, "The Lord Is My Shepherd," added to the enjoyment of the program.

Under the leadership of Mrs. G. W. Baxter a profitable and instructive "Officers' Efficiency Period" was conducted, after which Mrs. A. L. Thompson, secretary of the district, who was a welcome visitor, added to the profit and interest of the occasion by timely suggestions and admonitions to go forward and reach all goals set for 1929. The third meeting will be held at Jamestown September 1.

GASTONIA DISTRICT MEETING

The annual meeting of the woman's missionary societies of the Gastonia district was held at Palm Tree church, on the South Fork circuit, Thursday, June 6.

Mrs. A. J. Owen, district secretary, presided over the meeting which was opened with a devotional service conducted by the pastor of the church, Rev. W. J. Miller, who used as his subject, "Service." Appropriate words of greeting were spoken by Mrs. W. J. Miller, to which Mrs. Stacy of Belwood circuit most graciously responded.

In a message filled with encouragement and hope, Mrs. Owen told of the work of the past year and the record that had been achieved by the district, stressing especially the privilege of the women of the district in being co-workers in this great missionary work of the church.

A feature of the program was a most helpful and appropriate address by Mrs. W. A. Newell of Gastonia, Council superintendent of social service, who discussed the various phases of the work of the social service department, especially the inter-racial work. Mrs. E. L. Campbell of King's Mountain gave an interesting report of the annual conference recently held at Winston-Salem. A vocal solo by Mrs. B. T. Morris was enjoyed by all present.

Mrs. J. Dale Stentz of Gastonia gave an interpretation of stewardship which was entertaining as well as helpful and which closed the morning session. At the noon hour a most delicious dinner was served the three hundred guests by the ladies of the church. The opening devotional of the afternoon session was conducted by Mrs. Owen and the first number on the program was a "Mite Box Convention," presented by the children of the Lowell society under the leadership of Mrs. T. P. Rankin.

Mrs. W. O. Phillips of Lowell gave an interesting story of Florence Nightingale, after which reports of the juniors of the district were heard.

Mission study was presented by Mrs. Joe Nixon of Cherryville, and interesting reports by the president of each adult society were given. Resolutions expressing the appreciation of the body for the pleasant day so profitably given over to missionary thought and endeavor were drafted by a committee consisting of Mrs. Plato Miller, Mrs. Claude Hovis and Mrs. Albert Owen.

Concluding the day's program was a pageant, "Doctor's Health Clinic," given by the society of Main Street church, Gastonia, under the direction of Mrs. J. Dale Stentz. This play with the valuable lesson it taught was deeply appreciated, as was evidenced by the many expressions of gratitude.

An invitation from the ladies of Palm Tree (Belwood circuit) was unanimously accepted for the district meeting of 1930.

SCHOOLS OF MISSIONS AND MISSIONARY CONFERENCES

At Mount Sequoyah, Arkansas, July 24-August 7, 1929, and Lake Junaluska, N. C., August 8-18, 1929, will be offered unusual programs of missionary interest which will include missionary courses leading to credits on the diploma in missions; round table conferences on modern missionary problems; missionary devotionals led by outstanding pastors; great missionary preaching and inspirational addresses by missionaries and others. This will afford a splendid opportunity to anyone who may wish to take these courses in missionary work. Both of these places are ideally located and are ideal for summer vacation headquarters. For general information address Dr. E. H. Rawlings or Mrs. B. W. Lipscombe, Doctors' Building, Nashville.

Reservations for Mt. Sequoyah may be secured from Rev. Sam M. Yancey, Fayetteville, Ark. For reservations in the Mission Biulding at Lake Junaluska, where all the meetings will be held, address Mrs. E. O. Tarbin, 810 Broadway, Nashville, Tenn. For other reservations at Lake Junaluska, address Rev. Ralph E. Nollner, Lake Junaluska, N. C.

Little Willie's father took him to Sunday school for the first time one Sunday, and on the way home, in order to see if the youngster had learned anything, he asked:

"Who was it killed Goliath?"

"I dunno," said Willie. "I was sittin' on a back seat and couldn't see!"

Sunday School Lesson

JUNE 23

By Dr. Frank M. McKibben.

A Psalm of Praise

(Psalm 103:1-22.)

Golden Text: Bless Jehovah, O my soul.—Psalm 103:1.

The spirit of thankfulness, like the sense of beauty or experience of happiness, is sometimes lessened by talking too much about it. It is always better to tell people why they should be thankful than just to exhort them to praise. Each of us appreciates expressions of thankfulness for friends if they are thoughtful and sincere. The psalm from which the Scripture passage is taken breathes of that thoughtfulness and sincerity. Before a word is spoken one can feel that the psalmist has been recalling the blessings and benefits that have come from the hand of God. As he recalls these he can not help but ejaculate the oft-repeated phrase, "Bless Jehovah, O my soul." The avenue of approach to a genuine spirit of thanksgiving is through thoughtful consideration of one's blessings.

Is there danger of letting that thoughtful consideration slip out of our lives, personally and socially? It would seem so. There are a number of reasons why this is apt to occur. There seems to be a natural tendency in most of us to take too much for granted, to get accustomed to favors and blessings and fail to appreciate the love and friendship that lie underneath them. Nothing takes the edge from or chills friendship between two individuals as does this attitude of taking too much for granted. God is the choicest friend one may cultivate. His spirit is sensitive beyond our highest conceptions. What a wholesome practice it is for us to give frequent utterance to the thanks which we feel whenever we consider "all his benefits!" The truly religious man does not thoughtlessly take these benefits for granted.

Again, attitudes of conceit and self-sufficiency lessen the spirit of thanksgiving. The Bible contains a continuous record of how individuals have become wise in their own conceits, have become over-confident in their own ability to supply their needs. If there ever was a time when men were tempted more through their own inventiveness and developed power to consider themselves all-sufficient, not dependent upon a god or gods, that time is today. Class discussions, sermons, and services of worship, private devotions, and all means of steadying the human heart must be employed earnestly in the effort to keep twentieth-century people conscious of the presence of God and our added need of him because of the vastly increased power and skill of man. Nothing short of this God-consciousness can save us from some terrible catastrophies. Read in this connection the eighth chapter of Dueteronomy. "Beware that thou forget not the Lord thy God."

Perhaps some people have difficulty in relating the detailed experiences of their lives to God. A childish and semi-superstitious attitude toward the details of life has frequently prevailed. The conception of God that will gain the approval of thoughtful people today will increasingly emphasize the more general and profounder relationships of God to man. The prayer that consists primarily of requests for this or that specific item is giving way to an articulate yearning for fellowship with the divine Spirit. Thanksgiving will increasingly be given for the deeper communion, the more vital fellowship, the clearer insight into spiritual life, the greater sharing of personal and social responsibilities in the kingdom enterprise that are possible in this period of the world's history. These "benefits" must be made vivid and real to Christians everywhere. Their thanksgiving and praise must not stop with a consideration of material blessings.

There appeared in one of the popular magazines recently a picture that was a sermon in itself. It was that of a family seated at the table. The artist portrayed them with bowed heads in the act of giving thanks to God. What a suggestion it carried! A suggestion of reverence, of the recognition of God's presence in the joy of home life, of an appreciation of him as the giver of every good and perfect gift, of a sense of humility and meekness, of a practice of thanksgiving that would make its indelible impression upon the young lives in the homes. Is life becoming too hurried, complex, jazzy, uncontrolled, that the present generation of parents will be unable or undisposed to cultivate through such simple customs as grace at the meal time and family devotions a simple and wholesome trust in God and the habit of thanksgiving? The attitude of appreciation, the disposition to give thanks, and the practice of praise can be developed better in childhood and youth than in years.

The proper consideration of one's blessings leads naturally to a sense of obligation. The test of the spirit of praise is not how loud and voluble one can be in expressing thanksgiving, but what one does to give substance to praise. This Sunday's lesson will be incomplete if it does not stimulate serious inquiry into the extent and manner in which the sense of obligation has taken hold of each individual. Is the complaint that Christians meet weekly and sing hymns of praise, read psalms and voice prayers of thanksgiving, and then live the same kind of lives during the week justified? We question the friendship of one who, when sickness is in our home, proffers help but in the end does not quietly but sacrificially take hold somewhere and do something of real helpfulness. How hollow sounding some of our words of praise must seem to the Father above! Let "all that is within me" praise God.

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For Burns, Cuts and Sores
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Send 50 cents for 25 on The Life of Christ or 25 Art Subjects or 25 for Children, 5½ x 8. Or 50 for Children, 3 x 3½.
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YOUR DRUGGIST SELLS LOTS OF IT

STANBACK
QUIETS NERVES

"Tips to Teachers"

Interest and Attention.—A number of factors may contribute to inattention and disinterest on the part of pupils. Some of these center in the pupils themselves; some have to do with the teacher's personality, preparation, and manners; and some grow out of the physical environment. In seeking to remedy a situation the inquiry should be directed to the physical setting. Such questions as these may uncover the real difficulty. Are the seats comfortable and adapted to the pupils? Are pupils so seated that all temptations to make noises, push chairs, move furniture removed? Are seats arranged orderly so as to suggest an orderly response from the pupils? Do pupils have armchairs, tables, or something upon which to place quarterlies, texts, Bibles or other working material? Is the room too cold or overheated or otherwise uncomfortable? Do the pupils face bright natural or artificial light? Are they seated in such a manner as to have their backs rather than their faces toward sources of distraction? Has every effort been made to reduce the noise and distraction coming from other classes or officers in the room, such items as screens, curtains, sliding doors being utilized? Has some effort been made to make the meeting place attractive and inviting through the use of art reproductions, tasty decorations, and by having it clean and orderly?

Many of these questions may seem impertinent. The writer has been in constant visitation upon Sunday schools. He is deeply impressed with the fact that most teachers are laboring under severe handicaps in attempting to gain and hold the interest of their pupils, young and old, because of unfortunate physical conditions. Many of these conditions can be remedied with proper insight and attention.—Pittsburgh Christian Advocate.

N. C. SUNDAY SCHOOL

(Continued from page 16.)

From Sanford, one day at Goldston, and one day at Carthage.

From Fayetteville, one day at Erwin, one day at Parkton, and one day at Stedman.

5. We call attention to the fact that all Sunday schools are expected to observe Sunday school day, and urge that the Sunday school day programs be ordered promptly from the conference Sunday school office, which will be sent free of charge.

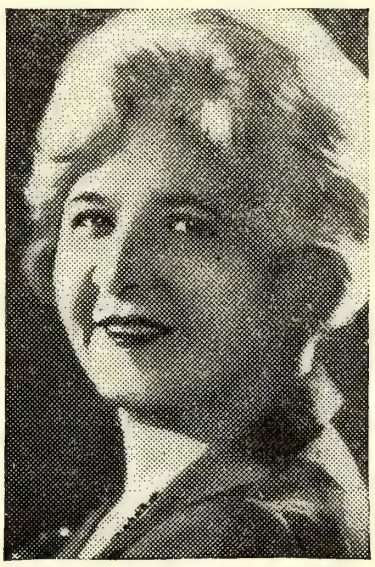
6. We, your committee, do hereby nominate Mrs. T. H. Sutton of Fayetteville, Mr. H. W. Prince of Dunn, and Rev. E. Frank Lee of Fayetteville as members of the district Sunday school council.

7. We do heartily commend the work of the conference Sunday school board, and especially its staff of workers, and call upon our people to co-operate with them in every way.

Respectfully submitted,
Committee on Sunday Schools,
J. C. Lentz, Chm.

DAUGHTERS —*help old parents to be comfortable*

Devoted daughter tells what she did



YOU find it in almost every family. An elderly mother or father living with the young folks. The children doing all they can to make their parents' last years comfortable.

The Robinson home at 2330 Coral Street, Philadelphia, proved no exception when the reporter called there. Mrs. Robinson had a special health problem to solve.

"My mother, who is 80 years old," she explained, "had a partial stroke of paralysis." It was vitally important to keep her system functioning regularly and easily. They tried various measures. But they all upset her in her weakened condition.

Finally, Mrs. Robinson said, "after reading the advertisement of Nujol, we tried that. We find it gives satisfactory results. My mother can take it easily—a tablespoonful at night—because it's tasteless."

That's the wonderful thing about Nujol. It won't upset or disagree with anybody. You can give it to invalids, very old folks and tiny babies with perfect safety. For Nujol contains absolutely no medicine or drugs. It was perfected by the Nujol Laboratories, 2 Park Avenue, New York City.

Nujol accomplishes quite as much good as the more drastic methods. But does its work in a normal, *natural* way. It not only prevents an excess of body poisons from forming (we all have them), but aids in their removal. Get a bottle today.

You'll find Nujol at all good drug stores. In sealed packages.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

JUNE 24-29
LOUISBURG ASSEMBLY
PROFIT AND PLEASURE

PASTORS URGED TO ATTEND LOUISBURG ASSEMBLY

My Dear Friend:

Each year at our Epworth League Assembly we have a number of preachers present. They have meant much to us in helping to make the assembly a success. Their presence and influence benefits the young people far more than they realize.

This year we want more ministers. Put aside other work and give one week to the young life of the North Carolina conference. They need you and want you. We extend to you a most urgent invitation to be with us, and assure you that you will find a week in Louisburg well spent.

May we pray that our assembly will be a blessing to all who attend.

Eunice Blair Floyd, Conf. Sec.

NEW UNION AND HEADED FOR LOUISBURG

The Epworth Leagues at Oriental, Pamlico and Bayboro with the other small churches in that section have organized an Epworth League union. Miss Audrey Midyette of Oriental has been elected president. These leagues are very active at this time and are planning to send a large delegation to Louisburg.

WAYNE COUNTY UNION AT WORK

Pikeville church on the Elm Street and Pikeville circuit reorganized an Epworth League the first of May. Last Sunday night the Wayne County Epworth League Union met with them and they gave a real interesting program and had a large attendance. Mr. Frank Baines is president of the Pikeville League.

HOW RIVERSIDE SENIORS SOLVED THE PROBLEM: LOUISBURG THE NEXT STOP

Do you ever wonder how you are going to get the money to send your delegates to Louisburg? If you do, perhaps you'll be interested in knowing how the Riverside Senior League (New Bern) secured theirs this year.

This is a new league, just organized since annual conference, and they were wondering how they could get any money at all. Some one who had seen the play given before suggested that they present "The Zander-Gump Funny Paper Wedding." The league enthusiastically welcomed the idea, and under the able leadership of Mrs. R. M. Price, with the assistance of representatives of the league and the Riverside P. T. A., this farce was given in the Riverside school auditorium Tuesday night, May 7, and repeated in the Bridgeton school auditorium Thursday night, May 9.

Only a small admission was charged, 10 and 25 cents at Riverside and 15 and 25 cents at Bridgeton. But after paying all expenses and dividing with the Riverside P. T. A. and the Bridgeton Woman's Missionary Society, the league has enough left to pay all the expenses of four delegates and the transportation and registration fee of as many more as care to go, and then have some left besides.

The beauty about "The Zander-Gump Funny Paper Wedding" is that it requires very little practice to produce, and yet it has a tremendous appeal to young and old alike.

ATTENTION, JUIOR WORKERS

Plans for the Epworth League Assembly are now being made. As junior superintendent I am making a special plea for junior workers to attend.

Mrs. Summers, who is the junior superintendent in the Nashville office, will give a course for junior leaders. This is an exceptional opportunity and I am asking your co-operation in getting a large attendance of junior leaders.

Due to the fact that we have not as much dormitory space as we had last year we are not asking the juniors themselves to attend, but any who have to come with their parents will be provided for. Will you please explain this to any juniors in your church who had hoped to come. We are indeed sorry to disappoint them. Mrs. Leon M. Hall.

DURHAM DISTRICT SECRETARY ON JOB

Dear Epworth Leaguer:

It won't be long now until the conference year will be over. The Louisburg Summer Assembly meets at Louisburg College June 24-29. No doubt you have already selected your delegates and made plans to attend. If you need any information please write Mrs. E. Y. Floyd, 125 Gleenwood Ave., Raleigh, N. C.

Each chapter should send its quota of delegates, which is the president and one delegate for each 15 members and a fraction over. Come prepared to play tennis, horse-shoe, indoor baseball, croquet, etc. Each delegate is supposed to bring along all the good Epworth League ideas and suggestions he can carry. Be sure to have some good stunts, pep songs, etc., ready for immediate distribution. If you are worried as to what you should wear, put on your very best smile and wear it during the entire assembly.

Our aim is to have every chapter in the Durham district represented and to have a complete report from all. All I ask of you is that you see to it that your chapter does its bit. The fourth quarter closes June 30, but it is absolutely necessary that I have your report at once in order that I may make my report at the assembly. Please mail your report and the names and addresses of your delegates to me at once. I beg you earnestly to co-operate with me in making the best possible use of the few days we still have of this year. May this be the greatest assembly we have ever had and may Durham district be at the top.

A. A. Kyles, Dist. Sec.

Western North Carolina Conference

KNOWLEDGE

Like a sunbeam turns night into crystal day
Making clear the shapes of dim outline,
So into some hearts there falls a ray,
A desire to understand, that is divine.

Perhaps the ray was there ere time was old,
Handed down as priceless heritage,
Or borne within a flower's heart of gold,
Or in the words of some immortal sage.

Lives are spent in granting this desire,
To rise above the common things of life,
To know the secret in the rose's briar,
To understand a wise man's bitterest strife.

But in search for knowledge, high, supreme,
In knowing all that infinite truth can give—
There lies the end of all things as they seem,
In knowing to lift, to love, to live.

Kathleen Mock.
Davenport College, Lenoir, N. C.

LEAGUE ASSEMBLY AT JUNALUSKA

The third annual assembly of the Western North Carolina Epworth League Conference will be held at beautiful Lake Junaluska July 1-5. Headquarters will be as formerly in the Sunday school buildings. Upon arrival come to the Educational building for registration and assignments. Total cost will be same as last year, twelve dollars ($12). This includes $1 grounds fee, $1.50 registration fee, 50 cents banquet ticket, and $9 room and board. Textbooks, notebooks and pencils will be extra. Since there is plenty of room in the several dormitories and lodging places, there is no limit set upon the number of individual chapter. We earnestly hope that every chapter will have one or more delegates. We can register no one under 15 years of age. All who register agree to abide by the disciplinary rules of the assembly. Your pastor is welcome and invited to enroll with us. Plan to arrive early Monday afternoon, July 1. Sorry, but we have no special rate on the railroad this year.

Mother: "Johnny, your face is very clean, but how did your hands get so dirty?"

Johnny: "Washing my face."

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Commencement is over. Several of the boys and girls have left us. A feeling of loneliness has come over us. Through years of association a wonderful friendship grows up between us. It is like your own sons and daughters leaving the home for good. Our prayers and love will follow them always.

* * * *

Dr. W. A. Stanbury brought our graduating class a great message at Edenton Street church the second Sunday morning. Through the years the truths he spoke will become a vital part of their experience.

Professor June H. Rose delivered a splendid literary address. He has the happy art of putting his message in such simple language that all can understand. We were happy to have him speak to our young people.

We had a good, harmonious board meeting. Sixteen of the 18 were present. A large audience was present to see our 12 seniors receive their diplomas. The addresses of Drs. Flowers, Anderson, Love and Mr. N. A. Howell were exceptionally good.

* * * *

Dear Friends:

As I am leaving my home, the Methodist Orphanage, in a few weeks, I wish to express to the conference in general my appreciation for all that it has done toward the upkeep of my home. To me it is one of the dearest places on earth, and it is with deep regret that I must leave, for I have completed my high school course.

Compared with the other homes I know, I think ours here is the best of all, and I am sure the others agree with me in this.

To Mr. Barnes I owe all of my gratitude, for it was through him that I built my ideals of success and built my character. I look upon him as a father and one who loves dearly the orphanage work. He takes the place of a father among approximately 325 children. It is to him that we have always carried most of our troubles. I hope to remain loyal forever to the ideals he impressed upon me. If I were not loyal I would be untrue to one of the best friends I will ever have.

To Miss Gray, the officers, and teachers, I wish to give thanks for the part they have taken in training me so that when the time comes I could meet the problems of life successfully.

I owe a part of my happiness here to the missionary society of Hookerton for the beautiful clothes which twice a year they have sent. These friends will always be in my memory.

I also wish to thank the doctors of Raleigh for their support in caring for the health of the children.

In the fall I am expecting to enter East Carolina Teachers' College, where I hope to prepare myself for the teaching profession.

Again I wish to thank everyone for what you have contributed to the upkeeping of my home. Yours sincerely,

Winifred Taylor.

NORTH CAROLINA WOMEN'S PAGE

(Continued from page 22)

ing Monday evening. Mrs. C. H. Timberlake, vice president, presided. Mrs. W. W. Fuller and Miss Carrie Duncan had charge of the meeting, assisted by Mrs. Marvin Minor and Mrs. Roy Grimm. Mrs. E. J. Rees sang "Mother Machree," accompanied by Mrs. W. B. Crews. The topic for the meeting, "Our Broken Homes," was given by Mrs. Marvin Minor. We were delighted to have with us as a visitor Miss Tuttle of the Oxford Orphanage, who made a talk on "Our Broken Homes." Mrs. E. J. Rees reported the Raleigh district missionary meeting which was held at Rolesville May 1. Five from this auxiliary attended this meeting.

Splendid reports were given by the social service committee. The auxiliary welcomed six new members. Circle No. 5 of the local department was organized, Mrs. George Cheatham, chairman, and Mrs. Henry Parsons, treasurer. This auxiliary has been organized a year and a half and we have 39 members. This is a jubilee auxiliary.

After the devotional and business program a social was engaged in, with Mrs. E. J. Rees and Miss Norma Breedlove as hostesses. Mrs. J. R. Carrington,
Chm. of Publicity.

Banish Mosquitoes Easier! Quicker!

Flit is the new, easier, quicker way to rid your rooms of mosquitoes—for comfort and health. The handy Flit sprayer floats a vapor that does not fall in drops, from which no mosquitoes escape! All die—or money back. More for your money in the quart size.



"The yellow can with the black band"

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Confers the Degrees of Bachelor of Arts and Bachelor of Music

In addition to the regular classical course, special attention is called to the departments of Home Economics, Art, including Industrial and Commercial Art, Spoken English and Dramatic Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

For Further Information, Apply to

Samuel B. Turrentine, President, Greensboro, N. C.

In Memoriam

COX—Marshall Edwin Cox, the son of William and Margaret Cox, was born August 10, 1852, and died at his country home in Wayne county May 12, 1929.

Had his fellow citizens had their way he would have filled with honor any office in the county. Modest, capable man that he was, he chose to serve his community as a private citizen. In this capacity he served so well that we are wondering can anyone fill his place. In his home, his church and the school he was a Christian gentleman. His pastor,

E. N. Harrison.

IPOCK—Rev. E. T. Ipock passed to his reward March 18, 1929, at his home in Tuscarora, N. C., age 57 years, eight months and 19 days. He was born in Craven county, N. C. In his youth he united with Asbury church, now a part of Dover circuit. January 4, 1899, he was united in marriage to Miss Addie M. Sutton. To this union two sons and three daughters were born. Brother Ipock was a local preacher in our church and served the following charges as pastor: Ocracoke, two years; Stokes circuit, four years, and Grimesland three years. The following are left to mourn his death: Mrs. E. T. Ipock, Mrs. Royce Moore, and G. T. Ipock of Tuscarora; Raymond G. Ipock, Greenville, N. C.; Mrs. William Hill, Trenton, N. C. One daughter preceded him to the better world. A good man is gone. We know where to find him. May the Lord comfort the broken hearts. His pastor,

Chas. A. Jones.

YATES—James Albert Yates was born October 31, 1848; died May 1, 1929. He was married in 1866 to Mary Adeline Collins. To this union were born seven children, four boys and three girls. Four of these are living, among them Rev. E. E. Yates of Avery circuit. His wife is also living. Brother Yates had been a member of the Methodist church for more than sixty years. He had been on the official board for many years, and was a member of it at the time of his death.

Brother Yates had been suffering more or less for ten years; was confined to his room most of the time for the last few years. He bore his suffering with great patience. It was really an inspiration to visit him. He was so cheerful and so appreciative.

"Servant of God, well done,
Thy warfare is past;
The battle fought, the victory won,
And thou art crowned at last."

D. A. Oakley.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call to her reward our beloved friend and co-worker, Mrs. J. Frank Armstrong; and whereas the Woman's Missionary Society of North Wilkesboro Methodist church has lost a most faithful and loyal member and the church at large has suffered an irreparable loss; therefore be it resolved:

That we hereby express our appreciation of the godly life she lived, and for the consecrated Christian example she has left us in her devotion to her church, her family and her duty. She was ever zealous of good works.

That while we mourn her passing and bow in humble submission to the divine will, we will ever cherish her memory and her life shall be an inspiration to us as she "went about doing good."

That we extend to the family our heartfelt sympathy in the great sorrow that has befallen them, and beg that they will accept this humble and imperfect expression of our love, assuring them that we are deeply touched by their affliction, and pray that God, our heavenly Father, will minister to them that comfort and consolation which he alone can supply in such bereavement.

That a copy of these resolutions be sent to the family, a copy be recorded in the minutes of our society and copies be sent for publication to the N. C. Christian Advocate and to our local papers.

Mrs. J. C. Smoot,
Mrs. J. C. Henry,
Mrs. W. P. Horton,
Committee.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of St. Peter's Methodist church wishes to pay loving tribute to the memory of Mrs. Edney Willis, our loved president and faithful co-worker, who departed this life March 12, 1929.

In the passing of this good woman the missionary society has given up one of its most valued and consecrated members whose joy was in doing her Master's will. Therefore in appreciation of her life be it resolved:

First, That her work here being finished, God has called her to a greater service in his heavenly kingdom, and that we bow in submission to his holy will, thanking him for the beautiful Christian life that she has lived.

Second, That we extend our love and sympathy to her loved ones, and pray that the heavenly Father will extend the comfort and sustaining strength that he can give.

Third, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate and one recorded in the minutes of our society.

Mrs. Carme G. Boyles,
Mrs J. D. Boyles,
Mrs. W. H. Young,
Mrs. E. G. Self,
Mrs. F. D. Edwards,
Committee.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite love and mercy has called to his heavenly home our beloved member and co-worker, Mrs. Royal H. Spence, we, the members of the Missionary Society of St. John's Methodist church, Goldsboro, N. C., hereby resolve:

First, That in the death of Mrs. Spence we have lost a sweet and cheerful member, and one who was always ready to do her part in all church work.

Second, That having a sweet and gentle disposition, Mrs. Spence had a faculty for making and holding friends, and for working in harmony and co-operating with the members of the church as a whole.

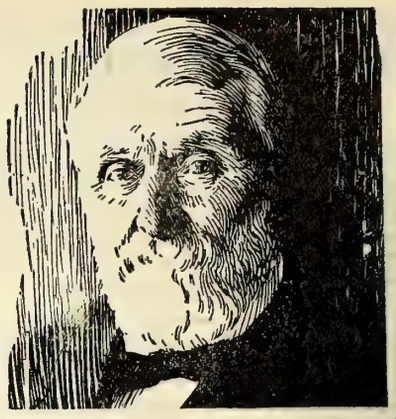
Third, That we would extend to the bereaved husband and other members of the family our tenderest sympathy and commend them to Christ, who alone can comfort.

Fourth, That a copy of these resolutions be handed to the family of the deceased, one to be sent to each of the local papers and a copy sent to the N. C. Christian Advocate.

Nellie is gone,
Her form is now still;
And oh, how we miss her—
But bow to God's will.

Her beautiful life
Is a balm to our sorrow,
For we know we will meet her
On that last glad tomorrow.

Mrs. W. P. Wrenn,
Mrs. R. F. Munns,
Mrs. W. M. Hines.



OLD FOLKS SAY
DR. CALDWELL
WAS RIGHT

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice.

He treated constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, a combination of senna and other mild herbs, with pepsin.

The simpler the remedy for constipation, the safer for the child and for you. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs?

A bottle will last several months, and all can use it. It is pleasant to the taste, gentle in action, and free from narcotics. Elderly people find it ideal. All drug stores have the generous bottles, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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Amazing facts about nature's most terrible destroyer of life and property. Tells the danger spots during storms; how to protect your property against lightning; and scores of other valuable facts everyone should know. Compiled by the famous Kretzer System experts, who have coped with lightning successfully for many years. Every careful man protects his family and property. Why not be SAFE? A copy of this unusual book will be sent you Free on request. Supply limited. Write today.

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Relieve HEADACHE
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BREAKERS OF PAIN

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in the ornamentation of your home can be realized by consulting our landscape designers.
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Landscape Gardeners and Nurserymen.

WEAK EYES are strengthened and relieved by Dickey's old reliable eye water. In use over half a century. Relieves sore eyes from gnats and dust. Doesn't hurt. In red folding box at all good stores or by mail 25c. DICKEY DRUG COMPANY, Bristol, Virginia.

RESOLUTIONS OF RESPECT

On April 14, 1929, our heavenly Father called to her reward our friend and a loyal member of the Stony Point Woman's Missionary Society, Mrs. J. W. Sims. She was a long and patient sufferer, one who never murmured nor complained, but was submissive to her Master's will. Our loss is her gain. Therefore be it resolved:

First, That we be reconciled to his will who cannot err and live out those beautiful traits of character so eminent in her life.

Second, That the society collectively and individually express to her family our deepest sympathy in their grief.

Third, That a copy of these resolutions be sent to the bereaved family, that a copy be sent to the North Carolina Christian Advocate, and a copy be spread upon the minutes of our society.

Mrs. I. W. Somers,
Mrs. R. E. Hinshaw,
Mrs. T. J. Weber.

RESOLUTIONS OF RESPECT

On February 8, 1929, at his home, Whitman Elbert Ross, a beloved member of this class, laid aside the working tools of life to enter that great unknown above.

That whereas, in view of the loss we have sustained by the decease of our friend and fellow member, Whitman Elbert Ross, and of the still heavier loss sustained by those who were nearest and dearest to him, be it resolved:

Resolved, That it is but a just tribute to the memory of the departed to say that in regretting his removal from our midst we mourn for one who was in every way worthy of our respect and regard.

Resolved, That we sincerely condole with the family of the deceased on the dispensation with which it has pleased divine providence to afflict them, and commend them for consolation to Him who orders all things for the best, and whose chastisements are meant in mercy.

Resolved, That this heartfelt testimonial of our sympathy and sorow be forwarded to the family of our departed friend and co-worker by the secretary of this class.

John H. Norwood, Chm.
A. F. Mabry,
H. S. Freeman.

RESOLUTIONS OF RESPECT

Whereas, God, our heavenly Father, in his infinite wisdom has removed from our midst our beloved friend and coworker, Mrs. J. E. Parker, the Woman's Missionary Society of Trinity Methodist church of Troy, N. C., do hereby express our grief for the loss of our beloved sister. She was a faithful member and a loyal worker, and we shall ever cherish the memory of her beautiful life. Our hearts are in sympathy with the bereaved husband and relatives, and we pray that God will comfort them in their sorrow. Therefore, be it resloved:

First, That we bow in submission to his will, thanking him for the godly life she lived and the Christian example she has left for us to follow.

Second, That we take this way of extending to the family our deepest sympathy in their bereavement.

Third, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, and a copy be spread on the minutes of the Woman's Missionary Society.

" 'Twas not the will of the Father
For her to bear burdens another day,
So He called her and she answered,
Good morning! in Glory,
Home, Sweet Home, at last."

Mrs. C. Daligny,
Mrs. T. N. Harris,
Mrs. J. M. Deaton.

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Waynesville, Waynesville ..... June 20-21
Statesville, Granite Falls ..... July 9-10
Marion, Pleasant Grove ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
THIRD ROUND

June
Burlington Ct., Bethel, a.m. 22
Webb Ave. and W. Burlington, a.m. 23
Front Street, p.m. 23
Calvary, p.m. 26
Hillsboro, New Sharon, a.m. 30
Milton, Purley, 3, ...30

July
Duke Memorial, p.m. 10
Yanceyville, Locust Hill, a.m. 13
Andrews, a.m. 14
Lakewood, p.m. 14
Graham, a.m. 21
Haw River, p.m. 21
Trinity, p.m. 24
Stem, Roberts, a.m. 27
Mt. Tirzah, New Bethel, a.m. 28
W. Durham, p.m. 31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

June
Elizabeth, Singletary 22-23
Bladen, Deems, p.m. 23
Siler City, Providence 29-30
Carthage, Center, p.m. 30
.... July
Roseboro, Halls 6-7
Dunn, p.m. 7
Stedman, Bethany 13-14
Erwin, Blacks, p.m. 14
Jonesboro 20-21
Newton Grove, Wesley's 27-28
St. Pauls, Barker's, p.m. 28

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

June
Mt. Olive Ct., Bethel, 11 22
Mt. Olive-Calypso, Mt. Olive, 11 23
Mt. Olive Ct., Bethel, 3 (preaching) 23
St. Paul's, 8 23
Hookerton, Ormondsville, 11 30
Pikeville-Elm Street, Saulston, 3 30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

June
Youngsville Ct., Youngsville, 11 22
Tar River, Ebenezer, 11 23
Oxford Ct., Bethel, 11 29
Oxford, 11 30

July
Cary-Apex, Macedonia, 11 6
Zebulon, Wendell, 11 7
Bailey, 3 7
Creedmoor, 11 13-14
Edenton Street, night 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

June
Laurel Hill 20
Robeson, 11 23
Lumberton Ct., p.m. 23
Aberdeen, 8 26
West End, 11 30
Richmond Ct., 8 30

July
Rowland 7
Piedmont, 11 14
St. Johns-Gibson, p.m. 14
Ellerbe, 11 28
Roberdel, p.m. 28

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

June
Rocky Mount Ct., 3:30 22-23
Bath, Bethany, 11 and 2 28
Mattamuskeet, 11 and 2 29
Swan Quarter, Soul, 11 30
Pantego-Belhaven, 8 30

July
Robersonville Ct., Athur, 11 and 2 6
Ayden, 11 7
Farmville, 8 7
Washington, 11 14
Aurora, Small's, 1' and 2 13
Aurora, 8 14
Springhope, 8 20
Springhope, White Oak, 3:30 21
Rocky Mount, First Church, 11 21
Nashville, 8 21

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
THIRD ROUND

June
Norlina, Jerusalem, a.m. 22-23
Warrenton, Hebron, a.m. 26
Henderson, night 26
Middleburg, Tabernacle, a.m. 30

July
Ahoskie, Colerain 3
Roanoke Rapids, a.m. and p.m. 7
Scotland Neck, Palmyra, 3 14
Windsor, Windsor, a.m. 17
Conway, Zion, a.m. 20-21
Williamston, Holly Springs, a.m. 23

August
Halifax, Tabor, a.m. 4
Enfield, Central Cross, 3 4
Seaboard, Sharon, a.m. 18
Garysburg, Oak Grove, 3 18

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

June
Wilmington Ct., Federal Point, 11 23
Southport, 8 23
Swansboro, Midway, 10-3 25
Epworth, 8 26
Scott's Hill, Union, 10-3 27
Tabor, Bethesda, 10-3 28
Wallace-Rose Hill, Providence, 3 29
Grace, 8 30

July
Ingold, Salem, 10-3 2
Hallsboro, Wootens, 11 7
Whiteville, 8 7
Shallotte, Sharon, 10-3 9
Kenansville, Friendship, 10-3 11
Clinton, Clinton, 8 11
Carver's Creek, Council, 11 14
Chadbourn, Fair Bluff, 4 and 8 14
Town Creek, Zion, 10-3 16
Burgaw, Rocky Point, 10-3 17
Trinity, 8 17
Magnolia, Carlton's, 10-3 20
Faison-Warsaw, Goshen, 11 21
Fifth Avenue, 8 21
Maysville, Belgrade, 11 28
Jack-Richland, Haw Branch, 3:30 28

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

June
Rosman, Lake Toxaway, 11 23
Weaverville Station, 8 26
Spring Gap, The Gap, 11 30
Black Mountain, 8 30

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

June
Morven, McFarlan, 11 23
Peachland, Fountain Hill, 3 23
Dilworth, 11 30
Hickory Grove, night 30

July
Hawthorne Lane, 11 7
Myers Park, 11 14
Big Spring, night 14
Monroe, 11 21
Prospect, Bethlehem, 11 20-21
North Monroe, 3 21
Wadesboro, 11 28
Matthews, night 28

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

June
Stanley, Stanley, 11 23
Lowell, South Point, 3 23
McAdenville, McAdenville, night 23
Gastonia, Main Street, 11 30
Trinity, Tate's Chapel, 3 29-30
Lincolnton, First Church, night 30

MARION DISTRICT
Edwin O. Cole, P.E., Box 264, Marion, N. C.
THIRD ROUND

June
Rutherfordton, Gilboa, 11 23
Henrietta-Caroleen, Caroleen, night 23
Glen Alpine, 11 30
Pleasant Grove, night 30

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

June
Yadkinville, Yadkinville, 2:30 and night 22-23
Wilkesboro, 11 23
Ronda, 2:30 23
Moravian Falls, Moriah, 11 30
North Wilkesboro, night 30

July
Jonesville, Longtown, 11 7
Dobson, Pleasant Ridge, 2:30 7
Boone, 11 14
Watauga, Mabel, 2:30 14
Sandy Ridge, Mount Herman, 11 21
Danbury, Forest Chapel, 2:30 21
Elkin, 11 28
Ararat, 2:30 28

August
Helton, 11 4
Warrensville, 2:30 4
Todd, 11 11
Jefferson, Zion, 2:30 11
Sparta, 2:30 17
Creston, 11 18
Laurel Springs, Chestnut Hill, 2:30 18

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Box 274, Statesville, N. C.
THIRD ROUND

June
Shepherd, Rocky Mount, 11 23
Mt. Zion, Huntersville, 2:30 23

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North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina By Methodist Publishing Company, Inc.

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Davidson, night 23
Mooresville, Broad St., 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville Central, night 30

July

Stony Point, 11 7
Hiddenite, Rocky Springs, 2:30 7
Taylorsville, night 7

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

June

Concord, Harmony, Center, 11 23
Mt. Pleasant, Center Grove, 3 23
China Grove, 7:30 23
Albemarle Ct., Stony Hill, 11 Sat. and 3 Sun. 29-30
Albemarle, First St., 11 30
Albemarle, Central, 7:30 30

July

Gold Hill, 11 Sat. and 3 Sun. 6-7
Badin, Bethany, 11 7
Salem, Oak Grove, 11 Sat. and 3 Sun. 13-14
New London, Bethel, 11 14
Norwood Ct., Randall, 11 Sat. and 3 Sun. 20-21
Norwood, 11 21
Main St.-Yadkin-Rowan, 7:30 21
Woodleaf, 11 Sat. and 3 Sun. 27-28
Spencer, Cenrtal 28

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

June

Fines Creek, Cataloochee, 11 23
Clyde-Junaluska, Long's, night 23
Jonathan, 11 30
Dellwood, Balsam, 3 30
Waynesville, night 30

July

Wolf Mountain, 11 6
Cullowhee, 11 7
Webster, 3 7
Glenville, 11 14
Highlands, 3 14

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
THIRD ROUND

June

Mocksville, 11 23
Linwood, Cotton Grove, 3 23
Advance, Fulton, night, ... 23
Hanes-Clemmons, Bethel, 11 30
Burkhead, night 30

July

Lewisville, Sharon, 3 and night ..... June 30 and 1
Thomasville, Trinity, 11 7
Thomasville Ct., Prospect, 3 7
West End, night 7
Kernersville, Shady Grove, 11 14
Grace, night 14
Lexington, First Church, 11 21
Hiatt, night 21

Four hundred and fifty farmers of Wake county attended the recent dinner given by the Raleigh Chamber of Commerce at State College.

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In Memoriam

IN MEMORIAM

In memory of our father, Joseph M. Jarrott, who passed away June 8, 1928, and was laid to rest in beautiful Oakdale cemetery June 10.

We have lost our darling father,
He has bid us all adieu;
He has gone to live in heaven,
And his form is lost to view.
Oh, that dear one, how we loved him—
Oh, how hard to give him up;
But an angel came down for him
And removed him from our flock.

Earth has lost its look or gladness,
Heaven seems to us more bright,
Since the spirit of our dear father
Took his happy, homeward flight.
And we long to cross the river—
Long to rest upon that shore,
There to see and know and love him,
With the Saviour evermore.

We weep for him; no tender father
E'er made man's fireside bright;
No more devoted father love
E'er kept home altar fire alight.
And he is with the angel host,
With sinless heart and stainless hand,
Waiting to meet the friends to come
To that bright and happy land.

It is sad that one we cherish
Should be taken from our home;
But the joys that do not perish
Live in memory alone.
All the years we've spent together,
All the happy golden hours
Shall be cherished in remembrance,
Fragrant sweet from memory flowers.

In heaven's home he's resting
With his loved ones gone before;
Out of trials and temptations
They have suffered years ago.

Written by his children, the Jarrotts.
Wilmington, N. C.

LYON—After a few days of extreme illness Bro. Edward DeWitt Lyon fell on sleep at the home of his daughter, Mrs. C S Allen, in Creedmoor, May 28. I have never seen one that more impressed me of the words of Jesus, "Be ye also ready." He was about 76 years old and had been for ten years in declining health. He was peacefully and paiently waiting for the summons. In early life he professed religion and united with Bullock's Methodist church and remained an interested, loyal member until called home.

His wife was Miss Dora Mitchell, who passed to her reward 26 years ago. There are four children: Mrs. C. S. Allen, C. D. Lyon, Mrs. J. A. Fleming and L. H. Lyon. They are active church members and show the early influence of a pious home training. Our loss is his gain and we feel sure that he has entered into that rest that remains for the children of God.

MORTON — Edgar Long Memorial Episcopal Church, South, and the entire Roxboro community is poorer, but heaven much richer because of the going away of Mrs. Nannie E. Morton, whose death occurred on Sunday night, May 12, 1929. For several months she was a patient sufferer from a disease that her friends knew from the beginning was incurable.

She was one of the most lovable characters this writer ever knew. She loved everybody and in return was loved by all who knew her. She was devoted to her church, her friends, her community and her Lord. As long as she was physically able she was in her place at all the services of the church. She was a living testimony to the power and love of Jesus to save and keep saved. She was an inspiration to whoever might be in the pulpit, and was her pastor's coveted adviser when anything new was in contemplation or when the clouds hung low, and her advice was always given as one who knew God and had heard his voice.

In early life she entered into a sacred relationship with Jesus, joined old Salem church on the Leasburg charge and at once entered upon a serviceable life for her church and her Lord. Nine years ago she moved to Roxboro and at once put her membership in Edgar Long Memorial church and always took the same active interest in religious work as she had done at old Salem.

She will be missed by the Woman's Missionary Society, at the prayer meeting, in the Sunday school and at the morning and evening worship, for she was always present when able to do so.

Mrs. Morton was a daughter of the late James O. and Emily Bradsher of Person county. She was born September 30, 1855. On September 30, 1898, she was married to Q. E. Morton, who died several years ago. T. A. Sikes.

MRS. A. A. CONNELLY, MORGANTON

When I was asked to write an appreciation of Mrs. Connelly, my first feeling was "I can't, I can't; I love her too much. I haven't words to tell what she was." And words can't tell; they are so stereotyped and trite, when telling of the life of one of God's saints.

Physically, extremely fragile. Mentally, courageous as a lion where duty was concerned. Spiritually, absolutely and completely consecrated to her Lord.

Naturally painfully timed, yet she was never known to refuse any call that came from her church or community. The things that were so hard no one else would accept them she took with a smile, and said, "I'll do the best I can," and she always put them over.

There was no group of workers in her church in which she was not one of the most active.

The last time she was out of her home was to attend Sunday morning service on her seventieth birthday. The following Sunday, Mother's Day, we laid her to rest beside the baby daughter who had gone on 25 years before.

There were times when her friends knew her heart was breaking under personal griefs and burdens, yet no one ever heard a word of complaint or saw her without the sweet, gentle smile she always wore. Truly hers was a triumphant life.

On the day that we laid her to rest one of God's other saints said, "I wish I were half as ready to go as she was." Another friend said, "I've never known a person whose life, after death, will influence me as hers will."

Now that she is gone we stand aghast at the enormous amount she accomplished in such a sweet, unassuming, gentle way that we scarcely realized it before, and not one of us who are left behind has the courage to pray that her mantle may fall on our shoulders.

One of the finest, truest, bravest spirits God ever gave to the world has gone back to be with him; and so close did she live to him here that we feel the transition will be only a little more joyous.

Her seventieth birthday just five days before she went home; but so active in all good works, always at every service of her church, always where there was any service loving heart and hands could render, we never thought of her as being within many years of that good age.

We have not yet been able to picture what her community will be without her.

One Who Loved Her Greatly.

RESOLUTIONS OF RESPECT

Whereas, God in his wisdom has removed from our midst Brother L. Yelton, a member of the official board of Gilkey circuit; and

Whereas, we, the members of the quarterly conference, do hereby express our grief for the loss of our beloved brother and co-worker; and

Whereas, he was faithful and loyal to his church and faithfully performed his official duties; therefore be it resolved:

First, That we bow in humble submission to his will, thankful for the godly life that he lived and the Christian example he left for us to follow.

Second, That we take this method of expressing to the bereaved family our deepest sympathy.

Third, That a copy of these resolutions be sent to the bereaved family and a copy to the North Carolina Christian Advocate.

J. W. Parker,
C. F. Cline,
Committee.

NICHOLLS—Edward R. Nicholls was born October 9, 1896, at Merry Hill, N. C. His parents were James B. Nicholls and Emma K. Nicholls. When a boy he connected himself with the Windsor church of the M. E. Church, South, of which church he was a member at the time of his death, May 9, 1929. He was one of my earliest and closest, and I feel that I would be faithless to my friend if I did not take this opportunity to testify to his worth.

Ed Nicholls was a quiet, retiring man, not disposed to push himself to the front, but rather serving his community and his fellowman in a quiet, unobtrusive manner, so that his acts of service and kindliness were not known, and it may be for this reason that his real worth to his community and his fellows has not received the recognition it deserved.

In addition to being a member of the Windsor church Ed Nicholls was a trustee of the said church, and his going leaves this charge without one of his name on its official board for the first time in the nearly fifty years that I have known the working of the church.

Some year or two ago Ed contracted tubercular trouble, but he did not allow this to sour his life, but courageously as he had met life's other battles and troubles, he met this one, and while he lost the battle he lost like a brave gentleman.

On May 10, 1929, in the late afternoon he was buried in the Windsor Methodist churchyard, and I give him this tribute: "A Christian gentleman gone to his reward." M. B. Gillam.

NEWTON—In the midst of life we are in death was truly said in case of Edward Newton. He retired on Sunday night, May 12, in his usual health and was found that the spirit had taken its everlasting flight early on the next morning. He was at Banks church that Sunday and assisted in the services.

Edward was about 20 years old and the son of Bro. A. Newton and wife. When about 12 years old he joined Banks Methodist church under the ministry of Rev. H. M. Jackson, and was one of our best, most loyal and faithful workers in the Sunday school, Epworth League and church work. He was nearly always in his place for these services. No one could doubt the sincerity of his life, nor the purpose back of all he did. There were times when his health was not good, but as a rule he was always ready to do his part.

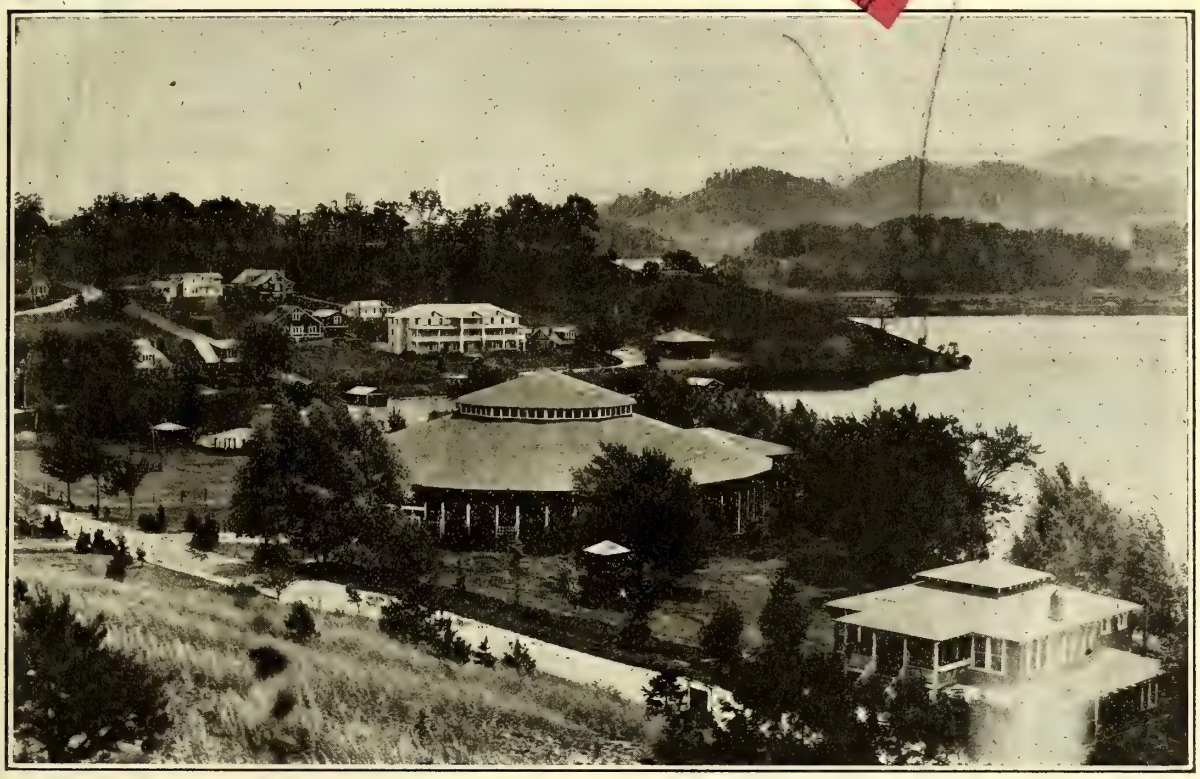
The funeral services were held on May 14 from the church he loved and delighted to worship in, and interment in the cemetery nearby. May God's richest blessing be upon the grief-stricken parents and other relatives.

B. E. Stanfield, P. C.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, [illegible] 27, 1929 Number 26

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Top: A partial view of the Southern Assembly, Lake Junaluska. Bottom: A glimpse of Lake Shore Drive.

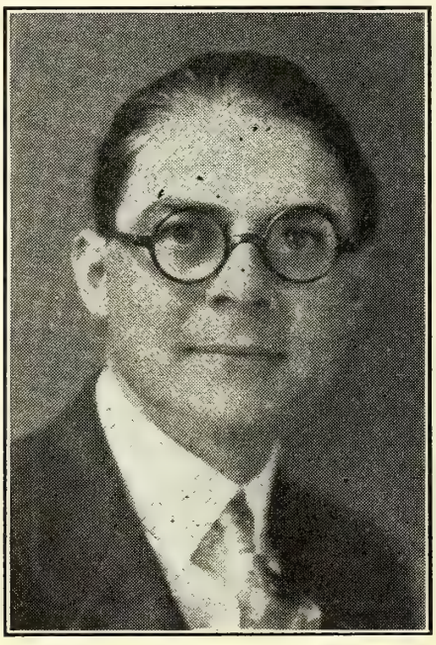
THE ADVOCATE CAMPAIGN

Kale Walks the Heights

In Buncombe on the high tablelands around Asheville moves a young man who has already formed the habit of success. He puts Weaverville circuit on the roll among the leaders of the Asheville district. Watch the white plume of this youth in the forefront of the fight.

Yarboro Comes Across

For weeks Rev. W. D. Yarboro has been on the border line about ready to claim a place among the elect. So, now Carver's Creek goes on the roll with the worthies. Asbury in the long ago often passed that way—his spirit still abides in that Cape Fear section. This young preacher deserves the success coming to him.



Rev. H. A. Chester of Whitakers does more than get three stars in the Advocate campaign. One revival with 12 additions; every home visited; $60 for missionary maintenance; charge well organized tell the story.

Washington Among the First

Washington, N. C., boasts of being the first postoffice in the United States to bear that name. This city on the Pamlico can claim priority in many things. Just now the Methodists have the most careful and systematic worker known in the person of Rev. H. I. Glass. Everybody knew he would be on the roll of distinction. The two leading stations in the lower end of the Washington district—Washington and Greenville—have won; now it remains for Wilson and Rocky Mount—in the upper part of the district—to report.

G. R. McClamrock

Keep your eye on McClamrock, a young preacher on the Haywood circuit, who is taking his work seriously and bringing things to pass. He has put Haywood circuit on the honor roll and he is taking care of the other interests of the church in his charge.

Judson

Brother L. H. Hipps at Judson does not have a large membership, but he is looking after what has been committed to his care. He puts his charge on the roll of honor and says that he will secure additional subscribers. Thank you, brother.

Mt. Olive and Snipes

One more charge of the New Bern district takes a seat of honor. This time Rev. E. M. Snipes and Mount Olive are among the notables. The Advocate claims some of its warmest supporters among the saints of this good town which "once upon a time" was written as the heart of "strawberry land."

Carlock Hawk

Carlock Hawk has been a busy and successful pastor this year at Canton. Large gains to the church membership, a big per cent of these on profession of faith, the payment of old debts, and improvement of the church equipment are among the evidences of progress. Now he comes with a list of new subscribers that puts Canton on the roll with a margin that gives him a glimpse of the stars. The renewals are also being looked after. Canton is one of the big growing churches of North Carolina Methodism.

Pickens, the Presiding Elder of Waynesville District

C. M. Pickens is giving the Advocate a place along with missions, Sunday schools and the other great interests of the church, and the good results are appearing already. Thirteen of the 24 charges are now on the honor roll and a majority of the others before many weeks, according to reports of the pastors, will take a place among the winners. Team work with the presiding elder leading never fails to bring gratifying results. The Waynesville district is a clear demonstration of this fact.

Harrison and Patten Win

Rev. E. N. Harrison, pastor, and Rev. Walter Patten, presiding elder, are a team when it comes to holding a quarterly conference such as that last Saturday and Sunday on the Mt. Olive circuit. Certainly the Advocate went on the roll of honor! Mt. Olive and the regions round about are favored in having friends of the Advocate who never give up and the paper is most fortunate. The New Bern district is going to be 100 per cent before many moons. Thanks to one and all.

Murphy Circuit

Brother A. A. Somers we knew when he lived in Greensboro several years ago. In fact, he secured license to preach when the writer was elder on the Greensboro district. He was then a true, good man and has lived up to the reputation of those days. He goes to the honor roll.

Rev. F. W. Kiker

Rev. F. W. Kiker hails from Anson and is rather proud of it. But this young man from the land of cotton is at home where the rhododendron blooms in summer and the snows are numerous in winter. He is giving a good account of himself at Webster, for his works do praise him. Such men are always on the honor roll when there is one in reach.

Boone

Rev. Claude Moser, the pastor, has shoved Boone into the Advocate honor roll and at the same time given the Mt. Airy district a lift toward the 100 per cent class. With the approach of summer the churches amid the tall peaks of the mountains are getting into the game as the reports this week clearly show.

Rev. D. C. Ballard

Amid the activities of the Waynesville district for the Advocate, Rev. D. C. Ballard gets into the game and puts Bryson City across. We thank you, Brother Ballard, for your good work at Bryson.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

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"Preparing for war to obtain peace," remarks the Louisville Courier-Journal, "is like dressing for golf to go to church." Yet men who claim to be of sound mind contend that to have peace we must prepare for war. But such absurd talk has been worn to a frazzle.

Some of the newspapers with much seriousness are informing the public that the inimitable Will Rogers is a man of the schools. They even affirm that he is a graduate of Oxford, England. "Educated at Willie Hassell School, Neosho, Mo.; Kemper Military Academy, Boonville, a short time," is the record of Who's Who in America.

It is good to dwell in the secret place of the Most High, to find peace with God. Edwin Markham tells us how it may be in this world of storm. Listen to Markham:

"At the head of the cyclone tearing the sky
And flinging the clouds and the towers by,
Is a place of central calm;
So here in the roar of mortal things,
I have a place where my spirit sings,
In the hollow of God's palm."

The body of General Bramwell Booth rests beside that of his distinguished father. Great were the Booths. The Salvation Army is the lengthened shadow of their towering characters. To his credit the old man went down with all his flags flying. He never surrendered. The high council of the Army deprived him of his office of supreme autocrat, as his father General Wilkes Booth had been before him, but this was not on account of any dislike for the Booths. The time had come when a more democratic form of control should enter into the Army and the physical infirmities of Bramwell Booth hastened the day. The Booths wrought superbly and their names are secure among the great of earth, but the Salvation Army could not remain longer a minor child of the Booth family. The Army had reached its majority and must be allowed to govern its own affairs.

The A. P. story of the funeral last Monday of General Bramwell Booth is of peculiar interest. Here it is in part: "More persons witnessed the last journey today of the man of peace than had paid a final tribute to the great Duke of Wellington. The conqueror of men had drawn the plaudits of hundreds, but many thousands turned out today to see the conqueror of souls to his last resting place."

Roger Williams was banished from Massachusetts in 1631. The decree still stands on the records of that commonwealth. A resolution was introduced into the last legislature to have the decree expunged. But the resolution was voted down. Yet why should the friends of Roger Williams and of religious liberty object to the records or even to the banishment of Williams? If he had not been driven out into the wilderness the world would never have heard of him. Persecution of men for conscience sake seldom fail to redound to their advantage. The fires of persecution made this refugee into the wilderness the founder of Rhode Island and of the Baptist church in America. That is glory enough for one man.

The Charlotte Observer carried last Tuesday the following editorial note of especial interest: "Local church people of all denominations are to meet in the Armory, Tuesday night, July 2, in concerted movement to encourage respect for the law, this to be a part of the nation-wide campaign with the same idea in mind. And it is to be observed that the efforts in that direction are well laid, inasmuch as they are making a start at the mainspring of all good citizenship, which is the school house. It is the hope of the government to reach as many as 30,000,000 school children—and the youth of the land, being educated to respect the law, the future of this country would promise conditions far better than those through which it has been passing. 'Education' is the cure-all for evil conditions in any country."

Henry Groves Conner

Hon. Josephus Daniels sends us with his compliments a copy of his address in presenting the portrait of Judge Conner, the gift of his children, to the Supreme Court of North Carolina and the acceptance address of Chief Justice Walter P. Stacy. The printer seems to have done his best in this paper-bound pamphlet which North Carolinians, not a few, will desire to possess.

We are giving our readers several of the first paragraphs of Mr. Daniels' address to whet their appetites for more of what Judge Stacy termed a "thoughtful and discriminating address on his life and character." A man of whom the chief justice said, in the same connection, "He was a living embodiment of the aphorism:

'There is nothing so kingly as kindness,
And nothing so royal as truth.' "

Mr. Daniels began his address by saying:

"I cannot remember when I did not know Henry Groves Connor. Our friendship had no birth. It was inherited. Our mothers, widows and neighbors in the village of Wilson, were pillars of goodness and usefulness. They had learned and practiced 'the luxury of doing good.' They were united by community service and common faith. They illustrated Bacon's 'there was never law, or sect, or opinion, did so much magnify goodness as the Christian religion doth.' Their close friendship, I am happy to recall, became a heritage of their children. It is the highest title of nobility to be born of such mothers. Perhaps it was their similarity of experience that knit these mothers together, for early widowed, their purpose in life, about which they often communed, was to rear their children to be worthy of the sterling character of their fathers.

"There was never a time when I did not regard Henry Groves Connor as having about him a certain high quality that gave assurance of a distinguished future. Ten years my senior, he was a practicing lawyer before I began to parse Latin sentences. There was a wide gulf between a boy of ten and a man of twenty. That chasm was bridged in our experience when boyish admiration ripened into intimacy and affection, and the younger looked to the older for counsel and found him an inspiring exemplar. Growing up with a feeling that he was marked for high place, I later came to understand the source of his distinction. As a youth he bore himself in such a way as to impress the community that he lived in two worlds, as indeed he always did. One was the work-a-day world about him wherein he accomplished his task as a true yokefellow with his associates. In that other world in which he walked, he communed with the master minds of all ages and climes. The world of reading set him apart in an indefinable way from most of his associates. If 'set apart,' however, it was only in the respect which superior ability is sure to command. He was not 'set apart' otherwise, for he held the regard and esteem of the people of every walk of life. It would convey a wholly wrong impression of the man, indeed, to infer that his reserve and aloofness indicated lack of warmth in his friendships, interest in his associates, or want of a certain humor and raillery which gave him rare charm. Indeed his philosophy, while grave, was shot through with the human touch. He possessed a gaiety, cheerfulness, and love of the lighter vein which in social life illuminated his conversation. He had the gift of being an interesting talker, fresh and inspiring. Neither in public nor private utterances did he 'talk down' to those who heard him. To talk with him and to hear him talk was both a delight and a privilege, particularly prized by ambitious young men who were stimulated by his discourse.

"Early he found more delight in the lives of the Lord Chancellors than playing ball with boys of his age. He never learned to play. In youth, as when older, he walked with his head in the air,and did not escape the criticism in the small town that the young man 'thought uncommonly well of himself.' This before he was admitted to the bar. More so at the bar, prior to recognition that his ability justified loftiness of bearing. Lithe of figure, looking taller than his inches, with clear-cut features and with poise, mental and physical, he seemed to wear distinction as a garment. The word 'lofty' fitted him as did no other word. When he spoke his spare figure seemed to loom, and he appeared larger than he was. His flashing eyes and sincerity proclaimed that he was one on whom nobleness did rest. Some men are born with the purple of dignity and nobility. It asserts itself early and ripens with age. At first, critics regard it as a pose. Later they know it is natural and that such bearing is the hall mark of an excellent spirit."

"Women and the 'Liquor Anarchy' Campaign"

The editor of the New York Christian Advocate makes some observations under the above heading that should be passed on:

"When women of as high standing as Mrs. Charles H. Sabin can be induced to give their influence to a campaign of mothers, wives, and sisters to bring back the saloon, it is encouraging to read these words from another American woman, Mrs. William Tilton, president of the National Unitarian Temperance Society:

'I am here to denounce the strategy of the wets which, if correctly reported in the press, seems to me to be nothing short of subversive. Is it not this—to foment lawlessness and more lawlessness until the American people, the vast countryside, throws up its hands and readmits the old, legalized liquor traffic?

'That educated men, that women who have advantages, can be willing to tear the whole house of law observance and law enforcement down about our heads in order to secure free access to drink, is beyond belief. If these fomenters of lawlessness had any better plan to offer it would be another matter, but they say themselves they have no really constructive

plan, only 'repeal' and liquor regulation turned back to the states. Can any man doubt but that would mean the return of the saloon?

'I stigmatize this as a dangerous, uncivilized, un-American campaign directed against mothers and little children, against public safety, against liberty in law. To foment lawlessness until the 'damnable affliction' of the saloon is back seems to me what it would amount to.'

"While she calls on every law-abiding organization in the country to fight this subversive campaign, Miss Wolf, the new director of the women's auxiliary to the Anti-Prohibition Association, comes out with a declaration that 'she will show the public that there are hosts of women who do not belong to the Woman's Christian Temperance Union.' What she says is undoubtedly true, but the logical result of such a remark will be to sell white ribbon. If anything will speed up the recruiting sergeants of the Woman's Christian Temperance Union it is competition. That great society, which deserves a large share of the credit of bringing public opinion to the stage which made the Eighteenth Amendment possible, needs the challenge of a great task to put fresh life and zeal into its ranks. To judge by Mrs. Tilton's state of mind that challenge has been heard and will be accepted."

What's the News

They tell in jest of the commotion excited in a village community on a certain Sunday when the presiding elder preached a new sermon. It was the sensation of the week. They had some real news. Something had happened.

Is not much of the real hurt in our churches due to the dull monotony that has settled upon the complacent goings of a self-satisfied people? How welcome would be a stir in pulpit and in pew! Whenever God moves upon the face of the waters or in the hearts of the children of men something happens.

The Bible is of significance because it is full of the living God—a God that lives and loves and moves. The record from Eden to Pentecost is the same as that from Pentecost to this good hour.

A wonderful advance is made in the thinking of any people when they come to realize that this is a moving world because there is an active God in and behind the universe. He is not a static God. Our humanity is more than units of "finished finite clods untroubled by a single spark." The world-order is God's order as disclosed in Jesus, who insisted that "the Father worketh hitherto and I work. "The Father and I are one."

Whenever men are content with things as they are the day of doom is near. A fixed social order, a static church life, an ungirt loin means that God is no longer a living presence to stir heart and conscience in the interest of humanity and for the coming of the kingdom. God continues to break out afresh in all the movements of the race. Then the unusual comes to pass—something startling happens. Whenever men say we never saw it on this wise, a new era is at the birth.

Some insist there is a reason for the sluggish ministry and the non-progressive churches of the present day, with preachers dissatisfied and people unconcerned. Yes, this always happens whenever men become selfish and unduly self-centered, eager for the fixed and easy rounds of a complacent and fixed order. They become fault-finders and malcontents. Christ and the Cross is not welcomed. Whenever God breaks in to move mightily upon the spirit of man, men forget self and cease to breathe out threatenings and slaughter. A Presence and a vision smashes to smithereens the old dependencies of a life filled full of God. Such was Saul on the highway. Could much of our present church life be smashed to smithers, one like to the Son of Man would be seen walking in the midst of the debris, out of which would arise a richer and fuller life.

John Sharpe on the Snob and the Professor

" 'Be a snob. It is just as easy to marry the boss's daughter as to marry his stenographer,' a Massachusetts Tech professor says to graduates. And he might have added that it does not require any brains or personal worth to be a snob. And we might add that it does not take any brains to give such advice as the Tech professor gave."

But do not forget, Dear John, that the Tech professor got notoriety, and a plenty of it. While if he had said something with the earmarks of wisdom no mention would have been made of it.

Why should a man talk wisdom when he can get on the front page by talking nonsense? Why be a grand opera star or a devotee of the fine arts in this age of jazz?

People and Things

Rev. Edward J. Rees of Oxford preached the baccalaureate sermon at Henderson on a recent Sunday.

Dr. H. B. Trimble, pastor of Central church, Asheville, occupied the pulpits of Duke Memorial, Durham, and First church, Oxford, upon a recent Sunday.

"The June Missionary Voice is simply superb. It fairly scintillates with brightness and carries a wealth of pictures, halftones and word portrayals rare. It is a gem of its kind and truly fascinating."—W. A. Betts.

"Rev. V. R. Masters has been appointed as preacher in charge by Bethel-New Hope in the Charlotte district, the place made vacant by the death of Rev. L. H. Griffith." —D. M. Litaker.

"On Saturday, June 15, Mr. V. B. Jennings of Aiken, S. C., and Miss Onie Leggett, Hobgood, N. C., drove over to Ayden, N. C., to be married by the writer about 11 a. m. Then they went on their way rejoicing, expecting to reach Aiken Sunday p. m."—F. F. Eure.

The following announcement is of more than ordinary interest: "Rev. Barzillai Caswell Allred announces the marriage of his daughter, Dora Kimball, to Dr. Joseph Kinsley Bryan on Saturday, June the fifteenth, nineteen hundred and twenty-nine, Oxford, North Carolina."

Educated and refined lady desires position as companion at assembly grounds, summer resort, or for travel or home. Can take position after June 25. Address "Companion," care of Christian Advocate, Greensboro, N. C.

Rev. H. P. Powell, the popular pastor of Murphy station, is this week in revival services at Keener church on the Clinton charge. This is Brother Powell's home church. Mrs. Powell accompanied her husband on this trip to eastern Carolina.

"The Marion district conference will meet July 9-10 at Pleasant Grove church, Forest City. Those who expect to spend the night will please notify the pastor, J. B. Tabor, Jr., at the earliest possible date so that arrangements may be made for their entertainment."—Rev. J. B. Tabor, Jr.

"The churches on the Acton charge are having as a whole the best Sunday schools that they have ever had. General average attendance is considerably higher than a year ago. Church services, especially at night, well attended. In these respects our work moves well, Bishop." —E. L. Kirk.

Rev. J. B. Tabor, Jr., has returned from Emory University, where he received his B. D. degree in the Candler School of Theology, and is now at work on his charge—the Pleasant Grove near Forest City. Brother Tabor has been away the last three months completing the work for his degree, but will be on the job now. One of his first tasks is to entertain the Marion district conference July 9-10.

"We closed the meeting at Lowe's Chapel last night. Yesterday was a great day with an old time Methodist love feast in the afternoon. Brother Harris is doing a wonderful work on the Wentworth charge. There were 17 reclamation and conversions during the revival at Lowe's Chapel. I have an open date in September for a meeting which I will be glad to give some pastor. Write me care of Rev. H. P. Powell at Murphy, North Carolina."—Sam Maxwell.

"We have just closed a meeting at Mt. Gilead church on the Randolph charge. There were 25 professions and rededications; we received 11 into the church Sunday on profession of faith. There are several who are now ready for membership in a nearby sister church of another denomination as a result of the meeting."—W. R. Kelly.

Rev. R. C. Kirk is in revival services this week at Holt's Chapel on the East Greensboro charge. Rev. R. A. Taylor of the Watauga circuit, who has done such a monumental work in building Hinson's Chapel, the best country church in North Carolina, is doing the preaching, and it is done effectively. Large congregations are attending the services and the prospects at this writing is for a very fine revival.

Two good sermons by Rev. Walter Patten; a good attendance of officials; fine reports from all departments; a fitting memorial in honor of Brother Marshall E. Cox, a great steward; a delightful dinner; the baptism and reception into the church of a class of eight persons, and the baptism of six infants. A brief summary this of a splendid quarterly meeting last Saturday and Sunday at Bethel on the Mount Olive circuit.

The annual circuit-wide revival at the Guilford Battleground will begin Sunday, July 7, at 11 o'clock and continue two weeks. Dinner on the grounds Sunday with a song service in the afternoon. Services again at night and each evening following. The evangelistic club of Greensboro will have charge of the services, but the meeting will be under the direction of Rev. W. T. Albright, pastor of the Summerfield circuit. These services in preceding years have been a great success and are expected to be this year.

Visitors to Lake Junaluska in the past have not enjoyed the rough places in the lake shore drive nor the clouds of dust that hovered over this much traveled road or street, as one may choose to call it. But all this belongs to the past. For this drive from the bridge over the dam all the way around to the head of the lake has been converted into a hard surfaced boulevard. No more dust, no more bumps for those who enter the precincts of the Southern Assembly. This one piece of work which has just been completed will contribute more to the pleasure of visitors than anything that has been done in a decade at the Lake.

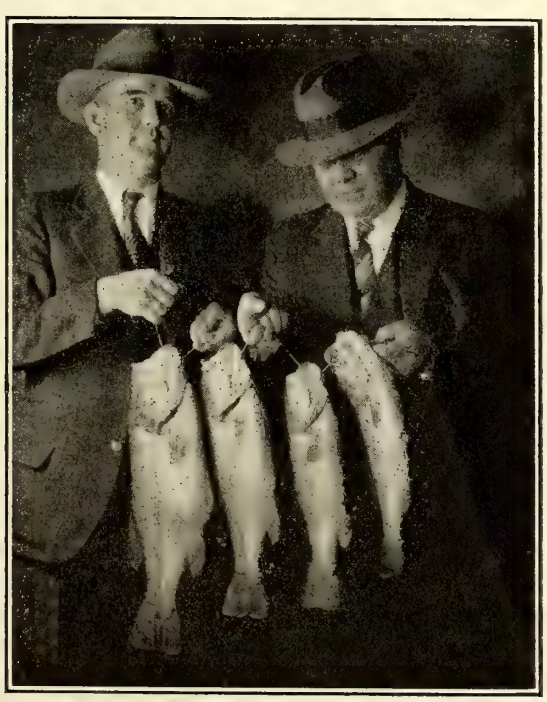
"I expect to begin my first revival on the Fines Creek charge at Wilkins Creek July 1. July 14 Dr. Myers of the Duke school of religion will preach at the 11 o'clock hour at Pine Grove. The afternoon will be given over to a program by the young folks and a lecture on rural Sunday school work by Dr. Childs, director of the Junaluska summer school. That includes dinner on the grounds. We expect to begin a revival at this place at 8 p. m. that same evening to continue up to July 28, at which time our Cokesbury school begins. Following this we begin a revival at Fines Creek church headed up by Rev. J. W. Groce of East Flatrock. In the midst of this meeting it is our purpose to observe home coming day August 11. We expect a full day, and especially invite all friends, former residents, former pastors, and visitors. We are anxious to have all come back. We are looking to the erection of a new church in the near future on the old Fines Creek site."—G. N. Dulin.

The Epworth League Assembly at Louisburg is enjoying a great week. The more than 300 young people present are to be congratulated on the opportunity which is theirs. The Advocate hopes to carry a report of this meeting next week, setting out in some detail the work of the assembly.

Rev. Allen P. Brantley is off this week for a two weeks' special pastors' course at Union Theological Seminary, New York City. He expects to visit Boston before his return. New England is like home to Brantley, as he has spent several years in study and pastoral work among the Yankees. We bespeak for him a delightful trip.

Last Monday morning between Raleigh and Greensboro we passed the bus carrying the 29 farm specialists from Mississippi on a 26,000 mile trip intent on learning all possible about farming. Most of these are county agents who desire to take back to their own farmers knowledge gathered from many sources. They traveled through Georgia, Tennessee, Virginia, West Virginia, Pennsylvania, North Carolina, South Carolina and Alabama. These annual trips are proving most valuable. Evidently a new day is not far ahead for Mississippi in dairying, market gardening, stock raising and general farm interest. The old state is not going to depend on cotton with all that such means.

The Oxford Bulletin carries these observations on slumps: "Summer slumps are possible; they are probable. When the weather thermometer goes up, usually the church thermometer goes down. Is it fair to yourself, your church, and to your God to say, 'It's so hot today, tonight that I won't go to church?' Slumps in Sunday school and church attendance. Slumps in interest and enthusiasm. A member recently notified the pastor, 'The attendance at church will be smaller during the summer.' Why? Slumps in finances. Church bills can be paid later! Slumps in spirituality and Christian consecration. As a usual thing the months of June, July and August are the hardest months on a church throughout the entire year. The devil usually puts on a 'revival' during these three months. In God's name, let's do our personal, individual part to keep our church out of a summer slump! Loyalty is the watchword. Slumps! Slumps!"



A Recent One Hour's Catch in Lake Junaluska weighing from 3 lbs. to 7½ lbs.

Sunbury church of the Gates circuit has sent out preachers such as Costen J. Harrell of Epworth church, Norfolk, preachers' wives such as Mrs. Marvin Self of Hertford, and laymen in many walks of life faithful and devoted to their church. We first knew this church 32 years ago, at which time the Crosses, the Harrells and the Costens were among the leaders. Most of the older heads have passed on. A new generation is now on the scene. The fine lot of young people present last Sunday indicates that others of worth have come to take the place of the noble dead. What a privilege to preach to such a group! The boys and girls go to college and university, but they return home to take up the work of the church and the community. Rich indeed is such a people.

A marriage of more than state wide interest was the recent marriage of Chief Justice Walter Parker Stacy and Mrs. Maud Degan Graff of Lake Placid Club, N. Y. The chief justice, reared in North Carolina and educated at the University, is well known to all Carolinians. Mrs. Stacy, a native of New York, is a graduate of Potsdam State Normal School, Crane Institute of Music, and attended Berkeley University. She is a member of Lake Placid Club, where she has made her home for several years, and because of her long experience in music she was chosen about four years ago by the president of the club and eight other guests to start the "Music Missioner Movement" in northern New York state. Later, she was requested by the state education department to extend the work throughout the whole of New York state. So successful did it prove that she later was asked to carry it throughout the United States, the movement being financed by the Lake Placid Education Foundation, the Evadna Lapham Memorial Fund and the Rockefeller. It was while bringing the idea to the South that Mrs. Stacy met last year the Chief Justice of the Supreme Court of North Carolina. The state joins in felicitations.

"I am happy to report that we have just closed a very gracious revival in our church. The meeting lasted for two weeks and the preaching was done by the pastor. We had with us to lead the singing and work with the young people Mr. Fred Hedgepath of Clover, S. C., and he did the work well. The people were well pleased with his work, and would be glad to have him back with us again. Mr. Hedgepath is a ministerial student at Rutherford College and is a very promising young man. He is a good preacher as well as a singer of ability. He was the baritone singer with the R. C. Merry Makers last year and expects to be back there next year. We also had with us for one week Mr. Sam Goode, the son of Rev. C. P. Goode. Sam is a fine tenor singer and to my mind one of the best soloists that I have heard in a long time. He sang a number of times here and captivated the people of the town. Sam is anxious to get work during the summer months as singer in meetings and I can heartily recommend him. He stayed in our home for over a week and proved himself to be a young man of sterling character, and I feel that any congregation will be fortunate in securing him for meeting work. He was the tenor singer with the Rutherford College Merry Makers this last year and has been heard several times over the radio. Give him a call if you need some one to lead singing for you in meeting work and I feel sure you will be pleased with him. I always enjoy reading the Advocate and wish for you the greatest success in the work of preaching the gospel through the printed page. It is a pleasure to me to try and get people to subscribe for your good paper."—J. R. Church.

Translating Vision into Common Life

By CHARLES S. MILLS

HOW shall the church ever gain the power to fulfill the glorious vocation—"the transformation of the world into the Kingdom of God?"

For answer, let us ask, what is the greatest thing about the greatest man? For example, what is the most important factor in a glorious landscape by Corot, or a metaphor of the common life by Millet, or a transcription of the tragedy of human sorrow by Joseph Israels, or a glorification of motherhood in a Madonna of Raphael? It is not the finished picture. It is the vision which the artist received into his soul, and which was so glorious and so compelling that he could not hold it for himself but must perforce transcribe it for the world besides.

What is the greatest thing about the poet—a Shakespeare with his dramas; a Tennyson with his Idylls of the King; or a Whittier with his litanies of the soul? It is the vision which has come into his mind, so much fairer than life in the "moiling street with its swelter and its sin," and which, through his verses, beckons us on and up to better things. Aye, the greatest thing about the achieving men of this practical age is their vision. Before your civil engineer makes a roadbed and lays the rails, he has a vision of the railways making its way over the plains, threading its path through mountain fastness, leaping over seemingly impossible gorges, turbulent rivers, and quaking sands.

So it is for the church. Through the Master of men has come the fairest vision ever conceived. He called it the Kingdom of God—the ideal social order where God, in light and love, rules every heart, and men guided by divine light, and filled with divine love, reflect the divine likeness and give themselves with abounding joy to serve one another. It is no momentary picture to fade away in the heavens like the stars before the sun when a greater day of culture comes on. It abides, it compels, and it inspires. Wherever, then, that vision is kept clear, it cannot fail to become dynamic. To this divine plan the church inevitably conforms its course. Whenever it sincerely prays "Thy kingdom come" it remembers the quality and dimensions of the kingdom, and that no prayer is sincere which the suppliant does not himself seek to answer. It is tempted to allow itself to be unduly obsorbed in the comparatively trivial round of local life, in serving tables and making budgets; to measure its purpose in meager inches and lose the sense of the world dimensions of the field to which God leads, until the church, as Rauschenbusch observes, eclipses the kingdom and the "eclipse of the kingdom" is "an eclipse of Jesus himself." The vision acting with dynamic power saves its soul.

The Kingdom of God is not an idealistic dream written in the skies, something that cannot be brought down into the activities of this pre-eminently practical age. It is not only the consummation of the ages, but it is the working plan of today. Therefore, the church, empowered by it, finds its great commission to translate that vision into the terms of the common life. And just there comes the glory and the problem of the gift.

Think for a moment of the cost of translating a vision in the field of art. "Art," writes one, "lives by sacrifice, draws her vitality from the lifeblood of her votaries. She cares not a rush about the material prosperity of those who devote themselves to her service. Rather does she drive them out into the wilderness, far from the common haunts of householding, money-making, luxurious men, and there reveal her secrets in solitude, hunger and thirst, amid bare rock and burning sand." How true that is to the actual experience of so many of our greatest artists, kept out of money-making by the sense of their vision, living in grievous limitations, often in abject poverty, while they work the vision out.

Again, think of the uniqueness of the task. The translation of the vision bears the impress of the personality of the man through whom it has been transmitted. A Madonna of Andrea del Sarto is distinctive, differentiated from all others; so that of Murillo. A landscape of Gainsborough, of Constable, or Hobbema, or Ruysdael has the peculiar touch of the artist's individuality upon it.

Now, as the analogy holds, and it surely does, the church must understand that there is absolutely no cheap way to translate its vision of the kingdom. It is not passive but dynamic. It can be worked out only with sweat, and blood, and tears, and sacrifice, through the same kind of genius that builds the railways and finances the commerce of the world.

Thank God for the new demand, the failure of "the old tool to work out the new job," for in that demand made upon the church in our age God lifts our work out of what one calls the "dehumanizing dullness" which follows wherever automatic, mechanical labor is enough. We have something more in life than merely to follow our fathers' footsteps. There is still a call for the constructive, creative spirit. God will never wave a wand in the sky like a magician and lo, the Kingdom of God will be found here. It is being built wherever men are produced to whom the vision of the kingdom is not merely "a divine event toward which the whole creation moves," but a might dynamic controlling and empowering the activities of daily life.

Why do our missionary enterprises mark time? Why should the churches be called to "a more heroic practice of the gospel"? It is not because we lack man power. Our leadership is able and devoted; our membership greater than ever; our plans are fashioned with strategic skill. It is not because we lack money power. America has never known such an age of prosperity. And yet, sharing in all this wealth as our people do, our gifts for the extension of the Kingdom of God through our noble missionary organizations are actually less than five years ago and are diminishing from year to year.

What is the reason? Must we not answer that it is because the vision of the kingdom is to so many among us merely a dream, a counsel of perfection, a conventional article of a formal creed? It has not become dynamic.

Is it not, then, an hour for the church to ask whether it has an adequate conception of Jesus Christ and Christian discipleship? Our hymns are overwhelmingly of his infancy, his sufferings, his death. Our prayers and our liturgies deal chiefly in the subjective application of the gospel.

Under the traditional presentation of Jesus, multitudes, I fear, have not gotten very far beyond the echo of

the childhood song, Gentle Jesus, meek and mild. Other multitudes make him a transcription of the pictures which we find by the league in the theatres and art galleries of Europe, the dying Christ, the dead Christ. Far be it from me to speak carelessly of them. In many cases the artists have such a sense of reverence for the crucified Christ that they allowed themselves to use the brush only as they knelt before the canvas. We, also, kneel before the Cross in penitence and adoration.

In an age, however, tingling with progressive conquests over material forces and thrilling with the desire for constructive service, we must make sure that this conception of the suffering Christ is supplemented by another equally true to his life—as the Master, who in his righteous wrath drives the traders out of the temple, who calls the high and mighty religious leaders of his day white sepulchers, who upsets the religion of petty rules and substitutes the higher law of love. That same Master today challenges sin in all its forms, social, industrial, political, international, and calls men to unite with him in dispersing the mist of superstition and the fog of ignorance, in abolishing war and enthroning peace.—Congregationalist.

God Breaking Through

By REV. JOHN BEVAN, M.A.

Will God ever break through? It seems in vain that we look for him. We have looked so long and longed so much without avail that our heart sinks within us. Will he never answer by fire or in some other way so that the people of today may know that the Lord is at hand? By our prayers and by or work we say much to God, but to us God seems not to say a word. Yet if God is as we believe him to be it does not seem wrong for us to expect to see some sign of his presence. A God always absent, the heart must give up at last.

It may be that he is not speaking or that we have lost the sense of hearing. Whichever it is, the life of man is wilting and perishing through lack of God as flowers die through lack of rain. The "infallible" is no more. Faith is shaken, and more and more people are finding it hard to believe. The language of the soul is a foreign tongue to many of the younger people, and the fear is that if God does not soon break through and move mightily upon the spirit of man the next generation may be atheist and ignorant of spiritual communion. Without vision of God the people perish, and it is for this reason we cry, "O Lord, how long?"

Once, in the fullness of time, God broke through, and in the life and death of Jesus men saw him. Could we in our day but have the direct and actual knowledge of him that those people had who knew him in the days of his flesh, we should be delivered from the sin and misery of life and never again could depression descend upon our soul. So we say and so we think. But such direct knowledge did not seem to suffice for the earlier disciples, and we might not succeed where they did not. The great break through at Pentecost was needful to establish apostolic faith. What would be necessary to recreate ours? None can say. We can but recall Pentecost and also remind ourselves how that once the Spirit broke through and blew upon the dying embers of mediaeval religion and gave us the Reformation. The Evangelical Revival in the eighteenth century saved religion for the English-speaking peoples, and the full story of the Salvation Army's work for Christ's kingdom has yet to be told.

How different were John Wesley and William Booth! Yet of the work of each, one can say that it was the work of the hand of the Lord God. Each man was the vehicle of the Divine Grace. The initiation, the power came from the Other Side, not from this. That is the lesson we still have to learn: to learn to believe in Divine Grace as distinguished from human prayer and striving. By no act of ours can we cause the Divine power to break through, and it can be very sinful to try. What we are praying for and longing for is another Divine invasion. The next move is God's. Why does he delay? If ever in the tortuous history of our race the times have needed God, these are the days. Much of life now is settling down to irreligion, but there is also the other side where one sees a splendid pervasive idealism. Men outside the churches are wistfully looking for the Way, and everywhere there is abundant evidence that they are finding out that Christ's law can never be surpassed.

You remember that beautiful incident of the appearance of Jesus to the two disciples going to Emmaus. They did not know him. Why not? Because he appeared to them "in another form." Perhaps God will break through and we shall not know him. What if his new manifestation be of a kind we of the church do not approve? Suppose we resisted God's new "messiah," his message for our day, even as the religious folk of Christ's time resisted his teaching? When God broke through long ago in Palestine they derided him and laughed him to scorn. As Christ's people our prayer should have the urgent petition that we may have the grace given us to recognize God when next God breaks through. Whether it be primarily as new insistence on social righteousness, or as a change of emphasis from the dogma of Christ's religion to its ethic, or as the startling demand that each Christian shall come out in the open and love his neighbor as himself: however it may chance in the wisdom of God, we Christians must pray to have charity and spiritual insight lest instead of welcoming God's next move we may retard it.

Meanwhile, patience. Let us be as those who watch for their Lord. We must not be guilty of the unlit lamp and the ungirt loins.—Christian World.

Under a socialist system men may be just as much "bits of machinery" as under the capitalist system. Indeed the great labor organizations seem as ruthlessly careless of the individual life as any rival organization. They are quite prepared to crush out any independence of thought. They excommunicate men as bitterly and as speedily as ever the church did in its worst days. They bandy about the word "traitor" as glibly as the church once bandied about the word "heretic." If it be a bitter thing to be merely a cog in the wheel of capitalism, it looks as though it would be an even bitterer thing to be a cog in the wheel of bolshevism. The real enemy is the attitude that turns men into bits of machinery. The only remedy is the spirit that brings a new human sympathy into industry and a new reverence for every human personality.—F. C. Hoggarth, in the Christian Leader.

WAYNESVILLE DISTRICT CONFERENCE

The thirtieth session of the Waynesville district conference convened in First Methodist church, Waynesville, June 20, at 9:30 a. m., C. M. Pickens, presiding elder, in the chair. Following a short devotional the presiding elder called F. O. Dryman to the secretary's desk to call the roll, after which the conference sentenced him to remain at said desk. After the organization of the conference, including the setting up of the usual committees and the making of several important announcements, the morning session adjourned to the Southern Assembly auditorium for preaching at 10:30 a. m. Dr. Goddard did the preaching. All the preaching in connection with the district conference was at Lake Junaluska, where a county wide revival is being successfully carried on. Dr. O. E. Goddard, foreign secretary of the general board of missions, is doing the preaching. Not all connectional men dry up, as we sometimes hear, for Dr. Goddard is thoroughly spiritual and evangelical.

After the preaching service at the Lake the conference returned to Waynesville, where the good ladies of First church served a sumptuous repast with pie, made of the fruit from the tree made famous by George Washington, to taper off with and leave an expectant attitude towards the day that followed. What would we do without the good women? The day that followed was up to par.

After an enjoyable social hour following luncheon the afternoon session convened. In this session the presiding elder showed the master he is in such things. A better session this scribe never attended; not a moment but that was full of interest. I think the usual wanderers who infest such gatherings must have caught the spirit, for even Woosley made a good speech. Well, all the fellows did—including the editor of this the best conference paper in the connection. Woosley, Adams, Jenkins, Plyler, A. W. Aldridge, Hawk and Charlie Kirkpatrick presented the claims of causes they severally represented in an unusually interesting way. The pastors made short but interesting reports of the work on the field. Our presiding elder has been emphasizing the one big task of the church during the year—soul winning. There are evidences of a well directed plan, especially in Haywood county, coming to a glorious harvest.

Dr. O. E. Goddard addressed the conference on the work committed to him as foreign secretary of missions. In a few well chosen words he gave us a gripping report of our work on these far away places in the kingdom.

Again we went to the Lake for preaching in the evening, where Dr. Goddard delivered a great sermon on "A Successful Church," using the Antiochan church as the only example of a perfect New Testament church. He recalled something of the character of its pastors, something of its officials, something of its membership. The following evening he concluded the study of this great church coming to the climax, pointing out that it was a soul winning church; that within the space of a few years it had thousands of members and that not one was added by letter.

The second day (Friday) the conference convened promptly at nine a. m., when the balloting for delegates to the annual conference at High Point was continued. The following were elected: First ballot, James Atkins, Jr., J. Robert Long; second ballot, J. A. Porter, Glen Boyd, Prof. W. E. Byrd, J. H. Kirkpatrick and Hon T. J. Johnston; third ballot, J. A. Richardson and Prof. G. H. Haigler; alternates, Charles T. Allison, Mrs. R. J. Roane, R. B. Slaughter and J. W. Walker.

James Atkins, Jr., of Waynesville was elected district lay leader with J. Robert Long of Bryson City and R. D. Colman of Canton as associate lay leaders.

The committee on religious education in its report called the attention of the conference to the fact that a district Sunday school organization had been effected for the purpose of co-operating with the general and conference Sunday school boards. The members are as follows: Haywood county, Herbert Gibson; Jackson county, C. L. Allison; Macon county, Hon. T. J. Johnston; Swain county, R. F. Abbott; Cherokee and Graham counties, J. M. Boone; Clay county, Prof. G. H. Haigler.

The conference accepted the invitation of Carlock Hawk, pastor of our church at Canton, as the place for our next meeting. In all probability the Canton church will entertain the conference in the Sunday school building and dormitories on the Southern Assembly grounds. That would be a happy meeting, for we hope to have the camp meeting established as an institution in Haywood and it would likely take place some time in June.

F. O. Dryman, Secretary.

A NEW CHURCH NEAR THE LAKE

"Whoever has made a trip up the Hudson," said Washington Irving in beginning his story of Rip Van Winkle, "will remember the Catskill Mountains." Likewise, whoever makes a trip over state highway No. 10 beyond Asheville will be attracted by a beautiful new church just before he reaches Lake Junaluska. This church, constructed of tapestry brick upon a foundation of stone, has been erected at a cost of $25,000 and is nearing completion. It will serve the people who abide at the Lake and the residents of the surrounding country.

The Duke Foundation has donated $4,000, the parent board of church extension, $1,000 and one member of the church $5,000. Other members of the congregation and friends will furnish the remainder.

Rev. F. O. Dryman is the pastor, but he says that the lion's share of credit for the building of this church belongs to Dr. Frank Siler, the former pastor, who is now on the roll of superannuates and with his good wife reside at Lake Junaluska. A picture will appear later.

HONOR FOR MR. W. R. ODELL

It is decidedly fitting that one of the handsomest consolidated high schools of the county should bear the name of W. R. Odell, for no man in the county has had a greater influence on county school affairs than he. For the past 16 years he has been chairman of the county board of education and under his leadership Cabarrus schools have been transformed from poorly equipped, single-room affairs to rank among the best in the state.

There have been dark days, educationally speaking, during Mr. Odell's tenure of office, yet to his credit it must be said that he has fought ever toward greater educational light, until Cabarrus now can boast of some of the greatest rural schools in the state, both as to equipment and teachers.

The Odell school will stand through the years a memorial to the genius and loyalty of Mr. Odell, and at the same time will be as a beacon to future generations who might question some time the advisability of educational progress.—Editorial in Concord Daily Tirbune.

WAYNESVILLE DISTRICT CONFERENCE

This conference met at 9:30 o'clock Thursday morning, June 20, in the Waynesville Methodist church with Rev. C. M. Pickens, the presiding elder, in the chair. After devotional service conducted by the presiding elder, Rev. F. O. Dryman at the request of the chair called the roll and was then elected secretary. Rev. G. B. Clemmer was chosen assistant secretary.

After the organization of the conference and a number of announcements pertaining to the work of the body adjournment was taken to attend the revival services at Lake Junaluska, where Dr. O. E. Goddard preached.

Following these services the Waynesville church served midday luncheon for conference and visitors.

The afternoon session convened at two o'clock with the pastor's reports as the first business of the session. These reports gave the figures showing just what had been done up to this time in the several charges, the presiding elder having furnished blanks to be filled in by the pastors. These reports furnished an interesting hour in conference proceedings.

O. V. Woosley, W. A. Jenkins, G. G. Adams, F. S. Aldridge, O. E. Goddard and A. W. Plyler were heard in brief addresses.

The first ballot for lay delegates to the annual conference was taken just before adjournment, but the results were reserved to be announced next morning.

All the pastors were present at conference, a large attendance of lay delegates, and the usual number of visitors. The new presiding elder conducted the business as if he had been on the job for many years. He seems to have everything well in hand and the work is prospering with the aid of his leadership.

Waynesville was doing everything that was necessary and even more, to make the stay of the conference delightful. We heard only words of appreciation of Rev. T. F. Higgins, the young pastor of this important charge. Higgins is making good, as those who knew him expected.

A SUNDAY IN BOONE

It was our privilege last Sunday to be in Boone and to preach for Brother Claude Moser's fine congregation in which were many of the students of the Appalachian Training School, numbering this year about 500 during the first term of the summer school. And this school, unlike other schools, has almost as many students the second term, since great numbers come from eastern Carolina to get the benefit of the high altitude during the heated summer months.

Little Carolyn Moser has been through a protracted illness with an intestinal trouble but is now on the road to recovery. The Moser twins, now about three months old, are quite interesting and have interesting names. One is named Daniel Boone and the other Rebecca Boone. It should never be any trouble for them to remember the place of their birth.

Brother Moser is in great favor with his people and the only fear of the congregation is that some larger church may take him from them.

The new parsonage located by the church makes the Methodist property very desirable in all particulars. We know of no place where Methodism has made so great progress the last decade as in Boone.

EIGHT PASTORAL CHARGES JOIN IN A UNION REVIVAL

Rev. C. M. Pickens, presiding elder of the Waynesville district, and the pastors of the eight pastoral charges in Haywood county have been engaged in a county-wide revival at the auditorium on the Southern Assembly grounds. The services began Sunday, June 16, and are to continue till the end of this week. Dr. O. E. Goddard of Nashville, Tenn., is doing the preaching and Dewey Maness leads this singing. There are two services each day and the evening services are very largely attended. Dr. Goddard is a preacher of superior ability and his sermons have made a great impression upon all who heard him.

This series of meetings is a new venture. Seldom if ever have eight pastoral charges composed of town and country churches joined together in a union meeting, particularly at an assembly grounds which has not been, hitherto,, intimately connected with the surrounding country.

Whatever else this series of services may accomplish, it will do a fine work by bringing the people of Haywood county into more sympathetic touch with the Southern Assembly.

AMBASSADOR DAWES' TALK OF WORLD WIDE PEACE STIRS ENGLAND

At a dinner in London Tuesday night of this week, as reported by the A. P., United States Ambassador Charles G. Dawes told delegates to the fourth biennial conference of the British Empire Service League that his chief instructions from President Hoover had been to promote comradeship as opposed to force as arbiter between nations.

Great applause greeted him when he said that that phrase "expresses my chief instructions received from the President of the United States as I left for London to take up my duties as American ambassador and to enter on official relations with the two great English speaking peoples. That phrase expresses a purpose in which your comrades of the American Legion may unite with you. It expresses a purpose in which former service men of all armies of the world war, whether they served with or against us, may unite with you. It expresses the purpose which should unite all peoples of whatever nationality, country, creed or race, in which they must unite if the kingdom of God is to reign on earth. To further the ideal of comradeship as opposed to force as arbiter between nations is to further the hope of peace and progress and happiness of all humanity."

MY CHURCH

One to which I go.
One for which I pay.
One for which I pray.
One to which I invite others.
One by which the community is helped.
One by which salvation is offered to everybody.

—Daniel W. Howell.

STATESVILLE DISTRICT NOTICE

The Statesville district conference will convene at Granite Falls at nine o'clock, Tuesday, July 9, and close next day. Our connectional brethren are cordially invited.

J. E. Abernethy.

The Open Door and the Open Road

"Behold, I have set before thee an open door." Rev. 3:8.
"This is the way, walk ye in it." Is. 30:20

By J. BASCOMB HURLEY

BEHOLD I have set before thee an open door." These words were spoken to John by the angel in his message to Philadelphia, one of the seven churches of Asia. And it is interesting to note that the angel had something against all those churches except Philadelphia and Smyrna. Philadelphia was the beloved church.

It is such a church as this that has a future—that God delights to honor. "I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Hold fast to that which thou hast, that no man take thy crown."

What does the "open door" mean? It means that God has given us more time.

Time is precious. Time is more than money; time is life. What does time mean to old Mother Nature? It means the seasons, and sunshine, and shower, and blossom and fruit. It means seed time and harvest—"first the blade, then the ear, and after that the full corn in the ear." It means babyhood, childhood, manhood and womanhood. It means the merry ring of laughter, and the groanings of sorrow. It means success; it means failure; it means sickness and poverty; it means health and happiness. But whatever time may be worth; whatever ways we may use it or abuse it; whatever our attitude may be toward it, or however much we may waste it in idleness or sinful pleasures, let us bear this in mind that God has already given us more time than we will ever deserve. If God were like man the lives of men would be cut shorter than they are today.

The call for more time, more time, is the universal call among men. Poor old Hezekiah, after learning from the prophet that his sickness was unto death, turned his face to the wall and prayed. That was one time that the old king prayed. His prayer was so pathetic, so sincere that it touched the heart of God. The burden was "More time, Lord; give me a little more time to live and complete my work."

God sets before us the open door of a second chance. And I may add that a second chance may be a thousand chances, as a second blessing may mean blessings without number.

There is a notable example of the second chance in the case of John Mark. In the outset of a second missionary tour Banabas insisted on taking Mark with them. Paul protested, because they had taken him with them on their first tour, and he left them at a town called Pamphylia and would go with Paul and Barnabas no farther. It seems that Mark was anxious to have a chance to go with them again, but Paul would not consent to it for he evidently had lost confidence in the young man. It was this difference of opinion that separated the two great missionaries, "and Paul took with him Silas and went through Syria and Celicia, confirming the churches," while "Barnabas took Mark and sailed for Cyprus." We lose sight of both men, Barnabas and Mark, but Paul admitted in a letter to Timothy many years later while in prison at Rome that he was mistaken about Mark. For he writes, "Take Mark, and bring him with thee; for he is profitable to me for the ministry." But Barnabas was responsible for giving Mark a second chance.

Christ gave Peter a chance to come back even after he had denied his Lord three times.

The reason God takes so much interest in man is because of what we might be. God is particularly interested in us because of the vast possibilities in our lives. O the glory of the power to become! What can be more interesting than the study of the amazing power of growth, whether it be men, birds, or flowers; the state, church, or organizations? Let us despise nothing in its infancy—nothing because it is small, nothing because of its apparent littleness and insignificance. The smallest thing may prove after all the biggest thing, the thing of greatest importance.

Our Master once said that the mustard seed was the smallest of all seeds, and yet out of it grew a tree large enough for the birds to nest in it, and large enough to furnish shade for people. In every acorn is an oak; in every grain of corn there is a full ear; in every sprig of grass a flower; in every seminal germ a whole race of men; in every kind thought a million happy people. God has set before us an open door. The possibilities of nature touched by the Finger of God are practically unlimited. The possibilities and potentialities of a single heart, touched and guided by the infinite love of the Almighty One, may never cease its development as long as the Creator himself exists. "Behold I have set before thee an open door which no man can shut."

God has set before us the open door to freedom. The closed door is a prison. The one is the call to adventure and achievement; the other is stagnation and rust. The one is an appeal to the heroic and nobler elements in our lives; the other is the death-knell to all hopes and ambitions. The one is the thrill of living, the divine urge to be up and doing and winning; the other is an opiate and a poison. The one is the inexpressible joy in the freedom of doing the right; the other is the continual fear that something terrible may happen. The one is life, light and glory; the other is just the opposite, darkness, shame, death. The one is heaven; the other is hell. The one is the offer of Jesus the Christ who loved us and gave himself for us; the other is the case of one to whom God is a myth, and Christ an unfortuate dreamer.

God has set before us the open door to discovery. The mention of certain names creates in us the spiirt which impelled them to make sacrifices to reach a desired goal. Christopher Columbus, the discoverer of America; Isaac Newton, the discoverer of the law of gravitation; Robert Fulton, the discoverer of the steamboat; Samuel Morse, the discoverer of the telegraph; Marconi, the discoverer of wireless telegraphy, resulting in the marvelous radio; the Wright brothers, the discoverers of the airplane; Pasteur, the discoverer of the bacteria germ; Thomas A. Edison, the discoverer of the electric light, and the graphophone; Madame Curie, the discoverer of radium. The discoveries of these world-famous people are the marvel

of the whole world, but they are largely illustrations of what a single soul may discover in its own self. By means of psychology we may discover our own minds and uncover to ourselves vast resources of which we may never have even dreamed. By means of devotion and service to Jesus Christ we discover and recover an immortal life for time and eternity. The heavenly vision may remain with us to burn and glow even unto the perfect day. In it we discover ourselves, our fellowman, and our never-ending joy. It was vision, the tireless energy, the grip of ideas and ideals, the depth and sweep of their program that has resulted in advances the value of which will never and can never be computed.

Not only is the door open, but the road is also open. The open door presages the open road. It is a plain road, well marked by signs that not even the simplest need mistake. "This is the way: walk ye in it." It may not be your way. The way may not suit you. It may be a difficult way. It may be the sacrificial way, not the way of ease and contentment. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." It is not the way of the world; it is not the way of fantasy and pride; it is not the way of the pleasure-monger or the unstable. It is the way of God. It is the way of the cross—the way of service to humanity, the way of faith, the way of obedience, the way of holy living, the way of love. It is the way of devotion and consecration to a lofty ideal, to him who is the Way, the Truth, and the Life. It is the way that leads from earth to heaven. It is the way the saints have trod. It was the way of Abraham, the way of David, the way of Samuel, the way of Isaiah and Jeremiah, the way of Elijah, the way of Daniel, the way of John and Paul, the way of Augustine and Huss, Wesley and Bunyan, Luther and Knox, Spurgeon and Whitfield, Livingstone and Carey, and millions of others whose names are written in the Lamb's book of life.

And I Am to Preach—A Soliloquy

By EDWARD JEFFRIES REES

I am alone in my study—that most sacred of pastoral shrines, unless it be "the desk," with its open Word of life and hope. It is a Sabbath morning. The sun shines its invitations to the open door of the church. It is 10:50 o'clock. Soon I am to preach. The sermon is prepared. The Book is under my arm. Now it is 10:55. Soon I must be in my pulpit, that place I love next to my study and my parsonage home. The moments are rapidly passing. Now it is eleven o'clock and I am to preach. Am I ready for that task, for that experience? Am I equipped in body, mind and soul for the opportunity (not the burden, I thank God!) of the eleven o'clock hour? No holier experience is ever offered to one of God's children than that of preaching his truth, as it is in Christ Jesus. O God, from the human standpoint, I tremble at the thoughts of the demands of this Sabbath morning hour. And I am to preach, but am I ready? The people are ready to hear. The choir is ready to sing. Am I ready to preach?

What has gone into the experiences of the week which has just closed? Has it been an unusually busy, hectic week? Have I been called out of the city, or the parish, on other pastoral duties? Have I been able to keep reasonably regular hours in my study during the past week, which has brought me to this Sabbath morning hour? Was last Monday a "blue Monday" to me? Did Tuesday find me at my desk making preparations for the coming Sabbath, or did I take the day for a fishing trip to the country? Have I spent more time this last week with a fishing pole, or a hoe handle, or a steering gear, or a book of fiction in my hand than I have in my study preparing myself for the demands of the coming eleven o'clock hour of the first day of the week? Have I said, "I'll get to my sermon after the Spirit moves me?" and found that the Spirit did not function that week, possibly because I was interested in details, jobs, calls, tasks outside of my study which I thought were "important," but which I find on this Sunday morning hour when I am to preach are not so important as I thought they were?

And I am to preach! Is my body worn? Will it stand the demands of the Sabbath's work? Is my mind oiled well, with the oil of faithful, systematic study during the previous week? Will it function this morning when I need it so much? I can't preach unless I am prepared to preach. I can't open my mouth and trust the Lord to fill it unless I have done my part before I ascend the pulpit. Is my spirit warm and responsive to the wooings of His Spirit? Have I done anything in the last week which would help to quicken and strengthen the inner man? Has God's old Word loomed up before me in its sweetness and spiritual beauty? Have I caught a clearer vision of the Man of Galilee this week? Have I touched His garments by reading for a few moments each morning in my study before I got down to "sermon building" some spiritual booklet which enable the Host of that study to allow me personal fellowship with Him? Have I been so overwhelmed spiritually and mentally during this past week of preparation that I would long for the same experience of the lamented Dr. Jowett, namely, that I may press an electric button and bring my congregation before me and preach to them at that moment? Dear Christ, I am to to preach! Am I ready in body, mind and soul?

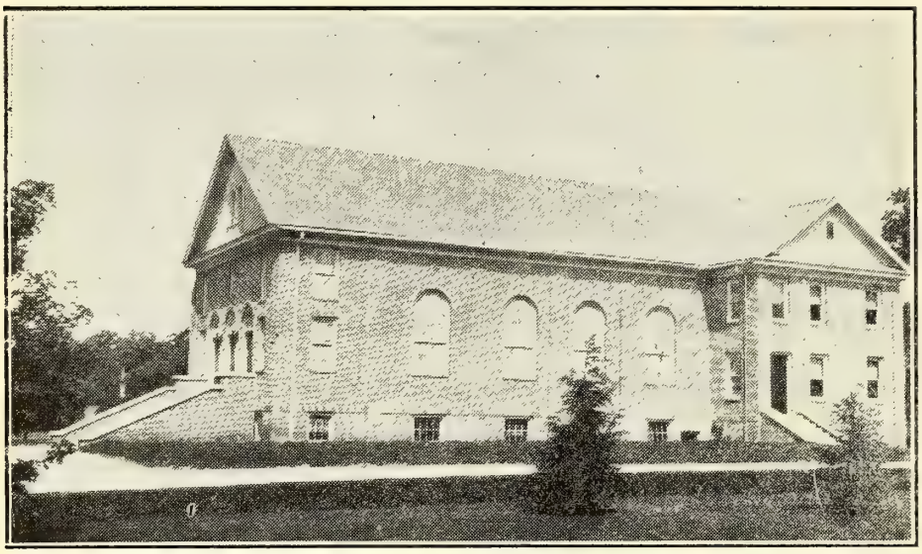
MY MOTHER

They tell me she was beautiful once; that her brown hair thrust its willful curls low an her forehead in spite of comb and band; that her eyes were like seas where summers lie dreaming. The damask of the rose was in her cheeks and the glint of her teeth of pearl made laughter sweet. Her throat was fair to see and in all the country round no hand was so fair and shapely as hers.

But of that I never knew, for when I came to know her and to put her on her throne, her eyes had lost their luster through scalding tears. There was a far away look in them as of those who watch for ships at sea. The damask had faded out of her cheeks and the graver of time had cut deep furrows there. Her beautiful full-veined hands had begun to tremble, but I bear her witness that she never soiled the ermine robe which my baby hands threw over her queenly shoulders. Her dust has long been sleeping beneath the daisies, but I rise up now to call her blessed, as your children will do for you, if you do for them what she did for me.—Rev. Charles L. Goodell, in N. Y. Advocate.

BRIEF HISTORY OF JAMESTOWN METHODISM

Before 1843 there was an organized Methodist church at old Jamestown, just across Deep river from the present village. It is probable that this organization dated back as early as 1830, as it is definitely known that the building in which the organization worshipped was not new in 1843. At that time the Jamestown church was a part of the Guilford circuit, made up of from 15 to 20 congregations. As indicated below during two pastorates two men were associated.



Jamestown Methodist Church, which will be dedicated Sunday, July 7

About 1860 the church was moved to the village that had been built up around the station on the coming of the North Carolina Railroad—(new) Jamestown. There being no church building, Flint Hill school house (built in 1858) was used as a place of worship. This building was located on the site now occupied by O. M. Bundy's residence. Later, when the Presbyterian church was built where the residence of W. G. Ragsdale now stands, the Methodists were permitted to use this building, which arrangement continued until 1889, when the first building was constructed on the present site. This building (a frame structure, added to from time to time) continued in use until January 31, 1926 (Sunday afternoon), when it was totally destroyed by fire. Steps were immediately taken for rebuilding, and on Sunday, December 19, of the same year the congregation worshipped for the first time in their splendid new edifice. While building the congregation was permitted to use the public school building as a place of worship.

Appointments from 1856 to 1928

1846, Joshua Bethel.
1857-58, John W. Gunn.
1859, Moses J. Hunt.
1860, James B. Alford.
1861, C. H. Phillips.
1863-64, Zebedee Rush.
1865, W. B. Richardson.
1866 (no record).
1867, J. W. Lewis.
1868, J. W. Lewis and W. B. Richardson.
1869, C. W. King.
1870-73, C. H. Phillips and N. H. D. Wilson.
1874-75, S. H. Helsebeck.
1876, J. W. Lewis.
1877-79, A. D. Betts.
1880-81, T. H. Edwards.
1882-83, J. Mahoney.
1884-87, T. H. Pegram.
1888-89, J. B. Carpenter.
1890, G. W. Callahan.
1891-92, J. T. Crocker.
1893-94, S. T. Barber.
1895-96, J. A. B. Fry.
1897-98, S. D. Stamey.
1899-01, T. H. Pegram.
1902-03, J. E. Woosley.
1904-05, J. J. Renn.
1906-09, J. A. Bowles.
1910-13, W. L. Dawson.
1914, J. W. Clegg.
1915, P. E. Parker.
1916-17, W. M. Robbins.
1918, T. J. Rodgers.
1921-23, W. C. Jones.
1924-27, J. E. Womack.
1928, R. E. Hunt.

SOUTHERN ASSEMBLY AT LAKE JUNALUSKA

The very seed thought of the organization of the Southern Assembly and its location at Lake Junaluska, was that it should become a great rallying place for all of the branches of service of the Methodist Episcopal Church, South; that it should become a place of great safety for whole families, and that children and young people would have such clean and pure surroundings that it would be a place of genuine culture of the happiest and best things in our American life.

I am sure that to anyone who has visited Junaluska, one or more times, this statement concerning its purpose, and the realization of it, has been very manifest.

For sixteen years consecutively this writer has attended the varied programs at Lake Junaluska and really it is a liberal education to our young people to attend the many kinds of services, schools, lectures, pictures, playgrounds, hikes, and many other activities too numerous to mention as given in the program delivered during any summer season thus far observed.

The fact is, I believe it to be the most important institution we have in the church for stimulation of all of the lines of service as authorized by the various organizations composing the work of the Methodist Episcopal Church, South.

J. R. Pepper.

THE YOUNG PREACHERS IN THE FIELD

This summer through the rural life department of Duke University, the Duke Endowment is sending out 39 ministerial students to serve under the pastors of 197 circuit churches in many sections of the state. These young men will work directly under the supervision of the pastors of individual congregations. They are students in the Duke school of religion and are trained in teaching, preaching, and leading in organization work with laymen, the Sunday school, and young people's groups.

Financed by the rural church section of the endowment, it is a part of the general plan to better the conditions of the country churches in North Carolina.

The plan of sending Duke students to aid country churches was started several years ago under the direction of Prof. J. M. Ormond. Four students were sent out the first year, and excellent results of their service to churches were tabulated. During the next summer eight were sent and last year 21 students served nearly 100 churches.

THE FIFTH SUNDAY OFFERING

Dear Brother:

The fifth Sunday offering is very valuable to The Children's Home; it comes when it is so much needed.

You know how children are, they get hungry every day. Warm or cold, rain or shine, they are busy wearing out clothes and shoes, and they want a new supply when the old is worn out. With us it is always buy and buy, and it is not always the "sweet bye and bye." Money gets scarce and the treasury runs dry, but the needs "go on forever."

I wonder if you would join us in the wish that a fifth Sunday might come every month. They seem so far apart during the lean months that we fear some more of our good people may become like an eighty-year-old citizen I used to know. Defending himself from the imputation of being illiberal, he said, "I am in favor of schools and churches. I have given as much as five dollars for schools and churches in my life." Your liberality like the rest of us needs frequent exercise to keep in health.

But the question before us just now is, shall we make the offering for The Children's Home Sunday, June 30, unanimous? All in favor will put on the collection and exhort the people to do their best. May we not count on you?

With great expectations,
The Children's Home.
Charles A. Wood, Supt.

REVIVAL IN BENSON

Rev. Jere M. Glenn, D.D., of Young Harris, Ga., conference evangelist of the S. Georgia conference, closed last week one of the very best meetings ever held in Benson. Dr. Glenn is a preacher and evangelist of marked ability. He comes highly recommended by Bishop W. A. Candler, Bishop W. N. Ainsworth, Dr. E. F. Cook, and many of the leading preachers of Georgia Methodism. He is a man of great purity of character and soundness of faith—one who believes in the Bible and in God's power to save men today as in other days. He has a passion for souls and grips the hearts and consciences of his hearers. While he condemns sin in all of its phases in no uncertain terms, still he shows a heart of love toward the sinner and longs to see him brought into loving fellowship with the Master.

Dr. Glenn spoke to overflowing congregations every evening and the morning hours were seasons of sweet fellowship and communian with Christ. I have never seen the Holy Spirit more manifestly present than in those soul-stirring morning services.

Dr. Glenn has been a pastor and presiding elder for 30 years in his own conference and for the past three or four years has been giving his entire time to evangelistic work. He would be at home in any church in our conference, having held some of the leading appointments in his own conference. Fortunate is the church, large or small, who has him to lead them in a revival meeting. Mr. E. C. Milby of Greenburg, Ky., led the singing and his work could hardly be improved upon.

Last Sunday twelve members were received into our church on profession of faith and a score will be added to the other churches of the town. In many ways this has been one of the most satisfactory meetings it has been my privilege to be in. The church has been revived, the churches of the town drawn together as never before and the unsaved brought to a saving knowledge of Christ. I believe the good influences set in motion will abide through the years.

B. H. Houseton.

CONCERNING THE MATTER OF PUNISHMENT

When I was a boy I heard my father read an old book that taught: "The wicked shall be turned into hell," Psa. 9:17. "Fear not them that kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell," Matt. 10:28. "And these shall go away into everlasting punishment," Matt. 25:46. For centuries the church believed and taught the doctrine of eternal punishment, but the church has been almost silent on this once fundamental doctrine for the last half century. The result is that the doctrine is no longer preached, taught or believed. One of the ablest Protestant preachers in this country was asked over the radio what he thought of this doctrine and he said, "I like the doctrine of purgatory. It refines the soul and prepares it for heaven, but the doctrine of eternal punishment taught by the fathers is contrary to the nature of our heavenly Father." He forgot the seventh Psalm and the eleventh verse: "God is angry with the wicked every day."

Max Gardner loves everybody in North Carolina, but in order to maintain his administration he must let some of us go to the penitentiary or the chain gang. God is a Ruler and loves everybody, but in order to maintain the divine administration, some of us must be punished forever. The man who does not believe in the punishment of a sinner for his sins is not a safe citizen. You can not tell when nor where he will break loose. If you want to lessen crime, have all the preachers to preach on eternal punishment as taught in the Bible.

When I was a boy I knew a man to be sent to the penitentiary 20 years for stealing a bed quilt. Now, to be sent to the penitentiary for 20 years he must kill somebody. The reason why men commit such atrocious crimes is because they expect to escape punishment. There are so many who are opposed to capital punishment, it is not difficult to get a jury and a judge who will clear them. I think we have a very few judges of that type. But I have heard numbers of people say they would never convict a man of a capital crime.

When I was a boy I saw and felt a boy whipped one time. I have not seen that sight in a long time. Is it the parents' fault? Not entirely. No one believes in cruelty, but if you whip a child you ought to hurt him. But the courts have broken up the punishment of children in the home and school. Parents and teachers are afraid they will be hauled into court if they punish their children. The only way to enforce law is to inflict penalty. But, some one says: "God is love and will not punish the sinner." They forget that God owes his people a place of happiness and the sinner raises hell wherever he goes. There must be a separation or no heaven. God punishes sin. Let us not be better than he.

Zadok Paris.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

ANOTHER HERO HOME

(W. S. Surratt.)

A hero has just arrived home on the liner Aquitania—a hero who merits his country's most enthusiastic aclaim.

He has flown no ocean; he has swum no channel, nor won an Olympic championship. But he has won a greater victory. He has fought and triumphed over international discord, international hatred and distrust.

By a brilliant mind, sincere heart and tenacious spirit he has brought peace and understanding to the suspicious, wartorn nations of the world.

His name is Owen D. Young, the man who by nearly four months of labor as chairman of the committee of International Reparations Experts finally triumphed over every kind of reverse and brought all the nations to a dramatic agreement two weeks ago.

For the first time since the hopeful signing of the armistice, November 11, 1918, he made European peace a reality.

Young's task, even in terms of physical stamina, was more taxing and wearying than any trans-Atlantic flight or athletic contest. And if Byrd, Lindbergh and Chamberlain met terrific tests of the spirit in the stormy blackness above an ocean night time, Young met like tests in the conference rooms in Paris.

By his geniality, his diplomacy, he smoothed out one after another threats of disruption, and finally, two weeks ago, when Belgium seemed on the point of wrecking the results of a prodigious four months' striving, swung the whole conference to a warm accord.

CIRCUIT RIDER

Lone Itinerant, the footprints
Of thy steed we trace no more
Through the valleys—o'er the highlands
To some lonely settler's door.

Paths that knew those weary journeys
To thy bowers of secret prayer,
Know the tired feet no longer—
See no more a face of care.

We behold thy journeys wending
Through the prairies—o'er the height,
Far beyond the western ocean
To the lands of sin and night.

We, thy children, trail the prairies,
Climb the mountains, cross the sea—
Break the bands of human slavery
For a world that is to be.

—Rev. H. S. Tool, in Evangelical Messenger.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

THE PASTORS' SCHOOL AT DUKE

The pastors' school which has just closed at Duke University is reported to be among the most successful ever held there. Doubtless there will be a complete account of the work done furnished by its efficient dean, Rev. J. M. Ormond. Next week we shall give a detailed statement of the names of those from our conference who received credit. It may be of interest, however, to note now the number of those who received credit in strictly Sunday school work. Other courses were given for which Sunday school credit was offered, but we are listing now the number of those who took the strictly Sunday school courses. Religious Education in the Local Church, 18; Worship in the Sunday School, 25; Psychology of Religion, 26; Leadership in Religious Education, 23; Principles of Teaching, 28. The first two courses named were offered by Mr. F. M. Williamson, formerly of our conference and recently the superintendent of Sunday school work in the Florida conference. It was a pleasure to have Mr. Williamson back among his own people and his effective work was greatly enjoyed and appreciated. We also welcome Rev. J. Q. Schisler of Nashville, head of the training work for our Southern church. Mr. Schisler's courses were enthusiastically received by his pupils. We are always glad to have him in our conference. Our own Dr. Hickman, although a recent comer, has captured the minds and hearts of our people. On the whole, our Sunday school work was as well taken care of and done as effectively as at any previous session of the pastors' school. We repeat that we are highly appreciative of the services of our instructors. Other courses for which Sunday school credit was given and which were also carried on effectively were: Spirit and Genius of Methodism, by Dr. Gilbert T. Rowe; The Meaning and Mission of the Christian Religion, by Dr. Rowe; The Wisdom Literature of the Old Testament, by Dr. Elbert Russell; Christian Stewardship, by Dr. H. B. Trimble. Certainly there should be more enthusiastic and effective service as a result of the splendid work done at this school.

OUR TRAINING RECORD

According to report just received from the Nashville office, 828 units of credit were issued to persons in the North Carolina conference during the month of May—790 standard credits and 38 Cokesbury credits. They were distributed as follows:

Standard — Colleges, 523; training school, 256; by correspondence, 9; training class, 2. Credits issued by colleges are: Duke University 406, Louisburg 103, Weaver 8, Blackstone 4, Columbia 2.

Standard training school diplomas were issued to 17 persons. Miss Eugenia Herring of Raleigh was issued both blue and gold seals.

Cokesbury—Training schools 37, by correspondence 1.

TRAINING SCHOOL SCHEDULE

We list below Cokesbury training schools which will be held within the next few weeks:

June 30-July 5—Rougemont charge, Rev. J. O. Long, instructor. Duke's Chapel, Miss Keene, instructor.

July 7-12—Piedmont and Roberdel charges, Rev. J. O. Long, instructor.

July 14-19—Hookerton, Rev. J. O. Long, instructor.



CAROLYN SMITH OF OXFORD

She has had a practically unbroken attendance upon Sunday school since she was 18 months of age. She has missed only four Sundays up until her tenth birthday, which occurred the middle of January. She was ill on one of these Sundays and out of town on two of them.

BAHAMA CHARGE MEETING

A combined laymen's and Sunday school meeting was held for the Bahama charge, Mt. Sylvan church, Sunday, June 9. Dr. Gilbert T. Rowe preached at the 11 o'clock hour. The afternoon program was given over to the laymen's movement and Sunday school work, with Dr. W. P. Few and Prof. R. L. Flowers presenting the laymen's work and Mr. C. E. Phillips, district superintendent, the Sunday school work.

Mr. Phillips gives a most interesting and enthusiastic report of this meeting. This is the third such charge meeting that has been held in the Durham district recently and the note of keen interest manifested by the adults in these meetings is most encouraging.

SUNDAY SCHOOL DAY OFFERINGS

Many Sunday schools in the North Carolina conference have observed or are planning to observe Sunday School Day. According to a report received from Mr. Cheatham some time ago, the following schools have sent their offerings taken on that day to him, to be applied to Sunday school work in the conference. We wish to thank these schools for their splendid offerings.

Centenary, New Bern	$19.74
Duke Memorial, Durham	18.89
Jarvis Memorial, Greenville	17.17
Pittsboro	16.64
West Durham	13.61
Queen Street, Kinston	10.05
Louisburg	10.00
Faison	9.50
Scotland Neck	9.42
Trinity, Red Springs	9.16
Oxford	7.54
Raeford	5.93
Cary	5.89
Bath	4.75
Carrboro	4.75
Selma Mills	4.44
Jonesboro	3.69
Bahama	2.50

Schools are asked to please send offering taken on Sunday School Day promptly after observance of the day to Mr. E. J. Cheatham, treasurer, Franklinton, to be applied to Sunday school funds.

OXFORD SET-UP MEETING

Miss Keene met with representatives from Sunday schools in Granville county at Oxford Friday evening, June 14, to help them plan for the Granville county standard training school which is to be held at Oxford October 6-11. Rev. E. J. Rees was elected chairman of the board of managers and Mrs. T. G. Stem, secretary. A committee was appointed to confer with the conference office and plan definitely for courses and instructors for the school.

NEW CHURCH COMPLETED

Rev. A. S. Parker reports that the new church at Rose Hill has been completed and will be ready for use the fifth Sunday in June. At this time the first session of the Sunday school will be held in the new Sunday school rooms. Provision has been made for four departments and more as the need arises. There are 12 departmental and class rooms in all.

Mr. J. C. Mallard is superintendent of the Sunday school and has a group of fine teachers, most of them having taken training in Cokesbury schools conducted on the work and Rose Hill Sunday school has a fine future ahead of it with the good conditions under which they will be working.

So far as the United States is concerned, the public values wealth above everything else; the rising generation is too eager for good living, without regard to whether or not it makes a good life.—Dr. Edwin Wilbur Rice, in the Sunday School World.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

WIDE-AWAKES

The North Carolina pastors' school for 1929 has come and gone but the good results still abide. An enrollment of around 300 was registered, though the number of credits earned was somewhat smaller than last year. Those wide-awake pastors who attended this school and earned certificates of credit will be listed in these columns next week. It is interesting to note that the pastors are thinking of this institution more and more as a real school and are enrolling as students for consistent and systematic study. Of course there are yet some who drop in for only a short while, but the great majority of those who go to the school go as students.

TEN DAYS

By unanimous vote of the board of managers and by a practically unanimous vote of the pastors present it was decided that the next pastors' school will begin on Monday evening following the Duke University commencement and will extend through only ten days, thus necessitating only one Sunday's absence from charges. This arrangement will give the university management more time for arranging for the convenience of the pastors following he usual commencement transition period. It will also place two weeks together in such a manner as to include only one Sunday. This arrangement ought to help our Western North Carolina conference delegation considerably, since many of our pastors live so far away as to not be able to return to their work on Sundays.

PLAY TIME

Whatever may be said as to the inclination of Western North Carolina pastors for work abundant evidence can be furnished as to their efficiency at play. During the recent pastors' school the usual inter-conference contests prevailed, the "Hillbillies" winning at volley ball, indoor baseball and croquet. They lost the horseshoe match and the tennis tournament, though all the players used by the "Sandlappers" in the tennis tournament were not enrolled as members of the pastors' school.

WAYNESVILLE DISTRICT

The Waynesville district conference held at First church, Waynesville, last week was well attended and profitable throughout. Presiding Elder Pickens presided like a veteran and had his program so well arranged as to give every interest ample time for study and consideration. The conference was held in connection with the Haywood county camp meeting, whose sessions were held at the auditorium at Lake Junaluska from June 16 to 30. Instead of the usual preaching services at the conference at 11 o'clock and at the evening services the conference adjourned to the Junaluska auditorium, three miles away, where Dr. O. E. Goddard served as preacher and leader of the camp meeting forces.

Reports indicated that the work of the pastors in the Waynesville district is proceeding with more than usual promise of success. Each pastor seemed to have well defined plans for the promotion of his work and results obtained to date indicated a good year's work. In line with his record for a number of years Brother Pickens emphasized the Sunday school work in no uncertain terms. Each pastor was asked to report relative to his Sunday school enrollment, prospect for a ten per cent increase, the number of officers and teachers taking leadership training credits and the observance of Sunday School Day. Finer results from the dstrict along these lines will be reported this year than ever before. It was quite a pleasure to enjoy the hospitality of Brother Higgins and his congregation and to hobnob with the brethren of the Balsams, Cowees and Nantahalas.

SUNDAY SCHOOL DAY

The following Sunday School Day contributions are reported this week by Treas. H. A. Dunham. These weekly reports are received by us with a great deal of interest. The financing of the work of the Sunday school board for the rest of the year is dependent upon the offerings received from our Sunday schools. Our cordial thanks are extended to these helpers:

Wesley Memorial, High Point	$75.00
Bethel, Cabarrus	26.00
Midway, Welcome Ct.	23.75
First Church, Newton	10.00
Hopewell, Ctawba Ct.	7.60
Proximity, Greensboro	7.45
Unity, Thomasville Ct.	7.40
Holt's Chapel, Greensboro	6.37
Grace, Greensboro	5.00
Fines Creek, Fines Creek Ct.	5.00
Love's Chapel, Bethel Ct.	4.41
Alexander Chapel, Weaverville Ct.	4.08
New Salem, Cool Springs Ct.	2.85
Mills Creek, Warrensville Ct.	2.28
Granite Falls	2.25
Mineral Springs, Waxhaw Ct.	2.00

WESLEY CLASSES

Mr. L. F. Tuttle, our Wesley Class superitnendent, has just completed a tabulation of the up-to-date Wesley classes in our conference. The intermediate-senior and young people's classes are listed as adolescents:

Asheville District
Adolescent 17, adult 13; total 30.

Charlotte District
Adolescent 73, adult 22; total 95.

Gastonia District
Adolescent 61, adult 22; total 83.

Greensboro District
Adolescent 55, adult 44; total 99.

Marion District
Adolescent 8, adult 14; total 22.

Mt. Airy District
Adolescent 11, adult 11; total 22.

Salisbury District
Adolescent 47, adult 20; total 67.

Statesville District
Adolescent 25, adult 16; total 41.

Waynesville District
Adolescent 3, adult 7; total 10.

Winston-Salem District
Adolescent 43, adult 33; total 76.

Total adolescents 343; total adults 192. Grand total 535.

DIPLOMAS

The leading training report from central headquarters at Nashville lists the following Western North Carolina conference diploma earners. Please join us in congratulating these good workers for the success which has come from their study.

Miss Elizabeth Andrews, Greensboro, gold seal.

Miss Jeanne Tingle, Charlotte, incomplete.

Miss Elizabeth Roberts, Weaverville, incomplete.

Paul Crenshaw, Asheville, incomplete.

Miss Maud Buff, Ruth, incomplete.

Miss Irene Eller, Warrensville, incomplete.

Miss Blanche Goss. Lansing, incomplete.

Paul Shepherd, Gastonia, incomplete.

Miss Margaret Cozard, Franklin, incomplete.

Mrs. Geo. K. Craig, Wadesboro, incomplete.

Mrs. Grover C. Davis, Waynesville, incomplete.

Miss Ruby Reister, Asheville, ncomplete.

Mrs. Geo. M. Swift, Asheville, incomplete.

Mrs. J. A. Williamson, Asheville, incomplete.

Mrs. H. G. Allen, Asheville, incomplete.

Mrs. Ethel Brown Weaver, Weaverville, incomplete.

PINE GROVE

The following good news has just been received from Mr. W. L. Rothrock, assistant superintendent of Pine Grove Sunday school, Forsyth circuit: "Pine Grove Sunday school, located in a growing rural community six miles west of Winston-Salem, is trying to do its best to accomplish the most for our Master in the way of making the Sunday school more effective in helping the religious needs of the people of the community. We have recently completed and paid for six additional Sunday school rooms. Our Sunday school is growing. I will thank you to forward us such literature as will be of service in making our school of standard rank."

We often get up in the morning feeling like an altitude record and go to bed at night feeling like engine trouble.—Ohio State Journal.

Register for Conference on Religion and Education, Lake Junaluska, July 17-21

BITS OF THINKING

By M. B. Andrews, Ruffin.

A Parody

Carolina moon, stop shining—
Shining on the one that's not for me;
Silly old heart, stop pining—
Pining for the one I may not see.

* * *

A New Disease

Smith: Why the limp, old top?

Jones: I don't know what's the matter; rheumatism, I suppose. It seems to have settled in my left hip-bone.

Smith: Hip-bone? That's not rheumatism; it's hip-ocracy!

* * *

Waves

Women get their permanent waves from beauty specialists—if any; wonder where the oceans get theirs?

* * *

The Widower

I never knew how kind and true
My wife was ever to me,
Until one day she passed away,
And now I plainly see.

* * *

"All Quiet on the Western Front"

War books do not appeal to me: either they are dull, or they are too romantic to be real, or they are too realistic to be endured with pleasure. Up until a few days ago, I had read only one war book in recent years—"Marching On," by James Boyd; and even it deals with the war between the states. But now I have read a second one, the title above, which was written by Erich Maria Remarque and published by Little-Brown.

Remarque was a German soldier, and the book was first published in Germany last January. Soon it was translated and published in England, proving very popular. Early in June an American edition was brought out. Being unanimously selected as the book of the month by the club of that name, New York, it has already secured a circulation of perhaps more than a hundred thousand copies in this country alone; and the month is still with us.

As a rule, it takes me from one to six weeks to wade through a novel; it took me only a few hours to finish this one. There are reasons: the book is not large, only 291 pages of fairly large type; and the story itself is intensely interesting from first to last. I do not believe I skipped as much as one whole page in the entire book.

One character lives through the book, and dies on the last page. His name is Paul—a German school boy, hardly more than 19 years old. The reader goes with Paul through everything: the drilling, the trenches, the shell-holes, the brothels, the hospitals, the furloughs home, the discouragements, the griefs, the coarse comedy, and the brutal tragedy. While the book does not say so, the reader knows Sherman was right in his classic definition of war.

The fact that the boy is a German in no sense lessens the appeal of the book: race hatred is never mentioned, and nationalism is avoided. Paul is just Paul: a soldier boy, a you, an I, an everybody. Some say that this is the greatest book that has come out of the war. I do not know; I have an idea that it can and will be surpassed. But the reader lays it down with this feeling: the book may be fiction, but I will wager my right hand that every living boy in all the world who went to the front in the World War will swear that this book is true. It may not be the whole truth, and I am sure it is not; but it expresses with brutal frankness a meaty portion of the truth.

It is claimed by some that the book is coarse, if not actually indecent; that depends. I will say this: any person of reasonable intelligence and commonsense may read the book with profit. While some of the scenes of the story are horribly ugly and photographically vivid, the language is carefully phrased and decent. A thousand pictures come to mind; here is one: A horse is struck by a shell; the back is broken; the head is held up by the front legs; it goes round and round, like a hobby-horse.

You may be interested to know how the book got its title. One mild October day in 1918 an officer in the field telegraphed to headquarters: "All quiet on the Western front." On that day Paul was slain by a stray bullet.

* * *

Ignorance

A mother of five children asked her family physician how many of the secrets of life should she attempt to tell her little girls. The doctor replied:

"Not many, unless you want to show your ignorance."

* * *

Bill: What are you clipping from the paper, my man?

John: An article that tells how a woman contracted leprosy from a sealskin coat.

Bill: What's idea?

John: I am going to show it to my wife this fall.

* * *

Tobe: What's that, neighbor?

Job: A rabbit's foot.

Tobe: You don't tell me you believe in the old superstition that a rabbit's foot brings good luck.

Job: I am not especially superstitious but this brings me good luck. My wife thinks it is a mouse.

* * *

Jerry: If Hoover don't let De Priest alone, he gwine to need a priest to save him from obscurity, wherever dat is.

* * *

Rastus: Guess dis here Cannon ain't gwine to try to shoot Smith no more in Virginnie, seeing as how an army of politicians has him backed up against a Wall Street. He ain't no Baptist, but he gwine to need plenty a washing fo' he gets rid all de mud dey done spattered on him.

* * *

Effective Sermon.—"What was the text of the sermon today?"

"He giveth His beloved sleep."

"Who was there?"

"All the beloved, apparently."—The Epworth Herald.

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Canton—Carlock Hawk 12
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Webster—F. W. Kiker 4
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Whittier—R. L. Bass 3
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Highlands—J. L. Teague 2
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Bryson—D. C. Ballard 2
Judson—L. H. Hipps 1

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Greensboro 14
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IN LIGHTER VEIN

PARABLES OF SAFED THE SAGE: PARABLE OF THE BEEFSTEAK

Once upon a time there was a Restaurant which was equipped with Hot and Cold Running Waters. And the Waiters were accustomed to wait, and so were the Guests.

And there was a day when I was there, and a man entered, and he said, I desire a Steak, and I want it today and not tomorrow, for I am about to take a Train.

And while he waited, he sang softly concerning the Waiter, saying, He never came back, he never came back, he never came back any more; but his neck I will break if he bring not that Steak when we meet on that Beautiful Shore.

And it came to pass after a time that the Waiter returned. And the man said, Art thou the same Lad that took mine Order for a Steak?

And the Waiter answered and said, I am.

And the man said, Thou must pardon me for the question. Thou hast grown.

And the Waiter said, Art thou ready for thy Steak?

And he served the Steak.

And the man essayed to cut it, and he said, The Steak also hath grown; and it is old and tough.

But he was hungry and he ate, and the meal was not a Total Loss.

And the man said, Such is life. They also serve who only stand and wait, and a large part of the service for which one payeth well is of that sort. And he who fileth an order for Success and waiteth for it to come must often find that when it cometh it is Too Tough to Cut.

Now I sat at a table near at hand, and I said, My friend, thou hast some reason for thy complaint, and I also have suffered here and elsewhere by reason of the Alacrity which Waiters display in Quiescence. For there are few things so stationary as some Waiters. Nevertheless, we have eaten and are refreshed, and the price of the meal is within our means, and we still have time for our Train.

And he said, Thou hast well spoken. And it was not so bad a meal at that.

And I said, May it be so with thy life's Success. And though it be somewhat toughened by reason of the delay, I trust thy Knife may be sharp and thy Digestion good. And I hope that Success for thee is not very far away.

And he said, I thank thee for thy good wishes, and as for the Success, it is not so bad or remote as it might be. Fare thee well.

And I said, I rather think thou wilt gain Success and enjoy it. Fare thee well.

And if the Steaks were slow in coming and rather Tough when they came, still were we each the better for each other's good wishes.

And if the wait be long and the Steak be tough, there is no use making matters worse by fretting about them.—Congregationalist.

Plausible.—When Dr. Samuel Wilberforce, famous divine, was bishop of Oxford, he happened to be present at a Sunday school where the passage was read which contains the story of Jacob's ladder. "Is there any little boy or girl," said the bishop, in his most persuasive tones, "who wishes to ask any question relative to the passage which has just been read?" As no response was given, the bishop repeated his question, in still more seductive tones, and after a short pause a small boy arose and said, "Please, sir, the angels must have had wings; why did they require a ladder?" "A most natural question," said the bishop, considerably puzzled as to a suitable reply. "Is there any other little boy or girl who can give an answer to that very reasonable question?" On which a little girl modestly suggested, "Perhaps, sir, they were molting!"—The Methodist Recorder, London.

* * *

From the Beyond.—Mr. Porritt writes of Robert Burdette, the American preacher who reluctantly conducted the funeral of a spiritualist. After the service he gave a short address, referring in terms of Christian faith to the happy life of the dear departed brother. When he sat down, the widow jumped up and said that while Burdette had been speaking she had been in spiritualistic communion with her dead husband, who assured her that Burdette's picture of the afterlife was wholly fictitious. When the lady had finished, Burdette rose and quietly replied that he had been a Christian minister for nearly forty years and in the course of his ministry had delivered over two thousand funeral addresses. "But," he added, "this is the first time in all my long experience that I have ever had any back-chat from the corpse."—The Best I Remember.

* * *

Faith and Works.—Father O'Leary was off to catch the Dublin express, and on the way to the station he met the bishop.

"Well, what's your hurry?" asked the bishop.

"It's the Dublin express I'm after, your lordship," replied Father O'Leary.

The bishop pulled out his watch.

"Well," he said, "you have seven minutes yet. Let us walk together and both catch it."

They arrived at the station just in time to see the train going out.

"Do you know, I had the greatest faith in that watch, O'Leary?" said the bishop.

"Yes, my lord," replied O'Leary. "But what is faith without good works?"—Congregationalist.

A Minister's Farewell.—A country minister in a certain locality took leave of his congregation in the following pathetic manner:

"Brothers and sisters, I come to say farewell. I don't think God loves this church, because none of you ever dies. I don't think you love each other because I never marry any of you. I don't think you love me because you have not paid my salary, your donations are moldy fruit and wormy apples, and 'by their fruits, ye shall know them.'

"Brothers, I am going away from you to a better place. I have been called to be chaplain in the penitentiary. 'Where I go ye cannot come,' but 'I go to prepare a place for you' and 'may the Lord have mercy on your souls.' Good-bye."

* * *

Sunday Occupation.—A clergyman of a country village in New Jersey desired his clerk to give notice that there would be no service in the afternoon, as he was going to officiate with another clergyman. The clerk put it this way:

"I am desired to give notice that there will be no service this afternoon, as our minister is going off fishing with another clergyman."—Christian Advocate.

* * *

Pass the Asbestos Spoons.—A colored preacher down South was trying to explain the fury of hell to his congregation.

"You all is seen molten iron runnin' out frum afurnace, ain't you?" he asked.

The congregation said it had.

"Well," the preacher continued, "dey uses dat stuff fo' ice-cream in de place what I'm talkin' 'bout."—New York Evening World.

* * *

A Coming Preacher.—"Mayn't I be a preacher when I grow up?" asked the small boy.

"Of course you may, my pet, if you want to," his mother replied.

"Yes, I do. I s'pose I've got to go to church all my life, anyway, an' it's a good deal harder to sit still than to stand up an' holler."—Presbyterian Witness.

* * *

Jumping Jupiter. — "Mah bredren," shouted Parson Potluck, "yo' want t' be ready to jump when yo' heahs Gabriel blow dat horn."

"Fo' goodness sake!" murmured Brother Simpson, "am he a-comin' in er autymobeel?"—The Pathfinder.

* * *

Vacancy for a Sky Pilot.—The boat was sinking. The captain reached up to the crowd of scared passengers.

"Who among you can pray?"

"I can," answered the minister.

"Then pray, mister," ordered the skipper. "The rest of you put life-preservers on; we're one short."—Drexerd.

* * *

Music to Suit the Occasion.—New England paper: Rev. E. Thompson will preach his farewell sermon on Sunday next. The choir will render an anthem of joy and thanksgiving specially composed for the occasion.—Boston Transcript.

Children's Storyland



CORN MEAL MUFFINS

Every Sunday morning mother made corn meal muffins. Father loved corn meal muffins; so did mother; so did Bobbie; and, most of all, so did Timmy, who wished that mother would make them for breakfast every day instead of just for Sunday. Sometimes when they had company she made corn meal muffins for supper, but having them when company came was just like having them on Sunday.

One day, after father had gone to business and Bobbie had gone to school, the postman brought an important letter to mother. Timmy took it to her from the postman himself and stood proudly by while mother read it. Uncle Harry, whom the children had never seen, was coming that very afternoon to visit them. He would be there for lunch.

"I shall have to make something specially good, something that Uncle Harry likes," said mother to Timmy. "And I know just what I think I shall make. Do you know, too?"

"Corn meal muffins?" asked Timmy hopefully.

"That's a good guess," replied mother. "Uncle Harry likes them very much. Let's see how much corn meal we have."

Alas! the corn meal, so frequently used, was all gone. Not even a teaspoonful was left. What should mother do? Bobbie, the usual errand boy, was at school, and Timmy was not four years old and had never been to the store alone. Of course they didn't have to have corn meal muffins; but Uncle Harry was so very fond of them, and Timmy liked them, and they would look pretty and brown on the table, and they would smell delicious. Uncle Harry would say, "Weren't you good to make corn meal muffins?' and mother would smile, and every one would be happy. Yes, they must have them. So mother wrote a note to the grocery clerk.

"Do you think you could go to the store for me, little man?" she asked.

"Yes, indeed," answered Timmy eagerly.

"Well, if you will go straight to the store and give this note and money to the grocery clerk, he will give you some corn meal for muffins. When you have the package, you must come straight home again. Can you do that, Timmy?"

"Yes, indeed, mother," again answered Timmy.

So mother put on him his warm reefer and his warm cap, his warm leggins, his warm mittens, and his rubbers. Then she put the note and the money into a little pocketbook and gave it to Timmy. He started off feeling very important. Through the window mother watched him as he trudged all the way down their street until he turned the corner.

Timmy knew exactly where the grocery store was, for he had been there many times with mother. Sometimes he had gone with Bobbie, but he had never bought anything all by himself. He marched into the store confidently. To be sure, he was so small that his head reached only to the top of the counter, but he felt as large as anyone.

The grocery clerk was weighing out sugar for a customer and didn't see the little boy at first. Timmy waited a long time for the sugar to be weighed, the package tied, delivered and paid for. Then the grocery clerk asked: "What can I do for you, my little man?"

'Corn meal muffins," answered Timmy at once.

"Corn meal muffins? We don't keep them. Perhaps your mother wants you to get some of this bread or these rolls," said the clerk, trying to help the little fellow. "We have some very good rolls that were just baked this morning," and the clerk showed Timmy a whole panful in a glass case.

"No," and Timmy stoutly shook his head. "Corn meal muffins." He held out his pocketbook.

"Perhaps your mother sent a note. Did she?" asked the clerk as he took the proffered pocketbook and opened it. Ah, there it was: "A package of corn meal and money to pay for it." The clerk smiled understandingly, reached for a familiar package and gave it to Timmy. "There you are, sir."

Timmy said, "Thank you," and trotted out of the store, hugging the corn meal very close.

Soon afterwards somebody else stopped in the store for a package of the very same thing. Somebody else was a tall, grown-up person with long legs. As he came down the walk he soon overtook little Timmy, still hugging his package. Somebody else looked down at small Timmy and noticed the familiar package. "M'm, corn meal," he grunted to himself.

Timmy looked up at the tall person beside him and recognized his package. "Corn meal muffins," he murmured.

"Yes," said the stranger. "They're good, aren't they?"

Mother was at the window watching for Timmy to come back. Who was the tall man walking at her little son's side? Why, goodness me, it was Uncle Harry himself and with another package of corn meal!

And all the rest of the week Timmy did not have to count days until Sunday, for he had corn-meal muffins for breakfast every morning.—Youth's Companion.

WHAT IS GROWING IN YOUR GARDEN?

I don't know how many of my little friends like to work in the garden, and I will not embarrass you by asking. But really it is very interesting work. There are two different kinds of things that grow in gardens; the things you want and the things you don't want. We call the first plants and the others weeds. And as every gardener knows, if the weeds are given half a chance they will very soon destroy the vegetables, or greatly hinder their growth.

When the weeds get a start the careful gardener pulls them out or destroys them by plowing and hoeing. But the best way of all is to never let them come through the ground at all. Yes, it takes close watching and lots of work, but it pays.

Now our lives are a good deal like gardens. There are two different kinds of things growing in them, which we may call plant habits and weed habits. The plant habits are the good habits, which we are anxious to cultivate and make grow. The weed habits are the bad habits, which like the weeds in the garden, will interfere with everything good if allowed to grow. These are the ones we are anxious to root out and destroy. Now bad habits can be overcome, just as weeds can be rooted out of the garden; but it is far better to never let them get a start. It requires close watching and not a little hard work; but it is really a great deal easier to prevent the formation of bad habits than it is to get rid of them. And the secret, as in the case of the garden, is in cultivation. By constantly cultivating the virtues of truth and honesty, of patience and self-control, of love and charity, of thrift and industry, and all the others, the weeds of sinful habit will never get a start. Did you ever see a garden overrun with weeds? Well, it was a desolate place, wasn't it? A life that is filled with weed habits of sin is a more desolate place and a more discouraging sight than that, even. And the sad thing about it is that both could have been prevented if they had been taken in time. The following beautiful stanza is from Francis S. Osgood, and tells you something about your garden, and what it ought to produce:

"Kind hearts are the gardens,
Kind thoughts are the roots;
Kind words are the blossoms,
Kind deeds are the fruits."

—M. L. Fearnow, in Baltimore Methodist.

"What is made of ivory?"
The professor asked with hope;
But his heart soon filled with horror
When the student answered: "Soap."

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

END OF SECOND QUARTER

The second quarter ends June 30. Everybody must be reporting to somebody. Each auxiliary officer must report to a corresponding conference officer. Each conference officer must report to a Council officer so that the machinery of our organization may be kept going.

All money must be sent to the conference treasurer, Mrs. F. B. McKinne, Goldsboro, N. C.

The children's money is sent with the money from the adult auxiliary to Mrs. McKinne, but let all children's superintendents send their reports to Mrs. J. C. Wooten, 114 Watts Street, Durham.

Let everybody send out reports by July 1.

HERTFORD SOCIETY HOLDS ENJOYABLE MEETING

The Minnie Wilson Missionary Society met at the home of Mrs. J. K. Jarvis on the evening of June 17.

The attendance was good. There were with us several former members of the society, whose presence added much to the pleasure of the meeting.

The Winfall auxiliary attended in a body by special invitation. Having these friends and neighbors meet with us impressed the fact that there is much pleasure and a spirit of real brotherhood to be derived from this mingling of the two communities.

The program was given by circle No. 3, Mrs. Lordly, leader. The subject was "The Call to Youth and Constructive Charity."

At the close of the meeting several impromptu numbers were rendered, both the visitors and the home society taking part.

Mrs. Riddick and Mrs. Rudenburg sang for us. Mrs. Delaney and Miss Mamie Stallings of Winfall gave a vocal duet which all enjoyed.

Miss Knowles delighted the assembly with several well chosen readings.

Considered from the social side of missionary work, this may well be called the "banner" meeting of the year for the Minnie Wilson Society.

An ice course was served by the ladies of circle No. 3.

CRAVEN, JONES AND PAMLICO

The tri-county federation of the Woman's Missionary Society of Craven, Jones and Pamlico was held at Trenton church Friday, June 14, with Mrs. B. Whiteside, chairman, presiding. Hymn 654 was sung and the devotional was conducted by Dr. N. H. D. Wilson reading and and discussing one of the Psalms. Prayer was made by Rev. T. W. Lee. The address of welcome was made by Mrs. T. W. Lee and responded to by Rev. C. A. Jones. The secretary read the minutes of the last meeting and called the roll. Reports which showed that something is being done to further the work of missions were made by Centenary, Dover, Oak Grove, Oriental, Bayboro and Trenton churches.

Mrs. Page of Trenton rendered a solo which was enjoyed by all. Mrs. Gertie Matthews conducted an open conference in which she ably discussed a number of questions which were asked concerning the work of the missionary society. Mrs. S. H. Scott made a talk telling of the kinds of literature and how to get same. Mrs. B. B. Slaughter gave a very interesting talk on stewardship. She explained the meaning of stewardship, showing that it requires the use of our time, talents, money and lives for the glory of God and the upbuilding of his kingdom.

An offering of $4.13 was made to further the work of the federation. After the benediction a delightul lunch and social hour were enjoyed.

The afternoon session was opened by singing "Work for the Night Is Coming." Mrs. W. C. Chadwick of New Bern gave a talk on mission study. She told of the necessity of holding mission study classes and urged every auxiliary to conduct classes.

Mrs. Gertie Matthews gave a talk on children's work, showing the responsibility that rests on us in shaping their lives and enriching them with the true missionary spiirt.

One of the most enjoyable and instructive things of the meeting was a pageant given by the Trenton auxiliary under the direction of Mrs. T. W. Lee. The place which the missionary society should hold in our hearts was very vividly portrayed by the pageant.

The next meeting is to be held at Centenary church, New Bern, in the fall. The meeting was adjourned by a prayer by Dr. Wilson.

Mrs. J. P. Arnolds, Sec.

NASH ZONE MEETING

The auxiliaries of Nash county met at the South Rocky Mount M. E. church in May for their zone meeting. Mrs. P. E. Mallison, the county chairman, presided. From the very beginning the program was one of great spiritual inspiration. Mr. Weathers, the local pastor, conducted the devotional, after which he and Mrs. Weathers rendered a duet in a most appealing manner.

Presidents from the various auxiliaries gave very interesting reports, which showed increased interest in the cause of missions. Mrs. Raper, the Wayne county chairman, and Mrs. J. B. Davis, both of Goldsboro, made talks that were most effective and soul-stirring. Their hearers were deeply touched by these two messages which revealed a very close communion with the Master on the part of the speakers.

Our presiding elder, Dr. McCracken, gave us quite a pleasant surprise by attending and taking part on the program in a most helpful and interesting way. He stressed the fact that every church should have a missionary auxiliary because it is the very best method of having a missionary-minded membership.

At the noon hour the South Rocky Mount auxiliary served a very enjoyable lunch. They left nothing undone to prove to their guests that they were indeed welcome. What Mrs. Needon, the local president, left out of the welcome address to make the visitors feel at home, the ladies of the church with Mr. and Mrs. Weathers, made up for it in their courteous treatment of those present.

In the afternoon Brother McCracken, Mr. Towe from North Rocky Mount church and Mrs. Davis again appeared on the program. They discussed the problem of "What Shall We Do for Our Youth?" After the discussion Miss Leyta Carter of Rocky Mount was elected county chairman for the young people of the county, her duty being that of organizing the young people into auxiliaries, thus bringing about a closer fellowship between the adults and youth.

At the close of the session Mrs. Raper conducted a sweet and impressive consecration service which seemed to be a fitting climax for just such a day.

The next meeting is to be in Rocky Mount at the First church some time during the summer. We hope to have a joint meeting of the young people and adults.

Mrs. P. E. Mallison, Chm.
Miss Louise Sills, Sec.

APPRECIATION

We, the women of the pastors' school, wish to express our sincere appreciation to Miss Haskins for her splendid presentation of the missionary message.

I am sure we go to our homes with a world vision, and incentive and information for service such as we have never had before.

Mrs. O. P. Ader,
For the Classes.

CARTERET COUNTY WOMEN ORGANIZE FEDERATION

The Methodist women of Carteret county met at Williston church Sunday, May 26, and organized a Carteret county federation of Methodist women. This was a very interesting meeting and was well attended.

The devotional service was conducted by Mrs. I. N. Moore of Beaufort. Mrs. R. W. Piner of Williston extended greetings and Miss Bettie Harker of Morehead City responded. In a brief talk Rev. B. B. Slaughter of Morehead City told us that the purpose of the meeting was to organize a federation so that the women of the county might know each other better, and also that there might be more united effort among the women of the county in carrying on missionary work in both home and foreign fields.

Mrs. B. B. Slaughter acted as chairman and Mrs. J. H. Stubbs as secretary for the business programs.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A PLEASING ANNOUNCEMENT

We have heard, on good authority, that two of our districts, Asheville and Greensboro, in addition to the financial missionary obligations already assumed for another year, have added the college expenses of two Japanese girls who are coming to America very soon from Japan to prepare themselves for entrance into Scarritt College.

Miss Hinohara, who expects to enter Davenport College in the fall, will be sponsored by the Greensboro district, and Miss Yamagata, who will enter Weaver College, will be the protege of the Asheville district.

We congratulate these two districts on their splendid undertakings and on the ready responses they have made to these two calls for these Japanese girls, that they may fit themselves to enter Scarritt for further training for Christian service.

YOUNG PEOPLE'S DISTRICT MEETINGS

Mrs. J. Frank Spruill, conference superintendent of young people's work, sends us the following schedule for the young people's district meetings which are to be held within the next few weeks. One or two of the districts had not been heard from at the writing of this announcement.

Statesville district—June 25, Granite Falls.

Mt. Airy—June 26, Elkin.

Winston-Salem—June 27, Lexington.

Greensboro — June 29, Centenary church, Greensboro.

Salisbury—July 2, Mount Olivet, near Kannapolis.

Charlotte—July 3, Harrison's Chapel.

Asheville—July 10, Weaverville.

Waynesville—July 11, Andrews.

Mrs. Spruill tells us that at all of these meetings Miss Ola Callahan, who goes to Mexico as a missionary in August, will be the chief speaker. A very fine program for each meeting has been planned and all the young people (those organized and those who have not organized) are asked to attend these meetings. The silver cup will be awarded at the next annual conference to the society that has the largest attendance at the district meeting, based on enrollment and distance traveled.

MESSAGE FROM CONFERENCE SUPERINTENDENT SOCIAL SERVICE

To the Social Service Workers:

Now that you have received the minutes of the annual meeting held in Winston-Salem, I am sure you are grieved over the loss of Mrs. Dale Stentz as conference superintendent of social service. I realize with you that her place of leadership will be hard to fill. Since I have been chosen as her successor, however, I shall give the best that in me is to this phase of action in God's vineyard.

The soil has been well cultivated and already we are reaping an encouraging harvest from some of the seed sown by my predecessors. May I ask for that same loyalty and co-operation that has been manifest in the past? Your help is besought and I trust we may not go backward but forward, looking unto Jesus as our leader. Let progress be our watchword.

Realizing the value and necessity of active social service committees, it has been decided to secure an assistant to the conference superintendent in each district. This is a long step in the right direction and I hope these women will soon be found. Then we shall be able to have a social service executive committee and thereby develop this work as never before.

It has been recommended that each auxiliary adopt a project plan as a basis for special work. May I urge each organization to decide on a certain activity and, with help secured from our Literary Depository, Nashville, Tenn., study the possibilities involved and report results every quarter.

"Report, Report, Report," is a never dying slogan, but may I emphasize the importance of you sending your report promptly to me and thereby avoid delays.

Study Mrs. Stentz's message in the minutes and read "Mending Broken Hearts" in June Missionary Voice. Pray that in every thought, word and deed there may be manifested a spirit of love and devotion, prompted by a desire to serve humanity by the help of Jesus Christ

Mrs. Onilee R. Brown.
1423 E. Seventh St., (Mrs. L. E.)
Charlotte, N. C.

DISTRICT MEETING AT PILOT MOUNTAIN

We are in receipt of accounts of several of the district meetings, but we find that it is impossible to print them all in one issue, so we are giving them in the order in which they have been received. We ask the indulgence of the secretaries who have been so prompt in getting these reports to us, and whose kindness we greatly appreciate.

The annual meeting of the Central Division of the Mt. Airy District Woman's Missionary Societies was held at Pilot Mountain, June 6, with Mrs. J. L. Woltz, district secretary, presiding. All of the auxiliaries in that part of the district excepting one were present.

Mrs. Woltz, in her annual message, outlined her plans for the year and gave an inspiring report of the work done in the district in 1928.

After the reports of the auxiliaries Miss Anna Ogburn of Winston-Salem addressed the meeting on "The Responsibilities of the Adults in Organizing Children's Societies."

Mrs. C. C. Weaver, conference president, conducted the noon devotional service, Using the words of Christ when he told Mary to go tell the disciples that he had risen from the dead as a foundation for her remarks, she impressed upon her hearers that they should go first at home, then in the surrounding country, then into the uttermost parts of the earth, carrying the message of the love of God.

After a delightful luncheon the afternoon meeting was held with the opening devotion led by Mrs. Woltz. Miss Ogburn talked to the children and several of the ladies made interesting and instructive talks on "What Mission Study Has Meant to Me."

An interesting period was the officers' hour, at which time the different officers met in separate rooms and discussed, each with the other, the problems with which they are confronted in their work.

An interesting report of the Council meeting was given by Mrs. C. C. Weaver and Mrs. J .A. Howell told of the annual meeting at Winston-Salem.

Mrs. N. C. Dobbin, Sec.

DISTRICT MEETING AT LEAKSVILLE

The woman's missionary societies of the lower end of the Mt. Airy district met at Leaksville June 5 for their annual meeting, Mrs. J. L. Woltz, district secretary, presiding.

Mrs. J. G. Farrell, president of the local auxiliary, welcomed the delegates, and Mrs. Goolsby of Madison responded. In her annual report Mrs. Woltz gave some very helpful plans for this year. She urged that every auxiliary organize a "little sister" society this year. She also stressed more interest in our children's work, declaring this to be the weakest point in our district work. After a song by the children led by Mrs. M. B. Woosley, Miss Anna Ogburn of Winston-Salem, who came as a substitute for Miss Hackney, conference superintendent of children's work, told a beautiful story to the children, and was followed by an interesting talk by Mrs. W. B. Weaver on the social work being done in the local community in connection with the mills of Leaksville-Spray-Draper. Reports of the auxiliaries heard and pledges for the new year equal to those of last year and in many instances in excess of former pledges were assumed. Mrs. C. C. Weaver. conference president, conducted the noontide devotional and in her talk stressed stewardship and our duty in tithing our time, and the giving of our personality, our talents and our possessions. After a luncheon of "good things to eat" served on the church lawn by the Leaksville auxiliary, the conference convened for the afternoon session. Opening devotional by Mrs. J. L. Woltz, with prayer by Mrs. A. L. Thompson, district secretary of Greensboro district.

Mrs. P. E. Snead of Greensboro took the place of Mrs. S. H. Isler, who was to have been present, and gave some help-

[Continued on page 31]

Sunday School Lesson

JUNE 30

By Dr. Frank M. McKibben.

Review: Prophets and Kings of Judah's Decline

Golden Text: I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.—Jer. 31:3.

A review Sunday affords opportunities for a number of emphases in the class session. If it is felt to attempt to center attention upon the historical events and background of the work of the kings and prophets, some sort of a blackboard or chart diagram of the names of the kings, the prophets corresponding to their times, the dates of major events, and the dates for each personality will serve to give a comprehensive historical picture of these times. Again, it may seem best to attempt to identify each of the prophets with some outstanding event or teaching in the minds of the members of the class. Each of the prophets of the Old Testament should come to suggest a wealth of meaning to each member. The review might be planned to serve this end.

Characteristics of the Prophets

It does seem, however, that this review Sunday affords a splendid opportunity to study the marked characteristics of God's prophets. Their work has been so unique, their contributions so great, and the need of prophetic insight and utterance so perennial that much aid to modern activity may be gained from such a consideration. Prophets have been thought of as possessing peculiar characteristics that fitted them for their work. But when we examine their lives and work, do we find these traits so peculiar after all?

Comment has been made earlier upon the fact that the prophet is sensitive to the divine spirit. The "still small voice" is heard with remarkable clearness. This sensitiveness need not be regarded as peculair or as miraculous. It did not come about by accident. It resulted from the operation of divine laws, working as surely as do the laws of nature. Many of the prophets came out of backgrounds of solitude and silences, shepherds, mountaineers. This does not mean that all who would hear the still small voice should become shepherds or wilderness dwellers. But it does suggest the need of conditions under which it is possible to hear the still small voice. Life today seems to be almost crowding out the possibility even of ministers hearing the voice of God. Rush, hurry, noise, confusion, these things are not conducive to companionship with the Divine. "The world is too much with us; getting and spending we lay waste our powers." It will be noted that the lives of most great men root back into deep silences. This does not mean inactivity. It does mean "going apart for a while," taking "time to be holy," practicing the presence of God, and getting one's perspective of life. If this be part of the prophet's preparation, it is not impossible for us.

In the second place, the prophets through this practice and other means were able to get into tune with the Infinite. What has not the miracle of the radio suggested to God-seeking finite spirits! We used to sing in school, "There's music in the air," but we were not able to tune in on it. Today we can. For how long has the "pioneer broadcasting station" of the universe been trying to break through the insensitive heart-sets, the burnt-out spiritual tubes of men, the static of social strife and clamor, and the sinful neglect of simply turning the dials of life to "tune in!" The prophets were able to get their messages clear and direct. There were no garbled words. They felt so certain that they spoke to their times, "Thus saith Jehovah." How that voice is needed today! The coming of Christ, the embodiment of all of that infinite spirit that could be put into human form, has made the Spirit of God as accessible to any of us as it was to the prophets of old. What was seemingly peculiar of them should seem natural to us in this twentieth century of the Christian era. Christ made God so much more accessible to us. For shame that we should not always be "tuned in" to receive our messages direct and compelling.

Again, the prophets were conscious of a mission. Nothing else can explain their emergence into the market place, the king's court, the synagogues, and script. No modern psychology can quite account for the inner drive, the divine compulsion, the spiritual dynamic, that transformed timid, retiring men into bold, aggressive, and persevering prophets. These men had a mission of Jehovah of hosts. They had a feeling of "being sent." This transformation has been multiplied in possibility and power with the coming of Christ. What man or woman who has claimed allegiance to the Son of God can escape a sense of a mission? We need more ministers who are conscious of a mission. We need far more laymen who are conscious of "being sent" into their places of business, into the social world, into professional circles, and into all the walks of life, there to condemn sin, to strive for the right, and to call their fellow men to similar allegiance to Christ. There are business men whose associates would not suspect that they were Christian. There are women who can move in social circles long before others discover their allegiance to Christ. There are university professors who will admit only behind closed doors in great secrecy that they profess to follow Christ. Those who act thus have no consciousness of a mission.

There are many other striking characteristics of God's true prophets which should be noted. Only one more can be mentioned here, and that is moral courage. One can not help admiring these

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old prophets who faced angry kings, who walked among aroused mobs, who suffered bitter persecution, who entered ostracism, and who suffered death. It does us good in these days of moral softness, self-indulgence, and persecution-dodging to reflect upon the lives of true prophets and to appreciate what men have endured for righteousness sake. Prophets of moral courage are sadly needed in the pulpit, in the social life, in the industrial life, among the professions, and in high schools and colleges. Moral courage is not apt to characterize a life unless it has become sensitive to God's voice, has "tuned in" with the Infinite, and has developed a consciousness of a mission. A great "decline" occurred in Judah. A greater decline is possible in modern civilization. Prophetic insight and activity are the surest guarantees against this decline occurring.—Pittsburgh Advocate.

THE BOOTLEG PRESS

The small group of unscrupulous newspapers which are assailing the prohibition law proceed along definite lines. The program involves:

1. Ridicule. This appears in the editorials, joke columns, strip cartoons and political cartoons.

2. "Outrage stories." Officers of the law who are afterward exonerated by investigations of juries are reported as guilty of deliberate and brutal murder in prohibition enforcement. The criminal involved is always a "mother" or "student," a "respected citizen" or a "young lad." The intention is to cripple the government in its conflict with criminals. The effort has ever been made to handicap the government in controversies with foreign countries.

3. Cartoon abuse. These cartoons appeal to hate, to religious bigotry. They incite to crime, ridicule of government, officers of the law, and "reformers." The prohibitionist is pictured as a fanatical tyrant, ridiculous in appearance, sour in temperament, brutal in purpose. He is costumed in a "preacher's" coat in order to appeal to religious bigotry.

4. Editorial abuse. This abuse is particularly directed against the Protestant churches. Here, also, the appeal to religious bigotry is strong.

5. Distortion of news. The enforcement of the prohibition law "is costing a billion dollars a year." Prohibition is treated as an acknowledged failure. Every drink crime is "the result of prohibition."

6. Attacks upon the strength of government. Congressmen are pictured as hypocrites and fanatics. They are all represented as hard drinkers and grafters. Effort is made to create the impression that defiance of the law is defense of liberty.

7. Readline distortions. Headlines absolutely unjustified by the content of the news story are frequent. They appeal to the "sob society." They make heroes of criminals. They distort statements of fact.

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Western North Carolina Conference

PROGRAM OF LEAGUE ASSEMBLY AT JUNALUSKA

Monday, July 1

1:00-6:00 p. m. Registration and assignments.

7:00 p. m. Banquet. S. S. Cafeteria. Herman F. Duncan, toastmaster.

Songs, cheers, etc., by districts and groups.

Welcome: Rev. Ralph E. Nollner, Supt. Southern Assembly.

Response: Miss M. Catherine Gardner.

Address: Rev. Howard P. Powell.

Daily Schedule—Tuesday, Wednesday, Thursday, Friday

6:45. Morning watch. Led by David O. Kendall, secretary Student Volunteer Movement.

7:30. Breakfast.

8:30. Devotions. Auditorium Educational Building.

8:45. Address or forum.

9:15. Business session.

9:45. Bible study. Ephesians, Rev. C. M. Pickens. Philippians, Rev. C. S. Kirkpatrick. Athletes of the Bible, Prof. C. H. Trowbridge. Athletes of the Bible, Rev. R. C. Goforth.

10:30. Recess.

10:45. Mission study.

Training for World Friendship, Miss Ina C. Brown, Central Office.

Training for World Friendship, Mr. David O. Kendall.

Jesus Teaching on Use of Money, Rev. W. Arthur Barber.

Jesus Teaching on Use of Money, Rev. Fred Hedgepath.

111.30. Classes in methods.

First Dept. Devotional, Rev. F. O. Dryman.

Second Dept. Missionary, Miss Ina C. Brown.

Third Dept. Social Service, Miss Elizabeth Hastings.

Fourth Dept. Recreation and Culture, Mr. Herman F. Duncan and Miss Virginia Gabriel.

Hi-League Counselors and Epworth Junior Supts., Mrs. G. G. Adams.

12:15. Recess.

12:50. Lunch.

1:30-3:00. Rest and quiet.

3:00. Committees, faculty meetings, etc.

4:00. Recreation.

6:30. Supper.

7:15. Vespers. Led by Miss Ina C. Brown.

Evenings, 8:00 p. m.—

Tuesday—Address by Miss Ina C. Brown.

Wednesday—Address by David O. Kendall.

Thursday—Stunts by districts and groups, followed by Fourth of July fireworks.

Friday—Consecration service. Led by Rev. C. M. Pickens, with Mr. Barber presiding.

JOINT CHARLOTTE-GASTON COUNTY UNION MEETING HELD

Miss Winnie White, retiring president of the Charlotte Union, welcomed the Gaston County Union Monday night, June 10, at First Methodist church, Charlotte. Miss White stated htat this joint meeting was the realization of a desire in the heart of our conference president which he expressed to the two unions several months ago. Mr. Duncan was present and greeted the large assembly of Epworth Leaguers in a warmly enthusiastic manner. He spoke on co-operation and urged a large attendance at our assembly at the Lake, July 1-5.

Mrs. Joe Jacobs led the devotional program which was given by Gaston county leaguers. Their program was pretty and inspirational in every respect. Mrs. Jacobs presided over a brief business session during which the silver loving cup was presented the league having largest attendance. Main Street and West End ran close with 49 and 50 present. More than 300 Gaston county leaguers attended. Mr. Kennedy made the announcement of their annual picnic.

During the business session of Charlotte Union, Catherine Gardner presided. In addition to the union's ten chapters present, Calvary had a large delegation of senior and Hi-Leaguers present, and Brother J. E. B. Houser of Waxhaw attended with his new senior league, nine of whose members pere present. Hickory Grove had the highest percentage of membership present and was awarded attendance banner. The Hickory Grove chapter will be host of the Charlotte Union July 8. Matthews won the efficiency cross.

Reports were heard from all leagues regarding the Lake Junaluska service project, which were all very encouraging. Matthews reported 100 per cent, having mailed to conference treasurer their quota in full. Hawthorne Lane reported great headway on their big quota.

Elizabeth Woodward reported for the Junaluska Club, announcing stunt night June 25 at Dilworth hut. Silver loving cup, now held by Matthews league, will be warded chapter putting on best stunt. She outlined general rules and points governing stunts, and explained that small admission fee and sales from refreshments will be used to send a delegate to our assembly. The main purpose of the club is to send each year a leaguer who has never attended same. Beryryman Jones is president of the club.

The union voted to send a delegate to Junaluska to represent its best interests during the assembly. The president of the union will appoint him.

The spirit of fellowship expressed itself beautifully during the social hour. Mr. Cartier, superintendent of Charlotte play grounds, directed the games in one of the largest church groups of young people ever assembled in Charlotte. The meeting was voted such a success that it was made an annual event between the unions and Gastonia voted Charlotte to be their guests next year. The invitation was gladly accepted.

North Carolina Conference

EPWORTH LEAGUE INSTITUTE

On Tuesday evening Miss Evla Rackley, the very alert and efficient secretary of New Bern district, held an institute at Riverside church.

Big things are being done in Epworth circles wherever the active and skilled Epworth Leaguer, Rev. R. M. Price, is at work.

BROADWAY LEAGUE

The Broadway Epworth League of the Broadway Methodist church, Broadway, N. C., has a splendid league of 24 girls and boys. We have four wide-awake department leaders. We conduct devotional meetings weekly and carry out beneficial recreational activities. Our pastor, Mr. Hinson, is a great inspiration to us and we appreciate him very much.

We observed our anniversary program and the following officers were installed:

President—Mayo Rosser.
Vice President—Helen Chandler.
First Dept. Supt.—Mattie Harrington.
Second Dept.—Evelyn Harrington.
Third Dept.—Treva Davis.
Fourth Dept.—Nellie Harrington.
Rec. Sec-Treas.—Beulah Harrington.
Epworth Era Agent—Ellis Kelly.
Cor. Sec.—Eugenia Rives.

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Norfolk Southern Resorts
Sundays till September 1st.

Summer Excursion Fares
all resorts until September 30th.

Niagara Falls Excursions once a week
June 20th to October 2nd.

Jersey Coast Resorts once a week
June 18th to September 18th.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Dear Friends:

I feel how weak and fruitless would be any words of mine which should attempt to express my sincere gratitude and appreciation for the many things that have been done for me for the past 12 years.

I wish to thank each and everyone of you, my kind friends, for your kindness. I wish to show my deepest appreciation for all that the people of this home have done for me in behalf of my training.

To the missionary society of Morehead City that have been sending me beautiful clothes for many years, I wish to give thanks for all they have done, and for the Methodist conference I want them to know how much I appreciate the sacrifices that have been made in behalf of my education and my home.

Mrs. Barnes, the father of this home, will never know how much he is loved and honored by the chlidren who go out from this beautiful home. I feel sure there is no other man who could do and has done more for the growth and prosperity of this home than he. I wish to let him know how much I appreciate what he has done for me.

Sincerely yours, Melvo Pigott.

* * * *

Dear Friends:

The time is drawing near when I must leave this beautiful home. The home I have loved and cherished for 12 years. Twelve short years full of happiness, fun and enjoyment are not easily forgotten.

First of all I want to thank the conference who made this home possible. I can hardly realize that this is my last year here.

During eight years here I have enjoyed the utmost kindness of Mrs. W. L. Sherrod of Enfield, N. C. She has delighted me by sending me twice a year a box of lovely clothes. To her I give my most sincere appreciation.

I also want to thank Mr. Barnes. He has been a real father to us all. I will never forget his kindness and love. I want to thank Miss Gray and the members of the faculty for their teaching and training that I have received here. I shall never forget their kindness, their care, and their affection.

Last but not least I want to thank the doctors of Raleigh, the managers of the movies, and the members of Edenton Street Methodist church, who have delighted every boy and girl at Christmas time. I thank you. Daisy Howard.

EDITOR OF YEARBOOK SEEKS INFORMATION

It is my earnest desire to make the General Conference edition of the official yearbook of the church more complete and fuller of interest than any yearbook that has heretofore been published.

First, I am convinced that our people have many articles of real Methodist historic interest and value—such as pieces of furniture that were used by pioneer Methodist bishops and preachers, old baptismal bowls, portraits, etc., that our people would like to know about. If you have anything in this line, please let me know what and where it is and how it is connected up with early Methodism.

I desire also the names of preachers and laymen (both men and women) who were born in or before 1850. If any reader who belongs in this class or has friends or acquaintances who are eligible for listing under this heading will furnish me the names, giving also date and place of birth and present address, I shall be greatly obliged.

I desire also the names of preachers in any of our conferences who are fathers and sons or brothers; also preachers who have married the daughters of preachers.

I wish also to enlarge the department devoted to Southern Methodist couples who have been married 50 years or more. For use in this department we desire the full names of both husband and wife—particularly those who will celebrate their golden weddings in 1920—also the exact date and place of the wedding.

I shall be very grateful for any information sent in response to this appeal. Please address all letters to me at 810 Broadway, Nashville, Tenn.

Curtis B. Haley.

GOLD HILL CIRCUIT

Just a few words from the Gold Hill circuit. We are alive, and much alive. The activities of the five churches are encouraging. The circuit only had one league on our arrival last fall and now we have four of the largest and most active leagues in the Salisbury district. Rockwell League knows nothing else but to carry off the loving cup at the county meeting. Gold Hill Hi-League cops the banner as the best Hi-League. Liberty and Wesley, just organized about a month, have doubled their enrollment.

The Sunday schools have made from a 25 per cent to a 300 per cent gain. Rockwell has trebled its enrollment.

Sixty-five members have been added this year ,and two more revivals to be held—Zion and Wesley.

The good people of the circuit have showed a big heart to their pastor. Poundings have been so many I cannot enumerate them. Rockwell came in last Wednesday evening with a truck load of the best things—flour, meats, lard, sugar, and to omany articles to mention. They have even put new tires on the automobile.

We have not yet given up hope of getting on the honor roll of the Advocate.

Rev. J. Max Brandon.

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ARE PREACHERS DISHONEST?

By Ivon L. Roberts.

Not a great while ago Sinclair Lewis presented in Elmer Gantry a picture of a scheming, double-dealing preacher who would stop at almost nothing to accomplish his purpose which was to satisfy his own selfishness rather than save souls. He stooped to fraudulent and underhand conduct to win praise and money.

This indictment against men of the Christian ministry, presented as it is in fiction, is not to be passed over lightly, for while few people would accept it as an actual and correct representation of any preacher, quite a number would willingly admit that it is partly true of many ministers. Certainly there is enough truth in this exaggerated portrait to cause all pulpiteers to be on guard against all insincerity or dishonesty in both word and deed. In this an ounce of prevention is worth a pound of cure, for when a minister has once shown insincerity he may never be able to find a cure for the injury it has done.

As a rule, one may safely believe that ministers intend to be strictly honest. To put it emphatically, not one in a hundred starts out deliberately to deceive, for even those who have the fewest religious scruples realize that Christianity stands for unquestionable honesty. Furthermore, ministers are convinced that they must live in accordance with the teachings of the Christ whose gospel they are called to preach, and for the sake of that gospel they fully intend to live above reproach, but not every one has a fine and scrupulous regard for truth. However, due to causes other than evil intentions, dishonesty sometimes creeps into the life of a minister as a development of which, for the greater part, he is unconscious.

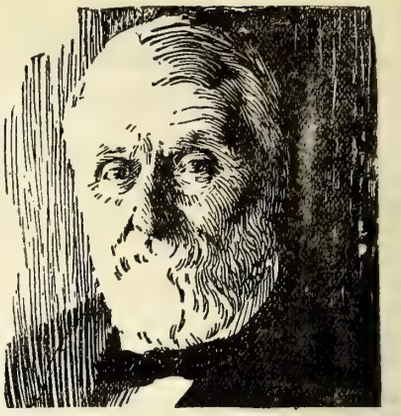
The causes and manner of such a development are interesting to consider. One factor contributing to insincerity is an attempt of the minister to live up to what people expect of him. When some person heartily shakes hands with a preacher and asks, "Do you remember me?" to dispel their genial smile by frankly admitting no remembrances seems cruel, and rather than hurt them in such a way he often claims to recognize them. As a result some ministers are unable to forget anyone forever. Paul's exhortation, "Lie not one to another," pricks not their conscience. Other things are also expected of a preacher that are not required of the Christian layman. He is expected to rejoice with all the happy people about him and weep with the sorrowful. Of course the average pastor wants to do just this, but sometimes the strain upon him is so great that he feels that he must necessarily hold himself in reserve so as not to break under the burden. He dares not let this reserve be known lest people think him cold or callous or indifferent toward them, and he thereby make himself less popular or less serviceable as a Christian servant. Consequently, he shows a conventional sort of interest, but his sympathy becomes somewhat hollow and insincere.

Again, the deep concern that most ministers have for the cause leads them to praise where praise is not due in order to hold or win the support of these folk. Likewise, when his heart is aching with disappointment because some capable person has triflingly neglected some important duty and then comes bringing shallow excuses which the minister knows are not the real reason for the neglect, he is, for fear of hurting that person's feelings and thereby spoiling the chance of further services from him, almost compelled to say, "That is all right. I do not blame you," while in his heart he does blame him for such disloyalty. Of course he knows such behaviour is not quite sincere, but tries to justify himself by thinking it was for the good of the cause. Such a departure from the truth makes more serious offenses easy.

About the next step along the pathway of dishonesty is that of attempting to meet the expectations of the congregation when he enters the pulpit, and to prevent disappointment and save his popularity he tries to set forth ancient doctrines in the old forms rather than revise these doctrines so that they conform to his own convictions. One recognizes this sort of deception as the kind of hypocrisy practiced by Bishop Bonafede of Shoddy, when, as he said, he "denatured his advanced ideas" to keep from causing trouble in the churches. The minister may be sincere in wishing not to disturb the faith of any of his hearers, but he cannot be ignorant of the fact that he is violating his convictions and practicing deception.

Closely related to this sort of deception is the practice of speaking in the pulpit things which the minister knows are not true. Such pulpit lying is usually spontaneously and almost unconsciously done, because the men who have this fault have fibbed so much that they cannot discern between fiction and truth. They sometimes make a pretense of emotion to move others; they exaggerate ordinary events for effect; they use illustrative incidents, discovered in their reading, as though they came from personal experience, or the opposite—using incidents from their own experience as though they happened to some other person even though there may be present persons who will know that the preacher is speaking of his own experience in this disguised manner; and they tell what thoughts came to them on certain occasions, when in truth the thoughts originated in their study afterwards. Of course such precedure is a sort of dishonesty.

In order to make a favorable impression upon the community in which they work or gain the high esteem of the presiding elder and others, some ministers are guilty of another dishonest and damaging practice, namely, setting up false appearances. They like to display large figures to show how much money has been raised or how many members have been gained by them, and some never



WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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J. H. Shumaker, General Secretary
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prune a church roll for fear the annual report will show a decreased enrollment. Such a policy seems deliberately planned to deceive, and it is based on a dangerous admiration for figures. The proper way to measure church work is not by figures, which are the greatest of liars unless all other facts are known, but by spirit. Not all of such display is pure falsehood, of course, but often just enough of the true is shown to leave the impression that all the apples in the bushel are just as large and just as red as those on the top while if some underneath were shown they would not appear so fine.

Many bad results may come from dishonesty in the life of the preacher, but two are especially outstanding. First, insincerity quickly undermnes the confidence of laymen in their spiritual leader. When people observe any sort of deception by a minister they immediately lose faith in him, for they think that of all people he should be above such a fault. Laymen will tolerate poor preaching, faulty business management, lack of education, and other faults, but they will not endure a minister who cheats or lies. His dishonesty gives his voice the ring of hypocrisy and degrades religion and the gospel in their estimation. Secondly, dishonesty destroys the integrity of the man and thereby saps his spiritual vitality. Whether the deception is studied and deliberate or unconscious and unintentional the ultimate result is irreparable damage to the inner life of the preacher. Dr. Dan Brummitt clearly portrays this result in Shoddy, for Bishop Bonafede ultimately comes to the place, after achieving all the prominence for which he longed, where he realized that his ambition cheated him out of the most desirable spiritual virtues. He had reached a point where, after a period of spiritual famine, he was hungry for soul food, but the sentence upon him was the text of his own sermon: "Thou shalt see it with thine eyes, but thou shalt not eat thereof." (2 Kings 7:2).

If preachers would but think soberly of these dangers they would see the importance of keeping their lives strictly honest in every way, and if laymen would be more thoughtful and considerate of their pastors they could remove all necessity of deception and make the road less perilous for their spiritual mentors.

THIS IS MY FATHER'S WORLD

This is my Father's world,
He shines in all that's fair.
In the rustling grass I hear Him pass;
He speaks to me everywhere.

This is my Father's world.
From His eternal throne,
He watch doth keep when I'm asleep,
And I am not alone.

This is my Father's world.
Should my heart be ever sad?
The Lord is King, let the heavens ring;
God reigns—let the earth be glad."

—Selected.

Wash Away the Impurities

Cleanliness is more vital internally than externally. Frequent flushing of the alimentary canal is essential to continued health. In fact a cleansed and regulated system will usually resist disease and avoid many of the serious troubles.

Glenn Springs water is recognized as a very effective means of purifying the system, eliminating stored up poisons and encouraging the natural function of the stomach, liver, kidneys and bladder. It acts as a mild regulator; accelerates the secretions and excretions of the body; by dilution it aids digestion and absorption. In general, it forms the natural basis and stimulation for functional efficiency.

Its liberal centent and natural combination of Potassium, Sodium, Lithium, Calcium and Strontium Salts, together with other effective minerals, renders it particularly effective. It is successfully used in the treatment of chronic constipation, biliousness, auto-intoxication and other intestinal toxemias.

It is excellent for use in cases of obesity, acid dyspepsia, kidney disorders (including Bright's disease), bladder troubles resulting from excessive acidity and intestinal putrefaction.

Rheumatism, gouty diathesis and other diseases of metabolism, such as eczema, rickets, anemia, etc., respond to Glenn Springs water.

It is found indirectly helpful in the treatment of Pellagra; for suppressed menstruation, and in conjunction with quinine it has long been used as a very efficient treatment for malaria.

For the sake of your health drink Glenn Springs water freely. It is palatable, pure, sparkling, and by many considered very delightful.

Order two five gallon carboys today, by express, and later allow us to ship at regular intervals, to reach you as the original supply is depleted. Regular use is necessary to secure best results.

Send no money. Start on the road to health. Fill out the coupon below and drink the water freely. That is all that is necessary. We will invoice you at $3.50 for 10 gallons. You agree to return the containers when empty.

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12 White Terrace,
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Name .....

Address .....

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Marion, Pleasant Grove ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
THIRD ROUND

June
Hillsboro, New Sharon, a.m. 30
Milton, Purley, 3, ... 30
July
Duke Memorial, p.m. 10
Yanceyville, Locust Hill, a.m. 13
Andrews, a.m. 14
Lakewood, p.m. 14
Graham, a.m. 21
Haw River, p.m. 21
Trinity, p.m. 24
Stem, Roberts, a.m. 27
Mt. Tirzah, New Bethel, a.m. 28
W. Durham, p.m. 31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

June
Siler City, Providence 29-30
Carthage, Center, p.m. 30
July
Roseboro, Halls 6-7
Dunn, p.m. 7
Stedman, Bethany 13-14
Erwin, Blacks, p.m. 14
Jonesboro 20-21
Newton Grove, Wesley's 27-28
St. Pauls, Barker's, p.m. 28

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

June
Hookerton, Ormondsville, 11 30
Pikeville-Elm Street, Saulston, 3 30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

June
Oxford Ct., Bethel, 11 29
Oxford, 11 30
July
Cary-Apex, Macedonia, 11 6
Zebulon, Wendell, 11 7
Bailey, 3 7
Creedmoor, 11 13-14
Edenton Street, night 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

June
West End, 11 30
Richmond Ct., 8 30
July
Rowland 7
Piedmont, 11 14
St. Johns-Gibson, p.m. 14
Ellerbe, 11 28
Roberdel, p.m. 28

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

June
Bath, Bethany, 11 and 2 28
Mattamuskeet, 11 and 2 29
Swan Quarter, Soul, 11 30
Pantego-Belhaven, 8 30
July
Robersonville Ct., Thur, 11 and 2 6
Ayden, 11 7
Farmville, 8 7
Washington, 11 14
Aurora, Small's, 11 and 2 13
Aurora, 8 14
Springhope, 8 20
Springhope, White Oak, 3:30 21
Rocky Mount, First Church, 11 21
Nashville, 8 21

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
THIRD ROUND

June
Middleburg, Tabernacle, a.m. 30
July
Ahoskie, Colerain 3
Roanoke Rapids, a.m. and p.m. 7
Scotland Neck, Palmyra, 3 14
Windsor, Windsor, a.m. 17
Conway, Zion, a.m. 20-21
Williamston, Holly Springs, a.m. 23
August
Halifax, Tabor, a.m. 4
Enfield, Central Cross, 3 4
Seaboard, Sharon, a.m. 18
Garysburg, Oak Grove, 3 18

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

June
Scott's Hill, Union, 10-3 27
Tabor, Bethesda, 10-3 28
Wallace-Rose Hill, Providence, 3 29
Grace, 8 30
July
Ingold, Salem, 10-3 2
Hallsboro, Wootens, 11 7
Whiteville, 8 7
Shallotte, Sharon, 10-3 9
Kenansville, Friendship, 10-3 11
Clinton, Clinton, 8 11
Carver's Creek, Council, 11 14
Chadbourn, Fair Bluff, 4 and 8 14
Town Creek, Zion, 10-3 16
Burgaw, Rocky Point, 10-3 17
Trinity, 8 17
Magnolia, Carlton's, 10-3 20
Faison-Warsaw, Goshen, 11 21
Fifth Avenue, 8 21
Maysville, Belgrade, 11 28
Jack-Richland, Haw Branch, 3:30 28

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

June
Spring Gap, The Gap, 11 30
Black Mountain, 8 30

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

June
Dilworth, 11 30
Hickory Grove, night 30
July
Hawthorne Lane, 11 7
Myers Park, 11 14
Big Spring, night 14
Monroe, 11 21
Prospect, Bethlehem, 11 20-21
North Monroe, 3 21
Wadesboro, 11 28
Matthews, night 28

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

June
Gastonia, Main Street, 11 30
Trinity, Tate's Chapel, 3 29-30
Lincolnton, First Church, night 30

MARION DISTRICT
Edwin O. Cole, P.E., Box 264, Marion, N. C.
THIRD ROUND

June
Glen Alpine, 11 30
Pleasant Grove, night 30

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

June
Moravian Falls, Moriah, 11 30
North Wilkesboro, night 30
July
Jonesville, Longtown, 11 7
Dobson, Pleasant Ridge, 2:30 7
Boone, 11 14
Watauga, Mabel, 2:30 14
Sandy Ridge, Mount Herman, 11 21
Danbury, Forest Chapel, 2:30 21
Elkin, 11 28
Ararat, 2:30 28
August
Helton, 11 4
Warrensville, 2:30 4
Todd, 11 11
Jefferson, Zion, 2:30 11
Sparta, 2:30 17
Creston, 11 18
Laurel Springs, Chestnut Hill, 2:30 18

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274.
FOURTH ROUND

June
Mooresville, Broad St., 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville Central, night 30
July
Stony Point, 11 7
Hiddenite, Rocky Springs, 2:30 7
Taylorsville, night 7
Lenoir First, 11 14
Lenoir Ct., Gamewell, 2:30 14
Hudson, Hudson, night 14
Mt. Zion, 11 21
Davidson, Fairview, 2:30 21
Newton, 11 28
Mays Chapel, 2:30 28
Maiden, night 28
August
Dudley Shoals, Cedar Valley, 11 4
Grace, 2:30 4
Granite Falls, night 4
Hickory First, 11 11
Hickory Ct., Bethel, 2:30 11
Highland, night 11
Statesville, Broad St., 11 18
Olin, Olin, 2:30 18
Race St., night 18
Ball Creek Camp Meeting, 11 25
Hickory, Westview, night 25

SALISBURY DISTRICT
H. C. Sprinkle P.E., Salisbury, N. C.
THIRD ROUND

June
Albemarle Ct., Stony Hill, 11 Sat. and 3 Sun. 29-30
Albemarle, First St., 11 30
Albemarle, Central, 7:30 30
July
Gold Hill, 11 Sat. and 3 Sun. 6-7
Badin, Bethany, 11 7
Salem, Oak Grove, 11 Sat. and 3 Sun. 13-14

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North Carolina Christian Advocate

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New London, Bethel, 11	14
Norwood Ct., Randall, 11 Sat. and 3 Sun.	20-21
Norwood, 11	21
Main St.-Yadkin-Rowan, 7:30	21
Woodleaf, 11 Sat. and 3 Sun.	27-28
Spencer, Cenrtal	28

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

	June
Jonathan, 11	30
Dellwood, Balsam, 3	30
Waynesville, night	30
	July
Wolf Mountain, 11	6
Cullowhee, 11	7
Webster, 3	7
Glenville, 11	14
Highlands, 3	14

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
THIRD ROUND

	June
Hanes-Clemmons, Bethel, 11	30
Burkhead, night	30
	July
Lewisville, Sharon, 3 and night	June 30 and 1
Thomasville, Trinity, 11	7
Thomasville Ct., Prospect, 3	7
West End, night	7
Kernersville, Shady Grove, 11	14
Grace, night	14
Lexington, First Church, 11	21
Hiatt, night	21

W. N. C. WOMEN'S PAGE

(Continued from page 23)

ful information on mission study, followed by a vocal solo by Mrs. Charles Boyd, "List to the Voice Divine."

The conference disbanded and divided into groups for officers' hour. These groups were led in their discussions by one member from each group. Mrs. C. C. Weaver told us of many interesting happenings at our Council meeting in Washington, and Mrs. James T. Smith of Spray told of her impressions of the annual conference in Winston-Salem. The meeting for 1930 will be held at Stoneville. Mrs. L. P. Mitchell.

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In Memoriam

WELLONS—Death has again visited this community and removed from our midst Rev. R. F. Wellons. He was a local preacher of the M. E. Church, South, and had served as supply the following charges: Helton circuit, Warrenville circuit, Todd circuit, and Laurel Springs circuit. For several years he was proprietor and editor of the Ashe County News. He leaves a wife and ten children to mourn their loss. He was 49 years old. Brother Wellons was faithful to his church, a good citizen and will be greatly missed in this community.

T. J. Huggins, Pastor.

GARRISH—Myron Arrington Garrish, son of Simon and Sarah Howard Garrish, was born in Ocracoke, N. C., November 12, 1888, and passed to his eternal reward at four o'clock on the morning of June 14, 1929, from his residence in the place of his birth. He attended the public school in his home community and one term in Atlantic, and in Raleigh took a business course. On August 28, 1915, he was married to Miss Agnes Irvin Scott, daughter of R. B. and Mrs. Jennie L. M. Scott of Atlanta, Ga. To them was born a son, Irvin Scott Garrish, who with his paternal grandparents dwells in Ocracoke. At Galveston, Texas, where Brother Garrish was in command of a government boat, his wife died in a hospital August 30, 1919. Later he was married to Miss Nora Casey of Ocracoke, and to them a son was born, Myron Arrington Garrish, who with his mother survives. Mrs. Walter C. O'Neal of Ccracoke is a sister of the deceased. When 19 years old Brother Garrish united with the Southern Methodist church at Ocracoke. In the last hours of his earthly sojourn he expressed deep regret at having backslidden in heart and life, and testified to having again found peace with God and preparation made for his departure from earth. His concern for the spiritual welfare of his kindred and friends was shown by calling them one by one to his bedside and affectionately exhorting them to live aright. To the circle of dear ones bereaved our sincere condolence is extended. The Rev. B. F. Rill assisted the pastor in the obsequies. The floral tributes were many and beautiful.

W. A. Betts, Pastor.

RESOLUTIONS OF RESPECT

We, the members of the Susannah Wesley Bible class of Central M. E. church, Albemarle, N. C., wish to express our deep sorrow at the death of our friend and co-worker, Mrs. R. A. Crowell, whose sudden passing on the afternoon of May 26, 1929, caused a distinct shock and profound grief to her numerous friends, as well as to the entire town, for no one knew her but to love her.

Mrs. Mamie Lowrance Crowell was one of the most universally loved women who has ever lived in Albemarle. Her life had been one of unselfish, untiring, loving service. While the light reflecting her beautiful life was at its zenith in the home, her heart and soul were large and broad enough to reach out to the needy in all walks of life. She had a smile and a word of cheer and encouragement for all with whom she came in contact. Her bright, optimistic spirit, coupled with that unselfish, loving-kindness which characterized this good woman, was a magnet which drew to her hundreds of friends and admirers.

Just to be in her presence was a sweet benediction. Many lives have been enriched and inspired by her influence.

Our class has lost a valuable member and we will miss her; but

Be it resolved, that we bow in humble submission to the will of the Father whom she loved and trusted; that while as a class we miss her, we feel that our loss is her gain—that all is well with her soul;

That we extend to those nearer and dearer to her our sincere sympathy, praying God to comfort them;

That a copy of these resolutions be sent to the family, also a copy to the North Carolina Christian Advocate.

Mrs. W. T. Huckabee,
Mrs. S. H. Milton,
Mrs. Ida R. Bostian,
Committee.

IN MEMORIAM

Margaret A. Troutman Morgan, wife of John H. Morgan. Just four years ago, July 1, 1925, at 9:30 in the night, the angel of death slipped quietly into mother's room where she was so sick and took her so quickly. I can hear the angels rejoicing as the Star of Bethlehem guided mother that night.

The stars were so bright that night
When you, mother, looked so happy and bright,
And bid us for the last time good night.
Mother, I can hear you singing:
Don't you hear the bells a-ringing!
Mother was always cheerful and bright,
Telling us to do what was right;
To meet her up yonder on that happy shore,
To meet to part never more.
Mother was always singing her sweet songs.
We are going down the valley one by one
Towards the setting of the sun.
Mother, how I wish I could hear you sing as I used to
Those songs so old and sweet.
God be with you till we meet.
Those sweet lips singing God's praises,
Begging us to be good and true.
Mother, we will always love you!
Mother, we are going to meet you on that beautiful shore,
To part never more.

A Daughter, Nannie Morgan Gentz.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom has seen fit to call to her reward our dear friend and co-worker, Mrs. James Daniel Geddie; therefore be it resolved:

That we of the Ladies' Aid Society bow in humble submission to Him who doeth all things well, and express our appreciation for her splendid character and her loyalty to our society. We shall sorely miss the sunshine of her presence, her cheerful greetings and the assistance she so freely gave us in our work.

That we, the members of the society, express our sympathy to her bereaved relatives and friends.

That a copy of these resolutions be placed on the records of our minute book, a copy be sent to the North Carolina Christian Advocate, and to the family of the deceased.

Mrs. E. C. Blake,
Mrs. C. C. Culbreth,
Mrs. T. C. Maxwell,

RESOLUTIONS OF RESPECT

Whereas, the death angel has recently visited our ranks and summoned away Mrs. Joe Halbert, one of our members of the Hebrew faith; and

Whereas, her regularity of attendance, her earnestness and intelligence of interest, her pleasantness of social manner, her cheerfulness and liberality of support, and her unselfishness of service—all gave her place high and growing value among us; and

Whereas, she was called from us so very suddenly, even before we could realize the meaning of so strange a providence; therefore resolved:

First, That we, the surviving members of our beloved society, hereby humbly express our acquiescence in and submission to our divine Father's unerring will.

Second, That we dedicate a page in our records to our esteemed departed sister's memory.

Third, That a copy of these resolutions, with sincere assurances of our heartfelt sympathy, be presented to the sorrowing husband and daughter.

Fourth, That we kindly request our local paper, The Times, to publish these resolutions, also the North Carolina Christian Advocate.

Woman's Society, M. E. Church, South,
Belhaven, N. C.

Mrs. E. W. Clark,
Mrs. Lizzie A. Bell,
Mrs. R. H. Broom,
Committee.

RESOLUTIONS OF RESPECT

We, the members of the board of stewards of Central Methodist church, Mooresville, N. C., wish to express our deep sorrow at the death of our faithful brother and steward, Fed M. Culp, which occurred May 24, 1929.

Therefore we, the board of stewards offer these resolutions:

First, That we are conscious of a great loss.

Second, That we bow in humble submission to the will of God, believing that he doeth all things well and wisely.

Third, That we tenderly condole with the family of our deceased brother in their hour of trial and affliction, and devoutly commend them to the keeping of him who looks with pitying eye upon the widow and loved ones, and we share with them the hope of a reunion in that better and great beyond where there are no partings.

Fourth, That these resolutions be transmitted to the family of the deceased by the secretary, as a token of our respect and veneration for the Christian character of a good man gone to his reward.

J. L. Moore, Jr.
R. W. Troutman,
W. R. Hartness,
Committee.

IN MEMORIAM

J .S. Funchess died December 26, 1928, in a local hospital, Wilmington, N. C., from complications resulting from a broken hip in a fall six weeks before. During his prolonged illness he was a great sufferer but bore it with much patience and fortitude.

He was born in Orangeburg county, S. C., in 1860, being in his 69th year; married Miss Alice Taylor of Kinston, N. C., in 1885. In 1889 he came to Wilmington, where he resided since, and connected himself with Fifth Avenue M. E. Church the same year, living a consistent member till the time of his death.

He was a man of noble, sterling character, possessed of a strong intelligence, high ideals and noble purpose in life, his real character being appreciated most by those who knew him best. He was a great lover of music and good books; unselfish and hospitable toward all. He is survived by his devoted widow and prominent and honorable relatives in South Carolina, the nearest being nieces and nephews. He was laid to rest in the cemetery at Kinston, the funeral services being conducted by his pastor, Rev. D. E. Earnhardt.

May God in his mercy and love comfort and sustain his bereaved widow.

A. Friend.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, JULY 4, Number 27

Duke Divinity Library



Louisburg College and Campus, the Meeting Place of the Annual Epworth League Assembly of the North Carolina Conference

Last week 300 Leaguers met for instruction, fellowship and recreation—This College is rendering valuable service from year to year in becoming the rallying place for the youth of the North Carolina Conference. The plans laid and the pledges made for the coming year promise much.

THE ADVOCATE CAMPAGIN

T. C. Jordan

Rev. T. C. Jordan hails from old Iredell, but he is fully at home beyond the Ridge. Burnsville goes on the roll and Jordan still writes himself down among those who succeed. All that country beyond the Blue Ridge got a late start in this campaign, but wait for the final roll call.

The Metropolis of Harnett

Dunn is a growing town in which the Methodists have a secure hold. Rev. C. L. Read is the cultured gentleman and attractive preacher who ministers to this excellent group. He stands by the Advocate and his charge is now on the roll of distinction. Lee put Hay Street over in great shape. Now both ends of the district are moving to keep pace with the center. Watch the old Fayetteville!

Parker Looks Back; He Goes Forward

Rev. A. S. Parker celebrated in a great way the centennial of Providence church; he also used this occasion to get on the Advocate roll and also to begin a revival. This is a display of wisdom not met with every day. To cherish the past, to distribute good literature, and to promote a revival is to take advantage of the past and to use the present. We need more such workers. Fortunate is the Wallace and Rose Hill charge.

Barfield Joins Craven

Rev. R. W. Barfield puts Newport on the roll this week. In so doing he joins E. B. Craven in giving the New Bern district a shove. Every indication is that this district in the valley of the Neuse will soon be 100 per cent in the campaign. Thank you, Brother Barfield. You have made good your promise.

Paul Hardin, Jr.

How is this for a young man in his second year? Brother Hardin puts Matthews on the roll with two stars in his crown. The finest feature of it all is that this is a sample of the way he acts all along the line. God's blessings on all he does!

Dwight Ware Scores Again

Some men have a way of winning wherever they are placed. Such is the record of this another young brother at Forest Hill, Concord. He is walking in the footsteps of a number of bright young ministers who have served this church. This present distinction is only one of the many rolls of honor on which he has a place. We refrain from more lest we offend his modesty.

Snow Hill and Craven

Rev. E. B. Craven is not among the high hills as one might conclude from the name Snow Hill. In fact, his charge is in the flat lands of Green county. But this does not prevent this brother from going on a pedestal. One has to go a long way to find a better people, among whom are many of the most loyal Methodists found. This preacher and his fine family are worthy of such a flock. The Advocate appreciates its loyal supporters in Green—it is fine to place them on the roll of honor.

Mebane and Hurley

Rev. B. T. Hurley puts Mebane among the notables. Let this good work go on for a little while and the Durham district will be 100 per cent. Good for Mebane. Thank you, old fellow! We have been counting on you for years.

CENTENNIAL CELEBRATION AT PROVIDENCE CHURCH

With the sermon of Bishop E. D. Mouzon last Sunday morning, the centennial celebration of Providence church in Duplin county reached its climax. The sermon and the crowd, gathered from all the regions round about as far as Goldsboro and Wilmington, made Sunday a notable day. Saturday was of equal interest to the local church. Addresses were made, a paper prepared by the committee on history was read and the third quarterly conference held. Seldom is seen a table in length and abundance of food equal to that spread in the yard on Saturday.

Preparations Made

Rev. A. S. Parker and his committees spared no pains in making ready for the celebration. Presiding Elder H. M. North was present through it all and in charge of the services on Sunday. For Sunday's services a tent was spread on the west side of the church under which were placed the pews of the church, 150 chairs and more than 200 improvised seats. This met every demand for an outdoor service. The grounds were in ship-shape.

A Bishop in the Open

It was good to get the bishop in the open. He never spoke to finer advantage and the crowd was duly appreciative. Order, reverence and thoughtfulness prevailed, with a fine spirit of democracy and a deep sense of brotherhood. A gospel for the world with power to save all men as proclaimed by the preacher gripped and held the attention of all.

How appropriate! The whole occasion in an age and among a people far removed from a century gone had much in common with those hardy and heroic itinerants of a hundred years ago. The same gospel is proclaimed today as that preached by Asbury. Asbury came this way in his old gig; Mouzon came in the elder's Buick. But what of that? Both proclaimed themselves debtors to the bond and the free; to the Greeks and to the Barbarians.

A Revival Begins

The back-look only prepared for the outlook. It is well not to allow the outlook to be lost in the back-look. The revival began Sunday night with Rev. E. G. Overton doing the preaching. We really expect the gospel to be preached in its purity and with sincerity similar to that proclaimed by the itinerants of the early days. Really a more comprehensive message will be deliveerd, for at present the preacher has to deal with a far more complex social order though the same old human nature remains.

Rev. C. P. Jerome, Rev. M. D. McDonald, Rev. N. P. Edens, Rev. L. A. Watts and Rev. M. T. Plyler attended the celebration. Rev. L. A. Watts preached on Friday night.

If one is to give heed to the kind words heard on every hand, the N. C. Christian Advocate is in fine favor.

It was our high privilege to enjoy the hospitality of Brother Jesse Fussell of Rose Hill.

STATESVILLE DISTRICT NOTICE

The Statesville district conference will convene at Granite Falls July 9-10. Bishop Edwin D. Mouzon will be with us Tuesday evening and Wednesday morning. Delegates who expect to spend the night with us will please notify Rev. H. H. Robbins, the pastor.

NORTH CAROLINA CHRISTIAN ADVOCATE

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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, JULY 4, 1929 Number 27

How the pastor talked to the highwaymen who sought the cash that he did not have: "Ah, gentlemen, I might, indeed, have something to give you if only I had such energetic fellows as you to pass the plate now and then."

Listen to Channing: "To live content with small means, to seek elegance rather than luxury, and refinement rather than fashion, to be worthy, not respectable and wealthy, not rich, to study hard, think quietly, talk gently, act frankly, to listen to stars and birds, to babes and sages, with open heart, to bear all cheerfully, do all bravely, await occasions, hurry never—in a word, to let the spiritual, unbidden, and unconscious grow up through the common—this is to be my symphony."

It has been appropriately said that Augustus Wright Bornberger took a dirt road out of the city into the country to learn that—

There's part of the sun in an apple,
  There's part of the moon in a rose;
There's part of the flaming Pleiades
  In every leaf that grows.
Out of the vast comes nearness;
  For the God whose love we sing
Lends a little of His heaven
  To every little thing.

The early Methodist circuit riders were generally unlettered men who graduated in brush college, but they were the friends of higher education and the founders of colleges and universities. Hope Hull, who once traveled in North Carolina, was the founder of the University of Georgia; and Bishop E. H. Hughes has this to say about another university: "One of the men who helped to lay the foundations of Illinois University, if I have the history correctly, the first man who ever brought into the legislature of this state a bill providing for a university, was the man most prophetic, most dramatic, not to say most picturesque among them all. I am referring to Peter Cartwright, the circuit rider."

Dr. O. E. Goddard, our secretary of the board of missions for foreign lands, on another page of this paper, says that with the church in China, Korea, Mexico and Brazil electing their own bishops, two bishops will be released for work at home and that we will in consequence not need to elect any new bishops next May. Isn't that terrible news for the candidates who four years ago wore out a lot of good shoe leather running about shaking hands all to no purpose, and now comes the news that another four years may pass without an election. This is too bad. We must do something to stop that sort of talk.

What will the revival season mean to you and to your church? The answer to this question depends upon what you mean to the special efforts that will be put forth for the salvation of lost men. A thorough preparation of yourself for the meeting will aid a great deal in its success. This should be a time for self-examination and rededication to the service of God. No member of the church has a right to leave all the work to the pastor or his assistant. Every member of the church should be a soul winner. If you have not tried it before try now and you will experience a new joy in your own life and the church and community will be better because of your life.

While others are enjoying a vacation this summer the pastor and his family should not be overlooked. Almost every big business concern in the country provides for every member of their force to enjoy an outing—the most of them with pay. Some concerns pay the expenses of their employees. Every pastor in our church should be voted a vacation, and also given a purse sufficient to pay his expenses. It would be money well spent. It is reported that one of our pastors a few days ago received a Junaluska program and neatly tucked away in that program were ten crisp ten dollar bills with instructions for the pastor and his wife to use them on a vacation at Lake Junaluska.

Gipsy Smith Speaks to Preachers

The local preachers of English Methodism in their recent conference had Gipsy Smith as one of the speakers and we give the report of what he said as it appeared in the Methodist Recorder.

When did a man ever speak more to the point? Here is the report:

Lastly, Gipsy Smith took charge of the meeting, and began very quietly and seriously by addressing his fellow-preachers.

"You will have to be a good man if you are to preach. That, not ability, not culture, not smartness, is the first essential."

"The Holy Ghost can do a great deal with a good man when he doesn't get a chance with many clever men. You must be so good that you can preach with a clear conscience with your wife and children in the pew."

"If you can't preach on your own doorstep, you ought not to preach in church."

Gipsy told in his inimitable way the story of his earliest experience as a preacher at Chatham as the thirty-fifth evangelist in the then Christian Mission. Amid continued cries of approval he continued:

"If your hearers do not say, 'That man makes me feel I want to be like Jesus,' you had better stop preaching."

"You can't give out what you have not taken in, you can't impart what you haven't got."

"Keep your heart right. You will have no trouble with your young people unless they lose faith in you."

"If a man's heart is tethered to Jesus, his head won't jump off at a tangent."

"Don't try to impress upon people how much you know. They will find that out quick enough."

"Don't pride yourself on the fact that you can talk about something nobody understands and you are not quite sure of yourself and which you call metaphysics."

"Preach Jesus, and the love of Jesus."

"Sin is not a cutaneous thing that you can wash out with a lotion. It is such an ugly thing that only God Almighty dare tackle it, and it took Calvary to put it away. Don't say, 'Sin is a psychological neurosis,' and stroke your alabaster brow as if you had said something."

"I have discovered in tents, and churches, and halls, and homes, on five continents, that far more people are tired of sin than we ever imagine."

"It is Jesus people want. Only the fingers that were nailed to the Cross can unravel the tangle."

"I say a terrible but I believe it is a true thing: There is nothing so damning as to preach the gospel without the power of the Holy Ghost."

"Smash your program if necessary. He will make a new one for you. Leave your reputation where you left your sins. He will take care of it."

"Preach Jesus so that there shall be a revival which shall make premiers and statesmen and merchant princes and men of all ranks say, 'This is the Lord.' "

If a Man Only Has a Friend

To have no money is very inconvenient, but not disastrous. To be of no reputation when others are receiving the plaudits of the multitudes may impress one tremendously with life's inequalities. But such a man is not in this respect more unfortunate than the Man of Galilee.

It remains, however, for John A. Hutton, the Scotch preacher, to tell us of the one terrible thing in the world:

The one terrible thing in this world, in the view of Ecclesiastes, is to be without a friend. To have nobody to love, nobody to be loved by, nobody to speak to when you are happy, nobody to speak to you when you are sad, nobody to grow old with, nobody to meet life with, nobody to pray for, nobody at whose prayer God might bless us; to have nobody to believe in you in all weathers, nobody to be with you in some hard place and to be with you at the last; nobody to shed a tear for you when at length it is apparent that you are about to leave this world; nobody to follow your dust to the grave in sorrow that you have gone, in faith that such a one as you have been cannot have gone forever—to be thus alone, for this man and for every truly human heart is the one possible disaster.

Born From Above

Man belongs to the lower order of creation, but he is not content to remain on this level. Man grovels in the dirt; he also looks up to the stars. Through all the long centuries of struggle our humanity has felt the urge and would not be content to remain in the dirt. The individual is born from above—the individual is born anew. How can this be was the eager question of the ruler in Israel as he came to interview that notable teacher come from God. Jesus left no doubt about the fact as he made answer to the question asked.

Just now many are convinced that the church is having a new birth from above fully as mysterious as that which comes to the individual. What means the present new and urgent demand for unity? Is not this a birth from above? This is not limited to some corner or confined to an insignificant group; it is world-wide. All the mission fields are being swept into a new sense of oneness that will not allow them to tarry. Look what is going on in England, in Scotland, in Canada, in America. Movements are on that the most sanguine never dared to hope for. Arguments urged with a great show of reason ten years ago against church union have gone into the discard. They do not even interest much less convince in these last days.

Nations have come to a new birth in this present outcry for peace and good will. That Mars should not only be dethroned but that he should also be accounted an outlaw by the nations of the world has gone far beyond the

dreams of the most ardent pacifists. This day did not come by the desire of man but by some force and influence not of earth. The nations in some unaccountable way are feeling the touch of the Prince of Peace.

It is the birth from above that tells mightily upon the individual, upon the church, upon the nations. With the coming of his spirit "earnest expectation" has been the lot of man. Unrest, agitation and a new venture come to the individual and to the group with the birth from above.

Jesus and the Unlucky Fishermen

They had toiled all night and had caught nothing. It was only a "fisherman's luck." Sometimes the catch is large, at other times they take nothing. That is the life story of every fisherman in all generations.

These men when Jesus appeared were sleepy and tired and perhaps disgusted, unless they had come to adopt a philosophical view of the fisherman's calling. But Jesus uttered no words of pity. Neither did he urge them to seek another job. On the contrary, he instructed these tired, sleepy fishermen to get out and do business in great waters. "Launch out into the deep" were his ringing words. Every reader of the New Testament is familiar with the results.

Most preachers lay emphasis upon launching out into the deep waters. Very good. But why does not some pastor make a sermon upon "Jesus' method of dealing with tired and sleepy church members?"

Another worth while subject would be "Extra Effort Brings Overwhelming Rewards." "Success Snatched from Failure" is another. "Give Jesus Command of Your Fishing Craft" lies upon the very surface of the story.

To Whom Pentecost Came

The baptism of the Holy Spirit at Pentecost came to men who were certain of a few facts, who prayed, and who were expectant:

They were certain that Jesus lived; that he died; that he lived again. They had been praying ten days. They expected the power which the risen Lord had promised through the outpouring of the Holy Spirit. Theirs was not an attitude of uncertainty and doubt, but of expectancy and assurance. The result was a new epoch in the history of religion.

These are the conditions of a modern Pentecost.

Rotary and International Good Will

Eugene Newsome, president of Rotary International, in an address at Chapel Hill last week declared that "Rotary's most serious mission is to try to bring about friendship, good will and understanding among all the nations of the earth."

Were there ever a day in which this world-wide organization could be employed to better advantage in breaking down barriers than at this hour? The two great English-speaking nations are moving afresh for a reduction of armament by international agreement as indicated by the recent utterances of Ambassador Dawes and Premier Macdonald. Surely, Rotary, operating in fifty-four nations around the world, can be of some service at this time.

North Carolina has reason to cherish a just pride in furnishing so excellent a gentleman as Mr. Newsome to head Rotary International. During Mr. Newsome's term the office will be in Durham. This will lend additional interest to us of this section in the world-wide efforts of Rotary. That much may be achieved for good will among the nations and for international understanding is the earnest prayer of every one who longs for the ultimate reign of the Prince of Peace.

The Average Man's Day

What has become of the age old doctrine of the divine right of kings? The king by the will of heaven ruled the subject, the lord held sway over the vassal. But that day is no more. The kings have abdicated and the average man has come to the front.

Unless all signs fail the labor man Macdonald of London and the engineer of Washington are going to sit down together and talk about lifting the burdens of arms from the shoulders of the common man. War has been the sport of kings and the business of profiteers, but at last the laboring man may get a voice.

Let the old doctrines of the divine right of kings and the divine right of property give place to the Christian doctrine of the divine right of man—of all men—then a new and better day will dawn.

Public sentiment in England and in America will hail with rejoicing the efforts of President Hoover and Prime Minister Macdonald to reduce the burden of armaments in their efforts for the peace of the world. This is the will of God and of the average man.

People and Things

Rev. A. L. Lucas is assisting Rev. G. F. Houck in a meeting at Cranberry church this week.

Mr. and Mrs. W. I. Austin announce the marriage of their daughter, Doroth, to Max Forest Thompson, June 25, Methodist church, Aurora, N. C.

Mr. and Mrs. W. I. Austin announce the marriage of their daughter, Dorothy, to Max Forest Thompson, June June 25, Methodist church, Aurora, N. C.

Rev. F. B. Noblitt, pastor of the Lumberton circuit, is attending the ministers' summer school at Union Theological Seminary, New York City, this summer.

Mr. and Mrs. R. B. Wilson announce the arrival of Robert Lewis on June 26, 1929. Mrs. Wilson before her marriage was Miss Ola Dale Lewis.

"The Mt. Tirzah circuit had a picnic at the parsonage the fourth of July. Some music, short talks and special attention to the old members were the main features of the occasion. Then dinner."—H. E. Lance, P. C.

The Statesville district conference convenes at Granite Falls Methodist church on the morning of July 9. All delegates expecting to be with us overnight will please notify Mr. D. C. Hickman, Granite Falls, N. C.

"We are glad to say that the Lord is blessing us on the Murphy circuit. We just closed a meeting at Martin's Creek, Sunday, June 23, with 17 professions, with eight applying for membership in that church."—A. A. Somers, P. C.

"I was with Bro. T. V. Crouse in a two weeks' meeting at Mills River which has just closed. It rained most of the time, but the Lord was with us and we had a good meeting with about 30 professions and reclamations at the altar, and the church greatly revived."—J. W. Groce.

Dr. W. A. Stanbury, pastor of Duke Memorial church, will be at Union Theological Seminary, New York, for six weeks this summer. He will be away during July and a part of August, but his pulpit will be supplied each Sunday by visiting ministers.

Mrs. C. L. Steidley is to be in a joint revival at Green Lake and Roberdel churches, Roberdel charge, from July 24 to August 4. The revival at Green Lake will close the first Sunday in August with its annual home coming. All former pastors and presiding elders are invited by the members of this church.

Mrs. E. O. Cole of Marion, N. C., will leave Friday, July 12, to visit her people in Portland, Oregon. Her mother is now 77 years old and Mrs. Cole has not been home for eight years. The aged mother awaits with expectancy the return of her daughter. Rev. E. O. Cole, presiding elder of the Marion district, expects to accompany his wife on this trip west where he spent several years as pastor. He was at one time stationed at Missoula, Wyoming.

Rev. R. G. Tuttle is holding services at Newton Methodist church. He began the third Sunday, services each evening and beginning Tuesday at 6:15 a. m. The morning services were well attended, when the pastor made talks on early morning scenes in the life of Christ. This week he is talking to children and young people at 8:30 a. m. Five young people were received into the church at regular Sunday service a few weeks ago. Professor McLain of the Blackburn school is leading the music this week and the attendance is good at the evening hour.

The Rev. and Mrs. W. G. Borchers, missionaries to Brazil, and their daughter, were visitors in the home of Mr. and Mrs. W. J. Davis this week. Mrs Borchers is a sister of Mr. Davis. They departed on Wednesday for Raleigh, where they will visit for a few days before returning to Warrenton.—Warrenton Record.

"The Reverend and Mrs. Gilbert A. Stamper announce the marriage of their daughter, Mabel, to Mr. Harold Miller Hallenbeck on Saturday, June the twenty-ninth, nineteen hundred and twenty-nine, Greensboro, North Carolina. Mr. and Mrs. Harold M. Hallenbeck will be at home after the fifteenth of July, thirty-one Walkley Road, West Hartford, Connnecticut."

"To any preacher needing a pianist or leader in choir I recommend Miss Sue House of Thelma, N. C. She is also a good worker in revivals—has had much experience in evangelistic meetings. Anyone wishing to secure the service of a good musician and song leader, write Miss House for full information. I know that she is a good worker in evangelistic meetings."—W. J. Watson.

Rev. N. C. Williams of Charlotte on Sunday night concluded a week's preaching engagement at Forest Hill, Concord. Rev. R. Dwight Ware reports that the meeting was excellent and the preaching extraordinarily fine. Williams lived up to his reputation as being one of our best preachers. Five new members were received on Sunday morning, bringing the total increase in membership to 50 for the year. The work of the kingdom prospers greatly at Forest Hill.

Dr. A. J. Gearheard, pastor of the First M. E. Church, South, Charleston, West Virginia, in sending an excellent contribution for the Advocate writes as follows: "We have been sharing the fine fellowship of your man Smith of Trinity, Durham, and find it worth while. He preached in First church, Charleston, to the delight of my people. North Carolina made a good catch when it landed Smith from Virginia. Your paper is a delight. I read it with as much interest as if I were a pastor in your borders." We thank you, Doctor Gearheard, for these gracious words concerning one of our pastors and our paper.

We had the privilege last week of observing the new church at Rose Hill. This church is now being completed. It is a magnificent building of fine proportions and adequate in every respect. The work was enterprised during the pastorate of Rev. T. W. Lee and it is being finished by Rev. A. S. Parker. The people are justly proud of their church. Unless the town has unusual growth they have a church sufficient for many years to come. The future is well provided for. Rose Hill and Wallace of this charge now have beautiful and well appointed brick church buildings.

"Mrs. G. H. Biggs, wife of Rev. G. H. Biggs of Laurel Hill, died suddenly Sunday evening, June 23. She was preparing to go with Brother Biggs to one of his appointments when the end came. The funeral was held Tuesday in the church at Laurel Hill and the body laid to rest in the family lot at Wadesboro. Besides her husband there are two sons and four daughters living. Sister Biggs was a faithful Christian and devoted mother. She shared the hardships and joys of the circuit rider's lot for a quarter of a century. Our sincere sympathy goes out to the family in this hour of sorrow."—H. C. Smith.

"Mrs. Charles Harden Mebane announces the marriage of her daughter, Elizabeth, to Mr. Earl Winfred Reese on Saturday, June the twenty-ninth, nineteen hundred and twenty-nine, Newton, North Carolina. At home 881 Eighth Avenue, Hickory, North Carolina."

"Matthews is doing very well. This is her second year as a station and last year she paid out in full while gaining 33 new members. The church has recently been brick veneered and this year all outstanding debts have been reduced from twelve hundred to six hundred and fifty dollars."—Paul Hardin, Jr.

Rev. A. C. Kennedy and family live in a very attractive eight-room parsonage three and a half miles north of Mooresville on the Statesville highway. The people of the Shepherd charge should be delighted with their home for the preacher. The pastor has held one good meeting with 18 accessions at Wesleys.

Rev. Paul Hardin, Jr., our pastor at Matthews, sends us the following interesting and joyful news item: "My wife and I are very happy to announce the birth of a daughter, Betsy Reel, on Monday, June 24, at the Presbyterian hospital, Charlotte, N. C. Mrs. Hardin, before her marriage, was Miss Dorothy Reel of Spartanburg, S. C."

"We closed our revival last night. Dr. H. B. Trimble assisted the pastor in this meeting and rendered excellent service. All who heard him had nothing but praise for his sermons. Dr. Trimble is one of our great preachers. He preaches the great principles of the Christian religion, and the folks who know him best say he lives what he preaches. After all is there anything better that can be said of a preacher? Twenty-eight new members were received during the meeting, which makes a total of 67 received since conference. The Asbury Memorial members are showing a fine spirit of co-operation. They raised their missionary special and this week 30 canvassers are trying to raise our superannuate endowment money. They reduced their church debt and are refinancing so that the payments may be met with more ease. I think Asbury Memorial will be there with the dinner when the whistle blows!"—H. G. Allen.

CORNERSTONE OF BROAD STREET CHURCH, MOORESVILLE, LAID LAST SUNDAY

With impressive ceremonial the cornerstone of the new Broad Street Methodist church, Mooresville, was laid Sunday afternoon at five o'clock June 30. Dr. J. E. Abernethy, presiding elder of the Statesville district, had charge of the services while Rev. T. W. Hager, the pastor, deposited the articles and set the stone in place. Other ministers taking part in the services were Rev. J. P. Hipps, pastor of Central church, Mooresville, Rev. A. C. Kennedy, a former pastor, and the editor of the Advocate.

Following is a list of the articles which were deposited in the cornerstone: Holy Bible, Methodist Hymnal, Methodist Discipline (1926 edition), Christian Advocate, North Carolina Christian Advocate, and Short History of the Church, prepared by T. W. Hager, pastor.

The Broad Street church of brick veneer with 18 Sunday school rooms and a spacious and well proportioned auditorium is now completed on the outside and ready inside for the plasterers. It is already being used for all services of the church and in the summer months serves admirably. It is very attractive without and when completed will be a handsome church within.

A Story of Sacrificial Service

The pastor and people have sacrificed in a remarkable way to get the building as nearly completed as it is. Brother Hager has been a wise, inspiring leader and the people have followed him gladly. He worked with his own hands and the members of the church did likewise. The big cotton mill nearby has not been running more than half the time, which has brought financial depression to that community, yet these people have continued to build and paid as they went. All honor to Hager and his people for what they are doing. And we must not forget Rev. A. C. Kennedy, who provided the excellent plans for the church and set the enterprise on its feet.

The church has about 300 in attendance at Sunday school and large congregations for the preaching of the Word. As the subjoined historical sketch shows the church is only nine years old, but with only a rude tabernacle in which to worship it has rendered a fine service in South Mooresville and with the new church will be able to do even greater things.

Short History of Church

Broad Street church, Mooresville, N. C., in the Statesville district of the Western North Carolina conference, Methodist Episcopal Church, South, was organized in the year of our Lord 1920.

The first appointment was made by Bishop U. V. W. Darlington, bishop of the Methodist Episcopal Church, South, and Reverend W. A. Newell, presiding elder of the Statesville district. Reverend J. Henry Capps having received the appointment. Rev. Mr. Capps served one year as pastor and was succeeded by Rev. G. W. Fink, November 1921, who served faithfully for four years. In October of the year 1925 Rev. A. C. Kennedy was appointed to succeed Rev. Mr. Fink. Rev. Mr. Kennedy served three years. In November 1928 Rev. Theodore W. Hager was appointed to take up the work.

The first building was a tabernacle which stood behind this building. The Tabernacle was erected by Rev. J. H. Capps in the early part of the year 1921. It was enlarged at two different times during the ministry of Rev. G. W. Fink. It was used until March 31, 1929.

On January 24, 1926, at a call meeting of the official board a motion was made by C. M. Rinehardt and seconded by P. E. Adams authorizing the trustees and the pastor to ask the quarterly conference to elect a building committee to erect a church building.

The work on the new building was commenced in May 1926. To date most of the outside work of the building is done. We hope to have it completed outside in a very short time.

Following are the officers of the church:
Bishop—Edwin D. Mouzon, D.D., Charlotte, N. C.
Presiding Elder—J. E. Abernethy, Statesville, N. C.
Pastor—Rev. Theo. W. Hager, Mooresville, N. C.
Local Preachers—Rev. C. M. Rinehardt, Rev. P. G. Greenhill, Rev. W. F. Mackey.
Sunday School Superintendent—W. H. Hartman.
Lay Leader—F. E. Coone.
Epworth League President—Miss Nevada Pierce, who is succeeded today by Miss Eva Morrow.
President Ladies' Aid Society—Mrs. J. E. Lothery.
Church Secretary—W. H. McGraw.
Church Treasurer—R. R. Stallings.
Secretary to Church Conference—Miss Margaret Lothery.
Recording Steward—W. H. Hartman.
District Steward—F. D. Stonestreet.
Stewards—F. D. Stonestreet, chairman; W. F. Nelson, secretary; F. E. Coone, T. G. Deaton, W. H. Hartman, T. B. Lackey, R. R. Stallings, W. G. Hartsell, L. N. Steele, M. G. Newton, P. A. Clarke, C. M. Rinehardt, W. H. McGraw, J. A. Lytle, P. D. Lipe, Robert King, L. B. Coone, C. O. Rogers, M. N. Lyles.
Trustees—B. A. Troutman, H. G. Newton, W. H. Hartman, P. M. Morrow, R. R. Stallings, F. D. Stonestreet, T. B. Lackey.

Our Mission Work and Pending Changes—No New Bishops Needed

By Dr. O. E. Goddard

MODERN mission — Protestant missions — have reached a crisis in their history. The work has succeeded to such an extent that the long-looked-for objective is coming in sight—the establishment of autonomous churches in these mission fields. Perhaps most, if not all the Protestant churches are beginning to realize that the time has come for new adjustments in nearly all mission fields. They are beginning to apprehend that the situation, while hopeful and what we have been desiring, is nevertheless delicate, difficult and pregnant with great dangers. Generalship has been needed from this inception of the work up to this hour, but the hour has arrived and now is when statesmanship—sagacious, constructive, far-reaching—shall be needed more than ever before. How to make the transition from a passive mission to an autonomous church—having due regard for the national characteristics and objectives of the sending churches—how to do this without making wounds that shall leave sears that will be hard to efface, is the question. He who pooh-poohs this is but revealing his ignorance of a situation that should now be the greatest concern of the mother churches.

I do not hesitate to say that the matter of greatest moment among the Protestant churches for the next decade is their readjustment with the young churches. Missionary leadership—real leadership—is now needed as never before in the annals of modern missions.

Our last general conference authorized the board of missions to create a Commission on Nationalism, which commission should ascertain the mind of our nationals and bring a report to the next general conference for action. Such a commission was created and is now at work and in the course of time will no doubt make its report. This report will be looked for with great concern and solicitude.

In the meantime, some of us who have been in all the fields might begin to let the church at home know what impressions we have received from first-hand contact with our members in these countries. The impressions I am giving herein are such as I have imbibed in our mission fields. They are not the reports of the commission nor do they presume to suggest policies. It is, however, the first conviction of the writer that we should grant the young churches whatever they want rather than superimpose on them what we think they ought to want. This is going to be the danger in the whole procedure. Having sent men and money to these fields for a long time, if we are not exceedingly cautious we are liable to tell them what they should have. When we do this we are liable to be told where to get off. Our occidental ideas should not be superimposed on the orientals, as to forms of government, creeds, etc., etc. Nor will it be advisable for us Anglo Saxons to thrust upon the Latins our ideas of ecclesiastical jurisprudence. They too have ideas about church government and forms that they want. It is to be their church. Why should we want to mold it in Anglo Saxon forms? I surmise that in Cuba, Europe and Africa the status quo will be what they want. It is quite likely that there will not be any demand for any radical changes in these three fields during this quadrennium. There will be no radical changes demanded in Japan. They already have their national church into which we channel our work.

In Korea, China, Brazil and Mexico there will likely be demands for autonomous churches with modified organic relations to the mother church. Brazil will want the privilege of electing her own bishop—a Brazilian or North American—and independence in her internal affairs, but not completely severed from the mother church. They will expect and need continued financial support from us. Mexico and Korea will probably desire to unite with the Methodist Episcopal church in these fields, forming a national church composed of the Methodisms now at work in those fields. They too will likely want autonomy in all internal affairs with continued financial help from the mother churches.

Just what China may call for is as yet problematical. Whether the two Methodisms will desire to unite, or whether the Methodisms and other denominations shall go into a national China Christian church—no one can forecast. The church of the future in China will be some kind of church that is in keeping with Chinese methods of thinking. Whether it will be like any church now in existence is doubtful. Group thinking will register itself in the church as it has in the state. Be that as it may, the status quo will be changed in China—changed immensely. Let no one suppose that the change will decrease the financial responsibility of the sending churches. When an independent Methodist church was set up in Japan, our financial responsibilities were increased. Though they have had an independent church for twenty and more years, we are putting more money into Japan today than in any other field. A national church opens avenues that would not be open to a foreign church. Whether autonomous churches with modified relations to the mother church or independent churches are organized in China, Korea, Brazil and Mexico, they will need our moral and financial support quite as much as they need it today. If they assume these new and larger responsibilities, we should love them more and serve them better.

Now if it transpires that all these fields elect their own bishops or superintendents, except Cuba, Europe and Africa, that releases at least two full-time bishops from foreign work. We now have five bishops giving full or part time to supervision in foreign fields. If the changes contemplated do take place, two bishops will be all that are needed in foreign work—one to take Cuba, Europe and Africa and one to be advisory bishop in all the other fields. The latter would be needed the first year to help set up the new organizations in Mexico, Korea, Brazil and Cuba. After that, he would be needed as a friendly visitor to keep matters going amicably. He would need to be as wise as a serpent and as harmless as a dove, to keep matters going smoothly in the new relationships.

If only two bishops are needed in foreign work, that relieves two for the home work. While we now have five bishops supervising foreign work, some of them have work also in the U. S. A. But we have the equivalent of four full-time bishops in foreign work. The new plans, what-

ever they be, will in all probability leave it so that two bishops will be all that are needed in foreign work. With two bishops added to the force at home, the necessity of electing any new bishops would be obviated. Unless there is an unusual amount of elimination from sickness, death or disability, the present college could easily take care of the situation without the addition of a single bishop. Those who are talking of electing two or three new bishops are perhaps not aware of the impending changes in our foreign policy. As I see it, it would be unnecessary and unwise for the general conference to load the church with the additional expense of new bishops so long as the present panel can give the needed supervision. Five or six annual conferences are none too much for a bishop. Even if death or superannuation should remove two or more of the present college, the survivors could easily cover the whole field.

It was not the purpose of this article to discuss the number of bishops needed, but since it is inevitable that the major part of our fields will elect their own bishops or superintendents after the next general conference, the question naturally follows: If the bishops are released from foreign work, except two, how many bishops will be needed under the new regime? This writer does not see the necessity of adding a single one to the present college.

I am aware of the fact that should the general conference provide for these changes, that it would have to go to the annual conferences. All the annual conferences will have been held in about six months from the adjournment of the general conference. The bill can provide that after the official votes have been sent in the college of bishops can count the votes and announce the results. The bill can also provide that the measure becomes effective immediately after such announcement from the college of bishops. Hence these changes, if ordered, can be effective during the ensuing quadrennium.

European Reparations and United States Interests

By Harry Earl Woolever, Editor National Methodist Press

Some Reparations History

Five years after the World War, conditions relating to the readjustment of the claims of the former allied nations against Germany made some agreement absolutely necessary. The Dawes plan, which was the best method possible of passage at that time because of the bitter animosities still prevailing, was adopted. It was regarded as "a stopgap" until time would permit a more complete plan and it has accomplished all that could have been expected.

The Dawes plan did not fix the total which Germany must pay to her European victors. It provided for annual payments reaching as high as $595,000,000 with the possibility of material increases under the application of an "index of prosperity." This meant that if the prosperity of Germany increased, she would pay more proportionately. Under such an arrangement and with no end in sight, coming generations could scarcely be expected to pay and pay to former enemy countries.

After this settlement was reached by the Dawes committee, another five years elapsed during which time Germany met her annuity payments under the Dawes plan. Then again, economic experts—representing Belgium, France, Germany, Great Britain, Italy, Japan, and (unofficially) the United States—gathered to seek a solution of the question of reparations. This time their task was to carry forward the work indicated in outline in the Dawes plan. For seventeen weeks they labored, often facing what seemed complete failure. But under the leadership of Owen D. Young, who was associated with Gen. Charles D. Dawes in the earlier negotiations, the conference was brought through these crises until at last an agreement was reached.

Substantial Reduction Effected

An outstanding advance made by the new plan is the fixation of the amount to be paid and of the period allowed for completing payment. The total is set at about $27,000,000,000, which has a present cash value of something like $9,000,000,000. This represents a reduction of $3,000,000,000 below the estimated cash value of the Dawes annuities. The schedule provides that from September 1, 1929, to March, 1966, Germany is to pay 37 annuities averaging about $492,000,000, or $103,000,000 less than the average Dawes annuity. The unconditional portion of each annuity, amounting to $152,000,000 or about one-fourth of the total, rests upon the security of the German railway bonds. It is allocated largely to France as the country suffering the most severe losses; $477,000,000 of this annual payment covers the allies' debts to the United States, while $14,600,000 is set aside for the service of the Dawes loan of $800,000,000 advanced to Germany by the United States and the allied nations in 1924 to put the Dawes plan into effect. In addition to these 37 annuities, Germany is to pay for a further 21 years annual sums averaging $408,000,000 which will practically cover allied payments to the United States on war debts, plus the payments due the United States from Germany for the expenses of the army of occupation and other mixed claims including the sinking of the Lusitania. From the close of the war until January 24, 1923, our troops occupied the bank of the Rhine, while French, English and Belgium troops occupied similar sections. We declined to continue this occupation and withdrew all our forces from Europe. The other nations still have troops occupying portions of German territory along the Rhine.

If the United States reduces her claims for loans made by us to the European nations, Germany is to receive two-thirds of the benefit of such reduction and the allies one-third. Moreover, in all payments except the unconditional amount stated above which is to have no benefit of moratorium or postponement, Germany is protected by a provision permitting a two years' postponement in times of economic stress.

International Bank

To care for all financial transfers, the reparations committee has prepared a carefully worked out plan setting up the International Bank of Payments and establishing the machinery under which it is to operate. The bank thus established, with an authorized capital of $100,000,000, will have for its primary purpose the receiving of German payments and their distribution among the creditor nations. Hence it might be termed a trustee for

the creditor nations. The details of its operation are rather technical and not of great interest. The fact that this bank, which is similar to one dreamed of by Napoleon and his minister, Tallyrand, may become a permanent, central, financial institution of the world suggests a far-reaching effect upon international affairs.

United States Not Signing

The present plan would involve the United States with the whole reparations problem, and it is for that reason that President Hoover states we will not sign it. His grounds are sound. He claims that the loans made by this nation to the allied European governments were direct and do not rest upon the success they may have in collecting their claims against other nations. However, the plan as now drawn up provides that the last 21 annual payments by Germany will just cover the amounts these nations are to pay the United States on their debts. But when the time comes for these payments to begin, after a period of 37 years during which time they will be collecting their own claims, there might be a disposition to say to the United States, "Now it is up to you to insist upon Germany's paying the balance." In short, it would make this nation bear the burden of resentment which, doubtless, will be felt by the generation then paying the costs of a war fought a half century before. Wisely, the President does not plan to allow the other nations to shift their share of the burden of the late war upon the shoulders of Uncle Sam.

The Dawes plan did much in stabilizing the economic world and turning the nations of Europe toward prosperity. It is believed the new plan will not only give Germany control over her own affairs to a degree which she has not known since the war, but will help to promote further the recovery of all Europe.

SUPERB LEAGUE ASSEMBLY AT LOUISBURG

The three hundred eager young people of excellent spirit and fine enthusiasm assembled at Louisburg College last week in the annual Epworth League Assembly of the North Carolina conference made the occasion of more than ordinary merit. The assembly gathered from each of the nine districts of the conference sat by districts in the dining room, joined together on stunt night and let the district idea run through the entire organization. This plan contributed to the handling with effectiveness so large and varied a company, many of whom were present for the first time.

The officers and the faculty are young men and women finely trained and capable of doing the work assigned them. Some of the classes were so large that a division into sections would have made it possible for the teachers to have done more effective work. All the teachers seemed to give entire satisfaction in the work of the assembly. Rev. T. McM. Grant was with much enthusiasm elected president for another year and Rev. E. L. Hillman continues dean. Two fine selections.

The treasurer's report was received with delight. The work had been done so well and the balance in the treasury was such as to evoke prolonged applause. The pledges made for missions were characteristic of enthusiastic and devoted leaguers. These young people are hilarious givers. Not all chapters had reported; the pledges already made ran from $5 to $200. The responses were coming in from all the districts. It was fine.

We have been in many college and university groups on college occasions, but none of them could go beyond that crowd for good cheer and fine fellowship at the lunch hour. They could improvise stunts and join in songs and set up yells in a most delightful and exhilarating manner. Some will cherish the memories of these occasions for years to come. It was our misfortune not to be present on "stunt night," for which careful plans were laid. This is the event of the week. Croakers and growlers and whiners would do well to keep away from the Louisburg League Assembly. They could not flourish in that atmosphere.

The college affords fine facilities for class room work, for housing and for feeding the assembly. Owing to the fire which burned the main building a few had to suffer some inconvenience, but this is being rapidly overcome. The workmen are busy and all will be in fine shape by the opening of school in September. So, prospective patrons need have no fears.

Not many of our people fully appreciate the possibilities of this assembly at Louisburg College. The college is well located and the facilities are ample. To bring 300 young people together at this historic old institution for a week, with such leaders as they have to direct them, must tell for good in many a home and far away community.

This leads us to add another word, viz: North Carolina should make much of other phases of the Louisburg situation. Along with the service being rendered by the college, the Green Hill house deserves to be made a shrine. We have a memorial church nearing completion in Currituck county to mark the place of the first Methodist sermon preached in the state; the Green Hill house should do as much for the first Methodist conference. At that point should be a model country church, with a parsonage nearby, and also a number of homes for superannuate preachers and preachers' families who have no homes of their own should be built. The climate, the historic associations, the central location of this section and the type of citizenship are all most favorable for making Louisburg notable. Rev. E. H. Davis,whose family roots back into that section of the state for two hundred years, holds the key to this situation. If he is wise, the historian of the future will write his name in gold.

DUNN STRESSES LOYALTY AND SANE OBSERVANCE

Rev. C. L. Read and a number of leading citizens of Dunn observed loyalty Sunday in the Methodist church last Sunday. Dr. Read preached at the morning hour on "Citizenship."

At the evening service Mr. Marvin Wade presided. In presenting the subject and in getting the speakers before the audience, he met every demand of a presiding officer.

The speakers spoke with point and unusual effectiveness. Mrs. J. W. Whitehead stressed loyalty in the home as it goes into the making of law abiding citizens. The same is true of the Sunday school as presented by Mr. H. W. Prince, Sunday school superintendent.

Prof. J. Shepherd Bryan struck blow after blow as he pressed home patriotism and law observance from the standpoint of the schools. Every group of young people in the land ought to hear young James Snipes on youth and loyalty. He would open the eyes of many in this day —he would give law a new place in their estimate.

Law observance as influenced by habit found a con-

vincing advocate in Mr. R. L. Godwin. His presentation of the theme was most illuminating.

Judge N. A. Townsend spoke out of his observation and stressed the terribly alarming situation into which we have come. "We are becoming a people who have no respect for law," said the judge. "How many neighbors," asked the speaker, "have you that violate the law—the automobile law, the prohibition law?"

Judge Townsend called attention to the number of white boys in the penitentiary. "We used to think the state penitentiary was chiefly for negroes, but that is no longer true—now there are a great many more white than colored in the prisons," said the judge. This is a serious problem that we must solve.

Could such meetings as that at Dunn be held all over the land much would be done to stimulate respect for law and to encourage law enforcement. Rev. C. L. Read and those fine laymen of Dunn have set a fine example for other churches and communities to follow.

With many, a demand for law enforcement and a plea for respect for law find slight encouragement. Some would keep silent in seven languages whenever mention is made of the constitution of these United States.

REV. R. M. HOYLE IS DEAD

Rev. Robert M. Hoyle, 79, and a superannuate member of the Western North Carolina annual conference, died Sunday night, June 30, at the home of his son, Mr. Caleb Hoyle, in Shelby, following a long illness.

Funeral services were held at the home in Shelby Tuesday morning at 10 o'clock and were conducted by Revs. W. R. Ware of Rutherfordton, H. K. Boyer of Shelby, J. R. Church of King's Mountain, and W. A. Newell of Gastonia. All the Methodist preachers in the Gastonia district acted as honorary pallbearers. Interment was in the cemetery at King's Mountain.

Brother Hoyle joined the North Carolina conference at Durham in 1881 and with the division of the conference he became a member of the Western North Carolina conference, and has been a prominent member thereof throughout its entire history.

He was a preacher of superior ability. A very large circle of ardent admirers regarded him the greatest preacher in the world. There was an individuality about the man, both in his manners and his style of thinking, that made him intensely interesting. And his terse, vigorous sentences never failed to drive the truth home with tremendous force.

He was a great admirer of the old time Methodist preachers who laid the foundations of our Methodism and "wrought righteousness" as they blazed the trails of American civilization and his greatest ambition was to be like them. He was greatly appreciated by his conference and had great influence wherever he lived and labored.

Another will write the story of his itinerant career for these columns. We simply announce his departure and place this brief tribute beneath his name.

A PRESIDING ELDER DOES A FULL DAY'S WORK

Dr. J. E. Abernethy, presiding elder of the Statesville district, last Sunday preached at 11 o'clock at Broad Street, Mooresville, and followed this with the quarterly conference, at 2:30 a sermon and quarterly conference at Williamson on the Mooresville circuit, at five o'clock a cornerstone laying at Broad Street, and at eight o'clock preaching and conference at Central, Mooresville. Seven services in one day is a good record. They were not little sermons either. This writer parted from him at six o'clock and he was still going strong.

Brother Abernethy during the quadrennium has delivered over 300 extra sermons and lectures within the bounds of his district—by extra we mean those not in the regular round of quarterly conferences.

None of the four churches except McKendree on the Mooresville circuit are 30 years old, yet that is the strongest circuit in the district, says the presiding elder. Rev. W. G. Pilcher is highly appreciated by his people.

PROVIDENCE TAKES STOCK IN THE CURRITUCK MEMORIAL

At the centenary of Providence church in Duplin county last Saturday and Sunday mention was made Saturday of the Pilmoore Memorial church in Currituck. The people were reminded that it would be most appropriate for this centennial occasion to be mindful of that memorial to the man who brought Methodism into North Carolina. Rev. A. S. Parker, pastor, suggested that the hats be passed in good Methodist fashion. As a result $3.07 will go to the treasurer of Pilmoore Memorial.

This Memorial church should do more than get a contribution of one cent from every Methodist and from every child in a Methodist Sunday school. It should stimulate the celebration of centennials such as that at Providence. We have many country church in this state nearing one hundred years. These milestones should be marked with due recognition. The people would enjoy the occasion and the future would profit by recalling the past.

REV. M. B. STOKES COMING HOME

Mrs. R. J. Sifford kindly sends us the following news item of more than ordinary interest:

"My brother, Rev. M. B. Stokes, will arrive in Lincolnton from Korea about July 4. He and his family are coming in a car from San Francisco, where they landed June 12. You doubtless know that my brother has been a missionary in Korea for 21 years. I will appreciate it if you will put this notice in next week's Advocate. Rev. M. B. Stokes is the son of the late Dr. J. L. Stokes, for 47 years an honored Methodist preacher in South Carolina."

It is big news to hear that M. B. Stokes is to be in the home land. The pastor who is alert to his own interest will not delay to secure his services either to tell of Korea or to hold revival meetings. Brother Stokes is a very reremarkable man who has done a great work in Korea. We extend the glad hand to the returning prophet.

Bishop Freeman is trying to make of Washington Cathedral a sort of Westminster Abbey for America. Woodrow Wilson's body lies buried there, and Admiral Dewey's. The admiral was first buried in the National Cemetery, where it properly belongs. Some wag composed these lines on the bishop:

There was an old bishop named Freeman,
At body snatching a demon;
He got him a President,
As a permanent resident,
And later our great able seaman.

—Charity and Children.

The Assumptions of Jesus

By John B. Church

TEXT: *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.*—Matt. 5:17.

WE have all spent a great deal of time in speaking and thinking about the new truths that Jesus gave to the world, and we marvel at the fresh revelations of God that we find in his life and teachings, and well we might for there are yet vast fields of truth that he opened to us that have never been explored. They are forever calling us to come and search them out; but for several months now I have been thinking about another field of truth that we might be in danger of overlooking, and these are the things that Jesus accepted as true without proof. We all know that there are some great fundamental truths that Jesus accepted. I mention a few of these.

He assumed a belief in the existence of God.

In all of the sayings of Jesus we do not find one single sentence where Jesus undertook to prove the existence of God. This is one truth that he assumed. His teachings are based on the supposition that men accept this as true. He had reason for doing this, because he knew the hearts of men, and he knew that man finds it natural to believe in the existence of a great Eternal Being. His purpose is to reveal this Being to men. Jesus also knew that the people that he came in touch with had the revelation of God as it was given in the Old Testament. They had a careful account given to them of the dealings of God with their fathers, and then, too, he knew that they had had some personal experiences that should convince them that there was a God. He knew that if they did not accept such proof as this then there was no use in going further into the subject. In fact, he told them in one of his sayings about the answer that Abraham gave Dives, and that is a very illuminating statement. Let us look at it for a moment: "They have Moses and the prophets, if they will not hear them then neither would they hear even though one arose from the dead." There is plenty of proof on every hand and if people will not accept it, then it is no use to add to it. It would be like casting pearls before swine.

Jesus accepted the Ten Commandments.

In none of the teachings of Jesus do we find a single one of these commandments repudiated. Neither do we find him going around trying to prove that they were still binding. Jesus knew that the people were familiar with them and that they were generally accepted in that day. It is true that he gave a more spiritual interpretation to them, and when asked to sum them up into one he did so without a moment's hesitation. He was perfectly willing to help people to understand them, but his teachings were based on the assumption that they were right and that they would never become obsolete. They were just as binding in his day as when they were given, and they are just as binding today as they were in his day. There will never come a time as long as the world stands when one of them will need to be dropped. If you have not done so lately it would not be a bad idea for you to look them up, and as you read them ask yourself the question as to which one you think ought to be dropped today. They are timeless and will be binding upon men ten thousand years from now.

He also accepted Moses and the prophets.

The Old Testament is the background from which the life of Jesus shines with unearthly splendor. Had you ever thought of what it would have meant for Jesus to have come into the world without the Old Testament? Then, too, have you noticed that Jesus accepted this background and used it as naturally as we would use our food? He never went about trying to prove it was true. He accepted it and used it as proof of his claim and mission. He stood in the synagogue and quoted from it and said, "This day is this fulfilled in your sight." He appealed to it in comforting his disciples, and also in routing his enemies.

If Jesus ever doubted the validity and truth of the Old Testament we have no record of it. He seemed to say by his life and conduct that he accepted it at face value, and urged upon other people the importance of studying it. It might be well for some of our so-called, modern scholars to think a little along this line. To my mind the man who gets so far advanced that he throws Moses and the prophets overboard, that man is getting beyond his Lord. It might be well for him to come back to head-taw and get his bearings.

Then, too, I believe that Jesus accepted the tithe system for giving.

In a careful study of the teachings of Jesus you will find that he had more to say about property, and its right use, and giving than any other one subject. But, strange as it may seem, we find no place where he set up any definite basis upon which to give. Now to my mind there is a reason for this. Jesus did not need to say to those people, "You ought to give one-tenth of all your income to God." They knew what the law was. It had been given to them in the Bible, and had been taught to them with considerable force by the prophets. They were already practicing tithing. The only thing that Jesus needed to do was to put his seal of approval on the custom that was already in vogue. This is just the very thing that he did when he was talking to the Pharisees, "This ye ought to have done, but not to have left the other undone." The mere fact that Jesus gave no other plan to supersede this law was already in force is proof to me that he did not intend that it should be stopped. It is true that he went beyond this in his teachings, and taught that a man ought to give all that he has to be used of God, but certainly he never lowered the standard any. The tight-wad finds very little comfort in the teachings of Jesus.

He accepted baptism.

When we think of all the strife and confusion that has arisen over the subject of baptism we might be led to wonder why Jesus never gave any specific instructions as to the mode to be followed. It seems that one clear statement would have been enough to clear up this subject once and forever, but still we do not find any such statement in all his teachings. I wonder if there can be found a reason for this. Of course I would not be dogmatic in this statement that I shall make, but I will at least offer my idea on the subject. The custom of baptism had been in vogue for centuries before Jesus came. The word

"baptizo" had taken on a distinct meaning long before he ever made his advent into the world. The people were all familiar with the law and the customs. They understood what was implied by the use of the word baptizo, and so what was the use of any further elaboration on the subject.

It seems to me that if people would lay aside their prejudices and preconceived ideas on the subject, and go back and study the Old Testament to find out how the thing was being done in that day, they would not only find out how John baptized Jesus, but they would also find out just what plan Jesus intended should be used throughout the centuries. It seems to be that if Jesus wanted to change from the old plan that he should have said so, and then we would have known just what course to follow. Since he did not give any specific teachings on the subject, it seems that he gave assent to the plan already in vogue, and assumed that men would follow it. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

"THE PRACTICE AND EXPERIENCE OF CHRISTIAN WORSHIP"

This book is the Quillian Lectures for 1929. The author has done well what he set out to do—give a restricted survey of worship practices in ancient Judaism and the Christian Church. The volume is well written, although one objects to the nuisance of notes in the back of the book instead of finding them conveniently placed at the bottom of the page. The table in the appendix showing the evolution of the Methodist order of worship is most interesting.

In reading the lectures one suspicions that the author favors, along with many others, more form and ceremony in our Protestant churches. He passes strictures on the general conferences which have delegated or in any way lessened the importance of the communion service. Apparently he is displeased with the lawmaking body of the church which in 1926 "passed with a whoop" a resolution giving unordained men the privilege of administering the Lord's Supper. He feels sure that for the devout ritualist "the yoke is easy and the burden is light." Only four pages are devoted to the sermon. These and other points that might be cited give the impression indicated. However, at the end of the book he makes a plea for balance and moderation.

One wonders if the general trend toward ritualism seen in so many volumes on worship can be right. To be sure the worship services in many Protestant churches can be improved. But would not forms and ceremonies be a step backward? The glory of Protestantism has been its renewed emphasis on preaching with prophetic power. As Dr. G. T. Rowe well says, ritualism elevates the priest and lowers the prophet; and preaching lifts the prophet and lowers the priest. Progress for us in Protestantism is not in the direction of Anglo-Catholicism, but rather preaching that will bring men into touch with reality. Dr. Parker himself rightly observes in this very book that the great revivals of history have been characterized by great preaching and a corresponding disregard of ritual. Form and ceremony may dignify, but they also have a tendency to petrify, religion.

Nevertheless, one can agree with many points in this book. Some statements are incisive and arresting. On the whole the book will be found helpful. Who would not agree with Dr. Parker that the prayer comes too early in our Methodist order of worship? He is right in the contention that a congregation must have time to get into the spirit of devotion before the minister can lead it in prayer. There is need for more and better reading of the Scriptures in the worship service. The study of his chapter on music will reveal to preachers many good hymns that they have been neglecting. Is he not right in the observation that most ministers need to pray more in the study? And will not laymen agree that for some God's house is not a house of prayer, but a house of oratory and musical art?

Since Dr. Parker is a Methodist and well-informed on the subject under discussion, one could wish that he had suggested in this book a detailed revision of the Methodist order of worship. Persons interested in better worship in our churches would have welcomed his suggestions for study.

Albea Godbold.

THE SESQUI-CENTENNIAL OF AMERICAN METHODISM

The minutes of the last meeting of our college of bishops contain the following record:

"A communication was also received from the Hon. Charles F. Eggleston of Philadelphia, asking that our church appoint members of a joint commission on the Sesqui-Centennial of American Methodism in 1934. The following were appointed to act pending the action of the general conference: Bishop Collins Denny, Bishop James Cannon, Rev. F. J. Prettyman, D.D., Baltimore, Md.; Rev. A. W. Plyler, D.D., Greensboro, N. C.; Rev. W. Asbury Christian, D.D., Richmond, Va.; Hon. D. C. Roper, Washington, D. C.; Dr. D. R. Anderson, Lynchburg, Va., and John M. Moore, ex-officio."

A meeting of this section of the joint commission met June 17 in Mount Vernon Methodist church, Washington, D. C., with all the members present except Dr. W. Asbury Christian, who was teaching in the pastors' summer school at Emory University, and Bishop J. M. Moore who was in Texas and could not reach Washington.

Bishop Collins Denny was made temporary chairman, but as he was unable to serve as permanent chairman, Dr. Forrest J. Prettyman was elected permanent chairman, and in order that the secretary might be in easy reach of the chairman, Dr. Nolan B. Harmon, Jr., of Baltimore, Md., was chosen secretary.

The commissioners agreed unanimously that the Sesqui-Centennial celebration should be purely historical and is not to be used as an occasion to attempt to raise money for any purpose whatsoever.

The following was adopted: Resolved, that the chairman and the secretary with any other persons that they may select be instructed to communicate with the commissioners of the other churches in regard to the formation of the program.

A pleasant social feature of the meeting was a luncheon at the University Club where Hon. D. C. Roper had the other members of the commission as his guests.

A. W. Plyler, Sec. Pro Tem.

Being the richest country in the world we could well afford to give our busy lawmakers a sabbatical year on full salary, and then try to manage the affairs of the country on the Ten Commandments, the Golden Rule, and the wholesome laws enacted by the founders of this great land.—Dr. Albert E. Ribourg.

A SUCCESSFUL REVIVAL AT CLARKTON

We closed a very successful meeting at Clarkton on June 9, Rev. William Y. Stewart doing the preaching and J. C. Coston of Hendersonville, choir leader and worker with the young people. Brother Coston has great tact in working with young people and they to work with him. Our morning services at nine o'clock were largely attended; the evening services were large from the first service and grew to the last in numbers.

The choir loft held about 60 and the music was most itneresting and helpful. We just wish Brother Coston could stay with us through the year and work with the young and lead the old on to the very heights of real soul-stirring music. We learned to love him while here and hope he will come again. If any one needs a choir leader and a man to work with young people they cannot do better tha nto secure Coston. He is a Christian gentleman and a trained choir leader.

Brother Stewart is greatly loved every place he goes and especially at Clarkton. He preaches a straight gospel sermon, seeking to better his hearers in their every day life. He also seeks to bind the people to their pastor.

I wish to say that all denominations in Clarkton worked together in this meeting just as if they had been one and also supported it in every way. Brother Turner, pastor of the Baptist church, was present at nearly all the services and took a real worker's place. The Presbyterians were there every service. No sweeter spirit exists anywhere than in and about Clarkton. Religion is unselfish, free for all, who will accept Christ.

W. J. Underwood, P. C.

STUDENT PASTORS FOR THE SUMMER

Nearly double the number of churches will have assistant pastors this summer supplied by Duke University. The services of each will be a miximum of 12 weeks in association with the regular pastors.

Following are the allocations made for the summer:

C. J. Andrews, Biscoe circuit in Rockingham district; C. R. Baker, Cherryville circuit in Gastonia district; C. P. Bowles, Burgaw circuit in Wilmington district; C. D. Brown, Ogburn Memorial in Winston-Salem district; R. B. Bruton, Davidson circuit in Winston-Salem district; J. H. Carper, Bath circuit in Washington district; C. W. Clay, Polkville circuit in Gastonia district; T. L. Cox, Mooresville circuit in Statesville circuit; O. E. Croy, Northampton circuit in Weldon district; M. E. Cunningham, Garner circuit in Raleigh district; W. A. Cutter, Burnsville circuit in Marion district; R. B. Darden, South Mills circuit in Elizabeth City district; M. W. Edwards, Mattamuskeet circuit in Washington district; C. F. Farris, Carvers Creek circuit in Wilmington district; S. W. Funk, Riverside-Bridgeton in New Bern district; J. A. Guice, Erwin circuit in Fayetteville district; O. L. Hathaway, Bailey circuit in Raleigh district.

T. G. Highfill, Yadkinville circuit in Mt. Airy district; H. H. Johnson, Fuquay Springs in Raleigh district; F. B. Jordan, Salisbury circuit in Salisbury district; H. M. Keever, Town Creek circuit in Wilmington district; A. A. Kyles, Jonesboro circuit in Fayetteville district; M. S. McCastlain, Rock Springs circuit in Gastonia district; J. B. McLarty, Weaverville circuit in Asheville district; T. H. Minga, Swan Quarter circuit in Washington district; H. E. Murphy, Weddington circuit in Charlotte district; Fletcher Nelson, Mt. Tirzah circuit in Durham district; W. V. O'Kelly, Belwood circuit



President Bromley Oxnam of De Pauw University, speaker at Conference on Religion and Education, Lake Junaluska, July 17-21.

in Gastonia district; J. L. Rowland, Yanceyville circuit in Durham district; Byron Shankle, Ellerbee circuit in Rockingham circuit; W. F. Shell, Pikeville circuit in New Bern district; E. R. Shuller, Chadbourne circuit in Wilmington district; R. B. Shumaker, Brooksdale circuit in Durham district; Moody Smith, Marshville circuit in Charlotte district; A. C. Waggoner, Jacksonville-Richlands in Wilmington circuit; A. G. Walton, Randolph circuit in Greensboro district; J. G. Wilkinson, Roberdel circuit in Rockingham district; B. T. Williams, Bostic circuit in Marion district; Ernest Yountz, Linwood circuit in Winston-Salem district.

MOUNT ZION

By Zadok Paris.

Mt. Zion is located at Cornelius, N. C. When we reached the parsonage we found it had been occupied by Charlie Wood and wife; both had been reared in the parsonage. I think Charlie is the only native Chinaman we have in our conference. His wife is a daughter of Dr. J. E. Mann, one of the best friends I ever had. They are both friends of mine. They left everything just as every charge should be left. We found a clean house, some wood, vegetables in the garden, and even chickens on the lot. A preacher's wife ought never to leave a filthy parsonage, nor should the preacher burn every stick of wood. The church was a large brick structure, and had a large auditorium without any Sunday school accommodations. It would hold 1,000 people, and as it was the only Methodist church within an area of ten miles, except a little church at Davidson College, it was always packed on Sunday morning.

I had for my board of stewards: J. B. Cornelius, Dick Stough, Frank Sherrill, Joe Sherrill, Al. Torance, Pink McCord, J. B. Readling, Dove, Best and others whose names I do not remember.

I organized Baraca and Philathea classes, and had everything going nicely. They fixed my salary at $1000 and were talking of building a Sunday school annex, when my son who had partially recovered took a relapse and had to go to the hospital, and from there to the west, I was wondering where I would get the money to give him another chance, and how I would keep the other boy in school, when I went to the postoffice one morning and found a letter from the board of trustees of the Odd Fellows' Orphan Home at Goldsboro informing me that I had been elected field secretary at a salary of $2500 and expenses. I was to raise a heavy debt on the home. I had not made application for the position, for I knew nothing about it, and never thought of such a thing. Brother Scroggs came next Sunday to hold my quarterly conference, and I spoke to him about it and he said it seemed providential. I spoke to Bishop McCoy and he said he was perfectly willing to release me. I prayed to the Lord and he impressed me to go; and with one boy going to the hospital and the other to school, and the whole family to be supported with $1000, I accepted the position, made the canvass, raised the money, paid the debt and saved the home. While I was engaged in this work I organized the North Carolina Orphan Association, which is now the most important organization in orphanage work.

When I went to El Paso to bring my son home to die, I fell on my knees in the old Alberta Hotel and surrendered my all to God as I had never done before, and God filled my soul with the glory of heaven, and when I came to myself I was shouting aloud the praises of God. Just before he died my son said, "Papa, I want you to go back to preaching." The next conference sent me to Lincolnton. Surely God has led me in a way I had not known.



Boating in the moonlight on Lake Junaluska

MEMORIAL S. S. REPORT QUARTER ENDING JUNE 22

The average attendance of Currituck Memorial Sunday school for the past quarter was 93. This compares favorably with an attendance of 81 for the preceding quarter.

The amount contributed for literature, missions, and toward the support of orphans for the past quarter was $70.75 or $6.43 on the average per Sunday. Additional collections, not included in the amounts named above, have been taken in the Sunday school to send flowers to members of the various Sunday school classes who were in the hospital for treatment.

The girls of the junior class under the direction of Mrs. Russell Griggs, their teacher, gave an all day beach party for the two junior classes on Saturday, June 8. Plans have been made to finance the cost of sending one or more delegates from the Sunday school to the young people's conference at Lake Junaluska. The workers' council of the Sunday school gave a wedding breakfast in honor of the first wedding in the new church, the principals being a California bride and a local groom. Memorial church is expressing an interest in the everyday activities of its members and their friends.

The school is growing. Teachers are unusually faithful. Members are enthusiastic. Everyone is always ready to give whole-souled support to any worth while project. Contests, entered into and carried through in a spirit of wholesome fun, are the order of the day. They sometimes shorten the teaching periods, but they result in increased attendance and interest, making them seem worth while.

Maud C. Newberry,
Supt. Mem. Sunday School.

A QUESTIOANNAIRE FOR GENERAL CONFERENCE CANDIDATES

In view of the fact that this is a new day and that church business must be run on a modern scale, I have some questions for those who are candidates for the general conference:

1. Are you in favor of a longer or shorter term for the bishop's tenure of office?
2. Who is your presiding elder?
3. How many presiding elders do you have in your organization?
4. What is the size of your collar? Who wears it?
5. Did you vote for unification? If not who kept you from it?
6. Have you ever been introduced by or to a secretary? If so when did your relation terminate and for how long?
7. Do you subscribe to the modern political slogan, A Republican is one who believes in a democratic government, while a Democrat is one who believes in a Republican government?
8. Are you willing to forego all friendships with those high up?
9. Would it be necessary for you to have to change your name if elected? How many people would know it if you did?
10. If we get you elected and you are made a presiding elder afterward what will be your attitude toward us?
11. Have you been elected to the general conference before? Can you prove by any others that you were there?
12. Do you believe that Adam was a white man?

Yours aspiringly,
Ed Earnhardt.

HAY STREET METHODIST SUNDAY SCHOOL CLOSES BIBLE SCHOOL

The vacation Bible school which has been in session the past two weeks in the annex of the Hay Street Methodist Sunday school building closed yesterday. Mrs. James Hall, Jr., who was in charge, regards the operation and results as most gratifying.

Mrs. Hall was assisted from the start by Miss Marian McLean and Mrs. W. L. Hunter. Somewhat later Mrs. L. C. McDuffie and Mrs. C. G. Carter gave valuable assistance. Thia was the first vacation school Hay Street has had, and there is a feeling of optimism among all who were intimately associated with it, and especially because the children themselves expressed a desire that another one be held next year. The enrollment was beyond expectation, there having been 45 registered in the primary department and 25 in the junior. A total enrollment of 70, the pastor and Sunday school folk feel is an indication that the school has been decidedly a worth while enterprise, and expression of appreciation to teachers, pupils and parents is here given to all alike for co-operation in making it a success.—Fayetteville Observer.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE
J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

CUBAN CONFERENCE AND THE GOLDEN CROSS

The Cuban conference at its last session requested the general hospital board to allow them to introduce the Golden Cross enrollment among their churches, and to use the proceeds for relief work in their own country. It was finally agreed that the pastors should present this cause at the time fixed by the law of the church.

It was further agreed that all proceeds of the enrollment should be used in Cuba, the general hospital board claiming only bare cost of the literature and Golden Cross buttons used in the enrollment. It was also agreed that half of this amount should be used to begin a small relief clinic at one point, and the other half used in securing needed hospital relief for sick preachers.

The time for preparation was short, but Brother Miguel Soto, the conference director, went to work with a real Christ-like zeal. We had no literature in Spanish for them but they used what we had. Brother Soto has made his first report in a business-like form and shows that $550.30 was raised.

I suspect measuring the numbers, wealth, etc., of this courageous little conference- with the big home conferences it will appear that this is the best Golden Cross report ever made. If the ratio of responses in Cuba could prevail at home it would mean $260,000 in the next Golden Cross enrollment. Congratulations to the Cuban Methodists and to Brother Soto.

Chas. C. Jarrell,
General Secretary.

FLIES BLAZE, WORMS GLOW, FISH FLASH

Flies blaze, worms glow, fish flash—all, so scientists say, because of a substance called luciferin. About this time of year firefiies may be seen nearly every night over dark fields. Each insect appears to give a brief blaze of light at intervals—whence its name. There are some forty well known kinds of living creatures which possess this light-flashing power, including the glowworms and various fish.

Such fish and insects have been called "phosphorescent," but this is incorrect. The element phosphorus does not enter into this natural light at all. Luciferin is the substance involved. The word is patterned after Lucifer, the name of the morning star, which, according to Webster's New International Dictionary, is a Latin word meaning "bringing light."

WANT A WEEK-END AT BLOWING ROCK?

To My Preacher Friends:

The pastor, Rev. Claud H. Moser, preaches at Blowing Rock each second Sabbath. All other dates in the months of July and August are open. If any of you whom I call friends can spare me a Sunday morning during your vacations, I will be glad to advertise your date and guarantee your expenses for the trip. Write me at Blowing Rock.

C. W. Hunt.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

BATH CIRCUIT SCHOOL

Rev. J. O. Long, our extension secretary, has the following statement regarding his work:

"Our Cokesbury training school for the Bath circuit began last evening (June 23) in an encouraging way. We had between 45 and 50 present, with an assurance that the class will be larger at the next session. This school is being held at Bethany church about 12 miles from Bath. The course that is being given in this school is The Sunday School Worker: His Life and Work.

"Rev. J. W. Sneeden and his assistant, Mr. John Carper, are both on the job and are looking forward to doing some splendid work on the Bath circuit between now and the meeting of the annual conference.

"There are some fine people here to work with and we are expecting a delightful and profitable week in this school."

PASTORS' SCHOOL CREDITS

The North Carolina pastors' school, which was held at Duke University June 5-19, issued 130 cretificates of credit to persons in the North Carolina conference. Several pastors in the conference completed work for their gold seal diplomas during the school.

The two weeks of the school always affords a splendid opportunity for conferences with the pastors in which plans are made for the work during the summer and fall. This year plans have been made for the holding of Cokesbury and standard training schools and institutes for a number of charges in the conference.

Mr. Long, extension secretary, and Miss Keene, elementary superintendent, were pupils in the school, each earning two certificates of credits.

Others from the North Carolina conference earning credits in the pastors' school are as follows:

Principles of Teaching, Rev. J. Q. Schisler, instructor—Rev. W. L. Clegg, Miss Reba Cousins, Rev. E. C. Crawford, Rev. K. F. Duval, Mrs. J. C. Harmon, Rev. J. C. Harmon, Rev. E. C. Maness, Rev. M. Y. Self, Rev. W. F. Walters, Mrs. W. F. Walters.

Leadership in Religious Education," Rev. J. Q. Schisler, instructor—Rev. L. C. Brothers, Rev. W. A. Cade, Rev. E. C. Crawford, Rev. C. B. Culbreth, Rev. L. V. Harris, Rev. N. B. Johnson, Rev. J. Vincent Knight, Rev. E. L. Stack, Rev. B. E. Stanfield, Rev. S. J. Starnes.

Religious Education in the Local Church, F. M. Williamson, instructor—Mrs. H. R. Ashmore, Rev. J. W. Bradley, Rev. M. C. Ellerbe, Rev. W. F. Elliott, Rev. C. C. Herbert, Rev. F. B. Joyner, Rev. B. O. Merritt, Rev. I. T. Poole, Rev. J. B. Thompson, and Mrs. W. F. Walters.

Worship in the Sunday School, F. M. Williamson, instructor—Rev. B. F. Boone, Rev. J. W. Bradley, Rev. W. A. Cade, Rev. K. F. Duval, Rev. M. C. Ellerbe, Rev. E. L. Hillman, Rev. E. C. Maness, Rev. W. L. Maness, Rev. J. H. McCracken, Rev. S. F. Nicks, Rev. E. L. Stack, and Rev. B. E. Stanfield.

The Spirit and Genius of Methodism, Gilbert T. Rowe, instructor—Rev. C. B. Culbreth, Rev. W. R. Hardesty, Rev. C. C. Herbert, Rev. J. Bascomb Hurley, Rev. J. Vincent Knight, Mrs. J. Vincent Knight, Rev. H. E. Lance, Rev. W. C. Merritt, W. W. Norris, Rev. D. A. Petty, Rev. I. T. Poole, Mrs. I. T. Poole, Rev. L. T. Singleton, Rev. J. L. Smith, Rev. W. C. Wilson Rev. N. M. Wright, and Rev. D. M. Sharpe.

Program of the Christian Religion, Dr. Gilbert T. Rowe, instructor—Rev. J. E. Blalock, Rev. J. J. Boone, Rev. E. C. Durham, Rev. R. G. L. Edwards, Rev. E. L. Hillman, Mrs. J. Vincent Knight, Rev. W. L. Maness, Rev. J. A. Martin, Rev. M. Y. Self, Rev. J. F. Starnes, and Rev. W. F. Walters.

Psychology of Religion, Frank S. Hickman, instructor—Rev. B. F. Boone, Rev. L. C. Brothers, Mrs. S. C. Chambers, Rev. R. G. L. Edwards, Rev. H. I. Glass, Rev. L. C. Larkin, Rev. L. T. Singleton, Rev. J. F. Starnes, Mrs. J. F. Starnes, Mrs. H. A. Wright, and Rev. N. M. Wright.

Wisdom Literature of the Old Testament, Elbert Russell, instructor—Mrs. S. C. Chambers, Rev. R. N. Fitts, Rev. J. C. Harmon, Mrs. J. C. Harmon, Rev. W. L. Loy, Rev. D. A. Petty, Rev. R. M. Price, Rev. B. B. Slaughter, Mrs. H. A. Wright, and Rev. N. C. Yearby.

Christian Stewardship, H. B. Trimble, instructor—Rev. J. B. Thompson, Rev. J. L. Smith, Mrs. H. R. Ashmore, and Rev. N. B. Johnson.

Missionary Message of the Bible, Elbert Russell, instructor—Rev. W. C. Benson, Rev. J. E. Blalock, Mrs. L. C. Brothers, Rev. W. G. Farrar, Rev. L. V. Harris, Rev. F. B. Joyner, Rev. L. C. Larkin, Rev. S. F. Nicks, W. W. Norris, Rev. S. J. Starnes, and Rev. R. F. Taylor.

The Church Serving the Community, Ralph A. Felton, instructor—Rev. W. F. Elliott, Rev. H. E. Lance, and Mrs. J. R. Regan.

Program of Work for the Rural Church, Ralph A. Felton, instructor—Rev. W. L. Clegg, Rev. O. W. Dowd, and Mrs. O. W. Dowd.

History of Christian Preaching, Frank S. Hickman, instructor—Rev. J. J. Boone, Rev. E. C. Durham, Rev. R. N. Fitts, Rev. W. R. Hardesty, Rev. J. Bascomb Hurley, Rev. D. M. Sharpe, and Rev. N. C. Yearby.

The Pastoral Office, H. B. Trimble, instructor—Rev. W. G. Farror.

Missionary Society Organization Methods, Miss Estelle Haskins, instructor—Mrs. J. R. Regan, Mrs. J. L. Midgett, and Mrs. J. F. Starnes.

Mission Study Course (foreign), Miss Estelle Haskins, instructor—Mrs. H. E. Nycum, and Mrs. J. L. Midgett.

There are a number of Duke University students who are not members of the conference, but who are working on charges in this conference this summer, who took courses for credit.

ELEMENTARY INSTITUTE

The following report has been sent in by Mrs. J. W. Bell of Washington regarding an institute held in the Washington district:

The second elementary institute of the Washington district met in Tarboro June 21 with Mrs. E. L. Hillman, district elementary superintendent, in charge. The devotional was led by Rev. L. G. Larkin, host to the institute.

The morning session was given to the study of different phases of the elementary Sunday school work. A number of departmental superintendents and teachers were present and contributed to the program by making brief talks along the lines of their special work. The subjects discussed were:

The Importance of the Elementary Teacher, Mrs. E. L. Hillman, Greenville.

Work in the Beginner Department, Mrs. J. H. Rose, Greenville.

Building Worship Programs for Primaries, Mrs. T. G. Moore, Washington.

The New Graded Lessons for Primaries, Mrs. J. W. Bell, Washington.

Promoting the Worship Spirit in the Junior Department, Mrs. C. L. Hearne, Greenville.

During the noon intermission the ladies of the church served a most delicious and refreshing luncheon.

The afternoon session was devoted to the presentation and discussion of problems with Miss Keene presiding. Many and varied problems weer brought up and discussed, and the session proved to be helpful and inspirational to all present.

Rev. Mr. Edwards, pastor of Bethel church pronounced the benediction.

GREAT JUNALUSKA PROGRAM

Intermediates, seniors, young people and adults—preachers and laymen—everybody interested in "a vacation with profit" will find Junaluska attractive this summer. For instance, the general Sunday school board conducts a young people's conference there July 9-20, the first term of the leadership school July 22-August 16, and the second term of the leadership school August 8-22, Camp Cheonda for girls in June, and Camp Cheonda for boys in August. In addition, there is the great conference on religion and education July 17-21. On to Junaluska!

Side-dressing of quickly available nitrogen fertilizers, such as nitrate of soda, should be made to cotton immediately after chopping and to corn when the plants are ready to tassel, say extension workers.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

BAROMETER

The ebb and flow of interest in church life is more immediately registered in the Sunday school than anywhere else. It is the church's barometer. Its membership, including the whole range of life, is so frequently revised as to include only those who are participants in the activities of the enterprise. The condition of the Sunday school is generally indicative of the spiritual state of the church. "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

IMPORTANT AGENCY

Years of observation have demonstrated the fact that the church does not gain any great number of members outside of those brought under Christian instruction and training. Eighty-six out of every hundred joining the church in our conference last year came through the Sunday school. Eighty-five out of every hundred joining the church the preceding year same through the Sunday school. Of course the Sunday school is not entirely responsible for delivering this large percentage of recruits into church membership, but it does exert a big influence in preparing the way for conversion and in assisting the pastor in opening the way for the Holy Spirit's guidance in conversion and in providing a wide range of service activities for those who are converted. Such an agency ought to command our very best efforts. Is your Sunday school alive to its opportunities?

BURNSVILLE

After discussing the matter for a number of years a Cokesbury training school has been held in Burnsville, Mr. Evans teaching a course on "The Small Sunday School, Its Plans and Work." Fifteen Sunday school workers were enrolled in this school, twelve of whom did all required work and earned certificates of credit, Rev. T. C. Jordan, pastor, being included in this number.

WHEREWITHAL

Treas. H. A. Dunham's weekly reports of Sunday School Day offerings are cordially received, since our conference religious educational work from now till November is dependent upon these offerings. Kindly note the list of givers for this week and join us in grateful thanks to them:

Hawthorne Lane, Charlotte	$100.83
St. Paul, Randleman	26.08
Forest Hill, Concord	25.00
Belmont Park, Charlotte	10.00
Mt. Olivet, Davidson	10.00
Kernersville	9.00
Alexander, Spindale-Alexander	7.64
Badin	6.25
Vanderburg, Shepherd Ct.	5.60
Rose Chapel, Cool Springs Ct.	5.12
Center Grove, Mt. Pleasant Ct.	5.08
Cold Sprins, Mt. Pleasant Ct.	5.00
Lee's Chapel, Summerfield Ct.	4.80
Bethlehem, Catawba Ct.	3.55
Fruitland, Henderson Ct.	3.50
Maple Grove, Delwood Ct.	3.44
St. John, Troutman Ct.	3.31
Hopewell, Randolph Ct.	3.25
New Salem, Cool Springs Ct.	3.25
Moriah's, Moravian Falls Ct.	2.95

PASTORS' SCHOOL CREDITS

The following persons from our conference earned certificates of credit in the given courses at the pastors' school held recently at Duke University.

Religious Education in the Local Church

J. H. Brendall, Mrs. J. H. Brendall, D. W. Brown, Mrs. D. W. Brown, G. C. Graham, V. B. Harrison, Ebenezer Myers, O. V. Woosley.

Worship in the Sunday School

Mrs. O. P. Ader, J. H. Brendall, Mrs. J. H. Brendall, P. H. Brittain, J. J. Edwards, J. B. Fitzgerald, J. P. Hornbuckle, J. C. Keever, Mrs. J. C. Keever, A. W Lynch.

Psychology of Religion

O. P. Ader, J. M. Barber, J. W. Bennett, Bryan Crosby, J. W. Fitzgerald, M. W. Heckard, J. P. Hornbuckle, John Hoyle, Jr., R. F. Huneycutt, W. A. Rollins, W. L. Scott, L. F. Tuttle, G. W. Vick, M. B. Woosley.

The Spirit and Genius of Methodism

D. W. Brown, F. W. Cook, J. C. Gentry, Mrs. J. C. Gentry, J. P. Hipps, F. B. Jordan, R. F. Huneycutt, C. S. Kirkpatrick, F. L. Setzer, W. S. Smith.

The Meaning and Mission of the Christian Religion

J. O. Banks, J. M. Barber, B. M. Crosby, J. J. Edwards, M. G. Ervin, John F. Kirk, W. M. Rathburn, G. W. Vick.

The Wisdom Literature of the Old Testament

J. W. Fitzgerald, W. B. West, M. B. Woosley.

Christian Stewardship

H. C. Sprinkle, S. M. Needham, Ebenezer Myers, O. V. Woosley, W. H. Willis, J. O. Cox, O. P. Ader, G. W. Fink.

Principles of Teaching

P. H. Brittain, G. W. Clay, Paul F. Evans, Mrs. J. C. Gentry, J. C. Gentry, J. C. Keever, R. H. Kennington, C. O. Kennerly, M. A. Osborne, G. R. Stafford, Mrs. J. R. Warren, J. R. Warren, A. W. Lynch.

Leadership in Religious Education

G. W. Clay, Mrs. O. E. Croy, O. E. Croy, G. W. Fink, Anna Keever, Homer M. Keever, Mrs. J. C. Keever, S. M. Needham, M. A. Osborne, F. H. Price, W. L. Scott, L. F. Tuttle.

Missionary Society Organization Methods

Mrs. E. C. Ziegler.

Mission Study Course (Foreign)

Mrs. T. H. Swafford, Anna Keever, Mrs. O. P. Ader.

The Pastor and His People

T. B. Huneycutt, V. B. Harrison, G. W. Clay, C. M. Smith, M. W. Edwards.

The Church Serving the Community

O. E. Croy, Mrs. O. E. Croy, R. C. Goforth, F. H. Price.

Program of Work for the Rural Church

J. O. Cox, Paul F. Evans, M. W. Edwards, R. C. Goforth, C. O. Kennerly, O. L. Robinson, G. R. Stafford, C. M. Smith, W. H. Willis.

The Missionary Message of the Bible

Mrs. O. P. Ader, M. W. Heckard, T. B. Huneycutt, F. L. Setzer, W. S. Smith, Mrs. E. C. Zieglar.

JUNALUSKA CONFERENCE

The following telegram has just been received from Dr. H. H. Sherman and Mr. Ralph E. Nollner:

"Important that you urge all district chairmen push registration for Conference on Religion and Education. We want one hundred per cent attendance from your conference. Registration extended to July 8."

Since last report delegates from the Winston-Salem and Statesville districts have been named. They are as follows:

Winston-Salem District

Dr. J. H. Barnhardt.
Dr. C. C. Weaver.
Rev. C. S. Kirkpatrick.
Rev. A. P. Brantley.
Rev. R. C. Goforth.
Rev. R. S. Howie.
Rev. J. T. Mangum.
Mrs. C. C. Weaver.
J. E. Smith.
J. E. Lambuth.
A. B. Bynum.
C. W. Snyder.
L. L. Walker.
Dr. J. E. Kerr.
B. S. Womble.
Graves Wilson.
Miss Minnie Hatcher.
Miss Amy Talbert.
J. Ray McCrary.

Statesville District

Rev. J. E. Abernethy.
Rev. W. L. Hutchins.
Rev. R. G. Tuttle.
Rev. J. E. McSwain.
Rev. J. P. Hipps.
Rev. John Cline.
Rev. H. H. Robbins.
A. W. Bunch.
E. F. Allen.
R. P. Caldwell.
Earl W. Reece.
Miss Ruth Cloinger.
Theron Willis.
W. E. Poovey.
L. H. Phillips.
R. W. Troutman.
Prof. H. L. Creech.
Mrs. A. D. Abernethy.
J. E. Shell.

Is Your Church School Indicative of the Spiritual State of Your Church?

IN LIGHTER VEIN

PREACHERS AND PREACHING

By B. B. Slaughter.

Long, Deep, and Dry

Coming away from church one Sunday about one o'clock, one of three men in discussing the preacher and his sermon, said: "That preacher can delve deeper into the Truth than any preacher I ever heard." The second commented, "Yes, and he can stay under longer than any preacher I ever heard"; and the third remarked, "Yes, and he can come up drier than any preacher I ever heard."

* * *

Wanted Preacher to Drink But Preacher Declined

Kinston.—"The tempter" rode a passenger train into this city with a mildly demeanored minister, according to a story heard by the preacher's parishioners here, and thrice sought to beguile him into "taking a little nip." A fellow passenger with a bulging hip invited the clergyman to have an appetizer. The latter declined courteously.

After a friendly conversation the gentleman with the bottle decided to take a second drink. To be sure his new acquaintance would have one then, he said. The conversation waxed enthusiastic after the prohibition violator had had a second drink by himself. When the chatter began to lag he decided upon a third. "Aw, come on, what's ailing you?" he asked. Then the minister explained that he never drank, and that it was out of the question for him to share the stranger's flask.

"Aw, yer can't kid me. Haw-haw! What're you givin' me?" asked the bibulous one of the biblical one.

"Haw-haw! Trying to string me, ain't yer? You're drunk now. Why, look at your collar buttoned on hind part before!"

* * *

Three Kinds

Mr. Arthur Porrit, of the London Christian World, tells in his new book (The Best I Remember) of a student whose text was "As the hart pants." His divisions were: 1. The Pants of David. 2. Pants in General. 3. Some Free Church Pants.

* * *

Heavenly Recruiting

The pastor reported a successful year. Twenty-seven have come into full connection with the church during the year; 6 infants and 10 adults have been baptized; 6 marriage ceremonies have been performed, and officiated at 40 funerals. —Amesbury (Mass.) paper.

* * *

The Last Putt

In Washington they tell the story of a golfing clergyman who had been beaten badly on the links by a parishioner 30 years his senior, and had returned to the clubhouse rather disgruntled.

"Cheer up," his opponent said. "Remember, you win at the finish. You'll probably be burying me some day."

"Even then," said the preacher, "it will be your hole."—Christian Advocate.

* * *

Where?

"How Can One Be Happy in Heaven If Relatives and Friends Should Be in Hell?" is the subject for tonight at the evangelistic services at the Mitchell Park Christian church, Eleventh and Jackson streets. Mr. Lunsford will sing "I Want to Go There."—News Item in St. Joseph News-Press.

* * *

Rightly Directed

A young couple rang the bell rather late one evening at the residence of the Roman Catholic priest. Father Sullivan had retired, but repeated summonses on the door-bell caused an upper window to be thrown up. Father Sullivan's head appeared with the inquiry, "What do you want?" "We wish to get married," said the young man. "O, go to hell," said the holy father, and bang went the window. Nothing daunted the would-be groom inquired for a minister and was directed to the Methodist parsonage. The minister had not retired and invited them into his parlor. On entering the young man innocently explained, "We are Roman Catholics and we went first to Father Sullivan, but he told us to go to hell, so we came here."—T. W. Harwood.

* * *

Half a Loaf

A colored congregation in Louisiana, hearing that a college in Kansas was conferring the degree of D. D. for the reasonable "consideration" of fifty dollars, decided to add to their prestige by raising the required sum and having their pastor decorated with those dignified initials. Strenuous effort failed to raise more than half the amount; but, nothing daunted, they forwarded twenty-five dollars, with the request that the college would forward the first "D," so that they could begin addressing the reverend gentleman as Doctor, a favor which they were sure would assist them very much in collecting the price of his "divinity." —Harper's Magazine.

* * *

It was a very hot day, and the guide in the crowded bus had just about reached the end of his tether. But he had his living to earn. Suddenly he noticed they were passing a newly erected monument.

"On your right," he shouted, pointing with his arm, "on your right you see a statue, unveiled last week to a noble cause."

"And what does it stand for?" asked a troublesome old gentleman.

"Because it would look silly lying down," snapped the guide.—Boston Globe.

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WORKERS with boys and girls will welcome new courses this summer. 1. Camp craft. Includes study of all details of organizing and running camps. 2. Methods in Boys' Work. Special course for those who do not plan to specialize in boys' work. 3. Physical Education. Six sections covering play leadership for boys and girls, folk dancing, indoor games, practice teaching, tennis, camp activities. Ask for booklet.

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Smyrne—A. W. Lynch 2
East End—M. T. Hipps 2

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Todd—A. J. Lackey 3
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****Troutman—John Cline 14
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Newton—R. G. Tuttle 7
Dudley Shoals—E. J. Poe 6
Hiddenite—J. B. Tabor 6
Maiden—J. E. McSwain 6
**Highlands—H. W. Howard 5
Elmwood—R. L. Young 3

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7*Murphy—H. P. Powell 29
5*Fines Creek—G. N. Dulin 13
Canton—Carlock Hawk 12
Andrews—W. M. Robbins 4
Murphy Ct.—A. A. Somers 4
Webster—F. W. Kiker 4
*Delwood—R. K. Brady 3
Whittier—R. L. Bass 3
Haywood—R. G. McClamrock 3
Highlands—J. L. Teague 2
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Bryson—D. C. Ballard 2
Judson—L. H. Hipps 1

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Green Street—G. W. Vick 5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Those 100 Per Cent

Gastonia 31
Raleigh 26
Rockingham 23

Those More Than 50 Per Cent

Durham 24
Charlotte 19
New Bern 17
Waynesville 13

Those Less Than 50 Per Cent

Mount Airy 14
Greensboro 14
Washington 12
Salisbury 12
Statesville 11
Winston-Salem 10
Elizabeth City 9
Asheville 8
Wilmington 7
Fayetteville 7
Marion 7
Weldon 6

W. C. T. U. women visit at least 1,000,000 patients in hospitals and institutions each year. They give annually at least 300,000 garments to people in distress; they will take 100,000 invalids for automobile rides this year. They make annually at least 5000 visits to prisons with comforts or encouragement for the unfortunate. In addition many state and county W. C. T. U. organizations maintain special charities such as homes for friendless and aged.

A farmer took his wife to a concert, and, after listening with apparent joy, the pair suddenly became interested in one of the choruses, "All we, like sheep, have gone astray."

First a sharp soprano voice exclaimed, "All we, like sheep"; next a deep voice uttered in a most earnest tone, "All we, like sheep." Then all the singers at once asserted, "All we, like sheep."

"Well, I don't!" exclaimed the farmer to his wife. "I like beef and bacon, but I can't bear mutton."—Stray Stories.

Children's Storyland



BROTHERBIRD LEARNS A LESSON

Early in the spring, Fatherbird and Motherbird started housekeeping in a tree not far from our house. They built their nest carefully, well up in the tree where the branches were thick and where the nest would be unnoticed by the passers-by. The birds, you see, were a bit afraid of boys, and they hoped that this nest would be so well concealed by the thick green foliage that no boys would see it.

The nest was made of straw and leaves, and around the edge was—what do you think? White lace! Bessie's lace-trimmed dress had caught one day on a blackberry bush, and a few inches of the lace had been torn off and left behind. The birds used it in finishing their nest.

Motherbird said it was the prettiest nest they had ever built. She laid two little eggs in it. Then she sat on the eggs to keep them warm so that the tiny birds inside might grow until they were big enough to burst the shells and come out. While she was keeping the eggs warm, Fatherbird brought food to her.

After awhile the egg shells broke, and out popped two of the funniest, hungriest baby birds that you ever saw! How hungry they were! Motherbird and Fatherbird were kept busy feeding them and watching them to see that they did not fall from the nest.

Day by day the baby birds grew bigger and stronger. Their feathers grew brighter and softer and they no longer looked as if they were all claws and beak. In almost no time at all they began to think of flying. It looked so easy to them when they watched Fatherbird and Motherbird start off. They talked about it when they were alone. Brotherbird insisted that it was quite unnecessary for Motherbird to remind them to keep off the edge of the nest every time she left home. Why couldn't they go, too? Of course it looked like a long way to the ground, but they would have to get down there some time. They decided that perhaps, if they teased enough, Motherbird would let them try it.

They were disappointed, however; for Motherbird was very firm when she said, "Oh, no, your little wings are not nearly strong enough yet. I will tell you when it is best for you to try it."

Sisterbird was willing to believe that Motherbird knew best—for hadn't Motherbird lived a long, long time in which to learn about such things?

But Brotherbird said, "That's all nonsense! I'm half as big as Fatherbird now; and so shouldn't I know half as much?"

Sisterbird was doubtful. "But it may be age and not size that counts," she argued.

But Brotherbird was restless and venturesome, and the very next time that the two were left alone he began to flutter about on the edge of the nest.

"Do be careful," warned Sisterbird. Just then Brotherbird's claws became tangled in the lace at the edge of the nest. While trying to free himself his wings became so tired that when at last he was free, he felt himself going down, down, down.

Sisterbird, very much frightened, began to call loudly for Motherbird, who happened to be on the way home. Fatherbird heard the commotion and hurried home from another direction. He was very much displeased when he found Brotherbird on the ground. He knew very well that the little wings were not strong enough to carry the venturesome little bird back up to the nest. What was to be done?

"Peep, peep," Brotherbird cried excitedly, flapping his wings and trying to show them that he could fly back to the nest. But he could rise only a foot or two from the ground. He tried again, while Motherbird hopped around, crying and scolding.

"You are just like Billy Brown," she scolded. "If his mother tells him not to do a thing, he is very sure that she does not want him to have a good time, when nine times out of ten it is because she wants to take care of him, so that he may have a better time later. If he disobeys and gets hurt or sick or unhappy, he wishes he had believed that his mother knew best. I told you your wings were not strong enough to use yet. If you had kept off the edge of the nest while I was absent as I told you to do, you would not have fallen. Now, how are you going to get back?"

"Peep, peep! I'm sure I don't know."

Motherbird was frantic. At any moment a boy might come along and carry her baby bird off.

"Oh, dear! Oh, dear!" she cried from the edge of the nest, where she had gone to see if Sisterbird was all right. "Try again, try hard! Oh, dear! Oh, dear!"

But her frantic cries only made Brotherbird more frightened, and his baby wings were so tired that he could not fly at all. Then he heard a sound that was entirely new to him. A boy, whistling merrily, was coming closer and closer.

"Quick, or you'll be carried off!" cried Motherbird.

Brotherbird wondered if it might not be fun to be carried off. Certainly he

The Cats' Duet

By Mrs. Alfred Franklin Smith.

'Twas in the gloaming there they sat,
A pearly white and deep black cat;
A Prima Donna she, the first—
The other in technique well versed;
Upon a stool they sat them down
To give a concert for the town.

Now, cats do always love to sing
Old love songs, and oft list'ners bring;
Their music's classic in extreme
And mostly heard when one would dream.
They're often pelted with boquets
Of odds—before they go their ways.

"Now listen for my cue," said she,
"For goodness sake keep on the key!"
And so he played the old time songs
Which to a tender heart belong,
"The sweetest story ever told"
And "Will you love me when I'm old?"



Tom, tightening well the fragile strings,
Sent forth cadenzas, grace notes, flings;
Said dainty white Miss Pussy Cat,
"Mercy! I can never sing that,
Mon dieu—my throat's a little bad,
For just a touch of flu I've had."

Softly arose the notes in flight,
Sang Puss "Oft on the stilly night."
Tom, master of his violin,
Held it secure beneath his chin;
Soared notes so ravishingly sweet
Folks stopped to listen in the street.

Then has'ning from their curtain call
The artists scaled the garden wall.
The world would listen night and day
If cats' duets were giv'n this way;
No exits would be made in fright,
But with soft serenades—good night.

couldn't fly. He knew nothing about boys; so he was not a bit afraid, not even when he was picked up very gently from the ground. He even wondered why his father and mother were making such a fuss. And anyway, he hoped he might some day be able to whistle as the boy did. He was just a wee bit uneasy when the boy put him in his dark pocket. And then the boy seemed to be moving so strangely, by fits and starts. He began to wish he had not tried to use his wings. Then, in no time at all, a careful hand lifted him out of the dark and placed him gently beside his sister in his own nest. Wasn't Brotherbird surprised!

Motherbird and Fatherbird were still fluttering about in great excitement.

The boy, after watching for a moment, slid, still whistling, down to the ground and went on his way.

"Peep, peep!" cried Motherbird coming back to the nest. "That's quite the finest boy I ever knew!"

In the nest Sisterbird, still trembling from fright, began to scold Brotherbird. "Didn't I tell you that Motherbird knew more than you?"

And Brotherbird replied causually, quite as if he had always thought so, too, "Of course, that's why we have fathers and mothers, to take care of us while we are learning to take care of ourselves."—Frances Ann Fiske, in Christian Register.

A TRUE BEAR STORY

Speaking of law and the enforcement of discipline in Yellowstone Park, I heard the story of a bear there which I consider exceedingly important, not only as a comment on the discipline of the park, but as a moral lesson to parents in domestic obedience. The story is literally true. Mr. Kiplin says, "The law of the jungle is—obey." This also seems to be the law of Yellowstone Park. There is a lunch station at the upper basin, near Old Faithful, kept by a very intelligent and ingenious man. He got acquainted last year with a she bear, who used to come to his house every day and walk into the kitchen for herself and her two cubs. The cubs never came close to the house, but remained at the edge of the woods. The keeper got on very intimate terms with the bear, who was always civil and well-behaved and would take food from his hand without taking the hand.

One day toward sunset the bear came to the kitchen, and, having received her portion, she went out of the back door to carry it to her cubs. To her surprise and anger, the cubs were there at the door waiting for her. She laid down the food, rushed at her infants, gave them a rousing spanking. "She did not cuff them; she spanked them," and then drove them back into the woods, cuffing them and knocking them at every step. When she reached the spot where she had told them to wait, she left them there and returned to the kitchen for two whole hours, making the disobedient children wait for their food, simply to discipline them and teach them obedience.

The explanation is very natural. When the bear leaves her young in a particular place and goes away in search of food for them, if they stray away in her absence, she has great difficulty in finding them. The mother knew that the safety of her cubs and her own peace of mind depended upon strict discipline in the family. Oh, that we had more such mothers in the United States!—Harper's Weekly.

If you KNEW *it would*

RESTORE HEALTH

would you

?

If you knew of a routine, a method of treatment that positively would restore the regularity of your habits; that would improve your digestion; renew your health beyond question, would you hesitate?

Much of your health depends upon the regular functioning of the organs of assimilation, digestion and elimination. Troubles resulting from an infraction of the rules of nature; disruption of nature's schedule, can best be remedied by a process of treatment that will eliminate impurities, reinvigorate the organs and in time steadily train them back into their accustomed regularity of habits.

Physicians Think

Physicians frequently prescribe the drinking of quantities of water, not only because they know it is a non-drastic aid to some troubles and mildly regulative in effect, but also because every tissue and organ of the body possesses high water content, and a decrease in water content is accompanied by a decrease in functional efficiency.

Water is the basis of all secretions and excretions of the body. Waste products of the body must be in solution to be expelled. Digestion and absorption are carried out more efficiently in dilution of water, and ingested food in more economically utilized when water is taken in abundance.

Hence the foundation of efficiency of Glenn Springs mineral water.

Used for Centuries

There is shown in the analysis of Glenn springs water a well rounded, helpful combination of salts that renders it an effective method of restoring functional efficiency. In its analysis will be found a natural solution of:

Potassium Salts to furnish neutralization of free acids, promotion of oxidation; an increase of saliva, and to serve as a diuretic.

Sodium Salts to excite active secretion in stomach and intestines and thus materially aid in bilious disorders, gouty affections, chronic constipation, obesity and diabetes mellitus, and to neutralize acidity.

Lithium Salts for the same general purpose and additionally to aid in gout and rheumatic affections and bladder troubles caused from excessive acidity.

Calcium Salts to aid body metabolism; to serve as an astringent and sedative locally; and to act internally as an absorbent and antacid.

Strontium Salts for its anti-putrescent and antiseptic effect.

The Sulphates for its mild laxative properties.

The Calcium Carbonate for its use in hyperacidity of stomach, and intestinal diseases.

The Magnesium Carbonate on account of its mildly laxative and antacid effect.

The Ammonium Carbonate for its stimulation of gastric secretion and assistance to the digestion.

Helpful for These Troubles

Glenn Springs water has been found by physicians to be helpful in cases of chronic constipation; biliousness; auto-intoxication, and other intestinal toxemias; obesity; acid dyspepsia; kidney disorders (including Bright's disease); bladder troubles resulting from excessive acidity; intestinal putrefaction; rheumatism and gouty diathesis, and other diseases of metabolism such as eczema, rickets, anemia, etc., It has been found indirectly helpful in the treatment of pellagra, for suppressed menstruations and in conjuction with quinine a very efficient treatment for malaria. It has been in general use for such purposes for over a century.

We would suggest that there is no better method of regaining your health and regularity of habits than by keeping a supply on hand for every day use.

It will be expressed you if desired in two 5 gallon carboys regularly each month, that you may use it steadily and most effectively in your own home or office.

Give your system a chance. Allow nature to take its course under favorable conditions. Renew your health with the delightful, helpful Glenn Springs mineral water. It is pure, delightfully easy to drink and sparkling.

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You may ship me two carboys of Glenn Springs water with invoice for $3.50 for 10 gallons now and each month thereafter till further notified.

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This order is subject to cancellation at any time.

The Glenn Springs Hotel opens June 1st and invites you.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

THE HEAVENS DECLARE THE GLORY OF GOD

In rapt contemplation, I muse
On the glory of variant hues,
As the sun in the flaming west
Flaunts its radiance to attest
The heavens declare the glory of God.

Pennants of orange, purple, red,
Stretch across the vast dome o'erhead.
Clouds of purple and roseate hue
Form castles, pillars—altars, too—
The heavens declare the glory of God.

Glorious revelation to mankind!
In the gorgeous sunset, I find
Inspiration to worship, adore,
Him of whom one wrote in days of yore:
"The heavens declare the glory of God."

Mrs. Addie Barnes Aycock.

NOTES HERE AND THERE

Would you like a vacation at Junaluska? The conference on city and rural missions for the eastern division will be held there July 30-31, opening at 9:30 a. m. July 30. These theme is "The Christian Emphasis in Our Program."

There will also be a missionary conference there August 8-18. Prominent speakers and leaders will be present; the missionary cultivation book for next year will be taught; there will also be round table discussions on burning missionary questions.

The tenth annual welfare institute will be held at Chapel Hill July 8 through the 13th. Dr. George Preston of Baltimore, Dr. Francis Heller of New York City, Judge W. M. York of the Greensboro juvenile court, and Dr. Harry W. Crane of the University of North Carolina will be on the program. Plans are being completed for the institute which will attract around 200 social workers from various parts of the state. Those interested in social service projects should arrange to be present.

Miss Julia Lake Stevens, Council superintendent of young people, will assume leadership of the children's department, taking up the work laid down by our beloved leader, Miss Althea Jones.

DO YOU NEED LITERATURE OR MATERIAL FOR MISSIONARY WORK?

At the recent annual meeting it was decided that Mrs. S. H. Scott, New Bern, should furnish the auxiliaries the following materials for carrying on the work:

Program literature to presidents of auxiliaries sent out once a quarter; the Bulletin of Missionary News sent out once a month.

Every auxiliary president is furnished one handbook and one yearbook free. Each extra handbook is five cents a copy and each additional yearbook is ten cents a copy; literature on stewardship, week of prayer programs, conference minutes, pledge cards, form for installation of officers; auxiliary treasurer's record and report book at 35 cents; also corresponding secretary's record and report book at 35 cents or the two for 65 cents. All young people's record books and handbooks are the same price as the adults.

If you have all these and still feel that the work isn't advancing as it should, try consulting some of the conference officers, for you must know that each conference officer feels that she has the most important job and therefore each is anxious to advance her particular department.

If the summer heat makes one less inclined to gad about and attend meetings, it is conducive to reading and meditation. It is a good time to form reading circles. Every auxiliary should seek to stimulate the habit of reading the best books on Christianizing the world. Every individual should shape his thinking according to the standards of Jesus Christ, for "as a man thinketh in his heart, so is he." With the present day output of devotional reading and the illuminating discussions of the Scripture by eminent scholars to be had at a minimum cost, no one can be ignorant of the Bible except those who desire to be from choice. If one cannot have the learning of the sages, one can become possessed of a knowledge of the Bible, which may be the means of setting himself in right relationship to God and his fellowman. This is the supreme learning for every man and every woman. E. S. P.

COLUMBUS ZONE MEETING

Chadbourn auxiliary was host to the Columbus county zone of the Woman's Missionary Society, Wednesday, June 26.

The heat wave which had held sway for several days was broken by light showers which delightfully cooled the atmosphere and made the day very comfortable.

The chairman, Mrs. Floyd Johnson of Whiteville, conducted the meeting in such a way as to make the district secretary envy her poise and grace.

Rev. Freeman Heath, pastor of the Chadbourn church, read the Scripture lesson and led in prayer.

The gracious welcome of Mrs. Avant of Chadbourn was responded to by Mrs. Usry of Evergreen. Representatives were present from the auxiliaries of Whiteville, Chadbourn, Tabor, Evergreen and Council. All these gave encouraging reports. The pastors present, Rev. Freeman Heath and Rev. Mr. Yarborough, gave evidence of the desire to support and encourage the organizations of the missionary society in all these churches.

The high lights of the day were the addresses of Mrs. J. C. Wooten, conference superitnendent of children's work, and Mrs. M. T. Plyler, superintendent of publicity. Mrs. Wooten aroused us to a sense of our remissness in the work of the children for Wilmington district does not rank high in this department. Mrs. Wooten said in part: "The supreme object is to train the child—to make the child missionary-minded; create a missionary mind by beginning with the baby as soon as it is born; have it enrolled in the baby division; hold mothers' meetings once a quarter when hose babies enrolled may be brought together; make the mothers' meetings of some value in assisting them with information on the religious development of the child; use materials available from our publishing house in furnishing activities for primary and junior groups."

But Mrs. Plyler told us something we did not know before—that there was something more for the publicity superintendent to do than just read the Bulletin. Why, she made us feel that the publicity superintendent had a bigger job than the president of the auxiliary.

The question hour could not be held back until its proper place on the program, after lunch; it followed the talks of these two specialists. They just fired the questions and that brought out more information, and by that time the lunch hour had arrived.

The ladies of Chadbourn most graciously served a plate luncheon from the spacious porch of the parsonage. By the way, the lady of the parsonage, Mrs. Freeman Heath, who was Margaret Frank, thinks she has just about the nicest home in the conference.

The afternoon session was opened with a devotional period conducted by Rev. Mr. Wooten of the Baptist church.

The children of Chadbourn had the place of honor on the platform for the afternon. They announced and rendered their program in the most perfect manner, showing that some one had given them very definite training.

Throughout the day the district secretary had been an interested and attentive listener. Just here, as an anticlimax to the delightful program, she spoke her message for this day. She had little instruction to give but had received much.

Mrs. J. Floyd Johnson closed the day with a very helpful series of questions and answers arranged by herself, which served to bring out some facts every woman should know about our work, in a very definite way.

A patient listener during the entire day had been Brother Usry, one of our beloved superannuates, and he very fittingly closed the meeting with prayer.

Much has been done since the Columbus zone was organized a year and a half ago, and with such leadership much can be expected in the near future.

Mrs. E. R. Clarke, Dis. Sec.

The most noticeable thing about many family trees is their need of pruning.—Publishers Syndicate.

A man's worth is not in what he has, but in what he is.—Ex.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

EXTRA COPIES OF THE ANNUAL MINUTES

We have received from the Advocate Publishing Company about 100 extra copies of the annual minutes of this year, and if there is a conference officer or district secretary who would like some additional copies we will be very glad to furnish them. Address Mrs. W. R. Harris, 15 Woodvale Avenue, Asheville, N. C.

DISTINGUISHED SERVICE ROLL

The Council minutes for 1929 contain the names of the women of the missionary societies of the Methodist Episcopal Church, South, "who have rendered a distinctive piece of constructive service which is of church-wide significance," and among these names are three in whom our conference is specially interested, because of the fact that they have been so closely identified with us in our missionary work, as members of our conference.

The first of these names appearing on that roll is that of Miss Mabel Howell, of whom it says: "Miss Howell has achieved success as a leader in the organized work of the women of the church. Her election to the chair of sociology in Scarritt Bible and Training School in 1903 made possible to her the creating of a social conscience in the student body of that institution where she built up a department which became all-important in the training of missionaries and deaconesses." Miss Howell is from Morganton, N. C., and while there was identified with the Woman's Missionary Society there.

Mrs. F. H. E. Ross was "the first treasurer of the Woman's Missionary Council, and very successfully straightened out the difficult financial situation resulting from the combination of the home and foreign missionary societies. Perhaps her outstanding service for missions has been in connection with Bervard Institute and it was through her efforts and her sacrificial giving that the debt was cleared from this institution, so that it could be taken over by the Woman's Board of Home Missions." Mrs. Ross is formerly of Greensboro and is one of the pioneers of the home work in our conference, and served as both treasurer and secretary of the woman's home mission conference.

Mrs. W. A. Newell. For eight years Mrs. Newell has served as Council superintendent of social service and her leadership has been "signally successful, marked by a thorough comprehension of the nature and scope of her task. She has been able to stimulate the women in the conference and auxiliary work, and relate them to varied types of social betterment in community and state needs. She has been called to serve in positions of responsibility in interdenominational and in state and government welfare work." Prior to becoming a Council officer Mrs. Newell was conference superintendent of social service of W. N. C. conference, serving most efficiently and successfully for a period of five years.

IMPORTANT ANNOUNCEMENT

The literature for second quarter and the Council minutes for 1929 have gone out to the presidents of the auxiliaries from the office of the conference superintendent of literature and publicity. Anyone wishing a copy of minutes can be supplied by Mrs. S. H. Isler, 821 North Elm Street, Greensboro, N. C., since she has a number of extra copies on hand.

WINSTON-SALEM DISTRICT MEETING AT ARDMORE CHURCH

By Mrs. J. Heitman.

The woman's missionary societies of the Winston-Salem district met in Ardmore church June 12, with the district secretary, Mrs. J. G. Sterling, presiding. After an opening song and prayer by Rev. W. L. Dawson of Farmington, Mrs. W. E. Franklin of Winston-Salem led the devotional, choosing as her subject, 'Stewardship for All of Life."

Mrs. Sterling brought a fine report of the work of the district for he past year, which showed that this district led in finances in the Western North Carolina conference in 1928. She called attention to the fact that the first missionary society in the district was organized at Centenary church in April, 1879, and that four of the charter members are still living.

Mrs. J. K. Norfleet welcomed the visitors in behalf of the church, and the response was given by Mrs. John R. Myers of Lexington, in absence of the beloved president emeritus, Mrs. Lucy H. Robertson, whose pleasant duty this was to have been.

Mrs. M. E. Watkins was appointed district promotion secretary and Miss Mary Heitman was elected secretary. The needs of the supply department were discussed by Mrs. J. T. Mangum of Lexington former conference superintendent of that department.

Miss Blanche Hauser, registered nurse of Wonson, Korea, who is supported by the Winston-Salem district, made a short talk on the hospital work. Mrs. Parker Holmes told of the organization of the Bethlehem House for betterment among the negroes of the city.

The beautiful consecration service was conducted by the conference president, Mrs. C. C. Weaver, who wove her theme around two words, "Go Tell." The conference pledge for the budget amounted to $10,000.

After the benediction by Rev. J. H. Barnhardt a tempting box luncheon was served in the basement of the church, and during the intermission a pleasing program of organ numbers were given by Stephen Morrisette.

The feature of the afternoon session was a playlet given by the children of Ardmore church, under the direction of Miss Blanche Gluck, and a most interesting talk by Miss Anna Ogburn, who represented the children's work in place of Miss Amy Hackney, conference superintendent, who was unable to be present.

Miss Laura Stillwell, a kindergarten teacher in the Rosa Valdese Mission in Tampa, Fla., was introduced and made a brief talk, as did Mrs. J. Frank Spruill of Lexington, conference superintendent of young people.

Miss Bertha Lee of Mocksville, historian of the district, recommended the conference history, "Fifty Years of Seed Sowing," and also read appreciative resolutions for the kind hospitality extended by the ladies of Ardmore church.

MISSIONARY DISTRICT MEETING AT PLEASANT GARDEN

The Greensboro district woman's missionary conference was held at Pleasant Garden in an all day session, Friday, June 14, with district secretary, Mrs. A. L. Thompson, presiding. Practically all of the auxiliaries in the district were represented. The opening devotional was conducted by Rev. J. F. Ratledge, after which a pageant under the direction of Mrs. C. A. Jackson was presented by the Pleasant Garden juniors. Miss Anna Ogburn of Winston-Salem presented the work of the juniors in a most attractive manner, and reports of the various children's organizations were heard.

The work of the district was reported by Mrs. A. L. Thompson; Missionary Voice by Mrs. C. W. Phillips. The honor roll was the subject of a talk by Mrs. Lucy H. Robertson, president emeritus of the conference, who, in her remarks reviewed the early work of the woman's missionary society. She said, however, that the women must not think in terms of the past, but of the present and the future. In the closing message of the morning Mrs. Weaver combined with her inspiring and impressive consecration service a vivid report of the recent Council meeting in Washington. In response to her plea for increased pledges for furthering her work the district responded in a most gratifying manner. After a picnic lunch served on the church grounds, the afternoon session opened with a devotional conducted by Mrs. Watson. Social service was presented by Mrs. H. W. McCain, mission study by Mrs. P. C. Snead, and Mrs. Lee Smith gave the high lights on the annual meeting at Winston-Salem. Reports of the delegates, who reported outstanding achievements; a question box discussion conducted by Mrs. Weaver and reports of committees featured the closing hour of the day. In response to invitation from Proximity and Carraway Memorial the 1930 meeting will be held with these churches.

Sunday School Lesson

JULY 7

By Dr. Frank M. McKibben.

The Story of Ezekiel

Golden Text: As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.—Ezek. 33:11.

This is the first of a series of three lessons dealing with the Prophet Ezekiel. These lessons will be studied with greatest profit and interest if the historical and religious background is fully appreciated. Each of the major prophets of the Old Testament is a unique personality, possessing an insight into things spiritual in common with the others, yet dealing with a different political and religious situation from which the message and activity of each get their particular emphases. The story of Ezekiel is as unique as any of the prophets.

It should be noted that this study carries us into the period of the exile and the restoration. The sequence of events so far as Ezekiel is concerned includes the deportation of the first exiles, of whom Ezekiel was doubtless one, in 597 B. C.; the imminent danger that threatened the Jewish people of becoming absorbed religiously by their environment; the commission God gave to Ezekiel; the prophetic ministry of Ezekiel; the death of his wife, and his contribution. About each of these aspects of his life center many items of interest.

To Ezekiel came the call to help preserve Jewish faith and religious and national integrity at a time when there was grave danger of complete disintegration. The captivity, the influence of other religions, the moving commercial life of the Babylonians, the natural tendency against which all God's spokesmen protested to adapt themselves to idolatrous conditions with contentment, these were the forces against which Ezekiel arrayed himself. The rather striking aspect of the prophet's situation is this, that these are the conditions which are uniformly present in the struggle between righteousness and unrighteousness whatever the age and decade. They confront any true lay or ministerial prophet of today. The faithfulness and effectiveness of Ezekiel under these trying conditions have exerted a profound influence upon the course of religious history. Time and again, the religious destiny of the Hebrews seemed to hang on the slender thread of a prophet's vision and faithfulness.

While Ezekiel was as orderly and systematic a writer as any of the prophets of the Old Testament, his prophecies are not easily understood. He was a thoroughgoing mystic; his prophecies are full of highly figurative visions; his message has a gloomy cast; symbols, figures of speech, and allegories are interspersed throughout. These lessons should lead students to a better understanding of the work and message of the prophet. His whole life revolved about his mission, his sense of responsibility. Like the Prophet Hosea, his family experiences are interrupted in the light of his ministry. One can not read into the inner experience of Hosea's loss of "his beloved" without being stirred at the prophet's faith and submission. All events in his life were interpreted from the standpoint of his great mission.

One might pause here to point to the necessity of dominant ideas in the individual life, the home circle, and the church group. Many an individual's life is not integrated because no great integrating idea or ideal has been accepted. No throbbing passion grips the life. In going from home to home one may easily distinguish faith and convictions and the home in which the conduct and environment belie the motto on the wall, "Christ Is the Head of This House, the Guest at Every Meal, the Silent Listener to Every Conversation." One becomes aware of many churches that are simply carrying on without a great overmastering sense of a divine mission to fulfill. Ezekiel's was a spirit-filled life. More of such lives are needed in the kingdom today.

Ezekiel's Message

The great idea that mastered the prophet was the thought of God as spiritual, holy, and powerful. It is because of these characteristics that the Jews seemed to be sinning so profanely. The exile is God's punishment. But Ezekiel has faith in a restoration, not for the sake of the nation alone, but for the sake of the name of Jehovah. He must be upheld in the midst of the Babylonian gods. In addition, two major teachings formed Ezekiel's contribution. Most students believe that his greatest addition to Jewish religious thought came in his emphasis upon individualism in relation to God. This idea is the subject of next Sunday's lesson. The other phase of his contribution is found in his work leading to the transition of the Hebrew state to the Jewish church.

Something has to be done to organize, make articulate, and preserve the forms, symbols, and choice expressions of the religious life of a people now politically brokenWithout Jerusalem as a great national and religious center, some substitute was needed to hold the people to their God and to give expressions to their deep-seated religious aspirations. Ezekiel came to the rescue with an emphasis upon forms, institutions, and dogmas. These later became binding to the extent of provoking Jesus' indignation, yet they served a most important purpose here. Thus Ezekiel has been called "The Father of Judasim."

Training Leaders

In the effort to develop a trained leadership, the church is multiplying the opportunities for leaders to secure preparation. Local church training classes, community training schools, university courses, and the like, are increasing in number and availability. Among the



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forms of training that are becoming prevalent is that of the summer school of religious education and the summer young people's camp or institute. Many churches that are finding the maintenance of local church training classes difficult and who do not have community training schools available are looking to the summer time as the real opportunity for getting choice young people and promising leaders in the educational program into some training classes.

The full utilization of such an opportunity usually involves the following steps: The discovery of the camps and summer schools that are within reasonable distance, the publication of their dates, persuading choice young people or leaders in service to combine a vacation period with school or camp activities, canvassing the finances of church, church school, and Epworth League to discover how much financial aid may be given those who are willing to attend, and the actual enrollment of these students. Somtimes men and women of the congregation who are not able to serve in the church school personally will be found willing to provide scholarships for promising young people who can not afford to attend summer camps or schools. A trained, devoted church school staff can be secured only as all the possibilities for training such leaders are utilized.

COULD WE GO BACK

Could we go back and start the years anew,
I wonder what the most of us would do!
I think I'd take the same old path I took
And cling to those old friends I once forsook.
I think I'd take more time along the way
To smile, and have a cheerful word to say.

Could we go back and live the years again,
I'd try to make amends for all the pain
I might have brought to loved ones through the years;
And gently I would wipe away the tears
And soothe the little hurts, unknowingly
I might have brought to those who cared for me.

Could we go back again and choose the road,
I would not shun the hardships and the load
Which fell my lot along the path I trod;
The same old trail again I'd gladly plod.
But I would know life's splendors day by day
And pause to smell the roses by the way.

Could we go back to where the old years lead,
I'd try to be more kind in word and deed;
To spread a little sunshine as I went
And sow the seeds of peace and sweet content.
There are so many things I'd like to do,
Could we go back and start the years anew! —Selected.

Never seek to be happy; seek to be worthy of happiness.—Forward.



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Rev. and Mrs. D. W. Cox, evangelists, did the preaching and the singing at East Flat Rock; and let me say that any preacher needing help would do well to get them. They have a large tent which they will gladly use if such is needed, or they will hold a church meeting. They are both musicians, both singers and both spirit-filled folks. They did some of the best work for me I have ever had done by anyone. Their work among the boys and girls is the best I have ever seen. I have not the words to express what I would like to say about it. Give them a call if you need help. You can write me or address them at Hendersonville, N. C., Florida Avenue.

J. W. Groce.

Dear Friends at Home:

All these years you have been waiting and praying for just such good news as Ewha has to give you this spring. The largest class ever admitted to Ewha College in any single division was enrolled this term when the home economics department opened its class rooms for the first time. Forty-two girls applied for admittance—32 only could be accommodated. Two days before school began at the first faculty meeting of the term we sat in very solemn session, for we had the unpleasant task of having to turn away ten young women who had fixed their ambition upon taking this course for the betterment of Korean homes.

There have been many needful alterations in Frey Hall because of this new department. The six missionaries who lived in the south wing of this building gathered up their bags and baggage and sought other quarters. Then began the transformation—partitions came out, partitions grew up, blackboards, tables and chairs appeared, our two precious sleeping porches were converted into sewing and science laboratories. If a graduate were to return she would be bewildered over the adjustments that have been made. We are happy to mention the name of one young woman, Miss Hamna Kim, who is the moving spirit in this new work and who has been most indefatigable in her efforts. We have budgetted on faith. We need "cart wheels" to move this work forward.

Although this new department has been added, the other departments of music, literary and kindergarten training have kept up their numbers. In one or two cases there has been an increase over last year. The college faculty is proud of its six new professors. The dormitory is filled to an uncomfortable state—four girls sleeping in rooms where there should be but two. However, we have heard little grumbling, rather a spirit of rejoicing over the enrollment of 176 students. This congestion in the dormitory only emphasizes the urgent need for developing our long-hoped-for plant on the site three miles out of the city.

The spirit of co-operation is pronounced this year. The music department is giving the literary students a course in home, school and church music. The home economics department is giving the music and literary girls some instruction in child care and home management. The chapel service begins the day. Those twenty minutes of worship make each day different from that of the schools about us in the strength, wisdom and guidance we receive from the one Father whom we love and try to serve.

On baccalaureate Sunday we were proud of the ten girls from the college and the 13 from the higher common school who took a definite stand before their classmates by being baptized into the fellowship of the church—the result of special meetings held shortly after Christmas.

Each of our new teachers in the higher common school has had excellent preparation for his particular work. The instructor in Bible is a graduate of the Union Theological Seminary. The physical director is one of our own girls who was sent to Japan to be trained for this position. The young woman in charge of the dormitory and the teachers of music and English are members of last year's graduating class of the college. Our need for a science teacher was supplied by Chosen Christian College. There has never been a time when the quality of leadership being produced was more marked. All that has been put into each of these outstanding Christian young people is being returned a hundred fold.

As we increase we need more funds, more interest, more enthusiasm from you, and we are certain you want us to advance. Sincerely yours,

Harriett P. Morris.

Ewha Haktang, Seoul, Korea.

In twenty years more than 2,000,000 school children have "spoken pieces" for medals offered by the W. C. T. U. This year 70,000 children are preparing for these contests; nearly 1,000,000 high school and college students this year have entered contests with essays on some phase of scientific temperance. The W. C. T. U. sponsors 3000 meetings as a part of an anti-narcotic educational campaign under 1300 directors.

The W. C. T. U. maintains a publishing house which distributed 25,000,000 pieces of literature last year; and in addition issues a weekly magazine founded by Frances Willard; also a monthly magazine for children. In addition each state organization publishes a monthly paper. These total a million circulation.

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Dear Friends:

As I leave this beautiful Christian home which the conference has made possible for me to live in, there are several things I want to say in the manner of expressing my appreciation.

First, I want to express my appreciation to the Armstrong Bible class of Mt. Gilead for the lovely clothes which they have sent me twice each year. These



Girl from the Methodist Orphanage, Raleigh, N. C.

friends have been very good to me, and I hope some day I will be able to render as much service to some one as they have to me. Second, I want to thank the B. C. Thompson Bible class of Ahoskie for their kindness in sending money here for me each month. There will always be a warm spot in my heart for these two classes, and I hope to live up to their higehst expectations of me.

I wish to extend my appreciation to the good doctors of this city. Not one of them ever failed to render the best service possible to the members of our home. These kind doctors are listed among the very best of our friends, and we will always appreciate what they do for us. I also wish to thank the nurse at our infirmary, Miss Laura Breeze, for taking such good care of us when sick. She has served us all as a good nurse.

As I go out to face this big world from this lovely home in which I have lived for eleven years, there will always linger with me a deep appreciation of Mr. Barnes and all his co-workers who have been so kind to me all these years.

Sincerely, Ruby Leonard.

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PLAN OF EPISCOPAL VISITATION, 1929

At the meeting of the College of Bishops held in Nashville, Tenn., May 3, the Plan of Episcopal Visitation for 1929 was adopted as follows:

District No. 1—Bishop Warren A. Candler. North Mississippi, October 30, Corinth, Miss.; Mississippi, November 6, Meridian, Miss.; Louisiana, November 20, Lafayette, La.; Cuba, February 20, 1930, Santa Clara, Cuba.

District No. 2—Bishop Collins Denny. Western Virginia, September 11, Ravenswood, W. Va.; Baltimore, September 25, Cumberland, Md.; Virginia, October 16, ——, ——.

District No. 3—Bishop Edwin D. Mouzon. Western North Carolina, October 23, High Point, N. C.; North Carolina, October 30, Kinston, N. C.; South Carolina, November 13, Charleston, S. C.; Upper South Carolina, November 20, Columbia, S. C.

District No. 4—Bishop John M. Moore. New Mexico, October 10, Marfa, Tex.; West Texas, October 23, San Antonio, Tex.; Central, Texas, November 6, Hillsboro, Tex.; Northwest Texas, November 13, Pampa, Tex.

District No. 5—Bishop W. F. McMurry. Denver, August 22, Beulah, Colo.; Missouri, September 18, Salisbury, Mo.; Southwest Missouri, October 2, Kansas City, Mo.; St. Louis, October 16, Caruthersville, Mo.

District No. 6—Bishop U. V. W. Darlington. Belgian Mission, June 19, Brussels, Belgium; Czechoslovakia, June 26, Prague, C. S.; Polish-Dantzig Mission, July 10, Klerysew, Poland; Illinois, August 29, Odin, Ill.; Kentucky, September 4, Winchester, Ky.

District No. 7—Bishop H. M. DuBose. Louisville, September 25, Princeton, Ky.; Holston, October 2, Chattanooga, Tenn.; Tennessee, October 16, Nashville, Tenn.; Memphis, November 13, Jackson, Tenn.

District No. 8—Bishop W. N. Ainsworth. Korea Mission, August 29, Seoul, Korea; Korea Conference, September 4, Seoul, Korea; Siberia-Korean Mission, September 10, Rong-Jung, Manchuria; China, October 16, Huchow, China; Japan Mission, October 31, Kobe, Japan.

District No. 9—Bishop James Cannon, Jr. Congo Mission, ——; Brazil, Sao Paulo de Muriahe, Brazil; Central Brazil, Pocos de Caldes, Brazil; South Brazil, Santa Anna, Brazil.

District No. 10—Bishop W. B. Beauchamp. Texas Mexican Mission, October 3, San Antonio, Tex.; Western Mexican Mission, October 10, Los Angeles, Calif.; Mexico, October 17, Juarez, Mex.; South Georgia, November 6, Macon, Ga.; North Georgia, November 13, Atlanta, Ga.

District No. 11—Bishop Sam R. Hay. Northwest, June 27, Coquille, Ore.; California-Oriental Mission, September 24, Berkeley, Calif.; Pacific, September 26, Modesto, Calif.; Arizona, October 3, Nogales, Ariz.; North Texas, October 24, McKinley, Tex.; Texas, November 6, Palestine, Tex.

District No. 12—Bishop Hoyt M. Dobbs. Florida, June 12, Miami, Fla.; North Alabama, November 6, Anniston, Ala.; Alabama, November 20, Montgomery, Ala.

District No. 13—Bishop H. A. Boaz. Indian Mission, September 13, Picketts Chapel, near Sapulpa; East Oklahoma, October 30, Wewoka, Okla.; West Oklahoma, November 6, Oklahoma City, Okla.; Little Rock, November 20, Prescott, Ark.; North Arkansas, November 27, Russellville, Ark.

Fall meeting December 13-15, Birmingham, Ala.

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CAN THE FARMER BE A CHRISTIAN?

By Harry B. Huntington.

It's great to be a farmer-man
And rise before the sun,
And milk a dozen cows, or so,
Before the day's begun.

"It's great to be a farmer-man
And work into the night,
And milk a dozen cows, or more,
By feeble lantern light."

These lines came with the breeze that floated down from the mountains last autumn while I was hauling corn to the ensilage cutter. Yes, I am a farmer. You see it was like this:

"Get out of doors," said the doctor, as with serious face he stood looking at me.

"Farm?" I asked.

"That would be very good," he replied.

And so it came about that a few months later found me with my family on a farm near the Rocky Mountains, which I have loved since first I saw them when I was a college boy. It is only two or three hours' drive from the ranch to that dreamland called Estes Park, and one has the choice of three enchanting roads—the South St. Vrain, the North St. Vrain or the Big Thompson Canyon. From our back door we say "good morning" to snow-capped Long's Peak and to Twin Sisters. The mountain are majestic, grand, awe inspiring—they speak of God. Within an hour, or less, we can be among them, breathing the pure air, which tastes of pine, and watching the dancing leaves of the "quakers" while we sit on big bolders by a rushing mountain stream. Then comes the lunch, eaten with relish and without ceremony. As one comes down out of the hills, he feels that he has been close to God.

Such a trip is not taken every week, nor every month. Farming is very exacting. A farmer is a "free man" and "can come and go as he pleases," but if he is gone too long the chickens cackle, "All right, don't feed us, and we won't lay"; the pigs grunt, "Very well, neglect us, and we will make no pork," and the cows bawl, "Feed and water, or no milk, sir." For these reasons, and others which might be mentioned, these trips into the hills are not so frequent as to produce satiety.

Enough of that. The subject of this article, like a preacher's text, demands some consideration. Can a farmer be a Christian? To be a Christian is to live Jesus' way of life. That definition has been given many times, in many places, in recent years. It is a sort of a discovery. And yet, it must have been taken for granted by those who walked with him about the shores of Galilee so many centuries ago.

Laying aside all the deeper implications of that definition, let us confine ourselves to a consideration of the Golden Rule as it applies to the farmer. Would a man be doing unto others as he would have others do unto him, if he were to open a grocery store in a town already oversupplied with grocery stores? Now farming, among other things, is a business, and a business which is overdone. The farmer is already suffering because of overproduction. The country does not need more farmers. Every man who leaves another occupation or profession, or who goes directly from school, to engage in farming helps to cut the price of the farmer's products and thus adds to the farmer's troubles.

Farming is so diversified, spread out over such a vast territory, engaged in by so many people, and production of grains and meats is so great, that one additional farmer would not seem to make any difference in the grand total of pounds of pork or bushels of wheat, or barrels of apples. But "many mickles make a muckle' 'and the principle is there. A million new farmers would certainly work an injustice to those already engaged in agriculture, and one new farmer must work a hardship at least one millionth as great.

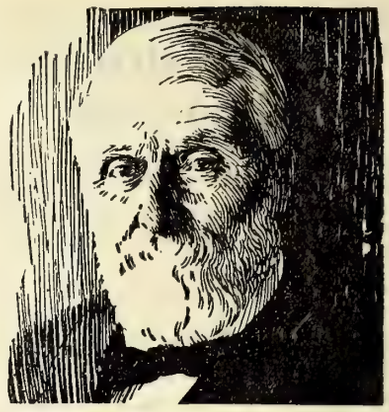
The man who contemplates agriculture as an occupation must face the fact that America does not need more farmers. He will only add to an already glutted market, and harm those who already are trying to make a living by tilling the soil. But these considerations are not peculiar to farming. They face one at nearly every turn. "Business is business." It may be called "service" by the dinner clubs, but, improved as it is, it still smacks of the jungle. The moral advantage of the farmer may lie in this, that he is unconscious of the fact that he is engaged in a competitive business. It would be difficult for one farmer or for one business man to change a competitive order into a co-operative order in which the Golden Rule might function. In the meantime, must it be said, that the Christian farmer can be only as Christian as possible under existing conditions?

Here is an expression often heard, "O, he's just an honest old farmer." As much as to say, all farmers are honest, or he is honest, or he is honest because he is a farmer, or, perhaps, he is a farmer because he is honest, too honest to be anything else. How can a farmer be anything but honest? The price is fixed by others, whether he sells or buys. All he needs to do is to raise the produce, take it to market, receive what is offered him, and then take the money to the store and pay what is asked of him. Under those circumstances there is neither chance to cheat nor to profiteer. He is honest because he cannot be otherwise, and his honesty tends to become habitual, and folks say, "O, he is just an honest old farmer."

And furthermore, he is no "gambler." The man who drives into my yard with the big oil tank said the other day, "The farmer is the biggest gambler in the world. No one takes so many chances."

"But," I said, "he is not a gambler."

"How's that?" said he. "He takes chances. The rain, the drouth, the hail, or the bugs may take his crops, the coccidiosis his chckens, progressive typhoid his sheep; bloat or black leg, his cows; worms or cholera, his hogs."



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HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

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"But," said I, "he is no gambler. He may take as many chances as the gambler, but between the farmer and the gambler there is the difference between noon and midnight. The gambler's motive is to get something for nothing, while the farmer's motive is to give value for value received. There's the difference, and it is difference enough."

It is upon his motive that this whole question of a farmer's Christianity turns. Does he desire to produce good produce, good goods, or whatever you wish to call the eggs, milk, pork, mutton, beef, grains, fruits, and vegetables? As he produces, does he have in mind food for an otherwise starving world, or does he think only of the money he will receive for what he sells? He is hardly a Christian unless his motives are Christian. It is possible for the farmer to be as sordid in his motives as the most avaricious stock gambler and the most dishonest real estate dealer.

Does a farmer have an opportunity to be dishonest? He does. One might give many illustrations. Let one suffice. Take, for instance, one of those semi-social, winter, farm diversions, called a public auction sale. The farmer who is selling out may give the wind-broken horse a clean bill of health, the low-testing cow a good name, the pig-eating brood sow a fair reputation, and the broken machine a good appearance.

And, the farmer in the crowd, who bids on the article certainly has no chance to be dishonest. He is there to buy at the lowest possible figure. If he buys an article for one-tenth its value, because no one else happens to want it, is he taking advantage of the neighbor whose sale it is? Would he buy that way if the seller were his own brother? Or, suppose he goes to a sale with another farmer and, on their way, they agree not to bid against each other. That is good business, perhaps, from their standpoint, but rather hard on the man selling out. From his standpoint it might not seem to square with the Golden Rule.

The foregoing may be a hair-splitting course of reasoning. But when one adopts the Golden Rule, with all its implications, he must apply it to every practice. What is customary, and rather admired as commendable shrewdness, must not blind him to the moral issues involved. Personally, I have gone away from sales self-reproached, not so much for what I did, as for what I tried to do. Consideration for the welfare of the farmer who is selling out is hardly instinctive, to say the least.

Anger is scarcely a Christian virtue. Who would suspect the placid-looking farmer, who nods in his pew, of ever getting into a fury or entertaining a brainstorm? You may have pictured him in the morning going leisurely among the mild-eyed kine, then putting in rather a long day in the field, but a day with the warm sun smiling down on him and the birds chirping as they hop in and out of the furrows, and singing for him in the evening time as he is driving home the cows.

But, strange to say, the agriculturalist has occasion to get "mad." There are, what might be termed, provocations. He is not a skilled carpenter but many's the time he must use the hammer, and on many a farmer's fingers is at least one blackened nail. What he says may depend upon which nail he hits. But that is not all—single-trees break, the horse steps on his foot, the hogs get out, the cows break down the fence, the chickens scratch in the worng place, and there are days when everything happens at once. The merchant may have his troubles, but he handles inanimate objects, while the farmer, besides the inanimate, contends with animate things from chicken mites to refractory bulls.

The farmer who lives above worry and above wrath deserves, at least, honorable mention. I believe there are farmers who do it, and sometimes I have reason to hope that even I may learn the art. Cleanliness, order and good fences are an aid, no doubt.

The farmer, the typical farmer, is honest. There are dishonest farmers, would-be profiteers, raising hogs with hogs as the ultimate goal, slaves of things, farmers who break the Sabbath and the Golden Rule, who have no interest in the social or religious life of their town or community, farmers whose land-hunger is never satisfied and who see in wife and children only so many hands to raise more crops, milk more cows and feed more hogs. These there are. But, after all is said, one is not far wrong when he remarks, "O, he's just an honest old farmer," for among no other group of people will be found more honesty, purer motives, higher ideals, or greater sincerity.

For just plain, every-day, home-spun veracity and adherence to Christian principles the farmer does not suffer in comparison with any other group, and the fact that so large a per cent of our ministers, missionaries, and teachers came from the farm, leads one to suspect that there is more idealism out in the open country than in the crowded city. The farmer battles with the storm, endures cold and heat, works with and communes with nature and God, breathes pure air, sees the stars at night, and has some notion of a family circle. O, yes, one must admit that the farmer can at least approach the Christian standard, but he can go in the opposite direction, too. Many's the opportunity.—Epworth Herald.

An old Scotch schoolmaster used often to say to his boys: "Draw a line behind you, laddies, and remember that in the grammar of life the only verbs worth conjugating are the verbs to be and to do, not the verbs to get and to enjoy! Give up and turn back at the first difficulty, and you will never get even the first thrill of success!"

This being an efficiency age, we tear down one of the two churches in a town because it is over-churched and build a sixteenth gasoline station on the site.—John Andrew Holmes.

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(adv.)

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Statesville, Granite Falls ..... July 9-10
Marion, Pleasant Grove ..... July 9-10

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
THIRD ROUND

	July
Duke Memorial, p.m.	10
Yanceyville, Locust Hill, a.m.	13
Andrews, a.m.	14
Lakewood, p.m.	14
Graham, a.m.	21
Haw River, p.m.	21
Trinity, p.m.	24
Stem, Roberts, a.m.	27
Mt. Tirzah, New Bethel, a.m.	28
W. Durham, p.m.	31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

	July
Roseboro, Halls	6-7
Dunn, p.m.	7
Stedman, Bethany	13-14
Erwin, Blacks, p.m.	14
Jonesboro	20-21
Newton Grove, Wesley's	27-28
St. Pauls, Barker's, p.m.	28

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

	July
Cary-Apex, Macedonia, 11	6
Zebulon, Wendell, 11	7
Bailey, 3	7
Creedmoor, 11	13-14
Edenton Street, night	16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

	July
Rowland	7
Piedmont, 11	14
St. Johns-Gibson, p.m.	14
Ellerbe, 11	28
Roberdel, p.m.	28

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

	July
Robersonville Ct., Athur, 11 and 2	6
Ayden, 11	7
Farmville, 8	7
Washington, 11	14
Aurora, Small's, 1' and 2	13
Aurora, 8	14
Springhope, 8	20
Springhope, White Oak, 3:30	21
Rocky Mount, First Church, 11	21
Nashville, 8	21

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
THIRD ROUND

	July
Ahoskie, Colerain	3
Roanoke Rapids, a.m. and p.m.	7
Scotland Neck, Palmyra, 3	14
Windsor, Windsor, a.m.	17
Conway, Zion, a.m.	20-21
Williamston, Holly Springs, a.m.	23
	August
Halifax, Tabor, a.m.	4
Enfield, Central Cross, 3	4
Seaboard, Sharon, a.m.	18
Garysburg, Oak Grove, 3	18

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

	July
Hallsboro, Wootens, 11	7
Whiteville, 8	7
Shallotte, Sharon, 10-3	9
Kenansville, Friendship, 10-3	11
Clinton, Clinton, 8	11
Carver's Creek, Council, 11	14
Chadbourn, Fair Bluff, 4 and 8	14
Town Creek, Zion, 10-3	16
Burgaw, Rocky Point, 10-3	17
Trinity, 8	17
Magnolia, Carlton's, 10-3	20
Faison-Warsaw, Goshen, 11	21
Fifth Avenue, 8	21
Maysville, Belgrade, 11	28
Jack-Richland, Haw Branch, 3:30	28

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

	July
Biltmore, 11	21
Swannanoa, Bethesda, 3	21
Asbury Memorial, 8	21
Weaverville Ct., Flint Hill, 11	27
Henderson Ct., Fruitland, 11	28
Flat Rock-Fletcher, Balfour, 3	28
	August
Oakley, 11	4
Fairview, Skyland, 3	4
Haywood Street, 8	4
Tryon, 11	11
Saluda, 8	11
West Asheville, 11	18
Weaverville Station, 8	18
Brevard, 11	25
Rosman, Selica, 3	25
	September
Leicester, Leicester, 11	1
Elk Mountain, Elk Mountain, 3	1
Marshall-Hot Springs, Marshall, 11	8
Central, 8	8
Mills River, Avery's Creek, 11	14-15
Hendersonville, 7:30	15
Candler, Snow Hill, 11	21-22
Acton, Asbury, 7:30	22
Black Mountain, 11	29
Swannanoa, Swannanoa, 3	29
	October
Spring Creek, Antioch, 11	6
Acton, Asbury, 7:30 (business meeting)	16

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

	July
Hawthorne Lane, 11	7
Myers Park, 11	14
Big Spring, night	14
Monroe, 11	21
Prospect, Bethlehem, 11	20-21
North Monroe, 3	21
Wadesboro, 11	28
Matthews, night	28

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

	July
Franklin Ave., Fraklin, 11	7
West End, West End, night	7
Crouse, Laboratory, 11	13-14
Belwood, St. Peters, 3	13-14
Bessemer, Bessemer, night	14
Lafayette St., Lafayette, 11	21
Lincoln Ct., Asbury, 3	20-21
Goodsonville, Goodsonville, night	21
Lincolnton, Lincolnton, 11	28
King's Mountain, King's Mountain, night	28
	August
Rock Springs, Rock Springs	3-4
Lowesville, Salem, 11	17-18
Park Street, Park Street, night	18
Cherryville, Cherryville, 11	25
Cherryville Ct., Beulah, 3	24-25
Smyre, Smyre, night	25

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

	July
Jonesville, Longtown, 11	7
Dobson, Pleasant Ridge, 2:30	7
Boone, 11	14
Watauga, Mabel, 2:30	14
Sandy Ridge, Mount Herman, 11	21
Danbury, Forest Chapel, 2:30	21
Elkin, 11	28
Ararat, 2:30	28
	August
Helton, 11	4
Warrensville, 2:30	4
Todd, 11	11
Jefferson, Zion, 2:30	11
Sparta, 2:30	17
Creston, 11	18
Laurel Springs, Chestnut Hill, 2:30	18

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274.
FOURTH ROUND

	July
Stony Point, 11	7
Hiddenite, Rocky Springs, 2:30	7
Taylorsville, night	7
Lenoir First, 11	14
Lenoir Ct., Gamewell, 2:30	14
Hudson, Hudson, night	14
Mt. Zion, 11	21
Davidson, Fairview, 2:30	21
Newton, 11	28
Mays Chapel, 2:30	28
Maiden, night	28
	August
Dudley Shoals, Cedar Valley, 11	4
Grace, 2:30	4
Granite Falls, night	4
Hickory First, 11	11
Hickory Ct., Bethel, 2:30	11
Highland, night	11
Statesville, Broad St., 11	18
Olin, Olin, 2:30	18
Race St., night	18
Ball Creek Camp Meeting, 11	25
Hickory, Westview, night	25

SALISBURY DISTRICT
H. C. Sprinkle P.E., Salisbury, N. C.
THIRD ROUND

	July
Gold Hill, 11 Sat. and 3 Sun.	6-7
Badin, Bethany, 11	7
Salem, Oak Grove, 11 Sat. and 3 Sun.	13-14
New London, Bethel, 11	14
Norwood Ct., Randall, 11 Sat. and 3 Sun.	20-21
Norwood, 11	21
Main St.-Yadkin-Rowan, 7:30	21
Woodleaf, 11 Sat. and 3 Sun.	27-28
Spencer, Cenrtal	28

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.

	July
Wolf Mountain, 11	6

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TONGUE TWISTERS

A few of the old-fashioned tongue twisters are simple and very valuable in obtaining facility with the organs of speech. These may also be printed on cards:

1. Six slim, slick saplings.

2. She sells sea shells; do you sell sea shells?

3. Around the rugged rocks the ragged rascals ran.

4. A cup of coffee in a copper coffee pot.

5. Some shun sunshine, some shun shade.

6.
Amidst the mists and coldest frosts,
With barest wrists and stoutest boasts,
He thrusts his fists against the posts
And still insists he sees the ghost.

7. When Ajax strives some rock's vast weight to throw.

8. She stood at the gate, welcoming him in.

9. She uttered a sharp, shrill shriek and shrank from the enshrouded shrine. —Selected.

Almost equally striking is the fact that in the whole period from 1829 to 1915 London had precisely six police commissioners. American cities change their police heads every few years; they reorganize their administration every decade or so. On this side of the ocean our police problem still remains largely unsolved. It is a harder problem than London's, but there are lessons we can learn from her success.—New York World.

It is an ill wind that blows nobody any good, but it surely seems that the unfortunate sinking of this vessel ("I'm Alone") has merely served to bring to light the excellent and sane relations that exist between England and the United States.—The Landmark.

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The thesis of this article is that the age of Newton is now coming to a close, and that recent scientific discoveries have in store an even greater revolution in our entire outlook than the revolution effected by the discovery of universal gravitation by Newton. The revolution that now confronts us arises from the recent discovery of new facts, the only interpretation of which is that our conviction that nature is understandable and subject to law arose from the narrowness of our horizons, and that if we sufficiently extend our range we shall find that nature is intrinsically and in its elements neither understandable nor subject to law.—Prof. P. W. Bridgman, in March Harpers.



One of the Ancient Inca Tombs on the high plateau of Bolivia.

Inca Monuments

WHETHER the Incas, a race of Peruvian Indians, stood at the beginning of civilization or whether, as some believe, they represent a culture as old as that of Egypt and more advanced than that of their Spanish conquerors, is still disputed. But, they certainly left some remarkable monuments which tell of a strong and highly gifted race.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, J[illegible]1, 1929 Number 28

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The Founder of American Methodism

IN this task of spiritual adventure Asbury invested every prospect of his life. He left home and native land behind and plunged into an uncharted wilderness. He was alone and persecuted by some whom he sought to befriend, but he stayed on. In the organization of the church he accepted leadership without the slightest apparent elation, and sought no pecuniary advantage over the humblest and least prepared minister on the field. For thirty years he toiled unceasingly and in all weathers for the munificent sum of eighty dollars per year; and this he shared with his mother while she lived, and often with the poverty-stricken men on the frontiers. It is safe to say that no man ever lost himself more completely in one work than did Asbury; and its difficulty and thanklessness made no change in his mind, for his labor and devotion were unto God and for the sake of souls. His self-effacement was not without cost to himself. He loved his friends with all the fidelity of his soul and he grew "mutely eloquent" at the graves of those whom he had lost. Never once did he turn his face for a retreat, but to the end of his days kept the road in his spiritual conquest.

—William L. Duren, in *"Francis Asbury."*

THE WHOLE LINE ADVANCES

The Fayetteville district is on the march this week. No finer demonstration could be given of the way to do it. Victory is in the air for all such. Make note of the following:

Hill at Roseboro

Down in Sampson at Roseboro, Rev. E. L. Hill makes report of more than enough to put them on the roll of honor. They of the lower Fayetteville are setting a fine example to the Wilmington saints on this border. Good for Roseboro.

Humble and Johnson

Then look at J. C. Humble and J. G. Johnson at the Hub in and around Fayetteville. Brother Humble puts Fayetteville circuit over in a great way and Brother Johnson does as much for person Street and Calvary. Brother Lee of Hay Street can not claim all the glory among the Scotchmen of Cumberland. These Methodists in and around Fayetteville are of clan loyal and true.

Carthage of the Same Order

Rev. J. H. Buffaloe puts Carthage in the right place. He is a man who does things; this has become a habit with him. No one expected Buffaloe to allow his charge to trail the procession. A man of honor is he and worthy of a place of honor.

Brown Keeps Step

Rev. E. A. Brown right under the shadow of the State University pushes forward along the Haw. Mann's Chapel did more than supply the quota for Haw River circuit. The other churches should put a number of stars in the crown of Brown's rejoicing.

Yes, the whole line in the district from the huckleberry patches of Sampson to the red hills of Orange are on the march. A few weeks more and the victory will be complete.

DuBoise and Shallotte

In sending in a fine list from Shallotte, Brother W. J. DuBoise says: "I have worked hard to secure these." How we do appreciate a spirit and a devotion such as that. Such a fine victory is to be expected when a man puts himself into the work after that manner. God bless you, brother!

The New Bern District Challenges the Hill Country

The easy going dwellers along the coast are often discounted by the "hustlers" of the hills. Just now the old New Bern, living and having its being in the valley of the Neuse and on the sands around Cape Lookout, has gone on the roll of honor 100 per cent. The way is now open to the sea. Will some district open the road across the Ridge?

Park Avenue and Farrington

The Salisbury district forges ahead. This time that tall son of Anak gives it a shove in placing Park Avenue on the roll. We need tall men, sun-crowned men. May their tribe increase.

Pleasant Grove and Bostic

Rev. J. B. Tabor, Jr., and Rev. J. E. Hipp are two young men who are expected to give a good account of themselves in the years to come. They are allowed to test their metal in a most interesting and promising section of the Marion district. Tabor puts Pleasant Grove on the roll and Hipp does a similar good deed for Bostic. These young ministers are now ready to join in the shouting when the district goes 100 per cent. We congratulate them!

W. L. Hutchins

Something is doing whenever W. L. Hutchins hits town. The good citizens are made mindful of another good citizen in the community, while the "lewd fellows of the baser sort" know that a man of God is in their midst. For Hutchins to go on the roll of distinction in this campaign is a mere incident in his work.

Thomas on Roaring River

Rev. W. A. Thomas is one of the old war horses up in the Mt. Airy country. He is not a member of the annual conference but never fails to secure a pastoral charge. He puts Ronda-Roaring River on the roll and has also this year got rid of a troublesome church debt at Ronda.

Hookerton and Pikeville

These two charges lie along the northern border of the New Bern district adjoining the Washington, but they marched off and left some of their neighbors. Rev. R. J. Lough put Hookerton on the roll and Rev. I. S. Richmond did as much for Elm Street and Pikeville. As we move east, the same record is continued. Note the work at

Oriental and Atlantic

Down on the water Rev. R. E. Atkinson at Oriental and Rev. W. T. Cheek at Atlantic won just the same as those farther west. Victory was the watch word all along the line in the New Bern district.

The Final Report

The four charges listed below make it 100 per cent for the New Bern district. Another great record is this, made possible by team work.

Straits—E. W. Downum.
Pamlico—C. W. Barbee.
Grifton—W. L. Dawson, Jr.
St. Pauls—W. V. McRae.

In this group are city appointments such as St. Pauls; those entirely agricultural such as Pamlico and Grifton; and those on the water such as Straits; but each secures its quota and makes possible the consummation planned. Men on charges so entirely different displayed a loyalty to a plan that is truly exhilarating. A leader with men who will work to a common end can always win victories. Hats off to another district that pursued a course to the finish! It makes other victories easier.

Durant's Neck Reports

Rev. J. L. Smith has the high privilege of preaching in the region of the first land grant made in North Carolina, and he also labors at the source of religious movements in the colony begun by the Quakers, Edmonson and Fox. The Friends got into the colony just 100 years before the Methodists and prepared the way. Smith puts Perquimans circuit on the roll and uses the press to aid him as he preaches the gospel to the descendants of those early settlers.

How Goes It With the Elizabeth City District?

Presiding Elder O. W. Dowd has been much interested in the present campaign. When his cause began to wane and his district got well down the column, he would encourage his people, a la Aycock, by saying, "Thank God for the Fayetteville district." But all this has changed. The five charges to go on the roll this week puts the Fayetteville well up in the list "above 50 per cent." Elder Cade is pulling for 100 per cent. What say the "Betsy folks?" Those men in the land of "wind and water" would do well to trim their sails.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Governor Gardner last week paroled fifteen prisoners. That rate continued will amount to 780 in the course of one year. If men are turned out of jail in this proportion throughout his four years the total will reach 3120. These are impressive figures.

A meeting from Monday until Friday with a few dozen present until the overflow on Thursday and Friday is a miserable pretense. Someone is at fault. The kingdom does not come with a two days' picnic. Days of preparation precede a rich harvest. Of all the dead formalism save us from a pretense revival.

God does not send men out into the world to go it alone. Jesus did not do this; he assured them that he would be with them all the way. But this does not argue that God will be with a man in all he does and wherever he goes. Some things God will have no part in. Unbrotherly conduct gets no sanction from the Father of all. He not only welcomes the prodigal, but he also says bring in the other brother, too. Jesus was jealous of wealth whenever it interfered with brotherhood. He would sanction nothing so unbrotherly as war.

Have you read what Henry Ford says about "blind pigs?" If so read it again; if not, read it for the first time: "The Eighteenth amendment was exactly the right way to do it in this country," says Ford. "It may not be the right way for England, or for Germany, but it was for us. We had to take a stand. We could not afford to experiment as Canada is doing. We had to make a clean sweep of it. That is the American way. Now, the idea that government agencies can not stop rum-running and rum-brewing is utterly ridiculous. They can stop it whenever they want to. It is not a case of closing 20,000 blind pigs; it is a case of shutting off the half dozen sources that supply the pigs. These sources are known. They could be dried up overnight. And some night they will be. Prohibition isn't coming, it's here."

That sermon you heard last Sunday was a sorry affair. You said so yourself. Possibly it was. But suppose you try to make a better sermon. What would be a much more sure evidence of your ability to prophesy would be for you to make two sermons each week for the next twelve months. And all the time remember that your sermons are to be delivered to folks like yourself who are constantly saying, "I could do better than that myself." Such a try-out as that might be beneficial to the pew and give the pulpit a chance to show what talents are hidden away in the laity.

Sir Esme Howard dried up the British embassy in Washington and General Charles G. Dawes has caused the American embassy in London to dry up. Some people may say that the conduct of Sir Esme was an act of courtesy and that of Dawes an act of consistency. But it happens that Dawes does not drink and if that was nothing more than courtesy on the part of the British embassador he is a most gracious gentleman and he is infinitely ahead of those American citizens who take an oath to support the constitution and then do violence to that oath by seeking to annul the Eighteenth amendment.

Dr. Dan Brummitt in Northwestern Christian Advocate gives the following facts about the Methodists in English politics: "British Methodists are not as united politically as they are soon to be ecclesiastically, but they are generally inclined to be liberal and progressive in their point of view. Of the thirty-seven Methodists elected to Parliament a few weeks ago, twenty-five are in the Labor party, ten are Liberals, one is Independent, and one other is a Conservative. Bearing out what was said last week about the influence of religious work on the campaign, The Methodist Recorder says that thirteen of these Methodists are local preachers, and others are of much more than average prominence in the work of their several churches."

Loyalty and Law Observance

Such meetings as those held at Lumberton, Dunn and Charlotte last week are of untold value these days in stressing respect for law. Ministers, lawyers, teachers, business men and other leading citizens have an opportunity to register their convictions as they justly stress the duty of all good citizenship. Too many people have lost their respect for law and by their conduct they encourage the violation of the law. They are traitors to the constitution and slackers when it comes to rendering loyal support to the laws of their country.

In years gone, one who observed the laws against the grosser crimes, such as theft, arson and murder, ranked as a law-abiding citizen. But with the coming of a complexer social order laws have multiplied and the demands for loyalty in the observance of these come with urgency to every citizen. Some would have us believe that the defiance of law at the present time is only against the prohibition enactments from which the public has revolted. As a matter of fact, this want of respect for law and this lack of loyalty to the forces that be, is manifest on every side and is in defiance of all law. How many automobile drivers for instance have any regard for laws regulating motor traffic? They say it makes no difference so long as they do no injury to some one else though they make 60 and 70 miles on the highways.

Good citizens who are mindful of the end ahead of a people who have lost their respect for law and order are genuinely alarmed. They know that something must be done — though most of them have no remedy to offer. Every thoughtful man knows that those who find the remedy to consist in a repeal of the prohibition laws do not deserve serious consideration. The trouble lies deeper and is more far reaching than the Volstead Act.

The home, the school, the pulpit, the press, the bar and the many organizations of the business world have a new duty in the midst of our complex civilization. Every effort that tends to arouse our people to a sense of the dangers crowding about us will be of untold value. For the English speaking people have a way of meeting the issues of government as they face the perils of national life. This arises out of their genius for self-government. Just now partisan politics and personal political advantage are so mixed with the matter of law enforcement and loyalty to government that the best results can not be secured.

Has not the time come for the citizenship of this land to come together in meetings such as that at Charlotte, sponsored by the ministerial Association—and to press upon the people the matter of loyalty and law enforcement? Let teachers, lawyers, ministers, business men and all such be heard; let the convictions of the community be expressed in no mistakable terms and let the press inform the public that the best citizens stand for the observance of all law and for unwavering loyalty to the Constitution of these United States. The seriousness of the situation calls for some action. This nation is sound at the core and the people should not permit alien elements to foster and encourage that which makes for the defiance of law and for the destruction of loyalty to good government.

Three Eminent Names Linked Together by the New Outlook

The New Outlook with its habitat on Canadian soil, affected in a measure by English social standards and having an eye for the trappings of royalty though they have become little more than an empty show, was greatly impressed by the democratic behaviour of President and Mrs. Coolidge when the President became a private citizen and Mrs. Coolidge was free to do as she preferred when no longer bound by the conventions of the White House. What the Toronto paper said about Calvin Coolidge and Mrs. Coolidge makes an impressive story. Here it is:

When Herbert Hoover took the oath of office and became President of the United States of America, Calvin Coolidge became a private citizen. After nearly six years of power and glory the ex-President and his wife came again to the little unpretentious home of their humbler years. "And thus have they started their so changed and unimposing life, "says R. E. Knowles in the Toronto Star Weekly. "Their telephone is on a party line. They have not even a motor car of their own. The next morning, March 5th, Mrs. Coolidge went out for a walk about the old familiar streets, her head bare, her lovely hair turned grey with the glories and griefs that she has borne since they lived here before. Last Sunday they walked to the old Congregationalist church and home again." One cannot but recall the tale of Cincinnatus whom another great republic long ago called from the plough to the dictatorship of Rome at a crisis in her history. After his brief but triumphant services of his country he returned unspoiled to his plough and the simple life of the fields. One thinks, too, of Mordecai taken from his work-aday post for a brief period of pomp and splendor beyond his dreams and who at the end of the day simply and naturally "came again to the king's gate." These men stepped down and back to humbler positions, and did so as if it were the most natural thing in the world. Only the truly great can act like that.

"The August Meeting"

The big meeting in August when all the community took a week off and every body went to "meeting" is largely a thing of the past. Then the crops were "laid by" and the farmers were free until fodder-pulling-time, so this period of leisure gave a fine opportunity to enlist all the people in the revival meeting. But all this has changed. The variety of crops and the varied demands upon the people of the country do not allow a time of leisure as in the days of old. The farmer who counts is busy all the year round and he must, with some sacrifice of time and of business demands, find time for his church. Many of these men do so at no little cost because of their genuine interest in the church of God.

Even though we are in changed times the summer revival is of vast possibilities and it counts for much still. Whenever careful preparation has been made and a devout and consecrated minister leads his people great good results. We are not able to get along without these occasions of wide spread interest. What would become of us as a church were it not for the meeting in which stress is laid upon the essentials of salvation and sinners are brought to repentance. Men are brought to the bar of conscience and constrained to make answer.

Although many are away at the sea coast and the mountains in an effort to "cool-off," a goodly company of faithful preachers are busy in the revival pressing the battle to the gates. While church work in the towns and cities is largely at a stand-still, in the country the voice of the preacher is heard and the songs of Zion ring across all the country-side. The mosquito and the yellow flies may be somewhat troublesome in the east and the summer heat becomes slightly depressing but the work goes on. Just now forty young Duke students are assisting the pastors of this state. These young ministers are a part of a mighty host who have opportunities that they are little mindful of. These next two months should count for much within the borders of our two Conferences where so many are engaged in the country revival. Most of the Methodist preachers in this south land have precious memories of the revivals through which they passed in their early days. How poor would we be without these men. How depleted would be the ranks of our ministry? Make the most of these next few months. "The revival" still has its place in the coming of the Kingdom.

"Thumb-Tourists" or "Hitch Hikers"

It seems that before we get rid of one pest another appears. A few years ago it was the "boll weevil," when we drove horses to carriages and buggies, the horse fly was the pest in summer. But now since the gas motor has taken the place of the horse we have both winter and summer another pest which bears different names, "Thumb tourists" and "hitch hikers" being two well known cognomens. The original names were tramps and deadbeats. We are unable to see the difference in begging bread to save a dime and begging a ride to save a dollar except the 90 cents. It seems that self-respect would put an end to all this among reputable people.

Now the women, even young girls, are taking up this practice of hailing autoists. It seems to us that public sentiment should put an end to what we call a pest but is really growing to be a modern evil.

The Inner Circle

The Hebrew Psalmist has taught concerning the "Secret place of the Most High." There is also "a secret place of our humanity." But there is no partition between it and the holy place of which the psalmist sings. Listen to Edwin Markham:

"Father of life, I thank thee, too,
For old acquaintance, near and true,
For friends who came into my day
And took the loneliness away;
For faith that held on to the last;
For all sweet memories of the past—
Dear memories of my dead that send
Long thoughts of life, and of life's end—
That make me know the light conceals
A deeper world than it reveals."

A Reference to Historic Keys

Dr. Marcus D. Buell in the northern Advocates has this to say about the lock on heaven's gate:

"Pope Leo the Tenth outside heaven's door
Cried, 'Open!' and plied his episcopal staff—
But the only response was an echoing laugh,
Till a voice from within asked him, 'Where are your keys?'
('Twas the voice of St. Peter, the 'Foundation Rock').
Said the Pope, 'Martin Luther has altered the lock!' "

People and Things

Rev. M. W. Hester of Greensboro, 310 Hillside Drive, requests us to state that he is available to lead the singing or any other work needed in a revival meeting.

Rev. Edward J. Rees of Oxford is assisting Rev. B. E. Stanfield at Banks church on the Creedmoor charge this week. Services at 3:30 and 8 each day.

All the churches of Marshall, N. C., are engaged in a union tent meeting. The meeting was started at the Methodist church and later moved to the tent on account of inadequate seating space in the church.

There will be home coming day at Beulah church, Cherryville charge, July 28. Every one of the former members invited. An all day meeting is planned. Dinner served picnic style.

"There will be a home coming at Glencoe church on the Stokesdale charge the third Sunday, July 21. The pastor, Rev. E. F. Tate, will preach at 11 o'clock. There will be dinner on the ground. Everybody cordially invited."—T. G. Williams.

"There will be a home coming all day service at Pleasant Hill Methodist church on the Pittsboro circuit the fourth Sunday in this month. All former pastors and the many friends of the old church are cordially invited to attend and enjoy the day with us."—J. A. Dailey, Pastor.

W. W. Peele, J. W. Williams, E. K. McLarty, G. R. Combs, W. M. Smith, N. C. Williams, J. G. Huggins and W. H. Willis of Charlotte are at Beaufort this week aboard a house boat, engaged in deep sea fishing. What a bunch of Methodist preachers! Watch out for fish stories—not such as were around Galilee. Well! well!

Presiding Elder Walter Patten and Mrs. Patten enjoyed their annual "outing" with the pastors and their wives of the New Bern district at Morehead City on July 9. We can think of nothing finer for such a group. A wonderfully fine bunch is that. We are sure the day was one to be cherished by all.

"We have just closed a good meeting. Our church at Supply came over and gave us an unmerciful pounding and went right out and bought a piano for the church. Village church ready to commence painting; circuit has bought a real nice communion set which we are proud of. On the whole I think our circuit is making good progress."—Rev. W. J. DuBois.

Last Sunday was a happy day for the Jamestown Methodists as they joined in the dedication of their new church. Dr. G. T. Rowe of Duke University preached the sermon and Dr. J. B. Craven, the presiding elder, conducted the dedicatory ceremonies. Brother R. E. Hunt, the pastor, is delighted that the task of building this church has reached such a successful conclusion. The Advocate has already carried a picture of the new church and a historical sketch thereof.

Rev. G. W. Fink in the Linwood Bulletin tells the following interesting story: "Mr. W. A. Cox and his Sunday school class slipped quite an agreeable surprise on the pastor recently. Mr. Cox notified him to meet him at the store of Pickett & Green of Lexington. When the pastor arrived he was turned over to a clerk, who fitted him up with a nice suit of clothes, a number of fine shirts and other appropriate wearing apparel. Words are too feeble in meaning to adequately express my great appreciation to Brother Cox and his fine class for this kindness."

"The Marshville charge is getting on well. A new league organized last Sunday. This makes four on the charge and they are going good. Bro. Moody Smith, our student pastor, is good help. We will try to send in some more new subscribers when we thrash our cats."—Geo. W. Clay.

Rev. G. T. Adams, pastor at Sanford, is holding two services each Sunday, but he does not go at his old time pace. He has found that it is most important for him to slow down in the work of his pastorate. Brother Adams is going to be "on the job" this summer, but he expects to exercise due caution. His friends are anxious for him to live up to this resolution.

"Our Church School," volume 1, number 1, an eight-page paper of three column size, to be issued quarterly, has just been published by the Sunday school of Hawthorne Lane church, Charoltte. This is of attractive appearance and contans interesting and informing material for all who are interested in the church school. J. B. Sebrell, Jr., is editor.

"We have closed a week's meeting at Wilkin's Creek on the Fines Creek charge. The weather and roads were handicaps, but we had fairly good day attendance and extra good at night. The pastor did the preaching. Two were reclaimed and much good done. The spiritual life there is the best since our coming here. We begin a two weeks' meeting at Pine Grove July 14."—G. N. Dulin.

Miss Amy Hinohara, daughter of Rev. Z. Hinohara of Kobe, Japan, arrived in Greensboro July 4. She plans to spend several years studying in America. In the fall she will enter Davenport College. Mrs. J. W. Long, 527 Highland Avenue, Greensboro, will act as her guardian while she is here. Miss Hinohara will spend the summer at the home of Mrs. J. W. Clegg, 706 Highland Avenue, Greensboro.

Last Saturday at Hall's church, Roseboro circuit, Rev. W. A. Cade preached and held the quarterly conference, following a dinner spread in the shade of the trees. Think of ham, chicken, cakes and all else expected at a picnic dinner in North Carolina, accompanied by pies made of Sampson blues and all other fruits known! Such a crowd of children and young people on a busy Saturday when the farmers are pressed is not seen in all places. It was fine to see an elder who had the disposition to give attention to every interest of the church. How those people do need better Sunday school facilities to care for all those children and young people! They must build.

Mann's Chapel on the Haw River circuit, six miles south of Chapel Hill, is a substantial country church with some of the best people to be found in all the land. Last Sunday afternoon, following a most thoughtful and stimulating sermon by the pastor, Rev. E. A. Brown, this congregation increased the Advocate list by nine new subscribers. This one church more than put the circuit on the honor roll. But this is just what those who know would expect this people to do. They have added Sunday school rooms and so improved the church that one who knew it in other days scarcely recognizes the place. With this young pastor to lead this people ought to accomplish much in that community. It was a rare privilge to be with them once more and renew the acquaintance of twenty years ago.

One of the best meetings held in Milton for years closed last Sunday with fourteen additions to the Methodist church. The "team" of Duke students led in this series of meetings. Ralph B. Shumaker led the singing, Fletcher Nelson did the preaching and J. L. Lester joined them near the close. These young brethren are at Prospect on the Yanceyville circuit this week with Rev. S. J. Starnes.

"We closed a week's revival Sunday morning at Council. Brother W. J. Underwood of Elizabethtown did the preaching and Brother Charles F. Farriss, student helper from Duke University, led the singing. Both the preaching and singing were of high order and deeply spiritual. There were no accessions to the church, but the church and town were much revived. Brother Farriss and myself are in a meeting at Shiloh this week and good results are attending our efforts."—W. D. Yarborough, P. C.

"We expect to begin revival services at Goodsonville Methodist church, July 21 and run to August 4. We have engaged Rev. J. M. Glenn of Young Harris, Ga., to do the preaching. Brother Glenn is conference evangelist of his conference in Georgia and comes highly recommended. We ask the prayers of the great Advocate family that we may have a gracious outpouring of the Holy Spirit and a God sent revival of heartfelt religion."—J. W. Combs, Pastor.

"The Methodist Orphanage singing class visited Ocracoke and Portsmouth July 4 and 5, respectively, and before an audience that well nigh filled the Southern Methodist church at each place presented a program of thrilling interest, highly instructive and edifying. The eight girls and two boys who made up the class, under the efficient leadership of Mrs. Reeves, exhibited extraordinary ability and histrionic talent that completely captivated the hearers. Never before has there been anything of like character surpassing this entertainment. Several points of interest in each locality were visited and nothing left undone to make their coming hither a joyous memory, not the least of which was a dip in the briny deep. Captain W. G. Willis of the mail boat gave free round trip transportation. Mr. W. G. Adams courteously carried the company across from Cherokee to Portsmouth in his chartered fishing craft and contributed two dollars besides. The Ocracoke contribution totalled $25; Portsmouth gave $30."—W. A. Betts, Pastor.

"On last Sunday night we closed a series of revival services at Hopewell church on the Randolph charge. The people of the community contend that this is the most successful revival meeting this church and community has experienced for 18 or 20 years. The church was greatly revived. There were 35 who either accepted Christ as their Saviour or rededicated their lives to him. Sunday morning we received 22 into the church on profession of faith. The preaching in this meeting was done by Rev. A. Y. Walton, who is a student in the school of religion at Duke University. Mr. Walton is working with us on the Randolph charge this summer under the Duke Foundation fund. We, the people of Randolph charge, congratulate ourselves upon securing him to work with us during the vacation season. Brother Walton is one of the noblest young men that I have ever come in contact with; he is an excellent preacher and evangelist. Mr. Walton hails from Arkansas. Long may they come, so long as they measure up to this young man. This week he is in charge of a daily vacation church school at Mt. Vernon church with an enrollment of 70 children."—W. R. Kelly.

"We have a treat in store for our people and this section. Bishop Edwin D. Mouzon will preach for us at 11 a. m. Sunday, July 14. This is our annual home coming day and we have an interesting program for the entire day. Our presiding elder, Dr. J. E. Abernethy, will preach for us at 11 a. m. July 21, and at 8 p. m. Rev. A. L. Stanford will preach the opening service of our revival meeting. We are expecting a great meeting."—R. A. Swaringen.

The parsonage is a much more cheerful place to live in since the Woman's Missionary Society sponsored a paint campaign last month. Plans are progressing for a new church at Burgaw. The vacant lot by the parsonage is a sign of some active work toward this end. A religious education program for the whole charge has been started for the summer under the leadership of Charles Bowles, the capable young man sent the charge by the Duke Commission.

The real trouble with the present social and industrial system is not that it makes some people very much richer than others, but that it makes life fundamentally unlivable for all. Now that not only work, but leisure has been mechanized, now that the individual finds himself yet further degraded from manhood toward the mere embodiment of a social function; now that ready-made, creation-saving amusements are spreading an ever intenser boredom through ever wider spheres, existence has become pointless and intolerable.—Aldous Huxley.

The local general conference committee with W. C. Everett, chairman, is meeting from time to time getting preliminary details arranged. Some fourteen major committees are perfecting plans to entertain this quadrennial delegated gathering. Dallas hopes to furnish entertainment of a high order, and is leaving "no stone unturned" that these hopes may be realized. The members of the local committee are: Mr. W. C. Everett, Mr. J. W. Blanton, Rev. E. V. Cole, Dr. O. T. Cooper, Dr. D. E. Hawk, Dr. C. C. Selecman, Dr. C. C. Gregory, Dr. J. H. Groseclose, Mr. Ralph Porter, Mr. M. J. Norrell, Mr. Gus W. Thomasson. Special committees on transportation, hotel, women visitors, courtesy, pulpit committee for Sunday, program-week-day services, finance, publicity, house committee, ushers and pages, and music are provided to handle the details of entertaining the conference.

During the conference year financial goals as follows have been reached by the Proximity church. The missionary maintenance allotment and superannuate fund have been paid. The assessments for general, conference and district work have been paid. The Children's Home assessment has been paid. The presiding older was paid in full last Monday. In addition to this the quota of new subscribers for the Advocate was secured. The ladies in the congregation have shown their appreciation of the minister and his wife by placing a beautiful bedroom suit, two new druggets, new shades and curtains in the parsonage. One real pounding was staged during the early part of the year. The early obligation not paid in full is the minister's salary, and the goal set for this payment is the second Sunday in September. Churches that meet their financial obligations promptly usually have success along other lines. Thirty-five have been received by profession, and 41 by certificate of membership during the year. No revival has been conducted. Rev. Dwight Brown says, "Our church leaders are courteous and progressive and the church membership is loyal."

The Man Who Disturbed the Existing Order

By P. O. Lee

TEXT: "*Think ye that I am come to give peace in the earth? I tell you, nay; but rather division.*"

THE Christian life is not a state of tranquility but of war. Its symbol is not an olive branch but a sword. To tneer the Christian life is not to drop anchor in a calm haven, but to enlist in an army."

I. The Wrong Idea of the Christian Life

A. Ease:

"A vigorous protest should be sounded against a type of Christian teaching which makes the acceptance of Christ equivalent of taking a pleasant opiate and which would have a church more closely related to a graveyard than to any other institution." Young people are taught that to become a Christian is to lose all burdens and responsibilities, to enter into an unbroken experience of soul rest, and complacently contemplate the coming of the Lord when their inactivity shall receive the stamp of divine approval.

II. The Right Idea of the Christian Life

A. Hard:

1. Paul: How dramatically opposed is the teaching of Paul to that mentioned. We hear Paul saying to the Christians: "Put on the whole armour of God." Why? Because the Christian is upon an engagement very difficult, because the Christian life means conflict, struggle. "Put on the whole armour of God" that ye may be able to stand against the wiles of the devil. "Put on the whole armour of God" for the Christian "wrestles not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." No soldier in any of the world's great armies ever marched forth to such a hot conflict or against such terrible foes as must be faced by the Christians. No wonder Paul kept crying: "Put on the whole armour of God," truth, uprightness, the gospel of peace, faith, the sword of the spirit, which is the word of God. If the Christian is to stand against the enemy he is going to need all this equipment and more besides.

2. Jesus: "Nor is there the slightest basis for the placid, flabby, mollycoddle type of Christianity in the teaching of Jesus. He calls for courageous action and not indolence. He foresaw the most stubborn opposition to the development of Christianity—opposition within and without." Yet, in the very face of this opposition he said in essence, I came not to be a scared pussy-foot leader, but to be seen in the front ranks of the firing line. In his words: "I came to cast fire upon the earth; and what will I if it already be kindled? . . . Think ye that I am come to give peace upon the earth? I tell you, nay; but rather division: for there shall be henceforth five in one house divided, three against two, and two against three. They shall be divided father against son, son against father; mother against daughter, daughter against mother." Again we hear him saying, "If any man will come after me, let him deny himself, take up his cross and follow me." In these scriptural quotations Jesus is saying, if you follow me it's not going to be easy. If you follow close up to me "they shall deliver you up to the councils and in the synagogues shall ye be beaten, and before governors and kings shall ye stand for my sake. And ye shall be hated of all men for my sake." Christians, if we had to tread the wine press alone it would be too hard, asking too much, but we can always know that our blessed Lord and elder brother in the flesh, led the way, blazed the trail through the wilderness of suffering, agony and death. For our admonition and comfort he has said, "A disciple is not above his master, nor a servant above his Lord. If they have called the master of the house Beelzebub (meaning the prince of devils), how much more shall they call them of the household?" One day a person came running to Christ and expressed the willingness to follow him. With those piercing eyes Christ looked him through at one glance and said, do you know "that foxes have holes, birds have nests, but the Son of Man hath not where to lay his head." If you can suffer all this with me come and follow. Any person who follows Christ might as well make up his mind to endure privation, to face constant criticism, to face daily attacks, not only from the enemy without, but the disciples within. The man who is loyal to Christ need not expect anything else save that one day he too will die on a hill outside the gates of Jerusalem.

III. Why the Christian Life Is So Hard

A. Because of the Christian ideal.

Ancient and modern profane history, ancient and modern church history, ancient and modern religious tradition, the Old and the New Testaments all say that for a person to live a consistent religious and Christian life has always been, and is still, hard for two fundamental reasons: first, because of the attack of the enemy within and second, because of the attack of the enemy without.

1. The attack of the enemy within:

The author of the book of Revelation says that a Chrstian is "he that overcometh." He must always overcome the opposition within, must overcome himself, and the hardest battles he ever fights are the battles with himself. From the moment the Christian life begins there starts a conflict between the "new man" and the "old man," between the "natural man" and the "spiritual man." We hear Paul saying to the Christian, "Mortify your members upon the earth." What does he mean? Why, to mortify is to put to death, to cause to die, to sublimate. When one becomes a Christian, when he has the ruling purpose to become like Christ, then of course he will undertake what Paul enjoins the Colossians: "to aim at what is above" and strive to "put to death those members that are upon the earth"—anger, wrath, malice, evil speaking, sexual vice, impurity, evil appetites, evil desires, etc. As the Christian strives with the enemy within he will find him very consistent and persistent. He does not want to be put to death. About the time the Christian thinks he has him conquered he makes an attack from an unexpected quarter. So the battle with the enemy within breaks out afresh every new day. The Christian needs ever to pray: "Since I must fight if I should win, increase my courage, Lord."

2. The attack of the enemy without:

Not only does the Christian have to face the enemy within, but at the same time the attacks of the enemy without. There have grown up within our civilization institutions which are contrary to the Jesus way of life. When an individual or institution asserts that these ought to be brought under the rule of Christ, immediately he will be made to understand why the central symbol of the Christian religion is the Cross of Christ.

We know that in the United States wealth is piled up in montainous heaps "which dazzle the eyes of those who have it not and harden the hearts of those who do have it." And yet, the man of wealth says to the church today, your leaders have never had any money, they know nothing about wealth, and we wish they would hush repeating the old story of the man who paid more attention to his barns than to his soul.

Today our eardrums have been beaten sore with the thunder and roar of the turning wheels of machinery. Our hearts are made to drip with blood of grief because of the laboring man. We hear them crying on every hand, we are being massed and to used that we become mere contrivance in the engine room of our modern civilization. Yet, the man of machinery says to the church: "We don't want you to keep on crying Souls, Souls, Souls."

Because of furious competition, the managers of great corporations are "tempted to use men as so many tools, picking them up and casting them off at their own good pleasure, sapping them of their strength and their life, and then throwing them aside as so many waste rags." And yet again, when the church of the living God raises its voice to force upon men's conscience the fact that every individual person is of immeasurable value in the sight of God and is God's own dear child—the managers of the great corporations say, hush, hush, we don't need that kind of preaching. Why, you ministers are interfering with industry.

Class hatreds are bitter and numerous today. One man misunderstands another, classes of men and even nations of men are drifting farther and farther apart. And instead of being thankful that we have an institution which stands for brotherhood and which endeavors to realize and express the fraternal idea, "one is your master and ye all are brethren," men are saying, ye do error in departing from preaching the old time gospel of individual salvation.

Christians, if I know anything about Christ and his teachings, he has not called the Christians to sit at ease in Zion, to sit at ease in a social order that wants to go contrary to his ideal, that even wants to destroy his ideal. Instead, he has called us to "mortify the members upon the earth," whether inner or outer, individual or social, A call to change an individual life from self to others, from sin to righteousness, is a call to suffer. A call to change an institution, a social order, from self to others, from Satan to God, is but a call to suffer. So I would conclude this morning, that a call to follow Christ is a call to be misunderstood, misrepresented, to suffer, to sacrifice, to be persecuted. In the words of Garibaldi: "Men, I have not called you to pleasure. If you go with me, you will not have an easy time. I cannot promise you wealth or comfort. No, I call you to war, to long marches, to hunger and weariness, to discomforts a thousand fold, to fighting, and even to death. Will you come with me on these terms for our country's sake?" Christ is calling still, ho, every one who would suffer come and be a Christian.

Daniel: Chapter Seven

By A. J. Gearhead

I am intrigued with the scene. Gripping my brain for words to picture what Daniel saw at a time when the world was obsessed with the great things that were taking place about the Great Sea. The lion with eagle wings; the great bear with its three ribs or tushes; the leopard with its four fowl wings, and that nameless animal with ten horns and another one that uprooted three and spake highly blasphemous things—such a picture representing the nations of the world. And then Daniel saw something else, and that is the part that sets me wondering in amazement that he could see so well. He saw God on a burning throne and on one side were a million angels and on the other side ten million saints. And God was evaluating the nations of the world.

Get that idea: God was evaluating the nations of the world. And those nations were only human when they had their wings clipped, or when they were feeding on the fat of the earth, or playing in the limelight of some spectacular arena, or exalting themselves as if they were sons of the gods, commanding the service and worship of their subordinates. God gave judgment and it was that the spirit of pride, and greed and display and egoism are not the kind of spirits that make for a good world. God reached that opinion because he saw Babylon, and Persia, and Greece, and Rome, and thought little of any of them.

God sent for his Son. Into the atmosphere of the million angels and ten million saints the Son came and God the Father was there. To the Son God passed on the judgment that the world was in a bad way and that he must go and put another spirit into the world and that new spirit should work its way into mankind until a time should come when the saints shall possess the kingdom forever and ever.

It is beyond us to know what took place when God commissioned the Son to change the spirit of man. It meant that Jesus was going to the earth from heaven and that right away. I rather think that the million angels present rose up on wing and swooped about the throne and set heaven aglow with flashing eyes and fanned the burning altar with flapping wing and set vibrant heaven with ringing melody and then settled back after this oratorio and a calm hovered about the throne until some arch angel with ponderous voice volunteered that every angel of eternity would go to earth with Jesus, the righteous and only Son, and help him instill the new spirit into earth.

But God did not will it so. He did call Gabriel to him and a select band of singing angels for specific tasks on earth, but to send a million angels led by arch angels was not his plan.

And while these angels were retiring there was a stir among the saints. I think it must have been Joshua, or Gideon or David that led the host of ten million saints who had by faith subdued kingdoms and done wonders on

earth. It might have been Aaron selected to speak for them all and then it might have been another. These valiants were crying to God for the privilege of going back to earth and helping the blessed Son in bringing to pass this wonderful thing.

"Grant us reincarnation." That was their prayer, but God refused. Yes, he would give Joshua another chance, and he would permit Moses and Elijah to return for a little while, but his plans were different even from theirs, saints though they were. He was sending the Son alone.

"It is enough," cried a saint who knew him and was growing like him. "When Jesus reaches earth and stands forth in his magnificence, and the world sees him the fairest among ten thousand and the one altogether beautiful, every spirit of greed, and cruelty will vanish and love and beauty will blossom and the Garden of Eden will once more find its place among the haunts of man."

But God never deceived even the saints in heaven. Jesus was going to earth as an infant. Gabriel was going ahead to make the arrangements for the reincarnation of Elijah under the name of John the Baptist, and a flock of angels were to sing at the birth of Jesus to a few shepherds on the lonely hills of Judea and that was all. Of course all arrangements for Jesus to be born was to be fixed, but a manger was selected in Bethlehem, David's old city, and Jesus was to fight out the battle alone. He was to demonstrate how much better is peace and joy and righteousness than the warlike spirit of selfishness and greed that prevailed in the world. Starting from infancy, without a single earthly advantage he was to set in motion that which should end by filling the earth.

The saints acquiesced to the will of God. They were saints. The angels acquiesced to the will of God and performed his bidding. They were angels. The Son of Man, even the only Son of God, acquiesced to the will of God, and men knew him because he must be about his Father's business and his meat was to do the will of him that sent him.

And there, in that council, centuries before it took place, God reached the decision, and heaven knew it, and Daniel lived so close to God that he says it all and wrote it here on earth just as it took place in heaven. And here we are way down the tides of time from the day the thing was written and we see that it was done. We see that Jesus carried out the plan perfectly and the Spirit is here and it is working like leaven. The world is catching gradually this new incentive and the thing will be done at last just as God planned it and "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

FOURTH REPORT CHAPEL HILL CHURCH

I give you below list of contributions received by me for the joint commission since my last report:

Previously reported	$10,899.55
Weldon District	
W. C. Merritt, Murfreesboro	3.50
Charlotte District	
Hawthorne Lane church, Charlotte	250.00
Washington District	
Rev. H. I. Glass, Washington, N. C.	50.00
Total	$11,203.05

M. E. Hogan, Treas.



Rev. L. E. Sawyer, Tabor, who wins three stars in the Advocate Campaign

TO THE ANEMONE OF PALESTINE

By Jake F. Newell.

Little red flower in thy green bower
On the hills of Palestine—
So radiant, so divine,
With thy bleeding face, yet no Sorrow's trace—
Didst thou know the Nazarene,
When, in majesty serene,
He pointed the way to Man's perfect day?

Standing in the field, didst thou to Him yield
A love and faith unafraid
Whilst He was ever betrayed
By those He would save from Misery's grave?
Did he desire men to know
The ease with which thou didst grow
Into an array no King could essay?

Art thou in waiting, 'midst Doubt's debating,
For His chairiot of cloud,
Triumphant over Death's shroud,
Bearing Him back home to claim a world throne
Won in sacred Galilee,
Sealed on yon Calvary,
O, blood-red flower in thy green bower?

(The Anemone is the first radiant flower of spring in Palestine, and is a royal red. Its shape is between a tulip and a poppy, but without the waxen petals of the tulip. It springs up in the grass along the roadside, on the hills, and among the rocks. The Galileans claim that Jesus referred to this flower when he said: "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Matt. 6:28-29.)

Christianity is a theology and a way of life. The point is that one may agree with his neighbor on the way of life and not agree on the theology. Furthermore, it is my firm opinion that a united church can exist where there is theological disagreement provided there is unity on the question of the way of life.—John Clarence Petrie.

REV. ROBERT M. HOYLE

Robert McNeely Hoyle was born February 26, 1850, and departed from this life June 30, 1929. He was 79 years, four months and four days old when he died. He was the son of John and Mary (McNeely) Hoyle of Cleveland county. There were six sons and four daughters in the family, and he is survived by three brothers and two sisters. His brothers now living are: Jonathan Hoyle of Cornelius, David Hoyle of Lincoln county, and John Hoyle of Cleveland county. He is also survived by two sisters, Mrs. Mary Newton of Henrietta and Mrs. Lizzie Brackett of Cleveland county.

He was united in marriage to Miss Rebecca Wilson in 1873 and to this happy union were born four children. Two of his children preceded him in death, and he is now survived by his widow and two children. His son, Caleb of Shelby, and his daughter, Mrs. Lucy Wells of Middleburg, N. C.

Brother Hoyle was converted in 1865 and joined Big Hill Methodist church in this county. He was licensed to preach in 1870, having received his local license at Palm Tree church under Dr. Hudson. He attended the public schools in his home neighborhood, and received his training for the ministry at Rutherford College under the direction of the late Dr. Abernethy, who was the founder of this great old school. Brother Hoyle was always a friend to this great old institution and for many years served as one of the trustees. He made many sacrifices for Rutherford College and was always interested in her progress. In his death the school has sustained the loss of one of its best friends and most ardent supporters.

Brother Hoyle was admitted into the North Carolina conference on trial at Durham, N. C., November 24, 1881, and served the following charges during his long and fruitful life. His first appointment was Columbus mission 1882; Cherry Mountain 1883, and in this year he was ordained as deacon by Bishop Keener. His third charge was the South Fork circuit and he served there for three years—1884, '85 and '86. In 1885 he was ordained as elder by Bishop Keener. His ministerial record from his ordination is: Davidson circuit 1887-88; Forest Hill, Concord, 1889; Mount Airy district 1890-1-2-3; Central, Monroe, 1894; Morganton district 1895-96; Statesville district 1897; Shelby district 1898-99; Forest Hill, Concord, 1900; Polkville circuit 1901; Palm Tree and Lawndale 1902; Waynesville district 1903-04. (In 1904 he entered upon his second year as presiding elder of the Waynesville district and about a month after conference an exchange was made by which Rev. C. F. Sherrill was transferred to the Waynesville district and Brother Hoyle took Brother Sherrill's place at Central church, Shelby, for the balance of the year). Shelby district 1905-6-7-8; Morganton district 1909-10-11-12; in 1913 he took the supernumerary relation with the expectation of getting some much needed rest, but about the middle of the year Dr. S. B. Turrentine, who was presiding elder of the Shelby district, was elected president of Greensboro College, and Brother Hoyle was appointed by Bishop McCoy to fill out the year as presiding elder of the Shelby district; Mount Airy district 1914; Mocksville station 1915-16; King's Mountain 1917; Newton 1918-19. In 1920 he became very feeble and felt that he needed some rest before he endeavored to do any more work in the pastorate, and so for two years he was granted the privilege to rest by his conference. He again took up work in 1922 and was appointed to King's Mountain; he served here for three years, 1922-23-24. He was then moved to Belmont, Main Street, and served for two years, 1925-26, after which he retired permanently and moved to our town to spend the rest of his days. He was superannuated in 1927 and remained in this connection until his death. He gave 44 years of his life in active service in the ministry, and eternity alone will reveal that was accomplished in that time.

Brother Hoyle had a rich religious experience and was an ardent contender for the great doctrines of regeneration and the witness of the Spirit. He had a keen mind and a warm heart. He was one of the greatest Bible scholars that it has ever been my privilege to meet. He knew what the Bible taught, and he also had the ability of getting other people to understand the truths that he wanted to bring in his messages. He had the apostolic spirit, and was a worthy follower of the great Founder of our church. He grew up in the days when people knew what real hardship was and he had within him the true fiber and character of the soldier. He was truly a hero of the Cross. He was dauntless in his convictions, and aggressive in spirit. He was one of the best known men in our conference, and was greatly admired by all who knew him. He was a true shepherd of the flock over which he was appointed and was loved by the people that he served. Truly it can be said that a prince in Israel has fallen; but we all feel that we know where to look for him. I heard a voice from heaven saying, "Write, blessed are dead which die in the Lord." They shall rest from their labors, and their works do follow them. Many shall stand at the last day and answer, Saved by Jesus' blood; and he shall rejoice in the knowledge that he was instrumental in leading them to Christ.

The funeral service was held at the Central Methodist church at King's Mountain, Tuesday morning at 10 o'clock. Rev. J. R. Church was assisted in the services by Revs. W. R. Ware, W. A. Newell, H. K. Boyer, E. K. McLarty and A. C. Swofford. A large number of other ministers were present for the services. The remains were laid to rest in the Mountain Rest cemetery of King's Mountain.

J. R. Church.

SUMMARY OF PASTORS' SCHOOL

Dean J. M. Ormond reports:

Approximately 300 persons registered during the school period, but many did not stay throughout the school; 204 persons were enrolled for credit work. The following credits were issued:

Graduate—Total 304; N. C. C. 130, W. N. C. C. 118, students 56.

Undergraduate—Total 63; N. C. C. 25, W. N. C. C. 38.

The 56 credits listed as "students" are for school of religion students who do not belong to either conference but who are serving on rural circuits in both conferences as assistant pastors during the summer months.

The inspirational speakers were: Dr. F. S. Hickman, Dr. Elbert Russell, Dr. G. T. Rowe, Dr. A. T. Robertson, and Bishop E. D. Mouzon.

No propaganda of any kind has any legitimate place in the public schools, whether it is the propaganda of reform organizations with pet hobbies or the military propaganda of the army. . . . A good place to draw the line is at the top of the public school system—the high schools. —New York Telegram.

The Doctor Examines the Orient

By James Dale Van Buskirk, M.D.

"Oh! East is East and West is West, and never the twain shall meet
Till earth and sky stand presently at God's great judgment seat,"

and here the quotation from Kipling usually ends, absolutely perverting the thought that Kipling was expressing. The whole of the ballad was written to prove what the following lines say:

"But there is neither East nor West, Border, Breed, nor Birth,
When two strong men stand face to face, though they come from the ends of the earth."

For when two strong men stand face to face they see in each other the common manhood that is to be found in men East or West. Kipling thus expresses a thought that was put even better nearly 2,000 years ago when Paul, standing on Mar's Hill, said, "He hath made of one every nation of men to dwell on the face of the earth." The old version said, "He made of one blood"; and this is very true, but it is not the whole truth.

As a doctor for twenty years in the Orient, I think I have a special right to speak on this subject. I have taken a microscope and examined the blood of Americans; I have taken the microscope and examined the blood of Koreans. There is no difference. "He hath made of one blood." Present-day medical science has developed a new blood test. As you know, before a blood transfusion is made, the blood of the donor and of the sick person must be tested to see whether their blood will mix with safety. Through these tests it has been found that there are four groups of individuals. Groups one, two, three, and four are found in America, and you can't mix the blood of the different groups even amongst Americans. Groups one, two, three, and four are found in Korea, in Japan, in China, in every race of the whole world; and individuals belonging to the proper groups, no matter of what race, whether East or West, can safely mingle their blood in transfusion. Science has demonstrated again that "He hath made of one blood."

This oneness of people East and West is physical. And again, as a doctor, I think I have a right to speak of this physical oneness. I have been in dissecting rooms and operating rooms in America and in Korea. I have seen the "insides" of Americans and the "insides" of Koreans. They look just alike. You can't tell the difference. "He hath made of one every nation." As a teacher of physiology and biochemistry in the medical college in Korea, I do not have to teach a Korean biochemistry different from the American biochemistry, for we are all alike. The Koreans eat the same kind of food that you and I eat day after day. Oh, yes, I know it looks different and smells different, but I know it is the same because I have analyzed it in the laboratories, and I find that the Koreans eat carbohydrates, fats, protein, salts, and vitamines, just the same as you and I eat every day. What I am saying is, that in spite of minor "skin-deep" differences, that physically the people of the East and West are one.

I have traveled a good deal in the Orient and have never found one "heathen" child in Korea nor in any other land. There are no "heathen" children East or West. They are but little children, whom Jesus loves. There are plenty of "heathen" grown-ups in our country, and there are "heathen" grown-ups in Korea, but there are no "heathen" children. I know there are no "heathen" children, for they all use the same language. The Korean babies do not cry in the Korean language. They cry in the same language in which the little ones cry in your home and mine. The little children of Korea shed the same salty tears that your children shed; they smile the same winsome smiles, and they laugh the same kind of laughter. They are just little children.

"He hath made of one every nation of men" mentally. The boys and girls of Korea have to study and learn how to read and write. They work on multiplication tables. They study and learn in exactly the same kind of way that you and I have to study and learn, and I think, given equal opportunity, they do just about as well. I was a teacher in a country school before I entered medical college. I spent four years as a medical student. During part of that time, and for a year after graduation, I was an instructor of histology in my alma mater, so I know something about American students, both from the student's standpoint and from the teacher's standpoint. And I have had some contacts with American students in the following years. For about twenty years in Korea I have had contacts with the boys and girls in Korea. I have been a teacher in high school, college, and medical college. I think I know the boys and girls of Korea. Given equal opportunity, they are the equal of our American boys and girls, for "He hath made of one."

A young Korean man spent four years in our Severance Union Medical College. After graduating he spent some time in the Rockefeller Hospital in Peking. Then he was assistant in the surgical department of our school. He showed such real ability that he was given opportunity to study in America. He spent a year in Northwestern University Medical School and a year in the Hospital for Ruptured and Crippled Children in New York as an assistant, and received his degree from Northwestern University. He went back to Korea, and during the year of furlough of the missionary surgeon, young Dr. Lee carried the work of the surgical department, doing operations such as only the "big gun" surgeons get opportunity to do. One day at a meeting of the Medical Missionary Association about thirty or forty missionary doctors from the United States, Canada, Great Britain, and Australia sat upon the benches and watched young Dr. Lee operate. We who went to the Orient to show them how to do it were in turn shown how it should be done. Think you there was any "Nordic superiority complex" left in us after an experience of that kind?

These people are one with us in the problems they have to face. I should like to take time to show that they have the same economic and social problems that affect us in this land. Young folks in Korea have been brought face to face with the problem of the conflict of science and religion. They have been sore put to it to be intellectually honest and at the same time maintain a religious faith. They are seeking light on this problem just the same as the young folks and older folks in this land of ours. It has

been one of the greatest satisfactions in my life to have a little part in showing the Korean young folks that there is a Christian interpretation of every scientific fact, and that it is possible to be scientific and still believe that God is our Father, that Jesus is the Christ, and that the Bible is of real worth.

All I have been saying would fail of its real aim if it did not lead us to see that folks, East and West, are one in our common human life in the fullest sense, in the spiritual as well as in physical life. We have the same temptations and sins. We have the same need of a Saviour from sin, we have the same soul-hunger the Psalmist expressed, "My soul is athirst for God." It is not without appreciation of the other religions that I say, finally, only Jesus Christ can satisfy the soul needs of man.—New York Advocate.

Loyalty and the Home

By Mrs. J. M. Whitehead

Dr. Goddard, one of the great men of the Southern Methodist Church, says that the most distressing fact in our modern life is the seeming disintegration of the home. Why is this so distressing? Because the home is the bulwark of our nation. Upon the shoulders of the fathers and mothers rests the responsibility of training the boys and girls who are to be the citizens of tomorrow; and the quality of their citizenship depends to a large extent upon our faithfulness as parents in training them in early years, when minds and hearts are receptive to the truth, in those virtues which make for good citizenship. Dr. Goddard also says: "It matters not how efficient the Sunday school, the public school or college, if the home fails, it all comes to naught."

If our nation and her traditions are to continue on a high level, the fathers and mothers of the land must accept the responsibility of teaching their children the homely virtues of unselfish service, dignity of honest labor and obedience to those in constituted authority. These virtues are acquired and nurtured in the daily tasks and contacts of the home. If we neglect to teach them to our children, we are unfaithful to our trust and our country suffers from our neglect. Strong patriotic homes make a strong patriotic nation.

By our conversation in the home we may help to develop good citizenship. Intelligent discussions of issues and movements that concern our country's welfare should take the place of much of the gossip and conversation that pertains to our own selfish interests.

Take, for instance, our national holidays and other important historical days. They should mean more to our children than a picnic or some similar recreation.

As the stars and stripes wave proudly from our public buildings and private homes, does it mean to our children merely an attractive decoration?

In our homes we have a wonderful opportunity for teaching our children obedience and respect for all law. The laws of nature, of the family, the church, the state are the fundamental truths of divine law. Children should learn early in life that obedience to these laws brings happiness and blessings while violation brings its penalty.

In teaching respect for law to boys and girls we should do more than merely tell them to always obey the law. Obedience to law should be exacted, but explanation of the law should follow. Compliance without understanding does not always make for appreciation, but sometimes brings on rebellion.

The child should be taught that his coming into the world is a result of divine law. It will give him a deeper understanding of his obligation to God and man. His respect for all law will be heightened when he learns that nature bestows rewards for cheerful and intelligent obedience to her laws, but requires a penalty for every violation.

The child is under obligation to obey the law of the family. He is born into the family, becoming at birth a part of it, shares its advantages and owes allegiance to it. Obedience to the laws of the home should be exacted of all children. Obedience leads to respect for law in the family. Respect for law in the family leads to respect for all other lay.

Every child should know that he is subject to the laws of his country. He should have a knowledge of these laws; and in the home we need to stress hearty compliance with them. Because a child sees "no sense" in a law is no reason for disobeying it.

Our young people should be taught that the use of liquor is a violation of law. They should be taught that contempt for the bootlegger which every good citizen feels for the habitual lawbreaker. They should be taught that liquor is harmful to the body, that the liquor traffic is outlawed in the very highest document of their country—the constitution of the United States—and that the Eighteenth Amendment is just as much a part of the law of the land as any other provision of the constitution, and that the obligation is upon us to support it, maintain it and enforce it.

Respect for and obedience to the Eighteenth Amendment cannot be instilled into the boys and girls in homes where liquors and wines are served and where the prohibition laws are sneered at and ridiculed.

The child should know that he is subject to the laws of the church. That its principles are eternal and that in spite of opposition it will remain. The church is built upon solid rock and unbelief cannot overthrow it. We should teach our children to love the church and to be loyal to it—living according to its principles and regulations, attending its services and supporting it.

We as parents should seek to impose upon our boys and girls that obedience to God's law brings peace, joy and life eternal, but that disobedience brings sorrow and death. These great lessons of obedience can best be taught by example. So it behooves us who are parents and leaders to be obedient to the laws of God and our country to instill these principles into our children. Then America will cease to be noted for lawlessness and our people will have love in their hearts which shall cause us to strive to keep all laws relating to both man and God.

Dunn, N. C.

Train up an automobile in the way it should go, and it will not depart from the Lord's house on the Lord's day!—Indiana Church Bulletin Board.

HISTORICAL SKETCH OF TWEED'S CHAPEL

Work on the building was begun May, 1928. S. B. Tweed and J. B. Nesbit served on the building committee. When the work was first started everyone who would was invited to contribute labor for the erection of the building. One paid carpenter foreman was kept on the job all the time. He supervised the work, and any one dropping in to help, for no matter how short or how long a time, was immediately given work by the foreman that fitted into the previous work, and carried forward the erection of the building.

By September, 1928, the community-built church had reached a state that allowed the holding of quarterly meeting services in the new place of worship. Christmas, 1928, came and with the exception of seats the new church was completed, a source of genuine Christmas pride and inspiration to every one of the 47 members of the church and the others who had labored to make it possible.

Seats from the old church are at present being used in the new building. A movement is on foot now to equip the main auditorium with church pews and the three Sunday school rooms with seats. The church is a frame building with brick veneer walls. The interior is of rough plaster, gray finish, with high curved, veneered ceiling in the main auditorium. There are six memorial stained glass windows. The building is heated with hot-air heat, and at present lighted with gas, though later it is hoped to have electric lights.

Three Services Monthly

Church services are held by the Rev. F. L. Setzer three times each month at Tweed's Chapel. One morning service and two afternoon services are held. Sunday school is conducted each Sunday morning at 10 o'clock at the church. Mrs. S. B. Tweed is superintendent of the Sunday school. The enrollment in the Sunday school is 90, and recently the attendance has been regularly 100 or more. These figures for a small, rural Sunday school are excellent. The Sunday school is divided into five sections or classes. Mrs. P. C. Stroupe, Miss Bernice Young, Mrs. T. L. McCall, Mrs. Hamilton Tweed and A .C. Nesbitt are teachers in the Sunday school.

The Community Home Demonstration Club meets once each month in one of the Sunday school rooms. Building the church was a community effort, and it is serving the people who erected it now as a true house of community worship and meeting.

Just back of the church is a community burying ground. Within the shadow of the church and the native trees the dead of the community lie sleeping in the well-ordered country burying ground. Members of the church and others of the community are buried in the cemetery.

Land Given

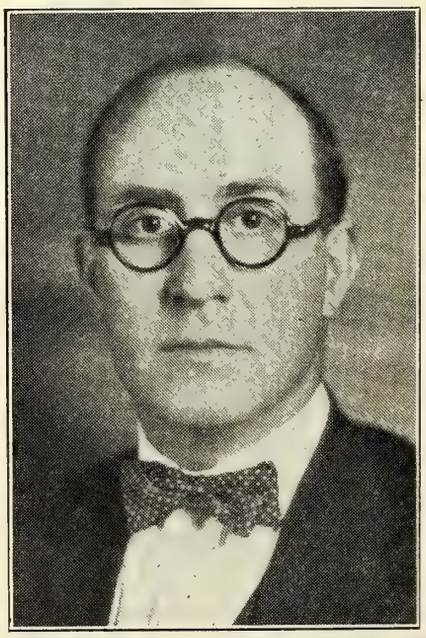
In 1887 J. H. Tweed gave one acre of land upon which the original Tweed Chapel was erected, and upon which the present church stands. Other donations of land have been given or offered, and when these are added to the original acre there will be five acres in the church property.

Tom Tweed, Mrs. Harvey Nettles and Rob Gibson gave in 1927 $2000, which was the beginning of the fund for the new church. The $2000 donated by these good people was doubled by a $2000 gift from the Duke fund. The remainder of the cost of materials and the labor of building the church was met by the other members of the congregation and the community. One of the memorial windows is dedicated to J. B. Duke. Tom tweed has died since he made his donation for the new church building.

Tweed's Chapel is on a circuit with Bethany, Fairview, Sharon and Skyland. The Rev. F. L. Setzer, who lives at Fairview, serves all of the churches.



Tweed's Chapel on Fairview charge, erected at cost of $10,000. Rev. Fred L. Setzer is the pastor. Rev. John F. Kirk, the presiding elder, will dedicate the church October 13, 1929.



Fred L. Setzer, Pastor Fairview Charge

METHODIST QUARTERLY REVIEW

The July number of this excellent periodical has just come from the press and is fully up to its usual high standard.

The main contributions are by well known writers: "The Next Interest in Religious Thought," by Henry Sloane Coffin; "The World of Yesterday and the Problem of Evil," by Ivan Lee Holt; "The Hymn Book," by James A. Anderson; "Membership in the Christian Church," by L. F. Sensabaugh; "Theology as the Interpretation of a New Order of Life," by N. H. Williams; "Publicity Values in Church Symbols," by William H. Leach; "Shall We Speak the Truth?" by W. Foster Hayes; "John Harrell, the Builder on the Border," by George McGlumphy.

In the Department of Exegesis there are thoughtful articles on "Male and Female," by J. M. Steadman; "A Living sacrifice," by C. B. Harbour, and "The Choice of Moses," by Charles L. Brooks.

The leading editorial, entitled "From Experiment to Experience," is thought-provoking, and is written in Dr. King's inimitable style.

The discerning reader will be interested in the estimate of forty-five late books, mostly religious.

In the Forum there are timely articles on "Religious Trends in Education," by Marvin Culbreth, "Indian Religion," by J. J. Methvin, and "Another View of the Apostolical Church," by Jesse F. Benton.

This interesting number of the Review is 65 cents, or a whole year for only $2.

Edited by William P. King; Curtis B. Haley, assistant.

Begin with the July number and order of Lamar & Whitmore, 810 Broadway, Nashville, Tenn.

WAGES OF SIN

How sad to live a life of sin,
Then wake to all we might have been,
To talents buried, wasted, gone,
And fleeting hope without a dawn.

At morn was heard the sacred call,
For higher things to give our all;
At noon again the message went,
"The passing day is being spent."
Then evening shades while falling fast,
Across the way their warning cast
Of coming night with all its dark,
The close of transient day to mark.

But all the pleadings ever heard,
But all the warnings ever feared,
Could never change the stubborn will,
Could never fear of God instill.
And now is reached the end of life
With all its joys, with all its strife,
Yet still a voice that speaks within,
To tell of all that might have been.

And is the day forever o'er?
O will the hour return no more
When calls again a tender voice:
"Though late there still may be a choice,
For gleaming forth from yonder height
Is seen a ray of heavenly light,
Which may inspire both faith and hope
The gates of Paradise to ope."

E. L. Stamey.

LINCOLNTON

By Zadok Paris.

I believe it was John McNeill who said that Lincolnton was noted for its good cooks and pretty women. I think he also said that Lincolnton was a lazy little town. At one time it was the competitor of Charlotte. There was some dispute about the right of way, and the railroad went by Charlotte and made Charlotte and eclipsed Lincolnton. But Lincolnton is coming. When I went there I found the Mehodist church down by the side of the Seaboard Air Line. Some of the people had to walk a mile and a half to get to church. The first thing I did was to undertake the removal of the church. I finally got the people to agree to move up town and we bought the present site. It was no small undertaking, because we had to buy a nine thousand dollar piece of property and sell off what we did not need. We had a special sale and succeeded. The present site really cost about $4000; we could have sold it at the time for $7000. I think since the church is built and paid for all the people are proud of it, and so far as I know they now appreciate my service. I had for my official board: Charlie Roberson, Charlie Jonas, Fred Hoffman, Jim Armstrong, Tom Abernethy, Lewis Camp, Bert Rudisill, Enoch Baker, Dr. Crowell, Will Warlick, Carl Lawing, Kemp Nixon, Raymond Browning, Ed Kale, Lloyd Thompson, John Cline, Sam McLean, Bob Goode, Plato Miller, Tilson, Will Asbury and Hugh Cline. I found them paying $1100, and left them paying at the end of three years $1750, with their church lot practically paid for. Lincolnton now ranks with the best appointments in the conference.

At the end of the third year I was sent by my good friend Bishop Atkins to Concord Central. From many standpoints, this was a promotion for me, and came about in this way. Some new presiding elders had come into the cabinet. It is not wise to keep the same men in the cabinet too long. My appointments had been made for 15 or 20 years by the same presiding elders, with very few exceptions. They formed their estimate of me when they went in and they never changed it. They allowed me no chance for improvement. I had taken a course and earned a degree, but it never changed their estimate of me. They said, "Why, we know Brother Paris; he has been in the conference for 30 years and you can not tell us anything about him that we do not know." And so they kept me in the same grade of work. And they were perfectly honest; that was the way they saw it. I have been there myself and know what I am talking about. Some new presiding elders had come in who thought I deserved something better. My good friend John F. Kirk was my P. E. and nominated me for Concord Central, and Bishop Atkins sent me there over the protest of the P. E. of that district.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

ED EARNHARDT BEING QUESTIONED

I see in the paper last week where the illustrious Ed Earnhardt, that sheep-shearing pastor of Fifth Avenue church in Wilmington, is making bold to offer some timely suggestions to those of us who are expecting to be candidates for the General Conference at the proper time and place this coming fall. He seems a little confusing as to matters touching the number of presiding elders one has and who is to wear the collar. Such questions as unification and tenure of the bishop are clear enough; but who would a' thought Ed would have confused the mind of us as to presiding elders. He is usually clear on all his pronouncements; but the matter was getting close home to him at this point. Does he expect to be an elder, and is that the reason he seems to advocate a plurality of elders for districts? In all, he had some wise suggestions to offer; but I could not determine just how many elders he proposes to send along with himself. I am willing to vote for Ed provided he will assure us all that his attitude will be favorable towards us should he arrive or come into his own. L. D. Hayman.

VACATION CHURCH SCHOOL AT TROY

We have just closed a very successful vacation church and Bible school in Troy. The plan was worked out locally by the pastor of Trinity church and his committee on arrangement. There were six full courses in all, planned as follows: Courses for primary-beginner and kindergarten; Meaning of Church Membership, taught by the pastor; Worship, by Mrs. M. A. Nicholson; Missionary Cultivation, by Mrs. L. D. Hayman; New Testament (Gospel of Mar), by Miss Gertrude Capel; Old Testament (Hero Characters, by Miss Hilda Nance. Mrs. R. T. Poole and Mrs. L. J. Ewing were in charge of the primary-beginner and kindergarten work. In all there were 95 enrolled in the departments—37 in the smaller group and 48 in the junior and intermediate groups. In the larger groups 46 passes successfully the grade and received a recognition of credit in the school on the courses. The plan of teaching was arranged that each group received instruction each day from all junior and intermediate teachers. That is by classifying for the best interest of the pupils, four groups received this instruction, the fifth group came in for its full share of the rotary plan also. Teachers, pupils and parents took delight in this work. We had hoped for an enrollment of 50 in the venture; we had 95 in the school. The teachers went on record to perpetuate this sort of work, and the pastor has constituted those who helped him as an educational board in the local church. L. D. Hayman, Pastor.

OLD FORT CIRCUIT HAS BIG DAY

The regular fifth Sunday circuit meeting was held at Bethlehem. All churches on the charge were represented.

At the morning hour Mr. Fred T. Barnett, associate secretary board of lay activities of M. E. Church, South, spoke on "The Need of the Hour."

After a bountiful picnic dinner the members and visitors were attentive and appreciative during the afternoon program. Rev. C. C. Hann of Vanderbilt school of religion brought an inspiring message. Mr. Barnett closed the program with the following address, "Can We Pay Our Assessments?"

P. T. Dixon, Pastor.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

BATH CIRCUIT RECORD

Mr Long has the following statement to make regarding his work the week of June 23-28:

"Our Training School for the Bath Circuit which was conducted at Bethany Church, closed Friday, June 28. Regardless of rain and exceedingly bad roads which made it practically impossible for the people of the other church on the circuit to attend, we had a successful school. The people of the local community did not allow excuses to interfere with the training program of the week. Forty-two people were enrolled and eighteen took the work for credit. The course given was 'The Sunday School Worker, His Life and Work.'

"We had at the closing session, the pastor, Rev. J. W. Sneeden, Rev. Mr. Carper, the Junior preacher, and Rev. J. H. McCracken, the presiding elder. Mr. Sneeden gave enthusiastic expression to his feeling of satisfaction with reference to the value of the Cokesbury schools and put in his application for another school next year.

"The presiding elder, Brother McCracken, who served for fifteen or twenty years as a member of the Sunday School Board previous to becoming presiding elder, made a splendid talk in behalf of our training program which was encouraging to all of us. Mr. McCracken is giving whole-hearted support to the training work in the Wasinhgton district.

"Mr. Carper, too, rendered splendid service in the devotional and recreational phases of the work during the week.

MR. LONG AT ROXBORO

Rev. J. O. Long, our extension secretary, spoke at Long Memorial Church, Roxboro, last Sunday morning at the eleven o'clock hour. His subject was "Evangelism in the Sunday School." Rev. T. A. Sikes, the pastor, had been having some trouble with his throat but was able to have charge of the service.

WESLEY CLASS RECORD

The following Adult Wesley classes have made their annual reports and organized since the last list was published in these columns.

"S. F. Nick's Wesley Class," Bethel Sunday School, Burlington Circuit; J. R. Boon, teacher; S. R. Mansfield, president.

"Francis Asbury," Trinity Sunday School, Durham; Paul N. Garber, teacher; Miss Emily C. Griffith, president.

"Lina Bumpass," Ann Street Sunday teacher; Mrs. Otis B. Moore, president.

"Susanna Wesley," Oriental; Mrs. Bessie Moore, teacher; Mrs. D. S. Paris, School, Beaufort; Mrs. T. W. Brinson, president.

"Star Wesley Bible Class," Star; J. B. Owen, teacher; C. V. Richardson, president.

"Service Wesley Bible Class," Trinity Sunday School, Troy; C. J. Beaman, teacher; Mrs. R. C. Cox, president.

"Friendly," Rocky Mount; Mrs. Pattie Peden, teacher; J. C. Hayes, secretary.

"Friendly," Rocky Mount; J. E. Durham, teacher; J. R. Croom, secretary.

"Wesley Adult," Bethany Sunday School, Milwaukee; Lonnie C. Davis teacher; W. J. Wilson, president.

"Epworth Wesley," Fifth Avenue Sunday School, Wilmington; Mrs. R. L. Hoke, teacher; Mrs. Charles J. Keen, president.

"Lula McCracken," Fith Avenue, Wilmington; Mrs. John Fowler, teacher; Mrs. W. H. Montgomery, president.

"Wesley Bible Class," Fifth Avenue, Wilmington; L. L. Motte, teacher; W. R. Dosher, president.

MEETING AT HEBRON

The fifth Sunday in June was a big day on the Leasburg charge. Members of all the churches on the charge met at Hebron for an all day meeting for discussions of different phases of the work of the church. Miss Keene presented the Sunday School cause. Other speakers talked on the Laymen's and Womans' Missionary work.

Representatives from every Sunday School were there, including a large number of officers and teachers. The following superintendents were present: J. E. Murphy, Hebron; J. C. Long, Bethel; W. J. Pulliam, Leasburg; and H. C. Willis, Union. Rev. J. W. Dimmette is pastor of the charge.

DUAL EXTENSION OFFERINGS

During the month of May the following Sunday Schools sent their fourth Sunday offering to Mr. E. J. Cheatham, treasurer, to be applied to missions:

Candor	$39.75
Wadeville, Mt. Gilead Circuit	25.00
Weldon	25.00
Hay Street, Fayetteville	23.40
Clinton	20.96
Queen Street, Kinston	19.09
Farmville	15.50
First Church, Wilson	16.91
Whiteville	14.20
Robersonville	11.81
Zebulon	10.82
Oxford	10.00
Moncure, Pittsboro	10.00
Trinity, Fairmont	9.10
Rockingham	8.00
Holly Springs	7.71
Clayton	7.70
Chapel Hill	7.00
Clark Street, Rocky Mount	6.30
Apex	6.00
Macon	5.88
Nashville	5.75
Millbrook	5.30
Newland, South Mills	5.24
Elm City	5.20
Banks, Creedmoor Circuit	5.00
Burgaw	5.00
Banks, Creedmoor	5.00
Mt. Olive, Manteo	5.00
Lakewood, Durham	4.46
Concord, Person Circuit	4.38
Sandy Grove, Parkton	4.35
Prospect, Yanceyville	4.29
Stumpy Point	3.93
Bethany, Bath Circuit	3.80
South Mills	3.65
Rowland	3.63
Englehard	3.51
Ingold	3.19
Daniels Chapel	3.00
Ocracoke	3.00
Richlands	3.00
Hillsboro	3.00
Rocky Point	2.85
Fifth Avenue, Wilmington	2.74
Bayboro	2.60
Broadway, Jonesboro	2.51
Bayboro	2.50
Halls, Roseboro Circuit	2.20
Buckhorn, Lacama Circuit	2.00
Fletchers Chapel, Durham	2.00
St. Pauls	2.00
Amity, Matamuskeet Circuit	7.85
Winton	1.75
Kings, Faison Circuit	1.68
Mt. Zion, Elm City	1.65
Red Oak, Rocky Mount	1.60
Sharon, South Mills	1.50
Bullocks, Creedmoor	1.50
Lemon Springs	1.25
McBrides, South Mills	1.19
Wadeville	1.17
Simpson, Grimesland Circuit	1.15
Clarks Bethel	1.00
Portsmouth	1.00
Belgrade, Maysville	1.00
Bethel, Leasburg	1.00
Ridgeway, Norlina	1.00
Walnut Grove, Cedar Grove Circuit	1.00
Harkers Island	1.00
Andrews Chapel, Shallotte Circuit	1.00
Ridgeway, Norlina	1.00
Bethlehem, Robersonville	1.00
Beston, Seven Springs	1.00
Oak Grove, Swansboro	.54
Angier	.45

MISSIONARY EDUCATION BOOKS

The following books are recommended to our workers as helpful in carrying on the program of missionary education in the Sunday school:

Missionary Education for Beginners, Moore; price $1.00.

Missionary Education for Primaries, Stokes; price $1.00.

Missionary Education for Juniors, Hutton; price $1.00.

Working Girls in China, Whimster (paper binding); price 35 cents.

Farm and Factory in China, Taylor (paper binding); price 50 cents.

"What Do You Know About China," price $1.50, and a manual, "Chinese Gateways," price $1.00, have been prepared for use with juniors in vacation church schools.

These books can be ordered from Lamar & Whitmore, Richmond, Va.

The selfish puppy is sure to lead a dog's life.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

REV. J. T. MANGUM

Rev. J. T. Mangum, pastor of First Church, Lexington, whose picture is herewith presented, recently organized and helped conduct a vacation church school in which 180 of the children of his church were enrolled. In addition to collaborating with the 15 workers in this school he served as active superintendent of the junior department. The school was a decided success.



From Who's Who in America the following information is gathered: Josiah Thomas Mangum, son of Rev. Theophilus Fields Mangum, D.D., and Julia Frances Mangum, was born at Greenville, Alabama, April 13, 1876, and was educated at Southern University, Alabama Polytechnic Institute and Vanderbilt University. He married Edith Hooper, of Selma, Alabama, April 2, 1901. They have one daughter, Edith Hooper, recently graduated from Peace Institute. Ordained into the ministry in 1901 as a member of the Alabama Conference. In 1905 was captain and chaplain of the Alabama National Guard. In 1913 assisted Bishop Lambuth in establishing the first Methodist mission field in Belgian Congo. In 1918 was general secretary of Army Y. M. C. A. at Camp Greene. Formerly trustee of Alabama Woman's College, Rutherford College, Children's Home and Junaluska Summer School.

Brother Mangum is now a member of the board of trustees of University of North Carolina. He is serving the first year of a successful pastorate at Lexington.

CIRCUIT INSTITUTE

The first of a series of Circuit Sunday School institutes was held at Salem, on the Salem Circuit, Friday, June 28, to which came representatives from a number of circuits in the Salisbury District, an attendance of over 200 being registered. Rev. H. C. Sprinkle, presiding Elder, opened the institute with devotionals and with a presentment of the needs of the circuit Sunday schools of his district. The four employed workers of the Sunday School Board discussed Sunday school organization and classification, elementary work in the small Sunday school, Wesley class work, worship services and Cokesbury training schools. The afternoon session of the institute was divided into three sections, dealing with administrative problems, elementary work and Wesley class service activities.

The institute was most hospitably entertained by Rev. John H. Greene and his Salem and Oak Grove congregations. Arrangements were made for a Cokesbury training school to be held at Salem beginning Sunday afternoon, July 7. A good enrollment was assured.

CATAWBA CIRCUIT

Some ten years ago fifth Sunday institutes were organized for the religious educational workers of the Catawba Circuit and have been continued throughout this period of time. Following the morning sessions of the Sunday schools last Sunday the workers of this charge gathered together at Catawba for an all-day session of singing, recitations and reports from the various schools, the four Sunday schools of the charge vying with each other as to the value of their programs. Alva Martin, of the Hopewell school, serves as president of the institute. Rev. B. Wilson is completing his second quadrennium on the charge and is held in high favor.

DISTRICT DELEGATES

The nominating committees of nine of the ten districts in our conference have selected their delegates to the Conference on Religion and Education at Lake Junaluska, July 17-21. Each one of these nominees has been forwarded information relative to the conference. Information has just been received from Rev. Ralph E. Nollner to the effect that all others desiring to attend this conference from the Western North Carolina Conference will be accommodated. It will be well for those desiring to attend the conference to make reservation from Mr. Nollner right away.

ASHEBORO

In a meeting of the pastors of Randolph County and other outstanding religious educational leaders held recently at First Church, Asheboro, it was decided to hold the fourth annual Randolph County standard training school at Asheboro beginning Sunday afternoon, October 6, and extending in night sessions through the following week. I. F. Craven was elected chairman of the board of managers and will be assisted by a fine group of earnest workers who will see that the school is a success in every way. Rev. B. C. Reavis, pastor of First Church, Asheboro, never grows weary in providing opportunity for his Sunday school workers to become better trained for the services they are to render.

Courses and instructors offered in this school will be:

Worship, F. M. Williamson

Principles of Teaching, to be selected

Primary Materials and Methods, Miss Corinne Little

Pupil Study in the Small Sunday School, L. F. Tuttle.

PASTORS' ASSISTANTS

Sixteen young men from the School of Religion of Duke University have been assigned to assist the pastors of the following circuits during the summer months of this year. First is listed the circuit, then the pastor and last the pastor's assistant:

Cherryville, Rev P. W. Townsend — C. R. Baker

Ogburn Memorial, Rev. O. P. Ader — C. D. Brown

Davidson, Rev. R. C. Goforth — R. B. Bruton

Polkville, Rev. J. W. Williams — C. W. Clay

Mooresville, Rev. W. G. Pilcher — T. L. Cox

Burnsville, Rev. T. C. Jordan — W. A. Cutter

Yadkinville, Rev. T. A. Plyler — T. G. Highfill

Salisbury, Rev. E. N. Crowder — F. B. Jordan

Rock Springs, Rev. R. F. Huneycutt — M. S. McCaslain

Weaverville, Rev. W. A. Kale — J. B. McLarty

Weddington, Rev. T. B. Huneycutt — H. E. Murphy

Belwood, Rev. J. W. Fitzgerald — W. V. O'Kelly

Marshville, Rev. G. W. Clay — Moody Smith

Randolph, Rev. W. R. Kelly — A. G. Walton

Bostic, Rev. J. E. Hipp, B. T. Williams

Linwood, Rev. G. W. Fink, Ernest Yountz

THANKS

Treasurer H. A. Dunham reports the following Sunday School Day offerings for the week ending July 3. These offerings make us happy. Join us in grateful thanks.

Centenary-West End, Winston	$400.00
College Place, Greensboro	23.26
Troutman	10.00
Palmtree, Belwood Ct.	7.22
Gibsonville	6.85
Rocky Ridge, Concord Ct.	5.76
Stony Point	5.45
Park Street, Belmont	4.00
Fallston, Belwood Ct.	3.63
Macedonia, Linwood Ct.	3.50
Ebenezer, Erlanger Ct.	2.50
Mt. Pleasant, Mt. Pleasant Ct.	2.44
Mt. Carmel, Concord Ct.	2.22
Cox Chapel, Sparta Ct.	2.00

Centenary-West End, Winston-Salem, gives a Sunday School Day Offering of $400.00!

Advocate Campaign Honor Roll

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—J. W. Smith	15
**Brooksdale—S. F. Nicks	15
*Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
Hillsboro—A. J. Parker	11
*Calvary—C. B. Culbreth	10
Memorial—W. A. Stanbury	10
Person—W. L. Maness	8
Branson—J. V. Knight	7
Mt. Tirzah—H. E. Lance	7
West Durham—R. E. Brown	6
Cedar Grove—F. A. Lupton	6
Webb Avenue, West Burlington—E. C. Durham	6
Yanceyville—S. J. Starnes	6
Milton—W. C. Jones	5
Bahama—W. F. Craven	5
Carr—J. A. Russell	5
Duke Chapel—Bob Pool	4
*Lakewood—H. L. Davis	4
*Haw River—C. C. Herbert, Jr.	4
Mebane—B. T. Hurley	4
Orange and Massey—A. A. Jones	3
Carrboro—M. W. Lawrence	3
Chapel Hill—C. E. Rozzelle	3

ELIZABETH CITY DISTRICT

Perquimans—J. L. Smith	8
North Gates—B. O. Merritt	7
South Mills—W. F. Walters	7
Pasquotank—E. L. Stack	6
Roper—J. Bascomb Hurley	5
*Columbia—G. C. Wood	5
*Manteo—J. M. Jolliff	5
Hertford—Marion Y. Self	4
Kitty Hawk—J. R. Jolliff	3
Edenton—W. B. North	2

FAYETTEVILLE DISTRICT

***Hay Street—E. Frank Lee	45
Siler City——J. W. Bradley	13
Fayetteville Ct.—J. C. Humble	12
Sanford—G. T. Adams	10
Haw River—E. A. Brown	9
Carthage—J. H. Buffaloe	9
Steadman—C. H. Caviness	7
Erwin—J. J. Boone	7
Parkton—J. E. Blalock	6
Person St. and Calvary—J. G. Johnson	5
Roseboro—E. L. Hill	5
Dunn—C. L. Read	4

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter	13
Centenary—N. H. D. Wilson	12
Kinston—E. C. Few	11
*Seven Springs—C. A. Johnson	10
St. Paul—W. V. McRae	9
Dover—C. A. Jones	8
*Riverside—R. M. Price	8
Jones Circuit—T. W. Lee	7
Mt. Olive Ct.—E. N. Harrison	7
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
Mt. Olive—E. M. Snipes	6
*Ocracoke and Portsmouth—W. A. Betts	5
St. John's, Goldsboro—R. F. Munns	5
Snow Hill—E. B. Craven	5
Hookerton—R. J. Lough	5
Pikeville-Elm Street—I. S. Richmond	5
Beaufort—L. L. Smith	4
Pink Hill—W. J. Freeman	4
Newport—R. W. Barfield	4
Atlantic—W. T. Cheek	4
Oriental—R. E. Atkinson	4
Pamlico—C. W. Barbee	4
Grifton—W. L. Dawson, Jr.	3
Straits—E. W. Downum	3

RALEIGH DISTRICT

***Oxford—E. J. Rees	28
Edenton St.—F. S. Love	20
*Garner—W. L. Clegg	13
*Smithfield—J. D. Bundy	11
Oxford Ct.—D. B. Critcher	10
Fuquay Springs—E. C. Maness	9
Central—J. Furman Herbert	8
Tar River—K. F. Duval	8
Franklinton—W. C. Ball	8
Millbrook—W. F. Elliott	7
Four Oaks—N. C. Yearby	6
**Benson—B. F. Houston	6
Creedmoor—B. E. Stanfield	6
Jenkins Memorial—P. H. Fields	6
Bailey Ct.—J. C. Williams	5
Louisburg—Daniel Lane	5
Zebulon—E. H. Davis	5
Princeton—J. D. Stott	4
Selma—D. M. Sharpe	3
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3
Clayton—E. D. Dodd	3
Louisburg Ct.—A. L. Thompson	2
Lucama—H. R. Ashmore	2
Youngsville Ct.—R. R. Blanton	2
Kenley—J. H. Frizzelle	2

ROCKINGHAM DISTRICT

****Biscoe—N. B. Johnson	20
***Roberdel—M. C. Ellerbe	17
*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Raeford—W. F. Trawick	10
Robeson—B. F. Peele	9
Rowland—J. H. Lanning	9
Laurel Hill —G. H. Biggs	9
Lumberton—E.uclid McWhorter	8
Rockingham—J. M. Daniel	8
Caledonia—J. T. Draper	7
Piedmont—E. R. Clegg	7
Laurinburg—C. M. Hawkins	7
Aberdeen—G. B. Starling	6
*Richmond—N. M. Wright	6
St. Johns and Gibson—Edgar B. Fisher	6
Ellerbe—C. M. Lance	6
Lumberton Ct.—F. B. Noblett	5
Mt. Gilead—F. M. Shamburger	5
West End—W. L. Loy	5
Wadeville—E. C. Crawford	4
Troy—L. D. Hayman	4
St. Pauls-Maxton—J. B. Hurley	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	16
*Fremont—R. E. Pittman	11
Washington—H. I. Glass	10
Bethel—J. R. Edwards	7
*Belhaven—R. H. Broom	6
Bath—J. W. Sneeden	5
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4
Farmville—J. W. Harrell	4
Nashville—L. T. Singleton	3
Robersonville—L. C. Brothers	3
South Rocky Mount—E. D. Weathers	2

WELDON DISTRICT

**Henderson—W. C. Martin	15
***Battleboro and Whitakers—H. A. Chester	10
Northampton—B. C. Thompson	9
Norlina—J. L. Midgett	7
Scotland Neck—B. H. Black	4
White Mem. and City Road—R. G. Dawson	4

WILMINGTON DISTRICT

***Tabor—L. E. Sawyer	22
Wallace and Rose Hill—A. S. Parker	9
Shallotte—W. J. DuBoise	6
Carver's Creek—W. D. Yarboro	5
Clinton—W. G. Farrar	5
Jacksonville-Richlands—L. A. Watts	5
Ingold—M. F. Hoges	5
Wilmington Ct.—A. J. Groves	4

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
West Asheville—J. S. Hiatt	11
Hendersonville—W. B. West	11
**Acton—E. L. Kirk	10
Chestnut Street—G. D. Herman	7
Weaverville Ct.—W. A. Kale	5
Candler—D. V. Howell	5
Brevard—A. L. Aycock	5
*Saluda—Reid Wall	2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy	28
***Brevard—N. C. Williams	23
**Unionville—J. C. Gentry	12
Dilworth—G. Ray Jordan	11
10*Big Springs—J. A. Smith	11
Hawthorne Lane—E. K. McLarty	11
Marshville—Geo. W. Clay	8
Weddington—T. B. Hunneycutt	8
Wadesboro—W. B. Davis	7
**Matthews—Paul Hardin, Jr.	6
Waxhaw—J. E. B. Houser	6
Peachland—J. A. Frye	5
Ansonville—C. P. Goode	5
Calvary—J. W. Williams	4
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3
North Monroe—F. R. Ralls, Jr.	3
Myers Park—G. R. Combs	3
Polkton—W. S. Smith	3

GASTONIA DISTRICT

Main Street—H. G. Hardin	12
Belwood—J. W. Fitzgerald	12
**Stanley—Bryan M. Crosby	11
Rock Springs—R. F. Hunnycutt	10
South Fork—W. J. Miller	10
Mt. Holly—J. C. Cornett	8
Central (Shelby)—H. K. Boyer	8
Polkville—G. W. Williams	8
Franklin Avenue—A. C. Swofford	7
Lowesville—J. O. Cox	7
**Goodsonville—J. W. Combs	6
Lincolnton Ct.—C. R. Allison	6
Shelby Ct.—R. L. Forbis	6
Lincolton—R. S. Truesdale	6
Crouse—Van B. Harrison	6
King's Mountain—J. R. Church	6
Lafayette Street, Shelby—T. B. Johnson	5
Cherryville Ct.—Paul W. Townsend	5
*West End—J. N. Randall	4
Lowell—A. G. Loftin	4
Cherryville—W. G. McFarland	4
Park St. (Belmont)—J. C. Groce	4
Bessemer City—J. P. Hornbuckle	4
Main St. (Belmont)—J. M. Barber	4
Trinity—W. R. Warren	3
Dallas—C. O. Kennerly	3
McAdensville—D. F. Carver	2
Cramerton—O. B. Mitchell	2
Maylo—C. L. McLain	2
Smyrne—A. W. Lynch	2
East End—M. T. Hipps	2

GREENSBORO DISTRICT

***Wesley Memorial—J. W. Moore	65
***Uwharrie—M. S. Kincheloe	22
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
College Place—Albea Godbold	14
Reidsville—J. H. West	8
Asheboro—B. C. Reavis	8
Proximity—Dwight W. Brown	6
Ramseur-Franklinton—J. W. Hoyle, Jr.	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

Forest City—M. F. Moores	10
Bostic—J. E. Hipp	7
*Glen Alpine—M. A. Osbourne	6
Old Fort—P. T. Dixon	5

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Rutherfordton—W. R. Ware	5
Burnsville—T. C. Jordan	5
Micaville—B. A. Sisk	4
Pleasant Grove—J. B. Tabor, Jr.	3
Ivey—W. I. Hughes	2

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong	16
Central, Mt. Airy—A. C. Gibbs	9
Spray—David R. Proffitt	7
Elkin—L. B. Abernethy	6
Madison—T. R. Wolfe	6
Jefferson—T. J. Huggins	6
Jonesville—W. J. S. Walker	5
*Moravian Falls—R. E. Ward	5
Helton—G. C. Graham	5
Boone—Claude Moser	4
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
Todd—A. J. Lackey	3
E. W. Fox	2
Ronad-Roaring River—W. A. Thomas	2

SALISBURY DISTRICT

First Church—A. D. Wilcox	16
Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
Forest Hill—Dwight Ware	8
Mount Pleasant—J. S. Gibbs	7
Park Avenue—J. A. J. Farrington	5
First Street, Albemarle—S. W. Needham	4
Central (Concord)—R. M. Courtney	4
Landis—P. E. Parker	4
Norwood Ct.—H. R. Cornelius	4
Westford, Concord—A. R. Bell	4
*Kerr St.—G. L. Wilkinson	4
Epworth (Concord)—J. M. Vainer	3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	73
****Troutman—John Cline	14
*Ball's Creek—P. H. Brittain	12
Race Street—J. H. Bradley	10
Lenoir—W E. Poovey	10
Hickory—W. L. Hutchins	10
Newton—R. G. Tuttle	7
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
Maiden—J. E. McSwain	6
**Highlands—H. W. Howard	5
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

7*Murphy—H. P. Powell	29
5*Fines Creek—G. N. Dulin	13
Canton—Carlock Hawk	12
Andrews—W. M. Robbins	4
Murphy Ct.—A. A. Somers	4
Webster—F. W. Kiker	4
*Delwood—R. K. Brady	3
Whittier—R. L. Bass	3
Haywood—R. G. McClamrock	3
Highlands—J. L. Teague	2
Cherokee Mission—Wm. Hornbuckle	2
Bryson—D. C. Ballard	2
Judson—L. H. Hipps	1

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
Main Street, Thomasville—C. S. Kirkpatrick	10
*Ogburn Memorial—O. P. Ader	8
Davidson—R. C. Goforth	9
Linwood—G. W. Fink	9
Ardmore—W. A. Rollins	9
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Those 100 Per Cent

Gastonia	31
Raleigh	26
New Bern	25
Rockingham	23

Those More Than 50 Per Cent

Durham	24
Charlotte	19
Mt. Airy	15
Waynesville	13

Those Less Than 50 Per Cent

Mount Airy	14
Greensboro	14
Washington	12
Salisbury	13
Fayetteville	12
Statesville	12
Elizabeth City	10
Winston-Salem	10
Marion	9
Asheville	8
Wilmington	8
Weldon	6

There is at least one good thing to be said about the next war: it will not keep us long on edge. We shall not have to worry about finding the money for Liberty Bonds, or wonder whether George is going to get his commission. The whole business will be over in a couple of hours. With lungs full of diphenyl chlooroarsine, we shall not need to worry about anything ever again.—Stuart Chase.

Blessed is the man who can say, "I am a better man than I was twelve months ago."



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Children's Storyland



THE WIND

The Wind is a feather
In the Weatherman's hat,
And it's as big as this
And it's as long as that!

If it waves around
At the tip-tip-top,
It won't rain today—
Not a single drop.

But, ah, my dears!
If it goes swish-swash,
Put your rubbers on
And take in your wash!

If it goes flip-flop
With a whirly sound,
How the papers will fly
At the picnic ground!

For the Wind is a feather
In the Weatherman's hat,
And it's as big as this
And it's as long as that!

—Marie Conde, in Youth's Companion.

THE LOST KNIFE

"Son, here is the best knife I could buy you while I was in the city," said Mr. Minton. "See, it has six blades, and I want you to take care of it, for it cost quite a bit."

"O daddy, what a beauty it is," said Johnny, taking the knife in his hands, and carefully examining all the blades. How the boys would envy him such a knife as this, bristling with blades.

They gathered around him at recess in an admiring circle, and each wanted to hold the new knife in his hands, and Johnny handed it over with a smile. But there was one boy, Will Fear, Johnny's best friend, who held the knife longest in his hands, and returned it grudgingly.

That day, and for several succeeding days, Will could think of nothing else—and oh, how he envied John the wonderful knife. Finally an evil thought took possession of his mind and stayed there. He wondered if he couldn't borrow it from his friend, and then by some hook or crook, make him forget that he had borrowed it.

Now, Will was naturally an honest boy, but he had allowed this evil thought to take root. Not all at once, of course—in fact he had rather pushed the idea away from him when it first entered his mind, but as time went by he allowed himself to think of it more and more, and finally it appeared less dreadful to him.

Then there came a day when they were having recess at school, and the boys were playing leap-frog. Will took that opportunity to say to his friend:

"Johnny, lend me your knife a minute, will you?"

"Sure," said Johnny, handing it over and going on with the game. Then Will pretended to whittle a stick for a few minutes, and when he thought his friend had forgotten about it, he slipped the knife into his own pocket and hurried back into the game.

At that moment the bell rang, and the boys fell into line. John apparently had not missed the knife, but Will decided to test him out later on, and see if he remembered to whom he had loaned it.

Accordingly when school was over for the day, and the two boys were walking home together, Will said to John:

"Lend me your knife a minute, John—I've got a splinter in my finger."

"Sure," said John, and he began searching through his pockets. However, the knife was not forthcoming, and with a downcast look the boy said:

"As sure as you live I've lost it, Bill—it isn't in any of my pockets—now what do you think of that?"

"Gee, that's too bad," his false friend replied, "for it was such a dandy knife."

"Yes, it was, and I'm afraid dad will think I didn't appreciate it."

"Well, let's go back to the school grounds and hunt for it. You must have lost it in the weeds," said the sly Willie.

So back they went, but of course found no trace of the missing knife, as it reposed in Will's pocket. He had possession and no one suspicioned him either, but he was anything but happy. His conscience awoke and began to torment him, even calling him a thief; but the boy would not listen, and did not have the manhood to admit the theft and return the knife.

Then one day when Will was crossing a field with some boys, he cautiously tossed the knife in the long grass and weeds, and stooping to pick it up, exclaimed:

"Look here, hoys, at what I've found." Of course the boys crowded around him all excited. Will had pretended to find the knife, so that if Johnny heard of it, he would think that he had lost it himself, and that Will had found it. John never heard of it, however, and Will kept the knife. But one day not very long after this the knife came up missing, and then it was harder than ever for Will to confess what he had done, so he kept still.

Weeks went by and Bill avoided John more and more—he could not face him, knowing he had stolen his knife. Then one day at Sunday school Bill's teacher gave each of the boys a verse from the Bible to commit to memory—and the one Bill received read thus: "Thou shalt not steal."

A lump came in his throat as he thought: "I am just a common thief."

And oh, how his heart ached. Running home, he determined to confess all and return the knife at once, for he had found it again soon after losing it, and ask John's forgiveness.

When he reached home his mother was not there, and running up to his room he secured the knife, then fell on his knees by his bedside, and asked God to forgive and wipe his sin away.

"Dear Jesus," he sobbed. "You forgave the thief on the cross—please forgive me for I am just a common thief, and I will never steal again."

Then with a light heart he sprang to his feet and ran over to Johnny's house. And John came to meet him saying:

"O Bill, I'm so glad you came—you haven't been very friendly with me for quite a while." But Will drew the knife out and extending it to his friend said:

"Here's your knife, John. I've come to tell you that I'm just a common thief, 'cause I stole it, and if you don't want to associate with me, it will be just what I deserve. But please forgive me if you can."

Much to Will's surprise, however, John said: "That's all right, Bill, we'll forget it. I knew all the time that you had my knife, and I hoped some day you'd be man enough to give it back to me. I will be glad to let you carry it part of the time if you wish."

But Bill refused to take it, saying huskily: "No, Johnny, all I ask is your forgiveness, and will you still be friends with me, 'cause I know you couldn't be friends with a thief—that's why I've stayed away from you."

"Sure thing, Bill—we'll forget all about it—come on, let's play leap-frog."—Alphabell Daily, in Christian Advocate.

"HIRAM," THE CAT WHO ADOPTED US

It was a dark night, though not cold, when this strange kitten called at our front door. We thought he belonged to a neighbor, so kindly told him he better run home. What became of him then we do not know, but the next night he called again and was similarly dismissed. Again the third night he called. It was bitter cold so we let the kitten come in. He seemed delighted. He leaned over toward the chairs and rubbed his sides. He purred and seemed much pleased at our attention to him. We called him "Hiram," I suppose because it is easy to say "Hi."

That night he slept in a nice warm bed in the basement, as he has each night since. Some nights he does not like to retire to his lodgings, still he is nice about it always. All this happened some

months ago, but now you ought to see our Hiram. What a cat he has grown to be! How he does relish the fresh liver and fish he finds on his plate! How he does love to play with his catnip mouse or silver tinsel ball! Then, too, Hiram is not partial in his affections. He divides his spare moments about equally between my wife and me. Often he lies down under the table near our feet when we are at meals or he stretches himself out or curls himself up about equally distant between us when we are eating or otherwise engaged. Sometimes he rubs his sides on our feet and once in a while he hugs our arms and playfully pretends to eat our hands.

Hiram is not for sale. He is our kitten. He just loves us and at times almost seems to say, "That cold night opened the front door and all our hearts, didn't it?"

We wonder how Hiram happened to come to us and why he likes us so.—Harry L. Thompson, in Our Dumb Animals.

ASKING FOR RAIN

"It's a mighty dry time," said Black Mammy of the plantation in Alabama.

"I wish it would rain," said the little boy who loved to hear Mammy's stories and hoped one was on the way.

"So dry! So dry! So dry! So dry!" Mammy chirped those words just as little birds chirp, and the children about her knew that a story was indeed coming.

"'Who-who-who--who-wants-rain?' Chillen, that's the way Owl hoots," said Black Mammy. "She's dry in her holler-tree-house, no matter how or what the weather is."

"Owl might think of other birds—and us," suggested the little girl, who did think of all.

"'We do! We do! We do! We do!' That's what the Big Frogs croaked from the pool edges where water was nearly dried up."

"We, too! We, too! We, too! We, too!' the Little Frogs hollered high, like you hear them hollerin' now. Mocking Bird, that can mock any song that was ever made, he sang:

Said the Black Bird to the Crow,
'Tain't goin' rain no mo'.'
Said the Black Bird to that Crow
'Is you glad or no?'

"'Who's — who's — who's asked for rain?' hooted Owl; for thinking has made Owl ask mighty right questions when she do ask."

"There now!" exclaimed Mammy. "That question made all the Birds feel 'shamed. They all been complainin' 'bout no rain so long time, but it was all complain and no ask—folks does that-a-way sometimes. While the birds was all sittin' on the limbs o' the trees, all cockin' a eye one at 'tother, wantin' to blame all 'bout, jes' complain and not ax for rain, a swift-wing Bird flew over that neck o' the woods and called sharp and high and sudden:

'Give us Rain! Give us rain!'

"All the Birds was thankful, sho' 'nough, to hear Rain-Crow call, 'cause when Rain-Crow calls, rain comes—biffo' long—sometime—." Mammy was always prudent in her assertions and in her prophecies.

Black Mammy's perceptions were almost as keen as were those of the Rain-Crow. Sure enough, when she pointed to the sky, even the smallest child saw a tiny cloud, and when Mammy said it was time to be going hom, Rain-Crow called again:

"Goin' to rain! Goin' to Rain!"

and every child felt a little welcome coolness in the air.

(Teacher or playground leader can make a game of this story for the little folks. The little ones will be led to chirp out the words Black Mammy credits to all the small birds: "So dry! So dry!" Then divide the players into three groups. One group hoots "Who-Who-Who!" as Owls do. The second group will call, deep in the throat, as Big Frogs do: "We do! We do! We do!" The third group will call shrilly, as Frogs do: "We, too! We, too! We, too! We, too!" One who can sing will lift the old plantation verse in the story above. The Owls will then hoot, "Who's-who's-who's-who's asked for rain?" Then follows the call of the Rain-Crow, "Give us Rain!")—Martha young, in The Christian Register.

A POPULAR HOTEL DOG

A beautiful shepherd collie, "Pat," has proved himself a very efficient bell-boy for his master, the proprietor of the Hotel Gilmore at Newport, Oregon. Pat greets each visitor as he enters the hotel lobby and escorts him to the registry. When the guest has registered, and Pat is told to carry the guest's grip to his room, the dog picks it up between his teeth and obediently follows at the guest's heels.

Pat also has been trained to deliver the guest's mail. For this he has been provided with a small basket into which his master puts the letters, naming the guests to whom they are addressed. The room may be on the second or third floor, but Pat never fails to find it. Because he has been taught never to bark in the hotel, Pat asks admission by gently patting the door with his paw.

Beside, wisdom, refinement and culture, Pat also possesses piety. When told to say his prayers, he puts his head between his paws on the back of a chair and makes a most doleful noise.

When Mr. Gilmore says, "Pat, go fetch me a pillow from the couch," the order is carried out without hesitation. When Pat is told to return the pillow where he found it, the dog quickly takes the pillow back to the couch and puts it in its proper place. When Pat is told to go to the window and see the gulls, he immediately jumps on the couch and stands looking out of the window which overlooks the sea.

Pat's cleverness and almost human understanding have won for him a host of friends among the visitors at the hotel and the sojourners along the Pacific coast, many of whom have asked that Pat be put on the radio with his prayers and songs, so that they may have the pleasure of hearing his voice upon the air.—Juliette Frazier, in Our Dumb Animals.

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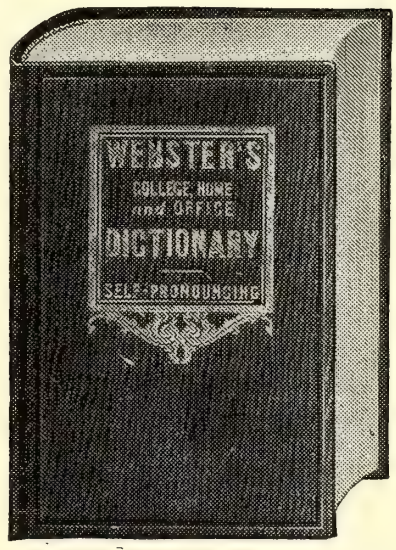
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North Carolina Conference Woman's Page

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OUR YOUNG PEOPLE

What can our organization do for the young people?

Should they be encouraged to follow the lines of least resistance or to gratify the whims of the moment? Or should the adults insist that the young people follow a rigid program approved by the older generation?

Some auxiliaries ask if the young people should be allowed to conclude their devotional and literary program with a dance.

In my opinion, the last question should be answered negatively. In the first place, our leaders have only a small share of the young people's time and that time should be spent to the greatest profit. In the beginning, every leader should convince her group that she loves mirth and approves of fun; then there can come a mutual understanding. When once the young people conclude that the old folks are not trying to deprive them of all fun, they will not be so exacting as to how they spend the recreation hour.

One thing is certain, young people are quick to discover a compromise in religion or to recognize a substitute, and they appreciate the fact that their elders expect them to rise to a high standard. Dr. Jowett says: "No one can bring a child to Christ unless he is Christ's friend." And so if one knows God, he can teach others about him.

Music is the language of the emotions and makes a strong appeal to youth. In spite of the prevalence of jazz, young people can be profitably employed in making good music both in choruses and in the orchestra.

There is also an abundance of good missionary literature that young people will not find dull. They like to read love letters, so give them "Love Letters of Famous Missionaries.."

A crowd of young people can always have fun working at pageants, and these furnish amusement and recreation for a community. From the long list of available material suitable pageants can be found for any group.

Young people will admire and follow a leader who is able to bring them to an appreciation of the best there is in life. They will love a leader who is able to take them into the secret places of the Most High. E. S. P.

WOMEN ORGANIZE AT ENGLEHARD

On the second day of April an interested group of women of the M. E. Church, South, of Englehard, Mattamuskeet circuit, Washington district, assembled in the beautiful church, and with the assistance of the pastor, Rev. F. B. Brandenburg, a Woman's Missionry Society was effected in organization. At present we have a membership of ten; we also have added to this a junior division. The following officers were elected: President, Mrs. F. B. Brandenburg; vice president, Mrs. I. B. Watson; corresponding secretary, Mrs. Sallie Spencer; recording secretary, Mrs. S. D. Cox; superintendent of juniors, Mrs. I. B. Watson.

There is fine prospects of a great work in the extension of God's kingdom here. The women from Amity church blessed us with a very fine pounding. We were delighted to have the women visit us quite recently. On this occasion a quilt was presented. These women are doing many nice things in the preservation of their parsonage. Two more charges on this circuit are Watson's Chapel and Bethany. They also are doing fine work.

Dear Readers:

When I wrote in the autumn I promised to write more often, but the days pass swiftly and seemingly without special news or significance and few letters are written.

More than a month of the spring term has passed and there are only three more months until it closes and I start for home. I wish to leave everything about the school clear and in order, and while I am eager to be at home again I am appalled at the swiftness with which the days are passing and sometimes feel reluctant to leave.

I am glad that I am not leaving in the spring. The campus is so beautiful now that I want to see it come into its full glory of summer. You know the place where "New McTyeire" is built was the home and garden of a wealthy Chinese man. He had evidently done much to make the grounds beautiful and they have been constantly improved since the school was built. There is a lotus pond, a fountain and rockery and an old dragon wall that give beautiful Chinese touches. Just now the flowering peach and almond trees, the Chinese magnolias and the many beautiful willows are the spring joys that make us all glad. In a few weeks the wistaria around the fountain will make it a favorite spot.

Yesterday was Easter Sunday and a beautiful day. We had before breakfast an early morning communion service. The teacher who decorates our chapel is an artist in flower arrangement and she had made the room especially beautiful for this service. Only those girls and teachers who wanted to take part were present. There was no talk, but a brief and beautiful invitation and lovely music. The significance of the sacrament was very real to us and more girls took part than I had ever known before.

Our regular church service was at ten o'clock. Almost every class in school took part in the music. The sermon was short and seemed most fitting. A number of old girls—some with their husbands and babies came for the service. I think the fact that so many had a part in the music made the service mean more to all. In the afternoon there were no services, but a number of girls went walking with teachers and enjoyed the beautiful out-of-doors.

This morning I was playing tennis with one of the teachers and she said, "Easter was wonderful; I think I got closer to some girls than I have ever done before." We all thought it was a good day.

One of the girls has just left in my room the engagement announcement of her sister who is a member of our senior class. I wish you could see the announcement—not a printed card at all, but a small china jar of tea leaves sealed with two red characters which mean long life, and a red box with the same gold characters. Inside the box is a kind of pink cake. It has rose leaves and almonds in it and is good. I described this box without opening it, for I have received so many that I know what they are like. But now I have opened it and I find that there is also a very pretty announcement card inside. This is a mixture of the old and the new.

We have a good senior class of 18 girls. Three are engaged. Some of the others will go to college, and some will teach. We hope and believe that each will live a life that will make for peace and happiness and beauty in this land. I think that every girl in the class is a Christian, though two have not joined the church.

We have not yet secured a Chinese principal for McTyeire. When we have I shall write you again. I am remembering that the annual meeting of our North Carolina society meets this month in New Bern. I hope that it will be the very best meeting in the history of the society.

With every good wish,

Sallie Lou MacKinnon.

LUMBERTON AUXILIARY

The Woman's Missionary Society of Chestnut Street church, Lumberton, has done splendid work this year with Mrs. K. M. Barnes as president and Mrs. T. A. Ramseur and Mrs. D. D. French circle leaders.

The circles have studied in their monthly meetings the Discipline of our church and the Book of Acts.

The spring Bible study course under the leadership of Mrs. G. E. Rancke has just been completed. The average attendance of these classes for the week was nine.

The Sallie Lou McKinnon fund of fifty dollars was contributed the first quarter.

Mrs. M. F. Caldwell our treasurer expects to live up the Euline Smith Fund of fifty dollars by the end of the second quarter, thus getting through with these specials during the first half of the year.

Mrs. E. L. Hamilton, Pub. Supt.

Everybody, even the President of the United States, wonders occasionally whether his life has been a success.—William Feather.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A CALL TO PRAYER

Let us put by some hour of every day
For holy things! Whether it be when dawn
Peers through the window-pane, or when the moon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody; some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light Ineffable. —Clinton Scollard.

Every member of the Young People's Missionary Society is asked to read the love chapter (1 Cor. 13) each Sunday morning at seven o'clock, and pray for the youth all over the world.,

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Every member of the Woman's Missionary Society is asked to observe daily the Morning Watch, praying especially for our Council and conference officers, missionaries and deaconesses, the local auxiliaries and for the success of our missionary work.

YOUNG PEOPLE'S LOVE GIFT FOR 1929

One of the interesting features of the Young People's Missionary Society program for this year is the raising of six thousand dollars, over and above the Council pledge, to be applied on a concert grand piano and sanitary plumbing for the Hiroshima Girls' School in Hiroshima, Japan. Only the conferences paying their peldges in full can share in these gifts. This will necessitate every society paying its pledge and sending extra money for the love gift to Hiroshima.

DISTRICT MEETING AT BLACK MOUNTAIN

With practically every society in the district represented and with a crowd that more than filled the auditorium of the Black Mountain church, the annual district meeting of the woman's missionary societies of the Asheville district was a most successful, inspiring and profitable occasion. Special visitors on this occasion who added greatly to the success of the program were Mrs. C. C. Weaver, conference president, and Miss Anna Ogburn of Winston-Salem, who represented the children's work for Miss Hoackney, conference superintendent, who could not be present.

The large number of visiting ministers was most gratifying and showed that the woman's work in this district has the support and loyal co-operation of the pastors of the various charges.

The meeting was presided over by the district secretary, Mrs. V. L. Stone, and opened with a most impressive prayer and praise service conducted by Mrs. S. H. Bryan of Asheville. In her annual message Mrs. Stone commended the auxiliaries for more prompt reporting during the past year, for the general observance of the week of prayer, and for the splendid results that had been achieved. She stressed as special needs a more thorough study of the annual conference minutes; an increase in subscriptions to the Missionary Voice and the increase of effort on the part of the societies to attain the honor roll.

Stewardship was presented by Mrs. W. R. Harris, conference recording secretary, after which came the children's hour with Miss Ogburn in charge. After a song by the Black Mountain children, Miss Ogburn told a most fascinating story of "How the Artist Forgot Four Colors," and explained in detail the three divisions of the work—Baby, Primary, and Epworth Juniors—and urged the children to three things: to learn, to pray, to give.

An inspirational talk was given by Mrs. Weaver, who used as a basis for her remarks, Matthew 28:7. She stressed the necessity of the women of the societies taking upon themselves the duties of the missionary work, and of the great privilege and opportunity that is theirs in work which has been committed to them. After an urgent appeal for the needs of the home and foreign fields the pledges of the year were assumed.

A picnic luncheon was served on the church lawn from long tables spread under the trees, and was presided over by the Black Mountain Society members. The afternoon session opened with a devotional by Mrs. V. L. Stone and prayer by Mrs. G. A. B. Holderby. A vocal solo by Mrs. G. L. Pritchard was greatly enjoyed. An interesting paper by Mrs. Minnie Pickens brought out the practical expression of the spirit of Jesus Christ through social service work, and Mrs. Norwood of Brevard presented mission study in a most pleasing manner. Mrs. J. H. Ellison gave valuable suggestions as to how the supply department may be made a helpful adjunct in our missionary work, and Mrs. H. P. Clayton, district secretary of young people's work of the district, and Mrs. J. N. Brunson spoke on "The Fostering of the Young People's Work by the Adult Society."

An interesting account of the annual meeting at Winston-Salem by Mrs. W. C. Chapman, delegate from West Asheville, closed the day's program.

Science is searching man's origin; religion, his destiny.

YOUNG PEOPLE HAVE DISTRICT MEETING

The young people of the Winston-Salem district of the Western North Carolina Conference met in the First Methodist Church in Lexington, North Carolina, at nine o'clock Thursday morning, June 27, 1929, with Miss Evelyn Powell presiding. Mrs. J. Frank Clement, of Mocksville, led the devotional, after which Miss Sallie Blackwood of Winston-Salem was elected secretary for the day.

In spite of the very inclement weather, eleven of the twelve societies in the district were well represented at roll call, Mocksville having ten delegates (from a membership of twenty-seven) who came twenty-four miles to attend the meeting.

Miss Katherine Eames, of Lexington, welcomed the delegates, Miss Georgia Barnes of Frances Burkhead Society responding. Conference offcers present were: Mrs. C. C. Weaver, president; Mrs. J. G. Sterling, district secretary, and Mrs. J. Frank Spruill, superintendent of Young People. Mrs. Spruil gave the young people a splendid talk on Program Building.

Miss Ola Eugene Callahan, who has just received her degree from Scarritt College and who expects to begin work in Mexico in the early fall, brought to the young people a most inspiring theme woven from the scripture text: "Seek ye first the Kingdom of God and all these things will be added unto you." Mrs. C. C. Weaver stressed stewardship of time, talent, personality and possessions, and touched briefly on the various phases of foreign and home work, indicating the many ways in which the work of the young people helps in furthering the missionary work.

Mrs. J. G. Sterling received the pledge amounting to $1,098.00 with two societies in the district to report later. Splendid reports were brought in from all societies proving that the Winston-Salem District young people are wide awake.

The meeting adjourned at 12:30 P. M. for luncheon which was served in the attractive hut nearby the church. The luncheon was but another proof of the warm welcome extended the visiting delegates by the Lexington society.

At 1:45 P. M. the afternoon session was called to order. Miss Nancy Crews, of Walkertown, led the devotional, after which Lexington society presented the beautiful play, "The Challenge of the Cross."

Mrs. Spruill, Mrs. Weaver and Mrs. Sterling then conducted an open discussion of various problems put before the meeting by various delegates and much helpful information was thus gained. Miss Robinell Cash then read the report from the Committees on Resolutions.

The Burkhead delegates invited the meeting to come to Burkhead church in Winston-Salem next year, and Miss Evelyn Powell was re-elected president.

The meeting was dismissed by Rev. J. H. Barnhardt, Presiding Elder.

Respectfully submitted,
Sallie Blackwood, Acting Secretary

Sunday School Lesson

JULY 14

By Dr. Frank M. McKibben,

Ezekiel Teaches Personal Responsibility

Ezekiel 18. 1-32; 33. 1-20

Golden Text: Each of us shall give an account of himself to God.—Romans 14. 12.

The striking contribution to Hebrew religious thought Ezekiel made in the emphasis upon personal responsibility before God is best appreciated against the background of current conceptions. From the beginning of Jewish national life and religion the social group had been the unit. The nation stood before Jehovah as a whole. As a total society it answered to God for its shortcomings and sins. of one member became the sins of the group, and punishment was considered as administered to the entire membership. Moreover, great emphasis had been placed upon the degree to which sins of the father were visited upon the sons to many generations and the righteousness of the saved was likewise reckoned to many generations of children. This emphasis did not exclude other conceptions, but it was a prevailing idea.

The Emergence of Individual Responsibility

A constant refinement of the religious and moral ideas of the Hebrews led to an emphasis upon individual accountability. A primary factor leading to Ezekiel's pronouncements must have been the breakdown of national integrity and the dissolution of the group religious consciousness incident to the activity in Babylon. Under these circumstances it became evident to the prophet that the appeal would have to be made to the individual, his sense of loyalty to Jehovah, his responsiveness to the individual leadership of the God of the Hebrews, his appreciation of the responsibility he bears for his own conduct. This represents a unique advance in religious thought but one that it is difficult for us to appreciate.

Extreme applications of either the doctrine of individualism or the doctrine of social responsibility will lead people from a wholesome middle ground. There can be no question but that individual worth is the basis of any social group or church or nation. This seemed to be the foundation principle upon which Jesus worked. His appeal was direct to individual people. Religious work and expression throughout the history of Christianity have strongly emphasized the place of the individual. This at times has been carried to the extreme of a thoroughgoing neglect of the social group and welfare. Recent years have witnessed a remarkable development in the social application of the teachings of Jesus to social problems and conditions. That this new emphasis was badly needed and has been highly beneficial not one can question who studies carefully the facts in the case. The kingdom of God, the social life of Christians, seemed to represent in the mind of Jesus the highest form of life, the end toward which all creation moves.

Fortunately, it is not an "either or" but a "both and" proposition. The dual emphais upon individual responsibility and social solidarity must always be made. That group of people which is concerned solely with the salvation of its own members and their near associates to the neglect of the struggle of the great social masses about them, with utter indifference to the challenging social problems and issues which must be bravely and patiently faced in the light of Christian teachings and solved, certainly is putting itself out of step with the great onward swing of the conquering kingdom of God. It is not an easy matter to bring all modern social relations and activities under the severe scrutiny of Christian idealism. Prophets and loyal followers are needed today as never before.

On the other hand, is there not a growing disposition on the part of many Christians to hide within the social group, the "mass opinion," accepting the popular attitudes of the day? That this is true is evidenced by the small number of individual Christians who stand out in any church of community against easy-going, complacent group opinion. One of the greatest temptations of the present day is just this, to place oneself in agreement with whatever happens to the prevailing opinin on major and minor social questions. One may hide behind the cry, "It is too idealistic," when the problem of applying Jesus' teachings to some of our modern industrial questions arises, or the notion, "It is human nature to fight; we can not rid the nations of war," when the matter of disarmament is before the people. Each of us faces the temptation to dodge some of the hardest struggles of the day by complacently accepting the social practices and customs of the day, by falling in with the "Everybody's doing it" attitude toward ways of living and thinking that a few years from now may be considered as thoroughly un-Christian.

It would seem, therefore, that there is need today, as in the day of Ezekiel, of something anew the note of personal responsibility, of individual reaction to the problems of this day. Scarcely any group is untouched by the challenge, the young person going away to college must "stand on his own," not upon his father's religion; the woman in social circles must not condone certain social activities that work against the best interests of the Kingdom, and men in all avenues of the business world are called to "come out from among them" and stand clean and strong as a twentieth-century Christian. Will not each of us be required to "give an account of himself to God" in these matters, in the manner in which he has "fought the good fight" of social better-



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"Tips to Teachers"

Personality of teacher. Attention has been called to the fact that when difficulties are encountered in teaching a class, several possible contributing factors are to be investigated. Comment has been made upon the fact that the physicial conditions may be seriously at fault and need correcting. Another set of factors that need study in cases of poor response from pupils is that of the teacher's personality and attitude. That teacher who is having difficulty in interesting or controlling pupils should ask himself a number of questions. Do I have myself well in hand? Am I poised, well-controlled, or "flighty," uncertain, and hesitant? Do I have the right attitude toward my pupils? Am I teaching them because I am supposed to or because I really love them and am interested in their character development?

Do I have an interest in the lesson that is contagious? Do I enthuse them over the prospect of making some helpful discovery of truth or practical ways of living? Do I inspire them to serious attack upon the work, convincing them by my own attitude of its great importance? Do I carry too much responsibility, leaving them with too little real opportunity to contribute? Am I sympathetic with their points of view? Am I tolerant, allowing a free, frank and full discussion of the items under consideration? Am I fair to all or partial to some? Am I ready and quick to respond to suggestions and illustrations presented by them? Do I seek opportunity to have personal conference with those who may be unresponsive or disinterested, seeking to discover the cause of such conditions? In other words, the teacher should be sure that difficulties encountered in teaching may not be the fault of his own attitude and personality. — Pittsburgh Christian Advocate.

TO MY AGED MOTHER

Like the late rose that fair and frail
  The winter still withstands,
Thy winkled brow shows sweet and pale;
  Those wisps of knotted hands,
Like thorned stems, the summer past,
Tremble as in the autumn's blast.

Fain would I weave the summer days
  About thy form again,
Bring back the warm sun's golden rays
  And June's refreshing rain,
So thou, my rose, shouldst bloom in prime,
Nor know the chill of winter time.

Yet kindly doth the season shake
  Life's petals on the snow,
He who no bruised reed will break,
  He hath ordained it so,
That in His garden by His grace,
My rose may find a resting-place.
—Dudley H. Anderson, in the Fortnightly Review.

The fool starves his heart to feed his head.

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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus from Găl'i-lee to Jŏr'dăn unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jē'sus answering said unto him, Suffer *it to be so* now: for thus

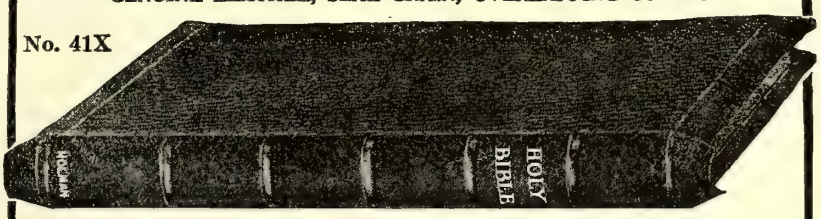
A. D. 26.

CHAP. 3.
r ch. 2. 22.
s Dan. 9. 24.
t Mark 1. 10.

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled which was spoken by Ē-şā'jas the prophet, saying,
15 The r land of Zăb'u-lon, and the

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Robert E. Brown, 1210 Broad Street, Durham, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

GLORIOUS!

Was it fine? Well, we say it was. The Western North Carolina Epworth League Assembly opened at Lake Junaluska on Monday night, July 1, with the annual banquet and a record breaking attendance. Great was the enthusiasm of this opening; leaguers standing awaiting seats furnished extra songs and cheers. After the scheduled speeches, the entire faculty with others gave short, snappy extempore talks much to the point and greatly enjoyed. The dining room of the Sunday school cafeteria had been fittingly decorated for the occasion. A large Maltese Cross was suspended from the other side of the huge chimney.

The leaguers were captivated by Mr. David O. Kendall, traveling secretary of the Student Volunteer Movement, who led the morning watch in a most helpful way each morning as the leaguers gathered on the large front steps of the Sunday School building for thirty minutes just before breakfast. Mr. Kendall also proved himself of much help in his mission study class and in his one evening address.

We cannot tell how much we do appreciate the fine services of Miss Ina C. Brown of Central Office. She won the hearts of all. Her vesper talks were most enriching, her platform informational and inspirational, and her classes overflowing. Her interpretations of rules and regulations were very clear and always satisfying. We are glad she is to be at the Lake again this summer during the General Epworth League Assembly.

The other members of our faculty came from within our own ranks. Each one of them proved a real leader and led their leaguers not only in the ways of the textbook but in that greater way, the way of life. The leaguers proved to be good students and did earnest, serious work. A very small percentage failed to receive the two units of credit for work done. The morning devotions were led by Rev. R. C. Goforth, Rev. Fred Hedgepath, Miss Idalene Gulledge, and Rev. J. Frank Armstrong.

We found the plan of having the forum and business session to precede the class work each day to be most satisfactory. The attendance at these was full and the leaguers attentive. Miss Brown brought us many helpful interpretations and presentations at the forum period on Wednesday. On Thursday, Mr. Nollner was present and thanked the leaguers for their fine interest in the project of paving the Lake Shore Drive, the name of which has been officially changed to Epworth Drive. Many of our chapters are going over the top with this fine service project. The preliminary work that has been done on the road itself is of great help. Thursday morning also saw election of new officers, when Rev. J. Chalmers Grose was elected president; Mr. John D. Kille, vice president; Miss M. Catherine Gardner, recording secretary, and Mr. Joe Thompson, treasurer. These along with all the appointive officers were installed on Friday morning by Rev. C. S. Kirkpatrick, member of the general board. A full list of these officers will appear in this column later.

The hike to Eagle's Nest was made on Wednesday afternoon; games were played with opposing teams from Duke Univeristy summer school on Thursday afternoon in connection with Fourth of July picnic. Fireworks were thrilling on Thursday night. The district stunts, also on Thursday night, were of a high order. Statesville district won first place. This original stunt was written in verse by Miss Elizabeth Bunch of Statesville. Asheville took second place.

A most fitting climax was found in the most impressive consecration service led by Brother C. M. Pickens on Friday night. The leaguers responded in mass. We will tell you later of the credits, diplomas, etc. The Ivey cup was won by the Winston-Salem district. Mr. J. B. Ivey, donor, was present and presented this cup. The Falls cup was won by Hawthorne Lane, Charlotte, and was presented by Mrs. G. G. Adams. Mr. J. Franklin Armstrong, Jr., announced through Brother Duncan the establishment of a medal to be given annually to the individual leaguer who does the most outstanding piece of work during the year. This is in memory of his good mother.

North Carolina Conference

BOOST RALEIGH DISTRICT SECRETARY

In resigning from the office of the Raleigh district Epworth League secretaryship, this after seven years' service, I wish to offer my sincere thanks to the loyal ministers in the district and conference, the splendid and true young people (and older ones too), and the Central Office officials at Nashville, Tenn.; for it has only been through you that our work has been graciously blessed with success. And to the conference Epworth League officials and district secretaries we give an additional measure of thanks, for you have made it possible for us to "Boost Raleigh District—Raleigh District Boosts." Philip Schwartz.

Convening in Minneapolis, the World's Christian Fundamentals Association declared that in ten years the Christian world will be divided between Roman Catholics, modernists, and fundamentalists. Other divisions of Christianity would "largely perish from the earth."—Time.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

My Dear Friends:

As time is drawing near for me to leave this beautiful home, I wish to express my sincere appreciation to the friends who have made my home life here so enjoyable and such a success.

First, I wish to thank the North Carolina conference who has made it possible for me to come to such a home with its great love and opportunities. I have almost seven years here, and I can truthfully say they have been the most enjoyable years of my life.

To Mr. Barnes I wish to express my deepest gratitude for his great fatherly love to me. I am sure no other person can ever take his place in the hearts of the children. He is a real father to every child and has meant much to our home life at the orphanage.

A few weeks after I came to the orphanage I was taken by the Philathea class of the First Methodist church, Washington, North Carolina, to be clothed until I finished high school. They have sent me two boxes of clothes every year since. These clothes have meant more to me than I can ever express, and I wish to thank these friends very deeply for their wonderful help to me, and I shall always have a warm spot in my heart for their kindness.

To the three Sunday schools in the Jonesboro circuit I also express my appreciation for their generous support during the past seven years. They have been very faithful and I want them to know I shall always feel grateful to them for their support.

Audrey Lassiter.

We are all acquainted with doctors, ministers, schoolmasters, and other men occupied in selfish service who could have easily turned their gifts into a steadily increasing cash reserve, but who have sought to give themselves to the service of their fellows. Yet the industrialist does not see in their example any challenge for himself.—Angus Watson.

You have learned as I have, Betsy, that a king is, after all, just a very ordinary kind of man, but one who has to live in a very extraordinary kind of way that sometimes seems to have so little sense to it.—King George.

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The Methodist Orphanage Graduating Class,1929

THE CALL

My heart, what saith thou
Of the call thou hearst?

It is hard, it is more
Than I should bear.
'Tis days and years of care
Through duty paths,
Through rusty paths.
'Tis living paths
Through giving paths;
Living gift, what is more?

My heart, what saith thou
Of the cry thou hearst?

Of the cry? Let them cry.
I will not hear
Their cry. I will not hear!
I'll dream away
I'll scheme away;
Not giving time
But living time.
I'll not hear; let them cry.

O my heart, what saith
Thou of Christ? He calleth.
'Tis he of Calvary
That calleth thee.
See His brow?
Thorn-crowned brow;
See His face?
Pleading face.
He looks on thee
From Calvary.
O my heart, what saith
Thou of Christ? He calleth.
'Tis He that calleth thee,
From Calvary.

O soul, I see the Christ.
He calls again.
The Christ, He calls again—
And He calls me,
Unworthy me.
O, give me light!
I see the light—
He is the Light, the Christ.

Heart, He makes thee worthy.
Will thou not follow Him?

He makes me worthy? Yes.
I hear the call,
Enough—I heed the call,
I do not fear.
All, I will bear;
Not living time
But giving time
To Him, the Light, the Christ.

—Lois V. Gentry.

CHINESE LEARNING

China has worshiped learning, says John E. Baker, in Asia magazine. Consider the ceremonies that attended the obtaining of a degree. The examinations were conducted according to a perfect ritual. Successful candidates announced their success by means of ceremonial cards sent by special messengers to their respective families. The family of a successful son gave a feast to friends. The friends brought presents.

Tables were inscribed and hung over the door in the courtyard to be preserved for generations and handed down as heirlooms. Persons with similar names worshipped before the family tablet. The winner of the final examination at Peking was received by the emperor. No event in life was treated with more ceremony.

The graduate could not be beaten. Like a citizen of Rome, he was safe from the scourge. In Peking, when the police used rough tactics in repelling an attack by students upon some official's residence, the students had a basis for demanding that the police be punished.

The worship of learning in China brought about a considerable contempt for standards of physical health. The vigors of the schoolroom and of the examination hall, the long hours of study with poor light and insufficient ventilation, resulted in an arrested physical development.

Chinese students who today have ventilated dormitories, who take part in outdoor sports, who participate in Far Eastern championship games, are building up strong bodies. These contests naturally develop respect for the study physique that distinguishes the winner. But it will be a long time before all Chinese students have ventilated dormitories or engage in outdoor sports, especially the rougher sports like baseball and football. The scholar class is now revising the ideal of scholarly manhood, but it is a more difficult task to influence unlettered China to substitute the newer for the older type.—Forward.

"DO SOMETHING UNTIL IT HURTS"

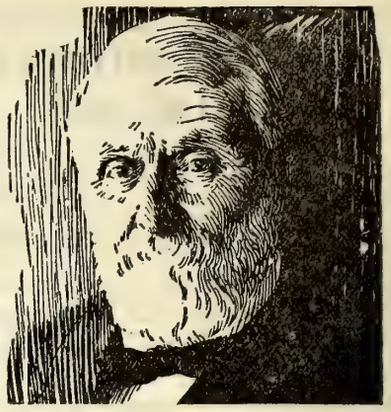
Some one has said that the seven deadly sins are these: Policies without principles; wealth without work; pleasure without conscience; knowledge without character; commerce and industry without morality; science without humanity; worship without sacrifice.

As I understand the meaning of this meeting here, it is at least in one of its phases to fit this last of the seven deadly sins, namely, a worship that is without sacrifice, a Christianity without a cross. And I believe if there is any meaning to world service it means this: That we are trying to put at the heart of our worship a cross, something for which we see no immediate return, asking for nothing save the privilege of giving, doing the thing not because we are compelled by a program but impelled by a Person, something that we cannot escape because we are in fellowship with Him and we must do because we feel that inward compulsion.

This church, and other churches, has taken upon itself a great world service program to give the world a chance. It is the biggest business under heaven.

This meaning here has a meaning too deep for tears and too wide for horizons; it stretches to the last human need, and will not stop until they are all in, at home and abroad.

If we shall be tempted during these days that we are together here just to pluck some beautiful thought or some fine idea or some beautiful plan that shall be put before us to take the aesthetics of Christianity, the beauty, art, literature,



DR. CALDWELL'S THREE RULES

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The Doctor never did approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. Use Syrup Pepsin for yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Get a bottle today, at any drugstore and observe these three rules of health: Keep the head cool, the feet warm, the bowels open. For a free trial bottle, just write "Syrup Pepsin," Dept. BB, Monticello, Illinois.

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oratory, architecture, a sterner voice calls us today as a great group representing Christianity, and that sterner voice says, "Turn a moment from the aesthetics. Do something else motivating it and Christ shall come down in the midst of it and hold it and use it, and will turn toward it."

If out of this great meeting here, a meeting the undertone of which I sense as the very undertone that beats at the heart of Christianity, I believe if we deliberately, one by one, go and say, "I am going to take it on myself; it shall not end in a plan, but in the personal taking it on myself to see that my vision meets its obligation and its opportunity through this great passion of world service," that we will accomplish.—Selected.

THE SIN OF IRREVERENT CURIOSITY

By Lester Weaver.

In any list of deadly present-day evils every observing man would include the sin of irreverent curiosity. The reckless, godless joy ride in which the driver forgets not only his own safety and that of his companions, but the rights of others on the road, is an irrverent search for a new thrills. A lot of the slushy discussion of sex is another instance of an unholy quest with results that are inevitably deadly. And even some of the most repulsive criminals can attribute no other motive for their crimes than an impulse of brutal curiosity. Will there not be a feeling of permanent exaltation when once the deed is done? Thus the ignorant and godless doom themselves.

But there is nothing new about this sin, for it was this uncontrolled curiosity that caused Eve and Adam to reach forth disobedient hands and pluck and taste the forbidden fruit. Like the latest sinner of this type, one of the most destructive elements of this sin lay in the fact that they utterly forgot the rights in the premises of God, the Proprietor. But God is always invisibly present, and is soon inquiring of the trembling tenants why they fear, and seek to hide their naked souls behind the fig trees of false excuses.

This sin of irreverent investigation is traceable throughout the ages. Bounds had to be set about the Holy Mount to save curious investigators from prying into mysteries in which death lurked. Again: "Uzzah put forth his hand to the ark of God, and took hold of it. . . . And God smote him there for his error: and there he died by the Ark of God."

But the irreverent curiosity of the present day that is aimed most directly at the vitals of Christianity is that of the materialistic scientist. He starts out with the definite purpose of discovering something to please his own fancy rather than glorify his God. He seeks to find in a physical laboratory a first cause that may be weighed in little scales, and divided by means of some elaborate process of man's ingenuity, and seen with the physical eye. He is always on the threshold of the great discovery, till the Christian world finds, though he may be unconscious of it himself, that he has slipped down through skepticism and agnosticism into hopeless atheism. Wordsworth thus describes a botanist of this type:

"One that wolud peel and botanize
Upon his mother's grave."

There are great-souled, reverent scientists who believe in and bow in obedience before the God of the universe. All honor to them. It is this cheap imitation-brand whose presence among us we deplore.

These pseudo-scientists by their very irreverence have created a new language among us. It is not good form in some groups to use the name God. You must use Nature or Law or some term that has appropriated all the powers of God. And thus all unconsciously we are training up a generation of polite spiritually easy-going pagans.

The type of this latter instance is a man of world renown as an inventor. We shall have too much reverence for his personality to mention his name. He has given us physical light and has transformed dark avenues of night-time into marvelous white ways of wondrous light. We enter our homes after dark, press a button, and lo, all is light! This is the gift to the world of this wizzard of invention.

But tragic as it is, he says that his soul is shrouded in darkness. When asked last winter if he was happy, he said that he was not happy and that he knew no one who was. It is the same old story of Adam and Eve reaching forth irreverent hands to pluck the fruit regardless of the rights of God the Proprietor. He too has been driven out of Eden, and a flaming sword prevents him from returning to the realm of spiritual satisfactions.

CONSOLATION

Not dead—oh, no! but borne beyond the shadows
Into the full, clear light;
Forever done with mist and cloud and tempest,
Where all is calm and bright.

Not even sleeping—called to glad awakening
In heaven's endless day;
Not still and moveless—stepped from earth's rough places
To walk the King's highway.

Not silent—just passed out of earthly hearing
To sing heaven's sweet, new song;
Not lonely—dearly loved and dearly loving
Amid the white-robed throng.

But not forgetful—keeping fond remembrance
Of dear ones left awhile;
And looking gladly to the bright reunion
With hand-clasp and with smile.

Oh, no, not dead! but past all fear of dying,
And with all suffering o'er—
Say not that I am dead when Jesus calls me
To liver forevermore.

—The British Weekly.

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July
Yanceyville, Locust Hill, a.m. 13
Andrews, a.m. 14
Lakewood, p.m. 14
Graham, a.m. 21
Haw River, p.m. 21
Trinity, p.m. 24
Stem, Roberts, a.m. 27
Mt. Tirzah, New Bethel, a.m. 28
W. Durham, p.m. 31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

Stedman, Bethany 13-14
Erwin, Blacks, p.m. 14
Jonesboro 20-21
Newton Grove, Wesley's 27-28
St. Pauls, Barker's, p.m. 28

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

September
Ocracoke-Portsmouth, Ocracoke, night 5
Straits-Harlowe, Harlowe, 11 7
Beaufort, 11 8
Atlantic-Springfield, Summerfield, night 8
Mt. Olive Ct., Providence, 11 14
Snow Hill, Mt. Hermon, 11 15
St. John's, night 15
Jones, Trenton, 11 21
Centenary, 11 22
Hookerton, Rainbow, 3 22
Grifton, Grifton, night 22
Dover, Dover, 11 28
Newport, Newport, 11 29
Morehead City, night 29

October
Goldsboro Ct., Thompson's, 11 5
Pikeville-Elm St., Elm St., 11 6
LaGrange, LaGrange, night 6
Centenary, night, conference 7
Pamlico, Alliance, 11 12
Oriental, Arapahoe, 11 13
Riverside-Bridgeton, Bridgeton, night 13
Seven Springs, Piney Grove, 11 20
Pink Hill, Webb's, 3 20
Kinston, night 20
St. Paul's, 11 27
Mt. Olive-Calypso, Calypso, night 27

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

July
Creedmoor, 11 13-14
Edenton Street, night 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

July
Piedmont, 11 14
St. Johns-Gibson, p.m. 14
Ellerbe, 11 28
Roberdel, p.m. 28

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

July
Washington, 11 14
Aurora, Small's, 1' and 2 13
Aurora, 8 14
Springhope, 8 20
Springhope, White Oak, 3:30 21
Rocky Mount, First Church, 11 21
Nashville, 8 21

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
THIRD ROUND

July
Scotland Neck, Palmyra, 3 14
Windsor, Windsor, a.m. 17
Conway, Zion, a.m. 20-21
Williamston, Holly Springs, a.m. 23

August
Halifax, Tabor, a.m. 4
Enfield, Central Cross, 3 4
Seaboard, Sharon, a.m. 18
Garysburg, Oak Grove, 3 18

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

July
Kenansville, Friendship, 10-3 11
Clinton, Clinton, 8 11
Carver's Creek, Council, 11 14
Chadbourn, Fair Bluff, 4 and 8 14
Town Creek, Zion, 10-3 16
Burgaw, Rocky Point, 10-3 17
Trinity, 8 17
Magnolia, Carlton's, 10-3 20
Faison-Warsaw, Goshen, 11 21
Fifth Avenue, 8 21
Maysville, Belgrade, 11 28
Jack-Richland, Haw Branch, 3:30 28

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

July
Biltmore, 11 21
Swannanoa, Bethesda, 3 21
Asbury Memorial, 8 21
Weaverville Ct., Flint Hill, 11 27
Henderson Ct., Fruitland, 11 28
Flat Rock-Fletcher, Balfour, 3 28

August
Oakley, 11 4
Fairview, Skyland, 3 4
Haywood Street, 8 4
Tryon, 11 11
Saluda, 8 11
West Asheville, 11 18
Weaverville Station, 8 18
Brevard, 11 25
Rosman, Selica, 3 25

September
Leicester, Leicester, 11 1
Elk Mountain, Elk Mountain, 3 1
Marshall-Hot Springs, Marshall, 11 8
Central, 8 8
Mills River, Avery's Creek, 11 14-15
Hendersonville, 7:30 15
Candler, Snow Hill, 11 21-22
Acton, Asbury, 7:30 22
Black Mountain, 11 29
Swannanoa, Swannanoa, 3 29

October
Spring Creek, Antioch, 11 6
Acton, Asbury, 7:30 (business meeting) 16

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

July
Myers Park, 11 14
Big Spring, night 14
Monroe, 11 21
Prospect, Bethlehem, 11 20-21
North Monroe, 3 21
Wadesboro, 11 28
Matthews, night 28

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

July
Crouse, Laboratory, 11 13-14
Belwood, St. Peters, 3 13-14
Bessemer, Bessemer, night 14
Lafayette St., Lafayette, 11 21
Lincoln Ct., Asbury, 3 20-21
Goodsonville, Goodsonville, night 21
Lincolnton, Lincolnton, 11 28
King's Mountain, King's Mountain, night 28

August
Rock Springs, Rock Springs 3-4
Lowesville, Salem, 11 17-18
Park Street, Park Street, night 18
Cherryville, Cherryville, 11 25
Cherryville Ct., Beulah, 3 24-25
Smyre, Smyre, night 25

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

July
Boone, 11 14
Watauga, Mabel, 2:30 14
Sandy Ridge, Mount Herman, 11 21
Danbury, Forest Chapel, 2:30 21
Elkin, 11 28
Ararat, 2:30 28

August
Helton, 11 4
Warrensville, 2:30 4
Todd, 11 11
Jefferson, Zion, 2:30 11
Sparta, 2:30 17
Creston, 11 18
Laurel Springs, Chestnut Hill, 2:30 18

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274.
FOURTH ROUND

July
Lenoir First, 11 14
Lenoir Ct., Gamewell, 2:30 14
Hudson, Hudson, night 14
Mt. Zion, 11 21
Davidson, Fairview, 2:30 21
Newton, 11 28
Mays Chapel, 2:30 28
Maiden, night 28

August
Dudley Shoals, Cedar Valley, 11 4
Grace, 2:30 4
Granite Falls, night 4
Hickory First, 11 11
Hickory Ct., Bethel, 2:30 11
Highland, night 11
Statesville, Broad St., 11 18
Olin, Olin, 2:30 18
Race St., night 18
Ball Creek Camp Meeting, 11 25
Hickory, Westview, night 25

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

July
Salem, Oak Grove, 11 Sat. and 3 Sun. 13-14
New London, Bethel, 11 14
Norwood Ct., Randall, 11 Sat. and 3 Sun. 20-21
Norwood, 11 21
Main St.-Yadkin-Rowan, 7:30 21
Woodleaf, 11 Sat. and 3 Sun. 27-28
Spencer, Cenrtal 28

August
Salisbury, First Church, 11 4
Salisbury, Coburn Memorial, night 4

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To all Preachers of the Gospel, year 1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

Concord Ct., Rocky Ridge, 11 Sat. and 3 Sun.....10-11
Concord, Forest Hill, 11 11
Concord, Westford, night 11
Concord, Epworth, 11 18
Concord, Kerr Street, 3 18
Concord, Central, night 18
China Grove, 11 25
Landis, Shiloh, 3 25
Kannapolis, Trinity, night 25

September

East Spencer, Long Street, 11 1
Salisbury, Park Avenue, night 1
Salisbury Ct., Bethel, 11 8
Spencer, Central, night 8
Bethel, Bethel, 11 15
Mt. Pleasant, Friendship, 3 15
Concord, Harmony, night 15
Baden, Baden, 11 22
Gold Hill, Rockwell, 3 22
Main St.-Y.-R., Main St., night 22
Albemarle Ct., Tabernacle, 11 29
Salem, Salem, 3 29
Albemarle, First St., night 29

October

New London, 11 6
Albemarle, Central, night 6
Norwood Ct., 11 13
Norwood, night 13

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.

July

Glenville, 11 14
Highlands, 3 14

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
THIRD ROUND

July

Kernersville, Shady Grove, 11 14
Grace, night 14
Lexington, First Church, 11 21
Hiatt, night 21

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Edward Jeffries Rees, in the Oxford Bulletin:

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In Memoriam

WILLIS—The sketch of the writing—David Bernard Willis—son of David and Sallie Willis, was born April 9, 1922, and died May 13, 1929, at the age of seven years, one month and four days. He was sick only a few days with acidosis. He was a live little fellow, loved his preacher and missed no services. While he was the heart of the family love they gave him back to God in a Christian spirit. He leaves two brothers, Harold and Brantley; three sisters, Esther, Dorathy and Evelyn. Buried at Singletary church.

W. J. Underwood, Pastor.

SMITH—Jackson Smith was born May 16, 1863, and departed this life May 26, 1929, being 66 years and ten days old. He professed faith in Christ about 20 years ago and joined Rocky Springs Methodist church. Later he moved his membership to Center Methodist church, where he remained a faithful member until God called him home. In the year of 1921 he was married to Miss Roberta Ford. To this union were born eight children, three sons and five daughters. He leaves a widow, two sons and four daughters, one brother and one sister, and a host of friends and relatives to mourn their loss. A good neighbor, a kind husband, an affectionate father and a true Christian has left us. After funeral services conducted by his pastor his remains were laid to rest in Rocky Springs church graveyard to await the resurrection morn. J. B. Tabor.

RESOLUTIONS OF RESPECT

Whereas, our dear heavenly Father has seen wise in his all loving and powerful providence to take from our community and from our missionary society five of our most splendid women and most consecrated workers.

We, the women of the missionary society of Central Methodist church, Mount Airy, do pause to pay tribute to the following members whom we have lost since the first of the year: Mrs. Betty Bradshaw Partridge, Mrs. W. S. Taylor, Mrs. George W. Hutchinson, Mrs. J. H. Sparger, Mrs. S. P. Graves.

First, That the community and the church feel greatly the loss of these noble women.

Second, That their lives will always be an inspiration to us who are left to mourn their loss.

Third, That we bow in humble submission to the will of him who has promised to sustain and keep us.

Fourth, That a copy of these resolutions be sent to each of our town papers, to the North Carolina Christian Advocate, to the families of the bereaved and that a copy be placed on the minutes of our society.

Mrs. R. A. George,
Mrs. Calvin Graves,
Mrs. F. L. Smith.
Committee.

RAWLS—On the afternoon of February 11, 1929, the body of Mrs. Minnie Rawls, one of Pamlico county's loved mothers, was laid to rest in the Cowell burying ground near her home. Having been born August 25, 1874, she had contributed many years of service as a mother and friend.

She was a member of Bayboro Methodist church for many years, and the life that she lived is the evidence that her pastor would give of her having experienced a knowledge of her Lord and Saviour Jesus Christ. For many years she was a victim of asthma and consequently a hard but enduring sufferer. Hers was a sweet expression, and although suffering as she did, there was a spark of brightness and a ray of sunshine in her life which might lead one to say "patient in tribulation."

Her sister, Mrs. Mollie Casey, who has won her way in this community as a nurse and friend to humanity, was present along with other relatives during the closing scenes of her life.

Mrs. Rawls is survived by four children, Willis, Mildred, Elsie and Hugh, and leaves a heritage of friends. Her parting was a sad one, but may we all hope to meet in the city of God, where he shall wipe away all tears form their eyes. Her pastor, C. W. Barbee.

LYNCH—Alice McFarland Lynch, wife of J. Walter Lynch of Mebane, N. C., and daughter of the late Rev. M. M. McFarland of the North Carolina conference and his wife, Mary White McFarland, was born in Goldsboro, N. C., January 31, 1891, and died at Wesley Long Hospital in Greensboro, N. C., June 14, 1920.

Sister Lynch was a most excellent product of the cultured graces of the Christian religion. Being born and reared in an ideal parsonage home in which the very atmosphere was postively religious, and educated in a Christian college (Littleton College), she developed a rare Christian character in her early formative years which ripened and intensified with the passing years. After teaching school for a few years she was happily married to J. Walter Lynch and made their home with her mother, who is a teacher in the Mebane high school.

For a number of years Sister Lynch was an invalid, suffering with heart trouble. For more than two years she was bedridden. It was during these years of suffering that her fine Christian character manifested itself so strongly. Her very room seemed to be illuminated with the presence of the divine. It can be said of her that she seldom complained of her lot even during her intensest suffering. What patience, what fortitude, what faith was hers through the long years until the time of her tranlation! The world is better because she lived. Heaven is richer because of her death. We shall see her again.

The funeral services were held at Central Methodist church, Mebane, conducted by her pastor, and assisted by the Revs. G. W. Starling, J. C. Wooten, and H. M. North, and the body was interred in the cemetery at Burlington, N. C., in the family plot. Those remaining of her immediate relatives are: her mother, Mrs. Mary White McFarland; her husband, J. Walter Lynch; her son, North McF. Lynch, and her brother, the Rev. Wilbur G. McFarland of the Western North Carolina conference, Cherryville, N. C. B. T. Hurley.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has seen fit to remove from our midst our beloved friend and co-worker, Mrs. J. F. Hunt, the Woman's Missionary Society of Whitakers M. E. church do hereby record our sorrow and mourn our loss. Therefore be it resolved:

First, That we bow in humble submission to his will, thanking him for the godly life she lived and the Christian example she has left for us to live.

Second, That our hearts go out in tender sympathy for the bereaved husband and children, reminding them that in their great sorrow they have the assurance that their loss is her eternal gain.

Third, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate and that a copy be recorded in our minutes.

Mrs. G. F. Tucker, Sec.

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid Society of Advance Methodist church, wish to express our deep sorrow in the death of our faithful sister and co-worker, Mrs. Bettie Ratledge, wife of J. H. Ratledge, which occurred May 22, 1929. Therefore we, members of this society, offer these resolutions:

First, That we as a society are conscious of a great loss.

Second, That we bow in humble submission to the will of God, believing that he doeth all things well.

Third, That we tenderly condole with the family of our deceased sister in their hour of trial and affliction and devoutly commend them to the keeping of him who looks with pitying eye upon the husband, children and aged father.

Fourth, That in our natural sorrow for the loss of a faithful member, we find consolation in the belief that it is well with her in the land from which no traveler returns.

Fifth, That these resolutions be sent to the family of the deceased by the secretary as a token of love and respect for the Christian character of a good woman gone to rest.

Mrs. T. J. Ellis,
Mrs. W. A. Hendrix,
Mrs. T. M. Shermer,

BRIGHT—John Robert Bright was born in Chatham county, N. C., October 17, 1845. He entered the Confederate Army in the Junior Reserves, and served to the end of the war. On January 20, 1880, he was married to Miss Eugenia Pugh, who survives him. Four children were born to them. Three of them, Mrs. F. R. Knight and Mr. Numa R. Bright of Sanford, N. C., Route 4, and Mrs. R. L. Robertson of Jonesboro, N. C., are living. One daughter, Mrs. H. A. Rives, died eight years ago. During the year 1862 he professed religion, and joined Asbury Methodist church, then on Deep River circuit, now on Goldston circuit, and remained an honored and highly respected member to the end of his mortal life. For more than fifty years he was a steward at Asbury, many years a trustee, and holding both at the time of his death. In all places he was faithful and true. Quiet, gentle, and unassuming in manner, he was decided and firm in his convictions. Gentleness, faithfulness and firmness greatly characterized him. He was a Christian gentleman. He delighted to talk of spiritual things and of experimental religion. Religion was an experience to him. With an unshaken faith in Jesus Christ as his Saviour he went to his ternal reward May 8, 1929. His body rests in the cemetery at Asbury church. May God bless his widow, children and kindred, and bring them together in that "house not made with hands."

L. M. Chaffin.

RESOLUTIONS OF RESPECT

The Ethel Bost Missionary Society of Cool Spring Methodist church, Cool Spring, N. C., was saddened by the sudden death of one of its beloved members when on June 5, 1829, the angel of death entered the home of Mr. W. S. Page and claimed his devoted wife, Mrs. Eva Turner Page. Therefore be it resolved:

First, Though her work among us is ended she has joined "the choir invisible," but the influence of her sincerity will remain as a benediction to those who knew her best.

Second, That our heartfelt sympathy be extended to her bereaved husband and children.

Third, That a copy of these resolutions be recorded in the minutes of the society, a copy sent to North Carolina Christian Advocate, and a copy to the family of the deceased.

Mrs. W. L. Moore,
Mrs. W. L. Harper,
Miss Grace Guffy.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, JULY 18, 1929 Number 29

Makepeace Cottage, Methodist Orphanage, Raleigh, North Carolina



The Makepeace building is one of the latest additions to the Methodist Orphanage equipment at Raleigh, and it is with pleasure we give our people a view of the building that is to become a home for those unfortunate little ones who have been deprived of parents and homes. The children who appear in the picture make their own appeal to all men and women who have any love for little children. Will North Carolina Methodists respond to their petitions?

ADVOCATE CAMPAIGN NOTES

Marion District Headed for 100 Per Cent Class

Rev. E. O. Cole with the team work of his pastors on the Marion district have their plans all fixed to put that district on the roll of honor to the tune of 100 per cent. These men of the mountains and foothills at district conference made a terrific drive toward the goal line.

D. H. Rhinehart

This prosperous looking and successful itinerant who is now doing business at Cliffside-Avondale in a very successful manner puts that charge on the roll, sets a star to shine upon his successes, and leaves a margin that gives promise of another star in his firmament.

F. H. Price at Henrietta-Caroleen

Here is another double barreled station with a Price who hails from Union county as the under shepherd. Whatever Price sets out to do is accomplished on schedule time. It was his plan to join the parade in the Marion district and he got into the procession easily.

Rev. E. G. Yates

Have you ever been to Avery, that part of North Carolina where the nights are always cool and most of the days? Brother Yates carries the banner of Wesley amid these Appalachian heights and does what he can to get his people to read the Advocate. His charge goes to the roll of honor.

Rev. J. N. Wise

The name sounds good and the man is worthy of his name. If you know J. N. Wise and do not like him, there is something wrong with you, good friend. He is now completing his fourth year at East Marion and some other charge will get a mighty good man next year, if the appointing powers see fit to move him. East Marion is on the roll.

Scott at Rutherford College

W. L. Scott is leading in the erection of that long deferred church building at Rutherford College and he is going to succeed. In fact success has already camped upon his trail. Keep your eye on Scott and Rutherford and at the same time send him a check for his new church. He needs it. He goes on the roll with a margin. We glimpse the stars.

A Freshman Plays on the Varsity

One of the bright, particular stars of the present campaign is D. G. Smith who has not yet joined the conference. He has been doing supply work on the Burke circuit and the people are clamoring for his return if he joins the conference this fall. Smith got into the game with the rest and came to conference with 24 new subscribers, which gives him five stars to his credit. Good for Smith.

J. S. Folger

Brother Folger hails from Spruce Pine, the growing town which has the Toe river flowing through its center and can boast of good smooth concrete highways in every direction amid the surrounding mountains. Folger has an important field in that developing town and is kept busy, but he joins the Advocate procession.

McDowell and Stimson

H. E. Stimson has much to give him distinction. That Nebo church built of stone on an eminence overlooking highway No. 10 similar to the outlook associated with the great lawgiver is a rival for Duke's Chapel Among the Pines. Then there is that new parsonage hard by. Now Stimson claims a place on the roll of honor for McDowell circuit in the Advocate campaign. A hard worker of royal soul is sure to win. Well done!

Rev. J. W. Parker

Gilkey goes on the roll also, for J. W. Parker is in charge over there. He was among those who at district conference took the old Marion district from down the line and put it well to the front. Good for Cole and his co-laborers! Keep an eye on the Marion district.

Spencer and Myers

That East Spencer would be placed on the honor roll by Rev. E. Myers was as much assured as that this brother is certain to appear at the pastors' school in June. Duke would be a lonely place were Brother Myers not to be on hand—so would this honor roll. Here's our hand—shake!

J. O. Ervin

The Iron Duke was red-headed. The world owes more than it knows to those of auburn hair. Methodism owes much to J. O. Ervin—he has lived up to the record of his tribe. Thanks, brother, for putting Spencer Memorial in the right place.

Gates and Benson

Rev. W. C. Benson is in action down in Gates. He is showing his neighbor on the North Gates a thing or two. A check for $22, with enough new subscribers to come in one of putting a star in his crown, is a good day's work. Watch for Gates circuit and see that star appear. Benson is just beginning to hit his stride. This will put new courage in the heart of Elder Dowd. He will look towards Fayetteville.

DR. W. J. CARPENTER WRITES FROM FLORIDA A RACY AND APPRECIATIVE LETTER

You folks are surely live wires in that progressive state. I received a copy of the North Carolina Christian Advocate with a request to send on my subscription at once, whether or no, and I said after meditating, "No, sir, not this boy." But I began looking over the editorials, the correspondence, the items of news, the general make-up of the paper, and so here is my dollar for a one-year trip.

I am really loaded down with publications, but when I find one with pep and religion I just feel like adding another help and inspiration to my life. I have not seen a brighter paper for several moons. I do not like long editorials made up of phrases and figures inherited from the long-gone-past. I want things said in modern terms, fresh ideas put in new dress, and served up in style. I am a fundamentalist, and also a progressive. I believe in the Apostles' Creed, and belong to the church now on earth. I like variety in my reading as well as in my food.

I am in favor of a one term for presiding elders, and then put them back into the pastorate and give some one else an opportunity. Am against the lifetime presiding elder. We have too much of it in Florida. I am only 73 years young, but am on my job.

God bless you in your work W. J. Carpenter.

Four districts have reached 100 per cent, five have gone above 50 per cent of charges on the honor roll, and the other districts are getting in full swing.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, JULY 18, 1929 Number 29

John Van Schaick, Jr., editor of the Christian Leader, thus describes a breakfast in North Carolina: "There were great platters of ham and gravy, other platters of eggs, poached or fried, hominy, grits, spoon bread, hot rolls and stacks of griddle cakes and syrup." Think of all this set before a man reared on beans and brown bread.

Why is it whenever some man begins a work for the common good that brings him before the people the newspapers will undertake to persuade the public that he is in the race for governor, or senator, or other high office? Is there no such thing as unselfish action or disinterested goodness any more? Should it not be possible for a citizen to open his mouth or to turn his hand without being charged with political designs?

The American Bible Society estimates that 36,500,000 volumes of Scripture in several hundred languages were issued in 1928. Think a moment of the significance of those figures: 100,000 every day—4,000 every hour—700 every minute, day and night. Do not such figures and facts offset some of the gloomy facts and figures of current life? It is a daily complaint that people have quit buying good books. That complaint does not apply to the Bible, the greatest and best of all books.

The Salvation Army arose out of the hunger of William Booth. Hear him: "I hungered for hell. I pushed into the midst of it, the East Side of London. For days I stood in the seething streets, drinking it in and loving it all; yes, I loved it, because I loved the souls that made up the muddy stream. I went home one night to my wife and said to her, 'My darling, I have given myself, I have given you and I have given our children to the service of these souls.' She understood, and together we knelt and prayed. That was the first meeting of the Salvation Army."

Few of the old time camp meetings remain, not many shouts are heard in the "camp of Israel" these last days, but this situation does not argue that the kingdom lingers. Efforts for the promotion of God's cause are more varied and less demonstrative than in the early days. Revivals, vacation schools, teacher training and numerous other efforts have taken the place of the occasional gathering measured by the tumult and the shouting. God's cause goes marching on.

Robert A. Millikan, world-famed scientist who won the Nobel prize by isolating and measuring the electron, thereby smashing the entire atomic theory, says: "We all must have conceptions about the world which go beyond the field of science, that is, beyond the present range of intellectual knowledge. As soon as we get beyond the field of science, we are in the field of religion, and no one knows better than the scientific worker how soon we get beyond the boundaries of the known. As for me, if I were compelled to be a dogmatist it would be easier for me to be a fundamentalist than an atheist, for I believe with Voltaire that if God did not exist it would be necessary to invent him."

"There were masses of red and white clover in full bloom, tangles of red honeysuckle, wild pink and white alfalfa, the white blossoms of the wild blackberry and millions of bluets. On the north side of the woods, the oak leaves had just started to come out and were a combination of exquisite gray and pink. Off in the woods there were dogwoods in full bloom, and yellow jasmine climbing the trunks of the pines. A cardinal came and sang for me while I sat down near a pitch pine stump." Thus the author in "Nature Cruisings" tells us of a walk through the woods west of Rocky Mount in April as he "meandered past cotton fields, near negro cabins and through woods which had been partly cut off and had grown up again."

Is the State Supreme?

Professor Douglas C. Macintosh of Yale Divinity School was denied the right to become a citizen of the United States because he put loyalty to his conscience and to his God above obedience to the government of the United States in case of a conflict.

The decision rendered in the United States district court of New Haven has been carried to the circuit court of appeals of the district of New York, where it will be heard this fall.

Of this case the Christian Century says with force:

"One wonders what kind of country the United States would be if all those who put their duty to God and the integrity of their own souls above the duty of obedience to the state had been eliminated from its roll of founders and makers, and what would be the present mental and moral status of this country if it could get rid of all citizens who believe that it is wrong to do wrong even if the government should command it and retain only those who will swear allegiance to the omnipotence and infallibility of the state. It was exactly this theory of the state 'euber alles' that Americans condemned in imperial Germany. Curiously enough it is this same principle of unwavering and unquestioning obedience to the state which is an essential feature of bolshevik policy. The United States judge might be disturbed if he knew he were conforming to a bolshevik precedent.

"While the principle involved in this discussion does not hinge upon the matter of war and peace, it is inevitable that one's mind should turn to that field for illustrations of possible conflicts between conscience and the state. No genuine follower of Christ dare admit that should Congress be swept into an unjustifiable declaration of war he would then, regardless of the cost of the conflict and no matter how unjust the contention, be willing to go to the front with machine guns and poison gas to kill the citizens of another country who were fighting for justice. An unthinkable situation? Only on the hypothesis that our side is always the right side.

Christianity would never have gotten a start in the world if its banners had not been carried by men who believed that they must obey God rather than man. And we would have oriental despotisms rather than Christian states—or even half Christian states—if men had not been willing to seek liberty and truth even when the state took the side of injustice. If Judge Burrow's decision is to stand, there might as well be written over the doors of our naturalization courts: 'No Christians need apply.' "

A Message From Bishop James Cannon, Jr.

We are in receipt of the following message from Bishop Cannon with a request to publish and we gladly give it a place in our columns. Bishop Cannon says:

"Since the statement which I issued June 21 indicating the source and purpose of the publication by the press of my personal business transactions there have been almost daily attacks by hostile newspapers distorting and misrepresenting the testimony taken in the bankruptcy proceedings in New York City, I desire the church to know that I shall at the proper time ask for full investigation of all charges brought against me, even though instigated by enemies and distorted and misrepresented by hostile and wet press. Friends conferred with think it unwise to ask for such church action until completion of the bankruptcy proceedings and trial of the bankrupt brokerage firm in United States courts, which I understand will be carried through as expeditiously as possible; meantime I simply state to my brethren that I have not violated any civil or moral law."

This message will serve to remind the public that Bishop Cannon is subject to judicial procedure like every other Methodist minister and in due time the facts concerning his trading in stocks will be thoroughly investigated. A bishop is subject to the judicial machinery of the general conference just as a member of an annual conference is subject to his annual conference. These conferences pass upon a minister's conduct, rather than leave so important a matter to a hostile or a friendly press. The newspapers cannot try a man in this country. We must wait on the courts. That applies to Methodist preachers as well as American citizens.

Will Rogers in the Dressing Room

Will Rogers is a genius, just as were Bobbie Burns, John Bunyan and William Shakespeare. He is a humorist while their gifts ran to literature. These rare products of the race are not products of, nor dependent upon colleges and

universities. Burns was not a college man, Bunyan's wife taught him to read, Shakespeare was brought up in a country village but never attended Oxford forty six miles away, and Will Rogers has hardly a high school training. But like all the rest of the world's children of great attainments he is a hard worker.

Here is the intensely interesting story of his "dresser" after a year's association with this humorist and philosopher:

"Will Rogers is not so funny. In the dressing room, I mean. He's funny, all right, on the stage, but in the dressing room he's sorta quiet and concentrated. What I mean is that Mr. Rogers has so much work to do, more than any human I ever saw, and he does it. How he gets through I don't know, but he does. He's writing all the time. When he comes off the stage and has a few minutes between scenes he sits down before his typewriter and pecks away. He reads the papers, the Congressional Record and a lot of magazines. Suddenly he'll stop in his writing for a moment, glance up and down the column of the paper, look away off in the distance, then start pecking away at the machine.

" 'That's your bell, Mr. Rogers,' I'll tell him when it's time for him to go on again and he'll jump up and go out. Then you'll hear the house fairly rocking with laughter. It happens day after day, night after night. Then he's back in the dressing room again, makes his change, if any, and starts writing some more.

"I don't want to give a picture of Will Rogers that's too serious. I don't think there's an instant in his life when he's gloomy, but I do think he takes his humor seriously—if you get what I mean.

"I mean Mr. Rogers has to do a lot of hard thinking to keep up his fresh output of fun. He's not a comedian. He's a humorist, and there's big difference. I think Mr. Rogers looks upon his job of making people laugh just as any other person who has a real responsible place in the world. The things he says are not funny because he says them. They're funny because they're funny, and another thing about Mr. Rogers' fun is that it's sharp, but it doesn't cut, and the people he pokes fun at are some of his warmest admirers."

Fighting Animals Fall Before Civilization

Civilization as it spreads over the earth makes away with lions, tigers, leopards, bears, wolves and all other animals that rely upon "tooth and claw." These belong to the jungles and primeval forests untouched by civilized life.

And just as the fighting animals fall so does the nation that depends upon the sword perish by the sword. Egypt and Assyria were among the greatest of ancient nations, as Greece and Rome were of a later day. But they who took the sword have all perished by the sword.

Fighting animals and fighting nations cannot stand before civilization. When the world becomes civilized wars will cease. What we need now is not military preparedness but to adopt the doctrines of the Son of Man. The church of God should become really Christian and we will hasten the coming of world peace.

Verdun the Slaughter House

If anyone should question the supreme folly of war, not to speak of it as wholesale murder, let him read what the Charlotte Observer says about Verdun in the following editorial paragraph:

France will never forget Verdun and the sacrifice it entailed in human life—nor will Germany. The French Chamber of Commerce at New York sends out a statement that gives a vivid reminder of the toll of war. It is to the effect that a vast new staircase cut from the granite in the medieval ramparts of Verdun and dominated by the statue of a horseman, clasping a huge Merovingian sword, is that city's new memorial to the 400,000 French soldiers who fell in the Battle of Verdun. Beneath the statue is a crypt where will be preserved for the ages a golden book containing the names of the 400,000 dead. On the German side, it is recalled, there were 600,000 dead. Three hundred thousand of the French dead have still to be exhumed and their bodies identified, although it is believed that most are past identification.

The Riches of Life

The riches of life are more than economic progress. The conveniences and comforts of life are to be desired. Good wages, wholesome food and comfortable clothing are all desirable. But one may have porcelain bathtubs, fireless cookers, and automobiles and all other material equipments of modern life and at the same time be in great need. For our civilization may be increased in goods and yet one may remain "poor and blind and naked."

What is the use of traveling 200 miles an hour if as discontented at the end of the journey as at the beginning? What is the advantage of talking across the continent if you have nothing to say? Or to listen to words of wisdom if unable to appreciate them? Our true riches are not material, but mental and moral and spiritual. Character is the true standard of values.

"Our latest gift to England is the "hot dog," and now Paris is going to have a thirty-page daily paper, American style, all complete with streamer heads and comic strips. "Give till it hurts" is our national motto.—The New Yorker.

People and Things

The students and teachers of Littleton College will hold their annual picnic at Panacea Springs at 11 o'clock on July 26.

Clyde Earnest Murray and A. A. Kyles, two fine young fellows from the Statesville district, were recommended for admission on trial.

"We leave tonight for Pacific Coast. Address till about August 10 will be McMinnville, Oregon, care Dr. W. R. Stryker."—E. O. Cole.

Rev. Paul R. Rayle writes: "We closed another good revival on Statesville circuit at Shiloh church. There were around 60 conversions. The meeting reached throughout the community."

The postoffice address of Rev. Vero R. Masters, who has been appointed to take the place of Rev. L. H. Griffith on Bethel-New Hope charge, is Box 204, Wadesboro, N. C.

Rev. W. G. Pilcher announces home coming day next Sunday at McKendree church on the Mooresville circuit. All former pastors are invited and a general invitation is extended to everybody who can and will be on hand for this good occasion.

S. J. Corey of St. Petersburg, Fla., died July 16. Mrs. Corey, who with three children survives, was Miss Emma Anderson, daughter of Mr. and Mrs. S. C. Anderson, who for a number of years lived in Greensboro and were active members of West Market Street church.

Rev. D. H. Rhinehart reports that a great meeting closed last week at Cliffside. Dr. A. C. Chappell did the preaching in the revival that continued ten days. Twenty joined the Methodist church, sixteen the Baptist and more than one hundred were reconsecrated to the Master's service.

"There will be a home coming at Olin church on the Olin charge the first Sunday in August. Both before and after noon there will be songs and addresses. A real home coming dinner will be given. Bring a full basket. Our revival will begin at the evening hour under the large arbor. Come and be with us and enjoy yourself socially and religiously."—J. G. W. Holloway, Pastor.

"Home coming at Westford Methodist church, Concord, July 21, 1929. Children's service in the morning. Dinner on the grounds; singing and band music in the afternoon. Everybody is cordially invited to be present; especially are we anxious to have former pastors present with us. Either of the Plylers will be mighty welcome."—A. T. Bell.

"We have just closed our first revival on the Louisburg circuit. It was held in the church at Bunn with Rev. B. C. Thompson doing the preaching. He brought us old time gospel messages and we feel that we have had a revival of religion in this church and in this entire community. Our other revivals will be held during July and August."—A. L. Thompson.

"We have just closed a revival at Hickory Grove on the Ruffin charge. The pastor did the preaching and visited a majority of the homes. Although handicapped by rain and bad roads the people attended loyally, four or five were converted, seven were reclaimed, and the entire membership was spiritually benefitted. Two have already given their names for membership and others will join later."—Ivon L. Roberts.

Rev. T. V. Crouse of Mills River assisted Rev. H. M. Wellman in a meeting last week at Salem, Mount Airy circuit. The services closed Sunday night with 13 additions on profession of faith. The community greatly enjoyed the meeting.

"Revival services closed at Duck church, Kitty Hawk charge, Sunday night, July 7. Rev. R. N. Fitts of Avon did the preaching. The attendance was very satisfactory and the people were most attentive to the strong gospel messages. We believe that the church and community have been greatly benefited."—J. R. Jolliff, P. C.

Rev. N. C. Williams, pastor of Brevard Street, Charlotte, carries in his church bulletin each week some news item, choice quotation or other selection of interest from the North Carolina Christian Advocate. We know of no better method than this to bring our church paper to the attention of the people who do not take it and at the same time enrich the church bulletin.

Rev. Charles O. Ransford, formerly editor of the St. Louis Christian Advocate, has entered into agreements with certain western railroads and a syndicate of newspapers to write a series of travel letters of interest to tourists and others contemplating western travel. He will visit places of historic and scenic interest along the Rock Island and Southern Pacific of which he will write. Mr. Ransford gave his readers much of interest in his "C. O. R." letters as he traveled about Missouri and other states in discussions of the church and the various conferences.

"I want the readers of the Advocate to know about the good people on the Bethel-New Hope charge. I came as a stranger, but they did not receive me as such. A warmer and heartier welcome could not have been given me. I want you to know that there is some sincere and genuinely Christian people on this work. They seem willing and ready to co-operate with their pastor in the work of the charge. We are planning to hold our meetings at the different churches on the work in August, and the prospects are very hopeful for some real meetings, and we want you to pray for us. We also ask the prayers of all His people that we may be able to bring this year to a successful close for our Master."—Vero R. Masters, Pastor.

Plans are being formed for a good meeting in our church in Belhaven, Pantego-Belhaven charge, Washington district, North Carolina conference, the meeting to embrace August 14-25, and the singing to be directed by Brother Dewey Lee Maness of Concord, N, C., one of the very best of our gospel singers. The pastor, Rev. R. H. Broom, is to do the preaching. The presiding elder, Rev. J. H. McCracken, grows in favor. He plainly and earnestly preaches the gospel of Christ and makes an efficient executive of business interests. Brother J. A. Leigh, Belhaven, was recently elected lay leader and steward to fill vacancies, Brother N. R. Godley having moved away. According to the committee on registers, there is strong reason for complaint at the improper manner of keeping the church rolls—a manner destructive of an essential part of membership history. And this glaring defect is known to be more than local. During the heated period Sunday schools and woman's missionary societies are maintaining almost noraml conditions, offerings being noticeably creditable. The fourth quarter has begun with gratitude, confidence and hope.

Last Sunday, Duke's Chapel among the pines enjoyed another of those delightful days so well known to this congregation. The members enter heartily into these occasions when a delightful dinner is spread for all. The program rendered by the class from the Methodist Orphanage, the address by Dr. W. P. Few, the dinner, the Larger Duke's Chapel discussed by Rev. B. L. Pool were enough to make a full and interesting day. The grass and shrubbery are most attractive, affording a beautiful setting for this wonderfully attractive church.

The Statesville district will be represented at the next annual conference by the following delegation: Y. F. Thornburg, Alva Martin, J. L. Holmes, M. H. Goodrum, R. L. McNeely, Mrs. A. D. Abernethy, A. C. Flowers, Mrs. R. W. Bunch, R. V. Sharpe, J. L. Nelson, G. A. Tuttle, F. D. Stonestreet, R. W. Troutman, F. C. Sherrill, L. H. Phillips, H. L. Newbold, R. F. Rives, J. S. Keever, R. L. Snow and R. S. Kyles. The following were elected alternates: G. C. Williams, C. D. Thornburg, J. I. Lutz, W. L. Hefner, Jr., R. L. Moore, W. W. Holland, A. M. Gabriel and Carl R. Stone.

The annual family reunion of the Ledbetter families of this part of the state will be held at Guilford Battle Ground, near Greensboro, on Sunday, July 21. This family came into North Carolina before the Revolution, and among their earlier ancestors in this section were Colman, John, David, Edward, Daniel, George, Joel, Richard, William and Zedekiah Ledbetter. For the reunion this year they are inviting all members of the family, their kindred and friends. The historical address will be delivered by Dr. W. T. Whitsett of Whitsett, N. C., and there will be several short talks, music, and a picnic dinner on the grounds for all who attend. It is expected a large crowd will be present.

All the preachers in the Statesville district authorized the secretary of the conference to write their names to the following resolution: "We the undersigned pastors serving charges within the Statesville district wish to express in this manner our love and appreciation of the service and life of our presiding elder, Dr. J. E. Abernethy. He has been to us a sincere brother, a faithful and efficient leader, and a preacher of remarkable power. He is a man of scholarly attainments bringing to the gospel message illustrations from all the arts and sciences. He has led us in the spirit of love and we have found joy in following his leadership. We wish to assure him that when we are separated as we must be at the next annual conference, that through all the years ahead we will remember him in love and will continually pray the blessings of God upon him."

Big affairs are the order of the day in that part of Winston-Salem's moral vineyard where C. C. Weaver and L. B. Hayes have been made overseers. The Centenary-West End charge has this year raised $10,500 for missionary maintenance (we should be glad for Forney Hutchison and St. Luke Methodist church in Oklahoma City to take note), the contract has been let for the new parsonage in one of the city's select suburbs and Dr. Weaver hopes to be able to occupy this handsome residence in the early fall. The contract for the new million dollar church is to be let in September. The buildings are now being removed from the grounds where the church is to be erected and will be in readiness for the contractors to begin work without delay. This great gothic structure will add dignity and distinction to the city and to North Carolina Methodism.

"While at Lake Junaluska last week I found that our good friend, Dr. Zadok Paris, is doing some things that border on the sensational! For one thing he has developed into a great fisherman, and sticks to his business as though he were a son of Zebedee. Incidentally a young man who boards with him put in my hand the negative of a snapshot of the doctor holding in his hand one of the largest fish that has been taken from the lake this season. I, myself, do here and now testify that the gentleman slips out every morning about 4:30 and never fails to bring back the 'bacon.' A five-pound fish on his string ceases to excite any comment."—J. Frank Armstrong.

"We have just closed a good revival in Shiloh church at Stumpy Point. We ran two services most every day from June 23 to July 4 inclusive. Our church was greatly blessed. We had about 30 conversions and rededications. We expect to receive a class of 12 new members into the church next Sunday. The revival of today is usually lacking in emotion, but where the air seems charged with the spirit as was true, especially in two services during our revival, some emotion will be evident. Methodism got its impetus from an 'experience,' and the old time experience meeting cannot well be done away. The president of the woman's missionary society conducted a never-to-be-forgotten meeting of this kind. The pastor was ably assisted by Brother J. A. Tharpe in this meeting."—J. R. Regan, P. C.

REV. N. L. SEABOLT RESTS FROM HIS LABORS

For forty years a Methodist preacher, assigned to the hard places in North Carolina, Nathan Leach Seabolt did his work with joy and in all fidelity. Never did he find fault with his lot or complain because of his position. His unfailing good humor won for him friends and his devotion to the work made admirers of those who knew him best. Though his circuit was of the hardest, he evermore with great good humor and in fine jest stood ready to exchange with some elder for his district, providing the elder was looking for a hard job. How we shall miss our good brother at our annual gatherings!

On Sunday morning, July 14, 1929, Brother Seabolt passed on to "the rest that remaineth unto the people of God." Sunday usually found this devoted servant of God busy out on the byways and in the waste places doing the work of a faithful Methodist preacher. Many will feel that this was a most appropriate day for him to answer the summons.

Nathan Leach Seabolt, son of Willis and Susan Seabolt, was born January 22, 1864; he died July 14, 1929. He joined the North Carolina conference in 1890 at Wilson. For nearly four decades he did well the work assigned him. A few months before the end his heart gave way and all knew that the end was near.

Our brother was laid to rest at Silome church near Denton, N. C. Rev. N. C. Williams, assisted by Rev. N. B. Johnson, Rev. A. S. Raper and Rev. M. F. Kincheloe conducted the services.

Brother Seabolt is survived by his wife, Mrs. Mary Rebecca Seabolt; three daughters, Mrs. Fred Frostick of Maxton, and Misses Ruth and Louise Seabolt of Duke University; and four sons, J. G. Seabolt of Greensboro, John R. Seabolt of Rosemary, and Eugene and Marvin Seabolt of Hemp.

An account of of our brother's labors will appear later.

The Threatening Power of the Pope

By Rev. Albea Godbold

PROTESTANTISM must take account of the emergence of the papal monarchy, for the agreement between Premier Mussolini and Pope Pius XI will have tremendous significance for the religious world.

The popular mind is now acquainted with the fact of the new papal kingdom and the events leading up to its consummation. Mussolini, desirous of uniting the Italian people, saw that it could be completely effected only by settling "the Roman question." Negotiations proved that the pope wanted and would get a temporal kingdom in the settlement. The Vatican City over which he is absolute ruler is the result. It consists of only one hundred and sixty acres, but it is just as truly a kingdom as the British Empire. It has the indicia of nationhood—citizens, postoffice, mint, ambassadors, etc. In addition, to satisfy the claims of the pontiff to the old papal states, the Italian government agreed to pay the Holy See $87,500,000.

Is the new kingdom a joke? Some will regard it as an astute political manuever by Mussolini, amounting to a sop to the stubborn pope, in order to gain his co-operation. But in view of the age-long claims of the papacy no man can afford to regard this settlement lightly.

The papal monarchy, small as it is, enhances the prestige of the pope and strengthens the position of the Roman Catholic Church in the world. Men are always impressed by visible trappings and signs of power. The pope's claim to be a king among kings will now be taken at face value. Titles conferred and state functions which the Vatican sponsors will savor of reality and will wield influence on behalf of the church. Pompous display means much to sycophantic human nature.

In the chaos prevailing after the World War the Roman Church appeared to many as the most stable institution left standing and they sought refuge within its fold. The turn of affairs revivified and gave new prominence to this ancient institution. Clearly the new monarchy clinches the gains made by Romanism since the war and establishes new trenches for further advance.

Lover of autocratic power that it is, we can hardly expect the hierarchy to remain satisfied with one hundred and sixty acres of territory. The essence of Romanism is sovereignty in spiritual matters and all that pertains thereto. That really means a claim to supremacy in all things, since it asserts the right to determine what it shall control. A quarter section of land is hardly enough to make it feel secure in view of its pretentious claims. But, always seeking more prominence and dominance than it has, it knows the value of half a loaf and calculates the prudence of waiting for more, since with it a century is but a day.

The hope of Rome is that the throne of the pope will again represent a powerful ecclesiastical state superimposed upon the nations and governments of the world just as it did in the middle ages. The Vatican City is a small beginning, but it is a step in that direction. Hints of the ultimate aim are manifest in the dream of loyal Catholics that the pope may become the president of the Council of the League of Nations. As ruler of a sovereign kingdom he is evidently eligible for participation in the affairs of the league.

There are dangers to freedom and truth in this situation. In view of the intolerance of the hierarchy this vantage ground of a temporal kingdom cannot be viewed calmly by Protestants. "No citizen of any state who is not a Roman Catholic can, without the destruction of his rights, assent to sovereignty of any kind in the Roman Catholic Church or its supreme pontiff, in national or international relations," so long as that church clings to its present autocratic assumptions. The pope's claims are a threat to the liberties of men. The increased power and prestige of his new situation apparently embolden him to try to enforce them. In that case the dangers exist in fact and not alone in theory. Already he has denounced a speech by Mussolini concerning the treaty as "heretical and worse than heretical." That is strange in view of the fact that nobody in Italy dares to criticise Fascism. It is rumored that the pope will place a book containing Il Duce's speeches on the index. He asserts that henceforth the church must control education in Italy. The treaty stipulates that the Roman Catholic religion is the sole religion of the state and other cults are merely tolerated by favor and do not exist by inherent right. He objects to the freedom of religious discussion in Italy, saying that it is dangerous to the religion of the state and therefore to the state itself.

Apparently this sudden insistence by the pope upon the right to dictate in Italy is disquieting to Mussolini. He sees that given an inch the Holy See may take an ell. Indeed, the New York Times for July 7, 1929, says that the version of the settlement which the Vatican published in the Observatore Romano, its official organ, differed enough from Premier Mussolini's version to embarrass him. We agree with Mr. Charles C. Marshall that in view of the attitude of Rome, the growth in any country of a Roman Catholic minority into a majority means that the liberties of men, those inestimable gifts of God, may go the grievous way they have now gone in the land of Dante and Cavour.

Some say that the Roman Catholic Church never enters politics. It now appears that every charge of political ambition laid against the Roman church is true. The institution now publicly confesses itself to be a political organization. It is entering the field of politics and diplomacy on an equal footing with the governments of the world. Its emissaries will go to all governments that will accept them and in turn it will receive ambassadors from all nations that will send them to the Vatican. The one primary aim in the work of the papal representatives at the capitals of the nations will be to secure priority and special favors for the Roman Catholic Church whenever and wherever possible. Despite all protestations to the contrary this is clearly dangerous to the rights of men. Any student of history knows that there is a conflict of jurisdiction between the papacy and all political states which, as Mr. Marshall says, has been and is one of the chief causes of discord, civic strife and even of revolution, throughout the world. Setting up the papacy as a temporal kingdom will inevitably intensify this conflict, as it

has done already in Italy less than six months after the treaty and concordat were signed.

Some deplore the establishment of a Methodist Board of Temperance and Social Service at Washington. Methodist influence on congressional legislation is deemed dangerous. What would be their consternation if the great Methodist church should demand that it be given sovereign territory in Washington with its own postoffice, railroad station, mint, right to confer titles ,and to exchange ambassadors with all governments of the world. Yet if the Methodist church asked this, it would be requesting no more than the Roman Catholic church, a much more powerful and autocratic institution, has already received from Mussolini. Far from believing in separation of church and state, as some loyal Catholics in this country profess, the hierarchy believes the church and the state are so closely related that the church must be a state to achieve its ends in the world! Its assumption of statehood proves it.

American Catholics declare themselves loyal to the American ideals of democracy and the complete separation of church and state. To be consistent and escape the suspicions of Protestants, they must now separate themselves from Rome. It must now be patent to all that Protestants are correct in the distinction they make between the Roman Catholic religion and the Roman Catholic church. The religion is one thing; the political organization with headquarters in the Vatican is another. We do not object to Catholics because of their religion; they have a perfect right to worship as they please. But we do find cause to suspicion the powerful institution to which they swear allegiance. It has always had ulterior motives. Today we cannot forget that every Roman Catholic cummunicant in whatever country is a subject of the pope of Rome and "owes him more than passive allegiance." It is absurd to think that the pontiff considers himself ruler of no more than the four hundred permanent residents of the Vatican City. Therefore, the old question as to whether a Catholic can be a loyal subject of any other country is now more acute than ever. Evidently American Catholics, embarrassed by the monarchical absolution of the papacy, could cut loose from Rome and still carry on their same forms of worship without any objection on the part of Protestants. The proof is that High Church Episcopalians, whose forms of worship are almost identical with those of Roman Catholicism, do it without objection or suspicions of any kind. The reason is that they do not accept the supremacy of nor swear fealty to a foreign potentate as do Roman Catholics.

The papal monarchy dashes the hope of Christian unity. Protestanism believes that the church can hope to triumph only in spiritual things. It agrees to the assertion of Jesus, "My kingdom is not of this world." Roman Catholicism by its action now openly says that it will not rely on Christ's program. It feels the necessity of coupling in with political and material forces to achieve its goal. The situation advertises the emptiness of the dream that Rome will soon advance to the position where we can have a reunited Christendom. The only union that Rome countenances is the utter surrender of Protestantism before the throne of the pope and that, of course, for Protestants is impossible and unthinkable.

The papacy has its successes and defeats. The consummation of the papal monarchy is one of its victories. If generally accepted by the nations it will measurably affect the future political and religious history of the world. It will be of far-reaching significance for the prestige of Rome and the curtailment of religious liberty.

Protestantism must therefore beware and stand firm in its freedom which was won at the price of blood. We must prove by our life that the spirit of St. Paul, Wycliff, Huss, Savonarola, Luther, Melanchthon, and the martyrs of the Inquisition is still our spirit. We must not be deluded by subtle propaganda and insidious advances of Rome. We must distinguish clearly between the essence of Protestantism and of Roman Catholicism. Protestantism means freedom, democracy, and progress; Roman Catholicism means religious bondage, autocracy, and reaction.

We may be sure that whatever is not of the spirit of Christ can never ultimately succeed in this world. Firm in that conviction, let us preach and live the Gospel and leave the rest ot the God whose overmastering providence on behalf of truth is so clearly evidenced in the kaleidoscope of history.

SECRETARY'S STORY OF THE MARION DISTRICT CONFERENCE

The Marion district conference convened at nine o'clock on July 9 at Pleasant Grove church, Forest City, with Rev. M. F. Moores in charge of the devotional. The presiding elder, Rev. E. O. Cole, being confined to his bed at Rutherford hospital, the conference elected Rev. P. W. Tucker chairman. Rev. W. Arthur Barber was elected secretary. The conference got under way at once, and after the roll and appointment and election of committees, several of the visiting brothers were heard with interest. Rev. W. A. Jenkins spoke interestingly of Davenport College, and said among other things that Davenport College paid its way the past year. A resolution was presented and adopted, honoring the presiding elder, who is this year closing a very successful quadrennium on the Marion district, and extending to Brother Cole a month's leave of absence. Dr. W. R. Ware preached at eleven o'clock, after which the sacrament of the Lord's Supper was administered.

The dinner provided by the ladies of Pleasant Grove church was all that could be expected, and was well up to the splendid reputation established in other years.

At the afternoon session Prof. H. E. Myers presented effectively the work being done by Duke University, and Rev. L. W. Colson spoke on the work being done at Oteen Hospital and the work of the hospital board. Rev. J. S. Hiatt brought a humorous message from the conference board of church extention. Mr. O. V. Woosley talked about the Sunday school, and Rev. E. P. Billups told the conference about the geat work being done at Rutherford College. This college also paid its way last year. About $250 was paid and subscribed on the seats for the church at Rutherford College.

Rev. P. W. Tucker preached at 8 p. m. to a large and enthusiastic audience.

The second day of the conference was filled with its varied interests. The attendance was as good as that of the first day. Rev. B. T. Williams, student at Duke University, and assisting on the Bostic charge through the summer, led the devotional service. The following local preachers were granted renewal of their license and their characters passed: E. A. Blanton, J. E. Bolick, H. C. Brackett, J. F. Chalker, H. E. Coffey, D. M. Dew, R. P. Gibbs, W. L. Harkey, M. T. Hinshaw, G. N. Kincaid, L.

W. Lefevers, J. D. Pyatt, D. G. Smith, Howard Wells, W. J. Becker. The following deacons' characters were passed: L. D. Gillespie, D. W. Lowman. The following elders' characters were passed: W. W. Houck, J. W. Hunter, W. W. Womack. The characters of the following local preachers were passed: William Allen, J. L. Condry, Fred H. Shinn, W. A. Smith, and W. F. Starnes.

The delegates elected to attend the annual conference were: J. H. Giles, Miss Lona Goforth, D. W. Alexander, G. C. Shuford, C. F. Cline, C. F. James, Mrs. G. P. Reid, J. F. Wilson, Mrs. W. L. Scott, H. J. Hatcher, Mrs. R. L. Jordan, G. H. Blanton, and Mrs. L. D. Lowe. The alternates elected were: Chas. Lane, H. L. Millner, Mrs. D. W. Mackey, Mrs. J. M. Harbinson, J. M. Tate and W. O. Griffith.

Daniel Grady Smith was recommended by the district conference to the annual conference for admission on trial.

The reports of the various committees were heard and were of great interest.

Rev. W. M. Curtis made a good speech in the interest of Greensboro College, as did Rev. C. S. Kirkpatrick in the interest of superannuate endowment. Rev. G. G. Adams presented the cause of the Epworth League in good style. Rev. A. W. Plyler chose to check Advocate subscriptions handed in by the pastors instead of making a speech. Some good reports were handed to him.

Invitation was extended and the conference voted to hold the next session at Rutherford College.

After resolution of appreciation to Pleasant Grove church was adopted the conference adjourned at one o'clock to enjoy a second great picnic dinner on the grounds, and then to go out over the great Marion district to finish the best year's work in the history of the district.

W. Arthur Barber, Secretary.

RESOLUTIONS OF APPRECIATION

Whereas, our presiding elder, Rev. E. O. Cole, is coming to the close of his quadrennium on the district; and

Whereas, we have learned to love and appreciate him because of his fine personal qualities which express themselves in social good cheer affording delightsome fellowship, and in an ever kindly consideration of the feeling of all; and

Whereas, his administration has been characterized by the utmost diligence, the most faithful service in which he has looked after every interest of the church, sparing not himself at any time; giving especial attention to the enlisting of young men in the work of the ministry and standing loyally by them in the hours of their testing; looking with keen eye upon prospects for the enlargement of our work resulting in a number of building enterprises; encouraging all sane and wholesome efforts to build up the kingdom and to save the lost; standing back of the educational programs touching the lives of our children and young people in the Sunday school and the Epworth League; therefore,

Be it resolved, That we go on record as highly approving his work as presiding elder, and that our prayers and abiding interest shall go with him as he shall got out from us to some new field of labor.

Resolved further, That we regret the absence from our district conference of Brother Cole, who is confined to his bed at Rutherford hospital, and that we wish for him a speedy recovery, and that it is our pleasure and wish that he should have a month's vacation in which he may have time to rest and recuperate.

M. F. Moores,
W. Arthur Barber,
W. L. Scott.

STATESVILLE DISTRICT CONFERENCE

At 9:30 o'clock Tuesday morning, July 9, the Statesville district conference assembled in the Granite Falls Methodist church with an attendance that went beyond most, if not all other, districts in the state. From all parts of Caldwell, Catawba, Iredell and upper Mecklenburg the autos laden with pastors and delegates hurried Tuesday morning to the seat of the conference in order to be on hand for roll call. Every pastor was present except W. E. Poovey, who with his family was in Yellowstone Park traveling this way.

Brother H. H. Robbins and his people had been alert in preparing for the conference. With a big, comfortable church as a place of assembly they had added thereto by putting in easy reach of the conference great baskets of ripe peaches, lemonade stands, water coolers stocked with ice and everything else that generous hearts in a bountiful land could provide. And all these were as free as the cool breezes that came down upon us from the brow of Grandfather Mountain in the distance.

J. E. Abernethy, the presiding elder, was in charge and directed the affairs of the conference, W. L. Hutchins, pastor First church, Hickory, kept the records, A. W. Plyler, editor of the Advocate, delivered the sermon at 11 o'clock, and the noonday luncheon was a big picnic affair in the grove on the church grounds.

At two o'clock the conference reassembled for work. The first item of business was a ballot for lay delegates to the annual conference. The presiding elder had constituted the several quarterly conference committees of nominations. The plan being that each quarterly conference nominate one man or woman, as they might prefer, to be offered to the district conference for its consideration. This brought a list of 29 names before the district conference out of which 20 delegates were to be chosen. The conference of course was not bound by this plan, neither was it limited to the nominees, but it accepted the suggestion and acted upon it with entire unanimity.

At 3:30 o'clock Bishop Edwin D. Mouzon arrived to remain till the end of the conference. He took the chair and proceeded at once to hearing the pastors' reports which had been deferred so that he might get an insight into the work of the district. The writer was not privileged to hear many reports as he in company with Brother W. M. Curtis had to leave for the Marion district conference which was in session at Pleasant Grove near Forest City.

Bishop Mouzon preached Tuesday evening and again Wednesday morning and presided till the close of conference.

Brother H. H. Robbins and his family are delighted with Granite Falls and they have reason to be. The people are likewise well pleased.

MARION DISTRICT CONFERENCE

A rare occurrence marked the opening of the Marion district conference. It was none other than the election of a president, because the presiding elder could not be in his place on account of illness.

About a week before the date of the conference Bro. E. O. Cole was stricken with a severe attack of malaria and had not sufficiently recovered to attend conference. So on the morning of July 9 instead of being at Pleasant Grove to preside over his district conference he was in a hospital at Rutherfordton, much to the regret of the conference, as well as to himself.

The conference elected Rev. P. W. Tucker, pastor of First church, Morganton, to serve as president, which he did to the entire satisfaction of everybody and carried forward the work of the conference with dispatch and wisdom.

The writer attended only the Wednesday morning session, but rarely have we witnessed a session of conference of such marked interest and fine spirit, inasmuch as one

and all seemed to join gladly in the work of those morning hours.

To that conference the brothers were gathered from afar. W. I. Hughes and his delegates were there from Ivey in Madison county, B. A. Sisk from Micaville, T. C. Jordan from Burnsville, G. F. Houck from Elk Park, E. E. Yates from Avery, and then down the rugged slopes of the Blue Ridge and across the foothills of McDowell and Burke and Rutherford counties to the South Carolina line, the itinerant preachers and their co-laborers too numerous to mention by name had assembled to take counsel together in regard to the affairs of the kingdom. It was a heroic group, zealous in the service of the Master.

Pleasant Grove is a large country church near Forest City. It is a separate charge and a congregation of fine possibilities. Rev. J. B. Tabor, Jr., is now in his third year as pastor and he is doing a great work. The people on every hand sing his praises.

Brother M. F. Moores of Forest City lent a brotherly hand and contributed to the joys of the conference. It was our privilege in company with W. M. Curtis to be entertained in the palatial home of Mrs. J. S. Alexander in Forest City and the family had nothing but words of highest praise for Brother Moores and Mrs. Moores. The people of Forest City would be happy to keep these choice servants of the church indefinitely.

THE STATESVILLE DISTRICT CONFERENCE

Have you ever doubted the value of a district conference? I confess I have, as I have sweltered through hours of uninteresting grinding of what seemed to be antiquated ecclesiastical machinery. If any one came to the Statesville district conference fearing he might violate that General Rule which says we shall not be needlessly employed, he went away with a clean conscience, for such rule was not broken. It was a great conference indeed. It lacked but one thing to make it have the appearance of an annual conference and that was the secretarial voice of Rev. W. L. Sherrill. (When this scribe fails to hear that voice calling the roll of the brethren at the annual conference he will drop a tear). The conference opened on Tuesday morning with a full house. More than a hundred delegates answered the first roll call and every preacher in the district but one answered to his name. Brother Poovey had gotten permission of Mr. Pike to visit his peak out there where the west begins, somewhere near Denver. Consequently he could not be there but sent in his report. Dr. Abernethy opened the conference. The work began at once on a high dignified plane. The conference knew that a guileless man occupied the chair and this knowledge added a spiritual fervor to the proceedings. At three in the afternoon Bishop Edwin D. Mouzon arrived and occupied the chair. The conference had been prepared for his coming, but if anything had been lacking that thing was supplied by a few brief and brotherly remarks from the bishop. The bishop called the roll of the charges and the brethren made their reports exactly as we do at the annual conference, with the following improvement on the annual conference method: At Granite Falls we were permitted to recommend ourselves to the bishop by an addendum which was spoken always in a very modest manner. So encouraging were our reports and so modest our recommendation that it is generally believed, if not earnestly hoped, that the bishop will pick all new elders from the Statesville district.

A compilation of all reports submitted by the pastors reveals the progress that has been made under the leadership of our presiding elder: 250 have joined the church on profession of faith and 375 by letter. There has been a net gain in Sunday school enrollment of 1055; 205 have taken the Sunday school training course; $3500 has been raised for mission special; net gain in Epworth League enrollment 106. Five new churches are now being built and additions are being made to several others. All this has been accomplished before the revival season begins in this section.

Dr. J. E. Abernethy is finishing a successful quadrennium. The people all love him; they love to hear him preach. Scholar that he is living in the past in the realm of truth, yet he has mastered the details of his district and they have become as familiar to him as the "First Principles" of Herbert Spencer. So well have his discourses been remembered that nearly every official and preacher can name consecutively the sermons he has preached since he came on the district.

The first sermon was preached by Dr. A. W. Plyler. It was thoughtful and stimulating to the mind as well as inspiring to the heart. His reference to John Bunyan and the issues coming out of his imprisonment was one of the high spots of the conference. Then came the bishop. I am sure he never preached better when he stood before a large Texas audience. It was evident the bishop was trying to do his best and it was equally evident that he succeeded. His preaching and presence will mark an epoch in the beautiful city of Granite Falls.

And who said the South had lost its hospitality! Take him over to Granite Falls and let him stay among those good people. He will change his mind. The manner of expressing it may be different but the spirit abides. Brother Robbins and his people literally stuffed us. They piled it on and it was so well prepared we could not refuse. And we found comfort in believing that that verse of Scripture which condemns the glutton was an interpolation by some monk in the 'steenth century.

I said in the beginning that the conference began with a full house with everybody interested. I now say it closed with a full house and the people were still interested.

W. L. Hutchins, Sec.

MICHIGAN CHRISTIAN ADVOCATE IMPRESSED BY OUR CONTRIBUTOR

Dr. Wm. H. Phelps, the editor of the Michigan Christian Advocate, in last week's paper says:

"We wish you would read twice these words by P. L. Shore, in the North Carolina Christian Advocate:

" 'The great enigma of history is the inability of any generation to understand the deeper movements of its own life. Fountains have broken forth supplying living waters. How few contemporaries observed their flow or knew their quality! Foundations deep and strong were being laid. Some may have seen and counted the stones but they did not see the mighty structure they were capable of supporting. A tiny seed was seen to drop into the soil, but its power of growth was not discovered.'

"Shall it be said by the church of 1929, 'If we had only known?' "

Belief in a creed will not change a character; yet faith in the divine personality of Christ will revolutionize a life.

The Centennial of Rock Springs Camp Ground

By W. A. Newell

WHAT hallowed memories cluster around these ancient camp grounds! At one time they were dotted all over the South. Now few are left to recall the former days when these sacred spots were centers of interest for gathering thousands who crowded to hear the Word of God, to renew friendships, to give play to the emotional spiritual experiences of conviction, repentance, conversion and sanctification. No institution of the last century played so large a part in shaping a homogeneous civilization in the wilderness as did these "Feasts of Tabernacles."

The first camp meeting ever held was at Rehobeth within six miles of Rock Springs. From this central fire the camp meeting spread all over the nation and these gatherings became the muster grounds of Methodism.

The third quarterly conference for the Lincolnton circuit, South Carolina conference, was held at Haines Camp Ground, October 3, 1829. By the records the following churches formed the circuit: Springfield, Concord, Mount Zion, Sherrills, Sherrills Ford, Rehobeth, Mount Pisgah, Childresses, Hopewell, Allens, Salem, Boyles, Sharon, Lowe's, Friendship, Old Salem, Tabernacle, Providence, Ebenezer, Bethesda, Shiloh, Carpenter's, Cross Roads, Willace's, and Lincolnton. This is a total of 25 churches.

Rev. M. McPherson was the presiding elder, H. Spain was preacher in charge, and J. W. Tally was junior preacher. Besides these preachers the following members were present at the conference: Exhorters, R. Procter, J. Boyles, A. Turbyfill; class leaders, J. Haynes, L. Little, N. Edwards, M. Shelton, R. R. Abernethy, J. Vivings, J. Schenck, R. Abernethy, W. Mayes, G. Little, F. Shelton, J. Bandy, N. Shelton, S. Lander, W. W. Bandy; local preachers, J. Monday, R. Tucker, H. Asbury; steward, B. F. Wells; absent, L. Turbyfill, D. Boyles, D. Mauney, J. Lacky.

From the 25 churches the total collections amounted to $34.83¼. Ten of the churches made no financial report. This sum was divided as follows:

Expenses—Rev. M. McPherson 56¼c, Rev. H. Spain $1.00, Rev. J. W. Tally $1.00; total $2.56¼.

Quarterage—Rev. M. McPherson $1.60, Rev. H. Spain $23.33, Rev. J. W. Tally $8.33; total $34.83¾.

The following action was taken: "Moved and seconded that Jas. Vivings, Rich. Procter and F. Shelton be appointed a committee and that the said committee have full power given them by conference to lease or purchase Roby's Camp Ground or any other as they may judge most expedient. And, further, that they have full power to lay off and regulate said ground as they may consider best for the convenience of holding camp meeting."

In the "Minutes of the First Quarterly Meeting Conference held at Bethel in Lincolnton, May 8, 1830," with H. Spain, presiding elder, J. Hill, P.C., and S. Bozman, junior preacher, it was "Moved and seconded that the conference sanction the proceeding of the committee appointed at Haynes Camp Ground to purchase a camp ground for Lincolnton circuit and that the said committee have full power to devise ways and means for the payment of the same. Carried."

And then comes this historical item: "Minutes of the Second Quarterly Meeting Conference held at Rock Spring Camp Ground, August 7, 1830." Rev. H. Spain was presiding elder and S. Bozman was preacher in charge. The charge now has 23 churches; Sherrill's Ford and Springfield have disappeared from the roll.

Receipts at this conference amounted to $34.11¾. A "publick collection" amounted to $26.65 was added. At this conference in answer to the question: "How many have joined society this quarter?" the answer is "Nine whites and six blacks." For the first time the answer to the next question, "What number have been expelled?" the answer is "None."

Nearly a page of the minutes is filled with this record: "John Thompson who was a member of the society at Friendship moved out of the bounds into that of Childresses society; there he was permitted to attend the society by the senior preacher of the circuit, without giving notice to the society at Friendship of his intentions of absenting himself for a season, in consequence of which his name was left off the class paper for neglect of attending class meeting at Friendship Society. After about nine months he moved back into the bounds of Friendship Society and claimed the privilege of being a member. Objections being made by a member of the society to his name being entered upon the class paper, he was refused the privilege. Whereupon he complains to quarterly conference and prays that his case may be considered and his name placed upon the class paper.

"After a full consideration of his case, it was moved and seconded that Brother Thompson be considered a legal member of Friendship Society, which motion was carried." From all this modern Methodists might draw many inferences, sane conclusions and a "modus operandi" that would benefit the church in this time of mobile populations.

"Minutes of the second quarterly meeting, conference held at Rock Spring Camp Ground, August 7, 1831," shows that H. Spain is still presiding elder, D. G. McDaniel is preacher in charge, and J. M. McCall is junior preacher.

Question 1. "Are there any complaints?"

Answer. "Yes. A complaint against Brother Brindle, who professes to be a conjuror." Brindle was an exhorter. "Moved and seconded that David Brindle license be taken from him as an exhorter in consequence of his professing to be a conjuror."

Shades of John Wesley.

The last item of business shows the temper of the times: "Moved and seconded that this quarterly conference have the right of appointing the time and place of holding quarterly conferences." The motion was lost. There must have been some friction between the conference and the presiding elder, for the record shows that H. Spain received 62½ cents for expenses and nothing on salary, while each of the preachers in charge received $25.

The report shows that 15 whites and four colored joined society this quarter. Seven whites were expelled. At the next quarterly conference nine were expelled—all whites. At the fourth, 15 whites were expelled. So it goes.

"Minutes of the third quarterly meeting conference

held at Rock Spring Camp Ground, August 4, 1832," has two items of business referring to the camp ground:

"Daniel G. McDaniel, P. C., brought a complaint in favor of a charge against the trustees of Rock Spring Camp Ground. Moved and seconded that the conference approve of the proceedings of the trustees of Rock Spring Camp Ground. Moved and seconded that a committee be appointed to settle with the trustees of Rock Spring Camp Ground and report thereon. Moved that the committee consist of three persons. The following were chosen, viz, B. B. Dye, H. Asbury and A. Turbyfill."

"Moved and seconded there be a subscription opened to raise funds to build an harbour at Rock Spring Camp Ground."

This must have been a year of great revivals since 203 whites and nine blacks joined the societies. The charge now consisted of 30 churches or societies. Newton's, Jeptha Sherrill's, Grassy Branch, Wacaster's, Ore Bank, Chapman's, Coulter's, Asbury's Chapel, Fisher's School House, Titmond's, Rankin's, and Dickson's have been made preaching places and placed upon the circuit plan.

"Minutes of the second quarterly meeting conference held at Rock Spring Camp Ground August 5, 1833," has the following items concerning the camp ground:

"The report of the committee to settle with the trustees of Rock Spring Camp Ground was called for, which was presented and unanimously accepted. Jas. Bivings, one of the trustees, tendered his resignation as trustee, but on motion of Jacob Hill he was requested to continue."

Spain is still presiding elder, E. Calloway is preacher in charge with G. W. Huggins as junior preacher.

There is no record for the fourth quarterly conference, but evidently the great revival continued, as we see 158 whites and 43 colored have joined the societies. Only two whites and one colored were expelled, so the religion must have been of a high quality or discipline had slackened.

One entry evidently needs a commentary. It is as follows:

"Question: Are there any references?"

"Answer: Yes. The case of Solomon Wilson who had married a second wife was referred to and owing to some peculiarities in his case the conference decided in his favor."

In 1834 Charles Betts is presiding elder and Thomas C. Smith and John Covington are the preachers. For the first time the minutes are signed by the presiding elder and the recording secretary, Samuel Lander.

The third quarterly conference for 1834 was held at Rock Spring, August 9. A committee of two, Bro. Bivings and Bro. Hill, "To collect the papers belong to the conference of Lincolnton circuit, and that they be requested to purchase a suitable book and record the papers as soon as it can be done with convenience."

In 1835 Benjamin Bell is presiding elder and John Watts is preacher in charge. The second quarterly conference is held at Rock Spring, August 8. The pastor makes complaint of the trustees neglecting their duties. They reply that the former presiding elder had taken exception to the organization of the trustees and evidently a good old fashioned church row held the attention of the conference. The former minutes of the conference were ordered erased from the records. At the third conference "Brother Watts presented the names of the trustees of Lincolnton circuit which are as follows, viz: Jacob Hill, Henry Asbury, Samuel Lander, Dr. James Bivings, Richard Proctor, Cyrus Peede, Freeman Shelton, Isaac Lowe, Bunell Wells."

It appears from the record that these trustees held all property belonging to the entire circuit.

The financial report of the fourth quarterly conference is interesting:

Brother Bell's claim on us	$ 18.36
Brother Watts' quarterage	216.00
Brother Watts' family expense	110.00
Brother Watts' travel expense	3.00
Incidentals	6.05½
Total	$353.41½
Total collected	$406.26½
Less	353.41½
Surplus sent to conference	$ 52.85

The conference charged $1.05 to loss by "ragged money." And this is the first surplus ever recorded for this charge.

Those timorous souls who fear the wreck of the church through interest in governmental questions will find solace in the action of the Methodists of that long ago. At the second quarterly conference of 1828 the following resolution was adopted:

"That no licensed exhorter shall hereafter have his license renewed if he shall continue in the habit of distilling spirituous liquors."

And at the second quarterly conference of 1829 this resolution was adopted:

"That no member of this conference, for the future, shall vote for any candidate for any post of honor or trust who treats before such election." It is strange how history will repeat itself about every hundred years.

When we began this article we had in mind a mere introduction to the history of this great old institution. But the recital was so interesting that we have been drawn into the records for the first five years of the history of the camp ground. How far away it all seems. Yet the writer's grandfather was 14 years of age when that old camp ground first heard the shouts of the redeemed. He may have attended some of the early meetings. He died in 1898. It is probable that some of the early campers were soldiers of the Revolution. It was only 43 years after Cornwallis surrendered at Yorktown.

What a difference time has wrought. The tents were pole pens. Buggies were not known? The preachers came on horseback. Wagons were few and it is probable that many moved their household goods to the camp ground on rude sleds. Lights were made by heaping pine knots on platforms of sticks and earth. The only hymn book was in the hands of the preacher as he "lined out" the hymns. The worshippers were clothed in homespun garments.

Historically our nation is young. Our great church is one of the youngest of the denominations. The nation and the Methodist church have grown side by side, for both expressed the longing of the world for political freedom and for that larger freedom expressed by the Methodist doctrine of conscious salvation by faith.

Next week we shall attempt to give the program for this centennial occasion and some further details from these ancient documents.

In the meanwhile will some one who knows please tell us whether Rock Spring camp ground occupies the same site as Roby's camp ground?

ROCK SPRING CAMP MEETING, CENTENNIAL 1829-1929 PROGRAM

The Rock Spring Camp Meeting will round out one hundred years of service with this annual session.

The meeting will begin on August 4 with preaching at 11 o'clock. At three o'clock in the afternoon Brother O. V. Woosley will organize a training school for all surrounding charges. This training school will meet at three o'clock each afternoon for five consecutive days, closing on Friday afternoon, August 9.

On each of these five days there will be preaching at 11 o'clock and at night. The presiding elder will speak on the "Spirit and Genius of Methodism."

The old time camp meeting will begin on Friday night. Each morning Mr. and Mrs. Dale Stentz will conduct a service for the children. Preaching at 11, three and night by Rev. H. Grady Hardin, Rev. J. R. Church, Rev. W. A. Newell, and others as directed by the committee in charge.

Wednesday, August 14, will be the great day of the feast. This day will be "preachers' day." The preachers of the Gastonia district will hold their monthly meeting at this time. Our hosts at Rock Spring have invited all the preachers from the adjoining districts to meet with us at this time. We hope to have every preacher from the Gastonia, Charlotte, Marion and Statesville districts with us for the day. At 11 and three o'clock Bishop Edwin D. Mouzon will address the assembled host. This invitation is meant to include all former pastors, presiding elders, bishops and others who love the old camp ground. And we urge all other preachers from every part of the conference to come and be with us on this day. Every provision will be made for your comfort and pleasure. Come and be our guests for the day.

We desire to show you our new plans for the coming years. Old ruins have been removed, new tents built, a large dining hall erected, water and lights installed, grounds and roads graded, trees and shrubbery planted, and in every way the camp grounds show evidence of new life. Remember that everybody is invited to attend every session and all preachers from everywhere are to be our guests for the great day.

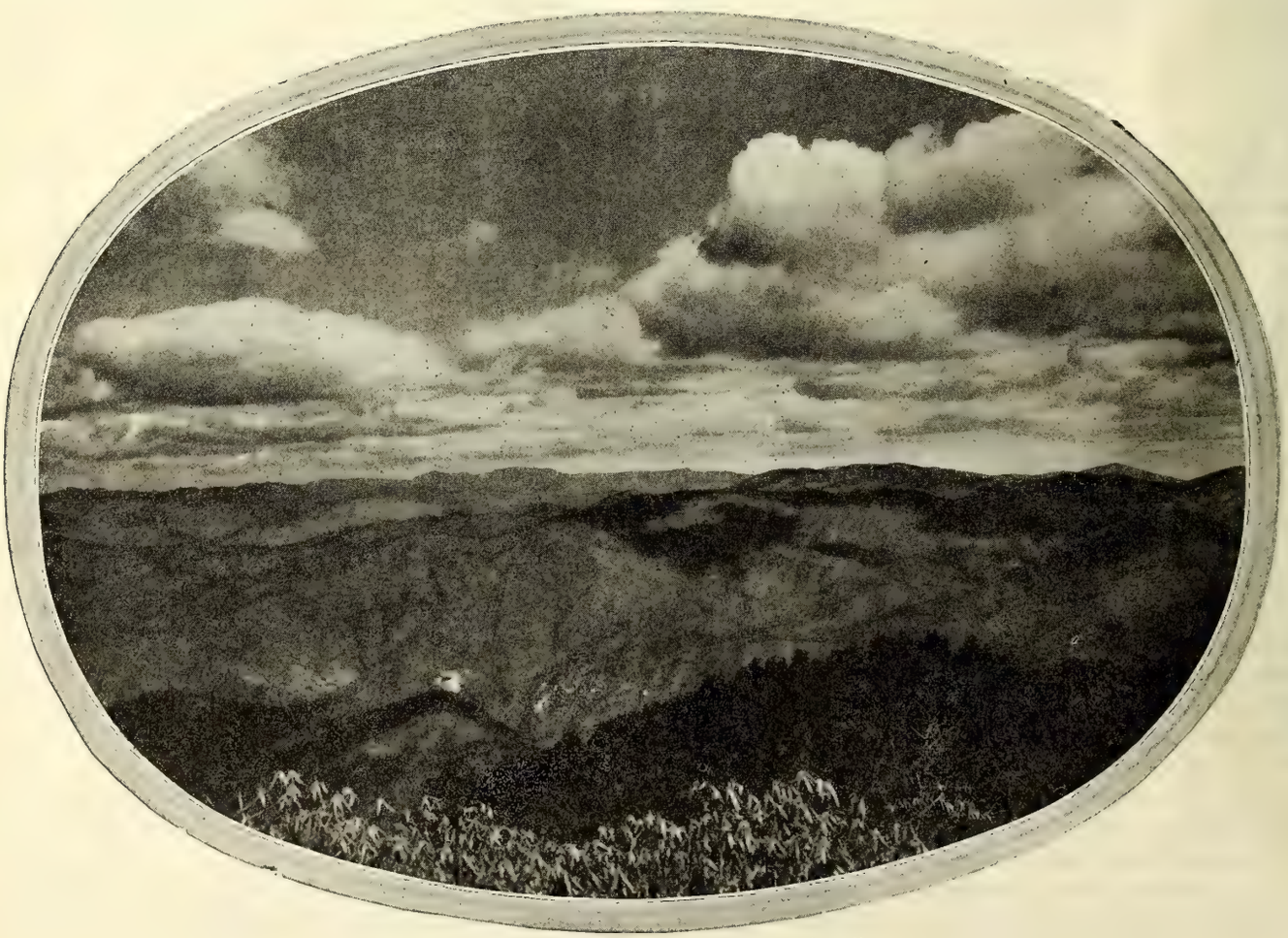
Will you join us in prayer that God may be with us and grant us times of refreshing from the presence of our Lord? Fraternally, The Committee.

A NIGHT IN THE OPEN

I wonder if any other country girl ever tried sleeping out of doors in the heart of a great city, and did she miss the various calls of the little wild people as much as I, and did she enjoy watching Venus and Mars and the Great A slip over the top of an apartment house, slide across the patch of blue, wink through the wire entanglement high above the back fence and disappear behind the top of a great tree?

Having ears trained by country life I knew, one night, that an animal known in the cities as an alley cat and in the country as a barn cat, had made her home somewhere along the back fence. I could her her through the night calling her babies "sweet," "dear," "precious," cunning little mites," and asking if they were warm; just as each mother does in the language her babies will understand. —Central Christian Advocate.

The security of the nation is in the family, and the sanctity of the church is in the home.—S. S. McKenney.



Mountain and Cloud in western North Carolina

MINISTERS AND THEIR WIVES LISTEN TO THE WILD WAVES WITH PATTEN AS CHAPERONE

The ministers of the New Bern district and their families had a most delightful outing at Atlantic Beach, Morehead City, on July 9. They were the guests of Presiding Elder and Mrs. Walter Patten.

After a good dinner which was thoroughly enjoyed by all present, the wives of the pastors were called together by Mrs. Patten for a conference. As a result they organized "The New Bern District Association of Ministers' Wives." Mrs. Walter Patten was elected chairman and Mrs. R. M. Price secretary. Meetings of the association are to be held during district conference and upon other occasions when the ministers of the district meet together.

The association has as one of its leading objects the improvement of the parsonages in the district to make them more home-like for each succeeding minister. The development of the woman's missionary societies of the district will also be one of the interests of the association. Still another aim of the organization is the strengtehening of the social contacts of the ministers' wives with each other. As the organization proceeds, it will seek to discover other ways of assisting in the work of the district.

Mrs. Robert M. Price, Sec.

DR. F. W. BRANDON IS DEAD

Dr. F. W. Brandon, associate secretary of the general hospital board, died Saturday night, July 6, after an illness of five days. A brief funeral service was conducted in Atlanta by Bishop W. A. Candler, Dr. R. L. Russell and Dr. C. C. Jarrell. Funeral services were held in the First Methodist church, Birmingham, Alabama, Monday morning, July 8, in which Bishop Hoyt Dobbs, Dr. A. J. Moore, Dr. Geo. W. Read, Dr. E. M. Glenn, Dr. W. E. Morris and Dr. C. C. Jarrell took part. Interment was in Elmwood cemetery.

Dr. Brandon was the son of a Methodist parsonage and joined the North Alabama conference early in life.

His work as pastor and presiding elder quickly marked him with distinction. He sat in four general conferences and at Hot Springs received a considerable number of votes for bishop.

Dr. Brandon served as field secretary in the effort of the North Alabama conference to establish the institution which later became Birmingham-Southern College. The heroic service of the eloquent and brilliant young leader in this difficult task remains as one of the shining chapters in the annals of that great conference. He was a trustee of this institution and of the Athens College at the time of his death.

Dr. Brandon's work as a pastor was marked by a golden ability to make friends and to hold them, and by a devoted loyalty to his Lord and church, and to the task assigned him in the providence of God.

When the general hospital board acquired the unfinished Memorial hospital at Montgomery, Dr. Brandon was invited to become superintendent and commissioner. The ardent faith and tireless devotion with which he espoused the cause of this institution triumphed over heavy odds and the institution was opened with Dr. Brandon as its first superintendent. After a year of successful management of the hospital he became associate secretary of the general hospital board and entered into the connectional chapter of his life, taking up residence in Atlanta, the headquarters of the board.

In the counsels of the board he was generously fair to the persons or propositions he felt called on to espouse; he was wise in his judgments, and utterly loyal in carrying out the decisions of the board. On the platform he could arrest attention in the busiest hours of an annual conference, drive home his points and establish his cause in the hearts of his hearers. He espoused the ministry of healing with all the ardor of his lover-nature. Pleading for this apostolic cause his fine feelings would leap into purest flame, his silver tongue attain its sweetest tones and his native gift of speech break oftenest into efflorescent beauty.

Having traveled with him over the church, having toiled at his side in the office for years, having shared with him his passion for this great cause, I may be permitted to say that I never heard him utter one word that would be unbecoming in the stainless gentleman that he was.

He died in the zenith of his affluent endowments, adored in his family, tenderly loved in his annual conference and admired throughout the borders of our church. The general hospital board feels deeply bereaved in the passing of Dr. Brandon. We beg the prayers of the church in behalf of the cause to which he gave the ripest years of his useful life.

C. C. Jarrell.

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FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

CONCORD CENTRAL

By Zadok Paris.

Concord Central is easily one of the leading appointments of the conference. So far as culture and refinement are concerned it is outclassed by none. I found it paying $1500 and left it paying $3000. While I was pastor the war was on and we had to do what we could for the boys. The union prayer meetings drew the churches together as nothing else ever did. The Methodists, Presbyterians, Baptists, Lutherans, Episcopalians all prayed, worshipped, wept and rejoiced together. The second year we had the Centenary and the fourth year we had the educational fund to raise, and we raised both funds by subscription, and I think most of it was paid. I had for my official board: D. B. Coltrane, W. C. Houston, A. S. Webb, J. L. Crowell, W. D. Pemberton, J. E. Davis, E. C. Turner, W. J. Glass, A. F. Hartsell, J. L. Hartsell, I. I. Davis, J. B. Sherrill, A. J. Dayvault, A. S. Dayvault, J. M. Dayvault, W. B. Ward, R. A. Brower, Gray Bost, Grover Love, J. E. Smoot, and others whom I cannot remember. This church had one of the finest missionary societies in the conference. It supported Miss Lelia Tuttle in China. The leading feature of the pastor's work was the catechism classes trained for membership. I sometimes had as much religious feeling in these classes as you see in revival meetings. I believe in getting folks converted and into the church any way you can, and some of the best young people in Central church were trained in those classes. The Lord wonderfully blessed my ministry at Lincolnton and Concord. Both of these old churches had been standing still, apparently, for several years, but sprang into new life. Under my successor, D. M. Litaker, one of the best churches in our conference was built at Lincolnton and my successor at Concord, W. A. Jenkins, remodled one of the most up-to-date churches in the conference. Lincolnton has gone from $1100 to $3600, and Concord from $1500 to $3600. No more faithful and agreeable folks can be found anywhere than the people of Concord Central. You can tell where D. B. Coltrane sits in the church from the wear on the carpet, so regular is his attendance. I have not language to express my appreciation of the Concord people because I went there when a sick man, and they never complained so far as I know. I was so heartened I never lost a Sunday on account of sickness in the four years. That was my last pastorate, and when I go to Concord I feel like I am going home. Some of the best friends I have in the world are in Concord. From there I went to the Marion district.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

NEW PROGRAMS OF WORK

The general Sunday school board staff has given major emphasis during this year to revising programs of work and the new programs will be ready for distribution in the near future.

There will be five programs of work, each intended for a distinct type of Sunday schools, as follows:

1. Program of Work E for the school with four classes and a membership of approximately fifty or less, meeting in a one-room building.

2. Program of Work D for the school having at least six classes and a membership of approximately 50 to 150, meeting in a church building of one room, or in a building with limited space and equipment in addition to the church auditorium.

3. Program of Work C for the school having four organized departments in addition to the nursery department, and meeting in a building with at least three assembly rooms in addition to the church auditorium.

4. Program of Work B for the school having seven organized departments and meeting in a building with at least six assembly rooms in addition to the church auditorium.

5. Program of Work A for the school having eight organized departments and meeting with at least seven assembly rooms in addition to the church auditorium.

Courses will be offered at Junaluska on interpretations of these programs, and meetings will be held in all conferences throughout the church in the early fall for training interpreters who will help in promoting these programs. Information concerning meetings to be held in the North Carolina conference will be announced later.

DUKE'S CHAPEL

Miss Keene taught in a Cokesbury training school at Duke's Chapel the week of June 30-July 5, teaching The Sunday School Worker. Ten were enrolled in the class with six earning certificates of credit. Although the class was small, fine interest was manifested and splendid work done by those in the group. Rev. B. L. Poole is the pastor, and was among the number receiving credit.

ROUGEMONT TRAINING SCHOOL

In the following statement Rev. J. O. Long tells about his school at Rougemont, June 30-July 5:

"We have just closed a splendid school for Rougemont and Mt. Tirzah circuits. The class was conducted at Rougemont Methodist church. The course given was "The Sunday School Pupil." Thirty-two people were enrolled, 15 received certificates of credit and seven churches were represented. Among those receiving credit were Rev. H. E. Lance, pastor of Mt. Tirzah circuit and Rev. V. E. Chalfant, the pastor at Rougemont. Another member of the class who should have special recognition is Brother J. W. Parker, superintendent of the Rougemont school. Although he has been superintendent of his Sunday school longer than most of us have been in the world, he still feels that he is not too old to study. He took the course for credit. Last year when a similar course was given at Timberlake, Brother Parker was there and took the work for credit. We congratulate him!

"The pastors of both circuits and their co-workers supported the school with a fine spirit. We had a good time at Rougemont."

MAMERS' SCHOOL

Rev. O. I. Hinson of Jonesboro reports a very fine school at Mamers the week of June 30-July 5. Twenty-two persons were enrolled in his class on "The Sunday School Worker," nine receiving certificates of credit. In addition to this number, Mr. Hinson says 25 persons audited the course. Rev. E. B. Bell is the pastor of the Mamers charge, and he took the course under Mr. Hinson, and received certificate.

MR. LONG AT TRINITY

Rev. J. O. Long, extension secretary, spoke to the men's Bible class at Trinity church, Durham, Sunday, July 7. He discussed the subject, "Rural Extension as a Missionary Project."

GRIFTON CHURCH REMODELLED

The church at Grifton has recently been moved to a new location and remodeled. It has been raised and Sunday school rooms built on the first floor and the building brick veneered. The members of this church are worshipping in another building now but are looking forward to being in the new building soon. Rev. W. L. Dawson is the pastor and Mr. Lloyd Patrick superintendent of the Sunday school.

INSTITUTE AT FARMVILLE

A most interesting and helpful Sunday school institute for the Washington district was held at Farmville June 20. The program was as follows:

Hymn, "For the Beauty of the Earth."

The Importance of the Elementary Teacher, Mrs. E. L. Hillman.

Work in the Beginner Department, Mrs. B. L. Ross.

Building Primary Worship Programs, Miss Clee Winstead.

Address, "The Purpose of Our Work," Miss Georgia Keene.

Hymn, "He Leadeth Me."

Each talk was followed by a discussion of problems relating to the work. Miss Keene was the problem solver for the day, so she offered many helpful and practical suggestions.

Miss Keene's address was most inspiring. She brought out the point that children must be taught to know God, and to do this God must be brought to them.

A very delightful luncheon was served by the Farmville people.

The entire afternoon was given to discussion of problems. This discussion was led by Miss Keene. Such problems as promotions, equipment, and methods of teaching were discussed.

All those who attended the meeting felt that they had been wonderfully benefited.

THE ELEMENTARY TEACHER

The Elementary Teacher is a magazine published monthly by our church for all workers with children in the Sunday school. It carries interesting articles on all phases of work in the cradle roll, beginner, primary and junior departments, including lessons helps, worship suggestions, book lists, means of home co-operation, songs, and so forth.

It is the teacher's text book for teachers who use "Our Little People" and "Junior Lessons" and is indispensable to them. Each month there is a chart outlining the work for teachers using the Closely Graded Lessons. This magazine should be in the hands of every officer and teacher of children's groups in all our schools. It can be ordered from Lamar and Whitmore. The subscription price is $1.00 per year for single subscriptions and 90 cents per year mailed in clubs of five or more.

The publishers have kindly furnished Miss Keene sample copies which can be obtained from her. We want more of our elementary workers reading this magazine each year.

FREMONT RECORD

Miss Keene taught "The Small Sunday School" in a Cokesbury school at Fremont the week of June 23-28. Twenty were enrolled in the school and 15 earned certificates of credit. Among those in this group were Rev. R. E. Pittman, the pastor, and Mr. J. A. Best, superintendent of the Sunday school.

Plans have been completed and work will begin soon on a new Sunday school building for this church, and with the enthusiasm of the fine corps of workers we predict great things for Fremont Sunday school.

LIST OF GOOD BOOKS

One of the greatest needs of the elementary workers in our conference seems to be good books. So many workers have felt this need and asked about the best books that we feel it worth while to carry a list of some of the best books for our workers in elementary groups and we are listing four of the best for each group with their prices.

Continued on page 29

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

OUR FRIENDS

For the past several years we have been relying on the large churches to a marked extent for Sunday school day funds for the sustenance of our conference program of religious education. And we have not been disappointed. However, some of these churches have not come up to their usual records this year and we are left suspended between fear and faith relative to the financing of our work. When a big offering is cut half into quite a difference in our bank account results. But all our large congregations are not behaving in such a manner, for which we are sincerely grateful.

Be it said to the credit of our smaller churches that they are doing their best to fill in the breach. So far no better record has thus been made. While their offerings do not count up as fast a large number of them will answer the same purpose. Friends, we are counting on you.

"NO GASSEE, NO RUNNEE"

I remember promising our Sunday school board some ten years ago that I would not run it in debt. So far this promise has been kept. However, one year we had a balance of only $2.37. While the Sunday school board's work is carefully budgeted and every item of expense is a matter of careful record there must of necessity be some work planned in the hope that funds will be provided. The demands made on the board's agents are constantly increasing. The service they are employed to give must grow just as fast and as far as is consistent with their ability to render. So far we are financially sound on this business. And if Treasurer H. A. Dunham keeps his present mind we will stay that way. When our funds give out our work will stop. "No gassee, no runnee."

MORNING'S MAIL

Have just come in to the office from a hard two days' trip of over 500 miles, tired and a bit discouraged over the failure in getting done all that was planned. But the morning's mail is encouraging. Kindly read some of these messages:

"Check for $10 as a Sunday school day offering has been forwarded to Treasurer Dunham; 18 per cent of our Sunday school pupils have joined the church this year. Isn't that pretty good?"—H. L. Capps, Supt. at Saluda.

"We began a vacation school at Mt. Vernon this morning with 60 to begin with. If you happen to be passing through these parts this week drop by and see a real school in a country church. We are trying to get a large enrollment for our Cokesbury school beginning the first Sunday in August."—Rev. W. R. Kelly, Pastor, Randolph Ct.

"Will you kindly send 25 assignment and examination questions on the text, 'Methodism and World Service,' together with information cards for same. Also send questions for 'Meaning and Mission of the Christian Religion.' "—E. M. Livengood, Director of Training, Mt. Tabor, Forsyth Ct.

"In our revival at Marshall we had 'Sunday School Night.' A Bible was offered to the teacher bringing the largest percentage of her class to the services. Five Bibles were given away. It was brought out in the services that Miss Vanda Davis had not missed a Sunday school session in five years, and only three in ten years. Miss Lillian Worley had not missed in over two years. By all means let the date for Cokesbury school at Hot Springs stand. We ought to have school at Marshall too."—Rev. J. C. Umberger, Pastor, Marshall-Hot Springs.

"We want to observe Sunday school day here at Sylva. Will you be so kind as to send copies of program to be used. Hope all goes well with thee and thy office."—Rev. G. B. Clemmer, Pastor, Sylva-Dillsboro.

"Some time when you are passing through Gastonia I will be glad for you to stop in, as I wish to talk over some Sunday school matters that will be of mutual interest to us."—Marshall Dilling, S. S. Supt. Gastonia District.

"At Mt. Zion, seven miles from Franklin, the Methodist and Presbyterian churches on either side of the road have combined their Sunday schools. The Presbyterian preacher was in to see me this morning asking for a Cokesbury school for the two schools. This is one of the best communities in the county and I am sure the people of the community will liberally patronize such a school."—T. J. Johnston, Supt. Macon County S. S. Work.

Without comment Miss Maud McKinnon, director of religious education of First church, Charlotte, forwards check and information for enrolling and keeping up-to-date the 31 Wesley classes of her church school.

HUDSON

Answering an invitation from Mrs. B. B. Hayes, one of the good ladies of the Hudson congregation, it was my pleasure to meet with and talk to the Hudson Sunday school last Sunday morning as it celebrated Sunday school day. Rev. W. J. Hackney, pastor, was present and saw to it that the cause of the Sunday school work was not neglected when time came for the offering. Supt. H. B. Huss and his committee are to be congratulated on the character of the program rendered.

MOORESVILLE

In conference with all the pastors of Mooresville and vicinity, together with practically all the superintendents, as well as a number of others, held last Sunday afternoon it was decided to hold the third annual standard training school for that section at Central Methodist church, Mooresville, beginning Sunday afternoon, September 22. At least four courses will be offered, two standard and two Cokesbury. A good working board of managers was organized with M. T. McKnight as chairman, W. C. Thompson and L. G. Sloop, vice chairmen, R. W. Troutman, secretary, and W. H. Hartman, treasurer. A good set of committees was also selected. Courses and instructors will be announced later. The school will be successful in every way if one is to judge from present indications.

MARION DISTRICT

The Marion district conference was held last week at Pleasant Grove, a hustling and loyal congregation located just outside the city limits of Forest City, and led for the past three years by Rev. J. B. Tabor, Jr. Brother Tabor is held in high esteem by his congregation, it having released him for three months during the spring months in order that he could return to Emory University to complete all work necessary for the B.D. degree. The Pleasant Grove people entertained the conference most pleasantly and everything went well. Much regret was expressed over the enforced absence of Presiding Elder Cole, due to sickness. But he had things in such good shape that former Elder P. W. Tucker could direct the conference with ease and dispatch. The feature of the first day's meeting was the preaching service. Following a fervent and forceful sermon by Dr. W. R. Ware the entire congregation moved forward to shake hands and reassured themselves of their faith in God and their purpose to continue to serve him. I like to get in such a service.

STATESVILLE DISTRICT

If you follow the crowd you will get to the seat of the Statesville district conference. For four years Presiding Elder J. E. Abernethy has held the attendance record. His people stay with him to the end of his meetings. His conference was held this year at Granite Falls and those good people, headed by that prince of a fellow, Rev. H. H. Robbins, looked after the needs of the vast multitude in great style. Bishop Mouzon was with the conference, preaching two great sermons and presiding over the meeting with his usual good procedure. The conference heard him gladly. Arriving on the morning of the second day of the conference I was in time to hear the reports of the various committees. I do not remember hearing a better lot of commitments. They were well thought, well written and well read. They seemed to hit the nail on the head every time a strike was made. It is to be hoped that they will not be lost in some record book.

CRESTON CIRCUIT

If you will go to the extreme northwest county of the state, Ashe by name,

Continued on page 29

IT CAN BE DONE

MARSHALL ENJOYS A GREAT REVIVAL

Last Sunday evening our union revival services were concluded at Marshall, and last night we commenced a union service in Hot Springs.

Sunday morning we received 15 into the church, with others to join later. The Baptist church had more applications for church membership than the Methodist and some joined other churches. There were forty or fifty conversions; many others renewed their covenant with God, and only eternity will reveal the full results of the revival.

Some of the high lights of the meeting were "Sunday School Night," "Family and Old Folks' Night," "Special Service for Children," "Special Service for Men," and the concluding service on "The Weights That So Easily Beset Us." In the latter the evangelist, Rev. Harry S. Allen, who is a general evangelist of our own church, was so dressed and had bound around his neck, or placed in pockets, objects to represent the different sins of the world. He created quite a sensation among some of our pleasure-loving people.

The singer-evangelist, J. L. Derk, did some fine work as personal worker and in teaching the children to sing. He also did some effective preaching.

We earnestly solicit the prayers of all praying people that we may have a gracious revival at Hot Springs and that the work at both places may be abiding.

J. C. Umberger.

OUR AMBASSADOR IN LONDON ON THE GLORIOUS FOURTH

In his address at the Independence Day dinner of the American Society at the Hotel Savoy, General Dawes said:

"One hundred and fifty three years ago today—a short time as measured in the life of nations—our forbearers signed the declaration of indepdence, and in that action laid the foundation for our present great republic.

"Existing for a time as a loose federation of states, evolving afterwards into a constitutional union; again firmly welded by the heat of the terrible civil war and further solidified by the cooling processes of time and growth, the United States of America now stands before the world secure in its position and buttressed in devotion and pride of its people.

"We meet to celebrate our national birthday in the midst of the Great British nation—among brothers and friends who speak the same language, possess the same freedom, cherish the same aspirations and inherit the same traditions, as we do. With past differences forgotten with mutual pride in each other's merits and forbearance for each other's faults —so many of which are mutual—we stand in this era of reconstruction following the cataclysm of a world war each sensing a duty to the other and both to the world at large, to further the ideal of comradeship as opposed to force as an arbiter between nations.

"And so in this celebration of the anversary of our country, of which we are so proud, and which we love so well, when our thoughts turn naturally to our dear people at home and we seek to voice their noblest aspiration, we find that many of these resolves are not ours alone but those of the two great English speaking peoples.

"Those peoples jointly realize what continued peace and amity mean both to us and to the world. They are jointly determined, in co-operation with the other naval powers, to achieve a common purpose for peace by the practical expression of it involved in naval reduction."



Building committee breaking ground for Elizabeth City district parsonage in Elizabeth City. Reading from left to right: Mr. L. E. Old, treasurer of First church; O. W. Dowd, presiding elder; G. T. Bond, pastor of First church.

THE SOCIAL DUTY OF WOMAN

It goes without saying that every pure-hearted woman or girl is, or ought to be, sensible of a painful shock when the opposite sex takes any undue liberty with her person. She spurns alike the sentimental swain toying with her hands as she sits by his side, the boorish gallant who grasps her arm under the shamless pretense of protection as her escort, the wanton worshipper of her charms who asks permission to clasp her person in the warm embraces of the dance. She spurns them because she knows each is inspired not by a benevolent, but selfish and ignoble love. And she spurns them also because she knows by a divine instinct that she will herself suffer thereby loss irretrievable. Firstly, a loss of self-respect than which there is scarce a sadder. Secondly, a loss of maiden purity and strength, over which angels weep. Vestal virgins of old had not trust so holy committed to them as has woman today of keeping inviolate the sacredness of her person—a temple indeed—and of resolutely demanding the same standard of purity and strength morally on man's part. And if woman does not herself rise up in indignant and righteous and persistent protest and prevention, her future, and with her the human race, is inevitably doomed to sensuality and disaster.

W. A. Betts.

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Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
Trinity—J. W. Smith	15
**Brooksdale—S. F. Nicks	15
*Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
Hillsboro—A. J. Parker	11
*Calvary—C. B. Culbreth	10
Memorial—W. A. Stanbury	10
Person—W. L. Maness	8
Branson—J. V. Knight	7
Mt. Tirzah—H. E. Lance	7
West Durham—R. E. Brown	6
Cedar Grove—F. A. Lupton	6
Webb Avenue, West Burlington—E. C. Durham	6
Yanceyville—S. J. Starnes	6
Milton—W. C. Jones	5
Bahama—W. F. Craven	5
Carr—J. A. Russell	5
Duke Chapel—Bob Pool	4
*Lakewood—H. L. Davis	4
*Haw River—C. C. Herbert, Jr.	4
Mebane—B. T. Hurley	4
Orange and Massey—A. A. Jones	3
Carrboro—M. W. Lawrence	3
Chapel Hill—C. E. Rozzelle	3

ELIZABETH CITY DISTRICT

Gates Ct.—W. C. Benson	9
Perquimans—J. L. Smith	8
North Gates—B. O. Merritt	7
South Mills—W. F. Walters	7
Pasquotank—E. L. Stack	6
Roper—J. Bascomb Hurley	5
*Columbia—G. C. Wood	5
*Manteo—J. M. Jolliff	5
Hertford—Marion Y. Self	4
Kitty Hawk—J. R. Jolliff	3
Edenton—W. B. North	2

FAYETTEVILLE DISTRICT

***Hay Street—E. Frank Lee	45
*Fayetteville Ct.—J. C. Humble	14
Siler City——J. W. Bradley	13
Sanford—G. T. Adams	10
Haw River—E. A. Brown	9
Carthage—J. H. Buffaloe	9
Steadman—C. H. Caviness	7
Erwin—J. J. Boone	7
Parkton—J. E. Blalock	6
Person St. and Calvary—J. G. Johnson	5
Roseboro—E. L. Hill	5
Dunn—C. L. Read	4

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter	13
Centenary—N. H. D. Wilson	12
Kinston—E. C. Few	11
*Seven Springs—C. A. Johnson	10
St. Paul—W. V. McRae	9
Dover—C. A. Jones	8
*Riverside—R. M. Price	8
Jones Circuit—T. W. Lee	7
Mt. Olive Ct.—E. N. Harrison	7
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
Mt. Olive—E. M. Snipes	6
*Ocracoke and Portsmouth—W. A. Betts	5
St. John's, Goldsboro—R. F. Munns	5
Snow Hill—E. B. Craven	5
Hookerton—R. J. Lough	5
Pikeville-Elm Street—I. S. Richmond	5
Atlantic—W. T. Cheek	5
Beaufort—L. L. Smith	4
Pink Hill—W. J. Freeman	4
Newport—R. W. Barfield	4
Oriental—R. E. Atkinson	4
Pamlico—C. W. Barbee	4
Grifton—W. L. Dawson, Jr.	3
Straits—E. W. Downum	3

RALEIGH DISTRICT

***Oxford—E. J. Rees	28
Edenton St.—F. S. Love	20
*Garner—W. L. Clegg	13
*Smithfield—J. D. Bundy	11
Oxford Ct.—D. B. Critcher	10
Fuquay Springs—E. C. Maness	9
Central—J. Furman Herbert	8
Tar River—K. F. Duval	8
Franklinton—W. C. Ball	8
Millbrook—W. F. Elliott	7
Four Oaks—N. C. Yearby	6
**Benson—B. F. Houston	6
Creedmoor—B. E. Stanfield	6
Jenkins Memorial—P. H. Fields	6
Bailey Ct.—J. C. Williams	5
Louisburg—Daniel Lane	5
Zebulon—E. H. Davis	5
Princeton—J. D. Stott	4
Selma—D. M. Sharpe	3
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3
Clayton—E. D. Dodd	3
Louisburg Ct.—A. L. Thompson	2
Lucama—H. R. Ashmore	2
Youngsville Ct.—R. R. Blanton	2
Kenley—J. H. Frizzelle	2

ROCKINGHAM DISTRICT

****Biscoe—N. B. Johnson	20
***Roberdel—M. C. Ellerbe	17
*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Raeford—W. F. Trawick	10
Robeson—B. F. Peele	9
Rowland—J. H. Lanning	9
Laurel Hill —G. H. Biggs	9
Lumberton—E.uclid McWhorter	8
Rockingham—J. M. Daniel	8
Caledonia—J. T. Draper	7
Piedmont—E. R. Clegg	7
Laurinburg—C. M. Hawkins	7
Aberdeen—G. B. Starling	6
*Richmond—N. M. Wright	6
St. Johns and Gibson—Edgar B. Fisher	6
Ellerbe—C. M. Lance	6
Lumberton Ct.—F. B. Noblett	5
Mt. Gilead—F. M. Shamburger	5
West End—W. L. Loy	5
Wadeville—E. C. Crawford	4
Troy—L. D. Hayman	4
St. Pauls-Maxton—J. B. Hurley	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	16
*Fremont—R. E. Pittman	11
Washington—H. I. Glass	10
Bethel—J. R. Edwards	7
*Belhaven—R. H. Broom	6
Bath—J. W. Sneeden	5
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4
Farmville—J. W. Harrell	4
Nashville—L. T. Singleton	3
Robersonville—L. C. Brothers	3
South Rocky Mount—E. D. Weathers	2

WELDON DISTRICT

**Henderson—W. C. Martin	15
***Battleboro and Whitakers—H. A. Chester	10
Northampton—B. C. Thompson	9
Norlina—J. L. Midgett	7
Scotland Neck—B. H. Black	4
White Mem. and City Road—R. G. Dawson	4

WILMINGTON DISTRICT

***Tabor—L. E. Sawyer	22
Wallace and Rose Hill—A. S. Parker	9
Shallotte—W. J. DuBoise	6
Carver's Creek—W. D. Yarboro	5
Clinton—W. G. Farrar	5
Jacksonville-Richlands—L. A. Watts	5
Ingold—M. F. Hoges	5
Wilmington Ct.—A. J. Groves	5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
West Asheville—J. S. Hiatt	11
Hendersonville—W. B. West	11
**Acton—E. L. Kirk	10
Chestnut Street—G. D. Herman	7
Weaverville Ct.—W. A. Kale	5
Candler—D. V. Howell	5
Brevard—A. L. Aycock	5
*Saluda—Reid Wall	2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy	28
***Brevard—N. C. Williams	23
**Unionville—J. C. Gentry	12
Dilworth—G. Ray Jordan	11
10*Big Springs—J. A. Smith	11
Hawthorne Lane—E. K. McLarty	11
Marshville—Geo. W. Clay	8
Weddington—T. B. Hunneycutt	8
Wadesboro—W. B. Davis	7
**Matthews—Paul Hardin, Jr.	6
Waxhaw—J. E. B. Houser	6
Spencer Memorial—J. O. Ervin	6
Ansonville—C. P. Goode	6
Peachland—J. A. Frye	5
Calvary—J. W. Williams	4
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3
North Monroe—F. R. Ralls, Jr.	3
Myers Park—G. R. Combs	3
Polkton—W. S. Smith	3

GASTONIA DISTRICT

Main Street—H. G. Hardin	12
Belwood—J. W. Fitzgerald	12
**Stanley—Bryan M. Crosby	11
Rock Springs—R. F. Hunnycutt	10
South Fork—W. J. Miller	10
Mt. Holly—J. C. Cornett	8
Central (Shelby)—H. K. Boyer	8
Polkville—G. W. Williams	8
Franklin Avenue—A. C. Swofford	7
Lowesville—J. O. Cox	7
**Goodsonville—J. W. Combs	6
Lincolnton Ct.—C. R. Allison	6
Shelby Ct.—R. L. Forbis	6
Lincolton—R. S. Truesdale	6
Crouse—Van B. Harrison	6
King's Mountain—J. R. Church	6
Lafayette Street, Shelby—T. B. Johnson	5
Cherryville Ct.—Paul W. Townsend	5
*West End—J. N. Randall	4
Lowell—A. G. Loftin	4
Cherryville—W. G. McFarland	4
Park St. (Belmont)—J. C. Groce	4
Bessemer City—J. P. Hornbuckle	4
Main St. (Belmont)—J. M. Barber	4
Trinity—W. R. Warren	3
Dallas—C. O. Kennerly	3
McAdensville—D. F. Carver	2
Cramerton—O. B. Mitchell	2
Maylo—C. L. McLain	2
Smyrne—A. W. Lynch	2
East End—M. T. Hipps	2

GREENSBORO DISTRICT

***Wesley Memorial—J. W. Moore	68
***Uwharrie—M. S. Kincheloe	22
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
College Place—Albea Godbold	14
Reidsville—J. H. West	8
Asheboro—B. C. Reavis	8
Proximity—Dwight W. Brown	6
Ramseur-Franklinton—J. W. Hoyle, Jr.	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

*****Burke—D. G. Smith	24
Forest City—M. F. Moores	10
*Cliffside-Avondale—D. H. Rhinehardt	8
Bostic—J. E. Hipp	8
*Glen Alpine—M. A. Osbourne	6
Old Fort—P. T. Dixon	6
Rutherfordton—W. R. Ware	5
Burnsville—T. C. Jordan	5
Rutherford College—W. L. Scott	5
McDowell—H. E. Stimson	5
Micaville—B. A. Sisk	4
Pleasant Grove—J. B. Tabor, Jr.	3
Henrietta-Caroleen—F. H. Price	3
Avery—E. E. Yates	3
Spruce Pine—J. S. Folger	3
Gilkie—J. P. Parker	3
Ivey—W. I. Hughes	2
East Marion—J. N. Wise	2

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong	16
Central, Mt. Airy—A. C. Gibbs	9
Spray—David R. Proffitt	7
Elkin—L. B. Abernethy	6
Madison—T. R. Wolfe	6
Jefferson—T. J. Huggins	6
Jonesville—W. J. S. Walker	5
*Moravian Falls—R. E. Ward	5
Helton—G. C. Graham	5
Boone—Claude Moser	4
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
Todd—A. J. Lackey	3
E. W. Fox	2
Ronad-Roaring River—W. A. Thomas	2

SALISBURY DISTRICT

First Church—A. D. Wilcox	16
Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
Forest Hill—Dwight Ware	8
Mount Pleasant—J. S. Gibbs	7
Park Avenue—J. A. J. Farrington	5
First Street, Albemarle—S. W. Needham	4
Central (Concord)—R. M. Courtney	4
Landis—P. E. Parker	4
Norwood Ct.—H. R. Cornelius	4
Westford, Concord—A. R. Bell	4
*Kerr St.—G. L. Wilkinson	4
Epworth (Concord)—J. M. Varner	3
East Spencer—E. Myers	3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	73
*Balls Creek—P. H. Brittain	13
****Troutman—John Cline	14
Race Street—J. H. Bradley	10
Lenoir—W E. Poovey	10
Hickory—W. L. Hutchins	10
Newton—R. G. Tuttle	7
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
Maiden—J. E. McSwain	6
**Highlands—H. W. Howard	5
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

7*Murphy—H. P. Powell	29
5*Fines Creek—G. N. Dulin	13
Canton—Carlock Hawk	12
Andrews—W. M. Robbins	4
Murphy Ct.—A. A. Somers	4
Webster—F. W. Kiker	4
*Delwood—R. K. Brady	3
Whittier—R. L. Bass	3
Haywood—R. G. McClamrock	3
Highlands—J. L. Teague	2
Cherokee Mission—Wm. Hornbuckle	2
Bryson—D. C. Ballard	2
Judson—L. H. Hipps	1

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
Main Street, Thomasville—C. S. Kirkpatrick	10
*Ogburn Memorial—O. P. Ader	9
Davidson—R. C. Goforth	9
Linwood—G. W. Fink	9
Ardmore—W. A. Rollins	9
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Those 100 Per Cent

Gastonia	31
Raleigh	26
New Bern	25
Rockingham	23

Those More Than 50 Per Cent

Durham	24
Charlotte	20
Marion	18
Mt. Airy	15
Waynesville	13

Those Less Than 50 Per Cent

Mount Airy	14
Greensboro	14
Salisbury	14
Washington	12
Fayetteville	12
Statesville	12
Elizabeth City	11
Winston-Salem	10
Asheville	9
Wilmington	8
Weldon	

Children's Storyland



THE ROBIN AND THE CHICKEN

A plump little robin flew from a tree
To pick up a worm he happened to see.
A frisky young chicken came scampering by,
And gazed at the robin with wondering eye.
Said the chick: "What a queer looking chicken is that!
Its wings are so long and its body so fat!"
While the robin remarked, loud enough to be heard:
"Dear me! An exceedingly strange-looking bird!"
"Can you sing?" robin asked, and the chicken said, "No;"
But asked in its turn if the robin could crow.
So the bird sought a tree, and the chicken a wall,
And each thought the other knew nothing at all.

—Herald and Presbiter.

"LOOPING THE LOOP"

June! . . . and a lovely, hazy-lazy day, when you wanted to do nothing else but lie amongst green grass and watch the clouds in the sky, or turn on your front and look at tiny scarlet-backed ladybirds climbing over the heavy blades of grass. The three young friends were just doing this, except that Cousin Tom was chewing a piece of grass to see if he could chew the green out of it, Tomboy was making a daisy chain, and Rosemary was turning a ladybird about on her hand to see how long it would walk uphill without getting tired.

The bees hummed drowsily, the birds were quiet, and the cows stood in the shade of the trees at the foot of the meadow thinking about something, and flicking their tails occasionally to shift a tickle fly. In the distance another hum was heard. Rosemary thought to herself it was about three notes higher than the hum of the bees. Louder and louder it grew till it came right above their heads —an airplane, sailing serenely into west. Its hum grew fainter and fainter (but still about E flat, thought Rosemary) till it passed over the hills at the other side of the glen and disappeared into the blue haze of the far away. Then you could hear the bees again, and the "crick, crick" of little things among the grass.

Of course someone had to say, "I'd just love to be in an airplane," because everyone dreams about being able to fly. That's why they love Peter Pan, because he's just like a nice dream come true.

"But it would be fearfully high up," said Rosemary a little awefully.

"I wouldn't be frightened a bit," Tom said, and Rosemary looked at him admiringly and believed him.

"Daddy used to go up in an airplane," said Tomboy proudly.

"Did he?" said Tom, looking up quickly. "When?"

"When he was a soldier in the war. But he doesn't say much about it, though I'veseen some of his photographs."

"Let's get him to tell us what it's like when we get home," said Tom. But there was no need to wait till they got home, for just then a sharp bark was heard in the distance, and the children knew that bark. There's Tinker after a rabbit," said Tom; "your daddy will be with him." "You mean Tinker will be with daddy," said Rosemary, as she rose to her feet and sent a long penetrating "Coo-ee" across the fields. The barking stopped. Out rang another "Coo-ee," clear as a silver bell. Then far away a little brown smudge could be seen to detach itself from a hedge and become a whirling trail of dust rushing across the fields. It headed straight for where Rosemary stood in her light summer dress, and Tinker flung his little dog's body upon her, all panting and excited. Daddy followed more slowly, and lay down with a sigh among the grass. "You've got a good place here, kiddies," he said. "What are you doing?"

"We want to know what it's like being in an airplane?" said Tom before anyone else could speak.

Daddy lit his pipe slowly, and pulled his hat over his eyes before replying.

"Well," he said, "it's a long time now since I used to go up, but you couldn't hear yourselves speak in those days for the noise of the engine. You don't feel as if you were moving at all, for there are no jolts, or bumps, or rumbles of wheels. It is the earth below you that seems to move, while you just hang above it in your airplane. The earth goes gliding away beneath you and behind you, like the days glide into the past. But of course it's not the days that pass, it's we that pass over them and they just seem to glide into yesterdays."

He paused and thought for a minute or two before speaking again. "I remember the first time I looped the loop." Three pairs of ears listened breathlessly.

"Did you fall out?" asked Tomboy.

"It was all over before I knew. The pilot didn't tell me what he was going to do, but it was as if the earth below swung round till it was up above with all its fields and houses where the sky should be, and all the blue sky and clouds down below where the earth should be."

"How lovely!" exclaimed Rosemary. "That's making earth heaven, and bringing heaven to earth."

"Quite so, little woman," said daddy. "And isn't that the cleverest kind of flying of all? It means putting yourself lowest and other people on top. Yourself last and others first. Most people are too frightened to try it in case they suffer. Only the best and bravest fliers can loop the loop like that."

"Is it cleverer to loop the loop by being unselfish than doing it in an airplane?" asked Tom.

"I'm sure, Tom, it's really a far bigger thing," said daddy, and he knew.—The British Weekly.

LIGHT AND SHADE

The Oak looked pityingly down at the little Forget-Me-Not. "I wish that I were strong like you," said the tiny flower, her voice so weak and low that the Oak bent his boughs to hear.

"Of what are you afraid?"

"Oh, I know you are never frightened, Oak! If I could but talk with the Aspen who shivers with fright, I am sure that she would understand."

Oak bowed gravely: "I was once an acorn."

"Ah! Then you too have been afraid at some time? But you were never alarmed at the same thing that I am—an acorn could not have been."

Oak, old in experience, rustled his leaves with curiosity; "I am listening," he said.

"There! It is that tall dark thing over yonder of which I am afraid. Every day he follows me—he watches me," and poor little Forget-Me-Not hung her head.

The branches overhead creaked, and Forget-Me-Not felt that the tree was laughing. Then the flower was silent, and it was Oak who spoke first.

"That is Shadow," he explained, and, as Oak spoke, Forget-Me-Not raised her head to listen. Shadow moved also.

There! I told you so. He watches me, and then he mocks me."

"Be not afraid, Forget-Me-Not. It is true that the things we know not of, we fear. I know Shadow. He has no terrors for me. Still, I can see how you might be alarmed. Shadow is harmless, powerless."

"But always he seems to threaten me."

"That is only because you feel so. If it were not for others, Shadow could not even exist. Your Shadow could not live if you did not live and grow."

"Do not, I beg of you, call him my shadow."

"But he is—yours and mine. Listen—my shadow is longer and broader than yours, yet he can not terrify me."

"But you are sturdy; you are wise, Oak; you have lived for years."

"True; I lived even before my Shadow."

"It is as I have said. No wonder you do not tremble. The slightest breeze moves me, and Shadow seems to do naught but mimic me."

"Shadow is a coward. Have you noticed that at dark he always disappears? He does not show himself then. He realizes how little power he really has. It is only in light, sunlight, moonlight, or some artificial light, that he revels. That shows what artificial ends he stoops to in order to achieve his purpose."

Forget-Me-Not turned her face upward gratefully to the Oak: "Yes, kind Oak, I have noticed that. It is strange that you and your Shadow should protect me, but it is my one comfort. Your Shadow is so big that when my Shadow appears he is soon lost, and yet," sighing, "I can not be brave. I can not enjoy the spring, and the singing of the birds, because of this one dread."

"Facing things should drive away anxiety. It is uncertainty that carries with it a burden, a load that is hard to lighten. When we penetrate the darkness, the Shadows, and know why they exist, all else should be easy. Notice that with Shadow the first move must always come from you. There is no Shadow for those who believe."

"For those who believe?"

"Yes; for those who believe in the Creator of Light and Warmth and Glory and Sunshine. There is happiness for those who believe in Him who made the birds to sing. He knows if one little sparrow falls. To believe in the One who made the flowers to grow—that is peace and understanding."

The next day Forget-Me-Not talked again with the Oak: "Wise Oak, in the night, when Shadow was gone, I thought of all you told me, and it seemed right, and I was most happy. Today, I am beset with fear. Again I see Shadow. Whenever he comes, I find myself saying: 'I can forget-you-not.'"

"And, yet, your name is Forget-Me-Not," and the Oak rocked back and forth, his arms flinging wide apart.

"You laugh," cried Forget-Me-Not, much hurt.

"To laugh at folly sometimes makes us wise. There is no substance to Shadow. Your fears are groundless. Night after night he disappears. In all my experience, he has never harmed anyone. Many doubt; many are filled with foreboding. Shadow dies with every life that goes out. Do not anticipate ill, little Forget-Me-Not. Do not dread the Unkown. With Hope and Light all shadows disappear," and so saying the kindly Oak sheltered the Forget-Me-Not from the hot sun rays. "Shadow is always weak when a stronger force intervenes."

Looking up, Forget-Me-Not's voice was lifted by the breeze so that even the tall Oak could hear distinctly. And this is what Forget-Me-Not said: "At last I see. There can be no true light without the shade. We grow toward the light, but without Darkness and Shadow we would never know the Light. At last I am at peace."

"Little Forget-Me-Not, you have learned your lesson."

Smiling, Forget-Me-Not replied: "I shall remember always that when the true Light cometh the Shadows flee."—May Evelyn Skiles, in Pittsburgh Advocate.

WHAT MAKES A GIRL POPULAR: SHE MAKES UP HER MIND

It was said of a certain President that some one had to come daily and make up his bed and his mind for him. He lacked decision.

You know how slovenly a room looks before the bed is made up. No one wants to visit there. A mind that isn't made up, that is in a constant state of flux, is just as slovenly as a bedroom at sixes and sevens. No one enjoys a person with such a mind. She is trying and unpopular.

"I wish you would tell me what to do. I just can't make up my mind," is one of the most wearying appeals to which we are called to listen. One thinks: "You poor supine creature, with a wishbone instead of a will ,and a supine instead of a spine!" Such an undecided girl may have many to pity her, but few who admire her. She is unpopular.

But the girl who has a self-reliant way of making up her bed and her mind makes a strong bid for popularity, because most of us are like the negro minstrel who sang: "Go 'way off fum me; I'se troubles nuff of my own." We welcome any self-sufficient person who relieves our sympathies of a strain by not asking us often to help her make up her mind.

Indecision is a habit that grows on one until it makes her a mental invalid. Few of us like to be used as crutches for the weak will of another whom we suspect is perfectly capable of deciding for herself if she didn't indolently shrink the mental effort.

We don't like to associate with hospital patients; we prefer the company of those who walk erect without leaning on us. So the decisive type of girl, who knows what she wants, appeals strongly for popularity.—John F. Cowan, in Pittsburgh Advocate.

Here is the original of all the mother-in-law stories in the world:

As Mr. Caveman was gnawing at a bone in his cave one morning, Mrs. Caveman rushed in and said: "Quick! Get your club! O, quick!"

"What's the matter*" growled Mr. Caveman.

"Saber-toothed tiger chasing mother!" gasped the wife.

Mr. Caveman uttered an expression of annoyance. "And what," he asked, "do you suppose I care what happens to a saber-toothed tiger?"—Chicago Daily News.

Mandy: "Mah husband's so black dat lightning bugs follow him around in de day time."

Liza: "Dat's nothin'. Mad husband's so black dat when he walks with your husband people point to your man and say, 'Who is dat white man?'"

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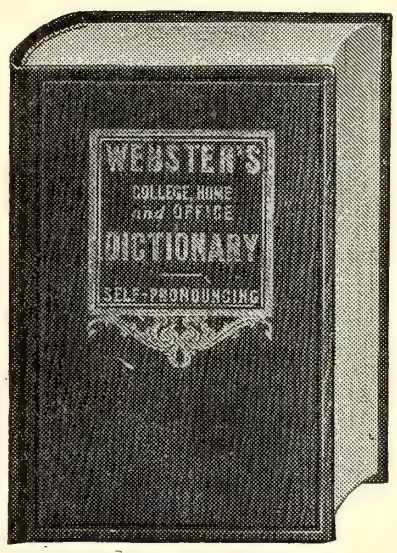
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

THE GATES COUNTY INSTITUTE

The twenty-third session of this organization will be held at Parker's church, Corapeake, N. C., August 15, opening at 10 o'clock. Mrs. Lee Britt, president of the Virginia conference, will deliver an address. Mrs. Britt has been a prominent member of Council for many years and is an attractive speaker.

Gates county has considerable local talent among its women and the usual program is interesting and profitable.

The Malene Harrell Grant scholarship in Brazil is supported by this organization, which is also federated with other county organizations and doing valuable service in welfare work.

Mrs. T. W. Costen developed this work, being the first county project in our conference, and certainly one of the most significant.

"SEVEN TIMES SEVEN"

The above is the title of a historical volume that will soon be off the press. This is the jubilee history of the N. C. conference prepared by Mrs. J. LeGrand Everett.

Mrs. Everett has been collecting data for several years and gives of her best to bring out a history of the woman's missionary movement with a background of Methodist history.

While she has been careful to set forth the general progress of the church to acquaint the reader with the development of Methodism, she has brought out much local history that is to be found nowhere else. Indeed, every Methodist woman needs to know the facts that are presented in this volume which will greatly contribute to the advancement of the woman's missionary society.

At the last executive meeting a committee composed of Mrs. Walter Patten, Mrs. F. B. McKinne, Mrs. Harvey Boney, Mrs. J. LeGrand Everett, Mrs. A. M. Gates and Mrs. M. T. Plyler was asked to make arrangements for the publication of this volume.

This committee met in Chapel Hill on July 10 and is glad to announce that the volume is being printed by the Christian Advocate Publishing Co. and will be available for use as a study book during this fall.

This announcement ought to create a new interest in the study work and there should be enrolled every member of the conference society, getting such information as this book contains. E.S.P.

OUR CHINESE BANNER

Every year in the North Carolina conference a large and beautiful banner is presented to the children's society which has given the most money during the year to send the story of Jesus to those who have never heard of his wonderful love for them. This banner has a very precious history.

In the year 1882 Mrs. W. S. Black, whom the children learned to call "Aunt Mary," began to organize the children of the conference into missionary societies, which she called "Bright Jewels." How the children loved "Aunt Mary." She was so gentle and sweet and she loved them so dearly. For eleven years she gave her time and strength to the children of our conference. Then God took her to himself. How they missed her! At the next meeting of the annual conference society they pledged $2,000 a year as a memorial of her.

About that time Dr. Annie Walter Fearn, who was in charge of the woman's hospital in Suchow, China, wrote to the Missionary Advocate, telling how the poor little Chinese children suffered because there was no room for them in the hospital and asked for the addition of a ward for them. Her plea touched the hearts of our children, and they asked the woman's board, through Mrs. F. D. Swindell, who was our corresponding secretary, to let them build this ward in honor of their "Aunt Mary." The children of the Western North Carolina conference, many of whom had been Bright Jewels before the conference was divided, gave $500 toward the bulding fund. On account of this ward the hospital was called "The Mary Black Hospital." For many years the children of the North Carolina conference gave each year $1,000 toward the support of the hospital. This hospital did a great work for suffering Chinese children for years until it was swallowed up in a larger and more modern hospital. Not only were bodies cured but minds and hearts came to know and love Jesus, our Saviour.

Naturally Dr. Annie Walter Fearn came to feel very close to the Bright Jewels of the North Carolina conference. In 1900 our conference society met in Grace church, Wilmington. While there Mrs. Swindell brought out a beautiful red and gold banner and said that Dr. Fearn had sent it to the Bright Jewels. A wonderful story was told to us about the banner. Dr. Fearn got a Chinese woman to embroider the Lord's Prayer in Chinese in gold letters on the red silk banner. The woman was a heathen when she began, but as she made those Chinese characters they brought new thoughts to her mind and before the work was finished she was happily converted; God had become her heavenly Father too.

The children wanted to show their appreciation of Dr. Fearn for giving them this banner and they made her little daughter, Elizabeth Fearn, an honorary life member of the Bright Jewels. Almost enough money was pledged at this meeting and they soon got the balance. But little Elizabeth did not live long. She was a lovely little Christian and I am sure that China is a better country because she lived there a little while. She is in heaven now, one of our Bright Jewels who is shining for Jesus in that happy home above.

As you strive to win this banner from year to year, remember that it speaks to us of a Saviour not only for ourselves, but for all people everywhere. Let us give our money and ourselves to help tell the world of his love.

THE LEAVENING OF JAPAN

Japan with a population of 69,000,000, has 154,521 church members, and a Sunday school enrollment of less than 300,000. But these figures, according to the Japan Advertiser, do not by any means measure the influence of Christian teaching in Japan, nor can any one live in the country without becoming conscious of it. For instance: It is doing more than anything else to raise the status of women from an Oriental to a modern level. It has put new life into the religious consciousness of the nation, and has taught the Japanese people the dignity of service for the week. Innumerable Japanese who have never embraced the Christian faith have absorbed its influence. The late Marquis Okuma declared that Christianity was the substance of his own life. The Japanese Christians are the salt of the nation. The missionaries' great feat has been, not the conversion of a certain number of Japanese, but the foundation of a vigorous native church, which is developing rapidly along its own lines. This church will eventually evolve a Japanese form of Christianity in which the fifty Christian divisions in Japan will be merged.—The New Outlook.

THE INSIPID CHURCH

"If salt become insipid, what can make it salt again?"—Matt. 5:13.

This word "insipid," which Doctor Moffatt uses for salt which has lost its savor, is a new window through which to view an old landscape. The word speaks with great vividness to our time. It represents the peculiar danger to a church. The greatest danger which confronts the church is not that it may die. The church will not die. The ever-present danger which always lurks before a church is that it may become insipid—that it may stand for nothing in particular. Jesus was giving expression to his fear that his truth and his cause might be committed to those who would lose the bitingly Christian flavor which characterized his way of life.—Michigan Christian Advocate.

A paper by Miss Athleen Edwards intended for this page appears on pages 28 and 29 of this issue.

Modern young people are just as religious, serious-minded, and wholesome as any in the history of the United States, but they are ashamed of it.—Dr. John L. Davis, Washington Square Methodist Church, New York.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

MISS BAME ON FURLOUGH

Friends in the conference will be interested to know that Deaconess Fannie Bame of Charlotte has been granted a year's furlough and in September will enter Scarritt College for a special course of study.

For eight years Miss Bame has been doing a most painstaking and efficient work at Duncan Memorial church in Charlotte as director of religious education and pastor's assistant, and we are sure that the people with whom she has served so faithfully will miss her greatly during her absence.

Miss Lillie V. Wood of the North Carolina conference, who was consecrated at the Council meeting in Washington as deaconess, will take charge of the work in Charlotte during Miss Bame's absence.

MRS. LEITH VICTIM OF ACCIDENT

Friends of Mrs. W. H. Leith, former superintendent of children's work in our conference, will regret to know that she sustained a fall in November in which she broke her hip, and while improved is still unable to walk without crutches. The major part of the time she is confined to a roller chair. At present Mrs. Leith is with her sister, Mrs. H. B. Poe, in Oultewah, Tenn., where she was taken on May 1, when she left the hospital in Knoxville.

In a personal letter Mrs. Leith tells us that though she is confined to her chair she has gathered a number of children together for a story hour each Saturday afternoon and that the little folks seem greatly interested. From 1894 to 1899 Mrs. Leith was in charge of the children's work in the W. N. C. conference and gave the best of her time, her strength and her talents to its growth and advancement. We wish for her a speedy and complete restoration.

YOUNG PEOPLE'S ESSAY CONTEST

At a meeting of the board of missions last year a resolution was adopted launching an essay contest for the members of the young people's missionary societies. This contest is sponsored by the general section of the missionary board, which will furnish all prizes and co-operate with the superintendent of young people's work in every way.

The capital prize is a solid gold medal bearing a likeness of John Wesley and $100 in gold. Other prizes are $75, $50 and $25 all in gold. The contest is open to any member of the Y. P. Missionary Society between the ages of 13 and 25 years. The award is established in recognition of distinguished missionary service. The subjects chosen for the essays are: The Bible as a Missionary Book; The Protestant Movement in Europe; The Redemption of the Congo; Our Relations with Latin America; Christianity and the Orient; The United States as a Mission Field; Christian Service and the Negro; The Immigrant in the South; The Future of the Rural Church, and The Church and Industry in the South.

At a later date a list of books will be suggested for each subject. The board of missions will render all assistance necessary.

The essays must be in the hands of the committee by December 1, 1929. They may be mailed to Dr. Elmer T. Clark, 626 Doctors' Building, Nashville, Tenn.

MARION DISTRICT MEETING

By Mrs. J. S. Rudisill.

The missionary district meeting of the Marion district was held June 21 at Forest City. The meeting opened with a hymn, followed with a Bible reading from the 14th chapter of John. Prayer was led by the local pastor, Rev. M. F. Moores, who in his most gracious manner then welcomed the delegates and visitors to Forest City. Mrs. R. C. Alexander brought a lovely message in song, "My Task."

The district secretary then gave her report and recommendations for the year, followed by roll call of auxiliaries.

Mrs. C. C. Weaver, conference president, was introduced, and she introduced Miss Anna Ogburn of Winston-Salem, who is so ably assisting Miss Amy Hackney in the children's work. Miss Hackney being unable to attend on account of her mother's illness.

Mrs. Weaver gave a wonderful address on our work. She took the words "Go Tell" to emphasize the importance of our work. She gave us a glimpse of the Council meeting held in Washington, and the touching scene of the consecration service, bringing out the fact that Miss Ola Callahan, one of our own W. N. C. girls, was consecrated at this time, and she felt obligated to take her support extra. She inspired us all to do more than we have ever done before.

Mrs. J. F. Jonas then took the pledges, Forest City leading in pledging $500. A most pleasing feature of the day was a vocal solo, "Hold Thou My Hand," beautifully rendered by Mr. Henry C. Giles.

Our presiding elder pronounced the benediction and the meeting was adjourned for lunch.

The afternoon session's opening devotionals were conducted by Mrs. Boyd Jones of Marion, followed by a beautiful duet by Mrs. Bert Moore and Mrs. Birwell Moore, "He Knows the Way."

Delegates from various societies were asked to stand, Rutherfordton taking the banner, having a delegation of 19.

Mrs. Jonas then turned the meeting over to Miss Ogburn. We were delightfully entertained by a short program given by the juniors, after which reports were given by delegates from several children's societies of which we felt proud. Miss Ogburn told a very charming story and talked to children and adults in a wonderfully helpful and instructive way about how to organize and carry on children's work, stressing the need of prayer.

Mrs. Weaver read greetings from our conference superintendent of mission study, Mrs. M. B. Goodwin. Our slogan for 1929 was read in unison and council credits discussed. Mrs. Weaver urged all missionary societies to put on a missionary porgram in their Sunday school each fourth Sunday.

Mrs. Flack of Rutherfordton was elected district promotion secretary, and Mrs. J. T. Harbison of Glen Alpine, assistant social secretary of the district.

Mrs. Jonas placed before the meeting the history of our work, "Fifty Years of Seed Sowing," and Mrs. Weaver talked very interestingly of this book.

Our presiding elder, Mr. Cole, made a brief but very flattering talk in regard to the Woman's Missionary Society assuming entire charge of mission work for the whole church, which was frowned upon by most of the ladies.

Resolutions of thanks were read by Mrs. Scott of Rutherford College, and the meeeting adjourned to meet with Glen Alpine in 1930.

MT. AIRY DISTRICT MEETING AT WEST JEFFERSON

(By Mrs. B. B. Graybeal.

The North Wilkesboro zone of the Mt. Airy district held its annual meeting June 25 at West Jefferson.

The opening devotional was conducted by the pastor of the church, Rev. T. J. Huggins, after which an address of welcome was made by Mrs. James Allen and response was given by Mrs. J. L. Reynolds of Wilkesboro.

Following a delightful solo by Mrs. Carl Graybeal, "My Task," the conference was called to order by Mrs. J. B. Henderson, assistant district secretary, who was the presiding officer. Mrs. J. L. Woltz, district secretary, gave her report which showed what had been achieved during the past year in each department. Mrs. Henderson reported for the North Wilkesboro section of the district, after which the reports from the various auxiliaries were heard, and brought the news of most gratifying successes.

The women were most appreciative of the presence of Mrs. C. C. Weaver, conference president, who delivered a fine inspirational address, the subject of which was "Go Tell," and she also conducted the noon-day devotional.

After the luncheon hour a delightful program was rendered by the West Jefferson and Wilkesboro children. Miss Anna Ogburn of Winston-Salem, made an excellent address on children's work in which she brought forcibly to us what the consequences will be if our women fail to cultivate the children for this great work. (Continued on page 27)

Sunday School Lesson

JULY 21

Ezekiel's Vision of Hope

Ezekiel 47:1-12.

Golden Text: Of the increase of his government and of peace there shall be no end.—Isaiah 9:7.

The visions of Ezekiel yield their most helpful messages only upon careful interpretation. They are couched in highly figurative language employing figures and symbols that may be understood only by reference to events and conditions of the day in which they were portrayed. One reason the Old Testament writings seem uninteresting and difficult of understanding to many is frequently found in the fact that we are unwilling or unable to interpret them in their natural setting. The prophecies of Ezekiel is a book of interesting and significant visions, one of which is the vision recorded in the Scripture passage of this lesson. Other visions which are equally worthy of careful study in Ezekiel are those found in chapters 27, 32, and 37.

Visions and Dreams

It is much more important that each of us come to understand the place of visions in Christian living and kingdom-building than to understand in detail the particular vision seen by Ezekiel. There is an essential difference between mere dreamers and seers of visions. Usually the dream represents a fantastical, imaginary, unreal picture of happenings without much possibility of realization. Visions have usually represented far-sightedness, constructive imagination, idealism, and hope. Dreams are like air castles. Visions may appear similar to air castles of the mind and heart, but usually they are such as permit foundations to be built under them. Ezekiel's visions were essentially those that had to do with vital issues of life, resulting not from fanciful flights of the imagination and withdrawal from reality but from brooding over and immersion in the affairs of life. It is in this sense that visions are possible and needed today. One who sees visions is usually a profound observer of the affairs of men and nations. He sees issues sharply. His sensibilities of hopes, expectation, imagination are made keen.

Not to many of us of today perhaps is given the ability and opportunity to see and interpret visions of national and international significance. But to whom does there not come a multitude of opportunities to see visions of immediate and practical significance in the life of the church and the kingdom near at hand? How often has a minister struggled in vain to impart to influential members of his church constituency a vision of a larger program of service to the community or world! How frequently do selfishness and self-complacency becloud the vision of churches capable of spending their energies and talents far more effectively in kingdom work! What abundant opportunities to inspire young lives to greater preparation for service or higher standards of living are lost by older men and women who fail to see through the shortcomings and blunders of these young people to visions of developed manhood and womanhood! What a multitude of congregations fail to visualize the church of tomorrow in the lives of the teeming youngsters about them and to build that future church well through an adequate program of religious education!

Ezekiel's vision was essentially a vision of hope. This is a needed characteristic of visions. There seems to be an instinctive urge within us that makes us believe that a better day is dawning, that wrong can be overcome by right, that love will triumph over hatred, and that ill will must give way to universal peace. How badly men and women are needed today who are mastered by visionary hope, who believe that if God be on the side of right it must prevail if men do their part! Vision does not blind one to discouraging features of life, it does not lead to superficial optimism. But it enables one to see through discouragement and temporary defeat to a better day, to the realization of the kingdom of God. Jesus was and is the visionary. He saw through the limitations, sins, mistakes, and waywardness of his illiterate followers and envisioned the coming kingdom of God. Hopeful, patient, sacrificial, he spent three short years imparting that vision to others. Today it is the privilege of each of us to share that vision, help to realize it, and impart it to those who are to follow "in his train."

The Sunday School Board Meeting

Most Sunday schools have a Sunday school board or teachers' meeting or workers' council. Usually this group is composed of all the workers who are in any way connected with the work of the school. In many churches the membership of this group is composed of all the other workers, such as Boy Scout masters, Camp Fire Girl guardians, missionary leaders of children and youth, etc. In other words, all who have anything to do with the educational activities of the local church should be members of this group. Each member should know something of the work of the others, and all should come to understand the broad and comprehensive nature of the church's educational program.

No opportunity should be lost to make the meetings of this group helpful to its members and significant for the work of the church school. Certain conditions inevitably tend to lessen the importance and value of the meetings of this group. Prominent among these conditions are the following: Failure to plan carefully each meeting's program and to build a series of meetings into a study of various phases of the school work; failure to canvass the times for meeting available to the members in order to secure a



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complete response; failure on the part of key leaders to check carefully up on those for whom they are responsible to make sure they will attend; failure to prevent items of minor business importance or petty concerns to come before the group for prolonged discussion, thus dissipating the time and energy of the group.

Conversely, certain conditions will go far to assure the group of helpful meetings. One is that of careful planning, preparation for each meeting and judicious selection of problems, themes, or leaders for a series of meetings. This is one of the most important requisites for success in planning the year's program of teachers' meetings. It is highly important that definite effort be put forth to create **esprit de corps** within the group. Nothing serves quite so well to hold the group together, to create loyalty to the program, to secure response to heavy demands, as this spirit. A definite consecration service held in the church before the entire congregation, the use of an outstanding speaker occasionally for purposes of inspiration and guidance, a carefully planned banquet and social occasion (preferably provided and financed by the church itself)—these and other features are highly productive or **esprit de corps** among the workers.

Again, an effort should be made to handle all detailed items of business through an executive committee, reporting only those matters of moment to the larger group or making a summary of action to the entire board.

The Sunday school board or workers' council represents the largest single group of leaders in the local church devoted to one type of service. It is an important group. Every effort should be made to keep meetings, fellowship, and activities on as high an educational plan as possible.—Pittsburgh Advocate.

A HYMN OF HUMANITY

By Thomas Curtis Clark.

O God of all humanity,
Of every clan and clime,
Accept the prayer we lift to Thee
Above the ways of time.
May every heart with love be filled,
Let no proud striving mar
The spirit of true brotherhood
That binds us, near and far.

No more let war's embroiling strife
Despoil our friendly earth;
May hate no more imperil life;
O, bring at last to birth
The kingdom of the loving mind,
The country Jesus saw—
Where it is royal to be kind,
Where friendliness is law.

Renew in us high reverence,
Transform our hearts by prayer,
May godliness and righteousness
And justice be our care.
Thou God of all humanity,
Of every clime and clan,
O speed the day when earth shall hail
The brotherhood of man.



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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

SEALS

Chapters presenting record books at Junaluska and receiving a grade on the standard of efficiency are as follows:

Gold Seal—Bessemer, East Greensboro; Gibsonville, and Centenary, Winston-Salem.

Blue Seal — Advance, Centenary, Greensboro; Hawthorne Lane, and Matthews.

Green Seal—Ebenezer, Holt's Chapel, Grace, Winston-Salem; Main Street, Gastonia; Mount Olivet, Concord; Polkville, Spencer, Wesley Memorial, West Market.

Red Seal—College Place, Cool Springs.

Diplomas

Leaguers receiving their diplomas during past year are: Miss Elizabeth Coble, Bessemer City; Miss Emily Thomas, Bessemer City; Mrs. Joe Jacobs, Gastonia; Miss Mary Ellen Lee, Lawndale; Rev. Herman F. Duncan, Charlotte; Miss Catherine Gardner, Matthews; Miss Elizabeth Mann, Greensboro; Miss Vera Falls, King's Mountain; Miss Addie Mae Davis, Winston-Salem; Miss Lena Goff and Miss Annie Goff, Winston-Salem; Mrs. Clyde Connor, High Point; Miss Erleen Grubb, Greensboro, and Mrs. W. E. Pope, Gastonia.

CONFERENCE OFFICERS, 1929-1930

President—Rev. J. Chalmers Grose, Belmont.

Vice President—John D. Kille, West Asheville.

Rec. Sec.—Miss M. Catherine Gardner, Matthews.

Treasurer—Joe D. Thompson, Mooresville.

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Epworth Era Agent—R. Ray Jones, Greensboro.

Supt. Hi-League—Mrs. G. G. Adams, Mooresville.

Supt. Epworth Junior Society — Mrs. Joe Jacobs, Gastonia.

Supt. Life Service—Rev. W. Arthur Barber, Spindale.

Editor League Page—Rev. G. G. Adams, Mooresville.

District Secretaries

Asheville—John D. Kille, West Asheville.

Charlotte—H. V. Klutz, Jr., Matthews.

Gastonia — Vernon C. Mason, Jr., Shelby.

Greensboro — Miss Mary Wooters, Greensboro.

Marion—Miss Sarah Ross, Morganton.

Mt. Airy—Miss Marian R. Stafford, Stoneville.

Salisbury—Lewis T. Lanier, Kannapolis.

Statesville—Earl W. Reese, Hickory.

Waynesville—Miss Eloise Fain, Murphy.

Winston-Salem—Miss Blanche Gluck, Winston-Salem.

Junior Epworth Hi District Secretaries

Asheville — Miss Blanche Penland, Asheville.

Charlotte—Miss Elizabeth Woodward, Charlotte.

Gastonia—Paul J. Kennedy, Gastonia.

Greensboro—Miss Mary J. Allen, Gibsonville.

Marion—Worth Franklin, Morganton.

Mt. Airy—Miss Alta Perkins, Sturgills.

Salisbury—Miss Gladys Holt, Spencer.

Statesville — Miss Virginia Gabriel, Mooresville.

Waynesville—Miss Louise Stein, Sylva.

Winston-Salem — Miss Addie Jones, Lexington.

HI-LEAGUE

The Hi-League committee made the following report:

First, We recommend that a plan be effected whereby our conference Hi-Leaguers may select their officers annaully, the election of the executive officers being held at the summer camp or assembly. These officers shall sustain the relationship of assistants to the corresponding officers of the senior conference cabinet and shall not be entrusted with the full direction of the program of activities of the Hi-Leaguers. The senior cabinet shall still maintain responsibility for the promotion of Hi-League activities.

Second, We recommend that a Hi-League camp or assembly for credit work be held separately and that the age groupings be adhered to. The senior assembly will thus serve those of senior age and the Hi-League assembly the youth of high school age. The Hi-camp will thus include those of the 12-17 age.

Third: We recommend that a committee be appointed to select the place and time for the Hi-League camp or assembly.

Fourth, We urge the organization of Hi-League unions, separately if possible, or jointly with the seniors, in all communities where there are several Hi-League chapters.

Fifth, We recommend that our conference provide a system of permanent records for the listing of all credits earned by Hi-Leaguers.

North Carolina Conference

TELL IT THROUGH THE ADVOCATE

But little news having been mailed me since I was appointed to help in the editing of the League page, I am filling our space this week with the earnest request that all leaguers of our conference assist me in keeping before the people of our conference, through the use of this page, the most interesting and inspiring works of our young people. Mail to my address, given at head of first column, an account of the activities of your league. Let me know about your camping trips, your picnic parties, your new members, your new chapters, your study courses, and of every work that the league is promoting in your church. I am expecting the conference and district officers to hand on to me whatever of interest that they hear regarding league work in their districts.

WINDSOR ON THE MARCH

The Epworth League at Windsor has renectly been reorganized with a good number of very enthusiastic young people in attendance. The following officers were elected:

President—Mary E. Pender.
Vice President—Bob Copeland.
Sec.-Treas.—Evelyn Murphy.
Cor. Sec.—Rachel Copeland.
Era Agent—William Willis.
First Dept. Supt.—Sarah Smithwick.
Second Supt.—Turner Sutton.
Third Supt.—Mary Virginia Gillam..
Fourth Supt.—John Bell, Jr.

We are looking forward to a summer of real work and we hope soon to see results from the enthusiasm and spirit which is now being shown. Our delegates to the annual assembly at Louisburg, Misses Mary E. Pender and Mary Virginia Gillam gave interesting as well as instructive reports to the league at the last meeting.

We are planning to have a camping trip soon, at which time a course in the handbook will be given and other work of a religious nature, not to mention the good times.

We hope as time goes on to more and more nearly reach the aim of this great organization as expressed in its motto, "All for Christ." Rachel Copeland,
Cor. Sec.

NOTICE

All the leagues of the Washington district are earnestly requested to send the names and addresses of their officers to me at Elm City. I want to write and visit them right away.

S. E. Mercer, Dis. Sec.

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I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Dear Friends:

As I leave this wonderful home it is a pleasure for me to try in this small way to tell you how much the short years here have meant to me.

No words can express my appreciation to all of the Methodist churches for making possible such a home as this for me and the others who need it. Especially to the class and Mr. P. E. Mallison of Springhope, who has made it possible for me to advance in my musical education.

To the Willing Workers class in New Bern which has supported me, I want you to know that I shall always feel grateful to you for your willingness. Your help has kept me here. I appreciate each sacrifice that you have made. I wish that it were in my power to return in some way the kindness shown to me.

Twice each year the L. L. Smith's class at Gatesville has sent me boxes of lovely clothes. This has meant so much to me. It has made me happy each time to get such pretty things to wear and to know that you all made them or bought them for me. I shall miss the clothes and I thank you for them.

While living here I have tried to live up to the best that is in me, to be faithful and true to each of you kind friends, and to our home.

In making trips with the choir I have met many of you. That has made you dearer. I can never forget you. As I leave the home and go out to face the world I shall endeavor to be true to your trust.

To Mr. Barnes and to each worker in the home who has guided me, taught and helped me so patiently through the years, I want you to know that I appreciate what you have done for me. I shall try to prove my appreciation by making my life count for something. With your guidance as an inspiring background and the love of my mother as a guiding star, I want my life to be worth while.

Ever yours, Annie Massengill.

SALISBURY CIRCUIT

Our work is moving on finely. This is an active people. Our Sunday schools, Epworth Leagues and woman's work are in splendid condition.

We have just had our meeting at Granite Quarry. Mrs. Steidley was with us and did the preaching. She is a fine gospel speaker. Our people were delighted with her. The meeting was a good one. She could not stay but one week. I took into the church 19 young people and one elderly lady. We just needed one more week for our meeting, for just as we were getting to high tide, we had to close. I heartily recommend Sister Steidley to any pastor who wants a helper.

I have three more meetings to hold. I am to begin at Rock Grove the third Sunday in this month; want to begin at Bethel on the first Sunday in August and running over the second Sunday, then begin on the third Sunday at Providence and continuing over fourth Sunday in August.

I now have Frank Jordan, who is a ministerial student at Duke, who is to be with me till school opens again at Duke. He is a fine young man who is starting off well. I am sure he will make a great preacher. He is to be with me in these meetings and preach at the different churches. He is a son of the Rev. H. H. Jordan of Coburn Memorial church in Salisbury. I am delighted to have him and am sure he will be quite a help to me and the work. Pray for us, brethren.

E. N. Crowder.

GLENN SPRINGS WATER: ONE OF SOUTH CAROLINA'S GREAT ASSETS

For a period of over a hundred years Glenn Springs has been one of the South's popular springs. Back before the Civil War it was one of the principal stopping places for the people of the coast en route to the mountains. They were accustomed to visit the springs by the hundreds, spending several weeks at the popular hotel for the purpose of cleansing their systems, and ridding themselves of the accumulation of malarial germs. Then, there were a number of springs in the Southeast. It is interesting to note that Glenn Springs is still in operation, the analysis of the water has hardly changed or varied for a century, and while many once popular spring resort hotels are gone and forgotten, the Glenn Springs Hotel, now remodeled and better than ever, is today entertaining guests from far and wide.

Indeed there is a rejuvenation of interest in the old spring and its excellent medicinal water. Shipments of water are being made throughout the Southeast. This popular water was recently introduced into the cloak room of the U. S. Senate, and is being used by the solons of the nation. It is shipped in two five-gallon carboys by express at $3.50 per ten gallons. As it holds its strength excellently, it is used in homes throughout the Southeast. It is popular as a palatable pure table water, but particularly in treatment of chronic constipation, obesity, indigestion and many disorders of the liver, kidneys and stomach. It is indispensible to many families who have been drinking the water for many years.

Glenn Springs is located in the midst of a pretty little village, Glenn Springs, S. C., a dozen miles from Spartanburg, and is reached by excellent highways from all points of the Southeast. The hotel is now in the midst of its busiest season.

W. N. C. WOMEN

(Continued from page 23)

Among the other interesting addresses for the afternoon were: Young people's work, by Mrs. C. C. Weaver; mission study, by Mrs. J. L. Woltz, and social service, by Mrs. W. P. Horton.

Mrs. J. B. Steele of Boone expressed in a happy manner the pleasure of the delegations for the delightful day spent as guests of the West Jefferson society.

YOUNG PEOPLE'S DISTRICT MEETING AT GRANITE FALLS

Three years ago a movement was launched to have the young people's missionary district meetings separate and apart from those of the adult auxiliaries, and judging by the splendid reports that have been received from time to time of these meetings, the undertaking has been most successful. The young people's district secretaries have entered right into the work and have planned programs that have been of exceptional interest and value. The first of these meetings to be reported to us this year is that of the Statesville district which was held at Granite Falls, on June 25, and we are indebted to Mrs. Shelton Miller for this interesting account.

The roll call was answered by 100 representatives and this seemed unsually gratifying since there are only six auxiliaries in the district. Much interest was shown in the work of "little sisters," program preparation, mission and Bible study, and great effort is being put forth by the auxiliaries to win the silver loving cup this year.

The day's program was opened with a devotional conducted by Miss Lois McAfee of Granite Falls, using love as her theme.

Miss Alo Callahan of Scarritt College, recently appointed missionary to Mexico, was an honored guest, and spoke most effectively and interestingly from the Scripture text, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Miss Callahan gave us a glimpse of her life at Scarritt and told us something of her future work.

After a delicious lunch served by the Granite Falls young people the afternoon session was held and opened with a devotional service by the Hudson auxiliary, Miss Alice Anderson presiding. Following this an interesting playlet, "The Missionary Clinic," was presented by Race Street auxiliary of Statesville, Miss Callahan conducted the question hour, after which the meeting closed with prayer by Mrs. W. C. Ferguson of Statesville.

Working your way through college is not a good thing in itself, but a bad thing, to be avoided if there is any other possible way of getting a good college education.—Dean Virginia Gildersleeve of Barnard College, New York

"STEWARDSHIP"

(A paper prepared for the Edgecombe County Federation meeting by Miss Athleen Edwards of Greenville.)

As you know this year has been set apart as "stewardship" year by the Council.

In considering a subject as great as this and of such vital importance to the Church of Christ, we should in the beginning try to understand the term of steward. So this question came to my mind, What is a steward? And what is stewardship? Luke 12:42 says, "And the Lord said, who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" In 1 Cor. 4:1, we find these words, "Let a man account of us as of the mysteries of Christ, and stewards of the mysteries of God." 1 Peter 4:10 says, "As every man hath receied the gift, even so minister the same one to another, as good stewards of the manifold grace of God." In "Man's Relation to Things," by Morrill, is given this interpretation of a steward and of stewardship: "The word steward as used in the New Testament emphasizes the closeness of the fellowship with God in the attitude toward one's possessions." Partner is sometimes substituted for steward and partnership for stewardship. Then let us broaden the term stewardship by saying Christian stewardship is the recognition and fulfillment of personal responsibility for the administration of the whole of life—personality, time, talent, influence, material substance, everything—in accord with the spirit and ideals of Christ.

Who Is a Steward?

So we find that a steward is a person entrusted with the management of things not his own; he controls and gives out for another. And since such is a steward, stewardship must involve: First, occupancy or possession with full control and practically the rights of ownership. Secondly, responsibility, holding the possession thinkingly, with due precaution against waste and loss. Thirdly, accountability, with constant remembrance of a day of reckoning. Stewardship may be summed up in the three words, occupancy, responsibility, and accountability.

Unfortunately, this principle of stewardship has been narrowed down too much, and has been too often applied to the temporal things of life, such as stocks, bonds, money, etc., while the personal application has been forgotten. Stewardship includes the whole law of life. One definition of stewardship is "Stewardship is the Christian life. It does not primarily refer to the property and money, though it includes these."

Christian stewardship enables us to find within ourselves the meaning and purpose of life, to live in all its fullness, and to make the largest possible contribution to life. Stewards of God will seek to find God and to have the right conception of him, and to give him all that is his, wether it be money, time, or talent.

Time a Trust

First, let us think of time. Our time is a trust. Not only does one day in seven belong to God but all days are his. We must render an account of time. Many people who are commendably faithful stewards with their means are wholly unfaithful in their stewardship of time. We are oft times too busy to perform some task that God has committed to us. We will let the affairs of social life or something that we are anxious to do for ourselves take our time away from our Christian duties. We may say, Well, I am paying my church dues and missionary dues, let some one else do the work who has more time. The time is all God's. What distribution are we making of it? Are we willing to use accordingly to God's will what he has so abundantly given to us—time?

Business is a stewardship. The stewardship of the New Testament as we have found does not merely deal with giving but with every phase of life. Business should be for service and not for personal gain alone. Spending should not determine giving. The Christian steward will not buy first, everything that he desires or thinks he needs and then give if there is anything left, but he will give and then buy on the basis of what he has left. It is our task to set this standard for the world and make the business world a Christian world.

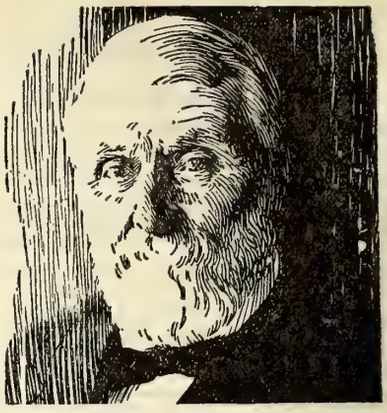
Stewardship of Prayer

One very essential stewardship is the stewardship of prayer. Prayer is the largest available source of power committed to man. It is a trust to be used for God in setting up his kingdom on earth. There is no greater service to be rendered than that of prayer. It is the most exalted stewardship. The poor, the uneducated ,and every man can have a part in prayer. Are we as missionary women sending up our prayers for the promotion of God's work? Are we remembering our "prayer specials?" In the remotest corners of the earth where we can not go, are we praying for some one who can go, and are we praying that we may be shown the work all about us here, and that we may be given the power to do it?

Then, personality, a something to be greatly treasured, is a stewardship. The facts of one's life such as privilege, opportunity, experience, talent, and education are no tto be used selfishly, but for others. Our talent is not to be buried, but to be used so it will increase. Everybody has some talent if they will discover it and use it. We may not be able to do some things as well as some other person, but if we work in the right spirit God will accept it regardless of how feebly done it may be.

How Much Belongs to God?

In summing up stewardship we might say God is the owner of all things. He has never vacated his property rights. Man does not own what he possesses but is a steward administering for God. Man needs to acknowledge the divine ownership by setting aside for God a definite portion or income. All that remains



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must also be administered as the property of God.

As a band of Christian women let us search our hearts and minds and see if we are withholding the things that are our Master's. How about our time? Are we using it according to God's will? Are we Christian business stewards? Then are we praying that God will direct us how to use our time and where to give of our means, or are we afraid to ask God to direct us for fear that he will direct us against our wills? Are we using our talents, or ar they buried? Are we assuming the responsibilities and the opportunities knocking at our doors? Our great opportunity and privilege facing us today is that of the work of the children and young people. It is an opportunity for us to do some real Christian work by giving the youth of our land the Christian training that will make them Christian citizens. The privilege is ours. Are we going to accept it? It is a far greater privilege to be worker or leader amngo the young people than any office that you can hold in the missionary society. That is a stewardship of time, service and prayer.

Do These Things

Are we willing to give of our time and our talent to put on the best programs possible in our missionary societies? To have well planned and interesting programs is the best membership campaign that can be put on. Whether we are an officer in the society, a worker with young people, or on the program in our society, if we give of our time and service, and give it willingly we will certainly influence others. Are we working for self alone, or as missionary women do we have the true missionary spirit, and like Livingston can we say, "Anywhere if it be forward." Let us give of our time more abundantly this year for the study of God's word, and the study of our conditions and needs about us at home and abroad, and make the responsibility for the evangelization of the world ours in the support of the missionary cause in our church. Not how much you should give, for no person knows save yourself and God, but give of your all. The challenge is ours. Let us answer it by saying, Our best we give to the Master.

N. C. SUNDAY SCHOOL

(Continued from page 16)

All of these books can be ordered from Lamar and Whitmore, Richmond, Va.

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A Study of the Junior Child, Whitley; price 60 cents.

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

and into the extreme northwest section of this county you will get at the crest of things, for there is located Creston circuit. It is presided over this year by a hustling and earnest young fellow by the name of Rev. G. E. White, a recent graduate of Emory and Henry College, he having worked his way through that institution by milking cows. Well, this young fellow asked Paul Evans to come over and help put across a Cokesbury training school. Of course it went well. Out of an attendance which usually registered over a hundred each night, 54 enrolled, of which number 44 did all required work and earned certificates of credit, these credit students coming from seven churches, Sutherland leading the way with 15 followed closely by Mountain View and Thomas Chapel with 11 and 10 respectively. It is a pity some more fellows did not milk cows when they went to college.

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North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
THIRD ROUND

July
Graham, a.m. 21
Haw River, p.m. 21
Trinity, p.m. 24
Stem, Roberts, a.m. 27
Mt. Tirzah, New Bethel, a.m. 28
W. Durham, p.m. 31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

Jonesboro 20-21
Newton Grove, Wesley's 27-28
St. Pauls, Barker's, p.m. 28

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

September
Jones, Trenton, 11 21
Centenary, 11 22
Hookerton, Rainbow, 3 22
Grifton, Grifton, night 22
Dover, Dover, 11 28
Newport, Newport, 11 29
Morehead City, night 29

October
Goldsboro Ct., Thompson's, 11 5
Pikeville-Elm St., Elm St., 11 6
LaGrange, LaGrange, night 6
Centenary, night, conference 7
Pamlico, Alliance, 11 12
Oriental, Arapahoe, 11 13
Riverside-Bridgeton, Bridgeton, night 13
Seven Springs, Piney Grove, 11 20
Pink Hill, Webb's, 3 20
Kinston, night 20
St. Paul's, 11 27
Mt. Olive-Calypso, Calypso, night 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

July
Ellerbe, 11 28
Roberdel, p.m. 28

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

July
Springhope, 8 20
Springhope, White Oak, 3:30 21
Rocky Mount, First Church, 11 21
Nashville, 8 21

August
South Rocky Mount, 11 4
Clark Street, Rocky Mount, 8 4
Greenville, Jarvis Memorial, 11 11
Grimesland, 8 11
Washington, 11 18
Robersonville Ct., Arthur, 3 18
Wilson, 11 25
Elm City, 8 25

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
THIRD ROUND

July
Conway, Zion, a.m. 20-21
Williamston, Holly Springs, a.m. 23

August
Halifax, Tabor, a.m. 4
Enfield, Central Cross, 3 4
Seaboard, Sharon, a.m. 18
Garysburg, Oak Grove, 3 18

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

July
Magnolia, Carlton's, 10-3 20
Faison-Warsaw, Goshen, 11 21
Fifth Avenue, 8 21
Maysville, Belgrade, 11 28
Jack-Richland, Haw Branch, 3:30 28

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

July
Biltmore, 11 21
Swannanoa, Bethesda, 3 21
Asbury Memorial, 8 21
Weaverville Ct., Flint Hill, 11 27
Henderson Ct., Fruitland, 11 28
Flat Rock-Fletcher, Balfour, 3 28

August
Oakley, 11 4
Fairview, Skyland, 3 4
Haywood Street, 8 4
Tryon, 11 11
Saluda, 8 11
West Asheville, 11 18
Weaverville Station, 8 18
Brevard, 11 25
Rosman, Selica, 3 25

September
Leicester, Leicester, 11 1
Elk Mountain, Elk Mountain, 3 1
Marshall-Hot Springs, Marshall, 11 8
Central, 8 8
Mills River, Avery's Creek, 11 14-15
Hendersonville, 7:30 15
Candler, Snow Hill, 11 21-22
Acton, Asbury, 7:30 22
Black Mountain, 11 29
Swannanoa, Swannanoa, 3 29

October
Spring Creek, Antioch, 11 6
Acton, Asbury, 7:30 (business meeting) 16

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

July
Monroe, 11 21
Prospect, Bethlehem, 11 20-21
North Monroe, 3 21
Wadesboro, 11 28
Matthews, night 28

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

July
Lafayette St., Lafayette, 11 21
Lincoln Ct., Asbury, 3 20-21
Goodsonville, Goodsonville, night 21
Lincolnton, Lincolnton, 11 28
King's Mountain, King's Mountain, night 28

August
Rock Springs, Rock Springs 3-4
Lowesville, Salem, 11 17-18
Park Street, Park Street, night 18
Cherryville, Cherryville, 11 25
Cherryville Ct., Beulah, 3 24-25
Smyre, Smyre, night 25

MARION DISTRICT
Edwin O. Cole, P.E., 29 W. Fort St., Marion, N. C.
FOURTH ROUND

August
Rutherford College, Rutherford College, 11 18
Burke, Warlick's, 3 18
Table Rock, Oak Hill, 11 30
Old Fort Ct., Bethel, 11 31

September
Morganton, First Church, 11 1
Morganton Ct., Mt. Pleasant, 3 1
North Forest, N. Morganton, night 1
Old Fort, night 4
McDowell, Trinity, 11 6
Mill Spring, Maneas, 11 7
Broad River, Tanner's, 11 8
Bostic, Cedar Grove, 3 8
Ivy, Laurel, 11 13
Burnsville, Boring's, 11 14
Micaville, Bakersville, 11 15
Spruce Pine, Penland, night 15
Avery, Pisgah, 10 22
Elk Park, Cranberry, 3 22
Marion Ct., Pleasant Grove, 11 27
Gilkey, Mt. Hebron, 11 29
Forest City, night 29

October
Marion, First Church, night 2
Glen Alpine, night 3
Marion Mills, East Marion, 11 6
Cross Mill, Cross Mill, night 6
Spindale-Alexander, Alexander, 11 13
Pleasant Grove, 3 13
Cliffside-Avondale, Cliffside, night 13
Rutherfordton, 11 20
Henrietta-Caroleen, Caroleen, night 20

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

July
Sandy Ridge, Mount Herman, 11 21
Danbury, Forest Chapel, 2:30 21
Elkin, 11 28
Ararat, 2:30 28

August
Helton, 11 4
Warrensville, 2:30 4
Todd, 11 11
Jefferson, Zion, 2:30 11
Sparta, 2:30 17
Creston, 11 18
Laurel Springs, Chestnut Hill, 2:30 18

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274.
FOURTH ROUND

July
Mt. Zion, 11 21
Davidson, Fairview, 2:30 21
Newton, 11 28
Mays Chapel, 2:30 28
Maiden, night 28

August
Dudley Shoals, Cedar Valley, 11 4
Grace, 2:30 4
Granite Falls, night 4
Hickory First, 11 11
Hickory Ct., Bethel, 2:30 11
Highland, night 11
Statesville, Broad St., 11 18
Olin, Olin, 2:30 18
Race St., night 18
Ball Creek Camp Meeting, 11 25
Hickory, Westview, night 25

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

July
Norwood Ct., Randall, 11 Sat. and 3 Sun. 20-21
Norwood, 11 21
Main St.-Yadkin-Rowan, 7:30 21
Woodleaf, 11 Sat. and 3 Sun. 27-28
Spencer, Cenrtal 28

August
Salisbury, First Church, 11 4

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Salisbury, Coburn Memorial, night 4
Concord Ct., Rocky Ridge, 11 Sat. and 3 Sun.....10-11
Concord, Forest Hill, 11 11
Concord, Westford, night 11
Concord, Epworth, 11 18
Concord, Kerr Street, 3 18
Concord, Central, night 18
China Grove, 11 25
Landis, Shiloh, 3 25
Kannapolis, Trinity, night 25

September

East Spencer, Long Street, 11 1
Salisbury, Park Avenue, night 1
Salisbury Ct., Bethel, 11 8
Spencer, Central, night 8
Bethel, Bethel, 11 15
Mt. Pleasant, Friendship, 3 15
Concord, Harmony, night 15
Baden, Baden, 11 22
Gold Hill, Rockwell, 3 22
Main St.-Y.-R., Main St., night 22
Albemarle Ct., Tabernacle, 11 29
Salem, Salem, 3 29
Albemarle, First St., night 29

October

New London, 11 6
Albemarle, Central, night 6
Norwood Ct., 11 13
Norwood, night 13
Woodleaf, 11 20

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
THIRD ROUND

July

Lexington, First Church, 11 21
Hiatt, night 21

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How To Get HEALTH and How To Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this:—"Keep your system **pure** and you will have health and strength to gain and enjoy happiness, success and length of years."

But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for physiology plainly teaches you that your liver, which is larger than all of the other glands of the body combined, has the special work of purifying your blood and thereby your entire system and of keeping it pure and healthy.

How Does the Liver Purify?

Physicians tell us that the liver has several functions, one of which is to manufacture a greenish-yellow, bitter fluid called **bile,** which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is **purgative** and **antiseptic** or prophylactic. In health it is your bile that makes your bowels act regularly and freely every day,—it is **Nature's purgative.** It is your bile that keeps your bowels pure, sweet, clean and free from fermentation (gas) putrefaction and decay. Remember that germs do not thrive where there is fresh bile and there can therefore be no fermentation to cause gas, nor putrefaction or decay to produce poisons or toxines Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely from the gall-bladder into the bowels after each meal.

But when the bile becomes stagnant and stops flowing freely, your bowels stop acting regularly and the contents become a stagnant breeding bed for the germs of fermentation (gas) decay and disease. These poisons, (called toxines) are gradually absorbed into your blood and circulate all over your body, poisoning, irrating or inflaming your brain and nerves, your muscles and joints, your heart, lungs, skin, kidneys, bladder, spleen and every vital organ of your body, including your liver, stomach and bowels. Your doctor calls this "intestinal toxaemia."

Functions of Gall-Bladder

In 24 hours your liver secretes about 25 to 30 ounces (5 to 6 teacupsful) of bile, which flows through millions of minute canals, or ducts, uniting to make a large tube which empties into the gall-bladder, as creeks and rivulets unite to form a river that flows into a lake. Your gall-bladder is a hollow muscle that serves the double purpose of a reservoir and a pump. Its functions are similar to those of the urinary bladder. About two hours after eating, when the food is passing from the stomach into the intestine, your gall-bladder should begin its peristaltic contractions, thus pumping the bile into the small intestine where it is mixed with your food. (Bile is also a very important digestive fluid, aiding in the digestion and absorption of fats and oils. But that is too long a story to relate here.)

Nature's Danger Signals

When your car gets out of fix you can tell it. It is the same way with your bile. Nature gives you warning—not by words, but by signals or symptoms. Your doctor recognizes these danger signals and you also should know them and instantly heed them. It may save you much pain, serious illness and perhaps, big repair bills.

When the bile becomes stagnant in your gall-bladder and is dammed back into your liver instead of flowing freely into your bowels you, sooner or later, begin to feel some of the following symptoms:—Your breath may become unpleasant, your tongue coated, a bad taste in your mouth, your food (and tobacco) lose their natural flavor, your food does not agree with you; you may have heartburn, gas, or fluttering around the heart, dizziness or blind spells; you may be troubled with belching or frequent passages of gas from the bowels: the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain, soreness, stiffness in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep. In the morning you are tired instead of refreshed. Gradually your health in injured. Your complexion becomes sallow, muddy or yellow—your skin may be disfigured with liver spots or pimples; dark rings may appear under your eyes, you may become sleepless, restless and irritable or blue and melancholic. You may have frequent colds or dull headache; your bowels stop their free, full and natural action; you have constipation, gas, putrefaction and self-poisoning or "intestinal toxaemia," as the doctors call it. High blood pressure, with headache and swooning spells, may result from continued neglect.

How to Make the Bile Flow

But when the bile stops flowing freely, how can we start it up again? The answer is: **Take Calotabs at bedtime and drink water freely the next day.** This formula represents the best thought and experience of the best physicians in every civilized country in the world. No other purgative will do. If you take oils, salts, cascara, or the many other simple-laxative syrups, powders and candy laxatives, you are merely wasting valuable time. They only make you feel better for a day or two. They do not remove the cause, for they **do not promote the expulsion of the bile** which is Nature's only purgative and intestinal antiseptic. When you take Calotabs you know that you have taken a real, doctor's medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestines and large intestines, is thoroughly cleared and washed clean and pure and your bile is flowing freely. Next morning your system feels purified and refreshed and you are feeling fine, with a hearty appetite for breakfast. Eat what you please and go about your work;—there is no danger, for Calotabs are perfectly safe and create no habit, except the habit of healthy bowel actions.

What Are Calotabs—How Do They Act?

Calotabs are sugar-coated tablets, containing the minimum effective dose of a **thoroughly** purified and refined calomel combined with **assistants** and **correctives.** The calomel facilitates the expulsion of the bile from the gall-bladder into the intestines, and also serves as a mild intestinal antiseptic and diuretic. Every physician knows that no other medicine can take its place; **there is no such thing as a substitute for calomel.** The assistants act like salts, washing the calomel out of the system and preventing its accumulation and any possibility of danger. The correctives settle the stomach and bowels, preventing nausea, sickening and griping effects. Calotabs, (and water) therefore, give you the combined effects of calomel and salts without the nausea, griping and disagreeable taste

The medicine chest of every home should be supplied with Calotabs, one of the most important of all family medicines. It is needed in many cases of sickness, and, if used occasionally, as needed, may assist Nature to correct conditions which, if neglected, may lead to serious illness.

Avoid disappointment by refusing imitations and substitutes. Your druggist can supply you with genuine Calotabs if you insist. For your protection, Calotabs are marketed in original packages only, bearing the copyrighted trademark. Family packages, containing full directions, only 35 cents.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, JULY 25, 1929 Number 30

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Western North Carolina Epworth League Assembly,
Lake Junaluska, North Carolina,
July 1 - 5, 1929

NOTES ON THE CAMPAIGN

Ruffin and Roberts

The alliteration is fine when it comes to Ruffin and Roberts, but this is not all. The fit is just as fine when it comes to putting over the Advocate campaign. Our congratulations to this young itinerant and his people in this as well as in all other good things. We expect the best of Ivan L. Roberts.

D. S. Richardson Triumphs

Brother D. S. Richardson has done some hard work on the Morganton circuit for the Advocate the last few months. The results are manifest in the fine list of new subscribers secured. Not simply on the roll is he; the stars are about to illumine his firmament. How true is the old saying, "Where there is a will there is a way!" The Advocate list in Burke continues to lengthen.

Graham Overlooked

Rev. A. C. Holler sent in his quota more than a month ago, but through an oversight no report was made. Wherever this fine young South Carolinian is at work honor rolls are in order. Graham is fortunate in being favored with such a pastor. We shall watch for the stars to appear.

Bethel and Kennington

Bethel and Kennington go on the honor roll. Kennington has been on that roll ever since he joined the conference and is pretty apt to continue in the place of honor among Methodist itinerants. If he ever gets the "blues" we never heard of it, and if he ever failed to carry with him an adequate supply of gospel sunshine the fact has never been reported. We learned long ago to count on Kennington and have never been disappointed. We thank you for your good work in the Advocate campaign.

Magnolia and McLamb

Where will it stop? "More are to follow." Rev. M. D. McLamb was a little late in getting a stir among the Magnolia saints, but he is going good now. This is the land of tube roses, etc., at the present time; once it was the land of the magnolia. Why not put a few stars in McLamb's crown of achievement? Some of the best people going are to be found in all that section of the Wilmington district. We eagerly await the next report.

South Camden and Baum

The most helpful feature of our ministry is the record being made by our young, well trained men who are coming out of our schools. They get things done. Rev. Herman E. Baum on South Camden is one of these. Somehow whenever there is general advance of the work on a charge the Advocate shares in the prosperity. This will remind Elder Dowd that his district moves up another notch. The end is not yet.

Districts in the Contest

Elder Dowd of the "Betsy" district has it in for Elder Cade of the Fayetteville. The big dash made last week by those in the valley of the Cape Fear took wind out of the sails of those down on the sound and around Roanoke Island. Dowd says the Scotchmen must yet bite the dust.

Then there are those three districts of the high hills. The Mt. Airy is keyed up to the pace of a red Fox; the Waynesville follows that dashing leader, a descendant of a Pickens of Revolutionary fame; while the Marion is sure of final victory. So confident are they that Elder Cole has gone to the Far West. Keep an eye on Marion, Mount Airy and Waynesville.

Durham and Charlotte are sure of themselves. Elder Wooten has a slight edge on Elder Litaker, but not enough to boast of. The campaign grows in interest.

IT RAINS EVERY DAY IN A MINISTER'S FAMILY

By Harry R. Miles.

Dr. Eliot once made the statement that "the Christian ministry is the most adventurous occupation that is still open to youth." The ministry produces a spirit of adventure that becomes incurable, infects the family and lasts to the end. And the unquenchable spirit which is characteristic of ministers is equally represented in their wives.

About thirteen years ago the death of a country minister in the Northwest left his wife with three children, ranging from five to eleven years of age, and a home that was mortgaged. She at once took a position as a country nurse and relief agent and for four years maintained the family without asking aid. She not only carried on this exacting work, but in her month of vacation took summer work at a great state university, that she might keep abreast of new developments in her profession.

Friends who saw that she was in danger of a break under the strain sought a grant from the Board of Relief. The family has had an unusual amount of sickness in the last twelve years, with such serious troubles as blood-poisoning and pneumonia. Still she has gone on with her nursing and kept her children in school. She never speaks of her own burdens "because too many around her are burdened." She accepts her misfortunes without complaint and is blest with a keen sense of humor. Her children are chips off the old block.

A check from the Christmas Emergency reached the home two years ago when clouds hung heavy, and the mother wrote: "I will not attempt to tell you what the gift received only a few minutes ago means. I cannot if I would. Words are inadequate. One must be in my position to understand, and even though it might be worse, I wish that for none other. My son and I, while alone, were discussing the situation and facing the facts. We decided he could not enter college the first semester. He is working on the state highway. Shoveling from 7 a. m. to 6 p. m. is tiring, but good for growing muscles. He has a tan begrudged by many. At first he was much blistered, but it is easier now. His wages are thirty-five cents an hour. Overtime brings a higher rate, and he does as much of this as is well for a boy not yet nineteen. This check will go into the school fund and make it possible for him to enter college late in September."

The many adventures through which this brave woman has brought her family give point to a remark she made when the Pilgrim Memorial Fund was being raised and a deacon not interested in the enterprise said, "Ministers ought to lay aside something for a rainy day." She exclaimed, "Good Lord, deacon, it rains every day in a minister's family!"

The unnumbered rainy days through which she has passed have only made more beautiful the garden which her unconquerable spirit is growing.—Congregationalist.

There was once a tribe of Indians which allowed an orator to speak only for so long as he could stand on one leg.—The Outline.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

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Wesley advised his preachers to preach on the great themes. Were he among us in this day and generation with its many cross-currents and trivial incidents, we would expect him to urge that we hold fast to the main issues. To dribble life away on the little nothings in the midst of much gabble is one of the perils to which we are all exposed; the preacher is in especial danger. Every designing man is ready to aid him in raising a dust; such fall away whenever there is hard work to do and heavy loads to lift.

"We spent a most delightful hour on the crest of old Grandfather. Then the hotelward journey is begun. The evening shadows gather. The air is heavy with the mountain odor, and we come to where the rain has sprinkled the foliage with flashing diamonds. In a short while we sink in that dreamless sleep which is one of the choicest boons of the "Land of the Rhododendron." Such is the closing paragraph of an article in which the late Thomas Neal Ivey told of a trip to Grandfather Mountain. Grandfather is far more accessible in these last days, but the sleep induced in the land of the rhododendron is none the less sweet.

Dr. Charles A. Ellwood in "Man's Social Destiny" says: "Our civilization is imperiled today simply because it is ill-balanced. Our spiritual culture lags so far behind our material culture in its development that we have no adequate control over the latter. Our science, our education, and our government can do much to help to correct this lag in our spiritual development. But in the main this must be done, if done at all, by religion and by the church. For religion is the creator and the conservator of our social ideals; and the church is their chief propagator. The church in this sense is the spiritual power in our society, while the Christian church is the only institution that is devoted to the realization of Christian ideals."

"The finest thing on wheels," declared an advertisement of a Rolls-Royce beautifully displayed in an English newspaper. "That is not true," affirmed Dr. Luccock of Yale in an address last week at Lake Junaluska. "The finest thing on wheels," asserted the eminent professor with all the intensity of his great soul, "is a baby carriage." A rather startling statement in this automobile crazed age full of women who are not willing to be even a part time mother!

Dean Weigle of the Yale Divinity School declares that "personal character and religious faith of the members of the faculty go farther, perhaps, than any other single factor to determine the moral and religious influence of a college or university." Pre-eminently true! But is that not true in every other institution, even the church itself? The character of the preacher determines the character of the pulpit he occupies. The office of bishop is measured by the character of the men who occupy that office. Mark Hopkins can convert a log into a university, while pigmies become a laughing stock in the most richly endowed library, laboratory or lecture room. Man is the measure of all things human.

The annual conferences of the Methodist Episcopal Church that have thus far voted upon the question of "Central Conferences," which gives the churches on foreign soil the right to elect their own bishops, have voted as follows: Ministerial vote, 2,931 for, 159 against; lay, 2,231 for, 42 against. If the fall conferences maintain this ratio, and there seems no reason to expect otherwise, the vote will be practically unanimous for this change in church polity. And there is little question that our approaching General Conference will grant the same or similar rights to the church in Korea, China, Mexico and Brazil. This will be a great new day for these churches which should be allowed to develop their own leaders and eventually to conduct their own affairs.

Is Fighting the Test of Patriotism?

Edwin D. Mead in the Christian Century of last week discusses with such clearness and force and brevity a question which has just been pushed to the fore that we give it to our readers with the hope that they will give it the most careful attention. Mr. Mead of Boston writes:

"In point of law, without doubt, Professor Macintosh is on firm ground, and the judge is antiquated and absolutely wrong. The constitution itself declares that our treaties with foreign powers are a part of the supreme law of the land, and we have just entered into an agreement with sixty nations pledging ourselves to outlaw war as a national policy and settle every dispute by pacific means. To proclaim from the bench that this is a mere gesture and that men must be ready to fight just as before in order to good citizenship is disloyalty and recreancy of the rankest kind. For us from now on to sanction a decree that the measure of political virtue is readiness to fight is to stultify ourselves. The supreme virtue of the Kellogg treaties renouncing war is that it now places the peacemakers on the side of law and the war-makers on the side of lawlessness. This must quickly be clear to the blindest and most obtuse, but to prevent an epidemic of such court proceedings as we have just witnessed at Washington and New Haven public meetings for ringing protests should be promptly organized in every great city in the land. Boston is proud that the energetic and righteous dissenting opinion in the pronouncement of the supreme court in the Schwimmer case was by Justice Holmes and Justice Brandeis, the two Boston members of the court."

This Does Not Disturb Methodists

"Where are we headed and where will we land?" is the heading of an article in the Baptist Advance of Little Rock, Ark., in which is cited the following:

A few years ago the Park Avenue Baptist church of New York City, Harry Emerson Fosdick, pastor, abandoned the requirement of baptism as a condition of church membership and became a true open-membership church. That caused a good deal of agitation and no small controversy.

Not long ago the Tenth Avenue Baptist church of Oakland, Cal., adopted practically the same plan, and not much notice was given to it. Still more recently the Hyde Park Baptist church of Chicago followed suit, even calling for pastor a man who had never been immersed and who does not intend to be immersed.

Now comes the Second Baptist church of St. Louis, M. Ashby Jones, pastor, and joins in a communion service with the St. John's Methodist church of St. Louis.

The foregoing news items do not alarm Methodists even if some of our good Baptist papers utter words of warning and look with fear and trembling upon the present day drift. These Baptist churches which occasion alarm have only adopted what has been the practice of Methodists from the beginning. It has not hurt the Methodist church and Baptist churches will be able to adopt the same practices without harm to themselves or hurt to anyone else.

The Absent One

Though the world is becoming more truly one and the unity of the race more convincingly true, still we suffer the sense of loneliness because of the one who is absent. A figure has vanished. The family circle is broken. Times have changed. Most real is the "sigh for the touch of a vanished hand and the sound of a voice that is still."

Early in the tender associations of life do we become aware of the absence from which there is no escape. Far from mother's kiss and father's care is the boy or girl now away at school. Absence has reversed many an opinion. The noise that used to grate upon the nerves in the hubbub of the rowdy rounds floats back to us as the music of the days that are no more. A tender solicitude fills the day and, as the brooding twilight pulls the curtains, love goes groping through the shadows and faith takes a firmer hold upon the Father of all, pleading his care for the absent one. It is then we dream of the time when the absent one will be home again.

As the years come and go, these experiences of life become more real and the eyes again and again grow moist with the increasing cares and complexities of life. Somehow, though, they remain with us.

The "absent one" may be that member of the circle who months, perhaps years, ago, was laid away under a flower-covered mound in the City of the Dead. The first days of our loneliness, then so bitter, are now a sad sweet memory. There is nothing seen now to tell us of the dear form which amid those awful hours so quickly hid itself in the chilling mist of the silent stream—nothing unless it be a mound which we sprinkle with the first sweet flowers of spring, or a little trinket that has been hid-

den away. Yet the "absent one" is as much a reality to us as in the glad days when we heard the music of the voice. Thank God for that reality! Through the Risen Christ we may say:

"Born unto that undying life,
They leave us but to come again;
With joy we welcome them the same,—
Except their sin and pain.
And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is Life—there are no dead."

Near East Relief Completes Its Task

Fifteen years ago the United States out of pure philanthropy undertook the task of caring for the starving millions in Armenia, Turkey, Syria, Persia and Greece who were the victims of war and Turkish outrage. That work has now reached the stage where there are funds sufficient in hand to provide for the children still under its care and no further contributions will be asked

Near East Relief saved 1,500,000 people from starvation in Armenia, Turkey, Syria, Persia and Greece; it has fed and educated more than 130,000 orphan children; it gave medical service to 6,000,000, and succored 12,000,000 famine sufferers. These are impressive figures.

This is perhaps the greatest work of unselfish benevolence ever undertaken and completed in the entire history of the human race.

We Should Get Down on Our Shoe Leathers

It would be well if the American people would do their joy riding in the good old fashioned way of wearing out shoe leather instead of racing about on rubber tires. For it would contribute to good health, which is one of life's finest assets, and also to thrift, since shoes are less expensive than gas and garage bills.

People complain of hard times, justly condemn high taxes, see their farms and homes advertised by the sheriff, and bemoan the fact that we are all headed toward bankruptcy. Yet at the same time the streets and highways are filled with joy riders and each year increasing millions are being spent for automobiles.

The auto has become a necessity and we for our part rejoice that almost every family has one, but we regret that people do not exercise due discretion in the use thereof.

President Hoover and the "Swimmin' Hole" Stir Memories

Farewell tiled-lined swimming pools with tepid waters artificially warmed; for President Hoover has gone to the head waters of the Rapidan and made a swimming hole with mud bottom and mud banks. And the President of the United States has thereby endeared himself to all the gray-haired boys of his own age and to all the country lads of the present time on the American continent. For what boy especially in the hill country of this nation where the streams are shallow has not had a part in building dams to make swimming holes?

This incident in the vacation days of President Hoover which has found a place on the front pages of our dailies will serve to revive long forgotten memories. In fact it leads us to recall the time when Trinity College, instead of being a rich university with luxurious bathing facilities, was a poor college in the woods of Randolph county—an utter stranger to modern conveniences, not to mention luxuries. In those days as the weather began to warm up in the spring and the bathing season approached the "Old Trinity" boys, who later burned rivers not a few, were accustomed to provide for themselves bathing facilities in a nearby creek.

In the early nineties this dam construction work was in the hands of George Ivey, known in those days as "Tank," but now a big manufacturer in Hickory, N. C. His knowledge of building dams did not extend beyond that of many another of the boys, but he was a member of Professor Bandy's engineering class and this fact gave him a prestige in dam construction that the rest of us did not enjoy. Hence "Tank" became the engineer.

But Engineer Ivey was different from Engineer Hoover in at least one striking particular. The Associated Press writer tells us that Engineer Hoover helped carry the rock to make the dam last week on the Rapidan, but if Engineer Ivey ever touched a single stone with one of his fingers, it was not even whispered about the banks of that "swimmin' hole" in Randolph where students refreshed themselves in the old days; while for Ivey to have placed one stone upon another would have produced a sensation in the ranks of the builders. Our one desire is that Ivey may read the story of President Hoover's toting rock while engineering the construction work last week in Virginia.

People and Things

Rev. Edgar H. Nease, pastor of Gibsonville M. E. church, is getting along fine after an operation last week at Wesley Long Hospital.

Rev. A. C. Holler of Graham will be with Rev. W. C. Jones in a meeting at New Hope church on the Milton circuit next week.

The Central Cross church on the Enfield charge will be dedicated by Rev. S. A. Cotton, presiding elder of the Weldon district, Sunday, August 4, 3:30 p. m. Rev. J. A. Martin is the pastor.

The $15,000 debt at Central, Concord, will all be paid before the annual conference and Brother Courtney will close his quadrennium with Central free of debt. Few men are more successful leaders than R. M. Courtney.

Rev. A. C. Holler is doing a fine work at Graham. The revival at Graham begins on August 18 and Rev. W. L. Maness will do the preaching. Brother Holler announces that this series of services will continue for two weeks.

"Rev. and Mrs. James W. Clegg announces the marriage of their daughter, Octavia, to Rev. George Lipscomb Waters on Thursday, the eighteenth of July, Gotemba, Japan. At home after September first, Hon Cho, Tokupama, Japan."

"I have just closed a splendid revival on Lenoir charge for Rev. T. H. Swofford. We had 39 conversions and the church as a whole was greatly revived. I have September and October open for revival work should any of the pastors need me. Address me Route 2, Summerfield, N. C."—J. L. Rayle.

"Mr. and Mrs. John Raymond McCrary announce the marriage of their daughter, Christine, to Mr. Louise Grant Bowles on Tuesday, the twenty-fifth of June, nineteen hundred and twenty-nine, Winston-Salem, North Carolina. At home after the sixteenth of July, Weldon, North Carolina."

Mr. Chas. S. Stone, an official of Hawthorne Lane church, Charlotte, and a man of lofty Christian character, died suddenly at Lexington, Va., July 17, and the funeral was conducted from Hawthorne Lane last Friday by Dr. E. K. McLarty, the pastor, assisted by Rev. W. L. Sherrill.

"Home coming day at Long Street, East Spencer, will take place the fourth Sunday in this month, July 28. All day services with a number of choirs and quartettes, good singing and some good speaking is expected. All former pastors are cordially invited to be present. Dinner on the grounds is another feature."—E. Myers.

Rev. H. H. Jordan, who for several months has been out of commission, is now back on the job at Coburn Memorial, Salisbury. He is preaching twice a day, but his friends advise him to slow down a bit on the start, especially during these summer days. It is good news to learn that he is so greatly improved after the serious operation that he underwent in the early spring.

Dr. H. K. Boyer is closing a remarkably successful quadrennium at Central, Shelby. The indebtedness on church and parsonage has been reduced $40,000, leaving a present indebtedness of $55,000, which will be easily handled by this strong and developing congregation. Shelby is growing rapidly now and is one of the most attractive cities of the entire state. Methodism is keeping pace with the progressive capital of Cleveland.

Rev. Carlock Hawk of Canton has been granted by his board of stewards the month of August for his vacation. He with his family will spend two weeks at Chautauqua, New York, and the remainder of the time will be spent motoring in Canada. The popular pastor of Canton and his family expect to have a delightful vacation in the north country.

"Mr. Theo. L. Cox of the school of religion of Duke is making good in his work with us this summer. He preaches well, is adaptable, congenial and sincere. Our people are liking him and his work fine. Our meeting at Triplett church is increasing in interest and revival spirit. Started the 14th and will possibly continue through 28th; 25 or more conversions and 10 accessions on profession to date. Pray for us."—W. G. Pilcher.

Rev. H. F. Duncan is back on the job at Duncan Memorial, Charlotte, after a much needed rest following a nervous breakdown from overwork. Brother Duncan is a hard working, talented young man who takes his tasks seriously, as every man must do who expects to succeed. The fine work that he has already done at Duncan Memorial, where the people are devoted to him, will be continued with his accustomed effectiveness and all are happy to know that he is well again.

Rev. C. C. Barnhardt is a North Carolinian who went to Oklahoma a number of years ago and did fine work in that new state as a Methodist pastor. He is now at Sikeston, Mo., where he is making a great record in that important charge. It was our privilege to see him last week at Lake Junaluska. He has increased in weight, is the very picture of health and seems to be very happy in his adopted state. But he continues to hold his native state in warm affection.

Unusually large crowds attended the two revivals held in Caswell county by the evangelistic team sent out by the Duke Foundation from the Duke University school of religion, this team being composed of Rev. Fletcher Nelson, Rev. Ralph Shumaker and Rev. Lester Rowland. The work of these choice men was of a very high order and they made a most favorable impression on the two communities, reflecting credit upon the institution sending them out. At Milton 14 were added to the church by profession and letter, while at the Prospect church ten or twelve were expected to be received last Sunday.

"An interesting event took place at the Sunday school on the past Sunday morning. A very fine body of the summer school students at the Appalachian State Teachers' College have been attending Sunday school and preaching since the summer school began, and they have done very fine work and shown a very splendid spirit, and the churches greatly appreciate their presence and work. But on last Sunday morning they displayed a most splendid spirit of appreciation in presenting to Rev. C. H. Moser, pastor of the Methodist church, a purse consisting of a most creditable sum. Brother Moser was much surprised, as he was not expecting this, and he expressed his appreciation in a splendid manner. At 11 o'clock hour Presiding Elder Fox gave the large crowd present a very fine sermon and an equally good one at the evening hour, after which he held the third quarterly conference, and the reports showed that the work is moving on well.—J. M. Downum.

"We will have home coming day at Fines Creek August 11. One of the home boys is expected to preach the sermon in the afternoon. All former pastors and friends are invited to be with us on this day."—G. N. Dulin.

"August 4, the first Sunday in August, will be home coming day for Princeton circuit. Fellowship, Smith's, Stevens, and Princeton churches all are uniting in an all day service in Princeton church. Dinner at the church. Former members and pastors invited."—J. D. Scott.

Listen to the Michigan Christian Advocate when that paper says: " 'We must get back our early passion,' say the older preachers. Well, we do not have to sign a pledge for five years at $100 a year before we begin. The way to get back is to get back. Many of us get off our sidetracks, back on the main line, without asking John D. Rockefeller for a dollar."

Rev. L. C. Brothers and family have just moved into the attractive new parsonage at Robersonville. Bro. H. H. Pope was chairman of the building committee and his untiring leadership is largely responsible for the success that attended this building enterprise, yet it must be remembered that the church stood with him in the enterprise. The pastor is very appreciative of what the people have done in providing this excellent home.

Two North Carolina boys who have made fine records for themselves since they left Trinity won honors this commencement season. Both have left the state and have gained recognition abroad. Dr. W. A. Lambuth, pastor of Mount Vernon church, Washington, received this time the degree of Doctor of Literature. Rev. Costen Harrell, pastor of Epworth, Norfolk, had bestowed upon him the degree of Doctor of Divinity by Randolph-Macon.

Rev. Euclid McWhorter, pastor of Chestnut Street Methodist church, will leave this afternoon for Lake Tahoe, Cal., for a visit to his brother, Mr. Milton McWhorter. He expects to be away two months. No preaching services will be held at Chestnut Street Methodist church either next Sunday or the following Sunday, he announced yesterday. Mr. and Mrs. McWhorter returned Friday from Seven Springs, where they spent several days.—Robesonian.

"Home coming day at Murphy will be observed on Sunday, August 11. All former pastors and friends are invited to be present. If they cannot come on Sunday, we will be glad to have them the week following. Rev. W. L. Sherrill, who is one of the oldest former pastors living, writes that he will be with us for our home coming day, Sunday, August 11. Rev. Mr. Sherrill will lead us in our love feast at the Harshaw Chapel in the afternoon."—Howard P. Powell.

Clarence Darrow, Rev. W. R. Bowie, Robert M. Lovett and others—atheists, philosophers and distinguished Christian, Hindu and Jewish leaders—met recently in the home of Henry Goddard Leach, editor of the Forum, to discuss the question, "Is Religion Necessary to Progress?" The stenographic report of their conversation is published in the July issue of the magazine. Irving Edman, philosopher, is reported as saying: "You might just as well ask whether people ought to breathe or not, and whether breathing is necessary to progress, as to ask whether people must be religious or not in order to progress. They are inevitably religious in one way or another. Whether you define it as a belief in a God or in cosmic purpose or anything else, being religious is as natural as breathing."—Christian Century.

Rev. A. D. Wilcox, pastor First church, Salisbury, has been suffering for some time with an inflammation of one of his eyes which has impaired the sight. He is now improving and is probably on the road to entire recovery. The inflammation is gradually passing away and he does not suffer pain as he did. Former pastors of the church have been secured to preach for him till able to return to his pulpit. We learn that provision has already been made for the month of August. It is beautiful to behold the willingness of Methodist pastors to aid one another when it is possible for them to do so.

The Pugh families, their kindred and many of their friends will hold their annual reunion this year July 28, on the Guilford Battle Ground, near Greensboro. This meeting place is especially appropriate because of the fact that on the battlefield at Guilford stands the Colonial monument, and a tablet is inscribed to James Pugh, martyr to the cause of freedom in the struggle of the Regulators against Gov. Wm. Tryon. The historical address will be delivered by Dr. W. T. Whitsett, historian for Guilford county, who has made extensive researches and found much new information concerning the Pugh family beginning with its earliest history in South Wales from whence it first came to America. Many of the members of the Pugh family have played an active and important part in our country's history. The occasion promises to be one of unusual interest, and a large crowd is expected to gather for this year's exercises.

Last Monday morning, July 22, Mr. A. A. Connelly, a prominent citizen of Morganton, N. C., died unexpectedly at his home in that town. The dispatch from there says: "Mr. Connelly had been in declining health since the death of his wife two months ago, but his death this morning came suddenly and unexpectedly. He arose at the usual hour, told members of his family that he did not rest well and thought he had better go back to bed. Within a few minutes, before a physician could be summoned, he had passed away, death occurring between 7:30 and eight o'clock. The funeral services were conducted Tuesday morning by Rev. P. W. Tucker, assisted by Rev. G. T. Bond. He is survived by one son, O. S. Connelly, who was associated with his father in business under the firm name of A. A. Connelly & Son, one daughter, Miss Mildred Connelly, and two grandchildren. Two stepsons, E. D. Alexander of Morganton, and Will Alexander of Shelby also survive."

Rev. S. F. Nicks writes of his revivals on the Brookdale charge as follows: "The series of meetings that began at Allensville church Sunday, July 14, closed yesterday at the 11 o'clock service. Rev. J. H. Magonigal of Philadelphia assisted us. Brother Magonigal while handicapped in being blind, yet it does not bother him but little in his work. He is a power in the song service as well as the gospel. In his plan of work he plays the piano and leads nearly all of the songs. He sings many touching gospel solos. We had a very fine meeting at Allensville with seven joining the church. We began our meeting at Trinity church last Sunday afternoon and will continue on through the week, closing next Sunday. The week following Brother Magonigal will assist us at Webb's Chapel church. He then will have two weeks open, the first and second weeks in August, that he tells me he can give to any of the brethren who can use him. He only calls for a free will offering at the close of the meeting. With this, he tells me, he has been able to support his wife and five children."

The Religion of Twentieth-Century Poets

By Thomas Curtis Clark

CONCEDING at once the remarkable contributions of the great nineteenth-century poets to religion, it is clear to even a cursory reader of poetry that in the productions of the past quarter century certain notes have been struck that were not present in most of the earlier poetry. Much of the older religious verse was theological and doctrinal. Man had too little place in its consideration, save as a lost and helpless worm of the earth. The faith there expressed was of an uncertain, "trusting" character. It was not robust. Matthew Arnold, facing the new world of science, mourned that, whereas, "the sea of faith was once, too, at the full, and round earth's shore lay like the folds of a bright girdle furl'd,"

"Now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world."

Such was his timid faith, as expressed in "Dover Beach." "We are here," he said, "as on a darkling plain

"Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night."

Tennyson, thoroughly alive to the implications of the new science, endeavored to work out a faith in harmony with it, but in his "In Memoriam," a dirge inspired by the death of his dear friend Hallam, he could only "grope" and "hope":

"I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

The more virile Browning found a more satisfying faith, expressed in "Rabbi Ben Ezra," in the conclusion that

"He fixed thee 'mid this dance
Of plastic circumstance,
This Present thou, forsooth, wouldst fain arrest:
Machinery just meant
To give the soul its bent,
Try thee and turn thee forth, sufficiently impressed."

Arthur Hugh Clough, too, wrestled with the facts of the new world, and offered this bit of consolation:

"Hope evermore and believe, O man, for e'en as thy thought
So are the things that thou see'st, e'en as thy hope and belief."

But such stretching of "lame hands of faith" and "faintly trusting the larger hope" could not satisfy. In America, in the latter period of Tennyson and Browning, was being struck a new and resounding note, to which the world was, after awhile, to give an attentive ear. Walt Whitman turned from theorizings about God, and loving man as he found him on the street and out on the prairies, became a voice for starving and hoping humanity. In his remarkable "Leaves of Grass," he spoke:

"And I say to mankind, Be not curious about God. . . .
I see something of God each hour of the twenty-four, and each moment, then,
In the faces of men and women I see God, and in my own face in the glass,
I find letters from God dropt in the street, and every one is sign'd by God's name."

Whitman believed in religion and its place in life. To him it was the very essence of life:

"I say the whole earth and all the stars in the sky are for religion's sake.
I say no man has ever yet been half devout enough,
Nor has ever yet adored or worship'd enough,
None has begun to think how divine he himself is, and how certain the future is."

Then, at the end of the nineteenth century, came Edwin Markham's "The Man With the Hoe," in which a great cry was expressed for the degradation that had come to man, in spite of the religion of all the churches:

"Is this the Thing the Lord God made and gave
To have dominion over sea and land?"

Thus was set the background for the religious poetry of the new century, which was to be concerned with the earth as it is, and with man as he is. This new poetry was to strike a realistic, humanistic note.

It was not until 1912 or 1914 that there burst forth in high tide "the new poetry." Lindsay, Masters, Teasdale, Sandburg, Robinson, Frost, Amy Lowell were the names that announced the coming of the new expression. Lindsay was interested in the activities of the Salvation Army—in his "General William Booth Enters Into Heaven"—rather than in the doctrine of the Trinity. Masters was concerned with the inner life of the people of Spoon River village, who had passed from the sight of men. Sandburg "took a true look at the poor, millions of the poor, patient and toiling," and said at the beginning of his great career, "These are my people." Robinson became the portrait painter of modern American literature; he was interested in people. Frost pictured the sorry lot of the worn-out farmers and farmhands of the hard New England soil.

In England, too, sprang up a new race of poets, interested in humanity: Wilfrid Wilson Gibson, grieving for the toilers, those who died in their efforts to secure their "daily bread" and to keep their "fires" going: John Masefield, who, in his "Consecration," dedicated his pen to the poor and maimed:

"Others may sing of the wine and the wealth and the mirth,
The portly presence of potentates goodly in girth;
Mine be the dirt and the dross, the dust and scum of the earth!"

This new sympathy with men and women and children is only one phase of the message of recent poetry. There is also a new interest in God—not the God of the old theologians, but the God who is seen in humanity, and in the common things of earth. In "The Seeker After God," Harry Kemp tells of the "Seeker" who had failed to find God in ancient books, and in solitude, but who at last "turned again to live among mankind"—

"And when from men he no more stood apart,
God, on that instant, visited his heart!"

Walking along "Broadway," Hermann Hagedorn observes:

"How like the stars are these white, nameless faces—
These far innumerable burning coals!
This pale procession out of stellar spaces,
This Milky Way of souls!
Each in its own bright nebulae enfurled,
Each face, dear God, a world!"

James Oppenheim, also a poet of New York, rejoices that God has not overlooked his "tininess" in the great world:

"Though I am little as all little things,
Though the stars that pass over my tininess are as the sands of the sea. . . .
Though even in a city of men I am as nothing. . . .
Ah, not ever I was overlooked."

God comes near, too, to Tagore, in distant India:

"Thou hast made me known to friends whom I knew not. Thou hast given me seats in homes not my own. Thou hast brought the distant near and made a brother of the stranger. When one knows Thee, then alien there is none; then no door is shut. Oh, grant me my prayer that I may never lose the bliss of the touch of the one in the play of the many."

In this new age of religion—for it is nothing less—there is an awareness of the presence of a Spirit in the world. Sings Angela Morgan:

"I am aware
As I go commonly sweeping the stair,
Doing my part of the everyday care—
Human and simple my lot and my share—
I am aware of a marvelous thing:
Voices that murmur and ethers that ring
In the far stellar spaces where cherubim sing. . .
I am aware of the glory that runs
From the core of myself to the core of the suns."

An English poet of mysticism, Evelyn Underhill, finds God coming "in the little things" of earth:

"I come in the little things,
Saith the Lord;
Not borne on morning wings
Of majesty; but I have set my feet
Amidst the delicate and bladed wheat
That sprints triumphant in the furrowed sod—
There do I dwell, in weakness and in power;
Not broken or divided, said our God!"

A great American scientist, David Starr Jordan, sings:

"The God of things as they are
Is the God of the highest heaven;
The God of the morning star,
Of the thrush that sings at even;
The God of the storm and sunshine,
Of the wolf, the snail, and the bee,
Of the Alp's majestic silence,
Of the soundless depths of the sea;
The God of the times and the nations,
Of the planets as they roll,
Of the numberless constellations
Of the limitless human soul."

In the new poets, Jesus appears as the loyal Friend of men and women, especially of laboring men. To Sarah Cleghorn, he is even a member of the union, with his "red card"! Carl Sandburg, looking upon Billy Sunday's violent presentation of Christ's gospel, breaks forth in terrible criticisms:

"You come along . . . tearing your shirt . . . yelling about Jesus.
Jesus had a way of talking soft, and outside of a few bankers and higher-ups among the con men of Jerusalem, everybody liked to have this Jesus around, because He never made any fake passes, and everything He said went, and He helped the sick and gave the people hope."

One of our newest poets, E. Merrill Root, perhaps says it all, so far as following Christ is concerned, when he says in his "Eucharist":

"Still we who follow Christ in deed
Must break the bread and spill the wine;
Still must a costly Eucharist
Be for a sacrifice and sign.

Our bodies broken for the truth
By mobs or Pharisees of state
Must be the bread which liberty
Feeds on, and lives, and waxes great.

Our blood, our covenant of love,
Is the rich wine which we must give
To a sick world that hates the gift—
So, by our dying, God may live."

What have the modern poets to say of the future life? Not much, probably, for they are greatly concerned with today and its issues:

"We know, beyond the last remote surmise,
That life itself is the reward of life,"

says Clement Wood, in one of his sonnets.

To John G. Niehardt, the future is a "gray perhaps." In his prayer entitled "Let Me Live Out My Years," he closes:

"And grant that when I face the grisly Thing,
My song may trumpet down the gray Perhaps;
Let me be as a tune-swept fiddle-string
That feels the Master Melody—and snaps!"

Edgar Lee Masters, though no preacher of immortality, sings in "My Light With Yours":

"When folly and wisdom are no more,
And fire is no more,
Because man is no more;
When the dead world, slowly spinning,
Drifts and falls through the void—
My light with yours
In the Light of Lights forever!"

There is not always certainty in the word of modern poets concerning future existence. But there is always courage and sincerity.

Richard LeGallienne's attitude is questioning, but he is forthright:

"Oh, is the Darkness, too, a lying glass!
Or undistracted, do you find truth there?
What of the Darkness? Is it very fair?"

Duncan Campbell Scott, Canadian poet, has this brave word for those about to die:

"Swing out the boom to float or sink
And front the ocean and the stars."

To many poets of recent days, as to those of older times, the future, if it has anything for man, has infinite beauty; and that is what true poets most desire. Joseph Auslander, a young American poet, has this assurance:

"Somewhere, I know, there is an island's link
Of splendor beat and braided to the moon
Like blossom to blossom in an eternal June;
Somewhere, I know, there shines for me the brink
Of ultimate beauty, and may I hither climb
On the pale ladder of one immortal thyme."

Perhaps all we need to know concerning the future is implied in this lovely fragment from one of the poems of William Alexander Percy, who, being a lawyer as well as a poet, without doubt knows "evidence":

"Some sky is in my breast where swings a hawk
Intemperate for immortalities
And unpersuaded by the show of death.
I am content with what I cannot prove."

—Western Christian Advocate.

It should never be forgotten that Christianity did not come into the world through the editorial page; it came in through the news columns. It was a news event—front page, stop-the-press news! Something happened. "The Word became flesh and dwelt among us." The gospel was first preached as news. Whenever it has been preached with power, it has been preached as news. Whenever it has dwindled down to mere advice, become mere editorial Christianity, it has evaporated into a cloud as vague as a Newfoundland fog.—Halford E. Luccock.

I see nothing in the life of a rich man which the workmen need envy, outside the regularity and security of his existence.—St. John Ervine.

CONFERENCE ON RELIGION AND EDUCATION AT LAKE JUNALUSKA

The conference that began Wednesday evening, July 17, and continued till Sunday evening, July 21, was a big success. It was largely attended and the program from first to last proved to be the very best. We have not for many a long moon heard a series of addresses that were equal to those delivered at Lake Junaluska.

The opening address Thursday evening was by Dr. Norman E. Richardson, president Chicago Theological Seminary. He set a high standard for those who came after him, but those speakers lived up to the demands placed upon them.

"The Home as a School of Christian Education" was the topic for the first day. The second day was devoted to "The Local Church as a School of Christian Education." The third day had for its topic "Educational Institutions as Schools of Christian Education."

Of the speakers that we heard Dr. George Walter Fisk, Oberlin College, Dr. Halford E. Luccock of Yale University, and Dr. F. S. Hickman of Duke appeared on the Lake Junaluska platform for the first time. Each of the three spoke most effectively and there were some who said that the greatest of these was Hickman. But we were taught long ago that comparisons are odious and for that reason can only say that one and all of these gentlemen will be gladly welcomed if they should return.

ENGLAND SPEAKS FOR PEACE

Make no mistake about it, England wants peace. Turn in whatever direction you will, the evidences of her mighty hunger for an end of war are everywhere to be encountered. I have been over here now for a bit more than two weeks, poking my nose into all sorts of out-of-the-way places, interviewing men and women of all sorts and conditions. At every turn one listens to the same words: "We want peace." The people and the newspapers keep saying that no miracles are to be expected of the new labor government. But they likewise make it clear that they do expect peace. In all soberness one may say that if something is not done now to realize the promise implicit in the Kellogg pact, by actual disarmament, by lightening the burden of taxation, and by providing for the judicial settlement of international disputes, the greatest opportunity which the race ever had to rid itself of the fear of war will have been cast away.

It has been a stirring experience to be in Britain during the last fortnight. As we came ashore at Liverpool, there were the newspapers telling of the proposals that the new American ambassador had brought to London, and of the conversation which he was holding that day with Mr. MacDonald in the premier's Highland retreat. Two hours later, as we sat in Liverpool's new cathedral—that great pile that has brought, at last, a new note to cathedral-building after all these sterile centuries—we heard the officiating canon couple with the prayers of rejoicing for the king's recovery the nation's prayer for the successful prosecution of the negotiations for the firm establishment of peace. As we came on to London we found the press, and men generally, applauding General Dawes for his speech before the Pilgrims. In that speech, it will be recalled, the ambassador appealed from the military and naval "experts" to the consultation of statesmen, who should be expected to work out a formula of disarmament "couched in those simple terms understandable to the ordinary man in the street." That same night Mr. MacDonald made his Lossiemouth speech, in which he told his Scotch neighbors of the work that he had undertaken, with the American ambassador, "in preparing a board round which the other nations might ultimately sit in co-operative fellowship, studying the arts and the ways of peace, gaining the sense of security not by arms but by the absence of arms."

So it has gone. There has been scarcely a night in these two weeks during which Mr. MacDonald, or Mr. Henderson, or some other responsible member of the government, has not struck the note of peace expectancy.—Paul Hutchinson from London, in Christian Century.

RUTHERFORD COLLEGE CHURCH BUILDING

After long and discouraging delays the new church building at Rutherford College is well under way, we hope, to completion. The walls are up past the top of the windows and it is expected that the roof will be on before many days. We expect to occupy the auditorium by early fall.

The church is being built of native rock by the Waldensian masons and when completed will be one of the most beautiful small church buildings in this section of the state. It will meet the needs of the college and community.

Our pastor, Rev. W. L. Scott, has donned his overalls and has rallied the people of the community to his support. A small truck was purchased and with the aid of the citizens who contributed their labor material was placed on the ground and sufficient funds have been secured to put the building under roof. We have funds in sight with which to finish the auditorium.

We are not asking the laymen of the conference to contribute to this church enterprise because they have been contributing largely to the support of the college. Since Rutherford College numbers so many of the ministers of the two conferences among her former students and since Rutherford needs a church building in which her students may worship, as president of the school, I am going to ask that the ministers and former presidents contribute $1000 to the new church. Upon reading this I hope each minister will send to Rev. W. L. Scott his check for $25, no more and no less. Brother Scott will deposit these checks on savings in the bank and will not check it out until the full amount is raised. If our ministers and friends will do this **it is the only call we will make.** I am sure Brother Plyler will carry the names in the Advocate until the full amount is reached. Send in your check without delay so we will not have to take up space in the Advocate needed for other interests. Who will be the first?

E. P. Billups.

MEETING OF APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Kentucky, Wednesday, August 28, 1929, at 9 a. m.

All applicatoins must be approved by the conference board of church extension and in the office of the general board on or before August 23, 1929. No application will be entered on the calendar after that date.

T. D. Ellis.

THE HAIR AND THE HIDE: A PARABLE OF SAFED THE SAGE

This beheld I with mine own eyes. A woman from mine own country traveled abroad. And she bought for herself a Jeweled Bracelet and she paid therefor a thousand and four hundred Shekels. And the price did not cause her that she should bat an eye. And this same woman had a Scrap with a Donkey-boy over a tip of one more Piastre, the value of which is five pence.

Yea, and I once beheld a man of mine own country who confessed to the Income Tax Man that he had a Million Shekels, and who spent money like water, and I beheld him in a passion over a matter of Two Pence which he claimed to have been an overcharge in Exchange.

Now my friend Ralph Waldo Emerson, before he went abroad, always provided himself with a few Extra Shekels to be robbed of without losing his temper. And the same also I do.

The Smaller the trifle the more certain do men magnify it to a Principle—straining out the Gnat and gulping down the Camel.

Now when I was a lad there dwelt nigh unto me a Backwoods Philosopher, who spake thus unto me, saying, Safed, Thou wilt surely save thyself a Heap of Worriment if thou shalt learn to let the Hair go with the Hide.

And though I be neither a Tanner nor a Leather-dealer, yet do I know what he meant. And I am sure that a Large Proportion of the Quarrels and Vexations of life occur over the Hair and not about the Hide.

Wherefore have I sought to learn and to teach men not to exalt Trivialities into Occasions of Strife or Anger, but give due regard to the Large Issue, and let the Hair go with the Hide.—Congregationalist.

STATESVILLE DISTRICT NOTICE

In the Advocate's report of the Statesville district conference this week there is a mistake in two names and one name is omitted from the list. I am therefore sending you a correct list of the delegates to the annual conference, and the names of the two men recommended for admission on trial. The list follows:

Delegates to the annual conference: Mrs. A. D. Abernethy, A. C. Flowers, M. H. Goodrum, J. L. Holmes, J. S. Keever, R. S. Kyles, Alva Martin, R. L. MeNeely, J. L. Nelson, H. L. Newbold, L. H. Phillips, Mrs. R. W. Punch, R. F. Rives, R. V. Sharpe, F. C. Sherrill, R. L. Snow. F. D. Stonestreet, R. W. Troutman, Y. F. Thornburg, G. A. Tuttle. Alternates: A. M. Gabriel, W. L. Hefner, Jr., W. W. Holland, G. F. Ivey, J. I. Lutz, R. L. Moore, Carl R Stone, C. B. Thornburg, G. G. Williams.

Alpheus Alexander Kyles and Clyde E. Murray were recommended to the annual conference for admission on trial. J. E. Abernethy.

GOLD STAR MOTHERS

(W. S. Surratt.)

Next year the first of the pilgrimages of Gold Star mothers to France at the expense of the United States government will be made, and already applications are pouring into the war department from those entitled to the privilege of visiting the graves of their sons "in Flanders Field."

Widows of American soldiers buried in France as well as mothers will be eligible for these trips, according to the law passed by the last Congress, provided said widows have not remarried. It is estimated that about 30,000 women, all told, will be entitled to this privilege if they desire to avail themselves of it.

There will be three pilgrimages in 1930, 1931 and 1932, and generally speaking, those applying first will be permitted to go first.

In passing this law, Congress did a most graceful and patriotic act, and it is hoped that every mother or widow who has a loved one buried "over there" may take advantage of the government's generosity in arranging these pilgrimages.

WILL CHICKEN IMPROVE THE QUALITY OF A CHURCH PAPER?

Did you ever hear Joe Rowland brag? If not listen to this versatile editor of the Richmond Christian Advocate when he says:

"Yes, sir, the editor of the Advocate has been pounded. At least it amounts to that. Brother G. E. Aylor of the Madison charge sent him a coop of chickens, the gift of the good people of Oak Grove church. Now, what do you think of that? Who said a poor editor of a church paper is one of the forgotten ones? It is hard for a Methodist preacher to get the best mileage in hot weather without chicken and perhaps these good people, noticing the tone of the Advocate was going down, decided to try to pull it up by supplying the editor with chicken. We thank them and promise to try to give better service on account of this new bill of fare that comes to the editorial parsonage."

NOTES

Thomas J. Finch, for many years known all over Randolph county as "Tom" Finch, passed from earth Saturday, July 20, at the age of 67. He was a millionaire but he never left his Randolph farm nor departed from the unpretentious manner of life that characterized him when a successful farmer before he became a manufacturer. He served two terms as sheriff of Randolph, was repeatedly on the board of county commissioners and through the years looked to as a trusted leader. He was loyal to his church, but as a churchman was the same quiet, unpretentious man that he was as a citizen and business man. Quiet strength was the striking charactertistic of his life. It was estimated that 5,000 people attended the funeral services at Hopewell church last Sunday afternoon. This was the silent tribute of his multitude of friends to the man who had bound them to him with the proverbial hooks of steel.

Rev. R. L. Jerome, who is serving the Mount Olive-Calypso charge during the illness of the pastor, Rev. E. M. Snipes, closed an exceptionally fine series of revival services in the Mount Olive church Sunday evening. The consecrated young pastor climaxed the series with a sermon on the text, "Behold I stand at the door and knock." A fine feature was the singing conducted by J. C. Coston of Hendersonville. Mr. Coston, besides training and directing the choir, gave a solo at each evening service, singing with charm and a sincerity felt by the congregation. Attendance throughout the meeting was most gratifying, interest growing from the start. This series has surely meant a deepening of the spiritual life of the church. At the Sunday morning service there were 16 accessions to the church, 13 taking the vows and three being received by letter.

The Appalling Indifference of Church Members

By J. Bascom Hurley

THE church today is suffering with a stroke of spiritual paralysis and low blood pressure. The vitality of the victim is running at a very low ebb. There is plenty of fever of excitement in every other thing under the sun but religion. Church interests and Christian enthusiasm are things of the past. The spiritual thermometer among our country churches, and others as well, is going down, down, until it is very near the freezing point. While our schools are growing better by leaps and bounds, our churches are growing weaker, and our members are getting more careless about their Christian duties and obligations. If this is so, and I believe many of you who read these lines will agree, why is it so? Why this great falling away? Is it the preachers' fault?

The most effective weapon the devil has ever used is the weapon of indifference. It is far more subtle and hurtful than open opposition. It is far easier to fight and overcome a bold, and probably honest enemy, than one of our own household who does not take religion seriously, and continually makes promises that he is going to do better but never does.

The causes of indifference strike at the very roots of character. For example, a man promises he is coming to church next Sunday morning, but he does not come. Another promises to pay to the support of the church, but he does not do it. Still another promises that he can be counted on to pay the debt he owes by next Saturday evening, say. But he does not show up. That man develops to be a habitual liar, and the foundation of his character is rotten. He claims that he means well, but "the road to hell is paved with good intentions."

Another man admits that he ought to take more interets in his church, but, but—and then follows a list of the most pitiful excuses that is a revelation of the weakness of his character. You can always judge a man's character by his excuses, for they are mostly of his own manufacture. To hate excuses is a virtue, but O so rare among church members of this type. "But he, willing to justify himself, said—" And then Christ wound him up in the irrefutable argument of the Parable of the Good Samaritan.

What are some of the causes of indifference of our church members? Here are some of them:

Lack of spiritual living in the home; neglect of Bible reading and prayer; too busy making a living or making money; the double standard of morals—one for the people and the other, a higher, for the preachers; the delusion that a man has very little to do about his salvation anyway; self-satisfaction and an aversion to rendering service or making a sacrifice. In plain words, these folks are asleep, and unless they are awakened their day of doom is sealed. "Woe unto them who are at ease in Zion."

Why is it so hard to get people to attend a prayer meeting? It is like pulling eye teeth to get some of our best people to go. Think of it. We use to have great crowds to come to a revival meeting. Now, the folks that attend regularly are the ones who habitually go to church. Members used to do some personal work among the unsaved, but now how many can you get to do any such kind of service, or any other definite service that requires prayer and sacrifice?

O how the vast majority will hold their seats when a heart appealing invitation is given to the members to renew their vows. And as soon as the congregation is dismissed what a huzza of laughter and boisterous talking is heard all down the aisles and out in the churchyard.

Mothers don't seem concerned about their sons and daughters, and request prayer for them like the mothers of a few years ago.

In some communities the young people very seldom go to church. If they do go, two or three times in succession is too much. They do not go often enough to get interested.

A man may go through a meeting and lay his life upon the altar of sacrifice and preach his very best, and not a single member will express to him a word of encouragement or appreciation. It is true the preacher's reward is not in the applause of men, but our church people could help lighten the load by expression, by doing like the Samaritan leper who came back to Christ and thanked him. Our church people are very thoughtless about these things, and the outside world is by no means blind to it. There is nothing that helps a preacher so much, outside the approval of his own conscience, as for his people to be responsive and appreciative. A live church is alive spiritually, or it is dead in trespasses and in sins.

Preachers need to preach the full gospel. It is good to preach and keep on preaching John 3:16; but to fail to preach against sin, on hell, and the judgment, is a failure to preach the full Gospel like our Master did. Real preaching brings the blood out of a man—it is sacrificial. It is easier to lecture than it is to preach. It costs little to read a good moral essay, or even to write one, or to give a little advice. But to preach the unsearchable riches of Christ, to continue to sound the note of warning, and beseech men to be reconciled to God, and live Scriptural Holiness, means to shed drops of blood, and practically die as a martyr. Here is one who is willing to do it regardless of results.

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." "Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners will be converted unto thee."

No reading could be so profitable to Americans today as history. Some peoples have fallen through calamity, but the list of such is short and sweet compared with those who have fallen through prosperity. One who has walked above the decay of Egypt, Nineveh, Tyre, Greece, and Rome has seen the lesson written in their ruins.—Harry Emerson Fosdick.

I have long wondered at the desire of many people to suppress the expression of extreme points of view. For myself, there is nothing that makes me so conservative as to hear a radical talk—and nothing that makes me so radical as to hear an ultra-conservative expound his views.—Janes Myers.

His Three Mistakes

By Dr. A. Boyd Scott, Glasgow

"But God said unto him, Thou fool, this night thy soul shall be required of thee."—Luke 12: 20.

GOD called this man a fool. What was the folly? The late Professor Alexander Hislop, a saintly doctor of things divine, who taught us students out of the book of his own soul, gave us one day a homiletical division of this man's folly which may be new to most of us. Said he, "This man's folly lay in his making three mistakes: in mistaking (1) his body for his soul, (2) man for God, and (3) time for eternity."

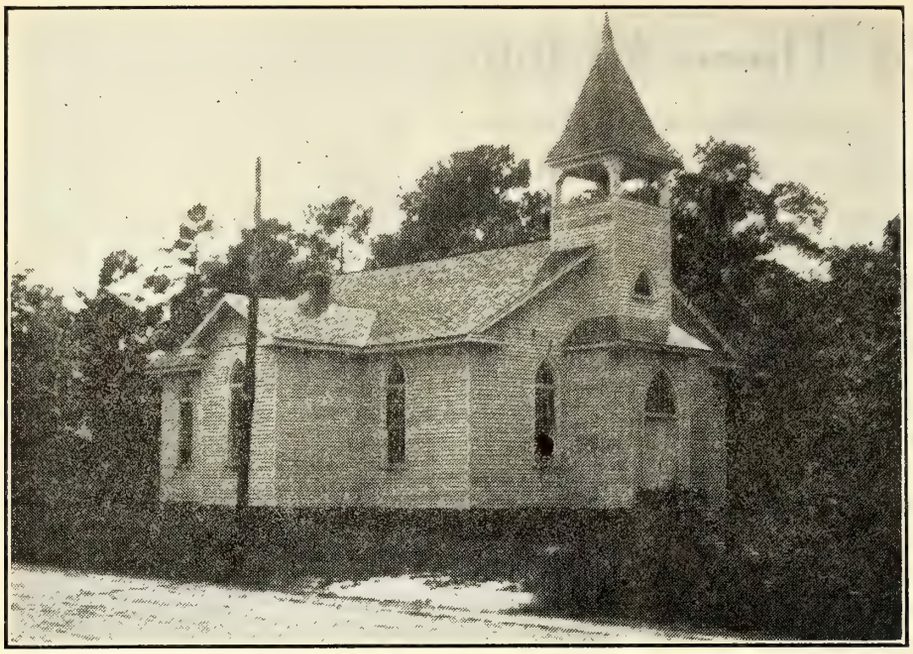
He mistoook his body for his soul. So said my teacher, and you can see his reason for saying it. "Soul," said the fool, "thou hast goods; soul, eat; soul, drink!" And yet I am not quite sure of this. Was it not veritably his soul he sought to satisfy thus? He was trying to satisfy himself; it was himself that ate and drank. Eating and drinking are after all spiritual exercises. Certainly this man was egregiously confused about his soul; but his real blunder had to do with the kind of food therewith to nourish that soul of his. He fed his soul improperly. He thought that barns, corn, fruit, carpets, silks, furs, money could satisfy himself—a very stupid calculation. And what is the proper food for the soul? Learn this of Christ Jesus! "My meat," he said, "is to do the will of him that sent me, and to finish his work." And what is that will? It is the "kingdom." And does not Paul tell us that "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost?" Is not that clear? If we would be nourished in the life that is life indeed, we must crave these foods and insist on getting them, saying continuously to ourselves, in business, in our homes, and in our duty as citizens, "Here and throughout I must have righteousness and peace and spiritual joy, or else I starve!"

There is no mistake about the second of this foolish man's three mistakes. He did indeed mistake man for God. The awful significance of the laws that carry the stars and the most ancient heavens, and kings and shoeblacks, in one plan and system of Providence, had shrunk for him to the one little point of his own self-sufficiency. The sentence that "Man proposes, but God disposes" had dropped from his theology—or rather from his poor philosophy, for he had no theology. The first and the final word is always with God. No matter what we plan or build or destroy, scheming for ourselves or others, or against others, God always has his say, and will have it his own way only. Do we fear that this is an oppressive doctrine, that it tends to suck the marrow from human independence and initiative? We must not be thus apprehensive or burdened with the implication of Fate that seems to lurk in it. Our fathers, who had such a conviction of God's absolute intermeddling with his creatures that nowadays it is fashionable to cry out in horror or testy scorn of what is called their Calvinism, were in the field of practical life men of such independence, courage and initiative as are not surpassed in the history of our tribes or of any other nation. They drank freedom from their assurance that God will have nothing to do with anything of ours that is not along the line of his own just and loving will, but also that God will prosper everything of ours that consorts with that will. Is it not a cleansing comfort to know that God will break in pieces all the schemes of my selfish pride and strike with his pure lightning the towers of my foolish self-sufficiency, and will continue to work to save me, even though it be as by fire? And is it not a consolation to know that nothing we do, or suffer, or attempt, in the light of what we sincerely believe to be God's will, can come to naught, but shall be blessed and completed when, in God's good way, the work of our hands shall be established upon us and adorned by the beauty of the Lord?

In the third place, this man did mistake time for eternity. "Many years!" said he; and that night the "many" shrank to a moment and then burst in the blaze of eternity, final and infinite. So busy was he on that little island of time, prospecting its handful of acres, laying it out, building his puny tower of Babel, when lo, from the great tides of eternity's ocean one little wave rippled and swirled and the island went under! Let us learn from this to be wise! It is not always easy to recollect that we too are thus surrounded by the great sea of eternity. The little island of our daily life is so clamorous with temporal affairs, so banked about its shore with interests that hide the ocean, that we tend to think of it as our abiding stage and home. I hardly like to suggest that at every turn of the day's work we should keep stabbing our heart with the reflection that we never know when death shall fall upon us and tonight may be that night! I admire Spinoza when he says that "the free man thinks of nothing less often than of death." But do not think of death! Think often of eternity! And that is the shining background, not only of death, but of our birth as well, whence we came at first "from God who is our home," and whither we look to pass when God says, "It is now high time for this child of mine to be promoted from his pilgrimage and the barns of earth to the ease and holy mirth of the further mansions of that house of mine in which his soul has already had its habitation."—British Weekly.

WAITING TO GROW

Little white snowdrops just waking up,
Violet, daisy, and sweet buttercup!
Think of the flowers that are under the snow,
Waiting to grow.
And think what hosts of queer little seeds—
Of flowers and mosses; and ferns and weeds,
Are under the leaves and the snow,
Waiting to grow!
Think of the roots getting ready to sprout,
Reaching their slender brown fingers about,
Under the ice, and the leaves and the snow,
Waiting to grow.
Only a month of a few weeks more,
Will they have to wait behind that door,
Listen and watch, for they are below—
Waiting to grow!
Nothing so small or hidden so well,
That God will not find it and very soon tell
His sun where to shine, and His rain where to go
To help them grow. —Selected.



Council Methodist Church, dedicated Sunday, July 14, 1929

CHURCH AT COUNCIL DEDICATED

Council M. E. church was built at Council, N. C., on the Carver's Creek circuit in the year 1919, under the ministry of Rev. T. W. Siler, at a total cost of $3500. Brother Siler not only initiated the idea of a new church but he promoted the idea, and when labor proved difficult to get he even did much of the manual labor himself until his dream was realized and the church completed. The lot upon which the church was built was given by Mr. and Mrs. K. B. Council and this, together with the fact that the church is located at Council, accounts for the name Council church. A part of the present church was an old school building which was moved to the present site and formed a nucleus about which the church was built.

The credit for building the church goes largely to Mr. Siler, who was pastor at the time, and to Mr. A. G. Holmes, who for the most part financed the enterprise. Brother C. Fredere was also a liberal contributor. The trustees and building committee were A. G. Holmes, C. Fredere, and E. B. Council, all of Council, N. C., and all of whom are still faithful officials of the church. But while these deserve special mention it must not be forgotten that every contributor gave more or less as he was able to give.

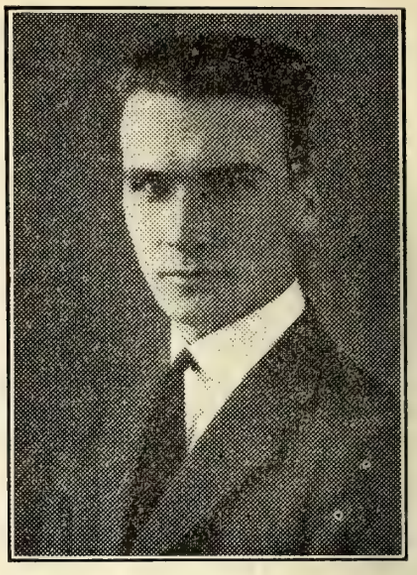
At the close of Brother Siler's appointment on this work there remained an indebtedness of $2800 on the church, which has not been reduced any until the present appointment. But the board of church extension had promised at the time the church was built to give $700 as a last payment. So with this much encouragement we set to work to clear this debt and succeeded, thanks to all who helped, in time to dedicate our church by the latter half of our second year on the work. This occurred on Sunday, July 14. Dr. H. M. North preached the sermon and the pastor, W. D. Yarborough, pronounced the service of dedication.

In addition to clearing the debt of $2800 on the church at Council we have finished our French's Creek church, made improvements on Wayman and Carver's Creek churches and built a $2,000 Sunday school department onto and remodeled our church at Bolton. We are grateful for the fine spirit of co-operation which has enabled us by the Lord's strength to accomplish these things for his kingdom.

W. D. Yarborough, Pastor.



Parsonage of Carver's Creek Circuit at Council



Rev. W. D. Yarborough, Pastor of Carver's Creek Circuit

LONG STREET CHURCH, EAST SPENCER

I am giving a few lines from our charge.

We keep making improvements on our church building and grounds, and some advancement in our work in the Sunday school and the Epworth League.

We conducted a splendid vacation church school in our church. Mrs. H. L. Sides was director and did it in a splendid way. She put in the two weeks I was at the pastors' summer school gathering her materials ready and a fine piece of work was done. Mrs. Sides is one of the teachers in the city schools and is very resourceful, and by another year she can do a much better work. The following of our ladies, most of them teachers in our Sunday school, were workers in this school: Mrs. Alma Earnhardt, Mrs. J. A. Hatley, Mrs. George Thomas, who played the piano, Mrs. C.



Bolton Methodist Church with new Sunday School rooms

L. Culp, Mrs. C. W. Waller, and Miss Gladys Crowell. These all did fine work, giving their time and some of them making quite a sacrifice. Sixty-one were enrolled and there was an average attendance of 53 1-10.

I got out a perfect attendance card and a large number received one. We got from our publishing house an award card with the stars for memory work, and a large number of these were earned.

We hope to wind up our year in a successful manner. E. Myers.

CRESTON COKESBURY TRAINING SCHOOL

The people of Creston circuit have just enjoyed the visit of Brother Paul F. Evans. He came here Sunday, June 30, and opened a Cokesbury school. He was greeted by a class of workers. They welcomed what he had to tell them. Many attended irregularly. The number during the last class session was very large. When the school ended we found that 44 workers had earned credits. We are very proud of these who were so interested. Many were just looking on to see what that "bald-headed fellow" had to say; but they went away filled. They now feel that somebody is anxious to help them in their Sunday school problems. We are greatly encouraged. We have the promise of Mr. Evans to be with us again next year. It is our first experience in the training work, but we feel sure other schools will follow. People are realizing they have living souls to train as workers for God. They see that it is good to study to show themselves approved. They have religion; they need to be better trained. We are thankful to Brother Evans and his associates for their help. G. E. White, Pastor.

RED LETTER DAY WITH ELKIN PEOPLE

July 12 is a red letter day in the calendar of Elkin Methodists, for that is the birthday of our beloved pastor, Rev. L. B. Abernethy. The host of people who know him and love him feel that the day that marks his advent into the world is a day that deserves celebration—that July 12, 1865, was indeed a good day, and a birthday of a long life of loving, happy, helpful days to the people he has served during the years. Everybody loves a secret, but no secret could have been as happy a secret to the men, women, young people and children of our church as the one so carefully guarded the days previous to the 12th of July—for the secret was to be a picnic supper on the church lawn for everybody in the church, as a celebration of Mr. Abernethy's birthday.

A very inspiring and happy spirit has pervaded our congregation during Mr. and Mrs. Abernethy's five-year pastorate. Everybody loves them and they love everybody; but at no time has the contact been more happy, spontaneous and beautiful than the evening of our birth celebration. The weather was ideal and the long tables literally groaned with the choicest delicacies the women could prepare, the appetites apparently keen and capacity infinite. After a time though even the small boys had to admit they must decline chess cakes and fried chicken. A lovely birthday cake was given to Mr. Abernethy—not to be cut until next day. It was beautifully decorated, and he beamed when he saw the pink frosting, just as the six-year-old does.

The tiny children had a table all to themselves with little chairs from the Sunday school room to sit in. This was especially pleasing to Mr. Abernethy, for while the whole congregation loves him and feels he is a real friend to each and everyone, the children feel he belongs in a peculiar way to them.

After the fragments were all cleared away the children—about 50 strong—went into the Sunday school room, and in the gathering shadows were seen scampering across the lawn to the parsonage porch with all sorts of packages. Every package had in it a useful gift, and hid in the contents a wish that Mr. Abernethy may have many, many more birthdays—and that we may celebrate them all in Elkin! X.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

VACATION SCHOOL AT MT. VERNON

We have just closed a six-day daily vacation church school at Mt. Vernon M. E. Church, South. Rev. A. G. Walton of the Duke University ministerial school was director of this work, and was assisted in the various departments by the following teachers and helpers:

Intermediate—Miss Carrie Phillips.
Junior—Miss Virginia Redding.
Primary—Miss Bess Johnson.
Beginners—Miss Virginia Johnson.
Pianist—Miss Zeola Sikes.
Secretary—Mrs. J. C. Woodard.

Eighty-five pupils were enrolled in the school and much interest was taken in the work.

Brother Walton conducted special meetings for the young people five evenings of the week in the church. These meetings were of a social as well as a religious nature and were well attended by the young men and women of the community. The last evening was given over to a big social to which all of the young people of the charge were invited.

Refreshments were served and everyone had a good time.

This project for the children and young people is the first of the kind ever attempted on the Randolph charge, and the church feels that it has been a great success. Chas. W. Redding, Supt.

A WONDERFUL CONVERSATION

A few weeks ago after our regular Tuesday evening prayer meeting at Apex, Mr. O. S. Allen, the charge lay leader of the Cary-Apex work, said he wanted to speak to me. He led me to a Sunday school class room. When we entered the room and found sugar, lard, coffee, rice, chickens, eggs, etc., enough had been said. A wonderful conversation I call it! Mrs. Joyner and I have been enjoying it these many days.

Before the newness of this Apex experience had passed over Cary slipped up upon Mrs. Joyner and me last Wednesday night and filled our back porch with good things to eat. It certainly is nice to serve churches which co-operate in such matters. Fortunate is the man whose privilege it is to serve Cary-Apex work.

Our revival meeting will begin at Macedonia the fourth Sunday of this month. Brother H. R. Ashmore of Lucama will do the preaching for us. We are trusting and praying for a great revival. F. B. Joyner.

A JUDGE SPEAKS

In the eighteen years that he has sat upon the bench in two courts, Supreme Court Justice Lewis L. Fawcett of Brooklyn has had more than four thousand boys less than 21 years arraigned before him charged with various degrees of crime. But of this number only three were members of a Sunday school at the time of the commission of their crime. Says Justice Fawcett (New York Herald Tribune): "I do not hesitate to express the conviction that attendance by young men at Sunday school or other regular religious work, with its refining atmosphere, is signally preventive against crime and worthy of careful study by those who are dismayed by the increase of crime on the part of the young men of America."

The pastor who was fond of figures of speech was making a funeral oration. He began his address, "Friends, we have here only the shell of the man, the nut is gone."—The Churchman.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

CIRCUIT SUNDAY SCHOOL DAY

The following item appeared in The Roxboro Courier and will be of interest to Advocate readers:

"One of the many pretty annual services that are held throughout the Methodist Church is that of Sunday School Day, and we feel safe in saying that no finer service has been held in Person county in a long time than that held at Concord church last Sunday, beginning at ten o'clock, when all of the five churches of the Person circuit came together in a union service in celebration of Sunday School Day. All the churches were represented and particular mention should be made of Woodsdale church. The superintendent of this church, Mr. H. T. Gentry, was present and carried more than 40 of his members with him.

"The program consisted of fine singing and music, and a splendid address by Miss Eunice Jones of Durham, who has charge of an important branch of the Sunday school work in this district. Rev. J. O. Long was slated for an address, but owing to illness of Rev. T. A. Sikes was called on to fill his pulpit at Roxboro at the 11 o'clock hour.

"A very fine play, which had a cast of characters of around forty, was another very interesting feature of the program. 'With One Intent' was the title of the play, and to those who do not especially care anything about Sunday schools we wish to say that after observing the many beautiful features of this play we are sure from now on you will believe in them and the fine things they are doing in the way of leading the young people into a knowledge of holier living.

"The auditorium was taxed beyond its capacity on this occasion and every one was highly pleased with the whole program."

SUNDAY SCHOOL DAY OFFERINGS

There was published in these columns a few weeks ago a list of Sunday schools having sent their offerings taken on Sunday School Day to our treasurer. We list below offerings that have been reported to us by our treasurer, Mr. E. J. Cheatham, Franklinton, since that time:

Lakewood, Durham; Mt. Zion, Mt. Tirzah circuit; Mt. Hermon, Pasquotank circuit; Sharon, South Mills; Trinity, South Mills; Hay Street, Fayetteville; Cokesbury, Steadman circuit; Broadway, Jonesboro; Carthage; Mt. Zion, Moncure; Merrimon; Rainbow, Hookerton circuit; Cokesbury, Fuquay charge; Franklinton; Trinity, Fairmont; Bethany, Northampton circuit; Ingold; Andrews, Shallotte circuit; Grace, Wilmington.

We wish to take this opportunity of thanking these schools for their splendid co-operation in sending their offerings to Mr. Cheatham so promptly and for manifestation of their interest in the work we are doing.

WHITAKERS' COKESBURY

Miss Keene taught "The Small Sunday School" at Whitakers the week of July 7-12. Eleven were enrolled and six received units of credit on this course, including Rev. H. A. Chester, the pastor, and Mrs. L. L. Draughon, superintendent of the Whitakers Sunday school.

SANFORD SCHOOL SET-UP

Miss Keene met with a group of workers at Steele Street church, Sanford, on Monday evening, July 15, to make plans for the standard training school to be held for the western end of the Fayetteville district the week of September 1-6. J. L. Covington of Jonesboro was elected chairman of the board of managers and J. W. Gilliam of Sanford secretary. Other committees were appointed.

PLANK CHAPEL OBSERVANCE

The following item is copied in part from the Henderson Daily Dispatch:

"The annual observance of Sunday School Day was held at Plank Chapel Sunday school, Tar River circuit, on Sunday morning, July 7, taking the place of the usual preaching service. A splendid congregation was present, the Sunday school of more than 200 members, including cradle roll and home department, being present nearly 100 per cent.

"The program of worship was led by J. B. Allen, superintendent of the Sunday school, who this year rounds out 30 years of continuous service in this capacity. The steady growth of the church school in this historical chapel speaks volumes for his faithful, loyal work. The school has an enrollment now of 215 members, being organized along standard lines. Since the addition of seven class rooms in 1924, each of the nine regular classes has a separate class room, well equipped and adequate for every need. The two adult classes meet in the church auditorium.

"The pageant, 'The Messenger of the New Day,' was presented."

MISS KEENE ON THE GO

After closing a school at Whitakers Friday evening, July 12, Miss Keene left for Raleigh and from there early Saturday morning for Troy, where she was scheduled to assist Miss Thelma Cole in an elementary institute for that section of the Rockingham district that afternoon. Sunday morning she visited the Hamlet Sunday school and that afternoon was in an institute at Red Springs for workers in that section of the district. Monday night she met with workers at Sanford to make plans for the Sanford training school. On Tuesday she attended an elementary institute at Sanford and Wednesday night at Hay Street, Fayetteville, and assisted Miss Maude Hunter, district elementary superintendent, in these meetings.

Miss Keene was delighted with these elementary institutes and feels that they have rendered a good service to the workers in these districts. Full reports of these meetings will be sent to this page by the secretaries.

STAFF AT JUNALUSKA

Rev. J. O. Long, extension secretary, and Miss Georgia Keene, elementary superintendent, left Monday for Lake Junaluska to attend the first session of the leadership school. They will take courses on "Interpretation of the New Programs of Work." These courses are a feature of the school this year as the new programs of work are to be ready for promotion this fall.

While at Junaluska these workers will be at Epworth Lodge and will carry on the work of the office from this point.

PIEDMONT CIRCUIT SCHOOL

The week of July 7-12 Rev. J. O. Long taught "The Small Sunday School" at East Rockingham. Twenty persons were enrolled in the class, 11 receiving certificates of credit. Rev. E. R. Clegg is pastor of this circuit.

A CORRECTION

The report of the elementary institute held at Farmville which appeared on this page last week was sent in by Mrs. B. L. Ross of Greenville, who was secretary of this meeting. Through an oversight credit was not given where it is due and we wish to call attention to this and thank Mrs. Ross for this fine report.

UP-TO-DATE ADULT CLASSES

The following adult Wesley classes have made their annual reports or applications since the last list was published in these columns:

Mollie Lowe class, Bethel Sunday school, Burlington circuit; Mrs. S. R. Mansfield, teacher; Mrs. H. H. Danieley, president.

Hillman class, Central Sunday school, Raleigh.

Susannah Wesley, Farmville; Mrs. J. I. Morgan, teacher; Mrs. W. H. Nance, president.

Wesley class, Farmville; W. R. Hooper, teacher; A. W. Bobbitt, president.

D. A. Tuttle class, Clark Street, Rocky Mount; T. T. Thorne, teacher; H. F. Hinson, president.

Sallie E. Johnstone class, Warsaw; J. S. Fleming, teacher; J. E. Leggett, president.

Intermediate-Senior Classes

Willing Workers, Bethel Sunday school, Burlington circuit; Mrs. Maggie Ross, teacher; Miss Maude Garrison, president.

Joyful Workers, West Durham; Mrs. George Glass, teacher; Miss Veleria Little, president.

Continued on page 29

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

A CALL

The opening paragraph of "Our Church School," a sparkling newspaper gotten out by the Sunday school workers of Hawthorne Lane, Charlotte, was written by Dr. E. K. McLarty, the pastor, and reads as follows: "It is charged that Protestants give only 24 hours a year to the religious instruction of their children. As a consequence the children of stewards, deacons and elders are being lost to the church by the thousands. The reason the gospel is not gripping and holding us is because we are not making it effective on young life by an educational process adapted to their needs. The church cannot hold its own without religious education. Let me appeal to parents and teachers to give whole-hearted support to our Sunday school. We call upon every church member to join with us and get good and do good."

PROPOSED CHANGES

After three years of study a commission appointed by our last General Conference will recommend the following changes relative to the Sunday school and Epworth League to the next General Conference: That the Sunday school and Epworth League be merged into a new agency called "The Church School," that the Church School be divided into three divisions called "Children's Division," "Epworth Division," and "Adult Division." It is further recommended that the Children's Division be subdivided into four departments as follows: Nursery, Beginner, Primary and Junior departments; that the Epworth Division be subdivided into three departments as follows: Junior High, Senior High, and Epworth League departments; and that the Adult Division remain as it now is. The recommendation carries a further provision that the Epworth Division meet at least twice a week, once on Sunday morning for worship and instruction and then on Sunday afternoon, or some other time, for devotion and fellowship.

PROGRAMS OF WORK

The General Sunday School Board has displaced the Programs of Work hitherto used and instead has authorized the promotion of five types of Programs of Work as follows:

1. Program of Work E—For the school with four classes and a membership of approximately 50 or less, meeting in a one-room building.

2. Program of Work D—For the school having at least six classes and a membership of approximately 50 to 150, meeting in a church building of one room, or in a building with limited space and equipment in addition to the church auditorium.

3. Program of Work C—For the school of four organized departments in addition to the nursery department, and meeting in a building with at least three assembly rooms in addition to the church auditorium.

4. Program of Work B—For the school having seven organized departments and meeting in a building with at least six assembly rooms in addition to the church auditorium.

5. Program of Work A—For the school having eight organized departments and meeting in a building with at least seven assembly rooms in addition to the church auditorium.

SALEM SCHOOL

The Cokesbury training school held last week at Salem for the Salem circuit braved the busy times and the hot weather and was pronounced a success by all those who attended it. Rev. J. H. Green, pastor, and his good workers went on record favoring making it an annual feature. Forty workers were enrolled in the school, of which number 37 earned certificates of credit, Mt. Tabor furnishing 18 and Salem 17 of these credit students. Two courses were given in the school, Rev. S. M. Needham teaching "The Life of Christ" and Paul F. Evans teaching "The Sunday School Worker, His Life and Work."

MT. AIRY

Last Sunday was spent at Mt. Airy, your humble servant meeting with the Central Sunday school and worshipping with the Central congregation at eleven o'clock, and Miss Little doing the same with the Rockford Street congregation. The former heard a good sermon by Rev. A. C. Gibbs and the latter enjoyed another preached by Rev. M. W. Heckard. After a good dinner and social hour with the Heckards some definite arrangements were made for a series of Cokesbury training schools for that section of the country, in which Brother Heckard will be the instructor. Some of these days it is hoped that a county-wide school may be held at Mt. Airy.

MT. OLIVET

There are three churhes in the Western North Carolina conference named Mt. Olivet. This paragraph has to do with the one on the Davidson circuit and led by Rev. R. C. Goforth, about the hustlingest circuit rider anywhere to be found. Last week he and Rev. J. W. Hoyle, Jr., conducted a Cokesbury training school in connection with the revival services at Mt. Olivet, the idea being to not only revive the church but to set its members, when revived, at a constructive task. Rev. J. W. Hoyle taught the course dealing with "The Life of Christ" and Rev. R. C. Goforth taught the course entitled "Methodism and World Service." Fifty-three credits were earned in the school, these making over 100 credits earned by the good workers of this church during the present conference year. This wonderful record has not been surpassed by any church in the conference, large or small.

The revival revived the church. Preceding this annual meeting a careful survey was made, as has been done during the past several years, and from it certain information was given which directed the focus of attention. In connection with the meeting, Rev. R. B. Bruton, the pastor's assistant for the summer months, taught a class of juniors and intermediates, a non-credit course, on "The Athletes of the Bible." The whole project was so successful that other churches on the circuit are asking for similar services.

MARSHVILLE

The Charlotte district Sunday school institute for circuit Sunday school workers held last week at Marshville was a most profitable meeting. Presiding Elder D. M. Litaker opened the morning's service with devotionals and then surveyed the outstanding needs of the religious educational work of the country church. The remainder of the morning was given to the organization, classification and literature needed for the circuit school. In the afternoon the institute was divided into an elementary section and an administrative section. Fifty choice leaders from various circuits were present and entered into the discussions of the day.

Rev. G. W. Clay and his choice leaders entertained the institute in a most hospitable way. Every need and every want were supplied. It was a decided pleasure to mingle with the good Marshville people and to note the good condition they keep their nice new church. The institute was good in itself but probably the greatest good will come from the several Cokesbury training school set up during the meeting.

WALKERTOWN

A few weeks ago it was my pleasure to visit our congregation at Walkertown and to speak at the morning service. Rev. E. E. Williamson, the pastor, is directing things in his usual good fashion. The main church building has been recently covered and some other improvements made on the Sunday school building. It is always very enjoyable to mingle with the Walkertownites.

LAKE JUNALUSKA

We are now in the midst of the conference on religious education at Lake Junaluska and I am pleased to say that the conference is providing all that was promised for it. The addresses are of a very high order and the open forums are very helpful. The attendance is good, quite a large delegation being here from our conference. Lake Junaluska and its programs are a wonderful asset to Methodism.

IT IS JUST THREE MON THS TILL CONFERENCE!

FROM THE PELICAN PINES

By S. A. Steel.

An old medieval monk, who seems to have had a few drops of green persimmon juice in his blood, attended a university commencement, and seeing a line of students, with cap and gown, file up on the stage to receive their diplomas, remarked to a fellow observer: "They go up fools and come down wise men!" That was pretty hard on the "graduates." I heard this story told of one of "Dean Tillett's boys." He graduated with honor and his parents were proud of his record. While he had done well in his studies, he had specialized in athletics and had a surplus of physical energy. He was action itself. When he went upstairs he leaped over three steps at a jump. When he went out he disdained to open the gate, but vaulted over the fence. His father stood it for awhile, and then said: "John, you are making me nervous with your eternal activity. How about going to the ranch and working some of it off in useful service?" "Fine," said John, "suits me." So his father wrote to the manager and told him he was sending John, just out of the university, on a visit; and to be sure and give him something sure enough to do. In due time John arrived and was welcomed by the manager. John told him he wanted some work. "All right," said the manager; "the boys are off on a round up and there is little doing just now; but they will be here in a few days and then there will be plenty of work for us all." John roamed around for awhile, and seeing a horse in a lot, he asked the manager where he could find a bridle and saddle; he wanted to take a ride. "You had better not go about that horse," the manager said. "He's wild, just off the prairie, never has had a bridle on." "I'll ride him," said John. The manager thought he would have some fun, and at the same time let a university graduate learn a lesson Tillett omitted to teach him; so he got a rope, lassoed the horse, threw him, hog-tied his feet, blind-folded him, and got a bridle and saddle on him. He then untied him and let him get up, and held him while John leaped into the saddle. Then the fun began sure enough. The horse trembling from head to heel, suddenly snorted and stood straight up; then sent his heels in the air; then bowed himself and jumped straight up and down on all four legs; but he couldn't unseat the university graduate on his back. Then he laid down and rolled over; but the moment he got up, John was back in the saddle, and evidently enjoying the sport. The manager leaned on the gate-post, smoking his pipe and laughing to split his sides, secretly thinking he was giving the university graduate a practical lesson. Suddenly the horse started for the open plain as fast as his legs could fly. He disappeared over a hill; but in a short time he came back, his head hanging down, thoroughly cowed, and John walloping him in the flanks with his hat. As he dismounted at the gate, he said to the manager: "That's fun. Give me some work!"

The manager said: "Well, I give it up. I doubt if we have anything around here that will suit you. But it is a little while till supper is ready; suppose you go down and turn the sheep in the lot." John was gone about half an hour, and when he returned he seemed pretty well exhausted. He sat down on the doorstep, wiped the perspiration from his brow, and said: "Well, that was a pretty tough job you gave me that time." "Tough." exclaimed the manager, "a man who can ride a wild horse find it a tough job to get a few sheep in the lot?" "Oh, I had not trouble with the sheep," said John, "but the lambs like to got me." "Lambs," said the manager, "there are no lambs in that bunch of sheep." "There are not! Well, I got six of them in the barn anyhow." Out of curiosity the manager went to the barn, and found that John had run down six jackrabbits thinking they were lambs! Verbum sat.

Mansfield, La.

WE FIND OUR OWN WAY TO HIM

The spiritual body of Jesus exists and is immortal. Some make their life-giving contact with it through the Eucharist; for others that contact is impossible. But they, through the effort of making the earthly life of Jesus real to themselves, find their souls possessed by love and veneration for the Prince of Men. A fount of living water is unsealed in them.

And it may be this, and this alone, is the great Christian experience, ultimate and eternal, though our ways to it must be our own. Of those ways, we may say this, that if they shall truly bring us to the Jesus who is eternal, there must be ways which do not compel us to make sacrifice of aught we truly believe, and know, and are. Of one thing we may be certain: that Jesus would rather be denied by a true man than professed by a liar. . . . He will stand our scrutiny. Keep we our heads as high as we can, they shall be bowed at the last. And without abating one jot of what we truly believe and know and are, we shall, with aboslute sincerity, make the words of the great doctor of the English church our own: "Look upon him, till he look back upon us again, or so he will."—J. Middleton Murry.

EVEN FLIPPANT QUESTIONS COUNT

We complain of this age as a questioning age, but we find that progress has come always because men have asked questions. Those of us in middle age feel that we ought not to be disturbed by having questions asked. We dislike having a new generation come along and ask questions when we think the case is closed. The fact is the case is not closed. Our minds are closed. Some of the questions are the voice of flippancy, but some are the voice of human need. It is a fine thing for any generation to be brought up with a round turn and questioned. Society advances by raising fundamental questions. The fact that one generation has passed a question by is no reason for denying the right of a future generation to ask it.—Bishop McConnell.

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Webster—F. W. Kiker 4
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Haywood—R. G. McClamrock 3
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Judson—L. H. Hipps 1

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Marion 19
Salisbury 15
Waynesville 13

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Mt. Airy 15
Greensboro 15
Washington 12
Fayetteville 12
Statesville 12
Elizabeth City 12
Winston-Salem 10
Wilmington 9
Asheville 8
Weldon .....

Children's Storyland



"IF"

If all the lads and lassies should remember for a day
To do their errands and their tasks as surely as their play,
Should hang their hats and jackets up, and put away their toys,
Should remember that the garden is the place to make a noise—
Why, what a pleasant world for mothers this would be!
How very many happy faces we should see!
For children don't remember, as everybody knows;
But, if children should—why—just suppose!

If all the children's mothers turned forgetful in a day;
If, instead of taking care of toys, they threw them all away;
Forgot to bake the cookies, and forgot the tales to tell,
Forgot to kiss the aching bumps and make the bruises well—
Why, what a dreary world for children this would be!
How many melancholy little folk we'd see!
For mothers all remember, as everybody knows;
But if mothers shouldn't—why—just suppose! —Western Advocate.

NIP AND TUCK

"Oh, look what Uncle Kenneth has sent you, Bob and Ben," cried Mother Peasely, as the twins ran out to the back porch where the express man had just left a crated box.

Out of the box came two velvety rabbits, their ears twitching, pink noses wrinkling, and beady eyes staring at the new world about them.

Bob and Ben, the Peasely twins, shouted delightfully—"At's mine, Bob," Ben said, pointing to the biggest rabbit.

"No, 'taint—that's mine," Bobbie answered back fiercely.

Whew! How quick tempers can flare up! First thing you know, mother had to catch Ben's angry hand pushing Bob back from the box, and Bob had grabbed the big rabbit so tight he was about to squeeze the life out of him.

Mrs. Peasely sighed: "How I do wish you little boys would stop being so selfish!" she said. "Neither one of you ever thinks of the other at all—you are just set on getting the best for yourselves all the time."

The quarrel over "Nip and Tuck" grew so heated that mother said presently, "They must go back to their 'cage,' and neither of you can play with them at all."

So Bob and Ben had to watch from a distance while food and water was put in the rabbits' box. Nip, the big one, after a startled look right and left, began to nibble at his carrots and lettuce, but poor little Tuck was so scared by the noise and movement that he huddled down in a corner trembling pitifully.

While the children watched, Nip stopped eating, looked at Tuck, put his nose under a nice carrot, and rolled it over to the frightened little animal. Maybe they talked in rabbit language—at any rate, presently Tuck rubbed against Nip and took a tiny nibble. The big rabbit scurried off and brought back a lettuce leaf then, and by this time Bob was so excited he just had to catch Ben's arm.

"See him?" he squeaked, "he's feedin' the little one. I b'lieve Tuck's going to eat up all Nip's lettuce, Ben!"

Mother was standing in the kitchen door, and at this moment she stepped up behind them.

"I know two little boys who could learn something from Nip and Tuck," she said. "Suppose Ben tries looking out for Bob and Bob tries looking out for Ben."

"Mamma, let us take 'em out on the grass," begged Bob, "then Ben and me can see how they do, better."

And I haven't heard a cross word about who owns Nip and who owns Tuck since that day, and I think Bob and Ben are really copying the rabbit's good manners. —Janet Ilan Bryan, in Sunshine.

WINGED JEWELS

"Hum! Hum! Hum! Hum!"

The jewel-like bird hovered over the wild columbine. Its long, slender tongue darted into the inverted horns-of-plenty, licking up the bit of nectar in their tips.

He flashed to the window-box, quickly disposing of some tiny insects found on the geraniums. Again, he was back at the bee-balm, for the drop of sweetness concealed in its red tubes.

Never for a moment did his tireless wings cease their whirring. Forward and backward he moved with perfect ease, or hovered above a blossom to sip its precious nectar.

His coat, brilliant metallic green, shimmered in the sun. The ruby at his throat sparkled and shone—now brilliant metallic red, now flaming orange; now deep golden yellow.

"Hum! Hum! Hum!"

Another tiny humming-bird joined the first. This was his mate. No flaming jewel adorned her throat.

Here and there among the gay blooms they darted, draining from each its store of sweetness.

Then like a scintillating comet, she was off for home. Straight to the tall cedar tree she sped, alighting near a small hump on the limb.

Then—what do you think! Out of the hump rose two tiny hummers, no larger than honey-bees. It was not a hump at all, but the daintiest little nest you ever saw.

It was made of plant-down, felted together into a soft cradle. The outside was stuccoed with bits of lichen, bound on by spider web. The whole cup-like structure, scarcely larger than a thimble, looked for all the world like a knot on the limb.

As usual, the young hummers were hungry. Their mother proceeded to feed them. Perhaps you have seen pigeons pump food down the throats of their squabs. That is how young humming-birds are fed.

Finishing this task, the little mother darted forth once more, to flash about the garden, sipping sweets from the nodding flowers.—Angus Norman Macdonald, in The New Outlook.

HENRY'S PRIZE

On their way home from school one afternoon Henry and three of his playmates stopped every now and then to make snowballs to throw at some spot on a tree or fence or telegraph pole. They made believe that whoever hit the mark would get a prize.

When they came to Granny White's house Henry noticed a star-shaped thing halfway between the two parlor windows of the little frame cottage.

"Look, boys!" he cried pointing to the spot. "Let's see who can hit that star!"

"Whee, that's easy!" said one of the other boys, as he picked up some snow.

"This time it's my first turn!" shouted Henry and threw with all his might. But he had aimed a little too far to one side and his snowball crashed right against the window-pane.

Frightened at what they had done, Henry and the other boys ran away as fast as they could till they were a long way form Granny White's house; then they stopped, all out of breath.

"Let's throw snowballs against that barn!" called one of the boys, but Henry did not feel like throwing snowballs any more. He kept thinking of poor old Granny White and the broken glass. She lived alone, and he wondered how she was going to keep warm with a big hole in her window. "I don't want to play any more," he said to the other boys, "I'm going home!"

He walked away as fast as he could toward Granny White's house. But when he reached it he could not bear to look at the parlor window. He went to the back door and knocked. Granny opened it with a smile on her kind old face.

"Well, well, if here isn't Henry!" she said. "Come right in and get warm!"

Henry wondered how she could be smiling when one of her windows had just been broken. He sat down near the kitchen stove and turned to Granny. "I broke your window, Granny. But I didn't mean to. I was trying to hit that star on the front of your house between the parlor windows, and I missed it and struck the glass. I'm awfully sorry!"

Granny White smiled a pleasanter smile than ever. "You didn't break the glass, Henry," she said. "The snow must have been soft, for it did not go through the pane."

Henry was an astonished little boy when he heard that the window wasn't broken after all, and he was glad, too. "That's why you are smiling," he said. "You are so glad that the glass didn't break and let in all the cold air."

"It isn't that alone. I am happy that you were honest and manly enough so that you came back to tell me you did it, because you really thought you had broken the window. I never should have known who threw that snowball, because when I heard it hit the glass and hurried to the parlor window there wasn't a boy or a girl in sight!"

When Henry noticed that it was getting dark outside and told Granny that he must be going home she gave him a big bagfull of cookies and said, "Here Henry, take home these nice, fresh ginger cookies for your supper. I was just baking them when you threw that snowball."

As Henry ran home he was very happy to think that he hadn't broken good old Granny White's window after all. But he was still happier that he had gone back and told her who it was that had thrown the snowball. Then, suddenly, as he hugged the bag with the warm, spicy cookies he thought of something funny: he was the only one of the boys that afternoon to win a real prize and he hadn't hit the mark, either.—The Youth's Companion.

HIS MUTE APPEAL

He had been noticed many times standing at the same place, at the same hour every afternoon, a look of sadness and appeal in his large brown eyes. At each attempt of his to board the car he had been stopped by the conductor who seemed surly and unpleasant. Undaunted, he'd try again the next day with the same result. This daily occurrence aroused the curiosity of the passengers and they questioned the conductor about the persistence of the would-be traveler. The electric car was then running along an open stretch of country, few passengers were getting off or on, so the conductor had time to tell about this true incident:

"I may seem cruel and heartless in my treatment toward him, but he must be broken of this habit of his. You see it's been of long standing and he's getting to be a nuisance," the man explained. "He's been trying to get on this car now for the last month. How he knows this is the car Tom used to run, gets me. You see, Tom was the motorman on this car and that dog was his. Tom loved him like he was a human and the dog loved Tom. The dog used to be waiting at the same spot at exactly the same hour every afternoon and Tom used to let him get on the front platform with him to the next stop which was the end of Tom's run; he'd be through work then and the dog would trot along home with him.

"Yes, sir, that dog has more intelligence than a good many humans have, else how did he know what time to meet this car and which car was Tom's? Anyway, there he stood every day waiting for his master; then last month Tom died." Here the conductor paused to swallow a lump that rose in his throat, for he and Tom had been good friends. "Every day since, that dog has been at the same spot trying to get aboard this car," he continued. "He cannot seem to get it through his dog brain that his master is really gone. He probably thinks he'll find him still running this car. Now we are trying to break him of his habit by cutting him off."

"Perhaps you could break him quicker if you let him ride just once with the new motorman," one of the passengers suggested.

"Not a bad idea," agreed the conductor. So the next day when the car stopped at its usual place and the dog tried to get on, he was allowed to go out on the front platform where he whimpered for joy and started to leap upon the motorman, then when he realized it wasn't his own beloved master, he lay down at the motorman's feet and his whimper of joy turned to one of grief. He seemed to sense at last that all was not well and his appealing eyes actually seemed to be shedding tears. It was a touching sight. At the next stop he was put off. Whether he was dazed or his eyes too filled with tears will never be known, for as he stood undecided and forlorn in the middle of the street as though trying to figure it all out, an automobile came tearing along and hit him, injuring a leg. Then occurred another remarkable evidence of his canine intelligence. He limped to a nearby drug store that he had never entered before; walking on three legs and holding up a paw, the end of which was hanging limp, he made his way to the prescription clerk and eyed him wistfully. Whining softly in a mute appeal for help, he glanced from the clerk down to his injured foot which was evidently painful. The prescription clerk, surprised but understanding, bandaged the paw in splints. The dog wagged his tail, licked the clerk's hand in gratitude, and hobbled from the store.—Christine Goldsmith, in Our Dumb Animals.

Mrs. Key was visiting some friends, and she left the following note for her nearest neighbor:

"Dear Mrs. Garrison. Would you please put out a little food for the cat I have been feeding this winter? It will eat almost anything; but do not put yourself out."—The Booster.

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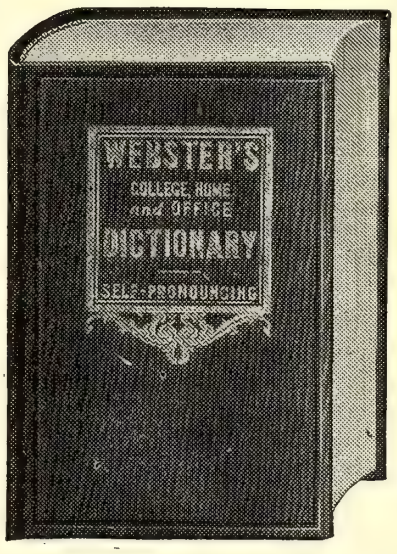
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TODAY

Strength for Today is all I need,
For this, Lord, I earnestly plead;
Courage now, for the strife Today
And the next—each Today—alway.

Only Today is mine to live—
One day at a time thou dost give—
Teach me, then, to live by the day,
To trust, and walk by faith alway.

One step at a time now, Today,
To carry my cross day by day,
Guided by thy precepts alway
Will lead to joy and peace some glad day.

Mrs. Addie Barnes Aycock.

THE MINUTES OF THE N. C. CONFERENCE

To the president of each auxiliary there is being sent a copy of a most important and significant book—the minutes of the conference society.

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WASHINGTON DISTRICT CONFERENCE

The Washington district conference convened in the Bethel Methodist church, Bethel, N. C., June 7, at 10 a. m., with Miss Bessie Harding, district secretary, in the chair. The morning session was opened with the hymn, "Jesus Calls Us," after which Mrs. J. L. Brown of Bethel conducted the devotional.

Mrs. C. M. Burton of Bethel gave a most cordial welcome to the conference, to which Miss Davenport of Conetoe responded.

The children of the Bethel Jewel Band of Bethel, under the leadership of Mrs. S. L. Lewis, presented a very interesting program of song and recitations, closing with a pageant, "Isabel's Dream," which reflected much credit to their leader.

Miss Harding spoke words of encouragement to the conference, giving a review of the Washington district report to our annual missionary conference in New Bern.

Mrs. E. L. Hillman of Greenville addressed the conference, using as her subject, "The Circle a Missionary Agency."

Mrs. Paul Mallison of Nashville, N. C., presented our study work, stressing the importance of the mission study class and preparation of program for monthly meetings, also importance of daily reading and study.

Mrs. J. P. Hooper of Bethel rendered a beautiful solo, after which Mrs. H. B. Branch of Raleigh conducted the Bible hour.

The women of the Bethel auxiliary served a delicious luncheon in the basement of the church.

The afternoon session convened at 2:45 p. m. and opened with the hymn, "Saviour, Like a Shepherd Lead Us."

Mrs. Wooten spoke to the conference on the children's work.

Mrs. Mallison made an appeal to the delegates to report immediately to Mrs. Everett all mission study classes.

Mrs. H. B. Branch spoke on young people's work.

Miss Margaret Strickland of Spring Hope conducted the devotional for the young people's service, after which the young people of the Bethel church presented the pageant, "When Sleepers Become Pillars."

The conference was closed with a consecration service led by Miss Harding.

Mrs. L. C. Larkin, Sec.

MARY HAMBRICK OUTDOOR MEETING

The annual outdoor meeting of the Mary Hambrick Missionary Society was held at the country home of Mrs. T. T. Hester, July 9, with the members of Lea's Chapel Society as our guests.

Our devotional was led by Mrs. Norman Street, followed with prayer led by Rev. T. A. Sikes. After a few words of greeting by our president, Mrs. Margaret Teague ,the meeting adjourned for the social hour.

The lovely home and spacious grounds were thrown open to the visitors. A bountiful supper was spread on tables on the lawn and enjoyed by all.

There were about 50 members of the Mary Hambrick Society present, besides Lea's Chapel Society and other visitors.

The closing hymn, "Blest Be the Tie That Binds," expressed the sentiment of all present. Supt. of Publicity.

THE SNEER

"The Pharisees, who were fond of money, . . . sneered."—Luke 16:15.

Doctor Moffatt has done well to give this word "sneer" a place in the New Testament, for it has had a large place in Christian history from th very opening of Jesus' ministry. It is one of the most unlovely words in the language; and that is fitting, for it is one of the most unlovely things in the world. It has been one of the most destructive and malicious enemies of Christianity. It is not an open fighter's weapon but the favorite dagger of the coward and the snob.—Michigan Christian Advocate.

FROM THE FIELD

The annual enrollment of Palmore Institute, our Methodist school for business men in Japan, is about 900, and so popular is the school that only about ten per cent of those who apply can ever be admitted. These students are not only taught English, typewriting and similar subjects, but are given daily instruction in Christian teachings. At a special evangelistic meeting held in the school in May about 150 signed probationers' cards.

Missionaries who have been in China for 30 or even 40 years declare that never before in their experience has there been such a wonderful opportunity to preach the gospel in that land as there is today. The Rev. J. H. H. Berckman, our Southern Methodist missionary at Changehow, China, notes the fact that today the people are open and eager, and that there is no longer that discouraging and heartless indifference that was so widespread prior to 1927.

Porto Alegre College, Porto Alegre, Brazil, is enjoying one of the most successful years in its history. Within a month after the beginning of the new school year in February—for schools in Brazil run from February to about December—there were 120 applicants for places in the dormitory, although the school was full to capacity at the time of the opening. Prof. J. Earl Moreland is director of this successful mission enterprise.

"We desire the temperance movement in Brazil to be free from all religious bias," says the Rev. Charles A. Long, presiding elder of the Petropolis district, "but because it originated in Protestant circles, it meets with no little opposition among the Roman Catholics merely for that reason as well as from the lovers of rum. Brazil has a long way to go yet before she gets away from Jesuit intrigue and slander and persecution in the dark.

The greatest event of the spring term at Soochow University, China, was the evangelistic campaign conducted May 12-15. The attendance was voluntary and the chapel was nearly full at every service. On the last day when cards were passed and signed only 21 wrote down that they were opposed to Christianity.

The Rev. Wesley M. Smith, our Methodist worker on the Chengshu circuit, Soochow district, China, reports that he and his native assistants have many more calls and opportunities for service than they can possibly answer or meet.

Faith is more than a foolish venture; it is a glorious adventure: not a leap in the dark, but a bold seeking for the light.—Forward.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

MY BIBLE

O Book of books! Old yet ever new,
Full of rich truths, refreshing as the dew;
Sweet promises to cheer me on my way,
And strengthen me in faith and hope each day.

O guiding star to shine on each dark night,
And lead me on to glad eternal light;
O well of mercy, ever bubbling up,
Reviving me each day, fill thou my cup.

O may I drink deep draughts of truth and love,
To teach me more of life in heaven above and search the Word with promises so rife,
That I may find in it eternal life.

Mrs. E. M. Anderson.

GOOD PROGRAM CREATES INTEREST

The following article from First church society of Charlotte, contributed by Mrs. Paul H. Allen, proves to us the necessity of making the programs for our monthly missionary meetings of interest, that we may not only increase our membership and attendance, but awaken interest in the various departments of our work. Mrs. Allen writes:

"The women of the First Methodist church of Charlotte feel that they have solved the problem of attendance at the monthly meetings of the missionary society. The fact that the members were not attending the meetings had become a matter of deep concern to the president and others interested in the society. Everyone felt that if the programs were made interesting enough to attract the problem would be solved. A very able program committee was appointed with Mrs. Mattie Stewart as its head, and the results have proven that our president was right. Not only have our women come to the meetings, but a fine spirit of co-operation has resulted, as members who have never taken part in programs before have responded gladly when asked by Mrs. Stewart.

We have had missionary plays, special speakers, using local welfare workers when our programs were on social service, etc. The last meeting was on a hot July afternoon and our room was filled. The program was a study of hymnology. Six of our best loved hymns were studied—the authors, the occasion of their being written, or some interesting incident in connection with them. Some were sung by the whole group of women and one lovely solo, "The Ninety and Nine," was sung by Mrs. Stewart.

Not only have our programs for the general meetings been planned, but our committee has arranged in detail our circle meeting programs, fitting them in and using, of course, material in our year books and bulletins. Articles in the Voice have been used and elaborated upon, articles in outside periodicals, posters have been made and in many other ways there has been presented to the members missionary information in an interesting manner that has certainly given a new impetus to the missionary work in our church. We all feel most grateful to the committee and we want to pass the information to other societies who may be struggling with the same difficulties."

SALISBURY DISTRICT MEETING

By Mrs. R. C. Coble.

Park Avenue church, Salisbury, was the meeting place of the woman's missionary societies of the district for their annual meeting on June 14. Mrs. Z. V. Moss of Albemarle, district secretary, presided and the day's session opened with a devotional led by Mrs. M. C. Newland of Salisbury who, reading references from several books of the Bible, stressed spirituality and faith. Mrs. W. E. Beaver sang "Have Thine Own Way," and the welcome address was given by Mrs. W. W. Bean and was responded to by Mrs. J. F. Shinn of Norwood.

Nearly every society in the district was represented, each giving a splendid report in both missionary and local work. In her general report of the district Mrs. Moss gave an encouraging report, with the district societies numbering 21 and with only eight churches being without a missionary organization. Mrs. H. A. Dunham, conference corresponding secretary, reviewed the work of the jubilee year, making an inspirational address. Mrs. S. C. Hawfield talked on Christian stewardship, emphasizing especially stewardship of time and talents. Social service work was presented by Mrs. Mary C. Clinton, superintendent of welfare work in Salisbury; Mrs. Charles McCanless and Mrs. L. E. Brown, conference superintendent of social service, who was a valued visitor of the day.

Lunch was served at the noon hour by the ladies of Park Avenue church. The afternoon devotional was conducted by Mrs. C. M. Bobbitt, who brought a most helpful message in which she emphasized working in the strength of the Lord.

An outstanding feature of the afternoon session was the paper on mission study by Mrs. Whitley of Albemarle. (We hope to present this paper very soon for our readers.—Editor.)

"How to Hold the Young People" was discussed by Mrs. A. C. Dayvault of Mt. Olivet church, and was followed by Mrs. J. Frank Spruill, conference of Y. P. work, who spoke in an inspiring manner about her work. Children's work was presented by Mrs. R. L. Horton of Albemarle and Mrs. W. W. Hagood of Charlotte, conference vice president, addressed the women on "Ways of Nurturing Jubilee Societies." After an interesting talk on finances by Mrs. P. N. Peacock, conference treasurer, the pledges for the year swere taken. Mrs. C. M. Bobbitt was named promotion secretary of the district, and Mrs. Chas. McCanless was chosen as district secretary of social service. Special music was rendered at both sessions by a quartette from Central church, Albemarle, and by the choir of Park Avenue church.

MOTHER'S DAY IN AFRICA

We are indebted to Mrs. E. Myers for the following account of Mother's Day in the Congo, which was sent her by her son-in-law, Rev. W. E. Tabb, who with Mrs. Tabb (nee Mary Taylor Myers) is engaged in missionary work in Minga Station in Africa.

Mr. Tabb says: "It has been one of the most impressive features of my few months in the Congo Belge to watch the interest of these dear people as they tried, with floral offerings, to honor and reverence the mothers who gave them birth. The day preceding Mother's Day announcement was made that every man, woman and child attending the Sunday morning service was to bring a flower of some kind, no announcement of the purpose being given. Because of the scarcity of home grown flowers it was thought best to let them bring any kind of a flower they could find in the woods which are literally filled with many kinds that are very beautiful.

On the morning of Mother's Day between the ringing of the first and second church bells a hundred mission boys of their own initiative decided to parade through the mission compound as they went to church. Dressed in their very best clothes, which is usually a bright colored cloth draped about the body, they marched to the farther corner of the compound and back, down the center walk which leads directly to the church.

They ranged in ages from five to 20, the larger ones being in front and the line getting smaller as they came. Each had a beautiful bouquet of flowers which he was holding very proudly as he came.

These boys marched into the church and circled around it while the missionaries were getting in. Then they took their places, each with a bouquet in his hand and a smile on his face. Soon after came from the girls' home 22 little girls dressed in their Sunday best with their flowers, racing for first place in the day's affair. Then came the young men, and the men and women from the mission village. The very air seemed to be filled with the spirit of the day in a land that has not yet realized the significance of the occasion, and in a country where the real value of a woman has not been found out. The church was packed with smiling black faces and beautiful forest flowers, a demonstration as beautiful as any in a Christian land.

After the usual opening numbers of the morning service the missionary explained to his hearers the significance of

[Continued on page 27]

Sunday School Lesson

JULY 28

The Story of Daniel

By Dr. Frank M. McKibben.

Golden Text: They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. —Daniel 12:3.

Many differences of opinion exist with respect to the date, authorship, and purpose of the book of Daniel. These items are, of course, of great significance to the critical student of the Old Testament. They should be of considerable interest to all students of the Bible, for the final interpretation of such writings must be made with as complete an understanding of these facts as it is possible to secure. There are those who belittle and criticize the careful study of Biblical sources, feeling that it is not essential and yields little value to our knowledge of the Bible. Yet such an attitude is wrong. The Bible has too long been regarded with a strong element of superstition and pseudo - sacredness. More painstaking, critical, reverent research is needed to clarify our understanding of the backgrounds, sources, purposes, and major characteristics of these incomparable books. The Bible needs no superficial wall of defense thrown up around it. If it contains the very word of God, if it has a uniqueness of inspiration and an unquestionable note of authority, if it has the message of life, critical study will only serve to make these characteristics stand out the more clearly. The modern mind with its insistence upon fearless truthfulness, accuracy, consistency, and reality can not longer tolerate some of the crudities of interpretation, blindness of superstition, and gross inconsistencies inherent in many forms of Biblical study. The book of Daniel has long been a storm center of opposing schools of interpretation. Some see in the book a forecast of the entire future of mankind. Others see in it a typical apocalyptical writing and seek a figurative message from it rather than a literal interpretation of its visions.

The Message of the Book

Unless one is inclined to enter into that painstaking, truth-seeking study of sources and backgrounds of Daniel, it would seem best to limit oneself to an effort to discover the message of Daniel to our modern times. Whatever the nature of the book as to origin and authorship, there can be little doubt as to the purpose of the book. It reveals the inevitable tendency of peoples to find an embodiment in personality of some desired or respected character trait. Daniel was to the Jews and has been to the generations since the story was written the embodiment of personal courage and loyalty. One can picture Jewish mothers and fathers rehearsing, time and again, to the listening ears of youthful Hebrews the charming and stirring story of Daniel. And who is there past his boyhood days who does not like to hear it, is not thrilled with its spirit of heroic courage and faith? And the story is complete. Teaching methods inform us that no moral should be tacked onto a good story. And doubtless this story of Daniel has been ruined for many a youngster by our disposition to tack a sermon onto it.

Some present-day implications of the story are very obvious. It suggests that there is perennial need for personal courage and loyalty. It requires thoughtful consideration on the part of each of us to become sensitive to those situations which call for these virtues in our own lives. Daniel and his friends could easily have done what many of their fellow countrymen were evidently doing; they could have failed to sense the demand for loyalty and refused to consider the issues involved. It requires "spiritual edge," moral sensitiveness, to see quickly and accurately the issues involved in the attitudes one takes or the conduct one manifests. There are many conditions today which conspire to deaden one's moral sensitiveness and to take the edge off one's spiritual nature. They tend to lead one into positions and conduct which compromise the Christian ideal and to discourage those who are beginning to see something in Christians that is different from the world about them.

The book of Daniel was evidently written for the purpose of encouraging the Jews to stand firm and loyal in their religion in the face of persecution. This was an active obvious effort to stamp out their religion. Time and again we are reminded in press and from the pulpit that we are not being attacked as a Christian religion from a foe without, that we are not threatened by the kind of bitter, outspoken persecution some generations of Christians have suffered. Rather the foes of Christianity are today within, the danger of too much worldliness, the vice of self-indulgence, the lure of luxury and softness, the easy-going attitude, the loss of spiritual insight, the decay of moral earnestness.

Daniel became popular with the Jews, but perhaps not until after his generation had passed away. For his action bespoke condemnation on those fellow religionists in captivity. One can almost regard with sureness the fact that standing for those things which are discerned only with moral and spiritual insight will not prove to be a popular thing to do. To go with the mob, to follow the crowd, to fall in with the swing of the times, even to follow the majority sentiment in the church will usually be the easy thing to do. To use one's own moral judgment, to fight spiritual issues out alone, and to stand firmly for prayed-over convictions will always require the courage and fidelity of a Daniel. Daniels are needed today and every day.



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With all of his religious zeal, Daniel was wholesome in his religious life and interpretation. His was a sane conception of God and religion. He stood out against the magicians and enchanters of his day. Magicians and enchanters are not all dead yet. Many of their methods and spells are employed today in religious life, such as placing the finger blindly on the open page of the Bible with the expectation of receiving the answer to the problem, the superstitious reading into minor happenings of life the direct action of God, the disposition to pray today and to expect the check in tomorrow's mail. One of the greatest religious needs of today is religious zeal, downright earnestness. But there is also great need that religious devotion and fervor be tempered by sanity and deep spirituality. Daniel's life seemed steeped in God. To him he gave credit for his unusual interpretative skill. Courage and loyalty which are tempered and supported by deep spirituality represent the type of Christian needed today.—Pittsburgh Christian Advocate.

GENERAL WILLIAM BOOTH

From the time General Booth was 63 until he was 78 he was the hardest worked man in the world. It is said that in his lifetime John Wesley preached 40,000 sermons and traveled 250,000 miles. William Booth preached nearly 60,000 sermons, and for every mile that Wesley traveled he traveled 20. Of course he had better facilities; but the whole round world was his parish, and he was flying back and forth over the earth's surface like a weaver's shuttle.

He died in 1912 at the age of 83, after spending some months in blindness. He had very little schooling, but in 1907 Oxford gave him the honorary degree of Doctor of Civil Law, along with Mark Twain. He rarely had an extra pound in life, but he left an institution which had assets of multiplied millions. He started alone at Mile End Waste, Whitechapel, but at the time of his translation there were at least a quarter of a million men and women in all corners of the globe clad in red shirts, with "Salvation" on them, preaching the everlasting gospel which he loved more than life.

When asked the secret of his success, just a short while before he died, he said: "God has had all there was of me. There have been men with greater brains than I, men with greater opportunities; but from the day I got the poor of London on my heart and a vision of what Jesus Christ could do for them, I made up my mind that God could have all there was of William Booth."—The Worker's Council.

Looks Suspicious.—A clergyman and a doctor lived on the same street and each had the same name. The former died and the doctor went to California for a visit. He sent a telegram to his wife, but by mistake it went to the clergyman's wife, saying:

"Arrived safely. Heat terrific."—Success.



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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

PICTURES

Those wishing a copy of the photographs made at the assembly including that of the whole group, the Charlotte district, the Gastonia and the Greensboro may secure same by ordering from Kelley's Photo Studio, Box 254 Waynesville, N. C., at 50 cents per picture. They are all good.

RESOLUTIONS

We, your committee on resolutions, hereby resolve: That we express our appreciation—

To the program committee who planned for us the very excellent program for the assembly;

To the Southern Assembly for granting us the use of the Assembly grounds, the lake and for the boat ride;

To the General Sunday School Board for the use of the Educational building;

To the faculty, who have worked so faithfully and successfully; especially to Miss Ina C. Brown for conducting the vesper services, Mr. David O. Kendall for leading the morning watch, and Rev. Fred Hedgepath for leading the singing, these being visiting members of our faculty;

To our conference officers for their aid in the work of the assembly, and especially to our retiring president, Rev. Herman F. Duncan, for his excellent work during the past year, including this assembly;

To Rev. G. G. Adams, who has guided the work of the league very efficiently for the past two years as field secretary;

To the committees for their faithful work and to all who have made a contribution to the success of the assembly.

Second, That we are in hearty accord with the service project, giving leaguers the privilege of securing funds for paving Lakeside Drive, the name of which has been changed to "Epworth Drive," and that we continue our efforts until the amount apportioned to our conference has been fully raised and sent in to the treasurer.

Third, That we co-operate fully in the matter of establishing "open air week" for under-privileged boys within the bounds of our conference and pledge our support to those in charge of this excellent work.

Fourth, That we are in hearty accord with the idea of a Hi-League camp or assembly.

Fifth, That we continue to urge every chapter in our conference to make a pledge to the missionary special and the conference expense fund.

Sixth, believing observance of Epworth League anniversary at our annual conference to be of interest to those who attend, and of benefit to the league, we request those in charge of conference program to set aside an hour to be designated as Epworth League Anniversary Hour.

Seventh, That a copy of these resolutions be spread on the minutes of the assembly, a copy be carried in the North Carolina Christian Advocate and a copy sent the management of the Southern Assembly.

GENERAL ASSEMBLY

Central Office gives our conference an allotment of 50 delegates to the coming General League Assembly at Lake Junaluska, August 4-14. Let's at least increase 1000 per cent over last year. Every conference officer, every district secretary, every union officer should make special effort to attend this great assembly. Write us if we may give you further information.

DUNCAN MEMORIAL

The monthly council and business meeting of Duncan Memorial Senior Epworth League was held Friday evening, July 12, at the home of Mrs. R. T. Martin, 1208 N. Caldwell Street, Charlotte, N. C. The council meeting was called to order at 8 p. m.. After the devotional service and the reading of the minutes, the council prepared a budget for the current league year. A plan for financing the league was also presented and adopted. It was decided to collect voluntary pledges from the members for the mission special and also for the local budget. The matter of presenting a play at the school house in the near future was discussed, but no definite action was taken. The first department superintendent appointed the leaders for the devotional meetings for the current month.

The council meeting was followed by an interesting business meeting. The president made a report of his experiences at the assembly, stating that a fine time was had by all who attended. The pastor, Rev. H. F. Duncan was present and made some interesting remarks. There being no further business the meeting was adjourned. After adjournment those present were served refreshments by the president.

BELWOOD CHARGE LEAGUERS

Are we dead? I should say not! Let us relate some of our experiences of the week in the mountains at Lake Junaluska at the assembly. The Belwood charge working harmoniously decided to take as many Epworth Leaguers as cared to go to the beautiful lake for the week of study and recreation. We worked together in plays, lawn parties and entertainments to finance this work. On Monday morning, July 1, from our charge, eight cars and two trucks motored to the lake with 44 leaguers and provisions for the week. We were directed to a beautiful place to pitch our tents—just at the bend of the lake with water surrounding us making it most pleasant.

We were fortunate in having with us Rev. W. V. O'Kelly of the school of religion of Duke University, who is working with the leaguers of our charge. He has already been quite a help to us in our work. We were also fortunate in having with us our good pastor, Rev. J. W. Fitzgerald, who is a great worker with young people. We cannot find words to express our appreciation of him. In addition to the wonderful experience of being together here, we had great experiences each morning in our morning watch services. These were very devotional and inspiring. Since coming home we have pledged anew ourselves to the work of our chapters. The Palm Tree chapter in council meeting has determined to earn the L. A. Falls memorial cup next year.

North Carolina Conference

RALEIGH DISTRICT DOINGS

Rev. P. H. Fields, pastor of Jenkins Memorial church, Raleigh, is appointed Epworth League secretary of the Raleigh district, succeeding Philip Schwartz. This is Mr. Fields' third year at Jenkins Memorial church and during that time his Epworth League has become one of the most active in the Raleigh district. He is a loyal and enthusiastic Epworth Leaguer and the Raleigh district is to be congratulated on his appointment by Rev. Thomas McM. Grant, president of the North Carolina Conference Epworth League.

Edenton Street League

A new and younger group of leaguers are now directing the senior league at Edenton Street church. Mr. John O. Evans is the newly elected president. At the recent third quarterly conference Mr. Evans gave one of the best reports the conference has ever been privileged to hear. Miss Emily Storr is vice president, Miss Florence Frazelle, secretary, and Mr. Ransom Andrews, treasurer.

CENTRAL OFFICE NEWS

Rev. E. O. Harbin, superintendent of recreation and culture, writing from Pacific Palisades, California, send this item of interest: "I've been in some great assemblies out here. In the Northwest conference, which met at Coquille, Oregon, there were delegates that traveled more than 1200 miles to get to the assembly. Think of that! One group came 1247 miles. Another drove 1215 miles, and still another 1115 miles." May we in the North Carolina Conference Epworth League manifest such zeal.

I suggest that the Quakers have done their share to make this country what it is, that many citizens agree with the applicant's (Madame Schwimmer's) beliefs, and that I had not supposed hitherto that we regretted our inability to expel them because they believe more than some of us do in the teachings of the Sermon on the Mount.—Justice Oliver Wendell Holmes.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Dear Friends:

As my happy life in this beautiful home is drawing to an end, I would like to try to express my appreciation to everyone who has made it possible for us to have such a home.

No other home gives such good training and sets up such high ideals for the children as our home. Without it what could we have done?

I have had many happy days during my life here. No girls and boys anywhere could have been better friends and pals than these here. They have been everything that one could expect of boys and girls. I will never forget them.

Without Mr. Barnes what would our home be? We all owe him so much. It was he who taught us the many things of life and who has made our home so happy and cheerful.

To Mrs. B. C. Gorham's aid society of Fayetteville I wish to express my greatest appreciation for the boxes of beautiful clothes they have sent me twice each year. I have been happy in looking forward to these boxes and I have always been more than satisfied with their many gifts.

The teachers and matrons of our home I wish to thank for the good and loyal training they have given us. They have been real friends to us.

To the many doctors of Raleigh I wish to express sincere thanks for the services which they have rendered us. They have always been ready and willing to do anything in their power to help us. I cannot begin to show my real appreciation for our many loyal friends.

Once more I thank the conference and all who have made our home.

Sincerely yours, Mildred Lee.

W. N. C. WOMEN

(Continued from page 23)

the day—that in lands where the principles of Christ were put into practice that women were loved and respected, in lands where Christ was known womanhood was at its highest, but in non-Christian lands womanhood was at its lowest. That on Mother's Day we try and honor our mothers especially, sending them gifts and meassages of cheer, wearing for a living mother a red rose, while for one who has been taken from us we wear a white rose.

After the talk by the pastor the entire congregation marched forward and placed their flowers on a table which had been placed there for the purpose. This was a sight that would bring tears to the sternest and hardest hearted. Old men and women came, children barely walking were in the procession, infants in their mothers' arms brought their first gift for her who had given them birth.

At the close of the service the flowers were taken to the village and to the hospital to be distributed among the sick people of the mission.

This was the beginning of Mother's Day on Minga Station, Congo Belge, but we believe the day is coming when motherhood in Africa will be on a higher plane, and the words of our Master will be the guiding light of every man, woman and child in this beautiful land."



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INCIDENT IN THE LIFE OF DR. JAMES H. CARLISLE

Dr. Walter H. Page, a few years before he became ambassador to England, delivered the commencement address at Wofford College—he was then editor of the World's Work.

I had the pleasure of being with him at a dinner party, and after dinner he stated that he wished to call on Dr. Carlisle. He said he had never met him, but had heard of him all his life from his father, who lived in North Carolina, where Dr. Page was born and reared.

Dr. Page said he wanted to find out "how much of Dr. Carlisle was a myth and how much was a man." He spent the entire afternoon with Dr. Carlisle, and when I saw Dr. Page that evening I inquired what conclusion he had reached in regard to Dr. Carlisle. He replied that he was undecided, but that he was the most remarkable personality he had ever been thrown with. He then related to me his experience with Dr. Carlisle. He told Dr. Carlisle that he had a message from a former student of Wofford College, whom he met in Texas a short time before. Dr. Page told Dr. Carlisle, while on a train, he met a man who entered the coach dressed like a cowboy, and the man soon commenced to read a copy of the World's Work. He spoke to the man and asked him if he lived in Texas. His reply was that he lived on a ranch near the station at which he had boarded the train. He promptly inquired of Dr. Page where he lived. Dr. Page replied that he was born in North Carolina but was then living in Boston, and to the man's surprise, he said that he was the editor of the World's Work. The Texan then asked what he was doing in the Southwest. Dr. Page replied that he was on his way to deliver an address at the University of Texas. The man remarked that he was a college man himself. To the question, "What college?" he replied, "Wofford." Dr. Page then remarked that he would soon be in Spartanburg to deliver the commencement address. The man asked, "Is Dr. Carlisle still living?" Dr. Page said he thought so, but that Dr. Snyder was now president. The man then gave his name and requested him to tell Dr. Carlisle, if he should have opportunity, that he left Wofford in the late sixties, that he had tried to go to hell in every way a man had ever tried, but after he had gone a certain distance he would see the index finger of Dr. Carlisle pointing at him, as was his custom when lecturing the students, and he would at once turn back. Then he would make another start toward hell, but he would see that same long finger pointing at him. He had turned back some years before for the last time. He said that he had erected a Methodist church on his ranch, and this church had reformed the entire ranch; that while he was responsible for the erection of the building, he felt that Dr. Carlisle was entitled to the credit. Dr. Page later visited the venerable president emeritus and told him the whole story. Dr. Carlisle remarked, "I remember the young man, but I have not been able to keep track of him, though he is the only man who has ever been at Wofford whom I have lost sight of." He showed Dr. Page a large book with the names of every one of the former students and the name of the Texan was the only one that had no notation. Dr. Carlisle said, "I will write that young man tonight."—Judge B. H. Moss, in N. Y. Advocate.

MY MISTAKES

By Zadok Paris.

Before leaving my work as a pastor, I want to notice a few mistakes I made. I have made a great many mistakes as a Christian man. The first serious blunder I made was to start without religion. I was 18 years old before I met God. My father and mother were Christians and had family prayer, but never said anything to the children about personal salvation. But one day as I was reading an account of the crucifixion of Jesus, God impressed me that I was a sinner and that Jesus endured that suffering for me, but I wept and went on. Some time after that God met me in the cornfield and deeply impressed me that I was a sinner and ought to be a Christian. I sought God in the forgiveness of sin several days but failed to find him. I never told anybody about it and had nobody to instruct me or encourage me. Satan suggested that I better put it off till the protracted meeting, which I did. When the protracted meeting came off I went to the altar and then joined the church; but I always felt that if I had surrendered my life to God the first time I would have had a more satisfactory religious experience. I had been taught that dancing was wrong, and yet I had departed from my training and was fond of dancing and other worldly amusements which I thought were wrong; and when Christmas came off satan said to me, you have never been converted anyway and it does not make any difference if you go back and live as you did before. And for four years I was an awful sinner. One of my neighbors remarked to me, "You do not drink liquor and you could make a lot of money keeping a bar room. If you will keep one I will furnish the money." And I agreed to do it. A few days after that I went to church as I usually did, and F. B. McCall was the preacher. He was young and could not preach much, and I said to myself, if I could not beat that I would quit. And God said to me, "I called you to preach and you ought to be at it. I think it was the following week, I went to get my dinner bucket and my mother was crying, and she said, "I gave you to God when you were born for a Methodist preacher, and now I am to be disgraced by a barkeeper." I never said a word to her, but I said to myself, God being my helper I will be no barkeeper. I went on to my work, building a tar kiln, and one day as I was sitting on top of it, whistling: "I came to a place where a lone pligrim lay, And pensively stood at his tomb; When in a low whisper I heard something say, How sweetly I sleep here alone." The peace of God filled my

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Local medical examination not required, but questionnaire used instead.

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J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

soul and I found myself a new creature in Christ Jesus. My brother told the folks at home he believed I was converted, for I acted like it. I took the money that was to go into a bar room and started to school to educate myself for the ministry.

HOME COMING DAY AT OLD CAMP GROUND CHURCH, FAYETTEVILLE CIRCUIT

Camp Ground church on the Fayetteville circuit will have a home coming day on the fourth Sunday in July. Rev. C. A. Jones of Dover, N. C., will preach the sermon at 11 o'clock. Brother Jones was pastor of this church 24 years ago and his many friends will give him the glad hand of welcome on this occasion. All former pastors and presiding elders are most cordially invited to be present on this occasion. This old church is nearly one hundred years old since its founding by Rev. Mr. McCorkadell.

This occasion will also be the beginning of the revival meeting at this church. Rev. J. A. Russell, pastor of Carr church, Durham, N. C., will arrive on Monday and do the preaching through the meeting. Those who know Russell know that his part will be well done. He is a great pastor evangelist, who preaches the gospel in such a way as to win men and women to the Lord.

J. C. Humble, Pastor.

FINES CREEK FEAST BODY AND SOUL

Fines Creek congregation heard Rev. Tom Noland, presiding elder of the Tennessee conference for 11 years and a native of this place, preach a grand sermon on July 7.

On July 14 the Pine Grove church enjoyed a full day and full house. Dr. Myers brought the great gospel message at 11 o'clock and sold himself to a host of new friends.

The noon hour of gracious fellowship and feasting together was enjoyed by all present, the general comment being "I have never in all my life seen such a dinner or eaten so much." That is the Pine Grove and Fines Creek charges' way of doing things.

In the afternoon Brother Noland again brought a powerful and impressive message from the Word of God. This was followed by a supplementary talk on the work of the Sunday school in training and saving our young and older people by Dr. Childs. Dr. Childs is at home in such work—he teaches merely to make a livelihood.

Then in the evening the pastor began the revival meeting with responsive results. We continue for two weeks. Pray for us and for the unsaved brethren.

G. N. Dulin.

GOOD REVIVAL AT BEAUFORT

Dr. Luther Bridgers of Gainesville, Ga., has just closed one of the most successful revivals that Ann Street Methodist church at Beaufort has known in several years.

Dr. Bridgers is not only a man of vast knowledge and experience, but a most powerful preacher, fully consecrated to his work. His greatest appeal was to the church, seeking to arouse in the individual a deeper realization of his responsibility, and the far-reaching effect of his words is not to be estimated.

It was an unusual privilege and pleasure to have Dr. Bridgers in this community. At one time in his youth he spent several years in the county attending school. His old friends welcomed him heartily, and his new ones were deeply impressed with him as a Christian gentleman.

It was also a great pleasure to have Mrs. Bridgers and Luther, Jr., for the first time. Mrs. Bridgers is a pianist of unusual talent, and Luther, Jr., follows in the steps of his father as a fine singer. Such splendid leadership aroused the people to singing as is seldom heard in this community.

There will be some additions to the church, though the greatest good derived from the services has been in the hearts of the church members, who rededicated themselves to lives of deeper loyalty and greater service for the upbuilding of the church.

N. C. SUNDAY SCHOOL

(Continued from page 16)

Wide Awake, West Durham; Miss Minnie Cooke, teacher; Miss Elinor Dunham, president.

Hustlers, Trinity, South Mills; Mrs. B. F. Forehand, teacher; Miss Elsie Davis, secretary.

Blue Birds, First church, Washington; Miss Mary S. Becburth, teacher; Miss Ada Martin Flynn, president.

Live Wires, Maysville; Mrs. George Jenkins, teacher; Miss Alma Mattox McDaniel, president.

Young People's Classes

True Blue, Trinity, South Mills; G. A. Johnson, teacher; Clarence Jones, pres.

A BIG PROBLEM

Results of questionnaires and observation seem to bear out the fact that one of the greatest problems of the elementary workers in our conference is the problem of home co-operation.

One of the best solutions to this problem is the plan of home and parent-teacher work of our church. The general Sunday school board has a person who gives full time to this phase of the work and will be glad to assist in promoting it in our Sunday schools. If you are interested in this write to Mrs. Cora Trawick Court, 810 Broadway, Nashville, Tenn.

College misjudges us soda clerks, newsboys, shoe salesmen's sons, and preachers' daughters, and endeavors to transform us into scholars and gentlemen. We are exposed to lectures on Plato and popular astronomy, to courses in Roman history and contemporary poetry. This scrambled mass competes for our attention in a world of high-pressure salesmanship, football, and aircraft.—Howard Jay Graham.

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
THIRD ROUND

July
Trinity, p.m. 24
Stem, Roberts, a.m. 27
Mt. Tirzah, New Bethel, a.m. 28
W. Durham, p.m. 31

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

July
Newton Grove, Wesley's 27-28
St. Pauls, Barker's, p.m. 28

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

September
Jones, Trenton, 11 21
Centenary, 11 22
Hookerton, Rainbow, 3 22
Grifton, Grifton, night 22
Dover, Dover, 11 28
Newport, Newport, 11 29
Morehead City, night 29

October
Goldsboro Ct., Thompson's, 11 5
Pikeville-Elm St., Elm St., 11 6
LaGrange, LaGrange, night 6
Centenary, night, conference 7
Pamlico, Alliance, 11 12
Oriental, Arapahoe, 11 13
Riverside-Bridgeton, Bridgeton, night 13
Seven Springs, Piney Grove, 11 20
Pink Hill, Webb's, 3 20
Kinston, night 20
St. Paul's, 11 27
Mt. Olive-Calypso, Calypso, night 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

July
Ellerbe, 11 28
Roberdel, p.m. 28

August
Rockingham, 11 18
Richmond, 3 18
Roberdel, 7:30 18
Laurinburg, 11 25
Caladonia, 7:30 25

September
Biscoe, 11 1
Troy, 7:30 1
Raeford, 11 8
Red Springs, 7:30 8
Aberdeen, 11 15
Maxton, 7:30 15
Piedmont, 7:30 22
Robeson, 11 29
Rowland, 7:30 29

October
Laurel Hill, 11 6
Lumberton, 7:30 6
West End, 11 13
Ellerbe, P.m. 13
Wadeville, 11 19-20
Mt. Gilead, 7:30 20
St. Johns-Gibson 23
Lumberton Ct., 11 27
Hamlet, 7:30 27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

August
South Rocky Mount, 11 4
Clark Street, Rocky Mount, 8 4
Greenville, Jarvis Memorial, 11 11
Grimesland, 8 11
Washington, 11 18
Robersonville Ct., Arthur, 3 18
Wilson, 11 25
Elm City, 8 25

WELDON DISTRICT
S. A. Cotten, P.E., Weldon, N. C.
THIRD ROUND

August
Halifax, Tabor, a.m. 4
Enfield, Central Cross, 3 4
Seaboard, Sharon, a.m. 18
Garysburg, Oak Grove, 3 18

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

July
Maysville, Belgrade, 11 28
Jack-Richland, Haw Branch, 3:30 28

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

July
Weaverville Ct., Flint Hill, 11 27
Henderson Ct., Fruitland, 11 28
Flat Rock-Fletcher, Balfour, 3 28

August
Oakley, 11 4
Fairview, Skyland, 3 4
Haywood Street, 8 4
Tryon, 11 11
Saluda, 8 11
West Asheville, 11 18
Weaverville Station, 8 18
Brevard, 11 25
Rosman, Selica, 3 25

September
Leicester, Leicester, 11 1
Elk Mountain, Elk Mountain, 3 1
Marshall-Hot Springs, Marshall, 11 8
Central, 8 8
Mills River, Avery's Creek, 11 14-15
Hendersonville, 7:30 15
Candler, Snow Hill, 11 21-22
Acton, Asbury, 7:30 22
Black Mountain, 11 29
Swannanoa, Swannanoa, 3 29

October
Spring Creek, Antioch, 11 6
Acton, Asbury, 7:30 (business meeting) 16

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

July
Wadesboro, 11 28
Matthews, night 28

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

July
Lincolnton, Lincolnton, 11 28
King's Mountain, King's Mountain, night 28

August
Rock Springs, Rock Springs 3-4
Lowesville, Salem, 11 17-18
Park Street, Park Street, night 18
Cherryville, Cherryville, 11 25
Cherryville Ct., Beulah, 3 24-25
Smyre, Smyre, night 25

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
FOURTH ROUND

September
Carraway Memorial, 11 1
Glenwood, night 1
Summerfield, Pisgah, 3 7-8
Stokesdale, Eden, 11 8
Park Place, night 9
East Greensboro, Mt. Pleasant, night 10
West Greensboro, Muir's, night 11
Bethel-Grace, Grace, night 12
Pleasant Garden, night 13
Randolph, Mt. Gilead, 11 14
Gibsonville, 11 15
Wesley Memorial, night 16
College Place, night 17
Liberty, Liberty, night 18
Ramseur, Franklinville, night 19
Jamestown, Oakdale, night 20
Uwharrie, Salem, 11 21
New Hope, New Hope, 2 21
Randleman, St. Paul's, 11 22
Cedar Falls, Central, 2 22
West Market, night 23
Centenary, night 24
Ashboro, ngiht 25
Coleridge, Concord, 3 27
Wentworth, Bethlehem, 11 28
Ruffin, Ruffin, 3 28
Main Street, High Point, 11 29
Highland, 2 29
Calvary, night 29
Proximity, night 30

October
Reidsville, night 1
Ward Street, Ward Street, night 2

MARION DISTRICT
Edwin O. Cole, P.E., 29 W. Fort St., Marion, N. C.
FOURTH ROUND

August
Rutherford College, Rutherford College, 11 18
Burke, Warlick's, 3 18
Table Rock, Oak Hill, 11 30
Old Fort Ct., Bethel, 11 31

September
Morganton, First Church, 11 1
Morganton Ct., Mt. Pleasant, 3 1
North Forest, N. Morganton, night 1
Old Fort, night 4
McDowell, Trinity, 11 6
Mill Spring, Maneas, 11 7
Broad River, Tanner's, 11 8
Bostic, Cedar Grove, 3 8
Ivy, Laurel, 11 13
Burnsville, Boring's, 11 14
Micaville, Bakersville, 11 15
Spruce Pine, Penland, night 15
Avery, Pisgah, 10 22
Elk Park, Cranberry, 3 22
Marion Ct., Pleasant Grove, 11 27
Gilkey, Mt. Hebron, 11 29
Forest City, night 29

October
Marion, First Church, night 2
Glen Alpine, night 3
Marion Mills, East Marion, 11 6
Cross Mill, Cross Mill, night 6
Spindale-Alexander, Alexander, 11 13
Pleasant Grove, 3 13
Cliffside-Avondale, Cliffside, night 13
Rutherfordton, 11 20
Henrietta-Caroleen, Caroleen, night 20

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

July
Elkin, 11 28
Ararat, 2:30 28

August
Helton, 11 4

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Warrensville, 2:30 4
Todd, 11 11
Jefferson, Zion, 2:30 11
Sparta, 2:30 17
Creston, 11 18
Laurel Springs, Chestnut Hill, 2:30 18

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

July

Woodleaf, 11 Sat. and 3 Sun. 27-28
Spencer, Cenrtal 28

August

Salisbury, First Church, 11 4
Salisbury, Coburn Memorial, night 4
Concord Ct., Rocky Ridge, 11 Sat. and 3 Sun. 10-11
Concord, Forest Hill, 11 11
Concord, Westford, night 11
Concord, Epworth, 11 18
Concord, Kerr Street, 3 18
Concord, Central, night 18
China Grove, 11 25
Landis, Shiloh, 3 25
Kannapolis, Trinity, night 25

September

East Spencer, Long Street, 11 1
Salisbury, Park Avenue, night 1
Salisbury Ct., Bethel, 11 8
Spencer, Central, night 8
Bethel, Bethel, 11 15
Mt. Pleasant, Friendship, 3 15
Concord, Harmony, night 15
Baden, Baden, 11 22
Gold Hill, Rockwell, 3 22
Main St.-Y.-R., Main St., night 22
Albemarle Ct., Tabernacle, 11 29
Salem, Salem, 3 29
Albemarle, First St., night 29

October

New London, 11 6
Albemarle, Central, night 6
Norwood Ct., 11 13
Norwood, night 13
Woodleaf, 11 20

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274.
FOURTH ROUND

July

Newton, 11 28
Mays Chapel, 2:30 28
Maiden, night 28

August

Dudley Shoals, Cedar Valley, 11 4
Grace, 2:30 4
Granite Falls, night 4
Hickory First, 11 11
Hickory Ct., Bethel, 2:30 11
Highland, night 11
Statesville, Broad St., 11 18
Olin, Olin, 2:30 18
Race St., night 18
Ball Creek Camp Meeting, 11 25
Hickory, Westview, night 25

September

Elmwood, Knox, 11 1
Statesville Ct., Chapel Hill, 2:30 1
Race Street, night 1
Catawba, Hopewell, 11 8
Ball Creek, Friendship, 2:30 8
Mooresville, Central, 11 15
Mooresville Ct., Triplett, 2:30 15
Mooresville, Broad St., night 15
Taylorsville, 11 22
Hiddenite, Liberty, 2:30 22
Stony Point, night 22
Shepherd, Wesley, 11 29

October

Troutman, 11 6
Cool Springs, 2:30 6

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

July

Sylva, Sylva, 11 28

August

Whittier, Whittier, 11 4
Wolf Mountain, Wolf Creek, night 4
Hayesville, Oak Forest, 11 10-11
Murphy Ct., Ranger, 3:30 11
Cherokee, Chapel Oak, 11 17
Murphy, 11 18
Andrews, night 18
Canton, 11 25
Fines Creek, Fines Creek, 3:30 25

September

Judson-Robbinsville, Judson, 11 1
Bryson City, night 1
Macon Ct., Mount Zion, 11 8
Franklin Ct., Iotla, 3:30 8
Franklin, 11 15
Highlands, Highlands, night 15
Waynesville, 11 22
Jonathan, 3 22
Haywood Ct., Finchers, 11 28-29
Clyde-Junaluska, Clyde, night 29

October

Dellwood, Maple Grove, 11 6
Bethel Ct., Bethel, 3 6
Cullowhee, 11 13
Glenville Ct., Double Springs, 3 13
Webster Ct., Wesleyanna, 11 20

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In Memoriam

PHILBECK — Polkville Methodist church, Cleveland county, feels the loss in the passing of Mrs. Martha Elizabeth Carpenter Philbeck, wife of T. G. Philbeck, whose death occurred February 21, 1929. She was one of the most lovable characters; she loved everybody and in return was loved by all who knew her. She was a loving, devoted wife and mother, devoted to her church, friends, community and her Lord. For many years she was an invalid, but bore it all with a smile. When physically able she was in her place at church. She was a living testimony of the power and love of Jesus and was an inspiration to those around her. When the dark clouds hung low the advice was always given as one who knew God and heard his voice.

May the influence of her sincerity remain as a benediction to those who knew her, and may we who are left behind emulate her example and find ourselves uplifted by the many Christian virtues which guided her through life.

By One Who Knew Her.

HIPPS—Mrs. Bell Dora Miller Hipps was born July 23, 1876, in the village of Whittier, N. C., and died July 1, 1929, in Gastonia, N. C., where she had lived for a number of years. When she was 18 years of age she and John R. Hipps were married by Rev. J. W. Reid. She is survived by seven children, two brothers, two sisters, and eight grandchildren, Mr. Hipps having passed away. The children are: C. B. Hipps, M. R. Hipps, Mrs. G. S. Wallace, Mrs. F. A. Moore, and Miss Leila Hipps of Gastonia, N. C.; and H. H. Hipps of Watersville, N. C., and Mrs. J. L. McCall of Worry, N. C. The brothers and sisters are: John Miller, Hazelwood, N. C.; James Miller, Waynesville, N. C.; Mrs. Pallie Moody, Whittier, N. C., and Mrs. Tennie Allison, Sylva, N. C.

The funeral service was conducted by Rev. M. Teague Hipps, her pastor, and Rev. Mr. Ross, July 3 at old Arnold Plains cemetery near Canton, N. C. She was buried in the family plot by the side of her husband.

Mrs. Hipps joined the Southern Methodist church at the age of 15 years and lived a beautiful Christian life throughout. She was a loving and devoted mother believing in the best things of life and making her home a pleasant place for all who visited there. Those who knew her pay her the highest praise in saying, "She was a good woman."

M. Teague Hipps, Pastor.

GILLIARD — Christopher Columbus Gilliard was a native of South Carolina, born December 25, 1852, near Columbia; departed this life July 3, 1929 in his 77th year. While yet an orphan youth he was born again, and at once was trained in good habits that produced the fruit of pure Christian character, which even down to old age was fruitful in blessings to others. (Read Psa. 12-15). He was a dependable vow-keeper. This meant he was found in Sunday school; that he was a worshipper twice on Sunday; that he was at mid-week prayer service; a devout and happy hearer at all times. He enjoyed religion most in revival meetings. He was a good field hand "bringing in the sheaves"; was a good altar worker in song, prayer, and penitent helper. Now and then he would overflow with holy laughter and weeping for a few moments, and then be at it again in fervent service. O how we need many of his sort. He was a devoted husband and father. Twice married, first to Sarah J. Tart of South Carolina, by whom there were four children; two went before him to heavenly mansions; two follow on in the path he kept straight and bright—Mrs. W. L. Ellis, Smithfield, N. C., in whose home he died, and J. E. Gilliard, Wilmington, N. C. During the last few years of his life he lived in Raleigh, a member of the Central Methodist church.

On October 1, 1924, he was married to Mrs. Mollie Godwin, who survives him in the happy consciousness of having done what she could to fill his last days with quietness and comfort. One who knew him well said, "He was one of the purest men I ever met." His body awaits its resurrection victory in Smithfield's beautiful old cemetery on the cliff-like banks of the Neuse. D. H. Tuttle.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom and unfailing love has seen fit to call from our midst Mrs. D. W. Rash, our beloved teacher, whose unselfish energy and sweet spirit will keep her memory alive in the hearts of us all. Therefore be it resolved:

First, That we, the members of the woman's Bible class, bow in humble submission to him who doeth all things well.

Second, That we appreciate and cherish the memory of her patient, cheerful Christian life.

Third, That we extend to her loved ones our deepest sympathy and commend them to our heavenly Father, who alone can give comfort in time of sorrow.

Fourth, That a copy of these resolutions be sent to the family, that a copy be sent to the North Carolina Christian Advocate and that a page of our records be set aside to her memory.

Mrs. T. M. Crowell,
Mrs. E. G. Gilmer,
Mrs. B. B. Noel.
Committee.

RESOLUTIONS OF RESPECT

We, the members of Calvary Ladies' Aid Society, wish to adopt the following resolutions in memory of Mr. T. R. Britt, who departed this life May 8, 1929. Therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well. We shall miss his words of cheer and the loyal support that he gave us.

Second, That we extend to his devoted companion our tenderest sympathy and commend her to Him who is too wise to err, and too good to be unkind.

Third, That a copy of these resolutions be placed upon our record book, one sent to the North Carolina Christian Advocate and one to the widow of the deceased.

Mrs. L. H. Porter,
Mrs. J. A. Hair.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Park Place Methodist church wishes to pay loving tribute to the memory of one whose loss we deeply feel, Mrs. Charles Roberson. Therefore we offer these resolutions:

First, That although our hearts are filled with sorrow at her going, we bow in humble submission to his divine will.

Second, That we thank our heavenly Father for her co-operation and loyalty to our church and its organizations.

Third, That we extend to the family and the many friends who loved her our deepest sympathy.

Fourth, That this memoir be recorded in our minutes and copies be sent to the family and to the North Carolina Christian Advocate.

Committee—Mrs. Herbert Ballance, Mrs. W. A. Braxton, Mrs. H. W. Clendenin, Mrs. W. L. Stainback, Mrs. E. H. Gatewood.

IN MEMORIAM

In loving memory of our mother, Martha Jacobs, who was born June 5, 1840, and died June 23, 1929.

For 23 years she was a widow and for the last 30 years she was blind. She was the mother of three children—Ellen, Mrs. William Ray, deceased, John of Laurinburg, and George Kelly of Mollie, N. C. There are 22 grandchildren, 63 great-grandchildren and one great-great-grandchild.

We have lost our darling mother,
  She has oid us all adieu;
She has gone to live in heaven
  And her form is lost to view.
Oh, that dear one, how we loved her—
  Oh, how hard to give her up;
But an angel came down for her
  And removed her from our flock.

Earth has lost its look of gladness,
  Heaven seems to us more bright
Since the spirit of our dear mother
  Took her happy, homeward flight.
And we long to cross the river—
  Long to rest upon that shore,
There to see and know and love her,
  With the Saviour evermore.

We weep for her; no tenderer mother
  E'er made man's fireside bright;
No more devoted mother love
  E'er kept home altar fire alight.
And she is with the angel host,
  With sinless heart and stainless hand,
Waiting to meet the friends to come
  To that bright and happy land.

It is sad that one we cherish
  Should be taken from our home;
But the joys that do not perish
  Live in memory alone.
All the years we've spent together,
  All the happy golden homes
Shall be cherished in remembrance,

  Fragrant sweet from memory flowers.
In heaven's home she's resting
  With her loved ones gone before;
Out of trials and temptations
  They have suffered years ago.

Her Loved Ones.

HOBBS—Minnie Johnson Hobbs, the second daughter of Wm. F. and Nannie Tysor Johnson, was born May 14, 1875, in Chatham county, and quietly fell asleep on the evening of June 13, 1929, at her home on Battleground road, Greensboro, N. C. She was married on May 24, 1893, to James Noah Hobbs.

The funeral service was held at Mount Pisgah Methodist church on Saturday morning, June 15, conducted by the pastor, the Rev. W. T. Albright, assisted by the Revs. Albert O. Sherrill and E. T. Gordon, close friends of Mrs. Hobbs. After each had paid a beautiful tribute, telling of her loyalty and love, her untiring work to help build the church of which she had been a member for over 30 years and a faithful steward for many years, a number of Mrs. Hobbs' favorite hymns were rendered by a mixed quartette, and two beautiful solos, "The Christian's Good Night" and "We Will Never Say Goodbye in Heaven," touchingly sung by Mrs. Kate Tate Plowden, brought to a close the service in the church, after which the body of our beloved wife, mother, sister and neighbor was tenderly laid to rest beneath a mound of beautiful fragrant flowers to await the resurrection morning. To say she will be missed does not express the aching void in the hearts of her loved ones, and no higher tribute could be paid her than that she was loved most by those who knew her best and that every thought of her will be a refreshing memory leading on to higher things.

Besides her husband the following are left to mourn their loss: L. Carl, Lyndon Turner, Clara Jennings, Nell, James N. Jr., Steadman, Mary and Anice, all of Greensboro, and one sister, Mrs. Fields of Goldston, N. C. M. H. B.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Duke Univ Library
Oct 28

"Preaching With Authority"

AND let the preacher bear in mind the fact that the church gives him his opportunity. It furnishes his pulpit with a sounding board. It increases vastly the volume of his voice. If for a time he begins to think that the church can be disregarded and its influence dispensed with, let him try the experiment of an independent pulpit without a great Christian communion behind it, and without the intellectual and spiritual support of the organized congregation, and he will soon find that his voice begins to dwindle and that presently it will fail. Let the preacher remember, then, that in a large measure his authority is the authority of the church.

But I hasten to add something else. Let the church beware how she tries to muzzle her prophets, for to muzzle the prophets is to silence the voice of God. Large liberty of utterance should always be given to the men who stand for God before the people. No self-respecting preacher will consent to go about tied up in a strait-jacket. The preacher's call comes from God, not from man. And in the last analysis no ecclesiasticism—no matter how venerable—and no group of men—no matter how sincere and learned—has any right to say to the preacher of the gospel just what he shall preach and what he shall not preach. To his own master he stands or fails—and that Master is Christ. The surest way to bring hollowness and insincerity into religion is by insistence that all Christian ministers hold to the same form of words in confessing their faith. Creeds, as we have suggested, have their uses; but, as James Denny says, "the best use to put them to is to sing them, rather than to sign them." A man may sign a creed, and that may mark a spiritual calamity. But if he is able to sing the creed, then he bears witness to an experience. And when institutions and ecclesiasticism pursue inquisitorial methods they pronounce judgment upon themselves. And the true preacher of the gospel will gladly go forth without staff or purse in the exercise of his God-given liberty rather than sell himself as a slave that he may get a crust of bread and a place to sleep.

—Bishop E. D. Mouzon, in *(1929 Yale Lectures)*.

METHODISM'S MISSION IN THE FIELDS OF HUMAN INTERESTS

By P. L. Shore.

In the beginning Methodism drew most of her followers from the poor and uneducated. Today the poor resent any seeming failure of Methodism to minister to them. They hold no other denomination responsible for them as they do us unless it be the Baptist. They appeal to history. I rejoice that the poor heard gladly these followers of Jesus. But it made no appeal to them as a class conscious group, neither did it create such a group. It was a ladder by which the poor through their own efforts under God were enabled to thrive, and the unlearned to join the ranks of the learned. The emotional group in any community and the emotional evangelist will become more incensed at the Methodist church's failure to support them than at any other church. Methodism did stir folks deeply. But her ethic was proven sound by the soundness of mind displayed by her converts. Her first concern was in human conduct. From the first she was conscious of the world in which she lived and worked. She faced facts. She had social interest and evolved a more or less comprehensive social program. She has ever worked for social reforms. Often calling upon those in authority to give suitable legislation. But she has done it all in the midst of the folks and has never sought to bind the conscience of any.

The Methodist church can not withdraw from the field of human interests and continue to live. Her impact upon the public mind at this point has been so broad and so widespread that she must not disappoint. But we must not grow nervous because at the present the fiercest attack is on one particular sector of a long battle front. We must not appear to have all our ammuition in this one dump and all our forces operating defensively at one place. We should have unity in the strong support of every part of the line; we must not loose our heads.

We would do well to consider those forces operating in the present which are to shape the public mind of tomorrow. Personally, I doubt seriously if you will discover those forces by a perusal of our great daily papers.

There may be a middle of the road course but there can be no compromise. Compromise is equal to surrender. We must have moral sense sufficient to distinguish between good and evil. We must have moral courage sufficient to choose the good and make no sort of alliance with Egypt.

The Methodist church has never taught that she held any spiritual truth which could not be savingly accepted except through the channel of her organized life. She has endeavored to establish a fellowship large and free, but she has never doubted but that the religious life about which she was so much concerned might be lived in any Christian church. In sharing with others she has been enriched. This takes the spiritual out of the limited and mechanical and reveals it to be what it is—catholic. The church in order to be catholic must be great enough to carry the weight of humanity's hopes and to receive the whole of the church's rich deposit of truth. It must be big enough to help its members feed upon this rich supply without hindrance of any sort. It must be broad and tolerant enough to home and shelter all who have fellowship with God through faith in Jesus Christ. It must have a sense of destiny, for it is the agent of God—God's vehicle—in transmitting an holy inheritance. An inheritance not to be used selfishly nor wasted, but to be enriched by the devotion of its faith and the service of its love.

The church of Jesus Christ pans the age for the gold of his kingdom.

THE VALUE OF FUN

A writer in the Expositor for July (an excellent issue of a journal always keen and suggestive) writes of humor as an element of platform magnetism. Not provoking laughter for laughter's sake. No; said Cowper:

"'Tis pitiful to court a grin
When you would save a soul,"

Such exhibitions are pitiful indeed. But now comes Dr. Phelps with this: "Bertrand Lyon: 'Phychologists tell us that only ten per cent of an average audience will respond to an appeal of pure reason, only seventy per cent to an inspirational appeal, while over ninety per cent will respond instantly to humor.' Go over in your mind the list of magnetic speakers you have been thinking of while reading this chapter, and try to name one wanting in this gift. It is the effervescence of life's cup. Its language is more nearly universal even than that of music. We condone the cynic, we cultivate the companionship of the dyspeptic, if they can laugh with us. Through laughter Lincoln won the nation, and endured the dark hours of the rebellion. The hagiographer says that sorrow is better than laughter, 'because by sorrow of countenance the heart is made glad.' That is, the root is better than the fruit, because it produces it. 'Billy' Sunday: 'God loves fun; that's why he made the monkey, and the donkey, and some of you people.' This was the source of the extraordinary magnetic power of Mark Twain, Robert J. Burdette, J. Whitcomb Riley. The wise speechwright will not ignore this source of power. Many a preacher, though he use it but sparingly in the pulpit, has been taught by observation that it may be the open door to the heart."

Be wise. Study with sunshine in the heart to bring it into conversation and if you are a preacher once or twice into each sermon. Be wise. You can do it.

In the barn of Isaac Long, in Lancaster county, Pa., in 1766, Philip William Otterbein, a missionary of the German Reformed Church in America, and Martin Boehm, a zealous Mennonite minister, had their famous conversation, culminating in Otterbein's declaration, "Wir sind Brueder!" (We are brethren). Thus began the church of the United Brethren in Christ, which claims the distinction of being the first religious denomination native to the United States. Otterbein was Asbury's friend and took part in his consecration as bishop. Boehm was the father of the Rev. Henry Boehm, traveling companion of Asbury. The church of the United Brethren is now holding its thirtieth general conference in Lancaster (May 14-25), where one of its problems relates to a union with the Reformed Church in the United States of America, and the Evangelical Synod of North America under the proposed name of "United Church in America." The church, though scarcely to be claimed as a Methodist offshoot, is bound to early Methodism by many ties. The leaders of both groups were devoted friends and worked in complete sympathy in their common task of evangelism, though the Methodist preachers used the English language and the United Brethren at first confined their activities to the German population.—N. Y. Christian Advocate.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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So many Americans are in a panting hurry to get nowhere that they go in whizzing motor cars along street and highway, or else they are busy dodging and zigzagging through crowded traffic at the peril of life and limb. The wisest heads are perplexed . For the situation they know no remedy. Is there really no relief? Life counts for too little. Would it not be well for the average citizen to stop and consider with utmost seriousness the folly of our mad rush?

Hans Michaelis, a German artist, knows America after the fashion of many who generalizes about Americans. In "America Unvisited" he says: "All Americans are skillful step-dancers, perfect boxers, and accomplished jazz singers. Every American is very rich and keeps a cigar in the left corner of his mouth at all hours. Every American propels an automobile at great speed from dawn until dark, and plays bridge all night. Intoxication is almost universal. Every American policeman carries a flask and uses it when there is a lull in traffic. If an American's automobile becomes a little scratched, he casts it aside and buys a new one. America's skyscrapers swish so vigorously in the wind that shaving is always dangerous, if not impossible."

Dr. Mayo, one of the world's greatest surgeons whose name is a household word, the other day when speaking in Manchester, England, said: "The great middle class in America is no longer drinking. The class at the top and the dregs at the bottom are still at it. The saloon is gone and no one wants it back. Liquor is scarce and what there is is not safe." We have nowhere seen a more accurate statement of the situation in the United States than this. And it was not made at home but in England, where one of the great universities has just honored itself by conferring an honorary degree upon this eminent American. And it may right here be added that the great middle class rules this country, and not the froth that is on top, nor the dregs at the bottom.

Have rattlesnakes joined in the present crusade against the Volstead Act? Reports from various sections of this state tell of many of huge proportions. Fourteen rattles and a button is the regulation size, but now they boast of twenty-one rattles and a button. How the old preacher who thanked God for rattlesnakes would have rejoiced to be in Uwharrie! The situation is serious in Montgomery these Volstead days: "That rattlesnakes are more numerous in certain portions of Montgomery county this season than observed in recent years was revealed here yesterday with the report that from between fifteen and twenty of the deadly reptiles had either been killed or captured alive in Uwharrie township. What is believed to have been the largest snake of this species ever killed in this county was reported by Henry Hunsucker, prominent farmer of that section of the county. The snake boasted of twenty-one rattles and a button."

The Christian Science Moniter is authority for the following: "Six islands in Loch Lomond are for sale—the thought sends the imagination back two centuries. Then Rob Roy, the famous freebooter, roamed the countryside and, according to popular tradition, robbed the rich to relieve the poor. No name is etched more deeply on the legendary story of Scotland. Rob Roy's cave and 'prison' on the shores of the loch and the lofty hills which rise from the water's edge are a constant reminder of the difficulty authorities once faced in enforcing respect for law when an outlaw took to the hills and crags for shelter. Legend magnifies Rob Roy's exploits into the heroic, and none of Scott's work is more fascinating than that which deals with the notorious Highlander. Bold in the execution of his plans Rob brooked no opposition. Of him Wordsworth says:

'And thus among these rocks he lived,
Through summer's heat and winter's snow:
The eagle, he was lord above,
And Rob was lord below.' "

Britain and America Call a Halt

The announcements by Premier McDonald and by President Hoover that work had stopped on certain shipbuilding enterprised by both nations is the best news the nations have had since the signing of the Armistice. In fact, this is the first definite move in the reduction of armaments made in the midst of the many movements for peace. When work actually begins in the reduction of war craft, peace is in the offing. Much talk in the midst of red tape then gives place to actual achievement. The butchery of war is no longer at a premium.

The rapidity with which Great Britain and America have moved these last few months has been most gratifying to all lovers of peace. Premier McDonald and Ambassador Dawes on the other side of the Atlantic and President Hoover on this have spoken in such definite terms as to make it evident that the signing of the Peace Pact of Paris is more than a gesture. War is now an outlaw among the nations. Mars is in bad favor. The men who take their stand on the side of war classify themselves definitely with the enemies of the race—the statesman who lines up for organized murder is a traitor to humanity. Christian people can now be followers of the Prince of Peace assured that they are in line with international good will. The war-lords are themselves now among the outlaws—they are set against the avowed declaration of forty-six nations, two of the leaders being America and Great Britain.

If the labor leader, Ramsay MacDonald in London, and the engineer, Herbert Hoover in Washington, can sustain the pace at which they are going in relieving the world of the crime and folly of war, the nations will have every reason to rejoice that these two men came to positions of world power at this hour. They can do much to bring relief to a broken and war-weary world.

As Great Britain and these United States go, so goes the world. These two great powers are plainly on the road to peace. Every Christian force should make itself felt in this present effort to reduce armaments on land and on sea. All the followers of the Christ should do their utmost to foster peace in every land until the nations shall learn war no more. Let the peoples of the earth rejoice that the two great English speaking nations have called a halt. May we not expect Premier MacDonald and President Hoover at a council table in Washington to do much in making effective the Peace Pact of Paris? Much was said of the Comrade in White on the battlefields of France; more may be expected of the Prince of Peace at the head of a council table in Washington.

Forty Nations Have Signed the Kellogg Pact

Let everybody get in mind just what this pact is. Here is what these forty nations agree to do:

"Article 1.—The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"Article 2.—The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be which may arise among them, shall never be sought except by pacific means."

It marks a great forward step in world history when the nations agree that all international controversies and differences shall be settled by pacific means rather than the sword. This is a substitution of civilized methods for the methods of the savage and barbarian.

It remains now to teach all peoples of the world to live up to the new standards that have been adopted in the Kellogg pact. And it goes without saying that the Christian churches of America have a solemn responsibility placed upon them at this juncture. Let the ministry and the religious press do their utmost for international peace, and we will hasten that day which the Prince of Peace saw in the distance.

Figures That Should Arouse American Citizens

President Hoover gave out last week the figures for the military budget for the next four years as authorized by Congress.

"These estimates indicate by 1933 an increased burden of somewhere from $250,000,000 to $300,000,000 above the expenditures of the fiscal year just ended, and from $400,000,000 to $500,000,000 above the expenditures of four years ago.

"Of this the purely military and naval expenditures, excluding non-military activities of these departments, represent about one-half.

The combined expenditure is estimated at $800,000,000 in 1933, an increase of $120,000,000 over the last fiscal year, and $224,000,000 over four years ago. All of which compares with a total of $266,000,000, average pre-war total for the combined military services of the army and navy, or an estimated increase by 1933 of $500,000,000 over pre-war. These amounts do not include any amount which we justly spent on veterans who suffered in past wars, which in itself amounts to about $820,000,000 a year. Moreover, many bills are pending before Congress that will still further increase this sum."

The President then says: "The American people should understand that current expenditures on strictly military activities of the army and navy constitute the largest military budget of any nation in the world today and at a time when there is less real danger of extensive disturbance to peace than at any time in more than half a century.

"The hope of tax reduction in a large degree is in our ability to economize on the military and naval expenditure and still maintain adequate defense. Our whole situation certainly is modified by the Kellogg pact."

.... If the business interests of this country, to say nothing of the moral forces, do not stand with the President in his efforts to reduce military expenditures we shall be greatly surprised.

Abraham Lincoln in Jail

Some of the liquor crowd has been saying that Abraham Lincoln would be put in jail if he were here today and sold liquor as he did when a boy clerking in a country store. This shows the methods adopted by the liquor folks to try to catch the unthinking in that section of the country where Abraham Lincoln is looked upon as a man who never did any wrong.

It is a disputed question as to whether he ever sold liquor, but if he did, it was at that time no violation of any law; on the contrary, it is a safe guess that if the sale of liquor had been against the law Lincoln would never have sold a drop.

The liquor crowd seems to forget, if they ever knew, that the world makes progress. George Washington owned, bought and sold slaves. If living today and in the slave trade he would be put in jail. Alexander Hamilton and Aaron Burr fought a duel and Hamilton was killed. Then it was a "code of honor"; today duelists in the eyes of the law are murderers.

The world is making progress, even war is about to be outlawed. The liquor crowd instead of looking back should cast an eye forward even if it does intensify their thirst.

A Shot That Hit Three

The Northwestern Christian Advocate is broadcasting a story to the effect that a pastor (in Chicago we presume) was getting well into his sermon one sultry Sunday morning when he took occasion to pause and express regret that one brother seemed to be catching up on his arrears of sleep.

After the close of the services three of his official members came forward and made contrite apology for their slumbers. Another instance to prove the accuracy of the oft quoted line:

"Many a shot at random sent
Hits the mark the archer little meant."

An Hundred Million in Jail

Harry Sinclair who is estimated to be worth $100,000,000 is serving a term in prison. When this term expires he has another term twice as long. Here is one instance where a $1,000,000 got in jail, notwithstanding the old saying that it could not be done. It is of interest to note that he is serving time in the same prison where the assassin of President Garfield was incarcerated before his execution. And at this time whites and negroes are there awaiting the execution of the death sentence.

"Preach the Word"

The Bible preacher will last. For the Word of God never wears out. That minister is wise who fills his sermon with the Word of God. The mighty weapons, either of offense or defense, come out of the heavenly armory. For the Word is sharper than any two-edged sword.

The Bible preacher is always fresh. The people may know many things, but they know very little about the "Old Book." In fact, the man who makes it a lifetime study has not mastered it. Among all the great books the Bible remains the best seller. Why then should not the gospel minister use the best instead of running off after paper and magazine stuff or old moldy theologies, or what is worse, new theologies?

People and Things

"We have just closed a very fine meeting at Poplar Springs. Rev. R. E. Brown of West Durham was the preacher and the people were greatly delighted with the preaching and the preacher."—O. I. Hinson.

Dr. J. W. Moore, High Point, is off for a few weeks' rest after the strenuous work of the year and before he and his people begin preparations for the annual conference which will meet in Wesley Memorial church October 23.

The Sherrill clan will meet in full force at Sherrill's Ford, Friday, August 2, for a picnic and for the unveiling that day of a huge monument to Adam Sherrill, the pioneer who in 1747 with his eight sons and others crossed the Catawba river at the ford which bears his name.

Rev. W. A. Rollins, pastor of the Ardmore Methodist church, Winston-Salem, will assist Rev. E. E. Snow in a series of services at Rogers Chapel of the Concord circuit during next week. The revival services will begin next Sunday and include the Sunday following.

Rev. E. C. Durham had a good meeting with Brother H. E. Lance at Mt. Zion church, on the Mt. Tirzah charge, last week, receiving four into the church. He will be with Brother A. E. Brown at Cedar Grove church in Chatham county next week. Many of the brethren are busy these weeks of the good old summer time.

"We have had Brother W. L. Clegg of the Garner charge with us at Buckhorn in a meeting recently. Brother Clegg is a fine young preacher. The people enjoyed hearing him and came out to the services well, although very busy with tobacco curing. Four promising young people joined the church."—H. R. Ashmore.

"A word from the Gold Hill circuit. A great meeting just closed at Zion; 53 converted and reclaimed; 14 united with church and another class to follow. We are having a great union meeting at Misenheimer this week, with Rev. Bob Sells from Indianapolis, Ind., doing the preaching. Next week will be with Brother Young at Knox Chapel in Statesville district."—J. Max Brandon, P. C.

Besides five Bible women, the Wesley Memorial congregation, High Point, is honored in having five individuals who support their own representatives in foreign fields on salaries ranging from $360 to $720 per year. These interested people are largely responsible for the outstanding place Wesley Memorial holds in the denomination's mission work.

A new building program involving the expenditure of three million dollars is announced by Bishop J. E. Freeman of Washington cathedral. Starting this program, the cathedral chapter has authorized a quarter-million contract for the building of the north and south transepts of the cathedral. It is planned to complete the cathedral by 1932, in time for a celebration of the 200th anniversary of the birth of George Washington.

The British labor government has decided that, as soon as existing contracts expire, no further advertising of liquor in connection with the postoffice department, its buildings or its publications, will be allowed. At present the government derives about $20,000 a year by way of revenue from this advertising. It is certainly more difficult all over the world for the liquor business to maintain its position as a legitimate and decent enterprise.—The New Outlook.

"Our zone check-up meetings will be held at Hertford Monday, 10 a. m., September 2, and at Manteo Tuesday, 10 a. m., September 10. Pastors, district, charge, church lay leaders, and one leading steward from each church in the respective zones will please attend these meetings. Lunch will be served at 50 to 75 cents. At these meetings we plan for the home stretch and for a clean sheet at the annual conference."—O. W. Dowd.

Rev. J. H. Armbrust after a few weeks' vacation is back on the job at Park Place, Greensboro. His vacation was spent at a point on the Atlantic coast where fishing is good, but he flatly refuses to tell how many he caught, neither will he indicate the weight and size of those denizens of the deep which he hauled ashore. He says that neither a fisherman's yardstick nor weights are trustworthy.

Russia is having her drink problem too. The president of the Soviet Anti-Alcoholic Society recently stated that there are seven hundred thousand confirmed alcoholics in the Union, while two million people are annually picked up in the streets of the cities hopelessly drunk. He is appealing to the health commissariat for additional funds to combat drink, claiming that every alcoholic reformed is worth at least $350 to the state.—The New Outlook.

"The descriptive quotation 'In Memoriam' of Brother Gilliard in last week's issue of the Advocate should read: 'Psa. 92:12-15' instead of 'Psa. 12-15.' This makes clear a truth in regard to aged believers: 'They shall still bring forth fruit in old age; they shall be fat and flourishing.' Again: Under the heading of 'Up-to-Date Adult Classes' (Brother Gobbel's page) it should read 'D. H.' instead of 'D. A.' Tuttle's class. I feel grateful for that S. S. honor, and keep that class in my prayers."—D. H. Tuttle.

At 57 Handel produced his immortal "Messiah." At 57 George Washington set out for his inauguration at New York, "with more anxious and painful sensations than he had words to express. At 57 Swedenborg imagined that he was endowed with "the gift of conversing with spirits and angels." At 57 Kant published "The Critique of Pure Reason." At 58 Milton published his "Paradise Lost." At 58 Locke published his "Essay Concerning Human Understanding." At 59 Bacon published "Novum Organum." Such notable achievements indicate what it means for a mind to mature.. In view of that cheerful statement, we think we will stick around awhile yet if we can keep out of the way of the little microbes and the big autos:—Michigan Christian Advocate.

"We started our meeting July 31 with Rev. J. E. McSwain of First church, Maiden, doing the preaching. We had been having prayer services each evening during the preceding week, and the meeting got off to a good start almost at the very beginning. Brother McSwain did some of his very best preaching, and there was a noble response. I believe we have had the best meeting that I have had the privilege of being in for the past several years. There have been several reclaimed and converted—some in the homes, some in the Sunday school class room, and many at the altar. Brother McSwain had to return home Sunday morning, but the meeting is still continuing. There were four conversions at the altar last night. And as we begin this another week we are expecting many more professions this week. Pray for us."—Theodore W. Hager.

Rev. W. A. Cade and family are motoring through New England. This is the method adopted by the presiding elder of the Fayetteville district for a short vacation this summer.

If you should take away five hundred of the eleven thousand students on the University of Michigan campus, a bootlegger couldn't find a sale for a quart of liquor in a month. My observation is that college student drinking is confined to a few "smart alecks" and the upper crust, and is done mostly on special occasions, such as parties.—Coach Fielding H. Yost.

The group with its inherited prejudices never progresses. Individuals competent to criticise the group life are the philosophers, the reformers, the prophets, the liberators, the inventors. Every gain made in industry, in art, in education, in religion came because some individual with insight saw farther than anyone before had seen. —Prof. T. G. Soares.

The Evangelistic Association in session July 8, 1929, in the Mission building at Lake Junaluska, N. C., after much discussion of the rural problems of our church, passed a resolution offering their co-operation and services for the promotion of a definite evangelistic program in the country districts of the south for a period of four years, beginning 1930. They also requested Dr. J. W. Perry to get in touch with all evangelical churches with requests that they co-operate with us.

The new Rose Hill Methodist church was opened Sunday. The first service was attended by a large congregation. The other churches of the town were present and their pastors spoke words of greetings and congratulations. The principal address was made by Rev. T. W. Lee, under whose pastorate the building was started. Rev. A. S. Parker, the present pastor, preached at the night service. The completed building when furnished will cost $40,000. The Advocate will have a picture of the building later.

"Our revival meeting at Bahama began with one of the choicest, richest inspirational services rendered by the Methodist Orphanage class from Raleigh, conducted by Mrs. Reeves, Sunday morning, July 21, and continued with growing interest to the close Sunday night, July 28, with 12 of our fine young people professing faith and joining the church. Rev. C. D. Barclift of East Roxboro very effectively did the preaching. The co-operation and response of the church was deeply gratifying. Our meeting at Mt. Tabor, running through this week, has begun with manifest interest. Rev. R. E. Pittman of Fremont, a former pastor here, comes to join us and do the preaching."—W. F. Craven.

"During the last week the Gibson Methodist church was blessed with a most helpful revival meeting, under the leadership of our presiding elder, Rev. H. C. Smith. Brother Smith brought to us real gospel messages, and the entire community feels that every one has been greatly benefited as a result of Brother Smith's presence with us. We feel that he is a true prophet and that much was accomplished here by him in the cause of the Master. Out at St. John's we are looking forward to next week when Rev. W. W. Peele will be with us to conduct a revival. We have faith to believe that much will be accomplished during the days that he is with us, and the churches at Gibson and St. John's feel that they are especially fortunate this year in having with them in their revival meetings the men whom it is our privilege to have.—Edgar B. Fisher.

I will not quarrel with you about opinions. Only see that your heart is right towards God; that you know and love the Lord Jesus Christ; that you love your neighbors, and walk as your Master walked, and I desire no more. I am sick of opinions; I am weary to hear them. Give me a solid, substantial religion; give me a humble, gentle lover of God and man, a man full of mercy, and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, wheresoever they are and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister. —John Wesley.

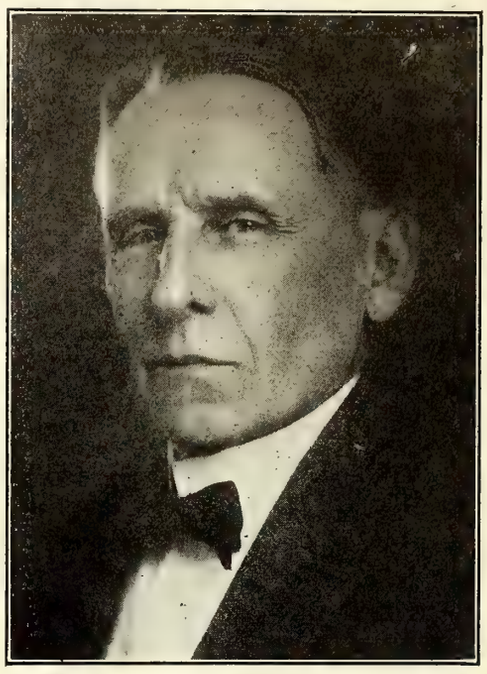
The revival at Mt. Pleasant church on Haw River circuit will begin on the third Sunday in August. This is one of the old churches in Chatham county at which revivals have been the order of the years for more than a century. As we walked through the burying grounds last Sunday and read the names on the tombs such as Atwater, Bynum, Mann, Stroud and a score of others, a new sense of the significance of the years came upon us. Rev. Wm. Snipes (1793-1832), a grandfather of Rev. E. M. Snipes of the North Carolina conference, Rev. Garland Green and Rev. J. C. D. Stroud, who died early in the ministry, sleep in the old cemetery. Ex-Congressman J. W. Atwater, along with many other prominent citizens of this section, rest here. Many who are scattered abroad have fond memories of other days and friends and kindred of the long ago.

Recent gifts or promises of gifts to the library of our State University include the following: $30,000 from the Hanes family of Winston-Salem for the establishment of a collection of materials dealing with the history of manuscripts and printing, with numerous examples of manuscripts and printing of books since the beginning of printing about 1450; gifts of $5000 and $6000 each from two alumnia for the North Carolina collection; a grant of $100,000 from the Carnegie Corporation for the establishment of a department or school of library science; the gift of the private library of Professor Franklin H. Giddings of Columbia University in the field of sociology; the gift of the letters, papers, books and pamphlets of the late Bennehan Cameron; and numerous gifts of materials from Virginia, North Carolina, and other Southern families for the Southern collection. This we learn from Dr. Louis R. Wilson, librarian.

"Next Sunday, August 4, is home coming day at Meroney church, three and one-half miles northeast of Bear Creek. There will be preaching in the forenoon and the afternoon will be given over to the "home comers" for short talks. A large number is expected to take part in this service. A male quartette is expected from Burlington to be present for both morning and afternoon services. All former pastors, former members and former attendants are urged to attend this home coming day service. The revival begins on this day and will run through the following week. The pastor, Rev. L. M. Chaffin of Goldston will be assisted by Rev. J. W. Hoyle, Jr., of Ramseur. It will be remembered that Rev. Mr. Hoyle's father served this circuit three years as pastor from 1907-09, Rev. J. W. Hoyle, Sr. Those who come from a distance will see for the first time the Sunday school annex to the church which is in process of construction. All outside work is expected to be finished by this service. The public generally is most cordially invited to attend this service."—Terrell B. Beal.

The Courage to be Different

By A. W. McAlister, President of the Pilot Life Insurance Company, Greensboro, N. C.



WE are apt to think that there has never existed before such times as those in which we live. There have been other such periods in the world's history, such periods of freedom, change, perplexity. It is a time for the level head, for the keeping of bearings, for the steering of a straight course. It may be depended upon that in spite of the present day revolution in the thinking and living of men, such things as truth, courage, brotherly love and beauty are not obsolete. Even such an old fashioned virtue as chastity still exists and will continue to exist. These manifestations of the enlightened human spirit represent "those refinements of life which the past has given to us—the hoarded culture of the race." They represent the travail of milleniums of training and self-control, and when the world loses them, within one generation, it will revert to the ugliness and selfishness and cruelty and degradation of the barbarism from which it once emerged. These refinements of human training and experience are the product of the venerable process which we call civilization and are the constituent of the thing which we call character.

Character in Business

May I ask you to think with me for a little while on the subject of "character in business," a subject which may sound trite, but one which to my way of thinking has a peculiar significance and importance in this hectic day in which we live. In discussing this subject we are not dealing with a dull platitude nor a high-brow generalization, but with the most red-blooded, potential, and essential factor in the equipment of a successful man of business in this shifting, restless age of license and materialism. With the tendency to break away from established standards, to subordinate religion, and to give riotous rein to the idea of self-expression, individual character is experiencing a sort of eclipse or decline, and as time goes on may become the exception rather than the rule. In this case it is easy to see what will happen. The supply of men and women of character will be limited and the demand for them in business will be correspondingly increased. Their market value will enhance. The price of their services will go up. This is sure to happen, because in accord with the inexorable law of values. Character therefore is going to have an increasing monetary value. We are leaving out of the discussion its largest and best evaluation. You are no doubt familiar with the fact that the Japanese employ the Chinese as their bankers. Here is a concrete example. It is because of the business character, the honesty of the Chinese. Character is destined to play a more and more important part in one's business equipment. It is not an easy achievement. To become a salesman is easy in comparison. It is no easy undertaking to become a man. It is the supreme accomplishment of the human personality. It brings material success to be sure, and withal a something more to be desired than success.

Character in Demand

Not only is the individual of character going to be in demand, but the business whose methods and practices have the stamp of character, is going to be in demand and have preference.

It would be too long a story, even if I were competent for the delicate task, to attempt to recount in detail the principles and processes that go into the making of the character of an individual or of an institution, but let me leave with you in a few words the product of my experience and observation for whatever it may be worth. If one could go to some omnipotent source and have for the asking the vestments of individual character, let him ask to be given truth for things, courage for life, love for man and "beauty for the inward soul"—truth to see things as they are instead of as he desires them to be; courage to live without fear, that is without worry or apprehension or uncertainty, taking things as they come in the game of life and making the best of them; love that is all inclusive, with a deep respect for the personality of man; a sense of beauty that finds pleasure in stars and trees, in a song or a picture, in a pure heart and a serene mind. And above all, let him ask for sincerity—"that the outward and the inward man may be one"—that he may be content to seem just what he is.

If I could go to some all powerful source and select for an institution the vestments of character I would ask for those traditions and ideals which the ages have established, for those standards of thought and endeavor and conduct which time and experience have tested and proven, and as fellow workers, for men of truth and courage and good will.

A Grave Danger

In conclusion, I would call to your attention, as I have on a former occasion to the attention to our home office staff, one of the most serious dangers to individual and institutional character. For want of a better name, let us call it servility. It is the meanest form of slavery, the bondage of custom or the passing fad. It is the surrender of our independence in dress, in social observance, in habits and conduct. It is the tendency to think and act as other people are doing, to try to keep up with our neighbor in our style of living, to snobbishly pattern our conduct after that of somebody else, to let other people do our thinking and deciding instead of thinking and deciding for ourselves. It is the lack of independence of thought and life. It is the lack of the courage to be different. I am convinced that no man can live successfully

until he has learned to do his own thinking and living, until he has found the courage to be different.

This does not mean being different for the sake of being different, for the sake of drawing attention to oneself, for the sake of being eccentric. The courage to be different must above all things be sincere; it must be unobtrusive; it must be the expression of that deeply self-respecting independence of mind and purpose which is the bedrock of character. You may depend upon it that everybody respects that kind of courage, the courage to be different. We all know this from experience and observation. The man who wins our respect in discussion and conference is not the subservient "yes" man, but the sincerely independent man who does his own thinking and does it quietly and unobtrusively. The man or woman who says "no" always wins respect, provided that "no" is genuine and self-effacing.

Lack Courage to Be Different

It is amazing what men and women have suffered individually and as a race because of their lack of courage to be different. Consider the institution of war which from the beginning of time has been the habit of men, which has made the history of the world a cruel and bloody shambles, all because the nations lacked the courage to be different. The duel became the custom of men and was for centuries the altar for the needless sacrifice of brave men, until mankind in shame and disgust finally came into the courage to be different. Even in the adoption of business plans, it sometimes pays to have the courage to be different.

"Following the Crowd"

The courage to be different is all important in this day of license, this day of doubtful freedoms. The temptation is ever present to follow the crowd, to go with the current even though we know that there is a precipice ahead. One of the most significant things that I have seen in a long time was a recent statement by Dr. Bundesen of Chicago, a public health officer of international as well as national reputation. He had made a careful survey to ascertain the cause of suicide and one of the results of this survey was the finding of the fact that the cause of suicide in a majority of the cases investigated was the futile effort "to keep up with the Jones" and the resulting financial disaster, or in other words the lack of the courage to be different. There was never a time when so much is staked upon the courage to be different. If you would show respect for the constitutional law of our common country, if you would observe social practices which experience has proven necessary for physical, mental and moral health, if you would hold to standards of conduct which constitute the very civilization which man has achieved, you must have the courage to be different.

I am not a reactionary. I rejoice in our greater freedom, in our wider liberty of thought and conduct; but we must see to it that it is a freedom which squares with the decency of human nature at its best and the beauty of life. The license that we are accustomed to deplore is in part unconscious protest against unnecessary and unwarranted restriction and inhibition, though much of it no doubt is the result of ordinary every day human depravity, an example of which is the typical modern wild party.. Our lesson in living today is none too easy. We err if we unnecessarily curb, and we err if we hold too loose a rein on ourselves. It is the team work of freedom and restraint that we must achieve, the fine art of wisely governed freedom.

Speaking of Deadlines

There is a deadline in the exercise of this glorious new freedom—we must know where to stop—we must have the courage to be different. In the realm of pleasure there need be no limit except the limit in quality, of the clean and wholesome, and in quantity the limit of proportion with due regard to duty and work. Within these limits let joy be unconfined, and the deadline may be forgotten. The deadline in our social relations is not so easy to define, and therefore in those relations, a good margin is the safer principle. In that sphere the individual's sense of rightness and decency must be the guide.

Perhaps after all the best answer may be found in those immortal words of the great apostle: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

In a word, whatsoever things are different.

ON INTERVIEWING THE BISHOP

By Bishop Edwin D. Mouzon.

It is the desire of the bishop in charge in the two Carolinas to find out everything possible about the progress of the work in these four annual conferences. Information can come to him only through human sources. It was for this reason that Bishop McKendree first called to his aid the presiding elders. And from that day till now it has been the custom for the bishop to confer freely with the elders in making the appointments. In our usage the presiding eldership is a part of our general superintendency. Through the presiding elders information comes to the bishop, and through the presiding eldership the bishop is represented to the people at large. The presiding elder who tries to keep the bishop in the dark has misunderstood his office. Bishop and presiding elders must work together in full confidence and co-operation.

And it is altogether proper for any preacher to see the bishop when he thinks it necessary. It is a mistaken notion about the presiding eldership and about the bishopric that would keep the preachers and the bishop in charge from understanding each other and from having any such conferences as may seem desirable. In addition to the above I desire to say that the way is always open for laymen to see the bishop. As one bishop I have often been embarrassed and pained by laymen coming to an annual conference without previous engagement and seeking to see the presiding bishop. And for the reason that the annual conference lasts less than a week and no man is quite so busy during a conference as is the bishop in charge. Every hour and every minute of his time is taken up with necessary duties. It is, therefore, a physical impossibility for him to see all the men who come without engagement and unannounced. He can only do the best he can. I am quite sure that upon thought all laymen will understand and appreciate this. I am saying this here and now to avoid the possibility of any of our faithful laymen being disappointed and hurt by coming to conference and finding the bishop too busy with engagements already made to break them and see men with whom he had made no engagement.

During the summer and fall I shall be almost constantly in the field seeking to put myself fully in touch

with every situation. Wherever I shall be during these pre-conference months I desire the preachers and laymen to feel perfectly free to seek interviews with me concerning any matter that seems to them important. And I ask the presiding elders to co-operate with the brethren in making such interviews easy.

It must of course be understood that the layman who interviews the bishop is to come not in an individual but in an official and representative capacity. He must be able to speak not for himself alone but for his church. The notion that the bishop is a man removed from the people is not in harmony with the history of the office of bishop and is now forever out of date. Jesus' principle holds nowhere more strongly than with reference to the work of the Methodist bishop. The place of leadership is the place of service. "For the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many."

DR. DRED PEACOCK TO DELIVER THE ANNUAL ADDRESS

The annual address of the historical society of the Western North Carolina conference will be delivered by Dr. Dred Peacock on Tuesday evening, October 22, in Wesley Memorial church, High Point.

These historical addresses on the first night of conference have become the most largely attended and interesting of the entire week. Dr. Peacock will have as his subject, Trinity College, from the death of Dr. Braxton Craven to the present hour. Through all these eventful years Dr. Peacock has been in intimate touch with the institution and will write from his own personal knowledge. It goes without saying that his address will be of intense interest to his auditors and of great value to the future historian.

ONE METHODIST PREACHER WILLING TO GO TO HELL

The editor of the Michigan Christian Advocate has a knack at gathering up interesting bits of life as it is and giving these bits to his readers. The following is his latest:

"Up at Holly, where our church recently burned, they were having a great booster banquet at which the men of the community were pledging their support.

One Detroiter who had been raised in Holly said: 'If Brother —— will come down to Detroit, we will guarantee him a thousand dollars.'

The response of this friend was characteristic of this straight-shooting citizen: 'Sure, I'll come. I'd go down into hell if I could find a thousand dollars for these Methodists.'

He went, i. e., to Detroit, and got his money.

P. S. There is no moral attached to this editorial; it is just a bit of history."

THE BIOGRAPHY OF BISHOP HENDRIX

The family of Bishop Eugene R. Hendrix have asked me to write his biography. I am working over the material in the possession of the family, and I would appreciate any letters or personal experiences that would enable me to interpret better the work of this bishop and the great movements with which his name is connected. The material can be sent to me at St. John's Methodist Church, St. Louis, Mo. Ivan Lee Holt.

SEVEN OUT OF ELEVEN ARE CHRISTIANS

In the cabinet of the new Chinese Republic there are eleven men. Of these seven are Christians and church members as follows: Minister of foreign affairs, Dr. C. T. Wang, Episcopalian, secretary of commerce, industry and labor, H. H. Kong, Congregationalist; minister of justice, Dr. Wang Tsong, Congregationalist; secretary of finance, T. V. Soong, Southern Methodist; secretary of war, Fong Yu Heiang; secretary of education, Dr. Chang May Yun; minister of interior and transportation, Dr. Sun Fo.

The following three very prominent ladies are also members of our church: Mrs. Kong, wife of the minister of commerce; the wife of the present president; also the widow of the republic's first president, Mrs. Sun Yat Sen. Christianity will be enabled to advance hereafter as never before since such outstanding leaders are known as Christians throughout the republic. Let us earnestly pray for and generously support the cause in that greatest nation of the Far East.—Wesley Memorial Bulletin.

WHAT ABOUT OLD-FASHIONED SIN?

The man who wants to be a rascal finds it comfortable to become first an infidel.

The Bible may be out of date in some places; be thankful if it still means something to you. He who lets go of it has lost more than he knows, and cannot show much that he has gained.

God never asks an unreasonable obedience; the devil is always counting on it.

Any habit victim knows when to stop; but he doesn't stop.

The liar needs an audience; the veracious man may safely keep his mouth shut.

Without ignorance and prejudice, what a world this would be! But where would some of us be?

Fussy goodness is not so bad as quiet wickedness; but the nervous saints allure no one to fall in love with sanctity.

The easiest sin is to do nothing. Also, the greatest sin. —Northwestern Christian Advocate.

SUPERANNUATE NOTICE

Dr. Todd sent out last week to all our pastors a self-addressed card calling for a report from each charge on this year's payments on charge quotas. I hope each pastor will fill out this card and drop it in the mail. This will help very greatly.

All checks for this cause should be sent to St. Louis at least one week before the meeting of our annual conference. This will insure credit in the journal.

C. S. Kirkpatrick.

NEXT SESSION OF THE SUNDAY SCHOOL COUNCIL

The next session of the Sunday School Council of the Methodist Episcopal Church, South, will be held December 15-17 in Nashville, Tenn. The first two days will be reserved for the meetings of the associate councils which compose the larger council. Rev. Luther A. Weigle, D.D., of Yale University has accepted our invitation to deliver a series of three addresses before the council on December 15 and 16. Albert D. Betts, President.

True freedom is from within: it can only come by the knowledge of truth.—S. Stephen McKenney, D.D.

MINISTERIAL SUPPLY AND TRAINING

By Otho J. Jones.

There is a matter here more basic than the certification of enough preachers to fill our pulpits and the drilling of them in what to preach and how to organize and direct the machinery of the church. It has been said that "the soul of culture is the culture of the soul." And it certainly may be said that the heart of ministerial training is the training of the hearts of ministers. Jehu's question of Jehonadab is in order here, "Is thine heart right?" In getting men for the ministry the chief test should be a right heart. And in training ministers for their work the culture of the heart rises in importance far above every other consideration.

One feels like challenging the whole system of ministerial training. Professor Betts has recently brought out a study of the beliefs of 700 ministers. He had searched into how their heads were fixed, and much has been made of the discovery that their heads were not fixed very well. But one feels that if all 700 of them had thought themselves through to certainty and unanimity the main thing would have remained untouched. For we are much more concerned about one's personal experience of God and his emotional attachment to him than about any of his theories of God. Christianity does not need to be rethought nearly so much as it needs to be re-felt.

The heart is central in Christianity. "With the heart man believeth unto righteousness." "If thou shalt . . . believe in thine heart that God hath raised him from the dead thou shalt be saved." "Blessed are the pure in heart for they shall see God. What the world needs is God. It is not dying for the Methodist insistance on free grace and justification by faith. It would not go to perdition without the Westminster Confession. It would survive if the Baptists quit insisting on democracy in religion. But it cannot get along without God. And the work of the minister is to bring God to people. "Lord, shew us the Father, and it sufficeth us" is the way Philip stated his need and ours, ours as much as his. But we cannot bring God to people unless we have him. And we do not have him unless we know we have him. It takes two to make a real presence, one to be present and the other to know he is there. The ten were able to say to Thomas after the evening of the resurrection day, "We have seen the Lord." And because they could say that, Thomas was present at the next meeting. Paul rests his apostolic authority on this, "Have I not seen Jesus Christ?"

One cannot see God because he is a Hebrew scholar, or a master of Greek, or a specialist in religious psychology, but only if he is pure in heart. We do not go into a library to find God, but we go into the secret place to find him. Jesus was forty days and nights in the wilderness, and Paul spent three years in Arabia, and the indispensable preperation for the ministry is getting away somewhere to find God for one's own self. Let us not forget that the great need is not a scheme of industrial adjustment, or social relief, or leadership training, but an experience of God. To have an inner experience of God is more important than the psychology of preaching; for if we but have God with us he is perfectly able to make contact with the people, even if we are not specialists in the technique of approach.

Some thirty years ago a man was on the program at Northfield to talk on prayer. Before he began to speak he asked his auditors how much they prayed. One prayed thirty minutes a day. Not half of them prayed fifteen minutes a day. While all of them said they prayed as much as five minutes daily, one later said he feared he did not pray even that long. Do you suppose that in these thirty years which have passed since this man spoke, crowded as they have been with organizations and big movements, our prayer time has lengthened out any? Every circumstance of our calling demands that we go into the secret place to be with God. There are the crowds the church must serve! But when all men sought Jesus he rose a great while before day and went away to a secret place. And when the multitude tarried with him all day, even fasting that they might hear the gracious words he spoke, he fed them, dismissed them, and then went into the mountain for a night of prayer. Have we boards and committees to constitute and supervise? Well, when Jesus came to the selection of the twelve it was after a night spent in prayer. And what shall we do when we face a small dwindling constituency? Let us remember that when they all forsook Jesus he was in the garden of prayer.

There is nothing else anywhere nearly so important for the ministry as to have a personal experience of God, fresh and compelling every day. "That I may know him" was the clause Paul used to show the passion of his life. It ought to be the passion of every minister of the gospel. And we ought to so far realize it as to be able to burst out again with Paul, "Have I not seen Jesus Christ?" Would it not help to have on the faculty of every training school for ministers a man who knows God intimately in his own soul, not to teach something about God, but to talk and pray with those who are preparing to bring God to people through the Christian ministry? And would not even a conference be all the better for having sessions in which we should do nothing but wait unitedly upon God for more glorious experiences of his presence, and bear sincere testimony to our inner experiences of his power? The great need is not more ministers, but ministers who know God better.

THE JUNALUSKA CONFERENCE

The conference on religion and education at Lake Junaluska, July 17-21, was an outstanding success. The addresses were of a very high order, Many persons want them in printed form. We have therefore decided to publish them in an attractive volume of about 200 pages. Advance subscriptions are offered at the exceedingly low price of $1.00.

Orders have been given for nearly 500 copies. We want at least 1,000 in advance. You cannot afford to miss these great messages. Send your order at once if you have not already given it. State the number of copies you want. Do not send money now.

Address, Board of Education, 810 Broadway, Nashville, Tenn.

NOTICE, N. C. CONFERENCE BROTHERHOOD

On account of the death of Bro. N. L. Seabolt, a member of the N. C. Conference Brotherhood, the treasurer is hereby making a call for assessment No. 30 to replace No. 29 paid out. Beneficiaries $3, non-beneficiaries $1.

Make checks payable to B. B. Slaughter, Treasurer, Moreehad City, N. C.

The Vision

By L. E. Berry

IT was a prosperous looking farm, the one owned by John Brown, good buildings and a well stocked barn; a house also very comfortably furnished with several modern conveniences and luxuries in evidence, conspicuous among the latter being a recently purchased radio.

Mr. Brown had just finished his supper as the sound of a car fell on his ear. The next minute there came a knock on the door, which his wife answered.

"Hello, Tom," he called, catching sight of the man in the doorway. "Come on in. Haven't seen you for a long time; since before harvest. Had your supper?"

"Yes, John, thanks," said the newcomer, stepping into the room. "I had it early as I wanted to make a few calls."

"Let's go into the other room," said Mr. Brown, leading the way.

"Still driving the old car, I hear," he laughed when they were seated.

"Yes, I guess you could hear it," Tom smiled back. "How do you like your sedan?"

"Pretty well. You didn't get that new car?"

"No. We couldn't manage it this year; too many mouths to feed. When you've got six children going to school, John, it runs away with the money."

"I guess so," replied his companion who had only one and she away teaching.

Tom Little looked around. "That's a fine radio you've got."

"Yes," said the other with pride.

"Must be great to sit and listen to it at night?"

"It sure is. You can get most any station with it."

The other got up and inspected it. "Must have cost quite a few dollars?"

"Two hundred and fifty, cash," vainly.

"It did, eh?" Well, I guess it's all right if a fellow can afford it. I'd like to have one myself"; he sat down again. "Going to the coast this winter?" he asked.

"I don't know. We've been there this last four winters, and I wouldn't mind staying home this winter for a change. Besides the crop wasn't so good as I expected. Poor grade."

"I guess we are all in the same boat this year," said Tom. "What did you get?"

"A four. How did yours turn out?"

"Conditional five and some six. Lots like that this year. Some of our best givers are hard hit."

"Best givers?" asked Mr. Brown not comprehending.

"Yes—to the missionary and maintenance fund."

"Oh," Mr. Brown's face suddenly lost its warmth.

"And I was asked by the committee to see you. We thought you might help us out this year?"

He waited, but there was no response. He went on: "We are sure of some who always give whether times are good or bad; but there are others who haven't got their vision, and may not give as liberally as usual"; he stopped again and looked inquiringly at his host.

Avoiding his gaze the latter said heavily, "I don't believe in foreign missions; we've got enough work to do in Canada; lots of heathen here."

"But only thirty per cent goes to foreign missions; the rest is spent in Canada," Tom explained.

"Well, anyway, we've got all we can do to support the local church," he excused.

"But there are others who need the gospel."

"Let them pay for it, then, the same as we do."

"But some are too poor to pay; people who live in sparsely settled districts. Then there are settlements of non-Anglo-Saxons, and districts where people haven't found their feet, financially. This fund is also for other projects: evangelism, social service, hospitals in backward districts, benevolences, religious education, colleges for training our ministers," Tom said, waxing enthusiastic.

"How much are you giving to this?" Mr. Brown asked after a pause.

"Fifty dollars."

"Fifty dollars! Why you're crazy, man, the way you're fixed."

"Oh, there's lots worse off than us," Tom replied easily. "We get plenty to eat. We haven't got a new car, or a radio, but they'll come some day."

Mr. Brown looked at him, puzzled. "Why do you do this?"

"What?"

"This canvassing?"

"Oh, for different reasons. For instance, suppose the children out in one of those districts where there's neither church nor doctor were my children?"

"But they're not!" emphatically.

"No, but they're God's children."

There was a pause. Tom Little, seeing that even that truth left John Brown cold, rose. "Well, I must be going, John." Then wishing to give him every chance, he said, "What shall I put you down for?"

"Nothing this year. Maybe some other time," the other answered evasively.

A week later Mr. Brown received a wire: "Daughter seriously ill. Come."

It was night, but he started an hour after receiving the message, driving his car furiously over the highways and at the highest possible speed when he struck the municipal roads, wondering, when he drew near his destination, how a hospital came to be located in that district. For he knew what a struggle they had had in building the one in his town, and there were no signs of anything like the same prosperity here, although the district was fairly well settled. He was even more surprised when he came in sight of the hospital which was far ahead, in size, of the one his town boasted.

"How is my girl?" he anxiously asked the superintendent, after he had made known his identity.

"She is still living, but that is all we can say at present," he looked at Mr. Brown sympathetically. "We have done all we can. The rest must be left with God."

God. Until that moment Mr. Brown hadn't thought of God. Funny to hear this doctor speak so intimately of him.

"Can I see her?"

"No, you'd better not, today. But we thought it best to have you here—in case," the doctor replied.

"You have hopes, though?" his voice shook a little.

"Yes, she has a good chance now. Fortunately for her a hospital wasn't far away."

"She was in a serious condition?"

"Yes. Critical."

Mr. Brown looked around. "What hospital is this?" he questioned.

"This is a United Church hospital."

"A United Church hospital?" he said surprised.

"Yes."

"Why did The United Church need to build a hospital here?"

"Because if it hadn't there wouldn't have been one in all this northern district," the doctor answered.

"It built a big one," commented Mr. Brown.

"A big one was necessary. This hospital ministers to an area at least thirty miles long and forty miles wide, and surgical patients come from a much larger area," replied the superintendent.

"Where is the nearest hospital?"

"At North Battleford, fifty-two miles away."

"And they would have had to take my daughter there?"

"They would have tried to get her there," the superintendent said.

"But they couldn't have got her there in time to save her life?" asked the other, bluntly.

"No."

Mr. Brown became thoughtful. Then after a pause he asked, "How big is this hospital?"

"It has twenty-six beds and a staff of two doctors and four nurses."

"And what kind of people live in this district?"

"Ukrainian, mostly, and some Anglo-Saxons, but the latter are rapidly diminishing."

"And the people couldn't build a hospital themselves?"

"Not the way crops have been. They had a good crop in 1925, thirty to forty bushels to the acre, but every year since then the crops have been frozen. At present the people are just able to buy their farms and pay for the bare necessaries of life. The cost of maintaining a good hospital is so great that no small district in the north can maintain one without outside subsidy. I may also say that personally I think one good hospital, well equipped, is worth a lot of small ones scattered about that cannot have like equipment," the doctor explained, noting the interest the man was taking in his words.

"And the church feels that this is part of its work, doctor?"

"Yes, Mr. Brown," replied the superintendent quietly; "for it is but following in the steps of the Great Physician."

"Um," the other murmured thoughtfully.

"Besides," the doctor went on, "we find that such an institution as this, ministering as it does to both soul and body, is able to exercise a great influence upon these New Canadians, and will do much towards making Christian citizens of them. Our work here has been greatly blessed already in this respect."

Mr. Brown looked at him strangely. There was something about this doctor that reminded him of Tom Little.

Presently he asked, "When can I see my daughter?"

The doctor answered kindly, "Perhaps tomorrow, if she continues to improve."

"You'll do all you can for her, doctor?" Mr. Brown said, nervously.

"We do all we can for them all, Mr. Brown," was the earnest reply.

A month later Mary Brown returned with her dad, restored to convalescence by the skill of doctor and nurse. And the next day Tom Little received a cheque through the mail for the missionary and maintenance fund that, coming from John Brown, almost took his breath away.—The New Outlook.

CHRIST MAKES LIFE WORTH LIVING

The Christian revelation has grown on me through the years, tightening its grip on me all the while. I preach each succeeding year with a full-throated assurance of the truth of the things which have been written for our comfort. Jesus becomes not less but more.

> That one Face, far from vanish, rather grows,
> Or decomposes, but to recompose,
> Becomes my universe that feels and knows!

I have looked the whole planet over and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I now know that it is Christ or nobody. He has no competitor in the field. No one else has the slightest chance of winning the homage of the entire human race. More and more he is to me what he was to Saul of Tarsus—"the image of the invisible God." More and more he is to me what he was to John the Beloved—"God made manifest in the flesh." More and more he is to me what he himself claimed to be, the eternal Son of the loving God. To know him is indeed life eternal. To work with him in establishing on this earth the kingdom of righteousness and peace and joy, this is what makes my life more and more worth living.—Dr. Charles Edward Jefferson, in The Christian Century.

THE CHRISTIAN GOSPEL

By W. T. Davison, D.D.

The Christian gospel is Christ himself. "I live, yet not I, but Christ liveth in me" is one of St. Paul's memorable utterances. It describes the pith and core of the Christian life in words which can never be surpassed, never be exhausted, and never wear out. But if the one word "Christ" is used as a synonym for the Christian gospel, it should be expanded into:

1. Christ's Person—as Himself the Son; the perfect revelation of God, made known to man as the Father.

2. Christ's work—what he did in order that there might be a gospel to preach. The deep meaning of the Cross: God in Christ, reconciling the world unto himself.

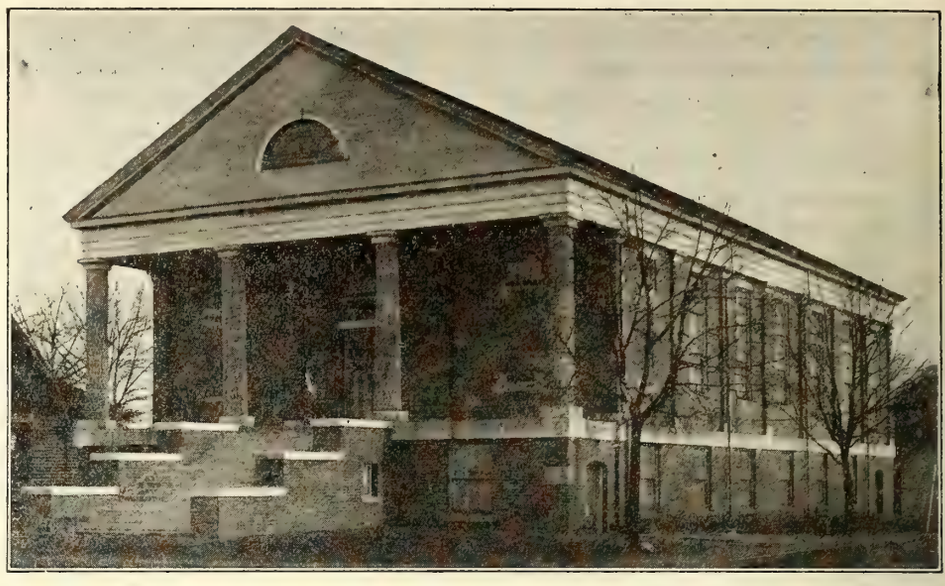
3. Christ's message and method—the glad tidings that a God of love rules and orders all, that his kingdom on earth has already appeared, and that the whole universe, under the living and eternal Spirit of God, is working out his great purpose to ultimate complete victory.

These are mere outlines of the truths that are summed up in the phrase, "The Christian gospel is Christ Himself." He it is who abides changeless, when so much in the world and in his church is changing. We worship Him first, Him last, Him midst, and without end.—London Quarterly Review.

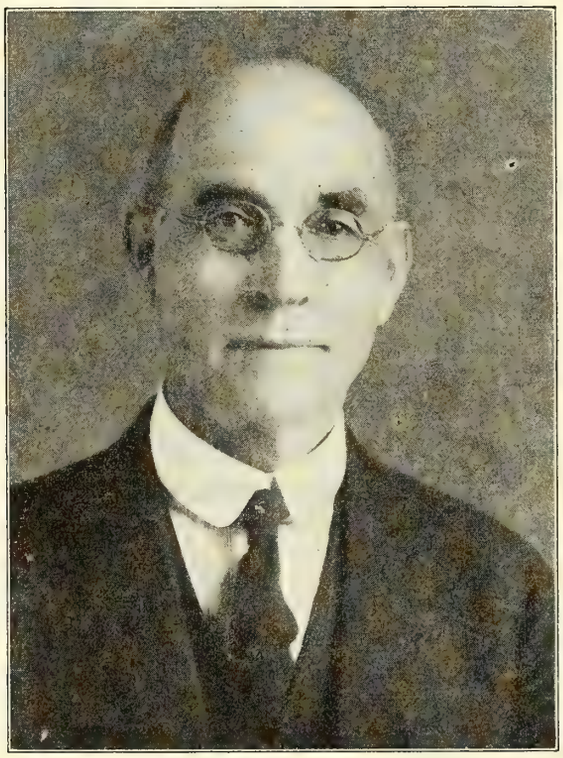
EAST SPENCER'S NEW CHURCH

The Long Street church, East Spencer, a spacious church built of pressed brick, is now complete except the seating. There remains a small indebtedness of $2000. The building of this church is a story of heroic and sacrificial service on the part of the congregation and the pastors who have served since the enterprise was begun several years ago.

Rev. Ebenezer Myers is now in his second year at Long Street and has done remarkably fine work. If the general board of church extension which has not donated a dollar to this enterprise, would give a thousand dollars on the debt the people could at an early day replace the old pews that now serve in the auditorium with pews to meet the requirements of this church of such admirable proportions and arrangements.



New Long Street Church, East Spencer



Rev. Ebenezer Myers, Pastor Long Street Church

Brother Myers grows younger and more efficient as the years go by and he continues an alert student. He has recently completed the work required by the "School for Pastors and Christian Workers" and has received his certificate signed by Edwin D. Mouzon, president of the board of education, and H. H. Sherman, the secretary. To receive this certificate requires the completion of 12 courses in pastors' schools, which is a task that few ever finish successfully. Brother Myers, not content with this, has added a gold seal certificate from the Sunday school board to his diploma holdings. This is an unusual record.

It was the editor's pleasure to preach last Sunday morning which was "home coming day" in this church and to enjoy the fellowship of the pastor and his people. A bountiful dinner was served in the big church dining room, a large group of people of all ages were on hand, the afternoon was given to songs and addresses, while the entire day was one of real delight.

GEORGE IVEY SEEKS THE "BENEFIT OF CLERGY"

I understand that my good friend and parishioner, G. F. Ivey, is very much flabbergasted because of the unfavorable publicity you gave him in last week's issue of your paper. With editorial dignity and with the moral sanction of a church paper you informed your readers that he stood idly by, lending no help other than the issuance of orders, while the students of Old Trinity handled the stones used in impounding a nearby stream for the purpose of making provisions for weekly baths. George says "taint so" and forthwith declares there were no stones used; that when the dam had been completed not a stone in the entire neighborhood had been turned. He recalls with characteristic vividness that two parallel rows of plank running at right angles to the stream were properly placed and that loose dirt was shoveled in to fill the intervening space between the plank. However, his humiliation in being thus misrepresented to the public is exceeded by a fear that age is playing havoc with the memory of the editor.

George also recalls that when the dam had been completed Stonewall Durham rendered an expert and philosophical opinion to the effect that the weight of the impounded water would be too great for the obstruction. This opinion was promptly refuted by the present editor of the Christian Advocate with a declaration that the dam could not burst without washing away the bottom of the stream. My interest in a prominent member of my church as well as my desire to keep history straight prompts me in sending you this message. W. L. Hutchins.

ARE YOU A PULLER OR A KICKER?

By Louis Albert Banks.

"A kicking horse can't pull; a pulling horse can't kick."

"The kickers, and there are an unfortunate number, not only cannot pull while kicking, but they tangle up the harness and prevent others from doing so. They are as unfair as they are unwise."—Editor Elks' Magazine.

THE MOTHERS OF THE BIBLE

By J. H. Strickland.

We start with Eve the first mother of the Bible and of the world and think of her as the mother of mankind. She may have failed in some things, yea, many things that a modern mother would have succeeded in, yet with the opportunities that she had, and in the early age that she lived in, I suppose that she did the best that she could, living with a man of Adam's character and disposition. He certainly did not have the excuse that the modern father has for staying away from home. There were no banks, no stores, no offices to keep him away from his home, and yet he was found "not at home" when the tempter came to see the new family on earth, and the first family.

I suppose the old Adam is still in the men. It certainly is hard to catch them at home when you want to see them on business of importance. You always have to leave word with Mrs. Eve. Or nearly always have to at least.

Mankind has not improved in these centuries on his home life. When he fails it is so often, "the woman whom thou gavest to be with me." I get so sorry for the poor old women sometimes that I feel like crying for them, if it would do any good. But a stick would assist them more than crying would.

The first woman of the Bible had her trials, her temptations, just the same as the modern woman has. These things have always been in the world and always will be. So in spite of the many hindrances, let us pledge ourselves to be watchful and prayerful, and try to overcome the tempter when he comes to us with his temptations.

We must leave Mother Eve and study about another mother of the Bible: Mrs. Lot, the worldly-minded mother. She loved the city, its lights and its close neighbors. She did not like to live out on the farm. It was too slow a go for her. She liked action, society, a big time. Well, if you want a big time the devil will see that you have it somehow, if it costs you your character, even your soul. He is with you in every effort that you put forth to have a big time, even though it may be at somebody else's expense; he will try to provide everything that you need to have a big time.

But, alas, pay day is coming and the cost will be your soul, if you live for a big time in this life and world. I have come to the conclusion, after trying to live a Christian life for more than a quarter of a century, and after having preached more than half that time as a pastor, and seven years while preparing for the work of a pastor; I say, that I have come to the conclusion that the poor man is the happiest man in the world. He works, sleeps, and never worries about the price that you have to sell things for. He has his daily wages, and can usually live on that, and he does not even have to worry about where his wages is coming from. You have that worry, if you employ him, and I agree with you that it is some worry just now. We have had several years of plenty and now the lean years are coming, it seems. Everything points that way at least.

So old mother (Society), Mrs. Lot, came to the parting of the ways and she lost her high-toned society daughters, and her sons-in-law. If she had been contented to stay with Abraham on the farm her history would have been different. But no, they "pitched their tents toward Sodom." And in Sodom they landed, and lost all.

So Mrs. Lot of Sodom passes from the stage of action. We next think of Sarah, Abraham's wife—faithful, true and tried. Mrs. Abraham might be called the mother who embraced the Christian religion and wielded an influence on others that has not and will not soon die. She was a faithful wife. Faithfulness in the home is one of the first marks of a true Christian. She never gave her noble husband any trouble and that is a great deal more than lots of women can say.

The true religion began with Abraham and Sarah. They were the first to be called of God to go out as missionaries, and they went into a country that was strange to them, that they might carry the true religion to the people who were worshipping idols. Sarah had the right kind of a vision of life, its opportunities and possibilities. It all depends on the vision that we have of life, as to whether we succeed or fail in the great race of life. Some have a selfish vision, some a narrow vision; other seem to have no vision at all. I do not know which of the three is in the worse condition. Neither will ever amount to anything in this world.

The fellow who is not afraid to put out something, to put the best of himself into the great work of life, is the fellow who usually gets ahead.

There are many calls today, but the greatest call for our service is the call of God.

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PROTECTION AGAINST OLD AGE

NEWS FROM WEAVERVILLE CIRCUIT

Rev. W. A. Kale, pastor of the Weaverville circuit, and Rev. James McLarty, Duke student appointed for summer work under Brother Kale, have just closed a very successful vacation Bible school at Salem church. All things considered, this was perhaps the best vacation school ever held within the bounds of the Asheville district. Brother Kale has accomplished a rather remarkable piece of work on the Weaverville circuit since coming here just a year ago. The spirit of the whole circuit has been toned up, a new impetus given to the Sunday school work of the charge, and the finances are in almost as good shape as on any charge in the district, not excepting the larger stations.

In the vacation Bible school just held may be seen one example of the very fine work that is being done in the rural sections of the two conferences by the Duke summer preachers.

If it be not asking too much, I would like for the Advocate to run the pictures of this school on the front page. Mr. McLarty, who by the way has done most of the work at Duke University for the past year in taking the reels of the various activities around the university, made these picturse of the vacation Bible school. My judgment may not be as good as that of the editor of the Advocate on artistic matters, but I think these pictures as mounted by Brother McLarty would make a very attractive front page layout. I think, too, it would be a nice recognition of the fine work these Duke boys are doing on country circuits.

John F. Kirk.

TREATING DIRT DECENTLY

We must develop a more Christian attitude toward the soil. We must teach that the soil is something sacred, that it took God a long time to make it, that it is here for coming generations as well as for us, and that whoever wears out the soil by improper use is committing a sin. The test of a Christian farmer is that he shall pass on the soil better than he received it. Then we must take care of the man who tills the soil. We cannot expect the farmer to carry on when he is deprived of the fundamental needs of life. We have no right to eat food if it is produced at the expense of the higher values of men who till the soil. The preacher ought to know that this is a Christian proposition. He should know the forces working for better agriculture; and he should put farm institutes and county agencies into his program as much as he puts into it a young people's institute. And the theological seminaries should have courses in appreciation of the soil.—Prof. C. M. McConnell.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

COKESBURY SCHOOLS SCHEDULED

The following Cokesbury schools are scheduled for the summer and early fall:

August 11-16—Haw River.

August 18-23—Ocracoke.

August 25-30—Bailey.

September 8-13—Englehard.

September 15-20—Roper.

September 22-27—Vanceboro.

Sept. 20-Oct. 4—Bethel church, Tabor circuit.

Other places desiring Cokesbury schools should communicate with the Sunday school office. Other instructors are available and schools can be arranged for other places on these same dates.

CHILDHOOD AND YOUTH WEEK

The Southern Methodist Church will observe Childhood and Youth Week again this year and the materials for the observance of the week are out and can be supplied from your conference Sunday school office.

The desired outcomes hoped for as a result of the observance in the local school are:

1. A quickened sense of responsibility on the part of all adults for the religious education of childhood and youth in the home, the church, and the community.

2. An increased understanding of the meaning of "abundant life" for childhood and youth.

3. Information concerning the scope and content of a more adequate program of religious education for children and young people.

4. An evaluation of local provisions and programs in the light of an adequate meeting of needs.

5. Co-operation between home and church school in their joint obligation.

6. Increased appreciation, understanding, and mutual dependence between home and church school.

7. A pledge to active co-operation in bringing about a few specific changes.

We are hoping that a large number of churches in our conference will observe the week this year.

RED SPRINGS INSTITUTE

Mrs. W .R. Sutherland of Laurinburg sends in the following report:

"On Sunday afternoon, July 14, a meeting for the benefit of elementary workers in the eastern section of Rockingham district was held at Red Springs. About 60 people were present, representing Lumberton, Laurinburg, Rowland, Vass, Hamlet, Raeford, West End and Red Springs.

The devotional services were conducted by the pastor, Rev. A. J. Hobbs, who also spoke a few words of welcome to those attending the institute. This was followed by a very helpful talk by Miss Keene, who reminded us that her object and desire as superintendent of elementary work in the conference is to help the indivdiual teacher or elementary worker, not only to solve the many problems that arise in regard to literature, programs, equipment, etc., but to awaken us to our responsibility as leaders and teachers of little children, for we cannot lead our children to the heavenly Father unless we know him ourselves.

Miss Keene presented many inspiring and worth while ideas for both parents and teachers, particularly the importance of teaching our boys and girls the need of prayer, in order to know the heavenly Father.

At the conclusion of this talk the song, "A Charge to Keep I Have," was sung by the congregation, making still more impressive the fact that elementary work is worthy of the best that is in us.

Following this there was a period of questions and answers and a discussion of the work in general.

Miss Thelma Cole, district elementary superintendent, stressed the need of new and appropriate song books and other literature for the various departments, and suggested that anyone needing advice about this write her at once. She, and Miss Keene also, insisted that every teacher in this department would find "The Elementary Teacher" almost indispensible, if closely read and used as suggested for each department.

The program was concluded at this point and the benediction pronounced by Mr. J. H. Bowen of Hamlet.

MEETING AT TROY

Miss Thelma Cole, Rockingham district elementary superintendent, planned an elementary institute for the workers in the western section of the district, to be held at Troy, July 13. Only a few workers attended, but it was felt that it was a profitable meeting. Miss Keene was present and led in an informal discussion of some of the differnt phases of the work.

WESLEY CLASS REPORTS

The following Wesley classes made their annual reports and applications since the last list was published in these columns:

Bert Hawkins class, Hertford; Mrs. Sarah White, teacher; Miss Frances Fowler, president.

Wesley Scout, Oriental; Mrs. R. W. Brothers, teacher; Albert Midgette, president.

Willing Workers, Oriental; Miss Audrey Midgette, teacher; Miss Josephine Pugh, president.

Philathea Wesley, Sanders Chapel Sunday school, Four Oaks; Mrs. M. V. Hill, teacher; Miss Alma Creash, president.

Independents, Centenary Sunday school, Smithfield; Robert W. Sanders, teacher.

Fanny Crosby, Trinity Sunday school, Fairmont; Mrs. A. B. Holmes, teacher; Miss Dorothea Farmer, president.

Knights of Wesley, Tabor; Mrs. G. S. Cox, teacher; Carlisle Stalvey, president.

Acme, Fifth Avenue Sunday school, Wilmington; Robert J. Innis, teacher; Devaughn Cashwell, president.

Dorcas, Fifth Avenue; Mrs. Marvin P. Craig, teacher; Miss Kathaleen Shaw, president.

Endeavorers, Fifth Avenue; Mrs. Lelia Love Montgomery, teacher; Miss Edith Ellis, president.

Ever Ready, Fifth Avenue; Miss Idalora Wanamaker, teacher; Miss Hattie Schaefer, president.

Fidelis, Fifth Avenue; Miss Kathleen Wendt, teacher; Miss Eleanor Beasley, president.

Forward, Fifth Avenue; C. J. Keen, teacher; W. J. Hayes, president.

Self Mastery, Fifth Avenue; Mrs. L. M. Durant, teacher; Miss Eleanor Walter, president.

Willing Workers, Fifth Avenue; H. B. Register, teacher; Harry Dosher, president.

Young men's Bible class, Fifth Avenue; M. S. Emmart, teacher; Ray Rankin, president.

WHAT KIND OF EDUCATION?

A bit of statistics and three brief statements connected therewith, as set forth by the World Federation of Education Association, furnish food for thought. First let us have the figures: Out of 1,820,000,000 of the world's population, 60 per cent are still unlettered. Now let us take a look at the following:

Hatred results from fear.

Fear results from ignorance.

Ignorance is the problem of education.

Surely education looms as the big task on our hands. On it progress and peace depend. But this progress will be in the wrong direction and permanent peace will never be, unless we make sure that education is of the right kind. The wrong kind of education will increase hatred in the world; education as developed under the influence of Christianity will abolish the causes of hatred.—Forward.

WHAT SOME YOUTH MISSES

I do not know if the younger generation are paying as much attention to the Bible as their fathers did before them. If they are not, the loss is theirs. All the great men I have met during the course of my thirty years' world wanderings have told me that they loved the Bible, not simply for its moral precepts, not solely as the spiritual foundations on which they had tried to build their lives and guide their actions, but because it is the greatest book that exists, containing within its pages all the romance, all the poetry, all the literature, all the hopes and fears of mankind, now and hereafter.—Harry Lauder.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

SEMINARS

There are at this writing some three hundred diligent Sunday school workers taking training at Lake Junaluska. Among this number are the conference superintendents of Sunday school work, the extension secretaries, the elementary superintendents and other whole-time conference employed workers of Southern Methodism, these workers constituting about one-half of the total group now here.

These conference workers are carefully restudying in seminar fashion the entire leadership training program of our church and also are giving much consideration to the new programs of work. These intensive periods of study are very profitable. They serve to give all from throughout the church at large a common understanding of what to undertake in religious educational work and, in a measure, the procedure for its accomplishment.

ANDREWS

Arising early last Sunday morning your humble servant, after an interesting trip, arrived at Andrews in time for Sunday school, so ably presided over by Supt. J. M. Boone. Following a brief presentment to the Sunday school my good friend, Rev. W. M. Robbins, the pastor, directed that I speak to the eleven o'clock congregation, which proved to be a very attentive one. Things look good at Andrews and the pastor is expecting to bring up a good report to conference.

MURPHY

Leaving Andrews I arrived at Murphy in time to hear a good sermon from Rev. H. P. Powell, our pastor there. Murphy runs on Central time and therefore the time is one hour later than the rest of our territory. Brother K. W. Weaver, Sunday school superintendent, called a meeting of his workers' council for Sunday afternoon and at this meeting it was enthusiastically decided to have a standard training school for our workers in Cherokee county in late September. Andrews and Murphy will combine on this project. Our work at Murphy is at high tide.

FRANKLIN

In company with Rev. C. M. Pickens, the presiding elder, I met the Macon county pastors, Revs. R. F. Mock, H. C. Freeman and T. S. Roten, and T. J. Johnston, county S. S. superintendent, Monday of this week, for the purpose of securing advice as to what service the Sunday school board should render in Macon county. It was decided to hold a standard training school in early September at Franklin, to which will come workers from throughout the county. Brother Pickens will teach in this school, as he will in the Murphy school. Our Macon county pastors are to be congratulated on the hearty response they gave to the proposition of holding this school.

SCHOOL SCHEDULE

The following standard training schools are scheduled for the early fall:

Franklin, September 8-13.
Leaksville, September 15-20.
Mooresville, September 22-27.
Murphy, September 29-October 4.
Asheboro, October 6-11.

SUNDAY SCHOOL DAY

Thanks again and again for the following Sunday School Day offerings reported this week by Treas. H. A. Dunham:

First Church, Charlotte	$163.96
Hudson, Hudson Ct.	10.50
First Street, Albemarle	10.00
Rehobeth, Pleasant Garden Ct.	8.10
Pleasant Garden, P. Garden Ct.	7.39
Mt. Carmel, Wentworth Ct.	7.00
Acton, Acton Ct.	6.55
Highland, Hickory	5.75
Randalls, Norwood Ct.	5.55
Lafayette Street, Shelby	5.00
Sulphur Springs, Shelby Ct.	5.00
Rocky Springs, Hiddenite Ct.	4.75
Black Mountain	4.51
Pisgah, Hiddenite Ct.	3.30

DISTRICT RECORDS

The conference journal for last year gives the following information in connection with church membership and Sunday school enrollment.

Asheville District

Twenty-seven charges report a church membership of 12,239 and a Sunday school enrollment of 10,834, or 88 per cent of the church membership. Twelve charges have an enrollment equal or larger than the church membership.

Charlotte District

There are 31 charges in this district, only nine of which have a larger Sunday school enrollment than church membership. The district reports 18,285 church members and 15,760 Sunday school scholars, the latter being 89 per cent of the former.

Greensboro District

This district has been enlarged this year by the addition of the Summerfield and Stokesdale circuits from the Mt. Airy district. The record for the district last year shows a membership of 17,262 and an enrollment of 16,713, or 97 per cent. Sixteen of the 29 charges report a Sunday school enrollment larger than the church membership.

Marion District

Last year the Marion district had 28 pastoral charges registering 10,630 church members and 10,205 Sunday school scholars. For every 100 church members there were 96 Sunday school scholars. Twelve charges reported a larger enrollment than church membership.

Mt. Airy District

The old Mt. Airy district had only 20 charges in it. The present arrangement numbers 31 charges covering seven whole counties and parts of two others. The record for last year shows a church membership of 9,153 and an enrollment of 8,375, or 90 per cent. Eight charges had larger enrollment than membeship.

North Wilkesboro District

This district has been merged into the Marion and Mt. Airy districts. The record for last year listed 15 charges with a membership of 4,928 and a Sunday school enrollment of 4,682, or 95 per cent. Nine charges reported a larger number of scholars than church members.

Salisbury District

There were 30 charges in the Salisbury district last year. These charges reported a membership of 14,114 and a Sunday school enrollment of 15,140, or 107 per cent. Nineteen charges had a larger Sunday school enrollment than church membership. Even a better record is promised this year.

Shelby District

This district is now and henceforth called the Gastonia district. The record for last year shows 31 charges with a membership of 15,342 and an enrollment of 15,626, or 102 per cent. Eighteen charges go on the honor roll with a larger number of scholars than church members. More scholars make more members.

Statesville District

This district numbers 29 charges with a church membership of 15,709 and a Sunday school enrollment of 15,052, or 96 per cent. Eleven charges have a larger enrollment than church membership. Presiding Elder Abernethy reports quite an increased enrollment for this year.

Waynesville District

The 24 pastoral charges in this district report a membership of 7,565 and an enrollment of 6,292, or 83 per cent. Seven charges report a Sunday school membership equal or larger than their church membership. Much religious educational emphasis is being put forth in the district this year.

Winston-Salem District

This is the district that raises more Sunday school money than is asked of it. The 27 charges have a membership of 17,181 and an enrollment of 18,255, or 106 per cent. There are 17 charges registering an enrollment equal or larger than the church membership. For a number of years this district has reported the largest Sunday school enrollment in the conference.

In the 88 countries and colonies in which the Salvation Army is established, the centenary campaign of soul-winning is being carried on this year, which is the centenary year of the founder, General William Booth.—Forward.

WHY WHICH IS WHAT

By Lester Weaver.

"All I know is what I read in the papers." By "the papers" the humorist means the daily press. It is a tragic fact that all the average Methodist knows is "what he reads in the papers." And the average Methodist will never read these lines, for he will be immersed in "the papers"—probably in the sports page or the comic supplement. And he will die ignorant of how little he knew about his church. No wonder that our leaders are humiliated by the smallness of our achievements. And it cannot be otherwise till our people begin to read our church literature.

Glance for a moment at our feeble efforts to obey our Christ and evangelize the heathen world. Statistics show that there are one billion people living today who has not been given the gospel of Jesus Christ. Think of it—ten times as many people as there are in the United States have not heard the gospel. And tens of thousands of Southern Methodists living in luxury, but indifferent whether or not these benighted peoples of the earth ever hear the gospel. Why? Because "all they know is what they read in the papers." Their own evangelization is incomplete.

Everybody versed in history sees infallible signs all about us of a crumbling civilization. The whole scheme of education is fast becoming entirely materialistic. The home, the elementary school, the high school ,the college, the university, one and all, fail to provide Christian education for those who will run the world tomorrow. A few of our leaders are vainly trying to reach our people with the message of this desperate situation. But it is next to impossible to impress the part of our membership who are suffering from this intellectual undernourishment. When a strong sermon or tract on this theme comes their way, the hearer or reader lacks the sympathetic background to appreciate it. So our colleges are left today struggling in the quicksands of a heartless materialism.

Another instance will suffice. For nearly eleven years we have been painfully struggling to secure an endowment to be used in relieving the actual wants of our honorable and heroic superannuates. After all these years of strenuous effort to secure this $10,000,000, we have only a little more than half of this amount. Why? Because so many Methodists know so little about the sufferings of our wornout preachers. One of our preachers spoke of planning to superannuate. One of his members thought he was selfishly trying to slip into an easy place where he would draw a fat pension from the church and be beyond the reach of all financial troubles. There are Methodists who wonder why any superannuate ever has to deny himself any of the comforts of life. Has not the church a large sum of money with which to care for these old men? These same Methodists think that the "conference collections" are raised to pay the expenses of the approaching annual conference.

Why all this lamentable and sinful ignorance among our people? Because they do not know anything except "what they read in the papers."

North Carolina has its part of these Methodists, and will never convert them and get them loyal to our great program till we get the North Carolina Christian Advocate and Missionary Voice and some other periodicals of our church into the homes of all our people.

Tuckerman, Ark.

BIG REVIVAL AT HOT SPRINGS

The greatest and most successful revival meeting that has been held in Hot Springs for the past 20 years or more came to a close Sunday night, July 21.

All of the churches in the town joined with us and stood by and did their part in everything till the last prayer was prayed and the meeting closed. I have never seen a finer spirit among the different churches than was manifest in this meeting. If one did not know, they could not tell but what they were all of one faith and belief. I have never before seen anything like it; it was just wonderful.

In the two weeks of the meeting there were 49, I believe, who gave their names for membership in the following churches: M. E. church, Hot Springs, 11; Antioch M. E. church, 12; Fairview M. E. church, 1; Presbyterian church, Hot Springs, 17; Missionary Baptist church, Hot Springs, 6; Freewill Baptist church, Hot Springs, 2.

Rev. Harry S. Allen, M. E. evangelist, did the preaching. Brother Allen is one of the finest spirited men that I have ever met. He is a man of God, a man of great power and ability. He preaches the Bible and lives what he preaches. Any preacher who wants some one to help them in a meeting, he can't get a man who will render greater service than Brother Allen. If any town or city wants a union meeting, get him and you will never regret it.

We could not close without saying something in behalf of our good brother, J. C. Umberger, pastor of Marshall and Hot Springs M. E. church. Had it not been for the fine personal work which Brother Umberger did in going into the homes of the people, and the services at the tent, the meeting would not have been the success that it was. Thank God for Brother Allen and Brother Umberger. I love them; yes, and all the ministers, and the church. G. L. Lovett.

DON'T BE A CLUMSY COMFORTER

I have suffered much, but I am now convinced that no man has any right to grumble if he can be ill without the torture of feeling that if his illness continues there will be poverty and inadequate education for those he loves. Be understanding with those who in their illness are haunted by fears for the future; understand what lies behind their complaining, and ask God to prevent you from being clumsy when you try to give them a message of hope.—H. R. L. "Dick" Sheppard.

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Front Street, Burlington—G. W. Perry	12
Hillsboro—A. J. Parker	11
*Calvary—C. B. Culbreth	10
Person—W. L. Maness	8
Branson—J. V. Knight	7
Mt. Tirzah—H. E. Lance	7
West Durham—R. E. Brown	6
Cedar Grove—F. A. Lupton	6
Webb Avenue, West Burlington—E. C. Durham	6
Yanceyville—S. J. Starnes	6
Milton—W. C. Jones	5
Bahama—W. F. Craven	5
Carr—J. A. Russell	5
Duke Chapel—Bob Pool	4
*Lakewood—H. L. Davis	4
*Haw River—C. C. Herbert, Jr.	4
Mebane—B. T. Hurley	4
Orange and Massey—A. A. Jones	3
Carrboro—M. W. Lawrence	3
Chapel Hill—C. E. Rozzelle	3
Graham—A. C. Holler	2

ELIZABETH CITY DISTRICT

Gates Ct.—W. C. Benson	9
Perquimans—J. L. Smith	8
North Gates—B. O. Merritt	7
South Mills—W. F. Walters	7
Pasquotank—E. L. Stack	6
Roper—J. Bascomb Hurley	5
*Columbia—G. C. Wood	5
*Manteo—J. M. Jolliff	5
South Camden—Herman E. Baum	4
Hertford—Marion Y. Self	4
Kitty Hawk—J. R. Jolliff	3
Edenton—W. B. North	2

FAYETTEVILLE DISTRICT

***Hay Street—E. Frank Lee	45
*Fayetteville Ct.—J. C. Humble	14
Siler City——J. W. Bradley	13
Sanford—G. T. Adams	10
Haw River—E. A. Brown	9
Carthage—J. H. Buffaloe	9
Steadman—C. H. Caviness	7
Erwin—J. J. Boone	7
Parkton—J. E. Blalock	6
Person St. and Calvary—J. G. Johnson	5
Roseboro—E. L. Hill	5
Dunn—C. L. Read	4

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter	13
Centenary—N. H. D. Wilson	12
Kinston—E. C. Few	11
*Seven Springs—C. A. Johnson	10
St. Paul—W. V. McRae	9
Dover—C. A. Jones	8
*Riverside—R. M. Price	8
Jones Circuit—T. W. Lee	7
Mt. Olive Ct.—E. N. Harrison	7
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
Mt. Olive—E. M. Snipes	6
*Ocracoke and Portsmouth—W. A. Betts	5
St. John's, Goldsboro—R. F. Munns	5
Snow Hill—E. B. Craven	5
Hookerton—R. J. Lough	5
Pikeville-Elm Street—I. S. Richmond	5
Atlantic—W. T. Cheek	5
Beaufort—L. L. Smith	4
Pink Hill—W. J. Freeman	4
Newport—R. W. Barfield	4
Oriental—R. E. Atkinson	4
Pamlico—C. W. Barbee	4
Grifton—W. L. Dawson, Jr.	3
Straits—E. W. Downum	3

RALEIGH DISTRICT

***Oxford—E. J. Rees	28
Edenton St.—F. S. Love	20
*Garner—W. L. Clegg	13
*Smithfield—J. D. Bundy	11
Oxford Ct.—D. B. Critcher	10
Fuquay Springs—E. C. Maness	9
Central—J. Furman Herbert	8
Tar River—K. F. Duval	8
Franklinton—W. C. Ball	8
Millbrook—W. F. Elliott	7
Four Oaks—N. C. Yearby	6
**Benson—B. F. Houston	6
Creedmoor—B. E. Stanfield	6
Jenkins Memorial—P. H. Fields	6
Bailey Ct.—J. C. Williams	5
Louisburg—Daniel Lane	5
Zebulon—E. H. Davis	5
Princeton—J. D. Stott	4
Selma—D. M. Sharpe	3
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3
Clayton—E. D. Dodd	3
Louisburg Ct.—A. L. Thompson	2
Lucama—H. R. Ashmore	2
Youngsville Ct.—R. R. Blanton	2
Kenley—J. H. Frizzelle	2

ROCKINGHAM DISTRICT

****Biscoe—N. B. Johnson	20
***Roberdel—M. C. Ellerbe	17
*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Raeford—W. F. Trawick	10
Robeson—B. F. Peele	9
Rowland—J. H. Lanning	9
Laurel Hill —G. H. Biggs	9
Lumberton—Euclid McWhorter	8
Rockingham—J. M. Daniel	8
Caledonia—J. T. Draper	7
Piedmont—E. R. Clegg	7
Laurinburg—C. M. Hawkins	7
Aberdeen—G. B. Starling	6
*Richmond—N. M. Wright	6
St. Johns and Gibson—Edgar B. Fisher	6
Ellerbe—C. M. Lance	6
Lumberton Ct.—F. B. Noblett	5
Mt. Gilead—F. M. Shamburger	5
West End—W. L. Loy	5
Wadeville—E. C. Crawford	4
Troy—L. D. Hayman	4
St. Pauls-Maxton—J. B. Hurley	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	16
*Fremont—R. E. Pittman	11
Washington—H. I. Glass	10
Bethel—J. R. Edwards	7
*Belhaven—R. H. Broom	6
Bath—J. W. Sneeden	5
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4
Farmville—J. W. Harrell	4
Nashville—L. T. Singleton	3
Robersonville—L. C. Brothers	3
South Rocky Mount—E. D. Weathers	2

WELDON DISTRICT

**Henderson—W. C. Martin	15
***Battleboro and Whitakers—H. A. Chester	10
Northampton—B. C. Thompson	9
Norlina—J. L. Midgett	7
Scotland Neck—B. H. Black	4
White Mem. and City Road—R. G. Dawson	4

WILMINGTON DISTRICT

***Tabor—L. E. Sawyer	22
Wallace and Rose Hill—A. S. Parker	9
Magnolia—M. D. McLamb	7
*Wilmington Ct.—A. J. Groves	7
Shallotte—W. J. DuBoise	6
Carver's Creek—W. D. Yarboro	5
Clinton—W. G. Farrar	5
Jacksonville-Richlands—L. A. Watts	5
Ingold—M. F. Hoges	5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
**Acton—E. L. Kirk	11
West Asheville—J. S. Hiatt	11
Hendersonville—W. B. West	11
Chestnut Street—G. D. Herman	7
Weaverville Ct.—W. A. Kale	5
Candler—D. V. Howell	5
Brevard—A. L. Aycock	5
*Saluda—Reid Wall	2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy	28
***Brevard—N. C. Williams	23
**Unionville—J. C. Gentry	12
Dilworth—G. Ray Jordan	11
10*Big Springs—J. A. Smith	11
Hawthorne Lane—E. K. McLarty	11
Marshville—Geo. W. Clay	8
Weddington—T. B. Hunneycutt	8
Wadesboro—W. B. Davis	7
Pineville—Elzie Myers	6
**Matthews—Paul Hardin, Jr.	6
Waxhaw—J E B. Houser	6
Spencer Memorial—J. O. Ervin	6
Ansonville—C. P. Goode	6
Peachland—J. A. Frye	5
Calvary—J. W. Williams	4
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3
North Monroe—F. R. Ralls, Jr.	3
Myers Park—G. R. Combs	3
Polkton—W. S. Smith	3

GASTONIA DISTRICT

Main Street—H. G. Hardin	12
Belwood—J. W. Fitzgerald	12
**Stanley—Bryan M. Crosby	11
Rock Springs—R. F. Hunnycutt	10
South Fork—W. J. Miller	10
Mt. Holly—J. C. Cornett	8
Central (Shelby)—H. K. Boyer	8
Polkville—G. W. Williams	8
Franklin Avenue—A. C. Swofford	7
Lowesville—J. O. Cox	7
Shelby Ct.—R. L. Forbis	7
**Goodsonville—J. W. Combs	6
Lincolnton Ct.—C. R. Allison	6
Lincolton—R. S. Truesdale	6
Crouse—Van B. Harrison	6
King's Mountain—J. R. Church	6
Lafayette Street, Shelby—T. B. Johnson	5
Cherryville Ct.—Paul W. Townsend	5
*West End—J. N. Randall	4
Lowell—A. G. Loftin	4
Cherryville—W. G. McFarland	4
Park St. (Belmont)—J. C. Groce	4
Bessemer City—J. P. Hornbuckle	4
Main St. (Belmont)—J. M. Barber	4
Trinity—W. R. Warren	3
Dallas—C. O. Kennerly	3
McAdensville—D. F. Carver	2
Cramerton—O. B. Mitchell	2
Maylo—C. L. McLain	2
Smyrne—A. W. Lynch	2
East End—M. T. Hipps	2

GREENSBORO DISTRICT

***Wesley Memorial—J. W. Moore	68
***Uwharrie—M. S. Kincheloe	22
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
College Place—Albea Godbold	14
Reidsville—J. H. West	8
Asheboro—B. C. Reavis	8
Ruffin—Ivan L. Roberts	7
Proximity—Dwight W. Brown	6
Ramseur-Franklinton—J. W. Hoyle, Jr.	6
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

*****Burke—D. G. Smith	24
Forest City—M. F. Moores	10
Morganton Ct.—D. S. Richardson	10
Bostic—J. E. Hipp	9
*Cliffside-Avondale—D. H. Rhinehardt	8
*Glen Alpine—M. A. Osbourne	6
Old Fort—P. T. Dixon	6
Rutherfordton—W. R. Ware	5
Burnsville—T. C. Jordan	5
Rutherford College—W. L. Scott	5
McDowell—H. E. Stimson	5
Micaville—B. A. Sisk	4
Pleasant Grove—J. B. Tabor, Jr.	3
Henrietta-Caroleen—F. H. Price	3
Avery—E. E. Yates	3
Spruce Pine—J. S. Folger	3
Gilkie—J. P. Parker	3
Ivey—W. I. Hughes	2
East Marion—J. N. Wise	2

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong	16
Central, Mt. Airy—A. C. Gibbs	9
Spray—David R. Proffitt	7
Elkin—L. B. Abernethy	6
Madison—T. R. Wolfe	6
Jefferson—T. J. Huggins	6
Jonesville—W. J. S. Walker	5
*Moravian Falls—R. E. Ward	5
Helton—G. C. Graham	5
Boone—Claude Moser	4
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
Todd—A. J. Lackey	3
E. W. Fox	2
Ronad-Roaring River—W. A. Thomas	2

SALISBURY DISTRICT

First Church—A. D. Wilcox	16
Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
Forest Hill—Dwight Ware	8
Mount Pleasant—J. S. Gibbs	7
Park Avenue—J. A. J. Farrington	5
First Street, Albemarle—S. W. Needham	4
Central (Concord)—R. M. Courtney	4
Landis—P. E. Parker	4
Norwood Ct.—H. R. Cornelius	4
Westford, Concord—A. R. Bell	4
*Kerr St.—G. L. Wilkinson	4
Bethel—R. H. Kennington	4
Epworth (Concord)—J. M. Varner	3
East Spencer—E. Myers	3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	73
*Balls Creek—P. H. Brittain	13
****Troutman—John Cline	14
Race Street—J. H. Bradley	10
Lenoir—W E. Poovey	10
Hickory—W. L. Hutchins	10
Newton—R. G. Tuttle	7
Dudley Shoals—E. J. Poe	6
Hiddenite—J. B. Tabor	6
Maiden—J. E. McSwain	6
**Highlands—H. W. Howard	5
Elmwood—R. L. Young	3

WAYNESVILLE DISTRICT

7*Murphy—H. P. Powell	29
5*Fines Creek—G. N. Dulin	13
Canton—Carlock Hawk	12
Andrews—W. M. Robbins	4
Murphy Ct.—A. A. Somers	4
Webster—F. W. Kiker	4
*Delwood—R. K. Brady	3
Whittier—R. L. Bass	3
Haywood—R. G. McClamrock	3
Highlands—J. L. Teague	2
Cherokee Mission—Wm. Hornbuckle	2
Bryson—D. C. Ballard	2
Judson—L. H. Hipps	1

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
Main Street, Thomasville—C. S. Kirkpatrick	10
*Ogburn Memorial—O. P. Ader	8
Davidson—R. C. Goforth	9
Linwood—G. W. Fink	9
Ardmore—W. A. Rollins	9
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Those 100 Per Cent

Gastonia	31
Raleigh	26
New Bern	25
Rockingham	23

Those More Than 50 Per Cent

Durham	25
Charlotte	21
Marion	19
Salisbury	15
Waynesville	13

Those Less Than 50 Per Cent

Mt. Airy	15
Greensboro	15
Washington	12
Fayetteville	12
Stateville	12
Elizabeth City	12
Winston-Salem	10
Wilmington	9
Asheville	8
Weldon	

Children's Storyland



THE UMBRELLA TREE

One of the things
I'd like to see,
Would be a real
Umbrella tree.
Umbrellas large,
Umbrellas small,
Umbrellas free
For one and all.

On sunny days
They'd hang so slim,
With all their iron
Ribs tucked in!
But with the coming
Of the shower,
They'd blossom out
Like any flower.

—Mary Crowell, in The Presbyterian.

LUCY JANE AND THE B. B.'S

Lucy Jane loved her garden. She had begun it when she was a mere toddler and her interest had never abated for one single season, although she was now at the advanced age of seven and had been in school a full year. She had begun with one pansy plant that father had allowed her to have for her very own, and which she had tended so well that it rivalled every other pansy plant in the garden. For father had told her that plants, like children, need food and water and exercise. So under his guidance she had fed and watered it and had worked around the roots with her tiny garden fork, so that the little rootlets could stretch out in all directions. The next year she had a whole row of pansies on which she worked even harder. Then the third year she became interested in snapdragons and when father taught her the "big" name for them she was proud indeed. She would very carefully say to visitors in the garden, "Have you seen my an-tir-rhi-nums?" It was a hard word for the little tongue but she loved the big names that father sometimes used, and meant to learn them all some day.

One day while Lucy Jane was sitting resting on the stepping-stones that led to the lower garden, a big bumble bee came very close to the pink little nose which so closely resembled a flower that it could scarcely be blamed for its mistake. Lucy Jane was really frightened for a minute and then she remembered father telling her that a bee seldom stings any one who is quiet and composed; that it is the person who gets excited and begins to fight before she is hurt, who gets stung. So sitting very still Mr. B. B., as she always called the bumble bees, passed her by, just as father had said. It was wonderful how much father knew. It wasn't only about flowers, but about everything that passed the garden, and so many things did pass the garden. Why, only yesterday a great big aeroplane had flown right over them and father had told her that long, long ago, before she was born, no one had even autos to ride in. It seemed very strange to Lucy Jane who had never ridden behind a horse. She wondered how you changed the gears with horses, a process she was always intensely interested in when she rode in the car with father.

Her mind wandered to other things that father had told her. And then a bee came by and went to the prize delphinium that had just blossomed. That reminded her of Mr. B. B. Where was he? She decided to find out. He wasn't on the sweet peas, only bees were there. Nor was he in the Canterbury bells. Every bell it seemed, and there were hundreds, had a bee within it. Beyond the larkspur, where two humming-birds were more than busy, were Lucy Jane's antirrhinums, and there Lucy Jane found Mr. B. B. and dozens of his brothers and sisters.

If you examine the antirrhinums or snapdragon closely, you will find that it has a kind of a trap, and that there is a little door that you can open and close. That is exactly what Lucy Jane saw Mr. B. B. do. He lighted on the lip or step of the blossom and the door seemed to fly open. In he popped, and when he had what he wanted of honey, out he backed and was off to another trap which opened for him, "just like magic," Lucy Jane thought. Then because she was a thoughtful and observing little girl she began to wonder why there were no honey bees on these flowers. There were plenty of bees in the garden. There was almost a swarm around the mignonette, but there was never a bee in her bed.

Just when she had finished looking all in vain for a single bee father came along and the problem was put to him.

He smiled at her question and picking a pretty rose-colored blossom he said: "Put your finger just where you saw Mr. B. B. alight."

Lucy Jane showed him.

"All right, take it away, and let us play that your little finger is a honey bee and that your thumb is a bumble-bee. Now let the bee alight just as you think it might.

"The honey-bee is very small, not heavy like Mr. B. B.," said Lucy Jane, "and I guess he'd sit about like this," as she very delicately laid her little finger on the step.

"You see," said father, "nothing happened. Now let your thumb be M. B. B."

"I'll have to sit harder," said Lucy Jane," 'cause Mr. B. B.'s so fat," and down came her little thumb on the doorstep.

"Whew-ee!" and she clapped her little hands with delight. "I see! I see! The bees aren't big enough to spring the trap. Oh, isn't it interesting? I am so glad I was watching."

"Suppose," said father, "we do some more watching. Perhaps we have not found it all out even yet."

So together they watched other bumble-bees as they made entrances and exits.

"Did you see anything more?" said father.

"Yes, I did," said Lucy Jane, "just as he leaves he always gives a little kick."

"That is to get it open farther as he backs out. Mr. B. B. has a strong hind leg. That and his sizeare his advantages over his more useful neighbor. If Mr. Honey-bee got into certain of my flowers he might never get out. Some other day I'll show you some flowers that are not such kindly traps. They not only invite guests but once inside they keep them in a dark dungeon, I am afraid for ever and a day."

"Oh," said Lucy Jane, "perhaps if I look I may find them all by myself. I am going to watch every plant in the garden from now on just as soon as it comes into bloom."—Martha Lindley Hall, in New Outlook.

LAURIE AND THE HUMMING BIRD

"Come here, Laurie, very quietly," said father, softly laying his finger on his lip. He was standing by the dining room window, which was lowered from the top, looking at something he saw outside. When she saw how still he was, she came to his side on tiptoe.

"Look!" he whispered, lifting her in his arms. "On that branch straight ahead."

Laurie had to clap her hand over her mouth to keep back a gasp of delighted surprise, for there on a branch of the little hemlock just outside the window, and so close she could almost touch it, was a tiny nest. And in the nest was a bird scarcely larger than her thumb, with bright eyes like pin-points, and a bill almost as long and as sharp as a pin itself.

It was—it must be—the humming bird they had seen for days darting swiftly about among the trees and shrubs in the yard.

She watched it for a long time, then father took her away, warning her to be very careful never to frighten the little mother or disturb her nest.

Day after day they watched their tiny neighbor. And then one morning they saw in the nest two naked, squirming little bodies, and saw the tiny bills open for food when the mother returned from

her foraging trip. And once when she was absent Laura laughed as the touch of a twig, dropping from above upon the edge of the nest, brought each little bill gaping wide. How funny they were, she thought.

Then one day, when mother was at a neighbor's on an errand, and Laurie was tired of walking sedately up and down the sidewalk with her little pink parasol, she wandered into the empty house and looked about for something to amuse herself with. The humming birds!

She dragged a chair over to the window and climbing up carefully lowered the upper sash. She could see the little gray bodies, partly feathered now, stir at the noise and raise their beaks, then settle down again.

Presently she wished they would do it again. She reached through the window and touched the edge of the nest, ever so lightly with the tip of her parasol. The beaks gasped greedily.

She laughed and stretched out her arm again. But alas, her foot slipped, and her arm shot forward sharply.

Mother wondered all the rest of the afternoon why the little girl was so sober; but when father came she could bear her burden no longer, and sobbed out her story on his shoulder.

As they gathered up the still little bodies from the ground and laid them in a tiny grave, father saw by Laurie's tearful face that he would not need to reprove or caution her again about disturbing the nests of their feathered friends. And it was a long, long time before the little girl could look at the hemlock by the window without a stab of guilt.—Irene A. Allen, in Nashville Christian Advocate.

HENRY'S PRIZE

On their way home from school one afternoon Henry and three of his playmates stopped every now and then to make snowballs to throw at some spot on a tree or fence or telegraph pole. They made believe that whoever hit the mark would get a prize.

When they came to Granny White's house Henry noticed a star-shaped thing half-way between the two parlor windows of the little frame cottage.

"Look, boys!" he cried pointing to the spot. "Let's see who can hit that star!"

"Whee, that's easy!" said one of the other boys, as he picked up some snow.

"This time it's my first turn!" shouted Henry and threw with all his might. But he had aimed a little too far to one side and the snowball crashed right against the window-pane.

Frightened at what they had done, Henry and the other boys ran away as fast as they could till they were a long way from Granny White's house; then they stopped all out of breath.

"Let's throw snowballs against that barn!" called one of the boys, but Henry did not feel like throwning snowballs any more. He kept thinking of poor old Granny White and the broken glass. She lived alone, and he wondered how she was going to keep warm with a big hole in her window. "I don't want to play any more," he said to the other boys, "I'm going home!"

He walked away as fast as he could toward Granny White's house. But when he reached it he could not bear to look at the parlor window. He went to the back door and knocked. Granny opened it with a smile on her kind old face. "Well, well, if here isn't Henry!" she said. "Come right in and get warm!"

Henry wondered how she could be smiling when one of her windows had just been broken. He sat down near the kitchen stove and turned to Granny. "I broke your window, Granny. But I didn't mean to. I was trying to hit that star on the front of your house between the parlor windows, and I missed it and struck the glass. I'm awfully sorry!"

Granny White smiled a pleasanter smile than ever. "You didn't break the glass, Henry," she said. " The snow must have been soft, for it did not go through the pane."

Henry was an astonished little boy when he heard that the window wasnt' broken after all, and he was glad, too. "That's why you are smiling," he said. "You are so glad that the glass didn't break and let in all the cold air."

"It isn't that alone. I am happy that you were honest and manly enough so that you came back to tell me you did it, because you really thought you had broken the window. I never should have known who threw that snowball, because when I heard it hit the glass and hurried to the parlor window there wasn't a boy or girl in sight!"

When Henry noticed that it was getting dark outside and told Granny that he must be going home she gave him a big bagfull of cookies and said, "Here, Henry, take home these nice, fresh ginger cookies for your supper. I was just baking them when you threw that snowball."

As Henry ran home he was very happy to think that he hadn't broken good old Granny White's window after all. But he was still happier that he had gone back and told her who it was that had thrown the snowball. Then, suddenly, as he hugged the bag with the warm, spicy cookies he thought of something funny: he was the only one of the boys that afternoon to win a real prize and he hadn't hit the mark, either.—The Youth's Companion.

The Inquiring Reporter: "What did your son learn at college?"

Observant Father: "He can ask for money in such a way that it seems an honor to give it to him."

Once upon a time a back-seat driver was bawling out her husband. He pulled up his chariot right alongside a traffic cop, and the officer, after listening a minute, arrested her for impersonating an officer.

Any man who has ever tried to drive a mule through a gate must take his hat off to Noah—he got two of these creatures into the ark.

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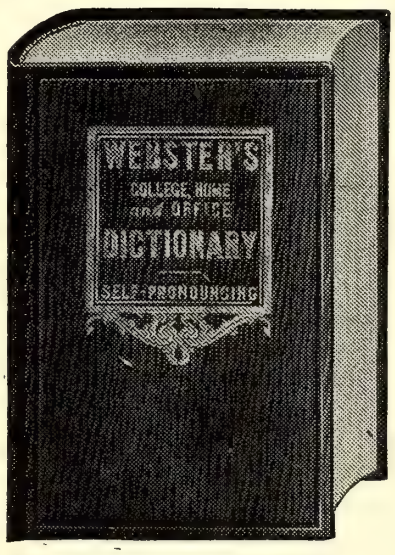
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

"But there is the danger of letting what soul God gave us at the start atrophy with dry rot, while we live as sleek, well fed animals, deadening our brains and hearts against the needs of the world or the calls of the higher righteousness with the noise of jazz and with narcotic fumes."—Dr. Elbert Russell, in "The Beatitudes."

"WHATSOEVER THINGS ARE OF GOOD REPORT"

The man who was wisest in teaching men how to set themselves in harmony with the divine will instructed his followers to think on these things.

In writing the history of the Woman's Missionary Work of the North Carolina Conference, Mrs. J. LeGrand Everett has given our women an opportunity to think on things that are lovely and of good report. The volume is full of interesting reading matter and will become an inspiration to every one who will study its contents.

Whatsoever things women are engaged in doing they should not neglect to give attention to reading and thinking so that they may plan wisely for the coming of the kingdom.

Miss Elizabeth Lamb has written the Introduction to "Seven Times Seven," which is given below:

Our Methodist parsonages have given generously of their daughters to achieve the difficult tasks assigned the Woman's Missionary Society of the Methodist Episcopal Church, South. In many of them has been evidenced the fact that life placed on the altar of God for his service is multiplied in power and greatly enriched by companionship with him.

In the life of our historian, Lillie Moore Everett, daughter of Rev. W. H. Moore, D.D., and Josephine Redding Moore, and wife of James LeGrand Everett of Rockingham, there is convincing evidence of her companionship with the Master. Every gift of heart, mind, and soul, the influence of her home, her time, her very self, are on his altar. And her Lord uses her mightily in furnishing information, training, and understanding helpfulness to her co-workers.

As conference superintendent of mission study since 1920, Mrs. Everett has given time, money, and effort, to keep abreast of the interest of the kingdom. Under her leadership mission study is more and more a blessing to our conference.

As editor of Our Missionary News, the official organ of our North Carolina Conference Woman's Missionary Society, she has demonstrated the truth of what Paul says in Romans 5:3-' "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." To her loyalty to a definite vision of service in his kingdom, and to her ability to enlist the prayers and co-operation of the servants of God, is due the usefulness of Our Missionary News.

Upon the shoulders of our editor was laid the task of compiling the history of our fifty years of organized work for missions. It bears witness to the consecrated, powerful women who pioneered in our conference. Those who serve hereafter, in our missionary societies, shall know of a surety that our pioneers labored faithfully for God.

A discerning mind, a gifted pen, an understanding heart, used by the Holy Spirit, brings to us this history for our year of jubilee. It is a gift of Lillie Moore Everett's love for her Lord and Master. Elizabeth Lamb.

Fayetteville, N. C.

EDENTON STREET AUXILIARY MAKES THREE LIFE MEMBERS

At the second quarterly meeting of the Woman's Missionary Society of Edenton Street church, three of the oldest and most beloved members, Mrs. Vitruvius Royster, Miss Janie Brown and Miss Narcissa Hutchins, were presented with life membership certificates as an evidence of appreciation of what their lives have meant to the missionary work.

Mrs. N. E. Edgerton paid a loving tribute to these "our co-workers who have rendered long and faithful service in this society and whose lives have enriched not only the society, but the church and community as well."

After a few words of appreciation by Mrs. Royster, Mrs. F. S. Love sang the hymn, "Nobody Told Me of Jesus."

The meeting closed with the devotional exercises conducted by Mrs. A. S. Cooper.

Mrs. L. E. Blanchard, Sec.

GAMES ON MISSIONARIES AND THEIR STATIONS

An exchange of successful missionary games or contests is asked for and should be kept on file by the committee in charge of the parties and socials during the year.

After missionary story hours or study classes this game will help to fix the different names to the proper countries.

Looping the Loops. A good-sized map of the world should be pasted on a ten cent board, rectangular or circular, according to the style of map. Into each country screw a brass hook (the kind that have right-angled hooks, not circular ones). Fasten this board against the wall by using picture screw eyes and wire, hanging it up like a picture. Then use two boxes of rubber fruit jar seals, each circle labeled with the name of a missionary.

The game consists of standing about eight feet away from the board and tossing the rubber circles to land on the hook of the proper country! Livingstone, for instance, ought to catch on the African hook, if he succeeds it counts the player five points, but if he loops onto some other country it counts one point. Tally should be kept, and to avoid the inevitable disputes about "who belongs where" it will be well to have a list of countries and heroes on the back of the board. Families who grow impatient for meals half an hour too early should keep this game hung outside the dining room door!

A list of countries with the more famous missionary heroes follow:

Labrador—Dr. Grenfell.

Japan—Guido Verbeck, Jos. H. Neesima.

Mexico—Melinda Rankin.

Persia—Henry Martyn, Fidelia Fiske.

India—William Carey, Alexander Duff, Henry Martyn, Pandita Ramabai.

South Sea Islands—John G. Paton, James Chalmers, John C. Pateson, John Williams.

Turkey—Cyrus Hamlin.

Africa — David Livingstone, Robert Moffatt, Alexander Mackay, Mary Slessor.

Alaska — Sheldon Jackson, William Duncan.

North America—John Eliott, Marcus Whitman, Sheldon Jackson.

South America—Allen Gardiner.

Burma—Adoniram Judson.

China—Dr. Robt. Morrison, Dr. Peter Parker, Dr. J. K. Mackenzie.

Greenland—Hans Egede.

Our own church missionaries may be added or substituted in any country.

THE MARIA LAYNG GIBSON MEMORIAL FUND

It is not too early to begin to prepare ourselves and our auxiliaries for the week of prayer and self-denial to be held November 3-9. When this occasion was first instituted by our early pioneers, nearly fifty years ago, it had as its impetus a real financial need and a feeling of utter dependence upon God because of the large undertaking of the women of the church. Women handled little money, so that the offering of that week was always a result of real self-denial. The needs as we see them today are larger and more impelling than even then. The fund this year will be used to increase the Retirement and Relief fund and will contribute to the care of our deaconesses and missionaries when sick and when they have retired from the work. Begin now to make some self-denial. Envelopes may be secured for distribution among your members. Order from Literature Headquarters, 706 Church Street, Nashville, Tenn. Please save expense by ordering only the number you can use with profit.

Suspicion is the thin edge of the wedge that can rend apart the most intimate friends.—Forward.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

CONGRATULATIONS TO GREENSBORO DISTRICT

News has come to us from a very reliable source that every adult society on the Greensboro district sent in the second quarter report to the conference treasurer on time. Isn't that a record of which the district secretary and her coworkers may be proud? Congratulations!

WEDDING OF INTEREST IN JAPAN

Of special interest to many friends in North Carolina is the announcement of the marriage of Miss Octavia Clegg, missionary to Japan from the Woman's Missionary Council, and Rev. George Lipscombe Waters, also a missionary to Japan. The marriage took place Thursday, July 18, at Gotemba, Japan, with Rev. J. T. Meyers of Ashiya, Japan, officiating.

Mrs. Waters is a daughter of Rev. and Mrs. J. W. Clegg of Greensboro, and for the past two years has been doing missionary work in Kobe, Japan, as the adopted missionary of the Woman's Missionary Society of Park Place church of Greensboro. She is a graduate of North Carolina College and also of Scarritt College for Christian Workers in Nashville, Tenn.

Mr. Waters is located at Tokayama, Japan, and is a son of Rev. and Mrs. B. W. Waters, missionaries in Japan. The best wishes of many friends in both America and Japan go with these young people.

A PLEASING ENTERTAINMENT

One of the first children's societies in our conference to be organized was the Weaverville Forget-Me-Nots who were organized 50 years ago and who have been in existence during all these years. When organized they were a part of the Holston conference, but in 1890 became members of the W. N. C. conference, and since that time they have been actively engaged in "doing their bit" for the advancement and progress of the missionary work.

For 38 years they have had the same leader, Mrs. C. C. Brown, who is just as interested today as she was the day she was chosen for this important place. The society is most enthusiastic, carrying forward the work of each department, and it is always one of the first societies on the district to send in its quarterly report. For a number of years the Weaverville children have been listed among the honor roll societies of the conference.

Sunday evening's entertainment by these children, which was enjoyed by everyone present, was chiefly a presentation of the two mission study books, "Our Japanese Friends" and "Kin Chan and the Crab," which they have recently completed. The opening number of the program was a song, "Onward Christian Soldier," used as a processional, and was followed by Scripture lesson and prayer by Rev. A. P. Ratledge, pastor of the church.

A vocal solo, "Here Am I, Send Me," was contributed by Mrs. M. B. Tilson, and then the story of Kin Chan was told by one of the members of the society. A song, "Send the Light," was followed by "The Sunday School in Japan," told by Gloria Reagan, and a short talk on "giving" by Esther Lou Woods.

"What the Children of America Owe the Children of Japan" was the subject of a brief talk by Mrs. W. R. Harris, which was followed by the closing song, "From All the Dark Places," and by the benediction by Mr. Ratledge.

TWO YOUNG PEOPLE'S DISTRICT MEETINGS

Rivaling in interest and enthusiasm the meetings of the adult societies of the districts, the young people are having most pleasant and profitable meetings in which they are coming to know more of the work in which they are engaged, and awakening an increased interest in all departments of the work. Both the Salisbury and Waynesville districts have sent us most interesting accounts of meetings which they have held recently, and which have been most profitable occasions.

The first of these was held at Mt. Olivet church on the Salisbury district, July 2, with Mrs. A. C. Dayvault, Y. P. district secretary, presiding, and Miss Gladys Goodman acting as secretary. The beautiful song, "Lead on O King Eternal," was used as an opening song, and the morning devotional was conducted by Miss Gladys Goodman. Roll call showed that 56 representatives from the eight societies of the district were present, and the reports they brought from their auxiliaries were most gratifying.

It was a great pleasure for the young people to have with them the conference superintendent of Y. P. work, Mrs. J. Frank Spruill, who gave an interesting and helpful talk on "program building," stressing worship, and a central theme as most essential in a good program. Miss Ola Callahan, missionary to Mexico, another valued visitor, spoke to the young people emphasizing the morning watch, and closing with a missionary story which was most interesting.

The finances for which the young people are responsible were discussed by a representative of the Forest Hill society, and the "social activities" for the young people of the church was the subject of a talk by an Albemarle representative. Mrs. Z. V. Moss, district secretary of the district, made an appeal for increased pledges for this year.

Benediction by Rev. E. E. Snow, pastor of the church, closed the morning session, and lunch was served by the ladies of Mt. Olivet church.

The afternoon meeting was opened with devotional by Mrs. Stallings of the Rocky Ridge society, and then the Mt. Olivet society gave a short pageant, "The Missionary Clinic," which brought with it a lesson that showed the duties of the missionary society.

After a short talk by Mr. Leonard Suther, missionary to Chile, a talk on "Stewardship of Life" was given by a member of Concord Central society, and the problem hour was conducted by Mrs. J. F. Spruill.

Mrs. Roy Smith, district secretary of Charlotte district, was presented and brought words of encouragement to the young people. Special music was contributed during the day by the Mt. Olivet young people.

YOUNG PEOPLE'S MEETING AT ANDREWS

Miss Mary Long, Y. P. district secretary of the Waynesville district, was the presiding officer at the young people's meeting held at Andrews, July 11, and as an opening devotional she used the 13th chapter of First Corinthians, commenting on it as the love chapter, and urging the observance of the special prayer period for young people at seven o'clock each Sunday morning.

The welcome to the young people was extended by Miss Lucille Matherson, and a most appropriate response was spoken by Mrs. D. H. Brown of Cullowhee. The topic for the morning session was "Building the Society Program," and worship instruction, mission and Bible study, poster-making, dramatization, finances and social activities were some of the essentials to a good program that were ably discussed by the young people representatives.

After the pledges had been taken by Mrs. G. L. Hampton, district secretary of the district, and which showed an increase over those of last year, the morning program closed with an interesting talk by Miss Ola Callahan, who will leave soon to take up her work as a missionary in Meixco.

After lunch Rev. W. M. Robbins, pastor of the Andrews church, led the devotional, using prayer as his subject, and prayer was offered by Rev. T. F. Higgins, pastor of Waynesville church.

A pretty solo, appropriate to the occasion, was contributed by Miss May Hayes of Waynesville, after which came the problem hour, led by Mrs. Hampton and Miss Long.

Social service was discussed in a most interesting manner by Mrs. Grover Davis, district superintendent of social service, and Rev. T. F. Higgins addressed the young people urging them to stand for the highest things in life.

The closing message of the day was given by Mrs. G. L. Hampton, who spoke on stewardship of life. The meeting for 1930 will be held at Canton.

Sunday School Lesson

AUGUST 4

By Dr. Frank M. McKibben.

Belshazzar's Feast

(Daniel 5:1-31.)

Golden Text: Be not drunken with wine, wherein is riot.—Ephesians 5:18.

This lesson forms a sharp contrast with the lesson of last Sunday. Daniel represented temperance in drink and food. Belshazzar represents intemperance, riot and revelry. The narrative of Daniel's life is a story of achievement, power, and opportunity. Belshazzar's life story is one of failure, weakness, intemperance, and defeat. This contrast has occurred time and again in high and low places of life. Intemperance seems to be one of the great dividing lines between those who succeed and those who fail. The psalmist likewise divided the human race into two groups. "Blessed is that man that walketh not in the counsel of the ungodly. . . . But the ungodly are not so." Moral character seems most intimately related to success in life. Daniel represents the man of principle. Belshazzar typifies the man without principle and conscience. In each case the type of life lived paid its dividends.

If anything in particular characterizes the quest of life today, it is a desire to live and live abundantly. Few things thwart this desire more surely than does intemperance of any kind. This truth can not be emphasized too strongly, especially with young people. It was Cicero who said, "A sensual and intemperate youth hands over a worn-out body to old age." Said Bacon, "All the crimes on earth do not destroy so many of the human race, nor alienate so much property, as drunkenness." "Greatness of any kind has no greater foe than a habit of drinking," said Sir Walter Scott. Drunkenness represents an outstanding expression of intemperance. The range of intemperate habits and practices extends over many areas of life activity. The costs of intemperance are just as heavy in the case of undue drain upon the physical organism because of overwork, in the case of excessive demands upon the mental powers, in the case of intemperance in eating, and in the case of a multitude of other aspects of life.

Usually the law of return which Paul described is thought of as operating only in the case of transgression. It operates equally in the case of obedience. "Whatsoever a man soweth, that shall he also reap." Much temperance teaching emphasized the penalties of wickedness and intemperance. Teaching should likewise be positive. The rewards of temperate living should be made vivid and attractive to growing life. Long life, happiness, success, personal power, resistance, friendships, and especially that abundance of life, are most surely guaranteed to the individual by consistently temperate living. In addition, one feels that he is at peace with the universe, is in harmony and co-operation with the spiritual laws and forces which are the expressions of a benevolent Being.

This law acts just as surely in the case of the social group or nation as it does in the case of the individual. At present the social group known as these United States is having a trying time deciding whether or not to accept this law and act whole-heartedly upon it. It is no easier for a nation to discipline itself than for the individual. We are in the throes of that national self-discipline. Associated with temperance in drink are the problems of temperance in national pride, national prosperity, national ambitions, and the like. Every individual and all organized agencies should be sensitive to the need of quickening the conscience of the nation in these issues, of supporting enthusiastically and continuously the efforts now being made in the direction of self-discipline, and of registering in every conceivable manner in support of moral and temperate living.—Pittsburgh Advocate.

FROM BLUE RIDGE ASSOCIATION

Guests at Blue Ridge this summer are finding ideal conditions prevailing. The weather has been delightful, and the conferences, the lecture of which are available to the other guests, are having exceptionally strong leaders and speakers.

Blue Ridge is the home of twelve important summer conferences, of the summer session of the Y. M. C. A. graduate school, of S. Y. camp, boys' summer camp of the Y. M. C. A., and during the fall and winter months of Lee School for Boys. These and other activities are under the supervision of the Blue Ridge Association of which Dr. W. D. Weatherford is executive secretary.

Workers with boys and girls are attracted by the new course in play leadership, and other practical classes that have been added. Churches and other institutions are sending some of their leaders here to refresh their minds on work with young people and to learn the newest methods and thought on the subject.

Once a person gets the sod of Blue Ridge on his shoes he invariably comes back again and again, and sends others here. From the first glimpse of stately, colonial Lee Hall, which overlooks the Seven Sisters of the Craggie ranges, until he leaves the beautiful hospitable grounds, his time is filled with pleasant, profitable moments. The arrangements both for study and for play, so ideally worked out, have been found to be pleasing to a great many people.

The other conferences which will meet here before the Blue Ridge season closes, September 3, are: The Industrial Conference of the Y. M. C. A., August 1-4; Travelers' Aid Conference, August 19-25; Conference of Men's Evangelistic Bands, August 9-11; Institute of Recreation and Play Leadership, July 18-August 8; and the Conference of Social Workers, August 25-31.



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June 18th to September 18th.

PROHIBITION ELECTION OF 1881

By Zadok Paris.

In my last article I told how near I came being a barkeeper, and how my mother snatched me as a brand from the burning. Since I have told how I escaped, I think I ought to tell how I fell into this pitfall. This was in the early part of 1882. On August 4, 1881, we had an election in North Carolina on prohibition. My father, a few others, and myself were the only ones in our precinct that voted for prohibition. There were only a few thousands in the state who voted for prohibition. Numbers of preachers, stewards, deacons, elders and saints of that day voted against prohibition. And most of that crowd drank liquor. I believe Abraham Lincoln signed the bill authorizing the legal sale of liquor in this country, but they were selling it long before that. No wonder that the people of this country are whiskey soaked. They have drunk it so long they are not willing to give it up. The people of France, Germany and other European countries can make out with light wines and beers, but the American has to have his whiskey and will not be satisfied if you give him light wines and beers. I shall always be proud of my first vote, for it was for prohibition, and I have been a prohibitionist ever since. But I must say when the most of the best people of this state voted for the sale of liquor it weakened my stand upon this great question; especially since I was a boy of 21, and had no drunkards in our family and was not a whiskey drinker myself. And hence I was an easy victim when the enemy approached. Now let me say this in passing, if my father had been a drinking man, and I had been allowed to drink when a boy, my mother could not have rescued me as easily as she did. But I never saw any eggnog till last winter. There never was any liquor in our home, and I was taught to look upon it as something that would ruin you. An old man in Anson county said to me, "I took all my boys into the barroom and gave them a drink." And he did not have a boy who did not kill himself drinking liquor. My father had eight boys and we did not know liquor when we saw it, and he did not have a drunkard in the crowd, nor one who drank liquor. With few exceptions the men of my county drank, and their children drank and went on drinking as long as they lived. If you want sober children be sober yourself, and set them a good example. I never heard my father curse, nor did I ever know him to lie or steal or commit any crime. And so I looked upon all such as wrong. But my father would show his temper and my mother would do the same, and I grew up thinking it was no harm to get mad. When I went astray it was not the fault of my father or mother.

Note to Book-Lovers: Do not spoil the appearance of a book by creasing down the corners of its pages. If you have no bookmark, use a good sticky candy when reading—it is then a simple matter to trace your fingerprints.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

THE ARMSTRONG SERVICE MEDAL

1. A medal to be known as the Armstrong Service Medal will be given annually by Mr. J. Frank Armstrong, Jr., in honor of his mother, Mrs. Rebecca L. Armstrong, and shall be awarded to the individual Epworth Leaguer who makes the most outstanding contribution to the organization in the Western North Carolina conference during the year. It is hereby stipulated that only those who belong to the active membership (between the ages of 13 and 30) shall qualify for this medal.

2. This medal shall be awarded by a committee of three, one of whom shall be appointed by the annual conference Epworth League board, one of whom shall be appointed by the Epworth League conference cabinet, and a third to be selected by these two above provided for.

3. This committee shall arrive at their findings by means of information submitted to them in writing by another committee composed of the district secretaries of the several presiding elders' districts in the Western North Carolina conference.

4. The report of achievements of any Epworth Leaguer which might entitle him or her to consideration in the awarding of this medal shall be submitted by the chapter president to the district secretary who shall forward this report to the committee on awards at least two weeks before the meeting of the next ensuing conference league assembly.

5. In reaching their decision, the judges shall carefully consider the work that has been done by any leaguer in any or all the four departments, and the chapter presidents as well as the committee shall keep before their minds that this medal shall be awarded in recognition of some high achievement or an accumulation of fine things done throughout the year looking toward the permanent upbuilding of the league. In one word, this medal is to be awarded to the best all-round leaguer of the conference.

6. The judges herein provided shall meet and canvass the reports either before or during the sessions of the annual assembly and shall submit their findings as to the winner to the assembly at its closing session. It is further stipulated that the paper setting forth the work of the winner shall be read before the assembly and duly entered, annually, as a part of its permanent records.

7. It is suggested and urged that the secretary of each local chapter at once make a copy of this entire paper and exhibit it in the chapter room in some permanent way in order that all the leaguers may familiarize themselves with its contents.

THE STATESVILLE DISTRICT

The Statesville district held its quarterly meeting Friday night, July 19, at Cornelius. One hundred and seventy-five leaguers gathered for this meeting at eight o'clock. This was preceded by a meeting of the nominating committee at 7:45. The devotional was in charge of the local chapter. It was a very interesting, inspiring short program beneficial to everyone present.

After the devotion the meeting was turned over to the retiring president, Joe D. Thompson. Having failed to elect officers at the called meeting in June, this item was given first attention and the following were elected to serve the district during this new league year: President, Leon S. Ivey, First church, Hickory; vice president, Miss Anne Caldwell, Cornelius; secretary-treasurer, Miss Virginia Dare Gabriel, Vanderburg chapter, Mooresville.

We were glad to have with us the following leaguers from out of the district: Paul J. Kennedy, president Main Street chapter, Gastonia, and also new junior Epworth Hi district secretary of the Gastonia district; Miss Susana Greenwood also of Main Street League, Gastonia; Miss M. Catherine Gardner, recording secretary of our conference and also president of the Charlotte Union, her home chapter being Matthews; Mr. H. V. Klutz, Jr., newly appointed district secretary of the Charlotte district, his home league also Matthews.

The annual district picnic will be held this year on the third Thursday afternoon in August, being the 15th. The leaguers voted to hold it at the same place, Lake Hickory, where we had such an enjoyable time last year. Here we can take boat rides, swim, etc. Every league chapter be present! Every girl bring a well filled basket of—oh, you know—fried chicken.

We were mighty glad to have with us our newly married district secretary and his wife, Mr. and Mrs. Earl W. Reece. Mr. Reese was for two years president of the Statesville District Epworth League Union. The district union presented Mr. and Mrs. Reese with a beautiul family Bible with their name, the name of the district, and the Epworth League emblem engraved thereon in gold. After the business meeting the leaguers assembled on the lawn in front of the church and enjoyed a social hour. Our next meeting will be with the leaguers of First church, Hickory, Friday night, October 18, at which time we hope to have one of our good pastors of our conference to deliver one of his fine addresses.

FRESH AIR PROJECT

The Charlotte district union is carrying out the "fresh air week" project of the conference by sending several boys of the community with Rev. H. F. Duncan on a camping trip to Oak Ridge and by sending several girls to Camp Latta. Mr. Duncan had already planned to take a club of boys from his church on a camping trip and suggested to the union that he would be glad to take other boys with his party if they wished to carry out their "fresh air week" project in this way. This proposition was readily accepted and four or five boys will be sent with Mr. Duncan by the union. It was decided to send the girls to Camp Latta, a Y. W. C. A. camp near Charlotte, and several girls will be given a week of rest and recreation at this delightful camp. Thus in a small way the Charlotte district is carrying out the conference social service project for this year.

REPORT OF COMMITTEE ON POLICY AND PROGRAM OF WORK

Your committee recommends that for the year 1929-30 the activities of the Western North Carolina Epworth League be directed to the attainment of the following goals:

1. Each district shall hold at least one efficiency institute during the year, and whenever possible each county union shall hold an efficiency institute.

2. A pledge from every chapter shall be the goal of the conference for mission special and conference expense fund.

3. Each district secretary, or team appointed by him, shall visit all chapters in his district at least once during the year and shall co-operate with the field secretary and conference cabinet in their efforts to raise the level of efficiency in the local chapters.

4. Special emphasis shall be laid on the observance of Epworth Era day, on the second Sunday in January, and anniversary day on the fourth Sunday in March. An offering shall be taken on anniversary day and forwarded promptly to the conference treasurer.

5. Every senior chapter is urged to do more to maintain Epworth junior societies and Hi-leagues, that we may bring ourselves and our boys and girls to a closer knowledge of and fellowship with Jesus Christ to be expressed in service.

6. While striving for highest efficiency in league work, let a devotional and evangelical spirit be kept prominent.

7. We believe the fresh air camp for underprivileged children a worthy project and recommend that for the present year instead of a central camp the matter be handled by the several districts under the direction of the district secretary. Let the age limit include 12 to 16; the privilege to be given both boys and girls on the basis that each local chapter select one or more individuals and pay their expenses in the camp for one week, having a separate camp or a different week for boys and girls. Where the district does not think it advisable to have an Epworth League camp, they should endeavor to work out same plan with other organizations, such as Y. W. C. A., Y. M. C. A., Salvation Army or Boy

(Continued on opposite page.)

THE METHODIST ORPHANAGE

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REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Dear Readers:

As the opportunity has come to give the Methodist conference an idea of my appreciation of their contribution to my life, I now take advantage of it, expressing my deep gratitude.

I first wish to mention here the teachers and officers of our home. They have shown interest in every member, as a whole and as an individual, and we admire them for their patience. We owe much to Miss Laura Breeze, who has lived with us ever since the orphanage was established. We thank her and appreciate her good work.

The doctors of our town have done their duty and even more—have given themselves. Special credit is due to the orphanage's best friend, Dr. McGee. We appreciate him and shall always remember him as our best friend, for he is a friend indeed.

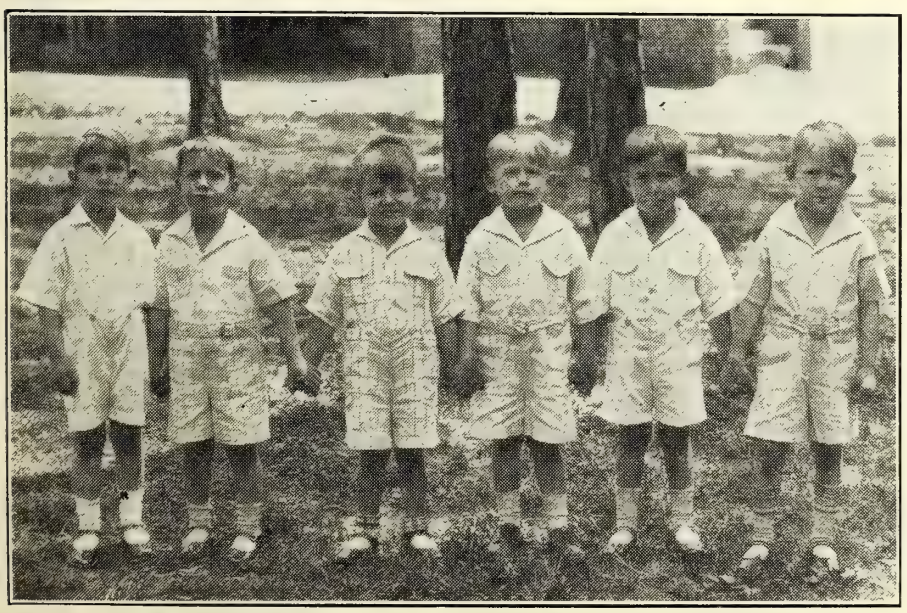
Among the friends that mean the most to me is the man known as "everybody's friend," Honorable Josephus Daniels. It is he who is known to us as Santa, and if there is a man who could equal Santa Claus it is he.

To each of the classes and divisions of the Sunday schools and churches I want you to know that you have a large part of our hearts. We thank you and appreciate your love and kindness to us; we love you dearly.

I have fully enjoyed every day of the 12 years during which the orphanage has been my home, and I am glad to say that we have the best people in the world at our head, "Father Barnes" and Miss Gray. Mr. Barnes has devoted his time day in and day out to the keeping of our home. We appreciate their devotion and their worth cannot be printed.

As I branch out into the wide world, I shall carry with me the love and advice of these good people and I shall try to make my life count for the best. As I have had the pleasure of knowing Mr. Barnes, I hope there will hundreds and thousands of others who will have the same blessing. I hope they will find a friend like the one I have in the Methodist Orphanage.

A grateful member,
Sara John Parkes.



Six Little Boys from the Baby Cottage

W. N. C. LEAGUE

(Continued from opposite page)

Scouts, whereby any underprivileged children that the league may find may be cared for in already existing camps, the local chapter bearing the nominal cost for each person. That a fresh air camp committee be appointed and continue to study this matter and make recommendations at our next Epworth League Assembly.

8. Special emphasis shall be put on the recreation and culture department as outlined by the general board. Each chapter shall support the conference director of recreation in the observance of music week.

9. We recommend that each chapter follow the program of activities suggested by Central Office and outlined by them for each month in the year.

10. We commit ourselves in a covenant of prayer for the approaching general conference, that the best things may be done for the interest of the church.

11. We commit ourselves to the "Program of Work" for the Epworth League for 1929-30 and shall give special emphasis to that portion which carries plans for the young people's revival and the prayer cycle.

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THE CENTENNIAL OF ROCK SPRINGS CAMP GROUND

By W. A. Newell.

In a former article we gave some of the salient facts concerning the foundation of this great institution and followed the fortunes of the camp ground for five years following its establishment. In this paper we desire to give some other data of interest to those who enjoy the lure of former days.

By the time this appears in print the camp meeting will be ready to open its centennial session. Of course, the attendance will bring together vast congregations. The training school which occupies the afternoon hour for the first week should be largely attended by the Sunday school and church workers from the Rock Springs, Lincoln, Lowesville, Stanley and other contiguous territory. We extend a cordial invitation to the charges in the Statesville district which border on this territory to attend this school with the workers from the Gastonia district.

Three months ago the people of Rock Springs invited the Gastonia district preachers' meeting to meet with them in August. The date has been set for Wednesday, August 14. Bishop Edwin D. Mouzon will address the gathering. A bountiful feast will be served. But the people wish to have a real preachers' meeting and so they have issued an invitation for all the ministers of our church in the three surrounding districts to meet with us. We hope these district groups will attend in a body and not one vacant place will be found. The camp ground is a central point for all these districts and is easily reached from any part of this territory.

Nor does their hospitality stop with this invitation. They know that the other districts cannot attend in a body, so they are extending a most cordial invitation to any preacher in the conference to come and be with us on the great closing day of the camp meeting. What a good thing it will be for all of the preachers to gather on this hallowed spot and under the leadership of our bishop again reconsecrate ourselves to the mighty work committed to our care and find our hearts strangely warmed in the fellowship of Christ's redeeming love. Come on, brethren, and join us in this great gathering.

Our last article closed with the camp meeting of 1835. At the fourth quarterly conference H. Asbury and Samuel Lander were appointed by the conference "to settle with Dr. James Bivings relative to the church affairs in this and also the Rock Spring Camp Ground concerns."

At the first quarterly conference in 1836, Allen Hamby is presiding elder, J. B. Anthony, P. C., and W. C. Ferrell, Jr. P. Before this time the junior preacher had been marked as A. P. This probably means assistant preacher. At this conference McKendree Chapel was established with Robert Blackburn, William Blackburn, Henry Carpenter, and Jacob Hoyle as building committee. "Henry Asbury was appointed camp ground commissioner, in place of Dr. James Bivings, removed." "Resolved, that the trustees assisted by the preacher in charge report at the Rock Spring Camp Meeting respecting the right of church property and to secure the deeds for the same." "Moved and seconded that the quarterly conference have the power of naming the place of their own meeting. Carried." The latter is a retreat from the position taken by the conference in 1831, at which time they claimed the right to name both time and place. This shows the temper of the times and marks the receding wave of Protestant Methodism and O'Kellyism. By the fourth quarterly conference of 1841 the brethren had found peace in the following resolution: "Moved by S. Lander and seconded by A. Turbyfill that we rest the power of appointing the place of holding our quarterly meetings in the preacher in charge of the circuit. It was put to vote and carried unanimously." So quietly and peacefully do mighty storms pass away. At the beginning of this decade a new storm was rising. All former differences were lost in this terrific blast destined to disrupt the church.

The above action respecting the rights and titles to the camp ground property outlasted all other questions of that time and projected itself far into another century.

At the third quarterly conference for 1836, held at Rock Spring, August 20, "Brother Hoyle was granted license to preach, and he also received recommendation to the annual conference." Thus begins a long line of Hoyles, "mighty men of valor" in the history of North Carolina Methodism. This must have been Abel Hoyle, as this is the only Hoyle in attendance upon the conference.

At this conference the committee appointed to settle with Dr. James Bivings reported. The following resolution was adopted: "This conference do resolve the unanimous expression of their best thanks and kindest wishes to Dr. James Bivings, for his untiring and indefatigable exertions in the performance of the duties devolving upon him in the relation he bore to our church," etc. This was done because Dr. Bivings was leaving the circuit. We wonder what became of him. For many years he was the leader of this great circuit.

Just here we would like to call attention to an omission in our former article. It is found in the fourth quarterly conference minutes for 1834. "The preacher in charge of the circuit makes report of the Sabbath schools under his care: Eight Sabbath schools, 10 superintendents, 45 teachers, 248 scholars, 209 Vol. and one Bible class.

The schools at present are not in a prosperous state. But some of the children have been hopefully converted to God during the year." And this is the first report of Sunday schools in the circuit. The South Fork circuit now occupies a small corner of old Lincolnton circuit. We were at one of Paul Evans' training schools held for the circuit at



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Ban Oak this week and he had more than this number taking training for the work of the Sunday schools. Verily, God has prospered this department of our work. Back in the olden days the Sunday school had hard sledding. The report for 1836 shows: "Two schools, one superintendent, six teachers, 60 scholars, three Bible classes, 18 attendants."

We wonder if Preacher Anthony was as interested in Sunday schools as was Preacher Smith? We refer this question to Preacher W. J. Miller, present pastor of the South Fork circuit, who will tell us how he can get nearly 400 credits for his circuit in one year in present day training schools.

In 1837 we have Allen Hamby as presiding elder, S. Armstrong, P. C., and W. Patterson, A. P. At the second quarterly conference held at Friendship "Brother Asbury resigned as trustee of the camp ground and Osburn Robinson was elected in his place." And this sad news follows:

"Resolved that this conference are unanimous in Instructing the tent Holders, to have no diner on Sunday in a publick Manner & that the P. E. Inform the People from the Stand where shall the next Quarterly meeting be Held."

The camp meeting for this year was held September 23. "Brother Hamby being sick Brother Armstrong presided in his place."

Allen Hamby continues as P. E. in 1838. John H. Robinson is P. C. and M. P. Myres is A. P. At the first quarterly meeting a committee consisting of "Bro's Robinson, Myres, and Lander" was appointed under this resolution, "A Missionary, Tract, & Sunday School Society was organized & a committee appointed to draught a constitution which shall be presented to next Quarterly Conference for adoption." And thus does the missionary cause emerge.

At the second quarterly conference of this year it was "Moved by Samuel Lander and seconded by Henry Asbury that the church in the suburbs of the town of Lincolnton be moved to some convenient lot in the town for the better accommodation of our people and those who may from time to time attend our church as soon as we shall be successful in obtaining one also that the trustees or any one of them be authorized to collect money for the above mentioned purpose and to carry the same into effect as soon as it can be done with prudence and convenience; and that a parsonage be built upon the same lot the church may stand, provided means can be obtained as mentioned above."

The third quarterly meeting was held at Rock Spring August 4, 1838. The conference was agitated by the titles to Old Salem and "Advised Brother Robinson to accept of the church contemplated to be built near Old Salem church. It is to be exclusively the property of the Methodist Episcopal Church if received." Samuel Lander resigned as steward. At the next conference Jacob Hill appears as secretary. This is a pity, as Samuel Lander was a good secretary. Brother Hill had some individuality in the matter of spelling. Here is a sample: "3 Are There aney Refferances A Two Joshua Nixions case of not attending to Famly Prayr was Refurd to the Quarlly Meeting Conferance and Expeld. William Edwards case of not attending famly Prayr was refurd to the Quarlly Meetind Expeld." Who knows but the presiding elder instructed the secretary to record it as a "Quarlly Meeting" that history might be preserved? In any case the P. E. signed the record as writ.

In 1839 William Crook is P. E., Daniel G. McDaniel, P. C., and A. B. Kelly. A. P. Rev. Jacob Hill continues as recording steward, but he has secured a fine penman to do the recording. The third quarterly conference was held at Rock Spring Camp Ground, August 3, 1839.

"A resolution was brought forward by Brother Jacob Hill, seconded by Brother D. G. McDaniel, approving of the proceedings of the convention held in Augusta, Ga., 10th of May, on the subject of the Centenary and it was unanimously adopted." And thus the old saints turned back one hundred years to the little prayer meeting in Aldersgate Street in which John Wesley's heart "was strangely warmed." May this Centennial occasion be blessed with the flame that set his soul on fire.

McDOWELL CHARGE

Rev. H. E. Stimson is now in his fifth year on the McDowell charge.

Brother Stimson has done a great work since he came to our charge. He is a man who believes in the old time religion. During his ministerial work here he has won many souls to Jesus Christ and the churches have been greatly blessed. He has been a great blessing to my life. He will be a great blessing to any charge he serves. We wish we could keep him on the McDowell charge. I know there is not a better preacher in Western North Carolina conference.

During Brother Stimson's pastoral work on our charge a new rock church has been erected at a cost of $15,000. Last fall soon after conference we began to make plans for a new parsonage. We soon went to work and by an earnest effort of our faithful pastor and others we completed our parsonage in June. Brother Stimson certainly deserves much credit for both church and parsonage. May the Lord greatly bless him wherever he goes.

Our collections are coming in a little slow, especially at the smaller churches, but we are planning to pay off everything in full this year. We had never paid out on conference collections until Mr. Stimson came to our charge, and we have paid out every year since.

Our revival season is beginning, and we are praying that this will be the greatest year of soul winning and great spiritual awakening in the history of our charge. Please pray for us.

A Member.

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Presiding Elder's Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
O. W. Dowd, P. E., Elizabeth City, N. C.
FOURTH ROUND

August
Currituck, Asbury, 11 24
Kitty Hawk, Kitty Hawk, 11 25
Pasquotank, Union, 11 30

September
Perquimans, Oak Grove, 11 ..... Aug. 31 & 1
South Mills, Trinity, 11 6
South Camden, Sign Pine, 11 7-8
Kennekeet, Salvo, 11 11
Hatteras, Frisco, 11 12
Stumpy Point, 10 14
Wanchese, 11 15
Manteo, night 15
Dare, Mashoes, 11 16
Columbia, Columbia, 11 20
Roper, Mackeys, 11 21
Plymouth, Plymouth, 11 22
Moyock, Memorial, 11 20

October
Chowan, Center Hill, 11 5-6
North Gates, Savage, 11 12
Gates, Zion, 11 13
City Road, night 14
First Church, night 15
Edenton, night 16
Hertford, night 17

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

September
Jones, Trenton, 11 21
Centenary, 11 22
Hookerton, Rainbow, 3 22
Grifton, Grifton, night 22
Dover, Dover, 11 28
Newport, Newport, 11 29
Morehead City, night 29

October
Goldsboro Ct., Thompson's, 11 5
Pikeville-Elm St., Elm St., 11 6
LaGrange, LaGrange, night 6
Centenary, night, conference 7
Pamlico, Alliance, 11 12
Oriental, Arapahoe, 11 13
Riverside-Bridgeton, Bridgeton, night 13
Seven Springs, Piney Grove, 11 20
Pink Hill, Webb's, 3 20
Kinston, night 20
St. Paul's, 11 27
Mt. Olive-Calypso, Calypso, night 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

August
Rockingham, 11 18
Richmond, 3 18
Roberdel, 7:30 18
Laurinburg, 11 25
Caladonia, 7:30 25

September
Biscoe, 11 1
Troy, 7:30 1
Raeford, 11 8
Red Springs, 7:30 8
Aberdeen, 11 15
Maxton, 7:30 15
Piedmont, 7:30 22
Robeson, 11 29
Rowland, 7:30 29

October
Laurel Hill, 11 6
Lumberton, 7:30 6
West End, 11 13
Ellerbe, P.m. 13
Wadeville, 11 19-20
Mt. Gilead, 7:30 20
St. Johns-Gibson 28
Lumberton Ct., 11 27
Hamlet, 7:30 27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

August
South Rocky Mount, 11 4
Clark Street, Rocky Mount, 8 4
Greenville, Jarvis Memorial, 11 11
Grimesland, 8 11
Washington, 11 18
Robersonville Ct., Arthur, 3 18
Wilson, 11 25
Bath Ct., Asbury, 8 25

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
THIRD ROUND

August
Halifax, Tabor, a.m. 4
Enfield, Central Cross, 3 4
Seaboard, Sharon, a.m. 18
Garysburg, Oak Grove, 3 18

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

August
Oakley, 11 4
Fairview, Skyland, 3 4
Haywood Street, 8 4
Tryon, 11 11
Saluda, 8 11
West Asheville, 11 18
Weaverville Station, 8 18
Brevard, 11 25
Rosman, Selica, 3 25

September
Leicester, Leicester, 11 1
Elk Mountain, Elk Mountain, 3 1
Marshall-Hot Springs, Marshall, 11 8
Central, 8 8
Mills River, Avery's Creek, 11 14-15
Hendersonville, 7:30 15
Candler, Snow Hill, 11 21-22
Acton, Asbury, 7:30 22
Black Mountain, 11 29
Swannanoa, Swannanoa, 3 29

October
Spring Creek, Antioch, 11 6
Acton, Asbury, 7:30 (business meeting) 16

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August
Rock Springs, Rock Springs 3-4
Lowesville, Salem, 11 17-18
Park Street, Park Street, night 18
Cherryville, Cherryville, 11 25
Cherryville Ct., Beulah, 3 24-25
Smyre, Smyre, night 25

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
FOURTH ROUND

September
Carraway Memorial, 11 1
Glenwood, night 1
Summerfield, Pisgah, 3 7-8
Stokesdale, Eden, 11 8
Park Place, night 9
East Greensboro, Mt. Pleasant, night 10
West Greensboro, Muir's, night 11
Bethel-Grace, Grace, night 12
Pleasant Garden, night 13
Randolph, Mt. Gilead, 11 14
Gibsonville, 11 15
Wesley Memorial, night 16
College Place, night 17
Liberty, Liberty, night 18
Ramseur, Franklinville, night 19
Jamestown, Oakdale, night 20
Uwharrie, Salem, 11 21
New Hope, New Hope, 2 21
Randleman, St. Paul's, 11 22
Cedar Falls, Central, 2 22
West Market, night 23
Centenary, night 24
Ashboro, ngiht 25
Coleridge, Concord, 3 27
Wentworth, Bethlehem, 11 28
Ruffin, Ruffin, 3 28
Main Street, High Point, 11 29
Highland, 2 29
Calvary, night 29
Proximity, night 30

October
Reidsville, night 1
Ward Street, Ward Street, night 2

MARION DISTRICT
Edwin O. Cole, P.E., 29 W. Fort St., Marion, N. C.
FOURTH ROUND

August
Rutherford College, Rutherford College, 11 18
Burke, Warlick's, 3 18
Table Rock, Oak Hill, 11 30
Old Fort Ct., Bethel, 11 31

September
Morganton, First Church, 11 1
Morganton Ct., Mt. Pleasant, 3 1
North Forest, N. Morganton, night 1
Old Fort, night 4
McDowell, Trinity, 11 6
Mill Spring, Maneas, 11 7
Broad River, Tanner's, 11 8
Bostic, Cedar Grove, 3 8
Ivy, Laurel, 11 13
Burnsville, Boring's, 11 14
Micaville, Bakersville, 11 15
Spruce Pine, Penland, night 15
Avery, Pisgah, 10 22
Elk Park, Cranberry, 3 22
Marion Ct., Pleasant Grove, 11 27
Gilkey, Mt. Hebron, 11 29
Forest City, night 29

October
Marion, First Church, night 2
Glen Alpine, night 3
Marion Mills, East Marion, 11 6
Cross Mill, Cross Mill, night 6
Spindale-Alexander, Alexander, 11 13
Pleasant Grove, 3 13
Cliffside-Avondale, Cliffside, night 13
Rutherfordton, 11 20
Henrietta-Caroleen, Caroleen, night 20

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

August
Helton, 11 4
Warrensville, 2:30 4
Todd, 11 11
Jefferson, Zion, 2:30 11
Sparta, 2:30 17
Creston, 11 18
Laurel Springs, Chestnut Hill, 2:30 18

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

August
Salisbury, First Church, 11 4
Salisbury, Coburn Memorial, night 4
Concord Ct., Rocky Ridge, 11 Sat. and 3 Sun. 10-11
Concord, Forest Hill, 11 11
Concord, Westford, night 11
Concord, Epworth, 11 18
Concord, Kerr Street, 3 18
Concord, Central, night 18
China Grove, 11 25
Landis, Shiloh, 3 25
Kannapolis, Trinity, night 25

September
East Spencer, Long Street, 11 1
Salisbury, Park Avenue, night 1
Salisbury Ct., Bethel, 11 8
Spencer, Central, night 8
Bethel, Bethel, 11 15
Mt. Pleasant, Friendship, 3 15
Concord, Harmony, night 15
Baden, Baden, 11 22
Gold Hill, Rockwell, 3 22
Main St.-Y.-R., Main St., night 22
Albemarle Ct., Tabernacle, 11 29
Salem, Salem, 3 29
Albemarle, First St., night 29

October
New London, 11 6
Albemarle, Central, night 6
Norwood Ct., 11 13
Norwood, night 13
Woodleaf, 11 20

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274.
FOURTH ROUND

August
Dudley Shoals, Cedar Valley, 11 4
Grace, 2:30 4
Granite Falls, night 4
Hickory First, 11 11
Hickory Ct., Bethel, 2:30 11
Highland, night 11
Statesville, Broad St., 11 18
Olin, Olin, 2:30 18
Race St., night 18
Ball Creek Camp Meeting, 11 25
Hickory, Westview, night 25

September
Elmwood, Knox, 11 1
Statesville Ct., Chapel Hill, 2:30 1
Race Street, night 1
Catawba, Hopewell, 11 8
Ball Creek, Friendship, 2:30 8
Mooresville, Central, 11 15
Mooresville Ct., Triplett, 2:30 15
Mooresville, Broad St., night 15
Taylorsville, 11 22
Hiddenite, Liberty, 2:30 22
Stony Point, night 22
Shepherd, Wesley, 11 29

October
Troutman, 11 6
Cool Springs, 2:30 6

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

August
Whittier, Whittier, 11 4
Wolf Mountain, Wolf Creek, night 4
Hayesville, Oak Forest, 11 10-11
Murphy Ct., Ranger, 3:30 11
Cherokee, Chapel Oak, 11 17
Murphy, 11 18
Andrews, night 18
Canton, 11 25
Fines Creek, Fines Creek, 3:30 25

September
Judson-Robbinsville, Judson, 11 1
Bryson City, night 1
Macon Ct., Mount Zion, 11 8
Franklin Ct., Iotla, 3:30 8
Franklin, 11 15
Highlands, Highlands, night 15
Waynesville, 11 22

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
FOURTH ROUND

August
Burkhead, 11 4
Green Street, night 4
Centenary, 11 18
Welcome, Midway, afternoon 18
Erlanger, night 18

September
Ogburn Memorial, 11 1
Forsyth, Mt. Tabor, night 1
Davie, Liberty, 11 6
Farmington, Bethlehem, 3 7
Central Terrace, 11 8
Oak Ridge, Sedge Garden, night 8
Ardmore, 11 15
Linwood, Linwood, afternoon 15
Walkertown, night 15
Cooleemee, night 18
Advance, Cornatzer, afternoon 21
West End, 11 22
Davidson, Good Hope, afternoon 22
Lewisville, New Hope, night 22
Lexington, First Church, night 25
Thomasville, Main Street, 11 29
Denton, Siloam, afternoon 29
Hanes-Clemmons, Hanes, night 29

October
Grace, night 2
Mocksville, 11 6
Trinity, Bethel, night 6
Kernersville, night 9
Thomasville Ct., Fairgrove, afternoon 13
Hiatt, night 13

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For many years this fort, made famous by the song written there, has been closed and is in a neglected and declining condition.

The restoration work by the state will be supplemented by the Fort Cralo Association, formed last year by members of patriotic orders, which will install in the building home furnishings of the Dutch and Colonial periods. The building is in Renselaer, on the east bank of the Hudson river, opposite Albany.

The building is one of the oldest in the United States. A cellar stone bears the legend "K. V. R. 1642." The initials are those of the first Van Rensselaer settler, who sponsored the establishment of Albany and opening of the surrounding territory.

On the walls of Fort Cralo is a bronze plaque with this inscription:

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Fort Cralo passed from the Van Rensselaer estate long ago. Later Mrs. Susan de Lancey Van Rensselaer Strong of Philadelphia bought it, and in 1924 presented the building to the state.—Christian Science Monitor.

Two rival colored colleges in the South were fighting their annual football battle. The teams were even, and the play got pretty hot. At length one quarterback tossed his helmet aside. "Hey there, you," the referee advised him, "you'd better put your headgear back on."

"No, suh; no, suh," returned the colored lad. "It ain't my fault if I injure any of 'em."—College Humor.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, AUGUST 8, 1929 Number 32

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Authority From Experience

IT is affirmed that the Christian does have personal knowledge of Christ as Lord.

In the beginning this came to men as a truth of experience. Said Paul: "No man can say that Jesus is Lord but by the Holy Spirit." Here is both theology and religion. The affirmation, "Jesus is Lord"—that is theology. The experience through the Holy Spirit which enables one to say, "Jesus is Lord" —that is religion. The doctrine simply gives intellectual expression to what Christ is felt to be. Jesus had revealed God in the experience of the early Christians and had become Lord of their lives before they set down any doctrine of the divinity of Christ. And with us at the present time it is only as one has had experience of Christ as Lord and Saviour that to him the doctrine of the divinity of Christ has any meaning.

And furthermore, in the very nature of the case, the doctrine of the divinity of Christ is a truth that can be proved only to the soul that has had experience of Christ. It is only as one finds God in Christ that one bows before him as Lord. I think that much valuable time is often wasted trying to convince men by the wrong method. For instance, I do not think any progress is made by bringing forward evidence to prove that Christ was born of a virgin, and that therefore he was the Son of God. For it is conceivable that one might have been born of a virgin and yet be less than the Son of God. He might be an angel or a superman, and nothing more. Do not misunderstand me; I myself raise no question touching the historical trustworthiness of the accounts of the Virgin Birth of our Lord. I have always felt that no more beautiful and appropriate way could be imagined for the realization of the Wonder of the Incarnation. And I think it will be agreed that the story of the Virgin Birth has through history served as a kind of protection envelope for the doctrine of the Incarnation of the Son of God. But you cannot prove the divinity of Christ by the Virgin Birth. It is the divinity of Christ that has made it easy for devout souls through the centuries to accept the stories given in Matthew and Luke as indicating truly the wonderful manner in which the Incarnation was realized.

—Bishop E. D. Mouzon, in "*Preaching With Authority*"

NOTES ON ADVOCATE CAMPAIGN

C. D. Barcliff

"A home run the first time at the bat"—or some such—is the record of this young brother at East Roxboro and Longhurst. Barcliff is a success in a revival; he is equally so in the Advocate campaign. To win five stars and take a leading place in the Durham district is no mean honor. The people of Person have a way of responding to demands made of them.

From Hatteras to the Hills

Rev. I. J. Strawbridge down by the "Golgotha of the Sea" joins Rev. M. A. Lewis at North Forest, overlooking the Blue Ridge, in going on the roll of honor. It is a long way from Hatteras to Morganton, but these two brothers are one in achievement. The same loyalty and devotion animate each of them. They each are true blue —blue as the sky above the hills and over the sea.

Haywood and Groce

The land of the sky is much alive these hot weeks. So is T. A. Groce at Haywood, Asheville. He could but catch step with others who have taken their place on the roll in this summer land. We thank you, brother, for your good work these busy days.

Salem and Green

What a field has Rev. J. H. Green at Salem in Stanly! Fine farms and good people in great abundance, able to do all they may determine to do. They could not remain out of this present campaign. Brother Green and his people have made a fine record. Our thanks to one and all.

Chowan and Taylor

Rev. R. F. Taylor in the midst of revivals has found time to win his quota on the Chowan. It is wonderful how the whole line advances whenever something is doing in a real vital way! This is another feather in the cap of Elder Dowd. Thank you, brother!

Melton and Shore

Rev. R. L. Melton and Rev. P. L. Shore join with Rev. J. H. Green in giving the Salisbury district a big shove towards the top. Shore puts Norwood on the roll; Melton does as much for Woodleaf. Not many weeks of such as this will be needed to send Elder Sprinkle over the district in his Ford humming a new tune—some such as "Then palms of victory I shall wear."

Olin and Holloway

Old Iredell always has a place in every forward movement. Just now Olin is placed on the pedestal by Rev. J. G. W. Holloway. In the old days Olin was noted for its many whiskey stills, but that day has gone. The Methodists were always in the fight for the schoolhouse to take the place of the stillhouse. Now many read the Advocate —more should.

Starnes and Strickland

J. F. Starnes puts Grimesland in Pitt on the roll; so does N. B. Strickland put Spring Hope in Nash. Both of these are in the Washington district in which Rev. J. H. McCracken is eldering. He is proud of his district and a fine job he is doing. He has been counting the weeks when he could take his place with Bradshaw, Smith and Patten 100 per cent strong. Good for Starnes and Strickland in cheering the elder's heart.

Wanchese and Davis

Rev. T. E. Davis puts Wanchese alongside of Manteo in this campaign. Roanoke Island is now 100 per cent. It is now Murphy and Manteo. Soon will it be Cherokee and Currituck a 100 per cent strong. Thanks!

Weaverville and Ratledge

Asheville district is moving to the conquest. Renewals and new subscribers are coming in. Rev. A. P. Ratledge puts Weaverville where it belongs. Those Weaverville Methodists have too fine a record not to be in the Advocate advance. Thank you, brother!

Stress the Advocate Campaign in the Country These Next Few Weeks

What better time to stage a rally for the church paper than at the close of the revival! Close the Advocate Campaign in the country these next few weeks! Days for action have come!

MAKE IT 100 PER CENT FOR EACH DISTRICT!

The Rockingham, Raleigh, Gastonia and the New Bern won. The Durham, Charlotte, Marion, Mt. Airy, Waynesville, Salsbury, Elizabeth City, Washington are over the crest of the hill, others are on tip-toe at the top.

Let the Final Report be Triumphant

More than 300 Charges are on the Roll

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Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, AUGUST 8, 1929 Number 32

Fifty thousand Boy Scouts from forty-one different countries gathered in their international jamboree in Arrowe Park, England, with good will in their hearts stir our souls. From the nations arrayed against each other in the World War came these boys in one common fellowship. What a power among the nations! Boys who have instilled in them the idea that they must keep physically strong, mentally alert and morally straight are not those who would do hurt to any people. Great are the Scouts; these are the young chivalry of the present age.

President Y. C. Yang of Soochow University in writing of his impressions of America during this last trip of more than six months sojourn, says that when he was over here before, eight or ten years ago, he got an impression that many of the churches aimed at being popular rather than devotional and many of the preachers in the pulpit tried to be smart rather than religious. This last trip gave him another impression. He is now assured that our church is essentially sound and religious at heart. Would that those who spend their time in bewailing the sorrowful fate of the church and the general decay of spiritual life could learn a lesson from President Yang.

The Indian Messenger, a Brahmo Somaj paper published in Calcutta, takes Dr. Stanley Jones to task for telling an audience in Great Britain that the next step for the preacher of Christ in India is to prove that Christ is "not only **a** way, but **the** way." The issue seems to be joined. Stanley Jones speaks in India not only of Christ as **a** Saviour, but as **the** Saviour of men, not only **a** way but **the** way. India has saviours many and the people do not object to the mention of another saviour. But the situation changes whenever the demand is for allegience to the one and only Saviour of men. May it not be that Stanley Jones has reached the real crisis of his life?

Wilbur B. Huston has been selected as the brightest American boy who will be trained to succeed Edison. He has become a celebrity in a day. Will the American people spoil him? Is he to be congratulated or to be pitied? We are sure Edison did not start thus. He knew nothing of the plaudits of the crowd and the enquiries of news agencies across the seas. Edison was thinking of electricity and not answering the demands of the crowd. A wonderful boy is young Wilbur. He has much to contend with in making a man.

"Many, in their prayers for strength to face some difficulty, temptation, trouble or perplexity, wait expecting that while on their knees they will experience some change in their feelings or in the situation; but no change occurs. Prayer that is effective is found when we rise to meet our difficulty, face our trouble or temptation; it is when we find, often to our amazement, that the needed strength is there, the guidance has not failed, the mist has cleared away." Such is the wise and helpful suggestion of John G. Mackenzie in "Souls in the Making."

"The most inconsistent and indefensible thing in all government is for a state to be a part of a government to belong as it were, to a government, to enjoy the interstate trade and commerce, the prosperity and the dignity of such government, but whose will and policy and authority it rejects. It is a part of the government for its benefits and its privileges. It is against the government for its supposed burdens. That is a false and mistaken position to take and no argument, no plea will be able to justify such a position or give it a place of dignity and honor." Such is the concluding paragraph of a most able argument of Senator William E. Borah on the legal and moral duty of a state to support the whole constitution of the United States.

One Man Only Believed in the Kellogg Pact

The Christian Century argues that Mr. Salmon O. Levinson of Chicago is the real hero of the Peace Pact. At one time only one man in all the world believed in the Pact of Paris, and that was this Chicago lawyer. He conceived the idea and at first was its lonely apostle, with an idea of such magnitude, who carried on its propaganda with such energy and intelligence that in the space of a decade all the governments of the world were brought to acknowledge its validity and to set the official seal of their fealty upon it.

"It was not a case of an idea thought out by a single mind and taken up by powerful leaders of public opinion who carried it to its consummation, leaving to its author the bare honor of having originated it. Anything but that. The government for the outlawry of war never ran away from its originator. Mr. Levinson was always ahead of it. The movement never became independent under the power of its own steam. It was kept going by energy and vision supplied by the dynamic source from which it derived its original impetus. Its fate was precarious up to the very last. It passed crisis after crisis. And at each crisis it was the master mind of its originator who provided the solving strategy or formula by which the movement was released and advanced into a new phase.

Looking backward, one who is familiar with all the phases through which the outlawry of war has passed will discern at least eight major events in the course of the movement, each of which marks a definite and strategic advance.

1. The senate debate on the league of nations in 1919 and 1920, with articles 10 and 16 of the covenant pushed to the fore. Mr. Levinson was an active participant in the controversy, through personal contact with various senators, especially Senators Knox and Borah. With the rejection of the League chiefly because of its war articles, the ground was cleared for an aggressive program of education and agitation for the outlawry of war.

2. The introduction, in 1923, in the United States senate, of the Borah resolution looking toward the outlawry of war. Mr. Levinson intimately collaborated with Senator Borah in the preparation of this resolution.

3. The coalition agreement of 1925 with representatives of many peace organizations, committing all to support the adherence of the United States to the world court on condition that the nations should outlaw war within five years. The suggestion and the formula originated with Mr. Levinson.

4. The eleventh-hour Moses reservation, injected into the senate debate just before the vote on the world court was taken in January, 1926. The reservation provided that the judgments of the court were not to be enforced by war under any name or form. It was defeated, but it greatly clarified the outlawry proposal in contrast with other conceptions of peace. The reservation was written by Mr. Levinson.

5. The Christmas, 1926, number of The Christian Century, devoted entirely to an exposition of the outlawry of war. Mr. Levinson not only contributed the leading article, but supervised and financed the sending of copies of this issue to nearly twenty thousand publicists and statesmen of Great Britain, all the countries of continental Europe and many other countries. This seed, reinforced by other influences, took root in many places, notably in the secretariat of the French foreign office where it later appeared in the Briand proposal.

6. The creation in February, 1927, of an European office of the American Committee for the Outlawry of War, with the appointment of a European representative of the Committee.

7. The Briand proposal of April 6, 1927.

8. The impasse, in February, 1928, in the Kellogg-Briand correspondence, as to the obligation of members of the league of nations to go to war under certain circumstances in accordance with articles 10 and 16 of the covenant.

These are only some of the mileposts of outlawry's progress. The movement all the way along was saturated with the thought of its founder."

"I Take No Stock in Missions"

Nothing is quite so pitiable as ignorance and no talk is so little to be relied upon as the talk of the man who does not know. All the Christian churches led by good and wise men under the promptings of the Spirit are engaged in the work of missions. In the face of this fact men will dismiss the whole undertaking with a wave of the hand. Such ignorance is pitiable.

Dr. James R. Rankin in the United Presbyterian cites certain facts not to be ignored.

He says: A few years ago the Chamber of Commerce of San Francisco sent twenty-five business men, representing six of the great cities of the coast, to China to increase the trade between that country and the United States. On their return they stated without a dissenting voice that the relation between missions and commerce is very intimate and that were there no missionaries there would be no commerce in the interior of China. A British statesman once said that when a missionary had been for twenty-five years in a heathen country, he was worth $50,000 a year to the commerce of Great Britain. According to the President of China that country is today a Republic because of foreign missions. Prince Ito of Japan says that Japan's progress and development are largely due to the influence of Christian missions. Whither the Bible and the missionary go, commerce follows. The man who does not believe in foreign missions is as blind as a bat.

Listen to the Song of Our Priesthood

The Priesthood of Believers is one of the great principles of Protestantism. The alter is not in the distance where priests meditate between man and God and claim the power to bind or release as they will. But the altar of God is in reach of all God's children and no robed or unrobed, mitered or unmitered, priest stands between the Heavenly Father and his children on earth. No ecclesiastical functionary can damn God's children. The excommunications of Rome cannot send men to hell.

Rather than give heed to such papal decrees listen to the song of Sam Walter Foss.

Where are the prophets of the soul? Where dwells the sacred clan?
Ah, they live in fields and cities, yea, wherever dwells a man;
Whether he prays in cloistered cell or delves the hillside clod,
Wherever beats the heart of man, there dwells a priest of God.
Who are the apostolic line? The men who hear a voice
Well form the soul within the soul that cries aloud, "Rejoice!"
Who listen to themselves and hear this world-old voice divine—
These are the lineage of seers, the apostolic line.

The Mission of the Church

There are so many people with what Woodrow Wilson called the single track mind that they cannot give heed to but one thing at a time. This applies to the church as well as anywhere else. The single track people are constantly limiting the scope of the activities. They seem to take pleasure in continuing its field of service to some one restricted area.

But the Methodist Recorder of London is of broader vision. Hear its words of truth:

Is the mission of the Church to comfort or to challenge, to soothe or to sting to effort? Does it promise to its members rest from toil, or reinvigoration for strenuous service? Is it a holiday home or an armed camp? To all such questions we must refuse to give a one-sided answer, in forgetfulness of the multiform variety of the Christian gospel. The mission of the Church is to meet the needs of all sorts and conditions of men, to restore peace of mind to those who are heading for nervous breakdown or moral disaster, to provide a haven of quietness for those who are storm tossed, and to lead weary souls in green pastures and beside still waters. It is also a school where character is disciplined, a fellowship of service, a fighting force watchfully preparing to strike effectively at the point where the enemy of the souls of men threatens attack. It will be a sad day when the Church forgets to proclaim the Master's gracious invitation to all who labor and are heavy laden. It will also be fatal for the Church of Christ, militant here on earth, to discard the bugle and abandon the crusade.

The Church as a Place of Amusement

The theater, the radio, the golf course, the the lecture platform can all take the lead over the church as a place of worldly amusement. A clown in a circus is invariably more amusing than a clown in the pulpit. Few people in search of amusement go to church to find it, for there are so many other places that offer a better grade.

Why then should a church aspire to become a place of cheap vaudeville when it should be a temple for the worship of the living God; a place where the weary may find rest, the erring secure guidance and where inspiration may be obtained so that one can meet successful by the demands of this strenuous age?

People and Things

Rev. W. R. Jenkins of Rural Hall is assisting Rev. G. R. Stafford in a revival this week at Dan Valley church on the Stoneville charge.

"Began meeting at Tabernacle church, Straits-Harlowe charge, last night to run through the week. Bro. L. L. Smith, Beaufort, is with us."—E. W. Downum.

Closed meeting at Center last Sunday. Sixteen accessions . Rev. G. W. Vick did fine preaching. Good attendance this week at Concord with Rev. O. C. Tippett doing the preaching.—E. M. Huett.

Rev. Edward J. Rees and family of Oxford have returned after a delightful vacation of three weeks spent in Junaluska and in Tennessee. We are sure Oxford is pleased to have this delightful family back in their midst.

Work has begun on the new church at Grimesland. This is to be an attractive building similar to the church built last year at Bailey. It is much needed and Rev. J. F. Starnes is greatly interested in this important enterprise.

"The pastors of Carver's Creek, Chadbourn, Hallsboro, Whiteville and Tabor, with their families, spent Saturday afternoon, August 3, at Lake Waccamaw enjoying the delightful breeze, a cool dip and a splendid picnic supper."—L. E. Sawyer.

There will be a home coming at Snow Creek church on the Olin charge the third Sunday in August. There will be music and several short talks. Dinner on the grounds. Every one is cordially invited to be present, especially former pastors.

Mrs. Stiedley assisted in a great revival in Danbury Methodist Church. Life in all the Church was greatly enriched. The Methodist received nine members, increasing the membership to thirty-nine; the Presbyterian, three; the Baptists, one. Ellsworth Hartsfield is pastor.—Ellsworth Hartsfield.

Sunday, August 18th will be "Home Coming Day" at Whitakers Chapel Church on the Pilot Mountain Circuit. All former pastors, members and friends of the Church are invited to come and be with us at this time. Dinner on the ground. Preaching at 11:00 A. M. Afternoon given over to speeches and visitors.—J. A. Howell.

"The executive committee of the Western North Carolina Conference Board of Church Extension will meet in the pastor's study of the West Asheville church Thursday afternoon, August 20, at three o'clock. Only applications to the general board asking for loans and donations will be considered at this meeting."—J. S. Hiatt, Chm.; G. B. Howard, Secretary.

Take Notice! All former pastors, members, and friends of Stony Point Church are cordially invited to a "Home Coming" all-day service the fourth Sunday in August. This day will mark the formal opening of our new church. Any representatives of our connectional interests will be given a hearing during the day.—R. E. Hinshaw, Pastor.

We had a great home coming and revival beginning at Pleasant Hill Church on the Pittsboro Charge the 4th Sunday in July. The Lord was upon the people with power from the start, great and glorious results are expected to come of these special meetings. There are other revivals to be held and the pastor is doing the preaching. —J. A. Daily.

Rev. W. W. Peele, pastor of the First Methodist church, Charlotte, was with us in a revival meeting at St. John's last week and preached a most helpful series of sermons. We had large congregations and much interest was manifested. There will be a number of additions to the membership of the church.—Edgar B. Fisher.

The Methodist Recorder reports that Dr. J. E. Rattenbury and Mr. J. H. Beckly were appointed delegates to the general conference of the Methodist Episcopal Church, South, at the recent conference in Plymouth. Dr. Rattenbury will be no stranger to our church at Dallas. His lectures at Emory University made his name familiar to all.

Sunday, September 15th, will be observed as "Home Coming Day" at Rainbow Methodist Church, on the Hookerton Circuit, and all former pastors are cordially invited to be present. Dinner will be served on the ground, all the churches on the circuit are asked to be with us with baskets.—R. J. Lough, Pastor.

Sunday, July 28, at Belgrade, Maysville Charge, Dr. H. M. North preached at 11:00 o'clock a very fine sermon. At the close of the service our third quarterly conference was held. After which a splendid dinner was spread on the church lawn. Tabernacle, one of our strongest churches on the Maysville charge, will soon be 100 years old. Some time in October a Centenary service will be staged. At this time Dr. H. M. North will preach the sermon.—J. C. Harmon, Pastor.

Lander College, Greenwood, South Carolina, has raised its necessary half million dollars of endowment and gone considerably beyond it. The total amount raised to date this year in cash and subscriptions is $175,000. This added to the $378,000 previously on hand makes a total of $553,000. The college has also in legacies and wills $75,000 more, making a grand total for the endowment of $628,000. Of this the alumnae nobly gave $85,000. The number of students last year was 372, the largest in the history of the college. The enrollment for next session is already largely in advance of last year at this time.

"A marrige of much interest to many readers was that of Dr. Fountain William Carroll and Miss Mary Frances Albritton, of Hookerton, N. C., which was solemnized at the home of the bride on July 27, at ten o'clock, Rev. R. J. Lough, pastor of the bride, officiating. The groom is a young practicing physician of Hookerton, and the bride, daughter of Mr. and Mrs. J. E. Albritton, is a graduate of Greensboro College, and has been teaching in the public schools of our state for the past three years. They left immediately after their marriage for a ten-day honeymoon in nothern cities. They will be home to their friends after August 10th."

The revival at Prospect on the Yanceyville circuit closed July 21 after running two full weeks. Rev. J. T. Rowland and Rev. Fletcher Nelson did the preaching while Mr. Ralph Shumaker led the singing. Large crowds attended and enjoyed these services. Eight were added to the church. Last week Rev. W. C. Ball of Franklinton assisted the pastor at Shady Grove, preaching twice each day. His sermons were enjoyed by all. Eight were received into the church. This week Rev. M. B. Woosley of Leaksville is assisting us at Bethel, and we are greatly enjoying his preaching. Next week Rev. C. C. Herbert of Haw River will be with us at Locust Hill.—S. J. Starnes.

Rev. G. R. Stafford gets out a monthly bulletin for the benefit of the Stonewall charge. The selections, the news items and the vital comments make it of great value. We have not seen one superior to it. The financial showing is fine and the activities are so varied as to secure permanent results. Watch for the report of Stafford at High Point.

Rev. J. Chalmers Groce of Belmont and Miss Ethyl Robinson of Forest City were married in the district parsonage in Gastonia, Saturday, July 27, 1929. Rev. W. A. Newell, presiding elder, performed the ceremony in the presence of a group of relatives and friends. Both of these young people are graduates of Duke and will be at home in Belmont following a motor trip through western Carolina. Our congratulations and best wishes!

The pastor and congregation of Pleasant Grove church on the Millbrook circuit are planning to have a home coming service on Sunday, August 18. There will be two services with dinner on the ground. All former pastors and former members and friends are cordially invited to attend. We are preparing to take care of a large crowd. Revival meeting will follow throughout the week.—W. F. Elliott, Pastor.

Bro. J. L. Smith of Perquimans charge has just closed another great revival on his charge. Large congregations at both day and night services, and the old time altar service; thirteen accessions on profression of faith, among whom were three men. At Winfall last spring Brother Smith received eleven into the church on profession of faith. He has three more revivals to hold. He is doing his own preaching and from reports and results he is doing it most acceptably.

Mass action throws no light on the nature of the individual soul. Whether someone is inherently religious or cynical, heroic or cowardly, good or bad, we perceive first when an entirely personal fate befalls him. And as certainly as a church congregation at prayer can consist half of unbelievers, an heroic army nine-tenths of cowards, just so sure is it that a generation which preaches those fieriest words—love of mankind—counts among its members at least as many cold egoists and sentimental reprobates as any generation before it.—Arthur Schnitzler.

The biggest churches in our sister Methodism are given by the Western Christian Advocate as follows: "According to the last general minutes, they are First church, Los Angeles, with a membership of 4,350, of which Dr. E. E. Helms is pastor; Lakewood Methodist Episcopal church, Cleveland, Ohio, has 4,283 members, of which Dr. M. B. Fuller is pastor; the Metropolitan Methodist Episcopal church of Detroit has 4,034 members, of which Dr. M. S. Rice is the pastor. There are many other churches ranging from 1,500 to these high figures mentioned above."

We spent two delightful hours in the parsonage at Spring Hope last Saturday. Rev. N. B. Strickland, a faithful and devoted worker, with a joke to suit every situation, is always interesting; but at this time we are concerned with the "mistress of the manse." She is one of the best in providing for her table and also for her home. Her sense of beauty asserts itself at every turn. Between the parsonage and the church is a "lily pond" with its fish and flowers. The shrubbery and flowers bordering the church as well as the parsonage make this a most beautiful corner. The church property adds much to that street. Mrs. Strickland sets an example that could be followed with fine effect by many others. Her handiwork is telling in and around Spring Hope. May her tribe increase.

"Have just closed a meeting at my country church, Gilboa, on Rutherfordton charge. Rev. H. E. Stimson, McDowell circuit, did the preaching—did it earnestly, plainly, effectively. The attendance steadily increased to the end. There were 15 or 16 professions and reclamations. Received six into the church yesterday and others to join; some will go to other churches. The general good done can not be estimated."—W. R. Ware.

But the watchword of the last generation has been rather social salvation. We have not been content to pick up the victims as they fly broken from the wheel of oppression; we have wanted to stop the wheel itself. We have not been content to play the part of the Good Samaritan to the poor wretch who fell among thieves; we have set about policing the Jerusalem-to-Jericho road.—G. J., in Manchester Guardian.

The task of the church is to go back to first principles, to understand itself again as the Way of Life. The church must restore to men's minds the sense of purity and self-control over passions, appetites and lusts, which is the necessary condition of real freedom. If Christianity is to make itself understood in this age of democratic tendencies, it must make itself understood as the Way and men must know that they cannot be Christians as a matter of course, but only by deliberate choice.—Dr. H. P. Almon Abbott, bishop-elect of Lexington, Ky.

"I TREMBLE TO THINK"

Thus did two pious Puritan pastors lament the conditions they saw around them in "the good old times" three centuries ago. The Rev. Ezekiel Rogers of Rowley, Mass., addresses the Rev. Zachariah Symmes of Charlestown, Mass., in the year 1657.

Dear Brother:

Though I have now done my errand in the other paper, yet methinks I am not satisfied to leave you so suddenly, so barely. Let us hear from you, I pray you. Doth your ministry go on comfortably? Find you fruits of your labor? Are new converts brought in?

Do your children and family grow more godly? I find greatest trouble and grief about the rising generation. Young people are little stirred here, but they strengthen one another by evil, by example, by counsel.

Much ado I have with my own family. Hard to get a servant that is glad of catechizing or family duties. I had a rare blessing of servants in Yorkshire, and these I brought over were a blessing, but the young brood doth much afflict me.

Even the children of the godly here and elsewhere make a woeful proof, so that I tremble to think what will become of this glorious work we have begun. When the ancients shall be gathered unto their fathers, I fear grace and blessing will die with them, if the Lord do not show sign of displeasure even in our day. . . . Oh! that I might see some signs of good to the generations following, to send me away rejoicing!

Thus I could weary you and myself and my left hand (the right had been injured) but I break off suddenly.

Oh, good brother, I thank God that I am near home and you too are not far off. Oh! the weight of glory that is ready waiting for us, God's poor exiles! We shall sit next the martyrs and confessors. Oh! the embraces wherewith Christ shall embrace us.

Your affectionate brother, Ezekiel Rogers.

—N. Y. Advocate.

War is Solemnly Renounced

The World About Peace Table in White House

By Harry Earl Woolever, Editor National Methodist Press

THE diplomatic representatives of the world—ambassadors, ministers, and charges d' affaires of the nations from Afganistan to Iceland and from Japan to Cuba—were seated about the council table in the White House at Washington when President Hoover proclaimed to all mankind that war was renounced by the nations of the world. Said the Chief Executive of the United States:

"Whereas, a Treaty between the President of the United States of America, the President of the German Reich, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland and the British Dominions beyond the Seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, and the President of the Czechoslovak Republic, providing for the renunciation of war as an instrument of national policy and that the solution of disputes among Parties shall never be sought except by pacific means, was concluded and signed by their respective Plenipotentiaries at Paris on August 27th 1928,

"And whereas, it is stipulated in the said Treaty that it shall take effect as between the High Contracting Parties as soon as all the several instruments of ratification shall have been deposited at Washington,

"And whereas, the said Treaty has been duly ratified on the parts of all the High Contracting Parties and their several instruments of ratification have been deposited with the Government of the United States of America, the last on July 24th, 1929;

"Now, therefore, be it known that I, Herbert Hoover, President of the United States of America, have caused the said Treaty to be made public to the end that the same and every article and clause thereof may be observed and fulfilled with good faith by the United States and the citizens thereof."

The Nations Are Learning Peace

No greater announcement in the world's history has been proclaimed from the White House than that for which the plenipotentiaries of the nations were called together on July 24. It marked the dividing line in the history of international relationships. Looking backward through the centuries of organized society from the tribe up through the consumation of democratic nations, there is a dark record of force written in human blood. Looking forward into the years of hope which human hearts and minds have written into the General Pact for the Renunciation of War, there is promise of peace and the closer fellowship of mankind. Surely, on this day when the Peace Pact became effective, there echoed through the Halls of the White House the call first made to the world by the Prince of Peace from the hills of Galilee—"Blessed are the peacemakers for they shall be called the children of God."

That small group of fifteen great nations whose representatives met in the Hall of the Clock at the French Foreign Office in Paris on August 27, 1928, has grown to 51 nations whose parliamentary bodies have officially ratified the pact. All the other nations of the world, with the exception of Argentina and Brazil, have signified their intention of adhering to the pact. Argentina has been in a mood of non co-operation with the proposals of the United States ever since the Pan American Conference held at Havana in January and February, 1928. At that time the Argentine delegates left the conference when the United States objected to turning over to an international commission the question of fixing tariffs between nations. Argentina is a heavy producer of dairy products, beef and hides, and wishes these commodities to enter the ports of the United States tariff-free.

The last of the fifteen signatory nations to ratify the Pact was the Empire of Japan. On June 26, "the Emperor, upon the advice of the Privy Council," ratified. As the treaty itself called for the deposit in washington of all instruments of ratification, immediately the formal declaration was dispatched to this city. It arrived so as to be deposited by the Japanese Ambassador with the Secretary of State on July 24. This was the act which occasioned President Hoover's proclamation as to the effectiveness of the Pact.

At Paris and Washington

To one who was present at both the ceremonies in Paris and Washington, many features of the occasion stood in contrast. The date for the initial signing of the Pact was a day much heralded in Paris. The whole French nation felt the spirit of the coming hour. In the days just before the official assembly, the representatives of the nations were arriving. Great was the stir as the delegates from Japan reached Paris; the streets about the railway station were packed by enthusiastic crowds come to see the German foreign minister, the first officially received by France in over fifty years, as he alighted from his train; the visit of Secretary Kellogg and his party was made a festive occasion from the time of his landing at Cherbourg to his arrival at the American Embassy, where social affairs were many and official callers followed one after another.

The city was decorated with the colors of various nations, but the most thrilling display was the flying of the flags of all the nations from the roof of the French Foreign Office. The streets were crowded. The various nationals in Paris made such a demand for tickets as to give great anxiety to ambassadors, for only about two hundred could be accommodated in the famous hall where the Pact was to be signed. Finally, amid the display of much pomp and ceremony, the delegates were ushered in. Well do we recall how the gathering was thrilled as the eloquent Foreign Minister, Aristide Briand, with earnest gesticulation, delivered his address declaring, "Today's event marks a new date in the history of mankind."

Such was the inaugural day of the Kellogg Pact. Its formal proclamation was quite different. The White House was in its usual outward attire. The famous East Room had been furnished with a great "horse-shoe" table on which were placed cards, each bearing the name of one of the forty-six nations represented. The only extra deco-

rations were large clusters of ferns and phlox. For the official representatives there were chairs, others stood. The rear of the room was much cluttered with the cables and paraphernalia of the motion picture and camera men and the radio announcers.

Coolidge and Kellogg Present

Ex-president Coolidge and former Secretary Kellogg were honored guests of the occasion. The President had invited them because of their active and important part in initiating and promoting the pact. Senator Borah, chairman of the Foreign Relations Committee of the Senate, whose leadership in that body was instrumental in bringing about early ratification by the United States, occupied a seat to the President's left and slightly in the rear while Secretary Stimson was at his right and to the rear. Immediately at the right and left of the Chief Executive were seated, respectively, Messrs. Coolidge and Kellogg.

After the President had formally received each of the official representatives of the nations as they entered the East Room and they had taken their seats, the members of the Cabinet entered and stood beyond the "horse-shoe" table facing the President, as did the only other guests, the press. One of the government officials stated that the public was not admitted but the accredited representatives of the press were present in order that they might be eyes and ears for the people of the United States. Just outside the doorway, in the main corridor of the White House, stood Allan Hoover, an interested witness to his father's significant public service on this occasion.

Ex-President Coolidge in Happy Mood

This was the first time that an ex-president had ever returned to the White House to participate in an international ceremonial marking the completion of an undertaking which had been initiated under his administration and completed under that of his successor. Former President Coolidge was in a very happy mood. On no public occasion during the five and one-half years of Mr. Coolidge's residence in the White House had the writer ever seen the "silent Vermonter" wear so broad a smile as was his when President Hoover officially received him as he entered the East Room. The Chief Executive requested his predecessor and Former Secretary of State Kellogg to stand with him for the camera men. It was a striking group. Here were three distinguishel sons of the Democracy who had engineered the course of the most significant, organized peace movement in the history of the nations. That scene will hold its place in the history of the future.

Majestic In Its Simplicity

Whereas the occasion of the proclamation of the Pact was surrounded by simplicity, there was a decided majesty in this lack of pageantry. Sitting about the conference table in formal afternoon attire were the spokesmen of all the major nations of the world. All eyes were turned to the President who, as he conducted the ceremonies, was as striking a type of United States citizen as could be imagined. Without flourish or eccentricities but with the manner of an American professional man, a trained engineer, and an experienced executive officer, Mr. Hoover delivered the message which bears more significance to the world than any concordat, declaration of war, or treaty of peace ever ratified by sovereign states. As the spokesman of the Nation which has been made custodian of the Treaty and the instruments of ratification of the various nations, the President closed his address to the assembled diplomats with these lines:

"I dare predict that the influence of the Treaty for the Renunciation of War will be felt in a large proportion of all future international acts. The magnificent opportunity and the compelling duty now open to us should spur us on to the fulfillment of every opportunity that is calculated to implement this Treaty and to extend the policy which it so nobly sets forth."

This day, which marked a new era in the history of the world, was made especially auspicious by the announcements of Premier Ramsey MacDonald of Great Britain and President Hoover respecting the curtailing of fighting forces. In accord with the spirit of the Pact, these spokesmen of the greatest naval powers of the earth announced that their programs of warship building would be held in abeyance looking to a conference for the reduction of naval armaments in conformity with the new international standard expressed in the declaration renouncing war. Faith hath been followed by declarations and crowned with deeds which point to the fruition of the prayers of those who desire the coming of the day of universal peace.

The Church and World Peace

The act which registered the writing into the codes and statutes of the nations a law against the employment of war, marked a most significant triumph for the Church of Christ. As the bearer and teacher of the ideals and principles of peace and international brotherhood taught by the Nazarene, the Church has ever kept the objective of peace before the statesmen of the world. Especially has this been true in the United States, in whose birth and development Christian ministers and outstanding Christian laymen have played so prominent a part.

In connection with the Pact for the Renunciation of War, the thoughtful student will not forget the reverent attitude of the one given most credit for imbuing this instrument of peace with the spirit of Christian universality, Secretary Frank B. Kellogg. When in Paris officially to sign the Pact for this Nation and with the world watching his every move, he did not hesitate to kneel over the remains of the French unknown soldier resting beneath the Arch of Triumph and offer prayer to the Almighty that war between nations might be no more. Upon all who profess His name and seek His rule rests a like responsibility of sustaining the Pact with fervent prayer and action to the end that there may be a world mind for peace. This end will be most speedily attained by the rapid spread of Christian ideals among the nations of men.

Washington, D. C.

Father Tom Burke, the famous Irish dominican, had a great fondness for riding on the top of an omnibus. Once, when doing so, after a long service in Dublin, he produced his breviary and was soon deeply absorbed in prayer. A non-Catholic sitting near by took occasion to comment upon the act. "The Lord tells us," he said, "that when we pray we should not be as the hypocrites who love to pray in public, so that they may be seen by men. When I pray, I enter into my room, close the door, and pray in secret." Without looking up, Father Burke replied aloud: "Yes, and then you get on top of an omnibus and tell the world about it."—The Churchman.

IMPORTANT ANNOUNCEMENT BY DR. FEW

The Board of Church Extension in Louisville will place an architect at Duke University to co-operate with Duke University and the Duke Endowment in the building of country churches. The architect will come to take up his residence in Durham in the early autumn. He will be available not only for providing plans and supervision for country churches, but his services may be had by any congregation that is planning to build a church house. We all look forward with peculiar satisfaction to his coming and we hope that a new era in church building in North Carolina may result from this latest manifestation of the progressive and co-perative spirit of our General Board of Church Extension. W. P. Few.

The above announcement is one of fine import. This should make a new day in our church building. We will quit putting up buildings without adequate plans and sufficient supervision. Beauty as well as utility will play a part. Neglect of adequate heating facilities will no longer be tolerated. In a word, we have come to the time for care in all our church building enterprises. That office at Durham will become a centre.

CHURCH AT CENTRAL CROSS IS DEDICATED

The new church at Central Cross on the Enfield charge was dedicated by the presiding elder, Rev. S. A. Cotten, last Sunday afternoon. Following a most appropriate, discriminating and effective sermon on the church, the presiding elder pronounced the sentence of dedication and the pastor, Rev. J. A. Martin, led the prayer. The service was marked by simplicity and sincerity.

The building of this attractive church of ample proportions should mean much to this community. There are six class rooms. The house is well built and sufficient for all present needs, costing $5700, of which the Duke Foundation contributed $1500.

Anyone who goes over the state taking note of the country churches being built must be impressed with the impetus coming to the Methodist people from the Duke fund in the way of securing better churches in the country places. We are persuaded that this work is scarcely well begun. The next decade will witness a marvelous advance.

We would congratulate that most successful worker, Rev. J. A. Martin, on this better equipment at Central Cross. Martin will not be there long before he will have added the needed furnishing that will now be the order of the day.

AFTER TWENTY YEARS AT WASHINGTON

Rev. H. I. Glass is taking his vacation at Union Seminary in New York. This opened the way for us to spend a Sunday in Washington and to meet with old friends. The congregation was sufficient in size and appreciation to greatly cheer and stimulate the most sluggish spirit. To be gratefully remembered after twenty years of honest and devoted efforts leads one to believe life is worth while.

Rev. H. I. Glass gives himself without reserve in the most unselfish and genuine way with the eager desire to promote every interest of the church he serves. His work is telling mightily at Washington. The year will be one of the best they have known. A fine fit is this.

How we would be pleased to put down the names of many old friends, such as Dr. Sam Nicholson, our family physician, and to mention young people who have come to places of influence, but this would not do. We would, however, express the pleasure of being in the home of Brother C. G. Morris, who is "diligent in business, fervent in spirit serving the Lord." Morris is always trying to do some good.

WHAT THE PASTOR SEES FROM HIS PULPIT EACH SUNDAY

There are Lost Souls before us—souls going down to eternal death without Christ, and we are trying to rescue them.

There are Young People before us who, in Folly's Court and Carnal Pleasure's Mart are flinging away the wealth God gave them at the start, and we are trying to get them to see the error of such a way.

There are Old People before us—old people facing the sunset of life, who are not yet ready to meet God, and we try to get them ready to answer the inevitable summons.

There are Some before us who may be suddenly snatched out of the world by accident or disease, even as some are every day, and we try to bring them to the way of faith and life that would make them ready to face eternity if, in a moment, in the twinkling of an eye, they were taken from us.

There are Those before us who live the life of sinful pleasure—dancing to the music of self-indulgence, chasing the short-lived butterflies of pleasure, and we try to get them to live more for the other world than for the transient things of this world.

There are Wanderers before us—prodigals who have gone into the far country, and are at the Devil's hog trough, wasting the precious things of life in riotous living, and we try to bring them back to penitence and to the Father's house.

There is Some Man who is living in impurity, or making his marriage vows perpetual perjury, and we try to bring him out of his bondage and night into Christ's freedom and light.

There are a Number who live prayerless lives, lives without faith, lives that lack zeal, and we try to bring them to the prayer closet, to believe in God, to service in God's cause.

Sombedy's Girl has lost hold of herself and the best ideals, and we try to anchor her, lest she drift into the shallows of life.

There is Somebody who is sad, Somebody discouraged, Somebody unappreciated, and we don't want to give them a stone when they need bread.—R. G. Lee, in Western Christian Advocate.

MUSIC CLUB ESTABLISHES A SCHOLARSHIP

The Euterpe Club of Greensboro in a recent meeting established a one year scholarship at Greensboro College. The establishment of the scholarship for a music student at Greensboro College is the realization of an ideal long cherished by the Euterpe Club. Mrs. E. S. Wills, who presided over the meeting, introduced the matter of the scholarship.

In the reports made by some of the members of the club who attended the Boston biennial of the Federation of Music Clubs of America pleasant reference was made regarding the presence of the Greensboro College Glee Club that rendered a music program on the occasion by special invitation.

"A NEW LEADERSHIP FOR A NEW TIME"

The laymen were in charge of the service last Sunday morning at West Market Street, Greensboro. Dr. W. P. Few, lay leader of the North Carolina conference, spoke. Mr. C. H. Ireland, lay leader of the Western North Carolina conference, led the prayer and Mr. Bryce Holt, lay leader of the church, presented the speaker.

A very large congregation heard the president of Duke in his presentation of "A New Leadership for a New Time."

Dr. Few said in part:

"The Napoleans and the Alexanders have always had a brief, even if sometimes a glorious, day. But I am predicting that there will yet be rougher sledding in the world for all the Caesars, the kaisers, and the mighty manipulators of men. Carlyle's pagan admiration for the 'great man,' inspiring as it once was, is even now an antiquated thing. The great man of the future will more and more have leadership among men because of what he is, rather than by means of control over them through compulsion; he will lead because of his winning character and the righteousness of his appeal and not by holding men in the bondage of some sort of power derived through birth, position, or the authority that resides in office of whatever kind. That is, greatness will tend, I think, to lose its pagan element and have more of a Christian meaning.

"The universality of the Christian religion is the foundation stone of modern democracy. 'Whosoever will'; 'Come unto me, all ye'—this constitutes the charter of democracy as the world has until now known democracy. From this, by devious ways, came the French yearning watchword of liberty, equality, fraternity and our own nobler claim to give to all a free and equal share in the inalienable right to life, liberty, and the pursuit of happiness. We must expect with the passing of time a full emergence of the people in all governments everywhere. A genuine democracy of political thought will arise in the world. This may mean a wider good and a wider joy.

"But the lifting of the weight of authority and the loosening of old restraints will not lessen but rather increase the responsibility of the individual to do everything consistent with the doctrine of liberty to make the right prevail; and it will make more imperative the wider acceptance and application of the Christian conception of greatness. 'Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant'—this completes the charter of democracy. And this alone will make democracy worth while and enduring.

"We may look for wider social sympathies than ever known before. From the individualism that has hitherto belonged to civilization we are now apt to move towards a community of feeling, a nation-wide, even world-wide thinking in chorus. And there may grow up a respect for this mass judgment that would make it difficult to breed and sustain individual men with the courage to stand alone. If there is too great respect for mass judgment and too much intellectual and emotional instability in democratic leadership, shall we in the future witness such a spectacle as startled and thrilled the whole country when, in 1878, L. Q. C. Lamar of Mississippi, in no spirit of defiance to his people, but in unalterable allegiance to the right as he himself saw it, rose in his place in the United States Senate and dared to vote against the instructions of the legislature of his state? Courage and more energy like this is the glory of our republic, and to foster these qualities ought to be a main concern of all civilizations. To be in intimate sympathy with the people and unselfishly devoted to the common good, and yet to be strong enough to tell majorities truths they do not wish to hear and to be willing to take the consequences—here lies greatness in democracy."

BITS OF THINKING

By M. B. Andrews.

Styles

While the men are trying to decide whether to wear pajamas in public, some of the good women are going ahead with their ideas of suitable covering for the body: arms nude to the shoulder blades, and hands covered with white kid gloves in August; long furs in summer and spring hats in December. But aren't they lovely?

Gracious Goldsboro Gentlemen

Twelve years and eleven months ago I introduced myself to a certain Goldsboro girl, and she became my life partner; three weeks ago I began trying to introduce myself to the men of Goldsboro in a business way. Two ideas stand out as a result of the contacts I have made with approximately 300 men: the times are as tough as tungsten, and the men are genuinely gracious.

A New Book for Educators

The book starts off with a question: "What is wrong with the schools?" The author immediately answers his own question: "Everything."

The book makes delightful reading. The author says he has nothing to sell; he is even giving away his book. His only aim is to serve the childhood of the nation and the world by showing that schools, as now conducted, do far more harm than good. He thinks everything being done in the world today toward the so-called education of the people is being done wrong.

Once upon a time, says author A. B. See, people were trained as they should be; that is, they were not trained at all. The greatest educational institution on earth, he thinks, was the one-time one-room school, taught by a man of parts.

If Mr. See had his way every woman would be forced to give up teaching; he says women have no sense at all about how to train children. Notice some of his suggestions:

Do away with all high schools; discontinue all state colleges; close all modern consolidated schools of all kinds; teach only four subjects: reading, writing, arithmetic and spelling.

The book is interesting; easy to read; forceful. Some of the ideas are good; others are half good; many are utterly out of line with modern programs. The spirit of the book is on the title page as a sort of text: "We have a nation to save. To save the nation, the children must be rescued from their mothers and from the pedagogues; the women must be rescued from themselves, and the men must rule their homes again."

I suppose a free copy may be had from the Bertram Book Corporation, New York City.

Gauging our advance in the religious life by the progress that others are making is poor policy; divine perfection is the only true standard.—Forward.

The Milkmaid's Faith

By Rev. F. W. Boreham

I CAN see them now as they come, very slowly and in single file, down the winding old lane. The declining sun is shining through the tops of the poplars; the zest of daytime begins to soften into the hush and cool of evening, when they come leisurely sauntering through the grass that grows luxuriously beside the road. One after another they come quietly along—Cherry and Brindle, Blossom and Drakie, Beauty and Crinkle, Daisy and Pearl. A stranger, watching them as they appear round the bend of the pretty old lane, fancies each of them to be the last, and has just abandoned all hope of seeing another, when the next pair of horns makes its unexpected appearance. They never hurry home; they just come. A particularly tempting wisp in the long sweet grass under the hedge will induce an instant halt. The least thing passing along the road stops the whole procession; and they stare fixedly at the intruder till he is well on his way. And then, with no attempt to make up for lost time, they jog along at the same old pace once more. It is good to watch them. When the whirl of life is too much for me; when my brain reels and my temples throb; when the hurry around me distracts my spirit and disturbs my peace; when I get caught in the tumult and the bustle and the rush; then I like to throw myself back in my chair for a moment and close my eyes. I am back one more time in the dear old lane among the haws and the filberts. I catch once more the smell of the brier. I see again the squirrel up there in the oak and the rabbit slip into the hedge. I listen as of old to the chirp of the grasshopper in the stubble, to the hum of the bees among the foxgloves, to the song of the blackbird on the hawthorn, and best of all—for brain unsteadied and nerve unstrung—I see the cows coming home.

It is a great thing to be able to belive the whole day long that, when evening comes, the cows will all come home. That is the faith of the milkmaid. As the day drags on she looks through the lattice window and catches occasional glimpses of Cherry and Brindle, Blossom and Darkie, Beauty and Crinkle, Daisy and Pearl. They are always wandering farther and farther away across the fields; but she keeps a quiet house. In her deepest soul she cherishes a lovely secret. She knows that, when the sunbeams slant through the tall poplar spires, the cows will all come home. She does not pretend to understand the mysterious instinct that later on will turn the faces of Cherry and Brindle towards her. She cannot explain the wondrous force that will direct Blossom and Darkie into the old lane, and guide them along its folds to the white gate down by the byre. But where she cannot trace she trusts. And all day long she clings to her sunny faith without wavering. She never doubts for a moment that the cows will all come home.

Is there anything in the wide world more beautiful than the confidence of a good woman in the salvation of her children? For years they cluster round her knee; she reads with them; prays with them; welcomes their childish confidences. Then one by one, away they go! The heat of the day may bring waywardness and even shame; but, like the milkmaid watching the cows through the lattice, she is sure they will all come home. Think of Susannah Wesley with her great family of nineteen children around her. What a wonderful story it is, the tale of her personal care and individual solitude for the spiritual welfare of each of them! And what a picture it is that Sir A. T. Quiller Couch has painted of the holy woman's deathbed! John arrives and is welcomed at the door by poor Hetty, the prodigal daughter.

"The end was very near a few hours perhaps!" Hetty tells him.

"Ah, so happy!" Hettys' eyes brimmed with tears and she turned away.

"Sister, that happiness is for you, too. Why have you, alone of us, so far rejected it?"

Hetty stepped to the door with a feeble gesture of the hands. She knew that, worn as he was with his journey, if she gave him the chance he would grasp it and pause, even while his mother panted her last, to wrestle for and win a soul—not because she, Hetty, was his sister, but simply because here was a soul to be saved. Yes, and she forsaw that sooner or later he would win; that she would be swept into the flame of his conquest. She craved only to be let alone; she feared all new experience; she distrusted even the joy of salvation. Life had been too hard for Hetty. And on the next page we have an extract from John's journal. "I prayed by my sister; a gracious, tender, trembling soul, a bruised reed which the Lord will not break."

The cows had all come home. The milkmaid's faith had not failed.

The happiest people in the world, and the best, are the people who go through life, as the milkmaid goes through the day, beliveing that before night the cows will all come home. It is a faith that does not end itself to apoligetics, but, like the coming of the cows, it seems to work out with amazing regularity. It is what Myrtle Reed would call " a woman's reason." It is because it is. The cows will all come home because the cows will all come home.

"Good wife, what are you singing for? you know we've lost the hay,
And what we'll do with horse and kye is more than I can say;
While, like as not, with storm and rain, we'll lose both corn and wheat."
She looked up with a pleasant face, and answered low and sweet,
"There is a Heart, there is a hand, we feel, but cannot see;
We've always been provided for, and we shall always be."
"That's like a woman's reasoning, we must because we must!"
She softly said "I reason not. I only work and trust;
The harvest may redeem the hay, keep heart whate'er betide;
When one door's shut, I've always found another open wide.
There is a heart, there is a hand, we feel but cannot see;
We've always been provided for, and we shall always be."

The fact is that the milkmaid has a kind of understanding with Providence. She is in league with the Eternal. And Providence has a way of its own of keeping faith with trustful hearts like hers.

The homeward movement of the cows is part of the harmony of the universe. Man himself goeth forth, the Psalmist says, to his labor until the evening. Until the evening—and then, like the cows, he comes home. It is this sense of harmony between the coming of the cows on the one hand, and all their environment on the other, that gave Gray the opening thought for his "Elegy in a Country Churchyard."

The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea,
The ploughman homeward plods his weary way,
And leaves the world to darkness and to me.

Here are two pictures, the tired ploughman and the lowing herd, both coming home; and the two together make up a perfect harmony. It is a stroke of poetic genius. We are made to feel the weariness of the tired ploughman in order that we may be able to appreciate the restfulness of the evening, the solitude of the quite churchyard, and the cows coming slowly home. I blamed myself just now for something getting caught in the fever tumult of life; but then, if I never knew such exhausting experience, I should never be able to enjoy the delicious stillness of the evening, I should never be able to see the beauty of the herd winding so slowly o'er the lea.

For, in some respects, the sweetest part of the day follows the coming of the cows. I have a notion that most of the old folk would say so. During the day they fancied that the cows had gone, to return no more. But they all came home. "And now," says old Margaret Ogilvy, "and now it has all come true like a dream. I can call to mind not one little thing I settled for in my lusty days that hasna' been put into my hands in my auld age. I sit here useless, surrounded by the gratification of all my wishes and all my ambitions; and at times I'm near terrified, for it's as if God had mist'en me for some other woman." They wandered long, that is to say, and they wandered far. But they all came home, Cherry and Brindle, Blossom and Darkie, Beauty and Crinkle, Daisy and Pearl; they all came home! Happy are all they who sing in their souls the milkmaid's song, and never, never doubt that, when the twilight gathers round them, the cows will all come home—Rev. F. W. Boreham, in Canadian Baptist.

BRITAIN'S TEETOTAL CABINET

The new British Cabinet contains a larger proportion of total abstainers than any Cabinet which ever sat at Westminister. The Prime Minister himself is an abstainer. His teetotal colleagues in the Cabinet include Messrs. Snowden, Henderson, Graham, Tom Shaw, Lansbury, Alexander, Miss Bondfield and Capt. wedgewood Bend. Amongst numerous teetotal under-secretaries and parliamentary secretaries are the names of two stalwarts who are thoroughgoing temperance advocates. As Britain spent about fourteen hundred and forty millions on drink last year, it will be easily seen that her worst troubles are not labor troubles. It is terribly difficult to interfere with the drink traffic over there, on account of vested interests. Usually the governments have been bound up with it hand and foot. The licensing bill of 1908 promised great things and had a triumphant passage through the Commons, only to be rejected by the Lords. Again during the war there were fine opportunities missed by Mr. Asquith and Mr. Lloyd George. Mr. MacDonald is expected to appoint a Royal Commission on the liquor situation in Britain, and it is believed that the Government will fearlessly carry out its recommendations. The Labor party has a great opportunity to attempt most necessary temperance reforms, and if the Government legilates according to the habits and wishes of the majority of its supporters we shall see a far-reaching temperance measure adopted ere long.—The New Outlook.

THOUGHTS AND WORDS

There is an old saying that "a thing may as well be said as thought," which, like a great many old sayings, is not true. We are far less able to decide what shall come to our minds than we are to determine what shall find expression on our lips. Many an unholy thought has died of suffocation in the mind where it was conceived because it was not given the birth of utterance. It was a man of wide experience who said: "I have often regretted my words—never my silence," and the brother of our Lord wrote, The tongue is full of deadly poison. The cruel word that cuts and burns and lacerates leaves a scar that never quite heals. The only assurance of clean, wholesome, enabling speech is to be found in a Christ-filled heart, but even if, in an unguarded moment, an unwelcome thought finds its way into our mind, we can make sure that it gets no farther by refusing to give it access to the light of day.

"Boys flying kites haul in their white-winged birds,
But we can't do that when we're flying words;
Things that we think may sometimes fall back dead,
Even God himself can't kill them when they're said."

—Bulletin, First Church, Little Rock Ark.

ONLY A DAD

Only a dad with a tired face,
Coming home from the daily race,
Bringing little of gold or fame
To show how well he has played the game;
But glad in his heart his own rejoice
To see him some and hear his voice.

Only a dad with a brood of four,
One of ten million men or more
Plodding along in the daily strife,
Bearing the whips and the scorn of life,
With never a whimper of pain or hate,
For the sake of those who at home await.

Only a dad, neither rich nor proud,
Merely one of the surging crowd,
Toiling, striving from day to day,
Facing whatever may come his way,
Silent whenever the harsh condemn,
And bearing it all for the love of them.

Doing with courage stern and grim
To smooth the way for his children small
Only a dad, but he gives his all
The deeds that his father did for him
This is the line that for him I pen,
Only a dad, but the best of men.

—Edgar A Guest, in Exchange.

This Happiness Thing

By Edward Ormerod

"Life, liberty, and the pursuit of happiness,"—so reads the Great Document. It is interesting and intriguing phrase, especially "the pursuit of happiness."

What is this happiness thing that requires pursuit and is so important in the affairs of men that it lies cheek by jowl with such fundamental matters as life and liberty?

A poor man thinks happiness lies in more money; a hungry one, in more food; a fat man would be happy if he were not fat—a thin man if he were less lean; a rich man, sick, would gladly give his money for and find happiness in restored health; happiness, it seems, is the thing we have not got, and perhaps cannot get. It is something we must pursue! Yet, the kingdom of heaven is within us!

Is happiness not rather an attainment of that paradoxical state of mind, contentment-with-ambition? It is paradoxical, for contentment and ambition are rather in the nature of opposites—contentment is anaesthetic, static, placid; ambition is dynamic, tonic, turbulent. Yet contentment, short of absolute Pollyannaism, and ambition something less than that bounding sort that o'erleaps itself, are not entirely incompatible after all.

Sometimes we permit small matters to stand between us and happiness. Here is a woman who went to see that marvelous picture, "Ben Hur." The intensity, fiercely realistic chariot race, the endless thrills of the big sea fight, and all the other wonderful features of the wonderful story were unrolled for her.

"It was a wonderful picture, you know," she said afterwards. "But there was one thing that spoiled all the reality of the thing for me. You remember in the slave galley, when Navarro has the shackles removed from his limbs? He is at that time very unkempt, has a heavy growth of beard on his face . . . well, after the fight he appears immediately clean-shaven!"

I tried to talk about the other parts of the picture. . . . it was of no use—whenever that woman hears any reference to "Ben Hur," she will always think of that slip which she declares she discovered; personally I did not observe it.

Genuine happiness, of the deeper sore —happiness grounded in the sentiment or emotion that we call appreciation—comes to men only when they have been at grips with some of the deeper, grimmer issues of life. He best appreciates the golden glory of sunshine who has been long a dweller in dungeons. The convict, reprieved at the scaffold's steps, is of a mind to make friends with an alley cat! Happiness is relative . . . it exists only because its opposite is very real.

In the memoirs of the great singer, Caruso, there is drawn a picture of the great strain under which such artists exist in the matter of the constant effort they must make aiming at temperamental and technical perfection in every public appearance or performance of their art.

How true it is, then, that to find happiness in music or any of the other arts we must approach the performance and the performer in a spirit of appreciative sympathy, to the end that we may realize all the merit and beauty that is inherent in the thing, and that imperfections, if there are any, may not be allowed to obtrude unduly in our consciousness.

In a general sense it may be said that life does one of two things to a man; either it hardens him remarkably, increasing his already great human self-centeredness, or it softens him wonderfully, permitting him to observe the ambitious and difficulties, the viewpoints and objectives of his fellows about him.

In the former case he becomes increasingly selfish or bitter, a hoarder of things perhaps, grasping, greedy, Midas-like, clutching ever for something he can wrest from someone weaker than himself. Happiness is beyond his ken.

When life softens a man, a wonderful thing has happened. Who, standing aside impersonally and looking upon the lives of men in the mass—their struggles and desperate attempts to grasp or realize the thing we are talking about—can fail to feel that touch of sympathy or pity which does in very deed make the whole world akin? Such a man need never seek for happiness—for it is never caught when pursued—instead, absorbed in the viewpoints of his fellows, living understandingly his share of the general life, he may find any day, if he cares to look, happiness perched on his own doorstep.

This happiness thing is an evanescent, fleeting, intangible, gossamer-like gift. To men life is a great call—happiness the reward to him who hears and heeds.

Bellowing gale in mighty pines,
  Wind in the waving grass,
Flaming of Sunset pageantry,
  Swallows that dip and pass. . . .

Leaping bass in a shaded pool,
  Moonlight on summer lake,
Snow on the peaks above the clouds,
  Foam-crested waves a-break. . . .

A lover's faith through empty years,
  A mother and her brood—
Pain-racked eyes of a crippled child,
  Magdalene on the road. . . .

These are the Call to something fine
  Deep in the soul of man. . . .
Sorry the man who never hears;
  Happy the one who can!

—The Western Christian Advocate.

Union county farmers report the most disastrous crop year in the present generation. Only those who have poultry, dairy cattle and other livestock expect to make much profit this season.

WESTFORD HOME COMING A SUCCESS

July 21 was obesrved as home coming at Westford, Concord, and there were more people with us than could get into the church.

The Sunday school day program was rendered in the morning and it was thoroughly enjoyed by everybody. It certainly reflected credit on Mr. and Mrs. Talbert and Mrs. Fred Strube who had charge of training the children. An interesting feature was the duet sung by Charles and Betty Talbert. Charles is six and Betty four.

All along through the day we had music by the Palmer sisters of Linwood, Carlton male quartette of Lexington, Y. M. C. A. string band of Kannapolis, Franklin brass band of our own community, Westford quartettes, and the Westford choir. Everybody enjoyed the day, and those who had no appetites for singing had good voices for eating the dinner that was served in the grove nearby, picnic style.

Former pastors present were Revs. R. L. Forbis, Shelby; D. P. Grant, Winston-Salem; E. Myers, East Spencer. These are named in order in which they served the charge, and each one took part in the program. Brother Grant read the lesson, and Brother Forbis led the prayer. Each made an interesting talk at some time during the day. The pastor delivered a short address of welcome. Brother Myers' talk was closed by his singing a good song.

Miss Melissa Montgomery, principal of Laura Sunderland Hall School for 25 years or more, gave us all a most pleasant surprise by dropping in to be with us awhile. Everybody was very much pleased to see her again. All seemed to enjoy the day.

A. R. Bell.

ACTIVITIES AT BURGAW

The third quarterly conference was held at Rocky Point on Wednesday, July 17, in the form of an all day meeting. Dr. Harry M. North, presiding elder, delivered a most inspiring sermon. Interesting talks were made by Rev. C. R. Phillips of Wilmington, and Rev. E. G. Overton, the pastor. Charles Bowls, assistant pastor, talked on the work of the young people. Reports were good on all the church activities.

A revival was held at Burgaw the week of July 22, with day services at four o'clock in the afternoon. Dr. Harry M. North was in charge. He interpreted the gospel in a simplicity of manner and depth of meaning that won favor in the community where he is held in the highest esteem. Other revivals have been scheduled on the charge.

Two daily vacation Bible schools have been held and arrangements are complete for others.

The charge regrets very much that Mr. Bowls will not be here the rest of the summer. He made a host of friends during his stay who wish him success in the larger field to which he was assigned.

Nora Miller.

VICTORY ALL ALONG THE LINE ON CHOWAN

We held our first revival at Center Hill beginning the third Sunday in May and continued for 12 days, preaching only at night. Mrs. R. F. Taylor conducted the prayer and song service with Miss Elizabeth White at the piano. Both gave us excellent service.

The meeting resulted in five accessions to the church, with many of the church members renewing their covenants with the Lord, and about 12 new family altars erected among our people.

My next revival on the charge was at Bethany, near Belvedere, beginning the fourth Sunday in July and closing Friday night, August 2, lasting six days. Every service was well attended, especially the last three days. The congregations grew till the house would not hold the people; about 300 at the last service.

Bro. J. W. Ward of Elizabeth City, a splendid soloist and song leader, led the song service at night, and Mrs. R. F. Taylor led in the afternoon, with Miss Wilma Jolliff presiding at the organ.

Brother Ward is quite an attractive soloist and song leader. I think we were very fortunate in having him with us.

There were eight or ten professions and six accessions to the church, besides the church being very much revived and several new family altars erected. The people said it was a great revival indeed.

The new converts were all fine people, ranging in age from 13 to 20 years. The pastor did the preaching at both meetings except one time at Bethany, when Rev. Mr. Parker of the Quaker church preached a very excellent sermon for us on Wednesday afternoon. As a result of the meeting at Center Hill our people have purchased a splendid piano from Williams Piano and Organ Co. and have it almost paid for.

We begin our next meeting at Anderson church the second Sunday in August, and Evans church the first Sunday in September.

Through the mercy and providence of God there is being some progress made on the charge. We are expecting nothing less than a victory in the end for our Lord and Saviour; especially so with such an aggressive, energetic and efficient, hustlnig P. E. as Rev. O. W. Dowd at the helm. Remember us in your prayers, and praying God's blessings on the Advocate and its force, R. F. Taylor.

FOUR REVIVALS IN JULY

Rev. J. C. Keever held his revival at Brookstown on the first Sunday in July, giving me a kind invitation to be with him there. I was pleased with the opportunity, and we had a splendid short meeting. Brother Keever had the work well in hand, having made a careful survey of the field, and our efforts were rewarded in a rich work of grace and a good ingathering of souls into the church. Sixteen joined there.

The next Sunday I began our revival at Shiloh, one of my churches, assisted by Rev. C. D. Brown, one of the students sent out from Duke University for the summer. Brother Brown had made a survey of the field the week before, and he gave a series of helpful evening talks to a group of young people. Mrs. Ader has charge of this church, doing the preaching on Sunday mornings when this scribe is compelled to be at Ogburn. She aided in these revival services ,and we had a happy ingathering here of seven, with four others to come in later.

On the third Sunday Rev. O. L. Robinson held a revival at Sedge Garden, giving me a kind invitation to share the work with him. Here I met another fine class of church people who responded nobly to the gospel and encouraged us much in the service of the Master. Brother Robinson proved himself a painstaking pastor who knows his field, and our fellowship with him and his delightful people was most pleasant. I did not get the number of new members he received, but a goodly number made profession and were added to the Lord happily.

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FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

The last week of July Rev. R. C. Goforth had me with him at old Good Hope church in Davidson county, the church of my childhood where my father was superintendent of the Sunday school for some forty years. Here among the friends and kindred of the sweet, swift-flying years I had a few happy days indeed in a revival that greatly stirred my heart. Brother Goforth is one of the most careful, systematic workers amongst us, and our efforts were richly rewarded by invisible blessings that heaven alone can record and by visible results also. The pastor will receive a fine class of eight or ten new members later if all signs do not fail.

These four short, swift revival campaigns in one hot month has made it a memorable month to me, and I shall never forget the many good friends I have met. Their kind favors and Christian fellowship make me feel like singing—

"Blest be the tie that binds
Our hearts in Christian love."

God is love, and heaven is true; and we shall meet again. O. P. Ader.

ROBERDEL-GREEN LAKE REVIVAL JULY 24-AUGUST 4

A joint revival has been held on the Roberdel circuit during the past twelve days and it has been a wonderful revival. The members of the churches are saying that no such has been seen at Roberdel during the past 30 years.

Mrs. C. L. Steidley of High Point was our leader. There was some opposition to our having a woman helper; we hear no opposition at this time. Mrs. Steidley can reach those who have not been reached. She is sound, sensible and all right for any pastor who wants good help.

The people of the Roberdel circuit are appreciating the good work that Mr. J. G. Wilkinson, our student helper, is doing. He has the confidence of our people and he has power as a personal worker. We are glad to have him.

Direct additions from this revival campaign can be counted; 65 on profession of faith and two by certificate at this time; others later. Several names go to the Baptist church and several to Presbyterian. There is a total of 97 additions on Roberdel circuit this year, although we have lost quite a number by revising church rolls this year.

Our people gave Mrs. Steidley a purse of $206.60 as a free will offering and no high pressure methods were used.

We are expecting to have better conditions in our section of the conference. Our churches are in a higher tone of spirituality.

I am recommending Mrs. Steidley to other pastors; she is as good worker as can be found. M. C. Ellerbe, P. C.

SAXAPAHAW VACATION BIBLE SCHOOL

Just closed at Saxapahaw a vacation Bible school of a week's duration. The school was conducted by Miss Ethel Hitt of the First Presbyterian church of Burlington. Mrs. B. E. Jordan and her sister, Miss Mae McClean, Miss Lillian Lindley and Miss Swannie Thompson, local talent, ably assisted.

The main work consisted of a dramatized story of two scenes in David's life by the little children, a dramatized story of Daniel in the lions' den by the older children, and the armor bearer passage from Paul's writings. There were several choruses that helped the ideas across.

It is wonderful what may be done in a short time with one of these schools. It was a revelation to the writer.

J. W. Autry.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

THE NEW PROGRAM OF WORK

Mr. O. W. Moerner, Superintendent of the department of School Administration and chairman of the Program of Work committee of the General Sunday School Board has written the following article especially for the readers of this page:

During the past three years the Administrative Staff of the General Sunday School Board has devoted much time and attention to the task of revising and rewriting the Programs of Work that have been in use in many Sunday schools for nearly seven years. Through correspondence, personal conferences, training courses and a two weeks seminar at Mt. Sequoyah in July of 1928, several hundred workers in the field have shared in and contributed materially to the important and difficult work of bringing about the new Programs.

The old Programs of Work have been rather successful in many places and hence the question is being asked by some "Why was it necessary to have new Programs of Work?" A careful comparison of the old Programs with the new, however, will reveal that there are several fundamental differences and that there were several defects in the old programs which made revision nessary.

First of all, there has been a lack of unity between the Program of Work for the whole school and the department programs. While the old program recognized the existence of the work of the several age group departments, it dealt specifically only with the problems of general administration. The department programs were prepared and promoted separately. This was a real defect in the old Programs of Work which sometimes tended to weaken the unity of the school as a whole. The new Programs seek to correct this defect in that they have been prepared with the very definite purpose of promoting a consistent, harmonious development of all the work of the school. Items relating to department work and to the general work of the school have been developed not independently, but in relation to each other. This means in effect that every school can be checked or scored only upon its total Program of Work, including both general and department sections.

The old Programs of Work were of three types which did not meet the needs of all the Sunday schools in the Church. The very small schools in the remote rural sections had no Program of Work to guide them. Program of Work "E" is an entirely new Program intended for the Sunday school that may have only three or four classes and a membership of forty or less. The new Programs of Work are of five types, thus giving a larger opportunity of guidance to local schools.

It was found in many cases that the old Programs of Work had become measuring rods to check the work of the school. There were ten general points or divisions and each of these received a score of 10% regardless of the value of the particular item. Such mechanical division could but result in a rather mechanical application of the principles and suggestions made. Workers would at times strive to meet the "letter of the law" and not the "spirit."

In the new Programs of Work emphasis has been placed upon one main purpose, namely: to provide guidance to the local workers in the interpretation and development of the educational work of the local church. The following is quoted from the Introduction to the Programs of Work: "The main purpose of this Program of Work is to help the officers and teachers in the local Sunday school to do better work. It is hoped that it will guide them in discovering the points of weakness in their own program and in formulating plans for making their Sunday school a better school."

The purpose of the new programs, then, is to present an ideal and to promote continuous achievement rather than to mark final accomplishments. Quoting again from the Introduction to the Programs of Work, let it be said that "no school should allow its desire for a high rating to run beyond its desire for first class work. It is a wholesome situation in any school when the local workers are concerned first of all with the quality and adequacy of their work and are unwilling to receive recognition upon any point until they are themselves convinced that the goal suggested has been fully attained."

GOOD RESULTS REPORTED

Mr. J. A. Best, superintendent of the Fremont Sunday school gives some of the results of the Cokesbury school held there recently in a letter to Miss Keene which we quote in part:

"It may be of interest to you to know that we are beginning to see results of your week's work with us. We have organized a Worker's Council. We have re-arranged our order of service. The children have caught the spirit and for several Sundays we have had a real worship service.

Some of our teachers were out of town but in every class a techer or a substitute secured in advance has been present on time with a prepared lesson.

We would have been ashamed for you to visit our school before you came, but we would have been glad to have you with us any Sunday since you were here and will be glad to have you any time you pass this way."

Letters of this kind are encouraging to us and we are always glad to receive them and to feel that we have rendered a real service to the workers in schools of our conference.

OUR GIRLS AT CHEONDA

The following girls from our conference were in Camp Cheonda at Lake Junaluska for the older girls camp: Virginia House and Margaret Abbitt, of Wilson; Margaret Smith and Elizabeth Steele of Rockingham; Lucille Daily of Durham; and Ruby Palmer of Littleton. Misses Norma Louise Craft of Wilmington, and Lucy Boy of Warrenton were Cousellors in this camp.

Janith Jackson and Elizabeth Davis of Wilmington attended the camp for younger girls held earlier in the summer. Dorothy Hammon, of Laurinburg, and Ruth Davis, of Wilmington, were junior cousellors in this camp.

We are glad that our conference has been so well represented in these camps and hope that another summer will find many more of our girls availing themselves of the opportunities afforded through these camps.

FAYETTEVILLE DISTRICT MEETINGS

Sanford

A meeting was held for the elementary workers of the western end of the Fayetteville district at Sanford church Tuesday, July 16. Miss Maude Hunter, District Elementary Superintendent, conducted the devotional and presided over the meeting.

Mrs. D. C. Lawrence, Superintendent of the Primary department of Steele Street Sunday school gave a talk on the work of her department. Miss Esther Steele, a teacher in this department, told of the work of the class period.

Miss Huff, of Sanford, talked on the lessons being used in the Beginners group, giving a most interesting outline of the course.

An interesting report of the work in the Primary department in Jonesboro was given by Mrs. T. C. Black.

Mrs. L. C. Davis, and Mrs. N. B. Foister talked on the work in the Junior department. Mrs. Davis stressed the importance of holding departmental teachers' conferences.

Miss Georgia Keene, Conference Elementary Superintendent, was present and took a part in the discussions.

Lunch was served in the social room of the church to all attending.

Margaret Malloy,
Jonesboro, N. C.

Fayetteville

A meeting for the elementary workers of the lower end of the Fayetteville District was held in Hay Street Church, Fayetteville, on Wednesday, July 17th, Miss Maude Hunter, of Sanford, district elementary superintendent, presiding.

The devotional was led by Rev. J. G. Johnson, after which Rev. W. A. Cade, Presiding Elder of the District, was introduced. He spoke, in a most impres-

[Continued on page 25]

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

CHILDHOOD AND YOUTH WEEK

It will soon be time to begin preparation for promoting our ninth annual observance of Childhood and Youth Week. The good workers in the Western North Carolina Conference have entered into this project in such a wholehearted way as to lead all Conferences in this work during the past several years. There are many features of value connected with this observance. Following are given by districts the congregations observing Childhood and Youth Week, the number present at the parents' meeting, the number of homes visited and the forward steps agreed upon. The chairmen of the committee on arrangements is also listed.

Asheville District

Tryon, 50-85—Song Books for Juniors. Mrs. W. W. Creasman.

West Asheville, 200-50—Family attend Sunday School. Home co-operation, Cultivation, reverence and loyalty. Mrs. J. W. McNair.

Chestnut Street, 50-67—Mid-week sessions of elementary workers semi-monthly, home co-operation in this. Mrs. C. A. Hunnicutt.

Haywood-Bethel, 200-7—Training class organized. More loyal Workers' Council. Miss Elizabeth Tiddy.

Hendersonville, 175-55—Training class meeting every Sunday. Mrs. Irma J. Allen.

Mt. Pleasant, 100-110—Increased Sunday school attendance. Mrs. R. C. Stevens.

Weaverville, 65-54—More worshipful program in senior and adult department. Pay off furnace debt. Mrs. Geo. B. Ward.

Asbury Memorial, 25-5—Equipment for Primaries. Mrs. J. W. Russell.

Saluda, 19—Adoption of Program of Work "C". Miss Annie Nabers.

Black Mountain, 25 — Sunday School annex. Mrs. L. C. Jumper.

Charlotte District

Hawthorne Lane, 200-439 — Director Religions Education, Mrs. L. W. Beaty.

Central, Monroe, 150-172 — Increased attendance. Mrs. T. T. Capehart.

First Methodist, 350-359 — Mother's Club organized. Equipment for Senior and Young People's Department. Miss Helen Hoyle.

Dilworth, 480-317—Director Religious Education. Mrs. E. P. Campitt.

Morven, 40-64—Build hut for Elementary Departments. Mrs. R. B. Hardison.

Myers Park, 32-80—Equipment, elementary departments. Mrs. R. L. Campbell.

Wadesboro, 40-96—Active Workers' Council. Rooms for Cradle Roll and Intermediate Departments. Equipment. Mrs. W. N. Jeans.

Wesley Heights, 25-110 — Increased membership. Mrs. H. F. Severs.

Ansonville, 39—New church building. Mrs. Ollie Harris.

Duncan Memorial, 40-87 — Beautify building and grounds. Miss Fannie Bame.

Polkton, 75-6—Mrs. W. W. Simmons.

Spencer Memorial, 50-31—Junior and Senior Department equipment. Church attendance. Mrs. J. S. Osborne.

Waxhaw, 47 — Equipment elementary departments. Mrs. H. T. Moser.

Mineral Springs, 40-60—Build Sunday School rooms. Mrs. H. A. Helms.

Pleasant Grove—Screens for class rooms. Mrs. R. O. Winchester.

Pineville, 40-107 — Equipment. Beautify grounds. Punctuality. Mrs. E. W. Russell.

Greensboro District

College Place, 150-345—Enlarge and equip quarters for elementary departments. Mrs. E. H. Hall.

West Market St., 300-369—Increased credits in standard training school. Mrs. Bradley Wyrick.

Park Place, 100-179—Building new church. Mrs. W. W. Long.

Calvary, 250-13—Mrs. Joe Hoffman.

Main Street, High Point, 150-97—Miss Lyda Preddy.

Wesley Memorial, 400-317—Increased attendance. Mrs. J. Allen Austin.

Centenary, 115-125—Workers' library. Miss Mary Paschal.

Proximity, 119—Mrs. Gustav Ziprik.

Asheboro, 171—Mrs. J. A. Spence.

Franklinville, 175-81—Beautify grounds. Partition in Sunday School rooms. Miss Fannie Sumner.

Liberty, 150-43—Mrs. Ben F. Humble.

Gibsonville, 60-107—Chairs Primary Department. Mrs. L. A. Wharton.

Glenwood, 100-194 — Plumbing in church building. Miss Esther Wakefield.

Ramseur, 25-31—Heating plant for the church. Mrs. Ernest Watkins.

Marion District

Forest City, 125-66—Beautify class rooms and church grounds. Mrs. M. F. Moores.

Marion, 140—Piano for Juniors. Mrs. Ingram Holland.

Rutherfordton, 110-110—Standard "B" type school. Mrs .T. R. Flack.

Pleasant Grove, 50-50—Home study of lessons. Mrs. J. I. Grose.

Spindale, 90-47—Sunday School rooms. Mrs. Max Watson.

Spruce Pine, 30—Equipment. Rev. J. E. B. Houser.

Penland, 20—Improved church building and grounds. Sunday School rooms. Miss May Bailey.

Glen Alpine, 54-78—Finish Sunday school rooms. Mrs. T. E. Garrison.

Mt. Airy District

Elkin, 250-64—Substitute teachers in school. Mrs. R. G. Smith.

Central, 130-109 — Additional class rooms. Mrs. J. L. Woltz.

Spray, 75-29—Better organization. Mrs. H. G. Miles.

Leaksville, 50-85—Equipment. Mrs. G. C. Gammon.

Draper, 50-22—Equipment. Mrs. J. W. Vestal.

North Wilkesboro District

Helton, 22-7—Equipment. Miss Alta Perkins.

Boone, 200-76—Song books for juniors. Better co-operation. Miss Annie Stanbury.

Elk Park, 23—Mrs. D. T. Brinkley.

Wilkesboro, 35-37 — Beautify church and grounds. Mrs. Chas. H. Hulcher.

Salisbury District

Westford, 27—Equipment. Miss Winnie Davis.

Coburn Memorial, 150-209 — Sunday school budget kept paid. Teacher training class in Sunday school. Teacher's library. Mrs. C. O. Floyd.

China Grove, 50-33—Complete and furnish Sunday school rooms. Mrs. K. A. Shinn.

Central, Spencer, 200-183—Teacher training. Piano for primary department. Mrs. J. P. Lynch.

Central, Albemarle, 200-107—Equipment. Trained teachers. Mrs. W. H. Whitley.

Kerr St., Concord, 75-68 — Piano for junior department. Mrs. H. A. Polk.

Norwood, 50-77—Mrs. P. L. Shore.

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(To be continued)



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Newton—R. G. Tuttle	7
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Maiden—J. E. McSwain	6
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Olin—J. G. W. Holloway	4
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Highlands—J. L. Teague	2
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Bryson—D. C. Ballard	2
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HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Those 100 Per Cent

Gastonia	31
Raleigh	28
New Bern	25
Rockingham	23

Those More Than 50 Per Cent

Durham	26
Charlotte	21
Marion	20
Salisbury	18
Elizabeth City	15
Washington	14
Waynesville	13
Fayetteville	12

Those Less Than 50 Per Cent

Mt. Airy	15
Greensboro	15
Statesville	13
Winston-Salem	10
Wilmington	9
Asheville	9
Weldon	6

THE DEAL REUNION

The Annual Deal Reunion Thursday, August fifteenth, nineteen hundred and twenty-nine, at 10:00 a. m., Oak Hill High School, Lenoir N. C.

Oak Hill is located nine miles east of Lenoir and 16 miles west of Taylorsville on Highway No. 90. Look for Deal Reunion marker on top of Oak Hill sign by the roadside.

This Reunion will celebrate the 100th anniversary of the settlement of our forefather William Deal in this section.

There will be plenty of good entertainment during the day. Speeches, vocal and instrumental music, recitations, etc. A special program will be rendered by the descendants of William Deal.

Come and bring a basket of good things to eat and enjoy the day with us.

Deals, Deal relatives and friends are cordially invited.

H. S. Deal, Pres.,
Pores Knob, N. C.

Gipsy Smith told of a young new minister who was anxious to get a church with "a nice service."

"Oh," he was brusquely told, "but you're a Methodist. Can you preach?"

"I don't think," he murmured, "that I should set the Thames on fire."

"No," was the reply, "but if I pitched you in would you make it fizz?"

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Specimen of the print

Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jĕ'sus [c]from Gă'lĭ-lee to Jôr'dăn unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jĕ'sus answering said unto him, Suffer *it to be so* now: for thus

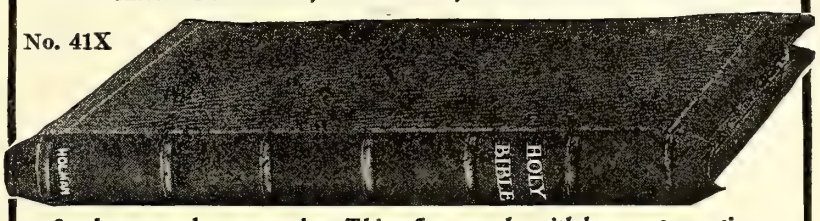
A. D. 26.

CHAP. 3.
[c] ch. 2. 22.
[d] Dan. 9. 24.
[e] Mark 1. 10.

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled which was spoken by Ē-şā'jas the prophet, saying,
15 The [d]land of Zăb'u-lon, and the

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Children's Storyland



LOST

By E. Merrill Root.

I lost my dog. Along some duty road
He wanders hungry; at some farm-house door
He wags his tail, or speaks love's pitiful code
From great brown eyes that find my eyes no more.
At him who never knew a hurt, is hurled
The careless curse or careful stone. Now blood
Mottles his fur—he wonders why the world
Is now so cruel, that was once so good.
I cannot find him—he cannot find me,
Though we have sought each other long, how long!
(So many, many roads there seem to be
Over the world, and all but one is wrong!)
Across the miles I hear his heart's dumb cry:
"Why don't you come and find me, Master, why?" —Our Dumb Animals.

HOW EDDIE PREACHED

"When I get big enough I'm going to be a preacher," said Eddie one day.

"What is a preacher?" said grandma.

Eddie looked surprised.

"Don't you know what a preacher is? A preacher is man that tells people what the Bible means. And he says, 'Thirdly, my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled.

"I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy eagerly.

"Yes, realy and truly."

"I'm 'faird not," said Eddie(after a few minutes of thought. "Or I'd know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text and then he 'splains it. I can't do that."

"O, yes you can," said grandma.

"Here is a good text for you to explain: 'Be ye kind to one another.'"

"There's nothing to 'splain 'bout that," said Eddie. "You just be kind to everybody, and that's all there is to it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a week."

"Preach a week? Why, grandma, I can't."

"Can't you be kind to everybody you meet for one week?"

Eddie looked thoughtful.

"Would that be preaching?" he asked.

"It would, the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try; but I wasn't thinking 'bout that kind of preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie, the next day, and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting, either," and he hurried home from school.

"It's not kind to mamma when I don't do errands promptly," he said; and he did quickly and well whatever he was bid.

Every day and all day he thought about what was kind, and tried to do it.

The end of the week came.

"How do you like preaching?" asked grandma.

"Why, I like it; but, grandma, I guess everybody must have been preaching 'bout that text, for everybody has been so kind to me."—The Mayflower.

HOW THE FLOWERS GOT THEIR PERFUME

In a dry, hot land far away a queen lay ill with a great fever. The anxious people had tried many things, but none of them seemed to help the queen. One day a great physician said to her: "You need to sleep more than anything else. If you do not you will have little strength on which to build."

"How can I sleep when the fever is burning me up?" the queen demanded.

"Have you no cold water?" the physician asked.

"In a hot land like this?" the queen asked wearily in turn.

"Then I can do nothing," and the physician went his way.

That night the queen grew worse. Little fairy Golden Heart was flying about that evening, and when night came down she was tired, so she flew into the window where the queen lay. She did not know what to do when she found herself in a bedchamber until she heard the queen moaning. Then she immediately flew to the bed and saw the queen. Her heart was filled with compassion. She felt the heat wave and knew what it must mean to one confined to a bed. The heat was getting more intense too. But little fairy Golden Heart knew what to do. She flew straight to the Land of Flowers and told her own queen that another lay ill, perhaps dying, and she must help. The queen called all the elves and fairies, and, with Golden Heart leading the way, they flew back to the castle where the queen lay ill.

Standing on the window seat and on the bed, the fairies and elves fanning the air with their wings until a gentle breeze stirred the curls about the queen's face. In a short time the queen was fast asleep.

The next night the fairies came, and the next. The people did not know what had happened to make such a decided change in their queen's condition. She told them she had slept soundly for two nights and had gained much strength by it. They could not understand.

"I shall watch tonight and see if she really does sleep," the princess said.

She concealed herself in the room, careful that the queen did not see, and waited. For a while the queen tossed as usual and seemed restless. Then something moving on the window seat caught the eye of the princess. She waited, almost breathless, while the little fairies and the elves came winging into the room. They fanned the air as before, and the queen went to sleep. Then little fairy Golden Heart flew to the pillow and on the lips of the queen, then gently bathed her forehead.

The watching princess cried when she saw such loving care, but she did not dare reveal herself for fear they would not come back again.

When morning came, the queen declared herself able to sit up. And the princess came to assist her, telling her while arranging her pillow of the little fairies, especially of little fairy Golden Heart.

"I shall pretend to sleep tonight, but I shall keep awake so I can thank her," the queen declared. "Such kindness must not go unrewarded."

That night the fairies came, and the queen lay as though asleep. Little fairy Golden Heart approached the bed.

"I believe she is much better, for she is not tossing as usual. We shall make a slight breeze anyway and give her the dew bath."

The queen opened her eyes and smiled: "Ah, little fairy, you are good, and I was waiting my chance to thank you. You have saved my life. I wish to reward you for your goodness."

"I do not value a reward," fairy Golden Heart said.

"Do you not value a queen's life?" the queen asked in surprise.

"Had I not, I should not have troubled to save one," Golden Heart said.

"But I wish to show my everlasting gratitude in some way. I should like it to be in a way that shall last. Let me see," she reached out to a small table and opened a drawer. "Here is something that shall never die. It is a great

perfume. Each time it is used the fragrance is changed. If it is only a drop at a time, the perfume will be as different as night and day. None is like it in all the world. It is my gift, golden-hearted fairy. You and your friends saved my life."

"I do thank you for the gift," fairy Golden Heart said, accepting the small bottle. "But if it lasts forever I must share it with others. I know—I shall pour a little of it into each flower, and every year the perfume will spring anew in each, and make the earth people happy. I shall return your sweet gift through thousands of blossoms. That way we shall make everybody happy."

"You have made one person very happy already," the queen sighed happily. "Of a truth your heart must be made of gold."

And little fairy Golden Heart smiled to think how near the queen had come to guessing her name twice. But she smiled most because the flowers would all be twice as lovely as before with the perfume gift.—Vina B. Hughes, in Pittsburgh Advocate.

"CHARLIE'S LIFE"

"Mother," said little Charles, "Will Harnish says his mother writes books."

"Does she?" said his mother, and then went on sewing and forgot Charlie, who was trying to stand on his head.

"Mother," said Charlie, presently, "is it very hard to write a book?"

"I don't know, I am sure," said his mother.

"I am going to write a book," said this small man.

Just then the doorbell rang and Charlie's mother went to see who called. When she came back her little boy was sitting on her footstool, busily writing, but as he wrote with a slate pencil it didn't do any harm. "Now, mother," said the little boy, "I'm done with my book."

"No," said his mother, thinking a little while, "you are not done. God has given you a book to write. I hope it is a big, long one, full of beautiful stories."

"What is the name of my book?" he asked, coming closer to her.

"It's name is 'Charlie's Life.' You can only write one page a day, and you must be very careful not to make any black marks in it by doing ugly things. When you pout and cry, that smears your page; and when you help mother, and keep a bright face, and don't quarrel with Reddy, that makes a nice, fair page, with pretty pictures on it."

"And when will I be done writing that book?" asked Charlie.

"When God says that your book is long enough," answered mother. "He will send an angel to shut its covers and put a clasp on it until the great day when all our life books will be opened and read."

Charlie looked up and saw two tears, as mother said softly, "Dear little Lucy finished writing her book when they put her in the white casket and laid the white roses over her."

"Yes," said mother, "her life was just a little hymn of praise to God. Its pages were clean and white, with no stains on them."

Charlie looked up and saw two teardrops fall on mother's work, but they were bright tears, and a bright smile came with them.—The Herald and Presbyter.

TELL ME A STORY

A goat once became bored with its flock and wandered off over the hills in search of nice green clover. The boy who kept the goats called and called to it to return, but in vain.

"Why should I go back," said the goat. "I am sure there is much better grass and clover on the other side of that hill. I shall just go over there and see if I am not right."

Now the boy knew he would be scolded if he let one of the goats wander off, so he came running after the goat, ordering him back to his flock. The willful goat would not obey him, but trotted happily on over the hill.

Finally the boy became angry and grabbing up a stone he threw it at the goat. It hit the goat on the head, braking one of his horns.

Then the boy was very frightened. "Oh, please do not tell the Master," he begged the goat.

"No," said the goat, "I shall not need to tell the master. The broken horn will speak for itself."

Wicked deeds will not stay hidden.

ACHING BECAUSE EMPTY

"Mama, I've got a stomach-ache," said Peggy, aged five.

"That's because you haven't had any lunch yet," answered Peggy's mother. "Your stomach is empty. You would feel better if you had something in it."

That afternoon the minister called and, in the course of conversation, remarked that he had been suffering all day with a severe headache.

"That's because it's empty," said Peggy. "You'd feel better if you had something in it."

WHEN IS A HOOK NOT A HOOK?

A New York City school teacher tells about a little boy whose coat was so difficult to fasten that she went to his assistance. As she tugged at the hook, she asked:

"Did your mother hook this coat for you?"

"No," was the astonishing reply, "she bought it."

WHO WAS RIGHT?

Ellen, four, had just returned home after her first morning in kindergarten.

"Well," asked her mother, "how did you like it?"

"I didn't like it at all," she replied. "The woman put me on a chair and told me to wait there for the present—"

"Well," interrupted her mother, "wasn't that all right?"

"But," continued Ellen, "she never gave me any present."

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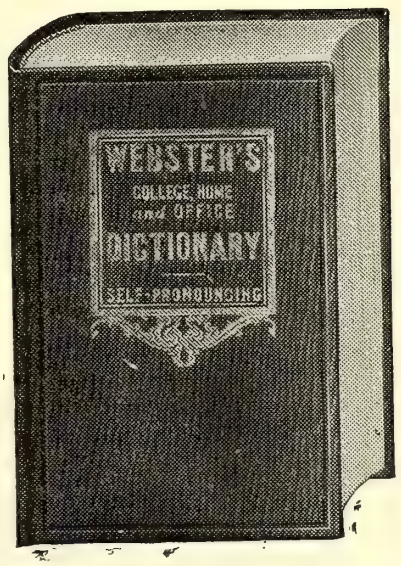
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

When Mrs. N. H. D. Wilson was quite a little girl and was called Minnie Mangum, she attended a missionary meeting at Edenton Street church. This was in the early days of the missionary work and our pioneer leaders were gathered here to discuss plans for rendering the highest service to the Chinese mission recently established.

Minnie Mangum had a mother who was missionary-minded along with other admirable traits of character, so the daughter developed with a love of missions in her heart; thus when the appeal for a Chinese school was made that day at the missionary meeting at Edenton Street church her young heart was touched and a deep desire to help took hold of her. But she hadn't the ten dollars; she wished that her auxiliary at Chapel Hill would give it, but she couldn't pledge for that; then the thought came to her: "I will ask my papa for it, he will give it to me." So with this happy thought she arose and pledged the necessary amount to win the coveted certificate which she still keeps and treasures.

Our readers will see in this issue a reproduction of the certificate with accompaning photograph of the first woman to represent Southern Methodist women in the foreign field.

The North Carolina conference extends a warm welcome to Miss Sallie Lou McKinnon who is now home on furlough. She has been principal of McTyeire School, Shanghai, China, possibly our most influential girls' school. Students have come from there to Greensboro College and Duke University and have made excellent records in music, science and English literature.

MISS FLORINE ROBERTSON PLANS DISTRICT MEETING FOR YOUNG PEOPLE AND CHILDREN

At Front Street church, Burlington, on August 25, from two to five o'clock, a meeting is to be held with the distinct purpose of promoting the young people's and children's work.

This is to be rather an organization meeting, getting the delegates from societies and unorganized churches together in order to become better acquainted and to make plans for a permanent organization which is to be held each year.

Mrs. H. B. Branch, Mrs. J. C. Wooten, Miss Louise Young and Mrs. M. T. Plyler are expected to make talks.

Here is an opportunity for the leaders to secure interest and delegates for this meeting from their respective auxiliaries. In the unorganized churches let a consecrated woman select certain young people and children of her congregation and take them to this meeting.

ANOTHER NURSE FROM N. C. CONFERENCE GOES TO MEXICO

There was an urgent demand for two nurses in Mexico.

Mrs. Hume R. Steele writes to Mrs. Harvey Boney: "I made an appeal to Ethel Sugg and she is willing to go, with the understanding that she will stay in Mexico one year, be brought back at board expense and enter Scarritt in 1930 for her Bible training. I hope you will hold the scholarship which has been pledge her in abeyance until she returns to Scarritt and that support will be provided for her in 1930-1931. She has shown a fine spirit in the whole matter, and I am sure you will appreciate her willingness to meet this critical situation in one of our hospitals on the field."

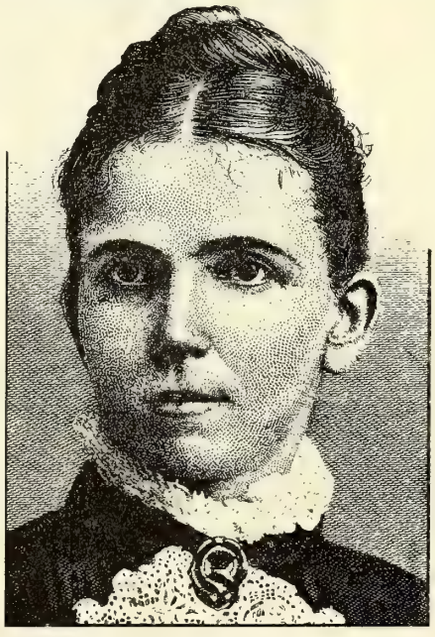
Miss Ethel Sugg is a young woman in whom our conference has put great confidence. We hear strong commendations of her on every hand. May the divine Father strengthen her in her every endeavor.

NOTES FROM THE FIELD

The Methodist church in Brazil has started missionary work among the Slavs who live in the State of Sao Paulo. The missionary in charge of this work is a Lithuanian, who preaches in several languages. Among his hearers are Letts, Lithuanians, Germans, Hungarians, Russians, and other people from the Baltic regions.

A preaching band on one of the country circuits in the Songdo district of Korea reports 50 new believers in one of these country villages, where formerly only one Christian family had lived. The Rev. C. N. Weems, presiding elder of the Songdo district, has oversight of the work that is being done by this most remarkable band of evangelistic workers.

A native evangelist at Luminga, one of our out-stations in the Belgian Mission not far from Tunda, reports nine persons ready for baptism in his village as a result of his evangelistic work. The Rev. H. T. Wheeler is in charge of evangelistic work at Tunda and the surrounding villages.



MISS LOCKIE RANKIN OF TENN.
First Missionary of the Woman's Missionary Society of M. E. Church, South.

HIGH SCHOOL FOR CHINESE GIRLS
and
HOME FOR SINGLE LADY MISSIONARIES
IN SHANGHAI, CHINA

This is to certify that Chapel Hill Auxiliary has contributed Ten Dollars for one share toward founding the above institution under the auspices of the Woman's Board of Missions of the Methodist Episcopal Church, South.

A. D. 1886.

Mrs. D. H. McGavock,
President.

Mrs. Juliana Hayes,
Corresponding Secretary.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"They say that life is a highway
And the milestones are the years,
And now and then there's a tollgate
Where you pay your toll with tears.
It's a rough road and a steep road,
And it stretches broad and far,
But it leads at last to—a Golden Town
Where the golden houses are."

—Selected.

DEATH OF FATHER OF MRS. SPRUILL

Our tenderst sympathies are extended Mr. and Mrs. J. Frank Spruill of Lexington, N. C., in the great sorrow that has come to them in the death of Mrs. Spruill's father, which occurred at his home in Salisbury Tuesday of the past week. We have none of the details of his illness or death, only the announcement of his passing through a telegram received by our conference president, Mrs. C. C. Weaver.

Both Mr. and Mrs. Spruill are widely known in North Carolina and hosts of friends will sympathize with them in their sadness.

MRS. H. A. DUNHAM NEW VICE PRESIDENT OF REGIONAL CONFERENCE

We congratulate Mrs. H. A. Dunham, our conference corresponding secretary, upon her election at Lake Junaluska, Wednesday, to the vice presidency of the Woman's Regional Conference for City and Rural Missionary Work, Eastern Division.

A two days' meeting of the conference has been in session during the past week under the leadership of Mrs. J. W. Downs, Council secretary of home mission work, and we note that two of our conference women, Mrs. W. A. Newell and Mrs. Dunham were contributors to the interesting program given at that time.

Other officers chosen are Mrs. Mary B. Russell of Birmingham, Ala., as president, and Mrs. M. J. Chandler of Raleigh, N. C., as secretary.

DISTRICT ASSISTANT SOCIAL SERVICE SUPERINTENDENTS

Following the adoption of item one in the recommendations of the social service committee in annual meeting in Winston-Salem in April, these women have been appointed as assistants in their respective districts to develop social service:

Asheville District—Miss Pearl Weaver, Weaverville.

Charlotte—Mrs. C. S. Stone, 1611 Elizabeth Ave., Charlotte.

Gastonia—Mrs. G. V. Birmingham, 108 E. Third St., Gastonia.

Greensboro—Mrs. T. H. Redmon, 801 Lindell Road, Greensboro.

Marion—Mrs. J. M. Harbison, Route 1, Morganton.

Salisbury—Mrs. Sam Carter, Salisbury.

Statesville—Mrs. P. G. Moore, Granite Falls.

Waynesville — Mrs. Grover Davis, Waynesville.

Mrs. L. E. Brown, conference superintendent, is very anxious to have the names of the other districts as early as possible that she may get in touch with her assistants.

ZONE MEETING ON GREENSBORO DISTRICT

Mrs. R. E. Moffett, Secretary.

The second quarterly meeting of zone five, Greensboro district, was held June 30, at Ruffin, M. E. church. The meeting opened with devotional service led by Mrs. E. D. Watt of Reidsville, who made a very inspiring talk, using as a Scripture lesson Eph. 2 and Gal. 9:10.

Mrs. J. W. Weaver of Reidsville brought an interesting report of district meeting recently held at Pleasant Garden. "Stimulating Interest in Our Societies" was the subject of the discussion led by Mrs. S. H. Isler of Greensboro. Mrs. Isler said we must study conditions in our own societies and showed the condition in cities and rural sections to be entirely different. She suggested that in order to make a society what it should be it must have: First, a consecrated president; second, must keep well informed; third, the progrems must be interesting; and fourth, the interest must start in the hearts of the individual members. She closed with the question, "What can I do in my society to attain the heights?"

Mrs. A. L. Thompson, district secretary, who presided over the meeting in the absence of the chairman, gave a talk on the "Requirements of the Honor Roll," using posters to aid her in her explanation of the standard of excellence which must be attained to win a place on the roll of honor. She urged that the societies strive for the honor roll this year, not only for the credit they would get by so doing, but also because it will mean greater spiritual attainment.

Miss Dorothy Saunders pleased the audience with a reading, "The Missionary's Visit to Our House." At the calling of the roll it was found that there were 25 representatives from six societies present, with two societies having no representation. Through a question box several societies presented problems with which they are confronted in their work, and the discussion of these problems proved most interesting and helpful. The meeting closed with prayer by Mrs. Arch Wilkinson of Reidsville.

Sixty-one boys attended the club camp held in Buncombe county recently.

YOUNG PEOPLE OF CHARLOTTE DISTRICT IN ANNUAL MEETING

The Charlotte district Y. P. meeting was held July 3 with Harrison church auxiliary. Mrs. W. N. Jeans, Y. P. district secretary, presided and an attendance of 125 young people from the district and community was registered.

The opening devotional was in charge of Miss Cleone Dulin, who used the love chapter (1 Cor. 13) as her Scripture lesson. She stressed especially the observance of the early morning period of prayer for the missionary work.

Welcome greetings were extended by Miss Virginia Robinson and responded to by Mrs. W. W. Hagood, a visitor of the day. It was encouraging to note the presence of the following official visitors: Mrs. R. S. Smith, district secretary Charlotte district; Mrs. W. W. Hagood, conference vice president; Mrs. P. A. McCleary, assistant Y. P. secretary; Miss Ola Callahan, missinary to Mexico; Rev. J. P. Morris of Hickory Grove church and Rev. E. Myers of Harrison church. It was deeply regretted that Mrs. J. Frank Spruill, conrerence superintendent of Y. P. work, was prevented from coming.

As the roll was called each society representative gave an inspirational report of what her society is doing. The poster idea was briefly explained by Miss Callahan through the posters with which the walls of the church were decorated.

The presentation of social service was given by Miss Amarylis Arial of Hawthorne Lane church, and a general discussion brought many helpful suggestions as how best to engage in social work in city and country churches.

A financial report was submitted by Mrs. R. S. Smith and increased pledges were assumed for this year. In a splendid paper on stewardship Miss Margaret Thompson of Monroe stressed our duty to God, to the church and to the world.

The crowning feature of the day was a talk by Miss Callahan. She told us that just one week before she had learned that she was to be stationed in Centro Christiano, Durango, Mexico. She spoke most interestingly of her life at Scarritt College and of the life and experiences of a missionary. Those present felt that this part of the day's program was sufficiently interesting to have justified the meeting if the other numbers had been omitted.

A bountiful dinner was served on the grounds by the Harrison church society and music was furnished during the day by the members of the society.

Next year's meeting will be held with the young people of Monroe.

Mrs. W. H. Dockery, Sec.

"The work among the White Russians in Poland is encouraging," says the Rev. Gaither P. Warfield, "but we need more preachers. This spring one man completed a special one-year course in our Methodist Bible school and was then ready for an appointment. Three places were waiting for this one man."

Sunday School Lesson

AUGUST 11

By Dr. Frank M. McKibben

Daniel Among the Lions

(Daniel 6. 1-28)

Golden Text: The angel of Jehovah encampeth round about them that fear him, and delivereth them.—Psalm 34. 7.

"Daniel among the lions,, represents one of the classic stories of the Old Testament. It will be strange if anyone in the classes studying this lesson has not read and heard it recited time and again. It seems to lose its charm. It does, however, grow in significance in the truths that it emphasizes and the lessons that it teaches. The concern therefore, of any individual or group in making the story the theme for study or meditation will not be with the details of the narrative but rather with the guidance and inspiration it gives for present-day life. Any who are interested in presenting this story afresh will find that it unfolds like a real drama under such headings as the following: "A Courageous Man," "Jealousy Aroused," "A Plot Laid," "The Spies," "The Trap Sprung," "The King's Troubled Night," "The Next Morning." Some will be more interested in a study of the character and writings of the book of Daniel from the historical point of view, particularly the purpose for which the book was written.

The Courage of Faith

Others, however, will be more concerned to draw from the study of Daniel lessons of spiritual helpfulness with which the story abounds. The details of the situation change from age to age, but the issues involved in the life drama of Daniel remain much the same as those confronting a man of faith today. Reduced to its simplest spiritual meaning the story represents a man who, with the odds all against him, decided to stand true to the faith of his fathers. What was involved in this situation, as in most situations of real testing today, is a principle or a faith. One could so much more easily side-step these searching tests and trying situations on the score of personal safety or convenience, or through "reasonable persuasion from within," if it were not for the principle involved or the faith with which one's actions must be squared.

The first essential in achieving the "courage of faith" is to have a faith, to discover principles of living for which one is willing to show courage in times of testing. The reaction of certain people to various problems of life can almost be predicted with certainty. Those problems will be met in conformity with the faith or life philosophy which these people have developed. With Daniel there had been the whole-hearted acceptance of the faith of his fathers. Throughout his career this faith had been the central principle about which his conduct and activities were organized. One becomes impressed with the fact that multitudes of people today, even religious people, are without guiding principles of life. They can not accept all the faith of their fathers or their church and have not thought through to one of their own. Life issues or daily problems are not faced and settled according to any fundamental principle because the life has no principle. The religious life of such can not help being inconsistent, superficial, hypocritical and weak. So many of the choice utterances of the Old and New Testaments represent life principles and statements of faith formulated in the crucible of experience. Such a one is that of the Golden Text. It seems to represent the life philosophy of Daniel. "The angel of Jehovah encampeth round about them that fear him, and delivereth them."

In this day of humanism, of philanthropy frequently unassociated with religion, of social legislation in the securing of which religious leaders are non-co-operative, are we in danger of losing sight of the significance of the total philosophy of life, the complete religious faith of Jesus? Does it or does it not make any difference that the cup of cold water be given in the name of Jesus? Is it important that deeds of mercy and kindness be performed as part of a life activity based upon Jesus' interpretation of brotherhood? It would seem that there is tremendous necessity of emphasizing in its purity and its totality the faith of Jesus, His philosophy of life, His interpretation of God and our relation to Him, as the foundation of individual and group life. This emphasis must be kept sane and clear-cut, not narrow or general.

A Faith That Begets Courage

It is only as this life philosophy or faith becomes clear-cut and wholesome that from it one derives the courage essential in meeting the problems and responsibilities of life. It is comparatively easy to carry this faith into expression in many of the common spheres of life. The test of a faith comes with the effort to make it function in areas of life which are difficult of interpretation in terms of Jesus' ideals. No one of us escapes these difficulties. With one the problems lie in the field of business integrity, with others in the field of personal purity, with some in home life, with others in the field of Kingdom service. The church as an institution faces the difficult problems of making the faith she teaches give aid and solution to the vexing problems of world relations, industrial justice, social adjustments. Individual Christians and churches need today a courage in facing these problems that can be begotten only by a faith of which they are sure. Daniel had both faith and courage.—Pittsburg Advocate.

A man's worth is not in what he has, but in what he is.

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GOD AND THE DEVIL, IN SERMONS

On the basis of an investigation extending over a couple of weeks I have come across no sermon which was not devoted to the deflation of the ego. Over and over again the minister ascends the pulpit for the purpose of telling his flock that they are all miserable sinners. Out of the records of more than forty sermons I have found only one which expresses delight in anything. A Presbyterian parson spoke well of Lindbergh. Much more commonly I find "New York Modern Babylon," "Preaches on Sin," "Flaming Youth to Burn Hereafter," "Devil Inventor of Jazz," "Predicts End of World." As far as I can gather, they were all talking of the various imperfections and misdeeds of mankind. God was mentioned in passing, but he must have seemed to the average congregation a figure remote and feeble as compared to the devil, whose triumphs were so generally recorded.—Heywood Broun.

N. C. SUNDAY SCHOOL

(Continued from page 16.)

sive way, of the very important part the Sunday School plays in the development of Christian character in youth.

The morning session was given to the study of different phases of the Beginners and Cradle Roll work. A number of elementary superintendents and teachers were present. Several of these made informal talks along the lines of their special work and quite a number took part afterward in a discussion of problems arising in the work.

The subjects discussed were: "Music for the Beginners" by Mrs. C. L. Read of Dunn.

"Lesson Material for Beginners" by Miss Huff of Sanford. Mrs. Read and Miss Huff knew their subjects, and their talks were most interesting and helpful.

Miss Keene then led in a discussion of the work with Beginners, speaking of the lesson material, of problems arising in this work and their solution. Many took part in this discussion.

The afternoon session, which was opened by singing a hymn, was devoted to a discussion of the Primary and Junior work. Mrs. Read illustrated the teaching of a song to children in the Primary Department. Mrs. McDuffie spoke of the work done by the Primary Department of the Fayetteville Sunday School. Then Miss Georgia Keene led in a round table discussion of problems of the Primary Department. Questions were asked by different workers and helpful suggestions were given. Miss Keene's interpretation of the new lesson material was fine.

Many present spoke of this meeting as being the best and most practical of its kind they had ever attended. There were no set speeches; everything was informal, so all present felt free to ask question.

We were dismissed with a prayer by Miss Hunter.

Mrs. J. W. Whitehead,
Dunn, N. C.

J. A. HARTNESS,
SECRETARY OF STATE

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May 22, 1929

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N. C. CONFERENCE

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W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

GENERAL ASSEMBLY

At this writing the general assembly is off to a fine start. Two splendid sermons on yesterday (Sunday) by Dr. F. S. Parker, general secretary, sounded the keynote for a great assembly. We find our Western North Carolina conference represented by Misses Clarinda Hamrick of Gastonia ,and Maude Whitley of Kannapolis; Lawrence Ross of Canton and Dolan Morton of Albemarle, together with Mrs. G. G. Adams and the field secretary.

SALEM

The Salem chapter on the Lowesville charge observed their annual Epworth League day at the church on Saturday, July 27. The subject followed through the day's program was "Young People as Workers With God." In the absence of some expected speakers the pastor, Brother J. O. Cox, and the field secretary had several opportunities on the program. A good program of readings, speeches and special music was rendered by the Salem chapter, assisted by the Sigmon quartette. The church was decorated with the league colors and pot flowers. The ladies spread a bountiful dinner which was enjoyed by all. Several leaguers expressed the desire to see the chapters of Lincoln county organized into a union. We offered to assist in any way we may to effect this grouping.

NOTES

We regret missing the picnic of the Stanly county leaguers held at Lakehurst this past Saturday.

Leaguers of the Charlotte union and the Gaston union are having a joint picnic soon at Armstrong Park, Gastonia.

The Charlotte union plans a special outing meeting and vesper service to be held on Spencer Mountain.

Brother Kluttz is encouraged with the prospect of reorganizing the Anson county union.

The district secretary and junior Epworth Hi district secretary of the Waynesville district plan a co-operative program of activities in their field this year.

The district secretary of the Mount Airy, though unable to attend our own assembly, attended the assembly in her home conference and took the special class for district work. We are glad she is teaching within the bounds of our conference again this winter.

We are in receipt of copy of the policy, budget, and correct list of officers of Centenary chapter, Winston-Salem. We publish this policy as an example of a well balanced program.

POLICY OF CENTENARY EPWORTH LEAGUE FOR YEAR

It shall be the aim of this chapter:

1. To qualify under the standard of efficiency of the Epworth League, earning a gold seal if possible.

2. To enrich the religious experiences of the membership by emphasis upon the department of spiritual work. It is our aim to conduct 52 devotional meetings during this year, including 12 missionary programs. We shall strive to make these meetings as interesting and helpful as possible.

3. To conduct 12 council meetings and 12 busines meetings during the year.

4. To enlist all available young people in the service of the church; first, by leading them to Christ by means of the devotional meetings and personal work; and second, by assigning them to definite tasks in the Epworth League. It is our aim to distribute the work so equitably that each member will have something definite to do.

5. To conduct a well planned social once each month and to place the program in the hands of competent workers so that it will be varied each month. We want each leaguer to realize his personal responsibility in seeing that everyone has a good time at these socials. It shall be our aim to encourage the reading of good literature by our leaguers. It shall be the special aim of our fourth department to discourage indulgence in those amusements of a hurtful character and to encourage clean and wholesome amusements which will contribute to the development of Christian character.

6. To maintain the three Epworth League covenants, namely, the quiet hour covenant, the fellow-workers' covenant, and the Christian stewardship covenant.

7. To conduct at least one class during the year in each of the four departments of the Epworth League.

8. To foster the missionary spirit by regular missionary meetings, by missionary offerings and by holding at least one mission study class during the year. To contribute at least $35 to the missionary special, raising same by voluntary pledges and contributions from the chapter membership.

9. To encourage the study of social and industrial problems by our leaguers and to urge them to do all in their power to bring about more wholesome conditions in our community. We shall endeavor to hold at least one prayer service each month in some home or institution.

10. To co-operate with the pastor and all other agencies in the church in carrying on the work of the church.

Winston-Salem, N. C.

Avery county farmers sold 140 lambs in a co-operative pool last week at a good profit above level prices offered.

North Carolina Conference

ROCKINGHAM DISTRICT LEAGUERS MEET AT WHITE LAKE

The leaguers of the Rockingham district were to meet at White Lake Monday, July 22, but due to the unfavorable weather only three leaguers were represented, Red Springs, St. John's, and Raeford. Those present were very sorry others could not be there to take part in the pleasure of the day.

Rev. A. J. Hobbs, district secretary, had charge of the program. We gathered together and sang songs. Then a bountiful picnic dinner was spread in the grove near the lake. Rev. F. Trawick of Raeford, returned thanks. We all did our best when we came to that part of the program. After dinner some went swimming, others boat riding. When time came to leave we felt it a day well spent.

JONSBORO HAS SPECIAL

It's always fair weather when sixty good leaguers get together as they did at Jonesboro Tuesday evening, July 28. When the leaguers arrived they found a well planned and very interesting program under the leadership of Rev. A. A. Kyles, assisted by Mrs. O. I. Hinson. Through the splendid co-operation of all present the social was a very successful one. After spending a pleasant evening of entertainment and recreation everyone enjoyed the delicious refreshments which the president, Miss Amie Womble and her co-workers had provided. The leaguers went home feeling that the evening had been well spent and filled with a greater desire to make their league a bigger and better one.

Hens on which records were kept by 42 farmers last month paid a net profit of 22½ cents each for the month.

DAINTY

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You can save nearly half by ordering direct from our mill. Among the fabrics which we weave you will find a wide selection of ginghams, voiles, poplins, wash silks, and satins—all new and fresh. Write for free samples and our booklet "Fabrics of Fashion."

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Lowell, N. C.

A young lady, graduate in A. B. course from an A-1 college and holding a High School certificate, class A, with four years' experience in school work, desires a position as teacher. Address "A," care N. C. Christian Advocate, Greensboro, N. C.

POSITION desired in institute by refined woman of executive ability; reliable, energetic, capable, with college experience. "Hiwassee Terrace," Lake Junaluska, N. C.

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THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS FANNIE GRAY ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Dear Friends:

By means of the North Carolina Christian Advocate, I wish to extend my thanks and appreciation to all who have helped in any way to make a home for me. For the past twelve years this has been a real home to me. I hope that my future will bear me out in saying that I have had excellent training in all departments.

I want to thank the teachers and workers who have guided and instructed me. They have taken great interest in me. I can never repay them, for money can not express my feelings. I hope to prove to them my appreciation by my ability and constant effort for success. I also want to thank Mr. Barnes and Miss Grey for everything they have done for me. I shall never forget the kindness of "Miss Mattie," who was a helper in beginning this work.

Second, I want to thank the Missionary Society of Pittsboro, Lakewood Sunday school of Durham, and Salem church of Goldsboro, who have taken special interest in me. I shall never forget their kindness.

Next, I wish to thank the people of the North Carolina conference who have made this home possible. I shall always try to live up to their standard. I realize that it is time to leave my beautiful home and go out into the world and try to fill my place there. I shall always cherish the memories of the home and the boys and girls there.

Lastly, I want to thank the many doctors of Raleigh who have given us excellent medical attention. A strong and well developed body leads toward a well developed mind. Sincerely,

Charles Wilson.

TWO VACATION BIBLE SCHOOLS ON BISCOE CHARGE

Beginning on Monday, July 8, and continuing through Friday, July 19, a daily vacation Bible school was conducted at Candor Methodist church with the help of Miss Ethel Burkhead and Mrs. A. A. McDuffie, both of Candor. The writer was able to divide the school into three classes—the primary, the junior and the intermediate. On Sunday evening, July 21, we had a commencement for the school. The school had entire charge of the program. At the close of the commencement exercises, 27 certificates were awarded.

On Friday, August 2, we closed a daily vacation Bible school at Star Methodist church. Our school began at Star July 22, with an opening attendance of 37. Mrs. J. C. Loflin of Star proved her worth as a teacher during those two weeks. We all feel that Mrs. Loflin was a great help to the little children. When the school closed she had 41 on roll in the primary group. The same can be said about Miss Lola Monroe of Star, who was the teacher for the juniors. Of the 15 pupils in Miss Monroe's class eight of them had a record of perfect attendance. The writer was the teacher of the intermediate group. In this class I found a splendid group of young Christian workers.

The commencement exercise was held Sunday evening, August 4. A splendid program arranged by the pastor, Bro. N. B. Johnson, was enjoyed by all who were present. The last item on the program was the presentation of certificates. Brother Johnson awarded 64 certificates to the pupils, 27 receiving them with a perfect attendance record. We are greatly indebted to our pastor for help and to the parents of those children for their cooperation. Chester J. Andrews.

How to Obtain An Ideal Memorial. Attractive Booklet FREE

A very helpful booklet which has just been published by the Winnsboro Granite Corporation, Rion, S. C., tells how you can obtain an ideal Memorial. The ideal Monument it explains must possess four essentials — beauty, durability, strength and legibility of inscription. This booklet contains many very pleasing Memorial designs and much practical information that every buyer of Monuments should have.

Readers of this publication are familiar with the sterling qualities of Winnsboro Granite, which is quarried by the above corporation, and shipped to all parts of this country. Winnsboro Granite has proven to be the finest quality Monumental material to be found in America. It is known far and wide for its beauty, permanence, strength and legibility of inscriptions cut thereon. Scientific tests show Winnsboro Granite contains less deleterious ingredients, such as lime, iron and water than any other American gray granite. This is an important factor buyers of Memorials must consider. Like all high quality materials, Winnsboro Granite is sometimes confused with the many inferior substitutes which resemble this granite on first appearance, but do not possess its lasting qualities, and permanent beauty.

Write for your FREE copy of this attractive booklet on Memorials, and see the many beautiful designs for family Monuments. It explains how you can avoid substitutes, and obtain genuine Winnsboro Granite. Address Winnsboro Granite Corporation, Rion, S. C.

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OPPORTUNITY FOR YOUR BOY

GIVE HIM A CHANCE

The measure of success your boy secures in life depends largely on the training he receives during the early years of his high school education. At this most critical age, every parent should consider carefully this question:



Is your boy getting out of school what he should If not, it may not be the fault of the school. It may be that:

1st. Outside influences attract his attention.

2nd. He is not brought face to face with necessity which is the mother of thrift.

3rd. He may need the environment conducive to study.

This problem can be solved, and is effectively solved at Carlisle School by

Careful attention to the individual.

Constant Christian influences and military discipline.

Supervised study.

Development of spirit and fair play through clean athletic sports.

Carlisle School develops manly men. If interested write for detailed information. First term opens September 10.

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Developing and printing by experts. Most beautiful work guaranteed. Developing and printing 6 exposure rolls as follows: Size, 1⅝x2½, 40c; 2¼x3¼, 40c; 2½x4¼, 46c; 3¼x5½, 52c. Film packs, 12 exposures, 2¼x3¼, developing and printing, 85c. Other sizes in proportion. Quick delivery.

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ANGUS C. CRAFT, Manager.

The Mountains and Valley

By Rev. P. D. Woodall

Yea, though I walk through the valley of the shadow of death I will fear no evil.—Psalm 23:4.

Valleys lie between mountains. When we speak of the Mississippi Valley, we mean the valley that lies between two great mountain ranges. When we speak of the valley of death reference is made to the valley that lies between the mountain of sin and the mountain of judgment. But for these mountains there would be no valley of death. When you destroy sin and judgment you destroy death.

A mountain implies bigness. When we speak of sin as being a mountain the bigness of sin is implied. A mountain suggests indestructibility. Winds and floods cannot destroy it. Science cannot destroy sin; neither can education or law.

All people who are dead have gone through this valley. This will be the fate of all who are living.

There is no music in the valley of death. Here the beautiful notes of the mocking bird are not heard. In the world there is a great deal of jazz. We hear it on the radio, but there is no jazz in the valley of death. There is no dancing, no joy riding, no Sabbath desecration in the valley which you see in the picture.

Here all people are brought to the same level when they die. Rulers are no better than their lowly subjects. There are no kings in the valley of death. Here the rich are no better than the poor. There are no millionaries in the valley of death. Here the educated are no better than the uneducated. In this place there are no scholars and no philosophers. Here all worldly relationships are broken. Here are the sad partings and sad goodbyes.

In the valley of death there is nothing beautiful. There is no springtime with its roses of May and honeysuckles; no April with its apple and peach blossoms. There is no autumn with its golden harvests.

So far as salvation is concerned there are only two classes in this valley—the saved and the unsaved. The unsaved behold the mountain of sin and the mountain of judgment. Hence their despair. I once stood by the bedside of a man who was very ill and thought he was going to die. I yet remember the look of anguish on his face as he said to me that he had married a divorced woman and that it had dawned on him during his illness that he had done wrong. He asked me about the sin of it. I said to him it is a matter between you and your God. I prayed with him and left him greatly troubled. As he faced death the two mountains in the picture were staring him in the face.

The saved behold the cross seen in the picture. Consequently they die in hope. Well may they sing—

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

The dying Christian with his eyes on the cross can say, Though I walk through the valley of the shadow of death I will fear no evil. We need not fear death with our faith in a crucified and risen Christ.

There are two roads which lead from the valley of death. We notice the road that leads to hell. This is the destiny of unsaved people when they die. Some one says he does not believe "in a hell." If there is no hell where do the unsaved go? When a thief is convicted of theft he goes to prison. When a criminal is convicted of murder he goes to the electric chair. Should there be no prisons and electric chairs for the punishment of offenders, then laws relating to those crimes would be a farce. If there is no hell the ten commandments are not worth a scrap of paper.

The other road that leads from the valley of death is the road which leads to heaven. In this valley all the troubles, pain, suffering and anguish of Christians end. Here darkness vanishes and eternal light begins. In our imagination we see the Christian mothers as they enter the valley, where they lay down all their burdens and go home to heaven where they will never grow weary.. We see the faithful ministers of Jesus as they enter the valley, where the heavy burdens of the ministry fall from their shoulders and they go to be forever with their Lord whom they have preached. We see the great army of Christians who have toiled on the farm, in the factory and elsewhere as they enter the valley, where they leave their tired, weary bodies and go to that land where bodies never grow tired and weary. Also in our imagination we see the great army of invalids, some in rolling chairs and others on crutches, as they enter the valley of death when they get rid of their rolling chairs and crutches and go to that blessed place where there are no invalids and where people never become sick.

During my pastorate in Murfreesboro a good many years ago there lived in that town an old local preacher who was paralyzed. For several years he sat in a rolling chair. He was a man of God. Wherever he went, whether to church or out on the street, he went in that chair. It was my pleasure to visit him quite often and pray with him. Finally he died. We picture him going through the valley that lies between the mounatin of sin and the mountain of judgment, where he got rid of the rolling chair and looked at the cross and went home to his Lord.

"Yea, though I walk through the valley of the shadow of death I will fear no evil." This is the experience of those who have faith in the cross.

THREE WEEKS AT SWEPSONVILLE

"Behold how good and pleasant it is for brethren to dwell together in unity." This is what happened when Rev. J. W.



NEVER wait to see if a headache will "wear off." Why suffer when there's Bayer Aspirin? The millions of men and women who use it in increasing quantities every year prove that it does relieve such pain. The medical profession pronounces it without effect on the heart, so use it as often as it can spare you any pain. Every druggist always has genuine Bayer Aspirin for the prompt relief of a headache, colds, neuralgia, lumbago, etc. Familiarize yourself with the proven directions in every package.

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Rates are adequate and assets over 100% of legal reserve required.

Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to

J. H. Shumaker, General Secretary

808 Broadway, Nashville, Tennessee

Autry secured the help of Rev. Luther A. Nall of Elon College and his singer, L. T. Cates of Burlington, in a revival in the Methodist church at Swepsonville. These brethren are both members of the Missionary Baptist church.

Night after night the interest grew. I have not been in a better meeting. We ran three solid weeks and never missed a service. The co-operation of Methodists and Baptists was beautiful. God came in a mighty way, shaking the entire town from center to rim with his wonderful saving power. The penitents came to the front, knelt and prayed through in old time Methodist style. They left with a light in their faces and a testimony on their lips. It was said by one many times, "Truly it is wonderful." And it was.

We do not know how many were reclaimed and saved. Certainly there must have been upwards of 200 persons who felt a new thrill in the saving power of the gospel. Thirty gave their names for membership in the Methodist church and 20 odd are going to join the Baptist church. There are others yet to come.

Brother Nall is a young man, a good preacher. He is safe, consecrated, earnest, persistent. He never gets discouraged. He never tires. He has faith in himself, in the people, in God; and as a result things come to pass.

Brother Cates is at home with the music. He understands young people and works well with them. Here is his fort. I have never heard the singing surpassed anywhere in a church meeting. He had in his booster choir around a hundred children from around twelve years down. I never heard better singing among children. This also was truly wonderful.

Miss Lillie Wood, who is a member of Swepsonville church and has just completed her training at Scarritt, and who goes from us into the work of a deaconess, was with us during the entire meeting. We attribute a great deal of the success of the meeting to her fidelity and earnestness, both in leading the prayer meeting for the women and in her work in the congregation.

J. W. Autry.

EVIDENCES OF CHRISTIANITY

By Everett L. Stuart.

By the above title no reference is made to the vast pyramid of facts that support the Christian system, but to the evidences of Christianity in my life and yours. What does the sinner see in the life of the average professor of religion to convine him of the reality of Christianity? What kind of life is manifested by the average church member? Such a life, and not the Bible, is what most outsiders read. When we consider this fact, can we wonder at the people who think on the surface only, as most do, that turn away from the church in disgust?

But what kind of life does the average church member live? Not so long ago the writer worked with some dozen men for a few months. About half of them were church members; the others were very profane and ungodly, though kind-hearted—the most profane one was really the biggest-hearted man on the job, strange to say. Among the church members were two or three Methodists, two Disciples and one "Pentecostal" or "Tongues" church member. The last was apparently a very sincere, though very unwise and unlearned man. His conduct failed to suggest holiness at least, for he was quite irritable and impatient about his work. The employer was a Methodist, and while there was no suggestion of evil in his general conduct, yet during three months he never, so far as I learned, invited one of his men to his church or Sunday school nor mentioned religion to them. If not informed from others I never would have known whether he was a Christian or just an educated gentleman with too much self-respect for indulgence in evil talk and habits. Another was rather decent in his conversation and I immediately suspected his church membership, but he said nothing that would convince one of his interest in the Bible, the church, or the souls of men. Another, who I found out afterward was a church member, was so vulgar, profane, and unclean in habits as to be disgusting, yet he was a member of the Baptist church. The Disciples would often tell smutty yarns and even indulge in profanity. Yet these were in all probability an "average" group of church members.

Some time ago I was talking to two men on the street. I had just heard one of them referred to by his pastor as a charter member of his church, yet when a big car drove by he fell to swearing and wishing for the death of the driver, who he thought was his enemy! I heard two other members of the same church swear repeatedly. They all attended Sunday school and church services, paid the preacher, elected the officers along with others, and controlled the church in the same proportion as the most spiritual members.

Is the average church member strictly truthful on all occasions and in every circumstance? How many do you know who are not? If you are a merchant would the average church member's conduct in paying his bills convince you of his Christianity? It might make of you a confirmed atheist were there not sufficient evidence in nature to keep a sensible man from such an extreme. If church membership does not presuppose common honesty and truthfulness, what must disinterested observers think of it? Yet all know that the average church member's life does not prove that a church member is entirely reliable. Doubtless if I wish to borrow money it is in my favor to be a church member, but that alone is small guarantee of payment. That coupled with ability should be sufficient, but it is not.

But to be nominally and passively Christian even as the best of those mentioned were is not enough, for who is going to be won to the church without aggressiveness, earnest and passionate? A half-hearted salesman is defeated before the contest, and who ever saw a passive politician? If I manifest no interest in Christianity and no desire to win others, who will take my profession seriously, much less be convinced by my words? If we really believe the Bible and the Christian message, we must and will show our faith by our works, and manifest a sincerity and passion that will arrest attention and, coupled with a blameless life, convince men of the truth of Chrisianity. Let us not blame men too severely for standing aloof from the church when to them there is such small evidence of its indispensability and effectiveness.

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
FOURTH ROUND

August
Burlington Ct., a.m. 31
September
Front Street, a.m. 1
Webb Ave. and W. Burlington, Webb, p.m. 1
Cedar Grove, Carr, a.m. 8
Mebane, p.m. 8
Brooksdale, Allensville, a.m. 14
Person, Concord, a.m. 15
Long Memorial, p.m. 15
S. Alamance, Phillips Chapel, a.m. 22
Haw River, p.m. 22
Hillsboro, a.m. 29
Graham, p. m. 29
October
Bahama, a.m. 6
Stem, p.m. 6
Carr, p.m. 9
Chapel Hill, 4 10
Branson, p.m. 11
Milton, Semora, a.m. 13
Leasburg, Union, p.m. 13
Calvary, p.m. 15
Lakewood, p. m. 16
Duke Memorial, p.m. 17
West Durham, p.m. 18
Andrews, a.m. 20
Duke's Chapel, p.m. 20
Trinity, p.m. 22
Durham Ct., Fletcher's Chapel, a.m. 23
Mt. Tirzah, Mount Zion, a.m. 24
Orange and Massey, Orange, a.m. 25
Carrboro, p.m. 25
Yanceyville, Prospect, a.m. 26
East Roxboro, Jalong, a.m. 27
Rougemont, Union, 3 27

ELIZABETH CITY DISTRICT
O. W. Dowd, P. E., Elizabeth City, N. C.
FOURTH ROUND

August
Currituck, Asbury, 11 24
Kitty Hawk, Kitty Hawk, 11 25
Pasquotank, Union, 11 30
September
Perquimans, Oak Grove, 11 .... Aug. 31 & 1
South Mills, Trinity, 11 6
South Camden, Sign Pine, 11 7-8
Kennekeet, Salvo, 11 11
Hatteras, Frisco, 11 12
Stumpy Point, 10 14
Wanchese, 11 15
Manteo, night 15
Dare, Mashoes, 11 16
Columbia, Columbia, 11 20
Roper, Mackeys, 11 21
Plymouth, Plymouth, 11 22
Moyock, Memorial, 11 29
October
Chowan, Center Hill, 11 5-6
North Gates, Savage, 11 12
Gates, Zion, 11 13
City Road, night 14
First Church, night 15
Edenton, night 16
Hertford, night 17

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

September
Hemp, Tabernacle 7-8
Pittsboro, Mt. Zion, p.m. 8
Goldston, Goldston, night 8
Carthage, Carthage 14-15
Lillington, Lillington, night 15
Siler City, First Church 21-22
Glendon, Fair Promise, p.m. 22
Elizabeth, Trinity 28-29
Bladen, Live Oak, p.m. 29
October
Dunn, night 2
Roseboro, Roseboro 4
Haw River, Manns 6
Sanford, night 6
Stedman, Cokesbury 9
Jonesboro, Lemon Springs 10
Mamers, Woodside 11
St. Pauls, Barkers 12-13
Parkton, Parkton, night 13
Hay Street 16
Person and Calvary, Calvary 17
Fayetteville Ct., Camp Ground 18
Newton Grove, Newton Grove 19-20
Erwin, Lane 20

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

September
Ocracoke-Portsmouth, Ocracoke, night 5
Straits-Harlowe, Harlowe, 11 7
Beaufort, 11 8
Atlantic-Springfield, Summerfield, night 8
Mt. Olive Ct., Providence, 11 14
Snow Hill, Mt. Hermon, 11 15
St. John's, night 15
Jones, Trenton, 11 21
Centenary, 11 22
Hookerton, Rainbow, 3 22
Grifton, Grifton, night 22
Dover, Dover, 11 28
Newport, Newport, 11 29
Morehead City, night 29
October
Goldsboro Ct., Thompson's, 11 5
Pikeville-Elm St., Elm St., 11 6
LaGrange, LaGrange, night 6
Centenary, night, conference 7
Pamlico, Alliance, 11 12
Oriental, Arapahoe, 11 13
Riverside-Bridgeton, Bridgeton, night 13
Seven Springs, Piney Grove, 11 20
Pink Hill, Webb's, 3 20
Kinston, night 20
St. Paul's, 11 27
Mt. Olive-Calypso, Calypso, night 27

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

September
Franklinton, 11 1
Smithfield, night 1
Fuqua Ct., Fuqua, -- 8
Cary-Apex, Cary, night 8
Jenkins Memorial, night 9
Epworth, night 11
Benson Ct., Benson, 11 15
Clayton, Clayton, night 15
Princeton Ct., Fellowship, 11 22
Selma, night 22
Oxford Ct., Salem, 11 28
Oxford, 11 29
October
Central, night 1
Four Oaks, Sander's Chapel, 11 4
Lucama, Buckhorn, 11 6
Kenly, Micro, night 6
Millbrook, Pleasant Grove, 11 12
Bailey, Bailey, 11 13
Zebulon, Zebulon, 3 13
Edenton Street, night 15
Youngsville, Wesley, 11 18
Garner, Ebenezer, 11 19
Louisburg, 11 20
Louisburg Ct., Shiloh, 3 20
Tar River, Plank Chapel, 11 25
Creedmoor, Banks, 11 26

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

August
Rockingham, 11 18
Richmond, 3 18
Roberdel, 7:30 18
Laurinburg, 11 25
Caladonia, 7:30 25
September
Biscoe, 11 1
Troy, 7:30 1
Raeford, 11 8
Red Springs, 7:30 8
Aberdeen, 11 15
Maxton, 7:30 15
Piedmont, 7:30 22
Robeson, 11 29
Rowland, 7:30 29
October
Laurel Hill, 11 6
Lumberton, 7:30 6
West End, 11 13
Ellerbe, P.m. 13
Wadeville, 11 19-20
Mt. Gilead, 7:30 20
St. Johns-Gibson 23
Lumberton Ct., 11 27
Hamlet, 7:30 27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

August
Greenville, Jarvis Memorial, 11 11
Grimesland, 8 11
Washington, 11 18
Robersonville Ct., Arthur, 3 18
Wilson, 11 25
Bath Ct., Asbury, 8 25

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
THIRD ROUND

August
Seaboard, Sharon, a.m. 18
Garysburg, Oak Grove, 3 18

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

August
Tryon, 11 11
Saluda, 8 11
West Asheville, 11 18
Weaverville Station, 8 18
Brevard, 11 25
Rosman, Selica, 3 25
September
Leicester, Leicester, 11 1
Elk Mountain, Elk Mountain, 3 1
Marshall-Hot Springs, Marshall, 11 8
Central, 8 8
Mills River, Avery's Creek, 11 14-15
Hendersonville, 7:30 15
Candler, Snow Hill, 11 21-22
Acton, Asbury, 7:30 22
Black Mountain, 11 29
Swannanoa, Swannanoa, 3 29
October
Spring Creek, Antioch, 11 6
Acton, Asbury, 7:30 (business meeting) 16

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

August
Belmont Park, 11 18
Thrift, night 18
Calvary, 11 25
Wesley Heights, night 25
September
Bethel-New Hope, Bethel, 11 1
Unionville, Grace, 3 1
North Monroe, night 1
Poikton, 11 8
Marshville, Wingate, 3 8
Monroe, Central, night 8
Pineville, Harrison, 11 15
Waxhaw, Bonds, 3 15
Spencer Memorial, night 15
Morven, McFarlin, 11 22
Lilesville, Wade, 3 22
Dilworth, 11 29
October
Prospect, Trinity, Sat. 11 5
Peachland, Hopewell, 11 6
Ansonville, 3 6
Wadesboro, night 6
Weddington, Wesley, Mon. 11 7
Matthews, night 9
Chadwick, night 10
Duncan, night 11
Rural Trinity, Sat. 4 12
Myers Park, 11 13
Big Spring, 3 13
Brevard St., night 13
Hickory Grove, 3 14
Hawthorne Lane, 11 20
First Church, night 20
Pastors please have all nominations ready, written in triplicate.

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August
Lowesville, Salem, 11 17-18
Park Street, Park Street, night 18
Cherryville, Cherryville, 11 25
Cherryville Ct., Beulah, 3 24-25
Smyre, Smyre, night 25

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
FOURTH ROUND

September
Carraway Memorial, 11 1
Glenwood, night 1
Summerfield, Pisgah, 3 7-8
Stokesdale, Eden, 11 8
Park Place, night 9
East Greensboro, Mt. Pleasant, night 10
West Greensboro, Muir's, night 11
Bethel-Grace, Grace, night 12
Pleasant Garden, night 13
Randolph, Mt. Gilead, 11 14
Gibsonville, 11 15
Wesley Memorial, night 16
College Place, night 17
Liberty, Liberty, night 18
Ramseur, Franklinville, night 19
Jamestown, Oakdale, night 20
Uwharrie, Salem, 11 21
New Hope, New Hope, 2 21
Randleman, St. Paul's, 11 22
Cedar Falls, Central, 2 22
West Market, night 23
Centenary, night 24
Ashboro, ngiht 25
Coleridge, Concord, 3 27
Wentworth, Bethlehem, 11 28
Ruffin, Ruffin, 3 28
Main Street, High Point, 11 29
Highland, 2 29
Calvary, night 29
Proximity, night 30
October
Reidsville, night 1
Ward Street, Ward Street, night 2

MARION DISTRICT
Edwin O. Cole, P.E., 29 W. Fort St., Marion, N. C.
FOURTH ROUND

August
Rutherford College, Rutherford College, 11 18
Burke, Warlick's, 3 18
Table Rock, Oak Hill, 11 30
Old Fort Ct., Bethel, 11 31
September
Morganton, First Church, 11 1
Morganton Ct., Mt. Pleasant, 3 1
North Forest, N. Morganton, night 1
Old Fort, night 4
McDowell, Trinity, 11 6
Mill Spring, Maneas, 11 7
Broad River, Tanner's, 11 8
Bostic, Cedar Grove, 3 8
Ivy, Laurel, 11 13
Burnsville, Boring's, 11 14
Micaville, Bakersville, 11 15
Spruce Pine, Penland, night 15
Avery, Pisgah, 10 22
Elk Park, Cranberry, 3 22
Marion Ct., Pleasant Grove, 11 27
Gilkey, Mt. Hebron, 11 29
Forest City, night 29
October
Marion, First Church, night 2
Glen Alpine, night 3
Marion Mills, East Marion, 11 6
Cross Mill, Cross Mill, night 6
Spindale-Alexander, Alexander, 11 13
Pleasant Grove, 3 13
Cliffside-Avondale, Cliffside, night 13
Rutherfordton, 11 20
Henrietta-Caroleen, Caroleen, night 20

MOUNT AIRY DISTRICT
E. W. Fox, P.E., 189 S. Main St., Mt. Airy, N. C.
THIRD ROUND

August
Todd, 11 11
Jefferson, Zion, 2:30 11

Sparta, 2:30 17
Creston, 11 18
Laurel Springs, Chestnut Hill, 2:30 18

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

August

Concord Ct., Rocky Ridge, 11 Sat. and 3 Sun....10-11
Concord, Forest Hill, 11 11
Concord, Westford, night 11
Concord, Epworth, 11 18
Concord, Kerr Street, 3 18
Concord, Central, night 18
China Grove, 11 25
Landis, Shiloh, 3 25
Kannapolis, Trinity, night 25

September

East Spencer, Long Street, 11 1
Salisbury, Park Avenue, night 1
Salisbury Ct., Bethel, 11 8
Spencer, Central, night 8
Bethel, Bethel, 11 15
Mt. Pleasant, Friendship, 3 15
Concord, Harmony, night 15
Baden, Baden, 11 22
Gold Hill, Rockwell, 3 22
Main St.-Y.-R., Main St., night 22
Albemarle Ct., Tabernacle, 11 29
Salem, Salem, 3 29
Albemarle, First St., night 29

October

New London, 11 6
Albemarle, Central, night 6
Norwood Ct., 11 13
Norwood, night 13
Woodleaf, 11 20

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274.
FOURTH ROUND

August

Hickory First, 11 11
Hickory Ct., Bethel, 2:30 11
Highland, night 11
Statesville, Broad St., 11 18
Olin, Olin, 2:30 18
Race St., night 18
Ball Creek Camp Meeting, 11 25
Hickory, Westview, night 25

September

Elmwood, Knox, 11 1
Statesville Ct., Chapel Hill, 2:30 1
Race Street, night 1
Catawba, Hopewell, 11 8
Ball Creek, Friendship, 2:30 8
Mooresville, Central, 11 15
Mooresville Ct., Triplett, 2:30 15
Mooresville, Broad St., night 15
Taylorsville, 11 22
Hiddenite, Liberty, 2:30 22
Stony Point, night 22
Shepherd, Wesley, 11 29

October

Troutman, 11 6
Cool Springs, 2:30 6

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

August

Hayesville, Oak Forest, 11 10-11
Murphy Ct., Ranger, 3:30 11
Cherokee, Chapel Oak, 11 17
Murphy, 11 18
Andrews, night 18
Canton, 11 25
Fines Creek, Fines Creek, 3:30 25

September

Judson-Robbinsville, Judson, 11 1
Bryson City, night 1
Macon Ct., Mount Zion, 11 8
Franklin Ct., Iotla, 3:30 8
Franklin, 11 15
Highlands, Highlands, night 15
Waynesville, 11 22

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
FOURTH ROUND

August

Centenary, 11 18
Welcome, Midway, afternoon 18
Erlanger, night 18

September

Ogburn Memorial, 11 1
Forsyth, Mt. Tabor, night 1
Davie, Liberty, 11 6
Farmington, Bethlehem, 3 7
Central Terrace, 11 8
Oak Ridge, Sedge Garden, night 8
Ardmore, 11 15
Linwood, Linwood, afternoon 15
Walkertown, night 15
Cooleemee, night 18
Advance, Cornatzer, afternoon 21
West End, 11 22
Davidson, Good Hope, afternoon 22
Lewisville, New Hope, night 22
Lexington, First Church, night 25
Thomasville, Main Street, 11 29
Denton, Siloam, afternoon 29
Hanes-Clemmons, Hanes, night 29

October

Grace, night 2
Mocksville, 11 6
Trinity, Bethel, night 6
Kernersville, night 9
Thomasville Ct., Fairgrove, afternoon 13
Hiatt, night 13

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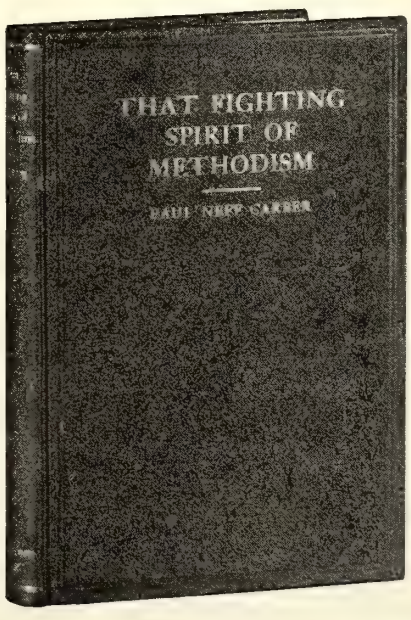
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In Memoriam

MORGAN—Clarence W. Morgan was born April 11, 1878. He suddenly and unexpectedly departed this life April 23, 1929. He was one of the most faithful, most loyal and most beloved members of the Tryon Methodist church. At the time of his death he was one of the trustees of the church property. He was a most useful member of his church and his departure leaves a vacancy that cannot be easily filled. C. B. Newton.

CAMP—Mrs. Mary Clementine Morgan Camp died at her home near Liberty church, Salisbury, N. C., Route 9, July 1, 1929, after a brief illness of a few weeks. Aunt Clementine was about 75 years old. She was loved by everybody. We wish to express our deep sorrow at the death of our auntie. She had a smile and a word of cheer for everybody. Just to be in her presence was a sweet benediction. We bow in humble submission to the will of the Father whom she loved so well. We miss her, but her loss is her gain. God be with us till we meet you again.

A Niece.

DAVIS—Joseph Davis departed this life August 3, 1913, being 58 years old. He professed faith in Christ while he was young and joined Caul Creek church. Later he moved his membership to Panther's Creek church, where he remained a faithful member till God called him home. He leaves a widow and eight children and a host of friends and relatives to mourn the loss of a good neighbor, a kind husband, an affectionate father and a true Christian. We feel that the whole country and community has lost a hero as well as the family.

Laura Day Davis Rogers.

PINER—Esther Piner was born March, 1861, died June 17, 1929, age 61 years. Her husband preceded her to the happy land 38 years ago. She joined the Methodist Springfield church in Williston, N. C., quite young and lived faithfully to the end. She leaves two sons, Rudolph and Warren Piner; four grandchildren and one great-grandaughter; four brothers, Tom, Dolphus, Zelph and Ervin, all of Williston, N. C. The funeral service was conducted by the pastor, assisted by Rev. E. W. Downum, Straits, N. C., and Rev. R. W. Barfield, Newport, N. C. We laid her to rest in the old family burying ground. W. T. Cheek.

STANCELL—Entered into rest from her girlhood home in Murfreesboro, N. C., in the early morning of April 25, 1929, Alice Vaughan Stancell, widow of Robert Henry Stancell, M. D., late of Northampton county, and daughter of the late Col. Uriah Vaughan and Sarah Jenkins Vaughan of Murfreesboro, N. C.

Born into a home of refinement and surrounded by a deeply religious atmosphere, she early connected herself with the Methodist church, teaching in its Sunday school and serving for many years as its faithful organist.

A woman of splendid health and vitality herself, she was touched in a really extraordinary way by the sickness and suffering of others. It seemed a privilege for her to nurse the sick, minister to the aged, and contribute to those in need.

Several years of her young womanhood were devoted to the care of an invalid sister and to rearing her small son, after his mother's death giving him a selfless and touching devotion.

She was the champion of those whom she felt were downtrodden and oppressed, or who seemed to have failed in the battle of life.

During the lifetime of her husband, a well known and much beloved "doctor of the old school," their pleasant home in Northampton county was the center of gracious hospitality, offering its welcome to a large circle of relatives and friends.

But time takes its toll and sorrow leaves its scars upon the stoutest hearts. After a vigorous life, lived usefully and well, her strength began to fail. One by one the duties and activities of the life she loved had to be relinquished, and for several months she was a patient invalid. So she passed from the home in which she was born "To where beyond these voices there is peace."

"Into that great ocean to which humanity ceaselessly flows, we carry only spiritual values, and such a value truly is the sacrifice of one's life in the fulfillment of daily duty." B.

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid Society of the Methodist Episcopal church, Hillsboro, N. C., wish to pay loving tribute to our dear friend and coworker, Miss Maggie Forrest, whom God in his infinite wisdom and love called from her bed of suffering to life eternal on July 9, 1929. Therefore be it resolved:

That we acknowledge the wisdom and goodness of God in granting her many years of loving, loyal service in the church before calling her to her reward.

That we express our heartfelt sympathy to the bereaved family, especially the devoted sister, and we pray that our heavenly Father will heal the wound his loving hand has made, with the sure promise of a happy reunion in heaven.

That copies of these resolutions be provided for the bereaved family, the press and the minutes of our society.

Mrs. J. F. Turner,
Mrs. J. R. Roach,
Mrs. J. J. Ward.
Committee.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom has seen fit to call to her reward our co-worker, Mrs. Martha Garris. Therefore be it resolved:

First, We, the members of the Woman's Missionary Society of Stantonsburg M. E. church bow in humble submission to God's will.

Second, Our society feels the great loss of a faithful and willing worker.

Third, We express our heartfelt sympathy to her bereaved ones, having the assurance that their loss is her gain.

Fourth, That a copy of these resolutions be recorded in the minutes of the society, a copy be sent to the North Carolina Christian Advocate, and a copy to the family.

Mrs. R. M. Whitley,
Mrs. I. T. Poole,
Mrs. H. H. Powell.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Zion M. E. church of Morganton circuit are called to mourn the death of Mrs. D. A. Pope of Drexel, N. C. With sorrow we bow in submission to God's will and express our deep affection in these resolutions:

First, That we as a society will miss her ready help and faithful attendance at our meetings.

Second, We extend our sympathy to her bereaved husband and children.

Third, That a copy of these resolutions be recorded in the minutes of the society, a copy sent to North Carolina Christian Advocate and a copy to the family of the deceased.

Mrs. S. M. Asbury, Pres.
Mrs. Alex. Abernethy,
Mrs. J. L. Page.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Steele Street church, having lost one of its loyal and devoted members in the death of Mrs. Ida Campbell Cole on May 7, 1929, offers in sincere love and respect for her memory these resolutions:

First, Though we miss her presence, her aid, and her co-operation, we shall strive to say "Thy will be done."

Second, That the influence of her loyalty, her faith and her Christian character will remain with us and be an inspiration to all who knew her.

Third, That her loving and cheerful service as former president and loyal member of our society will always stand as an example of a truly Christ-like spirit.

Fourth, That we extend to her husband and relatives our sincerest sympathy and pray that the comfort and blessing of our heavenly Father may rest upon them.

Fifth, That a copy of these resolutions be recorded in the minutes of the society, a copy be sent to her husband, to the North Carolina Christian Advocate, and to the Sanford Express.

Mrs. Paul J. Barringer,
Mrs. W. R. Makepeace,
Mrs. M. C. Reeves,

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Trinity Methodist church, Elizabethtown, wish to express our deep sorrow in the death of Mrs. Margaret Ann Biggs, wife of Rev. G. H. Biggs, which occurred June 23, at Laurel Hill, N. C.

During Mr. Biggs' pastorate at Elizabethtown, which began in 1913, Mrs. Biggs organized the members of the Laides' Aid of Trinity Methodist church into a missionary society and became its first president.

She was the ideal wife of a circuit rider and was always tireless in her efforts to serve her large family and her church.

We, the members of this society offer these resolutions:

First, That we bow in humble submission to God's will, thanking him for the godly life she lived and the Christian example she has left for us to follow.

Second, That our hearts go out in tender sympathy for the bereaved husband and children, reminding them in their great sorrow that they have the assurance that their loss is her eternal gain.

Third, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, and that a copy be recorded in our minutes.

Mrs. Edgar McCulloch,
Mrs. Miles Cashwell,
Mrs. Mattie L. Clark,

WORTH—Rachel Henly Worth, who died May 30, 1929, at her home in Pilot Mountain, aged 89 years, was born in Randolph county February 18, 1840, the daughter of Nathan and Ruth Dicks Henly. She was married to Dr. David Worth of Alamance county in 1872.

She was a birthright member of the Friends church, where she held her membership for several years. Later she with her husband united with the M. E. Church, South, at Pilot Mountain, where she held her membership until her death. She loved her church and stood by it loyally. It was always a joy to visit her, to be cheered by her joy-filled spirit and good humor. She was kind and sweet spirited. Often she was silent and unassuming. She was a faithful and enthusiastic member of the Woman's Missionary Society. The young people's society is named the Rachel Worth Society.

She died strong in the faith that Jesus saves. Like a tired child going to sleep she slipped away to be with God. Truly a good woman has gone to her reward.

J. A. Howell, P. C.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, AUGUST 15, 1929 Number 33

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Gipsy Smith on Home Religion

THE man who stands first among the present day evangelists of the world in speaking before the recent Methodist conference in Bristol, England, uttered the following arresting sentences:

Gipsy Smith alluded to his recent experiences when conducting a united mission in a new hall in Unitarian Boston, with a seating capacity of 20,500. A number of ministers and professors came to him and asked what they must do to bring in a revival of religion in the city, and his reply was. "Begin with yourselves in your homes." The Gipsy went on to plead with all preachers so to live the Christian life in their homes. He had been staying in the saintly Ledger Pawson's home, and the son, a brilliant university professor, said to him, "The man I would rather hear in the pulpit than any other is my father." That was the way to hold the young people. If they respected their parents' profession of religion, they would never go far from the church. The speaker said he was tired of hearing the young people of today libelled. They were ready to respond to reality. Who were the folks who went to Swanwick and stayed till closing time? What about the tens of thousands in the Student Christian Movement? A Salvation Army commissioner, who dealt with cadets, told him recently that during the last two years nearly ten thousand young people had offered themselves to become officers in the Salvation Army, ranging from university students downwards. Young people detested the caricature of religion, and so many Christian preachers were not like their Lord! So many of them were irritable and hard to live with! They were so beautiful in the pulpit, they ought never to leave it, and so otherwise out of it they ought never to enter it! "If we can't pray with our own children in the home to lead them to Christ," Gipsy Smith exclaimed, "then God help us!"

ADVOCATE CAMPAIGN NOTES

The Work Does Not Stop

This is mid-summer with its heat, and vacation time with its consequent let up in many activities, but the Advocate campaign goes right on in gratifying fashion. And we do not expect to stop till practically all the charges have found a place on the honor roll. The great majority are already there and each week the minority dwindles in a manner which assures us that it will soon be but a fragment. Let subscribers keep an eye on the label of their papers. If behind be sure to send in renewal. The condition of subscription list improves each week. Let the good work go on.

Rev. T. V. Crouse

Rev. T. V. Crouse puts Mills River on the honor roll. In fact he puts every charge that he serves on the honor roll. He is one of the level-headed, straightforward sort of men who drives ahead without any flourish of trumpets, but all the while is doing business for the King. His fourth year on a charge is invariably his best, and when he has gone to another field the people talk about their former pastor for years to come, and they are only words of appreciation.

Rev. F. O. Dryman

Dryman has the Southern Assembly on his hands at the Lake. But with all that is going on in the "Summer Capital of Methodism" he finds time to put Clyde-Junaluska charge on the Advocate honor roll. Few pastors are so favorably situated as F. O. Dryman, who is in touch with so many interesting people and events during the summer months, and he is the sort of man that will profit thereby.

J. R. Reagan at Stumpy Point

One need not be told that Stumpy Point is down east. It also suggests a section where there is more water than land. But the Methodists are at home on the deep waters as well as the high hills. Brother Reagan is looking after the Methodists committed to his care. He is not a member of the annual conference, but he goes on the honor roll of the Advocate all the same.

H. C. Brackett

Brother Brackett is another "supply" who puts his charge on the honor roll. He has joined that procession over in the Marion district which is marching to conquest. The "Betsy" may get there before the Marion, but the message sent ahead will be, "Tell all the saints that we are coming."

W. A. Barber

Whether a business man, a Methodist steward, an Epworth League secretary, or a Methodist pastor, we have learned to count on W. A. Barber to the full limit. The writer, as elder, nominated him for his first charge and he made good in every particular, as we expected, and he continues as he started. His going on the honor roll was a mere incident in the events of the Spindale-Alexander charge.

A. C. Kennedy

Brother Kennedy is a good shepherd of the flock at Shepherd. This young pastor who gives a good account of himself wherever he goes is on historic ground at Shepherd. It used to be called "Shepherd's Cross Roads," being the place where two ancient highways crossed. It was the location of the second camp meeting in all the world. The first was in Lincoln county. These camp grounds were established several years before camp meetings began in Kentucky. The Presbyterians joined in these first camp meetings and it was to their loss that they withdrew. This young Methodist preacher who is holding revivals, ministering to the flock, and putting the Advocate in the homes of the people in this historic territory, is in the true apostolic succession.

Rev. R. P. Fikes

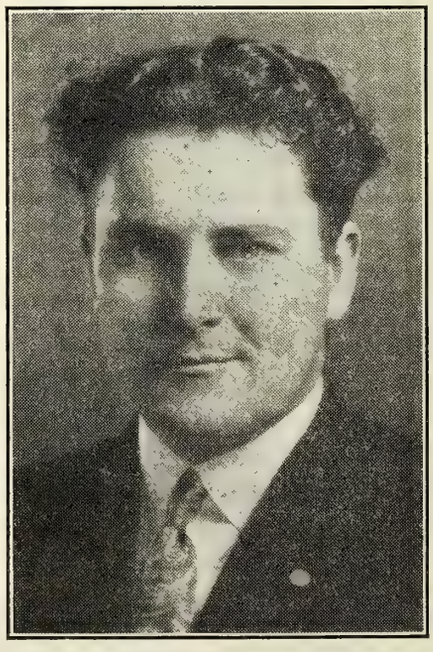
At the district conference Brother Fikes said, "he thought he would," and now he has "done gone and done it" and Broad River is sitting perched on the honor roll. This is his third year on that charge, which is the hardest year for any pastor on any charge, but this brother is doing business over there as if a beginner with everybody on the alert to see and hear the new preacher.

H. C. Ewing

Some pastoral charges offer decided advantages over others. But none of them as a field for ministerial service that will abide can equal a good country circuit with a host of children and young people in its churches and adults which constitute the salt of the earth. H. C. Ewing is pastor of just such a charge. He has a job that any man may covet if he wishes his life to count in the service of the Master. And the report is abroad that this itinerant is rendering fine service at Conway. That charge goes to the roll.

Rev. J. C. Umberger

J. C. Umberger does not keep watch on the Rhine, but he keeps watch on the French Broad at Marshall and Hot Springs where that river breaks through the Great Smokies and where many young itinerants in former times have been broken to circuit rider harness. The roll call would be long and interesting. But that section has reached the day when it commands men of experience like Brother Umberger. Those people should be happy that ecclesiastical fledglings no longer try their wings on them now as they did in other years. Brother Umberger is on the roll of honor and has just been through some great revival meetings.



Rev. C. D. Barcliff, Jr.

Has won five stars in the Advocate campaign at East Roxboro and Longhurst.

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Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, AUGUST 15, 1929 Number 33

Classes of every variety are found connected with our churches in town and country. Is there any good reason why every church should not have a class for parents?

In the good book we read of an honest farmer who set his heart on bigger barns. Hay and fodder and dry clover were food for his soul. Farm horses and dairy cattle were his delight. We are inclined to think that hay and fodder and dry clover are all right if a man does not feed his soul upon food that is for horses and cattle. God called him a fool. Some of us would have called him a prosperous farmer.

Certain newspapers and men in official position—as well as numerous private citizens—who discount the present efforts to enforce the prohibition law and to bring in world peace would do well to remember that the heart of America is sound. The great majority of our people are against liquor and against war. They will not stand for those who favor the rum trade or the increase of armaments. Tactics of obstruction cannot win. Liquor and war are outlaws.

Our fears at the present time are not fears of witches, or ghosts, or prospective earthquakes, but it is a fear of men. We talk glibly of standing up before majorities and telling them what they ought to do, but when the time comes to stand and talk to that majority we hide out and keep still till the social storm blows over. Chas. E. Jefferson at this point says: "Science has taken away our fear of nature, but science has no power to take away our fear of men. We are today more afraid of men than ever. We crouch before individuals, and we cringe before groups. We dare not stand up against public opinion, even when it is perverted and degraded. The social pressure has never been greater than today. Many forces are at work to make us think and act alike. Only a man of independent mind and tenacious will is able to stand upon his feet."

Will Rogers talks fun, but he has a fine way of talking truth also. Will says: "Yes, sir, I've traveled this country up and down and over and across, and talked with all sorts of people, and I tell you laughs won't change the prohibition laws. It will be many a day before the Eighteenth Amendment is repealed. The drawers can draw, and the scribblers can scrib, and us jokers can joke and the people will laugh like they did last fall. But they'll laugh with the wets and vote with the drys."

Here is the same old story that we have heard from the days of the pioneer: "I have just come home from New York greatly depressed. While there I called on five men who are nationally and internationally known and every one came from the country or from a small town—one from Helena, Montana; another from Butte, Montana; another from a village in Illinois; another from a small town in Missouri and another from a little village in Massachusetts. Not one of them came out of the vast multitudes that walk up and down Fifth Avenue and Broadway or any other great city."

An evening prayer: We beseech thee, Lord, to behold us with favor, weak men and women subsisting under the covert of thy patience. Be patient still; suffer us yet a while longer with our broken purposes of good, with our idle endeavors against evil, suffer us a while longer to endure and (if it may be) help us to do better. Bless to us our extraordinary mercies; if the day come when these must be taken, brace us to play the man under affliction. Be with our friends, be with ourselves. Go with each of us to rest; if any awake, temper then the dark hours of watching; and when the day returns, return to us, our Sun and Comforter, and call us up with morning faces and with morning hearts—eager to labor—eager to be happy, if happiness shall be our portion—and if the day be marked for sorrow, strong to endure it. Amen.—Robert Louis Stevenson.

The Country Preacher

These summer months find the preachers in charge of country churches busy with their revival meetings. By day and by night, the people are gathered together for song and prayer and sermon. In many places it is the big occasion of the year. Though with some the occasion means little and is of slight consequences in the life of the community, this is not the rule. The revival is a time of serious purpose and of great religious intensity. The sermons deal with the essentials of life and salvation and the songs and prayers are vibrant with emotional fervor. The voice of the prophet is heard and the sense of God's presence is realized. Men are made to face anew the issues of life as they are caused to stand again at the bar of conscience; the young are impressed with the reality of religion and the importance of salvation; and the community life is brought to higher standards of moral conduct. The preachers lead in this and, in so doing, they make a wonderful contribution to all that goes into the uplift of state and nation.

"It is to these rural districts that we are to look in large measure for the bone and sinew of our country," said Mr. J. B. Duke in his Indenture providing for the Country Church. The man who fills the largest place and makes the biggest contribution to the people of the country church is the faithful and devoted preacher who faces fearlessly and without reserve the issues of life and death in doing the work of God. Many frequent mountain and seaside resort, but these men are busy in the country churches leading in the annual revival. They are advocates of decency, straight living, high character and a religion without sham or pretense. They stand for righteousness and temperance and a judgment to come. They compromise not with men or devils. They are giving their lives for the welfare of the people and for the coming of the Kingdom.

Whenever politicians or other designing men undertake, for the sake of personal advantage, to lower the standards that make for temperance and righteousness, these apostles of the highest and best are ready to oppose. The abuse oftentimes heaped upon the faithful preacher because he refuses to be a party to political expediency deserves the censure of all good and true men. Fortunate are we in North Carolina to have a ministry devoted to the people and eager to advance every good cause. All honor to the men who these hot days are busy in every community calling sinners to repentance and urging the saints to higher living. Hats off to the country preachers who are bringing in a better day! They are worth more than whole brigades of would-be reformers. They pray for and with the people; they know God.

Edison's Successor—Genius Has No Successor

Wilbur B. Huston of Seattle, son of Bishop Huston—the preacher's son scored again—has been chosen to become Edison's successor. According to the examination that this sixteen-year-old lad passed with highest score he is the brightest American boy. And the lad is now to be trained in one of the big schools of the country and further prepared for his life's task.

This bright boy and good boy, too, has suddenly been plunged into the limelight where the white heat of an undue publicity beats upon him, which is unfortunate for the youth, since obscurity is much more conducive to budding genius than prolonged interviews by newspaper writers who seek to know how it feels to be the brightest boy in America and to have a magnified sense of his own importance thrust upon him by front page headlines in metropolitan dailies and full page stories of the marvelous lad who is to succeed Thomas A. Edison.

Perhaps this is the best that Edison can do in securing someone to become his successor. But Edison will have no successor. Genius never does. It is a law unto itself. It is not determined by measurements in decimal fractions or through the scrutiny of examination papers. Neither is its approach heralded by the blare of trumpets. Genius has a great way of taking the world by surprise. Its presence is not known until some mighty worker awakens the world from a long sleep.

The entire country has been apprised of the interesting fact that Wilbur Huston is the brightest of all boys at sixteen and that he is to become the successor of America's greatest genius. But at the age of sixteen John Bunyan could not read a word and in after time his wife was to teach him to read as they passed the early years of their married life within the little thatched roof cottage in Elstow. At the age of sixteen Bobbie Burns was the unlettered plough boy of Scotland. William Shakespeare at sixteen was only the carefree lad of a country village more interested in Ann Hathaway,

the village belle, than he was in literature, or in ancient Oxford 46 miles to the east of Stratford.

But because of what they did and not of what they were going to do, the world will not forget these obscure boys who had no predecessors, no prestige, and no successors, either in lineal descent, or by the choice of wise men set apart for the impossible task of selecting genius.

"Behold the Dreamer Cometh"

These words were first spoken in scorn of Joseph by his wicked brothers. Many of the great terms of history were spoken first in derision. The followers of the Nazarene were first called Christians at Antioch, but the term was in derision. Protestants were first so called in scorn. "Methodists" was a derisive epithet applied to Wesley and the members of his "Holy Club" at Oxford. The people filled their own mouths with laughter when they first named the "Quakers."

But these words have been redeemed from reproach and are today terms of honor. Just the other day the Archbishop of Canterbury took the words first applied to Joseph in scorn and applied them as the highest terms of praise to Sir Robert Baden-Powell, the founder twenty-one years ago of the Boy Scouts.

The archbishop with Sir Robert by his side in Arrowe Park, England, and 30,000 scouts about him said:

"Today behold this dreamer cometh, and he comes not alone but with the comradeship of nearly 2,000,000 boys belonging to 41 countries. His dream has become the world's reality. May I not dare say to him before you all, 'the Lord is with thee, thou mighty man of valor; and pray that God's blessing in fullest measure may be upon him and upon the world-wide company in which his dream has been fulfilled."

The Advocate This Fall and Winter

The autumn approaches with its consequent quickening in all lines of human activity, and we are eager for the Advocate to join in this general advance during the fall and winter, even excelling all former records. We desire especially to increase its efficiency as a news bearing agency of the church. While it will continue to be an organ of opinion with definite convictions as to what Zion ought to do, we want above all to report what our church and other churches are doing, with especial emphasis upon the news in North Carolina which is our particular field. We desire, also, to increase the number of cuts carried each week.

All this is easier said than done, and in order to reach the goal set for the Advocate it will be necessary to have the united support of the pastors and other church leaders in our territory. Send us the news—"all that is fit to print." Put it in a paragraph if possible. A post card is an admirable instrument to convey news items for a church paper. The great majority of people read short paragraphs, a small minority even begin a full page or half-page story.

The great words in this age of autos and airplanes are "boil it down," " boil it down," "boil it down."

Let us have the news. All together for a church paper that carries all the news!

High Praise for the Public School Teacher

In striking contrast to the careless talk that one frequently hears concerning our hard-worked and in the main faithful and devoted school teachers are the weighty and well considered words of the President of the United States when he says:

"The public school teacher cannot live apart; he cannot separate his teaching from his daily walk and conversation. He lives among his pupils during school hours, and among them and their parents all the time. He is peculiarly a public character under the most searching scrutiny of watchful and critical eyes. His life is an open book. His habits are known to all. His office, like that of a minister of religion, demands of him an exceptional standard of conduct. And how rarely does a teacher fall below the standard! How seldom does a teacher figure in a sensational headline in a newspaper! It is truly remarkable, I think, that so vast an army of people—approximately eight hundred thousand—so uniformly meets its obligations, so effectively does its job, so decently behaves itself, as to be almost utterly inconspicuous in a sensation-loving country. It implies a wealth of character, of tact, of patience, of quiet competence, to achieve such a record."

All the evils of the world are caused by a wrong conception of God, or by wrong conduct toward him.—S. Stephen McKenney, D.D.

People and Things

Rev. Charles P. Bowles has been appointed to the Swansboro charge to fill out the year. His postoffice address is Swansboro, N. C.

Rev. H. C. Ewing assisted Rev. R. R. Grant in a meeting last week on the Seaboard circuit. It is fine to hear of the many good meetings being held.

Rev. J. B. Fitzgerald and his people at Rural Trinity, Charlotte district, are completing a new $20,000 church. The church will be free from debt and ready for use as soon as the pews arrive and are put in place.

Rev. T. V. Crouse says that all is going well on the Mills River charge. There have been good meetings and 15 have been added to the church, with others to join and one meeting to hold yet.

Our zone check-up meeting at Hertford is changed from Monday, September 2, to Tuesday, September 3. This means a change of one day only, but it means a much more convenient time for the laymen of the district."—O. W. Dowd.

"Mr. and Mrs. Samuel Doak Hall announce the marriage of their daughter, Mary Irene, to the Reverend Lemuel Wilson Colson, on Wednesday, August seventh, nineteen hundred and twenty-nine, Asheville, North Carolina."

Rev. R. F. Munns is enjoying his vacation by making himself useful. He has preached 17 times. Much of this was in a successful revival at Parker's church on the North Gates circuit assisting Rev. B. O. Merritt. Brother Munns preached last Sunday evening for his old parishioners at Gatesville. This was a thoughtful sermon, aptly illustrated and effectively delivered.

"On August 10 we closed a very successful revival at Hopewell church on the Catawba circuit. The pastor was assisted by Rev. J. C. Brown of Kannapolis. The pastor preached at the morning service and Brother Brown at night. The church was greatly revived and several were added to the church. The great event of the Catawba circuit is Balls Creek camp meeting, which begins Wednesday, August 21, and continues through the fourth Sunday."—B. Wilson.

The meeting for Grace Chapel, Dudley Shoals circuit, began on third Sunday in July. The one expected to do the preaching did not come. Every sermon but one was preached by the pastor, E. J. Poe. The meeting lasted eight days. One of the teams of the Stephens evangelistic club of Statesville came and did fine work at one service. Brother Jeff McLean of Troutman had charge of the singing and did excellent service. There were 28 or 30 conversions and reclamations. Six have joined our church.

"We are in our second year at Webster, and feel that we are among some of the finest people we will ever find, or that there is to be found. We admire our location, the geographical situation, and the people. Since we have been here the people have been constantly sharing their good things with us, and these have climaxed into the old time poundings twice. We have just closed our first revival for the year which was held at Wesleyanna. God was with us in great power. The pastor did the preaching as best he could. The Baptist friends of that community worked with us faithfully. We received 16 into the Methodist church on profession of faith. There will be five to join the Baptist church."—F. W. Kiker.

"We are now in our second meeting on the Cool Springs charge. We had a good meeting at Providence and are now in a good meeting at Rose Chapel. We have a great circuit over here. These good people are appreciative and we are expecting to have a one hundred per cent report on finances at the approaching conference, and also a good report on the spiritual state of the church."—Oakley.

"We have just closed our revival at Macedonia, Cary-Apex charge. Brother H. R. Ashmore of Lucama did the preaching for us. Brother Ashmore won for himself a warm place in the hearts of the good people at Macedonia. His sermons were all helpful and instructive. We had large crowds and much interest was manifested. Several will take the vows of the church Sunday week at the regular appointment."—F. B. Joyner.

Rev. J. B. Tabor in the chronological roll of the Western North Carolina stands second from the top among the active men of the conference. But he toils like a young itinerant just beginning the work as the following shows: "Am in a meeting at Liberty; interest good. This is the fifth meeting; one more to hold. Am preaching twice each day. Close one meeting Saturday night; begin another next week. Will go next week to Pleasant Grove to assist my son." Can you beat it?

These are busy days with Rev. G. W. Fink on the Linwood circuit. Church building, revival meetings, and dedication of a new church seem to be the order of the day. To be a bit more specific, the revival at Tyro closed July 30 with a number of additions to the church and a new Epworth League organized. The new church at Linwood is to be formally opened the first Sunday in September. The revival began at Cotton Grove last Sunday and the new church at Tyro is to be dedicated the first Sunday in October.

"Our church at Oxford is planning a week's reopening program during the week of September 15, with an outstanding layman or minister present each evening of the week for a special address, the entire program to be announced later. But Dr. Poteat will shoot the firing gun on Sunday night, the 15th, and Bishop Mouzon will echo on the 22nd. Any former pastors will be made our guests during all, or any time of this week, especially on the big Sunday, September 22, and all former members of the Oxford church are asked to be our guests on Sunday, the 22nd, general fellowship Sunday."—Edward J. Rees.

Two interesting occasions are scheduled for western Guilford on Sunday, August 18. Dr. W. T. Whitsett of Whitsett, N. C., the county historian for Guilford county at 11 a. m. will deliver the historical address before the annual gathering of the Osborne family association than in session at Center Quaker church in southern Guilford, and will also maka at 2 p. m. of the same day the memorial address before the Wheeler family association at Deep River Quaker church, near High Point. Both of these occasions usually attract large crowds, and the very interesting exercises planned for this year are expected to make the two gatherings of more than ordinary importance. All relatives and friends of these two large families are invited to be present this year at these respective places. Much interesting new material has been found, and will be given this year in these two addresses.

"We have just closed a meeting at Bethel church on Bethel-New Hope charge. Much good was done. There were 16 professions and reclamations and the church was greatly revived. The Lord was with us and wonderfully blessed us. The preaching was done by the pastor. This week we are in a meeting at New Hope and we ask the prayers of the people of God."—Vero R. Masters, Pastor.

"We closed a meeting of a week's duration at Bethlehem week before last and one at Prospect last week. We were indeed pleased with the results in both cases. The young people rendered valuable service at both of these meetings. The young people of these two churches are being organized into a band of Christian workers. They have indeed been of great service to the pastor."—J. W. Kennedy.

"Rev. J. C. Wooten and I with Conrad Plyler, Leon Russell, C. E. Vale, and Bro. W. T. Roberts, one of my stewards at New Sharon, returned home Friday night from Little River, S. C., where we spent a few days fishing and having a general good time. We camped and did our own work. I was chief cook and no one was poisoned; all the boys helped and we got along fine. Those three boys made themselves useful and greatly relieved the burden on all. Conrad is a fine boy. The day we went outside most of us got seasick, but I think Conrad escaped." —A. J. Parker.

The annual Cheek-Stinson family reunion will meet this year with T. C. Cheek, Gibsonville, N. C., on August 25. All members of the Cheek and the Stinson families, their kindred, and their friends are invited to be present. There will be special music, good addresses ,and other interesting features. Those interested are asked to be present, and bring baskets to join in the general picnic dinner. Gibsonville is easily reached from every direction over hard surface highways. The day is expected to attract a large crowd, and the occasion promises to be a very enjoyable one to all who attend.

More than 12,000 white boys and girls graduated from the public high schools of the state at the end of the year just closed, it is revealed from tabulations completed and released today by the state superintendent of public instruction. A total of 12,145 finished this year and 11,278 the previous session, or an increase of 867 graduates during a year's time. Of the total number of pupils who graduated this past year, 7,795 were from rural schools and 4,350 from special charter or city schools. The year 1927-28 there were 7,074 rural and 4,245 city graduates of white high schools.

"We have just closed our first revival on the Hemp charge at Mount Carmel church with very gratifying results. Brother H. L. Davis of Lakewood, Durham, who is one of our home boys, did the preaching. Brother Davis preached the gospel in a simple, straightforward way and yet with convincing power. Nine precious young people were taken into the church and two are to join elsewhere. We also had a number of rededications. We have many reasons to believe this was a good meeting and that Mount Carmel church is greatly strengthened as a result of this meeting. When the Gospel of Jesus Christ is preached in a simple, straightforward way and with convincing power, by a disciple who is true both in word and example, there is going to be results, for humanity in its essential qualities is the same today as ever before. May God give us more men who are willing first to live the Christian life and then lead others in that way of life."—Lester A. Tilley, P. C.

The Reverend Dr. Edward M. Deems, who was chaplain of Sailors Snug Harbor at New Brighton, Staten Island, New York, from 1909 until his retirement two years ago, died August 7, 1929, at his home, 139 Cassidy Place, New Brighton, in his seventy-ninth year. His wife, two daughters and three sons survive him. Dr. Edward M. Deems, the son of Dr. Charles F. Deems, was born in Greensboro during the time that Dr. Charles F. Deems was president of old Greensboro Female College. Dr. Charles F. Deems, who afterwards became pastor of the Church of Strangers of New York City was president of Greensboro College during the period 1850-1854.

Rev. H. C. Ewing is having a good and progressive year on the Conway circuit. The stewards meet all obligations each quarter, the parsonage is being worked over without by the men and within by the women of the several churches, and the pastor is in the midst of good revivals. Last Sunday we had the privilege of being in the Sunday school at Conway, of preaching at 11 at Providence and of attending the Sunday school in the afternoon at Milwaukee. This is one of the best country churches we know built of brick with ten apartments and class rooms. The enrollment is 312. Some real work is being done with and for the children. This is one of the best circuits of the conference with vast possibilities.

"On the first Sunday of September at 4 p. m. we are planning to lay a cornerstone for Marvin Chapel M. E. church. This church was organized just forty-eight years ago, and a little structure 26x40 of all lumber was built at that time and the church has not kept pace with the community; but now we have plans and the contractors have the structure under roof for a modern brick veneer $10,000 church with departmental Sunday school rooms. Our plans were drawn by the Board of Church Extension at Louisville, Ky. I understand that we are to have one of your papers in our cornerstone, and we will very greatly appreciate it if you give us a little space in an issue just before this so that we may have it as a part of the records of the church."—Ira G. Shamel.

"A revival meeting at Wesley's church on the South Camden circuit closed Sunday after running through one week. Rev. H. B. Baum, the pastor, preached. Miss Ruth King of Whitakers, who is a graduate of Louisburg College and a good soloist, was in charge of the singing. The results of the gospel messages brought by Brother Baum and the messages in song by Miss King were very gratifying. There were five additions to the church, four by profession of faith and one by certificate. We feel that the seed sown will bring forth an abundant harvest. Brother Baum is a young preacher who has a great future, and the people throughout the bounds of the circuit are beginning to find this out."—W. H. Burgess.

Rev. M. S. Kincheloe writes: "I am attending the school of religion here. Having a fine time but kept busy with studies. Carolinians don't support Junaluska as they should. One of the finest places I have ever seen. The Uwharrie circuit has had some good revivals this summer and is expecting to finish out the year with a good report. On the fifth Sunday of June Brother Ireland came to Oak Grove with the singers of West Market and gave us an excellent program of worship in sermon and song. In the afternoon a good laymen's program was put on under the direction of the lay leader, Prof. S. A. Cooper. The good dinner was not the least attractive of the day. Mr. S. L. Davis of Wesley Memorial gave his interesting address on the Holy Land at Tabor, July 7, at their home coming."

The Romance of Usefulness

By D. E. Martin, Ph.D.

IN a church with a membership of about twenty-three hundred there is usually a somewhat extended list of those classed as shut-in folk.

Under direction of the pastor, I was asked to visit some of these people who do not so often get to the services and love to hear what is going on. Coming to one home where a father lives with his son, I was told that he would be found in his workshop behind the house.

Entering the shop I saw a man fully six feet in height standing before a lathe, with a hood over his face to protect him from the dust.

As I entered he removed the covering and closing down the machinery began to talk. From our conversation I discovered that he was manufacturing walnut bowls. These bowls, made of seasoned walnut timber, might be described as similar in form to the ordinary bon-bon box only somewhat larger and without a cover, and when finished according to the cabinet maker's art presented a quite attractive piece of workmanship. I said to him, "What are you making them for?"

He then handed me a finished article and said, "On the inside of the bottom you will find in gold letters the words, 'O Eternity' followed by a question mark. On opposite sides of the exterior, also in gilt, are indicated two scripture passages, viz: John 1:12, and John 3:16." Then he further said, "To anyone who will memorize these two texts, together with 1 Corinthians, chapter 13, Paul's great paean of love, I give one of these bowls. They are really gospel messengers." The same principle as is embodied in the tagging of wild geese by Jack Miner, the celebrated naturalist who places aluminum bands on the legs of geese, each band bearing a text of scripture.

Then I said, "Do you know how far these bowls have gone?" He waited a moment and then answered, "I have sent them to the United States and South America, to various parts of Canada, to London, England, and to Poland."

He had touched at least three continents and the British Isles. Then I ventured, "How old are you?" and he responded by saying, "Guess." To be safe, I said "Seventy," and he replied, "Guess again." Then I said "Seventy-two," and then he said, "Guess again." And so we went on by stages of two years till finally I said "Ninety-two." Then he closed the inquiry by saying, "I am in my ninety-third year," and there he was busy some considerable part of every working day of the year.

But this is not all for I soon ascertained that this remarkable shut-in was doing his work under serious handicaps, being practically blind with hearing almost gone. Perhaps one of the most surprising things of all is that he teaches a Bible class every Sunday in one of the largest churches of the city.

Why does not this interesting veteran settle down in some cosy corner of his son's beautiful home and take life easy?

The only answer I can find is that he has been caught up by the Romance of Usefulness. That is the urge that carries him on from day to day. To this man has come the call of the world.

Sleeping by the waters of the throbbing and restless sea one night in the first century A. D., Paul saw the figure of a man standing on the shore of the land beyond the sea. The man was motioning.

He was calling and crying, "Come over and help us." To the apostle the call of the world was the call of a great need.

Was not this story of Brainard as he went to the forests of America pouring out his soul to God for the salvation of the heathen Indians? It was this that sent Carey from the shoemaker's bench to the pagans of India and that led Mary Slessor the heroine to turn her face toward Calabar.

Our blind bowl maker has heard the insistent call of the world and in his little shop is seeking to respond.

There is something here also that tends to keep back what is sometimes spoken of as the dead line.

In the United Church of Canada there is a minister now in his ninety-ninth year, the oldest living ex-moderator of the former Presbyterian Church in Canada. We refer to the Rev. Dr. W. T. McMullen of Woodstock, Ontario, known and honored from ocean to ocean.

Quite frequently Dr. McMullen writes for one of our most important dailies. These articles from his ready pen on fundamental topics, for timeliness and clearness of thought would do ample credit to any strong educated man in the land at his best. The desire for usefulness has kept him interested and alert. With Arthur Bardwell Patten he could say,

> "I pass to learn that sober truth, forsooth
> Is only flaming youth enhanced by Truth."

There is a charm about this love of usefulness that redeems life from a sense of drudgery.

Dan Crawford the missionary tells us that the wild African people among whom he has labored for so many patient years are skilled in carving red mahogany.

Before starting the day's work they offer this prayer: "O God, thou hast made all things beautiul, but we must lend thee a hand."

One often meets in quiet unexpected places fine and well applied philosophies of life. I remember once talking with a widow as she bent over the wash tub and this is what she said:

"I am glad to have plenty of washing to do and sufficient strength for my work that I may provide for my family and send them out into the world with a better start than I had."

Another viewpoint might have caused her to chafe against her environment. To me she had the spirit of everyday heroism that gives genuine interest and zest to life.

Then too the romance of usefulness carries with it a constant source of satisfaction from the consciousness of having a part in the program of world betterment.

Occasionally the question is still asked, "Is the world really growing better?"

In John Wesley's day the colliers of Britain were virtual slaves, and even in later years little children were sent from workhouses to Lancashire cotton factories, and these children from six to eight years were compelled to work from five o'clock in the morning to eight o'clock at night. In those days there were 223 offenses for which a man could be hanged.

The world has traveled onward far since then, because of those who have invested themselves sacrificially in the interest of humanity.

Of the Son of Man it was said, "He went about doing good." Then we think of that scarred warrior of the Cross, the rugged apostle of the Gentiles, who amid manifold dangers, having carried the good news of salvation over land and sea looked back and said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day."

This was the closing testimony of a man who had found deep and abiding satisfaction in a life heroic in its usefulness. The veterans of world betterment have ever been centers of inspiration.

There is here a wide open door for all.

The youth of the world who have entered in have found more happiness and satisfaction than from anything else that life can furnish. Some one has well said:

"Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice;
And whoso suffers most hath most to give."

REFRESHING DEW

By Bruce S. Wright.

"I will be as the dew." It is Hosea who speaks. Hosea, the mouthpiece of God. Hosea did not live in the New York City of his day. He was not acquainted with the thronged streets of Jerusalem. He was not accustomed to the beaten highway of the centers of population. He was a country man. He lived close to nature. He loved God's out-of-doors. He was well acquainted with the world of growing things. He refers to the olive tree, fir tree, cedar tree. He speaks of the lily, corn, and the vine. He talks about roots, branches and fruits. Last, but not least significant, he calls our attention to the dew. A city man would have talked about buildings, architecture, streets, pavements, commerce, trade, assemblies, crowds. Hosea, out of his intimate acquaintance with and love for nature, uses the language of nature. What a language it is! There is poetry in this phrase, the pure poetry of an uncontaminated country mind: "I will be as the dew."

Dew falls at night. One evening, after a hot, sultry day, you looked out upon a dry, thirsty world. Not the least sign of storm or wind, not the faintest promise of moisture so sorely needed. You went to sleep praying for rain. When you wakened in the morning you saw there had been no rain, but your prayer had been answered. The world was wet with dew. God's dew often comes to us in the night of human experience. We feel the need of his presence then, and then it is given us. We walk in darkness, or, like Micah, we do not even walk, we sit in darkness and wait for the light. In such night times of waiting God's grace is manifest. In the night of temptation the dew of God's strength falls. In the night of sorrow God gives us the dew of comfort. God gives us the dew of companionship in the night of loneliness. One of the richest rewards of the Christian life is Christian friends. The night comes to all of us now and again, the night of need, of trouble, of waiting. Do not be discouraged, morning will come and with the dawn the promised dew.

Dew falls quietly. It is not accompanied with the sound of trumpets. Phillips Brooks caught the significance of this in his perfect hymn:

"How silently, how silently
The wondrous gift is given;
So God imparts to human hearts
The blessings of his heaven."

Socrates said to the talkative youth brought to him to be taught oratory: "I must charge you double my usual price." "Why?" "Because I must teach you two things, how to be silent and how to speak." Silence is an art as well as speech. The dew of God's blessing cannot fall in the noise and confusion of life. When the winds of controversy are blowing, when the air is rent with hatred and strife among Christian brothers, then we make impossible the falling of the heavenly dew. Our quest of God and our idea of worship are organized too much on the basis of the mouth and not enough on the basis of the ear. We are good talkers but poor listeners. It is hard for us to keep silence. Some people want the radio going all the time. The test of the right use of the radio is not to know when to turn it on, but when to turn it off. It is also the test of character and life. Can you keep silence, can you wait in quietness and patience until the dew of God's presence falls upon your life?

The dew falls invisibly. Have you ever seen the dew fall? You have seen the rain fall, and the snow fall, but you have never seen the dew fall. You have seen the sparkling dew after the fall, but never the process. The processes of God's blessings are invisible. That was Nicodemus' difficulty. Can you blame him? Many are constituted the same way. Nicodemus was so constituted mentally that he wanted to see the process of the spiritual birth even as one is able to know the process of the physical birth. How wise and patient was Jesus' answer. Not upbraiding him, simply explaining that spiritual birth is an invisible process. The mightiest forces of life are invisible. We live in an electric age. The force of electricity is an invisible force. Love is invisible. Faith is invisible. Courage is invisible. It is God-sent dew for the refreshing of man's spirit.

Dew is beautiful. Dewdrops in the sun are the precious jewels of nature within the range of everyone's pocketbook. The grace of God is like the dew he sends—beautiful. God touches the home with indescribable beauty. God touches character with fadeless beauty. Let his dew fall upon your soul!—N, Y. Christian Advocate.

America indeed is on the mountain top of vision, of opportunity, of responsibility, of temptation, of decision, and of destiny. Other nations in the past have occupied that eminence and have faced in some degree what this great country of ours faces today. One by one, most of those nations yielded to the supreme temptation of considering itself all-important, all-powerful, all-satisfying, and all-sufficient. If America does not follow Assyria and Egypt, Greece and Rome, Spain and Imperial Germany, it will be only because the men and women of America have come to understand that after all the touchstone of national greatness, national power and national permanency is nothing more nor less than the spirit of service. The challenge of two thousand years ago is today the challenge to the individual, the group, the church, and the nation: "He that would be chief among you, let him become the servant of all."—Dr. Ernest Cherrington.

THE CHURCHES ARE SUPPORTING PRESIDENT HOOVER'S DISARMAMENT PLANS

The churches of America are emphatically and enthusiastically supporting President Hoover's disarmament plans, and in particular, his proposal to suspend the construction of new cruisers pending a new agreement with Great Britain.

In a telegraphic referendum conducted by Christian Herald and announced in the current issue of that magazine, the elected heads of fifteen of the largest Protestant denominations, expressed their complete approval of Mr. Hoover's position. The churches represented have combined membership of 15,881,943.

In disclosing the results of the referendum, Stanley High, editor of Christian Herald, declared:

"It is doubtful if the offical leadership of Protestantism has ever before gone so unanimously on record in support of a specific governmental measure. In addition to these denominational leaders, the referendum includes the support of officials of the Federal Council of the Churches of Christ in America and the president of the National Commission of Protestant Church Women.

"It is significant that in this list of the elected leaders of so many churches—some of them widely separate on matters of belief—there was not a single dissenting vote in regard to the President's action.

"How determined is this church backing for the President's disarmament plans and his move to stop cruiser building is apparent in the telegrams of approval which were received in reply to our inquiry."

Following is the full list of church leaders who endorsed, through Christian Herald, the move of President Hoover to suspend cruiser building and move toward disarmament:

Dr. John Calvin Broomfield, moderator Methodist Protestant Church.

Dr. S. Parkes Cadman, former president Federal Council of Churches of Christ in America.

Bishop A. R. Clippinger, chairman of board of bishops of United Brethren in Christ.

Dr. Frank G. Coffin, president of General Conference of Christian Church.

Dr. C. L. Hill, president Seventh Day Baptist conference.

Dr. E. S. Hagen, president Provincial Elders' Conference of Moravian Church in America.

Dr. E. S. Jouett, ex-president International Convention of the Disciples of Christ.

Dr. F. H. Knuble, president United Lutheran Church.

Dr. Charles MacFarlane, general secretary Federal Council of Churches of Christ in America.

Dr. Cleland B. McAfee, moderator Northern Presbyterian Church.

Bishop Wm. F. McDowell, senior bishop, Methodist Episcopal Church.

Dr. John McNaugher, moderator United Presbyterian Church.

Mr. Alton L. Miller, president Northern Baptist Convention.

Bishop John M. Moore, Methodist Episcopal Church, South.

Bishop Edwin D. Mouzon, Methodist Episcopal Church, South.

Dr. Shailer Mathews, former president Federal Council of Churches of Christ in America.

Dr. Frank Mason North, former president Federal Council of Churches of Christ in America.

Dr. Daniel A. Poling, president of General Synod of Reformed Church in America.

Dr. Charles E. Schaeffer, president General Synod of Reformed Church in United States.

Mr. Fred B. Smith, moderator National Council of Congregational Churches.

Mr. Walter C. Woodward, general secretary Society of Friends in America.

Dr. Wm. Ray Dobbyns, moderator Southern Presbyterian Church.

Mrs. John Ferguson, president National Commission of Protestant Church Women.

A UNIQUE BOARDING SCHOOL

For three years Weaver College has been working toward a policy of concentration of efforts upon college students only. She has operated some high school classes and has so advertised in the catalogue and in other publicity matter, but the correspondence and the personal work of the campaign for new students have been devoted almost exclusively toward securing the registration of high school graduates.

This is in part due to the general policy of the institution to limit the boarding patronage to a number which can be kept in close contact with the teachers and the student officers. The dormitories accommodate only one hundred students altogether and rarely in this period have more than ten boarding students been placed in homes in the community. Any unnecessary distribution of effort over this compact situation has been expensive in both money and educational results; and, consequently, was to be abandoned as soon as possible in justice to preparatory students already enrolled.

For 1928-1929 no high school students were admitted except those who were of senior grade. This gave an academic student body about ninety per cent of which was of college rank. The result was one of the most satisfactory years in the history of the institution and probably in the history of any institution. The student officers chosen by vote of the students were of high integrity and ability, and their control of the dormitory was more satisfactory than in any previous year since the student council was organized. The officers attended to carelessness in regard to order in the dormitory promptly and firmly, and they were not met on the part of the thoughtless students with the maturity and consideration which junior college men would be expected to give to officers chosen by themselves. Not all, but a large part of the disorder with which they had to deal came from or was connected with the small proportion of high school students.

For the coming year no high school classes will be operated, and the indications of last year are that the situation will be as desirable as can be conceived anywhere. A boy coming from any high school will be admitted on the best possible basis. He comes in as a man and will be governed by rules largely made by himself and the other inmates of his dormitory, under certain general principles laid down in the catalogue. Since Weaver is a junior college and her students do not have any third and fourth year college people to compete with, they are all either juniors or seniors; they have the opportunities of development which these rather dignified classes present wherever they exist. The new men have their part in the

election of all officers, in the operation of the student organizations, and in adjusting themselves toward the highest honors offered in the institution within the two years. These responsibilities help also to make them thoughtful and to continue the maturing process which ordinarily has progressed most successfully in the upper years of the high school course.

The girls have not yet elected to operate student government, though the privilege is open to them at any time. They gain almost equally, however, by the elimination of the younger and less thoughtful girls as they do by the absence of the more experienced third and fourth year college pupils. They have a situation designed expressly for their own best advancement in regard to regulations, social development, and general standards of living. Where either men or women show a lack of maturity, they can be dealt with in a small college under special conditions to help them to develop thoughtfulness, but the general atmosphere of the institution is the college atmosphere of development by self-control.

While not all the space in the dormitories has been reserved by the deposit of the matriculation fee, the indication are that the campus cannot accommodate all who will want to register under these conditions, though probably the boarding enrollment will be limited to those whom the dormitories can take care of. This will give better opportunities for a happy, wholesome, and profitable introduction to college work than is often offered to recent graduates of the high schools.

C. H. Trowbridge.

NOTICE FROM BISHOP CANNON

On August 3rd I issued a statement entitled "Unspotted from the World" and said, "copies of the statement will be sent upon application to Bishop James Cannon, Jr., Bliss Building, Washington, D. C."

Fifty thousand copies were printed and have nearly all been mailed at a cost for printing, paper, folding, envelopes, addressing, mailing and postage of $2,000. I had supposed that fifty thousand would be sufficient, but the demand has been so prompt and so great (some pastors calling for ten, fifty and one hundred) that the fifty thousand will all be gone before this reaches the eyes of your readers. I greatly regret to be obliged to announce that I cannot afford at this time to spend more than $2,000 for this purpose.

If anyone is sufficiently interested in the further distribution of the statement, the printing house has agreed to send three copies to any address for ten cents, ten copies for thirty cents or forty copies for one dollar.

I shall be absent in Europe for the next few weeks, but my mail is forwarded daily and any orders sent for the statement to my address will be promptly handled by the printer.

James Cannon, Jr.,
Bliss Bldg., Washington, D. C.

AIMEE SEMPLE McPHERSON

Aimee has been to Detroit doing business in her own adroit way. Her presence put the alert editor of the Michigan Christian Advocate to writing many interesting things about this woman who is having her day—and a big day it is.

Among other things this editor says:

"Her theology is just what you would expect, a mixture of good, bad and indifferent. Half of it is the Gospel we all preach, and half of it is the abandoned doctrine of a past generation. Like all the rest of us, she claims to preach the whole Gospel without making a fad of any one tenet.

"Her pesonality is the power behind the preaching. She could interest a crowd in anything. Her personality floats her theology.

"It is no sin to be attractive, but somehow you can not get out of your mind some words by another evangelist, long ago, after he had conducted a campaign in Corinth:

" 'I determined among you to be ignorant of everything except Jesus Christ, and Jesus Christ crucified. It was in weakness and fear and with great trembling that I visited you.' 1 Cor. 2:3-4. (Moffett.)

"Aimee Semple McPherson would not give five cents for a campaign like that."

"THE COURAGE TO BE DIFFERENT"

In the issue of August 1 of this paper appeared a fine article with the above caption. Mr. A. W. McAlister, president of the Pilot Life Insurance Company of Greensboro, prepared and delivered this address at the annual meeting of the agents of his company in Atlantic City, and on accountof its superior quality we secured it for the readers of the Advocate.

We perhaps should have explained that it was not written for the Advocate but for the assembled representatives of the Pilot Life Insurance Company, so that our readers might understand why the special emphasis upon "character in business."

Whatever Mr. McAlister writes is worthy of a careful perusal, whether it be for business men, social workers, political campaigns, or religious papers. He never produces anything that is shoddy.

MY MOTHER

Some one I love comes back to me
With every gentle face I see;
Beneath each wave of soft, gray hair
I seem to see my mother there.
With every kindly grace and word,
It seems as if I must have heard
Her speak, and felt her tender gaze
With all the love of olden days.
And I am moved to take her hand
And tell her, now I understand
How tired she grew beneath the strain
Of feeling every loved one's pain.
No further burdens could she bear;
The promise of that land more fair
Alone could tempt her from her child;
And now, if I could keep her here,
No sacrifice could be too dear,
No tempered winds for her too mild.
Then I would smooth and kiss her face,
And by her side take my old place,
And sob my fears and care away.
The tears I have so long repressed
Would lose their ache upon her breast;
I think if I could feel her touch
Once more, it would not matter much
How sunny or how dark the day.

—Author Unknown.

Back to God

By Rev. E. C. Durham

MY father's words keep ringing in my ears today: "We need an Ezekiel to warn people and call them back to God."

They were spoken in my house yesterday before he followed me to church to hear my message from the pulpit. I would have been afraid to preach in the presence of him and my mother if I had not heard God's voice last week warning me as did my father yesterday. I think it was God speaking both times, for if there are any lips and heart kept ready to be used as a channel through which God can utter a message they are my father's. He is not an ordained minister; just a layman—but how he can speak for God! It is because he lives on the Lord's side and God is with him.

I agreed with my father when he said what he did yesterday morning; but being a preacher I argued for the preacher a bit, showing how that it is his duty to declare the whole truth of God; that he has a duty to preach a constructive gospel as well as a duty to talk to folks about their sins. Of course he knew that already, and there was no use my trying to dodge the issue.

Really I was not trying to dodge the question, for I was glad down in my heart that God spoke to me again on Sunday through my father.

God spoke to me, and he is still speaking. He tells me he loves his people and wants them called back to him.

Are they all gone astray? No; not by any means. But so many are lost from God while still so close to him. That is, they are so close to him from the standpoint of realizing their need of some kind of god.

The multitudes right now in this time are not far different from those who demanded of Aaron that he make for them a god to be seen while Moses tarried so long out yonder away from them in an effort to get a vital message from the only true God. People everywhere today want a god, and they are finding some sort.

Where are ministers? If we are only out yonder somewhere in dead earnest to get in touch with God as was Moses, it will be quite sufficient when we return to the people with his message, declaring: "I have found God in a new sense; who of you is on the Lord's side?"

All this rushing to and fro, this restlessness today, this frivolity and wild living—these things are not an indication necessarily that we have come to a hopeless time and to where God cannot be found. Too many struggling ones, perhaps preachers as well as laymen, have been tempted to say in this present crisis: "What's the use?" And yet not too many if during the temptation we decide to hold on and never give up; for when we do come to more settled convictions and to a better day of living, we shall thank God for the struggle and for the brightness of the day that follows such a night of darkness.

The days for displaying Christian heroism are not all gone. There was never a better time than now. There never was an opportunity for such tragic calamities nor for such victorious achievements as the present time affords. There was never a greater need for ministers and prophets of vision and power. There was never a better time for being such.

Does the night seem dark and long? Well, day has always followed night. Do the clouds seem unbroken? Be assured they will again clear away. God will break through.

How fine for the prophet today to take an upward look, making use of unusual observation, and of declaring that he sees signs of the breaking away of the clouds! I am not talking about a foolish sort of optimism, but of the opportunities that belong to real prophets. The world needs to see the smile of hope on the prophet's face, as well as to hear his words as he speaks with assurance: "The Lord's face have I seen, and his voice have I heard; turn ye, O people of his love, unto the Lord!"

I believe multitudes are simply hungering and thirsting right now to hear somebody speak convincingly about God. If the world wants to hear such a message, it has a right to hear it; and if it is not received because of a lack of consecration and of concentration on the part of those who have the special privilege of being mouthpieces for God, the supreme tragedy of the ages is on.

There is a possibility for definite heavenly vision, even in this scientific and materialistic time, and for a message to be received from the heart of God that this age needs. The question is: Who will pay the price of going back to God?

If Dwight L. Moody could resolve that he would let God see what he could do with one totally consecrated man, why can't I? I can if I will. Anybody can. Wonderful is man's religious freedom; tragedy it is for man to use it as mere license to be a moral coward and sluggard! Up, O my soul, to the heights where God dwells! Forbid, O God, that mine eyes should be closed in such momentous and opportune times as these!

Why God's voice is just as universal as the music that is received over radios; the only reason all people are not in touch with him and keenly conscious of his presence is because our receiving sets are out of order. The heart is not right; and this applies to both preacher and layman out of touch with the divine.

Back to God! That is not a pessimistic cry. Neither is it a plea for going backward. It is a definite call for a forward march—with feet solidly set upon the earth and heads in the skies, while the tongue speaks for God and hands do loving service to man.

INCIDENTS IN THE LIFE OF REV. R. M. HOYLE

About the year 1877 or '78 Brother Hoyle was serving Cherry Mountain mission as a supply. The Shelby district conference met in Rutherford. Brother Hoyle was put up to preach early in the conference. He was dressed in homespun clothes and brogan shoes. The people wondered why the "elder" should ask such a backwoods looking preacher to preach at a district conference in the county seat. The sermon made such a deep impression that he was requested to preach again at this conference, and the house was crowded eager to hear him.

Not far from the same time Brother Hoyle preached at Providence church near what is now Henrietta. A cultured young gentleman, a school teacher, was in the congregation. He was accustomed to note the names of preachers he heard, their texts, and the outlines of their sermons. When Brother Hoyle arose to preach, this young

man started to follow his custom, but got no further than the name of the preacher and his text, became so attracted by the uniqueness of the preacher and the great thoughts presented that he forgot his pencil and notebook. This gentleman is now living in Rutherfordton and remembers that sermon and text to this day, 52 years ago.

"Uncle" Geo. W. Ivey is quoted as saying while he was traveling the Rutherford circuit and Brother Hoyle was the presiding elder, that he could get more out of a text than any man he heard preach.

While serving the Davidson circuit with 13 appointments, he had a collision with a "singing school" and its teacher. The church grounds were covered with wagons, buggies and people when the preacher appeared on the scene. He went in. The house was filled with folks. Brother Hoyle announced some of the most familiar hymns in the Methodist hymn book. The teacher and his "trained class" were confused—couldn't sing them. Brother Hoyle said, "I'll sing them myself; for I could then sing anything in the book." After dinner in the grove, he and the people went in for a second service. He selected two of the longest hymns in our hymn book, one by Isaac Watts, the other by Charles Wesley. He "lined them out," as was the custom then in our churches, "raised the tune," and sung both hymns through by himself. After the sermon he announced: "I'll be back here the fourth Sunday in August to sing and preach again." He had not further trouble with the professional "singing school" teacher on that circuit.

Near another church on the same circuit there was a liquor distillery run by a Mr. Baker. He was preaching a given Sunday against the evils of liquor, and referred to this still as such a nasty place that his horse would not drink from the branch that ran across the road below it. Baker heard of his remarks, and threatened to whip Brother Hoyle the next time he saw him. Soon after the threat Brother Hoyle with his son Caleb (then a small boy) met Mr. Baker in the road. He spoke to Mr. Baker, stopped his horse, got out of the buggy, and said to Mr. Baker that he had heard he had said "the next time you saw me you were going to whip me. Let's have that over now, Mr. Baker, and it will be behind us." Mr. Baker said, "Who told you that?" Brother Hoyle said, "Nels Bass, one of your neighbors." "Well, Mr. Hoyle, I did not mean it." Brother Hoyle proposed that they shake hands. They did. Brother Hoyle said, "Let me get down here and pray for you." They knelt in the big road and prayed. Mr. Baker said after the prayer, "I had rather you had whipped me. I'm coming to hear you preach."

Incidents and Conversations During the Last Months and Weeks of His Life

That which caused his death was cancer of the mouth. His son Caleb was with him constantly day and night for six months. He suffered greatly with increasing pain to the last. His more quiet moments were in the after part of the night. He was always an early riser, usually ate breakfast and conducted family prayers before day in the winter season. For weeks before he died he would have Caleb to sing the old familiar hymns of Methodism to him between midnight and day, call the family together and he would pray with and for them.

A week or two before he passed he prayed something like this: "Father, if it be thy will relieve me of this suffering. This old cancer gives me so much pain. I don't want to hurry you, Father, but I will be glad when it is all over." Then he said, "I do not know just what I'll meet when I get there, and won't know just what to do; but you will be there and will tell me what to do and how to do it, and that will be all right."

Some three or four mornings before he died, after the usual family worship, with no one in the room with him but Caleb, he said to him, "The room is filled with shining ones. Don't you see them? They are here"—naming Bishop Kilgo, Tom Fulton of King's Mountain, Colin Hull of Shelby, O. E. Ford of Shelby and Dr. C. W. Byrd, all special and dear friends of his. Caleb said to him, "O pa, your imagination is running pretty high. You are mistaken. There is nobody in the room." He said, "But they are; they are right here."

The next day he said to Caleb, "Son, you thought I did not know what I was talking about yesterday morning when I told you I saw the brethren I then named, but I did know. I saw them. They were here, and I knew them." And brethren, I believe he saw them. I believe those dear friends whose names he called were right there in the room with him.

In my early boyhood Dr. John W. North preached in and about Shelby for a number of years, serving the station, circuit and district. He was at my father's home very often. His oldest daughter was named Janie. He baptized her in infancy. She was converted and joined the church under his ministry. He married her to her husband, Mr. Fronybarger. She died with a lingering illness in her father's home. He conducted her funeral. A little while before she died she said to the family in her room: "The room is full of shining ones. Don't you all see them? They are here. Father, there is my mother. She has come for me. Don't you see her? She is here." Her father related this incident in her funeral and got shouting happy relating it.

The general conference met in Nashville, Tenn., in 1882. I was a student at Vanderbilt University. Bishops Wilson, Granbery, Parker and Hargrove were elected to this high office at this conference. Bishop H. H. Kavanaugh preached the ordination sermon when these four were ordained. In his peroration he described in his unsurpassable eloquence the glorious experiences God gave some of his children just before taking them unto himself, a glimpse into the glory world where they were soon to go. It was not delirium, from weakness nor from medicine, the good bishop said, but a blessed privilege our Father sometimes gives his children in the final struggle and victory over the last enemy—strength for their triumphant and glorious passing. This experience the good bishop said is also given to strengthen the faith and to encourage the bereft friend to strive to make sure the same blessed port whither their loved ones are entering.

This great sermon made a profound impression on my young mind and heart. I believe what Bishop Kavanaugh then said. I believe Dr. North's daughter Janie saw those she said she saw and had come for her. I believe our good Brother Hoyle saw Bishop Kilgo, Dr. Byrd, and those good laymen whom he named, Brothers Fulton, Ford and Hull.

A like experience may not be granted the writer of these incidents, nor to any who may read them; but may it please our heavenly Father to use this testimony to encourage the reader and the writer, and to strengthen our faith for a complete and final victory over the last enemy whom our Christ stands pledged to destroy.

W. R. Ware.

BIBLE VACATION SCHOOL, SALEM CHURCH

The vacation Bible school of Salem church, located at Georgetown near Stocksville, N. C., on the Weaverville circuit, came to a close Sunday afternoon, July 21, with appropriate commencement exercises. The church was filled to overflowing with people who had gathered from all over the circuit to witness the exercises which brought to a close the first vacation Bible school to be held on the Weaverville circuit.

The success of the school was largely due to the work of the corps of experienced teachers who willingly gave their services. Miss Dorothy Nichols of Asheville was in charge of the kindergarten work, and was ably assisted by Mrs. C. T. Gwaltney and Mrs. John Wilson. Miss Minerva Brittain, assisted by Miss Geneva Carter, had charge of the primary children. The junior group was led by the pastor, Mr. Kale, assisted by Mr. McLarty, the principal of the school.

The school opened each morning with a devotional period conducted by the pastor. Mr. McLarty then took charge for a thirty-minute song service. Between the class sessions a recreational period was provided in which games were played and refreshments served.

The total enrollment of the school was 58—twice as many students as were expected. Of this number 52 received certificates.

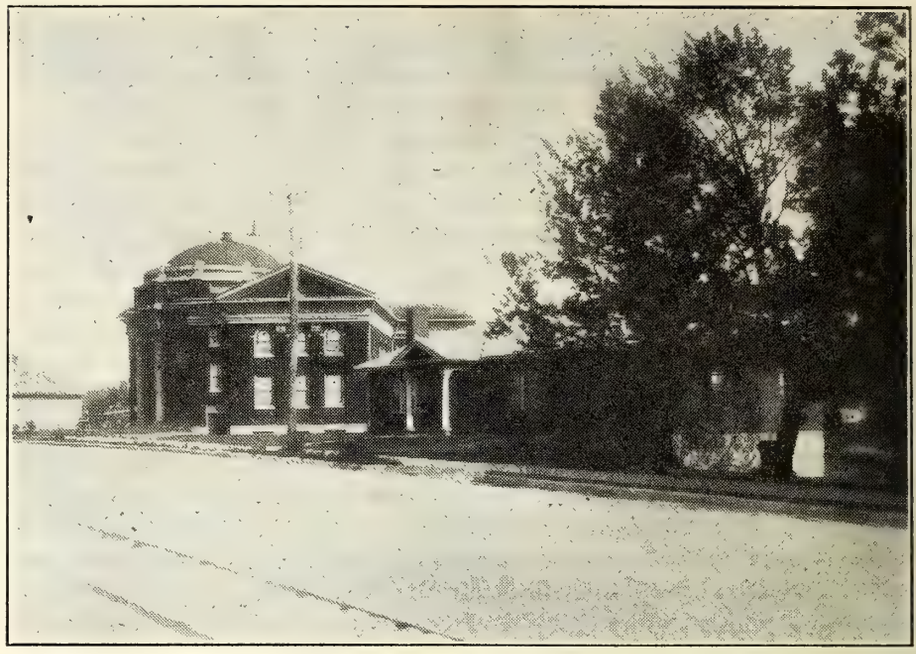
All present at the commencement exercises expressed their interest in the school and their hope that another such school would be conducted next summer.

TWO WEEKS' MEETING AT ANSONVILLE

One of the most successful two weeks' revival campaigns ever known in Ansonville came to a close on Sunday night, August 4. The revival was held in the lovely new Methodist church. All of the services were well attended, and through the earnest and zealous messages of the Rev. Fred Hedgepath of Clover, S. C., the audience time after time felt a great sweep of divine power. The ministry of song, too, was deeply felt in the special work of the young minister and his friend, Mr. Samuel Goode, son of the pastor. Through the combined efforts of Mr. Neal Hedgepath, the pianist, also of Clover, S. C., and Miss Olivia Goode, young people's worker, a beautiful and impressive pageant with a strong evangelistic appeal was presented on Friday night. At the close of this service 14 young souls presented themselves for consecration. The power of God was far-reaching in reviving and reclaiming influential lives for the glory of the kingdom. We feel that it was good to have thus met together. We earnestly pray God's keeping and saving power on his work.

Fitting into the week of the campaign was the date, July 28, at which time friends, patrons and members of the church witnessed the laying of the cornerstone. Dr. D. M. Litaker of Charlotte, presiding elder of the district, had charge of the service. Mrs. John Little read the interesting church history. Ansonville has splendid reason to be proud of her noble hertiage.

Chas. P. Goode, P. C.



This is a view of our plant at Boone. The parsonage, a handsome brick structure, complete and modern in every way, was completed and occupied the first of December, 1928. In addition to serving its membership in Boone this church serves hundreds and hundreds of young men and young women, students of the Appalachian State Teachers' College, located in Boone, every year. Rev. Claude H. Moser is the pastor of this progressive church.



Bible Vacation School at Salem Church, Weaverville Circuit

SPLENDID IMPROVEMENTS IN CALVARY METHODIST CHURCH

The congregation of Calvary Methodist church, Durham, will worship next Sunday in what to all appearances is a new church All the inside of the church has been repainted. The ceiling and the walls have been painted almost white. The wood work has been done over in light oak. The general effect is that the church has been made much lighter. This was a very much desired improvement. The church has always been too dark.

As the membership of the church and their friends gather in the church for worship they will appreciate more and more the fresh, cheerful, worshipful atmosphere of the building. Certainly all of us who worship here will find it easier to have a spirit of reverence and worship now. The very atmosphere will help to create a spirit of self-respect. We may even appreciate ourselves. One of the members in speaking of the benefits of the work the other day reminded me of what a young man said who had been attending an Epworth League conference. When the conference was over and the time for the leaguers to go home this young man came to the host of the conference and said: "Well, I just want to tell you how much I appreciate myself. I have appreciated myself every minute I have been here."

The finance committee are appreciating themselves for the work which they have done in making this much needed

repairs. And they have some considerazle appreciation for the membership of the church. They say this is the easiest money they have tried to raise.

The congregation is looking forward to a great rally and home coming day on the second Sunday in September. They will have a sense of pardonable pride in inviting their friends to worship with them in their new church on this occasion. C. B. Culbreth.

REVIVAL AT NEW SHARON, HILLSBORO CIRCUIT

On July 21 we began a meeting at New Sharon church on the Hillsboro circuit which continued for 13 days. The pastor and his assistant, Rev. Leon Russell,, were assisted by the evangelistic trio from the school of religion of Duke University, consisting of Revs. Fletcher Nelson and J. L. Rowland of Arkansas, and Ralph Shumaker of North Carolina, all undergraduates of the school of religion. The preaching was done by Nelson and Rowland, and the singing was conducted by Shumaker. This party was organized by our presiding elder, Rev. J. C. Wooten, who furnished them with a car at a small cost, and who also planned and directed their work in the district where they have held six meetings, all of which have been meetings of more than the usual success. When they reached New Sharon they were joined by the pastor and his assistant and C. E. Vale, a member of the pastor's family and a senior at Duke University, a ministerial student, and we divided our crowd and spent two days going from house to house and took a religious census. We found 34 persons whom we judged that were material for New Sharon church.

The services at the church were held at six and eight p. m. with supper on the ground. The preaching was of a high order, the old time gospel, with a heaven to win and a hell to shun. The house was packed at well night every service. The singing of Brother Shumaker was inspiring and at times thrilling. The mornings were given to visiting and talking with those that the cards showed were unsaved. There were a number of conversions in the homes, but all made public profession at the church before the congregation. The meeting resulted in 28 accessions on profession of faith and one by certificate, and the organizing of an Epworth League, which bids fair to do some good work. These five young men are an efficient team and have done a fine work in the meeting here.

Our meeting at Lebanon was rained out; half of the services were either crippled by rain or prevented entirely.

I am glad to say that I have regained my health and am happy in my work. I broke down on the first day of January, but my work did not suffer. The school of religion sent me an assistant in the person of Leon Russell of Helena, Ark., who did his work well; not only a good preacher, but a fine worker in every department of circuit work. The physicians gave me a thorough examination when I was taken sick and informed me that my high blood pressure was caused by an excess of flesh. They found that all the organs of my body were functioning perfectly, that I did not need to cut out any sort of food, but cut down the quantity. They directed me to study food and learn how many calories there were in an ounce of any given food and put a small pair of scales on the table and weigh what I ate, and live on 1000 calories a day. I have followed their directions and have reduced 70 pounds since January 1, and find myself feeling better than for some years. The only trouble is, I have to go hungry all the time. I eat anything I want, but have to reduce the quantity very materially. I am sending you another renewal to the Advocate. A. J. Parker.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

LAYMEN'S DAY AND HOME COMING FOR PRINCETON CIRCUIT

August 4 was a big day for Princeton circuit—two important events combined into one all-day service. All the churches on the circuit united in this service in Princeton church.

Mr. M. P. Young, the charge lay leader, had charge of the morning service, at which time the laymen's program was carried out, the program that has been prepared by the board of lay activities. The first speaker was Mr. Henry Fitzgerald, who spoke on the history of lay activities, after which the pastor, Rev. J. D. Stott, made a talk on Christian stewardship. The next speaker was Judge A. M. Noble of Smithfield, who is the assistant lay leader for the Raleigh district. The subject of his interesting address was the benevolences, a message which all of the lay workers in our churches should hear with profit. The last speaker was Mr. Conrad Parker of Princeton church, who presented the Methodist Layman, the monthly organ published by the board of lay activities. Mr. Parker was successful in securing five subscriptions for this periodical. Rev. D. H. Tuttle, a former pastor for the charge, was with us for the morning service and led the prayer.

After the people had enjoyed a bountiful dinner on the church grounds they reassembled in the church for the home coming service. The service was opened by singing some of the old familiar hymns. Mr. G. W. Pollard of Fellowship led the prayer, after which Mrs. D. D. Braswell, president of the ladies' aid society in Princeton, extended to the homecomers a hearty welcome. Then Rev. D. H. Tuttle preached a very impressive sermon that was appropriate for the occasion. Following his sermon one of the young people from each of three churches made a short talk, telling how and when their respective church began, something of its progress, etc. The speakers for the churches were as follows: Mr. Lee Rowe for Fellowship church, Miss Dora Creech for Steven's Chapel, and Mr. Raymond Snipes for Princeton church. The speaker for Smith's Chapel, Miss Dixie Rhodes, was unable to be present.

The last speaker for the afternoon service was Dr. M. B. Massey of Greenville, a former member of Princeton church. He spoke on the ties that bind—the lasting influence of the home, a message that made a deep impression upon the congregation. J. D. Stott.

LINDBERGH HONESTY

That was a good lecture on honesty that Col. Charles A. Lindbergh gave to a sound-motion-picture man the other day at Mills Field near San Francisco.

The camera man approached the aviator with a microphone hidden under his sweater.

"Isn't that a microphone you have hidden there?" asked Lindbergh.

The operator admitted it.

"That's not honest," said Lindbergh. "Why didn't you approach me with the microphone in plain sight. That would be the honest thing to do."

The camera man appealed to him to say a few words, if he brought out the microphone, but Lindbergh declined. "You have not been honest," he said. "I don't approve of your actions at all."

The Associated Press dispatch which reported the incident expressed the opinion that the record of this interview on the sound reel will never be presented in a motion picture house.

"I don't see why you call your place a bungalow," said Smith to his neighbor.

"Well, if it isn't a bungalow, what is it?" asked the neighbor. "The job was a bungle and I still owe for it."—T. P. A. Magazine.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

MEMBERS OF STAFF BACK

Mr. Long and Miss Keene are back in the field after spending two weeks at Junaluska attending the first term of the leadership school, where they took courses in the interpretation of the new programs of work, general and elementary.

Employed staff members from nearly every conference in the Southern Methodist church were in attendance upon this school and all are enthusiastic over the new programs of work and plans for their promotion.

SANFORD SCHOOL ALL SET

The first standard training school scheduled for this fall will be held at Steele Street, Sanford, September 1-6, with the following line-up of courses and instructors:

Program of the Christian Religion, Dr. W. I. Cranford.

Principles of Teaching, Prof. H. E. Spence.

Adolescent Worship, L. L. Gobbel.

Mr. J. L. Covington of Jonesboro is chairman of the local board of managers, and J. W. Gilliam, Sanford, is secretary.

ROSEBORO SCHOOL

A Cokesbury school is to be held at Roseboro the week of August 18-23 for the churches of the Roseboro and nearby charges. Miss Keene will teach the course on Elementary Organization.

TRAINING CREDITS

During the month of June 343 certificates of credit weer issued to persons in the North Carolina conference, according to the report just received from the Nashville office. Of this number 335 were standard credits and 18 Cokesbury. Standard credits were earned in the following ways: In colleges 262, training schools 53, and by correspondence 10. Six diplomas, two blue seals, and one gold seal were also awarded, as follows: Diplomas, R. H. Caudill, Durham; Rev. W. L. Clegg, Garner; Rev. H. I. Glass, Washington; Rev. J. H. McCracken, Washington; Lacy H. Thompson, Haw River, and W. E. Whitford, Vanceboro. Blue seals, Rev. W. L. Clegg, Garner, and Edward Thomas, Greenville. Gold seal was also issued to Rev. W. L. Clegg of Garner.

Of the 18 Cokesbury credits issued during June 17 were issued in schools and one by correspondence.

SUNDAY SCHOOL DAY

We list below Sunday schools which have sent their Sunday School Day collections to Mr. Cheatham since the last list was published in these columns. We wish to take this opportunity to thank these schools for their splendid offerings and for their promptness in sending them to Mr. Cheatham.

Person Ct.	$16.19
Newland, South Mills	14.25
Trinity, Durham	13.37
Mt. Gilead	9.00
Prospect, Yanceyville	8.73
Hookerton	8.05
Norlina	7.47
Olive Branch	6.18
Mt. Bethel, Bahama	5.92
Nashville	5.68
Banks, Creedmoor	5.60
Shady Grove, Oxford	4.71
Shady Grove, Yanceyville	4.64
Spring Hill, Mamers	4.56
Brooksdale, Person Ct.	4.45
Halls Creek, Pasquotank Ct.	4.43
Selma	4.39
Dover	4.00
Bullocks	3.55
Shocco, Middleburg	3.25
Broadway	3.14
Parkers Grove	3.10
Bayboro	3.00
Holly Springs	2.70
Ocracoke	2.50
Marvin, Hope Mills	2.27
Millbrook	2.08
Windsor	1.94
Amity, Englehard	1.77
Center, Bladen	1.18
New Hope	1.00

DUAL EXTENSION OFFERINGS

During the month of June the following schools sent their fourth Sunday offerings to Mr. Cheatham, our treasurer, to be applied to missionary work at home and abroad, according to Mr. Cheatham's report:

Mt. Gilead	30.00
Hay Street, Fayetteville	17.27
Queen Street, Kinston	16.15
Warrenton	12.50
Central, Raleigh	10.53
First Church, Wilson	10.50
Oxford	9.34
Trinity, Fairmont	8.15
Rockingham	8.00
Chapel Hill	7.90
Clayton	7.70
Mt. Bethel, Bahama	6.94
Farmville	6.88
Watson's Chapel, Mattamuskeet	6.63
Jones Spring	6.38
Macon	6.18
Concord, Person Ct.	5.91
Whitakers	5.27
Spring Hill, Mamers	5.23
Creedmoor	5.00
Mt. Olivet, Manteo	5.00
Mt. Zion, Pittsboro	4.75
Zebulon	4.60
Nashville	4.58
Leasburg	4.50
Englehard	4.10
Clarke Street, Rocky Mount	4.08
Ahoskie	4.05
Trinity, South Mills	3.86
Ahoskie	3.75
Ahoskie	3.25
Hillsboro	3.10
Tabernacle	2.97
Fletchers Chapel	2.84
Shady Grove, Yanceyville	2.82
Creedmoor	2.63
Rougemont	2.58
Millbrook	2.24
Richlands	2.20
Sharon, South Mills	2.15
Oriental	2.00
Bethany, Bath	2.00
Daniels Chapel, Goldsboro	2.00
Ocracoke	2.00
Arcola	2.00
Winton	1.90
Prospect, Yanceyville	1.81
Kerner, Clinton	1.75
Halls Church, Roseboro	1.75
Riverview, Rougemont	1.60
Oak Grove, Person Ct.	1.59
Arcola	1.50
Portsmouth	1.50
McBrides, South Mills	1.49
Amity, Mattamuskeet	1.47
Magnolia	1.40
Lemon Springs, Jonesboro	1.40
Mt. Zion, Elm City	1.30
Trinity, Tar River	1.20
King, Mt. Olive	1.19
Bethlehem, Robersonville	1.00
Broadway, Jonesboro	.95
Harkers Island	.50
Kenly, Route 2 (Fitzgerald)	.24

UP TO THE HILLS

Here in my house there is plenty to do
And I have small time for roaming,
But up to the hills so still and so blue
My eyes and my spirit go homing.

Here there is toil and here there is care
From morn with its rose till gloaming,
But up in the hills so far and so fair
The heart of me ever goes homing.

Up to the peaks where the dark, singing pines
Through the mist and the sun go marching,
Up through the storm with their vanquishing lines
My conquering soul goes marching.

There with the wild birds high on the wing
The wind and the rain cloud breasting,
There where their vanishing ribbons swing
My venturesome spirit goes questing.

Over my day with its fever and fret
The silver of cascades is falling;
I with the columbines purple and wet
Hear God in His mountains calling.

—Eleanor S. Warner, in Western Recorder.

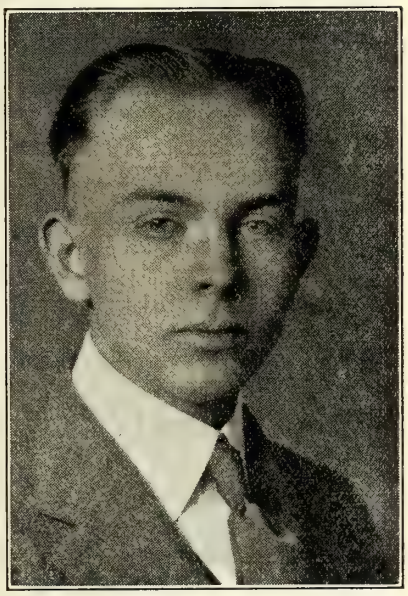
Ruth Coleman of Alamance county and Boyce Brooks of Duplin county were pronounced the champion health club members of North Carolina at the recent 4-H short course. These two young folks came up from county and district contests and are said to be almost perfect specimens of physical perfection.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

A GO-GETTER

I am pleased to present herewith the likeness of Rev. W. J. Miller, pastor of the South Fork circuit, who with his circuit organization recently put across the largest Cokesbury training school ever held in Southern Methodism, this school enrolling 199 people, 198 of whom representing 16 Sunday schools, earned cer-



tificates of credit. The pastor and his good wife not only earned credit in the school but according to Paul Evans "gloriously entertained four of the five instructors in the school." The recent South Fork circuit school is the third one held under the direction of Brother Miller. The first school earned 140 credits, the second 165 and the third 198. Over 300 credits, including seven of the eight superintendents, will be earned this year by the Sunday school workers of the South Fork circuit.

The courses, instructors and number of credits earned in the school follow:

The Life of Christ, Rev. F. J. Stough; 73.

The Small Sunday School, Paul F. Evans; 48.

Methodism and World Service, Rev. R. C. Goforth; 30.

Pupil Study, Rev. J. W. Hoyle, Jr.; 29.

Studies in Methodist History, Rev. W. G. McFarland; 18.

COKESBURY SCHOOLS

During the month of July 400 credits were earned by circuit Sunday school workers in nine Cokesbury schools. Among those schools not previously reported the following records are presented:

Hiddenite Circuit

School held at Pisgah; pupils enrolled 11, credits earned 10, schools represented 1; course and instructor, The Small Sunday School, Paul F. Evans.

Bryson City

Pupils enrolled 12, credits earned 10, schools represented 1; course and instructor, The Sunday School Worker, Rev. C. O. Kennerly. The pastor, Rev. D. C. Ballard, and his wife were among the credit earners.

Fines Creek Circuit

School held at Fines Creek; pupils enrolled 17, credits earned 16, schools represented 3; course and instructor, The Life of Christ, Rev. F. J. Stough. The pastor, Rev. G. N. Dulin, his wife and Sunday school superintendent at Fines Creek were among the credit earners.

Haywood Circuit

School held at Zion; pupils enrolled 20, credits earned 16, schools represented 4; course and instructor, The Small Sunday School, Paul F. Evans. The pastor, Rev. R. G. McClamrock, his wife and his superintendent at Crabtree were among the credit earners.

Bethel-Cabarrus

Pupils enrolled 20, credits earned 19, schools represented 2; course and instructor, The Sunday School Worker, Rev. C. O. Kennerly. The pastor's wife, Mrs. R. H. Kennington, and the superintendents at Bethel and Stanfield were among the credit earners.

THIS WEEK

Three Cokesbury training schools are being held this week. Mr. Evans and Rev. M. W. Heckard are conducting a school at Mt. Vernon under the direction of Rev. W. R. Kelly for the Sunday school workers of the Randolph circuit.

Rev. W. G. McFarland and Rev. B. M. Crosby are conducting a school at Rock Springs camp ground under the direction of Revs. R. F. Huneycutt and J. O. Cox for the Sunday school workers of the Rock Springs and Lowesville circuits.

Rev. S. M. Needham is conducting a school at Lilesville under the direction of Rev. F. W. Cook for the Sunday school workers of the Lilesville circuit. Reports from these schools will be listed in next week's Advocate.

COKESBURY SCHEDULE

The following Cokesbury training schools for the immediate future have been scheduled:

Cherryville Circuit

Place, St. Pauls; date, August 11-16. Courses and instructors, The Small Sunday School, Rev. C. O. Kennerly; Studies in Methodist History, Rev. W. G. McFarland.

Sparta Circuit

Place, Potato Creek; date, August 11-16. Courses and instructors, The Small Sunday School, Paul F. Evans; The Sunday School Worker, Rev. M. W. Heckard.

Bostic Circuit

Place, Oak Grove; date, August 18-23. Course and instructor, The Small Sunday School, Rev. C. O. Kennerly.

Fairview Circuit

Place, Tweeds Chapel; date, August 25-30. Course and instructor, The Small Sunday School, Rev. W. L. Scott.

Henderson Circuit

Place, Fruitland; date, August 25-30. Course and instructor, The Sunday School Worker, Rev. C. O. Kennerly.

Hot Springs Circuit

Place, Hot Springs; date, August 25-30. Course and instructor, The Sunday School Worker, instructor Paul F. Evans.

Three Schools

Beginning Sunday afternoon, September 1, a two-teacher school will be held at Mineral Springs for the Waxhaw circuit; a similar school at Prospect for the Prospect circuit; and also a similar school at Acton for the Acton and Candler circuits.

Marshville and Franklin

Beginning Sunday afternoon, September 8, schools will be held at Marshville for the Marshville circuit and at Franklin for the Franklin and Macon circuits.

Lewisville, Jefferson, Indian Trail

Beginning Sunday afternoon, September 15, a two-teacher school will be held at Lewisville for the Lewisville circuit. Schools are scheduled for September 22 at West Jefferson for the Jefferson circuit and at Indian Trail for the Weddington and Union circuits. It is thus seen that 16 Cokesbury schools are scheduled for August and September.

RURAL TRINITY

I recently had the distinct pleasure of meeting with Rev. J. B. Fitzgerald and his fine lot of Sunday school workers at Rural Trinity, eight miles north of Charlotte, in their Sunday School Day celebration. The entire morning was given over to the Sunday School Day program. Following a most elaborate dinner on the grounds an afternoon meeting was featured by an address by Mr. Jake F. Newell on his recent trip to the Holy Land. Brother Fitzgerald and his earnest workers have within the past year built a most beautiful church at a cost of $15,000, every cent of which has been paid.

ANXIOUS BENCH

We cannot help but remind the readers of the Advocate that the Sunday school forces of our conference are sitting on the anxious bench. There is a good deal of concern as to whether sufficient Sunday School Day funds will be received to finance the great amount of work being attempted this year. Funds so far received are much smaller than at this time last year. The record of receipts received by districts is as follows:

Asheville district	$ 50.43
Charlotte district	494.67
Gastonia district	147.48
Greensboro district	411.85
Marion district	67.96
Mt. Airy district	31.16
Salisbury district	152.91
Statesville district	138.37
Waynesville district	12.52
Winston-Salem district	674.18

BLESSED ARE THE DISCONTENTED FOR THEY SHALL BRING THINGS TO PASS

Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
***Brooksdale—S. F. Nicks	16
Trinity—J. W. Smith	15
Memorial—W. A. Stanbury	14
*****East Roxboro and Longhurst—C. D. Barcliff	13
*Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
Hillsboro—A. J. Parker	11
*Calvary—C. B. Culbreth	10
Person—W. L. Maness	8
Branson—J. V. Knight	7
Mt. Tirzah—H. E. Lance	7
West Durham—R. E. Brown	6
Cedar Grove—F. A. Lupton	6
Webb Avenue, West Burlington—E. C. Durham	6
Yanceyville—S. J. Starnes	6
Milton—W. C. Jones	5
Bahama—W. F. Craven	5
Carr—J. A. Russell	5
Duke Chapel—Bob Pool	4
*Lakewood—H. L. Davis	4
*Haw River—C. C. Herbert, Jr.	4
Mebane—B. T. Hurley	4
Orange and Massey—A. A. Jones	3
Carrboro—M. W. Lawrence	3
Chapel Hill—C. E. Rozzelle	3
Graham—A. C. Holler	2

ELIZABETH CITY DISTRICT

Gates Ct.—W. C. Benson	9
Perquimans—J. L. Smith	8
North Gates—B. O. Merritt	7
South Mills—W. F. Walters	7
Pasquotank—E. L. Stack	6
Roper—J. Bascomb Hurley	5
*Columbia—G. C. Wood	5
*Manteo—J. M. Jolliff	5
Hatteras—I. J. Strawbridge	5
South Camden—Herman E. Baum	4
Hertford—Marvin Y. Self	4
Chowan—R. F. Taylor	3
Kitty Hawk—J. R. Jolliff	3
Wanchese—T. E. Davis	3
Edenton—W. B. North	2
Stumpy Point—J. R. Reagan	2

FAYETTEVILLE DISTRICT

***Hay Street—E. Frank Lee	45
*Fayetteville Ct.—J. C. Humble	14
Siler City——J. W. Bradley	13
Sanford—G. T. Adams	10
Haw River—E. A. Brown	9
Carthage—J. H. Buffaloe	9
Steadman—C. H. Caviness	7
Erwin—J. J. Boone	7
Parkton—J. E. Blalock	6
Person St. and Calvary—J. G. Johnson	5
Roseboro—E. L. Hill	5
Dunn—C. L. Read	4

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter	13
Centenary—N. H. D. Wilson	12
Kinston—E. C. Few	11
*Seven Springs—C. A. Johnson	10
St. Paul—W. V. McRae	9
Dover—C. A. Jones	8
*Riverside—R. M. Price	8
Jones Circuit—T. W. Lee	7
Mt. Olive Ct.—E. N. Harrison	7
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
Mt. Olive—E. M. Snipes	6
*Ocracoke and Portsmouth—W. A. Betts	5
St. John's, Goldsboro—R. F. Munns	5
Snow Hill—E. B. Craven	5
Hookerton—R. J. Lough	5
Pikeville-Elm City—I. S. Richmond	6
Atlantic—W. T. Cheek	5
Beaufort—L. L. Smith	4
Pink Hill—W. J. Freeman	4
Newport—R. W. Barfield	4
Oriental—R. E. Atkinson	4
Pamlico—C. W. Barbee	4
Grifton—W. L. Dawson, Jr.	3
Straits—E. W. Downum	3

RALEIGH DISTRICT

***Oxford—E. J. Rees	28
Edenton St.—F. S. Love	20
*Garner—W. L. Clegg	13
*Smithfield—J. D. Bundy	11
Oxford Ct.—D. B. Critcher	11
Fuquay Springs—E. C. Maness	10
Central—J. Furman Herbert	9
Tar River—K. F. Duval	8
Franklinton—W. C. Ball	8
Millbrook—W. F. Elliott	7
Four Oaks—N. C. Yearby	6
**Benson—B. F. Houston	6
Creedmoor—B. E. Stanfield	6
Jenkins Memorial—P. H. Fields	6
Bailey Ct.—J. C. Williams	6
Louisburg—Daniel Lane	5
Zebulon—E. H. Davis	5
Princeton—J. D. Stott	5
Selma—D. M. Sharpe	4
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3
Clayton—E. D. Dodd	3
Louisburg Ct.—A. L. Thompson	3
Lucama—H. R. Ashmore	2
Youngsville Ct.—R. R. Blanton	2
Kenley—J. H. Frizzelle	2

ROCKINGHAM DISTRICT

****Bisaoe—N. B. Johnson	20
***Roberdel—M. C. Ellerbe	17
*Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Raeford—W. F. Trawick	10
Robeson—B. F. Peele	9
Rowland—J. H. Lanning	9
Laurel Hill —G. H. Biggs	9
Lumberton—E.uclid McWhorter	8
Rockingham—J. M. Daniel	8
Caledonia—J. T. Draper	7
Piedmont—E. R. Clegg	7
Laurinburg—C. M. Hawkins	7
Aberdeen—G. B. Starling	6
*Richmond—N. M. Wright	6
St. Johns and Gibson—Edgar B. Fisher	6
Ellerbe—C. M. Lance	6
Lumberton Ct.—F. B. Noblett	5
Mt. Gilead—F. M. Shamburger	5
West End—W. L. Loy	5
Wadeville—E. C. Crawford	4
Troy—L. D. Hayman	4
St. Pauls-Maxton—J. B. Hurley	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	16
*Fremont—R. E. Pittman	11
Washington—H. I. Glass	10
Bethel—J. R. Edwards	7
*Belhaven—R. H. Broom	6
Spring Hope—N. B. Strickland	6
Bath—J. W. Sneeden	5
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4
Farmville—J. W. Harrell	4
Grimesland—J. F. Starnes	4
Robersonville—L. C. Brothers	4
Nashville—L. T. Singleton	3
South Rocky Mount—E. D. Weathers	2

WELDON DISTRICT

**Henderson—W. C. Martin	15
***Battleboro and Whitakers—H. A. Chester	10
Northampton—B. C. Thompson	9
Norlina—J. L. Midgett	7
Conway—H. C. Ewing	6
Scotland Neck—B. H. Black	4
White Mem. and City Road—R. G. Dawson	4

WILMINGTON DISTRICT

***Tabor—L. E. Sawyer	22
Wallace and Rose Hill—A. S. Parker	9
Magnolia—M. D. McLamb	7
*Wilmington Ct.—A. J. Groves	7
Shallotte—W. J. DuBoise	6
Carver's Creek—W. D. Yarboro	5
Clinton—W. G. Farrar	5
Jacksonville-Richlands—L. A. Watts	5
Ingold—M. F. Hoges	5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Hendersonville—W. B. West	13
**Acton—E. L. Kirk	11
West Asheville—J. S. Hiatt	11
Haywood—T. A. Groce	7
Chestnut Street—G. D. Herman	7
Mills River—T. V. Crouse	5
Weaverville Ct.—W. A. Kale	5
Candler—D. V. Howell	5
Brevard—A. L. Aycock	5
Weaverville—A. P. Ratledge	4
*Saluda—Reid Wall	2
Marshall-Hot Springs—J. C. Umberger	2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy	28
Brevard—N. C. Williams	24
**Unionville—J. C. Gentry	12
Dilworth—G. Ray Jordan	11
10*Big Springs—J. A. Smith	11
Hawthorne Lane—E. K. McLarty	11
Marshville—Geo. W. Clay	8
Weddington—T. B. Hunneycutt	8
Wadesboro—W. B. Davis	7
Pineville—Elzie Myers	6
**Matthews—Paul Hardin, Jr.	6
Waxhaw—J. E. B. Houser	6
Spencer Memorial—J. O. Ervin	6
Ansonville—C. P. Goode	6
Peachland—J. A. Frye	5
Calvary—J. W. Williams	4
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3
North Monroe—F. R. Ralls, Jr.	3
Myers Park—G. R. Combs	3
Polkton—W. S. Smith	3

GASTONIA DISTRICT

Main Street—H. G. Hardin	12
Belwood—J. W. Fitzgerald	12
**Stanley—Bryan M. Crosby	11
Rock Springs—R. F. Hunnycutt	10
South Fork—W. J. Miller	10
*Ruffin—Ivan L. Roberts	9
Mt. Holly—J. C. Cornett	8
Central (Shelby)—H. K. Boyer	8
Polkville—G. W. Williams	8
Franklin Avenue—A. C. Swofford	7
Lowesville—J. O. Cox	7
Shelby Ct.—R. L. Forbis	7
Main Street (Belmont)—J. M. Barber	7
**Goodsonville—J. W. Combs	6
Lincolnton Ct.—C. R. Allison	6
Lincolton—R. S. Truesdale	6
Crouse—Van B. Harrison	6
King's Mountain—J. R. Church	6
Lafayette Street, Shelby—T. B. Johnson	5
Cherryville Ct.—Paul W. Townsend	5
*West End—J. N. Randall	4
Lowell—A. G. Loftin	4
Cherryville—W. G. McFarland	4
Park St. (Belmont)—J. C. Groce	4

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Cramerton—O. B. Mitchell 2
Maylo—C. L. McLain 2
Smyrne—A. W. Lynch 2
East End—M. T. Hipps 2

GREENSBORO DISTRICT

***Wesley Memorial—J. W. Moore 73
***Uwharrie—M. S. Kincheloe 22
*Centenary—G. A. Stamper 21
West Market—L. D. Thompson 19
**Randolph—W. R. Kelly 18
*Pleasant Garden—J. T. Ratledge 18
College Place—Albea Godbold 14
*Ruffin—Ivan L. Roberts 3
Reidsville—J. H. West 8
Asheboro—B. C. Reavis 8
Proximity—Dwight W. Brown 6
Ramseur-Franklinton—J. W. Hoyle, Jr. 6
Calvary (High Point)—H. C. Byrum 5
Jamestown-Oakdale—R. E. Hunt 4
Bethel-Grace—O. L. Brown 3

MARION DISTRICT

*****Burke—D. G. Smith 24
Forest City—M. F. Moores 10
Morganton Ct.—D. S. Richardson 10
Bostic—J. E. Hipp 9
*Cliffside-Avondale—D. H. Rhinehardt 9
Burnsville—T. C. Jordan 8
*Glen Alpine—M. A. Osbourne 6
Old Fort—P. T. Dixon 6
Rutherfordton—W. R. Ware 5
Rutherford College—W. L. Scott 5
McDowell—H. E. Stimson 5
Micaville—B. A. Sisk 4
Broad River—R. P. Fikes 4
Cross Mill—H. C. Brackett 4
Pleasant Grove—J. B. Tabor, Jr. 3
Henrietta-Caroleen—F. H. Price 3
Avery—E. E. Yates 3
Spruce Pine—J. S. Folger 3
North Forest (Morganton)—M. A. Lewis 3
Gilkie—J. P. Parker 3
Spindale-Alexander—W. A. Barber 3
Ivey—W. I. Hughes 2
East Marion—J. N. Wise 2

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong 16
Central, Mt. Airy—A. C. Gibbs 9
Spray—David R. Proffitt 7
Elkin—L. B. Abernethy 6
Madison—T. R. Wolfe 6
Jefferson—T. J. Huggins 6
Jonesville—W. J. S. Walker 5
*Moravian Falls—R. E. Ward 5
Helton—G. C. Graham 5
Boone—Claude Moser 4
Danbury—F. E. Hartsfield 4
Draper—J. W. Vestal 3
Leaksville—M. B. Woosley 3
Todd—A. J. Lackey 3
E. W. Fox 2
Ronad-Roaring River—W. A. Thomas 2

SALISBURY DISTRICT

First Church—A. D. Wilcox 16
Salisbury Ct.—E. N. Crowder 9
Albemarle—T. F. Marr 9
Forest Hill—Dwight Ware 8
Mount Pleasant—J. S. Gibbs 7
Salem—J. H. Green 6
Park Avenue—J. A. J. Farrington 5
Norwood—P. L. Shore 5
First Street, Albemarle—S. W. Needham 4
Central (Concord)—R. M. Courtney 4
Landis—P. E. Parker 4
Westford, Concord—A. R. Bell 4
*Kerr St.—G. L. Wilkinson 4
Woodleaf—R. L. Melton 4
Bethel—R. H. Kennington 4
Epworth (Concord)—J. M. Varner 3
East Spencer—E. Myers 3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen 73
*Balls Creek—P. H. Brittain 13
****Troutman—John Cline 14
Race Street—J. H. Bradley 10
Lenoir—W E. Poovey 10
Hickory—W. L. Hutchins 10
Newton—R. G. Tuttle 7
Dudley Shoals—E. J. Poe 6
Hiddenite—J. B. Tabor 6
Maiden—J. E. McSwain 6
Shepherd—A. C. Kennedy 6
**Highlands—H. W. Howard 5
Olin—J. G. W. Holloway 4
Elmwood—R. L. Young 3

WAYNESVILLE DISTRICT

7*Murphy—H. P. Powell 29
5*Fines Creek—G. N. Dulin 13
Canton—Carlock Hawk 12
Andrews—W. M. Robbins 4
Murphy Ct.—A. A. Somers 4
Webster—F. W. Kiker 4
*Delwood—R. K. Brady 3
Whittier—R. L. Bass 3
Haywood—R. G. McClamrock 3
Clyde-Junaluska—F. O. Dryman 3
Highlands—J. L. Teague 2
Cherokee Mission—Wm. Hornbuckle 2
Bryson—D. C. Ballard 2
Judson—L. H. Hipps 1

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers 11
Main Street, Thomasville—C. S. Kirkpatrick 10
*Ogburn Memorial—O. P. Ader 8
Davidson—R. C. Goforth 9
Linwood—G. W. Fink 9
Ardmore—W. A. Rollins 9
*Grace (Winston-Salem)—A. P. Brantley 9
*Trinity (Thomasville)—T. J. Houck 8
*Central Terrace (Winston-Salem)—Parker Holmes.. 8
Green Street—G. W. Vick 5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Those 100 Per Cent

Gastonia 31
Raleigh 26
New Bern 25
Rockingham 23

Those More Than 50 Per Cent

Durham 26
Marion 23
Charlotte 21
Salisbury 18
Elizabeth City 16
Washington 14
Waynesville 14
Fayetteville 12

Those Less Than 50 Per Cent

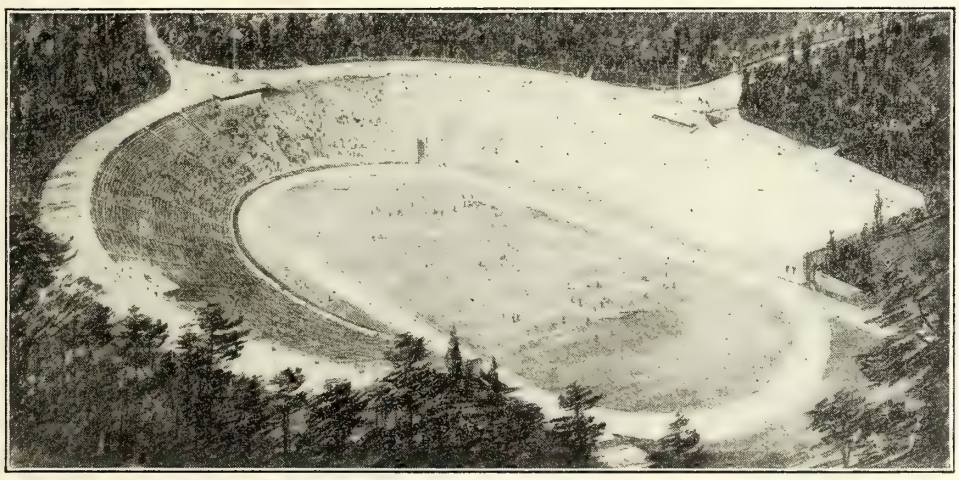
Mt. Airy 15
Greensboro 15
Statesville 14
Asheville 12
Winston-Salem 10
Wilmington 9
Weldon 7

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Asheville—M. V. Moore & Co.
Morganton—Davis Drug Co.
Hickory—Lutz Drug Co.
Greensboro—Stratford-Weatherly Drug Co.
Raleigh—Wake Drug Store.
Sanford—Acme Drug Co.
Lillington—Tugwell's Pharmacy.
Fayetteville—H. R. Horne & Sons.
Rockingham—Fox Drug Co.
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Smithfield—Hood's Drug Store.
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Elizabeth City—Chimney Corner.
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Children's Storyland



CAPTURING A 17-YEAR-OLD WILD STEER

By C. W. Hunt.

I have an esteemed friend, Samuel L. Kone, San Antonio, Texas, a cattle rancher, horse raiser, oil well operator and city real estate owner. His holdings cover approximately 100,000 acres fenced ranch lands, where he grows cattle for beef and horses for the saddle and harness. He is as plain as an old shoe, as social as a candidate for office and as companionable as a backdoor neighbor.

When he came into possession of one of these ranches, there were a number of steers which had gone wild on the former holder of the place; at which time they were 13 years old and refused to be herded or associate with the ranch cattle. The order was to get them in any way they could be caught. Occasionally in the four years one has been taken and used for beef, but hiding as they did in the muskeet woods it was like looking for the proverbial "needle in a hay stack" to find them.

Last fall there came a dry spell of unusual length, which sucked up the water holes these beasts had watered at, which drove them to seek water and the only water in the inclosure was at the coral, where all the cattle were watered. Thirst finally drove the three apparently left of the original number to the correl; one very large one weighing approximately 1800 pounds came close up and the cowboys herded it inside the gate and cut it out with some other cattle into a stockade made of muskeet wood set on end, so nothing could scale its walls, three of the cowboys mounted closed the entrance by standing their horses in the opening side by side, while the gate or door could be closed. When the wild steer looked around and saw it was solid walls all but the gate, he made no hesitancy in making a dive between the horses clearing the way, jumped a fence five or more feet high without touching it, went over another fence and to the open. The manager of the place laughed at and teased the cowboys for letting it escape after they had it inside; they being suspicious of attempting to lasso and throw an 1800 pound steer on a 900 pound pony.

The next day thirst drove this animal back in search of water, as it had no opportunity to drink the day before. When it appeared again the Mexican foreman of the cowboys declared his intention of taking a chance at the heavy steer, and proceeded to overtake and lasso the monster, which made off for the timber. Knowing the steer's weight, the Mexican did not attempt to trip the steer in the usual way of getting his lasso along the right side of the steer, riding ahead and bringing the rope across the hind leg and suddenly riding ahead and to the left, give it a whirl that always takes a steer off its feet, but used a tree and tripped it by riding on the opposite side of the tree. Two other cowboys were close behind, and when the Mexican tripped the steer both these boys put ropes over his horns, making three lines on his head and he was unable to get anywhere. Picking out a stout tree the monster was pulled up to it, a short rope put on its horns and tied to the tree, where it could only wiggle. Orders were given the next morning to slaughter the wild steer for beef for the ranch and for the neighborhood around. The men went toward the steer to carry out the order, but on sight of their approach, the huge animal began to plunge to get away; so great was its fury and rage its heart was overtaxed and when these men reached the tree the animal was as dead as if a bullet had plowed through its brain. Notwithstanding the animal was 17 years old, and the manner of its death, the meat was not tough. It was coarse, but a fair grade of old beef. After satisfying the ranch's need the remainder was distributed to those living near free of charge.

The animal was of such size and such spread of horns (though not a long horn) that Mr. Kone sent its head and neck down to the shoulders to a taxidermist for mounting. The other two, if not famished with thirst last fall, are still on the ranch, one of which is a muley with no horns at all.

THE LITTLE PERSIAN PRINCESS

A perfectly charming creature she was in every possible way with her soft eyes and her dress of delicate gray. No wonder every one loved her, and she was her parents' pride. But, sad to tell, one sunshiny day she was sitting dreaming outside among the roses, watching the birds and the bees and the butterflies, when two men passed, two rough, bad men, and they said: "My word! What a prize!" Before the princess could make her escape or utter a cry for aid they had covered her head and tied it round like a pot of marmalade and carried her off. She struggled, of course, but they held her fast, and they stole a horse as they went and rode away and threw her down like a sack in a gypsy's tent.

The gypsy woman was old and kind. She stroked the princess's hair and said: "Poor dear, poor darling, then! Did they frighten you? There, there, there!" And she brought her milk from somebody's cow and a piece of roasted pheasant, but the princess wasn't inclined for food—at any rate, not at present. She wondered how she should get back home. But she couldn't even guess. She was quite out of place, with her dainty feet and her delicate shimmering dress, with these gypsy robbers. But when they saw how well she seemed to behave, they said: "We'll take her off to the city and sell her there for a slave!"

Oh, dear! Now, that was a terrible thing for these ruffianly men to do. They harnessed the horse to a ramshackle cart and said to her: "In with you!" And away they drove, all ricketyrackety, right over hill and down till they saw before them the towers and turrets and streets of the principal city.

They took their stand in the market place, holding the princess tight lest she should manage to run away. (If she had, 'twould have served them right). And she cried out loud, but they boxed her ears and said: "You do as you're told and don't speak a single word until we have got you sold!" Now, the princesses of Persia are ever so shy and proud, and she hated the noise in the market place and the jostling, staring crowd. But she couldn't speak their language, and these foolish, heartless folks when she tried to make herself understood treated it just as a joke.

Before very long, however, there came an old rich merchantman. He inspected the Persian princess. After a while he began to bargain and haggle with the men who were offering her for sale. And he bought her at last for a pretty high price. Oh, how she did mourn and wail as the stranger took her away with him! But she needn't have been distressed, for of all the mansions in that city his house was much the best. She was treated extremely kind there, almost indeed like a guest—the finest food was given her, and she was petted and even caressed. She had silken cushions to lounge upon and beautiiul things to wear. If one can be happy away from home, she should have been happy there.

One day her master said: "Zuleika (that's what they called her here), I am going into a far-off land. I shall take you with me, dear, for you shan't be left alone by yourself. My household is very good, but of course you find it rather hard to make yourself understood." So they traveled and traveled; and when they had gone for nearly the whole of a day, her master said: "This splendid house is where we are going to stay." She thought: "I'm sure I have seen this place, though it's ever so long ago." She followed him in, and a stately lady with hair as white as snow rushed up and fell on Zuleika's neck, her mother! The princess was home again. Oh, wasn't it lovely, that! For have I mentioned that she was a kitten and her mother a Persian cat?—May Byron, in British Weekly.

A FOX TALE

When I ask children to tell me what they know about a fox, they almost always reply: "He is a little red beast, very cowardly and cunning; he kills hens, and has a very bushy tail."

This is all quite true; but Reynard lives a very hard and extremely uncertain life; yet all the while he is so dashing and gentlemanly, so quick and clever, that you must forgive him one or two faults.

He begins his life in a nice warm nest of hay, dry moss and leaves, at the bottom of a deep burrow, generally in a sandy bank. His mother tends him, fondles him, plays with him as only a mother can; her one ambition being to keep him concealed from human sight. Once a man came by a particular burrow with his dog, hung about for some time nearby and then went away again. That night Mother Fox took her little one up in her mouth by the nape of the neck and set off to find a safer home. Hardly had she gone ten yards from her burrow when a dog jumped out of some bushes and gave chase.

Mother Fox flew like the wind over the hill and dale, on and on, till her breath began to come in short, sharp gasps, and she felt she would soon have to turn and face her pursuer. But never once did she dream of dropping her little one and thereby saving herself; oh, no! cowardly as foxes are ever said to be, the mothers always die fighting for their young.

Happily for this mother, however, a long stretch of bushes just then came in sight, and, summoning up all her strength, she made a last spurt, and crept into the thick of them. The dog followed for a short distance, but evidently found the thorns too sharp for his thick nose and long flapping ears, for he soon retired, leaving Mother Fox gasping, but triumphant, with her cub in her mouth, and made tracks for a hollow tree which she knew of in the neighborhood. Reaching it in safety, she soon had a warm nest made in the tree trunk, where little Reynard lay for weeks eating and sleeping by turns, till he grew into quite a respectable fox.

And what a merry little fellow he was! As playful as a kitten, and quite as active; running all around and over his mother, burying his face in the furry depths of her brush, or, if she refused him that huge enjoyment, flying round and round in a mad race after his own, till he looked for all the world like a wooly spinning top.—B. Grieve, in the Carroll and Brooks Readers.

A DAY'S VACATION

"Oh, mother," cried John as he rushed into the kitchen where his mother was just beginning to attack the pile of breakfast dishes, "Daddy and I are going to the river to fish. Put us up a lunch quick, please."

"I haven't anything cooked for a lunch. Why didn't you tell me last night that you were going, so that I could have prepared something?" answered his mother.

"Give us some bacon and eggs to cook and some bread. I wish you would go with us, mother. Sister is crying so hard to go, but daddy told her that she could not go unless you went, and that you were too busy to go," said John.

"Well, I am busy. I haven't done any of my morning's work and this is ironing day, and I want to bake a cake, for tomorrow Aunt Sarah is coming for lunch."

"Sister and I will make the beds and daddy will sweep, while you hurry and dress. Let the ironing go; I like to wear my shirts and overalls not ironed. Aunt Sarah has cake at home every day. We have so much fun in the woods. Come on and go with us," argued John.

Mrs. Robinson looked at him thoughtfully." "I believe I will," she said. With a half-reluctant glance at the pile of unwashed dishes, she began to pack some bacon, eggs, a jar of butter, another of jam and the bread in a box. Then she went to her room to change to her outing clothes. The beds had been made and the floor swept, but in a very hasty manner.

"I can't leave my house this way," she thought. "Aunt Sarah might come today."

She started to the door to give John the lunch and to tell him that she would not go. But a glance at Sarah's radiantly happy face, as she danced up and down the hall, made her mother change her mind again. Soon she and the happy little girl joined the others at the car, where John was packing in the fishing tackle and bait.

A short drive brought them to the river. The hooks were made ready and in a very little while they were all trying their luck in the water. As the restful stillness of the woods stole over Mrs. Robinson she forgot her household cares and entered into the spirit of play with her family.

Such an exciting moment when Sister caught her first fish. Then mother caught the largest one of them all. How good were the bacon and eggs cooked on a camp fire, with jam sandwiches for dessert, and how many interesting things they saw in a walk down the river! Time to go home came entirely too soon.

"It has been the happiest day I ever had," confided sister to John, as they were washing the breakfast dishes while their mother cooked the fish for supper, "and mother says that we are going with you every time you and daddy go this summer."—Mrs. J. G. Nelson. (Issued by Nat. Kindergarten Association.)

Teacher: "Which is farther away, Africa or the moon?"

Small Boy: "Africa."

"Africa? What makes you think that?"

"'Cause we can see the moon and we can't see Africa."

Freddie (aged five, in sweetshop): "How many of those sweets do I get for a penny, please?"

Assistant (casually): "Oh, six or seven."

"I'll have seven, please."

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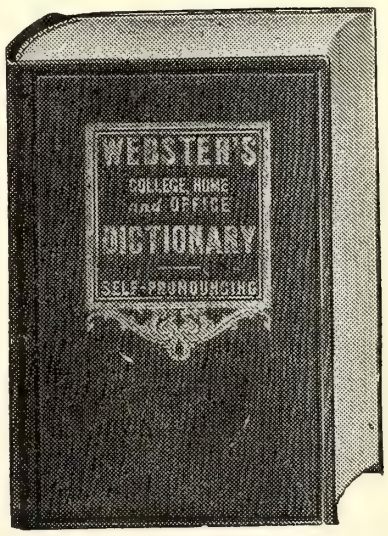
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

"SEVEN TIMES SEVEN"

"Seven Times Seven" is the title of a volume prepared by Mrs. J. LeGrand Everett that will be off the press about the first of September.

This volume covers the history of the woman's missionary societies for the past fifty years and is written with a background of interesting Methodist history.

There is much valuable information here that Mrs. Everett has gathered from many sources and it is in compact form.

Every Methodist woman in both conferences will want a copy of the volume since, for many years, the story of the woman's work is the same.

The volume is well illustrated, giving pictures of pioneer leaders, missionaries and home workers. It will be bound in paper and cloth.

The cloth will be attractively bound at a cost of $1.50. Let those desiring cloth bound copies send their names (not money) to Mrs. M. T. Plyler, Durham, as the cloth bound supply is limited.

My Dear Co-worker:

There are four matters of importance which I wish to present to you at this time.

1. You will remember that we voted at our April executive meeting to let our fall session take the form of a "retreat" to last "more than one day" and to hold it early in September instead of the fourth week in October as usual. The exact date, together with the place of meeting, will be announced later, but I am asking you now to join me in earnest prayer for guidance in planning for this important session. Unless the hours of meditation and discussion prove likewise hours of inspiration and constructive planing our meeting will be in vain.

In order to consider our entire conference program for the year, may I ask each officer to prepare in advance an outline of her department, together with its problems, with a view to enlisting the hearty co-operation of the entire group?

2. Aside from the departmental discussions, the most important item of business to come before us, so far as we know, is the election of a corresponding secretary to succeed Mrs. Boney, whom we most reluctantly release at the end of the fiscal year. Hers is a difficult and most important position to fill. Some one has truly said: "A corresponding secretary must be prayed into office." Are you praying that we may be directed to just the right woman for this vital place in our work?

The following women have been suggested, but so far as I am aware, none of them has been officially approached:

Mrs. Will Chadwick, New Bern; Mrs. J. LeGrand Everett, Rockingham; Mrs. H. J. Faison, Faison; Mrs. F. S. Love, Raleigh; Miss Sallie Lou McKinnon, Maxton; Mrs. Walter Patten, New Bern; Mrs. C. L. Read, Dunn.

Will you kindly write me your preference among the names suggested, or, if you have others in mind, who seem to you capable and possibly available, will you please send me their names and addresses?

There must be strong, capable, devoted women in our conference, who would be happy to serve in this field for the sake of the Master. Will you not help to find and enlist them?

3. The third matter about which we should be thinking and praying during these summer days is the establishment of the Sue D. Swindell Foundaton.

We shall need to consider:

(a) Where to place the foundation.

(b) How to raise the money.

(c) The length of time to be devoted to raising the $10,000 fund.

I trust that the committee will be prepared to make some recommendations to the body which will help us to decide these points.

4. Since the study of the estimates and the reports of missionaries made at the 1929 Council meeting revealed the fact that the funds for the regular work are inadequate, and since there was a decrease in funds for the first quarter this year, a thing that has never occurred before in the history of the Woman's Missionary Council, we must, as conference leaders, realize the seriousness of the situation which confronts us as missionary women.

Our own conference had a small increase over the first quarter of last year, but it was not sufficient to insure us of meeting the ten per cent increase, which the conference voted, in spite of the fact that neither the executive committee nor the district secretaries had pledged it.

Will you not help by bringing the financial condition before the auxiliary membership in district and zone meetings, appealing to the members to give their earnest co-operation in increasing the funds?

I hope the summer is bringing to you much rest and relaxation. We are having a delightful summer here, but I shall be happy to be back home again when the time comes. Mrs. A. M. Gates.

Waterford, Conn.

A TUNE WANTED FOR THE PRIZE MISSIONARY HYMN

Dr. Benjamin S. Winchester, president of the Hymn Society, a national organization of hymn writers and composers, announces that the society's award of $100 for the best new missionary hymn, written in the modern spirit, has been won by Profesor Henry Hallam Tweedy of the Divinity School of Yale University. His piece, "Eternal God, Whose Power Upholds," was adjudged the best of more than one thousand hymns submitted from every state in America, from Great Britain, Canada, and from many countries of Europe and Asia. The judges of the contest were President Winchester, Dr. Henry H. Meyer, dean of the School of Religious Education and Social Service of Boston University, and Dr. A. L. Warshuis of New York, secretary of the International Missionary Council.

The words of Professor Tweedy's hymn, copyrighted by the Hymn Society, are as follows:

"Eternal God, whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
To time, no near nor far,
No alien race, no foreign shore,
No child unsought, unknown,
O send us forth, Thy prophets true,
To make all lands Thine own!

"O God of love, whose spirit wakes
In every human breast,
Whom love, and love alone, can know,
In whom all hearts find rest,
Help us to spread Thy gracious reign
Til greed and hate shall cease,
And kindness dwell in human hearts,
And all the earth find peace!

"O God of truth, whom science seeks
And reverent souls adore,
Who lightest every earnest mind
Of every clime and shore,
Dispel the gloom of error's night,
Of ignorance and fear,
Until true wisdom from above
Shall make life's pathway clear!

"O God of beauty, oft revealed
In dreams of human art,
In speech that flows to melody,
In holines of heart,
Teach us to ban all ugliness
That blinds our eyes to Thee,
Till all shall know the loveliness
Of lives made fair and free.

"O God of righteousness and grace,
Seen in the Christ, Thy Son,
Whose life and death reveal Thy face,
By whom Thy will was done,
Inspire Thy heralds of good news
To live Thy life divine,
Till Christ be formed in all mankind
And every land is Thine!"

The Hymn Society now offers a prize of $100 for a new tune set to Professor Tweedy's hymn. The tune should be mailed not later than November 1, 1929, to Dr. Benjamin S. Winchester, 105 East Twenty-second Street, New York City. should bear a pseudonym and the composer's name should be attached in a sealed envelope.

"Kindly consideration for others; friendliness; good will, courtesy," is the solution of home mission problems, says the executive secretary of Home Missions Council, which is concerned in bringing about better co-operation among 200 rival sects of Protestantism in America.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

DO WE BELIEVE IN MISSIONS?

"Is it because of denominational loyalty, charitable interest, a sense of social obligation, or is it because Jesus Christ is a living, dynamic reality in our lives and because he is so essential in my life and yours we must share him with the world? That is the missionary imperative. The more real Christ becomes in our lives, the more real he will become in the lives of others. If he is indispensable for us, there will be no question as to whether or not we shall proclaim the news to others. When we pray our Lord's Prayer, shall we say, 'Let not thy kingdom come'? Rather shall we pray it with fervor of devotion to his cause, dedicating our time, our talents and our resources to the world-wide service of Christ."—Workers Council.

EIGHTEEN NEW AUXILIARIES FOR GREENSBORO DISTRICT

Several times this year we have had occasion to report the splendid work that is being done in the Greensboro district, a work which for which we congratulate Mrs. A. L. Thompson, district secretary, and her corps of splendid workers throughout her district. The latest "good news" we have from them is that 18 auxiliaries have been organized since the beginning of the new year. Some of these we may have reported before, but we feel that our readers will want to know just where these societies have been organized, and the conference officers, we are sure, will want to get in touch with each of them as early as possiple. Here they are:

Adult societies—Friendship, Farmer, Climax and Mount Vernon.

Young people's societies — Calvary, Farmer, Pleasant Garden, Mt. Vernon, Bessemer and Bethel.

Junior societies—Holt's Chapel, Mt. Vernon, Pleasant Garden (reorganized), Center (reorganized), Main Street (High Point), Asheboro.

Primaries—Asheboro and Glenwood.

TRAINING FOR MISSION STUDY LEADERS

We find from the August Bulletin that "the conference mission study superintendents are laying their plans for special periods of training for auxiliary mission study leaders during the latter part of the summer. The plan is that the leaders of mission study classes for the autumn shall gather, either by zones or in one central place in the district, for a day of intensive study of the text to be taught.

Instructions wil be given by our conference superintendent of mission study as to how to prepare for this day of training. Be on the lookout for the plans and be ready to co-operate in every possible way.

NEWS FROM THE SOCIETIES AT WADSBORO

At the request of the president of the Wadesboro woman's auxiliary, Mrs. W. N. Jeans has sent us a most interesting account of the splendid work that is being done along missionary lines by the women, young people and children of the Wadesboro church. This society (woman's) came into existence forty or more years ago and during this time has been most active in the work.

Mrs. Jeans says: "The fact that nothing has been seen on the woman's page from Wadesboro is not due to indifference or missionary lethargy. On the contrary the society is very much awake and working.

The adult auxiilary made up of five circles totaling 68 members is ever alert to the many calls that come to them. Led by the president, Mrs. L. G. Atkinson, a capable and consecrated woman, we can but go forward along all lines of missionary endeavor. Under her leadership we have grown numerically, financially, and last but not least, spiritually.

We have two young people's societies, 'The Young People' and 'Ellen Morphis Young People,' whose membership totals 95. These are fine groups of young people who can be depended on to do the things that count for the advancement of the cause of Christ.

Mrs. James Griggs and Mrs. T. Benson Capel are the efficient leaders of the Epworth juniors. They have a membership of 56 and meet regularly in the homes of the members.

We have organized Bible study classes, active program and social service committees and in all our activities we have the hearty co-operation of the preacher's family—the Davises (Rev. W. B.)

Beautifying the church grounds has been a delightful work of the adults and young people this year, and the installation of an electric stove in the parsonage and the placing of porch chairs for the comfort of our "preacher's folks," has been an added pleasure of the young people.

This year both our adult and Y. P. societies were represented at the annual meeting in Winston-Salem. Previous to the conference, the adult president had asked that the young people have charge of the adult meeting in May, and as a program, which proved both interesting and informing, the young people brought us fine reports of the conference, and those of us who heard them felt as if we had been there and enjoyed those days in Winston-Salem.

Wadesboro Methodists are proud of the record the societies made during the past year. All societies were on the honor roll, winning an honor roll ribbon; the adult and young people won council credits for mission study; the young people and Ellen Morhpis young people a five-year honor roll certificate; the young people attained the jubilee standard.

At conference there were whisperings of a challenge from another district because of the various recognitions given us (Wadesboro, Charlotte district). We accept the challenge and shall strive to make the race an interesting and inspiring one, and whoever wins, we are sure, it will have been worth while. The fight is on, Wadesboro missionary societies are already advancing."

MISSION STUDY

The following excerpts on mission study are taken from a paper prepared by Mrs. W. H. Whitley of Albemarle, to be read before the district meeting held recently at Park Avenue church, Salisbury:

'Mission and Bible study have come to be a recognized part of the work of the majority of the auxiliaries. No longer are we regarding our mission and Bible study as lectures, but as classes in which each member is expected to take a part. We realize that we must strengthen our faith and quicken our zeal by learning the needs of the world as portrayed in our mission study books. We must strive to reach the standards of efficiency that will improve the character of work done in our auxiliaries.' (See page 35 of annaul minutes of 1929). We are asked this year to set our goal for 1929 at ten per cent of study classes winning council credits.

Increased emphasis is being placed on mission study at district and zone meetings with fine results. If possible an all-day zone meeting for study should be arranged. The leaders could very profitably study the text next to be taught as preparation for their home classes. This class of leaders should be taught by the most capable woman in the district. Every society should have study classes; parallel readings as well as the text, should be used. For parallel reading use the Missionary Voice, the Advocate, books on travel or stories concerning life in other countries.

In presenting a mission study book it is necessary, first, to arouse interest before the time for the study class, through the use of posters, study of biography of the author, a definite time for study and prayer; second, committees having the good of the organization at heart should be appointed, viz, a literature committee for ordering and distributing the books; a booster committee for advertising the mission study classes; a scrap book committee for collecting material appropriate to the subject to be studied; poster committee and calling committee. Oistrict your membership and people whom you wish to interest and visit them. Make good use of all the church papers. Lastly, create a spirit of thankfulness that we are American born. Use the hours that God has committed to us for the advancement of his work."

Sunday School Lesson

By Dr. Frank M. McKibben.

AUGUST 18
The Return From Captivity

Ezra 1:1-6; Psalm 126:1-6.

Golden Text: Jehovah hath done great things for us, whereof we are glad.—Psalm 126:3.

In a sense these lessons trace outstanding events in the history of a people known as the Jews. In a far deeper sense they deal with the discovery and recognition of the will of God in the course of human affairs. The events of this lesson will be to the historian an important link in the chronological arrangement of facts concerning a people who have figured prominently among the nations of the earth. To the religious man and student of religious problems they form singularly important evidence of the operation of God's spirit in the affairs of individuals and nations. It is in this latter sense that most of us are absorbingly interested in the return of the Jews from captivity.

The Contributions of the Captiivty

The period of captivity is important from the standpoint of the contribution it made to the experience and conceptions of the Hebrews. Argument might easily be developed over the question as to whether God actually planned in detail this capaivity. There will be general agreement, however, to the fact that it was used by the spirit of God to enlarge the experience and to enrich the religious conceptions of a people who were to give to the world of their day the highest known conceptions of his nature and purpose. How much of Babylonian thought and theology was absorbed by the Israelites it is difficult to estimate. Some students seem to over-estimate Babylonian influence. We are inclined to agree with that writer who says: "The story of creation in Genesis does, indeed, show on its face the utilization of materials from Babylon, but the Scriptures transform the Babylonian raw stuff into vessels which carry superlative spiritual richness. The priestly writers who wrote the Biblical account of creation used the Babylonian framework to set forth a noble conception of God."

More important, perhaps, is the contribution that came out of Jewish reaction to and interpretation of this captivity. As another writer expressed it: "The people of Israel went to Babylon as captives from a conquered nation; they returned to form a religious society whose activities centered in the temple. They went away with a nationalistic conception of Jehovah, and returned with a lofty view of God as the Ruler of all the universe. They went into captivity believing that they were a chosen people, and therefore invincible; after many decades of meditation and instruction at the hands of Ezekiel, Deutero-Isaiah, and others, they came back with a sense of divine mission to all mankind. They went away relying on an external form of religion; they came back with a new individualistic and sacrificial view of man's relation to God." Thus the experience contributed to mankind's religious growth.

Accident or Design?

A consideration of the implications of this study raises the all-important question of the extent to which God is taking and has taken an active part in the development of the nations of the earth. Did the events depicted in this study occur by chance or by some general design? One needs to discover and take a middle course in this connection. If there is anything that Jewish history, the New Testament, and the more modern experience of the race seem to indicate, it is the fact that God is shaping the course of human affairs according to some design. To take any other position is to assume a mechanical, materialistic point of view. What that design is we are not fully certain. But experience and our own conception of God lead us to believe that the design is good, that the ends are worthy, and that the most logical and satisfactory attitude to take is that expressed by these uniquely religious people, "Jehovah hath done great things for us, whereof we are glad."

No one can convince multitudes of religiously-minded people that the recent World War came by divine decree. But it is easy to conceive of the war as the direct result of continued disobedience of laws of individual and social living which God in his wisdom has established as the basis of a society of nations living in co-operation and peace. Few will deny that out of the awful catastrophe have come insights and understandings that may help the nations to avoid the recurrence of such a calamity and to build constructively a "parliament of mankind." These understandings and insights constitute part of the profit that comes from the study of history and religious development. This lesson should serve to quicken our sense of the remarkable leadership of God experienced by the Hebrew people. Modern men and women should "be glad" that Jehovah did great things for these uniquely religious people. It should lead to serious thought as to the extent to which God's hand may be seen in events as they are shaping in the lives of social groups and nations and the extent to which we are sensitive to his leadership.

Despite all the discussion on the churches and war, there can be no doubt as to their course in the event of another conflict—they will fall virtuously into line as on previous occasions. Pacifists may be divided into two classes, practical pacifists who oppose war in time of peace, and theoretical pacifists who oppose it at all times. For obvious reasons it requires courage and insight to sustain the latter kind. The churches have never given evidence of any more of these qualities than other people.—Irving F. Morrow, in The Nation.

What the Mothers Use

Children are so fond of forbidden foods and there are so many things that quickly upset the stomach and digestive system of a child, that mothers generally, throughout the South, have come to regard Anti-Ferment particularly at this time of the year, as a very necessary family medicine. It is a very effective formula that soothes, relieves and regulates quickly, and is the very best safeguard against colitis and more serious troubles. There is no better treatment for dysentery, diarrhea and other disorders of the digestion. For adults, 75c, children 60c at all drug stores.

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DO YOU LOVE TO GO TO CHURCH?

I read a very fine article in the Christian Advocate a few weeks ago, the title of which was "Some Reasons for Attending Church," by Richard Braustein. I wish every church member, especially those who seldom go, and those who do not go at all, would read carefully this article. I believe, if they will do so, and take more seriously the services of the church, it will prove a great blessing to them.

The main point in the article is, "Church-goers are compensated. They are remunerated in terms of the unseen. The gospel hands us a blank check. We may fill it out according to our needs. Those who attend church do so because it is a church, because it is different. It makes Sunday different. It makes thinking different. It makes us see different. It makes us different. Monday is always a different day when we have gone to church on Sunday. It is a day when we have a new grip on ourselves, a new strength for our duties, and a fresher outlook on life and its demands. If we have spent a day in the company of the great minds of all times, the noblest leadership of all ages, we are elevated by our alliances."

Thomas was not with the other disciples in their first meeting after the resurrection. He missed a whole week of happiness and even joy unspeakable and full of glory because he was not present when Jesus came. What an awful week he must have spent with his doubts and fears—all because he would not join in fellowship with his brethren.

The Thomas story is being repeated by multiplied thousands of Methodist people this very day. But may the pull of fellowship be so strong from the disciples who "were there" that in the end the confession shall be, "My Lord, and my God." Thomas was "always there" after that. He just could not stay away. Thank God for people who "just can't stay away." Heaven will be filled with such faithful spirits. We all have people like that in all our churches, but their number is too few. O may their tribe increase!

Do you love to go to church? Some people do not. Some are frank enough to admit that they do not. Some do go because they think it is their duty. Some go because of respect and admiration of the minister. Some go because they think that in so doing they are honoring the church by their presence. Others go because of the good example they set for others to follow. They are very jealous of their influence to lead others aright. Too many go just to please father and mother—to avoid being "gotten after" at home. Others go because their companions and associates go. Still others go through sheer curiosity, particularly if the preacher is known to be sensational or eccentric. Of course all regular attendants get in the habit of going and vast numbers assign that as their one great reason for going to church at all.

There are other reasons, of course, but the church-goer who gets the most out of the services is the one who goes because he loves to go. You don't have to beg him to go to church. You don't have to give him reasons why every Christian should go to church. You don't even have to ask him if he is going to church next Sunday morning or Sunday night. He is going to be there. Or if his seat is vacant you will know he is away, sick, or dead. He is at church because he loves the Gospel, and does not become offended at the cross of Christ. He takes his part gladly and feeds on the heavenly manna with a grateful heart. His face often shines as the light of the heavenly world strikes upon it. The world takes note of that glorious fact that he has been with Jesus. Verily the end of that man is peace. J. Bascom Hurley.



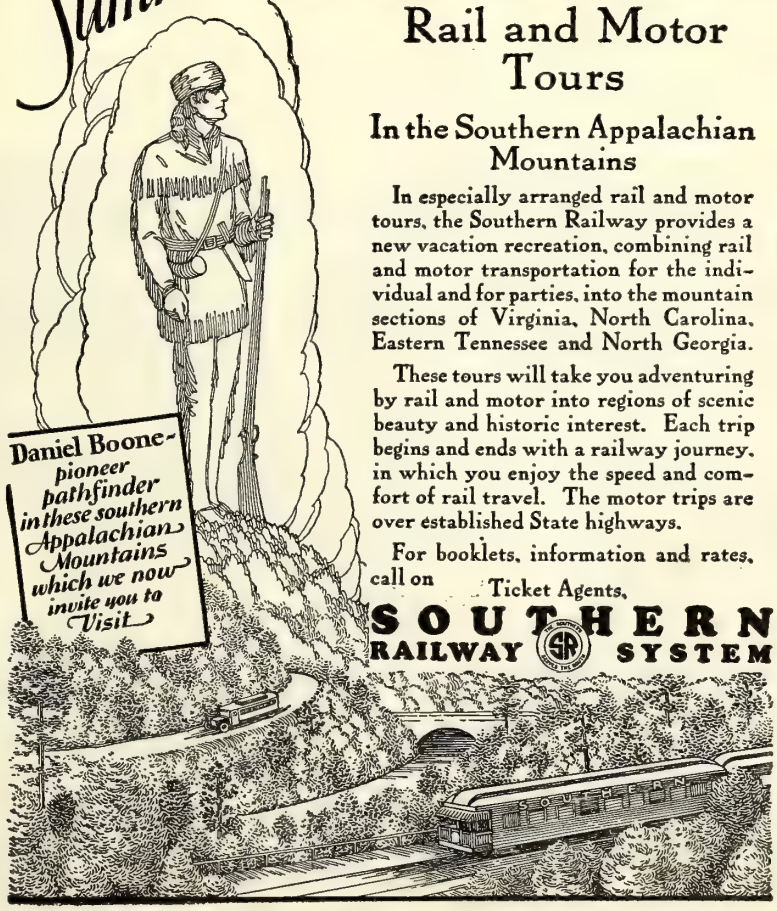
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

My Dear Friends:

As the time has come when I must leave this beautiful home I wish to express my appreciation to all of my friends who have helped me.

First, I want to thank "Daddy Barnes" and Miss Gary for helping me throughout these years, and although "Miss Mattie" has gone from us, she will still be remembered for her patience and wonderful teachings.

To the conference I want to express my appreciation for what they have done to make it possible for me to receive such good training.

To the doctors and good friends of the Edenton Street church I wish to extend my appreciation for their doctoring, and playing Santa Claus every year.

I am indebted to the Angelia Philathea class of Graham Methodist church and the men's class of Kenly Methodist church for clothing and supporting me. Both classes will always have a warm place in my heart.

There are numerous things for which I am thankful, but I wish to extend to Miss Laura Breeze, our nurse, my appreciation for her rendering such wonderful service to me during my sickness.

Thanking each and everyone, I am,
Sincerely, Daisy Crim.

EXIT LITTLE LOG SCHOOL HOUSE

The little log school house has almost disappeared in North Carolina, according to the State Department of Public Instruction, which issues a statement showing that there were only 28 houses of this type during 1927-28, and all of these used by negro children.

Of this total number 23 were in Caswell county and one each in Alamance, Durham, Halifax, Person and Vance counties.

The records for 1927-28 further show that there were in use throughout the state 896 rural school houses with brick construction and 4,,856 with frame construction, which with the 28 log houses makes a grand total of 5,780 rural school houses in use during the year.

Five years ago there were 7,130 school houses used by rural children, 424 brick, 6,642 frame and 64 log. Thus, within five years there has been erected 472 new brick buildings for the rural boys and girls, whereas there has been a net decrease of 1,786 frame houses.

During the year 1927-28 176 new rural school houses containing 1,079 class rooms were erected. These buildings cost slightly more than four million dollars, or an average $24,000 each. During the preceding year more than five million dollars were spent in erecting 241 new rural school houses, and costing on an average $22,000 each.

There is a tendency, as seen from these figures, therefore, for log and frame constructed buildings to disappear, and for better and larger houses constructed of brick to be erected in their stead.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

JONESBORO GIVES PAGEANT

On Sunday evening, July 28, the Jonesboro Epworth Leaguers were given the entire time of the regular church service and rendered the following program:

Hymn, O Zion Haste.

Hymn, From Greenland's Icy Mountain.

Scripture lesson, Miss Flora Wyche.

Prayer, Rev. L. H. Joyner.

Talk, The Real Purpose of the Four Departments of the League, by A. A. Kyles.

Pageant, "All Wet," by leaguers.

Offering. Benediction.

Those present found it to be both interesting and helpful.

THE ROXBORO LEAGUE HAS DELIGHT PARTY

On last Tuesday evening the members of the Roxboro Epworth League were entertained at a delightful surprise party by Miss Ruth Newton, superintendent of the fourth department. The only information given was that they would meet at the church at eight o'clock. At 8:15 they were told to follow the leader. The first stop was made at the home of Miss Claire Harris, where refreshing punch was served. Then they all started out again, not knowing where they were going. This time the stop-over proved to be at the home of Miss Anna Wooding Winstead. Here they were strengthened for the rest of the journey by sandwishes and pickles. After some time spent at these two places they returned to the church lawn, where marshmallows were toasted and games engaged in. The entertainment for the evening was closed with a gruesome witch tale told by Mrs. Charlie Nichols in a secluded spot back of the church.

Western North Carolina Conference

LIBERTY

The Liberty Senior Epworth League of Liberty church on the Gold Hill circuit is a splendid league. A group of real active, wide-awake girls and boys organized this chapter on May 12, 1929. There were only 15 charter members, but we set up a good organization under the direction of our pastor, Rev. J. Max Brandon. At this writing two months have not yet passed, but we have 40 enrolled and other new members are added every week. The attendance at the devotional meetings is good. Splendid programs have been given. Our pastor stirred up new life and enthusiasm in the officers on the night we organized.

Two of the departments have been rivaling with the other two in a membership campaign. One side called themselves blue, the other pink. At the end of two months the winners were to be entertained by those less fortunate. I was "blue" but we won. Plans are now being made for the social. Our council and business meetings have proved very interesting. We attended the Epworth League Union meeting in Central, Spencer, last month, but did not contest for the loving cup since we are so young. The other chapters of the Rowan union had better watch that cup hereafter. We find ourselves busily engaged in Epworth League work. Delmar Goodman,

Cor. Sec.

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That's a good text to think about. Suppose you make out a list of what your town needs that does not demand a big expenditure of money. Here are some suggestions:

1. Christian neighborliness is not expensive, and the stock in our churches wold go up if our stock as Christian neighbors should rise. We must fight against the stone walls that kill neighborliness and make it hard to represent Christ to others. Even if you cannot give a million, you can be a Christian neighbor.

2. Many a man who cannot preach might practice the gospel of thoughtfulness by helping to organize the play life of the children.

We know a Detroit community that has been radically changed by the organization of a Boy Scout troop. Money alone does not make bad boys good. It is as likely to make good boys bad.

Some time ago a Y. M. C. A. man said that their activities for boys outside their buildings were equal if not superior to the work inside. So much can be done with time and talent, and without great funds.

3. We can make some adventures in friendship among other groups that differ from ours. We are apt to settle down into small mutual admiration societies of the "me and my wife" brand and miss the joy of helping and being helped by making friends of unusual folks. It will not take a million dollars before we can start.

4. We could check up the children in our towns and townships and see if any are being missed by the churches. We could plan wisely to get them to Sunday school. Congress will not need to vote a big appropriation before we can drive a mile and pick up two children and take them along to church.

5. It would not cost a cent for us to rally to the old prayer meeting and give the preacher notice that we were there to pray and think and sing and speak and make a service that would attract others. We do not even have to wait for orders from Washington.

6. We could start a family altar, with a Scripture, the reading from the Advocate and the Lord's Prayer. We do not have our government's permission before lifting our voices in prayer. Father's voice may mean more in the spiritual training of the children than all the expensive schools and lectures, and it costs nothing.

7. We could bring our children to church and share the family pew with them. We never heard of any children dying in church. Write on your church envelope that you expect your pastor to get his message to your children whether he gets to you or not.

We hear of substitutes, but when we examine them we find everything but—. It does not take money to bring your family to church.

8. "We must get back our early passion," say the older preachers. Well, we do not have to sign a pledge for five years at $100 a year, before we begin. The way to get back is to get back.

Many of us can get off our sidetracks, back on the main line, without asking John D. Rockefeller for a dollar.

9. We can give all the world a living example of the gospel we preach. This item was in the June Social Service Bulletin:

"Frank Kingdom recently told the monthly discussion group held by some of our young New York members that it was not enough to get the social message out of the system by ardent preaching; that the preacher must be willing patiently to work out a technique for educating people. Those present at our 'testimony meeting' at the second Evanston conference will recall Ernest F. Tittle's word to the same effect: that it is one thing 'to get it out'; another thing 'to get it over.' That's something to think about."

Yes, and he can only show his church that "technique" by giving them a shining example in his own life, first of all. He does not need endowment to do it. It takes nerve, not money.

10. There are adventures in the realm of prayer that await us all, and no money is demanded at the gate. To some Christians, prayer is as unknown as the mechanics of the radio. We are ignorant of the A B C.

Why not go into Christ's school of prayer and see what is there for us?

Not a word of this editorial is intended to suggest that these ways are cheap or easy.

Not a word is intended to discount any honest effort to finance anything and finance it adequately.

We are only trying to spike the notion that we can do nothing without great endowments.

Unless we improve the morale of the church, the endowments we now have will crumble and fall upon us.

If we lift the morale of the church, our necessary endowments will come to bless us. They will provide the machinery to utilize the rising tide of power.

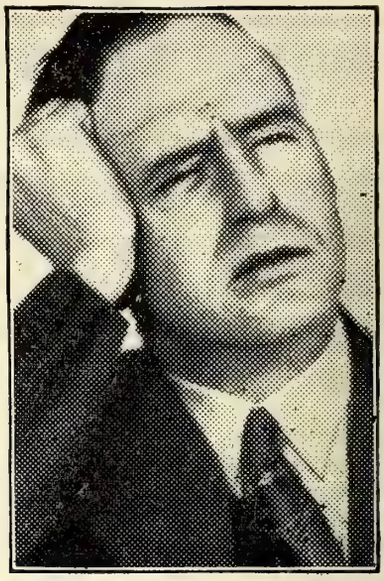
But if the power gradually fades—

* * *

"As for me and my house," we will quit waiting until everybody is ready, and will try to practice what we have written.—A borrowed editorial by William H. Phelps in the Michigan Christian Advocate.

"THE FREEDOM OF THE SKIES"

In Babylon's west side palace is an open window. The lattice is thrown wide. Silhouetted in the square of light is a man of ninety-two, kneeling in prayer. His arms are outstretched. His face glows in rapt devotion. In the street below are gathered plotters, enemies, haters of religion, haters of chastity, haters of law, haters of even God himself. The man at the open casement



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prays. Here is focused the plot and on this act of prayer hangs the story. The decree against prayer is proclaimed in the streets of Babylon, but Daniel before the open window changes not his practice of prayer.

The test is between Babylon and Jerusalem. Between the law of the Medes and Persians and the law of the open window. Between thirty prayerless days with closed windows and obedience to the law of Babylon or thirty prayerful days with open windows and obedience to the law of God. The law signed and sealed by man and the law of God written on the heart. Was this the problem as old as Babylon and as new as America?

"His windows were open" (Dan. 6:10) and there came up to him the noise of the streets, the Babylon wagons lumbering on their way; voices indistinct and voices loud; soldiers marching; beggars limping; merchants on their way to the marts and markets; men burdened and men off to Babylon frolics. The life of the great city beat upon his eyes and beat upon his ears. But it was not for this that Daniel opened his lattice, nor for fresh air in the heat of the day, nor for a better view across the Euphrates valley. His windows were open toward the unseen Jerusalem, five hundred miles away, but his heart was open with homesickness for God. Babylon had indeed brought him power, but only God could bring peace. In the streets they were shouting the interdict against prayer. But before that open casement Daniel prayed as aforetime.

Now the sequel of the story is stirring enough and is as modern as tomorrow morning. If we understand, in American life, the meaning of that open window and that man in prayer, we shall interpret God's divine charade of power and of peace. In Babylon's marts and markets we gain our power, but away from the streets and traffic, the soul gains poise and peace when it opens its western window toward God. The measure of real abiding power in life is the measure of intercession before God. The real tragedy of life is this—for a man to march up the hill of prosperity and pleasure and power and "meet his soul coming down." Suppose you gain the whole world of gold and of goods and lose your own soul!

Aye, we see life steadily and as a whole from the western window, and we see God. The open window lets in the light of the skies. No den of lions will make you afraid after a look from that window with your heart open to God. Nor will any shadow of Babylon, or sign of Babylon come between you and the vision of the Holy City, so long as you keep open the western windows of your soul.—Charles Wesley Burns, in Northwestern Christian Advocate.

Beaufort county farmers are placing their hogs in the cornfields as quickly as the corn hardens sufficiently. The animals will be sold on the September market.

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North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
FOURTH ROUND

August
Burlington Ct., a.m. 31
September
Front Street, a.m. 1
Webb Ave. and W. Burlington, Webb, p.m. 1
Cedar Grove, Carr, a.m. 8
Mebane, p.m. 8
Brooksdale, Allensville, a.m. 14
Person, Concord, a.m. 15
Long Memorial, p.m. 15
S. Alamance, Phillips Chapel, a.m. 22
Haw River, p.m. 22
Hillsboro, a.m. 29
Graham, p. m. 29
October
Bahama, a.m. 6
Stem, p.m. 6
Carr, p.m. 9
Chapel Hill, 4 10
Branson, p.m. 11
Milton, Semora, a.m. 13
Leasburg, Union, p.m. 13
Calvary, p.m. 15
Lakewood, p. m. 16
Duke Memorial, p.m. 17
West Durham, p.m. 18
Andrews, a.m. 20
Duke's Chapel, p.m. 20
Trinity, p.m. 22
Durham Ct., Fletcher's Chapel, a.m. 23
Mt. Tirzah, Mount Zion, a.m. 24
Orange and Massey, Orange, a.m. 25
Carrboro, p.m. 25
Yanceyville, Prospect, a.m. 26
East Roxboro, Jalong, a.m. 27
Rougemont, Union, 3 27

ELIZABETH CITY DISTRICT
O. W. Dowd, P. E., Elizabeth City, N. C.
FOURTH ROUND

August
Currituck, Asbury, 11 24
Kitty Hawk, Kitty Hawk, 11 25
Pasquotank, Union, 11 30
September
Perquimans, Oak Grove, 11 ..... Aug. 31 & 1
South Mills, Trinity, 11 6
South Camden, Sign Pine, 11 7-8
Kennekeet, Salvo, 11 11
Hatteras, Frisco, 11 12
Stumpy Point, 10 14
Wanchese, 11 15
Manteo, night 15
Dare, Mashoes, 11 16
Columbia, Columbia, 11 20
Roper, Mackeys, 11 21
Plymouth, Plymouth, 11 22
Moyock, Memorial, 11 29
October
Chowan, Center Hill, 11 5-6
North Gates, Savage, 11 12
Gates, Zion, 11 13
City Road, night 14
First Church, night 15
Edenton, night 16
Hertford, night 17

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

September
Hemp, Tabernacle 7-8
Pittsboro, Mt. Zion, p.m. 8
Goldston, Goldston, night 8
Carthage, Carthage 14-15
Lillington, Lillington, night 15
Siler City, First Church 21-22
Glendon, Fair Promise, p.m. 22
Elizabeth, Trinity 28-29
Bladen, Live Oak, p.m. 29
October
Dunn, night 2
Roseboro, Roseboro 4
Haw River, Manns 6
Sanford, night 6
Stedman, Cokesbury 9
Jonesboro, Lemon Springs 10
Mamers, Woodside 11
St. Pauls, Barkers 12-13
Parkton, Parkton, night 13
Hay Street 16
Person and Calvary, Calvary 17
Fayetteville Ct., Camp Ground 18
Newton Grove, Newton Grove 19-20
Erwin, Lane 20

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

September
Ocracoke-Portsmouth, Ocracoke, night 5
Straits-Harlowe, Harlowe, 11 7
Beaufort, 11 8
Atlantic-Springfield, Summerfield, night 8
Mt. Olive Ct., Providence, 11 14
Snow Hill, Mt. Hermon, 11 15
St. John's, night 15
Jones, Trenton, 11 21
Centenary, 11 22
Hookerton, Rainbow, 3 22
Grifton, Grifton, night 22
Dover, Dover, 11 28
Newport, Newport, 11 29
Morehead City, night 29
October
Goldsboro Ct., Thompson's, 11 5
Pikeville-Elm St., Elm St., 11 6
LaGrange, LaGrange, night 6
Centenary, night, conference 7
Pamlico, Alliance, 11 12
Oriental, Arapahoe, 11 13
Riverside-Bridgeton, Bridgeton, night 13
Seven Springs, Piney Grove, 11 20
Pink Hill, Webb's, 3 20
Kinston, night 20
St. Paul's, 11 27
Mt. Olive-Calypso, Calypso, night 27

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

September
Franklinton, 11 1
Smithfield, night 1
Fuquа Ct., Fuquа, -- 8
Cary-Apex, Cary, night 8
Jenkins Memorial, night 9
Epworth, night 11
Benson Ct., Benson, 11 15
Clayton, Clayton, night 15
Princeton Ct., Fellowship, 11 22
Selma, night 22
Oxford Ct., Salem, 11 28
Oxford, 11 29
October
Central, night 1
Four Oaks, Sander's Chapel, 11 4
Lucama, Buckhorn, 11 6
Kenly, Micro, night 6
Millbrook, Pleasant Grove, 11 12
Bailey, Bailey, 11 13
Zebulon, Zebulon, 3 13
Edenton Street, night 15
Youngsville, Wesley, 11 18
Garner, Ebenezer, 11 19
Louisburg, 11 20
Louisburg Ct., Shiloh, 3 20
Tar River, Plank Chapel, 11 25
Creedmoor, Banks, 11 26

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

August
Rockingham, 11 18
Richmond, 3 18
Roberdel, 7:30 18
Laurinburg, 11 25
Caladonia, 7:30 25
September
Biscoe, 11 1
Troy, 7:30 1
Raeford, 11 8
Red Springs, 7:30 8
Aberdeen, 11 15
Maxton, 7:30 15
Piedmont, 7:30 22
Robeson, 11 29
Rowland, 7:30 29
October
Laurel Hill, 11 6
Lumberton, 7:30 6
West End, 11 13
Ellerbe, P.m. 13
Wadeville, 11 19-20
Mt. Gilead, 7:30 20
St. Johns-Gibson 23
Lumberton Ct., 11 27
Hamlet, 7:30 27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

August
Washington, 11 18
Robersonville Ct., Arthur, 3 18
Wilson, 11 25
Bath Ct., Asbury, 8 25
September
Elm City, 11 1
Bethel, Shiloh, 3 1
Pantego-Bethlehem, 11 8
Aurora, Bonnerton, 3:30 8
Aurora, 7:30 8
Tarboro, 11 15
Vanceboro, 7:30 15
Farmville, 11 22
Ayden, 7:30 22
Swan Quarter, Fairfield, 11 29
Mattamuskee, Watson's Chapel, 3 29
October
Spring Hope, 7:30 5
Spring Hope, 11 6
Rocky Mount Ct., 3 5
Rocky Mount Ct., 7:30 6
Stantonsburg, 11 13
Fremont, 3 and 7:30 13
McKendree, 11 20
Rocky Mount, First Church, 7:30 20
Nashville, 11 27
Robersonville, 3 and 7:30 27

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
THIRD ROUND

August
Seaboard, Sharon, a.m. 18
Garysburg, Oak Grove, 3 18

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

September
Swansboro, Oak Grove, 11 1
Epworth, 8 1
Town Creek, Bethel, 11 8
Southport, 8 8
Magnolia, Turkey, 11 15
Faison-Warsaw, Kings, 3 15
Ingold, Johnson's Chapel, 11 22
Scott's Hill, Hampstead, 3 22
Clinton, Clinton, 8 22
Trinity, 8 25
Shallotte, Concord, 11 29
Hallsboro, Hallsboro, 4 29
October
Fifth Avenue, 8 2
Wilmington Ct., Wesleys, 8 3
Maysville, Tabernacle, 11 6
Jacksonville-Richlands, Richlands, 4 and 7:30 6
Chadbourn, Cerro Gordo, 11 13
Carvers Creek, Bladen Springs, 3 13
Tabor, Tabor, 11 20
Whiteville, 7:30 20
Kenansville, Lees, 10:30 23
Grace, 8 23
Wallace-Rose Hill, Charity, 11 27
Burgaw, Burgaw, 3:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

August
West Asheville, 11 18
Weaverville Station, 8 18
Brevard, 11 25
Rosman, Selica, 3 25
September
Leicester, Leicester, 11 1
Elk Mountain, Elk Mountain, 3 1
Marshall-Hot Springs, Marshall, 11 8
Central, 8 8
Mills River, Avery's Creek, 11 14-15
Hendersonville, 7:30 15
Candler, Snow Hill, 11 21-22
Acton, Asbury, 7:30 22
Black Mountain, 11 29
Swannanoa, Swannanoa, 3 29
October
Spring Creek, Antioch, 11 6
Acton, Asbury, 7:30 (business meeting) 16

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

August
Belmont Park, 11 18
Thrift, night 18
Calvary, 11 25
Wesley Heights, night 25
September
Bethel-New Hope, Bethel, 11 1
Unionville, Grace, 3 1
North Monroe, night 1
Polkton, 11 8
Marshville, Wingate, 3 8
Monroe, Central, night 8
Pineville, Harrison, 11 15
Waxhaw, Bonds, 3 15
Spencer Memorial, night 15
Morven, McFarlin, 11 22
Lilesville, Wade, 3 22
Dilworth, 11 29
October
Prospect, Trinity, Sat. 11 5
Peachland, Hopewell, 11 6
Ansonville, 3 6
Wadesboro, night 6
Weddington, Wesley, Mon. 11 7
Matthews, night 9
Chadwick, night 10
Duncan, night 11
Rural Trinity, Sat. 4 12
Myers Park, 11 13
Big Spring, 3 13
Brevard St., night 13
Hickory Grove, 3 14
Hawthorne Lane, 11 20
First Church, night 20

Pastors please have all nominations ready, written in triplicate.

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August
Lowesville, Salem, 11 17-18
Park Street, Park Street, night 18
Cherryville, Cherryville, 11 25
Cherryville Ct., Beulah, 3 24-25
Smyre, Smyre, night 25
September
Polkville, Rehobeth, 3 ..... Aug. 31 & 1
Lowell, Lowell, night 1
Maylo, Maylo, 11 8
Stanley, Iron Station, night 8
Shelby Ct., El Bethel, 11 14-15
South Fork, Bethel, 3 14-15
Dallas, Dallas, night 15
Belmont, Main St., 11 22
Mount Holly, Mount Holly, night 22

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
FOURTH ROUND

September
Carraway Memorial, 11 1
Glenwood, night 1
Summerfield, Pisgah, 3 7-8
Stokesdale, Eden, 11 8
Park Place, night 9
East Greensboro, Mt. Pleasant, night 10
West Greensboro, Muir's, night 11
Bethel-Grace, Grace, night 12
Pleasant Garden, night 13
Randolph, Mt. Gilead, 11 14
Gibsonville, 11 15
Wesley Memorial, night 16
College Place, night 17
Liberty, Liberty, night 18
Ramseur, Franklinville, night 19
Jamestown, Oakdale, night 20
Uwharrie, Salem, 11 21
New Hope, New Hope, 2 21
Randleman, St. Paul's, 11 22

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Cedar Falls, Central, 2 22
West Market, night 23
Centenary, night 24
Ashboro, ngiht 25
Coleridge, Concord, 3 27
Wentworth, Bethlehem, 11 28
Ruffin, Ruffin, 3 28
Main Street, High Point, 11 29
Highland, 2 29
Calvary, night 29
Proximity, night 30

October

Reidsville, night 1
Ward Street, Ward Street, night 2

MARION DISTRICT

Edwin O. Cole, P.E., 29 W. Fort St., Marion, N. C.
FOURTH ROUND

August

Rutherford College, Rutherford College, 11 18
Burke, Warlick's, 3 18
Table Rock, Oak Hill, 11 30
Old Fort Ct., Bethel, 11 31

September

Morganton, First Church, 11 1
Morganton Ct., Mt. Pleasant, 3 1
North Forest, N. Morganton, night 1
Old Fort, night 4
McDowell, Trinity, 11 6
Mill Spring, Maneas, 11 7
Broad River, Tanner's, 11 8
Bostic, Cedar Grove, 3 8
Ivy, Laurel, 11 13
Burnsville, Boring's, 11 14
Micaville, Bakersville, 11 15
Spruce Pine, Penland, night 15
Avery, Pisgah, 10 22
Elk Park, Cranberry, 3 22
Marion Ct., Pleasant Grove, 11 27
Gilkey, Mt. Hebron, 11 29
Forest City, night 29

October

Marion, First Church, night 2
Glen Alpine, night 3
Marion Mills, East Marion, 11 6
Cross Mill, Cross Mill, night 6
Spindale-Alexander, Alexander, 11 13
Pleasant Grove, 3 13
Cliffside-Avondale, Cliffside, night 13
Rutherfordton, 11 20
Henrietta-Caroleen, Caroleen, night 20

MOUNT AIRY DISTRICT

E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FOURTH ROUND

August

Sparta, 2:30 17
Creston, 11 18
Laurel Springs, Chestnut Hill, 2:30 18

September

Dobson, 11 1
Mount Airy, Rockford St., night 1
North Wilkesboro, night 8
Meeting of pastors and lay leaders at Elkin, Monday at 10:30 9
Rural Hall, Mt. Pleasant, 11 14
Stoneville. 11 15
Walnut Cove, St. Mark, 3 15
Watauga, Henson's Chapel, 2:30 18
Boone, night 18
Moravian Falls, Beulah, 11 19
Wilkesboro, night 19
Ararat, Hunter's Chapel, 11 21
Mount Airy, Central, 11 22
Mount Airy Ct., Oak Grove, 3 22
Laurel Springs, 11 25
Elkin, night 25
Sparta, 10:30 29
Jonesville, 3 29

October

Pilot Mountain, Chestnut Grove, 2:30 2
Sandy Ridge, 11 3
Madison, Mayodan, night 3
Ronda-Roaring River, 3 4
North Wilkesboro, Q. C., night 4
Yadkinville, Center, 11 5
Leaksville, 11 6
Draper, 3 6
Spray, night 6
Mt. Airy, Central, Q. C., night 7
Dobson, Q. C., 3 8
Danbury, 10 9
Rockford Street, Q. C., night 9
Creston, 2:30 11
Todd, Fairview, 11 12
Warrensville, Mill Creek, 10:30 13
Helton, Healing Springs, 2:30 13
Jefferson, night 13

SALISBURY DISTRICT

H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

August

Concord, Epworth, 11 18
Concord, Kerr Street, 3 18
Concord, Central, night 18
China Grove, 11 25
Landis, Shiloh, 3 25
Kannapolis, Trinity, night 25

September

East Spencer, Long Street, 11 1
Salisbury, Park Avenue, night 1
Salisbury Ct., Bethel, 11 8
Spencer, Central, night 8
Bethel, Bethel, 11 15
Mt. Pleasant, Friendship, 3 15
Concord, Harmony, night 15
Baden, Baden, 11 22
Gold Hill, Rockwell, 3 22
Main St.-Y.-R., Main St., night 22
Albemarle Ct., Tabernacle, 11 29
Salem, Salem, 3 29
Albemarle, First St., night 29

October

New London, 11 6
Albemarle, Central, night 6
Norwood Ct., 11 13
Norwood, night 13
Woodleaf, 11 20

STATESVILLE DISTRICT

J. E. Abernethy, P.E., Statesville, N. C., Box 274.
FOURTH ROUND

August

Statesville, Broad St., 11 18
Olin, Olin, 2:30 18
Race St., night 18
Ball Creek Camp Meeting, 11 25
Hickory, Westview, night 25

September

Elmwood, Knox, 11 1
Statesville Ct., Chapel Hill, 2:30 1
Race Street, night 1
Catawba, Hopewell, 11 8
Ball Creek, Friendship, 2:30 8
Mooresville, Central, 11 15
Mooresville Ct., Triplett, 2:30 15
Mooresville, Broad St., night 15
Taylorsville, 11 22
Hiddenite, Liberty, 2:30 22
Stony Point, night 22
Shepherd, Wesley, 11 29

October

Troutman, 11 6
Cool Springs, 2:30 6

WAYNESVILLE DISTRICT

C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

August

Cherokee, Chapel Oak, 11 17
Murphy, 11 18
Andrews, night 18
Canton, 11 25
Fines Creek, Fines Creek, 3:30 25

September

Judson-Robbinsville, Judson, 11 1
Bryson City, night 1
Macon Ct., Mount Zion, 11 8
Franklin Ct., Iotla, 3:30 8
Franklin, 11 15
Highlands, Highlands, night 15
Waynesville, 11 22
Jonathan, 3 22
Haywood Ct., Finchers, 11 28-29
Clyde-Junaluska, Clyde, night 29

October

Dellwood, Maple Grove, 11 6
Bethel Ct., Bethel, 3 6
Cullowhee, 11 13
Glenville Ct., Double Springs, 3 13
Webster Ct., Wesleyanna, 11 20

WINSTON-SALEM DISTRICT

J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
FOURTH ROUND

August

Centenary, 11 18
Welcome, Midway, afternoon 18
Erlanger, night 18

September

Ogburn Memorial, 11 1
Forsyth, Mt. Tabor, night 1
Davie, Liberty, 11 6
Farmington, Bethlehem, 3 7
Central Terrace, 11 8
Oak Ridge, Sedge Garden, night 8
Ardmore, 11 15
Linwood, Linwood, afternoon 15
Walkertown, night 15
Cooleemee, night 18
Advance, Cornatzer, afternoon 21
West End, 11 22
Davidson, Good Hope, afternoon 22
Lewisville, New Hope, night 22
Lexington, First Church, night 25
Thomasville, Main Street, 11 29
Denton, Siloam, afternoon 29
Hanes-Clemmons, Hanes, night 29

October

Grace, night 2
Mocksville, 11 6
Trinity, Bethel, night 6
Kernersville, night 9
Thomasville Ct., Fairgrove, afternoon 13
Hiatt, night 13

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J. B. Connatser, Director
Bowen-Connatser Business University
Columbia, S. C.

In Memoriam

THATCH—Richard Benjamin Thatch was born in 1847 in Perquimans county and died at his old home near Hertford, January 5, 1929, aged 82 years. He leaves one son, B. W. Thatch, with whom he had been living for several years, and two daughters, Mrs. Annie Parker and Mrs. Addie Tucker, both of Hertford. Brother Thatch had been a faithful member of the Methodist church at Anderson for many years. He was a good, loyal citizen of his county. R. F. Taylor.

HARE—Mrs. Delphina Hare was almost a lifelong member of the Methodist church at Center Hill. As long as she was able when she could not get to church any other way, she would walk a distance of more than three miles. She departed this life July 22, 1929, aged about 75 years. Her influence as a Christian has been felt far and wide here among her friends. She leaves a husband and a few relatives to mourn their loss. R. F. Taylor.

CHAPPELL—Mrs. Elizabeth Chappell was born in the year 1860 and died July 22, 1929, aged 69 years. She was the wife of David Chappell, whom she leaves to mourn his loss, with several sons of Elizabeth City. Sister Chappell was a faithful member of Center Hill Methodist church for many years. She will be greatly missed by her loved ones in the home and her many friends.

R. F. Taylor.

KOONTZ—Sarah Ida Koontz was born January 29, 1873; died July 29, 1929, being 56 years and six months of age. At the age of 13 she professed faith in Christ and joined the Methodist church at Wesley's Chapel, later transferring to Woodleaf, where she remained a consistent member until her death. In young womanhood she was married to James H. Koontz. To this union were born three sons, two of whom, Fred and Glenn, are still living. Her funeral was conducted from the home by her pastor, R. L. Melton, assisted by H. C. Sprinkle, presiding elder, and D. P. Grant, a former pastor. Her remains were taken to Salisbury for burial. There were many floral offerings. She leaves a host of friends to mourn her loss. A Friend.

SHORT—Edward H. Short was born December 7, 1878, and died January 29, 1929. He professed religion when he was 14 years old. He was a good man and belonged to Tabernacle Methodist church on the Middleburg circuit. He was a great sufferer for several months before his death. His friends and loved ones were faithful in administering to his needs, but God took him and he was ready. His wife survives him. His funeral service was conducted by the writer and his body now rests in the cemetery of the church where he held his membership. May God comfort the bereaved. P. D. Woodall.

SHARPE — Elizabeth Temperance Mays Sharpe, daughter of the late Sheriff H. W. and Eliza Scroggs Mays, was born March 19, 1859, in the Rocky Springs community of Alexander county. She passed to her reward on July 24, 1929, being a little more than 70 years of age. She was the widow of the late I. N. Sharpe, who preceded her in death June 29, 1912. Mrs. Sharpe was a member of the Stony Point M. E. Church, South, since 1912, when she moved her membership from Rocky Spring where she joined church in early girlhood. She was faithful and loyal to the end. She was loved by all who knew her, and most by those who knew her best. Her unfaltering faith and submission during her last days upon the bed of affliction and in death was a lasting benediction to the witnesses at her bedside. Our loss is truly her gain.

She is survived by two sisters, Mrs. W. F. Patterson, Taylorsville; Mrs. J. T. Flowers, Kansas City, Mo., and the following step-children: Miss Nannie Sharpe, Mrs. Marvin Lackey, Mrs. Delia Miller, Mrs. Floyd Smith, H. N., Charlie, W. A. and Z. B. Sharpe.

Her pastor, R. S. Hinshaw.

RESOLUTIONS OF RESPECT

Our hearts were made sad by the news of the death of our friend and colaborer, Frank H. Hamlin. Therefore be it resolved:

First, That while his coming in and out among us is ended, we shall miss his genial smile and words of encouragement; the memory of his teaching on his visits to our town and Sunday school shall remain with us as a benediction.

Second, That we extend to the members of his family our heartfelt sympathy.

Third, That a copy of these resolutions be spread upon our Sunday school record, a copy be sent to the Danville Register (his home paper), a copy to the Methodist, Danville, Va., and a copy to the North Carolina Christian Advocate for publication.

Methodist Sunday School,
S. T. Hodgin, Supt.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Auxiliary of St. Paul's Methodist church of Goldsboro, sincerely regret the loss of one of our members, Mrs. John R. Handley, whose death occurred May 16, 1929.

Mrs. Handley had been a loyal member of our auxiliary for a number of years and had faithfully performed her duties and was always ready to do what she could in the church and community. Therefore be it resloved:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That our auxiliary has lost a fiathful and devoted member who responded with pleasure and earnestness to every call for service as long as her health would permit.

Third, That we extend to her loved ones our deepest sympathy and may they find comfort in knowing that she is now at rest in her Father's home.

Fourth, That a copy of these resolutions be placed upon the records of the Woman's Missionary Society, a copy sent to the bereaved family, and a copy published in our city papers and the North Carolina Christian Advocate.

Mrs. E. A. Simpkins,
Mrs. Willard Smith,
Miss Mattie Bizzell,
Committee.

RESOLUTIONS OF RESPECT

Whereas, Brother C. E. Condrey, a faithful member of the Welcome Bible Class of Park Avenue M. E. church, has been called to his final reward, the members of this class wishing to pay tribute to his memory do resolve:

First, That in the death of Brother C. E. Condrey, who was a member of this class for over one year, we have lost a consistent Christian, kindly and cheerful brother who had won a warm place in our hearts. He being of a friendly disposition he had a pleasant greeting for every one.

Second, That while we mourn his loss, his consistent exemplary life will be an inspiration to us toward nobler things, and we will remember that God doeth all things well.

Third, That we extend to the bereaved window our deepest sympathy, and praying our heavenly Father to give her the comfort that he only can give.

Fourth, That a copy of these resolutions be sent to the widow and a copy be spread on the records of our class.

J. M. Leslie,
Mrs. Ella Patton,
M .L. Eury,
Mrs. Kyle Lyons,

BARBOUR—On June 5, 1929, we received the sad news that our friend, Mr. A. J. Barbour, was killed that day in an automobile accident near Florence, S. C. He had left Greensboro a day or so before to visit some lumber mills in the interest of Mixer & Company, and had planned to return home within a few days to be present at the graduation of one of his daughters. His sudden death was heart-breaking to his family and friends.

Mr. Barbour was born on August 22, 1875, at Silverdale, N. C. For several years he worked at various places as superintendent of saw mills or planing mills, and was a well equipped lumberman, thoroughly understanding this business. In 1915 he came to Greensboro and became vice president of Mixer & Company, wholesale lumber dealers. He was still in charge of this office at the time of his death.

However, his interests were not confined to business only. He was an all round man, interested in everything worth while in life. He loved his home and did all he could to make his wife and five children happy. He loved flowers and took great delight in having lovely flowers in his yard. He usually wore a flower in the button-hole of his coat. He enjoyed good music and was always telling his friends about any new piece he had heard, or inviting them to come to his home to listen to his radio. He was a great reader and largely educated himself by reading good books. He was a good citizen and took an interest in everything for the good of his city or country. Best of all, he was a Christian man, and lived a consistent Christian life. He was a member of College Place Methodist church.

For several years he had not been well and strong and for some months before his death he had been a great sufferer, having undergone a serious operation from which he had not fully recovered. During his illnes he had shown a spirit of resignation to the will of God. He said many times that he was ready to go if it was God's will. We all thought he was to be spared when he got better and went off on this trip, but he was suddenly taken by accident out of this world to a better home. He had great faith and Jesus has welcomed him to a better land.

His funeral was conducted by his pastor, Rev. Albea Godbold, assisted by Dr. J. Clyde Turner of the First Baptist church, and Rev. R. Murphy Williams of the Presbyterian Church of the Covenant. He was buried in Green Hill cemetery and his grave was covered with beautiful flowers, typical of his beautiful life. He is survived by his wife and five children, his mother, two sisters, and several brothers. They all look forward to the time when they shall meet him once more in that land where there will be no more tears.

His faith toward the end of his life and his hope for a bright future remind us of "One who never turned his back but
marched breast forward,
Never doubted clouds would break,
Never dreamed though right were worsted wrong would triumph;
Held we fall to rise—are baffled to fight
better,
Sleep to wake."

R. D. Covington.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, AUGUST 22, 1929 Number 34

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Prominent Missionary Women of the North Carolina Conference

1. Mrs. H. B. Branch, *Raleigh*
2. Mrs. J. LeGrand Everett, *Rockingham*
3. Mrs. N. H. D. Wilson, *New Bern*
4. Mrs. L. M. Hendren, *New Bern*
5. Miss Vara Herring, *Raleigh*
6. Mrs. M. T. Plyler, *Durham*
7. Miss Ida Wilkins, *Weldon*
8. Mrs. S. H. Scott, New *Bern*

Publisher's Notes

EACH CLERICAL MEMBER OF THE TWO CONFERENCES WILL PLEASE GIVE ATTENTION

It is our plan to make the Advocate more and more an institution to serve North Carolina Methodism, and our next step is to secure a cut of each and every clerical member of the two conferences. These cuts will be carried in the Advocate as rapidly as we can find space for them, so that our readers may have the pleasure of looking upon the faces of the men who serve our North Carolina Methodism; and then the cuts will be filed for future use as occasion may arise.

Our request is that you mail the North Carolina Christian Advocate a photograph of yourself, which will be returned if you so request, after the engraver is through with it.

Will you kindly enclose a check for one dollar toward paying the engraver for his work.

We trust that the brethren will join us in this effort to increase the value of our Advocate and to deepen the interest of the readers in their church paper.

A PRESBYTERIAN LAYMAN BUYS SIXTEEN THREE-YEAR SUBSCRIPTIONS

Mr. W. H. Barnhardt, a good Presbyterian layman of Charlotte, N. C., is having sixteen copies of the Advocate sent to the Jackson Training School—a copy for each of the sixteen cottages of that institution. Mr. Barnhardt to make this fine deed as admirable as possible pays for the paper three years in advance. This will insure some acceptable reading matter for the Jackson Training School boys until August, 1932.

We think that an altruistic deed like that of Mr. Barnhardt should be given wide publicity. For such thoughtfulness on the part of one of our young business men is worthy of all commendation.

We have been informed that Mr. Barnhardt buys and gives to each boy of the training school an attractive volume of the Holy Scriptures to be his own personal property. All this is done without any ostentation on the part of the donor.

ADVOCATE CAMPAIGN NOTES

Rev. W. A. Kerr, Jr.

Brother Kerr who after the death of Brother S. T. Barber was appointed pastor of Glenwood, Greensboro, has put that charge on the honor roll. This young pastor has been hard at work the last few months and is bringing things to pass in that growing suburb of Greensboro. He is now in the midst of revival services which promise fine results. Last year on the Hickory circuit Brother Kerr did good work and he is repeating that record at Glenwood.

J. Max Brandon Puts Gold Hill on the Roll

Revivals—big revivals—have been the order of the day this year on the Gold Hill circuit, but Brother Brandon has found time to work for the Advocate. This new man in the Methodist itinerancy has in him the enthusiasm of youth and goes at his task with the determination to succeed and he gets results. Keep your eye on Brandon.

Ingram and Warrensville

The Warrenville charge of which Rev. J. L. Ingram is the pastor goes this week on the roll and at the same time moves the Mt. Airy district into the 50 per cent class. The Greensboro district also goes this week into the same class.

THE CAMPAIGN ENDS SEPTEMBER 15

The remarkable campaign for new subscribers this year will close with the third Sunday in September. Three hundred and thirty-five preachers have gone on the honor roll thus far; sixty-four of these have won stars ranging all the way from one to ten. That is a fine showing. But the end is not yet by any means. Quite a number have almost enough subscribers already reported to put them on the roll. These must be finished out. Much can be done in the next three weeks.

The summer is drawing to a close with the meetings in the country; the people in the towns are getting back to work; the close of the year is near at hand. Let a special rally be made for the Advocate before the close of the campaign.

We will about the first of October give a full exhibit showing the record of each and every charge in this, which has been one of the best campaigns in the history of the Advocate. We expect gratifying results will appear in this final exhibit and that everybody will be interested in the report.

FIELD ITEMS

Rev. J. L. Reynolds of the Wilkesboro circuit is in a fine meeting at Union church and is being assisted by Rev. T. J. Houck of Thomasville. Large congregations are reported and a number of conversions have occurred.

"On Sunday, September 1, there will be a home coming at Mt. Olivet church on the Concord circuit. Dinner will be served on the church grounds. All former pastors, members and friends of Mt. Olivet church are invited to be present."—E. E. Snow.

Rev. R. E. Ward of the Moravian Falls circuit has held some excellent revival meetings and has a number of others scheduled for the immediate future. He has recently added some Sunday school rooms to the Moravian Falls church which will result in better work.

Rev. R. E. Hinshaw of Stony Point is just completing the new church in that growing town. It is to be opened next Sunday and on Sunday night a revival will begin with his congregation. Brother Hinshaw will be assisted by Rev. J. Frank Armstrong of North Wilkesboro.

Various pastors are still supplying the pulpit of Dr. A. D. Wilcox of First church, Salisbury, whose condition steadily improves. On next Sunday morning Rev. J. Frank Armstrong of North Wilkesboro will preach for this fine congregation. Brother Armstrong will preach for Rev. Dwight Ware at Forest Hill Sunday night.

Rev. J. Frank Armstrong of North Wilkesboro, accompanied by his son, Frank Jr., motored up through the Valley of Virginia last week, stopping at Roanoke, Richmond, Lynchburg, Washington, and turned homeward by way of Wytheville and Bristol, spending the last night of the trip at Linville in the heart of the Carolina mountains. Brother Armstrong was back in ample time to fill his pulpit Sunday morning and night.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, AUGUST 22, 1929 Number 34

"For who knows not that Truth is strong, next to the Almighty? She needs no policies, no stratagems, nor licensings to make her victorious—these are the shifts and the defenses that error uses against her power. Give her but room, and do not bind her when she speaks, for then she speaks not true." . . . "Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties." These words of John Milton in his plea for freedom in an age of tyranny need to be repeated over and over again in the ear of every generation.

Nazareth is to be lighted, Bethlehem is to see a great light, and Jerusalem is to be as a "white way," if we may believe the reports of recent developments in Palestine. For the Jordan is to be harnessed and made to serve in lighting the Holy Land. Here is the story: Along the Jordan, from the Sea of Galilee to the Dead sea, there is being constructed a series of water power electric stations that will develop the entire energy of the river. From these stations electricity will be conducted out over the entire country and Jerusalem will be "as brilliantly lighted as New York." All the towns from Nazareth to Bethlehem will be furnished with light and power.

Edwin Markham's poem, "The Man With the Hoe," translated into practically all languages, has been hailed as "the social battle cry of the next thousand years." It is one of the great poems of the world. From whence came this greatest product of Edwin Markham's poetic gifts. Mr. Markham answers this question by replying that its primal source were the experiences of his youth. He says: "As a hard-worked, sun-burned boy, I hoed and weeded the orchards and gardens from dawn to dusk on my mother's farm and cattle range in the Suisun Hills. A thousand times I have felt the ache in the back and the utter weariness of the long, unbroken day's work, with no prospect ahead but another day's work."

Comforting those in sorrow; stabilizing those who are wavering; inspiring those who grow faint; and redeeming the wandering are leading characteristics of the Christ. Will not those who have the life of Christ be found doing the same? How far from this are many who claim to be the embodiment of the Christ!

Oh, when will men learn that Christianity is a way of living! Substituting controversy for Christ has been the bane of the Christian centuries. This has arisen out of substituting creeds and dogmas and forms of one kind and another for a kind of life lived. A creed takes the place of conduct and a form becomes more than the spirit. These things will never cure the ills of life and heal the hurt of the world. The only remedy for our humanity, sick in body and soul, is found in the Great Physician. Would that we might throw overboard all our non-essentials and cling to the thing that counts! Let Christ take the place of controversy.

Although war is an outlaw and the leading nations are looking to a reduction of armaments, the War Department by means of the R. O. T. C. and allied efforts continue to build up a military morale in the nation. Use is made of an appeal to the dramatic instinct in the military shows staged; the sex appeal is not neglected, accompanied by the "uniform complex." The horrors of blood and death are veiled:

"First, hardy, primal men fought naked, all;
Then knights steel armor wore, a heavy load;
Now, soldiers of the R. O. T. C. need
Smart uniforms, distinctly a la mode!"

Military morale is the fruitage of military training. Let the so-called Christian schools justify their course. Let church schools answer to the Christian conscience of America for their course in giving the R. O. T. C. a place. The day of judgment is not far ahead.

A Day in Ole Virginie

A run from Suffolk by Beams Church, where Asbury preached in 1804, to Smithfield "the ham town," then out to Isle of Wight courthouse, before proceeding on up the Kings High Way to Surry, takes the motorist through Nansemond, Isle of Wight, and Surry counties, south of the James. Five miles north from Surry the ferry boat, "Captain John Smith," lands one in old Jamestown—(At this point, the river is approximately two miles wide). Six miles in a northeasterly direction from Jamestown one reaches Williamsburg; twelve miles farther, Yorktown overlooks the York river. From Yorktown, the winding highway between the York and the James to Newport News furnishes numerous places of historic interest in this the heart of old Virginia. At Newport News, the five miles "over the longest highway bridge in the world" is of special interest to modern travelers. An hour more, one can be in Suffolk, having in a journey of 150 miles passed through the first settlements on both sides of the James river where began the first permanent English settlement in the Western World.

An examination of the records of Isle of Wight, of Surry and of York, covering a period of three hundred years, discloses many names well known in American history and also gives a sense of a well-established life prior to the Revolution.

The Government owns one acre of land at Jamestown on which the beautiful and appropriate monument stands which was erected by the United States Government to commemorate the three hundredth Anniversary of the settlement, May 13, 1607.

The Association for the Preservation of Virginia Antiquities has an enclosure of twenty acres or more in which are the old Church, a statute of Pocahontas and also of Captain John Smith, with other memorials of less note. In this Church assembled the first House of Burgesses, July 30, 1619.

The first Protestant Church was organized here at Jamestown and representative government in America began at this place from which the western march of English Civilization had its origin. How out of keeping is it for the A. P. V. A. to hold up every American citizen at the gate and collect a quarter!

This spot belongs to the American people. The United States Government should make it possible for every man, woman and child to walk around this place as free and untrammelled as around Plymouth, Massachusetts, or about that towering shaft on the banks of the Potomac. School children should make their pilgrimages to this shrine and be allowed to roam at will and read the tablets here as they breathe the free air on the James. The A. P. V.A. of Virginia should not run a close corporation at this historic point. Were we to cut out a fine battleship, we would have enough surplus money to make free Jamestown , Mount Vernon and all such shrines and at the same time hasten the coming of peace and good will.

Old Williamsburg is an attractive place which is being made over without loss of its ancient prestige. The aid of John D. Rockefellow, Jr., and others is a fine contribution to this end.

One has to travel far to find a more beautiful interior than that of the Burton Parish Church. The new Methodist church on the edge of the William and Mary campus is beautiful and meets every need of the college town, much as does our new church at Chapel Hill.

Jamestown, Williamsburg and Yorktown, with the ease of approach that modern highways provide, will as the years go by have a constantly increasing number of visitors to these historic spots which mark the beginnings of English settlement and American independence.

What a beautiful eminence is that at the monument overlooking the York river! More of our people need to look upon that towering shaft—the plain out from the river about which gathered the siege—though less elevated —reminds one of the Plains of Abraham on which stands the monument to Gen. Wolfe with this simple inscription "Here died Wolfe victorious."

At Yorktown, the Americans won over Cornwallis; at Quebec, the English won over the French. Following Quebec, the English dominated the Continent; following Yorktown, the Americans became free from British rule.

Ole Virginie tempts one to run on and on, but this must stop without mention of York river oysters and Smithfield ham.

Methodism a Going Concern

"The army that remains in its entrenchments is beaten,"declared Napoleon. And this doctrine of the military strategist is sound doctrine for the modern Church. It has been from the beginning of our history the guiding

principle of the people called Methodists. The Methodists in their early history were not great in numbers, nor in wealth, nor in social and ecclesiastical prestige, but they were constantly on the march. "With shouting and singing" they stormed the ramparts of Satan. John Wesley in the British Isles set the pace. Frances Asbury set the pace for the pioneer of America, and with these two leaders, one in England and the other in America, theWesleyans got a good start in the English speaking world.

And in most sections they continue to do right well. But when numbers increase and worldly goods are piled up, dangers lurk within and those who count themselves great may become ensnared by the very things that should be their strength.

Let us not be so ensnared. But rather let us prove that we are made of the same sort of stuff that the great founders and builders of our church were made. The examples of these mighty men should inspire one and all for heroic tasks in our one business of spreading scriptural holiness over the earth.

The Lord's Prayer "Sectarian"

(An editorial borrowed from the (N. Y.) Christian Advocate)

The Supreme Court of South Dakota, two justices out of five dissenting, has ruled that the reading of the King James Bible and the repetition of the Lord's Prayer in public schools are "necessarily devotional and Protestant in character," and being "an infringment on religious liberty" are unlawful. The suit was brought at the instigation of Bishop Lawler, a Roman Catholic. The majority of the court says:

"This case involves the right of the Protestants to read their translation of the Bible and conduct their form of worship in common schools and to compel the Catholic children to attend upon such services over the objections of their parents. On the board constitutional ground of an infringment of religious liberty, we must hold such action unlawful."

The case grew out of the action of the school authorities in the town of Faith. A number of Catholic pupils had absented themselves from the "religious exercises," and the school directors refused to permit them to return unless they would sign an apology and promise "to give respectful attention to the Scripture and other opening exercises." The grievance of the Catholics seems to be that they look upon the King James Bible as a Protestant book and interpret its use as a public endorsement of Protestantism. Even the reading of the Scripture without comment (as the law enjoins) is considered a Protestant act, since Catholics must receive the Book only as interpreted by the Church!

Thus another State ousts the Bible from its schools. The loss is not so much in the deprivation of religious instruction—there has never been much of that in any public school—as in the elimination of the very idea of religion from public education. It was worth a great deal to the young people to have the Holy Bible in the school room. It made for reverence to have the Lord's Prayer recited every day. What compensating advantages a Roman Catholic Bishop can gain by uprooting these two ever-flowering plants is beyond our imagination. So far as most Protestant parents are concerned, it is probable that they would be glad to have the Bible read, even if the King James and Douay Versions had to be used on alternate days. Surely it cannot be that the Roman Church, having stigmatized the public schools as "secular" and "godless," has determined to make them so in order to force the faithful to provide schools in which the Church shall be free to teach what it pleases to its own!

A Real Benefaction

Few people are mindful of the remarkable contribution made each year by the Duke Foundation to our Church and benevolent work. Last year the income for the several causes are as follows:

Building Rural Churches - - -	46,071.37
Operating Rural Churches - -	36,918.08
Superannuated Methodist Preachers	21,250.00
	$104,239.45

This does not include $117,155.16 going to the orphanages of North Carolina and South Carolina.

When we remember that this amount will gradually increase from year to year, the benefaction of Mr. James B. Duke becomes more and more significant in education, religion and social progress.

Of course every one knows that the major portion of the income from the Duke Foundation goes to the work of education and for hospitals. The objective is a hopsitapl for every county and Duke University, one of the greatest in all the country.

People and Things

Rev. R. R. Grant of Seaboard will assist Rev. H. C. Ewing on the Conway charge in revival services beginning on the fourth Sunday night at Zion church. A good meeting is forecast.

"This past week we received five new members at Fines Creek—four by letter and one by profession and baptism. I go, with Brother Kiker at the helm, to my Cataloochee revival today. Pray for us."—G. N. Dulin.

"Meeting starts at Wesley Chapel Wednesday, August 29, preaching to be by pastor. We have had 175 conversions and reclamations this year on the Gold Hill circuit. Eighty have united with the church."—J. Max Brandon.

"Bishop Mouzon will dedicate Spruce Pine church next Sunday. Former pastors and friends invited." Rev. J. S. Folger, the pastor, sends us the foregoing wire just before the Advocate went to press this week.

The Jamestown Methodists this year paid the debt on their new church and had it dedicated. Now they have already bought a lot for a new parsonage and it is only a question of some little time when Rev. R. E. Hunt, the pastor, will be domiciled in a bran new parsonage.

Mrs. W. H. Moring of Asheboro is a patient in the Wesley Long hospital with a broken leg. While on way to church four weeks ago Mrs. Moring fell when getting out of an auto. She is doing satisfactorily. Will be in the hospital several weeks longer.

The annual Doub reunion and home coming will be held at Doub's church, ten miles west of Winston-Salem, September 1, beginning at 10 o'clock with special music and songs. There will be a sermon at 11 o'clock, a picnic dinner about 12:30, social and other features during the afternoon. Everybody cordially invited.

Ten of our former pastors," says the Murphy church bulletin, "are living, and with one exception they are in active service. Following are their names: Revs. J. H. Brendall, W. E. Abernethy, W. L. Sherrill, J. E. Abernethy, Z. Paris, J. W. Ingle, H. H. Robbins, M. B. Clegg, R. H. Rhinehart, and E. J. Harbison. Rev. Z. Paris was superannuated at the annual conference last year."

"Last Sunday night," writes Rev. C. T. Thrift, "I closed our meeting at New Hope church. The congregations were fine. I received 15 into the church at that time and there are several more to join. New Hope has revived very much during the year to my great delight. All of her financial obligations will be met in full. I had received five before the meeting commenced. Mr. Eric Flannigan of Henderson has been retained as architect by the Rosemary building committee and is now perfecting plans for a new building here which will cost about $40,000."

On last Friday the members of Shady Grove church met at the church at one o'clock, at which time they put on the meats for the Brunswick stew. At regular intervals the ingredients were added until three o'clock, when all ingredients were in the four large pots. The birthday stew was in a twenty-gallon pot, furnished and presided over by Mrs. J. Y. Crews. At five o'clock Mrs. Caroline Smith's birthday exercises began, consisting of songs, a paper read by Mrs. J. Y. Crews, and talks by Rev. Edward J. Rees, and Rev. B. D. Critcher, pastor of Mrs. Smith. At eight o'clock the sacred recital was given in the church by the singing class of the Raleigh Methodist Orphanage, under the direction of Mrs. Smith from the orphanage.

"The best revival in many years at New Bethel, on the Ellerbe; there were eight additions. The pastor was assisted by Rev. J. C. Williams of Baileys. Revival started off well at Helena last night (18th). Mr. Ralph Shumaker is singer and Rev. Mr. Rowland preacher, both of Duke University."—H. E. Lance.

The men's Bible class of Park Place Methodist church, Greensboro, and the men's class of the First Methodist church, Shreveport, La., have presented to Rev. J. O. Kim, Sunday school field worker, Songdo, Korea, a Harley and Davidson motorcycle. The machine is now en route to Mr. Kim. These two Sunday schools have been the supporters of Mr. Kim.

Rev. W. A. Kerr conducted the revival himself at Glenwood, Greensboro, which began last Sunday, till Thursday of this week, when Mrs. C. L. Steidley arrived to remain through August 29. When through at Glenwood Mrs. Steidley will be at Proximity, Greensboro, in revival services with Rev. Dwight Brown. This good woman is constantly busy in revival meetings.

"At the home of the bride near Waynesville, Miss Opal Howell was united in marriage to Mr. Hoyt McLim on Saturday, August 10, at 6:30 o'clock. The pastor of Jonathan charge officiated. The bride is a graduate of Elon College and has taught in the schools of the county and elsewhere. The groom is a young business man of Florida, where they will make their future home."—Lacy T. Edens, Pastor.

"We have held five revivals on the Warrensville charge this year; started our sixth and last meeting for the year Wednesday night, August 14, at Mill Creek. Brother W. A. Thomas of Ronda is with us in our last meeting. We have received 20 into the church on profession of faith thus far this year; hope to receive a large class as a result of our present meeting. Am enclosing check for three new subscribers which puts us on the honor roll; hope to be able to send more in the next few days."—J. L. Ingram.

"Home coming day will be observed at Palm Tree M. E. church, Belwood charge, next Sunday, August 25. There will be preaching in the morning by Rev. S. E. Wright of Warrenton. The afternoon will be given over to the 'home comers' for short talks. All former pastors, former members and former attendants are urged to attend this home coming day service. The public generally is most cordially invited to attend. We also extend a most cordial invitation to the editors of the Advocate."—J. W. Lee.

"Brother Byron Shankle (my assistant from Duke University) and I are now in the midst of our revivals. We closed our revival at Jones Spring Friday night. The spirit of the Lord was with us in great power. At night the church would not hold the congregation; and while the meeting lasted only six days, 18 young men and women, boys and girls, and one grown man gave their names for church membership. We are now beginning our meeting at Concord church, and we are hoping and praying for great results there. We will have two other meetings which will close our revivals. I might add that Mrs. Lance is quite sick now in Watts Hospital in Durham. I shall appreciate the prayers of all who will join with me for her restoration."—Chas. M. Lance, P. C.

Rev. J. W. Smith, pastor of Trinity, Durham, is in a union meeting this week at Whitakers. Dr. Smith delights in holding meetings and his preaching is always of a high order.

The American Friend last week contained this nugget from the mine of truth: "Remember, said a Quaker to his son, in making thy way in the world a spoonful of oil will go further than a quart of vinegar."

The check-up and laymen's meeting of the Elizabeth City district will begin at 10 a. m. in Hertford, September 3. Dr. W. P. Few will be the principal speaker. Everyone is expected to be on time; the meeting closes before lunch.

"Ewing from Conway did some good preaching for us at Pleasant Grove on the Seaboard circuit; had a good meeting, with only five accessions. We are planning to remodel Sharon church and add several Sunday school rooms. Seaboard is a good charge."—R. R. Grant.

Jews the world over are incensed because of the permission given to the Moslem Supreme Council to commence building operations in the immediate vicinity of the famous Wailing Wall. Demonstrations and mass meetings are being held throughout Palestine in protest against this move. Jewish leaders will have to carry the complaint to London before they can get satisfaction.

Mrs. S. I. Harrell of Sunbury, N. C., passed away on August 1. The funeral was conducted from Philadelphia church, Sunbury, on August 3, by the pastor, Rev. W. C. Benson, and Rev. O. W. Dowd, presiding elder of the Elizabeth City district. The body was laid to rest in the Costen cemetery at Sunbury. She is survived by three children: Rev. Costen J. Harrell, pastor of Epworth church, Norfolk, Va., T. C. Harrell, Asheville, and Mrs. Marvin Y. Self, Hertford, wife of Rev. Marvin Y. Self of the North Carolina conference.

Dr. Dinsdale T. Young ,pastor of Westminster Central Hall, London, has just completed a quarter of a century's ministry in the heart of that great city. For fifteen of the twenty-five years he has served Central Hall, where on July 14 he received a fine testimony to his wonderful influence as a preacher in an audience of nearly two thousand persons, a large percentage of whom were young men. Dr. Young entered the Wesleyan ministry in 1879 and was the youngest man ever accepted up to that time by the conference. He was president of the Wesleyan conference in 1914.—Western Advocate.

The congregation of the Calvary Methodist church is making extensive preparations for a great home coming and rally day occasion to be held the second Sunday in September. An effort will be made to have all the membership present on this day. It should be a real home coming for all the members of the church. Cars will be sent for all of those who do not have a way to get to the church. Attractive programs are being prepared for both the morning and evening services and one of the outstanding preachers of the church will preach at the 11 o'clock hour. The Calvary church choir is preparing a splendid musical program. In addition to the music furnished by the choir special musical talent is being sought for the occasion. The church will be beautifully decorated in fall colors. The senior Epworth League will have charge of the decorations. The junior Hi-League will serve as a reception committee under the leadership of Mrs. Mamie Crim. At eight o'clock in the evening the Epworth League Dramatic Club will present a popular pageant entitled "The Pilgrim."

Bishop Horace DuBose of Nashville, Tenn., a bishop of the Methodist Episcopal Church, South, will visit New York this fall. He is to be the anniversary preacher in Old John Street church in October. On November 24 he preaches at Rockville Center, N. Y., and on November 25 addresses the New York Preachers' Meeting. He will speak to the students at Drew Seminary, Madison, N. J., the following week.—Christian Advocate (N. Y.)

"We wish to call attention to the change in appointments for the Gastonia district. This was made necessary by the number of new churches awaiting dedication in that section. On the first Sunday in September St. Pauls on the Cherryville circuit will be dedicated. Rev. P. W. Townsend is pastor. This new church has been built and paid for within this conference year. On the third Sunday in September Palm Tree church on the Bellwood circuit will be dedicated. This is perhaps the most commodious country church in our conference. Rev. J. W. Fitzgerald is pastor. On the fourth Sunday in September Palm Tree church on the South Fork circuit will be dedicated. Rev. W. J. Miller is pastor. He has completed and paid for another fine church at Ebenezer. This also awaits dedication. Rev. R. L. Forbis, pastor of the Shelby circuit, has a magnificent new church ready for dedication at Sulphur Springs. Townsend is building a new church at Beulah. It will be completed before the annual conference convenes. Not satisfied with this fine performance he is building new Sunday school rooms at Bethlehem, which will give that congregation practically a new church. Miller's folks have let the contract for what will be one of the best parsonages in the conference. This also will be completed before the hosts gather at High Point. No debt is being incurred by any of these builders. Bessemer City is ready to build a new parsonage. Rev. J. P. Hornbuckle is pastor. Plans are under way for at least a half dozen other fine country churches in the district."
—W. A. Newell.

WASHINGTON DISTRICT MEETING SEPT. 4

After talking with Captain W. H. Newell, district lay leader, we have decided to call a joint meeting of the assistant lay leaders, charge lay leaders, and preachers of the Washington district to meet in Jarvis Memorial church, Greenville, N. C., Wednesday morning, September 4, at 10 o'clock. Dr. W. P. Few, conference lay leader, will be the speaker.

The object of this joint meeting is to counsel and plan how best to bring up our benevolences in full throughout the district. J. H. McCracken.

THE REVEREND SMITH

Call me Parson, if you will; call me Brother—better still.
Or if, perchance, the Romish frill doth your heart with longing fill—
Though plain Mister fills the bill—call me Father, with goodwill.

To no D.D. do I pretend, though Doctor doth some honor lend,
Preacher, Pastor, Rector, Friend; titles almost without end,
Never grate and ne'er offend—a loving ear to all I bend.
But how the man my heart doth rend, who blithely calls me "Reverend."

—An Episcopal Clergyman.

Senate Comes Back to Washington

By Harry Earl Woolever, Editor National Methodist Press

OFFICIALLY, the Senate of the United States has returned to Washington after its summer recess, but in fact it is not here except in skeleton form. It has not substance sufficient to legislate, as that requires a majority. It will be recalled that Congress, after having assembled in special session on April 15 in response to a call by the President, recessed on June 19. The House, having completed its work on the tariff bill, which is now the main question before the special session, recessed until September 23, but the Senate set the date of its return at August 19. The difference in dates was fixed in order that the Senate might have time to make some progress upon the tariff bill before the House returned. The Senate left its committee on finance in Washington, charged with the responsibility of working over the House tariff proposals and drawing up a tariff bill which could be presented for action upon the reassembling of the upper house. Their task has proven to be a greater one than was expected. Even though daily committee meetings have been held throughout the heat of the summer, the complete bill will not be ready for submission to the Senate as a whole before September 4. Therefore the upper chamber is in session only technically. Many of the members are remaining in their home states while a few gather together just long enough to declare repeated three day recesses.

Preparing for the Storm

Things are just simmering now in the halls of Congress, but when the Senate has the bill in its hands the first week in September, the kettle will surely boil over. There is such large opportunity for making political thunder in the consideration of such a bill that politicians cannot withstand the temptation. The minority are already preparing to make their attack. They will not put up the old type of "free trade" fight, for both parties are agreed that certain tariff protection is necessary in the interest of American industry and standards of living, but they are not agreed as to where it should be placed, nor as to the amount of it.

The tariff bill is already creating world-wide discussions. The Mussolini government of Italy has urged retaliation by use of boycotts. Also, certain South American countries threaten to counter by placing prohibitive tariffs on American products. Tariff changes cannot be carried out "under a bushel." Such changes are a matter of interest around the world.

The bulk of the bill has been completed by the majority members of the committee and is now in the hands of the minority members for their consideration. According to custom, the majority members, whether Democrats or Republicans are in control, meet in secret and draw up their tariff bill and then submit it to the minority members, who meet and determine their attitude regarding it. While this is going on, the committee as a whole is engaged in writing the administrative provisions of the bill.

Debate on the tariff bill will continue in the Senate throughout September and October and possibly well into November. There will be an earnest effort on the part of the leaders to have the special session of Congress adjourn a few weeks before the assembling of the regular session on December 2. The House, while waiting for the Senate to act upon the tariff bill and place it in conference between the two bodies, may take up the appropriation measures which will provide funds for the government for the fiscal year beginning July 1, 1930. By October the estimates for the various departments will be ready for submission to Congress by the Bureau of the Budget.

Congress and the Changing World

Much will be said and written about the tariff bill before it is finally enacted into law. With the growth of women's interest in public affairs, an increasing number of housewives will follow the tariff debates, for the new bill will have a marked effect upon what they can buy with a dollar. Some articles will be cheaper and some higher. But the interest will not be confined to any one class for the bill cover a vast range, from sugar to personal apparel, from skeletons to toothpicks, from works of art to petroleum, from insects to pig iron. The man who builds a great factory, the miss who applies her face powder, and even the babe who plays with a doll will be affected by the tariff bill.

It is well said that the missionary has been the pathfinder for the merchant. These pioneering light-bearers have aroused peoples and races from the primitive savage ways of life, have awakened their minds to an appreciation of the higher things, have skilled their hands to constructive labor, have created a desire for knowledge, and have developed a demand for articles appertaining to higher standards of life and culture as peoples have come to appreciate that they are the sons and daughters of God, the Creator of all the good things which he intended for the benefit of his children. Thus with the spread of the Gospel with its awakening effect upon the world have come new trade routs and conditions with which Congress must deal. As the national legislature considers certain aspects of these changing conditions, the church gains an enlarged sense of its increasing responsibility for the spreading of Christianity and the teaching of the great principles of life to the end that all these interchanges of trade and closer contacts of peoples and races may not become the means of demoralizing mankind, but rather may hasten preparation for the reign of Jesus Christ. Today Congress is dealing with the calls of trade which come:

"From Greenland's icy mountains, from India's coral strand;
Where Africas sunny fountains roll down their golden sand;
From many an ancient river, from many a palmy plain."

To have awakened the world to a sense of its oneness, which has helped to develop great routes of inter-racial relations, has been the honor and glory of the church, and to her today is presented the supreme challenge known to man, the task of keeping the Cross above the Dollar and of making the expressions of human brotherhood more effective than the relations of commercial traffic. One cannot look upon the present activities of Congress in the full light of our awakened world without sensing that the doors of all nations are opening to new and larger opportunities for the Christian church.

"JACK" PREACHES A SERMON

By Eugene Ivey

To some of the students at Trinity, Dr. Kilgo was known as Dr. Kilgo, to others he was simply "Jack," while a few referred to him as "old man Jack." It must not be inferred however that any of these names showed any lack of respect, for they all showed the same love and veneration.

At this time Dr. Kilgo was probably at the zenith of his physical and intellectual vigor. While not robust, yet his slender body was a veritable power-house of energy during these days of ceaseless activity as President of Trinity. On the campus and in the class-room his virile brain was the admiration of his students, while at times his fiery denunciation of some wrong doing awed the innocent but withered the souls of the guilty.

One Sunday morning, hearing that "Jack" was to preach that morning at the First Baptist Church in Durham, I, with other students determined to hear him.

The church soon filled, for although his fame as a preacher had not reached its height, yet at that time he was known widely as an eloquent preacher. The usual opening services were soon over and "Jack" arose to preach. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" was the text that he had selected—truly a great theme for a great sermon.

Like practically all public speakers, Dr. Kilgo had his bad days when thought was impeded and expression lacked force, and such seemed to be the case that morning. For perhaps ten minutes he spoke in short jerky sentences, and all could easily see that he was floundering; as preachers themselves describe it he was "beating the bushes."

The large congregation became listless. The students began to spot the pretty girls in easy range, while the women began to observe closely the hat and dress of their neighbors, while other settled into lethargy.

Suddenly "Jack" began fumbling nervously with the left cuff of his coat and shirt as though they impeded the flow of his thoughts. The boys promptly forgot all about the pretty girls, for they knew well that when he gave this signal that the flood-gates of his eloquence were open!

His blue eyes flashed fire, his slender frame quivered under stress, while he shot a short, sharp sentence that electrified his hearers. Then followed a veritable flood of pulpit eloquence difficult to describe. In thrilling language and gesture he ran the gamut of art, literature, music and science in describing the future glories of man. He finally reached the climax in a magnificent peroration where in exalted vision he saw the glories of God Himself.

There was not anti-climax to this peroration, for "Jack" had lead his congregation to the dizzy heights of the mountain top and suddenly left them there—for he was through!

I had forgotten all about time and apparently had all the others, but now I looked at my watch. Dr. Kilgo had held that congregation for two solid hours with his matchless eloquence.

Now followed a remarkable scene that probably had not been duplicated since the days of the great Munsey. The congregation stunned by the climax, followed at once by the benediction, stood for several minutes too dazed to leave the church. They looked at each other stupidly as though uncertain as to what they should do. After what seemed a long time a group slowly started to leave, and the spell was broken.

I have listened to a number of great preachers of the day, but to my mind I have never heard that sermon by "Jack" equaled by anyone, and certainly not surpassed. It is doubtful if the South, within the past half century, has produced two greater pulpit orators than Munsey of Virginia and Kilgo of the Carolinas.

THE TUG OF A LITTLE COAT

Thank God for the Hannahs of this world! If the world is ever saved from itself, it will be because of its good mothers.

After Samuel went up to live in the temple and to minister before the Lord, he was girded with a linen ephod, although he was yet only a little boy. No doubt Samuel was very proud of this emblem of his sacred office. When had a boy ever been thus distinguished? And yet, there was one thing which it seems to me Samuel must have prized far more highly than he did the ephod of pure white linen.

"Moreover," so the story runs, "Samuel's mother made him a little coat and brought it up to him from year to year." Those little coats must have been very dear to Samuel. When his mother came, bringing them as the years went by, if he was like most good boys we know, he gave his mother a good hug and a hearty kiss before he ever tried the new coat on.

It is not likely that Samuel thought much about it at the time, but as he outgrew the little coats one after another, and laid them away in a safe place as his most precious treasures, the time surely would come when he would sit down with those coats in his lap and count the stitches his mother had so carefully and painstakingly taken in the days gone by; and who knows but now and then a tear might fall on the beloved cloth as Samuel thought back to the dear mother, whose love had followed him so long and had been such a benediction to him? Who knows how much that love, shown in the little coats, may have had to do in making Samuel the man he was?

We are told of one of England's great statesmen, who has lately passed away, that every day, no matter how busy he was, he took the time to sit down and write to his mother. We do not know how often the great man's mother wrote to her son; but if she had not sent him back many a loving message, and if her love had not followed him all through the years, it is not likely that he would have felt that he could spend the time to speak to her through his letters every day during all those years. More than a little his life may have been shaped by the influence of his mother's love.

A farmer lad I knew came to a time when it seemed as if he might be spared from his work in the country to take a course in a nearby academy. When he went away he took with him a warm kiss on his cheek from his mother's lips and a pair of grey trousers made by his mother's toil-worn hands. The boy had been away from home at work during the summer, so that the mother had not seen him for a long time, and she had forgotten how fast he was growing. The new trousers were shorter than most boys at the academy wore. As he went into the chapel one morning, the boy overheard the daughter of the richest man in town say in a loud whisper, "He ought to have a ruffle round his trouser's legs."

The red blood leaped to the boy's cheeks, but then and there he registered a vow that the time should come when

no girl should think or care what clothes he had on, but would be proud that she once knew him; and that boy graduated at the head of his class. He was chosen in after life to represent his state at the capital and he held many honorable positions. Mother love stitched something into that suit of clothes which helped to bring him the love and trust of the people.

Sometimes we wonder what is wrong with the men and women of our day. Don't you know what it is? Do not we all know that it is the lack of Hannahs? If we had more good, kind, true, outstanding mothers, this old world of ours would soon have a race of men and women who would walk this old earth with their heads among the stars. God give us more good mothers! Thank God for every Hannah we have now, but O Lord, do give us more of them and send them soon!—Edgar L. Vincent, in The United Presbyterian.

WHAT THE MESSIAH MEANS TO YOUTH

By Thornwell Haynes.

The Rev. Albert D. Belden, an English divine, has written a delightful book, "The Religious Difficulties of Youth," which has recently been published by the Cokesbury Press, of Nashville, Tenn., at $1.50.

The volume, which consists really of essays written as the fruit of a ministry in which youth has a big share, deals with matters in a popular and non-academic way, but without violence to sound scholarship.

According to the author "the future of the faith has nothing to fear from youth that is mentally alive and questioning earnestly. Any menace from youth comes from the unawakened and slothful mind, from 'the unlit lamp and the ungirt loin.' "

So, herein are discussed in twenty-four chapters such questions as Nature of God, the Superantural in Life, the Doctrine of the Trinity, the Problem of Sin, the Ministry of Mystery, the Spirit of Expiation, the Rainbow and the Throne, Is the Atonement Moral? What About the Church? Is There a Future Life? Is There a Remedy for the Past? etc.

Just what effect the discussion of certain of these subjects will have on youth is undeterminate, but candidly, I believe the effect might have been determinable much more for good if the author had approached his task in a different manner. For instance, it might just have been possible that the effect would have been better if the negative title of the book had been affirmative, say The Magnetism of the Messiah, or The Master-Teacher's Message to Youth, instead of "The Religious Difficulties of Youth." Does not the attempt to explain difficulties emphasize them to the detriment of their removal? Especially, when these difficulties are considered as theological or doctrinal? In loving Christ, in following in his footsteps, there are no difficulties. It is all joy. From this point of view, the chapter on "The Supremacy of Jesus" is one of the most appealing and inspirational chapters in the book. What the author says therein is particularly quotable:

"Not long ago the writer was asked by a young man: 'Is it not enough to regard Jesus as a great human hero, practically the greatest?' The question is typical of a difficulty that confronts the most thinking minds as they begin to investigate for themselves the main positions of their religion. The answer given in the present case was 'Enter into real association with that hero and permit that association to lead you to whatever he has to offer.' The writer believes that answer to be not only sound but valuable. The way into the discovery of Jesus is the way that was taken by the first disciples. Their relationship with him was, to begin with, highly untheological. It began, doubtless, in the testimony of John the Baptist, testimony of great value because it includes knowledge of the character of Jesus through what are called the silent years, and it was only step by step that the disciples approached their final and amazing verdict of Jesus. . . . It was essentially a verdict based upon the experience of Christ. The steps in the discovery were doubtless, first of all, the realization of an unique moral achievement and quality in Jesus. . . . Let each one come to Christ and live with him as he projects himself into his spiritual experience, and the end is sure."

I remember a lecture I heard in China by John Mott, a part of which ran something like this: "Christ is supreme in all the relationships of life. Then follow him. You may see only one small act. Imitate that. Do not bother with what you cannot understand. Measure up to what you do understand. All the rest will come clear. Step by step you will reach his fullness."

It is in this manner Christ will take possession of human life; this way, rather than by any reasoning concerning the doctrine of the Trinity or questioning as to whether the Atonement is moral. Matthew Arnold says that the mass of mankind can be carried along a course full of hardships for the natural man, can be borne over the thousand impediments of the narrow way, only by the tide of a joyful and bounding emotion. The noblest souls of whatever creed, the pagan Empedocles as well as the Christian Paul, have insisted on the necessity of an inspiration, a living emotion, to make moral action perfect.

The paramount virtue of religion is that it has lighted up morality; that it has supplied emotion and inspiration needful for carrying the sage along the narrow way perfectly, for carrying the ordinary man along it at all. Even the religions with most dross in them have had something of this virtue; but the Christian religion manifests it with unexampled splendor.

This suggestive, informing, and inspirational chapter on "The Supremacy of Jesus"—it alone is worth the price of the book. So, too, is "The Master of Joy" chapter. "The church made one of its greatest blunders," reads this chapter, "when it permitted the devil to capture the 'cap and bells,' and pretend a monopoly in the pleasant things of life." And is it not true? Did not Jesus greet the world as a friend? Did he not rejoice in the universe as his Father's house? Was not his joy altogether the 'joie de vivre'?

"The intoxicating joy of sheer existence which we all know at times," says the author in this "Master of Joy" chapter, "must have been supreme in this Master of Life, with his record of utter purity, with his energies unspoiled and unsquandered, his powers uncorrupted, his body, mind, and soul filled with the good health of holiness. No wonder his outlook on life was radiant, and he trod the earth as a conqueror."

Did he not have meat to eat that the world knew not of? But the joy being that the world, young and old, may eat of it!

When war is thrown on the junk pile with the duel, the saloon, and slavery, our national and international front yard will look better.—Forward.

The Christian Experience of the Holy Spirit

By E. Meyers

THIS topic was splendidly discussed at our pastors' summer school at Duke University by Dr. F. S. Hickman in the three addresses he made to us on the subject. It would have been fine if he could have continued for several more evenings on the same subject, as this was the most important theme discussed at our summer school, according to my way of thinking.

I venture in this paper to go a little father with this subject, showing the need of the Holy Spirit in the church, and showing also that he is not in the church as such, although he is in a few individuals who have met conditions or obeyed the laws of his coming which were so clearly shown in one of Dr. Hickman's addresses, on which we may receive the Holy Spirit and have him in us as well as with us, directing and empowering us for his service.

I call attention to John 14:15-17, "If ye love me keep my commandments and I will pray the Father and he shall give you another comforter, that he may abide with you forever, even the Spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him, but ye know him for he dwelleth with you, and shall be in you"; and especially in this last clause, **"He dwelleth with you, and shall be in you."**

First, "He dwelleth with you." The disciples were converted people; they loved Jesus, were devoted to him, had left all and were following him. Jesus said to them: "They are not of the world even as I am not of the world; and they are not of the world, but I have chosen them out of the world." In verse 9 he says to the Father, "They are thine"; verse 10, "They are mine." Some say the disciples were not converted till Pentecost, but we see that is far from the truth. Jesus had called them and commissioned them to preach; had conferred on them the power to cast out devils and heal the sick, etc., and here says that they do not belong to the world, and that the Holy Spirit is with them but not in them, "but shall be in them." He was with them leading them to the place where he should come into them. That is where the vast majority of the saved part of the church is today (I fear a large part of the church is not saved at all, but living in sin). He is with them endeavoring to get them where he can come into them. The person who says the Holy Spirit is in the church today either does not know what he is talking about or does not properly measure his words. There is a vast difference between the Spirit being in the church and his being with it. If he was in the church the same power would be manifested as in the apostolic times in saving souls and upbuilding the kingdom.

Although the Holy Spirit is with the church endeavoring to lead it into a whole consecration and surrendered faith so that he may come into it, he may be resisted, quenched and grieved; but will not always strive with man—the church or the individual.

We have only to look around us to see in our people the marks that characterized the disciples before Pentecost—fearful, timid, and self-seeking. But Pentecost cured them, and will be as effectual with us today.

Secondly, "Shall be in you." Here is Jesus' promise that the Holy Spirit should be in them. First he promised it! secondly, he promised to pray for it; thirdly, he did pray for it in John 17; and fourthly, the prayer was answered and the promise fulfilled (Acts 2:1-4) in his coming upon and filling the one hundred and twenty disciples at Pentecost.

There is more inexcusable ignorance right here than in any other section of the preaching of the present day, and much of it is due to prejudice, which keeps men from investigating the subject. Many are mistaking the witness of the Spirit for the baptism of the Spirit. A little study of the subject would correct that. The Spirit witnesses to his accomplished work of regeneration and the fact of pardon, but that is not the baptism of the Spirit. He also witnesses to the fact of the baptism of the Spirit, but even this is not the baptism of the Spirit. But some say that people receive the Holy Spirit when they are born again and that is all there is to it; but that is not the truth. The Spirit is there regenerating and witnessing, but does not come in in his fullness to abide.

Peter in that memorable sermon (Acts 2:37-39) in answer to their question, What shall we do? said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." That meant us and on down to the end of the age; every one who becomes a child of God has the promise of the gift of the Spirit. And this promise has been fulfilled in thousands of the best and holiest of men in the present, in the immediate past and further back. I mention only a few of them: D. L. Moody, Miss Frances E. Willard, Bishop Taylor, Hudson Taylor, Bishop Lambuth, the Wesleys, John Fletcher, Richard Watson, Frances Asbury, and many others who claim the definite coming and baptism of the Spirit, some of them many years after their becoming children of God.

Third, some of the laws or conditions of the Spirit's coming upon and into us.

The first is a whole consecration. One of the fundamental errors of most of the preaching of the present time in Methodist pulpits is the confusing of repentance and consecration. It is true that repentance is the beginning of consecration, but only the beginning. Consecration is for believers. See Romans 12:1, "I beseech you therefore brethren (not sinners) by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." How can we expect a consecrated church without preaching consecration.

A second law or condition of the Spirit's coming in baptism upon us is faith (Acts 26:18). As our conversion was by faith, so must our baptism of the Spirit be by faith.

The third law or condition of the Spirit's baptism is obedience (Acts 5:32). And we are his witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey him. This needs no comment.

When a well known evangelist and social worker held a series of meetings last autumn in Hokkadio, Japan, the churches rented a large theater. A five cent admission fee was charged, but even so, people were turned away every night.

"Where Summer and Winter Play Hide-and-Seek"—1

By W. E Poovey

SIX YEARS AGO the writer made a mid-winter trip to Florida, and returning wrote about the land "Where Summer Spends the Winter."

Four years ago after a boat trip from Duluth to Detroit in July he thought he had found the latitude "Where Winter Spends the Summer."

And now, having recently returned from a 7,000-mile motor trip, he has in mind to share with others some impressions of the sections "Where Summer and Winter Play Hide-and-Seek."

The Trail of the Covered Wagon

It makes a Methodist preacher feel like a multi-millionaire to have joint stock in a hundred billion dollar highway system with the unrestricted use of every mile of it. It was that sense of proprietorship that prompted him to put his foot on the accelerator of his "benzine boat" and push its prow across the undulating billows of the western prairie.

With a five-Sunday vacation permit in his pocket; with the Dodge Senior tired, and tuned, and throbbing with impatience, for the trip; with the little parsonage family keyed to "continental pitch"; and with luggage packed upon a tarpanlin-covered "aeroplane trailer," the writer released the brake, enmeshed the gear and the journey was begun.

Between the time of the ox-team and the era of the automobile distance has shrunk and time has stretched. The ox-team took six months to wend its tedious way from the Alleghanies to the Rockies. The automobile makes it easily in six days. But the ribbon of concrete, etc., over which the autoist spins with such comfort is laid over or along the ruts which the pioneer jolted in his covered wagon nearly a century before. And it is a most magnificent highway now. Number 40 is hard surfaced all the way to Manhattan, Kansas, while the six hundred mile link from there to Denver is a fine gravelled road over which one can make forty miles an hour with ease. In contrast with the moments of imminent peril or the month of plodding monotony of the passengers of the covered wagon are the months of safety and the moments of ever changing interest of thes modern traveler along the same trail. We carried no fire arms, and found no need for any. Every mile and every minute brought a change of scene.

In Western North Carolina it was wooded slopes, or vistas of open spaces occupied by bending orchards, browsing cattle, blossoming buckwheat and bursting cabbage.

In Tennessee it was a variety of country side and county "seat."

In Kentucky it was tobacco, blue grass and blooded horses.

Across Indiana, Illinois and Missouri, most of the distance was driven between rows of growing corn.

Through Kansas the billowing gold of ripening harvests held the gaze of the traveler from the highway to the far away horizon.

In Eastern Colorado the fields of alfalfa and the endless rows of sugar beets took deep root in the rich soil of the irrigated level sections; while the white capped Rockies a hundred miles further west welcomed the traveler with cooling breeze but at the same time challenged him to closer acquaintance.

The Challenge of the Difficult

It was in response to this welcome, and in acceptance of this challenge that within twenty-four hours we were winding our way up Big Thompson canyon on a narrow ledge between a towering wall of rock and a rushing torrent of water into Rocky Mountain Park.

This Park embraces nearly three hundred thousand acres within its boundary and is at once both the most rugged and the most accessible of the more than a score of our National Parks.

Its Eastern gateway is the beautiful little valley village of Estes Park, from which we began the ascent over the road indicated as the "high drive" that was to take us into the most picturesque recesses, and among the majestic peaks of the Front Range of the Rockies.

Within a driving distance of twenty miles we climbed through more than one mile of altitude, over a road that attested the skill of the engineer and tested the skill of the autoist, round the rim of dizzying ravines, over dozens of "switchbacks" that turned so sharply and steeply that one would hardly have been surprised at having a head-on collision with his own car, we climbed and climbed and climbed till we reached the continental divide and stood more than two miles above the level of the two great oceans that were being fed from the same snow pile at our feet.

Here we looked down into chasms where the sun never shines and out upon crests that are covered with perpetual snow.

Here we tried to force enough of the rarified refrigerated atmosphere into a partially deflated tire to carry us to the nearest service station but gave up in despair and put on "de spare."

Here we perspired in the sun as we stood in the snow.

Here lovely beds of a fragrant little white flower blanketed the open spaces between beds of shimmering snow.

Here above the timberline, where during the month of July it is mid-summer at mid-day and mid-winter at midnight. We drove through a snow cut 20 feet deep and two hundred yards long on the 3rd day of July.

Surely here is one of nature's trysting places "Where summer and winter play hide-and-seek."

Unity for expediency, the aggregation of large groups of members, the application of big-business policies to the churches, unity for economic reasons, or unity to give the church merely more publicity value—these in themselves are not sufficient reasons for advocating unity. Unless we feel that, as a united body of Christians, we can attain to a higher standard of spiritual perfection and of service to the world, we have too slight justification for our effort. —Richard K. Morton.

One does not find that believers in a future life are less afraid of illness or are more courageous in battle than those who think that death ends all.—Bertrand Russell.

OUR CHRISTIAN OBLIGATION TO THE NEGRO

By Rev. A. M. Pierce, D.D., Editor Wesleyan Christian Advocate, Atlanta, Ga.

It has now been sixty years since the Negro was given his freedom. These have been years of phenomenal progress by him in various directions. It has been said freely that no other race has made such progress in such short time. This fact pays worthy tribute to his ability and energy. It also speaks in convincing phrase of the kindly interest, the fairness, even the magnanimity of his white neighbor.

Not yet, however, have we reached perfection. Inevitably has our attitude been colored by the former relations in which we stood to each other. This still is true. But the time has come when we must look upon the Negro as a fellowman, and treat him with a finer justice than hitherto. Indeed, we must continue to go beyond justice and treat him with a yet larger generosity.

In dealing with this question we must not idealize the situation. It may be true, as some contend, that the white race has no innate superiority to the black race. It may be true that under equal conditions and the proper lapse of time the Negro race might prove itself the equal of the white race. But this much is unquestionable fact—as the two races exist side by side today they are not equal. The white race has decided advantage. This evident fact must color our practical decisions, whatever ideal principles might dectate. Furthermore it must be borne in mind that some statements must be general. In so brief compass we cannot delay to note possible exceptions. The reader must supply these without imputing to us undue rashness.

* * * *

Never for a long time has education been so emphasized. We believe that its privileges are essential if a man is to come to his full stature. Here the South has done a fine part by the Negro. But a higher goal is summoning us. He must have an equal share with ourselves. His buildings must be as good as ours, his teachers as well qualified, his opportunities as extended, running even to the university. Circumstances may not permit the attainment of this goal in the immediate present, but it must be the end toward which we inflexibly strive and which we shall establish at the earliest date that is reasonably practicable.

The railroad issue is still very much alive. So long as the Negro pays as much for service as the white man there must be no difference in the accommodations that he receives. The car in which he rides must be as good in every respect as that in which his white brother rides.

Rigid fairness in business is axiomatic. A full wage for full work is imperatively demanded. Where white and colored people labor together at the same task, work equal in quantity and quality calls for the same task, work equal in quantity and quality cails for the same remuneration. Advantage must no longer be taken of his ignorance or helplessness. This principle must apply to domestic employment alike with every other kind of occupation. In many instances a higher wage scale must be inaugurated. As a rule the Negro is being doomed by slender pay to levels of life that defeat the finest unfolding of his being. He must live under conditions that twist his nature toward deformity. There must be relief. Justice demands it. If not justice, then generosity. There is else no hope for his elevation.

The full rights of citizenship are his. He must be allowed to exercise the franchise on the identical terms that determine the vote of the white man. Even-handed justice must handle the scales when he appears in court, either as defendant or prosecutor. In matters of paving, sanitary arrangements, police protection, charitable institutions, that are provided by the government, care must be taken to deal fairly. Every office must be his prize if he has sufficient prowess to possess himself of its prerogative.

Courtesy is demanded. Somtimes a Negro is gratuitously offended simply because he is a Negro. He is entitled to kindlier consideration. He is human. Cut him and he will bleed. Trample upon his sensibilities and they will quiver with pain as truly—though often not as keenly—as his Anglo-Saxon brother. He must be addressed in terms of respect.

* * * *

To follow this line of thought is bound to bring us at last to social relationships. The writer does not believe that it would be wise to break down social barriers between the races in the South. The effort to do so would widen a breach that is gradually closing. If left alone this question will eventually adjust itself. If the attention of the white race is centered upon an absolutely fair deal toward the colored race in business, professional life, industry, domestic relations, education, courtesy, religion, civic affairs; if the two races meet each other on terms of mutual self-respect in all other relations, the question of social relations will take care of itself. As the Negro achieves worth, he will be treated with increasing consideration.

There is no occasion, therefore, for agitation that leads toward social equality and its concomitant of intermarriage. But there is great need that the principles of Jesus be applied to our relations to the Negro. As these principles become regnant in our spirits all needed transformations will be wrought.

ROADS

Let others have the high road,
And speed them in their going;
But save for me the side road,
Where life is worth the living.

Let others roam the wide road,
And hasten on their journey;
But I prefer the by-road,
Where romance still may linger.

Let others take the main road,
And get there all too quickly;
But give to me the back road,
Where every turn brings wonder.

Let others use the hard road,
And smell the smoke of speeders;
But show me some sweet low road,
Where all of nature calls me.

Let others seek the "made" road,
And race and rush and rumble;
But turn me on a "real" road,
Where sights are worth the seeing.

—The Living Church.

GLEN ALPINE CHURCH DEDICATED AUGUST 25

At three o'clock August 25, 1929, the new Methodist church at Glen Alpine, N. C., will be dedicated. Bishop Mouzon, perhaps the outstanding leader in Southern Methodism, will be present and preach for us at that hour.

Methodism was first introduced into this immediate community about 1875-80. Some of the old pioneer preachers who have since gone to heaven began preaching in the homes of the people here and there. An old fashioned Sunday school was established. The old house is still standing where the first Sunday school was held. A brush arbor, the forerunner of so many of our modern churches, was built and then people called together for revival services. People came from all sections of the community. Hundreds were converted and made happy. Finally a modest meeting house was built where the people who had espoused the Methodist cause were to worship. The place was named Stamey's Chapel in honor of Rev. P. F. W. Stamey, who was responsible for the establishment of the church here and was its first pastor.

The lot for the church and cemetery was given by John Tate, who died in 1879, the same year the the church was built ,and was the first person to be buried in the sacred precincts which he had given.

Brother W. S. Butler, who is an active member of the official board here, is said to be the first child christened in the old church.

The church prospered and grew rapidly. Finally a larger house was needed to accommodate this growing congregation. In 1898, nineteen years after the first church was established here, the old church building was torn away to give place to a larger and more commodious structure. This building was erected during the ministry of Rev. T. S. Ellington.

Methodism seemed to thrive well in this community. The church continued to experience a steady and healthy growth. At length the members thought their strength was sufficient for the support of a pastor of their own. At the conference of 1919 this church was made into a station. Before this date it had been connected throughout its history with the Morganton circuit.

Rev. A. P. Brantley was the first pastor to serve it as a station. He was followed by Rev. R. C. Goforth. During the latter's ministry an agitation was begun for a new church building which found fruitage during Brother John Cline's ministry who succeeded Brother Goforth. So in 1925 a new and commodious brick structure was erected under the leadership of Brother Cline. It is splendidly equipped for religious educational purposes, having 20 Sunday school rooms besides one of the best church auditoriums in this or adjoining counties. This building is a credit to the Methodists of this community and stands as a monument to the sacrifice and devotion of these loyal people.

I think it is only fair to say that this kind of building was made possible by the generosity of two loyal sons of Methodism here, Brothers J. H. Giles and N. O. Pitts, who proposed to pay half its cost. To this proposition the church responded with just as fine a spirit of sacrifice as that manifested in the gifts of these two noble and generous men. As a result we have a building of which we are justly proud and one which will adequately meet the needs of this congregation for many years to come.

One special thing for which this congregation should be given credit is that this church was built and paid for without calling on the boards of church extension for help. The members said they wanted to have the honor of doing it themselves.

This church now has a membership of about 350, twenty-five having been added during the present year. We have a few of the original charter members still living in our midst. These are: Brother William Halliburton of Morganton, Sister Laura Scott and Brothers John Arney and R. C. Tallent of Glen Alpine.

Owing to inability to get hold of old



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church and quarterly conference records the writer of this article is unable to give a complete list of the pastors who have served this church or the length of their service. Only partial list follows:

P. F. W. Stamey, S. P. Douglass, C. C. Brothers, W .L. Sherrill, T. S. Ellington, J. S. Nelson, T. H. Triplett, W. V. Honeycutt, J. H. Brendall, J. B. Carpenter, W. G. Mallonee, J. W. Jones, W. O. Goode, J. P. Hornbuckle, A. C. Swafford, A. J. Burrus, N. M. Modlin, A. P. Brantley, R. C. Goforth, John Cline, C. R. Ross, and M. A. Osborne.

We appreciate the faithful work of these men of God who have labored before us and who have made possible this splendid church and the opportunities which we now enjoy. We sincerely trust that all former pastors and presiding elders of this church who can possibly do so will return to the scene of their earlier labors on the 25th of August and join with us in dedicating our church to the worship and service of Almighty God.

M. A. Osborne, P. C.

A TRIBUTE TO A GOOD AND USEFUL LIFE

(Composed and read by Mrs. J. Y. Crews at Shady Grove church on Mrs. Caroline Smith's eighty-first birthday.)

It is indeed delightful to have with us, on these sacred grounds today, one of the most consecrated, most beloved members of Shady Grove church; none other than Grandma Smith!

She is so active, so interested in life, we find it hard to realize that tomorrow, the tenth of August, 1929, will mark her eighty-first birthday. She has been a member of this church for the past 66 years; and such an enviable record her life has been, for she has fully measured up to the stand of the good woman referred to in the Bible, as "She hath done what she could."

Since Grandma Smith was born in 1948, the fact is revealed that she lived through those troublous times of Secession, the Civil War, Emancipation, Reconstruction, the Spanish-American War, and the World War. She has also lived during the most progressive era of the world's history and there have been more inventions in the last 81 years than ever before in the same period of time. Lamps, electric lights, Victrolas, cotton gins, sewing machines, binders and reapers, tractors, telegraph, telephone, Atlantic cables, boats, trains, automobiles, airplanes, radios, moving pictures, and vitaphone have come into being during Grandma's lifetime. The great nautralist, John Burroughs; plant wizzard, Luther Burbank; and the world's greatest inventor, Thomas A. Edison, were contemporaries of hers.

Going back to her youth though, I've been told by good authority that Grandma "was mighty good looking when she was young—peart, black-eyed, and slim; with the fellows a-courtin' her Sunday nights—one special him." It is self-evident to us this afternoon that though she may have lost some of her vivacity and bouyancy of youth, she has not failed to retain much of former good looks, and those lovely brown eyes of hers have taken on a more heavenly glow as she turns them toward the sunset side of life.

She has lived up this motto: "Condescend to wear out, but never allow yourself to rust out!" Energy and service would have been quite suitable names for her, because untiring efforts and noble achievements have been through the years hers. No apologies has she to make to her God for the life she has lived.

Some of her earlier domestic training consisted of sewing lessons in making pants with her fingers for little pickaninies on her father's plantation, moulding tallow candles, carding, spinning, weaving and baking delicious brown rolls in the three-legged skillet over the open fireplace. Grandma has long been noted for her tidiness and skill in the kitchen. In recent years she taught me how to make modern rolls and tempting chicken pie. Probably this tip from her has kept me out of the divorce courts.

When only a lassie of 15 years Grandma's oldest sister, with seven of her children, came down with typhoid fever. Sympathetic Callie rushed to their home and nursed them to health again, while she fed ten horses three times a day also.

She has reared two stalwart and handsome sons, and one beautiful daughter. Besides this, she helped to rear two other sets of children—those of her brother, Leroy, and her deceased sister, Flora Best.

She tells me that the present forms of amusement vary greatly from those of had candy pullings, quiltings, cotton seed her day and time. Then young ladies pickings, and they indulged in horseback rides; while today they go to the movies, go in swimming, take a spin in a flivver, or light out in an airplane for the good Lord only knows where.

Well, Grandma, we are glad that you've lived and that you passed our way; glad that it was our privilege to come in close contact with you, for you have blessed and sweetened our lives. You have beautifully demonstrated to us that "It is more blessed to give than to receive," and that it is—

"Not what we give, but what we share;
For the gift without the giver is bare.
Who feeds his hungry neighbor, feeds three—
Himself, his hungry neighbor, and me."

May you have many more birthdays and be spared to reach the century mark. And then when the Maker of us all sees fit to uplant your feet on higher ground, may He adorn the places where you walked with many other such good women, so that, as the paths of the just, they may "shine more and more into the perfect day," until the earth shall become a heaven of happiness to all who dwell therein.

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PROTECTION AGAINST OLD AGE

BROOKSDALE REVIVAL

The two weeks of a very successful revival came to a close with the 11 o'clock service last Sunday. Rev. Lester Roland did the preaching in a very forceful and acceptable manner, while Rev. Ralph Shoemaker led the singing. His quiet manner as choir director and most excellent solos were appreciated and enjoyed by all. These young preachers were both of the Duke University school of religion. They rendered work in the survey which was taken the first week and helped to follow it up with untiring personal work. They have made many friends in our church and community and will be appreciated to come this way at any time.

The vacation Bible school for the children was a great success. About fifty were enrolled. These services for the children were given each day from 9:30 to 11:30 in the morning. The five teachers with as many classes rendered a very fine service. One or more of the preachers attended the school in the last half hour for a devotional service with the children.

Our revival very appropriately came to a close with the communion of the Lord's Supper in which the young converts as well as the older members and visitors took part.

A very fine class of twenty joined the church at Brooksdale by vows and ten by letter. At least four more will come in later.

Mr. D. S. Brooks, charge lay leader, announced a month's vacation for the pastor to begin with the closing of the revival, which was greatly appreciated.

S. F. Nicks, Pastor.

Chapel sleepers who snore are direct results of chapel speakers who bore.
—The Wesleyan Phares.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

PROMOTION DAY PLANS

In looking through the Methodist Workers' Guide, which is in the hands of all superintendents of Sunday schools in our conference, we find among the matters for attention in August "Begin to lay plans for the observance of Promottion and Training Day." We hope that this is being done by all schools in the conference. In this connection we would like to call attention to the fact that certificates of promotion will be needed and that Lamar & Whitmore have some very attractive ones. It is not too early to order right now. They also have programs for the observance of Promotion Day. The program arranged for this year brings every department of the school, from the children of the Nursery class to the members of the Adult Department, right up to the goal line, and in the installation service makes it possible for the workers upon whose shoulders definite responsibility rests to declare their loyalty and pledge their earnest support to the joint purpose of the Church and the Sunday school. Even the smallest school will do well to encourage its membership with a real program of promotion.

Order from Lamar and Whitmore; 50 cents per dozen, $2.75 per hundred.

CHILDHOOD AND YOUTH WEEK PAGEANT

The following article is quoted from the editorial page of the September number of the Workers' Council:

"Sunday schools preparing to observe Childhood and Youth Week cannot afford to fail to consider the new pageant, "The Vision Beautiful for Childhood and Youth," for, without doubt, it is one of the best pageants which we have had for a long time. Attractive in artistry and scenic effects, it is nevertheless comparatively simple to produce and bears a real message. The pageant includes eight scenes; but, where it is desired, two scenes can be omitted without marring the trend of thought. The use of a reader lessens the amount of memorizing and at the same time adds something of beauty and dignity to the whole. Although no unusual scenery is necessary, and the properties required are simple, any local Church school can make its production as gorgeous or as picturesque as it desires.

"Throughout the ages parents and other adults have had visions of a richer, more abundant life for their children and have been willing to give of their very life blood to translate into reality for the oncoming generation this dream of more satisfying living. It is of this vision beautiful which this new pageant, by Edith Kent Battle and Theo Battle, treats, this vision which is the essence of the spirit of Childhood and Youth Week.

"Copies of "A Vision Beautiful for Childhood and Youth" can be secured, without cost, from the Conference Sunday School office or from the Department of Elementary Work of the General Sunday School Board."

Those churches which do not desire to use a pageant will be glad to know that a special Childhood and Youth Week program has been prepared for use in the Adult Mass Meeting and will appear in the October number of the Workers' Council. Since it is believed that Churches which use this program will probably need additional copies, arrangements have been made whereby extra copies of the Workers' Council may be secured at 10 cents per copy. Orders should be sent at once to Lamar and Whitmore, 810 Broadway, Nashville, Tenn.

ANNUAL SURVEY

This is the time of year when the Workers' Council of our Sunday schools begin to make plans for a definite study of the community for the purpose of discovering persons available for school membership. One of the finest ways of doing this is through a survey of the community. We will be glad to furnish information cards for making such a survey free of cost. Write your conference office today for leaflets and survey cards if you are planning a community survey as a part of your school's plan for increasing its membership.

PROGRAM OF WORK INSTITUTES

The General Sunday School Board has given major emphasis this year to the task of getting the new Programs of Work ready for the Sunday schools of our church. These Programs are now ready and as a preparation for introducing them, the General Board is furnishing without any cost to conferences desiring it an institute squadron of three persons who will spend a week in the conference and meet with selected workers for interpreting the Programs. We are to have a squadron in our conference and will have two istitutes, one to be held at Steele Street, Sanford, September 10-11, and one at Jarvis Memorial, Greenville, September 12-13. A number of workers have been asked to attend these meetings and then help introduce the new Programs of Work in our conference. Plans will be made for putting the schools of our conference in touch with the Programs as early as possible.

The General Board squadron to be in our conference institutes are Rev. M. Leo Rippy, Assistant to the General Secretary, who will interpret the General and Adult Sections; Miss Alleen Moon, assistant superintendent of Intermediate-Senior and Young People's Work, who will intrepret the Adolescent sections, and Miss Margaret Patterson, elementary superintendent of the Alabama Conference, who will interpret the elementary sections.

BAILEY SCHOOL

Aug. 2530 Rev. J. O. Long will be with Rev. J. C. Williams in a training school for the Bailey charge. The course to be given is "The Sunday School Pupil." The text to be used is "Life in the Making," by Barclay and others.

MR. LONG AT HAW RIVER

Rev. J. O. Long, our extension secretary, makes the following statement regarding his work:

"Last Sunday evening, August 11, we began a training school for the Haw River charge. This school was conducted at Mt. Pleasant church. Early Sunday morning the pastor, Rev. A .E. Brown and I got together and arranged to visit the six churches on the circuit. Mr. Brown preached at Merritts Chapel and Ebenezer; the writer spoke during the day at Bynum, Mt. Pleasant, Cedar Grove and Manns Chapel. At each of these churches it was my privilege to speak to a splendid group of people on Sunday school work, giving particular attention to the importance of better qualifying ourselves to serve God through the medium of the Sunday school, pointing out the advantages of the training school in helping us to attain the desired goal.

"At the evening hour the school began with a class of approximately a half-hundred. The course in 'Pupil Study' is being given.

"The pastor and his wife are enthusiastically supporting the school and both are taking the work for credit. With such leadership we are not surprise to find the people beautifully co-operating in the work."

HOME MEMBERS

Home Members is a new term in our Sunday school vocabulary but one we welcome for its fine meaning and significance.

Home members are persons who are prevented from attending Sunday school by some reason such as sickness, lameness, or necessary employment during the Sunday school hour, but are kept in direct contact with persons of corresponding ages and interest who do attend. They are visited regularly by the regular class members and teacher and given every opportunity possible to share in the class activities. They are supplied with the class literature and are kept informed regarding service projects of the class or department and given an opportunity to have a part in what the Sunday school is doing.

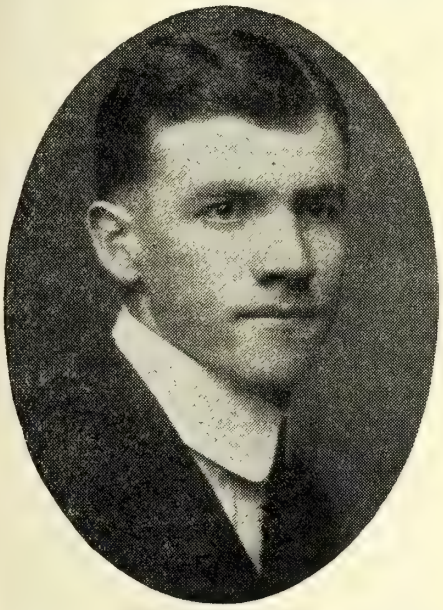
We can readily see what a wonderful opportunity there is in the Home Membership plan both for the Home members and attending members and it will be welcomed by all our schools.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

A CIRCUIT RIDER

Through the co-operation of his good wife I am privileged to present the likeness of Rev. R. C. Goforth, who is serving his third year as pastor of the Davidson Circuit. Always keeping before him and his people definite and clear objectives he gets things accomplished. He organized and has successfully promoted the first circuit-wide Workers' Council known in our Conference. As a regular



visitor to the public schools of his charge he is known and loved by all the children. He keeps in close touch with the activities of his young people and they confide in him. Maturer people rally to his leadership. Over one hundred certificates of credit in leadership training schools have been earned by the workers in one of his churches, Mt. Olivet by name, this year. All phases of his work are carefully looked after, particularly his preaching appointments.

Born on a farm, near Lenoir, he got his early schooling in that beautiful little city. In 1915 he received the A.B. degree at Trinity College and in 1917 the B.D. degree at Emory University. In 1919 he was happily married to Miss Elsie Mitchell, of Atlanta, the wisdom of this choice being continually shown. Three fine children bless this union: Robert, aged 8; Mary Mitchell, aged 6; and Dorothy Long, aged 4. His parents, G. M. Goforth and Lou Tuttle Goforth, make their home at Lenoir.

RANDOLPH

The first Cokesbury training school to be held on the Randolph Circuit was completed last week at Mt. Vernon after a successful series of sessions. Thirty-one certificates of credit were issued. Rev. W. R. Kelly, pastor, and A. G. Walton, student pastor, being included among this number. It was unanimously decided that a similar school be held next year. Brother Kelly is having a most successful pastorate on the old Randolph. Our congratulations are heartily extended.

ROCK SPRINGS

The third annual Cokesbury training school for Rock Springs and Lowesville Circuits was held last week at Rock Springs camp ground. Thirty-three certificates of credit, representing nine Sunday schools, were issued, Rev. and Mrs. R. F. Huneycutt, of the Rock Springs circuit, and Rev. and Mrs. J. O. Cox, of the Lowesville circuit, as well as M. S. McCaslain, student pastor of the Rock Springs circuit, being included in this number. The training school was held as a part of the one hundreth anniversary of the founding of the Rock Springs camp meeting.

JUST TWO

One of the weaknesses of our leadership training program is the very few local training classes being held for Sunday school workers in our various charges. There seems to be too much of a disposition to let the Sunday School Board look after this work. Every charge might well patronize a circuit-wide training school and in addition conduct a local training class. Two credits a year ought to be a minimum goal for each earnest worker.

During the past month two classes are recorded. Miss Jeanne Whisnant, director of religious education of Dilworth, Charlotte, taught a class using as a text, "The Teachings of Jesus," in which six units of credit were earned. Rev. Ellsworth Hartsfield, pastor of the Danbury circuit, taught a class at Danbury using as a text, "The Small Sunday School, Its Plan and Work," in which twelve units of credit were earned.

DIPLOMAS

The following diploma earners in the Western North Carolina Conference are noted from the June report from the Leadership Training Headquarters at Nashville, to whom our congratulations are extended:

Mrs. O. E. Croy, Fairview .. Blue Seal
Rev. Geo. F. Hood, Vale .... Incomplete
Mrs. H. M. Heath, Charlotte, Incomplete
Rev. J. B. Fitzgerald, Charlotte Incomplete
Rev. W. B. Davis, Wadesboro, Incomplete
V. M. Abernethy, Forest City, Incomplete
Rev. W. A. Rollins, Winston-Salem Incomplete
Miss Zonnie Gentle, Winston-Salem Incomplete
Rev. H. R. Cornelius, Norwood Incomplete

A GOOD ELDER

Having recently been thrown with Rev. W. A. Newell as he has led the centennial celebration campaign of Rock Springs camp ground I have again been reminded of the value of this hard worker to the cause of Methodism and Christianity within the bounds of the Western North Carolina Conference. Brother Newell lives close to his preachers and to his people and serves them both mighty well. The only fellow who fails to appreciate Newell is the one who does not want to work hard. In all my observations I have never seen a harder working preacher nor one who accomplishes more for the up-building of the Kingdom.

YOUNG PEOPLE'S CONFERENCE

Records just revealed show that the Young People's Conference held at Lake Junaluska recently was attended by the following representatives from the Western North Carolina Conference. John A. Carlisle, Charlotte, one of those listed, was elected president of the conference. The names, place, and number of credits earned follow:

Alice Batten, 1607 Lynhurst, Charlotte 2
Alice Gordon Bell, 208 S. Cedar, Charlotte 2
John A. Carlisle, 1708 South Blvd., Charlotte 2
Edna Kilgo Elias, 1910 Bay St., Charlotte 2
Martha M. Holler, Eucild Ave., Charlotte 2
Eugenia Johnson, 140 N. Spring St., Winston-Salem 2
Agnes Peacock, Lexington 2
Jean Stewart, 602 Elizabeth Ave., Charlotte 2
Gretta Waggoner, 205 Walnut Ave., Charlotte 2
Irma Wilkinson, 911 Central Ave., Charlotte 2
Sarah Zachary, 14 Church., Cooleemee 2
Martha Austin, Albemarle 1
Hybernia Hudson, 701 Parkway, High Point 1
La Verne Hudson, 701 Parkway, High Point 1
Hazelene Owen, 28 West Park Ave., Charlotte 1
Dorothy Rankin, 503 N. Main, High Point 1
L. F. Tuttle, Lexington 1

CAMP CHEONDA

Information has been received to the effect that nineteen of the 60 fine boys registered at Camp Cheonda are from the Western North Carolina Conference. Each one of these boys is proving a real good camper, according to L. F. Tuttle, who is serving as one of the instructors and as director of athletics at this camp. A list of "our" boys will be presented later.

GRATEFULLY RECEIVED

Treasurer H. A. Dunham, reports the following Sunday School Day offering receipts for the past month. Only those who know of our anxiety relative to the financing of our work can truly appre-

Continued on page 29

JUST TWO MONTHS TILL CONFERENCE!

Advocate Campaign Honor Roll

Every charge which secures one new annual subscriber for every one hundred members is entitled to a place on this Honor Roll. Every one who doubles this quota will get a star; two stars will go to any one with three times the original quota and so on in the same ratio. (Errors gladly corrected).

N. C. CONFERENCE

DURHAM DISTRICT

New Subscribers

***Brooksdale—S. F. Nicks 16
Trinity—J. W. Smith 15
Memorial—W. A. Stanbury 14
*****East Roxboro and Longhurst—C. D. Barcliff.... 13
*Durham Ct.—H. L. Hendrix 12
Front Street, Burlington—G. W. Perry 12
Hillsboro—A. J. Parker 11
*Calvary—C. B. Culbreth 10
Person—W. L. Maness 8
Branson—J. V. Knight 7
Mt. Tirzah—H. E. Lance 7
West Durham—R. E. Brown 6
Cedar Grove—F. A. Lupton 6
Webb Avenue, West Burlington—E. C. Durham..... 6
Yanceyville—S. J. Starnes 6
Milton—W. C. Jones 5
Bahama—W. F. Craven 5
Carr—J. A. Russell 5
Duke Chapel—Bob Pool 4
*Lakewood—H. L. Davis 4
*Haw River—C. C. Herbert, Jr. 4
Mebane—B. T. Hurley 4
Orange and Massey—A. A. Jones 3
Carrboro—M. W. Lawrence 3
Chapel Hill—C. E. Rozzelle 3
Graham—A. C. Holler 2

ELIZABETH CITY DISTRICT

Gates Ct.—W. C. Benson 9
Perquimans—J. L. Smith 8
North Gates—B. O. Merritt 7
South Mills—W. F. Walters 7
Pasquotank—E. L. Stack 6
Roper—J. Bascomb Hurley 5
*Columbia—G. C. Wood 5
*Manteo—J. M. Jolliff 5
Hatteras—I. J. Strawbridge 5
South Camden—Herman E. Baum 4
Hertford—Marvin Y. Self 4
Chowan—R. F. Taylor 4
Kitty Hawk—J. R. Jolliff 3
Wanchese—T. E. Davis 3
Edenton—W. B. North 2
Stumpy Point—J. R. Reagan 2

FAYETTEVILLE DISTRICT

***Hay Street—E. Frank Lee 45
*Fayetteville Ct.—J. C. Humble 14
Siler City——J. W. Bradley 13
Sanford—G. T. Adams 10
Haw River—E. A. Brown 9
Carthage—J. H. Buffaloe 9
Steadman—C. H. Caviness 7
Erwin—J. J. Boone 7
Parkton—J. E. Blalock 6
Person St. and Calvary—J. G. Johnson 5
Roseboro—E. L. Hill 5
Dunn—C. L. Read 4

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter 13
Centenary—N. H. D. Wilson 12
Kinston—E. C. Few 11
*Seven Springs—C. A. Johnson 10
St. Paul—W. V. McRae 9
Dover—C. A. Jones 8
*Riverside—R. M. Price 8
Jones Circuit—T. W. Lee 7
Mt. Olive Ct.—E. N. Harrison 7
LaGrange Ct.—Rufus Bradley 6
Goldsboro Ct.—W. H. Brown 6
Mt. Olive—E. M. Snipes 6
*Ocracoke and Portsmouth—W. A. Betts 5
St. John's, Goldsboro—R. F. Munns 5
Snow Hill—E. B. Craven 5
Hookerton—R. J. Lough 5
Pikeville-Elm City—I. S. Richmond 6
Atlantic—W. T. Cheek 5
Beaufort—L. L. Smith 4
Pink Hill—W. J. Freeman 4
Newport—R. W. Barfield 4
Oriental—R. E. Atkinson 4
Pamlico—C. W. Barbee 4
Grifton—W. L. Dawson, Jr. 3
Straits—E. W. Downum 3

RALEIGH DISTRICT

***Oxford—E. J. Rees 28
Edenton St.—F. S. Love 20
*Garner—W. L. Clegg 13
*Smithfield—J. D. Bundy 11
Oxford Ct.—D. B. Critcher 10
Fuquay Springs—E. C. Maness 9
Central—J. Furman Herbert 8
Tar River—K. F. Duval 8
Franklinton—W. C. Ball 8
Millbrook—W. F. Elliott 7
Four Oaks—N. C. Yearby 6
**Benson—B. F. Houston 6
Creedmoor—B. E. Stanfield 6
Jenkins Memorial—P. H. Fields 6
Bailey Ct.—J. C. Williams..... 5
Louisburg—Daniel Lane 5
Zebulon—E. H. Davis 5
Princeton—J. D. Stott 4
Selma—D. M. Sharpe 3
Cary—F. B. Joyner 3
Epworth—E. M. Hall 3
Clayton—E. D. Dodd 3
Louisburg Ct.—A. L. Thompson 2
Lucama—H. R. Ashmore 2
Youngsville Ct.—R. R. Blanton 2
Kenley—J. H. Frizzelle 2

ROCKINGHAM DISTRICT

****Bisco—N. B. Johnson 20
***Roberdel—M. C. Ellerbe 17
*Red Springs—A. J. Hobbs 11
Hamlet—L. B. Jones 10
Raeford—W. F. Trawick 10
Robeson—B. F. Peele 9
Rowland—J. H. Lanning 9
Laurel Hill —G. H. Biggs 9
Lumberton—E.uclid McWhorter 8
Rockingham—J. M. Daniel 8
Caledonia—J. T. Draper 7
Piedmont—E. R. Clegg 7
Laurinburg—C. M. Hawkins 7
Aberdeen—G. B. Starling 6
*Richmond—N. M. Wright 6
St. Johns and Gibson—Edgar B. Fisher 6
Ellerbe—C. M. Lance 6
Lumberton Ct.—F. B. Noblett 5
Mt. Gilead—F. M. Shamburger 5
West End—W. L. Loy 5
Wadeville—E. C. Crawford 4
Troy—L. D. Hayman 4
St. Pauls-Maxton—J. B. Hurley 4

WASHINGTON DISTRICT

Greenville—E. L. Hillman 17
*Fremont—R. E. Pittman 11
Washington—H. I. Glass 10
Bethel—J. R. Edwards 7
*Belhaven—R. H. Broom 6
Spring Hope—N. B. Strickland 6
Bath—J. W. Sneeden 5
Clark Street—D. W. Petty 4
*Ayden—Guy Hamilton 4
Farmville—J. W. Harrell 4
Grimesland—J. F. Starnes 4
Robersonville—L. C. Brothers 4
Nashville—L. T. Singleton 3
South Rocky Mount—E. D. Weathers 2

WELDON DISTRICT

**Henderson—W. C. Martin 15
***Battleboro and Whitakers—H. A. Chester..... 10
Northampton—B. C. Thompson 9
Norlina—J. L. Midgett 7
Conway—H. C. Ewing 6
Scotland Neck—B. H. Black 4
White Mem. and City Road—R. G. Dawson 4

WILMINGTON DISTRICT

***Tabor—L. E. Sawyer 22
Wallace and Rose Hill—A. S. Parker 9
Magnolia—M. D. McLamb 7
*Wilmington Ct.—A. J. Groves 7
Shallotte—W. J. DuBoise 6
Carver's Creek—W. D. Yarboro 5
Clinton—W. G. Farrar 5
Jacksonville-Richlands—L. A. Watts 5
Ingold—M. F. Hoges 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

New Subscribers

Hendersonville—W. B. West 13
**Acton—E. L. Kirk 11
West Asheville—J. S. Hiatt 11
Haywood—T. A. Groce 7
Chestnut Street—G. D. Herman 7
Mills River—T. V. Crouse 5
Weaverville Ct.—W. A. Kale 5
Candler—D. V. Howell 5
Brevard—A. L. Aycock 5
Weaverville—A. P. Ratledge 4
*Saluda—Reid Wall 2
Marshall-Hot Springs—J. C. Umberger 2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy 28
Brevard—N. C. Williams 24
**Unionville—J. C. Gentry 12
Dilworth—G. Ray Jordan 11
10*Big Springs—J. A. Smith 11
Hawthorne Lane—E. K. McLarty 11
Marshville—Geo. W. Clay 8
Weddington—T. B. Hunneycutt 8
Wadesboro—W. B. Davis 7
Pineville—Elzie Myers 6
**Matthews—Paul Hardin, Jr. 6
Waxhaw—J. E. B. Houser 6
Spencer Memorial—J. O. Ervin 6
Ansonville—C. P. Goode 6
Peachland—J. A. Frye 5
Calvary—J. W. Williams 4
Wesley Heights—W. M. Smith 3
Duncan Memorial—Herman F. Duncan 3
North Monroe—F. R. Ralls, Jr. 3
Myers Park—G. R. Combs 3
Polkton—W. S. Smith 3

GASTONIA DISTRICT

Main Street—H. G. Hardin 12
Belwood—J. W. Fitzgerald 12
**Stanley—Bryan M. Crosby 11
Rock Springs—R. F. Hunnycutt 10
South Fork—W. J. Miller 10
*Ruffin—Ivan L. Roberts 9
Mt. Holly—J. C. Cornett 8
Central (Shelby)—H. K. Boyer 8
Polkville—G. W. Williams 8
Franklin Avenue—A. C. Swofford 7
Lowesville—J. O. Cox 7
Shelby Ct.—R. L. Forbis 7
Main Street (Belmont)—J. M. Barber 7
*Goodsonville—J. W. Combs 6
Lincolnton Ct.—C. R. Allison 6
Lincolton—R. S. Truesdale 6
Crouse—Van B. Harrison 6
King's Mountain—J. R. Church 6
Lafayette Street, Shelby—T. B. Johnson 5
Cherryville Ct.—Paul W. Townsend 5
*West End—J. N. Randall 4
Lowell—A. G. Loftin 4
Cherryville—W. G. McFarland 4
Park St. (Belmont)—J. C. Groce 4
Bessemer City—J. P. Hornbuckle 4
Trinity—W. R. Warren 3
Dallas—C. O. Kennerly 3
McAdensville—D. F. Carver 2
Cramerton—O. B. Mitchell 2
Maylo—C. L. McLain 2
Smyrne—A. W. Lynch 2
East End—M. T. Hipps 2

GREENSBORO DISTRICT

****Wesley Memorial—J. W. Moore 79
***Uwharrie—M. S. Kincheloe 22
*Centenary—G. A. Stamper 21
West Market—L. D. Thompson 19
**Randolph—W. R. Kelly 18
*Pleasant Garden—J. T. Ratledge 18
College Place—Albea Godbold 14
*Ruffin—Ivan L. Roberts 9
Reidsville—J. H. West 8
Asheboro—B. C. Reavis 8
Proximity—Dwight W. Brown 6
Ramseur-Franklinton—J. W. Hoyle, Jr. 6
Glenwood—W. A. Kerr, Jr. 5
Calvary (High Point)—H. C. Byrum 5
Jamestown-Oakdale—R. E. Hunt 4
Bethel-Grace—O. L. Brown 3

MARION DISTRICT

*****Burke—D. G. Smith 24
Forest City—M. F. Moores 10
Morganton Ct.—D. S. Richardson 10
Bostic—J. E. Hipp 9
*Cliffside-Avondale—D. H. Rhinehardt 9
Burnsville—T. C. Jordan 8
*Avery—E. E. Yates 8
*Glen Alpine—M. A. Osbourne 6
Old Fort—P. T. Dixon 6
Rutherfordton—W. R. Ware 5
Rutherford College—W. L. Scott 5
McDowell—H. E. Stimson 5
Micaville—B. A. Sisk 4
Broad River—R. P. Fikes 4
Cross Mill—H. C. Brackett 4
Pleasant Grove—J. B. Tabor, Jr. 3
Henrietta-Caroleen—F. H. Price 3
Spruce Pine—J. S. Folger 3
North Forest (Morganton)—M. A. Lewis 3
Gilkie—J. P. Parker 3
Spindale-Alexander—W. A. Barber 3
Ivey—W. I. Hughes 2
East Marion—J. N. Wise 2

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong 16
Central, Mt. Airy—A. C. Gibbs 9
Spray—David R. Proffitt 7
Elkin—L. B. Abernethy 6
Madison—T. R. Wolfe 6
Jefferson—T. J. Huggins 6
Jonesville—W. J. S. Walker 5
*Moravian Falls—R. E. Ward 5
Helton—G. C. Graham 5
Boone—Claude Moser 4
Danbury—F. E. Hartsfield 4
Draper—J. W. Vestal 3
Leaksville—M. B. Woosley 3
Todd—A. J. Lackey 3
Warrenville—J. L. Ingram 3
E. W. Fox 2
Ronad-Roaring River—W. A. Thomas 2

SALISBURY DISTRICT

First Church—A. D. Wilcox 16
Salisbury Ct.—E. N. Crowder 9
Albemarle—T. F. Marr 9
Forest Hill—Dwight Ware 8
Mount Pleasant—J. S. Gibbs 7
Salem—J. H. Green 6
Gold Hill—J. Max Brandon 6
Park Avenue—J. A. J. Farrington 5
Norwood—P. L. Shore 5
First Street, Albemarle—S. W. Needham 4
Central (Concord)—R. M. Courtney 4
Landis—P. E. Parker 4
Westford, Concord—A. R. Bell 4
*Kerr St.—G. L. Wilkinson 4
Woodleaf—R. L. Melton 4
Bethel—R. H. Kennington 4
Epworth (Concord)—J. M. Varner 4
East Spencer—E. Myers 3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen 73
*Balls Creek—P. H. Brittain 13
****Troutman—John Cline 14
Race Street—J. H. Bradley 10
Lenoir—W E. Poovey 10
Hickory—W. L. Hutchins 10
Newton—R. G. Tuttle 9
Hiddenite—J. B. Tabor 7
Dudley Shoals—E. J. Poe 6
Maiden—J. E. McSwain 6
Shepherd—A. C. Kennedy 6
**Highlands—H. W. Howard 5
Olin—J. G. W. Holloway 4
Linwood—R. L. Young 3

WAYNESVILLE DISTRICT

7*Murphy—H. P. Powell 29
7*Fines Creek—G. N. Dulin 16
Canton—Carlock Hawk 12
Andrews—W. M. Robbins 4
Murphy Ct.—A. A. Somers 4
Webster—F. W. Kiker 4
*Delwood—R. K. Brady 3
Whittier—R. L. Bass 3
Haywood—R. G. McClamrock 3
Clyde-Junaluska—F. O. Dryman 3
Highlands—J. L. Teague 2
Cherokee Mission—Wm. Hornbuckle 2
Bryson—D. C. Ballard 2
Judson—L. H. Hipps 1

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers 11
Main Street, Thomasville—C. S. Kirkpatrick 10
*Ogburn Memorial—O. P. Ader 9
Davidson—R. C. Goforth 9
Linwood—G. W. Fink 9
Ardmore—W. A. Rollins 9
*Grace (Winston-Salem)—A. P. Brantley 9
*Trinity (Thomasville)—T. J. Houck 8
*Central Terrace (Winston-Salem)—Parker Holmes.. 8
Green Street—G. W. Vick 5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Those 100 Per Cent

Gastonia	31
Raleigh	26
New Bern	25
Rockingham	23

Those More Than 50 Per Cent

Durham	26
Marion	23
Charlotte	21
Salisbury	18
Elizabeth City	16
Mt. Airy	16
Greensboro	16
Washington	14
Waynesville	14
Fayetteville	12

Those Less Than 50 Per Cent

Statesville	14
Asheville	12
Winston-Salem	10
Wilmington	9
Weldon	7

GREAT WORK ON MOORESVILLE CIRCUIT

Our meeting at Triplett church which closed July 25 resulted in 13 additions to the church by vows and about 100 revived and reconsecrations within the church membership. This meeting toned up the whole church and community. Rev. Theo. L. Cox, student helper from Duke School of Religion, and the pastor did the preaching. This church has had 56 additions to membership this conference year—50 on profession of faith.

Our meeting at Centenary church which closed August 1 resulted in 30 additions to the church, all except two on profession. Rev. Mr. Cox and the pastor did the preaching in this meeting. The membership and community of this church was also helped very greatly.

Ten babies were baptized during these two meetings at Triplett and Centenary churches.

A total of 98 members have been received into the churches of this charge this year—80 on profession of faith.

On July 21 McKendree church had home coming day. This was a profitable day to the church and county—600 to 700 people present. Dinner was served on the ground. The pastor preached in the morning and the afternoon was given to songs and a history of the church. This church claims 129 years of existence.

We are planning a series of rally days for each of our churches during September and early October. On these days, for each church, we hope to clear the slate on all finances for the year. Dinner will be served at each church on rally day. Outstanding men for speakers will be secured when possible.

Dates as outlined now for each church are as follows:

Sunday, Sept. 22, Centenary church.
Sunday, Sept. 29, Triplett church.
Saturday, Oct. 5, Williamson church.
Sunday, Oct. 6, McKendree church.

The last two weeks before conference we hope to be able to give to organizing and planning for the new conference year under our laymen's work as outlined in the discipline.

The Rev. Theo L. Cox has been with us during the summer. His work has been received very favorably by our people. The pastor appreciates his congenial and adaptable spirit. He preaches well and we predict for him a very successful and effective ministry. His labors have been both pleasant and profitable to us. W. G. Pilcher.

GREENSBORO COLLEGE

A Standard College for Women. Member of Association of Colleges and Secondary Schools of the Southern States. The Oldest Chartered College for Women in the State. Chartered 1838. Confers the Degrees of Bachelor of Arts and Bachelor of Music

In addition to the regular classical course, special attention is called to the departments of Home Economics, Art, including Industrial and Commercial Art, Spoken English and Dramatic Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

For Further Information, Apply to

Samuel B. Turrentine, President, Greensboro, N. C.

LOUISBURG COLLEGE, Louisburg, N. C.

A Standard, junior college for young women. Property of N. C. Methodist Conference

Courses offered: Two year Teachers' Course. Two year College course preparing for junior year of the four year colleges and universities. Two year preparatory course—10th and 11th grades. Special Departments: Art, Expression, Home Economics, Music, and Business. Register now for fall session. For catalog and book of views, address

A. W. MOHN, *President*, Louisburg, N. C.

MEREDITH COLLEGE for Young Women

STANDARD COURSES IN ARTS AND SCIENCES, IN MUSIC, IN ART, IN HOME ECONOMICS

Confers the degrees of Bachelor of Arts and Bachelor of Music. Delightful environment on a high plateau on the western boundary of North Carolina's Capital City.

Room reservations are now being made for session 1929-1930.
For catalogue or further information write

CHAS. E. BREWER, President, Raleigh, N. C.

SALEM COLLEGE FOR WOMEN

Known nationally for 156 years' unbroken record in higher education. "Salem" life emphasizes Christian standards without denominational differences. Fifty-six acre campus of forest and meadow. Swimming, riding and all sports. Our endowment pays 12 1-2 per cent. of each student's expenses, reducing the annual charge to $655.00.

Accredited member Southern Association. A-Class.
A. B., B. S. and B. Music degrees with wide elective privileges.
Write for catalogue "C" to Pres. Howard E. Rondthaler, Winston-Salem, N. C.

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The Foremost School of Music in the South

Fall session begins Monday, September 2, 1929

Summer session in June and July

Apply for Catalog C GEO. F. LINDNER, Director Atlanta, Georgia

BLACKSTONE A Military School for Boys

Located in Healthful Section of Virginia. College Preparatory and Business Administrative Courses. Best home influences prevail, and individual needs of each boy closely watched. Modern, new and fireproof buildings. All manly sports, Christian influences and surroundings. For illustrated catalog write to

Blackstone COL. E. S. LIGON, President, Box R. Virginia

Children's Storyland



NEW LESSONS

"No more lessons!" said the boy one day,
As he hastened to put his books away.
And he laughed as he gave his cap a turn—
"School's out! No more lessons to learn!"

The June wind smiled as he softly blew;
"Such a silly boy I never knew!"
He chuckled aloud, "Why, I can show
Him a thousand things he ought to know."

Then a honey bee buzzed as he passed him by,
And glanced at him with a puzzled eye:
"No more lessons? How can that be,
When I know a great deal more than he!"

And a robin on a leafy spray,
Laughed as he put his books away;
"Does he think all knowledge is writ in those?
Why, he knows not the life of a single rose!"

And a wind-blown daisy, swaying low,
Winked her golden eye as she saw him go—
"Oh, the school is small and the world is wide!
He'll find most lessons are taught outside."

So the boy put his books safe away on the shelf,
And into the field he went himself—
Learning new lessons (unguessed) from the breeze
And the birds, and and the flowers, and the honey bees!

—Author Unknown.

CHILDREN AND ANIMALS

Children and animals ought to know each other better. I felt very much ashamed the other day when I read in the paper that a bird, a pheasant, a lovely, harmless, gentle creature, had strayed out of its place in the park gardens to be pelted with stones by unknowing children.

The poor bird was about dead when an officer rescued it. Its lovely tail feathers had been pulled out. Now if you are a little boy think how it would feel to get lost. Then to be met by a pack of giants who proceeded to beat you to death. Before ending your life they pulled the hairs out of your head in handfuls. How would you like that? Just because you made a mistake and took the wrong door to the street.

I had hoped that children knew better than that. We will have to keep on teaching you the cruelty of ill treating a dumb creature. There's your dog. He is the most loyal little friend. Did you wash his dish and feed him on time or did you eat your own dinner and forget all about him? Is his bed clean? Have you washed his dish daily and put fresh water in it? Think of how you would feel if you were very thirsty and could find nothing to drink. And hadn't the power to ask for it. Poor dog. His tail wags so gratefully and the gratitude shines out of his beautiful eyes when you give him the slightest attention. No real boy would neglect his dog.

I suppose the cats belong to the girls. But the poor things do not seem to be any better treated for all that. I see them going about the streets dirty, neglected, hungry and sick. If you own a pussy, take care of her. If those on the streets are strays, why not ask the animal society to come and get them?

Soon you will be going on your vacation. Is the dog going, too? And the cat? You surely won't leave them alone? Imagine how you would feel if the family left you without your understanding anything about it, and you had nowhere to go, nobody to care for you? The distress of finding yourself on the streets, chased from pillar to post, until death mercifully put an end to the tragedy. Dogs and cats and horses and all the creatures who share life with us have feelings, thoughts, fears, and they suffer from our neglect. Take care of your animals as you hope to be cared for or you will be very sorry some day when you have to hang your head in the presence of some noble dumb creature.

Dogs have saved children's lives. Cats have saved whole families from death by giving a fire alarm in good time. Birds preserve plant life without which we must perish; they bring beauty to the open country, music and color and grace are in them. And they are God's creatures, therefore our brothers.

Then consider the animals. This is a country of proud, free men. We cannot afford to lower our dignity by neglecting our dependent little friends. They are especially the wards of the children.—Angelo Patri, in Our Dumb Animals.

THE BENEFICIAL WREN

In all well-regulated wren households, it seems that Mrs. Wren has far overshadowed her spouse, for is it not always "Jenny Wren" that is mentioned when speaking of the family? All responsibility, apparently, rests upon her shoulders and about all Mr. Wren needs to do is to sing and carry out any other wishes the lady may have while she sits on the nest.

There are several families of wrens which include the Carolina, the house, the winter, the short-billed and the long-billed marsh. In fact, there are twenty-eight species and sub-species throughout the United States and some one kind, at least, may be found in almost any part of the country.

The bird is small, somewhat the color of a mouse, and as she flits about in the bushes and hedges, reminds one somewhat of the mouse. She is seldom seen in the open country, for no long flights are taken, but confines herself to the bushes. If one is quiet he may observe this little bird as she moves about and may be able to come very close without interfering with the home life.

The wren is a great singer and produces some very loud songs for a creature so small. When the nest is made and Mrs. Wren is busily engaged in incubation, Mr. Wren sits outside, close by, and with his head thrown back sings until it seems he will split himself with song, his little body shaking all over with vibration.

The male is dark brown in color, barred somewhat with black. The female is practically the same in color and markings but is a little smaller in size. It is the female that makes the selection of the home and attends to all the domestic details. So far as she is concerned Mr. Wren may go, never to return, for she will soon pick another mate.

In food habits the wren is entirely beneficial, for the food is almost entirely animal. Of a great number of stomachs examined, 98 per cent of the contents was made up of insects or their allies and only two per cent was vegetable food. This included bits of grass which had evidently been taken while capturing insects. The stomach contents contained grasshoppers, beetles, caterpillars, bugs, and spiders. The bird is a great hunter and searches diligently about barns, decaying trees, posts, vines, and spaces in walls for insects.

The nest is made up of sticks, grass, string, moss, and almost any material available. Often a great quantity of sticks is taken into a box, carried out again and once more the work of carrying them back begins. Often several nests will be built in the vicinity and, it has been thought by many, that these were practice nests built by the young of the previous year; others say it is a peculiarity of the bird that it tries several nests before making a final decision.

The wren is not particular as to the place of building but will take up its abode in boxes, tin cans, or crevices. One family built in the body of a hawk which had been nailed to a barn door; another built in the skull of a calf; still another built in an old mitten. No matter where the bird takes possession, it pours out its

thanks in sweet song. The house is kept clean and tidy and free from vermin.

Six to eight eggs are laid. They are of a creamy color and so thickly spotted with brown that the whole egg appears tinged.—Bennett B. Smith, in Our Dumb Animals.

THE HEDGEHOG AND THE FROG

The Hedgehog and the Frog were having a fearful quarrel. The Hedgehog knew the Frog pretty well, and had never been able to catch him and eat him. Therefore he thought the Frog ought to be very humble and grateful for sparing his life. It really was too bad when the Frog grew so cheeky that he shouted across the strawberry bed this insulting sentence:

"You stupid creature! You are not half so wonderful as I am!"

"Why, I am the most interesting person in the garden," screamed the Hedgehog, and a little girl, Molly Rosepetal, who was passing by, and had the gift of understanding the animal language, cried:

"Don't quarrel, you two. If you like, I'll settle the question. Wait a minute."

Molly ran off to fetch her birthday present from mother—a small camp stool. She put it on a bare patch of ground between the strawberry rows and the Frog was on the one side of her and the Hedgehog on the other.

"Now, let's hear all about it," said Molly. "Begin, please, Mr. Hedgehog."

"Think of my appearance," said the Hedgehog, who was very sleepy. "My spikes are so curious and rare. You must own that all our family are distinguished looking."

"I don't own it," said the Frog. But Molly said politely, "I certainly do."

"Other people I could mention are perfectly hideous," said the Hedgehog, throwing a baleful look at the Frog. "Such large mouths."

"Get on," said Molly persuasively, and the Hedgehog continued: "I am an excellent hunter. I search for food in hedge-bottoms and ditches and go as far as the moor to look among the heather. I swim! I climb beautifully. I go up rain pipes and up walls covered with creepers. I love truly; I always have the same wife. I enjoy eating frogs—ahem!

"And I am sensible enough," he proceeded, "not to be about when the weather's bad. I carry dry leaves and moss in my mouth and make myself a jolly warm nest. I have engaged a hole in the bank this autumn made by the wasps, and it is all ready. I curl up in a ball whenever I am bored and whenever I am tired of things. I consider I am King of the Garden. Say, on, oh wretched Frog!"

"I begin in such a wonderful way," said the Frog importantly. "I come from a jelly mass of eggs in the pond early in spring; then, I'm a happy little tadpole; then I get my four glorious legs and begin to leap. I win all the prizes at the animal's sports for long jumps. I have fine, golden eyes—just look for yourself. The snakes only wish they had eyelids like mine. I have an extra lid, too, like the birds. I breathe through my skin, and my lungs. When I leave the pond I go to help the gardener. I eat slugs, worms, and insects. I like a damp bedroom in winter—don't laugh, Hedgehog.

The lunch bell rang. Molly's brother Jack called out of the bathroom window, "Molly, we're having chocolate-shake today. Hurry up and come in!"

"Which of us is best, Princess Molly?" exclaimed both the Hedgehog and Frog together.

"I think you are both so marvelous that you are just equal," declared Molly. "Mr. Hedgehog, go to bed. Mr. Frog, look at that slug on the cabbage behind you. Goodbye, dear friends!"

This was very tactful, and pleased the animals; and Molly, as she went in, looked up at the blue sky and whispered: "Oh, God, what interesting things you have put in the garden!"—The British Weekly.

HOW BADLY I TREATED MY HALF GROWN KITTENS

(Contributed)

There came to my home a pair of kittens, when they were wee and small, and I allowed them the run of the house and fed them well; and while I was not specially interested in them, they were company and a care as well. My grandchildren wanted them, but their mother said no, though I wanted them to have the pets they were so fond of. So one day when I was closing the house to go to see the daughter and grandchildren, there was no one home to care for the kittens, I decided to take them with me and take chances on the children keeping them. But for some cause, perhaps an evil moment, I decided I would get rid of them by leaving them beside the road and let them shift for themselves. I ordered the car stopped and told the driver to take out the box containing the kittens, pull off a side so they could get out and leave them there in the woods. This was done and I went on, saying nothing, but down in my heart there was a slight shame at having treated my kittens thus. Next day a tooth went to the bad, and I was forced to drive over the same road to reach a dentist, and hurried on past the place and the kitten box I saw sitting by the roadside. My pain was eased and I started on the return trip, and when we came to the place the kittens had been left I said to the driver, "Get out and see if there is any sign of the pets I had dropped by the side of the road." You can imagine my feeling when Levi called back: "Law, Missus, they are both coiled up here in the box." Then I called them, and they came scurrying out of the box and to the car at my call. Did I beat them off and leave them? No, indeed. I placed them again in the box and brought them on to the grandchildren. The innocent little creatures knew no one but me, and had spent 24 hours there without food or water waiting for my return, and I am going to see that they have a good home; if nowhere else, then at my house.

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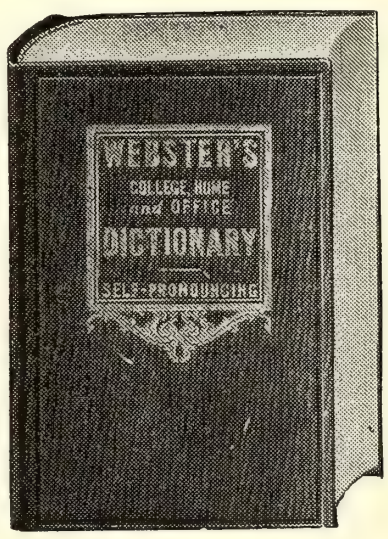
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

TWENTY-SECOND SESSION GATES COUNTY MISSIONARY INSTITUTE HELD AT PARKER'S CHURCH

Parker's church on North Gates circuit is an attractive church in a beautiful grove. The interior of the church as well as the exterior shows that the care for the house of God is a matter of first concern; and the neat enclosure around the cemetery nearby with the beautiful pyramidal exergreens make this church property a standard for the rural community.

Nine churches are represented in this organization, only three of which have no children's work. However, the unusual feature of the day's program was that the children's department was given the most prominent place. The program was so well arranged that no participant seemed taken unawares, from the tiny member of the baby division who gave us the first greetings to the discussion of the more serious problems by the pioneer members.

In the absence of Mrs. Earl Barnes, president, her message of inspiration and exhortation to higher spiritual endeavor was read by Mrs. B. O. Merritt, acting president. Miss Margaret Jordan was at the secretary's table preserving an accurate record of the day's proceedings.

After the devotional service led by Rev. B. O. Merritt, the pastor, and the address of welcome by Mrs. Elton Taylor and the response by Mrs. R. E. Rawls, Mrs. C. M. Earley stated that she had been enjoying the wonderful display of flowers but she wanted the congregation to see other flowers that are more beautiful, for said she: "The real flowers of the insitute are the children." She then brought to the platform the 30 delegates from the three divisions of the children's work and their leaders, who were presented to the body. The children's leader from each church represented made some contribution to the program through the baby primary or junior divisions. Some of these recited verses from the scripture, some sang, some gave appropriate recitations and others made the yearly report of the junior divisions.

Some of those taking part were Master Rowland Gay Reddick and Frances Reddick who sang, "Tell Me the Story of Jesus"; Mannie Maude Harrell, singing "Make Me a Worker for Jesus," accompanied by Ada Turner; Elizabeth Crump, niece of our Mrs. Boney, who sang "Gather the Little Children, Gather Them All for Him"; little Miss Louise Rawls of the baby division and little Miss Oteilia Meeder of the primary division, both of Gatesville.

The inspirational address of the day was given by Mrs. Lee Britt, president of the Virginia conference. Her message gave a historical resume of some of the missionary leaders who had taken up the cross that others might have redemption, and "these," said she, "have seen no sacrifice in their deeds of service, so great has been their love for the Master who gave himself that all might have life and have it more abundantly."

"On a recent visit to Scarritt College," said the speaker," I looked out of the window and saw two old women, stooped, walking side by side across the campus. I recognized them as Lockie Rankin and Margaret Polk—the first had spent fifty years in China making His name known among the heathen, and the other woman had been a practicing physician there for forty-five years principally in the Margaret Williamson Hospital."

The most conspicuous report for heroic effort was made by Mrs. J. F. Wiley of Kittrell's church. Out of a small congregation the adult auxiliary has only nine members, but they have a young people's society of 25 and every member of the young people's society united in their last Bibly study, and some brought in their beaux from the outside. This study class was held at the home of two invalid members so that they might be included in the study work.

At one time this small band put The Missionary Voice in every home in the church. Their social work for this year was finding a little afflicted child and giving him hospital treatment.

The Kittrell's auxiliary contributed a most excellent vocal number on this occasion—a trio, "He Will Not Let Me Fall," sung by Mr. Sidney Boone, Mr. Lennie Green and Mrs. L. N. Parker who has an artistic voice of unsual quality.

It must be borne in mind that the respective auxiliaries composing the Gates County Missionary Institute each have a distinctive work on which reports are made, and also these auxiliaries have a combined work concerning which annual reports are given.

Mrs. T. W. Costen read a letter from the Bible woman in Korea, called the Maleene Harrell Grant Bible woman, supported jointly by the institute and the Harrell family. One hundred and twenty dollars is apportioned to this cause, and "this amount," said Mrs. Cotten, "is raised more gladly than any sum raised."

Mrs. Maleene Harrell Grant was a former wife of Rev. T. M. Grant, and at one time was president of this institute. After her death, fourteen years ago, the support of this Bible woman was established as a memorial to her.

Mrs. T. W. Costen made the social service report and outlined an excellent scheme for future social service projects.

Mrs. M. T. Plyler made a brief talk on publicity and gave an outline of "Seven Times Seven" (Everett), the study book that merits the greatest interest and the widest appeal of any that has heretofore been presented to our conference.

It is the custom for every one to carry a box lunch. These lunches were spread on a table in the grove and served with ice tea. Good food and good fellowship made an enjoyable social hour.

There was only one regret during the day and that was the absence of our children's superintendent, Mrs. J. C. Wooten. How she would have enjoyed seeing her department magnified! E. S. P.

A TRIBUTE TO MRS. S. I. HARRELL

(A paper read by Mrs. C. M. Earley before the Gates County Missionary Institute.)

A tribute of love would we bring today to the memory of one who was a true friend to each of us and who was always an inspiration to the highest endeavors of the Gates County Missionary Institute.

To say that Mrs. Isaac Costen Harrell was born in 1859 and died August 2, 1929, brings to our minds a period of seventy years. Full years they were, crowded so full of loving thoughts expressed in good deeds for others. We could say of her truthfully those beautiful words of Wordsworth:

"A perfect woman, nobly planned,
To warn, to comfort and command."

She was nobly planned, for she was born in a home which gave her Christian training. She was born with a keen intellect which she constantly developed, and a gentle spirit was one of her most marked characteristics.

True missionary she was, for she began in her own home to bring others to Jesus. She reached out through the influences of her Christian home, through the teaching of Sunday school classes, through various activities of the Woman's Missionary Society to tell her community of Jesus.

Her life radiated a Christ-like spirit throughout her home county. Her leadership in this our county organization was a great incentive for us to go forward. Her work in our district and conference has extended God's kingdom on earth.

Who could estimate the boundless influence of such a nobly planned life to warn against sin?

Her children "will call her blessed," and each one of them is so richly blessing the world today.

Untold numbers of others will have strength to carry on God's plans in the world because of her influence.

Her sympathy went to all in sorrow. She knew how to comfort, and so tenderly did she draw those in grief to her.

She was able to command, and her ability as an executive was very effective because of her tender sympathies.

She has gone from us and we shall miss so greatly the sweetness of her smile, the tenderness of her grasp, the inspiration from her encouraging words, but she is not dead. Such a life can never die.

She would speak to us today and tell us to plan and do bigger and better things for God than we have ever tried to do before. She would have us as in-

(Continued on page 26)

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

REFLECTIONS

Sometimes in life we wait too long
To say the word to help another on;
And weary oft, perhaps, and sad at heart
We grope our way alone,
And know not that to others
We have brought good cheer,
Or shed one beam to light a pathway drear.
So let me while I live, each day
Aspire to brighten with a sunny ray
Some life, some heart, to someone bring a smile,
That they may know I prized them all the while.

Mrs. E. M. Anderson.

St. Petersburg, Fla.

AN APPRECIATION

Those in our conference who are interested in the Japanese girl, Ruriko Yamagata, who is to enter Weaver College this fall, will be interested in the letter of appreciation which has come to Prof. C. H. Trowbridge, president of the college, and Mrs. Trowbridge, from the young lady's father, Rev. K. Yamagata of Okayama, Japan. Professor and Mrs. Trowbridge are responsible for securing the amount necessary for the expenses at Weaver, the sum having been pledged by the woman's missionary societies of the Asheville district. Rev. Mr. Yamagata writes:

The Japan Methodist Church,
Okayama, Japan, June, 28, 1929.

Prof. and Mrs. Trowbridge,
Weaver College, Weaverville, N. C.

Dear Sir and Madame:

Please excuse me for writing you without somebody's introduction. I wish to thank you very much for the special kindness you have given my daughter, Ruriko, through Mrs. Stewart (S.A.) of Hiroshima, Japan. Every one of my family greatly appreciates your strenuous efforts for Ruriko to enter your college. As I would like to leave her entirely under your care, please train her as one of your children while she is in your country.

She has just obtained her passport and will sail on July 17 by the Shunyo-Maru of the N. Y. K. which will reach San Francisco on August 2. Then she will send you a telegram a day or two before reaching Asheville.

Thanking you again for your kindness, I am, Sincerely yours,

K. Yamagata.

The faculty and students of Weaver are looking forward with great interest to the coming of Miss Yamagata, and we feel sure that she will receive from them a most cordial welcome.

"The aim of mission study is that of training intelligent Christians devoted to the extension of the Christ spirit throughout all the world and all the areas of human thought and action."—Gates.

"The study of missions is profitable for the culture of one's spiritual life. It is the supremely unselfish undertaking of the ages. More than any other, it calls for earnest, intense living. It carries its influence to the deepest places of religious life. It quickens and expands the sympathies. It pushes back the horizons of prayer. It evokes a more loyal attachment to the church as God's chief agent for the spread of his kingdom."—J. Lovell Murray.

SUGGESTIONS FROM MISSION STUDY SUPERINTENDENT

Mrs. M. B. Goodwin, conference superintendent of mission study, has issued under date of August 7 a letter of valuable suggestions to her superintendents of mission and Bible study, and we are glad to present some of the suggestions which she has given for a more thorough and complete study of missions. It is interesting to note that "A Handbook for Mission Study Leaders" has been provided for use in that department and already one has been sent to each society, as have the lists of mission study books and materials for fall of 1929 and spring of 1930.

Mrs. Goodwin endorses the suggestion of Mrs. Lipscombe that all new societies use as a study book "Women and the Kingdom," which she says "is a veritable gold mine of information and inspiration." In selecting the Bible study books it is not necessary to confine ourselves to the books suggested, if we prefer another, but in order to win the five points of credit toward honor roll, it must be made a real study and not merely a passage read as a devotional.

Mrs. Goodwin is very anxious to increase the number of societies winning Council certificates from the eight reported last year, and the goal she has set is ten per cent of the entire number of study classes. The winning of this certificate will not only give pleasure to the members of the class but will also bring to them increased value of efficient study that will result in much knowledge. (See pages 11 and 12 of Handbook).

"The Crowded Ways" by Charles Hatch Sears, an introduction to the study of the city and its religious life, is suggested by Mrs. Goodwin as likely to prove the most popular home study for the average class. She also urges the study of "What Next in Home Missions," by Schriver.

If any member of a society wants to obtain a diploma in mission study, a booklet explaining the enlarged plan of missionary education will be most helpful and may be secured from Mrs. Goodwin.

It is most gratifying to note almost twice as many new classes reported as during the same period of last year (first two quarters), and it is hoped that this rate of increase may continue through this quarter. Let us remember that the district in our conference which has a study class in every auxiliary during the year will be distinguished at the next annual meeting as a 100 per cent mission study district. A blue ribbon may be won by having a study class in every society during the quarter. Let us heed these suggestions that Mrs. Goodwin has so carefully and painstakingly given us, and see if we cannot make a still greater advance in mission study in 1929.

NEWS FROM THOMASVILLE WOMAN'S AUXILIARY

We are glad to hear through Mrs. Robert Williams, president of Thomasville auxiliary, of the continued activity of that organization which has always been a wide-awake loyal society.

This society, Mrs. Williams says, held an exceptionally interesting meeting in August. In order to keep the average attendance during the hot months, when it is so difficult to get a full attendance of the members, it was decided to hold the circle and auxiliary meetings on the same afternoon at the church.

The four circles met in the various rooms of the church Monday afternoon, August 5, at three o'clock, and after a short business session all came together in one of the class rooms for the auxiliary program.

The meeting, which was in charge of the president, opened with a hymn, after which the regular routine of business was transacted, during which September was named as membership month, and special effort will be put forth during that time to enlarge the membership of the auxiliary. The devotional was conducted by the president, who chose for her subject "Liberality." She pointed out that to some liberality meant sacrifice, and she presented to the auxiliary a sacrifice box, in order that something might be sacrificed each month and the cost of the object given up might be placed in the box, which is to be opened the last of the year, and the amount found herein to be applied to the pledge of the society. Rev. C. S. Kirkpatrick offered a fervent prayer that the box might prove a blessing to the society and be the means of doing much good.

The topic for the afternoon, "Primitive Homes and the Missionary Task," was discussed by the pastor, Rev. C. S. Kirkpatrick, who gave a most interesting talk, illustrating it on the blackboard and telling many things of interest about Africa.

Following the talk a negro spiritual, "Goin' Home," was sung by Miss Rena Clodfelter. During the serving of refreshments at the close of the meeting negro spirituals were played on the Victrola.

Fifty-two members, one new member and five visitors were present on this interesting occasion.

Sunday School Lesson

By Dr. Frank M. McKibben

AUGUST 25

Rebuilding the Temple

Ezra 3. 10-13; 6. 14-16; Psalm 84. 1-4

Golden Text: I was glad when they said unto me, let us go into the house of Jehovah.—Psalm 122. 1.

Only those who are thoroughly versed in Jewish history and religion can appreciate the full significance of the temple to the Hebrews. A trip to Washington to gaze meditatively upon the National Capitol is apt to stir one with some emotions of patriotism. To visit other sites of national significance usually brings the most blase and flippant a mood of sober reflection upon our national past and some of the sacrifices that have entered into the building of our democracy. If there were joined to this sentiment an equally stirring reminder of the religious struggles of the nation, buildings of a religious character as outstanding in religious thought and significance as is the Capitol building in governmental life, then we would have a basis somewhat comparable to that which lay at the heart of Jewish reverence and love for Jerusalem and its temple.

Temples a Necessity

The history of mankind from the most savage and primitive peoples to the most sophisticated New Yorkers reveals an inevitable tendency to objectify and symbolize the desire to pay homage and reverence to the Most High. Be it totem pole or Gothic cathedral, this objective expression makes more vivid and concrete the experience of reverence and worship. While mankind is still seeking more ingenious and impressive ways of doing material honor to deity, the greater giving expression to the innate desire to necessity for this form of expression among primitive people is readily appreciated. It is only as people advance in their appreciation of the true nature of the God they worship and of the kind of worship which is pleasing to this God that they are able to give to worship its spiritual interpretation and dissociate it from such close association with material objects. The Jews were not at that stage of development where they could dispense with this objective evidence of the presence of God in their midst. Even Jesus in His day was under the necessity of speaking often of the true nature of worship. "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . God is a Spirit; and they that worship him must worship him in spirit and in truth."

It is only natural, therefore, that the temple at Jerusalem should have been to the Jews a center of national and religious significance with which there is scarcely anything in history to compare. The rebuilding of the temple was important from that standpoint. But an even greater significance attaches to the return of the Jews to rebuild the temple. The erection anew of this dwelling place of the Most High represented an expression of that intense and unquenchable desire of the Hebrew people to revive and perpetuate their faith. It is this same passion that keeps the Jewish faith alive in the midst of countless dispersions. To rebuild the temple meant keeping faith with their fathers and with the God of their fathers. It meant unbroken continuity with the rich heritage of the past. This event in the history of the Hebrews can not be understood apart from this consideration. Practically every generation since the final destruction of Jersualem has learned of current agitations looking in the direction of the return of the Jews to the scene of their ancient splendor and the reëstablishment of Jerusalem as their religion center. The present age is no exception in this.

Temples as Symbols

Whatever else may be claimed as a value in temples it may be rightly said that they do in a unique and vital manner bespeak the inner life of a people. How the temples bespeak the poetry and values. Wherever we find evidence of beauty resident in the hearts of an ancient people! To stand before a great cathedral in Europe and to sense its suggestion of permanency, artistic grandeur, and the communion of the saints across the ages is to feel the breezes of eternity sweep across the soul. However spiritual may become the interpretation of religion in the world, it is probable that people will ever attempt to express in symbolic and concrete form their conception of the beauty of holiness and the sublimity of the Majesty on high.

Temples are needed in materialistic America. There is something in them, the temple, a little white church on the countryside, a steeple arising above the village green, the white stone church of the thickly settled suburb, or the cross lifted high among the skyscrapers of a noisy city. They cry aloud or speak silently to those who pass by a reminder that stirs the soul to a sense of the God of the heaven and the eternal calues of life. The chancellor of a great modern university is planning buildings with the conviction that "there is a sublimity in fine architecture that is capable of changing lives. The emotions may be awakened by a great structure just as readily as by music, a great poem, or a great masterpiece." Beautiful structures, dedicated to the most high God, are needed "by lift and form and purpose to tell a story," by nobility of form to light unsuspected lamps in the souls of men and women.

The Temple of the Soul

There is the danger, of course, that beautiful temples may become ends in themselves, that they may becloud rather than clarify the vision of the Infinite.

How to Rectify a Bad Disposition

Ill humor is frequently caused by poor physical condition. Particularly does an upset digestive system cause grouch and crossness. While digestive disorders may come from thousands of sources, perhaps the most common cause is rash eating and subsequent dysentery or diarrhea. Particularly is this true at this time of the year. Try this remedy—Anti-Ferment—and you will secure quick relief and welcomed regulation of the digestive organs. Thousands are never without it. 75c at your druggist's. Also special formula for children 60c.

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There is need of reminding our modern selves just as Jesus and His disciples reminded those of their day that God dwells not alone in temples made by hand. Rather He takes up His abode in the heart of the humble and lowly. The amazing hopefulness of religion is found in the fact that, though the individual meets with defeat, though his soul be taken into captivity by the forces that war against his spirit, it is always possible for him to "return from captivity," and attempt again to rebuild the temple of his life. Many an individual, having lost his moorings, having suffered defeat at the hands of the enemy, has found it possible to dig around among the ruins until he has discovered the foundations laid in childhood, and upon these he has rebuilt the temple of his faith and worship.

There is an eternal challenge to all Christians to rebuild their temples. This is nowhere better expressed perhaps than by Oliver Wendell Holmes:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast
Till thou at last art free,
Leaving thine outgrown shell by life's unresting sea!"

AROUND THE CORNER

By Charles Hanson Towne

Around the corner I have a friend,
In this great City that knows no end;
Yet days go by and weeks rush on,
And before I know it, a year has gone,
And I never see my old friend's face,
For life is a swift and terrible race.
He knows I like him just as well
As in the days when I rang his bell
And he rang mine. We were youngsters then,
And now we are busy, tired men—
Tired with playing a foolish game,
Tired with trying to make a name.

"Tomorrow, say, I will call on Jim,
Just to show that I'm thinking of him."
But tomorrow comes—and tomorrow goes,
And the distance between us grows and grows.
Around the corner, yet miles away—
"Here's a telegram, Sir—Jim died today!"
And that's what we get—and deserve in the end—
Around the corner, a vanished friend.

Two farmers met on the road and pulled up.

"Si, I've got a mule with distemper. What'd ye give that one of yours when he had it?"

"Turpentine. Giddap."

A week later they met again.

"Say, Si, I gave my mule turpentine and it killed him,"

"Killed mine, too. Giddap."



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Christ's sermon on the mount. **ST. MATTHEW, 6.**

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.
33 ¶ Again, ye have heard that it hath been said by them of old time,

CHAPTER 6. 6

1 *Sermon on the mount continued.* 24 *Serving God and mammon.* 25 *Exhortation to care little for worldly things.* 33 *Seeking the kingdom of God.*

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
2 Therefore when thou doest *thine*

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

THE FIRST BELGIAN EPWORTH LEAGUE RALLY

By H. H. Stanley, General Secretary Epworth Leagues of Belgium.

Easter Monday, April 1, 1929, was a red letter day in the history of Epworth League work in Belgium, for it witnessed the first united gathering of league members since the Methodist Church, South, started work in that country.

Brussels was decided on as the most convenient place for the gathering, being centrally situated in relation to most of the churches possessing Epworth League organizations. The two leagues belonging to the churches in Brussels—Brussels Central (Pastor W. G. Wilmot) and Brussels St. Gilles (Pastor P. Brunnarius—were asked by the organizing committee to act as hosts for the occasion. Both leagues, though quite unused to such work, responded nobly to the call and took charge of the material part of the day's program, including the buying, cooking, and serving of the meals, in a manner worthy of old hands. Under the guidance of the field secretary they organized themselves into three committees. The reception committee, wearing a white and gold rosette with a red ribbon, met the various groups at the Gare du Nord and Gare du Midi and brought them to the Central building, rue du Champs de Mars, where the first part of the program was to take place. This committee continued to look after the well being of the members during the day—organizing the cloak room, guiding the members of the convention between the different buildings where the gatherings were held, arranging tables and chairs, decorating the halls, and doing many other necessary things to make the convention a success. The refreshment committee, wearing a rosette with green button, had charge of the meals. Although composed almost entirely of young girls with little or no housekeeping experience, this committee bought all the supplies, cooked all the meals, and served them to everybody's satisfaction. To simplify matters it was arranged to have a cold lunch at midday. This lunch and the recreational program which followed took place in our gymnasium of our Methodist high school for girls, "Les Marronniers," kindly lent us for the occasion by the directrice, Miss E. Dean.

The third and last committee, the recreation committee, wearing a rosette with a blue button, had charge of the afternoon's program of sports, games, and other recreational activities. Their work, as indeed the work of all the committees, was much appreciated by the leagues.

The leagues and schools participating (for we had invited the teachers of our Sunday schools to join with us) were Brussels Center 19, St. Gilles 14, Molenbeek 1, Ghlin 10, Liege 7, Herstal 4, Ecaussines 2, Christ Church, Antwerp 14, Place St. Jean Antwerp 2, Hoboken 7, Boom 3, Ghent 7, Vilvorde 1, Malines 10, Aerchot 4, Ypres and Wevelghem 1.

We had not a penny of any kind to pay the expenses of this rally day, so the organizing committee decided to ask a contribution of 25 francs (about 75 cents) from each member participating. This contribution was to reimburse the delegates for their railroad fare and cover the cost of meals during the day. By this means we were able to equalize the financial burden and prevent those who came from long distances from bearing the heavy expense of the long railway journey. But these subscriptions alone were not sufficient to pay all our expenses for the day, and we should not have been able to complete our arrangements had not our good Bishop Darlington, who had just landed in Europe, come to our rescue with a handsome contribution.

At 9:30 began the religious service in the Central church. About 110 were present. It was an impressive sight to see the body of the church almost filled by young Belgian Methodists. It was the first time that we had ever seen our young people together, and we shall not forget the sight for a long time. The general topic of this service was "For King and Country," thus leading us to think of our duties toward Jesus Christ and toward our fellowman. All the proceedings were conducted in the two languages, French and Flemish. The service was guided by the field secretary and conducted by the leagues themselves—the prayers, Bible readings, and other program features being given by the representatives of the various leagues. As the service was long, lasting from 9:30 until midday, there was a break half way through the program and some excellent music was rendered by the league of Christ church, Antwerp. The first part of the service was devoted to a consideration of the duty of leaguers toward their King, Jesus, and on this subject an address was given in French by Pastor W. G. Wilmot. The address was translated into the Flemish by Pastor Kerremans of Ghent.

The second half of the service dealt with our duties toward our fellowmen, and the address on this topic was given in Flemish by Pastor W. Thomas of Antwerp and translated into the French by himself. At the end of the service a roll call of chapters was held. Each chapter was asked to reply to this roll call in any way that particularly appealed to the members of the chapter. Some replied by singing a verse of a hymn, others recited a verse of scriptures while others made a short speech. The religious service closed at midday with a short period of consecration.

A pleasant work of a half hour brought the delegates to the rally to our girls' high school. Here, thanks to the work of the refreshment and reception committees, all was in readiness for the midday meal. Hungry appetites soon did full justice to the efforts of our charming cooks and the dishes and plates emptied rapidly. The meal being brought to a conclusion by the customary cup of coffee, the tables were rapidly cleared away and the gymnasium set for the recreational program. A very enjoyable two hours were spent in games and competitions under the genial guidance of Pastor Brunnarius and his recreation committee. In spite of the fact that the fun sometimes waxed fast and furious, no casualties were reported save that the field secretary's temple was almost split open by coming in violent contact with somebody else's head. A hard-headed lot are these Flemish folk. Half way through the games came a rest and some sweet music made by the members of the league of the Brussels Central church. At 4:30 the refreshment committee offered us an excellent cup of coffee and biscuits.

At 5:30 the day was terminated by family prayers conducted by Pastor Brunnarius in which we lifted up our hearts in humble and grateful thanks to our heavenly Father, who had heard our prayers and granted us such a happy and joyous day.

N. C. WOMEN

(Continued from page 22)

dividuals to be true in heart and mind to the real missionary spirit of Jesus.

May Edla Smith Earley.

It is well known that Mrs. Harrell is the mother of Rev. Costen J. Harrell of Epworth church, Norfolk, Va., Mrs. M. Y. Self of the N. C. conference, and Mr. T. C. Harrell of Oteen, N. C., and of Maleene Harrell Grant of the N. C. conference who died in 1915, and of Dr. Isaac Harrell, professor of history in the University of the City of New York, who died in 1927.

Her husband, Mr. S. I. Harrell, was an influential layman and prominent citizen of Gates county.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

This week concludes the children's letters which have appeared in the Advocate for the past two months. Beginning with next week's paper I will resume the weekly notes which I have been writing for the orphanage page for the past fourteen and one-half years. I wish to thank the board of trustees for granting me a vacation of eight weeks. It was the first real vacation I ever had. I also want to thank my official staff, all the boys and girls of the home, and my many friends throughout the North Carolina conference for the consideration they have shown me during my absence from the office.

* * *

Dear Friends:

The ten and one-half years that I have lived in the Methodist Orphanage home have meant more to me than I can realize. I know the training which I have received is going to help me just lots in every way.

I shall very often think of this beautiful home which the good people of the North Carolina conference have made possible, and I can sincerely say that I am glad I have spent a good part of my early life in such a home.

At this time I wish to thank the Marathon Sunday school class at Gibson, North Carolina, for their interest which they have taken in me. They have been sending me boxes of nice clothes each season for several years and I certainly do appreciate it.

As I leave I will always remember this home and I will try to follow the high ideals that it has set before me.

Cordially, Claude Brown.

* * *

Dear Friends:

As I come to the close of eleven happy years in this home it is a pleasure to have the opportunity of expressing my appreciation to you.

To the members of the North Carolina conference I wish to extend my deepest appreciation for the interest you have taken in our home.

I also wish to extend many thanks to the ladies' missionary society of the Methodist church of Louisburg for their loyal support. Twice each year I have been made very happy by receiving a box of beautiful clothes from them.

To the doctors of the city we express our thanks for their kindness to us.

A large portion of our thanks also goes to the board of trustees, Mr. Barnes, and all his co-workers for the thought and care they have used in surrounding us with educational advantages.

In just a few weeks I will venture out into the world to experience life for myself. As I go there will always be a large place in my heart for all the friends of our home. Nathalie Belvin.

* * *

Dear Friends:

As I reach the close of my nine years of training at this wonderful home, my heart goes out to everybody in the Methodist conference who has made my stay here possible.

First, I want to thank Mr. Barnes, the teachers, and all the matrons for the kind way in which they have treated me since I have been here.

Next, I want to thank the doctors of Raleigh who have been so kind to me and all the rest of us.

As I go out and look back upon all the pleasures I have enjoyed here, I am wondering if I shall ever have any more as pleasant as these have been. Our football, baseball and basket ball teams have been well sponsored. We have had some picnics and barbecues solely for the children's enjoyment.

Again I give thanks to everyone who has made my training and life here possible. I remain Your friend,

Vernice Cheek.

NEWS FROM CRABTREE

We closed a meeting at Pine Grove church two weeks ago which greatly revived the church, leaving the spiritual state there the best it has been for some time.

We closed at Fines Creek church the evening of August 14. J. W. Groce did the preaching and it was well done. He preaches plain, with authority and power, and is great in revival work. Two professed salvation, one was gloriously reclaimed. The church was stirred and benefited very much by the powerful gospel.

Home coming was successful, a vast multitude of friends being here on August 11. We had one of the customary Fines Creek dinners that filled all the church seats and several baskets were not opened.

F. W. Kiker goes with me to our revival at Cataloochee. We are expecting and praying for results.

Our Cokesbury school led by F. J. Stough using the Life of Christ, was very successful, 16 receiving credit.

G. N. Dulin.

The archbishop had preached a splendid sermon on the beauties and joys of married life. Two old Bridgets waddled slowly out at the close of the service.

"Ah, 'twas a fine sermon his riv-rince was after tellin' us."

"Indeed it was. An' I wish I knew as little about it as he does."—Associated Magazine.

The man who says there's no such word as "can't," never tried to strike a match on a piece of soap.

★

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THE NATIONS PLAY TOGETHER

Within recent years, several American games have become international in influence. Baseball is now one of the principal games of Japan. Basket ball is to be found in nearly every country of the world. American football has been received enthusiastically in Mexico. Track and field events as developed and conducted in the United States have won popularity in South America.

Baseball, a truly American game, originated in New York over 75 years ago and soon became popular in all parts of the United States. But it is no longer only national in scope, for the Japanese have also adopted it as wholeheartedly as though it were their own.

Each year baseball teams from the Japanese universities make a tour of the United States, playing teams representing the great American colleges and universities. Teams from American institutions likewise make the long journey across the Pacific to play the teams of Keio, Meiji, Waseda, and other Japanese universities. A team from the University of Chicago makes this long tour once in every five years. A team from the University of Illinois was in Japan last year, and one from the University of Michigan is there this summer.

Whenever a Japanese and an American team meet in Japan, thousands of kimona-clad spectators fill the stadium and watch the game with intense interest and excitement. At each clever or sparkling play by other team, the spectators shout with all the fervor of American baseball fans. So popular has baseball become in Japan that, according to the captain of the Illinois team which made the tour last year, it even seems to be replacing jiujitsu as a national sport.

Basket ball, another game of American origin, is even more international in scope than baseball. Within ten years after its invention it was being played in France, India, Japan, Persia, and the Phillipines. Medical missionaries introduced the game into China, and workers of the Young Men's Christian Association have carried it into Turkey, Greece, and Mexico. Basket ball is also played in Italy, Poland, Russia, Germany, Australia, England, Canada, and the countries of South America. Rules for the game exist in many languages, but all are fundamentally the same. So universally popular has basket ball become that if all the nations of the world were called together to play a game common to the greatest number of them, basket ball would be selected.

In track and field events, athletes from the United States have become so successful that their leadership is recognized nearly everywhere. The government of Peru, desiring to develop interest in these activities among the young men of that country, obtained the services of John Van Liew, a midwestern athletic coach. Mr. Van Liew spent the spring months of this year in Peru, giving instruction in running, jumping and other field events. El Sol, a Lima newspaper, enthusiastically reported Mr. Van Liew's activities and reproduced several photographs of this American coach in the act of demonstrating correct form as interpreted in America, to young athletes of Peru.

At the earnest request of students of the University of Mexico, Dr. M. S. Bennett, football coach of the University of the South, went to Mexico City last winter to give instruction in the American game. His first class of instruction sometimes started as early as six o'clock in the morning, and from this time until ten at night, when Dr. Bennett gave his radio lecture, he was busy instructing, demonstrating, lecturing, and conversing about football to Mexican pupils and listeners whose enthusiasm appeared to be limiteless.

Dr. Bennett's admiration for his pupils was exceeded only by his pupils' admiration for their instructor. He found them quick to learn and possessed of the three requisites of a successful football player —speed, pluck, and alertness of mind. The only criticism Dr. Bennett made concerning his pupils was that they had a tendency to blame each other for mistakes, and that they failed to accept one leadership. May not football be used successfully to convince youthful Mexico that every ambitious young man should not expect to become a revolutionary general?

Educational leaders of Mexico as well as the students were enthusiastic over the game. Some of these stated that they believed football would have a unifying influence throughout the country and that they would do all in their power to encourage it.

And so American games and American ideals of sportsmanship are going into all the world. And as the people of all the nations of the world are beginning to play alike, so they begin to think alike. The very ambassadors of good will who are carrying these games to the far corners of the earth may declare modestly that their part in bringing about a world peace is negligible. But when that peace finally comes, who shall say that those who have taught the world to play alike shall not be numbered with the peacemakers? For what the world needs today is less diplomacy and more of sportsmanship.—James S. Ayers, in Epworth Herald.

MY MISTAKES AS A CHRISTIAN MAN

By Zadok Paris.

My first mistake was to start without religion. I first met Jesus when a boy, as I was reading an account of the crucifixion. I was convicted of my sins and impressed that I ought to be a Christian, but I wept and went on in sin. Some time after that I met him in the corn field, and felt the burden of my guilt growing heavier. My parents were Christians and had family prayers every night but they never talked to me about my personal salvation. And so I never told them anything about my trouble. Satan told me to put it off till the protracted



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meeting, which I did. When the meeting came off I went to the altar and then joined the church. But I was never satisfied with my experience and soon went back and lived as I had been. For four years I was a desperate sinner. When I was 22 I went to church one Sunday as usual to hear our new pastor, F. B. McCall, a young man about my age. He was embarrassed and did not preach much that time. He afterward made a fine preacher. I thought if I could not beat that I would quit. And something said, I called you to preach, and why are you not at it? From that time I began to think on my ways. But just before that a man said to me, You do not drink and you would make a fine barkeeper; and he said, If you will run one I will furnish the money, and I agreed to do it. I was engaged in making tar. I went in one morning to get my dinner to take with me, and my mother screamed, and I asked what was the matter. She said, When you were born I gave you to God for a Methodist preacher, and now I am to be disgraced by a barkeeper. I made no reply to her, but said to myself, by God's help she shall not be disgraced by a barkeeper. I went to work and one day as I was sitting on a tar kiln at work I was whistling an old piece I have not heard for years:

"I came to a place where a lone pilgrim lay,
And pensively stood by his tomb;
When in a low whisper I heard something say,
How sweetly I sleep here alone."

My heart was strangely warmed and my soul was flooded with the glory of God. I found myself a new creature in Christ Jesus. My brother went home and told my folks he believed I was converted, for I acted like it. I took the money that was to go into the barroom and started to school to prepare myself for the minitsry.

F. B. McCall—God bless his memory—was my pastor and took great interest in me. He took me around with him and made me pray and sometimes talk, and broke me in as our fathers used to say. He has since gone to heaven, and I expect to meet him there. I think he has a daughter in the foreign field.

HOOVER AND MACDONALD

By W. S. Surratt.

Friday between noon and night, July 24, three events occurred that have heartened the people of the world.

The Kellogg peace pact, pledging nearly all nations to abandon war as a means of national policy, was formally proclaimed in effect. Almost simultaneously Premier MacDonald of Great Britain declared his government's purpose to stop work on two naval cruisers and to curtail naval construction in other important ways. And, as in electric response to this generous gesture from across the sea, President Hoover decreed that the building of three United States naval cruisers, scheduled to begin this fall, should be suspended.

Not in a decade has so definite assurance been given that the peace of the western world is to be perpetuated.

The time toward which intelligent patriots of the two great English-speaking countries have long been looking seems to have arrived. Their respective rulers are carrying out the will of the people to be friends with one another, as well as furthering the hope that they may continue to be friends with all other peoples. Last week's pronouncements by the president and the premier looked forward, in each case, to armament reduction in other countries than their own.

General armament reduction has rested on the decision of the United States and Great Britain, on their ability to reach a mutually satisfactory agreement. The first long step toward this was taken when Britain accepted the principal of equality of naval strength, thus relinquishing the claim of long standing, "Britain rules the waves."

MacDonald is coming to the United States in October to talk in person with Hoover. This country owes him a welcome as is seldom accorded to any visitor, and unless we mistake the feeling of the average citizen that welcome will meet him when he arrives.

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

ciate our gratitude for these receipts. Kindly join us in thankful recognition:

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Wesley Chapel, Farmington Circuit	.60

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J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
FOURTH ROUND

August
Burlington Ct., a.m. 31
September
Front Street, a.m. 1
Webb Ave. and W. Burlington, Webb, p.m. 1
Cedar Grove, Carr, a.m. 8
Mebane, p.m. 8
Brooksdale, Allensville, a.m. 14
Person, Concord, a.m. 15
Long Memorial, p.m. 15
S. Alamance, Phillips Chapel, a.m. 22
Haw River, p.m. 22
Hillsboro, a.m. 29
Graham, p. m. 29
October
Bahama, a.m. 6
Stem, p.m. 6
Carr, p.m. 9
Chapel Hill, 4 10
Branson, p.m. 11
Milton, Semora, a.m. 13
Leasburg, Union, p.m. 13
Calvary, p.m. 15
Lakewood, p. m. 16
Duke Memorial, p.m. 17
West Durham, p.m. 18
Andrews, a.m. 20
Duke's Chapel, p.m. 20
Trinity, p.m. 22
Durham Ct., Fletcher's Chapel, a.m. 23
Mt. Tirzah, Mount Zion, a.m. 24
Orange and Massey, Orange, a.m. 25
Carrboro, p.m. 25
Yanceyville, Prospect, a.m. 26
East Roxboro, Jalong, a.m. 27
Rougemont, Union, 3 27

ELIZABETH CITY DISTRICT
O. W. Dowd, P. E., Elizabeth City, N. C.
FOURTH ROUND

August
Currituck, Asbury, 11 24
Kitty Hawk, Kitty Hawk, 11 25
Pasquotank, Union, 11 30
September
Perquimans, Oak Grove, 11 .... Aug. 31 & 1
South Mills, Trinity, 11 6
South Camden, Sign Pine, 11 7-8
Kennekeet, Salvo, 11 11
Hatteras, Frisco, 11 12
Stumpy Point, 10 14
Wanchese, 11 15
Manteo, night 15
Dare, Mashoes, 11 16
Columbia, Columbia, 11 20
Roper, Mackeys, 11 21
Plymouth, Plymouth, 11 22
Moyock, Memorial, 11 29
October
Chowan, Center Hill, 11 5-6
North Gates, Savage, 11 12
Gates, Zion, 11 13
City Road, night 14
First Church, night 15
Edenton, night 16
Hertford, night 17

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

September
Hemp, Tabernacle 7-8
Pittsboro, Mt. Zion, p.m. 8
Goldston, Goldston, night 8
Carthage, Carthage 14-15
Lillington, Lillington, night 15
Siler City, First Church 21-22
Glendon, Fair Promise, p.m. 22
Elizabeth, Trinity 28-29
Bladen, Live Oak, p.m. 29
October
Dunn, night 2
Roseboro, Roseboro 4
Haw River, Manns 6
Sanford, night 6
Stedman, Cokesbury 9
Jonesboro, Lemon Springs 10
Mamers, Woodside 11
St. Pauls, Barkers 12-13
Parkton, Parkton, night 13
Hay Street 16
Person and Calvary, Calvary 17
Fayetteville Ct., Camp Ground 18
Newton Grove, Newton Grove 19-20
Erwin, Lane 20

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

September
Ocracoke-Portsmouth, Ocracoke, night 5
Straits-Harlowe, Harlowe, 11 7
Beaufort, 11 8
Atlantic-Springfield, Summerfield, night 8
Mt. Olive Ct., Providence, 11 14
Snow Hill, Mt. Hermon, 11 15
St. John's, night 15
Jones, Trenton, 11 21
Centenary, 11 22
Hookerton, Rainbow, 3 22
Grifton, Grifton, night 22
Dover, Dover, 11 28
Newport, Newport, 11 29
Morehead City, night 29
October
Goldsboro Ct., Thompson's, 11 5
Pikeville-Elm St., Elm St., 11 6
LaGrange, LaGrange, night 6
Centenary, night, conference 7
Pamlico, Alliance, 11 12
Oriental, Arapahoe, 11 13
Riverside-Bridgeton, Bridgeton, night 13
Seven Springs, Piney Grove, 11 20
Pink Hill, Webb's, 3 20
Kinston, night 20
St. Paul's, 11 27
Mt. Olive-Calypso, Calypso, night 27

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

September
Franklinton, 11 1
Smithfield, night 1
Fuqua Ct., Fuqua, -- 8
Cary-Apex, Cary, night 8
Jenkins Memorial, night 9
Epworth, night 11
Benson Ct., Benson, 11 15
Clayton, Clayton, night 15
Princeton Ct., Fellowship, 11 22
Selma, night 22
Oxford Ct., Salem, 11 28
Oxford, 11 29
October
Central, night 1
Four Oaks, Sander's Chapel, 11 4
Lucama, Buckhorn, 11 6
Kenly, Micro, night 6
Millbrook, Pleasant Grove, 11 12
Bailey, Bailey, 11 13
Zebulon, Zebulon, 3 13
Edenton Street, night 15
Youngsville, Wesley, 11 18
Garner, Ebenezer, 11 19
Louisburg, 11 20
Louisburg Ct., Shiloh, 3 20
Tar River, Plank Chapel, 11 25
Creedmoor, Banks, 11 26

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

August
Laurinburg, 11 25
Caladonia, 7:30 25
September
Biscoe, 11 1
Troy, 7:30 1
Raeford, 11 8
Red Springs, 7:30 8
Aberdeen, 11 15
Maxton, 7:30 15
Piedmont, 7:30 22
Robeson, 11 29
Rowland, 7:30 29
October
Laurel Hill, 11 6
Lumberton, 7:30 6
West End, 11 13
Ellerbe, P.m. 13
Wadeville, 11 19-20
Mt. Gilead, 7:30 20
St. Johns-Gibson 23
Lumberton Ct., 11 27
Hamlet, 7:30 27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

August
Wilson, 11 25
Bath Ct., Asbury, 8 25
September
Elm City, 11 1
Bethel, Shiloh, 3 1
Pantego-Bethlehem, 11 8
Aurora, Bonnerton, 3:30 8
Aurora, 7:30 8
Tarboro, 11 15
Vanceboro, 7:30 15
Farmville, 11 22
Ayden, 7:30 22
Swan Quarter, Fairfield, 11 29
Mattamuskee, Watson's Chapel, 3 29
October
Spring Hope, 7:30 5
Spring Hope, 11 6
Rocky Mount Ct., 3 5
Rocky Mount Ct., 7:30 6
Stantonsburg, 11 13
Fremont, 3 and 7:30 13
McKendree, 11 20
Rocky Mount, First Church, 7:30 20
Nashville, 11 27
Robersonville, 3 and 7:30 27

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
FOURTH ROUND

September
Henderson, First Church, night 4
RichSquare, Pinners, 11 5
Northampton, Lasker, 11 16
Littleton, a.m. 8
Rosemary, night 8
Battleboro and Whitakers, Whitakers, 11 and 3 15
Conway, Providence, p.m. 22
Scotland Neck, a.m and 3 29
Williamston, night 29
October
Ahoskie, Powellsville, a.m. 3
Windsor, White Oak, a.m. 6
Aulander, Aulander, night 6
Murfreesboro and Winton, Murfreesboro, a.m. 8
White Mem. and City Road, City Road 9
Warren, Shady Grove, a.m. 13
Warrenton, Warren Plains, 3 and 11 13
Garysburg, Oak Grove, a.m. 20
Seaboard, Concord, 3 20
Norlina, Zion, a.m. 22
Weldon, night 23
Roanoke Rapids, night 24
Middleburg, Drury, a.m. 25
Halifax, Halifax, a.m. 27
Enfield, night 27

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

September
Swansboro, Oak Grove, 11 1
Epworth, 8 1
Town Creek, Bethel, 11 8
Southport, 8 8
Magnolia, Turkey, 11 15
Faison-Warsaw, Kings, 3 15
Ingold, Johnson's Chapel, 11 22
Scott's Hill, Hampstead, 3 22
Clinton, Clinton, 8 22
Trinity, 8 25
Shallotte, Concord, 11 29
Hallsboro, Hallsboro, 4 29
October
Fifth Avenue, 8 2
Wilmington Ct., Wesleys, 8 3
Maysville, Tabernacle, 11 6
Jacksonville-Richlands, Richlands, 4 and 7:30 6
Chadbourn, Cerro Gordo, 11 13
Carvers Creek, Bladen Springs, 3 13
Tabor, Tabor, 11 20
Whiteville, 7:30 20
Kenansville, Lees, 10:30 23
Grace, 8 23
Wallace-Rose Hill, Charity, 11 27
Burgaw, Burgaw, 3:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

August
Brevard, 11 25
Rosman, Selica, 3 25
September
Leicester, Leicester, 11 1
Elk Mountain, Elk Mountain, 3 1
Marshall-Hot Springs, Marshall, 11 8
Central, 8 8
Mills River, Avery's Creek, 11 14-15
Hendersonville, 7:30 15
Candler, Snow Hill, 11 21-22
Acton, Asbury, 7:30 22
Black Mountain, 11 29
Swannanoa, Swannanoa, 3 29
October
Spring Creek, Antioch, 11 6
Acton, Asbury, 7:30 (business meeting) 16

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

August
Calvary, 11 25
Wesley Heights, night 25
September
Bethel-New Hope, Bethel, 11 1
Unionville, Grace, 3 1
North Monroe, night 1
Polkton, 11 8
Marshville, Wingate, 3 8
Monroe, Central, night 8
Pineville, Harrison, 11 15
Waxhaw, Bonds, 3 15
Spencer Memorial, night 15
Morven, McFarlin, 11 22
Lilesville, Wade, 3 22
Dilworth, 11 29
October
Prospect, Trinity, Sat. 11 5
Peachland, Hopewell, 11 6
Ansonville, 3 6
Wadesboro, night 6
Weddington, Wesley, Mon. 11 7
Matthews, night 9
Chadwick, night 10
Duncan, night 11
Rural Trinity, Sat. 4 12
Myers Park, 11 13
Big Spring, 3 13
Brevard St., night 13
Hickory Grove, 3 14
Hawthorne Lane, 11 20
First Church, night 20
Pastors please have all nominations ready, written in triplicate.

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August
Cherryville, Cherryville, 11 25
Smyre, Smyre, night 25
September
Cherryville Ct., St. Paul, 11 .... Aug 31 & 1
Polkville, Rehobeth, 3 .... Aug. 31 & 1
Shelby, Central, night 1
Maylo, Maylo, 11 8
Stanley, Iron Station, 3 8
Cramerton, Cramerton, night 8
Bellwood, Palm Tree, 11 14-15
Shelby Ct., El Bethel, 3 14-15
Dallas, Dallas, night 15
South Fork, Palm Tree, 11 21-22
Crouse, Crouse, 3 21-22
Goodsonville, Goodsonville, night 22
Belmont, Main Street, 11 29
Mt. Holly, Mt. Holly, night 29

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
FOURTH ROUND

September
Carraway Memorial, 11 1

Glenwood, night 1
Summerfield, Pisgah, 3 7-8
Stokesdale, Eden, 11 8
Park Place, night 9
East Greensboro, Mt. Pleasant, night 10
West Greensboro, Muir's, night 11
Bethel-Grace, Grace, night 12
Pleasant Garden, night 13
Randolph, Mt. Gilead, 11 14
Gibsonville, 11 15
Wesley Memorial, night 16
College Place, night 17
Liberty, Liberty, night 18
Ramseur, Franklinville, night 19
Jamestown, Oakdale, night 20
Uwharrie, Salem, 11 21
New Hope, New Hope, 2 21
Randleman, St. Paul's, 11 22
Cedar Falls, Central, 2 22
West Market, night 23
Centenary, night 24
Ashboro, ngiht 25
Coleridge, Concord, 3 27
Wentworth, Bethlehem, 11 28
Ruffin, Ruffin, 3 28
Main Street, High Point, 11 29
Highland, 2 29
Calvary, night 29
Proximity, night 30

October

Reidsville, night 1
Ward Street, Ward Street, night 2

MARION DISTRICT
Edwin O. Cole, P.E., 29 W. Fort St., Marion, N. C.
FOURTH ROUND

August

Table Rock, Oak Hill, 11 30
Old Fort Ct., Bethel, 11 31

September

Morganton, First Church, 11 1
Morganton Ct., Mt. Pleasant, 3 1
North Forest, N. Morganton, night 1
Old Fort, night 4
McDowell, Trinity, 11 6
Mill Spring, Maneas, 11 7
Broad River, Tanner's, 11 8
Bostic, Cedar Grove, 3 8
Ivy, Laurel, 11 13
Burnsville, Boring's, 11 14
Micaville, Bakersville, 11 15
Spruce Pine, Penland, night 15
Avery, Pisgah, 10 22
Elk Park, Cranberry, 3 22
Marion Ct., Pleasant Grove, 11 27
Gilkey, Mt. Hebron, 11 29
Forest City, night 29

October

Marion, First Church, night 2
Glen Alpine, night 3
Marion Mills, East Marion, 11 6
Cross Mill, Cross Mill, night 6
Spindale-Alexander, Alexander, 11 13
Pleasant Grove, 3 13
Cliffside-Avondale, Cliffside, night 13
Rutherfordton, 11 20
Henrietta-Caroleen, Caroleen, night 20

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FOURTH ROUND

September

Dobson, 11 1
Mount Airy, Rockford St., night 1
North Wilkesboro, night 8
Meeting of pastors and lay leaders at Elkin, Monday at 10:30 9
Rural Hall, Mt. Pleasant, 11 14
Stoneville, 11 15
Walnut Cove, St. Mark, 3 15
Watauga, Henson's Chapel, 2:30 18
Boone, night 18
Moravian Falls, Beulah, 11 19
Wilkesboro, night 19
Ararat, Hunter's Chapel, 11 21
Mount Airy, Central, 11 22
Mount Airy Ct., Oak Grove, 3 22
Laurel Springs, 11 25
Elkin, night 25
Sparta, 10:30 29
Jonesville, 3 29

October

Pilot Mountain, Chestnut Grove, 2:30 2
Sandy Ridge, 11 3
Madison, Mayodan, night 3
Ronda-Roaring River, 3 4
North Wilkesboro, Q. C., night 4
Yadkinville, Center, 11 5
Leaksville, 11 6
Draper, 3 6
Spray, night 6
Mt. Airy, Central, Q. C., night 7
Dobson, Q. C., 3 8
Danbury, 10 9
Rockford Street, Q. C., night 9
Creston, 2:30 11
Todd, Fairview, 11 12
Warrensville, Mill Creek, 10:30 13
Helton, Healing Springs, 2:30 13
Jefferson, night 13

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

August

China Grove, 11 25
Landis, Shiloh, 3 25
Kannapolis, Trinity, night 25

September

East Spencer, Long Street, 11 1
Salisbury, Park Avenue, night 1
Salisbury Ct., Bethel, 11 8
Spencer, Central, night 8
Bethel, Bethel, 11 15
Mt. Pleasant, Friendship, 3 15
Concord, Harmony, night 15

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North Carolina Christian Advocate

Baden, Baden, 11 22
Gold Hill, Rockwell, 3 22
Main St.-Y.-R., Main St., night 22
Albemarle Ct., Tabernacle, 11 29
Salem, Salem, 3 29
Albemarle, First St., night 29

October

New London, 11 6
Albemarle, Central, night 6
Norwood Ct., 11 13
Norwood, night 13
Woodleaf, 11 20

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274.
FOURTH ROUND

August

Ball Creek Camp Meeting, 11 25
Hickory, Westview, night 25

September

Elmwood, Knox, 11 1
Statesville Ct., Chapel Hill, 2:30 1
Race Street, night 1
Catawba, Hopewell, 11 8
Ball Creek, Friendship, 2:30 8
Mooresville, Central, 11 15
Mooresville Ct., Triplett, 2:30 15
Mooresville, Broad St., night 15
Taylorsville, 11 22
Hiddenite, Liberty, 2:30 22
Stony Point, night 22
Shepherd, Wesley, 11 29

October

Troutman, 11 6
Cool Springs, 2:30 6

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

August

Canton, 11 25
Fines Creek, Fines Creek, 3:30 25

September

Judson-Robbinsville, Judson, 11 1
Bryson City, night 1
Macon Ct., Mount Zion, 11 8
Franklin Ct., Iotla, 3:30 8
Franklin, 11 15
Highlands, Highlands, night 15
Waynesville, 11 22
Jonathan, 3 22
Haywood Ct., Finchers, 11 28-29
Clyde-Junaluska, Clyde, night 29

October

Dellwood, Maple Grove, 11 6
Bethel Ct., Bethel, 3 6
Cullowhee, 11 13
Glenville Ct., Double Springs, 3 13
Webster Ct., Wesleyanna, 11 20

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
FOURTH ROUND

September

Ogburn Memorial, 11 1
Forsyth, Mt. Tabor, night 1
Davie, Liberty, 11 6
Farmington, Bethlehem, 3 7
Central Terrace, 11 8
Oak Ridge, Sedge Garden, night 8
Ardmore, 11 15
Linwood, Linwood, afternoon 15
Walkertown, night 15
Cooleemee, night 18
Advance, Cornatzer, afternoon 21
West End, 11 22
Davidson, Good Hope, afternoon 22
Lewisville, New Hope, night 22
Lexington, First Church, night 25
Thomasville, Main Street, 11 29
Denton, Siloam, afternoon 29
Hanes-Clemmons, Hanes, night 29

October

Grace, night 2
Mocksville, 11 6
Trinity, Bethel, night 6
Kernersville, night 9
Thomasville Ct., Fairgrove, afternoon 13
Hiatt, night 13

100 Years From Now

Wouldn't it be a comforting thought to know that a century from now, or two centuries from now, the final resting place of those who are near and dear to you will be marked by the unmarred token of your thoughtfulness and loving care? The selection of a monument is the last service which you are privileged to perform for those loved ones who have been taken away. At such times, when life seems empty and dreary, and it is hard to bear your burden of grief, there is a measure of solace in knowing that all has been done that could be done. There is consolation in feeling that the visible expression of your everlasting devotion and respect is worthy of the sentiment which it represents. The monument which you erect is no mere lifeless thing of stone and mortar. It is a living symbal, bearing witness to the beauty of the life that has departed, and to memories that are undying. Carved into imperishable Winnsboro Granite, your message will stand for all the world to see throughout ages to come.

Winnsboro Granite is made up of tiny crystals of precious stones such as amethyst, ruby, emeral, sapphire, and others. These precious stone crystals were fused together by Nature hundreds of thousands of years ago under terrific heat and pressure. They are harder than tool steel, and give to polished Winnsboro Granite the splendent beauty of a profusion of sparkling gems.

A beautiful booklet has been prepared which gives a full description of this superb monumental granite. It also contains photographs of a number or artistic monuments which will serve for suggestions as to designs. Ask your monument dealer for this booklet, or if it is more convenient, write Winnsboro Granite Corporation, Rion, S. C.

In Memoriam

SMITH—In loving memory of our dear daughter and sister, Sappho Smith, who died August 7, 1928.

We are thinking of you, Sappho dear;
Thinking of the past;
Picturing you in memory,
Just as we saw you last.
You left behind broken hearts
That loved you so sincere,
That never did nor never will
Forget you, Sappho dear.
We often think of those happy days
When we were all together.
Your loving smile and cheerful ways
Will live in our hearts forever.

D. G. Smith and Family.

HOOPER—On Sunday afternoon, August 4, 1929, the angel messenger came for Vivian Marie, the percious babe of Mr. and Mrs. Edward F. Hooper of Salvo, N. C., and bore her away on snowy white wings to her heavenly Father. She was a sweet child and though she had only been in the home of her grandparents for about two months, she had carried joy and sunshine to every member of the home. But oh, how sad when it was learned that her stay on earth was so short. The angel has borne her soul to the arms of Jesus where father, mother and all who loved the dear child can meet her again. We all want to see her again. Her funeral service was conducted in the home of her grandparents and her form laid to rest in the family graveyard to await the second coming.

K. R. Pugh.

GREEN—On June 21 the oldest man in McDowell county passed to his reward. Brother Enos Green was born November 19, 1830. He was 98 years, seven months and two days old.

Brother Green was converted and joined the M. E. Church, South, in early life. He loved the church and was faithful until death. He said on his deathbed that God was with him and he was ready to go. As Mr. Wesley said, this is best of all.

He is survived by ten children, four sons and six daughters. Funeral services were conducted by his pastor and his body laid to rest in Trinity cemetery. While he suffered much here, we are thankful for the hope he had of that place where there is no suffering and all is peace and happiness. May God bless the bereaved family. H. E. Stimson.

WILSON—Edgar H. Wilson, born January 29, 1894, and passed away at his home in Asheville, June 10, 1929, and was buried from Haywood-Bethel church June 11 with his pastor officiating, assisted by Rev. T. C. Jordan and G. C. Brinkham, former pastors.

Brother Wilson professed faith in Christ early in life and joined the Methodist church, and was a loyal and faithful member; he loved her doctrines, was devoted to his pastors and was happy in the service of the Master. For two years he was lay leader of the Bethel church and a member of the board of stewards for eight years. He was a deeply religious man, a man of few words; he had a faith that was sweet and simple like a child in its trust, but it was a faith rugged and solid as the hills. He did not question the great things of God.

Many were the admirable traits of this great good man. The love he possessed for his home and family was at all times apparent. Men loved him for what he was. He had a smile for every one. Men were made better by his life and walk.

He died triumphantly in the faith that he had for more than 20 years professed.

T. A. Groce.

RESOLUTIONS OF RESPECT

In the early morning of the 17th of May, 1929, God called his weary suffering one, Miss Isora Scoggins to dwell with him. She had been afflicted for several years and confined to her bed for several months preceding her death. She is gone from our midst and we miss her. She was one of the oldest members of our church and aid society, and now that God has called her to himself our friend and coworker, be it resolved:

First, That we, the members of the Aid Society of Methodist church, Pantego, N. C., would express our sorrow, and while we are grieved we accept the act of our heavenly Father whom she loved and trusted.

Second, That we extend our sympathy to her loved ones and especially her niece who so tenderly cared for her during her last illness.

Third, That a copy of these resolutions be sent to her niece, one recorded in the minutes of the Aid Society, and a copy be sent to the North Carolina Christian Advocate.

Mrs. C. P. Aycock,
Mrs. O. C. Swindell,
Committee.

PATTERSON—The death angel entered the home of Mr. and Mrs. S. M. Patterson June 4, 1929, and claimed their dear little child, Azalee Patterson. Azalee was a member of the cradle roll of Harrison Sunday school and did love to go to Sunday school and say very short Bible verses. The baby division of the children's missionary society of Harrison miss Azalee, which she was a member. She was only a tiny bud here upon earth, and our heavenly Father has transplanted the little bud where it will live forever. The little body was laid to rest at Harrison cemetery and the grave was covered with beautiwul flowers from those who loved her. The most beautiful thing we can say of our darling Azalee was that she had a lovely disposition and was greatly loved by all who knew her. May God comfort the bereaved ones and may we all meet Azalee in the beautiful home God has prepared for his children. Mrs. E. W. Russell.

BORDEN—The tests of life lie at the extremes and not in the ordinary experiences. In our triumphs and in our failures character is tested and a man's religion is declared. No greater test of character can be found than that which comes through suffering and the conscious approach of death. These dark hours penetrate into the very center of life and reveal our spiritual power.

In the passing of Mrs. S. J. Borden, June 10, 1929, we saw a great soul lifted up in spite of what she was enduring and facing. Her suffering conquered her body, but the affliction of the flesh did not overcome her. In the midst of her suffering she still believed in the goodness of God and left that behind all the mystery of pain was a love that never forgets and never forsakes. In her physical weakness she found spiritual strength that gave her the opportunity of making goodness real and religion attractive. God was with her until the end.

This beauty and strength of life became radiantly attractive in the cheerfulness that was continually present with her. When physical organs ceased to function and words could no longer be uttered, the happy muscles of the face declared the cheerfulness of the heart.

Not only was she cheerful but in the grip of almost constant pain during the last few months of her life; yet she was patient. The words of complaint that so often accompany our times of distress and suffering had no place in her life. She envied not others their good health, but accepted her suffering in a way that only a child of God could accept it.

There were many kind and thoughtful hearts ready to attend her in her sickness and she never forgot to reward these with words of gratitude and smiles of appreciation. Every flower that came into her room to bring its message of sympathy awoke in her immediately a gratitude that was full and strong and every act of love extended to her was rewarded by the thankfulness of a heart whose strength came from God.

Being born on May 21, 1891, she was yet a young woman. Her loved ones were greatly grieved at her going and rightly so, but she left behind her a great heritage of spiritual life which will be a great benediction to all those attached to her by blood or friendship. Her parents, Mr. and Mrs. J. A. Corbett; one brother, Mr. Allie Corbett; one sister, Mrs. R. R. Brunson; her husband, Mr. S. J. Borden, and four children, May Corbett, John Corbett, Susan Wallace and Sidney J., Jr, survive her. To all these we extend our sympathy. Thomas McM. Grant.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Park Place Methodist church wishes to pay a tribute of love and honor to the memory of Mrs. H. W. Clendenin, who passed to her reward July 29, 1929. Therefore be it resolved:

First, That although our hearts are filled with sorrow at the death of this good woman, we bow in humble submission to our heavenly Father.

Second, That we express our appreciation for her splendid character and her loyalty to our church and society.

Third, That we extend our tenderest sympathy to her bereaved family and friends.

Fourth, That this memoir be recorded in our minutes and copies sent to the family and to the North Carolina Christian Advocate.

Mrs. Herbert Ballance,
Mrs. W. L. Stainback,
Mrs. R. F. Collins,
Committee.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Pantego Methodist church wishes to pay loving tribute to the memory of one whose loss we deeply feel, Miss Jenny Simmons; therefore we offer these resolutions:

First, That although our hearts are filled with sorrow at her going we bow in humble submission to his divine will.

Second, That we thank our heavenly Father for her co-operation and loyalty to our church and its organizations.

Third, That we extend to her nieces and nephews and the many friends who loved her our deepest sympathy.

Fourth, That this memoir be recorded in our minutes and copies be sent to her nephew, Mr. J. P. Clark, her niece, Mrs. E. W. Dixon, and to the Belhaven Times, and North Carolina Christian Advocate.

Mrs. Clyde Smith,
Mrs. Ella Thompson,
Committee.

When things go wrong, as they sometimes will,
When the road you're trudging seems all up hill,
When the funds are low and the debts are high
And you want to smile, but you heave a sigh,
When care is pressing you down a bit,
Rest, if you must—but don't you quit.

—The Independent Weekly, Syracuse.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, AUGUST 29, 1929 Number 35

Duke Univ Library
Socials





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133 MILLIONS IN AMERICA

Forecast of the 1930 Census Returns

THE CHALLENGE!

1. **HOW** can the Sunday schools help to reduce the total number of those without Christian training in America?
2. **HOW** can they help the Church gain on the population?
3. **HOW** shall they meet their part of the responsibility for making America Christian?

THE ANSWER!

1. Let them meet their responsibility for enlisting all persons in their territory not otherwise provided with Christian teaching.
2. Let them make provision for those in the same city or district who are not within reach of existing Churches or Sunday schools or who are not being served and cannot be served by provisions already made.
3. **But**—let them make the enlistment of persons in the Sunday schools the first step in a continuous effort to bring them into the fullness of a Christian life and into participation in the program of Jesus.

"Lift up your eyes . . . . . .
"The fields are white . . . . .
"Pray ye, therefore, the Lord of the harvest
"To send laborers into His harvest."
And let us help Him to answer our prayers!

Write to the General Sunday School Board, 810 Broadway, Nashville, Tenn., for leaflets about this campaign.

SEE WHAT BETSY DISTRICT HAS DONE

This week three more charges hit a high level. But four more and the district will be 100 per cent.

Rev. R. N. Fitts puts Kennekeet where it belongs. The fine and unusual thing about this is that four new subscribers puts the Advocate in four of the life saving stations where the entire crew will have access to the paper. A fine piece of work!

Rev. W. R. Hardesty puts seven additional papers in Currituck among some of the finest people to be found. There, with those who already get the Advocate, gives the paper access to a number of homes in this ancient precinct of the Albemarle country.

Then there is Rev. J. A. Tharpe in the upper end of Currituck where Methodism first entered the state who now puts Moyock on the roll. Fine for Currituck and for the Elizabeth City district. Another week should put this district 100 per cent. How about Waynesville at the other end of the state? Which will cross the line first? These two should enable the extremes to meet. Will the dashing men of the mountains allow the slow plodders of the swamps to win the day? We shall see.

Latham Wins a Star

Twelve new subscribers from Morven puts that charge with its pastor, Rev. A. L. Latham, up where the stars do shine. The man who never gives up will certainly win in the end. Latham set his face like a flint to his task and did just what the preachers preach to their people about those who overcome are able to wear the crown. Yes, there is such a thing as stars in the crown of the victors.

Moyle and Merritt

Rev. S. T. Moyle and Rev. W. C. Merritt were at old Trinity together full of dreams and ready for hard work. Through all these years they have kept steadily at it, growing gray in the service. Much unlike are they, yet in this are they alike—both went on the honor roll the same week. Moyle hopes to send more from Lillington before the campaign closes and Merritt hopes to have the picture of that new church at Winton in the Advocate.

R. E. Hinshaw

Rev. R. E. Hinshaw is in high feather these days with that new church at Stony Point. The people have every reason to feel good over their achievement. The Advocate is in something of the same mood because of the increasing list of subscribers at Stony Point. (Let all take notice that this charge is not anything like its name.)

Mill Spring and Lucas

Money does not grow on trees, neither does it bubble up out of the ground on the Mill Spring charge, but this does not deter Rev. A. L. Lucas. He puts the charge in a position to do much for placing the Marion district in the 100 per cent class. A few more such as he and the trick will be turned.

Rev. J. H. Strickland

Rev. J. H. Strickland and his people are greatly rejoiced in being able to worship once more under their ancient vine and fig tree. Now that the Advocate has gained recognition by this pastor and people we fully expect larger intelligence as well as increasing numbers.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, AUGUST 29, 1929 Number 35

"Watch your step," said Saint Paul. You thought the railroads of this country were the author of this familiar expression. Not so. Paul said it centuries before railroads were even dreamed of, not in the same words, but it is distinctly Pauline. The original expression is, "See that you walk circumspectly." It goes to show that most of the best instruction comes out of the Bible.

We often see a list of remarkable statements of noted men. These are counted the very embodiment of wisdom, such as the ancient statement: "Know thyself." But after all is there a more comprehensive and significant declaration than that given in Mark, "Master, all men seek thee?" This is more and more the attitude of mind and heart of the world towards Jesus. The effort to find him in personal contact becomes more and more pronounced.

Clarence Reidenbach in the Congregationalist has a paragraph that all fathers and mothers in this age of shifting responsibilities should ponder well: "We have a long list of indictments against youth. We accuse them of being thoughtless, of being naturalistic about sex, and of living for pleasure. We may reserve our doubts about the truth of what is being said. It is only partially true. But who is to blame? Young people in general are not creative; they are imitative; and they imitate their elders. Parents want to unload the task of religious training on the Sunday school, when the fact is that the parents need the Sunday school more than their children do. The parent cannot justly evade the plain duty of having a philosophy of life, of being able to answer his children's fair questions, and of giving direction to the child's unfolding religious nature. No small part of the ills of youth are traceable to the inadequacy of their homes. Where the fathers and mothers have no vision, their children will perish."

The habitations of cruelty must give way; bloodshed must cease; the hurt of humanity must give place to genuine helpfulness with the enthronement of Jesus Christ. He demands that we be kind or be condemned. Not to have a concern for prisons, hunger and nakedness is to depart from him.

Some sinner has discovered a new reading for those famous words on the wall in the book of Daniel, and we guess there is nothing wrong in quoting the words of a sinner when the Bible quotes freely from the devil. This advanced scholar, wicked sinner that he is, has discovered that the writing of the hand on the wall in the banqueting room of Belshazzar should be "Aimee, Aimee, Semple McPherson."

The Christian minister called to walk by faith and to toil in the spiritual realm where the fruits of his labors do not appear to the physical eye, becomes discouraged at times, persuades himself that he is about ready to surrender his task, and call his life a deplorable failure. If this paragraph should reach such a discouraged minister, let him listen to the heartening message of Charles E. Raven, canon of Liverpool, when he writes: "Certainly for those who share my faith there is no life like that of a parson; none in which we should be so free to concern ourselves with God, and to bring our work and our interests into harmony; none that offers such contacts with all sorts and conditions of men or, when distrust is overcome, so generous a welcome and so facinating a service; none in which variety of method and unity of end are so combined. Hampered as we may be by traditions of the past, unworthy as we must be of so high a calling, we are at least serving in our measure nothing lower than man's highest ideal, the establishment upon earth of that which Jesus called the kingdom of heaven. And it is probably our own fault that we are so often set down as fools and knaves."

A Great Task Awaits the Churches and Their Ministers

An editorial in recent issue of the Gastonia Gazette will serve to show what we are driving at. Here is the editorial:

"The most startling fact in connection with the current session of Gaston county criminal court is that three-fourths of the defendants are young white boys from 16 to 20 years of age. Most of them are up on charges that include stealing, housebreaking, dealing in whiskey and abandonment of young girl-wives. Judge Shaw has had occasion to lecture the court room audience more than once on the rotten condition of society because of the latter charge, which is frequently coupled with graver charges against the man and woman in the case. There are many cases of gross immorality unearthed as the evidence comes out in these family rows.

"The very heart of our social fabric is being eaten out by this cancerous growth," said Judge Shaw. "The only hope of our country is in saving the family life of the nation; if it is lost, ruin stares the nation in the face."

Judge Shaw is right and it devolves upon the churches to duly emphasize this important matter. We think that the Sunday schools should organize classes, led by competent teachers, to teach young husbands and wives and young parents how to wisely and successfully meet the demands of their station in life and ministers should from the pulpit arouse the nation upon the question of that home life which is necessary to preserve the state and nation and to save the individual. If the churches would put as much stress upon the home as they have upon the Sunday schools there would in a decade be another state of affairs just as they have wrought a revolution in the Sunday schools. The deplorable situation that exists is not hopeless but it is extremely urgent.

Mr. Henderson, England's Foreign Secretary

Two sons of England's foreign secretary, both of these young men are members of the British Parliament, have been in Greensboro two weeks or more on a social visit to friends and at the same time enjoying their summer vacation in America.

The presence of the Messrs. Henderson in Greensboro gives a local interest to the following story in Zion's Herald, Boston, Mass:

Under the caption, "Mr. Henderson, L.P., M.P.," the Irish Christian Advocate says:

"It is not a little remarkable that, humanly speaking, the relations of Great Britain to foreign countries lie in the hands of a Methodist local preacher. Mr. Arthur Henderson is on 'the plan' and preaching 'the gospel of the blessed God' as often as his political duties permit."

"He is steeped in the spirit of the Sermon on the Mount," the Advocate continues, "so that all who believe in aggressiveness or a 'strong' foreign policy are hardly likely to get their wish gratified through his ministry." In 1921 Mr. Henderson wrote exclusively for Zion's Herald a series of two articles on "The British Labor Party," and "The Achievements of the British Labor Party," in which he set forth the history, aims, and accomplishments of the group now in power in Great Britain. These contributions from the pen of England's present foreign secretary appeared on December 14 and 21, 1921.

"Remember the Mauretania"

The United Presbyterian takes the Mauretania, a Cunarder that until recently has been the fleetest liner of the deep, and preaches a little sermon with the old ship for a text. That editor says:

"The Mauretania has been in service over 22 years, but recently she made a sensational run westward which bettered her own record by five hours and 26 minutes and came within four hours and 26 minutes of equaling the time of the new sensational Bremen. Now here is a hint for all the old boys in the world. Just suddenly wake up and show all the youngsters around you that you are still in the race. Show them what the old cylinders can still do. Even if you are an ancient model just dig in and fling dust over the whole procession as you beat them every time to the top of the hill. We read of 'hidden reservoirs of power.' You have them. Of course you have! Step on the gas! Just pull all the corks out of your bottled up capacities and "let her go, Smith!" Let out a few extra links of speed each day and by and by your old roadster will be at the head of the whole procession. Remember the Mauretania!"

Henry Ford Talks About Old Booze

The United Press reports some of the vigorous utterances of the big automobile manufacturer as follows:

"If booze ever comes back to the United States, I am through manufacturing," he says in the September Pictorial Review, appearing Friday.

"I would not be bothered with the problem of handling 200,000 men and trying to pay them wages which the saloons would take away from them. I wouldn't be interested in putting automobiles into the hands of a generation soggy with drink. Gasoline and booze don't mix; that's all."

Ford, always a friend of prohibition, believes it is 99 per cent effective in the United

States, with the remaining one per cent made up largely of "the wealthy class, the criminal class and the abandoned class."

Because leading hostesses have said "no more cocktails on my table" it is no longer smart to serve drinks, he says.

Regarding his plan to shut down his factories "if booze returns," Ford says:

"With booze in control, we can count on only two or three effective day's work a week in the factory and that would destroy the short day and the five-day week which sober industry has introduced.

"When men drank two or three days a week industry had to have a 10 or 12 hour day and a six or seven day week. With sobriety, the working man can have an eight-hour day and a five-day week with the same or greater pay."

Ford is no friend to liquor and never has been. Neither is any other first class business man. Ford is only spokesman for all business men who are wise enough to know what is best for business.

We who remember the fight with the saloon know quite well that the commercial forces of this country destroyed the saloon. The moral forces pioneered the way and led the fight, but it was not until business became their ally that the death knell was sounded for the saloon. And wise business men have had no reason to make a truce with Old John Balyecorn.

The Circuit Rider in a New Venture

The early circuit rider pioneered new fields, but that day is no more. Methodism has ceased to be a pioneer church in the sense of that term in the days of the fathers. Finding the lost sheep of the wilderness in much weariness, at the peril of life and limb, is not the demand of this present time.

But real pioneer work is not a thing of the past. More skill and equal determination on the part of those who would succeed will characterize the victors of the future. From the first, the circuit has held a crucial place in the work of Methodism. It has been the unit of organization. The big circuit of thirty appointments has been divided and subdivided until three or four appointments become the ideal circuit.

Has not this been overdone? Could we not make better headway with more workers on one big circuit over which is placed a strong, well trained man of executive ability to direct those of less experience? This is the plan for the big stations. In most circuits of eight or ten churches a few new buildings would be needed, some consolidation would be in order, and a variety of workers demanded. A strong man, having a good assistant, with one or more student-helpers, backed by the money of the Duke Foundation, could work wonders in a few years.

Such a situation would give a man distinction and also allow sufficient salary to rank him with the best in the conference. Could there be a finer field in which to train future presiding elders and to disclose constructive ability of real significance. No one in such a field could say he was pushed to one side without material with which to work.

A few such circuits as these scattered over the state would disclose the possibilities that lie all about us. Some real pioneer work at the present time could be undertaken by such a venture. Strong churches, struggling churches, and neglected fields could all be cultivated most effectively with a superior man in charge of the whole situation as he uses his assistants to the best advantage.

Another consideration. Many say we should have fewer districts. Enlarged circuits would contribute to this end and at the same time it would increase the effectiveness of the presiding elder as he plans and works with the constructive workers in these big country circuits.

Space will not permit detailed discussion. Our purpose is merely to offer a suggestion to those who have to plan our work. Evidently certain readjustments must be made. These will require new ventures. We are building churches, training a ministry and engaged in a task here in North Carolina such as never came to any other people. How are we going to meet it? Are we able to possess the land? It will not be done after the old order, but the same old heroic and self-sacrificing spirit should bear rule.

The big circuit composed of a few strong churches grouped with the weak churches over which are placed an experienced and trained man to supervise the whole situation would certainly be superior to the present plan so often followed. At the present, when a church or charge becomes weak and is no longer able to pay as formerly, the plan is to put a student or other inexperienced man in charge of the field. Men do not act this way in other fields of endeavor. Why should such a course be pursued in the work of the church? Why not try a new venture?

People and Things

Western North Carolina Conference, High Point, Oct. 23
North Carolina Conference, Kinston, Oct. 30

The Advocate campaign closes September 15. Will your charge be on the roll?

Rev. J. W. Vestal at Draper is closing his fourth year in fine favor. The rumor is that he will be sought by the people for a fifth year. A fine commendation.

"A home coming will be held at Vanderburg church, Shepherd circuit, Sunday, September 1. All former pastors are requested to attend."—A. C. Kennedy.

Mrs. P. W. Tucker entered Long's Sanatorium in Statesville Tuesday, August 20. She had an operation Thursday. Her condition at present is very good.

"We will have a home coming at Center church, south of Concord, September 1. All the former pastors, members of the church, friends and the editor are invited to be present."—J. W. Bennett.

On another page of this issue appears the full programs of the check-up meetings at Hertford and Manteo as arranged by Presiding Elder O. W. Dowd for the Elizabeth City district.

"Our meeting closed at Smith's on the Rosemary charge yesterday afternoon with the reception of a class of 11 into the membership of the church. Last night we began a meeting at Rosemary."—C. T. Thrift.

"There will be a meeting of the preachers and lay leaders of the Rockingham district in the church at Hamlet Thursday, September 12. We will begin promptly at 10 a. m. The ladies will serve lunch at one o'clock."—H. C. Smith.

"We are in the midst of our meeting at Friendship church on the Kenansville circuit. The interest is fine and the crowds are large. We preceded this meeting with a prayer service in every home. The pastor is doing the work."—N. P. Edens.

Rev. D. R. Proffitt is making preparation for a series of meetings to begin at Spray next Sunday. This week cottage prayer meetings are being held. Next Monday Rev. H. P. Powell of Murphy will come to aid in the series. The church has been painted following needed repairs, and all is in good order for a fine revival.

To close the campaign, to wind up the financial year of the Advocate and to get a big start on the close of the conference year is enough to enlist the activities of all in September. Be as alert as a Chatham rabbit.

The Love Life (Christ's Story Tersely Told) by Rev. Arthur Madison Shaw, Ferriday, Louisiana, is a thirty-page pamphlet fully in keeping with its title. One rarely finds so much excellent matter and such concise arrangement of Scripture references in so brief space. It can be had of the author, prepaid, 25 cents each; $2 a dozen, $15 per hundred.

Rev. W. J. Miller writes that Palm Tree church on the South Fork circuit will be dedicated the fifth Sunday in September. Rev. W. A. Newell will preach the sermon and conduct the dedicatory ceremonies. At 2:30 in the afternoon of the same day Ebenezer church on the South Fork circuit will be dedicated by Brother Newell. It will be a great day for the people of the charge where Rev. W. J. Miller is doing such a monumental work.

"Opened new church at Lake Junaluska yesterday. Dr. F. S. Hickman brought us a great message. Profs. Cranford, Aldridge, Edwards and Dr. Few were among the worshippers—sort of Duke delegation."—F. O. Dryman.

Rev. B. M. Crosby, pastor of Iron Station M. E. church, is holding a tent meeting at Iron Station which will continue through the week and may go for ten days. Services will be held in the morning at 10 o'clock and at eight o'clock in the evenings.—Lincolnton News.

On Sunday, September 8, there will be a home coming at Kerr Street church, Concord. Dinner on the grounds. All former pastors, presiding elders, members and friends are invited to come. We expect to have three services that day by old pastors. Special music; old hymns."—G. L. Wilkerson, Pastor.

Bethel church, Asheville, has been sold to the A. M. E. Zion congregation. This trade has been pending several years and finally consummated. The sale price was $18,000, if our memory has not played a trick upon us. This congregation united a year or so ago with Haywood Street church.

The campaign closes September 15; our financial year also closes with September. We should make this the end of a notable year. Will your charge have done its part in the way of renewals and new subscribers?

"The parsonage indebtedness at Scotland Neck has been paid in full. The ladies have done good, faithful work to get this accomplished. We are in the midst of our meeting at Williams Chapel. The attendance is satisfactory and good interest manifested. Will send other subscriptions as I secure them."—B. H. Black.

Our church at Maiden is moving steadily towards the close of the conference year which will complete the four years' pastorate of McSwain, the pastor. "Mack" is planning one more great revival before the "farewell" service is held. This special meeting will begin the third Sunday in September at 11 a. m. A fine piece of church work has been done there the past four years.

Buncombe county leads the state in having the largest number of rural white boys and girls, 2394, enrolled in public high schools. More than one-fourth of the rural white high school enrollment is in the following eleven counties: Buncombe 2394, Mecklenburg 1635, Johnston 1599, Union 1508, Guilford 1476, Rutherford 1451, Robeson 1308, Harnett 1159, and Forsyth 1131.

Greensboro College will open next week with favorable prospects. The first joint meeting of officers and faculty will be held at 9 a. m. Tuesday, September 3, following which classification and registration of students will begin about 10 a. m. and continue through Wednesday, September 4. Recitations will begin Thursday, September 5, at 8:30 a. m.

It was our privilege last Sunday evening to preach for Rev. J. H. Strickland at North Main Street church, Salisbury. It was the day that marked the return of the congregation to the church which they sold several years ago but have now bought for their own use. A large congregation was present and appeared to be deeply interested in the services and the people welcomed the opportunity to return and worship again in the place where they worshipped in other years.

The coming of Brother M. B. Stokes to our church was indeed a blessing. His sermons were pitched on a high plane. His methods of evangelism was sane. His walk with Jesus was close. His faith in Christ was firm. The meeting will last. New love has been rekindled. A fresh touch from above has been the confession of many. May we carry on. May our prayer life be deeper, may our faith increase and our loyalty more abiding.—West Asheville Bulletin.

Dr. H. K. Boyer will begin revival services at Central church, Shelby, October 13 and continue till October 20. Dr. Plato T. Durham of the Chandler School of Theology will do the preaching. This is Dr. Durham's old home and he will be heard gladly by his own folks. The Shelby people will have a most delightful and profitable week with Dr. Durham preaching the gospel for them. Dr. Boyer is closing an eminently successful quadrennium at Central.

Be sure and send a check during September for any past due subscriptions. Your label tells how you stand.

"Just closed at Clover Garden our meeting. Rev. M. W. Lawrence of Carrboro did the preaching. We were handicapped during the whole week by tobacco curing, red mud, rain, etc., and our attendance was poor. Brother Lawrence brought us messages that were timely, instructive and convincing. Lawrence was accompanied by his wife, who presided at the organ and led the music for the occasion. It was a pleasure to have this young couple with us and the people in the community were pleased to have them in their homes."—J. W. Autry.

"We have just closed our meeting at Franklinville. Rev. J. H. Brendall was with us to do the preaching. The people have said such complimentary things about his preaching that I am worried a little about their pulpit bill of fare the rest of the year. On the second Sunday in September Dr. G. T. Rowe is to begin our meeting at Ramseur and continue with us for eight or ten days. You will note that in the calibre of preaching I am having done in the meetings late in the conference year I am climaxing my four years' preaching rather high and making it tough for the next man; that is, if there is a next man."—John Hoyle, Jr.

"Palm Tree church, Belwood circuit, will be dedicated September 15. The presiding elder, W. A. Newell, will preach at 11 o'clock and the church will be dedicated at the close of this service. Bro. H. G. Harding of Gastonia will preach in the afternoon. Dinner will be served in picnic style on the church yard. On Saturday, September 14, at 11 o'clock we will have our quarterly conference. We have labored hard and sacrificed much in the building of this fine country church and we extend a cordial invitation to all former pastors and friends to share with us the joy of dedication."—J. W. Fitzgerald, P. C.

Rev. M. C. Ellerbee and Rev. C. D. Barcliff are two young ministers who are much unlike, yet they have something in common. We have carried the picture of each in the Advocate—each becoming worthy because of the record made in the Advocate campaign for new subscribers. But this is not all. Each was born the same day, June 22, 1902. Rev. C. D. Barcliff followed Rev. M. C. Ellerbee as pastor on the East Roxboro and Longhurst charge. Both are doing fine work. M. C. Ellerbee has added 87 on profession of faith and 15 by certificate on the Roberdell circuit this year—102 is a good showing. Twenty-seven years more these young ministers should have made a great record in the ministry.

"Pounding is not an ancient institution as was proved recently upon my return from Lake Junaluska. The larder was filled to overflowing. It would have made some of our high steeple preachers look a second time—ham, chicken, groceries a la carte—everything good to eat. This was in addition to a good vacation and a nice purse of money. Some folks, these diligent sons and daughters of Ayden. If you get tired of the Piedmont or the bustle of large cities, come to Pitt and ask Hillman about these people."—Guy Hamilton.

September with its R brings in the oysters. R also spells remittance. Make September notable for the checks forwarded to Greensboro, care of Advocate.

"Rev. J. W. Clegg has just closed a revival on the Benson charge at Elevation church. The meeting was well attended and Brother Clegg made a profound impression on the community. I was taken sick during the meeting, but the services were continued to the end. There were a number of reclamations and some are to be received at the next appointment. Brother Clegg preaches the gospel in an effective way and his earnestness commends him to all."—B. H. Houston.

"We have recently closed a sixteen day revival at Sutherland on the Creston charge. Brother R. A. Taylor did the preaching. It was a revival in the church and also reached out into new homes. Adults who had never found Christ found him. We had about 70 conversions and reclamations, the majority being conversions. We have so far received 16 into the church. Some converts are going to other denominations. The revival reached practically the entire charge."—G. E. White.

Approximately 110,000 boys and girls were enrolled in the public high schools of the state during the session just closed, it was learned today at the office of the state superintendent of public instruction from the summary of the figures taken from the reports of these high schools. A total of 96,739, or 88 per cent of the 109,975, were white boys and girls. The remaining 13,236 were negro pupils, 3779 in rural schools and 9457 in city schools. More than 61,000 of the white children attended rural high schools, and over 35,000 attended city schools.

Young people's day was observed at the Proximity church last Sunday. At the 11 o'clock worship hour the pastor, Rev. Dwight Brown, spoke on the subject, "Making the Community Safe for Our Young People," using for a text 2 Samuel 18:32: "Is the young man Absalom safe?" At the evening worship hour three members of the Cone Memorial Y. M. C. A. spoke on an appropriate subject for the occasion. The young people of the church attended both services. The young people in the Proximity church are well organized and their loyalty to the church is outstanding.

"We are making preparation for the celebration of the First Methodist sermon in North Carolina, to be held at Memorial church, Currituck, September 28. The grounds of the church are being landscaped at this time. This has been made possible by a friend of the community. His name is withheld because of his wishes. We have just held our meeting at Memorial church, Rev. W. P. Watkins doing the preaching, which was thoroughly enjoyed by all. His earnest messages have made lasting impressions in the hearts of all those who attended the services. Our work is moving along nicely, and the spirit of cooperation on the work is most gratifying. I am now holding my meeting at Moyock, which is starting off with outlook for a good meeting."—J. A. Tharpe.

"Where Summer and Winter Play Hide-and-Seek"—2

"At the End of the Lariat Trail"

By W. E Poovey

FROM the Fall River pass on the continental divide the circle trip through the Rocky Mountain Park takes the tourist down into the basin of snow-clad lakes that act as reservoirs to furnish constant flow for the Colorado River. The largest of these is Grand Lake. It is nearly a mile and a half square, and has an elevation of over 8000 feet above sea level, while its clear, cold depths are unknown. The annual regatta of the local yacht club is an event of more than state-wide interest.

The return trip takes one along the upper sources of the Colorado River and over the famous Berthond Pass beneath which the six-mile Moffatt tunnel has been bored through the continental divide. The end of a perfect day found our party standing by the grave of "Buffalo Bill" on Lookout Mountain, where ends the "Lariat Trail," so called because of its numerous loops and winding curves.

As we stood by the tomb and above the tepee of Pa-Ha-Ska, as the old scout was called by his Indian friends, a receding rainstorm still hung over Denver, the last rays of the setting sun at our backs were caught by the falling raindrops and a perfectly arched bow of unusual brightness and beauty was spread like a splendid halo above the tomb of the old plainsman, above the city where his last days had been spent, and above the plains beyond where his early exploits had brought him fame. But in a moment the sun had fallen below the high horizon and the beautiful halo had faded. Even so, the halo which his hero-worshipping admirers had thrown about the striking personality of the old plainsman is fading with the sunset.

Denver, "Out Where the West Begins"

"Where there's more of living and less of dying,
Where there's more of giving and less of buying,
Where a man makes friends without half trying,
That's where the West begins."

Denver—a mile high—whose backyard is the great plains and whose front yard is the nation's playground—the Rocky Mountain Park boasts of being the loveliest as well as the friendliest capital city of all the West. Among the outstanding attractions of this model city is its group of public buildings: the capitol and museums, etc. The capitol building is of granite with an interior of marble trimmed with polished brass, while the dome is overlaid with pure gold, all Colorado products. The beautifully landscaped grounds occupy three central city blocks. The building cost $2,000,000 and the grounds are valued at an additional $1,000,000. Space will not permit even a partial glimpse into the state museum with its wealth of mural art and its elaborate exhibits of historic and prehistoric relics; and only passing reference can be made to the Stanley Memorial Museum of Natural History which stands in the center of the forty-acre city park.

Mounted specimens of every wild creature of our western world were assembled there. And each spacious plate glass cabinet held not only a specimen of the last word in the art of taxidermy, but a foreground of plastic landscaping and a background of mural painting that seemed to make each wild creature almost live again in his native habitat and look out upon his own familiar horizon.

"Pike's Peak or Bust"

The slogan of the forty-niner, the prairie schooner pioneer, was "Pike's Peak or Bust," and while the U. S. Geodetic Survey shows that more than a score of mountain peaks in Colorado alone lift their snowy crests above the 14,109 foot summit of this outstanding sentinel which took its name from Col. Zebulon M. Pike, its discoverer and explorer; yet because this colossal mound, rising up sheer from the floor of the plain, stands out in such bold and challenging grandeur, its sky piercing summit is the ambitious goal of every tenderfoot autoist from the East. And because I was an intractible tenderfoot I turned a deaf ear to those who from experience—or from the back seat—counseled against the climb.

It takes a sturdy car, a steady nerve, and a strong determination to do the stunt. The road bed is a twenty-foot shelf notched into the steep slope, graveled with surface erosions, and well graded with extra room at the turns, but the lack of the guard rails or wire so common along N. C. highways at first tended to make the chauffeur feel shaky. It would have been very easy to roll off at almost any point and tumble down a few thousand feet. Nevertheless this is undoubtedly the greatest scenic drive in America.

Winding its serpentine way for 18 miles along the rock ribbed sides of Pike's Peak to its snow-crowned summit, this road represents a masterpiece in highway construction. There are some level stretches along ridge crests, but most of the journey is up a grade of over ten per cent, and even a high powered automobile must make the last eight miles of the ascent in low gear. And when a fleecy cloud lies just over the crest but on a level with the summit one has the peculiar sensation as the car tops that crest of driving out upon the cloud. To push an automobile up through an altitude of 8,000 feet in two hours is a severe test of two engines—one under a hood and the other under a hat. But the one cools rapidly in the icy atmosphere, while the other races with renewed energy under the thrill of emotional reaction as the enraptured eye feasts upon the unparalleled panorama of rugged mountain and rolling plain within its purview.

Again the reward of perseverance was more than adequate. No wonder Katherine Lee Bates was inspired to write "America the Beautiful," as she stood upon this summit under spacious skies that seemed to stretch from sea to shining sea and looked down upon the amber plains or out upon the purple mountains.

As we drifted down the steep grade toward the timberline in low gear, though it was the sixth of July, we saw where fresh snow had fallen upon the drifts along the high drive only two days before, and though it was an hour after noon a lake near the summit was still sheeted with ice. Surely this must be another place "where Summer and Winter play hide and seek."

Are We Reducing the Areas of Neglect?

By John W. Shackford

A RECENT article carried in the daily press stated that the forecast of the returns from the new census is that it will show one hundred and thrity-three millions of people in this country. The first thought that came into my mind on reading this was, What has been the growth of the churches since the last census? These figures I hope to get a little later. My point here is to emphasize the fact that the progress of the churches, so far as can be measured in numbers, must ultimately be determined—not by whether it is adding to its membership, but whether it is gaining on the population.

In our reports to the annual conferences on gains in membership, in church or Sunday school, or otherwise, are we not too easily content with a numerical increase? I am convinced that we are not giving the attention that we ought to give to the question, Is the church gaining on the population? Are we actually decreasing the number who are outside the church and its ministrations through its several agencies?

1. Are we, for instance, finding ourselves satisfied with the attendance at church and Sunday school because the building is full, or because we have as many, or even a few more than last year, when a little investigation will show that the population of the community in which the church is located has been steadily growing and the proportion of those unreached by the church and Sunday school is much larger today than it was a year ago, or several years ago?

2. Are there areas in our territory where there are groups of people out of reach of any local church; for whom no church and Sunday school provision is made? There may be areas where the church has never gone, or areas where the church was once active and now has subsided or disappeared. There are increasing numbers of communities from which our churches are retreating. Back of this retreat are many and complex causes. But the fact remains that the people are still there, and the obligation of the church still remains to reach these people with the gospel. We must undertake to provide the means necessary for the Christian religious education of those who are in our own territory. Some of these groups are in the open country. Some of them are in towns and cities. Conditions among these groups are changing. The groups themselves are shifting from one location where they were identified with a church to other locations where the church is not reaching them. Under the new conditions the approaches that formerly were successful may now prove ineffective. But, nevertheless, the question remains, What are we going to do about these areas and these groups of people which the church of Christ is not reaching? Or, if reached at all, is reaching most ineffectively?

3. Again, there are communities or groups of people who, because of some social stratification or consciousness of one sort or another, are not being reached by the local church even though the local church is geographically near by. Be the reasons whatever they may—social, psychological, or of any other sort, the fact is that however geographically near the church building may be these groups are separated by barriers even more effective than distance. Yet these persons may conceivably be reached by the right approach if we can discover what that is, by the church leadership that becomes fully and completely identified with the group. Probably it is no more true of these groups than of any other groups of people that in their religious life they desire something which they can regard as their own, rather than that which is provided for them—something in which they can participate.

The three types of neglect, indicated in the paragraphs above, present us with three different phases of the problem of reaching the unreached, which ought to be faced by the Church of Christ with a serious determination to overcome whatever difficulties may be in the way.

The task of reaching all these groups is closely tied up with making provision for their religious instruction and training. Experience has abundantly demostrated that wherever it has been possible to make this provision an effective way has been opened up for establishing the church. For this reason the general and conference Sunday school boards, and all those engaged in Sunday school work, must recognize the seriousness of their own responsibility in this matter. It is imperative that religious instruction and training be made available to the entire population of our country, and that everything that can be done to enlist those of the on-coming generation in participating in a program of Christian religious education shall be done.

We must not allow ourselves to be content with remaining in status quo. We must move out to the unoccupied areas. We must set our faces to capture America for Christ. And in order to do this we must capture for a program of Christian religious education those who are growing up spiritually illiterate, without any fair opportunity to know Jesus Christ, or to be guided in the ways of an expanding and ever-developing vital religious experience.

The general Sunday school board desires to join all those who are concerned with this undertaking, and to untilize to the fullest all the means at the command of our Sunday schools for providing a program of Christian religious education, as far as possible, for every boy and girl and youth and older person within our territory whose religious needs are not being met by some other Christian church.

The general Sunday school board asks that our Sunday schools everywhere give attention to this matter and that they make the problem of reaching the unreached one of the main lines of their investigation and effort. Schools throughout the church are asked to lay their plans to make rally day in the early autumn the beginning of a continuous and steady effort to build up the Sunday school membership. Each local Sunday school, and the workers in the schools are requested, through surveys and otherwise, to search out their own communities and to discover those who are on the outside of the Sunday school, even though in reach of it, and to take the steps necessary to enlist these in the membership of the school. And what is even more important, the schools are urged to take steps that are necessary to provide whatever may be required for the Christian instruction and training and

guidance of those who are thus brought within the membership of the school.

But the problem we are considering is much larger than that of the sum of the responsibilities of all the local schools taken together. Twilight zones and unoccupied areas exist in city and country. In these areas there are no local church and Sunday schools. The people who reside here will not be reached unless special provision is made for them.

Here the appeal must be to our presiding elders, to our district leaders and to our conference boards to locate these areas, and to give answer—the best possible—to the question, What provision will the church make for these people?

At this point the general Sunday school board and the conference boards, through the extension program, and through plans that are on foot for extending the program of religious instruction and training, may co-operate with the presiding elders and with those who are interested in the district in getting at the facts concerning the unreached, and in taking the necessary steps to provide some way of supplying the people with an effective program of Christian religious education.

Whatever steps are neecssary should be taken to investigate the areas within presiding elders' districts which are out of reach of the immediate service of existing churches and Sunday schools, and to discover the extent to which new Sunday schools ought to be established in unoccupied areas, in town or country. Wherever there are groups in industrial areas or mining sections, or in rural communities, who, for reasons that may be discovered, are not allied to the existing churches and Sunday schools, but who may be reached through some new approach, the effort should be made at once to discover the facts regarding such situations and to begin laying plans for reaching such groups with the best possible program of Christian instruction, training and guidance that can be provided under the conditions.

More specific suggestions will be made in other articles and through pamphlet literature supplied by the general Sunday school board concerning ways and means of discovering and reaching the unreached in our territory.

TO THE CHRISTIAN CONSCIENCE OF THE PEOPLE CALLED METHODIST IN WESTERN NORTH CAROLINA CONFERENCE

There are only about six weeks more in which we must be very diligent if we are to report our conference assessments in full. I am simply calling to the attention of our laymen our obligations assumed by us to see that the conference collection (which is a personal as well as a general one) should be paid in full each year. Is this reasonable? Is it just and fair?

The Western North Carolina conference has 142,408 members. Our benevolent obligation is 35 cents average for each member per year. If all our membership would pay an average of five cents per week, we would have all our conference collections paid in full and have a surplus of over $35,000 with which to meet all misfortunes accidents, and if we liked to do so, could build, equip and maintain a fair sized hospital.

America is the richest nation on earth. The average income is $544 per year. This includes every man, woman and child in the nation. North Carolina is certainly the equal of any other average state, if not above the average. If our people would tithe their income, it would mean that we would have as the income of Western North Carolina Methodists the enormous sum of $78,894,032 and a tithe of 10 per cent would mean our people could have for all kinds of benevolent purposes $788,940.32. Now the church asks $250,732, so that for every quarter we paid for our church benevolences we could retain over 60 cents to be used for other kinds of charitable purposes.

In view of this, is there any excuse for any district failing to pay out this year? This affects, of course, the preacher on our charge, but the responsibility is on the laity itself; they are the only ones who can settle the matter. The question is, will we do it?

I append some other items. Out of every dollar we spend, here is the way we are spending our money:

Living cost, 24½ per cent; luxuries, 22 per cent; waste, 14 per cent; miscellaneous, 13¼ per cent; investments, 11 per cent; crime, 8½ per cent; government, 4½ per cent; schools, 1½ per cent; church, ¾ per cent. Is this a record to be proud of?

What is this I hear of thee? Give an account of thy stewardship for thou mayest no longer be steward.—Luke 16-2.

Stewardship of time, talent, money, influence. Time flies apace. What shall we do about it? Let October 1 be the day we will work to for settling all our benevolences in every congregation.

C. H. Ireland,
Conference Lay Leader.

DAVENPORT COLLEGE

The trustees of Davenport College were in session at Lenior last Tuesday. The reports of the past year were of a gratifying sort. The attendance has been larger than for a number of years and the financial report should bring a shower of congratulations upon President Jenkins.

W. A. Jenkins has been in charge of Davenport three years and he has wrought marvelous things upon the buildings and grounds. All these are in first class condition and Davenport College has become an attractive home for the students and faculty. President Jenkins is not yet content, but is planning to set a big apple orchard on some of the ground back of the college and expects in a few years to provide his own apples and store them for winter use. He this year has several hundred bushels of Irish potatoes for the use of the college.

The outlook for the coming year is encouraging and it is expected that the college at the opening will be filled with students.

Only routine work came before the board of trustees. At the close of the business of the board a dinner first class in every particular was served in the college dining room.

"UNQUESTIONABLY JESUS"

Your editorial reference to Edwin Markham and his famous poem, "The Man With the Hoe," recalls to mind an incident which I can never forget. It happened a few years ago at a luncheon table where Henry Dwire had invited a few friends to dine with the famous poet. Some member of the party asked Professor Markham where he got his inspiration for his life's work. With his "eyes in fine frenzy rolling" and without a second's pause he replied: "Unquestionably from Jesus."

W. L. Hutchins.

PEOPLE and THINGS

[Continued from page seven]

Rev. W. B. Lee, book editor and translator for our Methodist work in Brazil, and pastor of the Jerico circuit in the Central Brazil conference, is a splendid exponent of Carolina Methodism. He is the son of a former pastor of the North Carolina conference, and two years after his graduation from Trinity College, Mr. Lee himself joined the North Carolina conference and served the Jones circuit for one year prior to going as a missionary to Brazil. Mr. Lee is one of the outstanding missionary leaders in Brazil and in his work on the Jerico circuit is doing real pioneer work.—Bureau of Specials.

Is your subscription past due? A check or money order will do the work. Take stock by examining the label on your paper. Every charge on the honor roll and all in arrears paid to date is the slogan.

Miss Idalene B. Gulledge of Albemarle, N. C., has been employed as director of student work at College Place church, Greensboro. She will take up her duties September 1. Miss Gulledge is a capable young woman and comes highly recommended. She was graduated with honors from Duke University in 1925. In school Miss Gulledge won Phi Beta Kappa, an honor coveted by most serious minded students. For the past few years Miss Gulledge has been a teacher of history in high school. But during each summer her services have been in demand in the churches. She has worked with young people, directed vacation Bible schools, and done the work of a pastor's assistant. In every situation her work has been excellent. This summer she is with the First Methodist church at Lexington. It is believed that she will handle the student program at College Place church most satisfactorily.

"Our church at Union, Wilkesboro, has had a great revival. We spent one week in prayer every night at the church save only Saturday night. On Saturday night we went to the Baptist church and engaged in prayer service with them. The second Sunday was home coming day. The morning service was confined to songs, prayers and testimonies of God's people. After dinner—which was served in great bounties on the ground—the evangelistic club of North Wilkesboro conducted the services. Rev. T. J. Houck of Thomasville came to us at night. With his fine personality, strong and forceful sermons, a faith in God, and being filled with a love for God and man, he held the crowd that was already anxious to hear the word. He stressed the great principles of Jesus such as "Ye must be born again," and then righteous living after you are born. There were from thirty to forty saved or reclaimed—an increase of ten members to our church, and we expect several more."—J. L. Reynolds.

PREACHING COMFORT

We may feel that simply preaching comfort is beneath the intellectual standardization of the pulpit, and if that is all there is to preaching the feeling may mount to something like contempt. We want to come into the pulpit with the clarion bugle note of strength, not with the saxophone nasal whine.

Even at the best we may not go as far as the author of "Beside the Bonnie Brier Bush," who says that the chief end of preaching is comfort. There is so much to preach, so much in regions of thought in heaven and earth that should be said. But after all it is probable that no sermon should ever be preached which does not have at least one note of comfort in it. We recall the words of Joseph Parker to a group of young ministers, "Preach to broken hearts." And Dr. Robert W. Dale of Birmingham, of all men on such a theme, said, "People need consolation. They really need it, and not merely long for it."

There is never a congregation but what in it are scores of hearts which need and should have somewhere in the sermon the healing and the uplifting ministry of comfort.—Central Christian Advocate.

WORK THAT COUNTS

We, the undersigned men of the Roberdel community of Richmond county do hereby promise to abstain from the use of alcoholic stimulants and to render every service possible in making our prohibition laws effective in our community.

In order to make this resolution effective we promise the following:

1. We will abstain from the use of alcoholic drinks.
2. We will not transport or in any way assist in the manufacture or sale of alcoholic drinks.
3. We will report any violations of the prohibition laws to the county or federal officers.
4. We will do anything possible to make our community the type of community it should be.

J. F. Haigler, P. A. Covington, H. R. Bolton, James Wood, E. B. Hudson, R. A. Easterling, S. E. Tutor, T. J. Hudson, W. B. Easterling, T. J. Fletcher, Prince Sedberry, Thomas Fletcher, John Thredgill, Guy Midgyette, W. R. Hall, E. L. Eagle, J. S. Anderson, A. S. Baldwin, Jesse G. Wilkinson, J. W. Easterling, Alex McKenzie, Wade Terry, B. W. Rainwater, M. C. Ellerbe, S. M. Blake, W. C. Nicholson, W. B. Smith, Henry Childress, J. W. Haigler, Rufus Bolton, Kemp Garris, Manuel Watts, Winfield Scott Terry, Jr., Jack Dunn, Curtis Fletcher.—Post-Dispatch.

BIG DAY AT STONY POINT

The new Methodist church at Stony Point was formally opened last Sunday. It was also home coming day. These two events brought the people from far and near to join in the exercises of this happy day.

Worthy of special note is the unusual fact that the new church is free from debt. There is no fly in the ointment of these Stony Point Methodists. They can without let or hindrance enjoy the house that they have builded.

If the photographer completes his work we expect next week to give Advocate readers a chance to see how very atractive this church is. We were not surprised to find that both pastor and people are delighted with the new church. Brother R. E. Hinshaw began revival services in the church last Sunday night and Rev. J. Frank Armstrong of North Wilkesboro is doing the preaching. The pastor and people are expecting fine results from this meeting.

Fifty years ago Robert Ingersoll, in an address in Denver, Colo., said that in 50 years there would not be 50 believers in the Bible left in that city. There are now 100,000 copies of the Bible sold in that city every year. The Northern Baptist convention recently met there with 1,000 delegates. The theme about which the program was built was "A Christ-like World."—The United Presbyterian.

When Is God Near?

By Joseph Fort Newton

OF COURSE God is always near and always blessed, but men are not always aware of it. They may accept it as a faith, if not a fact, that God is everywhere, and yet have no vivid sense of him, depend upon him, and serve him better than they know, but they may not read aright the tokens of his life in their lives. The Bible is always busy directing attention to the unrecognized presence of God in the thoughts and impulses of men.

My faith has always been that all men are in some degree religious; in fact, mystics, if one may name it so, though they may deny the fact and seek to hide it—even from themselves. Even the saint has no faculties or facts that all men do not possess in some measure; only he uses and interprets them differently. Hours of ecstatic escaping of soul which he welcomes as lucid vision-moments, other men fear and distrust, as if they were dues, not knowing their meaning or uses.

Modesty About God

Some time ago, thinking of these things, and pondering the ways of God with the soul, it occurred to me to make trial of a little plan, the better to test my faith. Selecting a group of close friends—not pious men, as the phrase goes, but men of all types of mind and training, who have, in some degree, the spiritual quality, I wrote each a letter asking them to tell me, not why they believe in God, since no man can do such a thing, nor what they think he is, which is beyond the power of words to do; but when does God seem most real, and what is it that seems to bring him near?

Naturally men are profoundly shy about such things, and rightly so. None of us cares to listen to a man who blabs about God as if he were a man in the next room. Still, though one may sympathize keenly with such a feeling, it is no reason why, between man and man in the air of intimate friendship, we need to be mutes about the highest things. Some thing of the sort I wrote in my letter, vowing the while to keep all names hidden; and the results were most gratifying, not to say surprising. Men who had boasted that they were "hard-boiled" talked like mystics, and others who professed to be prosaic turned poets. Here are a few testimonies; only the work or calling of each man is indicated, and that, alas, tells very little about him.

A Lawyer:—It is in the pauses of my work, those little interludes when the rush of things is quiet, when I look out of my window and realize the silent, steady power of Nature; or in the evening when I have a moment to look up into a measureless sky full of stars; or when I see an act of pure, disinterested goodness—such as the little angels must run up and whisper into the ears of God to make him happy; it is at such time I have a real sense of God.

A Philosopher:—In my mind, besides complete thoughts, and other thoughts which though incomplete admit of completion, I find still other thoughts which it is impossible to complete; they open out fan-wise, and in their implications reach beyond time and sense. Yet they are very real, and in a sense normal and necessary to the healthful working of the mind—such thoughts I take to be the shadows of God in the mind of man.

A Banker:—As you well know, I am ill at expression in religious matters, my faith being very simple. I think that if everyone would every day do some kind act for some one other than themselves, the burden of the world would be lifted; and I try not to wait for the others to begin. It seems to me that such a practice leads directly to spirituality; that is, to an experience of God, who is known not in words but in deeds. The kingdom of heaven is next door, but we go the other way.

A Journalist:—For me the road to God is through beauty. There is too much beauty in the world for any ends of mere utility. It is this over-plus of beauty that is the best evidence of the existence of God, and the token of his presence. The song of the thrush in the evening, a forest vista in which the slant of trees and the shadings of light are such as to fill the artist with a wild, sad joy; or looking into the face of a flower—its delicacy, its exquisite tracery—make God actual to me.

A Business Man:—I am bound to think that a real God is working now; so I believe that when I am working wisely and well I am in active co-operation with God. Occasionally I have a feeling of such co-operation; but more often I simply think of my work in that way. If you mean a mystical experience, I fear I must be counted among the "missing." But I consider that one who is really controlled by the thought of active co-working with God has an actual experience of him.

A Judge:—There are certain convictions and ideals which are the holiest things I know. It is plain to me that to turn away from them would be to close the door to all higher life and power. If I should betray them, or give them up, my way would be utterly dark. When I realize this I cannot help thinking that these holiest elements of my nature, which are the stars in my inner sky, are a revelation of God, bringing him near to me.

An Engineer:—To me the sense of right in my mind, the moral ideal in my soul, which I did not create and cannot destroy without destroying my very being—the things that arrest me and make me pass moral judgment upon my thoughts and acts—is the presence of God. If I obey it, a deep, quiet joy fills my heart; when I disobey it I am miserable. The mystery of the moral life, like the peace of God, is past my understanding; and for me at least the two are one. My religion may be stated in the words of Whittier:

> "By all that He requires of me,
> I know what He Himself must be."

A Professor:—I believe in God, but I have no experience of Him so far as I am aware. I accept the creed of the church and try to live as if it were true; that is all. Yet, I know that something deeper than philosophy lingers in the light, in the song of a bird at dawn, in the loves and fellowships of life, something I can neither define nor grasp; and my hope is that some day, somewhere, that beautiful Something which hovers on the confines of my mind, will at last become clear. In other words, as Stevenson said of Burns, I am not so much devoted to religion as haunted by it.

A Man of Science:—Every man of us has a shy and lonely thing in his heart which he dare not lose, on pain of no longer being a man. One does not often speak of

it, and then only softly; but since you ask as a friend, I will say that it is in the Holy Communion that God is nearest and most real to me. Under the forms of bread and wine God touches me and feeds me. How it can be so I do not know; I only know that it is so. Would that I were more worthy of such a blessing; but if I were I should not need it.

There are others, but these are enough to show what I had in mind and what I discovered. Surely it is not argument that counts but experience; not our thin theories about God, but our contact with him. After all, who knows whether any of our theories are reasonable or not. These simple words from the hearts of strong men leave me haunted by the thought that God has all sorts of ways and means of making himself real to us. There are many paths in the Land of the Spirit, and they all lead to one end if we follow them to the end, and that end is God.

While one does not wish to anaylze the heart-beats of our fellowmen, two things are taught by these testimonies. In nearly every case it is in some lovely little thing, some hush in the rush of life, some interlude of clear insight, that God is near, as of old he was not in the windstorm, nor in the earthquake, but in a voice of gentle stillness. Also, it is always as an intuition of union with him, or of the unity of life in him, giving unity and meaning to its part, that the vision of God comes to help and heal the heart of man.

The Hush in the Rush of Life

Such a study suggests a thousand thoughts, one of which is that God must desire every man to have an experience of himself, but in no two men is the experience the same. A warm, impulsive, a cold critical temper, a practical active outlook, promise different experience of God, in both content and form. Clutton-Brock, with his vivid artistic sense of harmony, and Unamuno with his tragic sense of discord, must experience God in totally different ways. Each soul hath its song, or sweet or sad, and each must utter its note in the divine orchestration, and go its way to the God of whom it sings.

By the same token, each soul must respect the vision and melody of others, whose music is no less authentic, even if it does not strike our key or cadence. The shepherds, at the first Christmas, did not see the pilgrim Star leading from east to west, nor did the Magi hear the angels sing of peace on earth. Each followed the gleam or melody granted by the good grace of God, and each arrived at the new-born truth, albeit by different paths.

If each is loyal to the vision granted him betimes, and loving with his fellow souls, in a finer fellowship yet to be achieved we may hear, only for a brief time, an undertone of all-sustaining harmony running through our tangled time, prophesying a fair, far day when sorrow and sin shall cease, and the soul of man shall be free—learning in love the truth it has lost in hate.—Christian Century.

Neglected Truths of the Atonement

By H. H. Smith

In Dr. James Denney's splendid book, "The Christian Doctrine of Reconciliation," attention is called to two important truths concerning the atonement that are often overlooked. He reminds us that Jesus brought not only forgiveness to the sinner, but also evoked repentance—enabled the sinner to realize his guilt and repent of his sins. Speaking of the repentance of the woman who was a sinner, and the repentance of Zaccheus, he elaborates this thought:

"In both these cases, and one may say in all others that the gospel records, it is important not to forget that Jesus was present, and that it was his presence which made possible all the experiences which are included under reconciliation or regeneration. This is sometimes overlooked by those who are jealous for what they call free forgiveness. Thus a recent writer on this subject says: 'The free forgiveness of sins was the vital spark of Christ's teaching. "Thy sins be forgiven thee." Wherever he found repentance, there he scattered forgiveness; it was as water to the tender plant.'" "The simplest answer to this," says Dr. Denney, "is to say that Jesus did not 'find' repentance at all. It was not there ready-made, waiting for forgiveness. He had to create or evoke repentance, and there was something in his character and in his attitude to the sinful which evoked powerfully to this end. . . . We do not first repent of our sins and then come to Jesus; it is the visitation of our life by Jesus to which we owe first repentance and then all other spiritual blessings."

H ow true are the words of this great theologian. The world is not ready and waiting to repent and accept the offer of salvation. A revival comes only after Christ has been faithfully preached day after day and the sinful are moved to the sacrificial love and boundless grace manifested at Calvary. Who can name a great revivalist, or any other great preacher, who was not noted for the central place of Christ in his preaching? We deplore the lack of deep repentance today; the fault may be right here.

The other neglected truth was so strongly emphasized in Paul's experience that it is a wonder it has been overlooked. Dr. Denney says: "Reconciliation to God is not realized unless it includes reconciliation to the order of God's providence, and to the circumstances of our life as fixed for us by him. We are not really reconciled to him if we are at war with the conditions of human existence, and lead a resentful, querulous, or despondent life. True reconciliation confronts the world in another mood. It can say, 'I have learned in whatever state I am therein to be content.' It can say, 'We glory in tribulation also.' It can look the most painful things in the face—tribulation, distress, persecution, famine, nakedness, peril, sword—and cry, 'In all these things we are more than conquerors through Him that loved us.' It is of the utmost importance to keep this in mind when we think of the life of the justified or reconciled. There is a way of conceiving justification or reconciliation which reduces it as nearly as possible to moral nullity; it is something with the nature of fiction about it, something which speaks in terms of imputation as distinct from inspiration. This is not the Pauline view."

Whenever we are tempted to be discontented with our lot, we should bear in mind that, to be reconciled to God, means to be reconciled to all his providences for us.

OLD MAIN STREET METHODIST CHURCH BOUGHT BACK BY THE CONGREGATION

Some years ago the Main Street Methodist church sold their old building and erected a tabernacle as temporary quarters until they could build a church.

Financial reverses came and the congregation could not build, and it looked as though they would lose out in the community. God always has a "Rock Christian" in every community, so he raised up the one man with a vision and with faith in the community who was willing to work, pray and put out something, he easily found backing, and with the assistance given him the old church building was purchased.

Sunday, August 25, was a great day with the congregation, for they again worshipped in the church made dear to their hearts in the past. Old memories were awakened, old friends now gone thought of, especially their faithfulness, their hard work and liberal giving to carry on the work in the community.

Many have gone, very few old members are here to worship with us, but the old church building is dear to the hearts of their children and grandchildren.

We feel like the Children of Israel after their years of captivity returning to the old home again. This is our Jerusalem, our Tabernacle where God has met with, and will meet with his people again.

There is almost enough money in sight to clear the church of debt, but it is in bad repair and the congregation must spend quite a sum of money improving it. You can stand on the square and see the steeple standing above everything in this community, and we truly trust that we may make the church stand above everything in the community, that it may be a light and joy to everyone who attends its services or looks upon its walls. We think that the happiest people in the conference just now are the people who live around the North Main Street Methodist church, and there is certainly a joy in the heart of the pastor that has not been there since we learned of the hopelessness of the congregation last January.

The Pastor.

BROWN'S CHAPEL GREATLY REVIVED

Beginning August 18 with two services, continuing until Friday night, the 23rd, we held one of the old time, stirring revivals, with shouting and praising God. It was said by old and young that it had been a long time, if ever, that a preacher had been there who so preached, prayed, sang and exhorted all the way through as earnestly and with such a spirit and force as did Bro. J. A. Dailey, our pastor.

On Friday night at our last service, with almost a big house full, about everybody joined hands to him with bright faces as being helped by the meeting. The church was greatly revived, with four additions to the church. We felt so much the spirit of God with us and such faithful and continued efforts by our pastor that we made him a special gift as a free will offering. Yet he took it not upon himself, but said it was with such spirit and prayers offered by the people, the way they sang and worked with him and God, that enabled him to do as he did. We all love him even better than we did, and understand him better, and pray God's richest blessings upon him.

Henry F. Durham.



Stantonsburg Methodist Church, built at a cost of $22,000 and finished free of debt. Duke Foundation contributed $3,000. Opened for service Sunday, Sept. 8.



Rev. Ivey T. Poole, pastor at Stantonsburg

PROGRAM MANTEO ZONE CHECK-UP MEETING, SEPT. 10, 10 A. M.

Check-up meeting followed by Epworth League institute in charge of Rev. H. B. Baum. Be on time with full delegation.

1. Devotional service by Rev. J. R. Regan.
2. Election of secretary.
3. Preliminary matters by presiding elder.
4. Reports from pastors.
5. Address by Dr. M. T. Plyler or his representative, "Why the Conference Organ in Our Homes."
6. Address by Hon. T. W. Costen, "Our United Task."
7. Round table discussion, "Our Benevolences in Full; How It Can Be Done," by pastors and laymen.
8. Adjournment with benediction.

PROGRAM HERTFORD ZONE CHECK-UP MEETING, SEPTEMBER 3

Session from 10 a. m. to 12:30 p. m. Be on time with full delegation.

1. Devotional service by Rev. B. O. Merritt.
2. Election of secretary.
3. Preliminary matters by presiding elder.
4. Reports from pastors.
5. Address by Dr. M. T. Plyler, "Why the Conference Organ in All Our Homes."
6. Address by Hon. T. W. Costen, "Our United Task."
7. Address by Dr. W. P. Few, "Our Benevolences in Full."
8. Round table discussion on "How It Can Be Done," by pastors and laymen.
9. Adjournment with benediction.

REVIVALS ON ELMWOOD CHARGE

On Monday, August 5, we began a revival campaign at Knox's Chapel with J. M. Brandon of Rockwell doing the preaching. Brother Brandon did a fine piece of work. Twenty-six accepted Christ for the first time, 16 have united with our church, many that were in a backslidden condition were reclaimed, and 200 or more made a reconsecration of their lives to Christ. Great crowds came and went away rejoicing. Old Knox's Chapel was filled and overflowing at many of the services. It was a great meeting, and we give praise to God for the showers of blessings sent to us through the spirit and his steward, J. Max Brandon.

We are in the midst of a union revival of the Methodist and Presbyterians of Elmwood. The services are being conducted in the Methodist church, and Dr. Brown, our Presbyterian coworker in this part of the Master's vineyard, is doing the preaching. He is preaching some wonderful sermons, and as a result we expect much good to be the fruit of his labors with his and our people. Last night, August 25, there were 75 to 100 reconsecrations.

We solicit the prayers of all God's people in our efforts to further God's work in this part of his kingdom.

R. L. Young.

IN A MOUNTAIN DISTRICT OF BRAZIL

By W. B. Lee.

This charge, Jerico circuit, embraces about half of the State of Cunha with a population of some 10,000 mountaineers.

I have never seen the white race in such conditions as exist in these regions.

We have about 400 members here and to reach them I travel about 120 miles on a powerful black mule and then walk from 15 to 20 miles visiting in the different neighborhoods. I visit some 130 homes. Of these homes 23 have some rooms with floors and five have at least one room ceiled. There is not one house in the whole region except the parsonage in which the kitchen is floored and in which the stove has a chimney. (Our new house at my special request has a brick floor in the kitchen and a chimney to the stove). The stoves are made of dirt or brick. There are houses without a single window, and there is not a Methodist home on this whole circuit with glass in the windows. I expect to put glass in the windows of the parsonage this year. Everywhere I go I insist that the people better their homes and some of them are doing it. That is, some have stopped the cracks in their mud houses and others have promised to floor their houses.

Most of the people own their land and have plenty to eat. Only two men in my church, however, habitually wear shoes, and only two women at Jerico and two at Destem wear shoes to church.

Ignorance is rampant. And yet we have had work in this section nearly 30 years.

School Plans

Three public schools have been established recently in the Jerico section. Our people have bought a house and land to house one of these schools. At Jerico Mrs. Lee and I propose to help the people this year to put up a brick building to house the public school and also a school under the direction of the conference woman's missionary society. We have there about 18 acres of land for the school with a good home for the teachers. At present the public school is in the front of the parsonage. The people are to furnish all the lumber, stone, sand and some lumber and put everything on the ground. I have had a time getting this project on its feet. After the children have finished the public school they will pass up to the church school. People outside of the church are helping on this building project.

The Round of the Circuit

I make the round on the circuit once in two months. Last year our system of personal evangelism brought 76 people into the church. We are continuing the plan and ten have been received this year. On my last trip I received two people and 22 candidates. At one point we made a break in a large family that had been very bitter enemies to the cause.

There is but on priest in the territory of this whole circuit. He does not bother me but I shall be obliged to bother him. According to the law, religious marriage alone is not valid in Brazil, and yet he marries people in his church who do not marry civilly. Some of these people have been converted and I have to get them married civilly before I can receive them into the church. Also this priest has married some girls who are below the age permitted by law. I am going after him about these cases.

We report two Sunday schools on this circuit, but they hardly deserve the name of schools. They are better than nothing but that is about all. The great obstacle is ignorance and a lack of proper persons for teachers. Mrs. Lee when she visited me last year organized a children's society, but we have never been able to get another meeting. There are two woman's missionary societies that are accomplishing something.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

Our Prayer Requests

In every group of believers that meet on this circuit constant prayer is made for the conversion of neighbors and for the unsaved members of Christian families.

PLEASANT GROVE CHARGE ENJOYS A WONDERFUL REVIVAL

We have just closed one of the best revival meetings that has been held at Pleasant Grove in many years. There were 15 professions and reclamations and the church was greatly revived. The preaching was done by my father, Rev. J. B. Tabor, of the Hiddenite charge. Arriving here Monday night after a long drive, and tired in body after preaching for five weeks night and day in meetings on his own charge, he preached a forceful sermon Monday night to a large crowd. At each service he seemed to grow stronger and the Lord greatly blessed his efforts. Large crowds attended every service and were greatly moved by the plain, simple gospel messages. The day services were the best attended of any I have seen since I have been on the work and each night the church well filled. One very unusual thing was the fact that nearly all the converts were grown people—old men and women with large families and strong young men and women.

Brother Moore, a blind singer from Gaffney, S. C., was with us and at each service brought wonderful gospel messages in song as did the Pleasant Grove male quartet.

Last Sunday night the pastor received ten new members on profession of faith and several more are to be received next Sunday. The church has been greatly strengthened as a result of the meeting, and a fine spirit of co-operation has been manifested among the different churches in this section. The Christian people who have been longing and praying for a revival in this church are rejoicing that their prayers have been answered.

J. B. Tabor, Pastor.

VACATION BIBLE SCHOOL AT BISCOE

On Friday, August 23, we came to the end of another vacation Bible school on the Biscoe charge. Beginning August 5 and continuing through three weeks, a very successful school was held here at Biscoe at the Page Memorial Methodist church. Our first day's attendance was 42, but as the school continued the enrollment continued to increase. Miss Ethel Monroe of Biscoe, an experienced teacher, had charge of the beginners. She had a large crowd of little children in her class, but she was not handicapped so very much by that. Mrs. Van Hix, also of Biscoe, was the teacher for the primary group. We all feel that Mrs. Hix is well qualified for the instruction of those children. Our pastor, Bro. N. B. Johnson, was the instructor for the junior group. All who know our pastor know that he is well fitted for the instruction of junior boys and girls. The writer was the teacher for the intermediate-senior class. We cannot help but feel that our discussions in this class were a great help to all its members. On Sunday morning, August 25, we had our commencement exercise for the school. At the close of the school 124 pupils were entitled to certificates of attendance and faithful work in the school. We wish to thank Miss Monroe and Mrs. Hix for their help and the parents of those children for their interest in our work and their co-operation with us. May God bless these pupils.

Chester J. Andrews.

Two men pray: One makes a speech to God; the other is almost speechless with shame. Which do you think the Father hears?—Forward.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

PROGRAMS OF WORK

For six years the Sunday schools of our conference have been using programs of work, with the number increasing each year and the schools working by the programs doing increasingly efficient work. They have been recognized as the finest guides in the work of the school and have served the Sunday schools throughout our whole church in a splendid way.

For the last year the general Sunday school board has given major emphasis to revising the programs in the light of experience growing out of their use and needs of workers and pupils in local schools—and now new programs of work are ready for use. Plans are being made for introducing these in our conference and schools will be put in touch with them as early as possible.

Whenever a Sunday school desires to use one of these programs of work it should write to the conference superintendent of Sunday school work to send an interpreter. When this interpreter comes he will meet with the workers' council and carefully explain the meaning of the program and endeavor to show the local workers how to use it. All officers and teachers should be present at this meeting.

Readers of the page who are interested in getting your Sunday school in touch with its appropriate program write to L. L. Gobbel, Durham, and he will send an approved interpreter to meet with the officers and teachers.

THE NURSERY DEPARTMENT

The name of the cradle roll department of the Sunday school has been changed to nursery department. It is felt by the leaders in the field of elementary work that this name is better fitted to this group and its work. We are thinking that the readers of this page are interested in this, the baby group in our Sunday school family, and would like to know something about its work and so are giving this in the following:

The nursery department has as its eligible membership all children under four years of age in Methodist homes or in other homes not identified with a church in the community. Those enrolled are called home members, and the work of the superintendent and helpers in this department is with the child in the home.

This department links the home to the church school. The superintendent and helpers visit in the homes of the members and have personal conferences with parents. Birthdays of the babies are remembered with card, note or visit. The representative of this department on her visit to the home is reminding the parents that the church is concerned about the religious development of their children. She should be able to give advice and help on specific problems and open the way for helpful suggestions. The parents are encouraged to read the best books and magazines in child study and training and the superintendent of the nursery department should have a list of these and if possible the church should own a number of these to be loaned to parents. This phase of the work has not been developed as much as it should and we are hoping that more and more nursery department workers will promote it.

Provision should be made for any babies who have to attend the sessions of the schools, where they can be separated from other groups and have nursery equipment. They should have happy association with this place and have room for freedom and activity. They should not be encouraged to attend. When the child reaches his fourth birthday he is transferred to the beginner class or department.

WESLEY CLASS REPORTS

The following Wesley classes have made annual reports since the last list was published in these columns:

Willing Workers, Trinity Sunday school, Fairmont; Mrs. C. A. Floyd, teacher; Miss Hazel Mitchell, president.

Willing Workers, Fletcher's Chapel, Durham; Miss Mabel Carpenter, teacher; Mrs. T. L. Bailey, president.

The following departments have also registered their departments:

Intermediate Wesley department, Queen Street church, Kinston; Mrs. Joe Temple, Kinston, department superintendent; Frank Dixon, president.

Senior-Young People's department, Queen Street; Miss Fannie Sutton, counselor; Waddell Waters, president.

Young People's Wesley department, Trinity Methodist, Durham; Prof. B. G. Childs, counselor; Travis Hardaway, president.

WHAT DO YOU KNOW ABOUT CHINA?

The following paragraph is copied from a letter received from Dr. F. P. Turner, secretary of missionary education and foreign extension of our church, regarding a new book, "What Do You Know About China," written by Miss Sadie Mai Wilson, who was for three years director of religious education in Laura Haygood Normal School at Soochow, China, and who is now associate secretary of missionary education:

"This is a book of great value which you need not hesitate to bring to the attention of the Sunday school leadership in your conference. As China is our mission field the Sunday school officers and teachers, especially the teachers, will find the volume full of material which will help them in leading their classes to a better understanding of China and the missionary work which is being carried on in that great and interesting country."

We are glad to call the attention of our folk to this book and recommend it for their use. It can be ordered from Lamar and Whitmore. The price is $1.50. Accompanying the book is a little manual entitled "Chinese Gateways," which is 25 cents.

GOOD NEWS!

The announcement made by Dr. Few that the board of church extension will place an architect at Duke University to co-operate with the university and the Duke Endowment in building of country churches is indeed good news to the Sunday school interests of our conference. This architectural service will be available in the early fall and may be had by any congregation that is planning to build a church. Let us express our appreciation to Duke University and the general board of church extension for the fine service that will be rendered to the Sunday schools and churches of our conference.

HAW RIVER CREDITS

We carried last week a report of the school being held at Haw River. We report now that out of 40 persons enrolled, 14 received certificates of credit on the course, "Life in the Making," taught by Rev. J. O. Long, extension secretary. Four Sunday schools were represented in the credits, as follows: Mt. Pleasant, Bynum, Mann's Chapel, and Cedar Grove.

A PRAYER

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propt with power,
Make as simple as a flower.
Let the dry heat fill its cup,
Like a poppy looking up;
Let life lightly wear her crown,
Like a poppy looking down,
When its heart is filled with dew,
And its life begins anew.

Teach me, Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under shady oak at noon;
Beetle, on his mission bent,
Tarries in that cooling tent.
Let me, also cheer a spot,
Hidden field or garden grot—
Place where passing souls can rest
On the way and be their best.

—Edwin Markham.

At a teacher training school for Sunday school workers held at Coonoor, India, the total number of miles traveled by those present was over twenty thousand. As much again had to be traveled, of course, before they reached home.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

PROMOTION DAY

The last Sunday in September is the time for promoting Sunday school pupils from one class to another and from one department to another. Children under 12 years of age are promoted more upon an age basis than any other. Youths in their teens ought to be consulted about their classification. Their social preferences, class organization, leadership and other conditions ought to be considered in their promotion. Maturer people are not promoted; they generally promote themselves.

Little children up to four are classed in the nursery group. Promotions from this group should be made at any time a child becomes four years of age. Promotions from the beginner group, children four and five years of age, from the primary group, including children six, seven and eight years of age, and from the junior group, boys and girls nine, ten and eleven years of age, should be made once a year at the above stated time. The same is true of the adolescent groups.

AWARDS

Awards, not rewards, are desirable in religious educational work. It is always well to recognize the value of good work accomplished. This may well be done by the issuance of attractive certificates. Those desiring certificates of promotion can be supplied by writing Lamar and Whitmore, Richmond, Va. Children promoted from one class to another class may be presented with promotion card. Those promoted from one department to another should be presented with certificates of promotion.

RALLY DAY

Rally day should not be confused with promotion day. The latter emphasizes the quality of work being done; the former may emphasize the quantity. Rally day should be celebrated early in October. It is a booster day for the entire school. Those desiring a good program for this day should write Lamar and Whitmore, Richmond, Va., for copies of "What the Committee Found Out," by Charlotte Butler. These programs sell for $2.75 per hundred, or 50 cents per dozen. A dozen will serve.

BBSSEMER, EAST GREENSBORO

Answering an invitation from my good friend, E. D. Grubb, superintendent of Bessemer Sunday school, on the East Greensboro circuit, I attended their Sunday school last Sunday and at the eleven o'clock hour talked to them as they celebrated Sunday school day. Everything appears to be going in fine shape at Bessemer. Already the new church is all too crowded and plans are materializing for the erection of an additional unit to the church. Superintendent Grubb and his pastor, Rev. R. C. Kirk, work hand in hand in the constructive leadership of their people. One rarely sees a more cooperative and enthusiastic band. Following the morning services my mother and I enjoyed the gracious hospitality of Mr. and Mrs. Grubb in their lovely home in Greensboro.

CHILDHOOD AND YOUTH WEEK

Enquiries are already coming in relative to materials for observing Childhood and Youth Week. The time set for this good work is during the second week in October or any other week during that month. Materials for this observance will be furnished free from our conference office. Our good workers will doubtless enter into this project with their accustomed enthusiasm.

SPARTA CIRCUIT

The second annual Cokesbury training school for the Sparta circuit was held last week at Potato Creek, just across the Virginia-Carolina line. In spite of rains and bad roads, and they have them over there, an enrollment of 26 was recorded, all of whom earned certificates of credit, these credit students coming from five Sunday schools. Two courses were given, Rev. M. W. Heckard offering the course on "The Sunday School Worker" and Paul F. Evans the one on "The Small Sunday School." Rev. T. H. Houck, the pastor, was included among the credit students.

LILESVILLE CIRCUIT

The Cokesbury school for the Lilesville circuit enrolled 15 earnest workers, all of whom earned certificates of credit, according to the reports forwarded this office by Rev. S. M. Needham, the instructor in the course given on "The Life of Christ." Rev. F. W. Cook and his good wife earned credit in this school.

JOHNSON MEMORIAL

Under the leadership of Rev. T. B. Johnson, pastor of Lafayette Street, Shelby, a new congregation has been organized on the eastern side of Shelby, this congregation adopting the name of Johnson Memorial. A message from William Lineberger states that this hustling band has recently observed Sunday school day and forwarded an offering to Treasurer Dunham amounting to $8.58. These people do not even have a church building. They worship in a school house. But they will have a church some day. They have the will and a way will be found.

GOOD WORK

A brief summary of the good work done last year in the observance of Childhood and Youth Week was presented on this page a few weeks ago as reported from the Asheville, Charlotte, Greensboro, Marion, Mt. Airy and part of the Salisbury districts. Following is presented a report of what was done in the other districts, beginning with the unfinished part of the Salisbury district. First is given the participating charge, then the number attending the parents' meeting, followed by the number of homes visited. The last statements list the forward steps and the chairman of the committee on arrangement:

Salisbury District (Continued)

First Church, Salisbury, 48—257. Make success of steps previously adopted. Mrs. D. A. Daniel.

Long Street, 50—55. Mrs. J. W. Poole.

Mt. Pleasant, 40—22. Beautify grounds. Miss Wilma Tucker.

Harmony, Concord, 24. Sunday school rooms to be built by men's Bible class and intermediate classes. Mrs. Tom Meacham.

Shelby District

Main Street, Gastonia, 290—489. Home co-operation; every church member belonging to Sunday school. Mrs. Mattie S. Anderson.

Lincolnton, 49. Improve intermediate and young people's departments. Mrs. R. J. Sifford.

East End, 22. Mrs. W. E. Pope.

Dallas, 25—56. Equipment. Mrs. S. C. Cornwell.

West End, Gastonia, 75—55. Purchase piano; church attendance.

Park Street, Belmont, 200—92. Adoption of program of work; organize. Beginner department, adult class to buy church bell. Mrs. C. V. James.

Ebenezer, 15. Regular workers' council meetings; improve church grounds. Miss Thelma Rhyne.

Mt. Holly, 31—49. Mrs. F. L. Rankin.

Lowell, 35—85. Reverence in church; organize junior choir. Mrs. G. Frank Hovis.

Bethesda, 30—25. Increased Sunday school enrollment. Miss Edna Elmore.

South Point, 25—32. Miss Edna Armstrong.

Cramerton, 26—45. Song books for juniors. Mrs. O. B. Mitchell.

Statesville District

First Church, Lenoir, 150—158. Equipment; educational building. Mrs. H. W. Courtney.

Race Street, 150—179. Mrs. K. L. Miller.

First Church, Hickory, 20—142. Equipment; song book for juniors. Miss Nell Fox.

Vanderburg, 60—5. Equipment; finish parsonage. Mrs. B. E. Hunnicutt.

Davidson, 75—18.

Waynesville District

Sylva, 50—40. Heating plant installed; church painted. Mrs. Geo. Clemmer.

Murphy, 70—78. Increased attendance. Mrs. J. D. Dobson.

Maria Memorial, 8—34. Improved grounds. Mrs. D. T. Knight.

Long's Chapel, 14. New church being built. Mrs. R. C. Long.

Continued on page 29

9,251 OFFICERS AND TEACHERS WORK IN W. N. C. CONFERENCE

Advocate Campaign Honor Roll

N. C. CONFERENCE

DURHAM DISTRICT

	New Subscribers
***Brooksdale—S. F. Nicks	16
Trinity—J. W. Smith	15
Memorial—W. A. Stanbury	14
*****East Roxboro and Longhurst—C. D. Barcliff	13
*Durham Ct.—H. L. Hendrix	12
Front Street, Burlington—G. W. Perry	12
Hillsboro—A. J. Parker	11
*Calvary—C. B. Culbreth	10
Person—W. L. Maness	8
Branson—J. V. Knight	7
Mt. Tirzah—H. E. Lance	7
West Durham—R. E. Brown	6
Cedar Grove—F. A. Lupton	6
Webb Avenue, West Burlington—E. C. Durham	6
Yanceyville—S. J. Starnes	6
Milton—W. C. Jones	5
Bahama—W. F. Craven	5
Carr—J. A. Russell	5
Duke Chapel—Bob Pool	4
*Lakewood—H. L. Davis	4
*Haw River—C. C. Herbert, Jr.	4
Mebane—B. T. Hurley	4
Orange and Massey—A. A. Jones	3
Carrboro—M. W. Lawrence	3
Chapel Hill—C. E. Rozzelle	3
Graham—A. C. Holler	2

ELIZABETH CITY DISTRICT

Gates Ct.—W. C. Benson	9
Perquimans—J. L. Smith	8
North Gates—B. O. Merritt	7
South Mills—W. F. Walters	7
Currituck—W. R. Hardesty	7
Pasquotank—E. L. Stack	6
Roper—J. Bascomb Hurley	5
*Columbia—G. C. Wood	5
*Manteo—J. M. Jolliff	5
Hatteras—I. J. Strawbridge	5
South Camden—Herman E. Baum	4
Hertford—Marvin Y. Self	4
Kennekeet—R. N. Fitts	4
Chowan—R. F. Taylor	3
Moyock—J. A. Tharpe	3
Kitty Hawk—J. R. Jolliff	3
Wanchese—T. E. Davis	3
Edenton—W. B. North	2
Stumpy Point—J. R. Reagan	2

FAYETTEVILLE DISTRICT

***Hay Street—E. Frank Lee	45
*Fayetteville Ct.—J. C. Humble	14
Siler City——J. W. Bradley	13
Sanford—G. T. Adams	10
Haw River—E. A. Brown	9
Carthage—J. H. Buffaloe	9
Steadman—C. H. Caviness	7
Erwin—J. J. Boone	7
Parkton—J. E. Blalock	6
Person St. and Calvary—J. G. Johnson	5
Roseboro—E. L. Hill	5
Dunn—C. L. Read	4
Lillington—S. T. Moyle	3

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter	13
Centenary—N. H. D. Wilson	12
Kinston—E. C. Few	11
*Seven Springs—C. A. Johnson	10
St. Paul—W. V. McRae	9
Dover—C. A. Jones	8
*Riverside—R. M. Price	8
Jones Circuit—T. W. Lee	7
Mt. Olive Ct.—E. N. Harrison	7
LaGrange Ct.—Rufus Bradley	6
Goldsboro Ct.—W. H. Brown	6
Mt. Olive—E. M. Snipes	6
*Ocracoke and Portsmouth—W. A. Betts	5
St. John's, Goldsboro—R. F. Munns	5
Snow Hill—E. B. Craven	5
Hookerton—R. J. Lough	5
Pikeville-Elm City—I. S. Richmond	6
Atlantic—W. T. Cheek	5
Beaufort—L. L. Smith	4
Pink Hill—W. J. Freeman	4
Newport—R. W. Barfield	4
Oriental—R. E. Atkinson	4
Pamlico—C. W. Barbee	4
Grifton—W. L. Dawson, Jr.	3
Straits—E. W. Downum	3

RALEIGH DISTRICT

***Oxford—E. J. Rees	28
Edenton St.—F. S. Leve	20
*Garner—W. L. Clegg	13
*Smithfield—J. D. Bundy	11
Oxford Ct.—D. B. Critcher	10
Fuquay Springs—E. C. Maness	9
Central—J. Furman Herbert	8
Tar River—K. F. Duval	8
Franklinton—W. C. Ball	8
Millbrook—W. F. Elliott	7
Four Oaks—N. C. Yearby	6
**Benson—B. F. Houston	6
Creedmoor—B. E. Stanfield	6
Jenkins Memorial—P. H. Fields	6
Bailey Ct.—J. C. Williams	5
Louisburg—Daniel Lane	5
Zebulon—E. H. Davis	5
Princeton—J. D. Stott	4
Selma—D. M. Sharpe	3
Cary—F. B. Joyner	3
Epworth—E. M. Hall	3
Clayton—E. D. Dodd	3
Louisburg Ct.—A. L. Thompson	2
Lucama—H. R. Ashmore	2
Youngsville Ct.—R. R. Blanton	2
Kenley—J. H. Frizzelle	2

ROCKINGHAM DISTRICT

****Bisco—N. B. Johnson	20
***Roberdel—M. C. Ellerbe	17
**Red Springs—A. J. Hobbs	11
Hamlet—L. B. Jones	10
Raeford—W. F. Trawick	10
Robeson—B. F. Peele	9
Rowland—J. H. Lanning	9
Laurel Hill —G. H. Biggs	9
Lumberton—E.uclid McWhorter	8
Rockingham—J. M. Daniel	8
Caledonia—J. T. Draper	7
Piedmont—E. R. Clegg	7
Laurinburg—C. M. Hawkins	7
Aberdeen—G. B. Starling	6
*Richmond—N. M. Wright	6
St. Johns and Gibson—Edgar B. Fisher	6
Ellerbe—C. M. Lance	6
Lumberton Ct.—F. B. Noblett	5
Mt. Gilead—F. M. Shamburger	5
West End—W. L. Loy	5
Wadeville—E. C. Crawford	4
Troy—L. D. Hayman	4
St. Pauls-Maxton—J. B. Hurley	4

WASHINGTON DISTRICT

Greenville—E. L. Hillman	17
*Fremont—R. E. Pittman	11
Washington—H. I. Glass	10
Bethel—J R. Edwards	7
*Belhaven—R. H. Broom	6
Spring Hope—N. B. Strickland	6
Bath—J. W. Sneeden	5
Clark Street—D. W. Petty	4
*Ayden—Guy Hamilton	4
Farmville—J. W. Harrell	4
Grimesland—J. F. Starnes	4
Robersonville—L. C. Brothers	4
Nashville—L. T. Singleton	3
South Rocky Mount—E. D. Weathers	2

WELDON DISTRICT

**Henderson—W. C. Martin	15
***Battleboro and Whitakers—H. A. Chester	10
Northampton—B. C. Thompson	9
Conway—H. C. Ewing	8
Norlina—J. L. Midgett	7
Scotland Neck—B. H. Black	6
White Mem. and City Road—R. G. Dawson	4
Murfreesboro—W. C. Merritt	2

WILMINGTON DISTRICT

***Tabor—L. E. Sawyer	22
Wallace and Rose Hill—A. S. Parker	9
Shallotte—W. J. BuBoise	8
Magnolia—M. D. McLamb	7
*Wilmington Ct.—A. J. Groves	7
Carver's Creek—W. D. Yarboro	5
Clinton—W. G. Farrar	5
Jacksonville-Richlands—L. A. Watts	5
Ingold—M. F. Hoges	5
Kenansville—N. P. Edens	3

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

	New Subscribers
Hendersonville—W. B. West	13
**Acton—E. L. Kirk	11
West Asheville—J. S. Hiatt	11
Haywood—T. A. Groce	7
Chestnut Street—G. D. Herman	7
Mills River—T. V. Crouse	5
Weaverville Ct.—W. A. Kale	5
Candler—D. V. Howell	5
Brevard—A. L. Aycock	5
Weaverville—A. P. Ratledge	4
*Saluda—Reid Wall	2
Marshall-Hot Springs—J. C. Umberger	2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy	28
Brevard—N. C. Williams	24
**Unionville—J. C. Gentry	12
*Morven—A. L. Latham	12
Dilworth—G. Ray Jordan	11
10*Big Springs—J. A. Smith	11
Hawthorne Lane—E. K. McLarty	11
Marshville—Geo. W. Clay	8
Weddington—T. B. Hunneycutt	8
Wadesboro—W. B. Davis	7
Pineville—Elzie Myers	6
**Matthews—Paul Hardin, Jr.	6
Waxhaw—J. E. B. Houser	6
Spencer Memorial—J. O. Ervin	6
Ansonville—C. P. Goode	6
Peachland—J. A. Frye	5
Calvary—J. W. Williams	4
Wesley Heights—W. M. Smith	3
Duncan Memorial—Herman F. Duncan	3
North Monroe—F. R. Ralls, Jr.	3
Myers Park—G. R. Combs	3
Polkton—W. S. Smith	3

GASTONIA DISTRICT

Main Street—H. G. Hardin	12
Belwood—J. W. Fitzgerald	12
**Stanley—Bryan M. Crosby	11
Rock Springs—R. F. Hunnycutt	10
South Fork—W. J. Miller	10
*Ruffin—Ivan L. Roberts	9
Mt. Holly—J. C. Cornett	8
Central (Shelby)—H. K. Boyer	8
Polkville—G. W. Williams	8
Franklin Avenue—A. C. Swofford	7
Lowesville—J. O. Cox	7
Shelby Ct.—R. L. Forbis	7
Main Street (Belmont)—J. M. Barber	7
Woodsonville—J. W. Combs	6
Lincolnton Ct.—C. R. Allison	6
Lincolton—R. S. Truesdale	6
Crouse—Van B. Harrison	6
King's Mountain—J. R. Church	6
Lafayette Street, Shelby—T. B. Johnson	5
Cherryville Ct.—Paul W. Townsend	5
*West End—J. N. Randall	4
Lowell—A. G. Loftin	4
Cherryville—W. G. McFarland	4
Park St. (Belmont)—J. C. Groce	4
Bessemer City—J. P. Hornbuckle	4
Trinity—W. R. Warren	3
Dallas—C. O. Kennerly	3
McAdensville—D. F. Carver	2
Cramerton—O. B. Mitchell	2
Maylo—C. L. McLain	2
Smyrne—A. W. Lynch	2
East End—M. T. Hipps	2

GREENSBORO DISTRICT

****Wesley Memorial—J. W. Moore	79
***Uwharrie—M. S. Kincheloe	22
*Centenary—G. A. Stamper	21
West Market—L. D. Thompson	19
**Randolph—W. R. Kelly	18
*Pleasant Garden—J. T. Ratledge	18
College Place—Albea Godbold	14
*Ruffin—Ivan L. Roberts	9
Reidsville—J. H. West	8
Asheboro—B. C. Reavis	8
Proximity—Dwight W. Brown	6
Ramseur-Franklinton—J. W. Hoyle, Jr.	6
Glenwood—W. A. Kerr, Jr.	5
Calvary (High Point)—H. C. Byrum	5
Jamestown-Oakdale—R. E. Hunt	4
Bethel-Grace—O. L. Brown	3

MARION DISTRICT

6*Burk Circuit—D. G. Smith	30
Forest City—M. F. Moores	10
Morganton Ct.—D. S. Richardson	10
Bostic—J. E. Hipp	9
*Cliffside-Avondale—D. H. Rhinehardt	9
Burnsville—T. C. Jordan	8
*Avery—E. E. Yates	8
*Glen Alpine—M. A. Osbourne	8
Old Fort—P. T. Dixon	6
Rutherfordton—W. R. Ware	5
Rutherford College—W. L. Scott	5
McDowell—H. E. Stimson	5
Micaville—B. A. Sisk	4
Broad River—R. P. Fikes	4
Cross Mill—H. C. Brackett	4
Mill Spring—A. L. Lucas	4
Pleasant Grove—J. B. Tabor, Jr.	3
Henrietta-Caroleen—F. H. Price	3
Spruce Pine—J. S. Folger	3
North Forest (Morganton)—M. A. Lewis	3
Gilkie—J. P. Parker	3
Spindale-Alexander—W. A. Barber	3
Ivey—W. I. Hughes	2
East Marion—J. N. Wise	2

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong	16
Central, Mt. Airy—A. C. Gibbs	9
Spray—David R. Proffitt	7
Elkin—L. B. Abernethy	6
Madison—T. R. Wolfe	6
Jefferson—T. J. Huggins	6
Jonesville—W. J. S. Walker	5
*Moravian Falls—R. E. Ward	5
Helton—G. C. Graham	5
Boone—Claude Moser	4
Danbury—F. E. Hartsfield	4
Draper—J. W. Vestal	3
Leaksville—M. B. Woosley	3
Todd—A. J. Lackey	3
Warrenville—J. L. Ingram	3
E. W. Fox	2
Ronad-Roaring River—W. A. Thomas	2

SALISBURY DISTRICT

First Church—A. D. Wilcox	16
Salisbury Ct.—E. N. Crowder	9
Albemarle—T. F. Marr	9
Forest Hill—Dwight Ware	8
Mount Pleasant—J. S. Gibbs	7
Salem—J. H. Green	6
Gold Hill—J. Max Brandon	6
Park Avenue—J. A. J. Farrington	5
Norwood—P. L. Shore	5
First Street, Albemarle—S. W. Needham	4
Central (Concord)—R. M. Courtney	4
Landis—P. E. Parker	4
Westford, Concord—A. R. Bell	4
*Kerr St.—G. L. Wilkinson	4
Woodleaf—R. L. Melton	4
Bethel—R. H. Kennington	4
Epworth (Concord)—J. M. Varner	3
East Spencer—E. Myers	3
North Main St.—J. H. Strickland	2

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	73
*Balls Creek—P. H. Brittain	13
****Troutman—John Cline	14
Race Street—J. H. Bradley	10
Lenoir—W E. Poovey	10
Hickory—W. L. Hutchins	10
Newton—R. G. Tuttle	7
Hiddenite—J. B. Tabor	7
Dudley Shoals—E. J. Poe	7
Maiden—J. E. McSwain	6
Shepherd—A. C. Kennedy	6
**Highlands—H. W. Howard	5
Olin—J. G. W. Holloway	4
Elmwood—R. L. Young	4
Stony Point—R. E. Hinshaw	4

WAYNESVILLE DISTRICT

7*Murphy—H. P. Powell	29
7*Fines Creek—G. N. Dulin	16
Canton—Carlock Hawk	12
Andrews—W. M. Robbins	4
Murphy Ct.—A. A. Somers	4
Webster—F. W. Kiker	4
*Delwood—R. K. Brady	3
Whittier—R. L. Bass	3
Haywood—R. G. McClamrock	3
Clyde-Junaluska—F. O. Dryman	3
Highlands—J. L. Teague	2
Cherokee Mission—Wm. Hornbuckle	2
Bryson—D. C. Ballard	2
Judson—L. H. Hipps	1

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
Main Street, Thomasville—C. S. Kirkpatrick	10
*Ogburn Memorial—O. P. Ader	8
Davidson—R. C. Goforth	8
Linwood—G. W. Fink	9
Ardmore—W. A. Rollins	9

*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Those 100 Per Cent	
Gastonia	31
Raleigh	26
New Bern	25
Rockingham	23
Those More Than 50 Per Cent	
Durham	26
Marion	24
Charlotte	22
Elizabeth City	19
Salisbury	19
Mt. Airy	16
Greensboro	16
Statesville	15
Washington	14
Waynesville	14
Fayetteville	13
Those Less Than 50 Per Cent	
Asheville	12
Winston-Salem	10
Wilmington	10
Weldon	8

THE PRAYING ENGINEER

One winter, several years ago, there was a good deal of religious interest in a certain western town, and among those who joined the church was Allie Forsythe, a little fellow twelve years of age. His mother was a widow and had removed, four years before, from their home in Vermont to this town in Wisconsin.

On the evening of the Sabbath when he joined the church, Allie was sitting in the twilight with his mother, and she said to him:

"Allie, tell me what led you to want to be a Christian? Was it your home teaching, your lesson in Sabbath school, the regular preaching of the pastor, or has it all come through the influence of the revival meetings?"

Looking up into his mother's face he replied: "Mamma, it was none of these. But do you remember when we were coming from St. Albans to live here that I wanted to go on the engine and ride with the engineer? You were afraid to let me until the conductor, who you knew well, told you that the engineer was a remarkable man, and that it would be just as safe on the engine with him as in the parlor car with you?"

His mother assured him that she remembered the circumstances very well.

"Then," continued Alie, "you allowed me to ride on the engine where I was to stay till you or the conductor came for me. When about ready to start from the station where I first got on the engine, the engineer knelt down for just a little bit, and then got up and started his locomotive. I asked him many questions about its different parts, and about places and things which we pasesd by, and he was very patient in answering. Soon we stopped at another station, and he knelt down again just a moment before we started. As he did this often, I tried to see what he was doing; and finally, after we had passed a good many stations, I made up my mind to ask him. He looked at me very earnestly, and said:

" 'My little lad, do you ever pray?'

"I replied, "Oh, yes, sir! I pray every morning and evening.'

" 'Well, my dear boy,' said he, 'when I kneel down I pray. God has allowed me to hold a very responsible place here. There are, perhaps, two hundred lives on this train entrusted to my care. A little mistake on my part, a little failure to do all my duty, a little neglect, a little inattention to signals, might send all, or many, of those two hundred souls into eternity. So at every station I kneel for just a short while and ask the Master to help me, and to keep from all harm till we get to the next station, the many lives he has put in my hands. All the years I have been on this engine he has helped me, and not a single human being of the thousands that have ridden on my train has been harmed. I never had an accident.'

"I have never before mentioned what I did or said, but almost daily I have thought about him, and resolved that I would be a Christian, too."

For four years the life and words of that praying engineer had been constantly present with this lad and became at length the means of leading him into a Christian Life.—Michigan Christian Advocate.

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Children's Storyland



FOUR-LEAF CLOVERS

I know a place where the sun is like gold,
And the cherry blooms burst with snow;
And down underneath is the loveliest nook,
Where the four-leaf clovers grow.

One leaf is for hope, and one is for faith,
And one is for love, you know,
But God put another in for luck—
If you search, you will find where they grow.

But you must have hope, and you must have faith,
You must love and be strong, and so,
If you work, if you wait, you will find the place
Where the four-leaf clovers grow.

—Ella Higginson.

BILLY'S REWARD

Billy swung into the house, red of face and hot, and pitched his cap on the hall table.

"Mamma!" he shouted.

"Here I am," came the answer, and Billy strode into the dining room. Mrs. Wynne was arranging a vase of flowers for the supper table.

"Guess what!" he exclaimed.

"What?" she asked quickly, pausing to look at him.

Billy wiped the perspiration from his face.

"Mrs. Latimer says she'll give five dollars reward to anybody that finds Spot, and brings him home."

"Well!" his mother exclaimed.

"He's been gone two days now, and she's been afraid he won't come back."

Billy sat on the edge of a chair, too tired to stand.

"I wonder where he could be," said Mrs. Wynne, gently adjusting the flowers.

"I know," declared Billy.

"Where?"

"Out in the woods. Because one day I was out in the woods and I saw him."

"Yes, but that was some time ago."

"Well, but you see, that shows where he goes."

Mrs. Wynne smoothed out a wrinkle in the tablecloth.

"Maybe so," she said, "but it seems to me he would be back home by now if that's where he went."

"Pete and I are going after him tomorrow," Billy announced.

"All right," agreed Mrs. Wynne, smiling at him. "Now, go and get ready for supper."

The next day after school Billy and Pete hurried home and left their books and got some apples and cookies and started for the woods.

"If we find Spot and get the reward," Billy said, "I'll get the most, 'cause I was the first one to say about going in the woods."

"No, sir!" argued Pete. "If I see him first, I'll get the most, 'cause I'll be the one that found him."

"Good day, no!" Billy contended. "That won't be fair, 'cause if it wasn't for me we wouldn't be going after him."

"Yes," admitted Pete, "but if it wasn't for me, maybe we wouldn't find him at all."

"Maybe we won't."

"But maybe we will."

This was a stumper, and they strode along in silence.

"I tell you?" Billy exclaimed presently. "I'll take three dollars and give you two."

"No," Pete countered, "I'll take three and give you two."

They strode on again in silence.

"Well," said Billy at length, "I guess I'll take half and give you half."

"Well," agreed Pete.

They grinned at each other.

"Man deenum!" Billy exclaimed, snapping his fingers. "I hope we get it."

Yes, boy!" shouted Pete.

By and by they reached the woods, a place of tall trees and open spaces and tangled undergrowth, of birds and fresh green leaves, where violets grew and the air was sweet with fragrance of wild honeysuckle.

"Where did you see him that time?" asked Pete.

"I think it was down this way," Billy answered, pointing and taking the lead.

"Here Spot, here!" Pete called out, and echoes came back from the ridge beyond.

Billy put two fingers in his mouth and whistled, and the shrill sound went far into the woods and was lost. On and on they walked, munching cookies and apples as they went, and stopping now and then to watch a scampering ground squirrel or to listen at the song of a bird. At the foot of the slope they came to a small stream, winding its way through the woods, sparkling and gurgling over white pebbles and green rocks and gleaming in quiet pools.

"Uh!" grunted Billy, "I wish it was summer time, so we could get in and splash."

"Gee!" exclaimed Pete. "So do I."

He stooped and held his hand in the cool, rippling water. Billy pitched in a small twig and it floated down and hung on a projecting rock.

They followed the stream through the woods to where it broadened out beside a sand bar, and here they stopped a while and skipped rocks over the silvery surface of the water. At length they reached the edge of the woods not far from an old mill, which looked neglected and dismal, even in the golden light of sunset.

"Here, Spot, here!" shouted Pete.

"I don't believe we're going to find him," said Billy.

For answer Pete gave a shrill whistle and another and another, but there was no sign of Spot. Then they set out again, crossing the road, and took short cuts over fields and hills to town. Twilight was coming on when they reached Pete's house. Pete climbed up on the fence.

"Maybe we can find him tomorrow," he said.

"Maybe so," agreed Billy. "Goodbye."

"Goodbye."

Billy went on down the street and turned into another street that led up past Mrs. Latimer's cottage to his own home. When he had almost reached the cottage he stopped in amazement. Before his very eyes Spot trotted across the street and went through the gate!

"Here, Spot, here!" he cried.

Spot turned and ran out to meet him and jumped up to lick his hand.

"Nice old dog," said Billy, patting him on the head.

Then he glanced toward the cottage. The reward! He could claim the reward! Five dollars! His heart thumped. Would it be right? He held Spot by the collar. But the dog pulled so hard that Billy had to go with him, and together they went between the boxwoods to the cottage door. Billy knocked, and Spot scratched with his paws. Mrs. Latimer opened the door.

"Well, Spot!" she exclaimed.

Spot gave a yelp of delight and jumped up and down and licked his mistress' hand, and the little old lady was so happy she almost hugged him.

"Where in the world have you been?" she cried.

For answer Spot raced around a moment or two and then sat down before her and held out his paw, and she shook hands with him and laughed.

"Oh, I'm so glad you found him!" she exclaimed, turning to Billy, who looked confused and excited, but tried to smile.

"I am, too," he said lamely.

"Now," she announced, "I have something for you."

She went quickly out of the room and presently returned with a crisp five dollar bill in her hand.

"Here is your reward," she said. "It's five dollars; so be careful and don't lose it."

Billy took it and mumbled a word of thanks and looked down at the floor. She smiled at him.

"What are you going to do with it?" she asked.

"—I don't know," he answered.

Just then Spot and the cat fell out, and the cat scratched him on the nose, and he jumped for it, and it scampered under the sofa, and Spot stuck his head under and got another scratch on the nose. He jumped back with a yelp.

"Poor old Spot!" cried Mrs. Latimer, patting him on the head.

This was Billy's chance to escape.

"Goodbye," he mumbled, and vanished through the door.

He held the coveted five dollars tight in his hand as he hurried toward home. He felt bewildered at the swift happenings of the past few minutes, and jeered at the money in his hand to make sure he really had it. The twilight deepened, and beyond the top of his house he caught sight of an evening star, soft and radiant and very peaceful. As he looked at it he halted, and for several moments he stood like a statue. Then, still looking at the star, he spoke aloud.

"No," he said, "it isn't right. I'm going back."

Resolutely he turned about and retraced his steps to the cottage. He walked lightly and held himself erect. It seemed as if a burden had fallen from his shoulders. He knocked on the door, and presently it opened.

"Why, Billy!" exclaimed the old lady. "What's the matter?"

Billy held out the five dollars.

"I—I didn't find Spot," he said. "He just came home himself."

She reached out slowly and took the money.

"But I don't understand," she protested.

Billy looked up into her eyes. It was a look that told more than words. His lips quivered.

"Goodbye," he said quickly, and ran home as fast as he could go.

He did not have the five dollars, but in his heart was the greater reward of knowing he was honest, and he was glad. —J. C. J., in Southwestern Episcopalian.

A LITTLE GIRL AND A LITTLE KITTEN

"Now, listen here, the next time a kitten jumps on your car, bring it home to me." That was what little four-year-old Selma said to her Uncle David when she heard that he had taken a little kitten off of his car and sent it along home to its mother.

"Oh, all right, I'll do that," answered Uncle David, and the very next day he brought a lovely little gray kitten home to Selma.

"Oh, is it mine, my little gray kitten?" asked Selma. "Dit it jump on your car like the other little kitten?"

"No, it didn't jump on my car, but I put it in my car and came along home with it, for I thought you might like a gray kitten."

Selma had never been so happy in her life. She stroked it and petted it, hugged it and tried to sing it to sleep. "You had better not hold Kitty all the time, darling," her mother told her time and again, but she just would not pay a bit of attention.

Kitty stood it very well, but after a day or two his little bones began to ache, so when he saw Selma coming toward him he ran away and tried to hide. Selma called, "Here, Kitty, Kitty Kitty!" so much that finally he scurried out of his hiding place and ran up to her, saying, "me-ow, me-ow."

"Listen, Selma, Kitty is saying, 'Don't hold me so much, let's play something else.'" said mother. Selma, however, wouldn't even listen to her dear kitten. She hugged him up tight to her and sang "Pretty Little Bluebird," and "Pretty Pussie, Mew, Mew, Mew," to him again and again.

At last lunch was ready. After Selma had run into the house, Kitty stretched himself and thought, "I'll just be gone from here. Why won't that nice little girl let me alone sometimes?"

So when lunch was over Selma came running out calling, "Kitty, Kitty, where are you Kitty?" but no Kitty answered. At that poor little Selma began to cry, for she loved her kitten very dearly.

Mother tried her best to comfort her, but Selma kept crying over and over, "I know Kitty ran away, because I kept holding him and when he would say 'me-ow, me-ow, don't hold me so much,' I would keep on holding him tighter and tighter anyhow. The next time he comes back I won't hold him much at all."

"Never mind, dear," said Mother, "you listen carefully about supper time and maybe Kitty will come home for his saucer of milk."

And that was exactly what happened. Selma set the Kitty's saucer of milk out as usual, and there was a great rush of kitty feet and Kitty himself jumped right up into Selma's lap.

The next day was a very happy time for both Selma and Kitty. Selma would hold a string for Kitty to reach after, she would throw her red ball, and then she and Kitty would race after it. Nearly every time Kitty won the race. So they played one game after another. Soon Kitty learned to play "I spy" with Selma, only Kitty was always the one to hide; he just wouldn't hide his eyes and let Selma hide. Maybe he was afraid she would slip off from him, and he loved her too well to let her leave him.

Now Kitty follows Selma around all day long, and they never seem to get tired of playing together.—Carolyn Carper, in Christian Evangelist.

"Sam, do you solemnly swear to tell the truth, the whole truth, and nothing but the truth?"

"Ah does, sah."

"Sam, what have you to say for yourself?"

"Well, Jedge, wif all dem limitations you have jes' put on me, Ah don't believe Ah has anything at all to say."

Traveler (as train is about to leave)—"Have I time to go to the gate and say goodbye to my wife?"

Guard—"Cawn't tell, sir. Depends on how long you have been married, sir."—Passing Show.

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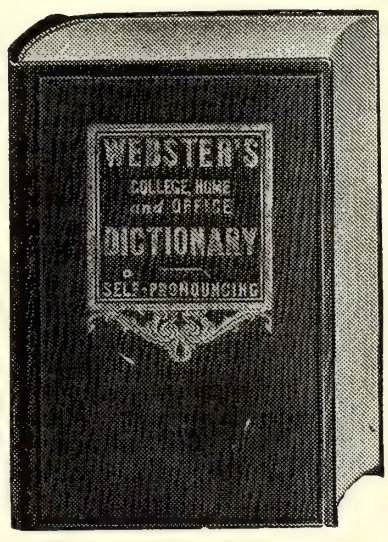
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

"O tender Shepherd, climbing rugged mountains
And crossing waters deep,
How long wouldst thou be willing to go homeless
To find a straying sheep?"
"I count no time," the Shepherd gently answered,
"As thou dost count and bind
The weeks in months, the months in years;
My counting is just until I find,
And that would be the limit of my journey—
I'd cross the waters deep
And climb the hillsides with unfailing patience
Until I find my sheep."

A FEW FACTS AND FIGURES

The third quarter of 1929 has almost come to a close, therefore it is a good time for the auxiliaries to reckon with their assets and liabilities.

The 42 conferences of the Southern church raised a total of $1,260,954.69 last year. Of this amount the North Carolina conference contributed $53,376.61. This amount removes us a considerable distance from the figures of the North Georgia conference, which stands at $65,691.35. The Council has sent teachers, social workers, medical missionaries and other trained leaders into all continents. Shall we not be loyal in supporting these? While there are yet four months before the year closes, there is time given that we may gather our gifts and present them to our Lord. Now is our opportunity to consider what we shall render unto the Lord for all his benefits unto us. There are four months until the books close, which is sufficient time for every auxiliary to make the pledge an offering of love and sacrifice.

At the September meeting give attention to the obligations that we have pledged to Council. If your finances are not up to date and a little above last year, look to it that some provision is made to reach the standard required.

E. S. P.

CLOTH-BOUND COPIES OF "SEVEN TIMES SEVEN"

Requests have come for these. The names have been put on file and copies will be delivered when the book is off the press. Some have requested autograph copies. Mrs. Everett will be glad to furnish these on request. Only a limited number of cloth bound copies were ordered, hence it is necessary for those desiring the same to send their names (not money) to Mrs. M. T. Plyler, Durham, N. C.

Collections will be made later. The books will be off the press about September 15.

This is our study book by the authority of Council, and we have had no book more worthy of careful study.

All conference leaders should see to it that their congregations know of this book and its merits. Let all publicity superintendents take orders in their respective auxiliaries and send them to Mrs. M. T. Plyler.

MISS FLORINE ROBERTSON HOLDS PROFITABLE MEETING AT FRONT STREET, BURLINGTON

For several weeks Miss Robertson has planned a district meeting to promote the children's and young people's departments of her district. She not only arranged an attractive program, but she spared no pains to get delegates and visitors from every church in her district. She wrote to every pastor and sent notices to the secular papers, giving an opportunity to all congregations to enlist in this effort to train the youth for Christian citizenship. Now, if there is one effort that should appeal to every church member who makes any pretense to be a follower of Christ, it should be the training of children to lead in the Master's service.

There were about 75 young people and children present and all too few adults, yet they formed a group that was deeply in earnest about the King's business. A more detailed account will be given in another article.

This was intended to be an organization meeting, and other meetings featuring these two departments will follow.

Mrs. H. P. McKay was appointed young people's leader for this district. This announcement means that there is every prospect for the immediate development of the work.

E. S. P.

ELABORATE PROGRAM AT FRONT STREET, BURLINGTON

It is seldom that a missionary program can introduce so many trained workers and prominent speakers. Miss Robertson doesn't do things by halves, so when she resolved to strengthen her district she began to plan wisely for building up the children's and young people's departments.

Rev. E. C. Durham led the devotional service, using the 14th chapter of 1 Corinthians. He brought with him from Webb Avenue church one of his young people, Fletcher Moore, who served as pianist, playing the accompaniments and also several beautiful piano solos.

Miss Robertson in a clear, concise way stated the purpose of the meeting and declared that she wasn't going to conference another year and report "38 adult auxiliaries, 38 children's societies and seven young people's organizations in the five counties that compose her district, and yet," said she, "the primary purpose is to help you, young people, because you need the organization."

Mrs. H. B. Branch in her animated style of speaking told what the organization is and how they may perfect it.

Miss Louise Young, professor of sociology at Scarritt College, spoke on "What the Methodist Church Has Meant to Me," indicating and illustrating by concrete example the enlarged life that develops through the opportunities offered by the church. She reminded her hearers that the church gives us a chance to get out of our petty way of living and provides the means of forgetting ourselves in losing ourselves in a great cause.

The church holds an avenue through which we can relate ourselves to the people around us. In closing Miss Young addressed herself to the young people in a most sympathetic way, saying: "I wish that I might awaken you to the opportunities the church is offering you."

The chairman then introduced Miss Lillie Wood of Swepsonville, recently graduated at Scarritt College, and appointed to Duncan Memorial church, Charlotte. Her subject was, "Your Opportunities in Sharing the Obligations of the Methodist Church." Miss Wood spoke at considerable length and the audience heard her with much pleasure.

Rev. A. C. Holler spoke on the vision and call of Isaiah. He stated that being a preacher he would take a text, and he talked in a simple, direct manner that makes the strongest appeal to the youth of today.

Miss Mary Freeman, formerly of Burlington, now serving at the Virginia K. Johnson Home, Dallas, Texas, was presented and discussed home life in its relation to character. Her opinion is that we are having a rather slacking up of home life; it is not altogether the parents' fault; the responsibility of the home lies with the boys and girls as well as upon the parents. In her dealings with delinquency, she stated that in every case the offenders acknowledged that they had gone contrary to the teachings of their parents.

Mrs. M. T. Plyler made a brief talk on publicity, suggesting that is the advertising agency of the Woman's Missionary Society with the sole purpose of promoting the kingdom. She also gave suggestions for developing the children's work.

The program closed with a pageant, "Aunt Tillie Learns to Tithe," presented by the Burlington young people under the direction of Mrs. H. P. McKay. The audience was very appreciative of these talented young people.

An impressive duet by the Misses Dailey completed a most enjoyable program.

E. S. P.

"He died in harness, poor chap."

"Yes, and did you ever notice how much like a harness life is? There are the traces of care, lines of trouble, bits of good fortune, and breaches of faith. Tongues must be bridled, passions curbed, and everybody has to tug to pull through."

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

WAS IT YOU?

Someone started the whole day wrong,
Was it you?
Someone robbed the day of its song,
Was it you?
Early this morning someone frowned;
Someone sulked and others scowled;
And soon harsh words were passed around,
Was it you?
Someone started the day aright,
Was it you?
Someone made it happy and bright,
Was it you?
Early this morning, we are told,
Someone smiled, and through the day
This smile encouraged young and old,
Was it you?

—Selected.

MESSAGE FROM CONFERENCE SOCIAL SERVICE SUPERINTENDENT

My Dear Co-workers:

Now that we are beginning a new quarter, I wish to thank many of you for the splendid reports that you sent me last quarter. Being new in this conference, and coming to you as Mrs. Stentz's successor, I am gratified with the number who have written to me.

Social service is a very broad term and includes many activities and studies by which we are to help others help themselves. It covers such a large field we cannot do all the suggested things at the same time, but I hope each auxiliary may plan a definite social service program and then work the plan. The soil has been well prepared by my predecessors and it is from their seed-sowing that we are now reaping a harvest; but using the words of our beloved president, "We dare not stand still, we must go forward or die." Let progress be our watchword.

May I urge you to read the minutes of our last annual meeting; especially do I ask a careful study of pages 39-41 and 72-73. We expect to have an assistant in social service in each district, and through her leadership a district federation of social service superintendents. With information comes inspiration and this is our hope. In the meantime, secure the literature sent to your president and additional matter from Literature Headquarters, 706 Church St., Nashville, Tenn. If the amount is over twenty-five cents DO NOT send stamps.

Organize a real study class, using "What Next in Missions," legislative bills for the betterment of women and children, and inter-racial and industrial problems. In these days when there are so many broken homes let's endeavor to promote class study in family relationships. This may be done through our P. T. A. and Sunday schools.

The negro schools may be visited and much help rendered by co-operating with their community organizations.

Affiliate with existing agencies in relief work, better pictures, preventative health measures, and all community projects against illiteracy, intemperance and crime.

Organize new societies and co-operate with our young people and children, remembering to present the social service program in your own auxiliary once each quarter. Note our social service efficiency standard.

At our next annual meeting in High Point, in 1930, public recognition will be given to all societies attaining this standard.

As we work let us pray that in every thought, word and deed, there may be manifested through us a spirit of love and devotion, prompted by a desire to serve in the Master's name, and that many burdens may be lifted by our social service committees.

Mrs. Onilee Rodman Brown
(Mrs. L. E.)
Conf. Supt. Social Service.

EFFICIENCY STANDARD IN SOCIAL SERVICE FOR 1929

1. Social service superintendent and committee study "What Next in Missions?" and the social service handbook.
2. Select a definite project plan and work it.
3. Study the packets of literature on recreation, child labor, race relations, sex education and child care. Secure these from 706 Church St., Nashville, Tenn.)
4. Prepare and present the two social service programs in May and July.
5. Send four quarterly reports to conference superintendent of social service (March, June, September and December).

At the next annual meeting a blue ribbon will be awarded to the auxiliaries attaining this goal.

IS TITHING EASIER FOR THE WELL-TO-DO OR FOR THE POOR?

It is not easy for anybody who lacks in love for Jesus Christ and in zeal for his cause; but to the devout whether rich or poor, it is a delight. We pity the man who feels it a duty to tithe, but who knows nothing of the joy of the Lord. If he is poor he will shrink from reducing a meager fund; if he is affluent he will deplore a heavy draft upon resources which to him, somehow, never seem abundant. But the Christian who pays the tithe as an act of worship finds in the practice a sense of fellowship with the Lord of heaven and earth that renders him oblivious of sacrifice in its attainment.

The tithe is no experiment as some of these questions seem to apply. In all lands Christian believers of every name have demonstrated it a method of financing the kingdom, that is practicable, equitable and efficient. Nor is it merely a superior financial system, pleasing to God and profitable to the church. Its spiritual results commend it as a divine institution. Next to prayer it is the surest means of keeping alive a sense of dependence on God. It is a form of thanksgiving that affords the best possible expression of heart gratitude.—Bulletin of Central Church, Asheville.

ASBURY MEMORIAL MISSIONARY SOCIETY

Under the leadership of Mrs. O. J. Chandler, who has been president of the organization for several years, the Asbury Memorial Missionary Society of the Asheville district is going forward in the work of all the departments. This society is composed of a band of workers and each woman is ready and willing to do her best for the advancement of the missionary cause. There are no shirkers among the members.

The August meeting which was held at the parsonage, with Mrs. H. G. Allen and Mrs. E. B. Mouser as hostesses, was a most interesting and profitable occasion. Eighteen members were present to enjoy and contribute to the splendid program which had been arranged for the afternoon.

The opening devotional was conducted by Mrs. W. R. Harris, whose pleasure it was to have been an invited guest. In a most impressive manner Mrs. H. H. Brown presented the Bible study, a chapter from "Spiritual Adventuring" by Miss Bertha Conde, and was followed by the report of society superintendent of mission study, Mrs. E. B. Mouser, whose report included the presentation of the first chapter of the study book, "The New Africa." Mrs. Mouser was most interesting as she brought out the information contained in this opening chapter of a most valuable book.

After he reports of the various officers which showed that the society is fully alive to its obligations and is doing good work along all lines, Mrs. W. E. Wilkins gave the leaflet for the afternoon in a brief and interesting manner, giving us an insight in the home life of the tropical Africans, who constitute nine-tenths of the entire continent. The subjects considered therewith were: (1) positive values in the African home; (2) some limitations of the African home; (3) the threatening peril of today, and (4) the Christian approach to the problem.

We want to commend this society on not only meeting its missionary obligations each year in full, but also on the splendid local work that they are doing, as they contribute monthly $20 to the pew fund of their church, as well as making a generous contribution to the support of the Japanese girl at Weaver College for which the societies of the district are responsible, and the other activities in which they are engaged.

Sunday School Lesson

SEPTEMBER 1

By Dr. Frank M. McKibben.

Ezra's Return to Jerusalem

Ezra 6:6-10; 8:21-23-31-32.

Golden Text: The hand of our God is upon all them that seek him, for good.—Ezra 8:22.

The historical facts referred to in this study are familiar to most students of the Bible. Reduced to the essentials, they are about as follows: While the temple has been rebuilt, interest in worship in it had lessened. Word came to Ezra, a scribe living in captivity in Babylon, that matters were developing adversely in Jerusalem. This was about the year 457 B. C. Artaxerxes had come to the Babylon throne. To this king Ezra appealed for permission to go back to Jerusalem and for aid in carrying out a mission. With their characteristic way of interpreting events, the Jews looked upon Artaxerxes' permission and assistance as a direct act of God, "according to the hand of Jehovah his God upon him." Ezra took a company of about 1,500 men with him on a five-months' journey over approximately 900 miles of dangerous, threatening territory. God's favor was again seen in their safe arrival at Jerusalem. After three days they began their work.

Leaders Essential

While this movement represented a significant national enterprise, it is described in the lesson title as "Ezra's Return to Jerusalem." There is significance in this heading. The movement was so dominated by a single personality that it is thought of almost entirely in terms of that personality. It has always been thus in history. History can almost be rewritten in the biographies of great men. It is one of the seeming miracles of God's developing world that when a movement is shaping up a leader is likewise being prepared. In this case a whole company is inspired to action, the way is prepared, means are made available, an enthusiasm is engendered, a hazardous project is carried through—all by one man. Ezra represents the type of leadership badly needed in modern church and kingdom life, a man of genuine faith, noble character, tactful personality, businesslike approach to problems, and quiet, persistent enthusiasm.

Ezra as a leader is particularly interesting to us because this type of leadership is possible of being reproduced in most of our churches and communities. Most churches have their Ezras. In most communities are found those who possess the combination of characteristics found in this Hebrew leader. He studied the law of God that he might know it; he looked about in the life of his nation to discover how that law should be put into effect; he went about to carry out the project that seemed necessary; he patiently and persistently saw the mission accomplished.

Followers Essential

This movement was more than a one-man affair, after all. Leaders must be complemented by followers. The Jews in Babylon, for the most part, rallied naturally about this new leader. National and religious ties prompted them to loyalty. These loyalties are not always present today to prompt Christians to rally to the call of representative leaders. Time and again do we witness in local churches and communities splendid leadership come to naught because of the narrowness and littleness of vision on the part of those who constitute the rank and file of followers. Jealousy, the disposition to be hyper-critical, an unwillingness to follow where one can not lead, the desire to occupy positions of importance—these and many other characteristics among the membership of churches and communities, constitute the major hindrances to the success of church, community, and kingdom enterprises. Is it possible that there rests with those of us who constitute the rank and file of the chuch a real responsibility to consider in a thoroughly Christian spirit the methods and techniques involved in being good co-operators with leaders? Have we made a real study of how we may co-operate with our minister? Are we an actual help or a hindrance to his efforts at leadership? Have we discovered within the church and communities those leaders in whom we can repose confidence, and have we thoughtfully studied the matter of lending aid to their efforts to carry forward worthy projects? Or are we critical, half-hearted, indifferent, cynical, and antagonistic?

Fields of Conquest

The study of this week refers to an important event in the history of the Hebrews. There are many important events shaping at present in world and national affairs. This is Labor Sunday. Tremendously significant issues are at stake in the labor movement. Labor leaders are critical of the church. Are we seeking leaders who can guide us into Christian attitudes and constructive action in this important national problem? As these words are being written, statesmen of the nations are gathering in Washington to put the Kellogg Pact into effect officially, an event of major significance to the world of our times. How many of us are taking an intelligent stand on the issue of disarmament and peaceful settlement of international disputes? One becomes impressed at times with the conviction that multitudes of Christians move in extremely narrow circles of thought, conviction, and action. Positions are not intelligently taken, convictions are not formed, and leaders are not loyally supported. The kingdom of God can never be expanded by such a type of membership. Let this Sunday's study challenge each of us to loyal, faithful service whether as leaders or as followers.—Pittsburgh Advocate.

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STILL MAKING MISTAKES

By Zadok Paris.

Another mistake I made was to associate with bad boys. I think I was 17 years old when my father took the family and moved to town and left me on the farm a few months to look after the stock and the farm. This was a mistake of my father. No boy is capable of self-control at 17; but it was a mistake of the head and not of the heart. I made the mistake of running all over the country at night and associating with the worst boys I could find. Finally, I went with them one night to an old time frolic, and they got me to take two drinks of whiskey, and it made me feel like a man. I wanted to show them I was a man, and so I caught a bough of a tree and twisted it around the body of the tree and turned it loose, and when it untwisted itself it struck me in the face three or four times. It beat me up so badly and I was so humiliated that I promised the Lord I would never do so again, and I never have. All this grew out of associating with the wrong crowd. Parents should be careful and boys and girls should be careful as to the company they keep.

Another mistake I made was to neglect the devotional reading of the Bible. I read the Bible vicariously. Like the dietician, who studies dietetics for the benefit of others, but when he comes to the table he eats what he pleases. I never got out of Bible reading what I should have gotten, because I failed to read it for myself. All young preachers and teachers should beware, lest they fall into the same error.

Another mistake I made was to say my prayers instead of praying. I frequently found myself half through with my prayer before I thought of what I was doing. It is all right to have a form of prayer, embracing about everything you want to pray for, but this prayer should be made in a spirit of worship.

Another mistake I made was self-reliance. Jesus said, "Without me ye can do nothing." And yet when I was tempted I failed to lean upon Jesus for help. I would simply lose sight of my Saviour till the fight was over and I had yielded to temptation. When the tempter came and I remembered the words of St. Paul, "I can do all things through Christ that strengtheneth me," I have come off more than conqueror through him that loved me and gave himself for me. Young people should learn early in life to use their Saviour for all he is worth.

Another mistake I made was failure to work for the salvation of souls. I worked from the pulpit and was very successful. I had some great meetings, but never did the personal work I should. Andrew probably never held a meeting, but he brought Peter to Christ and he held the great pentecostal revival. Mr. Moody tried to save a soul every day.

Preacher—"You must conquer yourself. I conquered myself when I was about your age."

Jones—"Well, you see, parson, I'm a harder man to lick than you are."



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GREENSBORO, N. C.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

HI-LEAGUE UNION

Miss Elizabeth Woodward, Junior Epworth Hi district secretary of the Charlotte district, has been planning for some time for the organization of the Hi-Leagues of Charlotte and vicinity into a union similar to the senior union. A number of counselors and leaders in conference with her decided to call a general meeting of the Hi-Leaguers that they may learn if the leaguers themselves desired such a union. This meeting was held last Thursday evening in Duncan Memorial church with a good attendance. Mrs. G. G. Adams, conference superintendent of Hi-League work was present and gave a full discussion of the standard of excellence. The leaguers voted unanimously to form themselves into a union. A committee was appointed to make nominations for the several offices, officers to be elected at the meeting in September, time to be announced later, the place being Hawthorne Lane. The meeting adjourned to the basement of the church where Mr. Duncan, pastor, led in an enjoyable period of games and refreshments. We are delighted to see these Hi-Leaguers set up a separate union. It is a great opportunity for the counselors and leaders of the several chapters to aid these young people in the better ways of building the kingdom.

JONATHAN

Jonathan is a thriving station church situated in one of the fine creek valleys off from Lake Junaluska. We were glad to be with Brother Lacy T. Edens in the morning service on the 11th. About two-thirds of the good congregation that morning were young people of active, vigorous league age. The pastor is praying and working for some helpers who will endeavor to lead young folks in such a program of work as the Epworth League offers.

CLARKSBURY

The members of the Clarksbury Epworth League met at the home of Mr. Lucia York on the night of the 27th of July, with Misses Jessie and Mabel York as hostesses to our monthly business and social meeting. The roll was called with about 15 answering to their names. The devotional was conducted by our president, Mr. Lee Jones. Many items of business were attended to, after which a social hour was enjoyed games and stunts being directed by Sam Jones and Buford York. The hostesses served delicious cake. Everyone felt much encouraged over the good meeting. The meeting for August will be held at the home of Mrs. Lacy Gaither at Harmony, all members being urged to attend.

Geraldine Williams, Cor. Sec.

FIVE CREDITS

Of the 108 persons earning credit in the General Epworth League Assembly just closed at Lake Junaluska five were from our Western North Carolina conference. These are Miss Blanche Gluck and Mrs. A. P. Brantley of Winston-Salem, Miss Maude Whitley of Kannapolis, Miss Clarinda Hamrick of Gastonia, and Mrs. G. G. Adams of Mooresville. Others present and getting some of the work were Revs. C. M. Short and A. P. Brantley of Winston-Salem and two Hi-Leaguers from East Flat Rock. The names of these Hi-Leaguers have escaped us just now; they were unable to stay for the full time. Mr. and Mrs. Earl Reese were up for the second Sunday.

We were able to have a conference with Mr. Pim of Central Office, Hi-League superintendent, in regard to the details relative to the putting on of a conference Hi-League camp or assembly. We learned a number of things which encourage us in this regard and hope by further study and planning to be able to offer a satisfactory working plan whereby our conference may sponsor a Hi-League assembly next summer.

Space will not permit us telling of the many good things which came our way in the program of this assembly. Drs. Parker, Alderson, Brummitt, Sockman and Gratz were all so fine in their presentations that we fear we would mar some of the beauty and masterfulness of the inspiration if we attempted to describe same. Our own Dr. Trimble of Asheville was great but handicapped by the confusion of the hour, returning from hikes, late suppers, etc. Dr. Geo. Truett thrilled us one evening with a masterful sermon.

THANKS

We thank the president of the Charlotte senior union for the boost she gave our Advocate League page in a recent issue of their union paper, "Epworth Echoes." Just when her commendation has come news items have fallen off. Please send us accounts of the doings of your chapters, your unions, etc. How many of you read in full the account of the splendid first league rally in Belgium?

North Carolina Conference

THE GOSPEL ACCORDING TO YOU

There is a sweet old story translated for man,
But writ in the long, long ago—
The gospel according to Mark, Luke and John,
Of Christ and his mission below.

Men read and admire this gospel of Christ
With its love so unfailing and true;
But what do they think, and what do they say
Of the gospel according to you?

'Tis a wonderful story, this gospel of love,
As it shines in the Christ-life divine;
And, oh, that its truth might be told again
In the story of your life and mine.

Unselfishness mirrors on every scene;
Love blossoms on every sod;
And back from its vision the heart comes to tell

You're wirting each day a letter to men;
Take care that the writing be true;
'Tis the only gospel that some men will read—
The gospel according to you.

The bright feathers of a gay bird will not cure him when he is ill; he needs a doctor. The spirit of frivolity lends no aid when the soul is sick; then there is need for the Great Physician.



A fruit tree is a permanent asset to your property and a constant source of pleasure and profit. You will find greater satisfaction, year after year, if you set out our hardy, healthy stock this fall. Catalog free.

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MISS FANNIE GRAY ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

That was a splendid sermon that the Rev. C. K. Proctor preached at Edenton Street Methodist church the third Sunday morning in August. Brother Proctor is one of the leading preachers in the state. He is now devoting all of his gifts to the building up of the Oxford Orphanage. The children of this institution have a friend who clearly understands and rightly interprets young life. They are devoted to him. The Masons of the state are fortunate in having a man of such leadership and vision to direct the affairs of the institution as well as to shape the character and destiny of more than four hundred children. I was happy to spend Sunday afternoon with him as guest of Dr. Albert Anderson at the state hospital.

* * * *

There are greater demands being made upon us to accept children than ever before, certainly during the past 15 years. Not since I came to the orphanage has every bed been taken in the girls' cottages by the first of August before this year. There are just a few beds left for boys. No one knows but those who are in the midst of this work just how much need there is for the care of orphan children. Some more adequate means must be devised whereby this great need can be met. In the face of this trying situtation let us not be discouraged, but work that much harder to relieve the suffering that is abroad in the world all about us. This is the time for all to rally to our support so that we may supply the need of the 312 children under our care.

* * * *

During my absence the officers and children excelled themselves in the effort to maintain a high standard. While I was away two months I gave myself no undue anxiety because I had the promise that every department of our work would function properly. Because of the fine spirit of our boys and girls and the splendid attitude of my official staff I could leave every care behind. Upon my return from the Pacific Coast, where I spent several weeks, I found the condition of the home up to par if not above. Mr. A. W. Pridgen, our bookkeeper and purchasing agent, was given executive authority in my absence and he filled the place most acceptably. I am back now after having the only real vacation I ever enjoyed. I feel greatly renewed in every way. As I take up the strenuous duties of the home I feel more equal to the task. I want to thank all who have stood by the orphanage so nobly and unselfishly while I was so far away enjoying a much needed vacation.

* * * *

One of the rarest privileges I had while in California was seeing that great saint, whom we all love and reverence, the Rev. R. F. Bumpas. I visited the Rural Rest Home twice. It is about 25 miles out from Los Angeles. In this quiet place our dear brother is spending his last days on earth. The climate and treatment have prolonged his days. While he has aged sincel saw him last he is optimistic and there are no clouds in his spiritual skies at the evening hour. What was said by the poet may truthfully be said of him, "Though made weak by time and fate, but strong in will to strive, to seek, to find and not to yield." The outward man is failing, yet the inward man is being renewed day by day in the image and likeness of his Lord. He asked me to extend his greetings of good will and love to all the brethren of the North Carolina conference and to all his friends whom he numbers by the thousands. The Methodist Orphanage is close to his great, sympathetic heart. He has done much for us in a material way as well as given his prayers and the benefit of his wide influence. At evening time there is light about him. While he is three thousand miles away let us not forget him at a throne of grace. I know he would appreciate receiving letters from the friends back in the good old North State.

* * * *

It has been a great joy to the officers and children at the orphanage to have the privilege of having with us as our guests Mrs. Elizabeth Bass Moore and her little child, Hamilton Elizabeth Moore. On my return from Los Angeles I came through Kansas City and spent the night in the home of Dr. Hamilton Moore's parents with whom his widow and baby live. The Moores are among the most prominent people of Kansas City. It was a real joy to have had Mrs. Moore and baby to return to North Carolina with me. She is spending a few days with us and her presence is a benediction to us all. She was reared at the Methodist Orphanage. After finishing her course with us, she graduated from East Carolina College, Scarritt College, and Johns Hopkins Hospital in nursing, standing next to the highest in a class of 36. After finishing her preparation she married Dr. Hamilton Moore and went with him to Africa as a missionary. After Dr. Moore returned to Africa to resume his work it was not many months before his health failed. Because of ill health he and his wife decided to return to America, but Mr. Moore died before he reached the coast and is buried in Africa. His wife continued her homeward voyage. Hamilton Elizabeth Moore was born in Belgium and bears the name of both her parents. Mrs. Moore is an accomplished lay and has a rich Christian experience. All North Carolina Methodism is proud of this consecrated young woman who is devoting her life to spreading the gospel to the ends of the earth.

BROTHER CUTTER REPORTS FROM BURNSVILLE

I have just finished my summer's work with Rev. T. C. Jordan on the Burnsville work. Burnsville lives up to its name, the Gem City of the Mountains, long one of the most beautifully located of the mountain towns of western North Carolina.

I should like to say a word about this work and its minister. There are five churches with a combined membership of around 500, and in my opinion it is a very heavy task calling for the most devoted service. Brother Jordan is a fine Christian spirit, a loyal worker, and he has not spared himself this summer. We have held meetings of two weeks' duration at all of the churches except one, which is projected for next week at Burnsville, with the Rev. W. L. Hutchins preaching. Mr. Jordan is held in high regard by all of his people and in the face of the heavy work entailed in serving this work has given his best to the service. I have nothing but praise for his character, his ministry, his fine spirited brotherliness and encouragement. I felt like saying this at the close of my summer's work which he has helped to make a real joy. Walter A. Cutter,

Duke University.

HOW GLENN SPRINGS WATER HELPS

Quite an active interest in Glenn Springs water is being revived within recent years. Water from the time honored old Springs, popular over a century ago, is still very much in demand. A recent remodelling of the hotel, and a plan of water shipments by express throughout the Southeast has caused a rejuvenation in the demand for this excellent medicinal water.

In this day of hurry and worry, we are prone to neglect the normal functioning of our organs of assimilation digestion and emlimination. We resort to drastic purgatives that seldom suffice save for a few days.

Glenn Springs water contains many medicinal properties that do the same work, but which accomplish their purpose slowly, methodically and readjust the organs and return them to normal functioning. To drink water of most kinds is a good practice. To daily drink Glenn Springs water may restore your health, and do you a world of good. Chronic constipation, the prevalent ill of mankind particularly responds to Glenn Springs water. The hotel is now popular, and in the height of its season. At the same time, however, water is being shipped in two 5-gallon carboys from the Springs at Glenn Springs, S. C., for $3.50 for 10 gallons. The water is being used in many homes throughout the Southeast.

THE SUCCESS OF THE CHURCH DEPENDS UPON THE PERSONALITY OF ITS MEMBERSHIP

By C. W. Hunt.

An editorial in the Charlotte, N. C., News dated July 28 dealt at length on the church's present condition and position, under the caption of "The Church in Retreat." There is nothing in that editorial that is not food for thought, but the writer was discussing conditions and was not offering remedies.

This writer may not be in any way capable of discussing causes and effects, but if there is any humble, little known layman who feels more keenly the ills of the church than I, then I am not acquainted with that man. I doubt if I can be classed as either an optimist or a pessimist. I am free to confess there are some hopeful signs and signs that offer no hope; so without further preliminary I am about to say that the church's future depends upon the individual members. If these are awake to the importance of their profession, feel that its ultimate triumph depends upon what we as individuals do and say and feel, then it goes forward. If all but a few "salts of the earth" feel that all that is required of them is to pay a small amount to the budget when begged to do so; that there is no obligation for attendance upon the hours of worship; that they can run with and be like the worldly; neither attending the services, paying the budget, saying a prayer or lending a helping hand, then the condition of the church can be classed as hopeless, and its position, as it faces the world, a problem, a very serious problem. These are facts that have to be faced.

Not many months ago I attempted to speak to an adult Sunday school assembly on this subject: "What kind of a church member are YOU?" My attempt to distinguish the different personalities and what caused them to be in the church was far from satisfactory to me, but I tried to illustrate my meaning in this way: Here is a man in mature life who has gone far afield in sin, has been wicked, an unbeliever. By some wonderful providence of God this man is awakened, is convicted, is converted to God, and comes into the church feeling that he was lost eternally. Such a man feels an obligation to God and to the church that the man or woman who was never wicked, nor ever felt that he or she was lost in sin can ever feel. The former church was made up largely of such men, the harvest of the pioneer preachers; and they were alive, they went forth to help others, left a duty to and a pride in their church that made them towers of strength, men and women worthy of example. In contrast with such as are here mentioned the church is now largely composed of men and women who grew up in it very perfunctorily. They never felt that they were lost, never experienced any change of heart; they love the church from habit, not for its vitality or saving power to them. Such as these all too often feel that the obligation is small. If they feel like sleeping all Sunday morning it is their business. They want the church to grow and prosper, but not by any act of theirs. Let Sam do the work, hold the offices and assume all the obligation. They may be wide enough awake to confess that the church stands them a good turn, in that it is the only thing between them and utter ruin of society, as civilization is known. It has never occurred to these members described here that if all felt and acted as they do, the whole organization would go to the bow-wows, the ministry would quit in disgust, and the houses of worship would be deserted.

These are not fancies. Trace them out and you will find truth in all the foregoing. I was born in the church, have been a member for 54 years. I have seen many phases, have seen the obligation felt grow less and less. I belong to a church that is now in the midst of a great building program; greater than its number of members ought to undertake, as judged by the world. In it there are men who feel the responsibility and have obligated themselves to the limit in a human sense, but there are those who are willing to stand aloof, pay little, come seldom; yet if these were asked the direct question: Do you want the church to grow and win? they would answer in the affirmative. Yet there is not enough of the love of God in their hearts or church pride in their bosoms to cause them to feel that their church's success depends on the attitude of the individual. It can never grow and succeed while less than half its membership has to carry the burden. Can anything save the church and God live under such conditions? Would anything save the untiring mercies of God stand for such laxity?

Dr. E. O. Watson, a native South Carolinian, who has grown old in the service of the Southern Methodist Church, as pastor, presiding elder, and is now editor of the Southern Christian Advocate at Columbia, in a sermon the last Sunday in July took severely to task those who like Elijah under the juniper tree see only evil in present conditions. He quoted the opinion of many leaders of wide reputation, but the most thoughtful and hopeful thing he said, outside the promise of the Master himself that the "gates of hell shall not prevail," was the assertion that the present chaos comes from what has come into the world in the last twenty-five years: the movie, the radio, the auto, the airplane, the world war. All these have come in so short a time that they have demoralized us; that we live in a new world, so new we have not yet found ourselves. The foregoing is a poor synopsis of an hour discourse, but there is something worth thinking about. It may be possible that the newness of things we have, the elimination of distance by auto and airplane, the ability to hear anything and everything going on in the world from the air, while under one's own roof, has much to do with the wildness, in comparison, of the present church membership, but be it understood and well known that none of these in any way releases the individual



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church member from his or her obligation to the church of his choice. These new things may finally work out to the glory of God and the good of the church, but it is yet to be seen.

My experience is with the small town church, the city church, the village church and slightly with the country church. I know that the trouble with my city church is the lack of that feeling of responsibility that each member is an integral part of it. Too many feel that I am just a filler-in, an occasional bench warmer, the church will go on even if I drop out. I am sure that right here is the secret of the church's present ills. You and I are not willing to acknowledge that the church's prosperity depends upon ME, upon YOU; that OUR presence, OUR money, OUR first duty is at the regular service; that if the church is to US what it is intended to be, it requires OUR love, OUR prayers, OUR presence and all the money we can possibly give it.

MY EXPERIENCE IN A RESORT TOWN

By C. W. Hunt.

I have dealt with a resort village church now for eight years, and here is a thing few ministers have ever come up against, and even less laymen know anything about the conditions I have found. This special church has a once a month regular service the year round. That is all they ask (the membership is very small), all they want, all they care to pay for. This happens to be where I spend my summers, and from the first I have undertaken to provide a preacher so as to have services each Sabbath morning; all on my own resources, depending on the Sunday morning collection for the expenses. I have succeeded in the several years very poorly. I have had many inspiring services. The thing I cannot understand is the fact that these people attend services in the off seasons ,but when the summer comes and I announce a program of services by a different minister each Sabbath, the local membership, on the whole, quit me as school children quit school when it is out. I am told that such is true in all Methodist resort churches in the connection. The local membership will not come to church for various excuses. There is only one conclusion: such are short on vital religion; they feel that they are getting enough already. (It is proper to say here that such is not true of other denominations). And this would be unfair if I did not say that in this resort work I come in contact with another class: men who are forward in church work when at home, go to a resort and never go to church, spending their time in amusement. These have some excuse; the preacher gets a vacation, why not I have a respite from the church service? Will that pass muster under the searching eye of truth?

Hence I assert without the fear of any one's successfully contradicting it that the church's present ills lies in indifference of its membership, and the cure for its ills lies in a better, more faithful, more consecrated membership. We have gone along so long filling the church roll with children's names whom we have failed to follow up and teach; who grow up to take the church as a matter of course, a thing that will live on in spite of anything I do or you do, who have no abiding faith in God, nor feel any need of him in their lives or in the life of the church. With such a membership there need not be any wonder that the attendance is small; that anything of a worldly nature will attract them; that there is no desire to make the church the greatest thing in all the land. And this brings me back to where I began. A reconsecrated ministry assisted by a deeply religious laity that will not perfunctorily preach twice each Sabbath, but a preacher and a leadership that will visit and follow up or drive out the dead membership like a pruner in his vineyard. The general run of church membership will have to wake up before there can be what is known as a live church and at work to save men from their sins and make the world fit to live in.

I know of no better closing of this than the re-telling of the incident in a fourth quarterly meeting many years ago, when Rev. Hugh K. Boyer was presiding elder, when he found a church that always paid out rather far in arrears for the end of the year and chided the officials for their lack of interest. They began to make excuses about the little time they had to do the church's work. When they had finished Dr. Boyer said: "Brethren, is the church of God worth while? Is it? If it is it demands the best there is in us."

The success of the church, the getting of it out of its present lethargic state depends upon the personality of its membership. You, I, all of us must make its needs first.

W. N. C. SUNDAY SCHOOL

Continued from page seventeen

Winston-Salem District

Burkhead, 300—132. Church attendance. Mrs. A. C. Llewallyn.

West End, 125—87. Home co-operation. Miss Sadie Walker.

Centenary, 400 — 153. Substitute teachers. Miss Lorena Kelly.

Green Street, 75—152. Provide room for cradle roll. Mrs. F. E. Coston.

Grace, 150—84. Workers' council meeting regularly; increased number training courses taken by teachers. Mrs. F. L. Gobbel.

Main Street, Thomasville, 250—195. Workers' council each month. Mrs. C. S. Kirkpatrick.

Ardmore, 81. B. H. Plint.

Central Terrace, 100—31. Furnish intermediate department; additional class rooms; better workers' council meetings. Miss Frances Carter.

First Church, Lexington, 300—109. Enlarged Sunday school quarters. Equipment. Mrs. W. F. Brinkley.

Cooleemee, 300--68. Departmental meetings monthly. Mrs. J. A. J. Farrington.

Farmington, 50—21. Miss Vera Johnson.



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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
FOURTH ROUND

August
Burlington Ct., a.m. 31

September
Front Street, a.m. 1
Webb Ave. and W. Burlington, Webb, p.m. 1
Cedar Grove, Carr, a.m. 8
Mebane, p.m. 8
Brooksdale, Allensville, a.m. 14
Person, Concord, a.m. 15
Long Memorial, p.m. 15
S. Alamance, Phillips Chapel, a.m. 22
Haw River, p.m. 22
Hillsboro, a.m. 29
Graham, p. m. 29

October
Bahama, a.m. 6
Stem, p.m. 6
Carr, p.m. 9
Chapel Hill, 4 10
Branson, p.m. 11
Milton, Semora, a.m. 13
Leasburg, Union, p.m. 13
Calvary, p.m. 15
Lakewood, p. m. 16
Duke Memorial, p.m. 17
West Durham, p.m. 18
Andrews, a.m. 20
Duke's Chapel, p.m. 20
Trinity, p.m. 22
Durham Ct., Fletcher's Chapel, a.m. 23
Mt. Tirzah, Mount Zion, a.m. 24
Orange and Massey, Orange, a.m. 25
Carrboro, p.m. 25
Yanceyville, Prospect, a.m. 26
East Roxboro, Jalong, a.m. 27
Rougemont, Union, 3 27

ELIZABETH CITY DISTRICT
O. W. Dowd, P. E., Elizabeth City, N. C.
FOURTH ROUND

August
Pasquotank, Union, 11 30

September
Perquimans, Oak Grove, 11 ..... Aug. 31 & 1
South Mills, Trinity, 11 6
South Camden, Sign Pine, 11 7-8
Kennekeet, Salvo, 11 11
Hatteras, Frisco, 11 12
Stumpy Point, 10 14
Wanchese, 11 15
Manteo, night 15
Dare, Mashoes, 11 16
Columbia, Columbia, 11 20
Roper, Mackeys, 11 21
Plymouth, Plymouth, 11 22
Moyock, Memorial, 11 29

October
Chowan, Center Hill, 11 5-6
North Gates, Savage, 11 12
Gates, Zion, 11 13
City Road, night 14
First Church, night 15
Edenton, night 16
Hertford, night 17

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

September
Hemp, Tabernacle 7-8
Pittsboro, Mt. Zion, p.m. 8
Goldston, Goldston, night 8
Carthage, Carthage 14-15
Lillington, Lillington, night 15
Siler City, First Church 21-22
Glendon, Fair Promise, p.m. 22
Elizabeth, Trinity 28-29
Bladen, Live Oak, p.m. 29

October
Dunn, night 2
Roseboro, Roseboro 4
Haw River, Manns 6
Sanford, night 6
Stedman, Cokesbury 9
Jonesboro, Lemon Springs 10
Mamers, Woodside 11
St. Pauls, Barkers 12-13
Parkton, Parkton, night 13
Hay Street 16
Person and Calvary, Calvary 17
Fayetteville Ct., Camp Ground 18
Newton Grove, Newton Grove 19-20
Erwin, Lane 20

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

September
Ocracoke-Portsmouth, Ocracoke, night 5
Straits-Harlowe, Harlowe, 11 7
Beaufort, 11 8
Atlantic-Springfield, Summerfield, night 8
Mt. Olive Ct., Providence, 11 14
Snow Hill, Mt. Hermon, 11 15
St. John's, night 15
Jones, Trenton, 11 21
Centenary, 11 22
Hookerton, Rainbow, 3 22
Grifton, Grifton, night 22
Dover, Dover, 11 28
Newport, Newport, 11 29
Morehead City, night 29

October
Goldsboro Ct., Thompson's, 11 5
Pikeville-Elm St., Elm St., 11 6
LaGrange, LaGrange, night 6
Centenary, night, conference 7
Pamlico, Alliance, 11 12
Oriental, Arapahoe, 11 13
Riverside-Bridgeton, Bridgeton, night 13
Seven Springs, Piney Grove, 11 20
Pink Hill, Webb's, 3 20
Kinston, night 20
St. Paul's, 11 27
Mt. Olive-Calypso, Calypso, night 27

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

September
Franklinton, 11 1
Smithfield, night 1
Fuqua Ct., Fuqua, -- 8
Cary-Apex, Cary, night 8
Jenkins Memorial, night 9
Epworth, night 11
Benson Ct., Benson, 11 15
Clayton, Clayton, night 15
Princeton Ct., Fellowship, 11 22
Selma, night 22
Oxford Ct., Salem, 11 28
Oxford, 11 29

October
Central, night 1
Four Oaks, Sander's Chapel, 11 4
Lucama, Buckhorn, 11 6
Kenly, Micro, night 6
Millbrook, Pleasant Grove, 11 12
Bailey, Bailey, 11 13
Zebulon, Zebulon, 3 13
Edenton Street, night 15
Youngsville, Wesley, 11 18
Garner, Ebenezer, 11 19
Louisburg, 11 20
Louisburg Ct., Shiloh, 3 20
Tar River, Plank Chapel, 11 25
Creedmoor, Banks, 11 26

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

September
Biscoe, 11 1
Troy, 7:30 1
Raeford, 11 8
Red Springs, 7:30 8
Aberdeen, 11 15
Maxton, 7:30 15
Piedmont, 7:30 22
Robeson, 11 29
Rowland, 7:30 29

October
Laurel Hill, 11 6
Lumberton, 7:30 6
West End, 11 13
Ellerbe, P.m. 13
Wadeville, 11 19-20
Mt. Gilead, 7:30 20
St. Johns-Gibson 23
Lumberton Ct., 11 27
Hamlet, 7:30 27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

September
Elm City, 11 1
Bethel, Shiloh, 3 1
Pantego-Bethlehem, 11 8
Aurora, Bonnerton, 3:30 8
Aurora, 7:30 8
Tarboro, 11 15
Vanceboro, 7:30 15
Farmville, 11 22
Ayden, 7:30 22
Swan Quarter, Fairfield, 11 29
Mattamuskee, Watson's Chapel, 3 29

October
Spring Hope, 7:30 5
Spring Hope, 11 6
Rocky Mount Ct., 3 5
Rocky Mount Ct., 7:30 6
Stantonsburg, 11 13
Fremont, 3 and 7:30 13
McKendree, 11 20
Rocky Mount, First Church, 7:30 20
Nashville, 11 27
Robersonville, 3 and 7:30 27

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
FOURTH ROUND

September
Henderson, First Church, night 4
RichSquare, Pinners, 11 5
Northampton, Lasker, 11 16
Littleton, a.m. 8
Rosemary, night 8
Battleboro and Whitakers, Whitakers, 11 and 3 15
Conway, Providence, p.m. 22
Scotland Neck, a.m and 3 29
Williamston, night 29

October
Ahoskie, Powellsville, a.m. 3
Windsor, White Oak, a.m. 6
Aulander, Aulander, night 6
Murfreesboro and Winton, Murfreesboro, a.m. 8
White Mem. and City Road, City Road 9
Warren, Shady Grove, a.m. 13
Warrenton, Warren Plains, 3 and 11 13
Garysburg, Oak Grove, a.m. 20
Seaboard, Concord, 3 20
Norlina, Zion, a.m. 22
Weldon, night 23
Roanoke Rapids, night 24
Middleburg, Drury, a.m. 25
Halifax, Halifax, a.m. 27
Enfield, night 27

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

September
Swansboro, Oak Grove, 11 1
Epworth, 8 1
Town Creek, Bethel, 11 8
Southport, 8 8
Magnolia, Turkey, 11 15
Faison-Warsaw, Kings, 3 15
Ingold, Johnson's Chapel, 11 22
Scott's Hill, Hampstead, 3 22
Clinton, Clinton, 8 22
Trinity, 8 25
Shallotte, Concord, 11 29
Hallsboro, Hallsboro, 4 29

October
Fifth Avenue, 8 2
Wilmington Ct., Wesleys, 8 3
Maysville, Tabernacle, 11 6
Jacksonville-Richlands, Richlands, 4 and 7:30 6
Chadbourn, Cerro Gordo, 11 13
Carvers Creek, Bladen Springs, 3 13
Tabor, Tabor, 11 20
Whiteville, 7:30 20
Kenansville, Lees, 10:30 23
Grace, 8 23
Wallace-Rose Hill, Charity, 11 27
Burgaw, Burgaw, 3:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

September
Leicester, Leicester, 11 1
Elk Mountain, Elk Mountain, 3 1
Marshall-Hot Springs, Marshall, 11 8
Central, 8 8
Mills River, Avery's Creek, 11 14-15
Hendersonville, 7:30 15
Candler, Snow Hill, 11 21-22
Acton, Asbury, 7:30 22
Black Mountain, 11 29
Swannanoa, Swannanoa, 3 29

October
Spring Creek, Antioch, 11 6
Acton, Asbury, 7:30 (business meeting) 16

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

September
Bethel-New Hope, Bethel, 11 1
Unionville, Grace, 3 1
North Monroe, night 1
Polkton, 11 8
Marshville, Wingate, 3 8
Monroe, Central, night 8
Pineville, Harrison, 11 15
Waxhaw, Bonds, 3 15
Spencer Memorial, night 15
Morven, McFarlin, 11 22
Lilesville, Wade, 3 22
Dilworth, 11 29

October
Prospect, Trinity, Sat. 11 5
Peachland, Hopewell, 11 6
Ansonville, 3 6
Wadesboro, night 6
Weddington, Wesley, Mon. 11 7
Matthews, night 9
Chadwick, night 10
Duncan, night 11
Rural Trinity, Sat. 4 12
Myers Park, 11 13
Big Spring, 3 13
Brevard St., night 13
Hickory Grove, 3 14
Hawthorne Lane, 11 20
First Church, night 20

Pastors please have all nominations ready, written in triplicate.

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September
Cherryville Ct., St. Paul, 11 ..... Aug 31 & 1
Polkville, Rehobeth, 3 ..... Aug. 31 & 1
Shelby, Central, night 1
Maylo, Maylo, 11 8
Stanley, Iron Station, 3 8
Cramerton, Cramerton, night 8
Bellwood, Palm Tree, 11 14-15
Shelby Ct., El Bethel, 3 14-15
Dallas, Dallas, night 15
South Fork, Palm Tree, 11 21-22
Crouse, Crouse, 3 21-22
Goodsonville, Goodsonville, night 22
Belmont, Main Street, 11 29
Mt. Holly, Mt. Holly, night 29

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
FOURTH ROUND

September
Carraway Memorial, 11 1
Glenwood, night 1
Summerfield, Pisgah, 3 7-8
Stokesdale, Eden, 11 8
Park Place, night 9
East Greensboro, Mt. Pleasant, night 10
West Greensboro, Muir's, night 11
Bethel-Grace, Grace, night 12
Pleasant Garden, night 13
Randolph, Mt. Gilead, 11 14
Gibsonville, 11 15
Wesley Memorial, night 16
College Place, night 17
Liberty, Liberty, night 18
Ramseur, Franklinville, night 19
Jamestown, Oakdale, night 20
Uwharrie, Salem, 11 21
New Hope, New Hope, 2 21
Randleman, St. Paul's, 11 22

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Cedar Falls, Central, 2 22
West Market, night 23
Centenary, night 24
Ashboro, ngiht 25
Coleridge, Concord, 3 27
Wentworth, Bethlehem, 11 28
Ruffin, Ruffin, 3 28
Main Street, High Point, 11 29
Highland, 2 29
Calvary, night 29
Proximity, night 30

October

Reidsville, night 1
Ward Street, Ward Street, night 2

MARION DISTRICT

Edwin O. Cole, P.E., 29 W. Fort St., Marion, N. C.
FOURTH ROUND

August

Table Rock, Oak Hill, 11 30
Old Fort Ct., Bethel, 11 31

September

Morganton, First Church, 11 1
Morganton Ct., Mt. Pleasant, 3 1
North Forest, N. Morganton, night 1
Old Fort, night 4
McDowell, Trinity, 11 6
Mill Spring, Maneas, 11 7
Broad River, Tanner's, 11 5
Bostic, Cedar Grove, 3 8
Ivy, Laurel, 11 13
Burnsville, Boring's, 11 14
Micaville, Bakersville, 11 15
Spruce Pine, Penland, night 15
Avery, Pisgah, 10 22
Elk Park, Cranberry, 3 22
Marion Ct., Pleasant Grove, 11 27
Gilkey, Mt. Hebron, 11 29
Forest City, night 29

October

Marion, First Church, night 2
Glen Alpine, night 3
Marion Mills, East Marion, 11 6
Cross Mill, Cross Mill, night 6
Spindale-Alexander, Alexander, 11 13
Pleasant Grove, 3 13
Cliffside-Avondale, Cliffside, night 13
Rutherfordton, 11 20
Henrietta-Caroleen, Caroleen, night 20

MOUNT AIRY DISTRICT

E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FOURTH ROUND

September

Dobson, 11 1
Mount Airy, Rockford St., night 1
North Wilkesboro, night 8
Meeting of pastors and lay leaders at Elkin, Monday at 10:30 9
Rural Hall, Mt. Pleasant, 11 14
Stoneville, 11 15
Walnut Cove, St. Mark, 3 15
Watauga, Henson's Chapel, 2:30 18
Boone, night 18
Moravian Falls, Beulah, 11 19
Wilkesboro, night 19
Ararat, Hunter's Chapel, 11 21
Mount Airy, Central, 11 22
Mount Airy Ct., Oak Grove, 3 22
Laurel Springs, 11 25
Elkin, night 25
Sparta, 10:30 29
Jonesville, 3 29

October

Pilot Mountain, Chestnut Grove, 2:30 2
Sandy Ridge, 11 3
Madison, Mayodan, night 3
Ronda-Roaring River, 3 4
North Wilkesboro, Q. C., night 4
Yadkinville, Center, 11 5
Leaksville, 11 6
Draper, 3 6
Spray, night 6
Mt. Airy, Central, Q. C., night 7
Dobson, Q. C., 3 8
Danbury, 10 9
Rockford Street, Q. C., night 9
Creston, 2:30 11
Todd, Fairview, 11 12
Warrensville, Mill Creek, 10:30 13
Helton, Healing Springs, 2:30 13
Jefferson, night 13

SALISBURY DISTRICT

H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

September

East Spencer, Long Street, 11 1
Salisbury, Park Avenue, night 1
Salisbury Ct., Bethel, 11 8
Spencer, Central, night 8
Bethel, Bethel, 11 15
Mt. Pleasant, Friendship, 3 15
Concord, Harmony, night 15
Baden, Baden, 11 22
Gold Hill, Rockwell, 3 22
Main St.-Y.-R., Main St., night 22
Albemarle Ct., Tabernacle, 11 29
Salem, Salem, 3 29
Albemarle, First St., night 29

October

New London, 11 6
Albemarle, Central, night 6
Norwood Ct., 11 13
Norwood, night 13
Woodleaf, 11 20

STATESVILLE DISTRICT

J. E. Abernethy, P.E., Statesville, N. C., Box 274.
FOURTH ROUND

September

Elmwood, Knox, 11 1
Statesville Ct., Chapel Hill, 2:30 1
Race Street, night 1
Catawba, Hopewell, 11 8
Ball Creek, Friendship, 2:30 8
Mooresville, Central, 11 15
Mooresville Ct., Triplett, 2:30 15
Mooresville, Broad St., night 15
Taylorsville, 11 22
Hiddenite, Liberty, 2:30 22
Stony Point, night 22
Shepherd, Wesley, 11 29

October

Troutman, 11 6
Cool Springs, 2:30 6

WAYNESVILLE DISTRICT

C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

September

Judson-Robbinsville, Judson, 11 1
Bryson City, night 1
Macon Ct., Mount Zion, 11 8
Franklin Ct., Iotla, 3:30 8
Franklin, 11 15
Highlands, Highlands, night 15
Waynesville, 11 22
Jonathan, 3 22
Haywood Ct., Finchers, 11 28-29
Clyde-Junaluska, Clyde, night 29

October

Dellwood, Maple Grove, 11 6
Bethel Ct., Bethel, 3 6
Cullowhee, 11 13
Glenville Ct., Double Springs, 3 13
Webster Ct., Wesleyanna, 11 20

WINSTON-SALEM DISTRICT

J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
FOURTH ROUND

September

Ogburn Memorial, 11 1
Forsyth, Mt. Tabor, night 1
Davie, Liberty, 11 6
Farmington, Bethlehem, 3 7
Central Terrace, 11 8
Oak Ridge, Sedge Garden, night 8
Ardmore, 11 15
Linwood, Linwood, afternoon 15
Walkertown, night 15
Cooleemee, night 18
Advance, Cornatzer, afternoon 21
West End, 11 22
Davidson, Good Hope, afternoon 22
Lewisville, New Hope, night 22
Lexington, First Church, night 25
Thomasville, Main Street, 11 29
Denton, Siloam, afternoon 29
Hanes-Clemmons, Hanes, night 29

October

Grace, night 2
Mocksville, 11 6
Trinity, Bethel, night 6
Kernersville, night 9
Thomasville Ct., Fairgrove, afternoon 13
Hiatt, night 13

At Harvard Bliss Perry annually told a story which I believe comes from one of the Spanish novelists. It was of an old priest who decided that he would retire while still at the height of his powers, and in order to pick the proper time for exit he hired a young assistant whose job it was to listen to the Sunday sermon and report the precise moment when diminution began to set in. The association persisted for some three months, and then on a certain spring morning the young man said, "If I may be permitted to say so I think that your discourse today was just a shade below your extraordinary average. It was, you will understand, a marvelous address, but just a fraction away from your finest." "Why, you young fool," said the old priest, "I never preached better in my life!" P. S.—The young man lost his job.—Haywood Broun.

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In Memoriam

GALLOWAY—M. L. Galloway was born in Marlboro county, S. C., on November 21, 1874. The early years of his life were spent in that state, but in 1925 he with his family moved to Bunn, N. C., where he took a position with the Atlantic Coast Line Railway. He joined the Methodist church early in life and was one of the most faithful members and stewards of the Bunn Methodist church at the time of his death, which came on July 29, 1929, after three weeks of intense but patient suffering.

As we think of him now, as we think of his strong, simple faith in God and the service which he rendered to his church and to this community, we can say of him what the writer of the Book of Acts said about Barnabas, the missionary, "He was a good man, and full of the Holy Ghost and of faith." We shall always remember him by the three names which he made for himself: friend, neighbor, and Christian. May God comfort the loved ones he has left.

A. L. Thompson.

ALLMAN—Leider Reeves Allman, eldest daughter of Humphrey and Laura Wells Reeves, was born at Sandy Mush, N. C., November 14, 1867. About the age of 17 she was converted and joined the Methodist church; but for several years following she sought with humble and penitent heart a fuller assurance of acceptance with her Lord. This experience was granted to her, and through life she loved her church and loved to meet with God's people.

In January, 1907, she was united in marriage to Mr. Lewis Allman. She was a faithful wife, kind and considerate. In character she stood always for truth and honesty. She had many friends and was unselfish in her devotion almost to a fault. She was kind, tender-hearted, forgiving, loving.

Due to the nature of the illness that carried her away from this mortal to immortality she did not speak to her loved ones of her going. But when in the early dawn of May 29 the death angel quietly stopped her tired beating heart, they had the peaceful assurance that her immortal spirit had returned to him who gave it.

Mrs. Chas. W. Smith.

HARRELL—Mrs. Isa C. Harrell, wife of the late S. I. Harrell of Sunbury, N. C., passed from earth to heaven on August 1, 1929. Mrs. Harrell was born in Elizabeth City January 2, 1859, but lived all her married life in Sunbury, except six years that she and her husband spent in Durham while starting their children's educational career. Her parents were Thomas W. and Lucy Brown Costen of Sunbury.

Mrs. Harrell was the mother of Rev. Costen Harrell, pastor of Epworth M. E. Church, South, of Norfolk, Va.; also of T. C. Harrell, banker of Asheville, N. C., and Mary Lucy Self, wife of Rev. Marvin Y. Self of the N. C. conference. Two of her children had preceded her to the grave: Melene, the first wife of Rev. T. M. Grant of the N. C. conference, and Isaac.

Mrs. Harrell was a model mother and looked well to her household. She was gentle and quiet of manner but firm and sweet-spirited in the management of her household, having the hearty co-operation of her husband in everything that made theirs such a beautiful Christian home, one of the most delightful it was ever the privilege of the writer to visit.

Mrs. Harrell was thoroughly Methodist but not narrow. She loved her church doctrines and its polity and was loyal and true. She was specially interested in the missionary work of the church. She was a Sunday school teacher up to the time of her last illness.

She was talented. She frequently wrote beautiful articles, but was too modest to write for publication. Religion with her was first always. Her church vows were sacredly kept. She loved the church and gave of her time and means to its call. She loved her preachers and did all she could to help them in their work; her home was always open to them.

Mrs. Harrell was warm-hearted and friendly toward everybody, but formed some very close friendships that lasted all through her life. She did not forget nor neglect these, though separated by time and space; although she was a busy mother and housewife, she took time to write to her friends. Her letters were newsy, cheerful and hopeful, full of faith and Christian fortitude. Following the loss of her loved ones, many expressions from her sad heart showed that she was hopefully waiting for "reunion where there would be no more separation." What a happy realization is hers today. May the sweet peace and comforting hope of her faith in Jesus be an inspiration to her friends and loved ones as now for a little while our heads are bowed and our hearts are sorrowful.

C. P. Jerome.

RESOLUTIONS OF RESPECT

Whereas, on June 12, 1929, the Lord called from her ministry on earth to her coronation in heaven his handmaiden, Sarah Estelle Perry; and

Whereas, the consecration of her fine talents of mind and spiirt; her unfeigned faith; her sweet, abiding sympathy for the sick, distressed, or lonely, and sincere interest in all even in the midst of her own affliction; her pleasant social manner; her ever increasing devotion to the cause and service of the church—all contributed to a life whose far-reaching influence won her a special place in the affections of many friends, enriching and ennobling wherever it touched; and

Whereas, because of her intense suffering we deemed it a merciful providence when her heavenly Father gave his beloved sleep, yet because of all she meant to loved ones, friends, church and community we sorrow in our loss while we know all is well with her; and

Whereas, according to our mortal vision, by the kinship of her spirit with the Master's she might have been translated into his presence without bearing in her hand the final supreme offering, the sweet, patient submission to inactivity and suffering; yet at his word—

"Not now, my child, a little more rough tossing,
A little longer on the billow's foam;
A few more journeyings in the desert darkness
And then the sunshine of thy Father's home!"

resignedly she lay for seven months on a bed of pain; we, the surviving members of the Woman's Missionary Auxiliary, Macon M. E. church, offer these resolutions:

That we pay tribute to her whose cheerful greetings, ever ready word of encouragement and loyal support we shall always miss.

That a copy of these resolutions with assurance of our sincere sympathy be presented to the sister so untiring in her devoted ministrations, and to the brothers bereaved.

That we kindly request the North Carolina Christian Advocate to publish these resolutions and a copy of them to be recorded in the minutes of the society.

Miss Helen Thompson,
Mrs. Herbert Scholz,
Mrs. W. T. Person.

SWING—Mary Ann Swing, daughter of John and Mary McPherson, was born February 13, 1855, peacefully departed this life July 31, 1929, age 74 years, five months and 18 days.

She was twice married. Her first husband was Henry N. Coble, who departed this life in 1878. To this union were born four children, two of whom still survive, John Edgar of Jacksonville, Fla., and Rev. Thomas S. Coble of Durham.

In 1880 she was married to William H. Swing. To this union were born two children, Lolah, wife of W. C. Carter of Mebane, and G. Talmage Swing who remained at home with her until the end.

Among those most keenly bereaved are her husband, W. H. Swing, her sister, Mrs. Sallie Patterson of Greensboro, and seven grandchildren and five great-grandchildren.

In early youth she made a profession of faith in Christ and joined the Methodist Protestant church at Rock Creek in Southern Alamance county. Some time after moving to Guilford county in 1898 she transferred her membership to Friendship Methodist Episcopal Church, South, where she remained a member until her death.

She said of last Sunday: "This has been the happiest day of my life, and I will never see another like it."

In her last affliction and suffering she seemed to fully realize the comforting grace and mercy of God in his forgiving love.

When we consider the poverty, hardship and struggle of our fathers and mothers on the period following the Civil War, we are astonished to think of the amount of work, toil, heartache, struggle and travail of soul in building the new South.

In the early years of her girlhood she learned from her mother the fine art of cooking, carding, spinning, weaving and making ready-to-wear clothes of that period. She has left us some of the fine fabrics of her loom. Thus she was a woman of marvelous industry and toil.

In her devotion to her family she carried this on into her failing years of strength and thus in a part of her life "Martha" would seem an appropriate name. But triumphant through the year of toil, suffering and pain, Mary still leaned on the strength of Jesus' name.

In the full strength of her years her home was a preacher's home and she enjoyed sharing hospitality with neighbors and friends.

Three words seem to me the most precious of all, "mother," "home," and "heaven." Jesus only in his love can give full meaning to each. When they said, "Behold your mother, sister and brother," he said, "Behold my mother, my sisters and my brethren are they which hear the word of God and keep it."

So Jesus would give to all the families and neighbors his love and presence and fulfill in our lives the full meaning of "mother," "home," and "heaven."

The funeral service was held at Rock church and conducted by Rev. W. F. Ashburn, assisted by Rev. Albert Peel of Guilford College and Rev. R. E. Brown of Durham.

By her son, Thomas.

Said the Scientist to the Protoplasm:
"'Twixt you and me is a mighty chasm,
We represent extremes, my friend—
You the beginning, I the end."
The Protoplasm made reply,
As he winked his embryonic eye:
"Well, when I look at you, old man,
I'm rather sorry I began!"

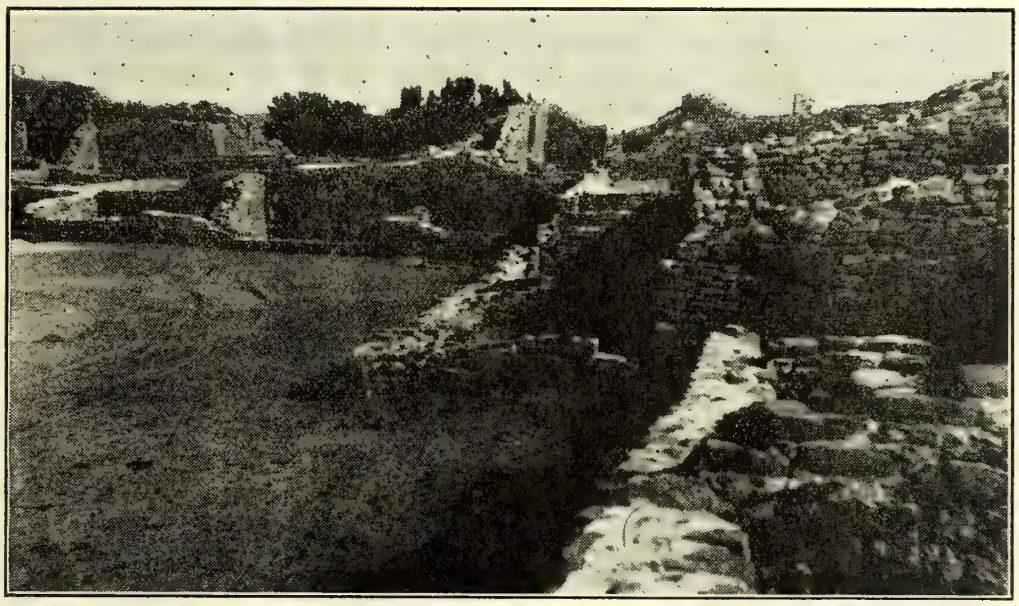
We may never write a sentence that will live down through the ages; but if we live right, the story will be written in living letters and it will stand when the ages are no more.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THU[illegible] SEPTEMBER 5, 1929 Number 36

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Top: Aztec Ruins, New Mexico. Bottom: A Tree of the Petrified Forests, New Mexico.

(See article on page eight)

Publisher's Notes

Wilmington 100 Per Cent

All four of the churches of Wilmington go on the honor roll September 1. A fine way to begin the work following the holidays.

Rev. C. N. Phillips, who is always ready to join in a concerted movement for advance, becomes a part of the Advocate campaign. Brother Phillips is in the close of his fourth year at Epworth. In the midst of the many demands upon this people we are grateful for this effort.

Rev. H. P. Porter is in his first year at Grace—the great old church of North Carolina Methodism. For years this church stood without a peer in the conference. With the movement of populations some of the best people of Grace have gone to the other churches, but it remains a church of remarkable resources. Brother Porter has had a most successful year and all are much pleased with the work being done. They go on the roll. God bless them every one.

Rev. W. R. Royal came into a great heritage at Trinity. Many of his people were for years the mainstays at Grace and Fifth Avenue. The location of Trinity makes favorable the future for this congregation. Brother Royal is closing his third year at Trinity, but he has not yet finished his work. He goes on another honor roll this week. Few preachers have a more delightful situation than he.

Rev. D. E. Earnhardt has been doing things this his first year at Fifth Avenue. He is rejoicing just now in the fine way his people are moving to clear up that troublesome debt. Waith for his announcement before the leaves fall. He and his people did not stop with their quota for the Advocate. Well done!

Wesley Memorial Marches On

Brother J. W. Moore has to this date sent in 81 new subscribers from Wesley Memorial and by September 15 we expect the grand total to read 100. It is gratifying to see how this congregation is setting a pace in all church activities that every other congregation should seek to emulate.

J. K. Worthington and Scott's Hill

Worthington puts Scott's Hill on the honor roll and thereby joins the grand march that is on in the Wilmington district. To use a baseball term the Wilmington is coming out of the cellar.

Rev. L. T. Edens

Brother Eden was not content with going to a place on the roll of honor, but he went to playing with the stars. We used to hear a good deal about stars in our crown of rejoicing beyond this vale of tears. But now men have learned to wear stars down here. Good for you, Brother Edens.

The Betsy District Triumphs

The Elizabeth City district makes it 100 per cent in the Advocate campaign. This is a great achievement for one more district in behalf of religious literature. The elder and the preachers of this district have shown themselves workmen that need not be ashamed. A detailed report of the charges not hitherto reported will be given next week.

Rev. N. P. Edens

Kenansville under the leadership of N. P. Edens joins the great majority by appearing on the roll. This young itinerant has put his charge where it belongs and where he can look upon its achievements with pleasure.

A Word With Our Subscribers

Through the entire summer we have said nothing to our subscribers about the renewal of their subscriptions. At this point everybody has enjoyed a long rest. But autumn is at hand, the end of our fiscal year is upon us, and more than all, bills are to be paid. It, therefore, becomes necessary to insist that our friends whose subscriptions are not paid to date give this matter attention. Look at the label on your paper and if not up to date, be good enough, please, to send us a check or some other sort of remittance. We thank you beforehand.

MAGNIFYING THE PRESENT

One of the cardinal defects of our present life is the tendency to unduly magnify the things of the present. We are bringing up our children, and permitting them to disregard those great events and personalities that constitute the background of our corporate and individual life. In the passion for something new and novel, we are seeming to forget the rock from which we were hewn.

No matter how times may change, nor indeed how new methods and fashions may have come into vogue, nevertheless it is quite evident from the long story of human history that there are certain basic and fundamental things that do not change—without which civilization itself cannot endure. One of these is religion. It will be a sorry day for all of us when we substitute culture for the deeper things of character. Of what enduring worth are those words of the Master when he said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you!" He was simply seeking to emphasize what are the priorities of life, those things that constitute its background as well as its foundation.

Blessed is the man whose refreshing memories constitute the guarantee of his present happiness and the security of his moral worth and character.—Bishop Freeman, in Voices of Assurance.

NOT AFRAID OF GHOSTS

I have no fear for the gospel. I have been troubled by ghosts all throughout my ministry—the ghost of criticism and the ghost of modernism new and old. But for many years I have found there are two ways of dealing with ghosts: one is to run away from them and hide in the tents of obscurantism, and the other is to walk straight through them, and be an evangelical on the other side. I am neither fundamentalist nor modernist, but if anything, a fundamentalist on the other side of modernism. I don't believe that Martin Luther and George Fox, or John Wesley and Charles Spurgeon, were mistaken dupes; they did not change the world by virtue of errors; they had, like the rest of us, their share of errors. They often expressed themselves crudely and unguardedly, but they knew the grace of God and the needs of man, and it was in virtue of the gold in the midst of the quartz that they conquered, and I venture to prophesy that in the years to be when the quartz will have been carted away, their undimmed gold will hold the market.—Rev. Thomas Phillips, president National Free Church Council (England).

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

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"He died in harness, poor chap."

"Yes, and did you ever notice how much like a harness life is? There are the traces of care, lines of trouble, bits of good fortune, and breaches of faith. Tongues must be bridled, passions curbed, and everybody has to tug to pull through." Yet most of the old fellows are so adjusted to the harness that an effort to take it off before the sunset raises a mighty kick. Men in this respect are unlike horses and mules for these work animals are glad to be rid of it.

"Religion does not primarily explain the universe; primarily it enables a man living in a universe that he cannot explain to carry off a spiritual triumph in spite of it." This is a recent utterance of Dr. Fosdick and it will prove of value to many perplexed men and women who cannot understand the universe and cannot rest satisfied because God has not made it all plain to them. But what is better, according to St. Paul than to understand all mysteries, is to have love, which is another name for the Christian religion.

Gipsy Smith was once taken to a hall in London where blind and deaf and dumb and crippled men, women and children—a great company of them—were making baskets, doing fretwork and such like. In two minutes Gipsy was on the platform, pulled a book from his pocket, and selected a song for this pathetic audience. He sang, with tears in his voice:

"Dark are the clouds of sin and temptation,
Hov'ring above us as we journey along,
But there at last shall come a bright dawning
When our glad spirits shall break into song.

After the shadows, morning shall greet us,
After the journey the comforts of home,
With our blest Saviour glorious rapture;
After the shadows, the sunshine will come!

After the long dark midnight of sorrow
Jesus will give us his wonderful peace.
Burdens will fall and trials will vanish;
We shall rejoice in eternal release!"

Learn by heart the Golden Rule of the automobile. Here it is as some father wrote it:

"When I am driving on a street
Where little folks I'm apt to meet
Who dash across the street in play,
I hope I'll drive in just the way
That I would drive if mine were there
Upon that crowded thoroughfare."

What do you know about zest for prayer? Is there keen enjoyment in the hour and act of prayer? Paul seemed to understand. In the last of Colossians he urges (Moffatt), "Attend to your prayers, maintain your zest for prayer by thanksgiving; and pray for me as well, that God may give me an opening for the word, to speak of the open secret of Christ for which I am in custody. Pray that I may unfold it as I should. Let Christian wisdom rule your behaviour to the outside world; make the very most of your time; let your talk always have a saving salt of grace about it, and learn how to answer any question put to you."

The colleges are about to open again. The fooball squads are already on the job and the sport writers are busy informing the public as to prospects at the several camps. When the football boys are once settled for the grind between this and Thanksgiving, the rest of the students will be enrolled for curricula and other minor activities. And as the plan is to give some little attention to study when the boys are not "hitch-hiking," it may be a good time to listen to Hamilton Holt as he names the three besetting sins of colleges and universities. Holt says: "If I should be asked to enumerate the besetting sins of the American college and university today, I would unhesitatingly say that they could be reduced to the following three items: First, the insatiable impulse to expand materially; second, the glorification of research at the expense of teaching; and third, the lack of human contact between teacher and student."

Canada's Shame Offered to Us As Something to Be Desired

In recent months it has been urged in certain quarters that the United States should adopt Canada's solution of the liquor problem, In view of such a proposed solution it is timely to note how Canada is getting on with state control of liquor. The New Outlook says:

Facts are God's arguments, 'tis said. They are stubborn things, and there is an appalling array of them mounting up against the liquor traffic in Canada. A document just issued under the authority of the Minister of Trade and Commerce gives the first exhaustive analysis of the liquor situation in the Dominion. It is an official record. It was prepared by two university professors, who have been working on it throughout the summer for the Dominion Bureau of Statistics. The report, with the exception of a brief historical introduction, is made up entirely of statistics. There are six comprehensive tables whose figures tell a sickening tale. In all the tabulated story of the seven "wet" provinces there is not one bright or hopeful spot.

The figures relating to the consumption of alcoholic beverages in Canada are clearly alarming. At a time when practically every other country in the world is showing steady decrease in drinking, it is surely saddening beyond words to realize that Canada is becoming slowly but steadily alcoholized. The figures reveal the further terrible, but not surprising, fact that increase in crime is keeping pace with increase in the consumption of liquor, whilst the number of deaths caused by alcoholism has more than doubled in the period of government control or sale.

The carefully prepared statement by this ably edited journal concludes with words that should gratify all law-abiding American citizens:

There is every reason to expect that legislation will be introduced next session at Ottawa prohibiting clearances on liquor exports to United States. The Canadian public, "dry" and "wet," has grown steadily resentful of government dallying, and has made politicians grimly aware of its mood. The great Liberal newspapers of the Dominion, most of the Independents and many leading Conservative organs have thrown the weight of their influence into the fight for a decent attitude toward United States on this smuggling problem, whilst churches and other organizations have simply flooded the authorities with letters and petitions demanding that the scandal cease, and cease quickly.

A Method for Control of War

Sir Thomas Holland, rector of the Imperial College of Science and Technology, London, in an article on The International Relationship of Minerals published in the August "Science" makes a point regarding war and the responsibilities of Britain and America that should not be overlooked. That alert and interesting gentleman of Wilmington, Mr. J. E. Willoughby, chief engineer of the Atlantic Coast Line railroad, draws our attention to one paragraph which we place before our readers. This puts the responsibility for prolonged wars squarely upon Great Britain and the United States. Here it is:

"The only two nations that can fight for long on their own natural resources are the British Empire and the United States. If they agree in refusing to export mineral products to those countries that infringe the Kellogg Pact, no war can last very long. As our friends across the Atlantic have recently learned, it is easier to stop exports than to prevent imports: the customs' officer is more effective, less expensive and far less dangerous than a blockading fleet."

The Greatest Asset of a Race

President Roosevelt appointed a commission on country life which made a report that has had a far-reaching effect on the movements for rural betterment. Fundamentals in country life as given by this commission are: (1) economic success; (2) social life; (3) organization and co-operation.

President Hoover has now moved for child welfare. In this act the President is touching the main asset of the country. The United Presbyterian makes this appropriate observation concerning the welfare of the child:

"At the initial meeting in Washington of the planning committee for the child welfare conference, President Hoover said: "I need not urge upon you the fundamental importance of this undertaking. The greatest asset of a race is its children, that their bodily strength and development should prepare them to receive the heritage which each generation must bequeath to the next. These questions have the widest of social importance, that reaches to the roots of democracy itself. By the safeguard of health and protection of childhood we further equality of opportunity, which is the unique basis of American civilization." No democracy can long endure whose foundations are not established in such a culture and care of children as shall give them sound bodies, a vivid moral consciousness, a sense of responsibility, happy memories and a challenging view of the holiest, richest and fullest kingdoms of life possible for man. President Hoover seeks to build foundations for an enduring republic. He knows where the foundations are to be laid, in the mind and heart of a little child. "The world moves forward on the feet of children."

Why Should an Officer of the Law Touch a Bootlegger?

People coming out of certain sections of Florida have been subjected to a rigid search whether they carried citrus fruits or not. Even in California they have been holding up and examining cars suspected of hauling citrus fruits from Florida. The Mediterranean fly is the cause of all this. Some years ago the same sort of quarintine was instituted against the "hoof and mouth" disease in cattle, and against the boll weevil. American citizens returning from abroad to their homeland fall into the hands of officials at the docks whose business it is to see that our tariff laws are observed.

To all this little objection is offered. But a great outcry is raised whenever government officials go in search of the bootlegger. Why the difference? The answer is easy. Men want to engage in the business themselves or else they want to be able to buy booze from rum-runners. They are somehow partners in the business. Men who do not transport liquor, do not drink liquor, and are out of sympathy with the whole business have no objection to governmental "search and seizure."

Lindbergh the Horseshoe Champion

Lindbergh and his wife spent a week end recently at the President's camp on the upper waters of the Rapidan, and while there is reported to have won out over all of President Hoover's guests at "barnyard golf." He is now known as "the horseshoe champion of the Rapidan."

All we have to say is that if Colonel Lindbergh will come down in June and try his hand with the champion horseshoe boys of the pastor's summer school at Duke University he will be the worst beaten champion that ever retired from the field of contest. Lindbergh is all right when it comes to flying over the ocean or pitching horseshoes on the Rapidan, but he cannot make even a creditable showing with those Methodist preachers who gather at Duke.

A Good Word for the Dead Sea

As a rule the Dead Sea is employed to point a moral and show how a failure to give, though constantly receiving, results in stagnation and death. But there is another side to the story of the Dead Sea.

It is reported that this body of brine almost 60 miles long, 12 miles wide, and in places 1200 feet deep, contains 1,300,000,000 tons of potash, valued at $70,000,000,000. The bromide is said to be worth $250,000,000,000, and other mineral contents are estimated to be worth more than $1,000,000,000,000.

If these figures represent the facts as to the mineral wealth of the Dead Sea we must take off our hats to this despised lake that lies content thirteen hundred feet below the sea level. The richest gold mines of the world are only pocket change as compared to the wealth of the Dead Sea.

Faith

Faith defies definition. A partial description is the best we can do with this term that touches life at a multitude of points and beyond the boundaries of time reaches out its fingers as it gropes on the borders of eternity.

Isabelle MacCausland in the Congregationalist writes the following suggestive lines that make interesting and profitable reading:

Faith is the soul's dim groping for help beyond its ken.
Faith is the glad uplifting of the hearts of searching men.
Faith is a wavering cobweb, or faith is a strong bridge hurled
Across the chasm of death and doubt that puzzles a weary world.

Faith is the oak's brave challenge when the autumn winds drive past;
His leaves red flags of courage in face of the icy blast.
Faith is the sure sweet blossoming of buds of truth unfurled.
Faith—Faith is "the victory that overcomes the world!"

Why Should a Bible Be in Black?

When you go in search for a Bible you look for a book in black, for most of them are done in black. Why should the Bible be put in mourning? Why not give it in outer appearance an expression of the joy that dwells within? The Master talked of flowers, and fields and little children, why then clothe the book that carries such stories in garments of mourning? Why not away with the spirit of heaviness and put on the garments of praise?

Is black clothing a sign of piety? We seem to think so. We do think so. That is why custom has clothed the Christian minister in black, clothed the Bible in black and set the "dim religious light" of church and cathedral as an aid to worship. It is best not to trust to colors for piety, even for the marks of piety. It seems strange that black is the symbol for piety as well as for sin or crime.

People and Things

Western North Carolina Conference, High Point, Oct. 23
North Carolina Conference, Kinston, Oct. 30

The Advocate campaign closes September 15. Will your charge be on the roll?

Rev. D. E. Earnhardt is assisting Rev. E. G. Overton in a meeting at Rocky Point this week.

Mr. Winfred B. Easterling and Miss Julia Mildred Terry were married in the Roberdel M. E. parsonage on Saturday, August 31. Rev. M. C. Ellerbe performed the ceremony.

Here is news that is news. A pounding last of July. Such was the happy lot of Rev. J. L. Smith as the people loaded him down with Perquimans ham and other good things peculiar to this fat land.

Rev. J. W. Autry says that at 11 o'clock Sunday, September 8, the singing class of the Raleigh Orphanage will give a sacred concert in the Methodist church at Swepsonville. "Come and hear the children sing" is the pastor's request.

Rev. Freeman Heath and his stalwart helper, Brother Shuler, at Chadbourn have been busy during the summer with vacation schools, boy scout work, revivals and the collections. Brother Heath expects to clear the decks by conference.

Bishop Edwin D. Mouzon will preach for the North Wilkesboro congregation next Sunday night, September 8. This fine town will doubtless give the bishop a great crowd. It is needless to say that the bishop will give the congregation a great sermon.

Seven of the most prominent churches of the Baptist fellowship, according to the Christian Century, are reported as searching for ministers. These churches are: Tremont temple, Boston; First, Dayton, O.; First, Detroit; First, Lansing, Mich.; First, Los Angeles, Cal.; First, Kansas City, Mo.; Third, St. Louis, Mo.

Is your subscription past due? A check or money order will do the work. Take stock by examining the label on your paper. Every charge on the honor roll and all in arrears paid to date is the slogan.

"Am in gracious meeting at Laurel in the Ivy charge. Several conversions to date. Four mothers, two of whom are grandmothers, are among the converts. The end is not yet. We go from here to Bright Hope for our next meeting. This is an interesting country. Much good is being accomplished."—W. I. Hughes, P. C.

West Market Street church next Sunday morning will observe the 99th anniversary of that church. Mr. C. H. Ireland is chairman of the committee to prepare a historical sketch which will be read at the morning service. Dr. G. T. Rowe of the school of religion of Duke University will preach. There will be special music for the occasion.

"Have just closed a meeting at Mt. Vernon on the Polkton charge. This is the home church of J. M. Rowland, editor of the Richmond Christian Advocate. There were several conversions and reclamations. The pastor did the preaching. On August 18 we closed a successful meeting at Poplar Hill. I. S. Roberts of the Ruffin charge did the preaching and won the hearts of all the people of the community. There were a number of conversions during the meeting and several have joined the church."—W. S. Smith, P. C.

Revival services begin next Sunday in the North Wilkesboro church. The pastor, Rev. J. Frank Armstrong, will do the preaching. He will be assisted by the Wilkes evangelistic club. The singing will be directed by Prof. D. L. Maness of Concord.

Bishop Collins Denny of Richmond, Va., preached in Franklin Methodist church August 25 to a packed house; and in his usual way he preached a very deep and interesting sermon that was enjoyed by the large crowd. The people of Franklin are always glad to hear the bishop.

"Mills River church on Mills River charge, will have home coming day the third Sunday in this month, September 15. All former pastors are invited to attend. Rev. J. C. Coston of Hendersonville will have charge of music. Preaching at 11 o'clock. Dinner on ground. Services in afternoon."—T. V. Crouse, P. C.

"We have recently closed two meetings on the Randolph charge, one at Ebenezer and one at Fairview. At Ebenezer we received six on profession of faith and are receiving three by letter. At Fairview Rev. A. G. Walton did the preaching and we received eleven on profession of faith."—W. R. Kelly.

Rev. N. C. Williams, pastor of Brevard Street church, Charlotte, has been assisting Rev. E. H. Davis in revival services at Wendall, N. C., during the past 12 days. He was out of his pulpit one Sunday, which was filled by visiting ministers. He will occupy his own pulpit next Sunday.

"We brought to close another great revival on Statesville circuit August 24 at Trinity church. There were around 60 conversions and reclamations at the church besides others who prayed through at home. There were 21 joining the church on profession fo faith, the majority of whom were adults. These make a total of 90 additions to the charge this year, 74 of whom joined by vow."—Paul R. Rayle, Pastor.

The missionary and ladies' aid society of Gilkey delightfully entertained at a tea last Friday evening from 8:30 to 9:30 at the home of Mr. and Mrs. H. E. Bennett. The home was artistically decorated with golden rod, marigold and clematis, and a delicious ice course and punch was served carrying out the color scheme of yellow and white. About forty guests called during the evening.

The campaign closes September 15; our financial year also closes with September. We should make this the end of a notable year. Will your charge have done its part in the way of renewals and new subscribers?

Rev. W. L. C. Killian of Gastonia was paralyzed April 9, and since then has been speechless and helpless and unable to read or be read to. He has been one of the most devoted servants of the church and an humble follower of his Lord and Master. His devout life and loyalty to his Lord has been known of all who had a personal acquaintance with him or simply knew him by reputation. With him all is well.

Rev. J. L. Smith has closed four meeting on the Perquimans circuit held in as many consecutive weeks—at New Hope, Cedar Grove, Oak Grove and Woodland. Full churches and good inteerst was the order of the day at each place. Forty have joined on profession of faith. Brother Smith did all the preaching and led the singing. Who can beat that?

We have just closed a very successful revival and Sunday school training class in the Snow Hill church, Lowesville charge, in which 29 credits were earned and 16 united with the church. Rev. B. M. Crosby of Stanley was our efficient instructor and successful leader in our revival effort. We are grateful for the good results.''—J. O. Cox.

The Wesley Memorial church bulletin last Sunday carried this item: ''Less than two months remain before the greatest conference in our Methodism will convene here, October 23. The general committee has been organized, composed of Fred N. Tate, W. B. McEwen, J. Will Lindsay, Mrs. O. E. Kearns, and Mrs. L. R. Terry, representing the five large divisions of our congregation, and they are already planning for the big task.''

''A reunion for Mrs. Dorcas A. Honeycutt, aged 93½ years, was held at the home of her grandson, M. L. Nantz, Mooresville, N. C., Route 3, August 31. Four children, 19 grandchildren, 36 great-grandchildren, five great-great-grandchildren and 23 friends were present. A number of grandchildren, great and great-great grandchildren were absent. Mrs. Honeycutt has been a life long Methodist.'' —Florence M. Brown.

September with its R brings in the oysters. R also spells remittance. Make September notable for the checks forwarded to Greensboro, care of Advocate.

''The revival at Oak Forest church in Morganton closed last night. During the meeting 104 were at the altar and professed faith in Christ. Of this number 41 were adults and 63 were children and youth. Among those joining the church were many substantial citizens who will be a great asset to the spiritual forces of the community. Brother Lewis and his good wife are doing a great work in Morganton.''—Sam Maxwell.

''Rev. T. G. Williams, pastor of Sandy Ridge circuit, has had 31 conversions and 25 additions to his different churches; two or more yet to join. Some joined other churches. The people up there say the circuit is in a better conditions every way than it has been for 25 years and he has done more good by visiting and praying in their homes. He has finished up his meetings and is now on the Sparta circuit preaching. I have been a subscriber to the Advocate 70 years.''—Mrs. J. H. P.

It was our privilege last Sunday to worship with the Fifth Avenue people of Wilmington. Rev. D. E. Earnhardt preached a most excellent sermon on ''Some Things That Are Sacred.'' His plea for reverence in this age is one that should be made over and over again in every pulpit of the land. Brother Earnhardt has been in his pulpit through the entire summer. Large congregations wait on his ministry. Watch for the report from Fifth Avenue at conference. That $35,000 debt to go.

''Good things have been taking place lately on the Elm City charge. We have just closed our revival at Mt. Zion, our country church. The Lord was very gracious to us. We had overflow congregations almost from the start. We have received 23 into the church as a result of the revival and most of these came in on profession of faith. With the help of the Lord, the pastor did the preaching. The people at Elm City have rented a house for me and my two sisters and have furnished in such a way as to make us feel that we are really at home again. The ladies were not content with doing this, and so on Saturday night they came marching in with coffee enough to keep us drinking, sugar enough to keep us sweet, and many other good things to eat. We are in a fine spirit.''—S. E. Mercer.

Rev. W. A. Kerr, Jr., closed last Sunday a great two weeks' meeting at Glenwood church, Greensboro. Mrs. C. L. Stiedley was with him the last 11 days of the meeting. There were three services each day and all of them largely attended. It is said to be one of the very best meetings held in that church. Eighteen have joined on profession and six by letter. There are others to be received. Brother Kerr is doing a very fine work at Glenwood.

''We have just closed our fifth revival on the Mount Pleasant charge, the pastor having done all the preaching. The Lord has been pleased to bless our labors with 44 accessions to the church on profession of faith together with practically all of our members greatly revived. We have also baptized 14 infants. How precious are the babies in the sight of the Lord. Everything is looking good on the Mt. Pleasant charge. We speak a good word for the Advocate every time we have a chance.''—J. S. Gibbs.

St. Paul church on the Cherryville circuit was dedicated last Sunday. It was a big day with an elaborate program both Saturday and Sunday. Saturday was Sunday school rally day. Sunday was debt paying and dedication day. Dr. W. A. Newell preached at 11 o'clock and dedicated the church. Dr. Ashley Chappell preached at three o'clock. Rev. P. W. Townsend is the pastor and a great record this young itinerant is making on the Cherryville circuit. Miss Pearl Harrison kindly sends us the entire two days' program.

''On August 25 we closed a most successful meeting at Queen's Creek church on the Swansboro charge. Rev. C. D. Womack, the assistant pastor of Duke Memorial church, Durham, did the preaching. The meeting was characterized by good preaching and large attendance. Some of the older members remarked that it was the best meeting that they had had in many years. The church was greatly revived and several members added. We owe an undying debt of gratitude to Mr. Womack for his services and he won't be forgotten for a long time in this community.''—Chas. P. Bowles.

Wednesday, September 4, a new play, entitled ''After All,'' was staged at Trenton, N. C. This play is a comedy of four acts, with an interesting love plot, intermingled with a great deal of fun. It was written by Mrs. T. W. Lee, wife of the pastor of the Methodist church of Trenton. An excellent cast has been provided and much interest being felt in the first staging of this play. The proceeds from the sale of the tickets will be used for the benefit of the Methodist parsonage at Trenton. The same comedy will be presented at Pollocksville September 5, and at Richlands September 6.

To close the campaign, to wind up the financial year of the Advocate and to get a big start on the close of the conference year is enough to enlist the activities of all in September.

Approximately 875,000 children will enroll in the public elementary and high schools of the state during 1929-30, according to an estimate made in the office of the State Superintendent of Public Instruction based on the increase of total school enrollments for preceding years. Figures for preceding school years indicate that there will be approximately 605,000 white children and 270,000 Negro children, who will either begin or continue their education at the state's public schools. It is estimated that more than 100,000 of these children will make their appearance at the school house door to get their first insight into the meaning of public education.

"Where Summer and Winter Play Hide-and-Seek"—3

The Aztec Ruins

By W. E Poovey

AFTER a two-day trip due southwest from Denver, through Turkey Creek Pass with its towering palisades; past Tiny Town with its doll houses and diminutive locomotives; across the high valleys and the headwaters of the South Platte, Arkansas and Rio Grande rivers; over the 11,000-foot Wolf Creek Pass which, with its single-track road crowding uncomfortably close to the rim of its 600-foot box canyons, was as weird and wild as its name would indicate ;and along a forty-mile stretch of rain-soaked, alkali-surfaced state road, slicker than the inside of a banana peel, we came at last to Aztec, New Mexico, at the edge of the Mesa Verde National Park.

This is perhaps the most quaint and curious of all prehistoric relics and ruins within the United States. For a distance of forty-five miles along both banks of the "River of Host Souls" (Los Animas), there are parallel lines of level-like table lands whose ridge crests rise a hundred feet above the river bed, which they border, and forty feet above the mesa beyond. These table lands were once thought to be the natural results of erosion and of the shifting of the river's channel, but recent excavations have revealed that they are the crumbling ruins of pueblos of a pre-historic people who, perhaps, migrated from Mexico a thousand years before the Montezumas built their magnificent Temple of the Sun.

That these aborigines had reached an advanced stage of stone-age civilization is revealed in the well preserved square-cut timbers with which they trussed the flat roofs of their terraced cliff dwellings, and also in the squared stones of which the walls were constructed, as well as in the implements of peace and war which the tools of the archaeologist have uncovered.

The pueblo, or communal dwelling, which housed each separate clan, consisted of a four-storied stone structure built up around three sides of a rectangular open court that always faced southeast. Inside of this higher, outer tier, and joined to it, were lower tiers of three, two and one storied structures, respectively, giving the terraced effect of the entire building on its front. The single-story front tier had no opening in its outside wall. Ascent to the second story, or tier, was made over the front parapet by means of ladders which were drawn up at dark or in time of danger from attack. Descent to the ground floor of each tier was by cunningly concealed trap-doors. None of the doors connecting the 500 rooms were over three feet high or wide. This fact, together with that of the uniform three-foot graves where bones were dug up from beneath the ground floor of the front tier, first led to the erroneous conclusion that these cliff-dwellers were a diminutive species of the human race. Now we know that these people were over five feet tall, that they left the lintel of the doorway low for defensive purposes, and that as soon as the breath left the body lifeless it was folded up like a carpenter's rule, hand to shoulder, knee to chin and heel to hip, in which position it was wrapped and buried.

These so-called cliff-dwellers, like their kin farther south, were of a sun-worshipping cult. Therefore the open court of each of the hundreds of pueblos which lined the river bank faced the southeast for a maximum of sun light. Therefore, also, in the open court of every communal habitation was the temple or Kiva of the clan.

This Kiva was a circular, stone-walled, cone-roofed pit with the diameter about double the depth. The gently sloping roof of dirt was supported by slender timbers so ingeniously interlaced as to possess unusual strength. The worshippers, men only, sat round on a shelf at the bottom of the pit, in which the altar of burnt offering was built.

The women, excluded on ceremonial grounds from the sacred precints of the Kiva, stood around the upper terrace of the pueblo and watched the cloud of smoke pour from the cone of the Kiva till the face of the rising sun turned blood red.

The theology of the aztec was: The sun is on fire; clouds are the smoke of the burning sun; when the clouds are black enough to hide the sun they bring rain. Hence the cloud of black smoke pouring from the cone of the Kiva at the hour of morning sacrifice was the silent prayer of a primitive people for showers of blessing.

The Petrified Forest

Two hundred and fifty miles further to the southwest stands, or rather lies, the petrified forest. Here on desert sands are strewn fragments and trees, from an inch to 200 feet in length, of a prehistoric forest of giants that either fell or floated here over a 40-mile area, where the soluble mineral element of the inland sea in which they lay submerged for a million centuries transformed their massive trunks into glorified stone. The polished surface of a cross-section of some of these petrified trunks is a thing of surpassing beauty in which are blended all the colors of the rainbow.

The Grand Canyon

The Grand Canyon of the Colorado river is a colossal crevasse in the earth's vari-colored crust, 200 miles long, ten to twenty miles wide, while the greatest depth of the terrific trough is a mile and a half. Minaret and monolith as tall as the Washington monument tower up from the shadowy depths, while the painted headlands are peopled with gorgeously colored pyramids, whose apex is in many cases as far above its rocky base as is the summit of Mt. Mitchell above the level of the sea. In fact, if old man Atlas were operating in our western world, he might pull the entire Appalachian system loose from the Piedmont plateau, pack it across the western plains, fold it and chuck it down into this Titan of chasms and then find that it was only about two-thirds full. The tourist can climb down the steep incline of the serpentine Tonto Trail till his guide tells him he has traveled seven miles, then he will be standing on the top of a perpendicular wall, and down 1300 feet in the abysmal depth he will get his first glimpse of the giant Colorado river.

Second only to the mammoth size of the Grand Canyon is the glory of its myriad colors and its changing moods. The deep purples, the dark reds, the delicate mauves, the pale grays, paint the perpendicular upper walls with their rich tints while their pigments were min-

gled in more subdued tones within the labyrinthine depths.

The canyon must be seen at odd hours from dawn to dusk, from different points along its rim, under shadowing cloud and shining sun, if its ever-changing moods are to be most appreciated.

After two wonder-filled days we literally tore ourselves away from the entrancing vistas of the south rim, and began the tortuous descent into the big trough along an auto trail that we were told would take us 75 miles up the Colorado to Marble Canyon where engineering skill had spanned the neck of the chasm with 1100 tons of structural steel at a cost of almost a quarter million dollars. This new Lee's Ferry suspension bridge is a masterpiece in the field of bridge building, with its 800-foot span supported by an underslung steel arch it swings at a dizzy altitude above the flood that rushes underneath.

We spent the night in a neat little tourist camp cottage in the bed of the canyon of the Little Colorado. The penetrating chill of midnight made it necessary to pile on extra blankets, though we had been told that the temperature of noontide of the day before had been 106 degrees in the shade.

Here we also learned that in the winter, while snow banked along the north rim and the icy wind blustered along the south rim of the Grand Canyon, far down along the river gulches fragile desert flowers were blooming every day.

And now we knew we had found, not a height, but a depth, "where Summer and Winter play hide-and-seek."

Occupying No Man's Land

By W. A. Martin

Is America over-churched?

Many church workers calmly assume that it is.

This assumption, like many others, is only partly true. America is overchurched in certain limited areas, but in certain other areas it is woefully under-churched. For example, one county in a central southern state has a population of approximately 12,000. These people are approximately 100 per cent native born white, but less than five per cent of them are members of any church.

Again, industrial communities are springing up throughout the entire South with thousands of people and few or no organized churches. Holly Rollers and other "fly-by-night" churches are holding services here and there in these communities, but as a rule the organized denominations, such as the Southern Baptists and the Methodists, are doing very little toward providing these people with an adequate program of Christian training.

Still another illustration may be drawn from our large cities. Areas covering many city blocks and including thousands of people are without church and Sunday school facilities of any sort. Boundary lines of one sort and another separate these people from the present organized churches in neighboring sections of the city just as effectively as a range of mountains or an ocean of water.

Are these communities, located as they are in all sorts of situations—city, industrial, mining, and open country areas—over-churched? Surely, no one would contend for a moment that the church has even begun to touch the needs of these neglected people.

The average presiding elder's district in Southern Methodism has a membership of approximately 7,500 people. The Sunday school enrollment is not quite so. A conservative estimate indicates that for every person now enrolled in Methodist Sunday schools and churches there are three others outside who are utterly dependent upon Southern Methodism for their religious training.

Are the pastors, the Sunday school workers and the presiding elders of the average district in Southern Methodism making any serious effort to reach this host of neglected people with an effective program of Christian religious education? Is Methodism really concerned about ministering to the communities within our present boundaries that are now wholly without any adequate presentation of the gospel of Jesus Christ?

Here is a vital question that concerns the future destiny of Southern Methodism. Upon our answer to it depends, in large measure, our contribution to the development to the kingdom of God upon earth in the years to come. No church that is content to minister to the people who happen to come their way can hold for long any very important place in the building of the kingdom of God. An outstanding need in Southern Methodism today is for a vigorous and definite policy for reaching every boy and girl and every man and woman in every presiding elder's district with a vital program of Christian religious education.

Presiding elder's districts are taken as a unit for the simple reason that they offer an effective means of mobilizing resources of the church upon this important problem. No one pastor, Sunday school or local church can occupy all of this "No man's Land" working alone. There is need for a well organized and directed attack; no spasmodic efforts will succeed.

What is the best way? Local conditions will determine the answer in a large measure, but two or three suggestions may not be out of place.

1. A first-hand study of the entire district is necessary in order that the most effective plans may be made. This study should be made wherever possible in co-operation with the other denominations occupying this particular area. Without some sort of definite study of the actual situation it will be impossible to perfect plans with any degree of accuracy or effectiveness.

The presiding elder and his pastors should not hesitate to take the initiative in making this survey. To wait on others usually results in the work not being done well, if at all. Then, the Methodist church has an obligation to these neglected areas that cannot wait upon the unwillingness or the hesitancy of some one else in doing the preliminary work.

Such a survey isn't such a difficult task as to prevent any presiding elder and his pastors from securing an enormous amount of information in a comparatively short time. Survey cards can be had without cost from the conference and general Sunday school board officers. In the majority of annual conferences the Sunday school extension secretary is a man trained in this type of work. He will gladly assist in planning and carrying out the details of the survey. An excellent book of directions for making studies of this kind may be had through Lamar

and Whitmore. Order "Surveying Your Community" by Brunner.

2. The most casual sort of survey of the average presiding elder's district will reveal a number of communities where there is need for additional Sunday school and church facilities. Once these places are located, plans should be made to organize and carry forward at least the Sunday school work of the church. The Sunday school is by nature a pioneering organization and offers the best means of beginning the task of meeting the religious needs of any neglected community. Sunday schools should be organized wherever a community is found without adequate Sunday school facilities. Don't wait for a church building. Organize and begin work in a school house, a store building, a private home, a barn, a tent—anywhere that people can be brought together for the teaching of Christian religion. Church organizations and building will follow this sort of pioneering. It isn't necessary for everything to be perfectly in order before organizing a Sunday school. The only requirements are people, a place to meet, and somebody to lead the way.

Lamar and Whitmore will furnish literature free of charge to those newly organized schools for one quarter. Order through your conference Sunday school office.

3. These newly organized schools must not be left to die. They will need help in many ways. And here is where the district angle of attack upon this problem has its advantages. The presiding elder and his pastors are not only in position to place these newly organized Sunday schools in the care and keeping of a nearby church and pastor, but the district Sunday school program should call for very definite plans in helping these schools in training workers and in building up their organizations in general.

In this connection, the Sunday school extension secretary and the other members of the conference Sunday school staff may well be invited to share in the developing of these new schools.

Southern Methodism should add a million new members to its Sunday schools through reaching these hitherto neglected communities. What district will lead the way in developing a Sunday school system that will really reach every person in its territory with an adequate program of Christian religious education? What district will be the first to report that it has a Sunday school in every place where a Methodist Sunday school ought to be at work?

BEAUTY

A wisp of fog dissolving with the morn,
Two cobalt waves that meet and kiss and pass,
A hundred yellow petals on the grass,
A rainbow fading as its tints are born,
Doomed crimson poppies in ripe fields of corn,
A shaft of sunlight seen through rich stained glass,
The last hushed moments of the midnight mass,
A butterfly impaled upon a thorn.

O little hours of finite loveliness
That end in useless tears and hungry grief,
Is there no golden zone towards which you press
Where beauty is not transient as a leaf?
Where joy shall petal from forgotten bloom
Like violets around some ancient tomb?

—John Richard Moreland, in Christian Century.

PROFESSOR PEAKE IS DEAD

Were it becoming to speak of the death of a Christian as untimely we should so describe the passing of Professor Peake, so ill can he be spared just now from the counsels of Methodism, the ranks of the free churches and the defenders of the faith. A son of the primitive Methodist manse, he retained to the last his attachment to the church of his fathers and his conviction of the value of its contribution to the progress of evangelical Christianity. Though preferring to remain a layman he exercised a powerful ministry in the pulpit and the theological class room. As Rylands professor of Biblical Exegesis in Victoria University for a quarter of a century he was engaged in the work he loved—for which, indeed, he seemed born. From youth he had a profound love for Biblical and theological scholarship and a prodigious capacity for study. The range of his knowledge was immense, his judgment on critical questions was sound and convincing, and his gifts of lucid exposition charming. His eye was single and his whole body full of light. The universities of Aberdeen and Oxford recognized his learning by conferring on him, though a layman, the degree of Doctor of Divinity. As a Biblical scholar he enjoyed a world-wide reputation which his editing of the Commentary on the Bible, usually called "Peake's Commentary," enhanced and will perpetuate. His services to the cause of Methodist union have been invaluable. None saw more clearly than he the ideal of the new Methodist church, nor the contribution which primitive Methodism could make to it. By his sincere and conciliatory manner, no less than by his wide knowledge and shrewd judgment, he won the confidence of all and exercised throughout the negotiations a commanding influence. We most heartily wish he could have been with us at the consummation of union. But his influence and spirit will abide.

Dr. Peake's literary output was remarkable. His first book, "A Guide to Biblical Study" (1897), is still cherished and read. Among his later books are notably the Commentaries on Job and Hebrews, the Hartley Lecture on "The Problem of Suffering," "The Bible: Its Origin, Its Significance and Its Abiding Worth," and "Peake's Commentary," by which he became most widely known. When an American firm planned a large popular work on the Outlines of Christianity some years ago, they obtained the assistance of Dr. Peake and Dr. R. G. Parsons, now bishop of Middleton, as editors of an English edition. Another composite work that he edited in 1925 was "The People and the Book." His knowledge of all Biblical problems was considerable and thorough, but he always retained a special interest in the Old Testament, and it was at the request of the Society for Old Testament Study that he undertook this work. One may regret the omission from Dr. Peake's works of a formal treatise on Immortality, for he referred to the question repeatedly. Twenty years ago he was urging ministers to put the future life in the forefront of their preaching. and he did this again in his last address in London at a gathering of ministers. It seems strange that he should so urgently and over so long a period plead for the preaching of Immortality and yet himself refrain from any formal exposition of the doctrine; his references in his own preaching and addresses, while frequent, being brief and apparently incidental. Possibly he felt his thoughts to be too personal and sacred for literary utterance.—The Methodist Recorder (London).

PEOPLE and THINGS

[Continued from page seven]

No man can, and no man will, strike such effectual blows on things present as the man the strength of whose arm is derived from the conviction that every stroke of the hammer on things present is shaping that which will abide with him forever.—Alexander Maclaren.

Rev. H. I. Glass writes of the work at Washington as follows: "Missionary maintenance quota in full, with some to spare, all of which is being directed toward specials. Full quota for Chapel Hill church has been forwarded. The church property has been improved, a new garage built, the ladies of the church have recently painted the parsonage, as well as made considerable improvements on the inside. Fifty-four have been received into the church, 32 by letter, 22 on profession of faith."

"Just closed at Phillips Chapel, South Alamance charge, a great meeting for so short a time. We ran one week. I think the church as a whole was revived and a new sense of its responsibilities. Many who had grown cold were reclaimed. There were thirteen who claimed to have found Christ for the first time. Nine gave their names for church membership. I think the remaining four will connect themselves with some branch of the Christian church. One young lady surrendered her life to God for Christian service wherever he might lead her to go. The pastor was assisted by Rev. Luther A. Nall of Elon College. The meeting was all we could expect it to be when conditions were taken into consideration."—J. W. Autry.

Dr. T. H. Haden, dean of the theological department of Kwansei Gakuin, our big Methodist school for men in Japan, was recently signally honored by the Emperor of Japan when he was selected as one of a small group of "distinguished civilians" to be presented to the Emperor on the occasion of the recent visit of his imperial highness to Kobe. This introduction to the Emperor came to a select few in recognition of meritorious service for Japan. Dr. Haden has been engaged in the work of teaching young men in Japan for more than 30 years. Dr. C. J. L. Bates, president of Kwansei Gaquin and representing the Canadian church, which co-operates with the M. E. Church, South, in the management of the school, was also accorded the honor of being presented to the Emperor. Both Dr. Bates and Dr. Haden will be presented with a cup from the Emperor.

"The August revival meeting in our church in Belhaven, Washington district, North Carolina conference, lasted 12 days, the pastor, Rev. R. H. Broom, doing the preaching. There is evidence of deeper spiritual life with many. The good music was directed by Brother Dewey Lee Maness, proficient evangelist-singer of Concord, N. C., whose very presence in a community is a great blessing because of his consistent life and earnest consecration. Our enthusiastic presiding elder, Rev. J. H. McCracken, is rendering splendid service, and is to hold our fourth quarterly conference the fifth Sunday evening. The two Sunday schools have faithful leaders, but the church members generally do not give their hearty moral support to this indispensable institution. The annual meeting in Pantego is to be held by the pastor early in October. One of our very oldest and truest of the Pantego members, Miss Jennie A. Simmons, has recently entered the rest eternal."—Pastor.

Be sure and send a check during September for any past due subscriptions. Your label tells how you stand.

When Miss Mary Josephine Mouzon, daughter of Bishop and Mrs. Edwin DuBose Mouzon of Charlotte, N. C., received her bachelor of science degree at the summer convocation of Southern Methodist University Friday evening, August 23, she was the third member of her family to receive a degree from the university and the fourth to attend as a student. Dr. Edwin DuBose Mouzon, Jr., her brother, of the chair of mathematics of the university, escorted her across the platform and presented her to Dr. Selecman for her diploma. Dr. Mouzon was graduated from S. M. U. with the bachelor of arts degree in September, 1920. Another brother, James Carlisle, received his bachelor's degree in September, 1927. He studied last year in the California Institute of Technology at Pasadena, California, working toward a master of science degree, Miss Julia Elizabeth Mouzon, now Mrs. J. Richard Spam, wife of our pastor at St. Paul's Methodist church, Abilono, Texas, received her A. B. from Varsity in June, 1916. Another sister, Miss Harriet P. Mouzon, now Mrs. Hugh Thomas, was in attendance at the university during the session of 1916-17. A third brother, Olin Mouzon, plans to enroll at the beginning of the fall session, 1929-30. Upon matriculating at S. M. U. in September of this year, Olin Mouzon will bring up the figure for members of his family who have attended the university as students to five as a grand total.

EXCEPT THE METHODISTS

Recently in reading "The Virginians," by Thackeray, we ran across this phrase, "except the Methodists." That famous Victorian author was writing a description of the social life among the people of Great Britain during the time of John Wesley's preaching and the evangelical revival. He told the story of gambling and wine drinking and worldliness prevailing among the Christians of that period. The gambling minister, and the drinking cleric, the gambling deacon, and laymen of all sorts who spent their money, went in debt, and otherwise shamed their name as Christians.

The author in closing this characterization and description wrote, "all do this, except the Methodists." That was a characterization which present-day Methodists need to take into account. Our forefathers were distinguished by their conduct. They did not do what other men did. When card playing and gambling prevailed all around them, it appears that they were the exception. Indict the age for worldliness, for gambling, for drinking, who would say, "except the Methodists"? What a difference we could make in this country as Methodists if we would assume a similar attitude toward the social vices! What if it could be said, "Yes, everybody plays bridge except the Methodists. Everybody goes to the movie theater except the Methodists. Everybody plays golf on Sunday except the Methodists. Everybody goes into debt and drives an automobile except the Methodists." Certainly it would make a better world.

Why can we not become again God's peculiar people? Why should we not take this attitude toward life that we will not involve ourselves in worldliness? Why can we not resolve that we will again have the world say of us, "All others enjoy worldly pleasures and the thrill of the little vices except the Methodists?"—Western Christian Advocate.

"The Adult Department"

By A. P. Brantley

THERE is an ever increasing tendency to alienate the church school from the church. This is not true in theory or in name, but it is true in practice. The brunt of blame in this case must inevitably fall upon the adult department of our church school.

So highly organized has this department become that it grows further away from the churches in many cases. It has become a chronic weakness on the part of the adult to attend his class meeting and immediately return home. A big majority of our adults never stay for church worship. This is not a local fault, it is a general complaint among churches of all denominations. This is a part of the activities of the adult department that I should like to see changed and remedied. Our prognostications are that in only a few years if our adult departments keep up activities the church will be facing a crisis and that quite serious. Already great numbers of other departments have fallen in line with the adults in this deplorable habit. It is not unusual, but the usual thing to see great lines of young people, children and adults, going home from church every Sunday morning immediately following Sunday school.

What do our church schools teach that drive the people away from the house of worship? Or what do they not teach that should be embodied in the program of religious education now in vogue that would in some measure hold the people for worship.

The church school was organized to be an asset to the church; it was to promote Bible study, character building and education that should be distinctly of the religious nature. These three objectives were to be co-ordinated, and used as a prerequisite for young, aspiring Christians and candidates for church membership.

Think of the early days of the Christian era. Would it be possible to picture those early aspirants of Christianity leaving public worship after finishing their course in Bible study, or completing their catechism? Hardly.

Instead of being an asset, the present church school has bocome little more than a liability. The ever-recurring question which is being asked today is, "How can we get the young people interested in the church? How can we keep the Sunday school at church? The adults cannot answer the question, for the same question is asked them.

It looks as though we are going to be forced to act in self-defense by closing the church school to get people to attend church to worship. At the present rate of church school activities, we are killing the thing for which our schools were established. Instead of feeding the church, it is robbing the church. In stead of learning and practicing worship, the members of the school are passing it up, with a casual indifference that is painful and perplexing. Instead of making trained Christians workers and worshippers, we are loading up with a host of students who are merely studying about the kingdom of God, about Jesus Christ and about the brotherhood of man. The Hindu may do the same thing and be nothing more than a Hindu. The Buddhist may become a proficient student of this subject and still be a Buddhist. There is a vast difference in becoming a student about certain theories and being an ardent worshipper of certain facts. With our present church school faculty, it is obvious that we are making students, and students only, such as they are, and not worshippers of God.

I am greatly impressed with the five major aims of the adult department or the five pledges of honor taken by all incoming members of the adult classes; but I am sadly disappointed because they are never put in practice. Let us review them one by one, nd let them reflect like a mirror our shortcomings.

Pledge Number One: "The acceptance of Jesus Christ as a personal Saviour and Lord, and membership in the Christian church." This is all but a prerequsite for membership in our adult classes; but how many members take this seriously in the least? Many of the most active members of our adult classes have not accepted either part of this pledge. They have not seriously taken Christ as the master of their lives; neither have they accepted membership. When members of our adult classes approach would-be condidates for membership into their classes, they never make known any of the obligations, for few of the members of the classes know the obligations themselves. About all the members of the adult classes have in mind is numbers. Surely the members of the classes of our religious organizations should have a more serious obligation than the members of the secret lodges, and yet the secret obligations of our lodges are taken more seriously than our church obligations.

Pledge Number Two: "The consciousness of the brotherhood of man; and the personal responsibility of his welfare." Sometimes I wonder whether this pledge is ever taken seriously by a single member of our adult classes; yet it is one of the cardinal principles of the adult department of our church school. On Sunday morning there is a makeshift belief that we are interested in the brotherhood of man, and we try to show that we are personally interested in our fellowman, by our Sunday morning greetings. This is indeed good theory, but there is little or no practice. Where are we when men and women are suffering for the lack of material support? What do we do when great hosts of men and women cry out for self-expression? Those who have become all but industrial slaves working ten and twelve hours daily for the meager sum of $10 to $15 per week. What do we do when conditions become so intolerable that men and women rise up in protest against the many unjust industrial circumstances and conditions? Too often have we smothered our own conscience and played hands off. Unless we have slain our conscience, would not this pledge rise up to haunt our slumbers and horrify our dreams in the face of such conditions, knowing that we have pledged individual responsibility for the welfare of our fellowmen. Only those whose eyes are blind to the present conditions and those whose ears are deaf to the pitiful cries for help, can remain silent while their fellowman suffers under the steam roller of industry, and the cash register of profits.

Pledge Number Three: "A Christian character that expresses itself in worship, right living and efficient service in all relations of life." Like the Hebrew of old who wrote the Commandments and precepts of Jehovah over the doorways of their homes and upon the mantle of their living rooms, I would that this pledge should be written

upon the conscience, heart and mind of every member of the adult classes of our church schools. The promise to cultivate a Christian character that would express itself in worship and right living; then perhaps we would have fewer men and women chasing home from church school when the time for worship is at hand. Furthermore, our religion would become a reality instead of so much theory. It would become a way of life, instead of a channel for dogma, creeds and argumentative differences. Such a pledge if taken seriously would make our religion a commodity instead of a luxurious indulgence. It would become a useful heritage instead of a dusty antique set away for Sabbatical use. Christianity is not a fetish to be used at our pleasure as a pacifier of eccentric whims; it is a way of life. Christianity and life are synonymous; but this life is not like a picture to be hung upon the wall and viewed from different angles and used optionally. Life is like a household commodity to be tested, examined, reviewed, measured, used and weighed in the balance of private and public opinion for the general good, for the summum bonum.

Pledge Number Four: "Intelligence regarding the word of God an the program of the kingdom." How this pledge can materialize in the light of the present policy of the majority of the members of the adult classes is a conundrum yet unsolved.

The spiritual and religious intelligence of the majority of both young people and adults come from the church school teachers. I do not speak disparagingly of our teachers for they are necessary and important as assistants in dispensing the eternal truths of God. But suppose we make a comparative study here with other great truths in other fields of endeavor. Here is a man with a sick child; he wants medical aid. To whom does he do? To the best physician in the city. Why not go to someone who has read a few hours on certain diseases in medical classics? Here is another man in need of legal aid. To whom does he go? To the best lawyer in the city. Why not go to someone who has done some reading in law? I am not discrediting the amount of good information that a person may give, after studying a few weeks on either law or medicine, but when I want something authentic I go to one who knows.

Now let us carry this same line of thought into the field of the spiritual, and the religious, and see what we find. Our pledge is the seeking of intelligence regarding the word of God and the plans of the kingdom. Where shall we go for this information? The majority of the church school members have the idea that the church school teacher, who works all week and spends about one hour on the lesson has all the information needed. As a matter of fact the church school teacher is only a helper, a kind of voluntary interne, for the pastor. The pastor has spent his life in the study of the great principles of religion. He usually prepares two thoroughly worked out discourses every Sunday for the people, and yet they leave with the little coaching the teacher has given them. They leave the chief thing for which they came, worship and information. "For the lack of knowledge my people are destroyed" was spoken by the prophet of old, but how applicable it is today.

Our schools and colleges are spending much time and money educating our youth in the width and breadth of knowledge. They are giving them information and knowledge. They are preparing them to be skillful and artful. They are teaching them trades and vocations. But who is teaching them the third dimension of depth? Who must teach them aims, ideals, objectives, purposes and ends of life? These principles form the foundation of our moral existence. Any structure, as we well know, depends largely on its foundation. The only recourse we have is in the church. She must come to our aid. The state does not and cannot assume these responsibilities. The members of the adult classes have a worthy challenge before them in pledge number four.

Pledge Number Five: "An adequate preparation for leadership in all adult responsibilities." Here is a general exhortation for the adults to do more than support their classes with their presence. There is an eevr crying need for leaders in our religious program of education. The church school boards have planned leadership training schools for adult members of our church schools who are already leaders and for those who are anticipating leadership. The adult department would do well to keep this ever before them, and if possible organize some unit of leadership training in the adult department.

The above are five general principles every member of the adult department is supposed to have pledged their loyal allegiance and support.

The following is a code of duties every adult class is supposed to adopt as a working plan for their class:

1. In the class to:
(a) Increase class membership.
(b) Maintain and operate a standard organization.
(c) Win all members to the Christian life.
2. In the local school to:
(a) Give loyal support to church school.
(b) Assist in providing facilities for the religious training of children and young people.
(c) Assist in securing adequate provision for social life.

3. In the local church to:
(a) Secure church attendance.
(b) Provide trained workers for all departments of church
(c) Assume some definite responsibility for boys and girls work.
4. In the home to:
(a) Promote regular Bible study.
(b) Seek to develop family religion.
(c) Encourage good general reading and the study of parental responsibility.

5. In the commmunity to:
(a) Assume some definite social work.
(b) Co-operate with other social service agencies.
(c) Promote adult class and departmental missionary standards.

This is a plan of service that might well be adopted by every adult class. For the adult department should be a working department, for it is made up of men and women who are not adverse to work, for most of them are in some vocation that calls for work.

We also need a department of religious training for this group because it is the age in which doubts, disappointments and bitterness are mixed with success, accomplishments and fortunes of life, and the adult is liable to become hardened and skeptical. It is an age when the minds are mature and wills are seasoned and lives are full of experiences. It is the most fruitful age of life in material things, and that means a greater cultivation of the religious life for the members of the adult department, lest age should make them materially minded. However, age is not to be spurned; it is an ever driving master that never lets up. But age never meant to stop growth, become cynical, and give up. The poet tells us how to appreciate age:

"Grow old with me,
The best is yet to be
The last of life, for which the first was made.
Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half; trust God; see all nor be afraid.'"

Moreover, it is by rendering obedience to the voice eternal, to the reality which changes not, that the soul becomes superior to the vicissitudes of sense and finds itself anchored to something stable and secure which will never remove nor melt away.—Reginald J. Campbell.

RUTHERFORD COLLEGE NEW CHURCH

On coming to Rutherford College we found the foundation of a church built of native stone to the first floor. This work represented an expenditure of more than three thousand dollars in cash and hundreds of days of free labor by the local people, some five hundred wagon loads of stone and sand having been brought in and placed into the foundation and walls.

The plans did not meet the approval of the church boards. The people, having put forth such an effort representing their very lives, became discouraged. The work stopped and stood still so long that few of the citizens ever expected a church to be completed on this foundation.

A study of the situation led us to believe that too much money had been expended here to abandon the enterprise. So we sent the original plans to Mr. H. M. King, our architect at Louisville, Ky., who, without making any change in the walls, rearranged the plan so that adequate provision for our needs, both for Sunday school and preaching could be met.

On July 1 we put the rock masons to work, after a delay of more than five years, and the work has gone on without a break since that time. Three more days is needed to place the last stone in the building. More than 800 yards of masonry have been laid during this period at a cost of a little over $2000. More than $1200 of this amount has been paid. In addition, by conservative estimate, more than 300 days of free labor have been given by the people of the community. Stone and sand have been freely given by local citizens. More than 500 truck loads of material have been quarried out of the hills and dragged out of the streams and placed on the church lot without an outlay of money.

This week we will begin the erection of the roof, which will cost $2500. This will be a skeleton roof with Gothic arches, and when it is completed the auditorium will be finished from the plates up. This will enable us to finish the auditorium at a comparatively small cost. It will be readily seen that much of the rough work of the Sunday school rooms will also be done. In all there will be 23 rooms.

This will be a very attractive church both inside and out, and will be finished with an expediture of not over $25,000. It will actually be worth much more than that.

We have arranged to complete the roof at once and can satisfy all creditors for a period of twelve months, if we can collect at once an additional $1500. About half of this amount will be raised locally. We earnestly solicit all our personal friends, all the former students and friends of the college, and all others who think that a Christian college ought to have the blessing that a church brings, to send us donations of whatever amount, large or small, and we assure you that such will be appreciated and expended wisely toward the completion of our church.

We gratefully acknowledge the contributions that have already been given by our friends outside. W. L. Scott.



The new Stony Point Church. This church was formally opened Sunday, August 25



Rev. R. E. Hinshaw, pastor of the Stony Point Church

LETTER TO LAYMEN FROM C. H. IRELAND

We are rapidly approaching the hour when the history of this year's accomplishments as relates to the work of our church in the Western North Carolina conference will be written permanently at High Point. History once written cannot be changed. It is given unto us to see how that history shall read in the coming years.

I am aware that you are a busy man and that everybody that is any account is busy. The reason why you were put in this position was because you are worth while. I know it is the preacher's job to bring up his finances as near as it is possible, but you and I have assumed as laymen in the church the responsibility to take care of the conference collections.

At the last annual conference our lay board decided that we would make an earnest effort to bring every district out in full on all finances this year. Of course none of us thought we would reach 100 per cent on that, but there is no reason why at least 50 per cent should not reach that goal and the balance of them fall not under 75 per cent. It is a matter of activity on our part. The preacher can't do it alone.

Now I am going to ask that you fix October 1 as settling time in all of our churches. Call your associate lay leaders together, divide up your districts into segments, have them see each church leader, and in conjunction with the preacher, persuade the membership to settle by October 1. You may not get every cent, but you will get more if you will fix October 1 than you will the day before conference; then you will have the other two weeks in which to gather up the shortages.

Won't you, therefore, consult your elder, your pastor, and find out where the shortages are likely to be; go before the board of stewards and suggest a campaign of active interest in trying to collect the shortages in the church; volunteer the work of laymen that you can secure to co-operate with you, demonstrate to your pastor that he has a number of laymen who would be willing to work if given a chance, and let us all pull together with the hope of bringing out fully our entire conference collections.

Will you meet me Friday afternoon at the annual conference for the purpose of discussing our work in the fullest measure? Will you notify me whether I should provide entertainment for you if you are not a member of the annual conference? I hope you will be there. It is important and I will see that you are entertained if you will notify me at once that you will be there.

Please give this your prompt attention and become ACTIVE AT ONCE.

Chas. H. Ireland,
Lay Leader of the Conference.

IMPROVED METHODS OF TRAVEL

By W. S. Surratt.

Around the world in 21 days, if stops are included, or in 12 if they are not—that is the magnificent performance of the Graf Zeppelin.

All previous records have gone by the board.

Humanity has not only passed another milepost in achievement, but has entered a new field.

The significance of this remarkable flight lies in what it promises. The case of the dirigible has been proved.

People will not only be crossing the ocean in these giant liners, but circling the globe in two weeks and that before this year's college freshmen get their diplomas.

Magellan

Next Friday will be the 407th anniversary of the first continuous journey around the world.

It was made by Juan Sebastian Del Cano, one of Magellan's captains.

Of five ships that left Spain, only one returned, and of the 280 men who made up the expedition, only 18 finished the trip, though quite a few straggled back by various routes afterward, while Magellan himself was killed in the Philippines.

Seems Tame Now

It is a far cry from Magellan's day to ours.

Measured by the possibilities it opens up, Dr. Eckner's feat is as important as that of the Portuguese navigator.

Measured by the difficulties it encountered, the obstacles to overcome, the dangers to be met, and the suffering to be endured, it seems tame.

Two weeks, practically enough freight and passage money to pay the bill, not a single case of serious illness, much less death—such is the easy cost of triumph in this enlightened age.

Yet there are those who say the world is growing worse, but it isn't.

In Comfort

The Graf Zeppelin not only sailed the skies in safety, but found everything needed for the comfort of her passengers and crew on the way.

Magellan's men faced not only the perils of an uncharted sea, but such physical misery as shriveled their bodies and warped their souls.

For 98 days they wallowed across the Pacific, with only two small islands to reassure them that they had not gone over the "jumping off place." Their food supply became so diminished that they were glad to eat ox hide, and their water not only grew ropy, but practically gave out.

Worst of all, when they reached land they had to fight for their lives and some of them lost in the struggle.

No Cheers

There were no cheering thousands to welcome those early pioneers, no trained crews to take charge and recondition their ships when they made port, no messages of congratulations from the heads of the foreign nations they entered.

If anything, they encountered more deadly opposition from their fellow beings than from nature.

From the time they started from Spain, September 20, 1519, until they returned, September 6, 1532, they encountered few people who were not ready to rob or kill them for the mere sport of it.

Progress

Human progress has not been wholly mechanical, nor is the triumph of the Graf Zeppelin wholly a matter of engine and gas.

During the last 400 years men have learned something besides how to overcome time and distance.

Not only has the fringe of barbarism receded, but civilization has become a different thing internally.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

Though the greatest war in human history ended but a little more than a decade ago, and though at that time Germany was anathema to three-fourths of the world, no one thinks of putting a task in the road along which Dr. Eckener passed because he was a German.

No one even hoped that he would fail, but instead the world united in doing everything possible to assist him.

That side of the picture is worth considering, because without it progress would be in vain.

Men Grow

But progress in the most material sense deserves much of the credit for producing that side of the picture.

Men grow through contact with each other, through the exchange of goods as well as ideas, through becoming acquainted with each other and each other's problems.

There is a larger purpose in improved methods of travel and communication than the convenience they afford; a purpose that has to do with the development of moral, social and political ideals.

Much as one may deplore the restraint and discipline that go with mechanised life, they are admittedly creating a spirit of co-operation which promises much for the future.

A DELIGHTFUL HOUSE PARTY AT CAROLINA BEACH

A delightful house party was held at Carolina Beach, August 12-17, at Dozier's Cottage, Rev. and Mrs. D. E. Earnhardt acting as host and hostess. Those attending were: Rev. and Mrs. B. F. Boone, Rev. and Mrs. Leon Larkin, Rev. and Mrs. Leon Hall, Rev. and Mrs. E. D. Weathers, Rev. and Mrs. A. F. Parker, Rev. and Mrs. D. A. Sharpe and Dan Jr., Rev. and Mrs. O. W. Dowd, Rev. W. C. Wilson, and Rev. and Mrs. D. E. Earnhardt and two children, Evelyn and Edwin.

This was a period of rest, relaxation, and recreation such as it is seldom the privilege of busy ministers and their wives to enjoy.

The location of the cottage furnished ideal conditions for both bathing and fishing. Excellent clamming and crabbing grounds were near, and due to the energy and industry of the ladies delicious clam chowder and deviled crabs were served several times during the week. The men were supposed to supply the fish, but it was necessary to enlist the service of the fishman occasionally.

If any of the party felt before coming that perhaps he could not afford to spend a week away from his work, he surely must have been convinced at the conclusion of the party that it was time most profitably spent. Problems that at home had seemed so big and difficult looked different when viewed from a distance. Fresh inspiration and energy with which to attack them was derived from helpful fellowship with those whose problems were practically the same. Closer bonds of friendship were formed because of a full understanding of each other that naturally comes through intimate association.

Each day was begun with a short devotional period just as we gathered at the breakfast table. It was then that the party was most closely drawn together as we listened to the reading of God's word, bowed for a moment in prayer, and sang those beautiful old Christian hymns which have come down to us through the years as a precious heritage.

All of us came back to our homes feeling greatly refreshed and more firmly convinced than ever before that blest indeed is the "Tie that binds our hearts in Christian love."

We hear a great deal about "push"; ought there not be a little more "lift" with the push?

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

SHIFTING RESPONSIBILITIES

"Parents want to unload the task of religious training on the Sunday school, when the fact is that the parents need the Sunday school more than their children do. The parent cannot justly evade the plain duty of having a philosophy of life, of being able to answer his children's fair questions, and of giving direction to the child's unfolding religious nature. No small part of the ills of youth are traceable to the inadequacy of their homes. Where the fathers and mothers have no vision, their children will perish."

The foregoing quotation appeared on the editorial page of the Advocate last week and is re-quoted for emphasis and for the fact that it fits exactly into the reasoning of thinking people today, including those who are taking seriously the work of religious education through the Sunday school and who are seeking, definitely, to bring parents to assume again their responsibility which some of them seem to think they can shift to the Sunday school. The home is primary in responsibility and opportunity; the Sunday school, secondary and auxiliary.

"A GREAT TASK AWAITS—"

"The very heart of our social fabric is being eaten out by this cancerous growth (of immorality and criminality among the white youth of North Carolina). The only hope of our country is in saving the family life of the nation; if it is lost, ruin stares the nation in the face." This statement is attributed to Judge Shaw and is picked out of an editorial in the Advocate of last week entitled, "A Great Task Awaits the Churches and Their Ministers," in which the suggestion is made:

"We think that the Sunday schools should organize classes, led by competent teachers, to teach young husbands and wives and young parents how to wisely and successfully meet the demands of their station in life and ministers should from the pulpit arouse the nation upon the question of that home life which is necessary to preserve the state and nation and to save the individual."

APPROACHING THE PROBLEM

Parent classes, mothers' clubs, home members, and parent teacher associations in the local Sunday school and home courses in our training schools represent more or less recent attempts of the general and conference Sunday school boards to approach the task to which Dr. Plyler last week so emphatically and timely referred. These are reasonable and practicable means toward a solution of the problem which we are beginning to recognize. For four or five years the general Sunday school board, through Mrs. Cora Trawick Court, has been gathering facts and working out plans for attacking the problem, and we call upon our people to acquaint themselves with these plans and to use such of them as may prove useful in the present situation, which, as the Advocate states, is not hopeless but extremely urgent.

THE BEGINNER DEPARTMENT

We are indebted to Miss Keene for a number of contributions to this page from time to time. Last week among other contributions was one of the nursery department, the beginning of a series of articles on the various departments of the Sunday school for children. This week Miss Keene writes on the beginner department as follows:

"The beginner department of the Sunday school is composed of the children four and five years of age, with their adult leaders. The number of adult leaders is determined by the number of children. In a small group there will be two, one acting as superintendent and one as secretary-treasurer. In a larger group, in addition to these, there will be an assistant superintendent, musician, and a helper for every six or eight children. Whenever possible this department is separated from all others for the whole Sunday school session and has its own program of worship, instruction and fellowship. In all schools the department should be separated for at least thirty minutes.

"The beginner graded course is the only lesson material published for this group of children and should be used in Sunday schools of every size. This course has as its objective 'to develop consciousness of the heavenly Father through all the experiences of the child four and five; to assist him in making habitual the Christian type of response in action and attitude in those situations where his life touches the lives of others.'

"The program in this department is absolutely informal, and there is much activity on the part of the pupil. Worship in this group comes only at times when the leader can make association between the child's immediate experience and the heavenly Father. Spontaneity, childlikeness, and sincerity are sought in all worship experiences. The child and the heavenly Father are brought into vital fellowship.

"The room in which these children meet should be as lovely and homelike as possible, and all the experiences there should be natural and happy."

FAYETTEVILLE, SEPTEMBER 29

The eastern portion of the Fayetteville district is to co-operate in a standard training school at Hay Street, Fayetteville, September 29-October 4, according to plans worked out at a meeting of interested persons in Fayetteville on Tuesday evening, August 27. This will be the seventh annual session, the first having been held in 1922, while Rev. R. H. Willis was the presiding elder and Rev. H. A. Humble pastor at Hay Street. These schools have been continued through succeeding administrations including the eldership of Rev. J. D. Bundy and the pastorate of Rev. J. H. Shore. Rev. W. A. Cade, the present presiding elder, and Rev. E. Frank Lee, pastor, as well as other pastors and leaders of the district, are thoroughly cognizant of the indispensible service training schools render and are determined that the school this year shall serve the maximum number of people.

At Sanford this week is being conducted the seventh annual session of the training school for the western portion of the Fayetteville district.

INSTITUTE AT CARTHAGE

Members of our Sanford training school faculty are co-operating with the pastor and presiding elder and district Sunday school officers in a Sunday school institute for a number of charges in the western portion of the Fayetteville district. It will be held at Carthage Thursday, September 5.

BAILEY COKESBURY SCHOOL

Rev. J. O. Long, extension secretary, spent last week with Rev. J. C. Williams in a Cokesbury training school at Bailey, teaching the course on "The Sunday School Pupil." A fine group of interested workers attended regularly.

ENGLEHARD, SEPTEMBER 8-13

Rev. J. O. Long will be with Rev. F. B. Brandenburg in a Cokesbury training school for the Mattamuskeet circuit at Englehard September 8-13. Training work was begun in Hyde county in August, 1926, and has been continued annually since that time. It is expected that the pastor and his faithful co-workers will see that Sunday school people of the county have opportunity to take advantage of this school.

OTHER COKESBURY DATES

Additional Cokesbury schools are:

Roper, September 15-20.

Vanceboro, September 22-27.

Tabor, September 29-October 4.

Still others are being arranged, dates and places to be announced later.

OUR MISSIONARY OFFERINGS

Most Sunday schools observing Missionary Day are continuing the observance with regularity and we hope increasing benefit to themselves and all concerned. Programs are mailed regularly from our office to all schools which have agreed to use them. Material for the fourth Sunday in September left our office last week. Any school or any depart of any school not receiving these materials should make their request to the Sunday school office in Durham.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

A GOOD YEAR

The current year's work as outlined by the Western North Carolina Conference Sunday School Board has been very successful. More has been attempted and more has been accomplished than in any previous year. Every phase of the work shows growth. This is particularly true of the board's training program, a greater number of training schools having been held and a greater number of earnest workers having attended these schools and worked for credit. As we enter the last lap of the year's race the pace will be quickened and efforts aroused for making the most of the home stretch.

LET'S GROW!

The vacation season is over and every one is back on the job. The August "big meetings" have been held and we have the opportunity of putting into practice the good resolutions made. Even the atmosphere seems to co-operate with those who would survey the field for greater accomplishments. As the time comes for promoting pupils from one group to another, thus giving a fine opportunity for reclassifying the Sunday school, let's arrange for at least one new class and fill it with those who are not now in our Sunday school. We can do it if we will. Most of our Sunday schools are surrounded with more people who are on the outside of its rolls than on the inside. This is a good recruiting time. Let your workers' council arouse itself, shake off any lethargy it may have and get at the matter of reaching the unreached. Folks, let's grow!

A BIG OPPORTUNITY

Preparations are being made for the most successful observance of Childhood and Youth Week yet recorded in our conference. This is said in face of the fact that for the past three years the good workers in our conference have visited more homes, held more parents' meetings and adopted more good things to be done than those of any other conference. Last year 9,730 visits to homes were made, 10,057 parents attended meetings held in the inteerst of giving more thought to childhood and youth and over 200 definite good things were attempted for the benefit of the religious development of growing life. But this record will be improved upon. We shall not grow weary in any well doing. Those desiring free literature dealing with directions for promoting Childhood and Youth Week, including the pageant to be used should write Box 513, Lexington, N. C.

HONEST-TO-GOODNESS

There are three big features of our religious educational work scheduled for accomplishment in the immediate future. First comes Promotion Day. This should be observed the last Sunday in September. This is a class and department matter and need not include a mass meeting of the Sunday school, except in those schools opening and closing in one room.

Second comes the observance of Childhood and Youth Week. This good work should begin Sunday afternoon, October 6, and close with appropriate exercises the following Sunday.

Third comes Rally Day. Rally Day may fittingly close the work of Childhood and Youth Week and also all other good work included in the visitation of the homes of the community for the purposeof recruiting the Sunday school and church and for making the Christian people of the community know and serve one another better. Of course no honest-to-goodness Sunday school organization will let these fine opportunities for Christian service go unheeded.

COKESBURY SCHOOLS

Beginning Sunday afternoon, September 1, three Cokesbury training schools will be held. The workers of the Acton and Hominy circuits will gather at Sand Hill consolidated school building to enroll in two courses. Miss Little will give a course on "Elementary Organization" and Mr. Tuttle will offer a course on "Pupil Study" in this school. Rev. E. L. Kirk of the Acton circuit, and Rev. D. V. Howell of the Hominy circuit are the prime movers in this school.

At Prospect consolidated school building, in lower Union county, many of the Sunday school workers of the Prospect circuit will assemble under the leadership of Rev. J. W. Kennedy, the pastor, for enrolling in two courses of study. Mr. Evans will offer a course on "The Small Sunday School, Its Plans and Work" and Rev. R. C. Goforth will be the instructor in the course entitled, "Methodism and World Service."

The third school will be held at Mineral Springs, where Rev. J. E. B. Houser and his enthusiastic religious educational leaders will assemble from throughout the bounds of the Waxhaw circuit. In this school Rev. C. O. Kennerly will offer a course on "The Sunday School Worker" and Mrs. J. P. Byars will give a course on "Pupil Study."

MORE SCHOOLS

A Cokesbury school will be held at Marshville beginning Sunday afternoon, September 8, with Mr. Evans offering the course on "The Small Sunday School, Its Plans and Work." Rev. G. W. Clay will see to it that a good enrollment is secured.

On the same afternoon a standard school will be beginning at Franklin for all the Sunday school workers of Macon county. Three courses will be offered in this school, Rev C. M. Pickens giving the course in "The Survey of the New Testament," Miss Little giving the course on "Principles of Teaching," and Mr. Tuttle offering the Cokesbury course on "The Small Sunday School." All the pastors of Macon county have committed themselves to putitng across this school in good shape.

A two-course school will begin at Lewisville Sunday afternoon, September 15. Mr. Evans will offer his course on "The Small Sunday School" and Mr. Tuttle will teach "Pupil Study" in this school. Rev. J. C. Keever and his good wife, whom I like to call "The Parson," will have representatives from all about over the Lewisville circuit enrolled in this school.

There are six other schools scheduled for the immediate future, about which I would like to talk, but will leave that off till another issue.

SUMMERFIELD

Rev. W. T. Albright has been writing me about that great church which his people got busy and built in a jiffy, and I have been promising him to run over and shout "Halleluiah!" Well, I did it last Sunday. For some years the good people at Summerfield have been discussing doing this thing, but not till this spring did they really make up their minds on the subject. The new two-unit church is correctly built for good Sunday school work, as well as good preaching services. As Brother R. O. Gamble, the superintendent, says the good people have really surprised themselves in the great work they have accomplished in the construction of their nice new brick church. In the course of time a Cokesbury training school will again be held at Summerfield for the purpose of training their workers to best use their building and their talents. Congratulations can well be extended to Brother Albright and his good people.

CAMPERS

If our people knew what is being offered at Camp Cheonda, Lake Junaluska, under the auspices of the General Sunday School Board, each summer for boys and girls in their teens the place would not hold the applicants. Mr. Tuttle, who has served this camp during the month of August as instructor and director of athletics, furnishes the following list of W. N. C. boys who were enrolled in the August camp:

Sam Bell, Charlotte.
David Henderson, Charlotte.
Paul Jones, Charlotte.
Monroe Lambeth, Charlotte.
Clyde Millis, Charlotte.
Harry Nabors, Charlotte.
Hugh Page, Charlotte.
Robert Page, Charlotte.
J. P. Sherrill, Charlotte.
Earl Wolfe, Charlotte.
David Brown, Jr., Charlotte.
Stewart Atkins, Gastonia.

Continued on page 29

Advocate Campaign Honor Roll

N. C. CONFERENCE

DURHAM DISTRICT

New Subscribers

***Brooksdale—S. F. Nicks 16
Trinity—J. W. Smith 15
Memorial—W. A. Stanbury 14
*****East Roxboro and Longhurst—C. D. Barcliff.... 13
*Durham Ct.—H. L. Hendrix 12
Front Street, Burlington—G. W. Perry 12
Hillsboro—A. J. Parker 11
*Calvary—C. B. Culbreth 10
Person—W. L. Maness 8
Branson—J. V. Knight 7
Mt. Tirzah—H. E. Lance 7
West Durham—R. E. Brown 6
Cedar Grove—F. A. Lupton 6
Webb Avenue, West Burlington—E. C. Durham..... 6
Yanceyville—S. J. Starnes 6
Milton—W. C. Jones 5
Bahama—W. F. Craven 5
Carr—J. A. Russell 5
Duke Chapel—Bob Pool 4
*Lakewood—H. L. Davis 4
*Haw River—C. C. Herbert, Jr. 4
Mebane—B. T. Hurley 4
Orange and Massey—A. A. Jones 3
Carrboro—M. W. Lawrence 3
Chapel Hill—C. E. Rozzelle 3
Graham—A. C. Holler 2

ELIZABETH CITY DISTRICT

Gates Ct.—W. C. Benson 9
Perquimans—J. L. Smith 8
North Gates—B. O. Merritt 7
South Mills—W. F. Walters 7
Currituck—W. R. Hardesty 7
Pasquotank—E. L. Stack 6
Roper—J. Bascomb Hurley 5
*Columbia—G. C. Wood 5
*Manteo—J. M. Jolliff 5
Hatteras—I. J. Strawbridge 5
South Camden—Herman E. Baum 4
Hertford—Marvin Y. Self 4
Kennekeet—R. N. Fitts 4
Chowan—R. F. Taylor 3
Moyock—J. A. Tharpe 3
Kitty Hawk—J. R. Jolliff 3
Wanchese—T. E. Davis 3
Edenton—W. B. North 2
Stumpy Point—J. R. Reagan 2

FAYETTEVILLE DISTRICT

***Hay Street—E. Frank Lee 45
*Fayetteville Ct.—J. C. Humble 14
Siler City——J. W. Bradley 13
Sanford—G. T. Adams 10
Haw River—E. A. Brown 9
Carthage—J. H. Buffaloe 9
Steadman—C. H. Caviness 7
Erwin—J. J. Boone 7
Parkton—J. E. Blaleck 6
Person St. and Calvary—J. G. Johnson 5
Roseboro—E. L. Hill 5
Dunn—C. L. Read 4
Lillington—S. T. Moyle 3

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter 13
Centenary—N. H. D. Wilson 12
Kinston—E. C. Few 11
*Seven Springs—C. A. Johnson 10
St. Paul—W. V. McRae 9
Dover—C. A. Jones 8
*Riverside—R. M. Price 8
Jones Circuit—T. W. Lee 7
Mt. Olive Ct.—E. N. Harrison 7
LaGrange Ct.—Rufus Bradley 6
Goldsboro Ct.—W. H. Brown 6
Mt. Olive—E. M. Snipes 6
*Ocracoke and Portsmouth—W. A. Betts 5
St. John's, Goldsboro—R. F. Munns 5
Snow Hill—E. B. Craven 5
Hookerton—R. J. Lough 5
Pikeville-Elm City—I. S. Richmond 6
Atlantic—W. T. Cheek 5
Beaufort—L. L. Smith 4
Pink Hill—W. J. Freeman 4
Newport—R. W. Barfield 4
Oriental—R. E. Atkinson 4
Pamlico—C. W. Barbee 4
Grifton—W. L. Dawson, Jr. 3
Straits—E. W. Downum 3

RALEIGH DISTRICT

***Oxford—E. J. Rees 28
Edenton St.—F. S. Love 20
*Garner—W. L. Clegg 13
*Smithfield—J. D. Bundy 11
Oxford Ct.—D. B. Critcher 10
Fuquay Springs—E. C. Maness 9
Central—J. Furman Herbert 8
Tar River—K. F. Duval 8
Franklinton—W. C. Ball 8
Millbrook—W. F. Elliott 7
Four Oaks—N. C. Yearby 6
**Benson—B. F. Houston 6
Creedmoor—B. E. Stanfield 6
Jenkins Memorial—P. H. Fields 6
Bailey Ct.—J. C. Williams..... 5
Louisburg—Daniel Lane 5
Zebulon—E. H. Davis 5
Princeton—J. D. Stott 4
Selma—D. M. Sharpe 3
Cary—F. B. Joyner 3
Epworth—E. M. Hall 3
Clayton—E. D. Dodd 3
Louisburg Ct.—A. L. Thompson 2
Lucama—H. R. Ashmore 2
Youngsville Ct.—R. R. Blanton 2
Kenley—J. H. Frizzelle 2

ROCKINGHAM DISTRICT

****Ritchie—N. B. Johnson 20
***Roberdel—M. C. Ellerbe 17
**Red Springs—A. J. Hobbs 11
Hamlet—L. B. Jones 10
Raeford—W. F. Trawick 10
Robeson—B. F. Peele 9
Rowland—J. H. Lanning 9
Laurel Hill —G. H. Biggs 9
Lumberton—E.uclid McWhorter 8
Rockingham—J. M. Daniel 8
Caledonia—J. T. Draper 7
Piedmont—E. R. Clegg 7
Laurinburg—C. M. Hawkins 7
Aberdeen—G. B. Starling 6
*Richmond—N. M. Wright 6
St. Johns and Gibson—Edgar B. Fisher 6
Ellerbe—C. M. Lance 6
Lumberton Ct.—F. B. Noblett 5
Mt. Gilead—F. M. Shamburger 5
West End—W. L. Loy 5
Wadeville—E. C. Crawford 4
Troy—L. D. Hayman 4
St. Pauls-Maxton—J. B. Hurley 4

WASHINGTON DISTRICT

Greenville—E. L. Hillman 17
*Fremont—R. E. Pittman 11
Washington—H. I. Glass 10
Bethel—J. R. Edwards 7
*Belhaven—R. H. Broom 6
Spring Hope—N. B. Strickland 6
Bath—J. W. Sneeden 5
Clark Street—D. W. Petty 4
*Ayden—Guy Hamilton 4
Farmville—J. W. Harrell 4
Grimesland—J. F. Starnes 4
Robersonville—L. C. Brothers 4
Nashville—L. T. Singleton 3
South Rocky Mount—E. D. Weathers 2

WELDON DISTRICT

**Henderson—W. C. Martin 15
***Battleboro and Whitakers—H. A. Chester..... 10
Conway—H. C. Ewing 10
Northampton—B. C. Thompson 9
Norlina—J. L. Midgett 7
Scotland Neck—B. H. Black 6
White Mem. and City Road—R. G. Dawson 4
Murfreesboro—W. C. Merritt 2

WILMINGTON DISTRICT

***Tabor—L. E. Sawyer 22
Grace—H. B. Porter 10
Fifth Avenue—D. E. Earnhardt 9
Wallace and Rose Hill—A. S. Parker 9
Shallotte—W. J. BuBoise 8
Magnolia—M. D. McLamb 7
*Wilmington Ct.—A. J. Groves 7
Trinity—W. R. Royal 6
Carver's Creek—W. D. Yarboro 5
Clinton—W. G. Farrar 5
Jacksonville-Richlands—L. A. Watts 5
Ingold—M. F. Hoges 5
Kenansville—N. P. Edens 3
Epworth—C. N. Phillips 3
Scott's Hill—J. K. Worthington 2

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

New Subscribers

Hendersonville—W. B. West 13
**Acton—E. L. Kirk 11
West Asheville—J. S. Hiatt 11
Haywood—T. A. Groce 7
Chestnut Street—G. D. Herman 7
Mills River—T. B. Crouse 6
Weaverville Ct.—W. A. Kale 5
Candler—D. V. Howell 5
Brevard—A. L. Aycock 5
Weaverville—A. P. Ratledge 4
*Saluda—Reid Wall 2
Marshall-Hot Springs—J. C. Umberger 2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy 28
Brevard—N. C. Williams 24
**Unionville—J. C. Gentry 12
*Morven—A. L. Latham 12
Dilworth—G. Ray Jordan 11
10*Big Springs—J. A. Smith 11
Hawthorne Lane—E. K. McLarty 11
Marshville—Geo. W. Clay 8
Weddington—T. B. Hunneycutt 8
Wadesboro—W. B. Davis 7
Pineville—Elzie Myers 6
**Matthews—Paul Hardin, Jr. 6
Waxhaw—J. E. B. Houser 6
Spencer Memorial—J. O. Ervin 6
Ansonville—C. P. Goode 6
Peachland—J. A. Frye 5
Calvary—J. W. Williams 4
Wesley Heights—W. M. Smith 3
Duncan Memorial—Herman F. Duncan 3
North Monroe—F. R. Ralls, Jr. 3
Myers Park—G. R. Combs 3
Polkton—W. S. Smith 3

GASTONIA DISTRICT

Main Street—H. G. Hardin 12
Belwood—J. W. Fitzgerald 12
**Stanley—Bryan M. Crosby 11
Rock Springs—R. F. Hunnycutt 10
South Fork—W. J. Miller 10
*Ruffin—Ivan L. Roberts 9
Mt. Holly—J. C. Cornett 8
Central (Shelby)—H. K. Boyer 8
Polkville—G. W. Williams 8
Franklin Avenue—A. C. Swofford 7
Lowesville—J. O. Cox 7
Shelby Ct.—R. L. Forbis 7
Main Street (Belmont)—J. M. Barber 7
**Goodsonville—J. W. Combs 6
Lincolnton Ct.—C. R. Allison 6
Lincolnton—R. S. Truesdale 6
Crouse—Van B. Harrison 6
King's Mountain—J. R. Church 6
Lafayette Street, Shelby—T. B. Johnson 5
Cherryville Ct.—Paul W. Townsend 5
*West End—J. N. Randall 4
Lowell—A. G. Loftin 4
Cherryville—W. G. McFarland 4
Park St. (Belmont)—J. C. Groce 4
Bessemer City—J. P. Hornbuckle 4
Trinity—W. R. Warren 3
Dallas—C. O. Kennerly 3
McAdensville—D. F. Carver 2
Cramerton—O. B. Mitchell 2
Maylo—C. L. McLain 2
Smyrne—A. W. Lynch 2
East End—M. T. Hipps 2

GREENSBORO DISTRICT

****Wesley Memorial—J. W. Moore 81
***Uwharrie—M. S. Kincheloe 22
*Centenary—G. A. Stamper 21
West Market—L. D. Thompson 19
**Randolph—W. R. Kelly 18
*Pleasant Garden—J. T. Ratledge 18
College Place—Albea Godbold 14
*Ruffin—Ivan L. Roberts 9
Reidsville—J. H. West 8
Asheboro—B. C. Reavis 8
Proximity—Dwight W. Brown 6
Ramseur-Franklinton—J. W. Hoyle, Jr. 6
Glenwood—W. A. Kerr, Jr. 5
Calvary (High Point)—H. C. Byrum 5
Jamestown-Oakdale—R. E. Hunt 4
Bethel-Grace—O. L. Brown 3

MARION DISTRICT

6*Burk Circuit—D. G. Smith 30
Forest City—M. F. Moores 10
Morganton Ct.—D. S. Richardson 10
Bostic—J. E. Hipp 9
*Cliffside-Avondale—D. H. Rhinehardt 9
Burnsville—T. C. Jordan 8
*Avery—E. E. Yates 8
*Glen Alpine—M. A. Osbourne 6
Old Fort—P. T. Dixon 6
Rutherfordton—W. R. Ware 5
Rutherford College—W. L. Scott 5
McDowell—H. E. Stimson 5
Micaville—B. A. Sisk 4
Broad River—R. P. Fikes 4
Cross Mill—H. C. Brackett 4
Mill Spring—A. L. Lucas 4
Pleasant Grove—J. B. Tabor, Jr. 3
Henrietta-Caroleen—F. H. Price 3
Spruce Pine—J. S. Folger 3
North Forest (Morganton)—M. A. Lewis 3
Gilkie—J. P. Parker 3
Spindale-Alexander—W. A. Barber 3
Ivey—W. I. Hughes 2
East Marion—J. N. Wise 2

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong 16
Central, Mt. Airy—A. C. Gibbs 9
Spray—David R. Proffitt 7
Elkin—L. B. Abernethy 6
Madison—T. R. Wolfe 6
Jefferson—T. J. Huggins 6
Jonesville—W. J. S. Walker 5
*Moravian Falls—R. E. Ward 5
Helton—G. C. Graham 5
Boone—Claude Moser 4
Danbury—F. E. Hartsfield 4
Draper—J. W. Vestal 3
Leaksville—M. B. Woosley 3
Todd—A. J. Lackey 3
Warrenville—J. L. Ingram 3
E. W. Fox 2
Ronad-Roaring River—W. A. Thomas 2

SALISBURY DISTRICT

First Church—A. D. Wilcox 16
Salisbury Ct.—E. N. Crowder 9
Albemarle—T. F. Marr 9
Forest Hill—Dwight Ware 8
Mount Pleasant—J. S. Gibbs 7
Salem—J. H. Green 6
Gold Hill—J. Max Brandon 6
Park Avenue—J. A. J. Farrington 5
Norwood—P. L. Shore 5
First Street, Albemarle—S. W. Needham 4
Central (Concord)—R. M. Courtney 4
Landis—P. E. Parker 4
Westford, Concord—A. R. Bell 4
*Kerr St.—G. L. Wilkinson 4
Woodleaf—R. L. Melton 4
Bethel—R. H. Kennington 4
Epworth (Concord)—J. M. Varner 3
East Spencer—E. Myers 3
North Main St.—J. H. Strickland 2

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen 73
****Troutman—John Cline 16
*Balls Creek—P. H. Brittain 13
Race Street—J. H. Bradley 10
Lenoir—W E. Poovey 10
Hickory—W. L. Hutchins 10
Newton—R. G. Tuttle 7
Hiddenite—J. B. Tabor 7
Dudley Shoals—E. J. Poe 6
Maiden—J. E. McSwain 6
Shepherd—A. C. Kennedy 6
**Highlands—H. W. Howard 5
Olin—J. G. W. Holloway 4
Elmwood—R. L. Young 4
Stony Point—R. E. Hinshaw 4

WAYNESVILLE DISTRICT

7*Murphy—H. P. Powell 29
7*Fines Creek—G. N. Dulin 16
Canton—Carlock Hawk 12
Andrews—W. M. Robbins 4
Murphy Ct.—A. A. Somers 4
Webster—F. W. Kiker 4
*Delwood—R. K. Brady 3
Whittier—R. L. Bass 3
Haywood—R. G. McClamrock 3
Clyde-Junaluska—F. O. Dryman 3
*Jonathan—L. T. Edens 3
Highlands—J. L. Teague 2
Cherokee Mission—Wm. Hornbuckle 2
Bryson—D. C. Ballard 2
Judson—L. H. Hipps 1

WINSTON-SALEM DISTRICT

**Kernersville—T. J. Rogers	11
Main Street, Thomasville—C. S. Kirkpatrick	10
*Ogburn Memorial—O. P. Ader	8
Davidson—R. C. Goforth	9
Linwood—G. W. Fink	9
Ardmore—W. A. Rollins	9
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Those 100 Per Cent

Gastonia	31
Raleigh	26
New Bern	25
Rockingham	23
Elizabeth City	23

Those More Than 50 Per Cent

Durham	26
Marion	24
Charlotte	22
Salisbury	19
Mt. Airy	16
Greensboro	16
Wilmington	16
Statesville	15
Waynesville	15
Washington	14
Fayetteville	13

Those Less Than 50 Per Cent

Asheville	12
Winston-Salem	10
Weldon	8

THE MESSAGE OF THE CROSS

What, then, does the cross tell us about the love of God? For one thing, it tells us that the love of God is so holy, so undefiled, and so righteous, that it can never make terms with sin in any form. An old mystic had a vision in which he beheld Satan standing before the throne of God. As he listened, he heard the evil spirit say, "Why hast thou damned me, who offended thee but once, whereas thou art saving thousands whose offenses were so many?" And from the throne there came the answer, "Hast thou once asked pardon?" The love that was seen revealed at the cross is a pardoning love—a love that offers reconciliation and peace.

"In the cross of Christ," says Doctor Clow, "believing men see God himself taking the sins of mankind upon his own heart in the suffering of a holy love. . . . To preach the cross is to preach the infinite and eternal love and passion of Almighty God."

And so, the love of God is stronger than death, because at the cross death and sin were slain forever; and now the "law of the spirit of life in Christ Jesus has set me free from the law of sin and death."—The Baptist Times (London).

EVENING AT BLUE RIDGE

'Tis evening and the sun is low,
And the shadows fall over the mountain so
That the blue of the turquoise is deepened in them
Until it surpasses the words of men.

And into my heart comes a longing,
A beating, a swelling so strong—
A longing for something I know not,
Until I must burst into song.

For the emerald green of the valley
And the blue of the mountains above,
And the glorious red of the sun as it sets,
Are all emblems of God and his love.

Jane Bailey Hall.

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OPEN THE DOOR OF YOUR HEART

Open the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joys;
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you,
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide;
To the holy thoughts that lift your soul
Like the stars at eventide.
All of the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room.
Open the door of your heart.

Open the door of your heart, my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er you bends
You need no map or chart,
But only the love the Master gave.
Open the door of your heart.

—Edward Everett Hale.

HOW BOB WHITE GOT HIS NAME

Uncle Ned was rocking in the lawn swing, watching the long shadows steal across the grass. He had just had his supper, and he well knew that pretty soon Betty Ann would be calling upon him for her bed-time story. Uncle Ned's head was usually full of stories, but this evening he couldn't think of anything but the good dinner he had just had, and he was wondering what he should tell Betty Ann when the little girl sprang into the swing and climbed upon his lap. Just then a clear, sweet voice called, "Bob White! Bob White!"

"Who's that, Uncle Ned?" Betty Ann whispered. "Sounds like he says, 'Bob White.'"

"That is what he does say; and if you listen you may hear an answer coming from far away."

"Who is Bob White, Uncle Ned, and who is that calling him?"

"Bob White," answered Uncle Ned, is a plump, brown bird called a quail, and a great many people want him because he is very good to eat. That is one of his own family calling him, because I suspect it is nearing his bedtime."

"But if he is just a quail bird, why do they call him 'Bob White,' Uncle Ned?"

"A long time ago," Uncle Ned began, "there were no houses and no towns like we live in now. The world was made up of woods and fields and rivers and rocks. The little birds and animal folks were all that lived around here. They used to have wonderful times playing together, just as you and your little friends do now. They flew around visiting and hunting good things to eat. There were plenty of nuts and wild berries of all kinds.

"Some of the gaily-colored birds used to sit in the sun and preen their feathers and make fun of the quiet little quail because his coat was not as brightly colored as their own. There was the saucy old blue jay 'in them baseball clothes of his,' as our poet Riley described him, and the Kentucky cardinal, in his bright red coat, with a jaunty topknot on his head; the golden oriole, and the beautiful red, white, and black woodpecker. There were a lot of others, and they were all mighty proud of their fine feathers and their nice, long tails.

"They used to have flying matches to see which one could fly the highest. The lark used to win nearly every time; and, besides being able to fly very high, he could sing while flying. Sometimes when you could hardly see him, you could hear his beautiful voice floating in the sky.

"But the little brown quail stayed close to the ground. He could take long flights when he wanted to, but he felt that he was safer closer to Mother Earth. He was a timid little fellow, and he was afraid of the big hawk, who was always hunting some smaller bird to eat, so he usually stayed close to his nest in the long grass and dead leaves.

"The long-tailed, gaily-colored birds called him 'Bob' because he had a short stubby tail, and because he always wore white on his throat and breast. Then, too, they said he always 'acted white,' and never tried to steal another bird's home-nest or his food. They loved him for his gentleness and innocence. Sammy Jay used to say: 'Bob White is better than the rest of us, for he never gets angry when we tease him and call him names. He always minds his own business, and he trusts everybody but the wicked old hawk.' So they called him—just as we sometimes give people a nickname when we love them—'Bob White,' and it just fitted the little quail.

"Mr. and Mrs. Quail had a nice little home nest in some tall reeds near the river, and in that nest were ten pure white eggs. Mrs. Quail was so very proud of those eggs that she would not leave them, but just sat there all day long, covering them with her wings so that not one could see them. She would not even go to hunt nice things to eat for fear something might happen to those precious eggs. So Bob, like a good husband, hunted nice things all day and brought her the best he could find to eat. He never acted selfishly and ate his good things away from home.

"One sad day Bob heard of some very nice tidbits a long way off, and he thought he would get them as a surprise for Mrs. Quail. He started early in the morning before many of the other birds were awake. But the watchful old hawk was out hunting, and poor Bob had not gone very far when the wicked old sinner swooped down and carried him far, far away. I don't know just what happened to poor little Bob, but he never came back.

"Mrs. Quail sat on her nest and waited and waited all day long. When evening came she was so hungry and thirsty that she ventured just a little way from her nest and called in her sweet, high voice, 'Bob White! Bob White!' But no happy voice answered, 'Bob White! Bob White!'

"By-and-by the meadow-lark heard her and came to see what the trouble was. Mrs. Quail told him. She was afraid Bob had wandered too far and had gotten lost, so the lark called all the other birds and they flew away and tried to find him. All night they hunted. In the morning they came back and very sadly told Mrs. Quail they had failed. 'Oh, please, find him; for see we now have a large family, and I need him to help feed and train our flock.'

"Sure enough, instead of ten white eggs, there were ten tiny brown birds in the nest crying for food. There was great excitement then, I can tell you. The lady birds helped around all day bringing food and water for the little ones, while the gentleman birds flew in every direction calling for Bob. They asked all the strange birds they met. They went to his home in a hollow tree and asked the wise old owl if he had seen Bob in the night. They even went to old Mr. Hawk, but that wicked old bird would tell them nothing. He must have been dreadfully ashamed of himself when they told him about the baby quails. Finally they gave up and told Mrs. Quail it was useless to hunt any longer, as they felt sure the wicked old hawk had killed Bob.

"Poor Mrs. Quail's heart was nearly broken, but she started out bravely to earn a living for herself and her little flock. Every day she would take them for a walk through the woods and the fields where they picked up odd grains and other food. She could not give up the hope that some time they might find Bob, so she taught them all to call, 'Bob White! Bob White!' She told them always to keep close together, to love the members of their own family, to love the

one another from danger, and if they became separated, even for a little while, they must call 'Bob White!' and the stray ones must answer 'Bob White!' So whenever you hear a voice calling 'Bob White!' and another voice answers, 'Bob White,' you may be sure that somewhere near there is a flock of quail and that they are taking care of each other."

"Do you 'spose they will ever find the papa Bob White?" asked Betty Ann.

Uncle Ned shook his head. "I don't know about the bird folks, Betty Ann," he said softly; "but I believe if we are sweet and gentle and kind and good, somewhere—away beyond the sunset—we will all find those we have loved and lost awhile!"

With a little sigh Betty Ann dropped off to sleep; but through the long twilight Uncle Ned listened to the sweet voice calling, "Bob White!" and the answer, like an echo coming from far away, "Bob White! Bob White!"—Pittsburgh Christian Advocate.

LICKING JIMMIE

Jimmie was the strongest boy in his school. He could saw wood, carry heavy baskets of fruit, climb trees, and run faster than anyone he knew, and when he got into a fight he fought fair and always won.

After a while he grew very proud of his record. He began to boast about how strong his arms and legs were, and how easy it was for him to lift heavy things.

One day his mother heard him. But although she knew how well he could run and lift and fight, she did not call him a strong boy. Her very good reason was this.

Every time anything went wrong at home or in school, Jimmie lost his temper. His tongue ran away with him. He let it say all kinds of cruel and thoughtless and impatient things, and he kept on saying them until his temper cooled.

One day, when his mother heard him boast how strong he was, she called him to her and said: "Jimmie, you have one foe whom you have never once beaten in a fight."

Jimmie looked surprised and interested.

"Who?" he asked, puzzled.

"Yourself," said his mother.

"Me?" said Jimmie. "What do you mean, mother?"

His mother said: "Day before yesterday, I asked you to bring up some wood in the morning and you forgot it. I let it go until afternoon, and then I asked you again. Instead of taking five minutes of your time in bringing up the wood, you said: "Don't waste my time, mother. I'm busy." When I insisted, you lost your temper and said the same old things I always try to forget after you have said them, because I know your temper has run away with you. That is the way you very often get beaten, Jimmie; and I think, until you can fight that enemy and lick him, you'd better not boast any more about how strong you are."

Jimmie hung his head. He knew what his mother said was true. But after a little while he forgot about it, because things went pretty smoothly.

One day his father asked him to take an important letter at once to the postoffice. Jimmie was within ten minutes of finishing an airplane model.

"What's your hurry, father?" said he. "Can't a fellow ever have any time to himself? I'll go as soon as I finish this."

"It is necessary that this letter be sent at once," replied his father.

Jimmie's face grew as black as a thunder-cloud, and before he knew what he was doing, he had thrown his fine new airplane straight at his father. His father had never seen Jimmie throw things about, though many a time he had heard him lose his temper.

The airplane crashed past his father and fell, a wrecked heap, on the floor.

And then, before Jimmie could open his mouth, he remembered his talk with his mother.

Without a word he picked up the letter and ran as fast as he could go to the postoffice. Perhaps he was trying to run away from his tongue, but of course it went with him. But for the first time in his life he kept his lips tight shut upon it.

It was almost dark when he got back and supper was on the table. Jimmie came in, very silent.

His father said: "Thank you, Jimmie. You made some speed to the postoffice. I think you ought to get a good job as special delivery boy."

Jimmie mumbled, "Thank you, father." To be praised, after what he had done, was too much.

After supper he went to his room, and tried to study, but he couldn't keep his mind on his lessons. He kept thinking of the way he had thrown that airplane at his father. At last he got up, when he heard his father come upstairs, and followed him to his room.

"Father, I'm sorry," he stammered. Nor did he stop there. He told his father what his mother had said about his having one enemy he had not beaten. "I was so proud of my legs, father, of how fast I could run, how well I could fight with my strong arms, too, and what heavy things I could carry. But mother is right. I got beaten the other day when she asked me to bring up wood, and today I got licked worse, when you asked me to go to the postoffice. Father, you won't catch me getting licked like that again." Jimmie stalked out of the room.

His mother was just in the hall and had heard Jimmie's last words.

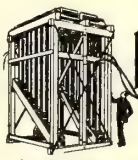
"Good for you, Jimmie," was all she said.

But it took a long time to "lick Jimmie," as he called it. He had to fight hard, and often; but every time he was afraid of losing out, he would slip away to his room and open the door of his closet. Can you guess what was inside? The wrecked pieces of his precious airplane.—Katharine Harrington, in Christian Register.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

"SEVEN TIMES SEVEN" OUR JUBILEE HISTORICAL VOLUME

These books will be off the press by the middle of September. The conference is financing the publication of this history. The paper bound copies are attractive in green and gold and are priced at 75 cents. The cloth copies are also in green and gold and are $1.50. These are much larger and more attractive than the average study book and the illustrations are exceedingly interesting. Since this is an enterprise of the conference, every member of the missionary society should have a copy for its valuable information, and each auxiliary should take orders from the entire membership and have all the books to be shipped to one address, which makes a real saving in postage. It is presumed that all auxiliaries will want to adopt this as a study book, and for that reason it is wise for each auxiliary to secure a large order and mail it to the N. C. Christian Advocate, Greensboro, N. C.

Any orders mailed to me are carefully filed and will be turned over to the Advocate Company. Mrs. M. T. Plyler.

SCHEDULE OF STUDY FOR FALL CLASSES

To Adult and Young People's Superintendents:

You will find enclosed the latest study pamphlets provided by Council for your instruction. Please study them carefully, especially the "Handbook for Mission Study Leaders," and save for reference when you need the information they contain. The Handbook has in it the substance of the contents of several others we have been using, in a simpler, more compact form, and so should be of great help to you. The other booklet gives the list of current mission and Bible study books recommended for use in auxiliary study classes and reading circles during this study year, 1929-30, and should be carefully filed for your convenience.

Current Text Books

You will note in the handbook it is said of the current books, that "the order in which they are taken is immaterial." That means that, as far as Council is concerned, any conference is at liberty to select its own time in which to promote the study of any subject, but with the expectation that it will secure the systematic study of one, each, of the recommended books on the foreign and home mission subjects, and a genuine Bible study. Our conference, years ago, settled upon the fourth quarter for its foreign study classes, and the first or second quarter for its home study classes, with the Bible study class between home and foreign study classes. So the books on mission study for our use this fall are the Jerusalem conference, the foreign subject: "Human Needs and World Christianity" and "Roads to the City of God for adults, and "All in a Day's Work" and "Roads to the City of God" for young people. Mrs. Lipscomb's choice is "Roads to the City of God," for which she hopes to have ready by the first of September, a simple book of helps for the auxiliaries that might have difficulty in handling the book.

Specil Permission

But she has given our conference special permission to substitute its own jubilee conference history, "Seven Times Seven," for either the foreign or home mission subject, and will allow it the same credits either of them would receive. Directed by the business committee in charge of printing our history, I asked Mrs. Lipscomb to grant us the privilege to study our own history this fall just as we studied the Council history, "Women and the Kingdom," last fall. The request embarrassed her, for the reason that other conferences had made similar requests, but she consulted with the other secretaries there, and "after considering it all carefully," she said, "we have decided to allow the North Carolina conference to substitute her own history for one of the mission study texts for the coming year and to promote its use through the conference. I believe we are justified in doing this in view of the unusual amount of work that has been put on this history." This is really a great concession, a very splendid one, one that we should appreciate, for we may use our own history as an accredited text book and receive for it exactly the same credit we would receive for the same quality of work if using one of the Council recommended books. The committee decided that the fall quarter should be the time for the study of our conference history.

The name of the book is "Seven Times Seven." The price of it is 75 cents in paper and $1.50 in cloth binding. You should order it, sending either money order or check, from the North Carolina Christian Advocate Company, Greensboro, N. C. There will be a pamphlet of "Suggestions to Leaders," at 15 cents, for lesson helps. The book and pamphlet will be off the press early in September.

Inter-District Contest

In order to add a stimulus, with the hope of getting the book into more auxiliaries to be used by a larger number of our people, the district secretaries have cordially endorsed the idea of having an inter-district contest to help me to promote the study of our history throughout the conference. At the close of this fourth quarter of 1929, the district which reports to me the largest percentage of auxiliaries using "Seven Times Seven" in their study classes will be awarded some special, worthwhile recognition at conference next year. The percentage basis will be the adult auxiliaries. Last year in 195 adult classes 1339 women studied "Women and the Kingdom"—couldn't we make that 300 auxiliaries this fall? It is hoped that the senior young people's classes will also use this book—last year four of them used "Women and the Kingdom."

Reading Circles

Mrs. Lipscomb is very auxious that the women get the marvelous message of the Jerusalem conference, and I am urging that you form reading circles among your auxiliary members this fall especially to read these books, and add them to your libary, just as you did last year with the Jubilee Bookshelf. The Jerusalem conference was one of the greatest, most significant events of this year, or of many years, and its message should reach and find lodgment in every Christian mind and heart. I was delighted last year with the number of auxiliaries which bought the Jubilee Bookshelf, for those books were all expensive, but the Jerusalem conference books recommended for our study are not. Let us make this our slogan for this fall: A class in every auxiliary studying "Seven Times Seven" and a reading circle in every auxiliary reading "Roads to the City of God." In your quarterly report please be sure to report whether or not, and how you have used one or more of the Jerusalem conference books.

Zone Study Class Day

My suggestion to the zone study leaders is that you set your zone study day late enough in September to be sure that you may be able to secure the book "Seven Times Seven," but get to work at once on your plans for the day. This is not primarily a day for teaching the text, but a day to discuss the best methods of teaching it, to talk about local problems connected with having study classes with a view to solving them, and to instruct your women about the Council and conference standards of work and the credits given both. If you need more literature than you have please write to me for it at once. Try to secure the attendance of the study superintendent or some woman who will try to organize the auxiliary for study, from all the societies in your zone, urge them to secure their books and read them so they will be ready to enter intelligently and helpfully into all the discussions, and make such other arrangements as may seem necessary, and be sure to write me fully about all you do and how the day succeeds.

Reporting

Remember that your regular quarterly reports should be made out on the blanks prepared for them in the corresponding secretary's record book. If your auxiliary does not have this book, it should by all means be ordered at once from Mrs. S. H. Scott, 32 New Street, New Bern, N. C., sending her 35 cents for it. Early in January I will mail the questionnaires upon which you will make ap-

[Continued on page 31]

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ZONE MEETINGS ON WINSTON-SALEM DISTRICT

Mrs. J. G. Sterling, district secretary, makes the following announcement of the zone meetings on her district. We are sure these will be occasions of rare interest and profit for the women of that district and should be well attended.

Zone No. 2, composed of all the churches in Davidson county, will meet at Arcadia Wednesday afternoon at two o'clock, September 4.

Zone No. 1, composed of all the churches in Forsyth county, will meet at West End church, Winston-Salem, Wednesday afternoon at 2:30 o'clock, September 11.

Zone No. 3, composed of all churches in Davie county, will meet at Mocksville Wednesday afternoon at two o'clock, September 25.

THE THREATENING PERIL OF TODAY IN AFRICA

Whatever their merits and their failings, these African homes are sorely threatened today. New forces are at work in Africa that mean a new day, but whether for good or ill lies in the balance. The white races are in poltical and economic control and are led to push ahead with the exploitation of the vegetable and mineral resources of the continent at a pace determined by their own ability to develop the necessary industrial plant and transport agencies rather than by the ability of the African to take his necessary share without personal damage in these undertakings. The chief of the native labor section of the International Labor Office at Geneva reports: "A Belgian Congo proposal, applicable not to plantations, but to mines, and not yet, it is thought, in full working order, would give a man three months to accommodate himself to his new surroundings, with a cottage for himself and his family, with a regular supply of nourishing food of a kind necessary for a manual worker, with pigs or chickens of his own to assist him in 'settling down,' and with the society of people of his own tribe—all this before asking him to commence any work. When at length he does begin, gradual habitation to its severity, he is given half-time work, perhaps, during a further three months. This seems the merest common sense, but it is undoubtedly expensive. It is not a happy thought that such measures come only after the failure of less humanitarian measures." Some of the elements of peril are: The migration of the men; health problems; subversion of the authority of elders and the slackening of the old social control.

The Christian Approach to the Problem

The survey offered leads to the question of the Christian approach to the problem of African homes today. The following elements would appear to be worthy of consideration in the discussion of the question:

A Respect for the Past.—There are definite positive values to be discovered in the indigenous African home. Due regard must be paid to these. A thing is not bad because it is African. Such a respect for the past will lead to an attitude of respect for the African himself, and this is the first requirement in ourselves if we are to help him.

A Recognition of the Sources of the Defects.—There are also limitations, as we have seen. It is not enough that certain deficiencies should be pointed out for condemnation. We must inquire: From what wrong attitude or false assumption do these deficiencies spring? It is not sufficient to shout out the signs and symptoms; we must attempt to diagnose the disease.

An Appreciation of the Peril of Today.—The new forces in Africa are powerful forces of disintegration. The old is doomed. But will it crumble before it can be replaced? Will the old shelter, which, imperfect as it was, was nevertheless a shelter from social anarchy and racial death, be destroyed before the African has found a new home?

Christian Personalities Produce Christian Homes.—Our beginning, in any effective facing of the problem, must be made with individuals. It is those who live in the home who make it. As Africans discover in Jesus Christ their Lord of life and thought in all relationships, so will Christian homes appear.

The Girl as the Key.—The mother has a privileged place of influence in the home, partly due to the affection that binds the family to her and partly to her continuous, intimate contact with the children during their most impressionable years. But the mother is best won when still herself a girl. Thus the African girl becomes the key to the African home.

The Girls' Boarding School.—How can this girl best be helped? It would appear that the girls' boarding school offers the best opportunity, providing it is a school that is alive in relating all its activities to the current needs of African life.

All we can do in Africa is to offer the power of the life that is in Jesus Christ, and I see it working in those girls and leading them on. I need not say, "These thing are wrong, must not be done"; in the power of that life they come to discover it for themselves.

Christian homes in Africa are the fruit. It is ours to plant the living seed in true African soil and with loving care to foster its growth, always remembering that while some plant and others water, it is God who gives the increase.

A SABBATICAL YEAR AT SCARRITT

By Kate Cooper.

Spending my furlough, or Sabbatical year, at Scarritt has given me a new vision of the real content of a furlough.

1. The Sabbatical year should be a year of great peace, even perfect peace, found by having the mind freed from all responsibility, anxiety, and care, and stayed upon Jehovah. The Wightman Chapel is a daily invitation to those who have been in service to "come apart and rest awhile" in waiting upon the Lord for renewed strength for greater works. In the chapel, where all is so quiet and worshipful, one may "be still and know God." It is a place where visions such as Isaiah received in the holy temple come to us and where the still small voice may be heard.

2. The Sabbatical year is a year of fellowship and sharing with others, and above all of receiving from others. One missionary on furlough at Scarritt took three courses in a certain subject, not because she expected to teach them when she returned to her field of service, but because the personality and deep religious experience of the teacher was such an inspiration that she thought it would mean much in her future service, for her former experience in scools had been that the greatest benefit had been received, not from books studied, but from the lives of the teachers who had made lasting impressions even when book materials had long been forgotten.

The personnel of the faculty at Scarritt is varied enough and the experiences in various lines of work different enough to meet the needs of every type of a Christian worker. Preparation for service on entering the life task is not the only work done, but Scarritt is constantly growing and developing so that a missionary may return at any stage in her life's task and find new help and better methods. Indeed, she may through certain courses in missions see her own work in a far-away field from a new angle, find its relation to the whole, see wherein it is weak, and make new and better plans for its improvement on her return.

The fellowship of the students with each other is that fellowship based on knowing and loving Christ, which is the most wholesome fellowship in all the world. The Juniors of 1928-29 have undertaken to live up to the great principles for which Scarritt stands, and their examples have had wonderful effects upon the lives even of the returned missionaries.

3. Scarritt is the ideal place to spend a Sabbatical year as well as any other year. The home life, the care of health, and the many opportunities for study and service all contribute to making it a year of rest and change. But to know how really good it is to spend such a year at Scarritt one must really come and experience for herself. Scarritt's "Golden Age" is not in the past, for the prospects of her future are just as bright as the promises of God, and the best is yet to come.

Sunday School Lesson

SEPTEMBER 8

By Dr. Frank M. McKibben.

Rebuilding the Walls of Jerusalem

Nehemiah 4: 6-15-21.

Golden Text: The people had a mind to work.—Nehemiah 4:6.

We are virtually studying these days the history of the church of Jerusalem. It is an interesting history to study. For one thing it constitutes a story quite similar to the history of many a modern church. There is a sequence of ups and downs, of crises and emergency measures, of victories and defeats, of keen enthusiasms and careless indifference, of leaders in succession and of people who have "a mind to work," and people who do not have a mind to work. It is a truly human picture that is given in these records. One wonders at times about the importance of it all, the outcomes, the worth-whileness of the struggles. And yet, while the history of the Hebrews reveals an uneven progress with many backsets and periods of almost total eclipse, the foundation for the world's greatest religion was laid by the events and characters of this same history. These people and leaders wrought more significantly than they knew — made Christianity possible.

Rebuilding the Wall

A few days ago the old Waldorf Astoria Hotel in New York City was torn down—to make way for a newer, larger building. Few cities, perhaps, have not witnessed some of this tearing down and rebuilding. It usually signifies progress. It represents an on-going process. No longer can a building be erected with the assurance that it will continue indefinitely to meet the needs of advancing days. This change, expansion, rebuilding must, of course, go on in the kingdom program. Many causes enter in, in the course of time, to require the rebuilding of "the walls of the local church." In some instances it will be an unusual influx of members, in others a complete shift in the constituency; with some it will be the moral and spiritual decay that has set in with complacency and inactivity; with others it will be a disaster, a fire, tornado, or flood. It may be a material sort of rebuilding or a spiritual rejuvenation. It seems to be a rather common feature of human experience. It is nothing to give rise to despair, and yet it is something to be thoughtfully considered. The main question to be raised is that, with all the ups and downs experienced by the local church, is steady progress being made, is a larger vision being acquired, are the rebuilt walls larger and firmer, is there an increase of worth-while kingdom activity, is the church developing keener moral sensitiveness and more spiritual power?

Preachers and People

For another thing, this story is interesting because it sets forth so vividly the two complementing factors in any rebuilding, a leader and the people. How ministers love to preach about the ideal kind of church members, the kind of people who "have a mind to work!" And how congregations like to talk about the requirements of leadership they want to find in their pastor, resourcefulness, vision, enthusiasm, courage! And it is perhaps helpful. Each needs the idealism and criticism of the other. A tired, struggling minister was joining with his church members in a full church dinner. A layman was setting forth the needs of that church. Said he, "What we need is a preacher who will 'feed us more chicken.'" The minister in his turn declared, "If you want a preacher to 'feed you more chicken,' you must first feed him with more chicken." The illustration was figuratively used, of course.

This lesson story attracts us because it presents somewhat ideal conditions. Nehemiah was a man of iron determination, courageous, persistent, practical. He showed strength of character in leaving his "soft" job at the Babylonian court to undertake this difficult task. He had a contagious enthusiasm. All of these qualities met with a response among the people. Without these characteristics embodied in a personality in their midst the people would not have engaged in their arduous task. On the other hand, whatever the source of their inspiration, here was a people "who had a mind to work." They constituted the other and necessary set of ideal conditions. Not only was "all the wall joined together," but also the soul of the courageous and inspiring leader and a willing and cooperative people. Then it became a "we" proposition. "So we builded the wall." "We returned all of us to the wall, every one unto his work." In this united way, leader and people were able to carry on in the face of ridicule, difficulties, threats, trickery, attacks, and fear. It is when friction develops within the ranks of the church, either between leader and people or between factions of laymen, that the church is most easily attacked. When leader and people are happily united in their common task miracles of achievement can be wrought. Together they will say, "We are doing a great work." "The chief difficulty of the average church is not the strength of the enemy but the dissipated strength of the people." We are engaged in a tremendous enterprise, the building of the kingdom of God. It is calling desperately for great leaders like Nehemiah and people who have "aimed to work."—Pittsburgh Advocate.

In the bitter waves of woe,
  Beaten and tossed about
By the sullen winds that blow
  From the desolate shores of doubt—
While the anchors that faith had cast
  Are dragging in the gale,
I am quietly holding fast
  To the things that cannot fail.—
—Washington Gladden.

NERVOUS, WEAK

Texas Lady Says She Was Up One Day and Down the Next. Pains Stopped After She Took Cardui.

Terrell, Texas.—"I was run-down and nervous, and for several months my health had not been good," says Mrs. Louis Wieland, of this place. "I was up one day and down the next. I never felt like doing anything.

"I worried all the time, and could not sleep well at night.

"Periodically I would suffer from pains in my back and sides. I would have awful headaches, and would feel dull and dizzy.

"My sister had taken Cardui, and she persuaded me to try it. She said to me one day: 'If you will only try it, you will see for yourself how much good it will do you.' So I got a bottle of Cardui and began to take it. It was not long until I felt fine. I got stronger, and my nerves did not bother me any more.

"The pains stopped coming in my back, and I could do my work without any trouble. I think Cardui is a fine medicine."

The fact that so many women have been helped, in their efforts to build up their health, by taking Cardui, should encourage you to try this well-known medicine.

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FORMAL OPENING SPINDALE METHODIST CHURCH EDUCATIONAL BUILDING SEPTEMBER 15

Combined with this service will be the cornerstone and historical services. Celebrating tenth anniversary of organization of the church. Attractive programs being prepared.

Work on building started in April; completed and in use September 1.

Three-story brick building with departments for cradle roll (nursery), beginners, primary, juniors, intermediate-seniors, young people, and adults. Ladies'



Rev. W. Arthur Barber, Pastor at Spindale

parlor, recreational room and kitchen, which puts this church at the head of the list in Sunday school facilities in Rutherford county Methodism.

Cornerstone service conducted by Rev. T. C. Jordan of Burnsville, former pastor, at 10 a. m.

Preaching at 11 a. m. by Rev. O. L. Simpson, Nashville, Tenn., former pastor.

Dinner on the grounds.

At 2:30 p. m., reminiscent service, with former pastors and former Sunday school superintendents participating.

Mr. Fred C. Kinzie, superintendent of the Sunday school and chairman of the building committee, together with his helpers did a fine job.

The finances, under the able leadership of Mr. G. B. Howard, chairman, are well in hand.

All former pastors, former Sunday school superintendents and friends cordially invited to be present.

W. Arthur Barber, Pastor.

REVIVAL AT KNOX'S CHAPEL QUITE SUCCESSFUL

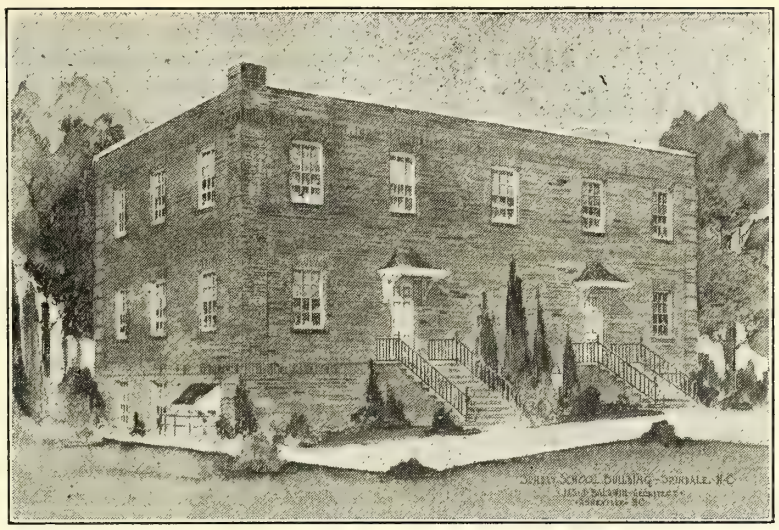
The series of services which were held at Knox's Chapel came to a close Saturday night, August 7. Rev. J. Max Brandon of Rockwell assisted our pastor, Rev. R. L. Young, in the series of meetings.

Baptists, Episcopalians, Methodists, Presbyterians and Lutherans rejoiced in the great gospel as it was presented by Rev. Mr. Brandon. Such unity is sure to bring success. The church, which seats three or four hundred people, was practically filled every service. Good inteerst was manifested from the beginning, and the meeting came to a fitting climax Sunday night. The church was crowded to its capacity, but when Mr. Brandon gave the invitation for those to come forward who would take a more definite stand for Christ many responded. It was a great service. The Holy Spirit was present, and we sincerely believe that the good that was done and the good influence generated by the meeting will stand.

J. Max Brandon is a great gospel preacher, and all who heard him did not need special invitations to further services; for Mr. Brandon's messages were spiritual gems, inspiring his hearers to greater Christian service. Mr. Brandon has a strong hold on the people of this community, and if ever a preacher was welcome, J. Max Brandon, his good wife and family are when they come to Knox's Chapel.

As a result of the meeting the church has been drawn into a closer relation with one another and a spirit of Christian unity is alive. Fifteen new members were added to the church. Many church members took a definite stand for a closer walk with God. The entire community has been wonderfully blessed by the ministry of Mr. Brandon. There were over one hundred conversions.

The entire membership join us in extending our thanks and appreciation to Mr. and Mrs. Brandon and to all the Christian people of this community who in any way contributed to the success of the meeting. E. R. McNeely.



The new Spindale Methodist Church Educational Building

One aspect of the new paper money issue has received too little attention. In your eagerness to acquire the bills, which for a time will be curious as something new, do not forget that in a month the current bills will become curious as something old and rare. Then you will be glad to possess some, will you not? You do not positively have to turn the old bills in. Keep back a trunk full of $5, $10, $20, and $1,000 bills. In a few years you can exhibit them to astonish your friends. And your children will appreciate having something unique to play with.—Detroit News.

PARABLES OF SAFED THE SAGE: THE PARABLE OF USE AND ABUSE

I sate with two men at Luncheon, and they pondered long over the Bill of Fare. And they debated as to what was good for them and what was not, and how many calories this food had and whether it would agree with something else. And I made short work of it, For I looked for what I thought would taste good, and ate it with a Thankful Heart, and went my way and was happy.

And they said, How is it that thou givest thine order so Casually, and eatest so at Random?

And I said, I have learned with Saint Paul to eat and ask no questions, and with the dear Lord Jesus to take little thought if any what I shall eat.

And they began to count up my Calories and to tell me my faults.

And they said, Tell us what thou eatest and we will tell thee what thou art.

And I said, Not on your lives. Ye see me as I am and know not what I have eaten. Whether I eat or drink I do all to the Glory of God by eating it and forgetting it, and using my strength in Service and in Joy.

And the ysaid, The Human Stomach is not constructed to endure such abuse as thou givest it.

And they said, The Human Stomach is my Human Stomach. I eat Moderately and never Overeat. I imitate my friends, the old Greek Philosophers, by rising from the table Capable but not Desirous. As to Abuse, the Human Stomach is made to endure without much complaint all kinds of Abuse but one.

And they asked, What is the Abuse which the Stomach will not endure?

And I said, The one Abuse which the Human Stomach will not endure is Watching. The most digestible meal can be made indigestible by watching it and wondering if it will digest.

And they said, Thou lookest like an healthy man for thy years, albeit thou art such an Heritick in the matter of Dieteticks. Dost thou eat anything and everything?

And I said, Everything but Healthfoods.—The Christian Index.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

HOW ABOUT IT?

Have you completed all the preliminary plans, surveys, making of policies and budgets for this new league year? Two months of this new league year have already slipped behind us. One-sixth is a large part of the whole year. The success of the whole year depends very largely upon what we do in these first two months. Have you set a goal within reach, yet one that challenges every member of your chapter to do his best? Let leaguers this year not be satisfied to do our "bit," but rather every one strive to do his "best." Always remember to call upon our conference office for any help we may be able to give you. Also your district secretary and Epworth Hi district secretary are eager to assist you in your work. We have a full quota of these splendid helpers in our conference this year. Keep in touch with them especially through reports of your work and a prompt response to the request each quarter for the formal report which is relayed to us and to Central Office.

DRAPER—SPRAY—LEAKSVILLE

We had a good day Sunday. Tried to teach a fine class of young ladies in the Sunday school at Draper, then preach at the morning hour. Brother Vestal gave us a most helpful setting in which to endeavor to say some things helpful to young people by receiving into church membership just before we preached a class of 11 fine boys. An unusually fine thing has been done by the Y. M. C. A. and Y. W. C. A. of this place. The summer program of activities for boys and girls was brought to a close with Decision Week in which a series of Bible pictures were run, followed in each case by a short sermon by one of the local pastors. Service for girls in the afternoon and boys at night. Large numbers accepted Christ as personal Saviour and indicated they wished to join some church. These boys Brother Vestal received were only a part of the number desiring to unite with the Methodist church. We were privileged also to make ours the opening service for a week's revival meeting. Bro. M. B. Woosley is preaching each night this week.

At three o'clock in the afternoon representatives from the leagues at Draper, Spray and Leaksville met in the church at Spray. They listened patiently and interestedly to our explanations of the details of league work for nearly two hours. These young folks of these several churches are interested in doing all they can to increase the effective helpfulness of the work of their chapters. They have taken under consideration the matter of organizing themselves into a union for mutual helpfulness, also the possibility of an institute of league training. Brother Proffitt, pastor of Spray, also began a meeting in his church this day. Brother Howard P. Powell of Murphy is doing the preaching. This church has a new roof and a new coat of paint.

We enjoyed meeting with Brother Woosley's leaguers at Leaksville at the evening hour. They plan a general reorganization of their work soon. We had a splendid adult congregation to hear us at the evening hour. They enjoy their new pipe organ and other improvements in church and parsonage.

This was a refreshing day we spent with optimists—not a grouchy word did we note among these earnest brethren.

CHILDHOOD AND LEAVES

The leaf is the thing of the springtime. It is the first thing that comes. The characteristic charms of childhood shall never be destroyed. What are the leaves which make childhood so beautiful? They are these—hope and sympathy. These are the fresh, green adornments of the springtime of life. How many of us lose them as life passes forward into its prime! As men and women leave their youth and childhood behind, they are apt to decline in one of two ways: to become pessimists or formalists. A pessimist is a soul from whose branches the green leaf of hope has withered away. A formalist is a soul from whose branches the green leaf of sympathy has withered away. When these leaves fade and droop, the world becomes unspeakably poor. That is a wonderful word in the Apocalypse, wherein we are told that "the leaves of the tree were for the healing of the nations." If ever the wounds and sorrows of the world are to be healed, it will have to be by the leaves of the Tree of Life, the green leaves of the springtime, the leaves of hope and sympathy. It is the childlike disposition which is to heal the world's broken heart.—Jowett.

As a boy I looked on every other people but those of the land of my birth with unbelievable arrogance. We were the chosen people, God's appointed. Those of the same racial stock but of idependent political organization were to be tolerated. Chinese, Indian, and undeveltriotism was loud shouting—exaltation of where necessary for our advantage and hardly to be dealt with as human beings, certainly not as brothers beloved. Patriotism was loud shouting—exaltation of our own national life to the disadvantage and humiliation of our national neighbors. Times are slowly changing. We are slowly but certainly beginning to view mankind, as it was intended by God to be, a family.—Bishop Charles H. Brent.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Mrs. Josephus Daniels sent our children ice cream for dinner one day last week. Mrs. Daniels is a good Presbyterian, but there is no one among us who does more for the happiness of our children. Her distinguished husband gives his time and thought freely for the good of our home. He is never too busy when in the city to attend the meeting of our board of trustees and executive committee. The children are certainly grateful to Mrs. Daniels for such an enjoyable treat.

* * * *

Captain W. G. Willis, who runs a boat to Ocracoke, very kindly and generously took Mrs. Rives' singing class to Ocracoke from Atlantic and back without making any charge. This noble deed is appreciated to the fullest extent. The good captain was not content to stop at this. He gave every member of the singing class a gift in money. Brother Cheek, pastor of our church at Atlantic, helped in getting the class to Ocracoke. It goes without saying that all the young folks enjoyed this boat experience immensely.

* * * *

The time for the annual conference is drawing near. An immense amount of work must be done before the roll is called. I trust that all of our church members will bear in mind that the orphanage assessment is included in what is known as the conference collections. If there is a shortage in the budget the orphanage has to suffer its proportionate part. Because of last year's shortage in the conference collections we lost something like $12,000. I am hoping that every church in the conference will come up with a clean sheet so the orphanage may not suffer along with other noble causes.

* * * *

In the absence of Dr. F. S. Love, pastor of Edenton Street church, it became my happy privilege to preach for his fine congregation the last Sunday morning in August. For a summer congregation the attendance was very good. When I can serve Brother Love or his people I am glad of an opportunity. He and his great church are real friends to us at the orphanage. Since our family has grown to such large proportions I shall have to lean on them for more support. In fact every church in the North Carolina conference will have to rally to us more than ever before because the largest number in the history of this institution is depending on them for the necessities of life.

* * * *

Schools days have rolled around again. Our orphanage school opened on the 29th of August. We are sorry that three of our last year's teachers will not be back. We welcome the new and the old as we begin another year. The tenth and eleventh grades from the orphanage will attend the Raleigh high school this year. The city has built a fine high school about one block from our orphanage campus. I am of the opinion that the outside contacts will be beneficial to our older boys and girls. While under our care it is better to form outside acquaintances than later when we cannot help them in choosing their friends.



Brother and Sister at the Methodist Orphanage, Raleigh, N. C.

I want to take readers into my confidence and tell them about some of the things that are weighing heavily upon my heart. This year has brought to us our largest opportunities and our heaviest burdens. We are caring for more children than ever before—three hundred and twenty-eight. At the same time my heart is made sad because I have had to say not to more needy, fatherless children than ever before. Something must be done to relieve this great human need that is coming to us every day in an ever-increasing demand. Preachers and leading laymen visit the orphanage and write letters begging us to relieve the suffering in their communities by taking motherless children. It is enough to break the heart of the most callous to have to shut the door of hope and opportunity in the face of so many needy ones who are looking to the church for shelter and a chance in the great struggle of life. I wish some one with means would respond to this imperative call by erecting a cottage on the campus for the care of those who are knocking in vain at the door of our Methodist Orphanage. Their cry is ascending to high heaven. God's great heart must be moved by these distressing cases. I am praying that he will move upon the heart of our people to rise up as a great church and supply this urgent need.

STILL BLUNDERING

By Zadok Paris.

Another mistake I made was exaggeration. My uncle remarked to me one day: "Zade, you are going to do just as I did, if you are not careful." I found myself putting an extra touch on my jokes to make folks laugh. He discovered it in me before I did. Then I found it was a natural weakness of mine. Since then I have noticed it in others. The average man will twist the truth to entertain the crowd, or to make a man feel good. I have had to fight this weakness all my life.

Another mistake I made was procrastination. To put off till tomorrow things that should be done today. I had a cousin desperately ill. He was a wicked boy, and I should have talked to him about his salvation. But I said, "If I get back before he dies, I will talk to him about it." He was dead before I returned. I should have spoken to him that night. I fear he was lost through my neglect. It is a common practice among the people to say, I will attend to that tomorrow.

Another mistake I made was self-indulgence. I would have something good to eat and good clothes to wear. I woke up to find that I had been spending money on myself when it should have been spent on others. And you only have to look about you to find that self-indulgence is a common sin. I have had a task to give the Lord what belonged to him. No man can charge me with being a miser. I never cared anything about money except to spend. My sin was not exactly selfishness. I was willing to divide with others, but I did love to have a plenty myself. God forgive me and save others from this fearful sin.

Another mistake I made was taking up a reproach against others. I was very careful not to start any false report, but I had a weakness for repeating reports on others. I think my membership in fraternal orders helped me to overcome this to a certain extent. I have found this to be another common sin among the people. And this is just as great a sin as starting a report.

Another mistake I made was believing everything I heard. This sometimes puffed me up and made me vain, and sometimes made me mad. Dr. Byrd once remarked: "Paris, you need not believe every one who says you prached a fine sermon; he does not mean it." I only bought a few cows, hogs and horses, before I learned people did not mean everything they said. The man who believes everything he hears gets into trouble sooner or later.

SEEING MT. TIRZAH CIRCUIT AT A BACKWARD GLANCE

The Mt. Tirzah circuit received its name from General Stephen Moore, who founded the Mt. Tirzah church soon after the Revolutionary War around 1780.

General Moore from New York commanded an army of the Revolution from Virginia into North Carolina and camped on a high hill in what is now Person county. So beautiful was the view and scenery here, he declared when all was at peace again he would come here to live. The year of 1778 found his word fulfilled and the site of Mr. Will Reade's home is the spot he called "Mt. Tirzah," or in meaning "Mount Beautiful." After this homestead was established, being a devout man, his thoughts then turned to a place for worship. Now it was that he founded the first Mt. Tirzah church. The pulpit was filled by circuit riders, who came on horseback or by way of the old stage coach.

I have been unable to find how and when churches were added to this church to form a circuit. However, we do know that Allensville, Webb's Chapel, Brooklyn, and Trinity were added at some time. These are the present churches now on the charge. Our pastor, Rev. J. J. Boone, had nine churches at which to preach the gospel fourteen years ago.

When a parsonage was built at Mt. Tirzah I do not know. That parsonage was last occupied by the father of our present minister's wife, Mrs. H. E. Lance, 36 years ago. This man was Brother D. L. Earnhardt. Rev. N. E. Coltrane for some reason did not like Mt. Tirzah for a home and moved his family to Roxboro. Later we built a parsonage at Brooksdale and now we are here. Several of these good people helped to build all three of these parsonages, which is an excellent example of "Let us not be weary in well doing."

The circuit as it now stands was divided about twelve years ago. Of the five churches now on the charge I will note some facts.

Mt. Tirzah started us and is still with us, having a membership of 50. It is about 150 years old and has been housed in two structures. The old church was sold to the Primitive Baptists at Helena for their first church and the second structure is as we now see it. Mr. Will Reade, who owns and lives in the house that General Moore built, has the honor of being the oldest member of this church. He is 83 years old and has been a member of this church for 61 years. This Mt. Tirzah location should be a source of pride to all of us as well as a hallowed spot.

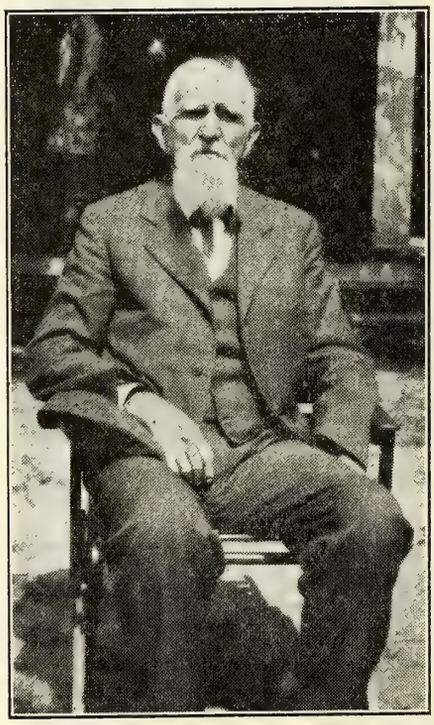
Mt. Zion in age is next to Mt. Tirzah. As well as I am able to find it is around 125 years old. The land for this church was given by John Phillips (grandfather of Mr. J. L. Timberlake) and a Mr. Hargis. For a long time it was called Hargis. This church as I understand was first formed as an independent church. At one time it was on the Person circuit. It has had two buildings. The first one was sold to Squire Jim Cates to build



NINE MEMBERS OVER 70 YEARS OLD

Bottom row left to right, Geo. W. Moore, W. F. Reade, J. L. Timberlake, C. G. Reade. Top row left to right, Mrs. Susan East, Mrs. Susan Laws, Mrs. Bettie Hamlin, Mrs. J. L. Timberlake, and Mrs. Fannie C. Long.

Cates' mill, which structure now stands. Seventy-five and one hundred years ago camp meetings were often held. Something like 70 years ago Mr. J. L. Timberlake recalls fighting the preacher's son, William Webb, at a camp meeting here,



Uncle Geo. W. Moore, oldest member of Mt. Tirzah circuit, chairman of board of parsonage trustees. A steward of Mt. Zion church for 60 years. Now 88 years old and is in his place regularly for worship.

over some apples in the orchard of Mr. Joe Loy. I do not know whether all camp meetings had these scenes or not. Mr. Timberlake says the first preacher he recalls was a Mr. Reade, and Mr. George Moore remembers as his first, Mr. Hendren. They both recall vividly Rev. Paul Carraway. Mt. Zion has a membership of 136 and we think we have the prize of the state in percentage when we number our old people. God and nature have been kind in sparing to us six persons who have passed their three score and ten. Mr. George Moore is the oldest member in his church and on the charge. He calls himself 88 years young. He has been a member of Mt. Zion church 72 years and a steward 60 years. Mrs. Mollie Moore is 83 years old and is still very actively engaged in the Lord's work. Mr. Timberlake is 77 years old and has been a member of this church 60 years. If you want the "old time religion," we invite you to come worship with us.

New Bethel church is like the old maxim, "Chickens will come home to roost." We hope they are with us for all time now. Three times they have gone and each time came back to us. Bethel has had two churches and almost needs them now, for they have the largest membership on the charge—200. I do not know how old Bethel is. Mr. Joe Timberlake remembers attending a camp meeting here in 1858. (I do not know whether he had another fight here or not). Mr. Will G. Hall is among the oldest men of his church, and a trustee.

Helena is around 25 years old and is so modern they have already had two church buildings. The first was turned into a store and later it burned. Mr. Young Brown through his preaching under bush arbors here possibly sowed the seed for this church. Mr. John Andrews, Mr. William Timberlake, and Mr. Jim Cash and others gave their untiring efforts to the building of this first structure. The second was built through the efforts of Rev. J. C. Williams. Helena has a membership of 104 and claims as its oldest members Mr. Atlas Brooks and Mrs. Susan Laws, who passed on July 18.

Hurdle Mills is our baby church, the daughter of Mt. Zion. It is about 12 years old and was established by Rev. J. J. Boone. The membership of this church is 60 and as to its oldest member I will leave it to you to find out, for neither Mr. Charlie Lawson, Mr. Arch Daniel, Mr. D. N. Harris, nor Mr. Oscar Vanhook will claim the honor; however, I think Mr. Vanhood has it.

For the last 40 years we have been served by the following godly men: D. L. Earnhardt, W. H. Moore, N. E. Col-

trane, R. H. Broom, M. D. Giles, W. H. Kirton, J. B. Thompson, N. C. Yearby, J. J. Boone, L. L. Smith, R. E. Pittman, W. C. Benson, J. C. Williams, B. O. Merritt, and H. E. Lance, our present pastor, who has done an excellent work for the charge and we wish we could keep him and his splendid family indefinitely.

As a Mt. Tirzah circuit we are 550 members strong and hope to keep growing. Mildred Satterfield.

BITS OF THINKING

By M. B. Andrews, Goldsboro.

Adjustment

Brother and sister, five and six, are in the park having a grand time playing with swings. Father, mother, and baby brother are in the family car, observing. Baby accidentally blows the car horn. Brother and sister come running.

"Go back to play a little while longer," says mother softly.

When brother and sister return they find that their swings have been taken by two little girls. After looking around a second, brother and sister run over to a sand pile and begin to build houses.

Unconsciously, they have thought through one of life's most difficult problems—adjustment.

* * *

A New Kind of Drunkenness

The other day I walked into the office of the county superintendent of public welfare and attempted to interest Bob Edwards in a business proposition. Before I realized what had happened Mr. Edwards was doing all the talking, and both of us had wandered a thousand miles from the business deal I originally had in mind. Let me try to reproduce some of his talk:

"No, my boy, you have no idea what old man Bob Edwards has experienced during the last few years. I am now on the shady side of fifty; my face is turned toward the sunset of life. My body is growing weaker all the time; my muscles are stiff; rheumatism is in every joint of my body.

"Only one thing keeps me going: I get drunk almost every day. Don't misunderstand me; you must listen while I talk. When I get out of bed of a morning I can hardly go. It is painful task to put on my clothes. Breakfast does not look good; a little coffee is all I can take. With cane in hand, I amble out to the garden and fool around among the grass and vegetable, trying to make up my mind to go back to bed.

"Presently, along come a car of people who ask me to help them with some child who has lost his parents; or they tell me of a poor widow who is unable to support herself and babies; or they ask me to hop in the car and go fishing.

"Soon I am off to the postoffice for the mail. Half a dozen people, young and old, hail me with a pleasant greeting. Somebody asks me how I feel, and I reply that I am feeling fine as silk—and I am. You see, I am drunk—drunk with the love I feel for people. Were it not for the great love I have for my fellows, life would hardly be worth living to me now."

Though I did not make a sale, I am glad I called upon Mr. Edwards and learned of the great remedy he has discovered for the blues. As soon as I get my sales talk better in hand I am going back again, but I do not aim to let him say a word until he signs his name on the dotted line!

* * *

"The College Blue Book"

Few people are interested in the kind of book I have just been reading. It is a book of facts about colleges—all the colleges in the world. It gives their names, their size, their location, their standing, and the rest. The publishers get their name from the book, and their postoffice is Hollywood-by-the-Sea, Florida; the author of the book is Dr. H. W. Hurt; the price is $5.00.

* * *

Changing the subject, I may discuss a new novel next time: "Hunky."

W. N. C. SUNDAY SCHOOL

Continued from page seventeen

J. Andrew Chandler, Gastonia.
Bill Lancaster, Gastonia.
Jack Lancaster, Gastonia.
James Rankin, Gastonia.
Barnett Wilkins, Gastonia.
Pitts Hudson, Salisbury.
Lyndon McKee, Jr., Sylva.
Courtney Ross, Waynesville.

WHOOPEE!

Just note these Sunday school day receipts! And as you do it make up your mind that your Sunday school will certainly see to it that Treasurer H. A. Dunham, Asheville, N. C., receives a good remembrance from it. My, how our work needs it!

Central, Asheville	$100.00
West Asheville	50.00
Chestnut Street, Asheville	25.00
First Church, Wadesboro	23.00
Trinity, Kannapolis	20.00
Bessemer, East Greensboro	13.50
Johnson Memorial, Shelby	8.58
Mt. Hebron, Gilkey Ct.	6.55
Jefferson, Jefferson Ct.	6.41
Fair Grove, Thomasville Ct.	5.20
Hickory Grove, Charlotte	5.10
Waxhaw, Waxhaw Ct.	5.00
Sharon, Shelby Ct.	5.00
Littlejohns, Lenoir Ct.	5.00
Pilot Mountain, Pilot Mountain Ct.	5.00
Rockwell, Gold Hill Ct.	4.26
Center, Davie Ct.	4.00
Brookstown, Lewisville Ct.	4.66
Cool Springs, Cool Springs Ct.	4.00
Bethlehem, Cherryville Ct.	4.21
First Church, Madison	4.00
Marshville, Marshville Ct.	3.59
Denver, Rock Springs Ct.	3.00
Elizabeth, Dellwood Ct.	2.45
Pleasant Hill, Morven Ct.	1.70
Mt. Zion, Stokesdale Ct.	1.35

Every now and then some eminent statesman sees the dawn of a new era, but it always seems to cloud up before noon.—Kay Features.



IT'S folly to suffer long from neuritis, neuralgia, or headaches when relief is swift and sure, with Bayer Aspirin. For 28 years the medical profession has recommended it. It does not affect the heart. Take it for colds, rheumatism, sciatica, lumbago. Gargle it for a sore throat or tonsilitis. Proven directions for its many uses, in every package. All drug stores have genuine Bayer Aspirin which is readily identified by the name on the box and the Bayer cross on every tablet.

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
FOURTH ROUND

September
Cedar Grove, Carr, a.m. 8
Mebane, p.m. 8
Brooksdale, Allensville, a.m. 14
Person, Concord, a.m. 15
Long Memorial, p.m. 15
S. Alamance, Phillips Chapel, a.m. 22
Haw River, p.m. 22
Hillsboro, a.m. 29
Graham, p. m. 29

October
Bahama, a.m. 6
Stem, p.m. 6
Carr, p.m. 9
Chapel Hill, 4 10
Branson, p.m. 11
Milton, Semora, a.m. 13
Leasburg, Union, p.m. 13
Calvary, p.m. 15
Lakewood, p. m. 16
Duke Memorial, p.m. 17
West Durham, p.m. 18
Andrews, a.m. 20
Duke's Chapel, p.m. 20
Trinity, p.m. 22
Durham Ct., Fletcher's Chapel, a.m. 23
Mt. Tirzah, Mount Zion, a.m. 24
Orange and Massey, Orange, a.m. 25
Carrboro, p.m. 25
Yanceyville, Prospect, a.m. 26
East Roxboro, Jalong, a.m. 27
Rougemont, Union, 3 27

ELIZABETH CITY DISTRICT
O. W. Dowd, P. E., Elizabeth City, N. C.
FOURTH ROUND

September
South Mills, Trinity, 11 6
South Camden, Sign Pine, 11 7-8
Kennekeet, Salvo, 11 11
Hatteras, Frisco, 11 12
Stumpy Point, 10 14
Wanchese, 11 15
Manteo, night 15
Dare, Mashoes, 11 16
Columbia, Columbia, 11 20
Roper, Mackeys, 11 21
Plymouth, Plymouth, 11 22
Moyock, Memorial, 11 29

October
Chowan, Center Hill, 11 5-6
North Gates, Savage, 11 12
Gates, Zion, 11 13
City Road, night 14
First Church, night 15
Edenton, night 16
Hertford, night 17

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

September
Hemp, Tabernacle 7-8
Pittsboro, Mt. Zion, p.m. 8
Goldston, Goldston, night 8
Carthage, Carthage 14-15
Lillington, Lillington, night 15
Siler City, First Church 21-22
Glendon, Fair Promise, p.m. 22
Elizabeth, Trinity 28-29
Bladen, Live Oak, p.m. 29

October
Dunn, night 2
Roseboro, Roseboro 4
Haw River, Manns 6
Sanford, night 6
Stedman, Cokesbury 9
Jonesboro, Lemon Springs 10
Mamers, Woodside 11
St. Pauls, Barkers 12-13
Parkton, Parkton, night 13
Hay Street 16
Person and Calvary, Calvary 17
Fayetteville Ct., Camp Ground 18
Newton Grove, Newton Grove 19-20
Erwin, Lane 20

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

September
Ocracoke-Portsmouth, Ocracoke, night 5
Straits-Harlowe, Harlowe, 11 7
Beaufort, 11 8
Atlantic-Springfield, Summerfield, night 8
Mt. Olive Ct., Providence, 11 14
Snow Hill, Mt. Hermon, 11 15
St. John's, night 15
Jones, Trenton, 11 21
Centenary, 11 22
Hookerton, Rainbow, 3 22
Grifton, Grifton, night 22
Dover, Dover, 11 28
Newport, Newport, 11 29
Morehead City, night 29

October
Goldsboro Ct., Thompson's, 11 5
Pikeville-Elm St., Elm St., 11 6
LaGrange, LaGrange, night 6
Centenary, night, conference 7
Pamlico, Alliance, 11 12
Oriental, Arapahoe, 11 13
Riverside-Bridgeton, Bridgeton, night 13
Seven Springs, Piney Grove, 11 20
Pink Hill, Webb's, 3 20
Kinston, night 20
St. Paul's, 11 27
Mt. Olive-Calypso, Calypso, night 27

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

September
Fuqua Ct., Fuqua, -- 8
Cary-Apex, Cary, night 8
Jenkins Memorial, night 9
Epworth, night 11
Benson Ct., Benson, 11 15
Clayton, Clayton, night 15
Princeton Ct., Fellowship, 11 22
Selma, night 22
Oxford Ct., Salem, 11 28
Oxford, 11 29

October
Central, night 1
Four Oaks, Sander's Chapel, 11 4
Lucama, Buckhorn, 11 6
Kenly, Micro, night 6
Millbrook, Pleasant Grove, 11 12
Bailey, Bailey, 11 13
Zebulon, Zebulon, 3 13
Edenton Street, night 15
Youngsville, Wesley, 11 18
Garner, Ebenezer, 11 19
Louisburg, 11 20
Louisburg Ct., Shiloh, 3 20
Tar River, Plank Chapel, 11 25
Creedmoor, Banks, 11 26

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

September
Raeford, 11 8
Red Springs, 7:30 8
Aberdeen, 11 15
Maxton, 7:30 15
Piedmont, 7:30 22
Robeson, 11 29
Rowland, 7.30 29

October
Laurel Hill, 11 6
Lumberton, 7:30 6
West End, 11 13
Ellerbe, P.m. 13
Wadeville, 11 19-20
Mt. Gilead, 7:30 20
St. Johns-Gibson 23
Lumberton Ct., 11 27
Hamlet, 7:30 27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

September
Pantego-Bethlehem, 11 8
Aurora, Bonnerton, 3:30 8
Aurora, 7:30 8
Tarboro, 11 15
Vanceboro, 7:30 15
Farmville, 11 22
Ayden, 7:30 22
Swan Quarter, Fairfield, 11 29
Mattamuskee, Watson's Chapel, 3 29

October
Spring Hope, 7:30 5
Spring Hope, 11 6
Rocky Mount Ct., 3 5
Rocky Mount Ct., 7:30 6
Stantonsburg, 11 13
Fremont, 3 and 7:30 13
McKendree, 11 20
Rocky Mount, First Church, 7:30 20
Nashville, 11 27
Robersonville, 3 and 7:30 27

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
FOURTH ROUND

September
RichSquare, Pinners, 11 5
Northampton, Lasker, 11 16
Littleton, a.m. 8
Rosemary, night 8
Battleboro and Whitakers, Whitakers, 11 and 3 15
Conway, Providence, p.m. 22
Scotland Neck, a.m and 3 29
Williamston, night 29

October
Ahoskie, Powellsville, a.m. 3
Windsor, White Oak, a.m. 6
Aulander, Aulander, night 6
Murfreesboro and Winton, Murfreesboro, a.m. 8
White Mem. and City Road, City Road 9
Warren, Shady Grove, a.m. 13
Warrenton, Warren Plains, 3 and 11 13
Garysburg, Oak Grove, a.m. 20
Seaboard, Concord, 3 20
Norlina, Zion, a.m. 22
Weldon, night 23
Roanoke Rapids, night 24
Middleburg, Drury, a.m. 25
Halifax, Halifax, a.m. 27
Enfield, night 27

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

September
Town Creek, Bethel, 11 8
Southport, 8 8
Magnolia, Turkey, 11 15
Faison-Warsaw, Kings, 3 15
Ingold, Johnson's Chapel, 11 22
Scott's Hill, Hampstead, 3 22
Clinton, Clinton, 8 22
Trinity, 8 25
Shallotte, Concord, 11 29
Hallsboro, Hallsboro, 4 29

October
Fifth Avenue, 8 2
Wilmington Ct., Wesleys, 8 3
Maysville, Tabernacle, 11 6
Jacksonville-Richlands, Richlands, 4 and 7:30 6
Chadbourn, Cerro Gordo, 11 13
Carvers Creek, Bladen Springs, 3 13
Tabor, Tabor, 11 20
Whiteville, 7:30 20
Kenansville, Lees, 10:30 23
Grace, 8 23
Wallace-Rose Hill, Charity, 11 27
Burgaw, Burgaw, 3:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

September
Marshall-Hot Springs, Marshall, 11 8
Central, 8 8
Mills River, Avery's Creek, 11 14-15
Hendersonville, 7:30 15
Candler, Snow Hill, 11 21-22
Acton, Asbury, 7:30 22
Black Mountain, 11 29
Swannanoa, Swannanoa, 3 29

October
Spring Creek, Antioch, 11 6
Acton, Asbury, 7:30 (business meeting) 16

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

September
Polkton, 11 8
Marshville, Wingate, 3 8
Monroe, Central, night 8
Pineville, Harrison, 11 15
Waxhaw, Bonds, 3 15
Spencer Memorial, night 15
Morven, McFarlin, 11 22
Lilesville, Wade, 3 22
Dilworth, 11 29

October
Prospect, Trinity, Sat. 11 5
Peachland, Hopewell, 11 6
Ansonville, 3 6
Wadesboro, night 6
Weddington, Wesley, Mon. 11 7
Matthews, night 9
Chadwick, night 10
Duncan, night 11
Rural Trinity, Sat. 4 12
Myers Park, 11 13
Big Spring, 3 13
Brevard St., night 13
Hickory Grove, 3 14
Hawthorne Lane, 11 20
First Church, night 20

Pastors please have all nominations ready, written in triplicate.

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September
Maylo, Maylo, 11 8
Stanley, Iron Station, 3 8
Cramerton, Cramerton, night 8
Bellwood, Palm Tree, 11 14-15
Shelby Ct., El Bethel, 3 14-15
Dallas, Dallas, night 15
South Fork, Palm Tree, 11 21-22
Crouse, Crouse, 3 21-22
Goodsonville, Goodsonville, night 22
Belmont, Main Street, 11 29
Mt. Holly, Mt. Holly, night 29

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
FOURTH ROUND

September
Summerfield, Pisgah, 3 7-8
Stokesdale, Eden, 11 8
Park Place, night 9
East Greensboro, Mt. Pleasant, night 10
West Greensboro, Muir's, night 11
Bethel-Grace, Grace, night 12
Pleasant Garden, night 13
Randolph, Mt. Gilead, 11 14
Gibsonville, 11 15
Wesley Memorial, night 16
College Place, night 17
Liberty, Liberty, night 18
Ramseur, Franklinville, night 19
Jamestown, Oakdale, night 20
Uwharrie, Salem, 11 21
New Hope, New Hope, 2 21
Randleman, St. Paul's, 11 22
Cedar Falls, Central, 2 22
West Market, night 23
Centenary, night 24
Ashboro, ngiht 25
Coleridge, Concord, 3 27
Wentworth, Bethlehem, 11 28
Ruffin, Ruffin, 3 28
Main Street, High Point, 11 29
Highland, 2 29
Calvary, night 29
Proximity, night 30

October
Reidsville, night 1
Ward Street, Ward Street, night 2

MARION DISTRICT
Edwin O. Cole, P.E., 29 W. Fort St., Marion, N. C.
FOURTH ROUND

September
McDowell, Trinity, 11 6
Mill Spring, Maneas, 11 7
Broad River, Tanner's, 11 8
Bostic, Cedar Grove, 3 8
Ivy, Laurel, 11 13
Burnsville, Boring's, 11 14

North Carolina Christian Advocate

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Unless notified to discontinue the Advocate will not be stopped at expiration of time.

Micaville, Bakersville, 11	15
Spruce Pine, Penland, night	15
Avery, Pisgah, 10	22
Elk Park, Cranberry, 3	22
Marion Ct., Pleasant Grove, 11	27
Gilkey, Mt. Hebron, 11	29
Forest City, night	29
October	
Marion, First Church, night	2
Glen Alpine, night	3
Marion Mills, East Marion, 11	6
Cross Mill, Cross Mill, night	6
Spindale-Alexander, Alexander, 11	13
Pleasant Grove, 3	13
Cliffside-Avondale, Cliffside, night	13
Rutherfordton, 11	20
Henrietta-Caroleen, Caroleen, night	20

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FOURTH ROUND

September	
North Wilkesboro, night	8
Meeting of pastors and lay leaders at Elkin, Monday at 10:30	9
Rural Hall, Mt. Pleasant, 11	14
Stoneville, 11	15
Walnut Cove, St. Mark, 3	15
Watauga, Henson's Chapel, 2:30	18
Boone, night	18
Moravian Falls, Beulah, 11	19
Wilkesboro, night	19
Ararat, Hunter's Chapel, 11	21
Mount Airy, Central, 11	22
Mount Airy Ct., Oak Grove, 3	22
Laurel Springs, 11	25
Elkin, night	25
Sparta, 10:30	29
Jonesville, 3	29
October	
Pilot Mountain, Chestnut Grove, 2:30	2
Sandy Ridge, 11	3
Madison, Mayodan, night	3
Ronda-Roaring River, 3	4
North Wilkesboro, Q. C., night	4
Yadkinville, Center, 11	5
Leaksville, 11	6
Draper, 3	6
Spray, night	6
Mt. Airy, Central, Q. C., night	7
Dobson, Q. C., 3	8
Danbury, 10	9
Rockford Street, Q. C., night	9
Creston, 2:30	11
Todd, Fairview, 11	12
Warrensville, Mill Creek, 10:30	13
Helton, Healing Springs, 2:30	13
Jefferson, night	13

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

September	
Salisbury Ct., Bethel, 11	8
Spencer, Central, night	8
Bethel, Bethel, 11	15
Mt. Pleasant, Friendship, 3	15
Concord, Harmony, night	15
Baden, Baden, 11	22
Gold Hill, Rockwell, 3	22
Main St.-Y.-R., Main St., night	22
Albemarle Ct., Tabernacle, 11	29
Salem, Salem, 3	29
Albemarle, First St., night	29
October	
New London, 11	6
Albemarle, Central, night	6
Norwood Ct., 11	13
Norwood, night	13
Woodleaf, 11	20

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
FOURTH ROUND

September	
Catawba, Hopewell, 11	8
Ball Creek, Friendship, 2:30	8
Newton, night	8
Mooresville, Central, 11	15
Mooresville Ct., Triplett, 2:30	15
Mooresville, Broad St., night	15
Taylorsville, 11	22
Hiddenite, Liberty, 2:30	22
Stony Point, night	22
Lenoir Ct., Littlejohn's, 3	24
Dudley Shoals, Grace, 11	25
Maiden, night	25
Hickory, Westview, night	27
Shepherd, Wesley, 11	29
Davidson, Fairview, 2:30	29
Mt. Zion, night	29
October	
Hickory Ct., Bethel, 3	2
Hickory, Highland, night	2
Troutman, 11	6
Cool Springs, 2:30	6
Statesville, Broad Street, night	7
Olin, Olin, 11	9
Statesville, Race Street, night	9
Hudson, 3	12
Whitnel, night	12
Lenoir First, 11	13
Granite Falls, 3	13
Hickory First, night	13
Statesville Ct., Trinity, 3	14
Elmwood, 3	15

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

September	
Macon Ct., Mount Zion, 11	8
Franklin Ct., Iotla, 3:30	8
Franklin, 11	15
Highlands, Highlands, night	15
Waynesville, 11	22
Jonathan, 3	22
Haywood Ct., Finchers, 11	28-29
Clyde-Junaluska, Clyde, night	29
October	
Dellwood, Maple Grove, 11	6
Bethel Ct., Bethel, 3	6
Cullowhee, 11	13
Glenville Ct., Double Springs, 3	13
Webster Ct., Wesleyanna, 11	20

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
FOURTH ROUND

September	
Davie, Liberty, 11	6
Farmington, Bethlehem, 3	7
Central Terrace, 11	8
Oak Ridge, Sedge Garden, night	8
Ardmore, 11	15
Linwood, Linwood, afternoon	15
Walkertown, night	15
Cooleemee, night	18
Advance, Cornatzer, afternoon	21
West End, 11	22
Davidson, Good Hope, afternoon	22
Lewisville, New Hope, night	22
Lexington, First Church, night	25
Thomasville, Main Street, 11	29
Denton, Siloam, afternoon	29
Hanes-Clemmons, Hanes, night	29
October	
Grace, night	2
Mocksville, 11	6
Trinity, Bethel, night	6
Kernersville, night	9
Thomasville Ct., Fairgrove, afternoon	13
Hiatt, night	13

N. C. WOMAN'S

(Continued from page 22)

plications for conference and Council credit certificates, which must be carefully filled out and returned to me at once. Those for the Council recognition certificate must be in my hands by the 10th of February, as Mrs. Lipscomb has found it necessary to set a time limit date on which she can make out her Council certificates for that year. Please remember also that these questionnaires do not take the place of the regular quarterly reports.

I hope you will all have delightful classes which will be enjoyed and found helpful by all the members. If there be any way in which I can help you at any time, please be sure to write me, for now, with no Missionary News to edit and the history finished, my time and attention are at yours to command.

With every good wish and the earnest prayer that the study of "Seven Times Seven" will be to you, all, the same blessing its preparation has been to me, I am

Mrs. J. LeGrand Everett,
Conf. Supt. Study.

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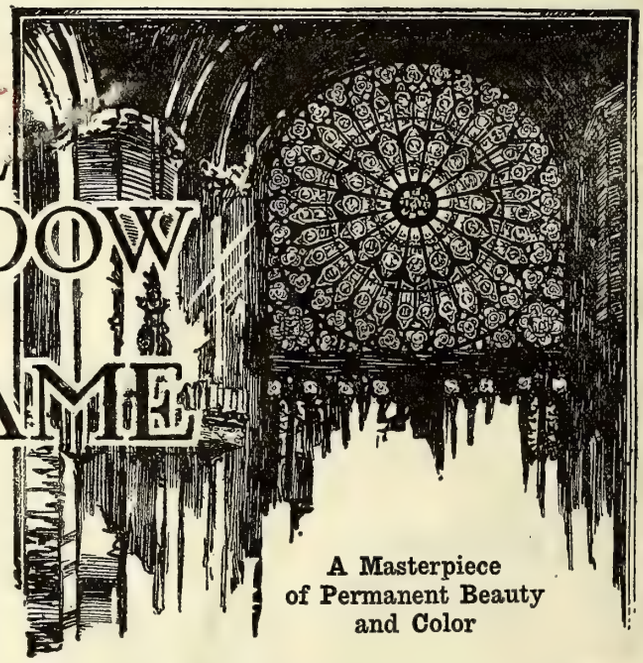
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What is really the matter with most of us is that we are only half alive. We are timid, insensitive, self-complacent. We are afraid to commit our lives to the Lordship of Jesus because of the risk of sweeping upheavals. But if life lived under his direction is likely to be venturesome and exacting, at least it will never be flat and dowdy. There is no satisfaction to be got out of reluctant, half-hearted, easy-going service. But to dare to attempt the difficult right thing in a spirit of rash audacity is a bracing and stimulating experience. Minor discomforts are forgotten in the unquestioning acceptance of sacrifice and adventure.—"Quo Usque," in British Weekly.

What shall it profit a man if he gain a superficial education and lose his hold on eternal truth?

The BEAUTIFUL ROSE WINDOW of NOTRE DAME



A Masterpiece of Permanent Beauty and Color

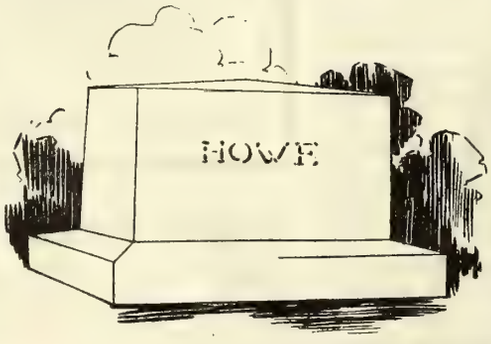
THE Famous Rose Window of the Cathedral of Notre Dame in Paris is a work of infinite beauty and splendor. It is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. The color of gorgeous gems and precious stones are wrought into this magnificent spectacle for the admiration of passing thousands through all the years. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

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AMETHYST	EMERALD
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AQUAMARINE TOPAZ	HELIOTROPE
ADVENTURINE	INDIAN AGATE
AZURE QUARTZ	JASPER
BAFFA DIAMOND	MOONSTONE
BASANITE	RAINBOW QUARTZ
BERYL	ROSE QUARTZ
BISHOP'S STONE	SAPPHIRE QUARTZ
BLOODSTONE	TOPAZ
BLUE MOONSTONE	YOGO SAPPHIRE



It is found, also, that the beautiful colors of Winnsboro Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

Winnsboro Granite is most lasting because it is composed of the most durable mineral known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

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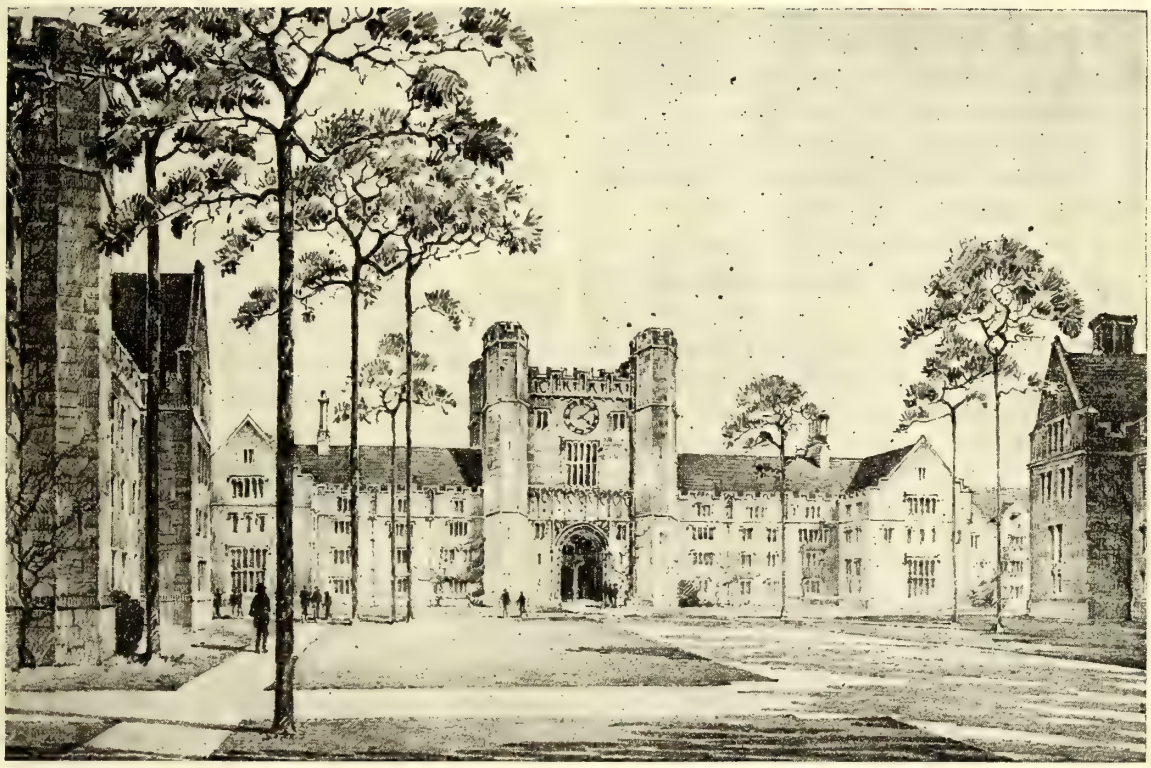
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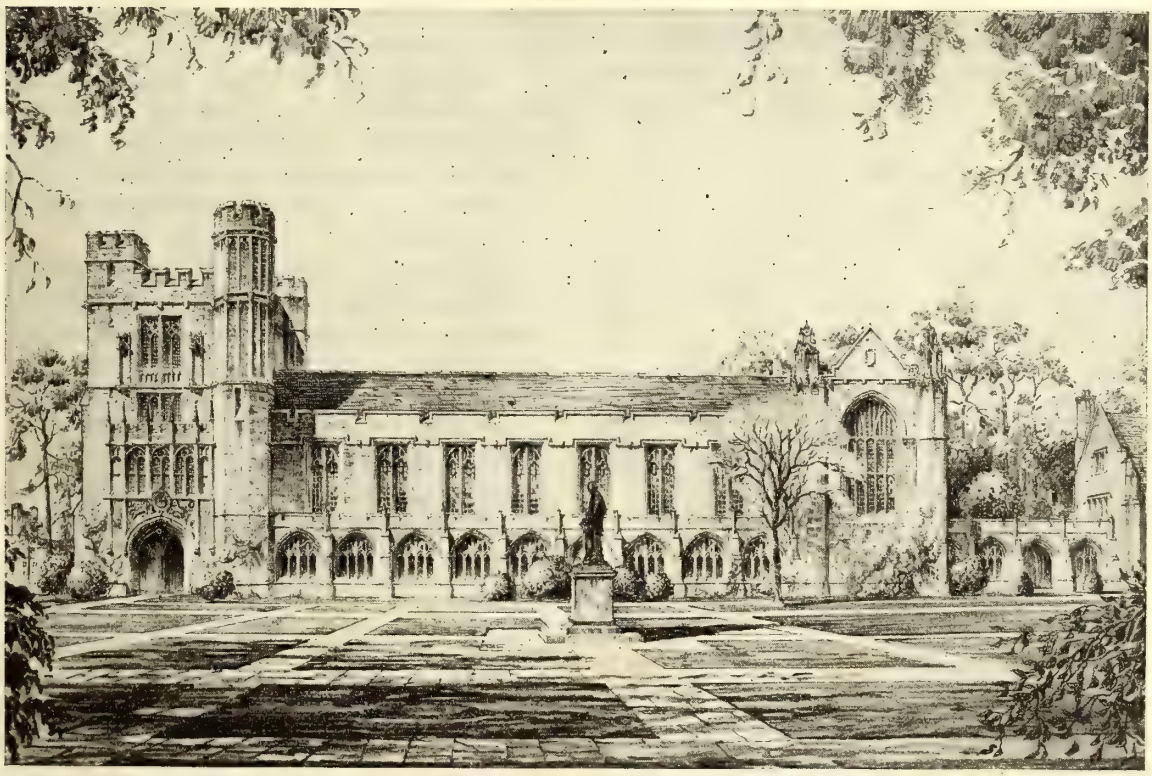
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, [illegible]BER 12, 1929 Number 37

Duke Univ Library





Top: The Medical Building, Duke University. Bottom: The Union, Duke University.

Publisher's Notes

The Marion District 100 Per Cent

Rev. E. O. Cole, the presiding elder, and the pastors of the Marion district went in to win this Advocate campaign, and they came out with the banners waving and the bands playing. Every charge goes to the roll. This required quite a bit of work at some points on the district, but it was done. Our hats are all off to E. O. Cole and all who had a part in the work.

Plymouth and Elizabeth City

Last week we reported the Elizabeth City district out 100 per cent with the promise of a detailed report later. There is not much to be said.

Rev. R. G. L. Edwards came with a check and a list of names to whom the Advocate is to go.

Rev. W. P. Watkins put many on the roll last year but he found others in City Road, so he, too, sends a check with a list of names.

Rev. G. T. Bond does the same for First church. He sends a check and a list of names over and above his quota. Money talks. Edwards, Watkins and Bond speak out loud in making that new elder to rejoice. Thanks to every one who has had a hand in this victory.

C. T. Thrift

Rev. C. T. Thrift put Currituck on the map for all time by the work he did in building Memorial church. Now he goes on another roll at Rosemary. Life is worth living for the man who achieves something as he passes this way. Why not be a Joseph Pilmore in these last times?

Warrenton and Robinson

Warrenton is one of the cultured old sections full of a reading people. The Advocate has a fine list of permanent subscribers. These are much appreciated. But Rev. B. P. Robinson, as is his way, finds others who are in need of good literature, so he comes with his quota and goes on the scroll of fame.

Rev. D. A. Lewis

We thought that Brother Lewis made a clean sweep last year at Old Fort. But he seemed to have enough left to find names for the roll this year. We thank you, and glad to hear that you are planning to build a larger church at Old Fort.

Dr. J. Brendall at Table Rock

It used to be said that the dams of the Duke Power Company would move all the people out of that section. But there seem to be some left. Anyhow good Brother Brendall found enough Methodists to procure his quota.

Sandy Ridge

Brother T. J. Williams joins the great majority by putting Sandy Ridge charge on the honor roll. We thank you, brother, for keeping step with the big procession.

Rev. J. J. Edwards

Brother Edwards has done his part toward making the city of Charlotte 100 per cent in this matter. Good for Edwards! Good for Chadwick! We are keeping an eye on the Queen City.

W. O. Goode and First Church

First church, Marion, gets into the going. Good for Goode. We had been for several weeks expecting this report from the capital of McDowell. We thank everybody at First church who had a part in the work.

Marion Circuit

The town church is not to be outdone by the churches that are located in the country round about. Brother T. G. Smith puts Marion circuit on the roll.

Creston and White

Rev. G. E. White in his first year on trial as an itinerant Methodist preacher makes a good beginning, and among other things puts his charge on the honor roll. It is great for a young man to be from the start one who brings things to pass where he serves.

Centenary-West End

The big charge with C. C. Weaver and L. B. Hayes as leaders of the two congregations which are soon to unite in their new million dollar church goes to the Advocate honor roll with the entire quota and more. The bids for the new church are to be opened the 21st inst. and the contract doubtless will be let at that time. We thank Weaver and Hayes and this church for their interest in the Advocate. How could it be otherwise, since they are always loyal to all institutions of the church?

NEWS ITEMS OUR DAILIES FAILED TO GET

"Joe" Rowland has been on a trip to Michigan to speak at a summer assembly, and not out in search of news, he picked up some news items and put them in his paper, the Richmond Christian Advocate, last week. He reports that:

"A real war is raging in Michigan. It is a war between old John Barleycorn intrenched over the border in Canada and the enforcement officers in the United States. King John, who knows neither law or honor, is invading the United States, and a powerful force is meeting his invasion. The first day I was in Michigan the papers carried the following items:

Judge Tuttle of the United States court imposed maximum penalty under the Jones law on Henry Blair. He pays $10,000 fine and goes to prison for five years.

Thirty thousand souvenir post cards showing Windsor mecca for thirsty Americans burned in public bonfire by order of mayor.

At Kalamazoo 8,000 gallons destroyed in raid.

In Detroit eighteen men jailed in rum raids.

In Bay City eight stills destroyed and 615 gallons of booze poured out by United States officers.

Owner of Chicago yacht fined $30,000 for rum running.

This is a part of the day's work. It indicates bootlegging from Canada is not all a picnic. The fight has just begun. Uncle Sam will fight old John to a finish."

ADVOCATE SUBSCRIBERS, ATTENTION!

Do you owe the Advocate anything? Look at the label on your paper and see how you stand. If your subscription is not up to date will you kindly send us a check. We have not said anything about this for months, but the time is at hand for us to bring this to your attention. This is the last month of our fiscal year. Please write us a check today. Thank you.

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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, SEPTEMBER 12, 1929 Number 37

WASHINGTON DISTRICT PREPARES FOR CONFERENCE

Presiding Elder J. H. McCracken brought together a goodly company of preachers and laymen at Greenville Wednesday of last week to make ready for the close of the year. The leading address of the day was by Dr. W. P. Few. A wonderfully fine service did the president of Duke University render on this occasion. Men, such as President R. H. Wright, left the exacting demands crowding upon them to hear this address. They were well repaid.

Following the speech of Dr. Few, district lay leader, Capt. W. H. Newell pressed home the demands just now upon the laymen of the district. Brother C. G. Morris, Reverends H. I. Glass, E. L. Hillman and T. McM. Grant were among the speakers of the day.

If Washington district does not have a report of 100 per cent for all causes at Kinston the disappointment will be great. The elder and preachers are putting themselves into the work after such a fashion as to promise success.

The check-up meeting for the Elizabeth City district and this one for the Washington were such as to win results. If all the other districts measure up to these the reports at Kinston for the North Carolina conference should be the best in years.

CHECK-UP MEETING AT HERTFORD

Last Tuesday Presiding Elder O. W. Dowd gathered preachers and laymen from all of the Elizabeth City district, save the charges "down the sound," to make preparation for a report at Kinston that will be 100 per cent for all causes. This will be done if one is to foreshadow results from the meeting at Hertford. More than one hundred—over and above the local community—joined in the enthusiasm of the day.

Carefully prepared tabulations by each pastor gave a full exhibit of the situation and well laid plans provided for rendering aid to all in need of help between this and the conference.

District Lay Leader T. W. Coston is enlisting aid for the work of the next ten weeks. The pastors are alert to the situation and the presiding elder is strictly on the job.

The address of Dr. W. P. Few, conference lay leader, was one that stirred to the depths the men and women present. This was enough to make the gathering well worth while. All efforts were concentrated to definite ends—the day will bring results.

The new district parsonage will soon be ready for use, the Advocate campaign has been put over 100 per cent, and the celebration at Memorial church in Currituck of the coming of the first Methodist preacher into North Carolina will take place September 28. The Betsy district is getting the swing of conquest.

THE OTHER SIDE

My good friend, Rev. A. P. Brantley, in a two-page article in last week's Advocate attempts to show that because the adult department of the Sunday school does not attend the preaching services as it should, and because of its failure to otherwise live up to its opportunities it, with the entire church school, "has become little more than a liability." He says that "It looks as though we are going to be forced to act in self-defense by closing the church school to get people to attend church to worship."

After reading the above mentioned article a leading Methodist preacher writes me as follows: "The question I would always want to ask a man who takes the position that this writer takes, is this: When was it ever determined that the church of Jesus Christ is synonymous with the 11 o'clock congregation? Or, to state it differently: Who has any right to say that the church in its teaching function at 9:30 Sunday morning is any less the church than the congregation listening to the preacher or sitting in the auditorium at 11 o'clock? And again, we would like to ask why these adults who attend Sunday school do not attend the preaching service? Is it because they have been pulled away from the preaching service to attend Sunday school, or is it because they have been brought nearer to the church through the Sunday school than ever before, and do these very same classes not afford the preacher opportunities for reaching these members which otherwise he would not have? Is the preacher putting himself in sympathetic leadership of the adult groups, or is he merely criticising them and demanding that they fill his pews on Sunday morning?"

O. W. Woosley.

FOURTH REPORT FOR CHAPEL HILL CHURCH

Previously reported	$10,879
Durham District	
Calvary Church (Durham)—T. E. Covington...	20
Rockingham District	
St. John and Gibson—Rev. E. B. Fisher	25
Statesville District	
Race Street (Statesville)—Rev. J. H. Bradley..	10
Total	$10,934

M. E. Hogan, Treas.

N. C. CONFERENCE BROTHERHOOD CALLS NO. 31 AND 32

On account of the deaths of Brothers R. L. Davis and J. M. Daniel, members of the North Carolina Conference Brotherhood, the treasurer is making the call for assessment Nos. 31 and 32. Make checks payable to B. B. Slaughter, Tresurer, Morehead City, N. C.

B. B. Slaughter.

Not Wesley's Chapel, London, But Wesley's "Room," Bristol

We are accustomed to think of Wesley's Chapel, City Road, London, as the first cradle of Methodism in England, but that honor really belongs to John Wesley's "Room" in the Horsefair, Bristol. This old building in Bristol, where fourteen of the conferences were held before Wesley's Chapel was opened, John Wesley did not call a chapel; it was known as a "room."

Of the eighteen conferences held in Bristol and sixteen of these in the "Room" at Horsefair, the one of greatest interest to American Methodists was in 1771, when Francis Asbury, who had been one year in the conference, agreed to go to America in response to the urgent call from across the waters. He with Richard Wright, who also volunteered, were appointed to the work in the New World. This was the one and only time that young Asbury was present in an English conference, and he never again saw John Wesley.

Without delay the young preacher hastened to his humble home in Staffordshire not far from Bristol, bade his father and mother a tearful farewell and left his mother his silver watch, then returned to Bristol. Before he embarked on a sailing vessel never to return the poor Bristol Methodists gave him a new suit of clothes and $50 for his needs.

If in England there be one place more sacred than another to American Methodists it ought to be the old "Room" in Bristol. It was shortly after leaving Bristol that Francis Asbury, under the strange awe of this momentous occasion, wrote in his journal:

"Whither am I going? To the New World. What for? To gain honor? Not if I know my heart. To make money? No. I am going to live to God and to bring others to do so."

It was from Bristol thirteen years later that John Wesley in 1784 set apart Dr. Coke to be General Superintendent in America and also Whatcoat and Vasey to accompany him. It was in Bristol that Captain Webb first met Wesley, was converted there, and then became the pioneer soldier-evangelist and the leader in the building of St. John church in New York City.

These and other facts that are well worthy of mention if space permitted should serve to turn the hearts of all lovers of Methodist history to Bristol, England, even as Americans turn back to Plymouth, the sailing port of the Mayflower.

Told How to Make Life a Success

In the campaign when James A. Garfield was the successful candidate for President of the United States much was said of his humble origin, his long hard fight with poverty, how the lad won out and became the noble man that he was, admired and loved by all who knew him. It was, also, said that a wise, good, friend gave the young Garfield a set of rules of conduct which he cherished to the end of his life.

It seems to us that any young man should cherish and observe the same rules. Here they are:

"Make few promises. Always speak the truth. Never speak ill of any one. Keep good company or none. Good character is above everything else. Keep your own secrets, if you have any. Do not marry until you are able to support a wife. Keep yourself honest if you would be happy. When you speak to a person look into his eyes. Make no haste to be rich if you would prosper. Spend less than you earn. Save or invest the balance. Live within your income. Save when you are young to spend when you are old. Never run into debt unless you see a way out again. Good company and good conversation are the sinews of virtue. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that no one will believe him. When you retire at night think over what you have been doing during the day. Never be idle; if your hands can't be employed usefully attend to the cultivation of your mind."

The Journey Is on Foot

In this day of trans-continental airplane routes, of express trains, and of automobiles by the millions, it seems out of place to even mention any slow and laborious method of travel. But the best journeys are on the footpath, not the footpath of peace, but of struggle. It is the way that the scholar must travel; it is the way that the saint must travel. It is the road to the heights of character. F. C. Haggarth in the Pittsburgh Christian Advocate has a story to the point:

"Stephen Graham tells of a flying party of pilgrims who encountered an old man wearing iron shoes. He asked them whither they were going. "To the Eternal City," they replied. Thereupon he looked on them very gravely. "I

have sought it," he said, "over the most part of the world. Three such pairs as I carry on my feet have I worn out upon this pilgrimage, and now the fourth is growing slender underneath my steps."

Success Easier Than Failure

Methodist preachers are fond of preaching on the assurance of victory. They ring the changes on the crowning day with its palms of victory. Assurance of a final triumph is the portion of the faithful. They are evermore urging the people to press on to victory—to move with the steps of conquerors.

The time has rolled around once more when many of these sermons are going in the crucible and not a few of those preachers are going to be put to the test. The close of the year is upon us and the final report must be made. Is the report to be in full? Is success to mark the close of the year's work?

Preachers in charge and laymen in official position should take stock of the situation and determine that they are going to do the best and easiest thing; they are going to be content with nothing short of the fullest success.

When is a man defeated? When is a church on the road to failure? Every one who has given this matter any thought knows that the moment a preacher admits to himself that it cannot be done; the hour in which the leaders of a church talk of the impossible, failure is not far ahead. A determined effort to succeed puts failure far in the background.

Men and brethren, in these urgent days, let us all put to the test the doctrine that it is easier to succeed than it is to fail.

A New Religious Group in North Carolina

The papers report a new religious group in the Old North State whose chief tenets are, No bobbed hair, no short skirts, and no ministers who are college trained men. It seems that these people of good intentions are working on the extremes—the head and down about the feet. They are also giving quite a bit of attention to apperances—bobbed hair and bobbed skirts.

The way of the Master was to lay emphasis upon the things of the spirit. The way of the deluded is to give heed to the things of minor import, such as the cut of the hair and the cut of the garment.

For a Christian to put a premium on ignorance seems too absurd to even be mentioned among those who bear the name. That ignorance is the mother of devotion is a notion that long since has gone the way that all falsehood must travel and the end of that way is death.

The Battle for Mt. Zion

The recent publicity given to the "wailing wall," where by the foundation stones of the Temple the Jews for long centuries have gathered to bemoan the departure of the glory of their Holy City, serves to remind us of what Jesus said to the woman of Samaria when she raised the question of holy places, "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. The true worshippers shall worship the Father in spirit and in truth."

This contest between Arabs and Jews for that holy hill, which is but one point of controversy in the present conflict, is not Christian but rather anti-Christian. Yet we must not forget how Christian sects in that land of religious strife show the same spirit that belongs to Jew and Arab in what three great religions—Jew, Christian, and Mohammedan—call their Holy Land. A strange anomaly!

Forty Years Ago

This is for the men and women who have reached the half century mark. The sentiment of youth gathers about the present, but after fifty years the memories of the early life take afresh the beauties of the morning.

For that reason we give our readers the following bit of sentiment, the author of which is unknown to us:

I've wandered to the village, Tom,
I've sat beneath the tree,
Upon the schoolhouse playground,
That shelter'd you and me;
But none were left to greet me, Tom,
And few were left to know,
Who play'd with us upon that green
Just forty years ago.

Some are in the churchyard laid,
Some sleep beneath the sea;
But none are left of our old class
Excepting you and me.
And when our time shall come, Tom,
And we are call'd to go,
I hope we'll meet with those we loved
Some forty years ago.

People and Things

Western North Carolina Conference, High Point, Oct. 23
North Carolina Conference, Kinston, Oct. 30

The Advocate campaign closes September 15. Will your charge be on the roll?

Rev. R. E. Brown of West Durham has been with Brother J. A. Russell at Carr church for the past two weeks in revival services.

"To announce the arrival of Annie Olivia Raper on September 9, 1929; weight seven and one-half pounds." —Rev. and Mrs. A. S. Raper.

"I closed a meeting at Regan's church on St. Paul's charge a week ago and have received eight into the church. Begin at Barker's today with J. W. Bradley assisting."—J. B. Thompson.

The people of Bethany church of which Rev. H. L. Hendricks is pastor have been enjoying the preaching of Rev. S. J. Starnes for more than a week of revival services.

Rev. J. W. Smith of Trinity, Durham, is assisting in a union meeting at Branson church this week. Fuller Memorial Presbyterian and Branson Methodist joined in revival.

"My brother, Rev. R. L. Sell, died after a long illness at Rogers, Arkansas, Monday night, September 2, 1929, at 11 o'clock, and was buried at Little Rock on Thursday following. He was about 64 years of age."—E. C. Sell.

Rev. Harry S. Allen, Macon, Ga., has an open date in October and would appreciate hearing from some pastor who desires evangelistic assistance in connection with the revival he is planning to have in his church.

Is your subscription past due? A check or money order will do the work. Take stock by examining the label on your paper. Every charge on the honor roll and all in arrears paid to date is the slogan.

"Rev. J. C. Brown of Kannapolis is holding a meeting at Concord church on Catawba circuit this week for Rev. B. Wilson, pastor. There was a large congregation at the first service Sunday night."—A. C. Sherrill.

A meeting of the fourth zone of the woman's missionary society will be held at College Place church, Greensboro, Sunday, September 15, at three o'clock. An interesting program has been prepared. The junior and young people's missionary societies are also invited to attend.

Mr. Charles H. Sidbury of Wilmington, N. C., and Miss Janie M. Griffin of Tuscarora, N. C., were happily united in matrimony at the home of G. W. Sidbury, 618 Caldwell Ave., Wilmington, N. C., on Sunday, September 8, 1929, by Rev. E. C. Sell, pastor of Town Creek circuit.

Dr. F. S. Hickman of Duke University has been preaching for the Kentucky brethren at the conference in Lexington. That this notable preacher greatly pleased the people one may assert with all confidence unless they have lost a taste for great preaching.

Rev. J. A. J. Farrington is closing a very successful year at Park Avenue church, Salisbury. Fifty have been added to the church, the church is full to overflowing at all services, the pastor has made more than 500 pastoral visits, the Sunday school is well organized and largely attended and the people are expecting the return next year of Brother Farrington.

"We have just closed a fine meeting at Zion in the Mill Creek community. We held ten days and had about 25 conversins and reclamations. There were six accessions to the church. We are in a meeting at Jefferson now and hope to have a good meeting here."—T. J. Huggins, P. C.

Rev. P. W. Tucker will begin revival services at First church, Morganton, Sunday, September 15, with Rev. A. L. Stanford doing the preaching. That will unquestionably be a profitable occasion for Morganton. We expect to hear only the most gratifying reports as to the results of this revival.

The advertisement in this issue of the Advocate announcing the opening of the new stadium of Duke University gives the places tickets are on sale. More than 10,000 have been sold. A man in buying a block of tickets more than two weeks ago, remarked, "It is better to get what you want now than to pay the same price for the less desirable later."

Mrs. Lula R. Giles, 53 years old, widow of the late Rev. M. D. Giles, died in a Leaksville hospital Saturday night, September 7, following a lingering illness extending over a period of several months. Funeral and interment took place this afternoon at 2:30 o'clock, the funeral being conducted at the Wilkerson Funeral Home by Rev. J. H. West and interment at Greenview.—Reidsville Review.

The monthly meeting of the Rutherford County Ministerial Association was held last Monday at the home of Rev. and Mrs. W. A. Barber in Spindale. The meeting was in honor of Rev. E. O. Cole, who is completing four years of hard and successful work as presiding elder of the Marion district. Dr. Ware conducted the devotions, Mrs. W. A. Barber gave two readings and the address was by Brother Cole, "Four Years on the Marion District" being his subject.

"The fifth Sunday in September is home coming day for Rocky Springs church, Hiddenite charge. A. W. Plyler will preach the sermon at 11 a. m. The afternoon will be spent in singing and short talks by 'homecomers.' Prof. Jeff McLain of Troutman will have charge of the music. The Hickory male quartette will be present to render some special music and other special music will be given. All former pastors, members and friends are invited to attend and take a part and make this a great day for their old church that has sent out the Allens, Flowers and others to bless the world."—J. B. Tabor.

"The revival meeting closed at Stony Point with the Sunday evening service. Great crowds attended both the morning and evening services. It was estimated that around one thousand people attended the closing service last Sunday evening to hear Brother J. Frank Armstrong deliver his closing message of the meeting on the subject "Home." I need not comment. We all know that Armstrong is one of our great evangel-pastors. Our church folk will not soon forget his stirring messages. Eight persons have already joined the church on profession of faith and we are expecting others to follow."—H. E. Hinshaw, Pastor.

The campaign closes September 15; our financial year also closes with September. We should make this the end of a notable year. Will your charge have done its part in the way of renewals and new subscribers?

A new commentary on Holy Scripture, edited by Bishop Gore, is reduced in price from $5 to $3.50. At the time of its publication one of our principal New Testament scholars referred to it as the chief theological event of the year. With its 1600 pages and 1,250,000 words it contains a library of information concerning both the Old and New Testaments.

"Rev. A. C. Chappell, D.D., pastor Central Methodist church, Monroe, will conduct revival services in Carraway Memorial church of Greensboro September 15 to 21. Services each evening at 7:45. Dr. Chappell is one of the greatest pulpit orators of the Southern Methodist Church. Every one should take advantage of this opportunity to hear Dr. Chappell."—C. M. McKinney, Pastor.

"Our meeting at Tabernacle on Maysville charge was a splendid success. Large congregations attended and the interest was fine. Nine were received into the church on profession of faith. October 6 Dr. H. M. North will preach the century sermon at Tabernacle and hold the fourth quarterly conference for the Maysville charge. All former pastors are cordially invited to be with us for the centennial occasion."—J. C. Harmon, P. C.

To close the campaign, to wind up the financial year of the Advocate and to get a big start on the close of the conference year is enough to enlist the activities of all in September.

Mrs. J. E. Blalock of Parkton underwent a rather serious and complicated operation at the Highsmith hospital in Fayetteville on September 6. She is getting on as well as could be expected, but it will be necessary for her to remain there until the last of the month. Her friends throughout the state will be blessed to learn that the operation was successful and that she is getting on so well. This is news that will be welcomed by the many who know this excellent family and appreciate their worth.

"The members and friends of Advance Methodist church are eager to have a home coming and have set the third Sunday in September as the date of this event. At 11 o'clock Dr. A. W. Plyler, editor of the North Carolina Christian Advocate, Greensboro, will preach, followed with general get-together dinner, picnic style. At one-thirty an address will be made by Rev. E. Myers, East Spencer; also quartette singing by Mocksville, Clemmons, and South Side, together with chorus singing. We feel sure that you would like to visit the old church again and hope that you will find it convenient to be with us on this occasion. Bring a well filled basket as your contribution to this delightful occasion."—E. O. Smithdeal, chairman; C. J. Taylor, secretary.

"The good people of Jenkins Memorial church made the pastor and his family very happy this summer. While we were spending a brief vacation in western North Carolina the folks back at home were preparing a real surprise for us. Imagine our glad surprise when we returned to find the parsonage newly painted. But that was not all. On the inside we found many new things for our use. There were new linens and curtains in the bed rooms. There was an oil stove in the kitchen. On the dining room table there was a fifty-piece set of chinaware. But even that was not all. In the evening around eight o'clock many of the members and friends of Jenkins Memorial came to the parsonage and gave us a bountiful pounding. Among those who came were our beloved Brother and Sister Potter. We are enjoying very much our work at Jenkins Memorial."—Paul H. Fields.

September with its R brings in the oysters. R also spells remittance. Make September notable for the checks forwarded to Greensboro, care of Advocate.

"On August 27 there closed a ten days' union meeting between the Methodist Protestant church of Haw River and our church there. The M. P. pastor, Brother M. P. Chambliss, and I did the preaching. The attendance was splendid. There were many reconsecrations and about 40 conversions. I received 17 into our church on Sunday, September 1, on profession of faith as a result of the revival. Others will be received at a future date. The other churches of Haw River, the M. P., Baptist and Christiain, will also receive new members."—C. C. Herbert, Jr.

He that would thoroughly accomplish himself for the government of human affairs, should have a wisdom that can look forward into things that are present, and a learning that can look back into things that are past. Wisdom, however, and learning, should go hand in hand, they are so beautifully qualified for mutual assistance. But it is better to have wisdom without learning, than learning without wisdom; just as it is better to be rich without being the possessor of a mine, than to be the possessor of a mine without being rich.—Colton.

The cornerstone of the new Marvin Methodist church building on highway 66, four miles north of Winston-Salem, was laid Sunday afternoon. The pastor of the church, Rev. A. Burgess, was assisted by Rev. J. H. Barnhardt, presiding elder in the exercises. The main auditorium of the church will seat 350 people and there are nine Sunday school class rooms, a pastor's study and the basement which later can be converted into rooms. The building without equipment will cost $10,000. It is expeeted to have same finished and ready for occupancy by October.—Union Republican.

"We have just closed a fine revival meeting at Tweed's Chapel on the Fairview charge. Prof. M. T. Hinshaw did the preaching. His sermons had a double effect—they revived the church and convicted the unsaved. The church was greatly revived and a good number were converted. Seven joined the church on profession of faith and some are to unite with other denominations. Brother Hinshaw had a great place and effect upon many of the ministers while president of Rutherford College; but there is no doubt but what his influence can yet be felt greatly if he will continue in the field of evangelistic service. It will be remembered that Tweed's Chapel will be dedicated November 13 by Rev. John F. Kirk. All former pastors are cordially invited."—F. L. Setzer, P. C.

"Wednesday night, September 4, marked the close of the camp meeting at Bethlehem church, Pleasant Garden charge. John R. Church of King's Mountain was the principal preacher of the meeting. His preaching was unique and powerful and from all appearances accomplished much good. There were many professions at the altar—anywhere from 50 to 75. Twelve have given their names for membership on profession of faith. We are expecting others to join. J. H. Brendall led the singing. Others participating in the preaching services were Dr. J. B. Craven, presiding elder of Greensboro district; G. A. Stamper, Centenary church, Greensboro; R. C. Kirk, East Greensboro charge, and J. H. Brendall, Jr., Randleman. Twenty preachers attended at some time during the meetng."—J. T. Ratledge.

A tent wanted! Anyone with a tent to rent will please correspond with Rev. F. W. Cook, Lilesville, N. C.

IMPORTANT NOTICE

The conference program committee consisting of Rev. J. B. Craven, Rev. John W. Moore and the conference secretary met with Bishop Mouzon in First Methodist church, Charlotte, on Tuesday, September 3, and formulated the following program for the Western North Carolina conference which will meet in Wesley Memorial church, High Point, on October 23 next.

William L. Sherrill, Secretary.

Western North Carolina Conference Program for 1929

The presiding elders are called to meet with Bishop Mouzon in High Point on Monday, October 21, at 3 p. m.

Tuesday, October 22, 7:30 p. m.

Conference Historical Society meeting in Wesley Memorial church.

Address by Dr. Dred Peacock of High Point. Subject: The History of Trinity College Since 1882.

Wednesday, October 23, 8 a. m.

A sacramental service will be conducted under the direction of Bishop Mouzon.

Following the sacrament the conference will meet at 9 o'clock with regular daily sessions following.

Thursday and Friday

On Thursday and Friday afternoon sessions will be held at three o'clock.

Bishop Mouzon will conduct the devotional service and address the conference every morning at 9 o'clock.

Dr. Franklin N. Parker of Emory University will preach every evening at 7:30 o'clock.

The board anniversaries will be held during business sessions as follows:

Temperance and Social Service, 12 o'clock noon, October 23.

Sunday School and Epworth League, 12 o'clock noon, October 24.

Education, 3 o'clock p. m., October 24.

Spiritual State of the Church, 12 o'clock noon, October 25.

Lay Activities, 3 o'clock p. m., October 25.

Missions, 11:45 o'clock a. m., October 26.

The Conference Brotherhood will meet on Saturday, October 26, at 2:30 p. m.

Sunday Services

9:15 to 10:30 a. m.—Love feast in Sunday school auditorium. Conducted by Dr. T .F. Marr and Rev. W. H. Willis.

11 a. m.—Sermon by Bishop Mouzon, followed by the ordination of deacons.

3:00 p. m.—Memorial service. The memorial address will be delivered by Dr. Plato T. Durham.

7:30 p. m.—Sermon by Dr. Franklin N. Parker, followed by the ordination of elders.

We went into a World War shouting, "God's will," when many bishops and ministers knew that that shout was awful blasphemy. But war was the popular thing at that time to label "God's will"; and Bishop Paul Jones is still ranked as a heretic and is without a jurisdiction because, to use the language of the last pastoral letter, he said: "It is the business of the church to speak in no uncertain way concerning the Christian view of life and the relations of men and nations to one another."—Ernest C. Tuthill.

C. C. ALEXANDER PRESIDENT OF LOUISBURG COLLEGE

The trustees of Louisburg College by a large mapority vote on first ballot elected Rev. C. C. Alexander president of the institution. Mr. Alexander was elected because the trustees felt that his training and experience in college work fitted him preeminently for the presidency of Louisburg College. He is a native of Tennessee and received his public school education in that state. He then entered Duke University, receiving his A.B. degree in the class of 1919. While at Duke he majored in English and education. He was very active in the student activities at Duke, having been a member of the Y. M. C. A. cabinet for several years, on the editorial staff for three years, and an intercollegiate debater of whom it is said he never lost a debate. While at Duke Mr. Alexander conducted a campaign among the alumni and trustees for the reinstatement of football, a campaign which succeeded although opposed by many. During his senior year at Duke he canvassed for students for the university, a work in which he met with considerable success.

Upon graduating at Duke University Mr. Alexander entered Princeton University, remaining there three years and completing while there four years of work, receiving his M.A. degree in education and his Th.B. in Princeton Seminary. Upon the completion of his work at Princeton, Mr. Alexander was called to the pastorate of the First Methodist church in Tupelo, Mississippi, where he served successfully for three years. He was then called to the chair of Bible and religious education in Birmingham Southern College, where he taught successfully for the past four years. During the four years he has been at Birmingham Southern, he has served for two years as head of the Council of Professors of Religious Education of Southern Methodist Colleges, and in this capacity has come in touch with the college educational forces of the South, among whom he is recognized as an outstanding leader. In securing the services of Mr. Alexander the trustees feel they are exceedingly fortunate, for his training and experience as a pastor and college man will be invaluable in carrying on the development work so well begun by the retiring president, A. W. Mohn.

The following trustees were present: Rev. J. H. Shore, chairman, Weldon; Rev. S. A. Cotton, Weldon; Rev. F. S. Love, Raleigh; Rev. A. J. Parker, Hillsboro; Rev. T. M. Grant, Wilson; Judge E. H. Cramer, Southport; D. W. Newsom, Durham; C. S. Wallace, Morehead City; F. B. McKinne, Goldsboro; and W. E. White, Louisburg.

College opens with record enrollment.

Something is gone from every life that once enriched it. Well, by God's grace we can do without it. It is not in these things after all that our life lies, but in our wills, which may win their way through any circumstances toward the victory. It is absolutely fatal to demand all one's vision in a world like this. That high ground is not for us. The wise man finds how to measure his life as it is today, finds the secret of a happy life this. That high ground is not for us. The wise man finds how to measure his life as it is today, finds the secret of a happy life upon diminishing capital, finds happiness in the powers of appreciation and of delight in "the things which remain."—John Kelman.

"Go Ye"

By W. O. Moerner

Methodism has always had an evangelistic zeal. It began its work as a great religious movement by going after folks who were not reached by the church. This is still a mission of Methodism. No Methodist Sunday school, therefore, that is carrying on the work of the kingdom will be satisfied with "holding its own." The truly Methodist school will be striving constantly to reach those who are not members of the school.

What is your Sunday school doing? Does it have the passion to bring in others? Is it satisfied with holding its own merely, or perchance making only a slight gain? Are the workers saying: "Our building is already full; we simply do not have room for others?" Are you sure that your Sunday school has fulfilled its responsibility and obligation to the neglected and unreached in your territory? If not, what is your school going to do about it?

The purpose of this article is to furnish some suggestions as to how the best results in increasing the membership of the Sunday school may be obtained. It is impossible within the brief compass of a general article to submit any plan that will be perfect in detail. The suggestions made herein, therefore, are for general guidance or direction and will need to be modified in each local situation to meet its conditions.

The Best Time for Increasing Membership

The fall of the year is perhaps the best time for a special effort at membership increase. At this time of the year, in many places at least, people are returning from their vacations and new life appears in church work. It is the time when the public school opens. In other words, at this time there seems to be a rallying of forces in other fields.

It should be borne in mind, however, that the fall of the year is not the only time when there should be an effort to solicit new members for the Sunday schools. The effort to secure new members should continue throughout the year. Every family moving into the community should be visited and invited to attend the school and to become active members. Others in the community who are not members of any Sunday school should be visited frequently and solicited for membership.

I. Enlisting Every Member of the Home

One of the points for particular emphasis is the enlistment of every member of every home represented in the local Sunday school as a member of the school. If every home should become fully enlisted in the purpose of training in worship, teaching God's truth, and training people to serve, and to serve intelligently, the results in the life of the church and of the community would be beyond the highest expectations.

No elaborate organization or machinery is necessary to enlist every home of every congregation as a Sunday school home. Only suggestions in the briefest form are here given. Every local church can work out its own plans for putting this desirable effort into operation.

Suggestions as to procedure:

1. List carefully all the homes represented by the membership of the congregation.

2 Carefully check up on the membership of every home as compared with the Sunday school membership.

3. Give the names of people who are now out of the Sunday school classes or departments of corresponding ages, with the explanation that these names represent prospective members and should therefore be visited and solicited for membership in the class or department.

4. Invite the fathers and mothers to help in the effort.

5. Announce the purpose of the school to secure "one hundred per cent Sunday school homes."

6. Set a date when announcements will be made concerning the number and names of "100 per cent Sunday school homes."

7. On the date announced hand out wall cards to the heads of these homes. Cards have been prepared for this purpose by the General Sunday School Board, and read as follows:

"This is a 100 per cent Sunday school home.

Every member of this home **believes** in the Sunday school.

Every member of this home **belongs** to the Sunday school."

The card is signed by the pastor and the superintendent.

II. Enlisting "Home Members"

In the canvass of the homes of the church mentioned above some persons will no doubt be found who cannot attend the sessions of the Sunday school on Sunday morning because of continued illness, distance from the church, duties on Sunday morning, or other causes. A careful study or survey of the community about the church will probably reveal numbers of others who are similarly situated. The Sunday school is just as responsible for these as for those who can attend regularly and should, in so far as possible, extend its service to them.

By action of the General Sunday School Board, what was formerly the home department of the Sunday school has been superseded by a provision for home members which charges every class in the Sunday school with the responsibility of maintaining a home membership roll of persons of the age corresponding to the age of the attending members of the class. As the pupils on the home membership roll advance in age, they are promoted in the same way as are any of the regular attending members of the class.

Here is a neglected area that needs to be and can be reached by every Sunday school. It presents an opportunity for service that, if properly conceived and planned, will challenge every class. The service to be rendered, however, should not consist merely in doing something for these home members; the class should do something with them, for there are class enterprises in which both attending and home members can share, whether these be in the field of social and recreational life or in the field of rendering service to others. All such enterprises should fall within the range of the abilities of the home members. One of the inevitable results will be a close relatonship between the attending and the home members and a sense of satisfaction on the part of both that they are helping in the work of the kingdom of God.

III. Surveying the Community

Reference has already been made to the need of a careful study or survey of the community. This should be

done annually under the direction of the workers' council of the Sunday school. Those who are to canvass the homes should be trained before hand. Several meetings of the workers should be held. It has been found profitable to serve lunch or supper to the workers, and let the discussion follow.

The persons found available for school membership by this survey of the community should be assigned to the corresponding age groups in the Sunday school. Every class and department should be held responsible for visiting the prospective members assigned to them and soliciting them for membership in the school. The workers' council can well afford to spend a little time at each meeting to check up on what has been done by the various departments and classes in the matter of soliciting prospective members. This should be done throughout the year.

IV. Dividing the Territory

One of the best means of carrying on a systematic and continuous effort at increasing the membership of the Sunday school is to divide the territory into small areas, and place a captain in charge of each area. This is particularly adaptable to towns and cities. The persons or committee responsible for a block or area should be expected to visit every new family moving into the territory assigned and report the names of the members of the family to the pastor, and also to the departments of the same age corresponding to the ages of the members of the family. The people who are already living in this territory who are not members of any school should be visited regularly, as already implied in the first of this article.

This system serves as a means of discovering persons available for school membership, but it will also enable the school to keep up with the absentees and those members who may be sick or in need. It might be well to have a monthly report by the team captain, although the names of any new people moving into the territory should be reported immediately.

In all that has been said above, let us bear in mind that it is the responsibility of every Sunday school to go after those who are not now being reached by the work of the school. Methodist Sunday schools need to hear again the voice of Jesus when he said, "The field indeed is white unto the harvest, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." What is your school doing about this matter of reaching the unreached? Merely talking about what ought to be done and wishing for something better will not get us anywhere. Every Sunday school can grow in numbers as well as power for good in the community.

"Go ye, therefore, into the highways and hedges and compel them to come in, that my house may be filled."

(The General Sunday School Board has prepared several leaflets which discuss more in detail all of the plans suggested above. These leaflets are sent free upon request).

Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought into the soul itself belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional reputation cannot last forever; but a conscience void of offense before God and man is an inheritance for eternity. —Daniel Webster.

REV. R. L. DAVIS DIES AFTER LONG ILLNESS

Rev. Robert Lee Davis died at his home in Raleigh, September 4, following an illness of more than two years. He had been critically ill for eight months.

The funeral services were held from Edenton Street church, with Reverends F. S. Love and W. A. Stanbury in charge. The burial took place in Warrenton, where the worn and wasted body was laid to rest in the family plot in which sleep many of his sacred kin. Reverends R. W. Bailey, F. S. Love, A. S. Barnes and W. A. Stanbury participated in the services.

Brother Davis served for 11 years as pastor and 20 years as superintendent of the Anti-Saloon League, having retired because of ill health in 1925. The strength of his manhood went into the fight for prohibition. Twenty of the best years of his life were laid on the altar in the cause of temperance. R. L. Davis was most cordially hated by many who resented the embarrassment he often brought upon them as he exposed their duplicity. He helped to carry the state for prohibition and he lived to see the Eighteenth Amendment passed. Long and faithfully did he stick to his task, going down as an old man before the usual span of life is run.

The son of Colonel William S. Davis and Bettie Jones Davis, Robert Lee Davis ,was born September 10, 1870, in Warrenton, N. C. He entered Trinity College in 1889 and graduated with the class of 1892. Following a year at Vanderbilt, Brother Davis entered the work of the ministry, being admitted on trial into the North Carolina conference in 1895. He married Miss Marriott Blake Betts, a daughter of the late Rev. A. D. Betts. The seven surviving children are: Mrs. Harvey C. Maness, Miss Elizabeth Davis, W. Alexander Davis, Oscar F. Davis and Bryan G. Davis of Raleigh; and David B. Davis and Robert Lee Davis, Jr., of Nashville, Tenn. What a heritage have these children in that saintly mother and that heroic father who sleep side by side in the old Warrenton cemetery.

Being a classmate of R. L. Davis in college, we knew him in the class room, on the football field, in the intimacies of student life, as well as for thirty years in the conflict of the larger life in church and state. At all times he rang true and kept his face steadily set for the highest and best. The work R. L. Davis did in the fight against liquor for twenty long years will be more fully appreciated as the years come and go. Many a man who vilified this heroic soul in those tense times will be heartily ashamed of himself in those hours when his better self gains the ascendency. North Carolina is a better state to live in because of the fight made by Robert Lee Davis.

Associate Justice Heriot Clarkson of the North Carolina Superior Court, among other words of his tribute, said:

"In the death of the Rev. Robert Lee Davis, the church, community and state have lost a faithful, patriotic and devoted citizen. As superintendent of the North Carolina Anti-Saloon League, he had in a large measure to bear the brunt of a turbulent contest in the elimination of the saloon evil in the state."

Life's evening, we may rest assured, will take its character from the day which has preceded it; and if we would close our career in the comfort of religious hope, we must prepare for it by early and continuous religious habit.—Shuttleworth.

REV. J. M. DANIEL PASSES SUDDENLY

Alone in his room in the parsonage at Rockingham, Rev. James Martin Daniel died in the early morning of Friday, September 5, 1929. He would have been 53 years old October 22. Following a funeral service at Rockingham the burial took place at Warrenton the afternoon of September 6. There must have been forty members of the North Carolina conference present at the burial along with former parishioners of Brother Daniel from Selma, Greenville, Dunn, Goldsboro and Rockingham.

As pastor, presiding elder, business man and friend, J. M. Daniel won. We let one of his closest friends, Dr. W. A. Stanbury, speak for us:

"On last Thursday, September 5, many thousands of people throughout our state, and especially in the eastern half of it, suffered a great shock and felt that they sustained an irreparable loss. For the news went out that Jim Daniel is dead.

Some time in the early morning hours, before the day broke and before his neighbors had awakened from their sleep, he passed from this world. He was alone, except for the company of the Great Companion, and his going was unknown till his young son James entered his room to call him for breakfast. He had been somewhat less than well for a few days, but no one thought his illness critical. So little alarmed was he for his own condition that he declined the offer of neighbors and friends to stay with him during the night. Even this sickness was known only to the fewest. That he should have gone from among us so quickly and so without warning passed belief, but it was so. Dazed, dumb and broken, his friends had perforce to face a fact they could not interpret. Of only one thing they were certain: one of the truest men they had known would greet them and comfort them and encourage them no more in this world.

To appraise his work and worth while still stunned by such a blow is a task not to be undertaken with confidence. One's emotions outrun one's thoughts, and measurements are lost in the dimness of tears. And yet, even so, a few things are clear.

He was a man of sure and discriminating judgment and foresight. In his pastorates, in questions concerning the larger affairs of the church, in policies to be adopted and carried out by his alma mater and the alumni of Duke University, his opinion were eagerly sought and not seldom followed. In the business matters belonging to local churches and to the erection of buildings, and in the settlement of those difficultes which inevitably arise in any congregation or community, he knew how to manage with tact and wisdom and courage. Men, sometimes men who were a little suspicious of ecclesiastical leadership in general, followed him confidently. When the call of the superannuate came it was to him that those in charge of the work turned for leadership in the North Carolina conference. It was a choice approved by all. Untiringly he labored, unstintedly he gave himself for this cause which lay so close to his heart, and some of the last work he did was in its behalf.

But it is of him as our friend that we involuntarily and chiefly think, an undesigning, sincere and helpful friend. From early youth and with increasing effectiveness as the years passed he was a master in the art of making friends. Wherever he moved up and down our state the multitudes claimed him as their friend. There might be disparity in age or station between him and them, but he was known to them and among them as "Jim." Somehow men never thought to give him formal address, always it was just "Jim." There is no sincerer tribute that men pay to another man than that.

Friend of all within and without the circle of his own charges, regardless of religious affiliation, he was peculiarly the friend of those who needed friends. Who can number those who sought him out for advice and encouragement and replenishment of hope? The discouraged, the sinning, the broken, the poor, the helpless intuitively turned to him, and never in vain. Then, too, he was the friend of youth. Young men and women, boys and girls in their teens looked to him and counted on him and confided in him, loved him. Not often do we have in this world a man who is so universal a friend.

Perhaps part of the wealth of friendship which he lavished upon those about him and somewhat of the irresistible warmth of it may be accounted for by the way in which he bore his own deep sorrows and acted the part of both father and mother to his motherless children. In a letter to a friend, speaking of the burden which he carried and the heartache he suffered, though he was mostly reticent about such things, she said, "I am trying to learn it as the Father's will." A strong man who can say that will have something to give other people and they will seek him out almost without knowing why.

Taken at the flower and summit of his years, full of many duties, and stirred by many visions of better things for the church to which he devoted all, he has left us incalculably richer for his life and stricken in great and unfeigned sorrow on account of his departure.

James Martin Daniel was born October 2, 1875, near Warrenton, North Carolina, the eldest child of Stephen A. and Emma Gilliland Daniel, both of whom were natives of Virginia. At the age of twelve years he became a member of Providence church, in Warren county. In the fall of 1901 he entered Trinity Park School, and in September, 1903, was enrolled as a student at Trinity College. He dropped out of school for one year, and was graduated in the class of 1908. In 1905, while still a student, he was admitted to the North Carolina annual conference. He served the following charges: 1906-1909, Duke (now Erwin); 1910-1913, Selma and Princeton; 1914-1917, Jarvis Memorial, Greenville; 1918-1920, Dunn; 1921-1924, Wilmington district; 1925-1928, St. Paul's, Goldsboro; 1929, Rockingham. On January 19, 1910, he was married to Miss Ellen Garrett, who died November 2, 1926, leaving two children, Helen and James Martin, Jr., aged at present 15 and 12 respectively.

Brother Daniel had served at Rockingham since last November, making a success quite remarkable for so short a time. Friends from many quarters assembled with members of his grief-stricken congregation to pay their tribute of grief and love at eight o'clock Friday morning. Services were conducted in the church by Reverends H. C. Smith, J. C. Wooten, L. B. Jones, and W. A. Stanbury. At five o'clock the same afternoon the body was laid to rest in the cemetery at Warrenton beside the grave of Mrs. Daniel. A great host of former neighbors and friends, along with a large number of his brethren of the North Carolina conference, stood about the grave while Brother Smith and Rev. B. P. Robinson spoke the last words of the burial service.

The North Carolina conference is poorer and innumerable hearts are lonelier without Jim Daniel in this world.

"Where Summer and Winter Play Hide-and-Seek"—4

By W. E Poovey

Out of the Canyon

THE crest of every iridescent wall that rims the Grand Canyon of the Colorado river is lava-capped. This would compel the logical conclusion: that ages ago this vast basin was blown out by a mighty volcanic upheaval; that into this colossal crater torrents of melting snow from a thousand slopes poured to form an inland sea; that through a crevice in the southwest rim of the elongated crater this vast volume of imprisoned water gradually cut its way till at the end of a thousand centuries the entire basin was drained through a mile-deep gorge; and that, finally, the wash of the receding waves, the work of erosion, and the onrushing waters of a mighty river have together put the finishing touches on the titanic trough.

It was not an easy task for the automobilist to follow an ox-cart trail for 140 miles over the rocky bottom of the canyon basin and then climb out around the cliff of the other rim and up the rock-ribbed steeps of the Pahrean Plateau, but patience, perseverance and perspiration did it.

Kaibab Forest

It was with pleasurable feelings that we inhaled deep breaths of cooler air fragrant with aroma from the Kaibab Forest as we topped the plateau. In striking contrast with the wide stretch of treeless waste over which we had traveled for two days, and even in contrast with the scattered scrub cedars that struggled for rootage in the lava crust of the south rim of the Canyon, was the park-like areas of western yellow pine through which we drove for miles.

At an average altitude of 8000 feet and over 500 square miles of table lands we found the largest and most beautiful virgin pine forest in Arizona—and in America. With their smooth yellowish trunks and their heavily tufted tops these trees resemble the long-leaf pine of our own sand hill section, though they neither stand so thickly nor grow so tall. Beneath the tufted branches of these sturdy forest giants the grassy floor was as free from underbrush and debris as if raked daily by relays of forest rangers. Wild flowers flourished and wild creatures fed unafraid over the wide areas of the sylvan plateau.

Here we again made most welcome contact with a fine graveled federal highway; and we followed its winding descent round the eroded shoulders of painted precipices and out upon the prismatic plains around which, tier upon tier, the vermilion cliffs lifted their stratified terraces and stretched their convoluted lengths.

Bryce Canyon

Our course led due north for the next thousand miles, but at a point half way between the Grand Canyon and the Great Salt Lake we turned aside to see the beautiful little Bryce Canyon.

This fifty-mile side trip was most worth while. The rich red turrets that towered on either side of the natural gateway were harmonious sentinels that stand guard over the secret glories of an enchanted garden. Inside the charming portal the highway is alternately surfaced with white, pink, black and red gravel, a painted roadbed beneath prismatic walls and arches. In the presence of a multitude of towering erosional forms of rich vermilion in this narrow valley one almost forgets the impressions previously made by a visit to the Garden of the Gods. But even these vivid impressions just made among the towering red monoliths are immediately to be dimmed by the breath-taking view from the verge of Bryce Canyon itself. Passing out of the eroded ravine and up to the crest of a wooded ridge, you come upon the rim of the crescent shaped canyon with such startling unexpectedness that you stand transfixed by the weird beauty of the dream-world upon which you look down. For at your very feet opens out a vast amphitheater of the most grotesque grandeur and the most astonishing blend of exquisite beauty ever shaped by the tools of Erosion or tinted by the brush of Time.

Bryce does not begin to approach the Grand Canyon of the Colorado in the vastness of its proportion; nor does it surpass the Grand Canyon of the Yellowstone in the variety of its viewpoints; but for sheer beauty of rich shades and regal shapes it excels them both.

Utah and Salt Lake City

Utah is an inland empire in itself. Salt Lake City is its capital. The patron saint of both city and state is Brigham Young. In 1850 he led a band of his followers over plain and desert and mountain till beside this inland sea he thought he and his disciples had found a remote spot where they could practice their religion undisturbed. Salt Lake City was laid out in ten-acre squares separated by 120-foot streets. Its population today is 173,000, and it has no traffic problems. The state capitol surmounts a commanding eminence on the west side of the city. It is a mammoth monument of native granite with an interior of most beautifully polished gray marble. Its wide corridors are occupied with statuary and its alcoves contain mounted specimens of natural history.

In the rotunda rests a solid block of coal five feet square and ten feet long weighing more than ten tons, taken from the nearby Black Hawk mines in 1922. In a neighboring alcove is a cross-section of the 13½-foot tube, made of spruce staves, through which every minute half a million gallons of water pour from the Wasatch power dam to generate electric current for all northern Utah.

So that this inland empire seems well provided with both black and white coal. Utah has soft coal deposits adequate for the entire United States for a century, and salt enough to meet the world's need for five centuries.

This Mormon commonwealth would not stop at sharing her salt with all the earth, but would share her peculiar religious ideas with the world also.

Her method of colonizing adjacent territory and evangelizing more remote areas is one that is making headway. Every orthodox youth gives three years of missionary effort in disseminating Mormon doctrine, and defrays his own expenses.

Mormon Propaganda

The shrewdest sort of ecclesiastical propaganda is being carried on, during the tourist season, in Salt Lake City itself. The unsuspecting tourist is attracted to a wonderful pipe organ recital each noon hour at the Tab-

ernacle. An organ of 8000 pipes with an echo organ of 2000 additional, whose deep Bourdon is deafening and whose Aeoline whispers can be heard across the ample circular auditorium, is manipulated by a master musician for an hour. And the recital on this oldest and finest instrument of its kind in America is an inspiration. But it is only the sweets spread to attract the unwary feet of the swarming tourists. After the recital, so-called guides were waiting at the exits to "show you around." The shrewd L.D.S. elder into whose hands about fifty of us fell, first herded us into the social hall and delivered a twenty-minute lecture on the religion of the Latter Day Saints; from there we returned to the Tabernacle where lecture number two was given; and thus, like Balaam of old, he led us from altar to altar that we might see less and less to fear from Mormonism. But above each altar was blazoned the name and fame of Brigham Young, and underlying each lecture was the attempt to justify the Mormon practices and proselyte to their faith.

The Temple is a magnificent marble pile, but we non-Mormons were proudly reminded that only Latter Day Saints were worthy to enter within the mysterious precincts of its sacred walls.

The Tabernacle, which is always open to the public, seats 10,000 people, possesses world-famed acoustic properties; and is roofed by an elliptical arch of 276 feet, with massive timbers held together by wooden pins and buckskin thongs.

Utah now has a fine public school system, but it was founded by a pioneer Methodist preacher.

Twelve miles west of the city lies the lake which gave it its name. It is a 2000-square mile basin filled with brine so strong that from every gallon of water, boiled down, a quart of salt is obtained. The morning breeze from the salt marshes brings a most unsavory stench. No fish can live in the Great Salt Lake, but multitudes of California gulls fly above, or float upon, its briny waves.

The days get intensely hot in this great bowl-shaped basin, but even in mid-July the chill air that creeps down from the snow caps of the Wasatch mountains makes one wonder whether he may not be rather near where summer and winter are engaged in the game of hide-and-seek.

The Man Who Was Missing the Point

It was on the Lake Shore Railroad. The time was midnight. The train was pulling out of the Cleveland depot when a man of about five and thirty looked up from his book, and after a time engaged me in conversation.

"What business are you in? You act like a commercial traveler, but your talk and the subjects you speak of are more like a lecturer."

"Well," I replied, "I do lecture some."

"On what subject?"

"Home Missions."

"Home missions?" he said, with a slight tone of sarcasm.

"Yes," I answered.

"Well, well! I used to be a professor. I was converted in the old-fashioned way, and joined the Baptist church; but now I don't believe anything. I don't believe there is a God or a hereafter. In fact, I have lost all faith in anything of that nature; but there is one thing that troubles me. I have a little girl of three, and I don't know what to do with her. I can't teach her 'Now I lay me down to sleep,' and that humbug, don't you know; but what to do with her puzzles me. You seem to be a man who has read a good deal; perhaps you can tell me. Give me your advice."

"Let her go to the devil," I replied.

The man stared at me with a questioning look in his eyes. I went on: "I suppose you know that a child with a father who believes in neither God nor a hereafter has a good chance of going to the bad. Does your wife share your views?"

"No; my wife is a good woman, but slow to see the point. Why, only the other day I told her of a farmer who saw a dromedary for the first time, and he stayed so long staring at it that all the people had gone into the circus; but as he turned away an employee heard him say: 'Shucks! there ain't no such animal.' Well, sir, my wife did not see the point for five minutes."

"Now, look here, my son. Your wife is not the only one to miss the point. I was a skeptic before you were born. I lived on Infidel Street, and all the houses are unfurnished apartments."

Said the man: "I have lost all faith."

I said: "Are you in business?"

"Yes, and a good one.

"Well, you must have faith to run that. Nothing is ever accomplished without faith."

"Well, but what do you mean about my not seeing the point?"

"Why, you live in a land of free schools, and hospitals, and fresh-air funds for the poor, and aid given to the needy, and, like the man with the dromedary, you say: 'Shucks! there ain't no Christianity.'"

He was a little taken back at this, and I went on: "An old prophet said once: 'A little child shall lead them,' and it may be your little child will help you."

"If I could only believe anything."

"You believe there was once a man born whose name was Jesus?"

"Yes."

"Well, you believe he was a good man? Did you ever read or know of a better?"

"No."

"Well, why not begin by believing in him?"

"I can't believe the miracles."

"Man, man! I am not talking of miracles. If you believed all the miracles ever recorded, it would not bring you a step nearer God. Now listen! You and I may never meet again. Take my advice, and get acquainted with Christ, and try to follow his counsels; try to walk after his pattern, for the sake of your little girl. Tell her of Jesus and his love. Never mind the hard parts; for you will find, if you once get acquainted with Jesus Christ that all things will become plain; 'for if ye do his will, ye shall know of his doctrine.'"

The train was slowing up as the man grasped my hand. He said: "I am glad I met you. You have done me good, and I thank you for it. Goodby."

He was gone, and my train plunged forward into the darkness; but I felt that God would lead my fellow passenger into the light.—Congregationalist.

AMONG THE CHURCHES IN ANSON AND UNION

Last Saturday morning I left Greensboro for Anson and Union counties by way of Asheboro, Troy, the big Pedee bridge and Norwood. I was out in the interest of the Advocate and my first stop was Ansonville, where I instituted a search for Rev. C. P. Goode, the Methodist pastor. The ringing of the parsonage door bell got no response and a search about the premises likewise resulted in no Goode.

But I did see that new Methodist church, imposing in appearance, and delightfully situated on a corner lot near the center of Ansonville. The church is beautiful within and has a Sunday school equipment that will meet every demand for many years.

Wadesboro

Brother W. B. Davis and his family at Wadesboro are very happy in that parsonage which standing amid shrubbery and flowers presents the appearance of some rich man's permanent home rather than a place of sojourn for an itinerant Methodist preacher. The appearance of the church is greatly improved by the shrubbery which has been placed thereabouts this year. The parsonage yard was beautified a year or so before this.

I was not surprised to learn that the Wadesboro people are delighted with their pastor and a most successful year in every particular is now closing at Wadesboro.

At Lilesville I found Brother F. W. Cook, who for five and a half weeks has been preaching two sermons each day, still in the ring and going strong. His good wife in addition to a multitude of household duties has played the organ and led the music in two of these revival meetings. Brother Cook has one more meeting to hold and that is at the Wade manufacturing village in a suburb of Wadesboro. This pastor says that Mr. T. C. Coxe, president of the Wade Manufacturing Company, is very helpful in the work at that point. Brother Cook hopes to return.

Brother Cook says that his charge will go on the honor roll next week, which will put every charge in Anson on that roll unless Bethel-New Hope should fall down. I failed to see Brother V. R. Masters, the pastor, as he was not at home, but Rev. W. B. Davis promised to deliver a message to him and at the same time "exhort a little." I expect this charge to put Anson 100 per cent.

Peachland

Rev. J. A. Fry, according to his own statement, is closing one of the happiest years of his life at Peachland. He has held four revivals that resulted in 125 conversions. W. B. Davis assisted him at Hopewell and Peachland, J. E. B. Houser at Fountain Hill, and Rev. Fred Kiker, local preacher, at Mt. Moriah. Fourteen new members were received. All salaries and collections will be paid. There is one missionary society, good Sunday schools at all the churches, 192 in Sunday school at Hopewell, church at Peachland repaired. Fry says, "If any man has a better charge, bring forward the proof."

Waxhaw

When I arrived at Waxhaw late Saturday evening Rev. and Mrs. J. E. B. Houser were on the point of leaving for Cherryville to attend a wedding at six o'clock Sunday morning, Mr. Houser being the officiating minister. After the marriage in the new St. Paul's church on the Cherryville circuit they expected to return for three services Sunday on the Waxhaw charge. How is that for strenuous living?

These choice servants of the church are still talking of the big camp meeting this year at Pleasant Grove camp ground. Things are moving in Methodist circles round about Waxhaw.

Monroe

It was my privilege Sunday morning to worship in Central church, Monroe. Dr. A. C. Chappell preached an interesting and impressive sermon to a large congregation, his subject being "Ye Shall Not Again Pass This Way." The choir at Central still maintains its record of being one of the best in all the country.

Central under the leadership of Dr. Chappell will go on the Advocate honor roll, which puts Union county one hundred per cent. We might close this scrawl by saying that the cotton crop this year in Union is about 100 per cent.

A. W. P.

BUILDING ENTERPRISES IN HIGH POINT

Mr. O. A. Kirkman, a Wesley Memorial official, has donated a lot fronting 280 feet on East Lexington avenue, which is the recent and permanent routing of state highway No. 10 in High Point, and extending back to a depth of 210 feet. The lot extends from College Court to West College drive and is situated upon a choice elevation and is everything that could be asked for the location of a church. The land was bought a year ago for $6,000 and is worth more than that at present.

The plan is to build at once a parsonage with the partitions omitted, and this building will be used for Sunday school and preaching till the new church is organized and set going. Then a church building will be erected when needed. This is one of the rapidly growing sections of the city with prospects of a good church in a few years on this choice lot.

New Church at Highland Mills

The Adams-Millis Corporation is building a new Methodist church for Highlands at a cost of $25,000 or $30,000. This corporation will continue to support the pastor, Rev. C. F. Womble being the present pastor. The corporation that is doing this work is in the hands of Messrs. Adams and Millis, prominent business men of High Point and leading Methodists.

PERSONAL RELIGION

Ah, this famine of love! How it saddens my soul!

I stand against all learning, all institutions, all governments, all arts, all religions, which reject love. I protest against every so-called church which preaches faith and fails to love. I oppose the politicians who rely on force and know nothing about love.

Through love all things are born again. Love alone is all-powerful. Love creates, rears, leads. Love alone is eternal. Love created the world and love maintains the world. Love is the very essence of God.

If any man desires me to revere him, let him offer me love. To the loving I shall grudge no word of reverent praise. Even if his love be but imperfect, for me it is a revelation and a way leading me toward God.

Where Love is, there is God.—Toyohiko Kagawa.

Build not thy nest on any tree of earth, seeing God hath sold the forest to Death; but rather soar upward to the sure and immutable refuge in the clefts of the Rock.—Samuel Rutherford.

WEAVER COLLEGE OPENS

Weaver College, Weaverville, N. C., opens its 57th session on Thursday, September 12th. The prospects for a large enrollment are brighter than for two years, when both dormitories overflowed into frame cottages. The earnestness and ambition of the applicants for admission has never averaged so high, doubtless because of the limitation of enrollment to those who have college maturity in age or in education. This seems to have increased the registration, as was to be expected. It should make the study situation very much more satisfactory than if more immature students were to be governed along with those of college rank.

The high school-junior college-university system of education has distinct advantages which are now being recognized in America, although a European form of the same plan was worked out centuries ago in other lands. As it operates in this country, it conforms to every American ideal and effectively inculcates each.

Weaver is for 1929-1930 adding a department of home economics, reorganizings its business administration curriculum, and increasing its provision for helping freshmen with difficult subjects. The consolidation of effort upon the two college years ought to come as near to elimination of freshman failures as can possibly be accomplished.

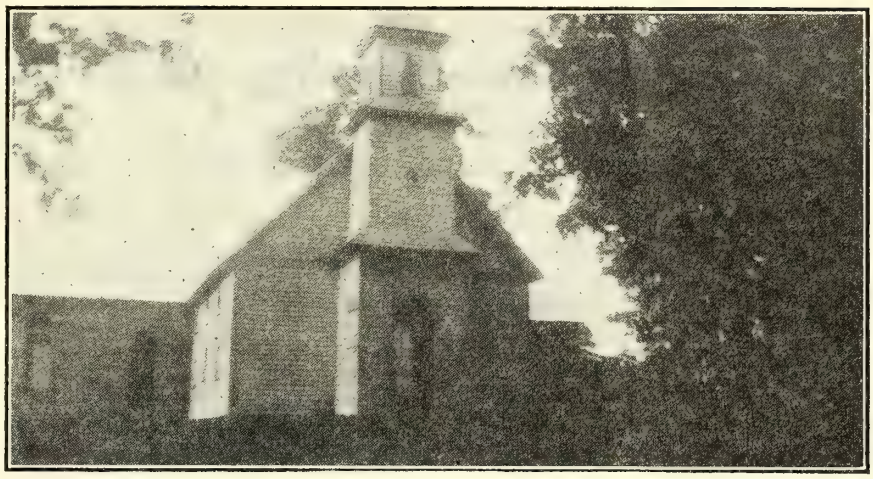
Thursday is given over to registration and instruction of freshmen. Classes meet Friday for assignment of lessons which are recited on Saturday. Those first days are, therefore, of the greatest value, though they can possibly be made up. Pupils will be admitted at any time for commercial, music, domestic, or other special courses for which they are at the time prepared.

C. H. Trowbridge.

MERONEY CHURCH

Meroney M. E. Church, South, located on the Pittsboro-Bear Creek highway three and a half miles northeast of Bear Creek, was founded as a Methodist church about 150 years ago. The first church was a Presbyterian church, which existed for about 50 years, therefore a church has existed at this place for over 200 years. There have been three buildings, first a log building, and the second and third were frame structures. The present building was built in 1904, during the ministry of Rev. J. C. Humble (now of Fayetteville circuit, who has been the only one to serve the four-year limit in the past 30 years). This church was dedicated in 1910, during the ministry of Rev. J. W. Hoyle, Sr., the dedicatory sermon being preached by Rev. J. C. Humble.

This church has built a four-room Sunday school annex to their church during the past four months. The rooms were opened for service last Sunday, September 1. There are two wings branching out from either side near the rear of the church, each wing containing two rooms. The rooms adjoining the church are so arranged that they can be thrown open for special occasions by the use of folding doors. Each room has a private entrance. The smaller rooms are 12x13, while the larger rooms are 12x16. We have 100 per cent membership Sunday school; that is, 128 on church roll and 128 Sunday school enrollment. The Sunday school has been unusually good for the past two years. The Duke Foundation contributed $300 aid in building our Sunday school annex. Rev. L. M. Chaffin of Goldston, is pastor, while T. B. Beal of Bear Creek is superintendent, which place he has served for the past nine years. T. B. Beal.



Meroney Church and new Sunday School Annex

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

IN AND AROUND OLD FORT

I was with Rev. D. A. Lewis of the Old Fort station about one week helping in his revival services. A conflicting date kept me from reaching him earlier. I was delighted with both the preaching and the companionship of my old friend and fellow-worker. He is still growing, both intellectually and spiritually. But despite his splendid pulpit work and the exceptional loyalty of his membership there were no open professions of conversion. Every phase of church activity was thoroughly quickened, however, and the people were left in an optimistic mood.

I helped Rev. P. A. Dixon on the Old Fort circuit through three meetings. There were splendid results in each meeting in way of conversions, renewals and toning up of the memberships. There were accessions at each church. Brother Dixon made his maiden effort at performing an immersion after the veteran had given careful instruction. He acquitted himself most creditably.

Brother Dixon is rapidly developing as a revivalist. He is an untiring worker; neglects no interest on that large circuit. His Ford is in great need of a vacation. But he is a student. Just how he gets it all done keeps one guessing.

Lately he and the Baptist minister have had an excellent meeting on the work. These two brethren are true yokefellows.

I discovered an unusual loyalty and a deep spirituality among his people. He expects a full budget at conference.

I found an ideal layman in a certain Brother Pyatt near Old Fort. He is "full of faith and of the Holy Ghost." I have never known his power of prayer and exhortation surpassed. He will suffer any inconvenience to be in the meetings. Brother Dixon has a right arm in him. But there are others of great spiritual power in and around Old Fort.

I did not preach, but tried to render helpful service along various lines. These brethren do not need the "other man" to preach for them. J. J. Gray.

American Tourist (in Shakespeare's country): "But say—Shakespeare seems to have slept in all the cottages around here." Cottager: "Ah, zur—there worn't a more sociable young chap in the neighbor hood!"—Passing Show.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

REV. J. M. DANIEL

The Sunday school office shares with hundreds throughout the conference the sense of bereavement in the death of Rev. J. M. Daniel, Rockingham. As presiding elder, pastor, counsellor and friend, he was always everywhere, sympathetic and energetic in his relations to the Sunday school interests, and the cause suffers a real loss in his going.

INSTITUTE AT CARTHAGE

A group of workers representing Carthage, Glendon, Cool Springs, and Hemp Sunday schools, meeting at Carthage church, Thursday, listened to addresses by Prof. H .E. Spence, chairman of the Sunday school board, Dr. W. I. Cranford of Duke, and the writer and entered into discussions of ways and means of reaching more people more effectively. Rev. J. H. Buffaloe, Carthage, led the devotional service, with Rev. F. E. Dixon, Glendon, offering the prayer. The new programs of work were among the matters considered.

REV. W. A. CADE AT SANFORD

Rev. W. A. Cade, presiding elder of the Fayetteville district, greatly heartened and inspired pupils and instructors in the Sanford training school by his presence and his leadership of the worship service Thursday evening. It was not merely an incidental, drop-in visit; the presiding elder drove to Sanford from Fayetteville especially to boost the training work of the district and conference. And we are grateful to him for his cooperation and leadership.

Not only is he helping the Sanford school, but also the one to be conducted at Fayetteville September 29-October 4 for the eastern portion of his district.

JULY TRAINING RECORD

During the month of July 249 certificates of credit were issued to persons in the North Carolina conference, according to report just received from the Nashville office. Credits were issued as follows:

Standard

Out of 143 certificates of credit issued on the standard course, 103 were issued in the pastors' school, 19 at Junaluska, 6 through college, 5 in training school, and 5 by correspondence. In addition to these credits 5 diplomas, 7 blue seals, and 4 gold seals were awarded as follows:

Diplomas—Miss Athleene Edwards, Greenville; Miss Reba Cousins, Durham; Rev. E. C. Crawford, Mt. Gilead; and Rev. and Mrs. J. C. Harmon, Maysville.

Blue seals—Rev. E. C. Crawford, Rev. J. A. Martin, Enfield; Rev. W. L. Maness, Roxboro; and Rev. B. E. Stanfield, Creedmoor.

Gold seals—Rev. W. L. Maness, Rev. L. C. Brothers, Robersonville; Rev. S. J. Starnes, Yanceyville; and Rev. I. T. Poole, Stantonsburg.

Cokesbury

Out of 106 Cokesbury certificates awarded, 80 were earned in training schools, 25 in training classes, and one by correspondence. Two local training classes were held; one at New Bern in which nine credits were earned. Mr. S. W. Funk, student in the Duke school of religion, taught the course on "The Small Sunday School." The other local training classes were taught by Mr. Earle Cunningham, also a student in the Duke school of religion, at Garner. He taught the course in "The Life of Christ."

BAILEY RECORD

During the week of August 23-28, Rev. J. O. Long taught a course in "The Sunday School Pupil" on the Bailey charge. Out of an enrollment of 11 six persons received certificates of credit. Three Sunday schools were represented in the credits: Bailey 3, Simms 2, and Trinity, Durham, 1.

HOME COURSES OFFERED

We are happy to announce our good fortune in securing Mrs. Cora Trawick Court, head of the home and parent-teacher work of the General Sunday School Board, to offer courses in the home in our standard training schools at Fayetteville and at Oxford. Mrs. Court will be at Fayetteville September 29-October 4, and at Oxford, October 6-11. This is not Mrs. Court's first visit to North Carolina. She has taught at Kinston and Burlington, and those who had the privilege of attending her classes at these places will bear eloquent testimony as to the quality of her work, and the charm of her manner. We expect not only to have her in the training schools but to use her in a number of institutes during these weeks.

THE PRIMARY DEPARTMENT

The primary department of the Sunday school is composed of pupils, six, seven and eight years of age with their adult leaders. In schools where there are a small number of children all are in one class with one teacher. Sometimes there are two teachers and the children six and seven years of age are in one class and those eight years of age in one. Wherever possible there should be three classes, one for each year. In addition to the teachers there will be a superintendent, secretary-treasurer, musician, and in large departments an assistant superintendent and hostess. It is recommended that boys and girls be together.

In departments where there are three or more classes graded lessons are used. Where there is only one class the group graded lessons, with pupils using "Our Little People" and teachers using as text "The Elementary Teacher" is used. Where two classes the use of graded or group graded is optional.

Wherever possible this department is separated from the whole school for the entire session. In small schools they are separated for thirty minutes.

The program in this group is informal. Much use is made of free conversation. The children are led in worship experiences through the use of prayers, songs and scripture which they can understand and are brought into vital relationship with their heavenly Father.

MEMORIAL STARTS BUILDING

Announcement was made recently of plans for immediate work on Memorial Sunday school building, Durham. It is said that approximately $25,000 will be spent in remodeling the old Sunday school unit, after which a $75,000 addition, to be used for the elementary departments will be constructed. Memorial has been considering this undertaking for some months and will be delighted that it is about to go forward. Dr. W. A. Stanbury is the pastor and Dr. Holland Holton, the superintendent.

ROSEBORO CREDITS

During the week of August 18-25 Miss Georgia Keene, elementary superintendent, taught a course on "Elementary Organization" at Roseboro for the Roseboro charge. Out of an enrollment of 19 persons, 10 received certificates of credit, including the pastor, Rev. E. L. Hill, and Supt. W. H. Herring.

YOUNGSVILLE CREDITS

Rev. R. R. Branton, Duke University student who is preaching on the Youngsville charge this summer, held a Cokesbury class at Youngsville the week of August 18-25, teaching the course, "The Small Sunday School, Its Plans and Work." Seven persons were enrolled in the school, four receiving certificates of credit.

NEW PLAN FOR HOME MEMBERS

Most readers of this page are more or less familiar with the home department of the Sunday school. This department, where properly directed, proved a very valuable part of the Sunday school, and rendered a great service to shut-ins. But in recent months it has become felt that the old home department is not adequate, and a new plan, embracing not only the adults but all members of the household, has been worked out. This new plan is carefully explained in a leaflet entitled, "The New Plan for Home Members of the Sunday School," which will be furnished free upon request. Another new leaflet bearing on this general field is one by Dr. John W. Shackford on "Our Shut-Ins." Write for this also, if interested.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

HOW ABOUT IT?

Have these invigorating September mornings inspired you to renewed effort? Are you willing to give a part of this renewed effort to the advancement of your Sunday school work? Is your workers' council carefully planning its fall work? If these questions can be answered in the affirmative your Sunday school is recording a larger attendance and a renewed interest in its objectives. This is a good time to do something extraordinary. By all means let some extra effort be put forth for reaching more people. "Our Methodist Sunday schools must grow."

CHERRYVILLE CIRCUIT

The Cokesbury training school held recently in the beautiful new church at St. Paul, for the Cherryville circuit, was well attended and successfully held. Out of an enrollment of 62 people 60 credit earners were recorded, these good workers coming from the four churches of the charge, among them being Rev. P. W. Townsend, his wife, his assistant pastor, and three of his superintendents. Two courses were offered in the school, Rev. C. O. Kennerly having taught "The Sunday School Worker" and Rev. W. G. McFarland, "Studies in Methodist History." This school is only one of the many successful projects being put across this year by Brother Townsend and his good people. A beautiful two-unit brick church has been built at St. Paul. Beulah people are brick veneering and otherwise enlarging their church. Sunday school rooms are being built at Bethlehem. Brother Townsend is held in high esteem by his members and everything goes well.

BOSTIC CIRCUIT

In fulfillment of a promise made to Rev. J. E. Hipp, pastor of the Bostic circuit, early in he present year a Cokesbury training school was recently held at Oak Grove for the Sunday school workers of the charge in which 44 people were enrolled, 27 of whom earned certificates of credit. The pastor, his wife, the assistant pastor and two superintendents were included among the credit earners. Rev. C. O. Kennerly taught the course on "The Sunday School Worker, His Life and Work." A commodious new brick church is being built at Salem on this charge.

LOWESVILLE CIRCUIT

Rev. J. O. Cox, pastor of the Lowesville circuit, arranged with Rev. B. M. Crosby to hold his revival at Snow Hill and at the same time teach a Cokesbury training class on "The Small Sunday School, Its Plans and Work." Revival services were held at night and the training school in the day time. Forty earnest workers from three Sunday schools were enrolled, 29 of whom earned certificates of credit, the pastor, his wife and two of his children being included in the list of credit earners.

DIPLOMA EARNERS

Congratulations are extended to the following diploma earners, official report of their having received diplomas being received in our office recently:

Rev. R. H. Kennington, Cabarrus, gold seal.

Rev. W. L. Scott, Rutherford College, gold seal.

Rev. D. W. Brown, Greensboro, gold seal.

Rev. Ebenezer Myers, East Spencer, gold seal.

Rev. W. G. McFarland, Cherryville, gold seal.

Rev. J. N. Randall, Gastonia, gold seal.

Mrs. Mattie H. Stewart, Charlotte, gold seal.

L. F. Tuttle, Lexington, gold seal.

Rev. J. F. Kirk, Asheville, blue seal.

Rev. Geo. W. Clay, Marshville, blue seal.

Miss Pearl Boyd, Gastonia, blue seal.

Mrs. W. C. Davis, Gastonia, incomplete.

Mrs. Thomas G. Pruitt, Gastonia, incomplete.

C. W. Gunter, Gastonia, incomplete.

Rev. J. R. Warren, Gastonia, incomplete.

Rev. J. C. Keever, Lewisville, incomplete.

A GOOD START

Preparatory work for the observance of Childhood and Youth Week has begun in earnest. Already selections are being made by superintendents and pastors for the chairmen of committees on arrangements. To date the following list has been received:

Main Street, Gastonia, Mrs. J. Dale Stentz.

Central, Shelby, Mrs. M. P. Coley.

South Point, Lowell Ct., Miss Edna Armstrong.

West Market Street, Greensboro, Mrs. Bradley Wyrick.

Gibsonville, Mrs. L. A. Wharton.

Franklinville, Miss Fannie Sumner.

Ramseur, Mrs. E. C. Watkins.

North Wilkesboro, Mrs. J. C. Henry.

Highlands, Hickory, Mrs. P. C. Williams.

First Church, Franklin, Mrs. Robt. F. Mock.

Central, Mt. Airy, Mrs. J. L. Woltz.

Bessemer, East Greensboro, Mrs. E. D. Grubb.

First Church, Charlotte, Miss Helen Hoyle.

Dilworth, Charlotte, Mrs. Geo. H. Terry.

Polkton, Polkton Ct., Mrs. W. W. Simmons.

Dellwood, Sylva Ct., Mrs. Frank Henry.

Balsom, Sylva Ct., Mrs. D. T. Knight.

Park Avenue, Salisbury, Mrs. C. A. Misenheimer.

Dallas, Dallas-High Shoals, Mrs. S. C. Cornwell.

First Church, Forest City, Mrs. M. F. Moores.

Harrison, Pineville Ct., Mrs. E. W. Russell.

"OUR LITTLE PEOPLE"

Information has just been received from Dr. E. B. Chappell, editor of our Sunday school literature, to the effect that beginning January 1, 1930, "Our Little People," the quarterly used in our smaller Sunday schools for children 6, 7 and 8 years of age, will appear in weekly installments in the form of a four-page leaflet. It is therefore evident that the smaller children in the small Sunday schools will be presented with lesson materials weekly as is the case with children in larger Sunday schools using the closely graded lessons. Olivet picture cards should be done away with.

TRAINING RECORD

Information received from central headquarters at Nashville shows that the training record for the present year for Sunday school workers in the Western North Carolina conference leads that of any other conference in Southern Methodism. We have over 500 more credit earners than the Central Texas conference, runner up. Last year we came out second in this good work. The Central Texas conference led us by quite a margin. In the previous two years we stood first. Whatever our rating is in this respect this year it is hoped that every possible effort will be put forth towards supplying any demand for improved efforts in teaching religion on the part of our officers and teachers.

MOORESVILLE SCHOOL

The third standard training school to be held in Mooresville for our church and Sunday school leaders in that part of the moral vineyard is scheduled to begin at Central Methodist church Sunday afternoon, September 22, and extend in night sessions through the following Friday night. All our pastors and Sunday school superintendents in that vicinity are in hearty support of this training school and indications point to a large and successful school. Four courses and instructors will be offered as follows:

Worship, Mr. F. M. Williamson.

Meaning and Mission of the Christian Religion, Rev. O. J. Jones.

Pupil Study in the Small Sunday School, Mr. O. V. Woosley.

Elementary Work in the Small Sunday School, Miss Corinne Little.

TRI-CITY SCHOOL

The third standard training school for Leaksville-Spray-Draper is scheduled to

Continued on page 24

Advocate Campaign Honor Roll

N. C. CONFERENCE

DURHAM DISTRICT

New Subscribers

***Brooksdale—S. F. Nicks 16
Trinity—J. W. Smith 15
Memorial—W. A. Stanbury 14
*****East Roxboro and Longhurst—C. D. Barcliff.... 13
*Durham Ct.—H. L. Hendrix 12
Front Street, Burlington—G. W. Perry 12
Hillsboro—A. J. Parker 11
*Calvary—C. B. Culbreth 10
Person—W. L. Maness 8
Branson—J. V. Knight 7
Mt. Tirzah—H. E. Lance 7
West Durham—R. E. Brown 6
Cedar Grove—F. A. Lupton 6
Webb Avenue, West Burlington—E. C. Durham..... 6
Yanceyville—S. J. Starnes 6
Milton—W. C. Jones 5
Bahama—W. F. Craven 5
Carr—J. A. Russell 5
Duke Chapel—Bob Pool 4
*Lakewood—H. L. Davis 4
*Haw River—C. C. Herbert, Jr. 4
Mebane—B. T. Hurley 4
Orange and Massey—A. A. Jones 3
Carrboro—M. W. Lawrence 3
Chapel Hill—C. E. Rozzelle 3
Graham—A. C. Holler 2

ELIZABETH CITY DISTRICT

First Church—G. T. Bond 12
Gates Ct.—W. C. Benson 9
Perquimans—J. L. Smith 8
South Mills—W. F. Walters 8
North Gates—B. O. Merritt 7
Currituck—W. R. Hardesty 7
Pasquotank—E. L. Stack 6
City Road—W. P. Watkins 6
Roper—J. Bascomb Hurley 5
*Columbia—G. C. Wood 5
*Manteo—J. M. Jolliff 5
Hatteras—I. J. Strawbridge 5
South Camden—H. B. Baum 5
Plymouth—R. G. L. Edwards 4
Hertford—Marvin Y. Self 4
Kennekeet—R. N. Fitts 4
Chowan—R. F. Taylor 3
Moyock—J. A. Tharpe 3
Kitty Hawk—J. R. Jolliff 3
Wanchese—T. E. Davis 3
Dare—R. A. Bruton 3
Edenton—W. B. North 2
Stumpy Point—J. R. Reagan 2

FAYETTEVILLE DISTRICT

***Hay Street—E. Frank Lee 45
*Fayetteville Ct.—J. C. Humble 14
Siler City——J. W. Bradley 13
Sanford—G. T. Adams 10
Haw River—E. A. Brown 9
Carthage—J. H. Buffaloe 9
Steadman—C. H. Caviness 7
Erwin—J. J. Boone 7
Parkton—J. E. Blalock 6
Glendon—F. E. Dixon 6
Person St. and Calvary—J. G. Johnson 5
Roseboro—E. L. Hill 5
Dunn—C. L. Read 4
Lillington—S. T. Moyle 3

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter 13
Centenary—N. H. D. Wilson 13
Kinston—E. C. Few 11
*Seven Springs—C. A. Johnson 10
St. Paul—W. V. McRae 9
Dover—C. A. Jones 8
*Riverside—R. M. Price 8
Jones Circuit—T. W. Lee 7
Mt. Olive Ct.—E. N. Harrison 7
LaGrange Ct.—Rufus Bradley 6
Goldsboro Ct.—W. H. Brown 6
Mt. Olive—E. M. Snipes 6
*Ocracoke and Portsmouth—W. A. Betts 5
St. John's, Goldsboro—R. F. Munns 5
Snow Hill—E. B. Craven 5
Hookerton—R. J. Lough 5
Pikeville-Elm City—I. S. Richmond 6
Atlantic—W. T. Cheek 5
Beaufort—L. L. Smith 4
Pink Hill—W. J. Freeman 4
Newport—R. W. Barfield 4
Oriental—R. E. Atkinson 4
Pamlico—C. W. Barbee 4
Grifton—W. L. Dawson, Jr. 3
Straits—E. W. Downum 3

RALEIGH DISTRICT

***Oxford—E. J. Rees 28
Edenton St.—F. S. Love 20
*Garner—W. L. Clegg 13
*Smithfield—J. D. Bundy 11
Oxford Ct.—D. B. Critcher 10
Fuquay Springs—E. C. Maness 9
Millbrook—W. F. Elliott 9
Central—J. Furman Herbert 8
Tar River—K. F. Duval 8
Franklinton—W. C. Ball 8
Four Oaks—N. C. Yearby 6
**Benson—B. F. Houston 6
Creedmoor—B. E. Stanfield 6
Jenkins Memorial—P. H. Fields 6
Bailey Ct.—J. C. Williams..... 5
Louisburg—Daniel Lane 5
Zebulon—E. H. Davis 5
Princeton—J. D. Stott 4
Selma—D. M. Sharpe 3
Cary—F. B. Joyner 3
Epworth—E. M. Hall 3
Clayton—E. D. Dodd 3
Louisburg Ct.—A. L. Thompson 2
Lucama—H. R. Ashmore 2
Youngsville Ct.—R. R. Blanton 2
Kenley—J. H. Frizzelle 2

ROCKINGHAM DISTRICT

****Rockingham—N. B. Johnson 20
***Roberdel—M. C. Ellerbe 17
Red Springs—A. J. Hobbs 11
*Rowland—J. H. Lanning 11
Hamlet—L. B. Jones 10
Raeford—W. F. Trawick 10
Robeson—B. F. Peele 9
Laurel Hill —G. H. Biggs 9
Lumberton—E.uclid McWhorter 8
Rockingham—J. M. Daniel 8
Caledonia—J. T. Draper 7
Piedmont—E. R. Clegg 7
Laurinburg—C. M. Hawkins 7
Aberdeen—G. B. Starling 6
*Richmond—N. M. Wright 6
St. Johns and Gibson—Edgar B. Fisher 6
Ellerbe—C. M. Lance 6
Lumberton Ct.—F. B. Noblett 5
Mt. Gilead—F. M. Shamburger 5
West End—W. L. Loy 5
Wadeville—E. C. Crawford 4
Troy—L. D. Hayman 4
St. Pauls-Maxton—J. B. Hurley 4

WASHINGTON DISTRICT

Greenville—E. L. Hillman 17
*Fremont—R. E. Pittman 11
Washington—H. I. Glass 10
Bethel—J R. Edwards 7
*Belhaven—R. H. Broom 6
Spring Hope—N. B. Strickland 6
Bath—J. W. Sneeden 5
Clark Street—D. W. Petty 4
*Ayden—Guy Hamilton 4
Farmville—J. W. Harrell 4
Grimesland—J. F. Starnes 4
Robersonville—L. C. Brothers 4
Nashville—L. T. Singleton 3
South Rocky Mount—E. D. Weathers 2

WELDON DISTRICT

**Henderson—W. C. Martin 15
***Battleboro and Whitakers—H. A. Chester..... 10
Conway—H. C. Ewing 10
Northampton—B. C. Thompson 9
Norlina—J. L. Midgett 7
Warrenton—B. P. Robinson 7
Scotland Neck—B. H. Black 6
*Murfreesboro—W. C. Merritt 6
Rosemary—C. T. Thrift 5
White Mem. and City Road—R. G. Dawson 4

WILMINGTON DISTRICT

***Tabor—L. E. Sawyer 22
Grace—H. B. Porter 10
Fifth Avenue—D. E. Earnhardt 9
Wallace and Rose Hill—A. S. Parker 9
Shallotte—W. J. BuBoise 8
Magnolia—M. D. McLamb 7
*Wilmington Ct.—A. J. Groves 7
Trinity—W. R. Royal 6
Carver's Creek—W. D. Yarboro 5
Clinton—W. G. Farrar 5
Jacksonville-Richlands—L. A. Watts 5
Ingold—M. F. Hodges 5
Kenansville—N. P. Edens 3
Epworth—C. N. Phillips 3
Scott's Hill—J. K. Worthington 2

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

New Subscribers

Hendersonville—W. B. West 13
**Acton—E. L. Kirk 11
West Asheville—J. S. Hiatt 11
Haywood—T. A. Groce 7
Chestnut Street—G. D. Herman 7
Mills River—T. B. Crouse 6
Weaverville Ct.—W. A. Kale 5
Candler—D. V. Howell 5
Brevard—A. L. Aycock 5
Weaverville—A. P. Ratledge 4
*Saluda—Reid Wall 2
Marshall-Hot Springs—J. C. Umberger 2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy 28
Brevard—N. C. Williams 24
**Unionville—J. C. Gentry 12
*Morven—A. L. Latham 12
Dilworth—G. Ray Jordan 11
10*Big Springs—J. A. Smith 11
Hawthorne Lane—E. K. McLarty 11
Marshville—Geo. W. Clay 8
Weddington—T. B. Hunneycutt 8
Wadesboro—W. B. Davis 7
Pineville—Elzie Myers 6
**Matthews—Paul Hardin, Jr. 6
Waxhaw—J. E. B. Houser 6
Spencer Memorial—J. O. Ervin 6
Ansonville—C. P. Goode 6
Peachland—J. A. Frye 5
Chadwick—J. J. Edwards 5
Calvary—J. W. Williams 4
Wesley Heights—W. M. Smith 4
Duncan Memorial—Herman F. Duncan 3
North Monroe—F. R. Ralls, Jr. 3
Myers Park—G. R. Combs 3
Polkton—W. S. Smith 3

GASTONIA DISTRICT

Main Street—H. G. Hardin 12
Belwood—J. W. Fitzgerald 12
**Stanley—Bryan M. Crosby 11
Rock Springs—R. F. Hunnycutt 10
South Fork—W. J. Miller 10
*Ruffin—Ivan L. Roberts 9
Mt. Holly—J. C. Cornett 8
Central (Shelby)—H. K. Boyer 8
Polkville—G. W. Williams 8
Franklin Avenue—A. C. Swofford 7
Lowesville—J. O. Cox 7
Shelby Ct.—R. L. Forbis 7
Main Street (Belmont)—J. M. Barber 7
Goodsonville—J. W. Combs 6
Lincolnton Ct.—C. B. Allison 6
Lincolton—R. S. Truesdale 6
Crouse—Van B. Harrison 6
King's Mountain—J. R. Church 6
Lafayette Street, Shelby—T. B. Johnson 5
Cherryville Ct.—Paul W. Townsend 5
*West End—J. N. Randall 4
Lowell—A. G. Loftin 4
Cherryville—W. G. McFarland 4
Park St. (Belmont)—J. C. Groce 4
Bessemer City—J. P. Hornbuckle 4
Trinity—W. R. Warren 3
Dallas—C. O. Kennerly 3
McAdensville—D. F. Carver 2
Cramerton—O. B. Mitchell 2
Maylo—C. L. McLain 2
Smyrne—A. W. Lynch 2
East End—M. T. Hipps 2

GREENSBORO DISTRICT

****Wesley Memorial—J. W. Moore 85
***Uwharrie—M. S. Kincheloe 22
*Centenary—G. A. Stamper 21
West Market—L. D. Thompson 19
**Randolph—W. R. Kelly 18
*Pleasant Garden—J. T. Ratledge 18
College Place—Albea Godbold 14
*Ruffin—Ivan L. Roberts 9
Reidsville—J. H. West 8
Asheboro—B. C. Reavis 8
Proximity—Dwight W. Brown 6
Ramseur-Franklinton—J. W. Hoyle, Jr. 6
Glenwood—W. A. Kerr, Jr. 5
Calvary (High Point)—H. C. Byrum 5
Jamestown-Oakdale—R. E. Hunt 4
Bethel-Grace—O. L. Brown 3

MARION DISTRICT

6*Burk Circuit—D. G. Smith 30
Forest City—M. F. Moores 10
Morganton Ct.—D. S. Richardson 10
Bostic—J. E. Hipp 9
*Cliffside-Avondale—D. H. Rhinehardt 9
Burnsville—T. C. Jordan 8
*Avery—E. E. Yates 8
Morganton—P. W. Tucker 8
First Church—W. O. Goode 7
*Glen Alpine—M. A. Osbourne 6
Old Fort—P. T. Dixon 6
Rutherfordton—W. R. Ware 5
Rutherford College—W. L. Scott 5
McDowell—H. E. Stimson 5
Table Rock—J. H. Brendell 5
Micaville—B. A. Sisk 4
Broad River—R. P. Fikes 4
Cross Mill—H. C. Brackett 4
Mill Spring—A. L. Lucas 4
Pleasant Grove—J. B. Tabor, Jr. 3
Henrietta-Caroleen—F. H. Price 3
Spruce Pine—J. S. Folger 3
North Forest (Morganton)—M. A. Lewis 3
Gilkie—J. P. Parker 3
Spindale-Alexander—W. A. Barber 3
Marion Ct.—T. G. Smith 3
Old Fort—D. A. Lewis 2
Ivey—W. I. Hughes 2
East Marion—J. N. Wise 2
Elk Park—G. F. Houck 2

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong 16
Central, Mt. Airy—A. C. Gibbs 9
Spray—David R. Proffitt 7
Elkin—L. B. Abernethy 6
Madison—T. R. Wolfe 6
Jefferson—T. J. Huggins 6
Jonesville—W. J. S. Walker 5
*Moravian Falls—R. E. Ward 5
Helton—G. C. Graham 5
Boone—Claude Moser 4
Danbury—F. E. Hartsfield 4
Sandy Ridge—T. G. Williams 4
Creston—G. E. White 3
Draper—J. W. Vestal 3
Leaksville—M. B. Woosley 3
Todd—A. J. Lackey 3
Warrenville—J. L. Ingram 3
E. W. Fox 2
Ronda-Roaring River—W. A. Thomas 2

SALISBURY DISTRICT

First Church—A. D. Wilcox 16
Salisbury Ct.—E. N. Crowder 9
Albemarle—T. F. Marr 9
Forest Hill—Dwight Ware 8
Mount Pleasant—J. S. Gibbs 7
Salem—J. H. Green 6
Gold Hill—J. Max Brandon 6
Park Avenue—J. A. J. Farrington 5
Norwood—P. L. Shore 5
First Street, Albemarle—S. W. Needham 4
Central (Concord)—R. M. Courtney 4
Landis—P. E. Parker 4
Westford, Concord—A. R. Bell 4
*Kerr St.—G. L. Wilkinson 4
Woodleaf—R. L. Melton 4
Bethel—R. H. Kennington 4
Epworth (Concord)—J. M. Vainer 3
East Spencer—E. Myers 3
North Main St.—J. H. Strickland 2

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen 73
****Troutman—John Cline 16
*Balls Creek—P. H. Brittain 13
Race Street—J. H. Bradley 10
Lenoir—W E. Poovey 10
Hickory—W. L. Hutchins 10
Newton—R. G. Tuttle 7
Hiddenite—J. B. Tabor 7
Dudley Shoals—E. J. Poe 6
Maiden—J. E. McSwain 6
Shepherd—A. C. Kennedy 6
**Highlands—H. W Howard 5
Olin—J. G. W. Holloway 4

Elmwood—R. L. Young	4
Stony Point—R. E. Hinshaw	4

WAYNESVILLE DISTRICT

7*Murphy—H. P. Powell	29
7*Fines Creek—G. N. Dulin	16
Canton—Carlock Hawk	12
Andrews—W. M. Robbins	4
Murphy Ct.—A. A. Somers	4
Webster—F. W. Kiker	4
*Delwood—R. K. Brady	3
Whittier—R. L. Bass	3
Haywood—R. G. McClamrock	3
Clyde-Junaluska—F. O. Dryman	3
*Jonathan—L. T. Edens	3
Highlands—J. L. Teague	3
Cherokee Mission—Wm. Hornbuckle	2
Bryson—D. C. Ballard	2
Judson—L. H. Hipps	1

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, L. B. Hayes	25
**Kernersville—T. J. Rogers	11
Main Street, Thomasville—C. S. Kirkpatrick	10
Ardmore—W. A. Rollins	10
*Ogburn Memorial—O. P. Ader	8
Davidson—R. C. Goforth	9
Linwood—G. W. Fink	9
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Green Street—G. W. Vick	5

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Those 100 Per Cent

Gastonia	31
Marion	30
Raleigh	26
New Bern	25
Rockingham	23
Elizabeth City	23

Those More Than 50 Per Cent

Durham	26
Charlotte	23
Salisbury	19
Mt. Airy	18
Greensboro	16
Wilmington	16
Statesville	15
Waynesville	15
Washington	14
Fayetteville	14

Those Less Than 50 Per Cent

Asheville	12
Winston-Salem	11
Weldon	10

METHODIST QUARTERLY REVIEW

The October number of The Review will be of interest to preachers and laymen.

Two of the live-wire articles in this number will be concerning the Life-Tenure of the Episcopacy, in which two of our leading editors are taking opposite viewpoints.

One pastor discusses the presiding eldership, and another "Some Proposed General Conference Legislation."

Preachers and laymen who are interested in what the General Conference may do or may not do will get in The Review both the anticipation and the aftermath. You will find in other contributed articles on theological, philosophical, scientific questions and forum discussions, exegesis, and book reviews that which will far outweigh the price of the Review.

One of the editorials in the October number deals with the mooted and delicate question of "Fixing the Appointments." Do you think that every preacher should know his appointment before it is finally announced?

We would be delighted to have your co-operation in the circulation of The Review. We are confident that you will agree at the end of a year that you have received far more than your money's worth.

A check for $2.00 will start The Review with the October number and continue it for one year. Will you be one to help us secure 1,000 new subscriptions?

W. P. King, Editor.
Curtis B. Haley, Asst. Editor.

IN MEMORIAM

In sad but loving remembrance of our dear mother, Mrs. Elizabeth Westbrook, who departed this life one year ago, September 12, 1928.

Today recalls sad memories of a dear one laid to rest,
And those who still remember are those who loved you best.
One year ago, dear mother, God took you to heaven to rest;
Nobody knows how we loved you, but God must have loved you best.
She is happily reunited with our dear father and brother
In the beuatiful ilse of somewhere—
They await their children there.
In the graveyard you are so sweetly sleeping,
Where the flowers gently wave,
Like the one we love so dearly,
In the cold and silent grave.

Her devoted daughters,
Mrs. Fay W. Sykes,
Mrs. Ardena W. Aiken.

"I spend an hour and three quarters every day reading the New Testament," writes a student of Ichowfu, Shantung, China, to a missionary who had given him a Bible. "Often my friends and I read it together. I feel that the Word of God is more necessary than tea and food for our people."

DUKE UNIVERSITY STADIUM



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Children's Storyland



THE BEAR IN THE BERRY PATCH

By Greta Gaskin Bidlake.

Once upon a time about fifty or sixty years ago three little girls lived in a country place on the banks of the Saint John river. Their names were Melissa, Eliza and Ruth. At dinner one day their father remarked that some fresh raspberries would taste good, and that there were some in the back pasture. Their mother answered that the little girls must go and get them.

"Couldn't we go this afternoon?" asked Melissa. They had gone for an hour a few days before and picked enough for tea, so there should be more ripe.

"When you have washed the dishes and swept the kitchen floor," was the promise. In those days all children had their tasks to do before they might play.

So after dinner Melissa washed the dishes while Eliza wiped them and Ruth put them away. Eliza looked up their oldest boots and stockings while Melissa swept the floor. Fifty years ago, you know, all country children went barefoot except on Sundays; but the pasture was covered with small stones, the stumps and stubs were so sharp and the raspberries grew on such rough ground among tangles of fallen trees and old dead brush that they were always allowed to wear their oldest shoes when gathering them. Melissa took a small wooden bucket to pick in, Eliza had a stoneware pitcher that held half as much, and Ruth had a still smaller pitcher. They tied on their sunbonnets and off they went.

The path led up the hill through the back field above the river. Father and Abner, the hired man, were working there cutting alders along the log fence with the bush scythe and piling up stone in big heaps for the ox-cart to carry away. The three children walked through the woods and came out at the pasture bars.

"Oh, what a lot of berries!" cried Melissa as soon as they were inside, and they all began to pick as fast as they could. Raspberries and cream for supper, raspberries and cream for breakfast, and raspberry pies running delicious red juice for dinner! How nice it would be! Fifty years ago fresh berries were a delightful treat.

They had their dishes full when Melissa stood up to see where the two others were. Perhaps they had wandered away or, perhaps they were just sitting down out of sight somewhere eating the berries and forgetting all about their dishes. As she stood up the tall branches shook just in front of her. Oh, that was all right then, they must be just on the other side of the patch. But they mustn't shake raspberry canes or the ripest berries would fall off. So she called, "Don't shake the branches, girls! You'll muss the berries," and a great big black bear stood up on his hind legs and looked over at her! "What did you say?" his surprised and interested expression asked.

Melissa was the more surprised of the two. Though the bear was a comical, good-natured looking fellow so busy filling his black paunch with the sweet berries that he had forgotten everything else, he appeared terrible to her. "A bear!" she shrieked. "Run, Eliza! He's in the middle of my raspberry patch!"

Eliza and Ruth who, just as Melissa suspected, had grown tired of picking and were secretly enjoying a good fill of berries behind a clump of bushes some distance away left their partly-filled jugs and ran. The three of them were soon on the other side of the bars. The bear swept away the branches in front of him with his forepaws and had a fine view of things from the little hill where he stood. He had never seen three little girls running before and it was a very strange sight indeed.

The girls did not slacken their speed until half way down the wood-road they met Abner carrying a bridle on his arm. "Oh, Abner," they panted, "there's a bear in the berry patch!"

"He stood right up in front of Melissa!" gasped Eliza.

"And we all ran and left our dishes!" finished Ruth.

Abner pushed back his straw hat with one hand. A twinkle came in his eye and a slow grin overspread his face. "I know them bears," said he. "They're rascals, those fellows. But sociable too, —that is, if you know how to take 'em. A little too sociable at times. I don't reckon this fellow means to make any trouble; he' slikely just about as s'prised as you are." He explained how he happened to be coming down the wood-road at that moment. "Your pa sent me up to get old Barney"—he was pastured right in with the bear!—"as we must have the horse a while to help snake out the biggest bushes, and I'll get your berries for you. Just you tell me where you left them."

Abner walked on as usual; bears meant nothing to him. The little girls thought him very brave and daring. After waiting a few minutes they felt much braver too, so they stole quietly back to the fence and peeked through the bars.

"Hi, there you! Get along out of this!" Abner greeted the bear. He walked right up to old Bruin who was standing up to see who was coming now and hit him a good-natured slap across the nose with the reins. "You old rascal, you! Ain't you ashamed of yourself, scaring three little girls like that. You ought to be. Shoo! I tell you—shoo!" The bear had dropped on all fours and this time the slap came across his rump. "Clear out now, Mister. The woods is where bears belong and after this just you stay there and let people's raspberry patches alone."

Bruin quickly ambled off. Abner crossed the field for Barney, the old white horse, huddled in a far corner. Barney wished bears would keep to the woods too; he didn't like them a bit, but he felt safe with Abner and came along without any fuss. The hired man led him over to the bars, stopping to pick up the berry dishes on the way.

"You may have a horseback ride home," he told the little girls.

So the three of them stood on the bars and climbed on to old Barney's back and they had such a nice ride that they forgot all about being scared and arrived home laughing.

There were enough berries for supper and breakfast but none for raspberry pie. Their mother said she would never feel safe to have them go alone again.

"They will be all right," their father told her. "Abner and I are going to be at work in the pasture tomorrow afternoon pulling out stumps and they can finish picking the berries then."

"Goody!" cried Melissa, Eliza, and Ruth. "Goody! Goody! Then we will get all the berries before the bears do!" —The New Outlook.

THAT LINE FENCE

For some time there had been a speck of war between two farmers in West Fairfield. The farmers were John Hanaford and Samuel Simpson.

Hanaford's hogs had crawled through a hole in the line fence between Hanaford and Simpson and had destroyed some of Simpson's corn. And soon after this a lively old horse belonging to Simpson had got over the same piece of fence and had traveled recklessly around, taking some sweet corn in one place, two or three bushels of apples in another place and finishing up with a peck or two of late peaches in another place.

Simpson believed that according to the arrangement made some years before that it was Hanaford's duty to keep up the fence in that particular place, while Hanaford was quite as positive that it was Simpson's work and that Simpson had been neglecting his duty sadly.

Mr. Hanaford had said in the presence of his family: "There'll be a hullabaloo in this township before many years pass away if that man Simpson doesn't keep his hogs at home. I'll sue him by the law and make him under-

stand what's what and which is which."

And Mr. Simpson had talked in about the same way in regard to Mr. Hanaford, and had said things couldn't run on as they had been running.

Mr. Hanaford's son, John, met Mr. Simpson's son, William, one day near the line fence which was causing the trouble, and John said:

"There's been a good deal of trouble between your father and mine on account of a little piece of fence, and it seems that the pleasantness which has existed for so long is liable to be broken up. Can't we do something to settle the trouble?"

"I think so," replied William; "and I have thought for some time that if we could just lay our hands together we could certainly fix the matter up."

"Well, then," said John, "I propose that you and I take the matter into our own hands and say nothing to the old gentlemen about it. It is a little matter anyhow, I think, but when one old farmer thinks that another old farmer is imposing on him and he is not getting his rights then the other farmer will think that he is the party that has been abused and ill used, and then they are both ready to fly to arms and engage in a fight."

"You're correct," said William.

"Now," continued John, "I propose that we take this matter into our hands."

"That will suit me exactly," responded William. "I have been thinking of speaking to you about it, but have refrained. I thought perhaps your views on the question as to who should build the fence were the same as your father's, and so I said nothing. What's your proposition?"

"It's a small matter anyhow," continued John, "and I think we can fix it up all right in a short time and have considerable fun out of it, too. I propose that we be absent from home some night. We can tell our parents that we will be away part of the night and we can say that we are not going to be in any mischief, but, rather, we will be doing a good work. Then I will take our team, and, with your assistance, we can move the rails that we need and have all the work done in, probably, three or four hours."

"Good for you," said William. "I'm with you. And won't the old gentlemen be surprised when they go out the next day and see that 'the bone of contention' has been removed! That's tip-top. I'm glad you spoke of it. I have felt badly over the matter for some time and feared that there would be trouble. But this will clear the sky."

"And the clouds will roll away," added John. "Then let decide when we will do the work."

"I propose," said William, "that we do it tonight."

And so the boys, or young men, proceeded to their work and had it accomplished at one o'clock in the morning.

They then went to their respective homes, slept well and dreamed of the astonishment of their fathers when they should first set eyes on the improved fence.

The next day Mr. Hanaford happened to be out on the farm near to the place where the work had been done and he noticed the change in the apperance of the fence.

"I wonder what this means, anyhow," he said. "I suppose Simpson has at last come to his senses and has concluded to fix it up. Well, he isn't such a bad sort of a man after all!"

Mr. Simpson didn't see the repaired fence until the day following the one on which Mr. Hanaford had observed it.

"Well! well!" he said, "the man has come out all right. He just took a stubborn spell—that was all. Mules will get stubborn, and there are men who will get that way, too. Well, I am glad that the matter has got itself fixed up at last. I don't think neighbors ought to quarrel, but occasionally we do run against a men who looks only through his own eyes and will not look at things in any other way."

In about a week after the repairing of the fence had been done, Mr. Hanaford met Mr. Simpson and he thought something ought to be said in regard to the repairing.

"Samuel," said Mr. Hanaford, "I'm glad that you've come to see things in the right light and have fixed up that fence. I always said you were a straight man, and I felt sure you would come out all right. I'm very much—"

"What are you talking about?" responded Simpson. "I didn't fix up the fence. I supposed you had done it, and I just wanted to express my delight because you had acted so magnanimously."

"Magnan—nothing," said the other. "I didn't touch it."

"Who upon earth could have done it, then?" said Simpson.

"That's what nonplusses me. I'm kind of knocked out sideways. When you didn't do it and when I didn't do it I don't know who could have done it. I'm knocked out as flat as a pancake."

The two boys then came on the scene and one of them said: "We saw you both coming in this direction and we thought we'd come, too, to save trouble. Didn't know but you might get angry and scold each other for doing the work. John and I did the work a few nights ago when you were asleep. Pretty good job, isn't it? We think we are entitled to some credit."

"Yes, yes," said Mr. Hanaford, "you have done well. And now," he continued, turning to Mr. Simpson, "here's my hand, and in the language of the great General Grant—'let us have peace.'"

"Yes, that's correct," said Mr. Simpson, "and I hope that peace may ever continue."

This settled the line fence question.—United Presbyterian.

Client—"But I warn you I cannot pay for this suit for three months."

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

To Auxiilary Presidents and Treasurers:

I want, first of all, to thank each of you for your prompt reports last quarter, and most of them were prompt. Those who were late last time will please be very careful to send them on time this quarter, which is not later than October 5, as my books must be closed the 10th. I will appreciate your sending them on to me just as soon after your September meeting as you can finish your collections and always enclose report and check from your junior bands. I will ask you to be very careful to give name of your church, under that if you wish your auxiliary name; if it is different, also be one to give name of your district. Receiving so many reports, I need all of this information, for often we have a church of the same name in several districts. May I urge all treasurers to use treasurer's book gotten out by Council, as you will find report blanks in back of these, and it helps me very much to have these simple blanks filled out and sent with check.

Again I thank you for your help last quarter in your ready co-operation in working out our new system of reporting. Wishing you all joy in this work for the Master, Most cordially,

Mrs. F. B. McKinne, Treas.

EXECUTICE COMMITTEE HOLDS A "RETREAT" AT CAMP HOLLOW ROCK

Six miles from Durham the Y. W. C. A. has chosen a most entrancing spot as a site for a summer camp. It is well off the highway in the deep woods where the thrush delights to dwell and where precipitous slopes, huge rocks, rhododrendons, ferns and gurgling waters persuade the enchanted mind that the mountains are close neighbors.

It was such a place as this that Mrs. A. M. Gates chose as a "retreat" for the officers of the N .C. conference that they might meet in perfect fellowship and hold communion with our divine leader in order to discuss matters pertaining to the advancement of his kingdom.

There were 17 in attendance from Wednesday noon until Friday noon, with morning, afternoon and evening sessions held.

Important action was taken concerning future projects which will in time be presented to the auxiliaries.

It was decided that the conference raise $10,000 for a home for retired missionaries to be known as the Swindell Home, commemorating the service of Mrs. Sue D. Swindell and her husband, the Rev. F. D. Swindell, D.D.

Mrs. W. C. Chadwick, New Bern, was elected corresponding secretary to succeed Mrs. Harvey Boney, who has served the conference so loyally for the past 15 years.

Mrs. Boney is a woman whose mental attainments are of a high order. She has given these, combined with consecrated zeal, to the upbuilding of our conference society, and the committee in expression of their appreciation of her valuable service voted her corresponding secretary emeritus.

Aside from the services rendered by her in the capacity of corresponding secretary, there is sincere regret in being deprived of her charming personality in conference circles.

However, the conference is unusually fortunate in securing Mrs. W. C. Chadwick as its connecting link with Council.

Mrs. W. C. Chadwick was reared in a parsonage and trained in church work from early youth—attractive in appearance, radiating friendliness and good cheer, she will be welcomed at all assemblies. She has a well trained mind, fine judgment, good poise which will make her a fitting representative of the N. C. conference at Council.

The conference extends to her a most cordial welcome to leadership. It is ready to co-operate with her in high achievements for the cause of missions. E.S.P.

"Faison auxiilary is going over the top with the ten per cent increase," says Mrs. Henry Faison. The auxiliary has swelled their funds by buying mill ends and making them into garments of all kinds.

A new auxiilary at King's, near Faison, gives promise of a great future. The pastor, Rev. Frank Culbreth, is giving them all support possible and the president, Mrs. B. G. Sutton, is sufficient unto her responsibility.

A group meeting will be held at Providence, Weldon district, on September 18, especially emphasizing the fall study work, using "Seven Times Seven" and "Roads to the City of God." This is to be an all-day meeting giving preparation to the study leaders. The Halifax group, Weldon district, will hold a similar meeting at Whitakers.

The New Bern district is in good hands under the direction of Mrs. Flora Kendall. The district is well organized under the following leaders: Wayne county, Miss Fannie Best, chairman; Lenoir-Green, Mrs. Joseph Temple of Kinston; Pamlico-Craven, Mrs. B. Whitesides of Bayboro; Carteret, Mrs. Mildred Wallace Taylor.

Rockingham district meeting will be held at Lumberton October 22. Mrs. L. T. Townsend is expecting a great occasion. She has good speakers of the conference and several distinguished visitors. Miss Sallie Lou McKinnon will be present and also Miss Woo, who was trained at one of our mission schools in China and has since been working under the Red Cross organization.

The auxiliary of Trinity Methodist church, Southport, has kept up interest by good programs throughout the summer, as attested by the fine attendance. They find the intensive study plan the best, having five consecutive days of study, holding the meetings at different homes. They have used "What Next in Home Missions" and "Life As a Stewardship."

Mrs. R. H. Willis reports that the auxiliaries of Perquimans county have been holding joint meetings and fine results have come from these friendship meetings. For instance, Hertford invited New Hope to hold its regular monthly meeting with them and afterwards New Hope returned the courtesy; also, other auxiliaries have exchanged courtesies in this way.

ORANGE ZONE MEETING

The Orange county zone held its third meeting at Walnut Grove church on the Cedar Grove charge, August 11, 1929.

Mrs. L. A. Sturdivant, the county zone president, presided in her charming manner.

The local pastor, Rev. F. A. Lupton, made an inspiring talk. He appealed to the missionary women to help furnish trained leaders for Christian work in the rural churches.

Mrs. J. R. Moose, a retired Korean missionary, presented "Korea As It Was and Is."

She stated that they spoke their own language, which is neither Japanese nor Chinese. She compared Korea with Palestine as Jesus found it. They believed in "idols" and "evil spirits" and taught it to their children; but since they are becoming Christians they teach them to worship Jesus.

She showed the congregation the types of clothes the Koreans wear. After carrying us through their customs she closed by saying, "They That Have Much Are Expected to Give Much."

We had Miss Lilly Wood, deaconess of our district, with us also. She spoke of Scarritt College, picturing its life so beautifully that one could almost get the vision of it, and showing how the life at the college trains one to live the college motto: "Attempt Great Things for God and Expect Great Things From God."

She then explained how the tower inspired all who saw it, how the ideal family life helped one to live with and for others, and the daily "morning watch" helped all to learn to live for God.

With the business sessions and special music we had a glorious day.

Mrs. J. E. Murphy, Sec.

We hate to see college men going without hats; yet we'd rather see them going without hats than wearing the sort of hats that they would wear if they did wear hats.—Colby White Mule.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

CHANGE OF ADDRESS

We are requested by Mrs. L. E. Brown, conference superintendent of social service, to announce that her address for the winter will be Waxhaw, N. C., instead of 1523 E. Seventh Street, Charlotte, N. C. Mrs. Brown is spending the winter with her mother in Waxhaw, hence the change of address. Let all social service departments make a note of this and send all communications for her to Waxhaw, N. C.

WEEK OF PRAYER

Literature for the week of prayer which will be observed the first week in November, as is customary, has been mailed to the conference superintendent of literature and will be distributed to the local auxiliaries within a very short time. There are programs printed separately for each of the four days; the first three are largely devotional, while the fourth plans for a joint meeting of all the divisions of the auxiliary where the week of prayer specials will be presented and the self-denial offering will be made. There is also a pamphlet for the leaders which furnishes material for meditations and talks on the specials.

A committee should be appointed very early and plans should be made for the observance of this important occasion.

Extra program leaflets may be secured at Literature Headquarters, 706 Church Street, Nashville, Tenn.; price twelve sets, 25 cents.

COMPARATIVE FINANCIAL STATEMENT

By Mrs. Forest Murray.

We find the comparative financial statements issued quarterly by the Council treasurer, through the Bulletin of Missionary News, to be most interesting and they keep us in touch with what our own society is doing along financial lines. In the Bulletin of September we note that the standing for the second quarter of the three years 1927-1929 of our conference is as follows: 1927, $11,045.31; 1928, $11,827.62; 1929, $11,891.69, which shows that each year an increase has been made. We also find that the Western North Carolina conference stands in the fourth place, being exceeded by the Virginia, North Georgia and South Georgia conferences.

ALMA McCAIN MISSIONARY SOCIETY

The Alma C. McCain Missionary Society (young people) of Wesley Memorial church, High Point, reports a very delightful and profitable day spent in Bible and mission study. About thirty girls accompanied by Mrs. Forest Murray, leader of the society, Mrs. Alma C. McCain and Mrs. Fred Eshelman went out to a farm a few miles from High Point and spent the day in retreat. Here in the beautiul out-of-doors they thought together of the obligation resting upon them as missionary young people.

The morning was given to mission study. Under the leadership of Miss Helen Clark, a student in the school of religion of Duke University, Leiper's "Blind Spots" was reviewed. An honest effort was made to test ourselves for the mental and spiritual "blind spots." The result of the test was a general conviction that all of us are "color blind," and are cheating ourselves of rich and meaningful experiences by cutting ourselves off from association with members of other races. We came to see that the message which Christ died to establish is that all men are potential sons of God, and that in a family, regardless of however much the children may differ in ability and in talent, there can be no distinctions. The law of love demands that all races be treated with friendly consideration. Condescending or paternalistic kindness is no substitute for real appreciation, understanding and brotherly love.

After a picnic lunch and an hour of fellowship, the group was led in Bible study by Miss Vera Idol, professor of English at High Point College. Miss Idol used as the basis for her discussion "The Teachings of Jesus for Young People" by Sidney A. Weston. She emphasized the fact that Jesus brought a gospel of youth, of activity and of joy. If one would follow Jesus he must endeavor to meet every situation that arises in his daily life as Jesus would have met it. Time is precious and must not be wasted, but hours spent in wholesome recreation or in noble dreams are perfectly in accord with the teaching of the Master. The test for every act is to measure it by the law of love: "Do unto others as you would that they should do unto you."

Every one went home with a new realization of the heavy burden of responsibility that rests upon those who would follow Christ, to so live here at home that it will be possible for the missionaries to preach a message of brotherly love abroad, and fired by a vision of the glory and the zest which make beautiful the Christian "Way" of life.

A DEACONESS ITINERANT

Among the home mission workers, representatives from our Western North Carolina conference, whom we value and honor for the splendid work that they are achieving, is Deaconess Dora Hoover, who has an appointment on a country district in the North Mississippi conference.

Miss Hoover was consecrated in 1909 and her former home is Newton, N. C., on the Statesville district. The Bulletin of Missionary News carried the following interesting account of Miss Hoover's work, and we gladly give it space on our woman's page. Miss Hoover says:

"The first of December I moved to central high school community, fifteen miles from Mashulaville, where I worked for nearly four months. Here we organized a Sunday school, woman's missionary society, a children's missionary society, and helped organize a girls' reserve. We have 25 women in the missionary society, which meets twice a month. We are now getting up a pageant there. A Baptist woman is helping me. She said proudly to me: 'All we needed was some one to get us started to work.' There has been no Sunday school in that community in a year or more. The Methodist church there is out of repair.

"The first of March I organized a Sunday school at a church four miles from Mashulaville and made a survey of the community. I found this community in need of mission work. There is no man there who will take the lead, and only one woman, and she needs teaching and encouragement. We have a missionary society of which she is president, and an Epworth junior society. I stayed with them until three weeks ago, when I went to the sixth church to work on Sunday.

"The three churches, where I have spent about five months of my time, need repairs, and I am doing what I can to show the people that they should consolidate their churches.

"One of our churches is near Louisville. I helped them to organize a Sunday school and also a splendid young people's missionary society. I am trying to get the church at Louisville to help this church. The church near Louisville is small, but there is good material in it. They can get on in their Sunday school without me, but I shall always meet with my young people's missionary society there. They are precious girls.

"The last church where I have started work is 20 miles from Mashulaville, and is mission territory. The Pentacostal church has two tabernacles in that vicinity. No other church is active. There is a small town about eight miles from this church that I have appealed to for help.

"I have spent only a few days at this church. I do not know what can be done there, but the territory is large and the need is great.

"I think there is not a place in our country where there are so many children out of reach of a Sunday school as there is on this charge. Only one Sunday school was active when I came. The Baptists did as the Methodists—allowed their Sunday schools to die.

"All the activities which I have organized in the various churches are still functioning. I attend all week-day activities, and attended two Sunday schools till three weeks ago.

"If I should be called from this district work now, I believe that much of it would abide. With the exception of two mission areas, these people have stability and will carry on."

"And what parable do you like best, my son?" "The one about the multitude that loafs and fishes."—Montreal Star.

Sunday School Lesson

SEPTEMBER 15

By F. B. Stockdale.

Teaching the Law of God

(Neh. 8:1-3, 5, 6, 8-12.)

A Nation Moves

This gathering of Israel, "like one man," to a rally of the nation seems to have been a movement that originated with the people; a kind of spontaneous spiritual urge that, in its very nature, impelled them to get together. Where else should they go but to Jerusalem? That was the natural thing to do. The temple was there, the building that expressed their religious hopes and desires. This was a gathering inspired by a religious spirit, and so the nation turned to Jerusalem and from all the towns of Israel the people came en masse. Nearly 50,000 returned from exile. A large number of these came to this feast time. Possibly because the temple was not large enough to hold them, they gathered in the open air in the space between the water gate and the temple.

We hold open-air services for the purpose of interesting folk in religion. Here they take to the open spaces because of an interest in religion. That is all the difference between using a method to stir up religious interest and allowing religious interest to formulate its own method. I am, sometimes, of the opinion that we are likely to put too much trust on method in religious life. Our trust in method is leading us a "merry chase" to be continually getting up something new. Many of us hardly think of going to church unless the domine has advertised some interesting subject. We have become Methodists with a vengeance; we have overlooked the fact that the methods of Wesley were a result of his spirituality. They were an expression before they were creators. It would seem that the normal thing was to let the method be an expression of religious interest rather than have the interest created by a novelty of method. It may be a fine distinction, but it seems to me that this incident raises the point.

Read carefully and you will see that this gathering was not worked up by either Ezra or Nehemiah. ". . . . calling upon Ezra the scribe to bring the book of the law of Moses which the Eternal had imposed upon Israel." It is one of those places where the people call because they have discovered their needs, and not a case of being informed by others. It is the difference between the cook announcing: "Dinner is served," and having the people, almost reluctantly, meander to the table, and the call of hungry people to the cook, "When do we eat?" It may be a fine distinction, but it is a very important matter. If you move the nation they will soon settle back to where you moved them from. If the nation moves toward the prophet it will be a real step forward. In the last analysis you can not better people until they have a real desire to be benefited. We must not forget that, in religious matters, the desire always precedes the betterment.

Be it remembered that there are such movings of the people. The mass movement of India is very near to this kind of thing. Behind that movement are the years of the toil of folk who sowed the seed and never saw a harvest festival. Behind the gathering we are studying were the years of the toil of such as "Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum and Baanah)) (7:7). Men had espoused a cause and given themselves without reserve to the cause they had espoused. This was the outbreak of fires that had smoldered and not a result of pouring kerosene on wet wood and then a fire that leaves no fire. Now and then we see movements among nations that bespeak the fact that God is a direct factor in the nation's life. Our modern mind may be inclined to belittle or overlook this fact. In the interest of knowing the greatest factor in a nation's improvement we tarry to note the spontaneity of this gathering with the feeling that it is a result of something our eyes have not seen and our hands did not create.

A Long Service

Now and again, in our lessons, we come upon the opposite of our modern idea of a short service. Read verses 2 and 3. Sometimes one wonders whether the call for brevity of service has not about reached its limit. Men who will wait for an hour at a tee for the chance to see how far they can drive a ball with a wooden club will stoutly insist that the sermon shall be inside thirty minutes. Now be it remembered that the question is not a question of time, but of interest. The man who will wait for an hour at the tee is more interested in golf than in sermons. Whether they are wise is another question. We are now looking at the fact without entering into the question of its wisdom. If these people, "the men and the women and all who could understand it," had been as interested in golf as they were in the "law of Moses which the Eternal had imposed upon Israel" they would have waited these six hours at the tee for the privilege of "driving off." This debate about the length of a service should be moved to where it belongs: the Land of Interest.

It should be remembered that our interest is well-nigh smothered with the finest of the wheat. We are like unto men who are not hungry who are invited to sit down at a table richly spread. To one of my people recently I said: "I did not see you at the evening service yesterday." She smiled and then gave the following information: "After coming from church yesterday morning I tuned in and heard Mr. So and So; then I listened to Mr. Whatishisname; afterward I heard Mr. Knowitall and, to tell you the truth, when it was time for evening service I felt I had had enough." My judgment is she had had too much, though she was two hours short, measured by this ancient service. This was not the first time she had spent a Lord's Day in this manner. This ancient service was once in a lifetime and lasted but for a week. Just the same our conclusion is correct; that to which we give our attention is a matter of our interest. The man who is more interested in golf than the service of the Lord's Day has something wrong with his interest faculty; he has his affection set on the wrong thing.

This is no tirade against golf. We use that game only by way of illustration. It may be a boat, an auto, tennis, or any other thing. We are not talking against things at all, but simply reminding ourselves that our interest in things spiritual is small compared with the many worthwhile things within our reach. After all, it is not the length of this service that is remarkable, but the fact that they "listened closely to the book of the law." A short service with close attention will do more good than a long service to which we give no attention.—Christian Advocate.

[W. N. C. SUNDAY SCHOOL]

Continued from page seventeen

be held at First Methodist church, Leaksville, beginning Sunday afternoon, September 29, and extending through the following week. The up and going Sunday school workers of those industrial cities will see to it that the school is put across in great fashion. Three courses and instructors will be offered as follows:

Worship, Mr. F. M. Williamson.

Survey of the Old Testament, Rev. W. E. Poovey.

Principles of Teaching, Miss Corinne Little.

MURPHY SCHOOL

The first standard training school to be held in Cherokee county will begin its sessions Sunday afternoon, September 29, at First church, Murphy. Our good leaders from the Andrews congregation will join in the undertaking, as well as those of the Murphy circuit and possibly the Hayesville circuit. An earnest effort is being made towards making this school reached every available person. Three courses and instructors are listed for the school as follows:

A Survey of the New Testament, Rev. C. M. Pickens.

The Organization and Administration of the Sunday School, Mr. O. V. Woosley.

Pupil Study, Mr. L. F. Tuttle.

LOVE MAKING IN THE GARDEN

I feel so melon cauli, dear,
Since you have been away,
The thyme has seemed so very long,
I pine for you each day.
No sugar beets your sweetness,
Don't turnip your nose at me,
But take this eighteen carrot ring
And lettuce married be.

—The Pathfinder.

PROTESTANTISM IN MEXICO

The Protestant churches have never been molested in Mexico for the Protestants immediately took steps to conform with the provisions of the constitution. They recalled their evangelistic missionary workers, leaving their church work to be carried on by the native brethren, they stopped religious instruction in the primary schools, and registered all church property with the government, and it continues to be used for the purpose for which it was designed. Therefore, although the laws have been enforced impartially upon Protestants and Catholic alike, there has been no trouble with the Protestant churches.

The laws do limit religious teaching as it was done in former times in our primary schools, but they leave entirely free that field which is much more vital, namely, example, personal opportunities for expressing religious ideas, emphasis upon Christian ideals—in fact, that Christian atmosphere which day after day quietly penetrates into the school life, molding the character of the pupils and creating in them Christian attitude towards the problems of their daily life.

One of the most powerful agencies which Protestantism has in Mexico is the Union Theological Seminary in which some 25 young Mexicans are now in training for the Christian ministry. The importance of this school will be easily recognized when one remembers that under the constitution no foreigner can preach or perform any religious functions in Mexico. This school, located at Mexico City, is carried on by the seven Protestant churches in Mexico, namely, the Methodist churches (Northern and Southern), the two Presbyterian churches, the Congregationalists, the Friends, and the Disciples.

A few days before he left the presidency of Mexico in 1928, General Calles is said to have made this statement to one of the Protestant groups in that country: "I have opened the furrow; it is for you now to sow the seed."

That is the burden that has been laid upon us and we know that in Mexico "the day of march has come." Our crying need in that country is for an adequately trained national ministry, for upon the native brethren has fallen the task of carrying the gospel to the people in their own land. Everywhere that there are trained and consecrated Mexican leaders the church occupies a commanding position in the community. Calls are coming on every hand for more men and for better men. The Union Theological Seminary is the one answer to this great national need.

That is our task in Mexico—the task of training the young men to sow the seed. May each one at least every time he sees the name "Mexico" in the daily press remember to offer a prayer for these young men who are to sow the seed—the seed that will make that mysterious letter X in the center of the word Mexico come indeed to symbolize the Christ as the center and motive force and foundation of that great country.

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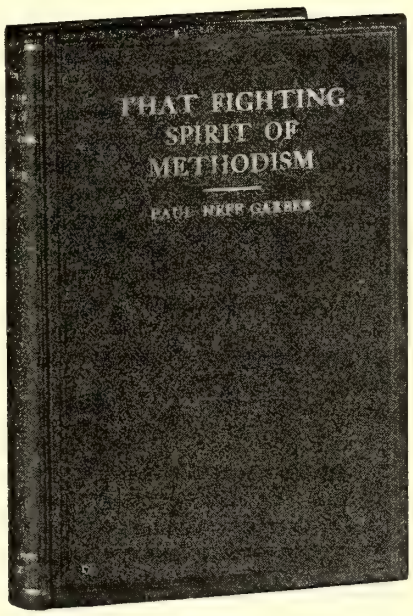
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North Carolina Christian Advocate

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

The Epworth League of West Durham Methodist church has accomplished something which probably no other church in Southern Methodism has been able to accomplish. They have paid up in full their African mission pledge for the year—$35.

A few weeks ago an "African Special Stock Market" was organized and shares were sold at 25 cents each. Practically every member of the league bought stock and paid cash for it. This resulted in the total amount of the peldge of $35 being raised within four weeks. The check for the full amount has already been sent to the conference Epworth League treasurer. The "African Special Stock Market" was carried through successfully under the leadership of Mr. W. G. Carrington, who is the second department superintendent of the West Durham League.

I hope many of our Epworth Leagues will follow the good example set by the West Durham League and will be inspired to do better work this year than ever before.

NOTICE

All Epworth Leagues in the Durham district are earnestly requested to send in their quarterly reports to me at once. I have written to all the leagues in Durham district, but have heard from only three leagues. I have had several letters returned to me unclaimed. If your league has not received a letter from me, or if your league has failed to answer the letter they did receive, please write me at once, sending me a list of your officers and their addresses. It is time for our first quarterly reports to be in, and I must have the names of your officers before I can send out the report blanks.

Mrs. George F. Tyson,
Box 148, Durham, N. C.

LET IT FLY THROUGH THE ADVOCATE

Dear Leaguer:

Having become responsible for the N. C. conference part of the Epworth League page in the North Carolina Christian Advocate, I am anxious that all leaguers of the North Carolina conference cooperate with me in getting to the people of our conference, through the use of this page, our most interesting and helpful league news. Mail me often an account of the work of your league. Let me hear of your new members, your picnic parties, your study courses, and of every work that your league is promoting in your church.

Early in July I mailed to the district secretaries enough copies of the above letter for every league in the North Carolina conference. These were to be mailed to the leagues by the district secretaries. Either they failed to send the letters out or they were lost in the mail. I do not believe that the leagues would have so ignored our request—for I have heard from but five leagues since that time.

Appoint some one in your league to report to me everything of interest that happens in your league; then read it in the Advocate. Form the habit of reading the Advocate page.

E. C. Crawford.

Western North Carolina Conference

GOOD WORK

Our new conference president, Rev. Chalmers Grose of Belmont, answered the request of Brother J. O. Cox, pastor of Lowesville charge to assist in a revival meeting at Salem church. Brother Grose found a group of leaguers desiring to study the handbook. He being an approved instructor organized a standard class in the handbook course and taught a class of twenty who met the requirements and have been sent their certificates for one unit of credit toward the Christian culture diploma.

CHARLOTTE UNION

The monthly meeting of the Charlotte District Union was held Monday night, September 9, in Chadwick church. The meeting was held in co-operation with the opening service of a revival meeting in this church. Following a devotional service conducted by the Chadwick chapter and led by Mr. Smith, Rev. J. P. Hipps who is doing the preaching during the meeting gave a most helpful talk. In addition to a good attendance of leaguers from the several chapters in Charlotte there were large delegations from Morven and Polkton in Anson county. Spencer Memorial won both the attendance banner and the efficiency cross. The union voted to make their special social service project for this year the contribution of fifty dollars toward the schooling of an orphan lad from the North Charlotte community. The fifty dollars was subscribed within just a few minutes by those present. Several made personal gifts.

The union heard recommendations from the council that the Charlotte district be organized into three county unions. This was acted upon favorably. The present officers of the Charlotte union all being from Mecklenburg, they were constituted the officers of the Mecklenburg Union. Leaguers of Anson and Union counties will hold organization meetings and get a set-up of officers for their work. All three unions will meet together as a district union every four months under the direction of the district secretary, Mr. Kluttz.

Piles

End your pain this modern way. Use UNGUENTINE RECTAL CONES, endorsed by doctors everywhere. Quickly soothing—they stop the torture of bleeding, itching piles. At your druggist's — 75¢. Write for FREE trial.

For stubborn cases, doctors also urge the use of NOROL-AGAR, a mild, safe lubricant, prescribed by physicians even for children. The Norwich Pharmacal Co., Dept. JA-17 Norwich, N. Y.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Miss Fannie Gray, who succeeded Mrs. Mattie A. Jenkins as head matron, has resigned. Previous to becoming head matron she was principal of our orphanage school. When she first came to us she was matron of one of the boys' cottages. In all these varied relations she was faithful and efficient. Her eight years of services meant much to our home. She is cultured, refined and a hard worker. We shall miss her in many ways. The best wishes of the institution go with her as she takes up work elsewhere.

* * * *

When writing about my visit to the Rev. R. F. Bumpas in last week's Advocate I should have given his postoffice address. I feel sure that many of his old friends will want to write him in his far away home where he expects to remain the balance of his days. When he goes hence it is his request that his body be laid to rest near the scene of his present home. Those who wish to write him a note of friendship and love may address their letters as follows: Rev. R. F. Bumpas, Rural Rest Home, Azusa, Cal.

* * * *

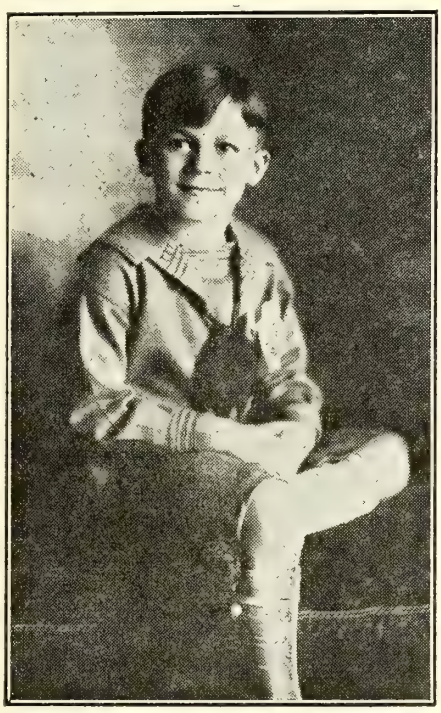
The R. F. Bumpas class from Epworth church, Raleigh, gave our family, now numbering 328 children, a big watermelon feast one night last week. Mr. Roy Williamson, a civil engineer, and members of the Bumpas class, made every child happy in our home. Officers were invited to share in the treat. I never saw so many melons cut at one time before. It is putting it mildly when I say that the Bumpas class has the best wishes and love of all our children. It certainly was a thoughtful and generous thing to do.

* * * *

In the going of Mrs. Mary Jackson, who has made her home at the Methodist Orphanage for the past 18 or 20 years, the orphanage looses one of its best and most beloved friends. Living in the home and coming in daily contact with the children, she used her Christian influence in shaping the life and destiny of all the boys and girls who have found a home in the Methodist Orphanage. She gave us ten thousand dollars to erect the Jackson building which bears her name. The richest legacy is not the building which stands on the campus as a monument to her liberality and devotion, but the influence of her pure, beautiful Christian life which will abide with us through the years ever inspiring us to larger achievements and higher ideals. A brief but appropriate service was held in the orphanage chapel before her body was taken to Kinston for the burial service and interment. Every child and officer in the home feels a personal loss in her death. This good woman demonstrated in her every day life the beauty of holiness and the glory of unselfish service.

* * * *

We can hardly believe that the North Carolina conference meets next month. Much remains to be done. Pastors and members will have to be on their toes if they put across successfully the program of the church. Sometimes you hear people say that they are going to pay the pastor, but leave the conference collections to get along as best they can. I sincerely hope every church and charge



Boy from the Methodist Orphanage,

will pay and over pay its pastor. But let us not forget that there are other and important interests that depend upon the collections being paid in full. Three hundred and twenty-eight fatherless children are looking to our great conference for the necessities of life. In response to the tremendous demands made upon us by pastors and churches our board of trustees has accepted more children than we have means with which to supply their need. We received from the orphanage assessment last year, Duke fund and interest on endowment the sum of $43,000. Our running expenses this year will be around $100,000, leaving nearly $60,000 to be raised through specials. In view of this great need, I am begging every church to pay in full its conference collections and then send specials from Sunday schools, organized classes and Thanksgiving offering from all the churches.

NO "PEP," SLUGGISH

Constipation Troubles Relieved By Help of Thedford's Black-Draught, Says Tennessee Coal Miner.

Tracy City, Tenn.—"My work makes it necessary for me to use a medicine which will give quick relief from constipation and indigestion," says Mr. Lee Nunley, a well-known coal miner of this place.

"For forty years or more," he says, "I have taken Black-Draught for these troubles, and have always found it reliable. At times, I suffer from bad spells of indigestion, following constipation.

"Many years ago, a friend told me to try Black-Draught, as it was a vegetable remedy and would not harm my body, so that is how I came to use it. I make a tea of it, and take a sip of it after meals. I soon begin to feel better when I start this treatment.

"My work is very confining, and my color gets bad and I get sluggish. I lose my 'pep' and don't feel like going. After I take a course of Black-Draught I feel fine again."

Manufacture of Thedford's Black-Draught began nearly 100 years ago, and many people tell of having taken it all their lives when in need of a laxative or cathartic.

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In Memoriam

DOWNUM—George Franklin Downum was born in Cabarrus county August 22, 1847, and died July 10, 1929, at his home in Harmony, N. C. He was married to Miss Susie S. Tomlinson November 25, 1879. To this union were born Luther M. of Miami, Fla.; Rev. Edgar W. of Straits, N. C.; Mrs. L. L. Campbell, Sacramento, Cal.; Mrs. Stephen Cooper, Charlotte; Mrs. Roy Williams, New Hope, and Mrs. J. C. Powell, Warrenton, all of whom with the widow survive. Also two full brothers, William and David Downum of Concord, one full sister, Mrs. Sallie Ward of Charlotte, and one half-brother, Rev. J. M. Downum of Boone. E. W. Downum.

O'NEAL—Mary Little O'Neal (nee Midgett) was born on the banks of Dare county, N. C., November 7, 1852, and died at Manteo August 11, 1929. She was married to Benjamin W. O'Neal in 1874. He was taken from her by the hand of death in 1923. She leaves six children, four daughters and two sons, Mrs. Ellis H. Midgett, Mrs. A. W. Price, Mrs. E. W. Ethridge, Mrs. J. B. Peterson, J. D. O'Neal, all of Manteo, and A. P. O'Neal of Baltimore, Md.; also 17 grandchildren and three great-grandchildren; three brothers, Willis, J. H. and James Midgett, and one sister, Eliza Midgett.

About the age of ten years she joined the M. E. Church, South, and was ever a consistent and loyal member. She was an invalid for some time; several years she was shut in, although she looked the picture of health. In the early spring she fell and fractured a limb that caused untold suffering. Often she prayed the Master to take her home. We felt a sense of relief when we learned she had gone. The devoted attention of her children was beautiful. A more loyal and devoted family it has not been our privilege to know.

May the Lord comfort, sustain and richly reward them for their loving service. They sorrow, but not as those who have no hope. J. M. Jolliff, P. C.

GASTON—Mrs. Cora Black Gaston, prominent woman of the Lowell section, died at her home at 3:39 o'clock Sunday morning, August 25, following a very serious illness, dating back to the middle of March, when she suffered a stroke of paralysis. She has been conscious only at intervals for the past two months.

Funeral services were held Monday afternoon at two o'clock in the Lowell Methodist church by the pastor, Rev. A. G. Loftin, assisted by Rev. J. M. Barber of Belmont and Revs. A. S. Anderson and W. J. Roach, pastors of the Lowell Presbyterian churches. The burial was in the cemetery of Lowell.

Mrs. Gaston was the daughter of the late Mr. and Mrs. Jeff Black and was born in Cleveland county May, 1866. In 1888 she was married to S. J. Gaston of Lowell, and all her married life has been spent on the Gaston farm near that town.

Until her final illness she was active in the home, community and church. She had been a member of the Methodist church since girlhood. A woman of a very high Christian character, she has endeared herself throughout her life to a very large circle of friends.

Surviving are her husband and the following children: W. Grady Gaston of Gastonia; Harley B. Gaston of Belmont; W. Clarke Gaston of the South Carolina State Highway Commission; Miss Lucy Gaston, who teaches at North Wilkesboro; Mrs. J. L. Rand of McCullers; Mrs. J. S. McWhirter of Charlotte; Mrs. Z. B. Bradford of Raleigh; Mrs. J. C. Irvin of Charlotte, and Miss Bennette Gaston, a student at N. C. C. W., Greensboro.

She also leaves the following brothers and sisters: Dr. W. C. Black of Greenville, S. C., and Dr. H. R. Black of Spartanburg, both widely known surgeons; T. C. Black of King's Mountain; Mrs. J. L. Stowe of Lowell; Mrs. Ab Harris of Shelby; Mrs. D. W. Lamon of Chattanooga, Tenn.

IN MEMORIAM

In loving remembrance of little Charlotte Emily Kinkaid, who died September 3, 1928.

A precious little darling, so patient, sweet and bright,
Came and dwelt a few short months, then slowly passed from sight.
Jesus plucked the little darling bud with his own gracious hands;
He wanted little Charlotte to bloom in heavenly lands.
'Tis lonely here without her, but submissive we must be,
And after the clouds have vanished the sunshine we shall see.
In due time we shall join our loved ones in a home that is free from care—
No parting words or bitter tears can ever enter there.
God in all his wisdom doeth only what is best;
Let us ever do his bidding and leave to him the rest.
The same dear hand that guided her will surely lead us, too,
Gently along the darkest paths to where the light shines through.

Blanche Banner.

RESOLUTIONS OF RESPECT

On Sunday, August 18, 1929, our heavenly Father saw fit to take from our midst our dear friend and sister, Mrs. Pattie Alston Yarborough. Therefore be it resloved:

First, That the ladies' Bible class of Liberty Christian church of which she was a member, bow in humble submission to our Father's will, knowing that he doeth all things well.

Second, That in the passing of Mrs. Yarborough we are reminded of the uncertainty of life and the certainty of death.

Third, That our Sunday school class has lost a sweet Christian woman and a loyal member, one known as Aunt Pattie and loved by all.

Fourth, That we extend to her loved ones our deepest sympathy and condolence.

That a copy of these resolutions be sent to the North Carolina Christian Advocate, one to the Christian Sun for publication, also a copy sent to the family.

Mrs. R. J. Newton, President.
Mrs. R. G. Winn, Teacher.
Mrs. N. S. Ayscue, Secretary.

RESOLUTIONS OF RESPECT

Whereas, on August 1, 1920, God in his infinite love and wisdom called one of our loved co-workers, Mrs. S. I. Harrell, to dwell in the mansion he had prepared for her, we, the members of the Woman's Missionary Society of Hertford Methodist Episcopal Church, South, hereby express the deep grief her death has caused us, and also give an expression of appreciation for her beautiful Christian character.

Although not being with us long, having come to us from the Sunbury auxiliary after the death of her husband, her unusually fine personality manifested itself in our midst. She was a woman of rare gifts of mind and heart, and we knew we had acquired a member who was a most efficient and consecrated helper. And while we grieve that she is with us no more, we are thankful for the time she spent in our midst, and for her beautiful life reflecting the Christ-like



A DOZEN different things may cause a headache, but there's just one thing you need ever do to get relief. Bayer Aspirin is an absolute antidote for such pain. Keep it at the office. Have it handy in the home. Those subject to frequent or sudden headaches should carry Bayer Aspirin in the pocket-tin. Until you have used it for headaches, colds, neuralgia, etc., you've no idea how Bayer Aspirin can help. It means quick, complete relief to millions of men and women who use it every year. And it does not depress the heart.

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spirit, and we pray that this light which shone so brightly before us, will inspire us to work, as she did, to glorify our Father in heaven. The influence that flowed from Mrs. Harrell's life will bless the world through years to come, and while we miss her here, we know she is enjoying the fellowship of the redeemed with her Lord, whom she faithfully served; therefore be it resolved:

First, That knowing that He is too wise to err, and that He doeth all things well, we bow in humble submission to his will.

Second, That our missionary society has lost a most faithful member, one who loved her church, to whom every interest was dear, and who served her Lord with devotion, and whose life shone the true missionary spirit.

Third, That we thank our Father for her, the influence of her holy life, and will cherish the memory of her faithful service and try to emulate her beautiful Christian character.

Fourth, That we extend to her loved ones our deep love and sympathy in their grief and loss.

Fifth, That a copy of these resolutions be sent to the family, to the North Carolina Advocate, our local paper, and that a page of our records be set aside to her memory.

Mrs. W. A. Felton,
Mrs. G. E. Newby,
Mrs. R. H. Willis.

IN MEMORIAM

The earthly record of this saintly woman was sealed August 1, 1929, when she was called to enjoy a higher, a fuller, a richer life.

We, the members of the woman's Bible class, wish to pay a loving tribute to our teacher, who was inspirational, deeply consecrated, possessed with the gift of making indelible impress upon our hearts as she expounded the lessons.

By precept and example she showed us the proper conception by life. To us her death hath given serener thoughts, and nearer to the skies.

The memory of Mrs. Harrell's beautiful character and benevolent service floats as fragrant incense over our community.

As the sun of her life neared the horizon's verge, she lived in closer touch with her Maker.

Her family reflects the provident care of a devoted mother, who faithfully guided their young lives along proper channels into lives of great usefulness.

Bereft of daughter, son and husband, she leaned so hard she felt the pressure of the encircling arms of her Saviour.

The Christian is by trouble tried,
The bruised herbs more fragrant are,
David's psalms had never been sung
If grief his heart had never wrung.

We extend to the family of Mrs. Harrell our deepest sympathy. Their dear one from the realms of glory would say, "Weep not for me, with the same face which you loved and cherished; I will arise, not changed, but glorified."

Mrs. K. R. Newbold,
Mrs. T. C. Blanchard,
Mrs. G. T. Hawkins.

TRIBUTE OF RESPECT

We, the members of the board of stewards of Liberty Methodist church of the Gold Hill circuit, sincerely regret the loss of one of our members of the board, Mrs. C G Frick, whose death occurred August 7, 1929.

Mrs. Frick was a loyal member of our board of stewards for the past several years, and faithfully performed her duties and was always ready to do what she could in the church and community. During the completion of the new church, she was ever enthusiastic for the work to go on and not cease. She was not only a great leader of the church, but a highly respected one among community and surrounding regions about. Her motto was not to stand still and see the glory of God, but was "Go forward." Therefore be it resolved:

First, That we have lost a faithful and devoted member who responded with pleasure and earnestness to every call for service.

Second, That we extend to her loved ones our deepest sympathy and may they find comfort in knowing that she is now at rest in her Father's home.

Board of Stewards.
W. C. Hoffman, Chm.
A. D. Morgan, Sec.
J. T. Earnhardt,
J. R. Lentz,
Eli Eagle.

WADE—Robert Terry Wade, a native of Morehead City, N. C., died in Richmond, Va., after hospital treatment, June 27, 1929, in his fortieth year. His noble parents were David B. and Sarah Royal Wade, the latter of whom and their five children, Mrs. Maggie Wade Mallison, Stacey, Charles Byrd, David, Ruffy, and William B. Wade; and his widow, Mrs. Addie Boomer Wade, and their children, Anna Terry, Sarah, Virginia, Robert, and Clay Boomer Wade, susvive. All of these deeply feel and lament their great loss, for their loved one was good at home.

As a youth, as a man, as a citizen, as an editor, as an official in civic and state affairs, and in the M. E. Church, South, Brother Wade so deported himself as to command general respect and confidence; indeed, he meant more by far to his community and commonwealth than the average citizen. It is commendably true that those parents who knew him longest and most intimately were the most expressive of their appreciation of his excellencies in the funeral services from his beloved church, when his pastor, Rev. B. B. Slaughter, and other ministers participated, after which his remains were borne away and interred by his fellow Masons.

When Brother Wade's pastor he was my close neighbor, and the friendship formed between us then has become more cherished through the years. Only a few months ago his venerable father entered into rest, and now the youngest of the seven children follows. His father's passing brought the first sorrow into one of the most happy of homes. It was when sharing this unusual sorrow that this writer and friend again partook of that whole-hearted hospitality so characteristic of Brother Wade's manner. There was then not the slightest suggestion that his life on earth was so near its end, and he seemed buoyed by great cheerfulness.

"Rejoice for a brother deceased;
Our loss is his infinite gain."

Robert H. Broom.

RESOLUTIONS OF RESPECT

Whereas, on July 26, 1929, at his home near Hasty, our dear brother and colaborer for the Master, Alexander Jones, passed to his eternal reward; therefore be it resolved:

First, That in the passing of this good man this quarterly conference has lost one of its most faithful members, the church one of its devoted supporters, and the community one of its most substantial and useful citizens.

Second, That we, the members of this quarterly conference, bow in meek submission to the will of Him who doeth all things well, and that we extend to the bereaved family our deepest sympathy.

Third, That a copy of these resolutions be recorded in the minutes of this quarterly conference, a copy sent to the family, and a copy sent to the North Carolina Christian Advocate for publication.

E. P. Jones,
S. J. Siler,
J. T. Draper.

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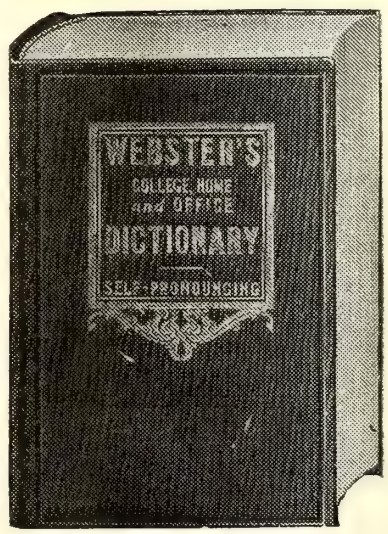
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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
FOURTH ROUND

September
Brooksdale, Allensville, a.m. 14
Person, Concord, a.m. 15
Long Memorial, p.m. 15
S. Alamance, Phillips Chapel, a.m. 22
Haw River, p.m. 22
Hillsboro, a.m. 29
Graham, p. m. 29

October
Bahama, a.m. 6
Stem, p.m. 6
Carr, p.m. 9
Chapel Hill, 4 10
Branson, p.m. 11
Milton, Semora, a.m. 13
Leasburg, Union, p.m. 13
Calvary, p.m. 15
Lakewood, p. m. 16
Duke Memorial, p.m. 17
West Durham, p.m. 18
Andrews, a.m. 20
Duke's Chapel, p.m. 20
Trinity, p.m. 22
Durham Ct., Fletcher's Chapel, a.m. 23
Mt. Tirzah, Mount Zion, a.m. 24
Orange and Massey, Orange, a.m. 25
Carrboro, p.m. 25
Yanceyville, Prospect, a.m. 26
East Roxboro, Jalong, a.m. 27
Rougemont, Union, 3 27

ELIZABETH CITY DISTRICT
O. W. Dowd, P. E., Elizabeth City, N. C.
FOURTH ROUND

September
Hatteras, Frisco, 11 12
Stumpy Point, 10 14
Wanchese, 11 15
Manteo, night 15
Dare, Mashoes, 11 16
Columbia, Columbia, 11 20
Roper, Mackeys, 11 21
Plymouth, Plymouth, 11 22
Moyock, Memorial, 11 29

October
Chowan, Center Hill, 11 5-6
North Gates, Savage, 11 12
Gates, Zion, 11 13
City Road, night 14
First Church, night 15
Edenton, night 16
Hertford, night 17

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

September
Carthage, Carthage 14-15
Lillington, Lillington, night 15
Siler City, First Church 21-22
Glendon, Fair Promise, p.m. 22
Elizabeth, Trinity 28-29
Bladen, Live Oak, p.m. 29

October
Dunn, night 2
Roseboro, Roseboro 4
Haw River, Manns 6
Sanford, night 6
Stedman, Cokesbury 9
Jonesboro, Lemon Springs 10
Mamers, Woodside 11
St. Pauls, Barkers 12-13
Parkton, Parkton, night 13
Hay Street 16
Person and Calvary, Calvary 17
Fayetteville Ct., Camp Ground 18
Newton Grove, Newton Grove 19-20
Erwin, Lane 20

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

September
Mt. Olive Ct., Providence, 11 14
Snow Hill, Mt. Hermon, 11 15
St. John's, night 15
Jones, Trenton, 11 21
Centenary, 11 22
Hookerton, Rainbow, 3 22
Grifton, Grifton, night 22
Dover, Dover, 11 28
Newport, Newport, 11 29
Morehead City, night 29

October
Goldsboro Ct., Thompson's, 11 5
Pikeville-Elm St., Elm St., 11 6
LaGrange, LaGrange, night 6
Centenary, night, conference 7
Pamlico, Alliance, 11 12
Oriental, Arapahoe, 11 13
Riverside-Bridgeton, Bridgeton, night 13
Seven Springs, Piney Grove, 11 20
Pink Hill, Webb's, 3 20
Kinston, night 20
St. Paul's, 11 27
Mt. Olive-Calypso, Calypso, night 27

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

September
Benson Ct., Benson, 11 15
Clayton, Clayton, night 15
Princeton Ct., Fellowship, 11 22
Selma, night 22
Oxford Ct., Salem, 11 28
Oxford, 11 29

October
Central, night 1
Four Oaks, Sander's Chapel, 11 4
Lucama, Buckhorn, 11 6
Kenly, Micro, night 6
Millbrook, Pleasant Grove, 11 12
Bailey, Bailey, 11 13
Zebulon, Zebulon, 3 13
Edenton Street, night 15
Youngsville, Wesley, 11 18
Garner, Ebenezer, 11 19
Louisburg, 11 20
Louisburg Ct., Shiloh, 3 20
Tar River, Plank Chapel, 11 25
Creedmoor, Banks, 11 26

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

September
Aberdeen, 11 15
Maxton, 7:30 15
Piedmont, 7:30 22
Robeson, 11 29
Rowland, 7:30 29

October
Laurel Hill, 11 6
Lumberton, 7:30 6
West End, 11 13
Ellerbe, P.m. 13
Wadeville, 11 19-20
Mt. Gilead, 7:30 20
St. Johns-Gibson 23
Lumberton Ct., 11 27
Hamlet, 7:30 27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

September
Tarboro, 11 15
Vanceboro, 7:30 15
Farmville, 11 22
Ayden, 7:30 22
Swan Quarter, Fairfield, 11 29
Mattamuskee, Watson's Chapel, 3 29

October
Spring Hope, 7:30 5
Spring Hope, 11 6
Rocky Mount Ct., 3 5
Rocky Mount Ct., 7:30 6
Stantonsburg, 11 13
Fremont, 3 and 7:30 13
McKendree, 11 20
Rocky Mount, First Church, 7:30 20
Nashville, 11 27
Robersonville, 3 and 7:30 27

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
FOURTH ROUND

September
Battleboro and Whitakers, Whitakers, 11 and 3....15
Northampton, Lasker, 11 16
Conway, Providence, p.m. 22
Scotland Neck, a.m and 3 29
Williamston, night 29

October
Ahoskie, Powellsville, a.m. 3
Windsor, White Oak, a.m. 6
Aulander, Aulander, night 6
Murfreesboro and Winton, Murfreesboro, a.m.... 8
White Mem. and City Road, City Road 9
Warren, Shady Grove, a.m. 13
Warrenton, Warren Plains, 3 and 11 13
Garysburg, Oak Grove, a.m. 20
Seaboard, Concord, 3 20
Norlina, Zion, a.m. 22
Weldon, night 23
Roanoke Rapids, night 24
Middleburg, Drury, a.m. 25
Halifax, Halifax, a.m. 27
Enfield, night 27

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

September
Magnolia, Turkey, 11 15
Faison-Warsaw, Kings, 3 15
Ingold, Johnson's Chapel, 11 22
Scott's Hill, Hampstead, 3 22
Clinton, Clinton, 8 22
Trinity, 8 25
Shallotte, Concord, 11 29
Hallsboro, Hallsboro, 4 29

October
Fifth Avenue, 8 2
Wilmington Ct., Wesleys, 8 3
Maysville, Tabernacle, 11 6
Jacksonville-Richlands, Richlands, 4 and 7:30.... 6
Chadbourn, Cerro Gordo, 11 13
Carvers Creek, Bladen Springs, 3 13
Tabor, Tabor, 11 20
Whiteville, 7:30 20
Kenansville, Lees, 10:30 23
Grace, 8 23
Wallace-Rose Hill, Charity, 11 27
Burgaw, Burgaw, 3:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

September
Mills River, Avery's Creek, 11 14-15
Hendersonville, 7:30 15
Candler, Snow Hill, 11 21-22
Acton, Asbury, 7:30 22
Black Mountain, 11 29
Swannanoa, Swannanoa, 3 29

October
Spring Creek, Antioch, 11 6
Acton, Asbury, 7:30 (business meeting) 16

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

September
Pineville, Harrison, 11 15
Waxhaw, Bonds, 3 15
Spencer Memorial, night 15
Morven, McFarlin, 11 22
Lilesville, Wade, 3 22
Dilworth, 11 29

October
Prospect, Trinity, Sat. 11 5
Peachland, Hopewell, 11 6
Ansonville, 3 6
Wadesboro, night 6
Weddington, Wesley, Mon. 11 7
Matthews, night 9
Chadwick, night 10
Duncan, night 11
Rural Trinity, Sat. 4 12
Myers Park, 11 13
Big Spring, 3 13
Brevard St., night 13
Hickory Grove, 3 14
Hawthorne Lane, 11 20
First Church, night 20
Pastors please have all nominations ready, written in triplicate.

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September
Bellwood, Palm Tree, 11 14-15
Shelby Ct., El Bethel, 3 14-15
Dallas, Dallas, night 15
South Fork, Palm Tree, 11 21-22
Crouse, Crouse, 3 21-22
Goodsonville, Goodsonville, night 22
Belmont, Main Street, 11 29
Mt. Holly, Mt. Holly, night 29

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
FOURTH ROUND

September
Bethel-Grace, Grace, night 12
Pleasant Garden, night 13
Randolph, Mt. Gilead, 11 14
Gibsonville, 11 15
Wesley Memorial, night 16
College Place, night 17
Liberty, Liberty, night 18
Ramseur, Franklinville, night 19
Jamestown, Oakdale, night 20
Uwharrie, Salem, 11 21
New Hope, New Hope, 2 21
Randleman, St. Paul's, 11 22
Cedar Falls, Central, 2 22
West Market, night 23
Centenary, night 24
Ashboro, ngiht 25
Coleridge, Concord, 3 27
Wentworth, Bethlehem, 11 28
Ruffin, Ruffin, 3 28
Main Street, High Point, 11 29
Highland, 2 29
Calvary, night 29
Proximity, night 30

October
Reidsville, night 1
Ward Street, Ward Street, night 2

MARION DISTRICT
Edwin O. Cole, P.E., 29 W. Fort St., Marion, N. C.
FOURTH ROUND

September
Ivy, Laurel, 11 13
Burnsville, Boring's, 11 14
Micaville, Bakersville, 11 15
Spruce Pine, Penland, night 15
Avery, Pisgah, 10 22
Elk Park, Cranberry, 3 22
Marion Ct., Pleasant Grove, 11 27
Gilkey, Mt. Hebron, 11 29
Forest City, night 29

October
Marion, First Church, night 2
Glen Alpine, night 3
Marion Mills, East Marion, 11 6
Cross Mill, Cross Mill, night 6
Spindale-Alexander, Alexander, 11 13
Pleasant Grove, 3 13
Cliffside-Avondale, Cliffside, night 13
Rutherfordton, 11 20
Henrietta-Caroleen, Caroleen, night 20

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FOURTH ROUND

Rural Hall, Mt. Pleasant, 11 14
Stoneville. 11 15
Walnut Cove, St. Mark, 3 15
Watauga, Henson's Chapel, 2:30 18
Boone, night 18
Moravian Falls, Beulah, 11 19
Wilkesboro, night 19
Ararat, Hunter's Chapel, 11 21
Mount Airy, Central, 11 22
Mount Airy Ct., Oak Grove, 3 22
Laurel Springs, 11 25
Elkin, night 25
Sparta, 10:30 29
Jonesville, 3 29

October
Pilot Mountain, Chestnut Grove, 2:30 2
Sandy Ridge, 11 3
Madison, Mayodan, night 3
Ronda-Roaring River, 3 4
North Wilkesboro, Q. C., night 4
Yadkinville, Center, 11 5
Leaksville, 11 6
Draper, 3 6
Spray, night 6

North Carolina Christian Advocate

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Mt. Airy, Central, Q. C., night 7
Dobson, Q. C., 3 8
Danbury, 10 9
Rockford Street, Q. C., night 9
Creston, 2:30 11
Todd, Fairview, 11 12
Warrensville, Mill Creek, 10:30 13
Helton, Healing Springs, 2:30 13
Jefferson, night 13

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

September

Bethel, Bethel, 11 15
Mt. Pleasant, Friendship, 3 15
Concord, Harmony, night 15
Baden, Baden, 11 22
Gold Hill, Rockwell, 3 22
Main St.-Y.-R., Main St., night 22
Albemarle Ct., Tabernacle, 11 29
Salem, Salem, 3 29
Albemarle, First St., night 29

October

New London, 11 6
Albemarle, Central, night 6
Norwood Ct., 11 13
Norwood, night 13
Woodleaf, 11 20

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
FOURTH ROUND

September

Mooresville, Central, 11 15
Mooresville Ct., Triplett, 2:30 15
Mooresville, Broad St., night 15
Taylorsville, 11 22
Hiddenite, Liberty, 2:30 22
Stony Point, night 22
Lenoir Ct., Littlejohn's, 3 24
Dudley Shoals, Grace, 11 25
Maiden, night 25
Hickory, Westview, night 27
Shepherd, Wesley, 11 29
Davidson, Fairview, 2:30 29
Mt. Zion, night 29

October

Hickory Ct., Bethel, 3 2
Hickory, Highland, night 2
Troutman, 11 6
Cool Springs, 2:30 6
Statesville, Broad Street, night 7
Olin, Olin, 11 9
Statesville, Race Street, night 9
Hudson, 3 12
Whitnel, night 12
Lenoir First, 11 13
Granite Falls, 3 13
Hickory First, night 13
Statesville Ct., Trinity, 3 14
Elmwood, 3 15

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

September

Franklin, 11 15
Highlands, Highlands, night 15
Waynesville, 11 22
Jonathan, 3 22
Haywood Ct., Finchers, 11 28-29
Clyde-Junaluska, Clyde, night 29

October

Dellwood, Maple Grove, 11 6
Bethel Ct., Bethel, 3 6
Cullowhee, 11 13
Glenville Ct., Double Springs, 3 13
Webster Ct., Wesleyanna, 11 20

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
FOURTH ROUND

September

Ardmore, 11 15
Linwood, Linwood, afternoon 15
Walkertown, night 15
Cooleemee, night 18
Advance, Cornatzer, afternoon 21
West End, 11 22
Davidson, Good Hope, afternoon 22
Lewisville, New Hope, night 22
Lexington, First Church, night 25
Thomasville, Main Street, 11 29
Denton, Siloam, afternoon 29
Hanes-Clemmons, Hanes, night 29

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BRO. W. F. ELLIOTT'S SCORES A GOOD POINT

That is an interesting story that you tell us in this week's Advocate about the college career of Bishop Mouzon's children. I rejoice with him in what he has done for his children. But how about a little "one-gallused" circuit rider equaling his record? Here it is:

My daughter, Vivian, graduated from Duke University, receiving A.B. degree, in 1926; in 1927 Rachel, now Mrs. R. M. Shannon of Monroe and Durham, received the A. B. degree there also; and in 1928 Lalin, now Mrs. H. R. Ashmore of Lucama, also was given the A.B. degree. All of them graduates of Duke. Also my youngest daughter, LeGrand, has completed the junior year there and hopes to graduate. My boy, Billy, who is still in high school, is making preparation to go to Duke when he has been prepared for college.

Thus you can see that I am keeping up with the bishop in at least one thing, namely, the education of my children. And I should not be surprised if there are not more "little" preachers who are doing so too. For example, J. B. Tabor and W. T. Albright, et al.

The point I make is this: If the bishop's family deserves such a write-up as you have given them, how about the family that was brought up on a starvation salary and yet accomplished as much? I haven't any grouch, but just thought I would tell you these things.

W. F. Elliott.

Mistress: "So your matrimonial life was very unhappy. What was the trouble? December wedded May?" Chloe Johnson: "Lan' sake, no mam! It was Labor Day wed to de Day of Rest."—

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There are three trying periods in a woman's life: when the girl matures to womanhood, when a woman gives birth to her first child, when a woman reaches middle age. At these times Lydia E. Pinkham's Vegetable Compound helps to restore normal health and vigor.
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133 MILLIONS IN AMERICA

1930 Census Returns

THE CHALLENGE!

1. **HOW** can the Sunday schools help to reduce the total number of those without Christian training in America?
2. **HOW** can they help the Church gain on the population?
3. **HOW** shall they meet their part of the responsibility for making America Christian?

THE ANSWER!

1. Let them meet their responsibility for enlisting all persons in their territory not otherwise provided with Christian teaching.
2. Let them make provision for those in the same city or district who are not within reach of existing Churches or Sunday schools or who are not being served and cannot be served by provisions already made.
3. **But**—let them make the enlistment of persons in the Sunday schools the first step in a continuous effort to bring them into the fullness of a Christian life and into participation in the program of Jesus.

"Lift up your eyes . . . . . .
"The fields are white . . . . . .
"Pray ye, therefore, the Lord of the harvest
"To send laborers into His harvest."
And let us help Him to answer our prayers!

Write to the General Sunday School Board, 810 Broadway, Nashville, Tenn., for leaflets about this campaign.

SCULPTORS EMBELLISH MANY OF DUKE BUILDINGS WITH UNIQUE FIGURES

By A. A. Wilkinson.

A wise old owl, perched high over a dormer window, looks below with serious mien; the grotesque figure of Archimedes, astride a nearby gable, assumes a superior attitude to his motley company of strange, silent stone folk. In the moonlight these caricatured personalities which embellish the new structures of Duke University give the setting an eerie medieval atmosphere, yet each has been set in its place not without peculiar significance to the environment.

The English Gothic architecture of the university's new buildings would have been incomplete had not the customs of the artists of old been employed as an ornamental and embellishing feature. To this end John Donnelly, New York sculptor, has turned out a great variety of plaster models, which a crew of stonecutters has faithfully reproduced in limestone already set in the buildings.

Various humors have been followed, some serious and others in caricature, yet all in capacities of interpreting many university moods and personalities. Many of them already have been completed and have attracted the keen interest of visitors on inspection tours of the new campus. Scattered about in prominent and obscure places, they will be unquestionably a source of conjecture, amusement, and perhaps inspiration for many years to come.

A standard personality in every college is the hard-working boy usually known as the "grind," an individual of doubtful popularity. He is seen at Duke surmounting "C" group dormitory in the scarcest of clothing, evidently in the heat of night, burning the midnight oil while pouring over his studies.

The cock-sure student who only waits to turn the whole world upside down is personified in Archmedes, discoverer of the principle of the lever, and a second century mathematician.

There is the skeptic, the youngster whose greatest delight is in destructive criticism. His figure is caught peering at arm's length at every object through a most formidable-looking telescope. Wisdom is sympolized by an enormous owl of impressive dignity. Nearby is a majestic lion who stands for strength. Both are accepted as true virtues of any university.

Outdoor pleasures of college are personified by four sportsmen. Here is a young husky who clasps a football whilst awaiting signals from the quarterback. A squinty-eyed golfer tees his ball and banishes all thoughts of sandtraps. In another place is tht tennis player who is catching his wind between sets; and there is the baseball player with unlimited armament who awaits to receive the ball behind the batter.

Above the doorway of the school of religion building stand two figures aside a shield. On the left is the figure of Education, a young woman with the symbolical book. The opposite figure represents Religion, a man of prophetic appearance who carries the scroll. These figures, treated in the Assyrian manner, are representative of the motto of Duke University, "Eruditio et Religio." The seal of the university with its cross and radiation rays of light in background, is placed on the shield between the figures.

On all other buildings are the shields and seals of several score universities and colleges representing many sections of this and other countries. They are arranged over entrances and windows. Their designs are often startling and contain a great variety of symbols.

The school of medicine shields display the intertwined snakes, the original symbol of Aesculapius. There are also carved animals used in medical experimentation, rabbits, dogs, guinea pigs and rats. So many different symbols of the medical profession have been displayed that no surprise should be expressed by the visitor were he to observe either a hack saw or stethoscope, carved prominently on some of the shields.

Church pews never skid into a ditch, smash against a telephone pole, or get tagged for speeding.—Cincinnati Enquirer.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, SEPTEMBER 19, 1929 Number 38

Duke Univ Library 15Oct28

No Easy Time For The Church

THE Church of Christ is not having an easy time these days. It never has, it never will, so long as it tries to do its duty. Its right to advance is steadily challenged by the forces of evil without and by a lot of spiritual sloth within. The leading symbol of our Christian faith is not a morris chair or a feather bed—it is a cross. If the church would be His disciple, let it be prepared to live dangerously, to take up its cross and carry on in the teeth of opposition.

Industry can be humanized as other great secular interests have been humanized. The commerce of the world can be made, not the selfish squabble of a lot of hungry animals for the best bones, but a noble section of the spiritual life of the race. Education can be made, not the mere training of the hand or the filling of the head with knowledge, but the culture and development of the spirit. The homes of men can be made miniature copies of that great order where God the Father sits at the head of the table and we become as little children that we may enter in. The nations of earth can be set together in a great brotherhood of joint endeavor for the common good. But all this can be accomplished only when we have in all of our communities competent and consecrated Christian men and women working steadily for human betterment, with their eyes and their minds upon that social order which hath foundations, whose Builder and Maker is God.

—Dr. Chas. R. Brown before the Congregational National Council.

Publisher's Notes

Asbury Memorial—H. G. Allen

Rev. H. G. Allen, a choice and well furnished workman who is capable of filling the largest churches in the conference, has put Asbury Memorial on the honor roll. We thank you, Brother Allen.

Rev. J. A. Baldwin

Brother Baldwin, who has done three years' very fine work in the beautiful valley of the Swannanoa, places his charge in that ever enlarging roll of honor charges.

J. W. Groce—Flat Rock-Fletcher

There are three Groces in the conference and each has put his charge on the roll. Three cheers for the three Groces! The Asheville district with the shove given by Allen, Baldwin and Groce is way up near the top with 15 of the 25 charges on the roll.

T. H. Swafford

T. H. Swafford comes across with the Lenoir circuit. This younger Swafford is walking in the footsteps of his older brother, A. C. Swafford. He gets things done. You can at all times count on a Swafford.

G. R. Stafford

Another young pastor who is making a fine beginning is G. R. Stafford at Stoneville. He is well equipped, forward looking, and is already a success. Stoneville is on the roll.

Robinson at Oak Ridge

We again would sing the praises of the young fellows. O. L. Robinson is one of them. He is now serving both the community and the boys of Oak Ridge Institute. He has a big and important job. We thank this young itinerant for his services in behalf of our paper.

Stars Shine for Autry

Down on the Haw in South Alamance lives and moves and has his being a Methodist preacher who often does the unusual. Rev. J. W. Autry started out to get his quota; he comes in with a star in his diadem. Fine!

Pittsboro Reports Once More

Rev. J. A. Daily has been busy this summer in remakably successful revivals. He has done a great work in Chatham. Fine reports have come from him. Now he goes on the honor roll again.

W. T. Phipps

Rev. W. T. Phipps sends in a fine list of renewals from Whiteville along with enough new subscribers to give him a star as he goes on the roll of distinction. Such a report brings rejoicing in the Advocate office.

Mercer and Elm City

Would that S. E. Mercer would tell all the other youngsters how he gets things done. A check for $28, with enough of new subscribers to put Elm City on the roll, is worthy of all commendation. We trust he may have many years and go on many rolls of distinction.

Brandenburg and Mattamuskeet

Rev. S. E. Mercer is not the only young man in the Washington district who steps high and writes big checks. Rev. F. B. Brandenburg sends a check for $34 with enough new names to put him on the roll. Such conduct is most encouraging. Good for the man at Lake Landing.

Chalfont and Red Mountain

Rev. V. S. Chalfont serves on the Rougemont. We take that to mean Red Mountain. Be that as it may this young man goes on the roll.

Grant and Vickers

T. McM. Grant and T. G. Vickers are two high steeple preachers who live in easy reach of each other. Wilson and Rocky Mount are close enough to become close rivals in baseball. These two fine young ministers have kept even pace in this Advocate campaign. They both reach the heights the same week.

Tilley Got a Late Start

Rev. L. A. Tilley took charge of Hemp following the break down of dear Brother Seabolt. So he was somewhat like Caesar: "Everything had to be done at once." But he made good and goes on the roll.

ROCKINGHAM DISTRICT MAKES READY

Last week Presiding Elder H. C. Smith gathered most of his preachers and a number of dependable laymen together to get ready for conference. A careful review was made of the work done thus far. As they faced the future the showing disclosed to each charge right clearly the task ahead of each.

There was no disposition on the part of these men to shut their eyes to the work yet to be done. The check-up was done with exacting care. A few seemed to be taking council of their fears, but most of those present felt that the record could be made 100 per cent.

The address of Dr. W. P. Few was most appropriate in its approach to the situation. It was much appreciated because of the encouragement it brought to earnest and devoted workers. A number of laymen spoke their minds and pledged themselves to high endeavor.

Unless the boll weevil consumes the cotton fields and the tobacco drys up and blows away from the warehouse floors and all the banks close their doors, the Rockingham district will make a fine showing at Kinston. It is composed of Methodist men and women who have the habit of taking care of the church, and those preachers can be relied on to the last ditch.

CHARLOTTE DISTRICT NOTICES

I hope every church in the Charlotte district may report something raised on the superannuate endowment this year. Certainly no pastor or church can let themselves off with less than a free will offering for this great cause. If not already done, it should be done at once.

Anson and Union Counties

There will be a meeting of the fourteen pastors in Anson and Union counties held in the Methodist church in Marshville next Monday, September 23, at 9 o'clock. It is highly important that every pastor be present.

D. M. Litaker.

The Advocate campaign formally closes this week, but in keeping with an urgent request the final report will not be made until September 30. This will allow all who have been delayed to get in their reports. Two of the districts claim this will allow them to make it 100 per cent. In the final report all who have not secured their full quota will be given due credit for new subscribers sent in during the year.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, SEPTEMBER 19, 1929 Number 38

The stingy have a hard time. So do the lazy. Most people would give the stingy man more credit for what little he contributes to charitable and religious causes did they remember how much it hurts him to give what little he does give. So would we be more considerate of the lazy man and esteem what he does did we remember what a burden it is for him to move. Pity the stingy and the lazy.

There have been entirely too many manifestations of the mob spirit in North Carolina in recent months. It is a blot upon the fair name of this usually law-abiding commonwealth. We should put a stop to all of it. The strong hand of the law should be laid so heavily upon every outcropping of the mob that a speedy end of it all would result. Let the governor of the state act with dispatch, let the solicitors see that nothing is left undone to bring the guilty parties to speedy justice and let the courts act not like the slow lumbering of an ox cart, but like an intelligent body of men who are seeking justice for all parties concerned. Furthermore, let the good citizens demand with vigor that there shall be an end to mob violence in North Carolina.

Nothing has taken place in our North Carolina Methodism more encouraging in results secured and more promising in its wonderful possibilities than the work done this past summer by the young men from the Duke School of Religion who have labored with certain pastors. Vacation Bible schools, revivals, scout work, enlistment of the youth and all such have been used to fine advantage. These young men who have been associated with men of vision and enterprise have profited much in their own lives. But better than all is the promise of the years. All who wish well for the future in our Methodism must be thrilled with the prospect before us. These summer campaigns are destined to last all the year—the early part of the year for preparation, the latter part to gather the harvest.

We search the world for truth.
We cull the good, the pure, the beautiful,
From graven stone and written scroll;
From all old flower fields of the soil;
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read.

—Whittier.

It is easier to get all the assessments than to secure 90 per cent of them. Of course, when a church reports only 10 or 15 per cent everybody knows no effort has been made. Such a report is not to be considered as worthy of a preacher and of a people who know anything about the cross and the nail prints. Yes, there are hard places and difficult fields, but, after a long and extensive observation, we have not known diligent and determined efforts on the part of a consecrated preacher and a few Methodist people which have not been richly rewarded. A determined effort to succeed puts failure far in the background.

Methodist Table Talk in the Methodist Recorder gives this incident of Isaac and the Asparagus as one of the best Jewish stories he knows, and he also makes it a test of humor in others. Here it is: "One of the best Jewish stories I know is the tale of Ikey and the asparagus. Sometimes I tell it when I want to discover whether a new acquaintance has a sense of humor. If he has he laughs quite heartily. If he is without it, he looks at me as though he would like to feel my bumps. Moses took his friend Ikey out to a friend's house to dinner one day, and when the affair was over and they came away together, Moses said: 'I thay, Ikey, I am rather thurprised at the vay you behaved at the table.' 'Vot's the matter? What did I do wrong?' said the other. 'Vell, look at you! You ate your asparagus with your fingers,' retorted Moses. 'Oy, oy,' said Ikey dolefully. 'Vas that asparagus? I thought it vas spinach.' "

"Hell, Hanging, and Calomel"

Calomel, hell fire, and hanging were the old remedies for personal and social ills. But this is an age of seidlitz powder, moral suasion, and a short term in prison with daily visits from flower-laden sob-sisters. What are the results? The criminal class is about to run away with the country. We are trying to administer law on the basis of sympathy instead of justice, while the criminals laugh in their sleeves and continue their deviltry with alarming boldness.

It is about time that all good citizens demand a new order of things. The machinery of the courts should be speeded up. There is in behalf of justice no reason under the sun why two weeks, or half that time even, should be consumed in the selection of a jury. The unreasonable delays in bringing criminals to trial should not be allowed. Certain and speedy punishment is what lawbreakers fear. And how can this restraining fear have its salutary effect when trials for flimsy excuses are delayed from month to month.

The criminals of this country know the chances are that they will not be captured, and if captured, conviction is uncertain, and if convicted, executive clemency will probably get in its work. With all these contingencies crime is a sure enough cinch.

Our doctrine is calomel for a torpid liver, hell fire for unrepentent sinners and hanging for murderers, burglars, rapists and kidnappers of little children. The modern theologians have gotten rid of hell and the modern social reformers have gotten rid of punishment and the result is that society is headed toward the place that the modernist says does not exist, and worse than all we are arriving. Our creed is old fashioned theology and old fashioned law enforcement. We believe in "Hell, hanging, and calomel."

"What Can I Do?"

The New Testament gives us striking incidents of men who put this question as did the jailor who cried out in his desperation, What must I do to be saved? The truth is that the agitated soul is evermore apt to raise some such cry. Whenever a man is thoroughly aroused over some situation he is apt to enquire, What can I do?

With the American people who are so given to making the dollar the measure of all achievements doing is apt to take form in the giving of money. Especially true is this in matters of religion. Let the crowds be moved by evangelistic appeals in the campaigns waged by professional evangelists, then thousands of dollars will be given with enthusiasm and pride for the causes requested. The people take it as a measure of religious advance as well as an expression of the new religious desires and purposes born within. As a matter of fact, the man who is not willing to give money for religious causes has little concern about the things of God, though his professions may be many and loud and frequent. "Such as I have I give unto thee." The easiest thing to give is money; we usually choose the easiest way.

It would be easier for some men to give $10,000, yea $100,000, than for them to give their lives to the mission field, but they do neither. This same principle holds for the men of smaller means all about us who will give a mere pittance with the assurance that "all is on the altar." Yes, the collection plate is about as sure a test of a man's real religion as is the communion plate.

Could the pulpit be so mightily stirred that it would cause the pew to cry out, "What must we do?" the collection plates would be filled to the full. The easiest doing is in putting a little of our possessions upon the altar—in giving a little money—rather than in laying ourselves on the altar. The last thing that goes on the altar is self. Self takes all the rest.

Rising on a Dead Self

We rise on these dead selves to higher things; we die in order that we may live. A man must lose his life before he can find it. All this is easy in the saying, but it is hard in the doing. Even to forget self in any and all undertakings is more than most men can do. This old self dies hard. Rising on this dead self to high things is to erect self upon self—is to build grandly and permanently.

These next few weeks here in North Carolina will come this test to many a Methodist preacher and to his people as they face the demands upon them in the church of Jesus Christ. The progress of the cause is at stake. Money must be raised for purposes wholly beyond and outside of self interest and self aggrandizement. Missions and varied church appeals of world-wide concern are insistent. Heroic and unselfish action at the cost of sweat and blood is the urgent demand. These calls are met by many

with excuses that are rooted in self and in self interest. Could self be buried a nobler life could be built upon the dead self and finer achievements would result. The risen Lord stood before his disicples with uplifted hands. He disclosed the nail prints with the assurance that these are the tokens of triumph—these are the assurance of victory. He made manifest the validity of his doctrine that he who would lose his life shall find it.

How many of us today will be willing to put ourselves to the test the next few weeks—to the test that Jesus set—rather than try to justify our course by pleading the excuse of hard times? We go on in our reckless self-indulgence living in a way and after a fashion our fathers never once dreamed of and then flatter ourselves that we are going home by the way of the cross. Such will never happen. We rise on our dead selves.

Junk the Old Guns

A recent press dispatch told of a child crushed in Salisbury by an old cannon that turned over while children were playing on and about it. Of course, big guns are made to kill folks. That is the one purpose for which they are turned out of the foundry. But why should we go on in this ancient and un-Christian business?

Would it not be well for us to consign to the junk pile all these old implements of war in front of court houses and on village greens? They mar the vision and add to the ugliness of the situation. The suggestions are bad. Children and young people should not from day to day be reminded of blood and carnage. There are ways for cultivating patriotism far superior to the display of old guns wrested from an enemy on some far off battlefield. For our part we would like to see the old reminders of the Civil War and of every other war buried in the depths of the sea along with every submarine now afloat. We need to build a world of peace and a world dedicated to peace and good will.

Just now as the two great English speaking nations are moving for a restriction of armaments we would do well to clear away these old eye sores that mar our public places and in their stead place tablets and statues that keep fresh in memory the deeds of those who have contributed to the life, peace and welfare of the people. Peace hath her heroes as well as war. Mars must surrender to the Prince of Peace.

The Measure of a Man

Wallace Dunbar Vincent in the Christian Index asks a series of question which should if pondered result in a worth while examination of one's self. It is with the hope that our readers may seek to find a satisfactory answer to these questions in their own hearts that we give them a place in this column.

How high are you? Where is your thinking done—
Close to the earth, or upward near the sun?
Do petty things absorb your ev'ry thought—
The game, the latest crime, what's sold and bought?
Do noble deeds and lives inspire your zeal,
Or are you more concerned about a meal?
How high, or low, is your most cherished plan?
The answer marks your stature as a man.

How broad are you? Where does your good-will end—
Does race or creed determine who's your friend?
To your snap-judgments do you cling with pride,
Or do you listen to the other side?
Quick to condemn are you—prompt with the rod,
Or do you leave the chastening to God?
How loyal is your heart to all mankind?
The answer marks the broadness of your mind.

How deep are you? Where does your honor start?
Is it embedded in your inmost heart?
Do you count virtue a convenient thing
To practice, or, sore tried, aside to fling?
Have you the courage by your code to bide,
And fight for right, though on the losing side?
'Tis thus God reckons, through life's little span,
The veritable measure of a man!

Did Hurt to a Tree

The juniper tree stands well amid earth's flora, but has fallen into bad repute among religious teachers. In common parlance, it stands for a cowardly, depressed spirit. Its shadow is regarded as the headquarters of gloom. Elijah is responsible for it all. Elijah's fit of the "blues" has done the juniper tree great hurt. It is wonderful how a man's or woman's presence affects the things about him. The presence of Moses has caused that "bush" on the Arabian desert to leave a luminous trail down the centuries. The presence of the youthful Isaiah caused the trembling temple to be filled with seraphims who cried: "Holy, holy, holy, Lord God of Hosts!" Mary's matchless love and devotion caused the broken box of spikenard to fill the world with its odor. A baby in thatched roof cottage converts that abode into a lordly mansion and transforms its humble threshold into the gates of paradise. A single vine over the door where love abides is better than a garden of roses with the wormwood of hate.

People and Things

Western North Carolina Conference, High Point, Oct. 23
North Carolina Conference, Kinston, Oct. 30

Rev. W. C. Martin has been elected president of the Ministerial Association of Henderson.

Rev. W. L. Maness of Person is assisting Rev. H. E. Lance in a meeting at Hurdle Mills this week. Brother Maness is preaching each night.

Our church at Alexander has just closed a successful revival, with ten additions, nine of whom were by profession of faith. The preaching was done by Rev. W. Arthur Barber, the pastor.

Rev. R. A. Taylor is one pastor who can hold his own meetings as well as help his brethren. He has just closed a good meeting at Salem and also at Valle Crucis. Ten have been received into the church; others will join.

Rev. J. F. Armstrong closed a fine meeting last Sunday night in his church at North Wilkesboro and next Sunday night begins revival services with Rev. H. C. Byrum in Calvary church, High Point.

Dewey L. Maness, song leader from Concord, N. C., is in a meeting this week at Maxton, N. C. Preachers desiring his services for fall meetings may reach him at Maxton until September 22. After this date address him Concord, N. C.

Rev. C. C. Herbert, Jr., pastor at Haw River, has been transferred to Rockingham to take the place made vacant by the death of Rev. J. M. Daniel. We are sure the people will appreciate the labors of this devoted young minister.

"The fourth quarterly meeting of the South Alamance charge will be the fourth Sunday in September, the 22nd. It will be an all day service. Dinner will be served on the ground. I am anxious that all the officials be present at this final meeting, also all others who desire to come." —J. W. Autry.

The fifth Sunday in September is home coming day for Unity church, Landis charge. Rev. J. S. Gibbs, a former pastor, will preach at 11 a. m. Other former pastors will make talks in the afternoon. All former pastors, members and friends are invited to come and take a part and make this a good day.

"Our work is moving along nicely. We have had good revivals at all three of our churches. Rev. S. M. Needham helped us at Mt. Tabor, Rev. J. O. Banks at Oak Grove, and Mrs. C. L. Steidley at Salem. They all did very fine preaching. A goodly number joined the churches as a result of the revivals."—John H. Green.

"The Marshville charge is closing a very good year. We will have an increase in membership for the year. We are hopeful of an increase in finance. Have remodeled Wingate church at a cost of $300; raised our mission special; have sold from 40 to 50 books on the charge this year. There is a good spirit in the charge."—Geo. W. Clay, P. C.

Revival services are being held this week at Advance with Rev. W. A. Rollins doing the preaching. This is Brother W. B. Thompson's fourth and last meeting. Rev. C. W. Davis assisted him at Fulton's and Mock's. At Bailey's Chapel he did the preaching himself. He reports that the meetings have been best of any of the three years that he has been on that charge.

The conference lay leader, with the co-operation of the presiding elder, district, charge and church leaders, plans to effect a real organization of the laymen of New Bern district. Two meetings have been planned, at Kinston on September 24th and at Morehead City on the 25th. Both meetings will open at 11 o'clock. The programs are nearing completion. Dr. W. P. Few is to be on both programs for an address and other good speakers are being engaged.

"We have closed a very successful revival meeting at Bethany church on the Badin charge. Rev. J. M. Barber, pastor of Main Street church, Belmont, did the preaching. The church was greatly revived and there was a dozen or more conversions. Practically all of these will unite with the church. Over a hundred members have already been received into the two churches on the Badin charge this year. Most of these have been on profession of faith."—R. M. Hauss, Pastor.

Rev. W. B. Thompson and his people at Advance in Davie county observed last Sunday as "home coming." Quite a number of people returned for the day and seemed to be glad for the privilege of greeting old friends and acquaintances. The church was filled at 11 o'clock when the writer preached for Brother Thompson. After a bountiful dinner under the big trees Brother E. Myers, a former pastor, delivered an address and several choirs from neighboring churches furnished music.

"Our chaplain, Brother L. C. Colson, continues to minister to hundreds of sick and dying Methodist boys at Oteen. He deserves all the support we are giving him. The small check asked of the various charges through the pastors would be greatly appreciated now. The amount asked of any charge is an approximation. Should the offering for the cause be less or more please send it right along to me and it will be alright. To you brethren who have responded, my thanks go and also they go to all of you who shall respond."—W. V. McRae.

Rev. E. M. Avett of the Davie charge has received 29 into the church on profession of faith and has two other meetings to hold. This is the end of his four years on the Davie circuit. The time has come for him to move and give some other charge the benefit of his good service. It is a fine recommendation for any man to come to the end of his quadrennium with the good will and appreciation of his people. Some good charge will be glad to get this itinerant who does not fail to give an excellent account of himself wherever he goes.

"The revival at Spray began September 1 and closed on the night of the 11th. Brother Howard P. Powell, a former much beloved pastor, came all the way from Murphy to assist us. He preached on Monday night, the second day of the meeting, and for ten consecutive evenings his messages were clear-cut, practical and forceful. There were about thirty who came to the altar and professed a saving faith in God. As a result of the meeting we received into the church on profession of faith on Sunday following the close of the meeting 17, ranging in age from ten to 67 years. And others have given their names to join next Sunday. I have not in all my ministry had better help in a meeting than Brother Powell. I found him to be a brotherly and congenial fellow worker in the work of the Master. To say the least of it, we were delighted with the meeting."—David R. Proffitt, Pastor.

Bishop Edwin D. Mouzon is announced to preach at the Spencer Methodist church Sunday, October 5. It was also announced last Sunday that the canvass for $20,000 to clear off the indebtedness on the church building is progressing nicely. It was reported that 57 members have pledged $6,200 and that something like over 500 members are yet to be seen. The plan is to pay the debt by June of next year, and a dozen teams are canvassing the membership for subscriptions. Rev. W. B. Shinn is the pastor.

Revs. A. C. Gibbs and H. M. Wellman of Mt. Airy last Monday afternoon broke in upon the industrial activities of the Advocate shop. The choice presence of these young itinerants was greatly appreciated by all who saw them. They brought good reports from Surry and seemed to be happy. Among other items of news Wellman reports that he has held seven revival meetings on the Mount Airy circuit which resulted in 40 additions into the church and seven of these have been baptized by immersion, which leads us to remark that anybody who thinks the Methodists will not baptize by immersion need only to visit the mountains of North Carolina and inquire for proof.

"At last we have succeeded in raising $8,500 to pay off our church debt. This amount with the $1,500 coming from the board of church extension pays off the $10,000 indebtedness. We are happy in this accomplishment. On the fourth Sunday in September at 11 o'oclock we will dedicate Rockford Street church. Dr. E. K. McLarty of Charlotte will preach the sermon. As editor of the Advocate you are cordially invited to be present at this service. We shall be mighty glad to have you with us on this day. We are having a good year at Rockford Street and am happy in the work. We are expecting to pay everything out in full and report a large increase in membership at the close of the year."—M. W. Heckard.

Rev. R. H. Daugherty, pastor of First church, Lexington, Ky., was returned at the recent Kentucky conference for another year. In this connection it may be of interest to Brother Daugherty's friends in North Carolina to read the following excerpt from a personal letter he wrote Rev. L. B. Hayes of Winston-Salem. Dr. Daugherty writes: "The board was gracious enough to take sympathetic action in reference to my salary, adding five hundred ($500) dollars to it. I was not present, but I understand that many of them insisted on making my salary $5,000, but finally concluded that I was already $2,500 overpaid and stopped at the $4,500 mark. The men of this conference are royal in their treatment of me. In fact they treat me like I'd been here all my life, and that helps some, you know."

"Perhaps many are wondering just what is going on upon old Haw River circuit. It is our lot to dwell among splendid, loyal friends who frequently remember the parsonage family with Chatham hams and other delicacies. Bro. J. O. Long was with us at Mt. Pleasant church in a successful Cokesbury school and then followed that with a very helpful series of revival services. The whole church was uplifted and revived. Last week we had Brother J. W. Bradley of Siler City with us at Mann's Chapel. Bro. J. W. Pope, the evngelistic singer of Williamston, assisted us in our song services. The preaching of Brother Bradley was highly effective in warming up cold church members as well as in gaining new. We took in as church members a nice class of 11 boys and girls. God has surely blessed us on this circuit."—A. E. Brown, Pastor.

St. Paul's Methodist church on the Cherryville circuit in Gaston county has just dedicated its new plant, the first two-unit rural church in North Carolina to receive aid from the Duke Endowment. The modern brick church house with its roomy annex was built at an actual cost of $9,000 disproving the theory that only city churches with large memberships can have the more modern two-unit plants. St. Paul's church is located in the open country and has a membership of 147 persons. With the experiment a success and found economically in the range of rural churches, the Duke Endowment is expected to encourage further construction of rural churches of this type.

"In the August 23rd issue of the Christian Advocate, President Few made an announcement regarding the placing at Duke University of a board of church extension architect. It may be stated here that such an architect will take up his duties on the campus about the 16th of September. He will reside in Durham so as to be available for conference and consultation in connection with the planning and erection of Methodist churches throughout the state. His services will include the preparation of plans and specifications and the supervising of buildings underconstruction in rural communities and elsewhere. Any congregation needing a house of worship or building for religious education may communicate with him at Durham, N. C."—H. M. King, Architect.

"I feel that a word from Newton just now, owing to the fact that just about a month from now our annual conference meets in High Point, might not be amiss. Our pastor, Rev. R .G. Tuttle, who is closing up his second year on our charge, has been preaching some real spiritual and heart-searching sermons ever since he came to this work, and more especially for the past few months, and we feel that it would be a grave mistake and calamity to the church, and also an injustice to Brother Tuttle to have him sent elsewhere at the approaching conference, and we trust that he will be sent back to us again next year. On last Sunday night Dr. J. E. Abernethy, our presiding elder, preached a powerful sermon on the home and parental authority. I only wish there had been more of the parents there to have heard it. And we all regret that the four year limit makes it necessary to change presiding elders, but we trust that we will get another as good as he, but don't look for another that is better than he."—G. P. Drum, L. P.

"We have just closed a meeting at Tabernacle church on the Hemp charge. This is the third such revival we have held in the last month. Brother J. L. Midgett from Norlina, and a former pastor of this charge, did the preaching in this revival. Midgett is a spiritual power within himself and possesses enough dynamic to stir even the seemingly indifferent group which ordinary preaching rarely ever moves. Sixteen will be received into the church Sunday night on profession of faith. There were many other conversions and reclamations during the meeting. Brother E. C. Maness helped me in the other two meetings at Pleasant Hill and Smyrna. Maness is one of our home boys and exerts great power in a revival. We received 47 into the church on profession of faith as a result of these two meetings, 12 at Pleasant Hill and 35 at Smyrna. We have held four revivals on this charge since August 4, and have already taken 56 into the church on profession of faith and a class of 16 will be received Sunday night. This proves to me that a revival can yet be had in Moore county if nowhere else."—L. A. Tilley, P.C.

The Stained-Glass Window

By F. W. Boreham, Australia

IT was my privilege today to unveil a stained-glass window. The window is a memorial to a lady whose life was one long story of kindly deeds and gracious ministries. And, apparently enough, the window represents Dorcas handing the garments that had kept her fingers so busy to the poor women to whom her gifts were such a boon. The design in the richly-colored glass has set me thinking. A stitch in time is said to save nine; but Dorcas got her needle into the very fabric of eternity. There was no nonsense about Dorcas. She was a saint, but she was a sane saint. She was pious, but she was practical. One of these days some artist will awaken to the possibilities of the subject, and we shall have a picture of her. There will be no halo; the glory will be in the face itself. There will be no aureole; it is the soul of Dorcas that is golden. The hands will not be meekly folded on the breast; the fingers will be far too busy for that. The eyes will not be piously upturned; they will be overflowing with pity, and all alert for some fresh case of human need. For "this woman was full of good works and of alms-deeds which she did." How this graceful idyll captivates the fancy! It is a romance in miniature! It seems so familiar, that two-story house on the sea-front! Its window is always wide open that its gentle mistress may drink in the music and the magic of the sea. We have all glanced shyly up in passing, and have caught glimpses of the winsome face of the lady with the needles. Her eyes are homes of silent prayer; her smile has fallen upon us like a benediction. There she sits at her window, knitting, looking up every now and then from the tiny stitches to rest her eyes on the restless expanse of the blue, blue ocean. She is one of the most human, one of the most homely, and one of the most lovable saints in the calendar.

I like Dorcas. That is more than I can say for some saints. The city of Rome contains churches dedicated to saints whose only claim upon my reverence is that they dwelt in solitary caves until they lost all human semblance, and at last crawled about like beasts. But Dorcas is a saint of a very different type. A saint who invariably carries a needle and cotton, and who spends most of her time in helping poor women make and mend the children's clothes, is a saint who appeals to our hearts. These are the saints we like.

> They do not bid, for cloistered cell,
> Their neighbours and their friends farewell,
> Nor strive to wind themselves too high
> For sinful men beneath the sky.

That is the trouble with most saints. They are like the look-out men on the Titantic. Lord Mersey's Commission reported that it is a great mistake for men to keep watch from the crow's nest. They are too high up. An iceberg is only visible to them against the dark background of the sea; whereas, if they kept their vigil on the deck, they would see the dark mass looming against the skyline. Precisely!. It is the old story. We have an awkward knack of perching on too lofty a level. We live lives that are aloof, remote, severely separated from the ways of common men. Dorcas avoided this sin of the saints. Nobody dreamed of the good she was doing until the weeping windows filled her death-chamber at the last. There may be more saints than the roll of the canonized would lead us to suppose. They do not all wear halos. But they are clever at turning spades and needles into implements of saintliness.

Dorcas was a pioneer. She was not ashamed to express the old faith in a new fashion. She was a liberal in the midst of conservatives. Read the story and see how the people round the death-bed modelled their behaviour on the story of the Shunamite woman. It is most striking. They laid the body in an upper chamber and sent for Peter. And see how Peter, when he came, modelled his behaviour on the conduct of Jesus in the house of Jairus. It is an exact replica. Now, this is very beautiful, this clinging of the heart to ancient custom, to hoary precedent, to established tradition. Without it the church would have lost her bearings ages since, and would now be adrift on a tumultuous sea. But it is a mercy that we have liberals among the conservatives like poppies among the corn. It is a good thing that most of Israel's warriors go down into the valley carrying, in approved orthodox fashion, a spear and a bow. But it is a fine thing for the army that one stripling knows how to use a sling and a pebble. David was an original; Paul was an original; Luther was an original; Wesley was an original. And so was Dorcas. It was a lovely and ingenious thought that led her to express her love to her Saviour in terms of needle and thread. She stands with those heroic souls who have dared to put their hands to the lever, and switch our civilization on to new lines of prosperity and progress. We have our Dorcas societies, our sewing guilds, in all our churches now; but it was Dorcas who led the way, and, but for Dorcas, our societies would never have been. Dorcas could sing with Tennyson:

> "Once in a golden hour I cast to earth a seed.
> Up there came a flower, the people said, a weed.
> To and fro they went thro my garden-bower,
> And, muttering, discontent, cursed me and my flower.
> Then it grew so tall, it wore a crown of light,
> But thieves from o'er the wall stole the seed by night,
> Sowed it far and wide by every town and tower,
> Till all the people cried, 'splendid is the flower!'
> Read my little fable—he that runs may read—
> Most can raise the flowers now, for all have got the seed."

Blessed, so long as the world shall stand, be the name and fame of Dorcas! I do not know why Peter was moved to call her from the dead; perhaps to show that women like Dorcas never die. Goodness is essentially immortal. Dorcas was recalled from the cold embrace of death that she might comfort this tearful old world of ours till tears shall be no more. Yes, blessed be Dorcas! She deserves to have her fame perpetuated on stained-glass windows. Yet she is independent of such vehicles of renown. For whenever and wherever devout women, in their meetings or in their solitude, express the devotion of their Christian faith by the deftness of their consecrated fingers, there shall this thing that Dorcas hath done be told for a memorial of her!—The Christian Index.

No life is perfected except by discipline.

CHANGES IN OUR EPISCOPACY ADVOCATED

By Rev. J. A. Baldwin.

It does not require any great amount of research among Methodists to find that there is a pronounced conviction that there should be some changes in our episcopancy. It would seem that this state of mind is quite general throughout the church. There are those who have personal grievances, but these convictions have not been reached through the agitation of a few soreheads. Rather it would seem to be an opinion being gradually but somewhat rapidly crystalizing that the good of the church demands some change.

What should these changes be?

As an answer to this question there is no unanimity of opinion. It is therefore a matter that will demand the careful consideration of all thoughtful Methodists in order that our church may go forward and prosper. To that end I submit the following comments.

A limited period of service for bishops is perhaps most frequently mentioned. It is suggested that bishops serve for four or eight years with or without eligibility for re-election. But there are very serious objections to this plan. The church seeks for the bishopric her strongest men—or at least the men best adapted to meet the demands of the episcopacy. If after great care these are secured, why should they be arbitrarily put out of office just when they should be most effective? But if they are made eligible for a second term or an unlimited number of terms, would there not be serious danger of increasing objectionable political entanglements in the church? There are those who in my opinion are unduly disturbed by the spectre of church politics. Certain things have to be done, and somebody must do them. Much thinking, praying and effort too often have as their reward censorious criticism. But after every charitable allowance has been made, it remains that there is such a thing as unsanctified scheming, and every precaution possible should be taken that no unnecessary politics should be injected into our system of church government. I cannot but believe that a limited tenure of office would be objectionable from the standpoint of service and of added political complications.

Following the example of our Methodist brethren of the North we adopted some years ago the area system with an anticipated continuous four-year service. This was done in the interest of efficiency. Has it worked? During this period Methodism, everything considered, has probably made the poorest record in all her glorious history. Some other denominations have in the same period done much better. If the church were only a business organization like Standard Oil or General Motors, this would no doubt be an ideal arrangement. Questionnaires and a' that and a' that would be necessary. Every man in the service must be exhorted to be on the alert to "beat" every other man, and every other record. But the church is not such an organization. The purpose of the church demands that her preachers have time and opportunity to gaze without hurry into the face of God. The business of the church must be attended to as a matter of course, but I submit that the high pressure methods conceded to be valuable in big business are of very questionable value in the church.

But a much more serious criticism of this system is that one man in very large measure controls the material well-being for four years of a large number of men and their families, a large proportion of whom he does not even know on sight. Leaving our personal dislikes, favoritism and prejudice as unworthy of mention in this connection, there are two matters of great importance.

1. It is exceedingly difficult if not impossible for a man of one type to properly evaluate a man of an entirely different type.

2. "A little learning is a dangerous thing." The first year a bishop serves he knows he is ignorant of men and places and he is necessarily guided in large measure by the presiding elders and the appointments are usually most satisfactory. After that the tendency is for him to think he knows. Doesn't he have the reports? Why take the advice of the presiding elders when he himself knows the situation? Of course all bishops consult the presiding elders and take their advice when it suits them. But let it be remembered that the bishop has the power to move every preacher within his jurisdiction. The employee of the Southern Railroad or of Henry Ford may go across the street and get another job. But the faithful preacher is in service because God called him and he dare not quit. The Methodist preacher cannot in most cases conscientiously go into another communion. There is no other situation in the world like it.

Because of these facts and others similar, I do not believe that any bishop ought to make the appointments in any conference more than one, or at most, two years in succession. The M. E. Church whom we followed in our adoption of the area system, has found it desirable or necessary to change their plan. While they retain the area system the bishop in charge holds the conference and makes the appointments for not more than two of the four years, a visiting bishop holding the other conferences. There are a number of serious objections to this plan.

When we change our plan—as we will almost certainly do—let us not follow our Northern brethren by adopting this hodge-podge plan, but let us go back into the itinerant general superintendency, the system under which most of our great growth and development occurred.

This plan would not only remove much restiveness on the part of the preachers but would be a great deal better for the bishops. Within certain limits they might live where they please. The present plan of being expected to move every four years without a furnished house being given and at the same time being expected to live in a manner befitting his high office imposes very great hardships upon the bishop and his family.

It has been a glory of American Methodism that each bishop of our church is a bishop of the whole church. Our scheme of church government and a diocesan episcopacy simply do not fit into each other. With our former system practically every section of the church received help and inspiration from the personality and gifts of each of the bishops. By the present system it may be said that not seldom some personal or intellectual weakness of a man of great power and long-continued service may become so marked as to overshadow very great virtues. This has been notably true in the M. E. Church, and is true to a lesser extent in ours.

With this system the presiding elders would again have a much greater influence in making appointments. This certainly should be for they are the only ones who know all the facts. It might indeed be desirable to give the majority of the cabinet a veto power over any appointment or transfer.

Another serious objection to the area system is that the areas are so large and the work necessarily so heavy

and burdensome that when a bishop ceases to be strong enough physically to meet all the requirements of one of the very burdensome areas there is no place for him at all, and superannuation becomes necessary. Under our old system the older men might take one or two conferences and continue to be vastly useful to the smaller section, and in a general way to the whole church.

When a system is found to be so increasingly objectinable as this is proving to be, why keep it? Why not plan at once to change it? Why experiment with another plan? Let's go back at once to the system that did work for over one hundred years and should never have been given up.

METHODIST STATE-WIDE CELEBRATION

The celebration of Currituck county is preparing to care for the largest state-wide celebration of the Methodist church in the state. This celebration which is to be held September 28, 1929, at Memorial church, Currituck, N. C., will be of great interest to every Methodist and friend of the church in the state. First, because of the historical background. In September, 1772, Methodism was first planted in North Carolina at Currituck Courthouse by Rev. Joseph Pilmoor, who for some time before had been stationed at Norfolk, Va., and on being relieved of that pastorate that he might make a missionary tour south, stopped possibly at Currituck Courthouse to deliver his first message September 28. This first message was delivered near the heart of a more ancient American Indian village, whose history is largely unknown, but in grading the church lot there has been much revealed which make us believe that in a more remote day upon this same historic grounds to us stood a very populous city, whose inhabitants feasted upon thousands of bushels of oysters, reindeer, wild fowl and other animals.

This momentous event will be celebrated by an appropriate program at Memorial church, the church having been built to better meet the religious needs of this very excellent community at a cost of more than $21,000. It is one of the best rural churches of the state, and a memorial to this first sermon.

Everybody is cordially invited to attend and join in this celebration. Also all are asked to please prepare and bring basket dinners, and down by the sound in front of the church tables will be prepared where dinner may be spread and all enjoy a picnic and fellowship dinner together.

Program

Hymn, "Holy, Holy, Holy" (78).

Prayer, Rev. O. W. Dowd.

Scripture reading, Rev. J. A. Tharpe.

Hymn, "I Love Thy Kingdom, Lord" (208).

Address, "Historical Statement of Memorial Church," Miss Maud C. Newberry.

Address, "Interest of the North Carolina Conference in Memorial Church," Rev. E. Frank Lee.

Special music by choir.

Address, "The Past and Future of the Country Church," Prof. J. M. Ormond.

Address, "North Carolina Methodists' Great Opportunity in Rehabilitation of the Rural Church," Dr. W. P. Few.

Address, "The Imperishable Pioneer," Dr. M. T. Plyler.

Hymn, "Come Thou Almighty King" (2).

GREENSBORO COLLEGE ITEMS

Greensboro College opened under favorable auspices with good attendance. The first joint meeting of the officers and faculty of the college was held on Tuesday morning, September 3. This meeting was immediately followed by the classification and registration of students which continued through Wednesday, September 4. Regular class work began at 8:30 a. m. Thursday, September 5.

At noon Thursday an impressive program in Odell Memorial auditorium to which the public was invited marked the formal opening of the eighty-second year of work at Greensboro College. Dr. S. B. Turrentine, president, welcomed the students to Greensboro College and declared he was happy to greet them and to invite them into a fellowship of earnest work during the year. He spoke of the threefold nature of education, a nature that is symbolized by the hand, the head and the heart. Education must provide skill for physical undertakings, it must free the human spirit and develop in one a nature that will bring one into fellowship with the divine.

Thursday night at 8:30 the students of Greensboro College were honored when the faculty and officers of the college entertained with a reception in Odell Memorial.

During the first week of school the freshmen were given orientation lectures adapted to aid them in adjusting themselves to their new and changed surroundings.

On the first Saturday night and the Wednesday night following the Emerson and Irving literatry societies held enthusiastic meetings with cultural and entertaining programs.

Miss Katheryn McCall, member of the senior class at Greensboro College and president of the state student volunteer union, represented the union at the national council of the student volunteer movement for foreign missions assembled in New York on August 30. At this meeting Miss McCall was made a member of the advisory committee of fourteen members, five of them students, the others missionaries and board secretaries. Miss McCall is enthusiastic about the volunteer work in the state this year.

At Greensboro College the student volunteer unit, headed by Miss Gertrude Clay, is to have an active year, with meetings every week and a full program of work.

A TRIP TO PERSON

We enjoyed a high day last Sunday in Person around Roxboro—a land that held a peculiar facination for Dr. T. N. Ivey, who spent the first four years of his itinerant life on the Person circuit. As a good Providence would have it, this man of tender affections spent a Sunday on his last trip to North Carolina among these his own people who at that time greatly refreshed his soul.

Well, we went first to the home coming at Concord. This is not a Lindbergh we, nor is it an editorial we. J. C. Wooten, J. M. Ormond, M. T. Plyler and two charming little misses, one each from the Wooten and the Ormond family, had part in the home coming. Ormond preached at eleven in Concord for Rev. W. L. Maness and at night in Roxboro for Rev. T. A. Sikes. M. T. Plyler preached at Lee's Chapel in the afternoon and J. C. Wooten held two quarterly conferences and preached at East Roxboro on the trip.

The home coming was a success in every particular. Brother Ormond's sermon was most appropriate and much appreciated by the attentive hearers who filled the

house. Some said it was the best they ever heard. This people knew how to get the best out of life. They appreciate a gospel message; they enjoy good fellowship; they are friends and neighbors without restraint.

The dinner under the trees, the company gathered all the way from Clarksville, Virginia, to Siler City—fully representative of the best citizenship—and the good cheer in the renewing of old friendships marked with a white stone this day largely a continuation of the day, for many were over there at the service. So, Rev. W. L. Maness had his people with him for more than seven hours on this Sunday—more than most city preachers have with their people in seven weeks.

Roxboro is moving on in a fine way. They are still talking of inviting the North Carolina conference to meet with them. Rev. T. A. Sikes and Rev. W. L. Maness are in such favor that it is fully expected that the present relation will remain for another year—at least, this is the talk a visitor hears.

It is well to reach a period before one goes far with pre-conference rumors.

PALM TREE CHURCH DEDICATED

The new Palm Tree church on the Bellwood circuit and of which Rev. J. W. Fitzgerald is the successful pastor was dedicated last Sunday by Rev. W. A. Newell, the presiding elder. In the afternoon Rev. H. G. Hardin of Main Street church, Gastonia, preached. It was a great day for the church and the people who attended the services.

The new church is the fifth edifice on this historic spot. The first was of logs, erected 1795—134 years ago. The second building was a frame structure built in 1844. This served as a house of worship till 1870, when the third church was built. In 1891 the fourth building was erected. It was for that time a first class country church of one room, spacious and comfortable.

In the language of Brother Melvin L. White, who furnished the foregoing facts and figures, we tell of this new church:

"Recently the demand became insistent for a more modern, tasty and spacious building, and it was so ordered. The present edifice cost more than $35,000, and most of the funds were secured by local operation among resident talent. Besides a general auditorium it has three stories including basement, a parson's study, 15 class rooms, lavatories, drinking fountains and other accessories.

"As a tribute to heroes of the past, this building has beautiful memorial windows dedicated to Mr. and Mrs. G. F. Lee, Mr. and Mrs. E. P. Shuford, Mr. and Mrs. B. Y. McMurry, Mr. and Mrs. Henry Schenck, Mr. and Mrs. Frederick Grigg, Mr. Wallace, Mr. and Mrs. Bartley Crowder, etc."

BIG DAY AT SPINDALE

Last Sunday was a big day for Spindale Methodists. The beautiful and spacious educational and Sunday school building was formally opened at 9:50 o'clock with classes in all departments. At 10:30 o'clock an impressive cornerstone service was conducted by Rev. T. C. Jordan of Burnsville, a former pastor. A copy of the church discipline, a copy of the Sunday School Magazine, a copy of the North Carolina Christian Advocate carrying account of the opening, a copy of the church bulletin with list of stewards and trustees, and a program of the opening services, with list of various committees including building, finance and equipment, together with history of the church from its beginning, placed behind the cornerstone. In addition to the formal opening of the educational building the church observed the tenth anniversary of its founding. Rev. O. L. Simpson of Nashville, a former pastor, and now an assistant to Dr. E. B. Chappell, editor of our Sunday School Literature, preached most effectively.

Dinner was served in the recreational room at twelve thirty o'clock, and such a dinner as cannot be forgotten. At two o'clock an historical reminiscent service was held with brief talks by former pastors and former Sunday school superintendents, with a closing address by the present superintendent, Mr. Fred C. Kinzie, these being interspersed with splendid selections by the Spindale quartette and other musical selections under the direction of Mr. D. C. Cole. It was a happy day and the beginning of a new and better day for this progressive church.

W. Arthur Barber.

PEOPLE AND THINGS

(Continued from page 7)

The Protestant population of France is now estimated to be approximately one million, that is, about one-fofrtieth of the total population of the country. The number of Protestant parishes is 1,033, of which 261 are Lutheran, 164 Reformed, 381 Evangelical Reformed, 29 Baptist, 23 Methodist, and a few other small groups.

"One of the encouraging features of our work at Proximity is the splendid attendance at the mid-week prayer services. Special plans are made for this service each week. During the last month we have been studying 'The Meaning of Methodism' by Dr. Gilbert T. Rowe. For the last five weeks there has been an average attendance of sixty-one people at each service. The church is now in the midst of revival services with Mrs. C. L. Steidley in charge. The outlook for a genuine revival is excellent."—Dwight Brown.

The Sunday school moved last Sunday into that beautiful new church of Henderson. This marks a new day for that school. The old church was used for the last time on the day the Sunday school went into its new quarters. The large ground floor will be used until the main church auditorium is completed. This is a plant complete in every way. We congratulate this congregation on the success of their labors. Henderson is becoming a town of beautiful churches.

SUPERANNUATE ENDOWMENT

It is heartening news that a number of our strong churches will "carry on" in the cause of superannuate endowment. West Market, though paid out, is going after it the same as last year. Wesley Memorial, while leading the church in the cause of missions, is doing the same. Now comes the news from Winston-Salem that Centenary-West End has just raised an additional $1339 for this sacred cause. This on the eve of a gigantic building enterprise makes fine reading. This church, too, was already overpaid by nearly $2000.

We make our best bow to these great churches.

C. S. Kirkpatrick.

"Where Summer and Winter Play Hide-and-Seek"—5

By W. E Poovey

Indians and Else

DISTANCES are magnificent in the West. It is a thousand miles from the south rim of the Grand Canyon of the Colorado to the west gate of Yellowstone Park, and Salt Lake City is the half-way point.

After 36 hours spent in this unique city with its salt air, its scenic outlook, and its sectarian atmosphere, we again took up our tour over tar and gravel.

The 20-mile wide strip of silt between the mountains and the salt marsh has been made a modern Garden of Eden by irrigation. Orchards of wide variety were bending beneath their rich burdens of ripe fruit, and the ground was bursting with sugar beets.

Through Southern Idaho we saw more herds of dairy cattle and heaps of milk cans along the highway than anywhere else on our whole trip. Here also the Irish potato was in his glory. The rich soil and rolling surface reminded the writer of sections over which he once rode his rounds on the North Carolina district.

In northern Idaho we saw more Indians than we had seen on our trip so far. Not lithe-bodied athletes, as books of Indian lore would lead one to believe; but burly, heavy-jowled, broad-backed, beefy fellows. These were Bannocks, and it seemed that "Uncle Sam" was taking better care of them than of the Utes and Navajos who occupy the starvation areas of Arizona and New Mexico. In fact, the unfair treatment of this simple people by a superior race that calls its civilization "Christian," is impressed upon one who travels over the arid sections into which the scattered tribes have been herded. No wonder they are written of as vanishing Americans! What other destiny awaits the race whose scattered remnants are being forced to eke out an existence where the white race could not survive a second generation?

Yellowstone Park

The Yellowstone National Park is a 60-mile square volcanic plateau in northwestern Wyoming, which has an average elevation of 8,000 feet, and is hedged in by a rim of rugged mountain ranges that rise 2,000 feet above the general level of the inclosed tableland.

This is the wonderland of the West—or of the world. It is the enchanted basin of the unbelievable. Within so limited an area, where else in the world are to be found so varied a profusion of capricious phenomena, mingled with so many masterpieces of surpassing scenic splendor?

We spent four wonderful days within this weird area. The first day found us threading our footsteps among spouting geysers, boiling springs and steaming fire holes, and over a hollow-sounding crust that seemed to keep our feet from sinking into subterranean fires. Here we observed Old Faithful in his hourly eruptions, sending up a 120-foot column of hot water, which, in five minutes, would have filled a 200,000-gallon tank. Here, while we watched the Lone Star geyser doing the same stunt, we boiled our eggs for luncheon in a bubbling fountain at our feet. Here we saw steaming cauldrons of vari-colored mud sputtering like hot mush cooking in an old Dutch oven. Here, at twilight, we waited till we saw the grizzly bears come loping down from the deep woods to get their dinner. During the day these hungry bears haunt the lonely highways, and halt long lines of autos till from each a morsel of food is flung. We were held up half a dozen times in half a day by these shaggy highwaymen. Once, desiring to get a close-up view of a mammoth black bear, we deferred tossing out our tribute too long and he tried to climb into the car. Frankly, the Kodak was not held sufficiently steady to get a good picture, but the shaggy shoulders crowding into the car window, the ugly yellow fangs a few inches from your face, and the fetid breath upon your forehead made a mental impression more vivid than might have been caught upon the sensitized celuloid of any Kodak.

Our second day took us twice across the Continental Divide, where we got grand views of the sky-piercing Teon Range recently included within the boundary of the park. It also led us round the densely wooded and deeply indented shores of Yellowstone Lake which covers the crater of an extinct volcano with an area of 300 square miles. This lake is a child of the ice age, and was at one time 160 feet deeper than it is now. Then it drained into the Pacific ocean through the Snake river. The rhyolite rim round its eastern edge having decomposed under the eroding forces of steam and frost allowed the waters of the lake to drain in that direction—the greatest piracy of waters over the Continental Divide ever known to have been permitted. Through countless ages this onrushing river has carved out a gigantic gash called the Grand Canyon of the Yellowstone. The crumbling yellow rock which the waters are still rapidly cutting away gave to the river, and the park, the name Yellowstone.

The Yellowstone river descends 1700 feet in a distance of five miles, by two straight drops of 109 and 308 feet, respectively, and by roaring rapids greater in volume and velocity than rush down the gorge from Niagara.

The Grand Canyon of Arizona is deeper than this, but I doubt whether anywhere are to be found such peculiarity of chemical formation, and such profusion of volcanic phenomena, as are laid bare along the lustrous sloping sides of this lemon-colored canyon. There is also a distinct contrast between the red, muddy torrent of the Colorado and the clear, jade-green tides of the Yellowstone. Here we saw the somber shadows, after sunset, settling into the deeper depths, and dulling the dazzling welter of the wider upper washes along the walls. Here we saw the morning sun wrap his rainbow sash round the shoulder of the man of mist that stood with his feet upon the foam at the foot of the falls. Here we were held enthralled, at Artist's Point, by the magic power of the matchless panorama which Moran has transferred to the canvas of his master painting in the nation's capitol.

Our third day was devoted to a delightful tour of the Grand Loop. On our trip around this charmed circle we passed picturesque Tower Falls with its turreted parquet above and its turbulent pool below; we saw our first standing specimen of petrified tree (four feet across); we witnessed the intermittent eruptions of the Mud Volcano and watched the Dragon's Mouth disgorge great volumes of warm water; we drove in the neighborhood of Roaring Mountain with its sound of a rushing mighty wind; we caught cupfuls of pure carbonated water as it spouted from Nature's fountain at Apollinaris Spring; but the

spot of supreme and delightful surprise for us that day was the sculptured rainbow terracing below the Mammoth Hot Springs.

The springs themselves are deep blue pools of resplendent beauty. Their travertine bowls have been built up little by little as the overflowing water has left its filmy residue upon their rims, until the entire hillside is a series of prismatic terraces, over which the sparkling, steaming sulphur springs push their thin sheets of shimmering spray to make of these terraces a quivering Mosaic of vivid primary colors with all possible gradations of tints and shades between. I seriously doubt whether the sun in his daily circuit shines down upon any other spot from which his refrangent rays are reflected with more dazzling and effulgent splendor.

The entire forenoon of our fourth day was occupied in driving out of the park by way of Sylvan Pass. Here we saw our first slow-moving glacier where the tourist is in constant peril from sliding rocks, which fill the pass to a depth of fifteen feet during winter. Here we used our brakes while going in low gear down our steepest grade, and tied a knot in our trail through a corkscrew curve.

We were homeward bound by way of Cody, Cheyenne, Lincoln and Louisville, but the mind of the writer kept running back over the last four wonder-filled days spent in a little world of our big world's greatest wonders.

Here every day in mid-summer snow may be seen upon the encircling slopes, and in mid-winter only snow may be seen. Here ice freezes every summer night and water boils every winter day, even with a temperature of 40 degrees below zero.

At last we had found the elusive circle "where Summer and Winter play hide-and-seek" the whole year round.

A Crusade Against the Indifference of Adults

By M. Lee Rippy

The indifference of adults to the work of the Sunday school prevents the Sunday school from having the increase in membership that it should have. There are thousands of loyal, faithful, consecrated workers, but their influence and the effect of their work is being undermined by the indifference of the great mass of people.

This indifference of adults toward the work of the Sunday school is manifested in many groups. The group that is most harmful and detrimental is the group of indifferent people who are already members of the adult Bible classes. They enjoy the fellowship and the lesson and their relationship to the class. They are content, or rather not discontent enough, to do anything but attend the class meeting on Sunday morning. Every member of every adult class should be an enthusiastic personal worker for his or her class—not only for his or her class, but for every department and class in the Sunday school from the youngest member in the cradle roll to the oldest member in the adult department, to the most active member as well as to the sick and shut-ins. The work of the Sunday school will never render the contribution to the church that it should render until this becomes true. The first concern of any class should be to overcome the indifference that exists on the part of any members of the class.

Perhaps the next group that is most harmful in manifesting its indifference to the work of the Sunday school is composed of thousands of church members who are not members of the Sunday school. This indifference on their part makes it exceedingly difficult for the Sunday school to increase its membership. Every church member should be a member of the Sunday school. Because this is not true, those who are members have to overcome this detrimental influence. The public points at the church members who are not members and is convinced that if the Sunday school was worth while, surely the church members would be engaged in it.

In the past we adults have said "hold the children and young people," and then we charge the Sunday school with its inability to do that. We have said "It can hold children until they reach a certain age, and then away they go." "The membership of the Sunday schools cannot be increased on account of the adolescent group dropping out." This assertion and charge is not true any more. In a careful survey that was made, it was found that the adult group was the group holding the Sunday school down as to increase in membership—that adults left the Sunday school much more readily than adolescents. Regardless of this condition, it is true that unless adults are active and interested in the Sunday school, the adolescents are not likely to be. In other words, the young people of our churches are not going to stumble over or through the indifference of adults in order to go to Sunday school. The indifference of adults must be overcome before we can reasonably expect to get and hold the youth of the land in the Sunday schools.

The adult classes can present a satisfying study program as well as a number of satisfying Christian activities that will challenge the adults of the land. Every class should plan and must plan for this before they go out to present their cause to the public.

There are about 35,000 adult Bible classes in Southern Methodism. Surely there is a sufficient number of interested people in each class to begin a crusade against indifference. This crusade must be a conquest waged to enlist thousands in a more definite, systematic Bible study. From such a Bible study those Christian activities may spring that will make it possible for every one to realize here and now life more abundantly.

In this crusade the adult Bible classes should center their attention on every indifferent person or group of persons, those in the Sunday school, those in the church, those in the community, poor, rich, high and lowly. The church is for everyone, and everyone is for the church.

The indifference that exists threatens the very future of the church. It cannot be overcome by just talk. It can be overcome by a demonstration of what the church means to us. Each of the 35,000 adult classes, every member in these classes, is urged to engage in this demonstration and bring the indifferent and the Sunday school face to face.

The 35,000 adult classes should set a goal of not less than 100,000 new members and then go far beyond this goal. Will your class do its part? Will you do your own part? Let every class begin at once. Show the beginning on rally day and continue to show it through the year.

The Department of Adult Work of the General Sunday School Board, 810 Broadway, Nashville, Tennessee, or every conference superintendent of Sunday schools, will furnish, on request, suggested plans for the crusade.



MISS IDALENE B. GULLEDGE

Miss Idalene B. Gulledge is the new director of student work at College Place church, Greensboro. She entered upon her duties September 1, and is making preparations for a thoroughgoing program to meet the religious needs of the Methodist students at the North Carolina College for Women.

Miss Gulledge attended the University of Texas for one year, and was graduated from Duke University in the class of 1925. At Duke she won honors and took a wholesome interest in student activities. She was elected to Phi Beta Kappa scholarship fraternity and Delta Phi Rho Alpha athletic sorority. At various times in her college career she was secretary of the student government council, vice president of the Y. W. C. A., leader of the student volunteer band, and member of the student industrial commission which made a special effort to understand the problems of working girls in Durham.

This talented young woman with striking personality and genuine Christian spirit, has already made many friends at the local church prior to the opening of the college. The young people are especially impressed with her understanding of their religious interests and problems. During a week of evangelism just closed at the church Miss Gulledge did some fine work with the senior Epworth League.

Registration figures indicate that there will be 500 Methodist girls at N. C. C. W. this fall. It will be Miss Gulledge's task to know these young women personally, teach their large class in the Sunday school, encourage them to attend the church services, enlist them wherever possible in the activities of the church, and make herself available for conferences regarding their spiritual life and personal problems.

Ministry to our Methodist students in tax supported schools is an urgent necessity which the church at large is now aware of. It is a well known fact that many of our youth go through the state schools with but little attention to their religious life. In the very nature of the case the state cannot enter adequately into the field of religion. This is a serious matter for the church when we realize that, occording to figures recently published, Methodism over the South has 50,000 youths of college age, and only 25 per cent, or 12,500 of them, attend our church schools. Some ten per cent do not go to college at all. This means that a large percentage of them are in state schools. The situation is a challenge to the church. We must minister to the students where they are.

Employment of directors of student work at local churches in college centers is one of the means of coping with this situation. With the co-operation of the board of education at Nashville, and sometimes indepently, such strategically located churches are engaging these specially trained workers to assist in ministering to the students. Already over the South we have 30 or more of these directors in churches at state school centers. College Place church has the co-operation of the board of education and our conference boards of missions in employing Miss Gulledge for the work on behalf of the Methodist girls at N. C. C. W.

Tangible, lasting results in the spiritual life of these fine young women who come up from all corners of the state, and who will go out to become teachers and leaders in the state's educational life, is the aim at College Place this year as Miss Gulledge assists the pastor in a good program.

ROCKINGHAM DISTRICT PASTORS AND LAYMEN IN CONFERENCE

Upon the call of Rev. H. C. Smith, presiding elder of the Rockingham district, the Methodist ministers and representative laymen met for conference at Hamlet on September 12. Practically all of the pastors and quite a few of the laymen were present. The presiding elder opened the conference promptly at 10 o'clock with a brief devotional and inspirational message. Rev. Jesse H. Lanning was called to act as secretary and to assist Rev. E. C. Crawford in making out a financial chart indicating the present financial state of the district as reported by the laymen and pastors of the several charges. This was done and compared with a like chart from last year. Considering the fact that last year's conference was held three weeks later and the incompleteness of the reports in hand this year's report compares quite favorably.

Rev. M. T. Plyler, business manager and associate editor of the North Carolina Christian Advocate, was present and spoke encouragingly regarding the Advocate. President W. P. Few of Duke University and lay leader for the North Carolina confefence, was present and addressed the conference. Among other things he said, in substance, that the finishing of the year's work would be hard as it always is, but that hard undertakings are the things that are worth while and should challenge men to undertake and accomplish them.

The laymen present were called upon to speak regarding the general state of their representative churches. The pastors from most of the charges from which no laymen were present reported the conditions of their churches. As usual there were quite a few notes of despondency, but these were interspersed with more hopeful ones. On the whole the pastors and laymen seemed determined to do their best to finish the year as it should be. Rev. H. C. Smith, as leader and fellow worker, assured those present that he was with them heart and hand in the great work and hoped that they would go away inspired to undertake the task ahead.

After a prayer of benediction by President Few the conference adjourned. Members of the conference appreciated the splendid lunch served by the kind people of Hamlet.

LOOK! LISTEN!

Look at the label on your Advocate and see if paid to date.

Listen to our plea---If in arrears, kindly send us check if possible. We have labored hard to give you the paper, will you please help us before the close of our financial year which ends September 30.

ACT NOW!

NEWS ITEMS FROM SOUTH ROCKY MOUNT

Things are still happening at the South Rocky Mount church. We are not content with achievements of the past, but are constantly reaching out to surpass our past records.

Last Sunday was set apart as Superannuate day and it was decided that this year the Sunday school would sponsor the movement. It is needless to say it was a success, for the figures will prove that beyond a doubt. The total number present was 216 and the offering was $120. Now, isn't that a fine record for such a Sunday school? We are not content, however, with that. Our goal is 300 present, and now that the people are back from their vacations we expect to reach it soon.

The superintendent, H. L. Smith, is putting things over at South Rocky Mount and he has a fine group of coworkers.

We expect this to be the best year in the history of the church. Sixty-two members have already been received into the church this year, and before the year comes to a close there will be considerably more.

The superannuate play pageant, "The Fruits of His Labors," was given last Sunday evening as a fitting climax for the day. The church was crowded and all seemed well pleased with the program.

We will close the conference year successfully. E. D. Weathers, P. C.

HOME COMING AT QUEEN'S CREEK

The fifth Sunday in June was home coming day at old Queen's Creek church on the Swansboro circuit. Having been pastor of the church twice during my actice ministry I felt myself strongly drawn back to the old church on that occasion. It has been 42 years ago since I was first sent to that church as its pastor. It was then a strong church with a large membership containing some of the leading people of Onslow county—the very salt of the earth. It is useless to say that my memory went back to those days and to those noble souls who were the leaders and strength of the church at that time. I could recall the Mortons, the Russells, the Hartsells, the Farnells, and many others too numerous to mention. There was a large number of people present, estimated at between three and four hundred, among whom were the scattered children and grandchildren of those who had long since passed away.

The pastor had prepared a splendid program which I am sure was enjoyed by all present. A love feast and testimony meeting came first, which was followed at 11 a. m. by a strong and inspiring sermon by Brother R. R. Grant. Queen's Creek is the mother church of Methodism in Onslow county. It is thought that it was once visited by Bishop Asbury. A committee was appointed to search up its history and to report to the next home coming day which, it was decided, will be held from now on annually.

May the richest blessings of God rest upon this old church. D. A. Futrell.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

NOTICE

To Ministers, Charge and Church Lay Leaders, Board Chairmen, and Sunday School Superintendents of New Bern District.

Dear Sirs:

In co-operation the conference and district lay leaders and the presiding elder have planned two great meetings for laymen:

Kinston—September 24, at 11 a. m.

Morehead City—Sept. 25, at 11 a. m.

Lunch at individual expense will be served.

We shall count on your attendance at one or the other meetings and co-operation in an effort to get as many others as possible to attend.

Detailed program will be sent later; but it can now be announced that Dr. W. P. Few, conference lay leader, will be one of the speakers and the others will be good.

The purpose of the meeting is to set up an effective laymen's orgaization in th district and to put the organization at once to work on a definite program.

Come and catch the spirit and enthusiasm of a great meeting.

W. A. Graham,
Geo. L. Jordan,
E. H. Gorham,
District Lay Leaders.

Why are we ashamed to ride in a last year's model and content to live on last-century ideas?—Forward.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

FAYETTEVILLE, SEPTEMBER 29

Program for the standard training school to be conducted at Hay Street church, Fayetteville, for the charges of the eastern portion of the Fayetteville district September 29-October 4 has been completed. Following are courses and instructors:

1. "Home in Society," Mrs. Cora Trawick Court, Nashville, Tenn.

2. "Primary Lesson Materials and Teaching," Miss Georgia Keene.

3. "Training Adolescents in Worship," Mr. L. L. Gobbel. The school begins Sunday at 7:30 o'clock. Rev. W. A. Cade, the persiding elder, and a local board of managers, with Rev. E. Frank Lee as chairman, are promoting the school.

OXFORD, OCTOBER 6-11

At Oxford October 6-11 our Sunday schools of Granville county will join in a standard training school, with the following courses and instructors:

1. "Bible (New Testament)"—Prof. H. E. Spence.

2. "Home in Society"—Mrs. Cora Trawick Court.

3. "Management of the Sunday School" Mr. L. L. Gobbel.

Rev. E. J. Rees heads the board of managers, which is working to make this the most largely attended school ever held in Granville.

WARRENTON, OCTOBER 6-11

Miss Keene is to conduct a training class at Warrenton October 6-11, using as a text Sheridan's "Growth in Religion." Rev. B. P. Robinson, the pastor, is expecting a large number of his workers to attend.

MRS. COURT IS COMING

Mrs. Cora Trawick Court, who heads up the work of parent education and home co-operation for the General Sunday School Board, Nashville, is to be in the North Carolina conference for two weeks beginning September 29. She will work in the training schools at Fayetteville and Oxford and also in a number of institutes and conferences with interested workers. We are fortunate to have her and anticipate great interest in the work which she is helping to promote.

WORKERS' CONFERENCES

Conferences of workers who have assisted in the promotion of the old programs of work and who will aid in the interpretaion of the new ones were held at Sanford and Greenville last week, with between 125 and 150 in attendance and with keen manifestation of fresh interest and enthusiasm for the new guides. The emphasis upon fundamentals placed by Rev. M. L. Rippy, Miss Lucy Foreman, and Miss Margaret Patterson, the General Sunday School Board representatives, was clear and unmistakable and caused favorable comment and high appreciation of the new programs. The entertainment provided by Sanford and Greenville placed the Sunday school cause under additional obligation to these thriving cities and particularly to the local church leaders.

DUAL SPECIAL OFFERINGS

The following Sunday schools sent their fourth Sunday offerings for the month of July to our treasurer, Mr. E. J. Cheatham, Franklinton, to be applied to missions at home and abroad, according to the report just received from Mr. Cheatham:

Dover	$20.56
Hay Street, Fayetteville	17.79
Queen Street, Kinston	15.49
Whiteville	13.00
Steele Street, Sanford	12.00
First Church, Wilson	10.12
Central, Raleigh	9.08
Jackson	9.02
Rockingham	8.00
Grace, East Roxboro	8.00
Trinity, Fairmont	7.34
Farmville	7.33
Chapel Hill	7.00
Gatesville	6.90
Macon	6.52
Mt. Olivet, Manteo	5.00
Banks, Creedmoor	5.00
Epworth, Raleigh	4.89
Clark Street, Rocky Mount	4.75
Newland, South Mills	4.73
Nashville	4.50
Concord, Person Ct.	4.15
Trinity, South Mills	4.05
Oriental	4.00
Rocky Point	3.95
Elm City	3.95
Epworth, Raleigh	3.82
Englehard	3.80
Hillsboro	3.55
Fifth Avenue, Wilmington	3.45
Sanders Chapel	3.28
Clayton	3.28
Clayton	3.10
Kenly	3.00
Ocracoke	3.00
Salem, Oxford	3.00
Broadway, Jonesboro Ct.	2.80
Rowland	2.70
Creedmoor	2.51
Millbrook	2.48
Selma	2.42
Prospect, Yanceyville	2.40
Leasburg	2.35
Poplar Springs	2.10
Richlands	2.05
Sharon, South Mills	2.04
Turkey	2.00
Daniels Chapel	2.00
Winton	2.00
Mt. Zion, Elm City	1.75
Mt. Sylvan, Bahama	1.50
Shady Grove, Yanceyville	1.50
Merrimon	1.50
Magnolia	1.50
McBride, South Mills	1.42
Kings	1.34
Fletchers Chapel	1.34
Bullocks, Creedmoor	1.30
Simpson, Chicod	1.30
Wadeville	1.24
Lemon Springs	1.20
Amity, Mattamuskeet	1.02
Portsmouth	1.00
Harkers Island	1.00
Clarks Bethel	1.00
Bethlehem, Robersonville	1.00
Bethany, Bath	.88
Angier	.70
Angier	.58

GOOD REVIVAL ON FUQUAY CHARGE

We have had some good revivals on the Fuquay charge this year. Rev. J. C. Humble was with us and did the preach ing at Olive Branch in March. He did good preaching. Five joined this church on profession of faith and two by letter.

Rev. Hugh H. Johnson of the school of religion of Duke University was with us for nearly eleven weeks in the summer. He assisted the pastor in doing the preaching in three revivals conducted at Cokesbury, Holly Springs and Buckhorn churches. As a result of these meetings we received 23 members on profession of faith and four by letter.

We also conducted a daily vacation Bible school at Fuquay Springs with an enrollment of about 75 and at Olive Branch church with an enrollment of 35. Out of the total enrollment of 110, 83 were awarded certificates for regular attendance and faithfulness.

Mr. Johnson has been a great help on this charge. He preached on Sundays as well as helped in Bible schools and revivals. We organized an Epworth League at Holly Springs and Mr. Johnson gave the leagues two lectures on the Epworth League.

Mr. Johnson was a great help on the charge and proved himself to be a very fine, consecrated, hard working Christian young man. He made many friends and the prediction is that he has a very bright future beore him. He did some very good preaching for us.

E. C. Maness, Pastor.

Imitation religions, immorality on principle, and danger for pleasure, these are characteristics of the age, chosen at random from among many symptoms of the same disease. This is the disease of boredom which springs from the direct pursuit of happiness. Amused we must be at all costs, yet we have no art in amusing ourselves. Thus our notion of entertainment or amusement as something for which one pays resolves itself into the confession that we must pay other people to do for us what we can no longer do for ourselves. And since, like all bought pleasures, bought entertainment rapidly palls, leaders of society range the world in vain and restless pursuit of the satisfaction which comes to tramps and artists unsought.—C. E. Joad.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

ALARMING

At the present writing only 185 of the 827 Sunday schools in the Western North Carolina conference have forwarded a Sunday School Day offering to Treas. H. A. Dunham. The total amount of these offerings attains the sum of $2,637.09. At the close of last year our Sunday School Day offerings amounted to $2,000 more than the total thus far received.

So far this year our Sunday school board has spent on its enlarged program $1,618.37 more than it has received. There are not sufficient funds in the treasury, according to a statement just received from Treasurer Dunham, to pay off September's expense accounts. If insufficient funds are received this year to meet our expenses and a curtailment of our work is necessitated it will be because we have not sufficiently emphasized the need for funds. The work of the Sunday school board was never more favorably received by the rank and file of our constituency than at present. Help is greatly needed.

NEW PROGRAMS OF WORK

Instead of the old programs of work listed as A, B and C, five new programs of work have been provided. These programs of work are known as E, D, C. B and A.

Program of Work E

For the school with four classes and a membership of approximately fifty or less, meeting in one room building. These classes will probably be beginner-primary, junior, intermediate-senior and young people-adult.

Program of Work D

For the school having at least six classes and a membership of approximately fifty to one hundred and fifty, meeting in a church building of one room or in a building with limited space and equipment in addition to the church auditorium. The classification of this type school will depend on the number of pupils enrolled in the various age groups. In some instances there may be a combination beginner-primary class while in others there ought to be a beginner and a primary class. In fact there may be more than one primary class as may be true with other age groups.

Program of Work C

For the school having four organized departments in addition to the nursery department, and meeting in a building with at least three assembly rooms in addition to the church auditorium. This type school will provide for a beginner-primary department, a junior department, intermediate-senior-young people department and adult department.

Program of Work B

For the school having seven organized departments and meeting in a building with at least six assembly rooms in addition to the church auditorium. This type school will provide for the nursery department, beginner department, primary department, junior department, intermediate department, senior-young people department and adult department. Provision is made for grouping the seniors with the intermediates rather than the young people if it appears best.

Program of Work A

For the school having eight organized departments and meeting in a building wtth at least seven assembly rooms in addition to the church auditorium. This program of work provides for a separate department for every age group listed in Program of Work B. It permits no combination departments.

CHILDHOOD AND YOUTH WEEK

Plans are rapidly being made for the most wide-spread observance of Childhood and Youth Week yet recorded. It will be remembered that Childhood and Youth Week provides for three outstanding phases of emphasis for promoting the religious educational development of our children and youths. It provides first for a visitation of the leaders and teachers to the pupils in the nurseryfi beginner, primary, junior and intermediate departments. It is recommended that this visitation be made during the week of October 6-13; however, any other week in October can be selected. Following the week of visitation a parents' meeting should be held at which the beautiful pageant entitled, "The Vision Beautiful," may be given. If it is not desired to present a pageant a splendid workship service may be conducted. Programs for either one of these services will be furnished free of charge by our office.

At the parents' meeting on the suggestion of a committee a given forward step may be discussed and adopted, this forward step having to do with the supplying of some need for the religious welfare of the children and youths of the church.

In getting ready for the observance of Childhood and Youth Week the first step is for the superintendent of the Sunday school, after consultation with the pastor, to appoint some outstanding woman to head up the committee on arrangements. The name and address of this person should be sent to Miss Corinne Little, Box 513, Lexington, N. C. Directions and materials will then be sent to this chairman.

CHAIRMEN

Since last report the following chairmen of committees on arrangemnts for the promotion of Childhood and Youth Week have been received. These good workers can be counted on:

Acton, Acton Ct., Miss Ida Hawkins.

Oak Hill, Acton Ct., Miss Malissie Starnes.

Asbury, Acton Ct., Mrs. William Russell.

Green Street, Winston-Salem, Spencer T. Jones.

Badin, A. P. Allen.

Oak Grove, Bostic Ct., Mrs. Mary Smith.

College Place, Greensboro, Mrs. Thos. F. Day.

Calvary, Charoltte, Miss Blanche Bixby.

Morven, Mrs. R. B. Hardison.

Cramerton, Mrs. O. B. Mitchell.

Park Place, Greensboro, Mrs. W. W. Long.

Broad Street, Mooresville, Mrs. W. G. Hartsell.

Prospect, Thomasville Ct., Mrs. S. P. Spoon.

Bethlehem, Prospect Ct., Mrs. C. C. Fincher.

Prospect, Prospect Ct., Miss Ida Lathan.

Montmorenci, Candler Ct., Mrs. H. B. Cole.

Spindale, Mrs. C. F. Ross.

First Street, Albemarle, Miss Lena Carter.

First Church, Waynesville, Mrs. Rufus Siler.

Trinity, Kannapolis, Miss Norma Scarboro.

Ardmore, Winston-Salem, Mrs. L. C. Holbrook.

Main Street, Thomasville, Miss Lillian Yow.

SCHOOL SCHEDULE

The following training schools will be held between now and conference:

At Lewisville for the Lewisville circuit, September 15-20. Two courses will be offered, Mr. Evans and Mr. Tuttle to be the instructors.

At Pinnacle for the Pilot Mountain circuit, September 15-20. Rev. M. W. Heckard will give a course on "The Small Sunday School, Its Plans and Work."

At Mooresville for Mooresville and surrounding territory, September 22-27. Four courses will be offered. Mr. F. M. Williamson, Rev. O. J. Jones, Mr. O. V. Woosley and Miss Corinne Little will be the instructors.

At West Jefferson for the Jefferson circuit, September 22-27. Mr. Paul F. Evans will give a course on "The Sunday School Worker, His Life and Work."

At Murphy for Cherokee county, September 29-October 4. Three courses will be offered. Instructors will be Rev. C. M. Pickens, Mr. L. F. Tuttle and Mr. O. V. Woosley.

At Leaksville for Leaksville-Spray-Draper and surrounding territory, September 29-October 4. Three courses will be offered. Mr. F. M. Williamson, Rev. W. E. Poovey and Miss Corinne Little will be instructors.

At Asheboro for Randolph county. Four or five courses will be offered. Instructors will be published later.

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Norlina—J. L. Midgett 7
*Murfreesboro—W. C. Merritt 7
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Main Street (Belmont)—J. M. Barber 7
Goodsonville—J. W. Combs 6
Lincolnton Ct.—C. R. Allison 6
Lincolnton—R. S. Truesdale 6
Crouse—Van B. Harrison 6
King's Mountain—J. R. Church 6
Lafayette Street, Shelby—T. B. Johnson 5
Cherryville Ct.—Paul W. Townsend 5
*West End—J. N. Randall 4
Lowell—A. G. Loftin 4
Cherryville—W. G. McFarland 4
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Trinity—W. R. Warren 3
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Cramerton—O. B. Mitchell 2
Maylo—C. L. McLain 2
Smyrne—A. W. Lynch 2
East End—M. T. Hipps 2

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***Uwharrie—M. S. Kincheloe 22
Centenary—G. A. Stamper 21
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**Randolph—W. R. Kelly 18
*Pleasant Garden—J. T. Ratledge 18
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7*—Burke Ct.—D. G. Smith 32
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Bostic—J. E. Hipp 9
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Albemarle—T. F. Marr 9
Forest Hill—Dwight Ware 8
Mount Pleasant—J. S. Gibbs 7
Salem—J. H. Green 6
Gold Hill—J. Max Brandon 6
Park Avenue—J. A. J. Farrington 6
Norwood—P. L. Shore 5
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East Spencer—E. Myers 3
North Main St.—J. H. Strickland 3

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****Troutman—John Cline	16
*Balls Creek—P. H. Brittain	13
Race Street—J. H. Bradley	10
Lenoir—W E. Poovey	10
Hickory—W. L. Hutchins	10
Newton—R. G. Tuttle	7
Hiddenite—J. B. Tabor	7
Dudley Shoals—E. J. Poe	6
Maiden—J. E. McSwain	6
Shepherd—A. C. Kennedy	6
**Highlands—H. W. Howard	5
Olin—J. G. W. Holloway	4
Lenoir Ct.—T. H. Swafford	4
Elmwood—R. L. Young	4
Stony Point—R. E. Hinshaw	4

WAYNESVILLE DISTRICT

7*Murphy—H. P. Powell	29
7*Fines Creek—G. N. Dulin	16
Canton—Carlock Hawk	12
Andrews—W. M. Robbins	4
Murphy Ct.—A. A. Somers	4
Webster—F. W. Kiker	4
*Jonathan—L. T. Edens	4
*Delwood—R. K. Brady	3
Whittier—R. L. Bass	3
Haywood—R. G. McClamrock	3
Clyde-Junaluska—F. O. Dryman	3
Highlands—J. L. Teague	3
Cherokee Mission—Wm. Hornbuckle	2
Bryson—D. C. Ballard	2
Judson—L. H. Hipps	1

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, L. B. Hayes	25
**Kernersville—T. J. Rogers	11
Main Street, Thomasville—C. S. Kirkpatrick	10
Ardmore—W. A. Rollins	10
*Ogburn Memorial—O. P. Ader	8
Davidson—R. C. Goforth	9
Linwood—G. W. Fink	9
*Grace (Winston-Salem)—A. P. Brantley	9
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HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Those 100 Per Cent

Gastonia	31
Marion	30
Raleigh	26
New Bern	25
Rockingham	23
Elizabeth City	23

Those More Than 50 Per Cent

Durham	28
Charlotte	24
Salisbury	19
Mount Airy	19
Washington	18
Wilmington	17
Greensboro	16
Statesville	16
Fayetteville	16
Asheville	15
Waynesville	15

Those Less Than 50 Per Cent

Winston-Salem	12
Weldon	10

OFFICIALS OF DRAPER EXPRESS THEIR APPRECIATION OF REV. J. W. VESTAL

Citizens of Draper are looking forward to the coming sessions of the Western North Carolina conference of the M. E. Church, South, with a feeling of depression and sadness. The people of the community are not very enthusiastic at the near approach of the conference, for they feel certain that it means the removal of one of the finest men who has ever served a church and community as pastor. Rev. J. W. Vestal, who for the past four years has served as pastor of the Draper Methodist church, is more than a pastor of his own flock; his ministry has been community-wide and he has endeared himself to every individual. Indeed, he is a beloved pastor and friend.

Although quiet and unassuming, he is a man of strength of character and purpose; he possesses deep understanding. His spiritual guidance and leadership has led many souls to Christ; through his untiring labor many have been brought into the church; he has been interested in the work of the Sunday school and his efforts in behalf of this branch of the church has resulted in an increased membership. As fine as all these above mentioned things are, his greatest blessing has come from his innate ability to lead and inspire the young people. Through his ministry in behalf of the young people, they have been led to think of life in higher ideals. It can be truly said of Rev. J. W. Vestal that he is a brother to all.

The Draper Y. M. C. A. and the girls' club have always found Rev. Mr. Vestal a public-spirited worker in any undertaking that has been planned for the good of the community and the improvement of the town. No task has been too large for him; not even the small and humble places have been beneath his dignity; he has freely given of his time and strength in carrying out the object of his labors.

In beginning various campaigns, the Y. M. C. A. has freely sought his counsel and advice; his tireless offorts during decision week, sponsored by the Y. M. C. A. and girls' club, have resulted in many conversions. The officials of these two organizations feel indebted to this minister of the gospel for his services in this campaign. The whole-heartedness with which he goes about his work is an inspiration to every individual.

Rev. Mr. Vestal has made many improvements around the church and parsonage. He has been interested in flowers and shrubbery and has seen to it that they have a place in making attractive the church properties of Draper Methodist church.

Draper will find it hard to get along without Mr. Vestal, should he be sent to another charge next year. His place will be hard to fill. Draper's loss will be a gain for another congregation and community.

E. W. Mooney.

BROTHER J. C. GENTRY'S GOOD WORK AT UNIONVILLE

You have not had a line from Unionville circuit for so long, but here goes. We have not climbed any higher in the stars along the Advocate constellations, but we now have a real bargain to offer along with the Advocate. We are offering the two best papers that are coming to Union county for the price of one—the Advocate and The Methodist Herald for two dollars. You may expect a good list between now and conference.

This Methodist Herald has a circulation of 2000 copies. I have mailed to your office a copy of our third issue.

Just a synopsis of our revivals on Unionville charge. We are now in the midst of our last revival. The Lord has wonderfully blessed our labors here. At Oak Grove there were 20 conversions; over at Mill Grove there were 22 saved; at Grace 18 came to the Lord. The Unionville meeting was great;24 were saved. Ten of that number joined our church and two connected with the Presbyterians. We are now laboring at Zion.

We have received 21 on profession of faith. Several others have given their names for membership, but have not been received into the church.

Pray for us and we shall do our best to preach the gospel and place the Advocate in the homes of our people.

J. C. Gentry.



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Children's Storyland



QUEER TALE OF A HOLLOW OAK

This is not a tale of any real spook, for there are no such things as goblins or spooks, but it is a strange story of how some woodland folk received a good scare, laughable as it was.

One evening, just as bats began to whir above the trees and owls began to hoot their weird cries through gloomy places, a catbird hurried through the woods making all sorts of strange noises. The catbird imitated the cries and songs of many birds, and, of course, being heard at that hour, the noises attracted the attention of everybody hearing him.

"What is the matter?" inquired a squirrel in an old oak, poking her head out of the nest.

"Matter!" shouted the catbird, "You live in a strange tree, Mrs. Squirrel."

"This oak is hollow, and an owl used to live inside, but that is not strange," the little animal answered.

"There is something besides an owl in the hollow of your tree now!" the bird cried, hurrying on to spread some important news.

Well, in a little while, there arrived at the oak a great crowd of furred and feathered friends of the great outdoors. There were several large animals in the crowd, so the smaller ones were not much afraid; there were a lot of large birds, so the tiny ones felt perfectly secure, no matter what might happen.

"Now tell us what is the matter," a coon inquired of the catbird, who stood trembling on a limb of a tree some distance from the oak.

"First," was the answer, "I believe we should call the squirrels away from yonder tree. I shudder to think what may happen to them."

"Shudder, then!" the Mrs. Squirrel who before popped out her head, cried. "I have lived here all my life and am not going to move now, for any catbird, dogbird, cowbird—"

"There are no dogbirds," sneered somebody.

"She means bird dogs," a coon cried, laughing.

"I mean just what I say!" snapped Mrs. Squirrel, and just then her husband appeared to inquire if anybody were bothering his wife.

"Not yet," the catbird answered, "but if I am not badly mistaken, somebody will bother all of you soon if you don't get away from that oak tree."

Mr. Catbird finally pointed a wing tip towards a knot hole in the hollow oak, whispered one word, "Spook!" and paled.

Everybody else paled also, and when Mr. Squirrel climbed to a limb where he could see what caused the excitement, he, too, got white around the eyes and mouth. Rushing into his nest he grabbed Mrs. Squirrel, threw her out and to the ground, seized all his bushy-tail children and likewise cast them to the ground ,after which he ran trembling to the crowd of watchers where his wife scolded and fussed, although she agreed there was something uncanny about what all saw.

"Now, it was well known that the old owl who lived in the hollow of the oak disappeared some time before. Birds and animals came to the conclusion that he had left for other parts, but now, since the catbird's discovery, somebody whispered that something else happened.

What caused all the excitement was a light in the knot hole. It burned a while, then went out, then flickered and finally burned brightly again.

"Are you all sure nobody lives in that hole?" a badger inquired.

"Nobody!" chattered Mr. Squirrel. "Our children played in there only yesterday, and it makes me worry even now."

"Somebody lives in there, even though it be a will-o'-the-wisp—and that's what I believe it is!" a coon ventured, holding a paw over his eyes and scanning the spot carefully.

"Will-o'-the-wisp, nothing!" the badger cried. "A wisp is larger, and nobody ever saw a wisp that could remain still. That's a light of some kind, and as sure as we stand here somebody put it there, somebody is in that hole, and somebody knows what it is for."

"It is some sneak trying to frighten us away from this part of the woods, I believe!" firmly declared Mrs. Squirrel, while her children all clung to her tail and whimpered.

"We will never go until we know why!" the badger exclaimed.

"We will never leave these woods until this spook business is settled!" some one else declared.

"Who will climb up there and find out what it is?" the catbird asked.

"Why say 'climb?' What's the matter with saying 'fly?'" inquired Mr. Squirrel. "Is it, then, the duty of an animal to find out? Birds have wings and can get away quickly. Animals have only feet, and sometimes feet and legs don't act quickly enough to escape danger."

There was a long talk about who should go to the knothole to find out what the light meant, and, finally after drawing straws, Mr. Badger was picked. He observed that all the birds sighed with relief, shook paws with a coon, and turned to climb the hollow oak.

"He's going!" voices among the crowd whispered.

"Sure, he's going!" a rabbit piped. "No animal would shirk."

"Why don't you go, then?" Bunny was asked, whereupon he quickly answered that rabbits can not climb.

"And that's the only reason, too!" he said.

Mr. Badger managed to reach the knot hole, and when he did so he growled so savagely that his voice might have been heard a mile away.

At once the light went out. Mr. Badger hid himself among the leaves and remained very quiet, and presently the light flickered and glared once more. This time the big animal did not growl but silently peeked in, to be shouted at by a very, very small voice and squeaky:

"Well, as you can not come in, being too large, perhaps you'll tell me what you want, you big lubber!"

"Good evening! I just called to see who moved in this hollow oak," was the answer, and Mr. Badger began to laugh so loudly that the waiting crowd below immediately lost all fear. They gathered under the oak and shouted as with one voice: "What is it, Mr. Badger?" and then the same squeaky voice called down:

"What is it? Why, what do you care? Is it necessary for Mrs. Spider to tell you that she had a fuss with her husband and drove him away from home today—that she now places alight in the door so if he sees it he will know he may return to his home? Away with you!"

At that instant Mr. Spider crept into the knot hole, and as he did so a tiny firefly flitted out into the night and away.

The last thing the birds and animals heard that night was Mrs. Squirrel scolding her husband for being foolish.—Frank A. Secord, in Pittsburgh Advocate.

"BUDDY," THE FIRE COMPANY MASCOT

The staff at the fire headquarters at Knoxville, Tennessee, has a thoroughbred Dalmation hound, called "Buddy," as their mascot.

At night, when the telephone rings, it is Buddy's bark that tells the firemen sleeping above that there is a fire, even before the gong sounds.

Buddy is a great fire fighter. He never misses one. From the time he first hears the siren he is a-quiver with excitement. Climbing up on the engine, he rides on the seat with the driver. When he reaches the fire he plunges fearlessly into the thickest smoke.

Not long ago Buddy was sick and had to be takn to the veterinary hospital. He was much missed from the fire hall, as the firemen all love him and have great sport with him. He loves the firemen, too, but has the same instinctive dislike

for policemen that some human beings have and barks ferociously whenever one comes around.

For 29 years Chief Boyd had been the beloved head of the company. A few weeks ago he died. The firemen were sad and things were quiet around the department. Buddy seemed to sense that something was wrong and now and then would whine pathetically. Perilous as is life of a mascot Buddy has never been hurt, yet several months ago he had a miraculous escape. In answering a fire alarm the car of the assistant chief and a fire truck collided. One fireman was killed instantly, another died two days later and five others of the company were seriously injured, but Buddy jumped down without having received a scratch.—Clare Gray, in Our Dumb Animals.

IN THISTLE-DOWN

Kathleen had been watching a pair of goldfinches. How gracefully they balanced on a thistle! Light and dainty as the bloom itself, as they plucked the fine, white fluff; then flew with it to a fork of the willow.

"I believe they are building a nest, daddy!" she exclaimed in surprise.

"That's exactly what they are doing," he agreed.

"But it's the middle of summer," she protested, "all the other birds are through nesting long ago."

"Right again," he chuckled. "Goldfinches are very tardy when it comes to nesting; they never begin before the middle of July."

Kathleen was curious.

"But why do they wait so long?"

Her father's eyes twinkled.

"They have a very good reason," he said. "Let us see whether you can discover what it is."

Kathleen liked the idea. She watched the sprightly birds fashion their nest from plant fibres and fine grasses, and line it with the soft thistle-fluff.

She knew the bird that wore the olive-brown suit was the mother; for it was she who stayed on the nest when the four pale blue eggs were laid. The daddy-bird was dressed in bright yellow and wore a cap of black with wings and tail to match.

What a pretty sight these bright little birds made as they dipped and flashed above the garden.

"Perchi-co-pee, perchi-co-pee," sang the bird of the sunshine coat. It sounded to Kathleen as though he were singing to his mate, "For the love of thee, for the love of thee!"

And the little bird on the nest would sometimes reply, "Yes, dearie! Yes, dearie!"

They loved the seeds of the poppy, sunflower and marigold. And when the fledglings appeared they were fed on these tasty morsels.

One day when the parents were in the garden Kathleen peeped into the warm, cosy nest.

"How soft and cosy for the little babies," she thought. "I'll bet no other bird has a cradle half so nice."

Then she laughed in sudden glee: a wonderful idea had just occurred to her. Breathlessly she ran to find her father.

"Oh, daddy, I know now why the goldfinches wait so long to build their nest; they wait till the thistle-down is ripe to make their nests soft and warm."—Angus Norman Macdonald, in The New Outlook.

A LITTLE DOG

Did you ever have a little dog to help you with your play? To romp with you, and walk with you through a sunny summer day?

If you haven't—well, I'll tell you, you've missed a lot of joy. I wouldn't trade my little dog for any girl or boy.

We've never had a quarrel—not the leastest tiny one, but always been the best of friends from dawn till set of sun, and after I'm in bed at night he comes in just to say "Good night" and he'll be ready for another long bright day.

Sometimes when I don't feel just right and do not care to play, he sits down beside me, and not a word we say; but we understand each other better than most grown folks do—and his brown eyes say he's sorry, and he knows I'm feeling blue.

I think God loves us children so very much he knew that we'd need, besides our parents, a little dog—don't you?—L. M. Lindler, in Our Dumb Animals.

KIDNAPPED BOY RESCUED BY HIS DOG

When Judson Jones, ten-year-old boy of Saltsburg, Pa., was on his way to school one day recently he was asked by a stranger to ride in an automobile. The man speeded away, evidently with the intention of kidnapping the boy. Judson's pet dog, "Lindy," gave chase and finally caught up with the car in a traffic jam near Pittsburgh. The man stepped out of the car to look at his tires, when the dog pounced savagely upon him. Thereupon Judson got out of the car and was able to make his escape, with Lindy following.—Our Dumb Animals.

Kind Old Gentleman: "What is your little brother's name?"

Buddy: "His name would be Jack if he was my brother, but he ain't, and her name is Ruth."

Stranger—"Say, is there a man in this vicinity with one leg named Smith?"

Farmer—Dunno. "Dew you know th' name of his other leg?"

Job Too Big

Sister had just finished a letter and four-year-old Jack begged to be allowed to mail it.

Ten minutes and Jack was back, letter in hand.

"Oh, I knew you would be too small to mail it," exclaimed sister.

"Oh, no," answered Jack, "I wasn't too small, but the box was too high."—Children, the Magazine for Parents.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

"THE FIRMAMENT SHOWETH HIS HANDIWORK"

Musing tonight on the wonders on high,
Glittering jewels strewn across the sky—
Each gem a world marvelously planned—
Proclaim the workmanship of God's hand—
"The firmament showeth His handiwork."

Flashing fingers part the curtains of night—
Roll them away with cannons' roar and might.
His power, glory, majesty, I behold
In the awesome grandeur the heavens unroll—
"The firmament showeth His handiwork."

The sun, the moon and the stars, utter speech
Of guiding power, and infinite reach
Of a Hand supreme, as through space they're spun
And in regal splendor their course they run—
"The firmament showeth His handiwork."

Mrs. Addie Barnes Aycock.

The keynote of Christianity is evangelism. The followers of Christ must do something for his kingdom, however humble their service may be. Likewise the church of Christ should be missionary if it is to keep alive spiritually. It cannot afford to reserve the benefits of Christianity for its own members and deny the words of hope to those who sit in darkness. The Christian steward is continually moving on with his gospel of peace. He is advancing the banners of his Master.—Dr. Charles P. M. Sheffey.

The group meeting announced to be held at Whitaker's on September 26 has been postponed to October 3. Mrs. H. C. Spiers is chairman of this group and is expecting the full co-operation of all the women within the bounds of this zone.

Miss Amma Graham has ordered 15 copies of "Seven Times Seven" for Mrs. J. C. Burwell's study class at Warrenton. Mrs. Burwell was one of the first study leaders to place her order for a copy of the book and the study manual, "The Church." "The Church" has fall programs for study classes. It is prepared with great care and contains contributions from some of our valued leaders. Mrs. Elizabeth Lamb contributes a beautiful hymn, Te Deum Laudamus, which may be sung to the tune Matirna in our hymn book. The price of the manual is 15 cents.

Mrs. J. A. Russell, another preacher's wife who carries every interest of the church on her heart, has ordered 15 copies of "Seven Times Seven" for Carr church, Durham.

Mrs. W. A. Stanbury, superintendent of study of Memorial church, reports that 17 placed orders for the history when it was first presented.

All orders for "Seven Times Seven," paper bound at 75 cents, and the manual for 15 cents should be sent the North Carolina Christian Advocate, Greensboro, N. C. All orders placed with Mrs. M. T. Plyler will be forwarded to the Advocate Company. The paper bound copies are now ready for distribution; the cloth bound copies will be ready within a few weeks. Each auxiliary should make one order for the entire group in order to save postage.

Miss Vance Thompson, holder of a conference scholarship, has spent the summer at a clinic in Black Mountain. She will be at Scarritt College this fall, pursuing her medical course at Vanderbilt University.

The third quarter ends September 30. Most of the auxiliaries hold their monthly meetings the first of the month; so why not get all reports off before the end of the month? All money should be sent to Mrs. F. B. McKinne, Goldsboro, but each auxiliary officer should report to a corresponding conference officer. Several superintendents of publicity have already sent their reports. So let us have all in as soon as possible in order that the conference reports may go to Council officers.

PERSON ZONE MEETING

The zone meeting for Person county was held August 30 at Helena church, Mrs. S. F. Nicks, leader, presiding. The meeting was opened by singing "Stand Up for Jesus," and prayer offered by Mrs. Duncan. Mrs. Lance made the address of welcome, to which Mrs. Street responded. "A Charge to Keep I Have" was sung, followed by a solo by Mrs. Wheeler Newell of Roxboro, which was much enjoyed.

Mr. Lance, pastor of the church, conducted the devotional and gave a very inspirational talk from Acts 16:14 and 15. Roll call by societies showed the following representatives: Oak Grove 4, Lee's Chapel 4, Helena 11, Mt. Zion 8, Brooksdale 6, Mary Hambrick 9. Mrs. Merritt told how to make the honor roll, and gave a very interesting account of her social service work. Oak Grove reported nine, and held regular monthly meetings; Lee's Chapel reported 11, and so far they have collected dues and pledges. The Helena delegate, Mrs. Nance, gave an interesting report, and thanked Mary Hambrick for assistance in social service work.

Mt. Zion reports good attendance and regular meetings. Brooksdale has 12 members, with an average of seven or eight, regular monthly meetings, and mission study classes. Mary Hambrick, Roxboro, has two meetings monthly, thereby making the points on honor roll for attendance. Mrs. Merritt suggested that the county societies make the honor roll in order that the district secretary may wear the honor roll medal.

Mrs. Nicks told of Bible school for children two weeks during the summer, which was both instructive and beneficial, and they hope to have it four weeks next year. A round table discussion was then opened, and some very interesting questions asked and answered. Mr. Lance made the prayer of dismissal and the body adjourned for lunch.

The afternoon session opened with singing "Come, Thou Almighty King." Ida Winstead and Mary Elizabeth Sanders then sang a duet, with Margaret Hannah Critcher at the piano, all Roxboro juniors. Mrs. Nicks held the devotional from Matthew 7:24-27, and made an interesting talk on the Sermon on the Mount. Mrs. Mamie Merritt then led in prayer. The minutes of the morning were read and approved with the exception of a correction as to a date.

Mrs. Nicks introduced Miss Robertson, district secretary, who gave a talk telling the spiritual advantages of missionary societies, and stressed organization of young people's societies. Mrs. C. S. Loftis of Mebane told how her society went from ladies' aid to missionary society, and the many advantages of the change. Mrs. S. G. Lindsay, Durham county leader, told something of her work.

Resolutions of appreciation to the Helena church for their hospitality and welcome, and appreciation for all who made the day so pleasant, were read by Mrs. Merritt, chairman, for the committee, composed of her, Mrs. Carver and Mrs. Hester.

Miss Robertson read some interesting facts about China, Japan, Latin America, and our own country, showing the great need for missions. "Jesus Calls Us O'er the Tumult" was then sung, after which prayer of dismissal was offered by Miss Robertson. Mrs. G. A. Duncan, Sec.

The total enrollment of the seven primary schools in China, toward the support of which the church contributes, is 907. At the last annual meeting of the board of education of the China conference, it was recommended that "unfailing emphasis be put upon the making of all our church schools in China Christian."

Sir Wilfred Grenfell, whose health is improved, has gone to Labrador in his new boat, the Marvel. This craft is a gift of an anonymous friend of the Labrador mission. The craft will be used for a mobile hospital in northern Newfoundland Labrador.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THE WOMAN WITH THE BROOM

(Not "The Man With the Hoe")

Sweep, woman, sweep, the sun is high,
Thou hast much work to do today;
Then nerve thine arm and wield the broom,
And brush the webs of doubt away.
O woman, sweep, put strength into thy task,
'Tis noon, the hours are passing by;
Give thou no heed to laughs and fears,
And list not to the idler's cry.

Sweep on, sweep on, 'tis eventide,
The day is well nigh past and gone;
If thou wouldst win, work while' tis day,
To dewy eve, from early dawn.
Sweep, woman, sweep, and brush the clouds away
That gather thick on many a burdened heart;
Say some kind word, or fan some fevered brow;
O take thy broom, and do thy part.

There's many a heart if swept and cleaned anew,
Would lift a song of gladsome praise on high;
Then with a willing hand take up your broom,
And sweep, till called to lay your weapon by.

Mrs. E. M. Anderson.

ANOTHER INTERESTING ZONE MEETING

The value of the zone meetings on a district are shown by the interest that is being increased in the work, and the enthusiasm with which the workers are entering into the missionary activities.

Almost, if not all, of the districts, are zoned, and it is interesting to know of the splendid work that is being achieved and the interesting meetings that are being held by these community groups.

Mrs. J. W. Crews of Greensboro district writes us of a recent meeting of her zone No. 1, which was presided over by Mrs. W. T. Albright, newly appointed chairman, and at which all the churches in the zone were represented. An excellent program had been arranged by the program committee consisting of readings given by the members of the junior auxiliaries of the various churches, songs and the life story of Miss Belle Bennett told in a pleasing manner by Miss Myrtle Jackson of College Place church.

In her devotional based on the miracle of the loaves and fishes, Mrs. W. C. Davis brought out the necessity of being careful about the small things of life. Miss Page of West Market Street church gave practical suggestions as to "How to Stimulate Interest in the Missionary Society?"

Mrs. A. L. Thompson, district secretary, added to the interest and profit of the program by a timely talk in which she stressed the necessity of co-operation on the part of every member of the society and urged prompt and accurate reporting.

WEAVERVILLE SOCIETY CELEBRATES 50TH ANNIVERSARY

Soon after the authorization of the Woman's Missionary Work by the General Conference, in 1878, a small band of women of Weaverville, then a part of the Holston conference, came together and organized a missionary society, one of the very first to be organized in this section of the conference.

The movement was looked upon with dubiousness by many who predicted that it would end in failure, but the small band, with the perseverance and courage which has always been one of its chief characteristics, went steadily forward surmounting all difficulties. At many of the meetings only one or two would be present, but they would read the Bible and pray, and in spite of discouragement, after a few months the society began to grow and grew to a charter membership of 18.

When the roll was called at the fiftieth annual meeting on Friday, September 6, four of those 18 were present, four who through all these years have remained faithful to their posts of duty and have helped to carry forward the work which during this half century has been most gratifying and commendable. The four still active in the work are: Mrs. H. B. Weaver, Mrs. Eliza Reagan, Mrs. J. J. Reagan and Mrs. C. C. Brown.

Each of these white-haired ladies made a talk in which they pointed out the hardships which they had encountered—the ways and means by which they raised their money.

This anniversary meeting was presided over by the society president, Mrs. C. H. Trowbridge and the opening prayer was offered by Mrs. C. C. Brown. The roll call of the charter members was an interesting feature and as the four, who still live stood in answer to their names, recognition was given the third and fifth generations of these good women, who now constitute the membership of the various organizations of the church and who have to a great extent inherited the earnestness and sincerity of the pioneers. Minutes of the meetings of 1879 and of 1929 were read by the secretary. In a most interesting manner Mrs. V. L. Stone, district secretary, discussed finances and periodicals, making a plea for the full payment of all missionary obligations and urging the reading of the splendid periodicals and leaflets which come to us for our use as missionary workers.

"The Camp Meeting Organization" was the subject of talk by Mrs. C. C. Brown, who told of the organization meeting of this society at the camp meeting which was held each year on the old camp meeting grounds where a part of Weaver College now stands.

"Reminiscences of the Organization" were given by Mrs. Eliza Reagan and Mrs. J. J. Reagan (who was at the time the youngest member) gave an interesting message "From the Girl's Standpoint." Extracts from the minutes of the fifty years were given by Mrs. J. A. Reagan. A tribute to Mrs. Margaret Siler, first delegate of the society to a board meeting (in 1883) was read by Miss Edna Orr, and was followed by a most impressive talk by Mrs. Trowbridge on "Our Heritage," who at the close of her talk presented lighted candles to the presidents of the young people and children's organizations.

Choosing as her subject "Co-Laborers With Christ" Mrs. H. A. Dunham, conference corresponding secretary, closed the afternoon's program with a consecration service.

MESSAGE OF COUNCIL SUPERINTENDENT TO SOCIAL SERVICE SUPERINTENDENTS

Dear Auxiliary Superintendents:

Here is a message for you which I hope you will present to your auxiliary at its next meeting when the time comes for you to make a report. If the president does not call on you (sometimes through press of business some officer may not be called on) please ask permission to tell the members this: Maternity and infancy protection at the hands of the federal bureau acting with the state authorities died on June 20, when the act under which federal money was appropriated to the various states for seven years expired. The Newton bill, which replaced it, died with the last Congress. Two new bills are before Congress, both good, both worthy of support. These are: Senate Bill 255, and House Resolution 1195. The total amount authorized is one million dollars. The minimum amount granted to a state which matches it is $15,000, giving this state $30,000 which experience has shown is the least which it can expend advantageously on the work within its borders.

America today has the highest maternity death rate of any civilized country. Babies are being born in foul tenement rooms, in lonely prairies farm houses, in mountain cabins. Without the care of skilled nurses and doctors, without the appliances for safety or relief mothers are facing their agony in danger. It is to safeguard these mothers and protect the health of helpless infants through public health nurses, baby clinics and parental clinics that we need this federal law and federal grant. It has been granted to the saving of life and health for seven years. Shall it fail now?

Why the delay? Congress rushes to appropriate funds against the citrus fruit fly in a special session as an emergency measure. Appropriations are made year after year for vocational training

(Continued on page 26)

Sunday School Lesson

SEPTEMBER 22

By F. B. Stockdale.

Malachi Foretells a New Day

(Mal. 3:1-12)

Golden Text: Behold, I send my messenger, and he shall prepare the way before me.—Mal. 3:1.

It is well to remember that Malachi, which is not the prophet's name but a name he gave to the Messenger who should come, was written before the rebuilding of the temple under the leadership of Ezra and Nehemiah. This nameless prophet, to whom we have given the name of the One for whom he was looking, lived among the people who were in Judah before the national revival under Ezra and Nehemiah. The whole book is not as lenghty as this exposition of the lesson, but of what profound subjects it speaks and with what a firm faith it treats them.

Malachi had the misfortune, or good fortune, to live at a time when the ideals of Israel were out of work; not that they had gone on strike, but they existed under a lockout. Divorce was rampant, a thing in which the prophet did not believe though the book of Deuteronomy allowed it, and many times the only reason for divorce was the man's desire to marry a younger foreign woman. The poor were oppressed, the stranger cheated; theft and perjury were common and the worship of Jehovah was an abomination in the eyes of the prophet. The best people were discouraged, while others had fallen into the baldest kind of atheism—the denial of the ethical nature of the government of the world.

These sermons, or discussions, are reports of debates that the prophet held with the people. Each subject is treated in the form of an answer to some objection raised against the theme at issue.

A Good Place to Begin

The prophet begins by asserting the love of God for Israel. That is where, and with what, every minister of God must commence. If that is not a fact, what else matters? It is far more important to find out how the Eternal feels toward me than to discover the nature and size of the world on which we live. When we come to proving that God loves us, that is another matter. In all questions regarding God, proof can never rise to the level of the fact we would establish. It concerns the finite mind and must not be measured by the Infinite, of which it speaks; at the best it can but give us rational reason for acting as if it was true. Let it be understood that the subject itself is not belittled by the nature of what satisfies my mind. The world is not flattened because some man offers $5,000 if you will prove to him it is round. The world is round, or flat, outside of all we may say about it, and the attitude of our minds on the subject does not change the shape of the world in the least; it does, however, greatly concern our minds. Do not fall into the fallacy of dismissing the subject of which the prophet speaks because you have outgrown the nature of his proof. Remember the subject is always the same—the Love of God for Men—utterly apart from anything the prophet may have said about it. The question is not whether his proof is enough for my mind, but whether it was enough for the minds to which he presented the subject. We may outgrow the proof, but we never get away from the subject. The object of proof is to carry the point, put over the idea. If it succeeds, it is proof. If it fails to prove, that is to convince the mind; that fact does not disprove the subject at issue. To prove or not to prove concerns the mind and is no part of the subject presented.

The prophet's argument is no longer valid to us, though it was an historical condition when he used it. His argument with the Jews runs thus: "Is not Esau the brother of Jacob, and yet I have loved Jacob and I have hated Esau, laying his mountain ranges waste and leaving his heritage to the jackals of the desert." We know, of course, that the desolation of Edom was chargeable to Edom's way of living and not to any hate on the part of the Almighty. The prophet's prediction about Edom would be correct unless Edom changed his way of living. The Eternal never changes! Correct: so the same kind of life will always have the same kind of reward.

Now the Jew was ready to believe in his own superiority. In that respect the world seems to be Jewish. Malachi had no more difficulty putting that idea over than you would have with an Englishman proving he was superior to an Indian, or with an American to prove that he was better than anybody else. Of course Malachi had a Jewish mind and thoroughly believed what he said. It sustained in his mind his never changing thesis—God loves Israel! We know, of course, that God loves Israel, not because he hated Esau but because he loves all. Israel was loved because God leaves no one outside of his love. Had Malachi told his truth in this way not a Jew would have listened to him. It is because our minds accept in very small pieces that we ask for proof of a great truth. The prophet's mind accepted the truth on a basis that would be unsatisfactory to us; that shows the greatness of his soul compared with the size of his mind. If the world shall ever outgrow the proof that is satisfactory to our minds it will never outgrow the thing that to us has been proven—God loves us!

The Treatment of God's House

The Jewish economy provided that nothing but the best should be presented to God, and only the good should be placed on his altars. These people had formed the habit of vowing the best and bringing the worst. The "blind, lame and sickly" were offered as sacrifices to God. If you wish to know what this is like try it on your governor, said Malachi. See if he will accept, much less thank you for your gift. The point in the prophet's protest is that men were offering to God what they would never think of presenting to a fellow human: bringing to his service what they would never think of bringing to anyone else. The idea has a wider application than bringing a lame lamb to a reeking altar. It would not be foreign to the thought if we asked how our business would prosper if we conducted it as we conduct the business of the house of God. How would our service to our employer be received if it was such as we give the church? Put what you do where you can see what it is like. Make the other party to the transaction real enough to give meaning to the action. This putting the Lord off with anything is not yet an outgrown habit of his people's. Vowing big and doing little is not yet ancient history. The honor a son should give his father is not always given to God. The reverence a servants should have for his master is not always in evidence with the servants of the Lord.—Christian Advocate (N. Y.)

WEAKNESSES AND VIRTUES

By Zadok Paris.

Jealousy was one of my weaknesses. When another preacher came to hold a meeting for me and the people began to praise him, I swelled up like a toad. Sometimes one of my rank was promoted in his appointment and I was not, and I caught myself saying unkind things about him. I wonder if any other brother ever had such feelings about his competitor? I have seen very few who were not afflicted with this same disease.

Another weakness was holding malice. It was so hard for me to forgive, I have asked several to stop before we got into trouble. I told them if I ever got angry with them I was afraid I would never forgive them, and we stopped and quit good friends.

Now, why have I gone on to tell you of so many of my mistakes and weaknesses? Because I have met very few people who did not have these troubles and most of them acted as if they were unaware of their weaknesses and sins. I knew one preacher who had an ungovernable temper, and he did not seem to try to control it. I have known quite a number of preachers and leading laymen who never thought of paying their debts. They had the money, too. Now, we are not responsible for our weaknesses, but are responsible for yielding to them. God did not take the thorn out of Paul's flesh, but he said, "My grace is sufficient for thee." Many of our people are addicted to doping, drinking, cursing, cheating, defrauding and all kinds of meanness and they say they can not help it, but they can. And they must give an account of their conduct to God some day.

I had two outstanding virtues: penitence and prayer. When I was a boy I sometimes sinned all day and prayed all night. After I became a Christian, whenever I sinned, I felt sorry for it, and pray-

ed to God for forgiveness till I felt I was forgiven; and then I tried harder than ever to overcome it. I am not perfect, but I am a better man than I was when I started. How do I know that I am a Christian? Because I am a changed man. I live a different life from that I did live, and I have no desire to sin. I have a hatred for sin. I love everything that is good. And, another reason I know I am a Christian, I have the strength to live a Christian life. The sinner has not these two things. I did not want to go to hell, but I could not help sinning as long as I was a sinner. But when I became a Christian, I always felt I was not compelled to sin. I could avoid it if I chose. Faith, reading the Bible, prayer, attendance upon public worship, work, and private devotion are antedotes for all religious and spiritual ills.

MRS. MARY J. JACKSON

In the passing of Mrs. Mary J. Jackson at the Methodist Orphanage recently a saint was transferred to the better world. She was a true example of the fact that saints do live in this evil day. There was nothing finite about her except life itself and the material blessings which she enjoyed. Her soul, mind, and every action of her life was indeed infinite or as mortal beings can be. Her constant desire even to the last was to be about her Father's business praising and magnifying his name through prayer, and investing her worldly possessions in institutions and individuals who were more capable of carrying on his work than she.

I first felt the influence of Mrs. Jackson's motherly and Christ-like life years ago and have been blessed and strengthened as many other youngsters have throughout her long life. It seems to me that it was a kind act of providence that placed her among the children at the orphanage, where she spent many happy years of her later life blessing and shaping their young lives in the fear of the Lord through her saintly life. She will live on in the hearts and lives of thousands of boys and girls who have come and gone and who are now at the orphanage and in the hearts and lives of many the world over, whom she has blessed and administered to financially and through prayer, even some whom the opportunity of meeting and knowing personally had never come.

I humbly tender these few thoughts from my heart to her loving memory in appreciation of the blessings which I have received from her and the great blessings spiritual and otherwise received from her by my brother, Dewey Lee Maness, whom she was devotedly interested in.

An ardent admirer and benefactor,
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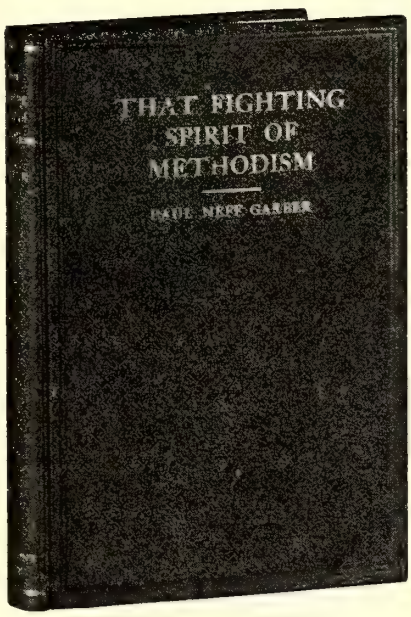
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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

SELF-DENIAL WEEK

Self-denial week is observed by league chapters (or individual leaguers where the chapter does not desire to act as a whole) the last week in September in behalf of the missionary special, in connection with pledge night, which is the last Sunday in September. Central Office introduced the idea into the yearly program after it had been used successfully by one of our conferences. We are apt to think of this as a means of raising money, which is partly true; however, if self-denial week is faithfully observed it will do two things for us:

1. Show us how careless we have grown in our self-indulgences.

2. Show us how real a joy it is to sacrifice something in behalf of a worthy cause.

It may cost more dollars and cents these days to be a Christian than it did formerly, but there is less of real sacrifice and self-denial in what we are putting into our religion. It seems to be the fashion in many places to be a member of the church. Nobody is burned or tortured these days because he professes to be a Christian. Many of us have fallen into habits and indulgencies that are natural accompaniments of our ease of life. Only when something brings us to the necessity of careful and painstaking economy do we realize how careless we are.

Self-denial week can be made an occasion of real joy. There is no call here for gloom. No one is trying to foist upon anyone a painful duty that takes all the happiness out of religion. Only a superficial observer would come to such conclusion. Talk to some one who has sacrificed in behalf of a loved one and tell me what it is that you find there—joy or regret? Life is so constructed that there can be getting without giving, no living without dying, no excellence without labor, no love without sacrifice. The Bible tells us that the Lord is not pleased when we give him only the things which we do not want.

How do leagues observe this week? Begin Sunday, September 22. Agree at this evening service that the leaguers will make a special study during the coming week of their expenditures and determine not to spend one cent on anything that is not necessary. That which they save by this process is brought to the league the following Sunday, the 29th, and turned in on the missionary special to be remitted by the chapter treasurer to the conference treasurer, Joe D. Thompson, Mooresville, N. C. If the league has no pledge this amount can be sent in as its contribution, or if they decide to make a pledge, this amount can be applied to that. Leagues that have made a pledge previous to this time can apply the proceeds either toward their pledge or as an extra gift.

It is hardly necessary to suggest the usual ways in which we spend our money carelessly. Perhaps it would be better to let each one find out for himself. These are some actual suggestions from young people themselves:

Leave off soft drinks, ice cream and sodas.

Walk to work if not too far, or use street car instead of auto.

Cut out the joy riding.

Leave off cigarettes.

Reduce the cosmetics.

Quit the movies.

Cut down on expensive lunches.

Be simpler in your cooking at home.

Save on clothing, buying good but not fancy clothing.

Shine your shoes yourself.

Be your own barber.

Wash some of your clothes instead of sending them all to the laundry.

If inclined to overeat, try two meals a day instead of three.

Above everything, let's not treat self-denial lightly. If we go into it at all, let's do it in all sincerity. Then when we come to the last Sunday of the month, the 29th, and study at our evening service the topic, "Great Personalities Who Have Been Raised Out of Adverse Conditions by Christ," we will appreciate more how much of the element of sacrifice entered into their lives and made them the great power they were in the work of Christ.

North Carolina Conference

The members of the Brooksdale Epworth League met at the home of Mrs. E. L. Wilkerson September 6 for their monthly business and social meeting. As the guests arrived they were served punch by Miss Margaret Wilkerson. A few games were enjoyed, then the business meeting was called to order by the president. After the business meeting a general conversation was enjoyed by all. Later on in the evening they were called into the backyard where they toasted marshmallows. This left us all with the feeling that it had been an enjoyable evening.

LEAGUE SOCIAL

The Bethel Epworth League held its regular business meeting last Tuesday evening at 7:30, after which a very delightful social was given in honor of Miss Addie Leigh House by the league members, 28 being present. Mrs. John R. Edwards acted as leader, assisted by Misses Margaret B. Staton and Lila J. Wyne. Miss House was our former league president. She s now leaving for the Memorial Hospital, Richmond, where she will be trained for a nurse, after which she will go to Scarritt College and be trained as a missionary for the foreign field.

Many games and contests were played by all, and recitations given by Mrs. Shem Lewis. Among the games played the one most enjoyed was "It." After the games and contest were concluded little Mary Elizabeth Edwards, dressed as a nurse, entered the room at the right of Miss House with a wagon load of gifts, followed by her father, Rev. John R. Edwards, who gracefully presented the gifts to Miss House.

At the conclusion of the presentation of the gifts an ice cream and cake course was served.

A clergyman preached a long sermon on the text, "Thou are weighed in the balance and found wanting." After his congregation had listened for about an hour, some began to get weary and go out, to the great annoyance of the preacher. Another person started to go out, whereupon the clergyman stopped in the sermon and said, "That's right, gentlemen, as fast as you are weighed, gentlemen, pass out." Needless to say, others waited until the sermon ended.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

I am taking the privilege of publishing a note from Brother Joseph A. Gist, pastor of the Stem charge. It is one of many I receive from pastors and friends telling how much the singing classes are appreciated. We are not out to raise money, but to lead the churches in a great spiritual service and to make friends for His needy ones.

* * * *

"Just want to thank you for that splendid choir that was with us yesterday. They captured both audiences for the orphanage with their new program. Our churches are permanently blessed by their coming, not only because they aroused robust emotions and created fine sentiment but because they brought to us a profound conviction that the orphanage, with all its privileges and responsibilities, is ours. Therefore we are richer than before. Please begin here again next year."

* * * *

Our conference has lost two of its strong preachers. These brethren did effective work in our ranks. Their influence will continue to live in the hearts of those to whom they ministered. Brothers Davis and Daniel were true friends of the Methodist Orphanage. We shall miss them in many ways. They have labored and we have entered into their labors. It is a great privilege for their mantle to fall upon those who fill the gap left by their going hence.

* * * *

Our expenses are at least twenty to twenty-two thousand dollars larger now than they were this time last year, by reason of the fact that we have about seventy-five more children here now, and we have not had one dollar increase in our budget for expenditures. Because of the tremendous pressure brought to bear upon us by the preachers and church members, we have taken this larger responsibility upon ourselves, hoping and praying that God will open a way by which we can support them.

* * * *

The good women of our churches are doing nobly for our children. Without their loving service we could not continue to carry on. We will soon begin to send out the fall list of clothes needed for the children. I am expecting all the societies to continue to send us clothes this fall. It is important that others join us in this worthy undertaking. We need help more than ever before. Because larger responsibilities have been placed upon our shoulders we are bound to look to the missionary societies to help supply our urgent need.

* * * *

That was a cordial reception given me at White Memorial church, in South Henderson, the second Sunday morning and night in this month. The pastor, Brother R. G. Dawson, was absent and asked that I supply in his place. The day was unusually hot and the congregations not large. The people were attentive and friendly. I enjoyed trying to break the Bread of Life to them. Brother Dawson is one of our best equipped men. He is young and is a fine preacher. Because of his splendid training and strong personality he is destined to fill places of large responsibility in our conference. I enjoyed spending the day with Mr. and Mrs. H. E. Chevasse. Mr. Chevasse is one of the most prominent men in Henderson. His wife is a highly cultured lady and comes from one of the first families in that section of the state. These friends spoke in the highest terms of Brother Dawson. By ten o'clock that night I was back home, feeling grateful that I had the privilege of preaching in His name.

* * * *

We have 328 fine boys and girls in our family now. There are about 75 more than we had this summer a year ago. The additional number has increased our expenses more than $20,000. So far there has not been one dollar increase in our budget. It may be presumption on the part of the trustees to take on this additional obligation. In view of the urgent appeals from pastors, church officials and scores of church members it would have been cold blooded to close in their faces the only door of hope. We feel that these appeals from so many needy ones is the voice of God calling us to minister to those "out in the night crying for the light with no voice but a cry." The challenge came to us and we accepted it, believing that we have done God's will in accepting these fatherless little ones. I feel confident that our preachers and churches are going to respond in a generous way by supplying our pressing need. In order to care for 328 children, it is absolutely imperative that every church in the North Carolina conference make a greater sacrifice than ever before. Here is hoping that all the churches will pay their "conference collections" in full so that the orphanage, along with other noble causes, will receive from this source about eleven or twelve thousand dollars more than we received last year because of the big shortage at this point. Then every church and Sunday school should send us a free wil offering during the Thanksgiving season. This is the only way we can take care of our pressing demands.

"Pa, what is a rare volume?" asked Clarence. "It's a book that comes back after you have loaned it," replied Pa.—Exchange.

PAINS QUIT COMING

Missouri Lady Says She Got Stronger and Awful Hurting Went Away After She Took Cardui.

Qulin, Mo.—"For some time, I had been having an awful time with pains in my back and sides," says Mrs. Robert Creasy, of this place. "My head would ache until I felt as if it would split open.

"I was very weak and nervous. It looked like the least little thing would upset me. I was cross with the children, and I had no patience for anything.

"Often, when I would get up in the morning, I would have to go back to bed, I was so weak. I dragged through my work, but it took all my strength to do it.

"I tried many remedies, but nothing did me any good until I started taking Cardui. I had read how Cardui had helped others, and so I wanted to try it, myself.

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FAYETTEVILLE CIRCUIT AND REVIVALS

Since this writer is nearing the end of a four-year pastorate on this good charge a few words may now be permitted, especially since so little has been said before.

These have not been idle years for the pastor nor for the people. A good deal has been accomplished in many ways, yet much that ought to have been done is not done. Every one in this part of the state knows something of what the people have experienced, financially, either in poor crops or poor prices and sometimes both, coupled with a big bank failure, and the church has not escaped the retarding influence of these combined forces, which always impede the progress of the visible kingdom. But we dare believe that the invisible kingdom has made progress in the hearts and lives of the people. Our people, in the main, are loyal to the church and live lives which become the followers of her great Founder.

I doubt if there is a charge in our conference in whose churches are found a greater number of young people every Sabbath to hear the Word. Many of these, it is true, are not members of any church, but there is always bright hope for those who attend the preaching of the Word. To care for these throngs of young people we have good Sunday schools, fair leagues and missionary societies, and while many are not enrolled in these, a good company are. If these can be held and trained for a few more years no charge has a brighter future.

Our first revival was held in the early part of the year at Cumberland. In this meeting, which ran for eight days, the preaching was done by our able young presiding elder, W. A. Cade. The next was at our little St. Andrews church, held under a brush tabernacle in July, where Brother Cade also did the preaching. In both of these meetings Brother Cade did wonderful preaching to the edification of the churches and the salvation of souls. Brother Cade demonstrated his ability to hold and grip a congregation night after night with increasing interest. His sermons were strong, his exhortations appealing, the truths magnetically presented and as a result these churches were greatly helped and a good many professed faith in Christ.

Our next meeting was held at old Camp Ground church, with Rev. J. A. Russell of Carr church, Durham doing the preaching. This meeting was a great success in many ways. The church was greatly revived and a large number of young people were converted. Russell did great preaching to the delight and profit of the large congregations which attended for the entire ten days. There is no better pastor evangelist in our conference than Brother Russell. As a result of the meeting we received a class of 17 into the church.

Our last meeting was held at Salem, with that prince of gospel preachers, Rev. J. H. Shore, doing the preaching. For ten days he held the interest of a large congregation, half of which were young men and women. It is safe to say that no series of sermons ever preached in these parts had more favorable comment than these by Brother Shore. Every one a masterpiece of gospel truth, built up around a crucified and risen Saviour. As a result the church received a great uplift and many were at the altar confessing their sins and professing faith in Christ. Several have already given their names for church membership and others will.

This is the sort of a vacation most of the circuit pastors get during the hot summer days, but when he gets through tired and worn out he feels that it has been a profitable summer work at least. He may not be physically fit, but he finds the time too short for rest and enters at once on the home stretch, which keeps him busy for the remaining two months until conference.

The Advocate is in fine favor among our people and we are all set for a one hundred per cent home run on October 30. We hope to leave this fine field in good shape for some fortunate preacher for the next quadrennium.

J. C. Humble.

A GREAT BUILDING PROGRAM AND A GREAT REVIVAL

Brethren, it can be done. While it seems to be true that, in many instances, great material progress is not attended by showers of refreshing "from the presence of the Lord," it has been our experience at Hickory Grove.

During the three years of our labors with these good people we have projected and built one of the most beautiful and commodious country churches to be found in all our Southland. There has been, in actual cash, around $28,000 put into this building. We have raised more than $7,000 this year and applied it on our indebtedness; $4,000 will pay all we owe at this date. Our building is of beautiful gray granite, taken from a quarry within three miles of the church. The building is completed in exterior appearance.

To complete the building there must be some eight or ten thousand dollars spent in finishing, furnishing and the installation of a pipe organ, without which such a building would be incomplete.

We found it necessary to build such a building as above described in order to hold to this church our splendid young people. The young people of the community are taking advantage of our schools and colleges and on returning to their homes in the community they were not satisfied with the old one room frame church building.

The chief thing of immediate interest about which we want the brethren of the ministry and other readers of the Advocate to know is, that under all the pressure of such a building program a great spiritual revival can be enjoyed. We are fully convinced that if we only will take the time to do so and are willing to pay the price, "showers of refreshing from the presence of the Lord" may be ours.



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These showers do not come without co-operation with the Lord. The pastor must, in as humble way as he knows, put himself on the altar of God for service, then with his official board and Sunday school teachers in line and in harmony with each other and with God great things can be accomplished. It has been done at Hickory Grove.

The pastor with his evangelistic committee, in casting about for some one to assist in the meeting, agreed to ask Rev. J. O. Ervin of Spencer Memorial charge, North Charlotte, to do the preaching. Brother Ervin did the preaching and did it well. Not only did he do the preaching, but he had charge of the music also. He is a fine combination preacher.

Brother Ervin came to us on the morning of the fourth Sunday in August and protracted the services for eleven days and nights, part of the time preaching three times a day. The sermons were strong and forceful and found ready entrance to the heart. The first seven days were almost exclusively given up to preparing the church for the battle. All the preaching, praying, singing and exhorting was to the intent that all bitterness, malice, wrath and evil speaking should be done away with and that love should reign in every individual heart and should unite all in the common bonds of fellowship and brotherly love. While Brother Ervin did not fail to declare the whole council of God, he did it in great love and tenderness, griping the hearts of the people.

When this was done the windows of heaven were opened and in the last four days of the meeting there were 156 persons came forward to surrender themselves to Christ and to his service. Many of this number were young men and young women. In the number there were quite a few fathers and mothers and some few who had reached three score and ten.

So great were these days that the oldest members of the church say they had never seen a revival on this fashion, even in the "good old days of the camp meeting times."

The church was greatly revived and strengthened and we are expecting great things here in the future. All glory be given to God from whom cometh all our blessings. J. P. Morris, Pastor.

PEOPLE, PASTOR AND POSSIBILITIES AT HICKORY GROVE

Having just spent an eleven days' vacation in a most wonderful revival meeting at Hickory Grove, I feel that our people should know something of that splendid charge.

Naturally the pastor and good wife, Rev. and Mrs. Jas. P. Morris, deserve, as I feel and see it, the first mention. Brother Morris is drawing near the end of his third year in this great country station; and truly they have been great years. Brother Morris has had the pleasure of seeing one of the most beautiful stone churches in the state arise from the earth and stand forth in its grandeur and beauty in this countryside. And he has given due attention, too, in building the church in the church building. His Sunday school, woman's missionary society, Epworth League and splendid board of stewards all attest the fact that the work of the kingdom has not been neglected. Of course, it must not be forgotten that he has an educational director, housekeeper, and pastor's assistant in that ever ready and alert companion, Mrs. Mary McFarland Morris. It is now first hand knowledge to this scribe that Mrs. Morris is one of those rare creatures who can be a Mary and a Martha too. And in this case did much to sustain the physical and spiritual strength of two preachers during an eleven days' battle which brought victory to the people of God. Yes, the Morrises are a great pair. And I am not guessing at it.

O, the people and the possibilities of Hickory Grove! Who can estimate and describe it?

As I watched the hundreds come and go day and night two and three times daily; as I stood before them during those wonderful hours of worship and saw more than 150 persons coming to the Lord Jesus Christ, and saw the young people and the older ones going out after the lost, I said, I doubt if there is a church in Charlotte that has greater possibilties for kingdom building than has this great country church.

It might not be amiss to say also that it was great to see old differences settled and hatchets buried before these scores of fine young people and older ones were even invited to the altar. No invitation was given to the world; no life line to them thrown out until the meeting was quite more than half over. Then they really came "flocking t o God," as our fathers were accustomed to say.

Long and precious will be our memories of Hickory Grove, her pastor and her good people. J. O. Ervin.

BURGAW CHARGE

The revival services at Rocky Point closed on Sunday evening. The preaching was done by Rev. D. E. Earnhardt of Fifth Avenue church, Wilmington. Several members were added by profession of faith and renewal of vows.

The second annual circuit wide missionary meeting was held at Rocky Point on Friday, September 6. A splendid program was carried out under the leadership of the president, Mrs. T. P. Pearsall. An address was made by Mrs. E. R. Clark, district secretary. Refreshments were served by members of the hostess society.

A unique program on Japan was given by the Burgaw Woman's Missionary Society at the September meeting. Each person participating in the program wore an appropriate costume. After the devotional the members sat on pillows on the floor and were served with tea in cups.

Mrs. E. G. Overton has completely recovered from an operation for appendicitis and is in active work on the charge again. Nora Miller.

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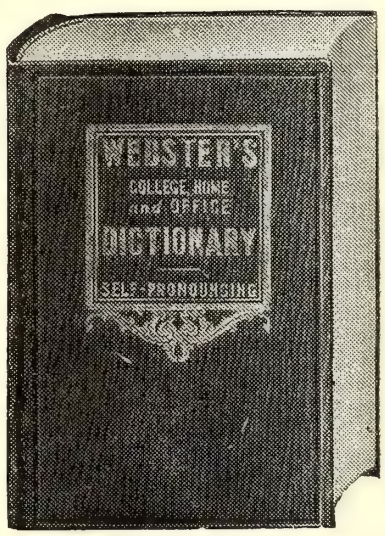
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FOURTH ROUND

September
S. Alamance, Phillips Chapel, a.m. 22
Haw River, p.m. 22
Hillsboro, a.m. 29
Graham, p. m. 29

October
Bahama, a.m. 6
Stem, p.m. 6
Carr, p.m. 9
Chapel Hill, 4 10
Branson, p.m. 11
Milton, Semora, a.m. 13
Leasburg, Union, p.m. 13
Calvary, p.m. 15
Lakewood, p. m. 16
Duke Memorial, p.m. 17
West Durham, p.m. 18
Andrews, a.m. 20
Duke's Chapel, p.m. 20
Trinity, p.m. 22
Durham Ct., Fletcher's Chapel, a.m. 23
Mt. Tirzah, Mount Zion, a.m. 24
Orange and Massey, Orange, a.m. 25
Carrboro, p.m. 25
Yanceyville, Prospect, a.m. 26
East Roxboro, Jalong, a.m. 27
Rougemont, Union, 3 27

ELIZABETH CITY DISTRICT
O. W. Dowd, P. E., Elizabeth City, N. C.
FOURTH ROUND

September
Columbia, Columbia, 11 20
Roper, Mackeys, 11 21
Plymouth, Plymouth, 11 22
Moyock, Memorial, 11 28

October
Chowan, Center Hill, 11 5-6
North Gates, Savage, 11 12
Gates, Zion, 11 13
City Road, night 14
First Church, night 15
Edenton, night 16
Hertford, night 17

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

September
Siler City, First Church 21-22
Glendon, Fair Promise, p.m. 22
Elizabeth, Trinity 28-29
Bladen, Live Oak, p.m. 29

October
Dunn, night 2
Roseboro, Roseboro 4
Haw River, Manns 6
Sanford, night 6
Stedman, Cokesbury 9
Jonesboro, Lemon Springs 10
Mamers, Woodside 11
St. Pauls, Barkers 12-13
Parkton, Parkton, night 13
Hay Street 16
Person and Calvary, Calvary 17
Fayetteville Ct., Camp Ground 18
Newton Grove, Newton Grove 19-20
Erwin, Lane 20

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

September
Jones, Trenton, 11 21
Centenary, 11 22
Hookerton, Rainbow, 3 22
Grifton, Grifton, night 22
Dover, Dover, 11 28
Newport, Newport, 11 29
Morehead City, night 29

October
Goldsboro Ct., Thompsen's, 11 5
Pikeville-Elm St., Elm St., 11 6
LaGrange, LaGrange, night 6
Centenary, night, conference 7
Pamlico, Alliance, 11 12
Oriental, Arapahoe, 11 13
Riverside-Bridgeton, Bridgeton, night 13
Seven Springs, Piney Grove, 11 20
Pink Hill, Webb's, 3 20
Kinston, night 20
St. Paul's, 11 27
Mt. Olive-Calypso, Calypso, night 27

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

September
Princeton Ct., Fellowship, 11 22
Selma, night 22
Oxford Ct., Salem, 11 28
Oxford, 11 29

October
Central, night 1
Four Oaks, Sander's Chapel, 11 4
Lucama, Buckhorn, 11 6
Kenly, Micro, night 6
Millbrook, Pleasant Grove, 11 12
Bailey, Bailey, 11 13
Zebulon, Zebulon, 3 13
Edenton Street, night 15
Youngsville, Wesley, 11 18
Garner, Ebenezer, 11 19
Louisburg, 11 20
Louisburg Ct., Shiloh, 3 20
Tar River, Plank Chapel, 11 25
Creedmoor, Banks, 11 26

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

September
Piedmont, 7:30 22
Robeson, 11 29
Rowland, 7.30 29

October
Laurel Hill, 11 6
Lumberton, 7:30 6
West End, 11 13
Ellerbe, P.m. 13
Wadeville, 11 19-20
Mt. Gilead, 7:30 20
St. Johns-Gibson 23
Lumberton Ct., 11 27
Hamlet, 7:30 27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

September
Farmville, 11 22
Ayden, 7:30 22
Swan Quarter, Fairfield, 11 29
Mattamuskee, Watson's Chapel, 3 29

October
Spring Hope, 7:30 5
Spring Hope, 11 6
Rocky Mount Ct., 3 5
Rocky Mount Ct., 7:30 6
Stantonsburg, 11 13
Fremont, 3 and 7:30 13
McKendree, 11 20
Rocky Mount, First Church, 7:30 20
Nashville, 11 27
Robersonville, 3 and 7:30 27

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
FOURTH ROUND

September
Conway, Providence, p.m. 22
Scotland Neck, a.m and 3 29
Williamston, night 29

October
Ahoskie, Powellsville, a.m. 3
Windsor, White Oak, a.m. 6
Aulander, Aulander, night 6
Murfreesboro and Winton, Murfreesboro, a.m. 8
White Mem. and City Road, City Road 9
Warren, Shady Grove, a.m. 13
Warrenton, Warren Plains, 3 and 11 13
Garysburg, Oak Grove, a.m. 20
Seaboard, Concord, 3 20
Norlina, Zion, a.m. 22
Weldon, night 23
Roanoke Rapids, night 24
Middleburg, Drury, a.m. 25
Halifax, Halifax, a.m. 27
Enfield, night 27

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

September
Ingold, Johnson's Chapel, 11 22
Scott's Hill, Hampstead, 3 22
Clinton, Clinton, 8 22
Trinity, 8 25
Shallotte, Concord, 11 29
Hallsboro, Hallsboro, 4 29

October
Fifth Avenue, 8 2
Wilmington Ct., Wesleys, 8 3
Maysville, Tabernacle, 11 6
Jacksonville-Richlands, Richlands, 4 and 7:30 6
Chadbourn, Cerro Gordo, 11 13
Carvers Creek, Bladen Springs, 3 13
Tabor, Tabor, 11 20
Whiteville, 7:30 20
Kenansville, Lees, 10:30 23
Grace, 8 23
Wallace-Rose Hill, Charity, 11 27
Burgaw, Burgaw, 3:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

September
Mills River, Avery's Creek, 11 22
Acton, Asbury, 7:30 22
Brevard, 7:30 23
Black Mountain, 11 29
Swannanoa, Tabernacle, 3 29

October
Spring Creek, Antioch, 11 6
Biltmore, 7:30 8
Tryon, 7:30 9
Central, 7:30 10
Fairview, Tweed's, 11 (church dedication) 13
Chestnut-Haywood-Bethel, at Chestnut hut, 7:30 14
Flat Rock-Fletcher, Fletcher, 7:30 15
Acton, Acton, 7:30 16
Leicester, Leicester, 2 17
West Asheville, 7:30 17

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

September
Morven, McFarlin, 11 22
Lilesville, Wade, 3 22
Dilworth, 11 29

October
Prospect, Trinity, Sat. 11 5
Peachland, Hopewell, 11 6
Ansonville, 3 6
Wadesboro, night 6
Weddington, Wesley, Mon. 11 7
Matthews, night 9
Chadwick, night 10
Duncan, night 11
Rural Trinity, Sat. 4 12
Myers Park, 11 13
Big Spring, 3 13
Brevard St., night 13
Hickory Grove, 3 14
Hawthorne Lane, 11 20
First Church, night 20

Pastors please have all nominations ready, written in triplicate.

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September
South Fork, Palm Tree, 11 21-22
Crouse, Crouse, 3 21-22
Goodsonville, Goodsonville, night 22
Belmont, Main Street, 11 29
Mt. Holly, Mt. Holly, night 29

October
Bessemer City, Bessemer City, night 2
Cherryville, Cherryville, night 3
Franklin Avenue, Franklin Avenue, 11 6
East End, East End, night 6
Smyre, Smyre, night 8
Maylo, Maylo, night 9
Trinity, Trinity, night 10
West End, West End, night 11
Rock Springs, Lebanon, 11 12
Lowesville, Hill's Chapel, 3 12
Gastonia, Main Street, 11 13
Lincolnton, First Church, night 13
Lincoln Ct., Parsonage, 3 15
Stanley, Stanley, night 16
Lafayette Street, Lafayette Street, night 17
Lowell, Lowell, night 18
McAdenville, McAdenville, night 20

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
FOURTH ROUND

September
Ramseur, Franklinville, night 19
Jamestown, Oakdale, night 20
Uwharrie, Salem, 11 21
New Hope, New Hope, 2 21
Randleman, St. Paul's, 11 22
Cedar Falls, Central, 2 22
West Market, night 23
Centenary, night 24
Ashboro, ngiht 25
Coleridge, Concord, 3 27
Wentworth, Bethlehem, 11 28
Ruffin, Ruffin, 3 28
Main Street, High Point, 11 29
Highland, 2 29
Calvary, night 29
Proximity, night 30

October
Reidsville, night 1
Ward Street, Ward Street, night 2

MARION DISTRICT
Edwin O. Cole, P.E., 29 W. Fort St., Marion, N. C.
FOURTH ROUND

September
Avery, Pisgah, 10 22
Elk Park, Cranberry, 3 22
Marion Ct., Pleasant Grove, 11 27
Gilkey, Mt. Hebron, 11 29
Forest City, night 29

October
Marion, First Church, night 2
Glen Alpine, night 3
Marion Mills, East Marion, 11 6
Cross Mill, Cross Mill, night 6
Spindale-Alexander, Alexander, 11 13
Pleasant Grove, 3 13
Cliffside-Avondale, Cliffside, night 13
Rutherfordton, 11 20
Henrietta-Caroleen, Caroleen, night 20

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FOURTH ROUND

September
Ararat, Hunter's Chapel, 11 21
Mount Airy, Rockford Street, 11 22
Mount Airy Ct., Oak Grove, 3 22
Mount Airy, Central, night 22
Elkin, night 25
Sparta, Shiloh, 11 28
Sparta, 11 29
Jonesville, 3 29

October
Pilot Mountain, Chestnut Grove, 2:30 2
Sandy Ridge, 11 3
Madison, Mayodan, night 3
Yadkinville, Center, 11 5
Leaksville, 11 6
Draper, 3 6
Spray, night 6
Danbury, Pine Hall, 2 7
Ronda-Roaring River, 3 8
North Wilkesboro, night 8
Rockford Street, Q. C., night 9
Creston, Mountain View, 2:30 11
Todd, Fairview, 11 12
Warrensville, Mill Creek, 10:30 13
Helton, Healing Springs, 2:30 13
Jefferson, night 13
Laurel Springs, 11 14
Dobson, 2:30 15
Mount Airy, Central, Q. C., night 16

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FINAL MEETINGS

September
East Spencer, Long Street, night 30

October
Concord, Central, night 2
Concord Ct., Parsonage, 2 7
Forest Hill, night 7
Albemarle, Central, night 9

North Carolina Christian Advocate

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To all Preachers of the Gospel, year	1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

Salisbury, Park Avenue,, night	10
Kannapolis, Trinity, night	11
Salisbury, First Church, night	14
Spencer Central, night	15
Bethel, night	16
Salisbury Ct., Shiloh, 2	17
Salisbury, Coburn Memorial, night	18
Woodleaf, Woodleaf, 11	19-20

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
FOURTH ROUND

	September
Taylorsville, 11	22
Hiddenite, Liberty, 2:30	22
Stony Point, night	22
Lenoir Ct., Littlejohn's, 3	24
Dudley Shoals, Grace, 11	25
Maiden, night	25
Hickory, Westview, night	27
Shepherd, Wesley, 11	29
Davidson, Fairview, 2:30	29
Mt. Zion, night	29
	October
Hickory Ct., Bethel, 3	2
Hickory, Highland, night	2
Troutman, 11	6
Cool Springs, 2:30	6
Statesville, Broad Street, night	7
Olin, Olin, 11	9
Statesville, Race Street, night	9
Hudson, 3	12
Whitnel, night	12
Lenoir First, 11	13
Granite Falls, 3	13
Hickory First, night	13
Statesville Ct., Trinity, 3	14
Elmwood, 3	15

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

	September
Waynesville, 11	22
Jonathan, 3	22
Haywood Ct., Finchers, 11	28-29
Clyde-Junaluska, Clyde, night	29
	October
Dellwood, Maple Grove, 11	6
Bethel Ct., Bethel, 3	6
Cullowhee, 11	13
Glenville Ct., Double Springs, 3	13
Webster Ct., Wesleyanna, 11	20

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
FOURTH ROUND

	September
Advance, Cornatzer, afternoon	21
West End, 11	22
Davidson, Good Hope, afternoon	22
Lewisville, New Hope, night	22
Lexington, First Church, night	25
Thomasville, Main Street, 11	29
Denton, Siloam, afternoon	29
Hanes-Clemmons, Hanes, night	27
	October
Grace, night	2
Mocksville, 11	6
Trinity, Bethel, night	6
Kernersville, night	9
Thomasville Ct., Fairgrove, afternoon	13
Hiatt, night	13

A LAYMAN'S WORK AT BLOWING ROCK

I have finished the work undertaken at Blowing Rock for the season of 1929. In all I had six services sponsored by myself, in which I had the services of six men who volunteered to come preach for us here, and the services were regular from the second Sunday in July till the first Sunday in September inclusive, as follows: J. W. Clay, Winston-Salem; Dr. E. O. Watson, Columbia; Rev. C. E. Rozzelle, Chapel Hill; Rev. W. H. Willis, Charlotte; Rev. T. G. Vickers, Rocky Mount, and Dr. R. S. Truesdale, Lincolnton. These all came for the actual expense of the trip, and each both interested and pleased small audiences. This arrangement enabled me to finance the work without embarrassment. I can never promise any man a full house, but those who do go, do so because they want to go to church. The best of it all is these men will come again when I ask for help, and without some unforeseen mishap I will be able to do a similar work, I hope even better, next year. My reward? I have the satisfaction of having held up my church against all odds, and given visitors and friends who love Methodism a chance to worship as Methodists worship. Could a layman do more?

C. W. Hunt.

W. N. C. WOMEN

(Continued from page 23)

for agriculture, for roads. Are not the lives of mothers and babies as important as hogs and cattle, both of which are protected by legislation?

In the name of the great Physician, who said, "Greater works than these shall ye do after me," we are called upon to speak in behalf of the helpless that the great work may not cease for lack of advocates.

Senate Bill 255 has been referred to the Committee on Commerce; House Resolution 1195 to the Committee on Interstate and Foreign Commerce. Letters to your own senators and representatives or to the chairmen of the above committees will be in order.

Mrs. W. A. Newell.

MY WORK

Let me but do my work from day to day,
In field or forest, at the desk or loom;
In the roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astary,
"This is my work—my blessing, not my doom—
Of all who live, I am the one by whom
This work can best be done in the right way."

Then shall I see it not too great nor small
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall,
At eventide, to play and love and rest,
Because for me my work is best.

—Henry Van Dyke.





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ORIENT FLOUR
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How To Get HEALTH and How To Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this:—"Keep your system **pure** and you will have health and strength to gain and enjoy happiness, success and length of years."

But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for physiology plainly teaches you that your liver, which is larger than all of the other glands of the body combined, has the special work of purifying your blood and thereby your entire system and of keeping it pure and healthy.

How Does the Liver Purify?

Physicians tell us that the liver has several functions, one of which is to manufacture a greenish-yellow, bitter fluid called **bile,** which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is **purgative** and **antiseptic** or prophylactic. In health it is your bile that makes your bowels act regularly and freely every day,—it is **Nature's purgative.** It is your bile that keeps your bowels pure, sweet, clean and free from fermentation (gas) putrefaction and decay. Remember that germs do not thrive where there is fresh bile and there can therefore be no fermentation to cause gas, nor putrefaction or decay to produce poisons or toxines. Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely from the gall-bladder into the bowels after each meal.

But when the bile becomes stagnant and stops flowing freely, your bowels stop acting regularly and the contents become a stagnant breeding bed for the germs of fermentation (gas) decay and disease. These poisons, (called toxines) are gradually absorbed into your blood and circulate all over your body, poisoning, irrating or inflaming your brain and nerves, your muscles and joints, your heart, lungs, skin, kidneys, bladder, spleen and every vital organ of your body, including your liver, stomach and bowels. Your doctor calls this "intestinal toxaemia."

Functions of Gall-Bladder

In 24 hours your liver secretes about 25 to 30 ounces (5 to 6 teacupsful) of bile, which flows through millions of minute canals, or ducts, uniting to make a large tube which empties into the gall-bladder, as creeks and rivulets unite to form a river that flows into a lake. Your gall-bladder is a hollow muscle that serves the double purpose of a reservoir and a pump. Its functions are similar to those of the urinary bladder. About two hours after eating, when the food is passing from the stomach into the intestine, your gall-bladder should begin its peristaltic contractions, thus pumping the bile into the small intestine where it is mixed with your food. (Bile is also a very important digestive fluid, aiding in the digestion and absorption of fats and oils. But that is too long a story to relate here.)

Nature's Danger Signals

When your car gets out of fix you can tell it. It is the same way with your bile. Nature gives you warning—not by words, but by signals or symptoms. Your doctor recognizes these danger signals and you also should know them and instantly heed them. It may save you much pain, serious illness and perhaps, big repair bills.

When the bile becomes stagnant in your gall-bladder and is dammed back into your liver instead of flowing freely into your bowels you, sooner or later, begin to feel some of the following symptoms:—Your breath may become unpleasant, your tongue coated, a bad taste in your mouth, your food (and tobacco) lose their natural flavor, your food does not agree with you; you may have heartburn, gas, or fluttering around the heart, dizziness or blind spells; you may be troubled with belching or frequent passages of gas from the bowels: the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain, soreness, stiffness in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep. In the morning you are tired instead of refreshed. Gradually your health in injured. Your complexion becomes sallow, muddy or yellow—your skin may be disfigured with liver spots or pimples; dark rings may appear under your eyes, you may become sleepless, restless and irritable or blue and melancholic. You may have frequent colds or dull headache; your bowels stop their free, full and natural action; you have constipation, gas, putrefaction and self-poisoning or "intestinal toxaemia," as the doctors call it. High blood pressure, with headache and swooning spells, may result from continued neglect.

How to Make the Bile Flow

But when the bile stops flowing freely, how can we start it up again? The answer is: **Take Calotabs at bedtime and drink water freely the next day.** This formula represents the best thought and experience of the best physicians in every civilized country in the world. No other purgative will do. If you take oils, salts, cascara, or the many other simple-laxative syrups, powders and candy laxatives, you are merely wasting valuable time. They only make you feel better for a day or two. They do not remove the cause, for they **do not promote the expulsion of the bile** which is Nature's only purgative and intestinal antiseptic. When you take Calotabs you know that you have taken a real, doctor's medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestines and large intestines, is thoroughly cleared and washed clean and pure and your bile is flowing freely. Next morning your system feels purified and refreshed and you are feeling fine, with a hearty appetite for breakfast. Eat what you please and go about your work;—there is no danger, for Calotabs are perfectly safe and create no habit, except the habit of healthy bowel actions.

What Are Calotabs—How Do They Act?

Calotabs are sugar-coated tablets, containing the minimum effective dose of a **thoroughly** purified and refined calomel combined with **assistants** and **correctives.** The calomel facilitates the expulsion of the bile from the gall-bladder into the intestines, and also serves as a mild intestinal antiseptic and diuretic. Every physician knows that no other medicine can take its place; **there is no such thing as a substitute for calomel.** The assistants act like salts, washing the calomel out of the system and preventing its accumulation and any possibility of danger. The correctives settle the stomach and bowels, preventing nausea, sickening and griping effects. Calotabs, (and water) therefore, give you the combined effects of calomel and salts without the nausea, griping and disagreeable taste

The medicine chest of every home should be supplied with Calotabs, one of the most important of all family medicines. It is needed in many cases of sickness, and, if used occasionally, as needed, may assist Nature to correct conditions which, if neglected, may lead to serious illness.

Avoid disappointment by refusing imitations and substitutes. Your druggist can supply you with genuine Calotabs if you insist. For your protection, Calotabs are marketed in original packages only, bearing the copyrighted trademark. Family packages, containing full directions, only 35 cents.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, SEPTEMBER 26, 1929 Number 39

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Our Present Condition

WE ARE not too easy when our optimistic friend goes on to picture in flattering words our present condition. We have a suspicion that a true mirror and a straight gaze would qualify the eulogy.

Statistics are not encouraging, for though they are not everything they are a thermometer of change.

We are reminded that men are inarticulate upon the deepest matters of life, and that the age is particularly shy of expression. But the age is a social age, not to say socialistic. Men abhor loneliness as nature abhors a vacuum. Pleasure is taken in crowds. Advertisements must assure the public that everybody is reading this, using that or asking for something else; only thus are the crowds moved. Is it likely that an age so gregarious in thought and pleasure will be individualistic in the experience or expression of religion? The churches receive more than their meed of rebuke for this growing state of things. We are assured that the dogmatic teaching of the church, the obscurantism of the pulpit, the ritualistic practices, the coolness toward adventurous social reform, have conspired to make the masses give the cold shoulder to the church and alienated thoughtful men. But if one or other of these reasons touched the root of the matter then we ought to find churches that are not dogmatic (and there are surely many), or that are simple in ritual, or, like the Unitarians, above suspicion of obscurantism, or like the Quakers, alive to the social claims and causes, increasing and prospering. But none shows any striking increase.

We are not making a sweeping condemnation of the age. We acknowledge with profound gratitude the ideals of the time—ideals of education, health, and physical well-being for all classes; we are pointing out the growing indifference to worship and prayer (public and private), to a life of communion with God, and the eternal interests of the soul.

—W. F. Lofthouse, President of the Wesleyan Conference.

TRIP TO THE DUKE STADIUM

Last Saturday morning in company with Dr. R. L. Flowers, Mr. John Coombs, baseball coach, and Mr. Fred Turbyville, director of sports news and information, of Duke University, we made a trip to the Duke stadium, which bristled with interest at every turn. To drive over those numerous approaches, so fast taking shape for the "great day" on October 5, gives every assurance of handling that immense crowd to the satisfaction of everybody.

The parking fields—on both the west and the east side of the stadium—approach within fifty yards or less of the entrance gates. With a capacity of over 20,000 cars and within easy reach over well marked roads which lead from the state highways, these parking grounds are ample and attractive. A one-way road leading through the new university grounds will be reserved exclusively for taxies and for the coaches to be operated from the union bus station to the "grounds" by the Carolina Coach Company. These provisions gives asssurance that the public will be handled with care and every convenience. "Jack" Coombs is in charge of the crowd. A master hand is at the helm.

In all probability the approach to the Duke stadium will be the most pleasing feature of this remarkably beautiful amphitheatre—one superior in general attractiveness to anything known to the ancient Romans in the days of gladiatoral combats. Around the rim is the 40-foot concourse, smooth as a floor, with a background of trees and shrubbery furnishing a beautiful sylvian scene. What a wonderful promenade is this extensive concourse, to say nothing of the advantage offered for a hurried emptying of the stadium.

Above the press box on the west will fly the Duke flag. The scout box, above which will fly "Old Glory," has an eagle on the top of the pole overlooking the entire field, and over the visitors' box on the east will float the flag of the visiting team. These flags, 45 feet in the air, with all the pennants displayed, reinforced by the music of the bands, will make a setting of rare interest. Whether one is interested in football or not, it will be worth a trip across the state to become a part of that occasion and to witness this formal opening of a stadium that will be one of the notable athletic fields of the entire country. Many will want to arrive in time to see that playing field and its entire setting before the crowds have gathered. Those who secure tickets early will be favored by the better location of seats secured.

That beautiful greensward reminds old football men of the changes that have come since they used to play on the gravel covered fields on which grass was a stranger. As we looked across that playing field and up the sides of that horseshoe of concrete—with its 35,000 seats—and pictured the thousands marching around in good cheer and fine fellowship on that 40-foot concourse, we could but marvel at the change of a few years. Then to think of those ribbons of concrete that extend everywhere over the state which make it possible for 20,000 cars to be gathered about one football field on which American youth will contend, trained by men first in their line, encouraged us to believe that North Carolina is indeed a creditable part of the nation fully qualified to take its place between Virginia and South Carolina; that too, without any sense of humiliation. We are hereby inviting all of South Carolina and Virginia to come to Durham on October 5 and enter into cordial fellowship with the Old North State that will be represented from Murphy to Manteo.

We shall not soon forget that trip to the Duke stadium in company with "Bobbie" Flowers, "Jack" Coombs and Fred Turbyville, men who are doing their utmost to make the new stadium a success from the first.

WITH METHODIST STUDENTS AT CHAPEL HILL

The fall registration shows an increase of Methodist students over the number in attendance last year at the University of North Carolina. The total number cannot yet be determined, but there is an increase of 50 Methodist freshmen, and the number of young women is larger than in any previous year. The total number of students from Methodist homes will be at least 700. Six of these are from the homes of ministers serving in our two annual conferences. One is the son of a missionary in China. Two young men are planning to enter the ministry.

On Friday night, September 20, the Chapel Hill church enjoyed having the new students at a reception. Above 200 were present. Games and refreshments had a place on a program otherwise filled with welcoming words from the church officials and a tour through the church auditorium. On Sunday morning a goodly number of students braved a cold driving rain to help begin the work of the freshman and upper classmen's Bible classes. A student orchestra furnished the music for the worship period. Eleven o'clock came with more rain, but with about 500 in the congregation. The students were well represented both in the pews and in the choir. The minister preached sermons at the morning and evening services especially appropriate to the needs of young people just migrated from their homes to the college campus for a year's study.

The Epworth League has begun a special series of meetings with the general title, "The Mind and Religion." One hundred thirty-five were present last Sunday evening. The student board of stewards is organizing for the fall campaign. Every prospect points to this year as being the best year to date with the Methodist students at the State University. J. G. Phillips.

DURHAM DISTRICT TAKES STOCK

Answering the call of Presiding Elder J. C. Wooten, most of the preachers and a goodly number of laymen assembled last Friday afternoon at Memorial church. A careful survey of the situation was made and the prospect for full reports weer indicated by both preachers and laymen. Most of the charges gave assurance of full collections. A few were not quite confident. But the final results will be most satisfactory by the time that body of men have finished their labors.

Professor F. S. Aldridge, district lay leader, displayed his usual interest in the work of the churches and is ready to aid whenever called on.

Dr. W. P. Few talked to these his home people in his usual helpful way as he brought a thoughtful and stimulating message. He was heard most gladly by all.

The district will be 100 per cent in the Advocate campaign. With a united and persistent effort this record should hold all along the line at Kinston.

Are not the disharmonies in our lives due to our failure to get in tune with the Infinite?—Forward.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
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M. T. Plyler
Associate Editor and Business Manager

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There are no mysteries in the Christian religion except the mystery of love, the highest expression of which is to give. God gives himself to man, that is the incarnation. Man gives himself to God, that is conversion. Man gives himself to his fellowman, that is Christian service. The whole of life as it is in Christ and the laws of life are found in one word—love.

In Pueblo, Colo., prohibition officers raiding the farm of a moonshiner discovered the Lord's Prayer printed on a large poster above three barrels of mash and, above the still, another card bearing the Twenty-third Psalm. Quite an unusual find was this in Pueblo, but one does not need to visit Colorado to find allies of the moonshiner sitting in the amen-corner at church, singing, "I am bound for the promise land."

The Manchester Guardian in a contest to determine which are the six best hymns announce as prize winners the following: "Abide With Me," "O God, Our Help in Ages Past," "Lead, Kindly Light," "At Even When the Sun Did Set," "And Did Those Feet in Ancient Time" and "Rock of Ages." One would guess that English taste is not vastly different from the American. A similar contest in this country would probably choose a good per cent of those selected by our British cousins.

It is great to be a tourist and travel afar. It is fine to stop, as many tourists do, at a tourist camp and sing the new song as tourists do;

"We are camping tonight at the tourist camp;
Give us a pillow, please,
Our weary forms a place to stretch.
And room for both our knees.
Many are the backs that are aching tonight,
Waiting for the tour to cease,
Many are the hearts that are longing for their homes,
Where they can sleep in peace."

An interesting story on another page of this paper tells how the Ohio conference at the request of the presiding bishop voted for three district superintendents to take the place of those going out and no man received more than 18 per cent of those voting. We wonder if one of the North Carolina conferences would do much better if called upon to ballot for presiding elders. It would be an interesting test.

How old are you? If you have left the dreams of your early youth behind, if hope lies buried in the dust of the road, if the fires of your youthful ambitions have gone out and you are looking backward when you ought to be looking forward, then you are in a class with Methusalah or some other of the aged and long dead patriarchs. Such a man cries, "the world is going to the dogs," when the primary trouble is with himself.

A great tribute by the Methodist Recorder (London) to the saints: "Of all its servants, none do the church a greater or more lasting service than its saints. From the mirror of the pure in heart who see God, others catch sight of his glory. The calm assurance of the saints, their quiet certitude that God is, and is the rewarder of them that diligently seek him, allures, convinces and persuades as can no apologetic, however brilliant, or argument, however plausible. The saints demonstrate the almost infinite possibilities of redeemed human nature; the freedom from sin it may enjoy, the height of the holiness it may reach, the insight into the mind of God and the heart of man and the meaning of the world to which it may attain. They set a new standard of life. They blaze the trail into a higher realm of being. In this sense, as St. Paul says, they judge the world. It is not so much the miracles they do, though doubtless occasional mighty powers show themselves forth through them; but it is the perpetual miracle they themselves are, which causes wonder, kindles hope, and persuades to imitation.

Reign of Terror in Soviet Russia

Paul Hutchinson, one of the editors of the Christian Century, has just come out of Russia after a two weeks' trip and writes his paper about the religious persecution that is being carried on by the soviets of Russia. A part of his story follows:

I am using words with care when I say that a reign of terror has been instituted to eradicate the last vestige of vital religion from Russian life. For the sake of the lives and safety of men and women in Russia, I must not give names or specific instances. The readers of The Christian Century will have to take my word for it, but I can assure them that I have personal, first-hand knowledge that the soviet government is today closing churches wholesale; sending hundreds, and probably thousands, of persons to jail for the sole crime of religious activity; reverting to the old G.P.U. (secret police) terror, under which persons are arrested, tried and sentenced without public trial, the employment of counsel, and frequently without letting even the families of the accused know where they are confined or with what they are charged. A new stream of exiles is starting for Siberia and Central Asia—exiles who have never had a day in court, and whose only offense has been that of preaching or practicing a religion that showed signs of being able to maintain itself in the face of the soviet attack.

The soviet government is today systematically subjecting the most vital elements in Russan religion to relentless persecution. It is using the secret process of the G.P.U. to do this—so secretly that multitudes in Russia have no idea of what is going on. Whether this persecution has reached its full strength as yet it is impossible to judge. There are those who profess to believe that moderate elements within the communist party will soon intervene to force an end to the present terror. But there are those who predict an increase in the severity of the government's measures. Whatever comes, the Protestants and the reforming priests are accepting their jail terms, their banishments, their punishments of whatever kind with complete courage and with incredible calmness.

There is probably nothing that the Christians of America can do to help their imperiled Russian brethren at this juncture. If the Federal Council sent the proper sort of letter to the Russian authorities, it might help to make clear to them the effect which such a policy, if persisted in, is bound to have on American opinion. Or it might not have any effect whatever. The soviet government is, as I have said, under the mental strain of a state of war. It believes that the rest of the world is in combination to crush it; that it is only waiting a propitious moment to spring. We may say that is nonsense. That does not affect the fact that the soviets believe it absolutely. If that is not our purpose, they ask, then why do we push them off by themselves, refuse them not only recognition but even a conference about recognition?

In the meantime, gentle women and noble men—Orthodox, Protestants, Zionists, and of many other groups—are being sent by the hundreds, perhaps by the thousands, to the loneliness of exile in Siberia, in central Asia, in the Caucasus, because they have dared to preach or profess a religion that you and I take too much for granted.

There is no attempt in this connection to unravel the kink in Paul Hutchinson's thinking which leads him to advocate a recognition of the Soviet government, but we are free to say that any government which adopts a reign of terror that would shame the Dark Ages is not worthy of the recognition of any civilized nation of modern times.

The present state of affairs in Russia, however, brings afresh to us the alarming fact that communism would behave in the same manner in this country if it only had the power. It behooves the American people to see that these atheistic enemies of our government find no place among us.

Athletics and Character Building

A man who played professional baseball in his early life and then coached college ball for eight years before he studied medicine remarked the other day that the only justification for college athletics is that they contributed to character building. In his opinion, the efforts of the coach and of all concerned should be to this end. This doctor spoke with a conviction gained after years of experience and observation.

As a matter of fact, should not all of life in school and out of school be to the building of character by following with utmost diligence the rules of the game? The Apostle Paul made good use of the games in his efforts to show how a Christian should act. Too much of our church life today makes for shoddiness and insincerity. Nothing is done excellently well in keeping with the highest standards of Christian conduct. They that run in the games run to win—they lay aside the weights and put away the besetting sins.

The athlete who expects to make the team so as to have a part in the games has to learn the place of self-denial, has to forego ease, has to obey the rules of the game, has to give himself without reserve to all the demands of the hour. His is the lot of the man given to this one thing. Could life be lived somewhat after this fashion in the home and in the school and also in the church we are persuaded that more churches of the first order would result. Characters that would stand the test of life and share the rewards of eternity.

Too many play the shirk and count themselves fortunate when they can escape the responsibilities of life and the demands that crowd upon them. Even good church folks who sing lustily in the revival are in hiding when called to the colors in the final advance at

the close of the year. All of which is foreign to the standards set for those who win in the games. Such conduct does not make for character and for conquest.

Paul's Specialty

Paul's specialty was experience. His theology was rooted in his personal religious experience. All vital theology is so rooted. That theology which does not issue from the deep centers of one's own personal fellowship with God is only so much ecclesiastical junk. Paul relied more implicitly upon his Damascus road experience than upon logical syllogism. The climax of his arguments was the story of his conversion. This stood at the beginning and in a striking sense was the explanation of his entire Christian life. He wrote in comprehensive and impressive terms of what we call the deity of Jesus Christ, but this divine and eternal Lord of the apostle's thoughts was first the Lord of his own personal experience. "I know him," became the triumphant declaration that rings like the clear note of a silver bell through all his utterances and that nerved him for every task of his eventful life. John Wesley in this respect was a direct descendant of the Apostle Paul.

A Roman Catholic Speaks Wisely

"The one regrettable feature of our American school system," said Michael J. Lavelle in a sermon, September 8, in St. Patrick's Cathedral, New York, "is that it is not prepared to offer religious instruction."

"We Catholics have worked out a fine system of schools of our own, and I am glad to say that many of our people use them. About one-half of the Catholic children in the nation are in the public schools, however, and we must consider means of gaining religious instruction for them.

"Primarily, of course, religious instruction should be given in the home, but instruction in the home should be supplemented by instruction from other sources. Our public schools were not always without religious instruction. It was only as the population in the nation began to become heterogeneous in its religious make-up that it became necessary to do away with such instruction.

"Now, of course, if we are to restore it, we must do so in a manner that will not offend or transgress the rights of anyone."

The Lost Canary

"Loss of Branson's canary stirs the neighborhood," says a double-column, black-faced caption of a one column story in last week's issue of "The Chapel Hill Weekly." Louis Graves, the versatile editor, can with gratifying success take the whole range from "Chapel Hill Chaff" to the coming of Bertrand Russell, the British publicist. But more daring than any other attempt of his was to fling upon our attention the story of a lost canary in these hectic days when the world is dreaming only of the giants of the gridiron. Yet the tale that at times threatens to end in tragedy closes beautifully and we find Dr. Branson and his lost bird happily united, while the neighbors, who swept the house as for a lost coin, rejoice with him in finding the pet that was lost.

Preaching to Others

The following paragraph is from an address to preachers: "Choose the simple Anglo-Saxon word rather than the complicated, many-syllable word. Choose the shortest word. Compactness and brevity make for simplicity. Avoid unnecessary amplification and circumlocution. Repetition often makes for simplicity but not amplification and circumlocution."

In the following we find an even dozen "complicated many-syllable" words in a brief plea to use short and simple words. Why not practice what you preach. Do not preachers and other speakers sometimes make themselves objects of derision by telling other folks to do the very things that they themselves leave undone?

The Canadians Visit Us

The Canadian government finds that 81 per cent of the money that Canadians spend in travel goes to the United States, while the people of the United States spend 27 per cent of their travel funds in Canada. It is also found, reports the New Outlook, that the Canadians spend an average of $8.74 each in the States, while the people on this side unload only $1.83 each of their holdings across the border.

These figures do not confirm the talk that Americans are flocking into Canada by the millions to get good liquor to drink. If they spend only $1.83 very little will be left for liquor after they buy gas and pay hotel bills. The Americans, it seems, save their money in Canada.

People and Things

Western North Carolina Conference, High Point, Oct. 23
North Carolina Conference, Kinston, Oct. 30

Rev. J. A. Russell is preaching at West Durham this week helping the pastor in what promises to be a very fine meeting.

Rev. J. M. Ormond, Duke University, is to be the speaker for the 11 o'clock service on September 29, the fifth Sunday, at Roberdel M. E. church, Roberdel charge.

Mrs. William Howell of Salem church, Goldsboro circuit, was buried Monday afternoon. Mrs. Howell was a very loyal supporter of the Advocate and all other interests of her church.

"On a recent Sunday after vacation I received 15 members into my church by certificate. I have had 110 additions during the year, most of them on profession of faith. More to come in next Sunday."—Carlock Hawk.

Rev. J. W. Bradley of Siler City writes: "Year closing out splendidly. More than 50 additions to church. Pews installed in First church at Siler and will be paid for soon. We expect nothing less than full report at conference."

"The home coming for the Mt. Vernon church on the Polkton charge has been scheduled for October 16. The editors, all former pastors, and the friends of the church are cordially invited to he present. Come and enjoy the fellowship and the good things to eat."—W. S. Smith.

Rev. E. D. Ballard, the pastor of Hanes-Clemmons charge, writes that the new church at Hanes will be dedicated next Sunday morning at 11 o'clock. Dr. Gilbert T. Rowe will preach the sermon. All former pastors are invited to attend these services.

Dr. T. F. Glenn, who on account of a broken bone stayed for months in the Biltmore hospital, is now walking on crutches. Dr. Glenn stands at the head of the chronological roll of the Western North Carolina conference, having been received into the Holston conference in 1867.

"The work is moving nicely and we closed a good revival at May's Chapel Sunday, and are in one at St. Paul's, having large attendance and the interest fine. Rev. Clyde Murray is doing good preaching here and we expect accessions at each place. Mt. View church will be ready for dedication soon, we think."—P. H. Brittain.

A total of 19,253 negro students were enrolled in American colleges last year. Of this number 16,932 were in 39 negro schools, most of them in the South, and 2,271 in 65 Northern institutions which accept students of both races. The negro colleges conferred degrees on 1,776 women at the 1929 commencement season, while 394 were graduated from the other institutions, making a total for the year of 2,160 graduates.

Bishop Darlington, who presided over the Kentucky conference, stated publicly that the conference was so crowded that it was hard to find charges for all the members. Bishop Denny toward the close of the Western Virginia conference took occasion to say publicly that notwithstanding the withdrawal of three, the location of one and the transfer of two members to other conferences, the Western Virginia conference is very much crowded. It seems that the old cry of a dearth of ministers is out of date as far as our church is concerned.

"We had a most unusual climax to our revival meeting at North Wilkesboro last Sunday morning, when a class of 40 new members came into church membership. This, according to the record, is the largest number ever to be received into church here at a single service."—J. F. Armstrong.

At the eleven o'clock hour on the first Sunday in October we expect to dedicate Trinity Memorial church on the Randolph charge. Dr. Gilbert T. Rowe will be with us and preach the sermon. We have recently closed a meeting at Mt. Vernon church on the Randolph charge. We received 14 into the church, two by letter and 12 on profession of faith."—W. R. Kelly.

Rev. Marvin Heflin, pastor of St. Paul church, Columbus, Ga., is happy over the fact that his congregation is building two churches in Mexico as a missionary special this year, and that the bonded indebtedness on St. Paul church, which amounted to $15,000, and which had existed for years is being taken over by one family as a gift to the congregation.

Rev. H. L. Powell, pastor of the West Greensboro charge began revival services at Muir's Chapel last Wednesday evening to continue till the first Sunday in October. Mrs. C. L. Steidley, who has closed a successful ten days' meeting at Proximity, Greensboro, will do the preaching. This is Brother Powell's fourth year on the charge.

Rev. G. A. Stamper, the popular pastor of Centenary, Greensboro, has been giving some of his spare moments, of which he has quite a number since things move so well at Centenary with him at the wheel, in assisting other pastors in revival meetings. He has among others been with Rev. R. C. Kirk at Mt. Pleasant and Rev. J. T. Ratledge at Bethlehem and Rehobeth. At the Bethlehem camp meeting Rev. John R. Church of King's Mountain was another of the preachers and they had a great meeting. Church and Stamper make a wonderful team.

Rev. A Burgess, the pastor, last Sunday night began revival services in the new Marvin Chapel church just north of Winston-Salem. The Winston-Salem Journal, among other things, says editorially of this new church: "The church stands in the center of a community not served by any other church. Therefore, there is no rivalry for membership. It is easily reached by concrete and top soil roads. It has sufficient grounds for any need it may ever have. It has been so constructed as to anticipate the needs of several decades. And the work has been done at, what appears to be, a most reasonable figure."

The annual reunion of the Miles family, all relatives and friends, will be held this year on Saturday, September 28, at the home place of W. L. Miles on the Reidsville-Hillsboro road in the southwest part of Caswell county, near Concord church. The historical address will be delivered by Dr. W. T. Whitsett of Whitsett at 11 a. m. Many interesting features will make this the most enjoyable reunion yet held. Last year more than 500 attended, and many more are expected this year. All connected with this large family are cordially invited to be present, and an enjoyable day is promised. The place of meeting is on the original home place of 1900 acres of Grandfather Jimmie Miles, about four miles north of the Alamance line, and about 12 miles north of Ossipee and Altamahaw.

"We closed a four weeks' revival Sunday, September 22, at Green Street church, Winston-Salem. The meeting was conducted in a tent by Green Street Methodist church. Rev. McKendree Long of Statesville did the preaching. Rev. R. A. Swaringen led the singing. The other churches in the community co-operated in a fine way. About 30 of those converted will join Green Street. Our church will have a good report for the conference at High Point."—G. W. Vick, Pastor.

Rev. D. A. Petty of Clark Street, Rocky Mount, has closed a most fruitful revival which continued for two weeks. Thirty on profession and six by certificate were received into the membership of the church. Included in this number were many of the finest young people, ranging from 12 to 20. Reverends Ralph Shumaker, singer, and Leon Russell and J. L. Rowland assisted. The feature of the meeting was the personal work done. This church has added 71 to the membership this year. Brother Petty has done fine work this year. Money has been secured to bring into use the paint brush next.

It was our privilege last Sunday morning to preach for Rev. J. W. Moore at Wesley Memorial, High Point. Brother Moore was at Fayetteville assisting Rev. E. Frank Lee in revival services at Hay Street church. Notwithstanding the rain and wind which at times reached the proportions of a gale the big church was almost filled with interested worshippers at the 11 o'clock hour. This is the church where the Western North Carolina conference will convene October 23. The committees are already at work and expect to have all things in readiness. High Point does not do things by halves and visitors may expect the best of everything. Those who attended conference here eight years ago need not be told what to expect at High Point.

"We have held our twentieth quarterly conference since coming to the Kennekeet charge five years ago. Some of these meetings were held in the absence of the presiding elder but in none have we had any complaints. The twentieth was the best one of all, and I think the best ever held on the Banks. We got together and had an old time country quarterly conference at Salvo. After feasting our souls on a good spiritual sermon preached by our beloved presiding elder, Rev. O. W. Dowd, dinner was served on a table 16 feet longer than the church. The good dinner would have fed a district conference. There were about 200 present. Among them were five preachers. We are hoping that this quarterly conference will be a move to a larger spiritual life with these good people."—R. N. Fitts.

Rev. W. L. Hutchins each week enriches one page of his church bulletin with choice selections from the field of literature. Here is a gem in a recent bulletin from the pen of Governor Robt. L. Taylor of Tennessee: "I had rather be the humblest among those who have given hope to the hopeless, and happiness to the distressed of my race, than to live in history as a conqueror, with my hands stained with innocent blood. I would rather have my name written among those who have loved their fellowman than to wear the laurels that encircle the brow of the Iron Prince. I would rather sleep in some quite church yard, unknown and unremembered, save by those in whose hearts I have scattered seeds of kindness and upon whose lips I have conjured smiles of joy, than to be confined in a sarcophagus of gold, with desolate homes as my monuments, and widows and orphans as living witnesses of my glory."

"We closed a very successful revival meeting here in Draper Methodist church Sunday night, September 8. Rev. M. B. Woosley of Leaksville did excellent preaching from start to finish. Mark is a splendid preacher and good helper in a meeting. Eleven young people were received on profession of faith on the first Sunday of the meeting, and eight on the last Sunday. Some 20 or 25 reconsecrated themselves and expressed intentions of living as more devoted Christians."—J. W. Vestal, P. C.

Rev. J. C. Keever says: "On the first Sunday of September we closed our last meeting on the Lewisville charge for this conference year. We were assisted in these meetings by Brothers Ader, Vick, Burgess and Goforth. These brethren did some strong preaching and rendered valuable service in the meetings. Besides a number who came into the church by certificate, there were added to the church 57 new members who came in on profession of faith. Most of these were young people who had been trained in the Sunday school. We are now very busy trying to close up another year's work. We hope to be able to carry a good report to annual conference."

Surpassing all expectations, the student enrollment at the State University this year has already passed the 2500 mark, and indications are that the total for the fall term will be around 2600. The enrollment last year was 2504. Hence last year's mark already has been passed, and the record set in 1927, when 2631 enrolled for the fall term, is being seriously threatened. More than 400 are enrolled in the professional schools. The school of law has 112, school of pharmacy 85, and the school of medicine 83. The school of medicine has two women students and the school of law one. There are 110 in the freshman class in the school of engineering, showing an increase of 30 per cent over last year.

Dr. W. H. Nelson, editor of the Pacific Methodist Advocate, "breezed" (that is the word!) into New York the other day, having come from Pasadena, Cal., in 48 hours by plane and rail. No former Advocate editor—not even Dr. Buckley—approached that speed. He returned the same way. Dr. Nelson's business here was connected with his new book, "Blood and Fire; General William Booth," the first American biography of the Salvation Army founder and saint. (Dr. Nelson is an ex-Army man). It has the Army's approval. Dr. Nelson advises all religious editors to travel across the contient as he did, and "see the earth just as the Lord sees it from the circle of the heavens."—Christian Advocate (N. Y.)

The University of North Carolina is planning to take an active part in the state-wide celebration of home coming week to be held in October, when all native sons and daughters are invited to return and get better acquainted with the people and conditions they used to know. The university will begin its part in the state-wide celebration on Saturday, October 19. Dedication of the handsome new library will take place at 10:30 o'clock in the morning, with a speaker of national prominence to give the featured address. The Carolina-Georgia football game at 2:30 o'clock will be followed immediately by a reception to the university's guests at the new library; and in the evening the university's guests will be entertained with a special performance by the Carolina Playmakers, nationally known folk drama group. The program the next day, Sunday, will be featured by union services of all denominations in a general university convocation, at which Dean Shailer Mathews of the divinity school of the University of Chicago will preach.

Successful Circuit-Wide Training Schools

By Rev. W. J. Miller

THE early history of American Methodism is very largely the history of the country church. The great city churches grew out of country churches, and many of them today have received a large number of their members from this source. Some of the outstanding men and women in the business, political, educational, and religious fields came from the country, and were brought up in country churches. We cannot overestimate the value of the contribution that the country church has made to our country and to the world.

But today we face a changed situation, and the question arises, "Can the country church continue its record of usefulness?" Some have gone so far as to answer in the negative, and to call it a decaying church. It is true that the country church is passing through a period of difficulties. One trouble is that it has been slow in adapting itself to the changed conditions of the day in which we live. Our rural communities have undergone great changes during the past few years. Farmers have changed their methods of farming, and have made their homes more attractive and convenient. The public and high schools have been improved until they compare favorably with the city schools. Good highways are to be found in almost every section of the country to facilitate travel. But the country church, the very heart of community life, has too often been neglected. We have not given as much thought, time and effort as we ought toward its improvement. Until only recently we have been trying to use the same methods and equipment which were used 25 years or more ago, and which are not effective today. If the country church is to continue its usefulness, it must adapt itself to effectively meet the needs of the community. It must become the center of community life. It must reach and save the community for Christian service. It must provide for the children and young people, who have so often been neglected, by guiding them into a religious experience and development of Christian character. All this calls for an adequate program of religious education with a trained spiritual leadership.

I believe that the country church is entering upon a day of larger success and usefulness. I have faith in its future. We are beginning to realize that the solution to the problem of the country church lies in its leadership. The success or failure of any organization depends very much upon those in charge, and the country church and Sunday school cannot long succeed without leadership. A few years ago very little attention was given by the church to the training of its workers. It was thought that anyone who was good or willing was capable of doing almost any religious work. The task of leadership in the country church calls not only for the best men and women, but also for the best trained men and women. This is a day of trained workers. In every line of work we hear the call for workers who have been carefully and adequately prepared. The successful farmer must study his farming. No matter how much faith he may have in God, or how much faith he may have in the soil or the seasons, or how hard he may work, if he does not know what to plant and when to plant, his work is doomed to failure. If the success of a farmer depends upon his knowledge of farming then how much does the success of our country churches depend upon our workers knowing how to run them? If a farmer needs to be intelligent and study his farming, then does not the Christian worker need to be intelligent and study his task in the church? The biggest task in the world is assisting in shaping and forming Christian character. Therefore, the Christian worker needs to be prepared for his work, and if he does not constantly study to show himself an approved workman, he is not worthy of a place of trust in the church or Sunday school.

An excellent way to promote training work in our country churches is through an annual circuit-wide training school held at some central point in the circuit. The Cokesbury training courses are especially adapted to the needs of the work in our small churches and Sunday schools. Not only as many officers and teachers as possible, but also all interested Sunday school workers should attend these schools. This does not mean that the goal is a large number enrolled merely to earn credit, for this is not the aim of training work. The good lies not in the large number of credits earned, but in the large number of people reached and benefited. There is no danger of getting too many people trained. We constantly face the problem of filling vacancies among our officers and teachers, for some die, and some move away, and others for various resasons give up their work. When these vacancies occur it is of great advantage to have workers in reserve who have had training and are ready to fall in line and take up the work. In one of our Sunday schools last fall we faced the problem of filling an unexpected vacancy of superintendent. Who would it be? Could anyone immediately take up the work and carry it on as successfully as the former superintendent? It was a serious problem. A young man who was a member of that Sunday school had attended four of our training schools with perhaps never a thought of becoming a teacher or an officer. He was elected superintendent and from the very start he has been a success.

The circuit-wide training school looks toward the bringing together as many workers as possible from the different Sunday schools for training in Christian service. It prepares them first of all for deepening their own religious experience. I heard a man say at the close of a training school, "I have received as much good from this school as I would have received from a revival meeting." Aside from the good derived from the study of the training courses, there is something inspiring to be found in the fine spirit of fellowship afforded in a circuit-wide school. It creates new life and enthusiasm, and we all realize how valuable this is to our work in the country where it is usually hard to stir up enthusiasm. Then, too, it prepares workers by giving them a vision of their work. It shows them how big and how important is their task. It shows them how great are its possibilities. It also prepares them by offering suggestions and methods by which the work may be done more effectively. This will lead to better organization, more efficient methods of teaching, and improved equipment.

How can a successful circuit-wide training school be put across? It will require much planning and preparation. A good school cannot be worked up in a few days.

The first thing necesary is to get people to feel the need of training. When this need is really felt it is not difficult to get them to attend and take interest in training schools. Any other method used to secure attendance and to arouse interest will soon lose its appeal. But when people can be led to feel the need of preparation and training for Christian service, and a circuit-wide school has been built on this basis, it becomes a permanent thing. If there are any of the workers who have attended training schools, they will help boost and work up the school. One man said to me last year, "You had a hard time getting me out this time, but wait until next year, and I'll help put this thing across." After the training program has been emphasized, it is a good plan to follow it up with a personal canvass of all the workers and have them enroll before the opening of the school.

A successful circuit-wide school will require hard work, but it is worth all the effort it costs. Some of the best service we can render our churches is to provide for the training of our workers. To get ten, or twenty-five, or fifty people trained for service in the church is to greatly multiply the efficiency of our ministry. We can render our church and our Saviour no greater service than to lead our workers in training for lives of larger service.

We are greatly indebted to Mr. Evans, our efficient extension secretary, for the wonderful work he has been doing among our small schools all over the conference. The results of this work will show in the future leadership of our country churches, and will help to solve many of its problems. With a trained leadership, a consecrated leadership, the country churches can face the future with hope and confidence. May the time soon come when it will be possible for every circuit to include in its program of work ample provision for the training of its leaders!

A Methodist College in the Eternal City

By Richard K. Morton

Hot and crowded are the summer traveler's days in Rome. But when he has gloried in the treasures and historic lore of ancient Rome and seen landmarks recognized by all men as evidence of its greatness, he does well to seek evidences of the future glory and service of Rome.

Let him ride, for instance, out to the outskirts of Rome along the Via Trionfale and climb to the top of Monte Mario by a winding but well kept road. From that vantage point he gets a view which embraces Rome from the distant airdrome on one side, a glimpse of the Appian Way, to the buildings far beyond St. Peter's. He is at once welcomed into the office of the Methodist Collegio Internazione.

A courteous student welcomed me and knew just how to put me in touch with the essential facts about the school. Rev. Samuel W. Irwin and his wife conduct the main affairs of the school and have successfully weathered the storm of protest which came from various quarters when the Methodists acquired all of Monte Mario and thus placed their school in the finest location in all Rome.

What is this school like, and what service is it rendering? It provides school work for students of various ages, nationalities, and physical and mental conditions. It harbors the destitute, the hopeless, and the needy, but does not simply act as a temporary relief station, for it provides education and a future, rather than simply the alleviation of an immediate and elemental need.

Its studies begin with the lower school—the younger students being given special care. But the largest amount of work is with those of high school age. Junior college courses are also provided. In addition to these, university students live in the Collegio and attend the University of Rome, acting in spare time as monitors for the younger students at the Collegio.

The college building is attractive and clean and quite well equipped. The surrounding grounds are attractive, and all these advantages have their part in educating the young students who are in attendance. They are taught not only studies but also courtesy, religion in a very broad sense, and the best ways to be of good character and of service to one's fellowmen. Much is done through the spirit of love and tactful advising.

The school has attracted many of the children from the better-class families in Rome and also many from families of widely separated faiths, yet rich and poor, brilliant and dull, of whatever belief, have a welcome and a place. From what a short visit could show, I believe that the president is following a rewarding and effective procedure in offering such opportunities to the youth who are in Rome.

What are its standards? Although its equipment is limited and its dormitory space cramped, its methods of daily procedure are commendable. Compulsory state examinations are given to all students in Roman schools, and Monte Mario students pass them far above the average. Honor students in other schools are often sent there for further training. Teachers of the upper classes are all university men who possess the doctor's degree in the subject they teach. But above mere learning, they impart wisdom and a deep philosophy of life and many of their students go forth to preach the Gospel in Italy and in other lands. A department of Christian work for seniors prepares them specifically for definite religious activity in their chosen community. If the school had more teachers, equipment, and endowment, it could broaden and intensify its service.

The school shows with pride groups of students from eleven different countries widely separated from each other. It has welcomed Italian boys from all sections and conditions of life, Russion refugees, young Serbians, needy French boys, etc. It has had students from the area formerly known as Montenegro, and from Macedonia and Albania and other countries of the East. The income from $2,500 keeps a student in the school for a year.

The school also emphasizes the value of practical work, and its varied group of students get a well rounded training. When Jew, Mohammedan, Protestant, and sometimes those who have come from a Catholic background join together in this training, it is sure to be productive of good for them in many ways. The school estate covers the 43 acres crowning Monte Mario, and its farm furnishes milk and vegetables. Fruit trees are being planted in the orchard, and ornamental trees make the driveway beautiful. The boys of the school help to care for the buildings and driveway and the estate in general. The

school desires to establish a class in horticulture if funds permit. One of its greatest needs is for a chapel. A classroom serves only very unsatisfactorily as a place for deepening the spiritual life of growing boys. In order to increase its service the school also needs a dormitory, gymnasium, endowment funds, and money for special purposes and needs that are always arising.

The school has received from many quarters the highest praise for its spirit and service. It serves without any sense of antagonism to the church whose headquarters one sees in the distance. It is weaving the love of Christ into the living fabric of growing lives that will soon go forth clear-eyed and eager into the world.



View of Rome from Monte Mario, site of the Methodist College

I shall long remember and cherish my own recent visit to the school. As I looked from a window of the school off over the Eternal City, it seemed to me that even the famous Forum and other great historic places there were not so noteworthy as this living, Christ-guided institution for the training of youth. To enter the building was to sense a spirit of quiet reverence; to come into touch with its work was to realize the high standards and constant activity in all its work. Here were no pampering methods, "soft" studies, and lax methods of training. To inquire still further into the work was to realize, too, with how little in resources all these benefits were wrought.

This task of educating the boyhood of many nations is a solemn responsibility. More and more, these young people will assume places of power in their respective homes and native lands. Training begun here will be relied upon to give rise to such training elsewhere. Boys from the disordered East in great numbers are now scattered over the various countries of southern Europe, still seeking for a safe refuge where they can prepare for life. Such a harbor they find at Monte Mario. Its standards and aims are high, like the situation upon which the school is built. Its purposes embrace the needs of the greatly varied types of boys to whom it gives a chance.

The harassed and jaded traveler sees many historic buildings in which he with difficulty maintains even temporary interest, but here is the great task of building life as it has been moulded by various nations under many different vicissitudes. He sees many paintings which do not specially interest him, but he cannot fail to be interested in the lives of the boys of Monte Mario whose future he himself can help to paint. Monte Mario is a worthy outpost of the parish of Wesley, standing for eternal truths in the Eternal City.

Our spiritual anatomy must be healthy in every part, or some vital part must pay the penalty; those who are not pure in heart cannot see God.

REOPENING AT OXFORD

The improvements and renovations made on the exterior and the interior of the Methodist church in Oxford have greatly improved the entire situation. Removing the gallery from the church along with the changes made at the front entrance is especially worthy of note. This is now one of the most attractive auditoriums to be found anywhere. The painting, the new carpets and the additional seats, at a cost of $3,500, are all that could be asked.

For the reopening the energetic and resourceful pastor, Rev. Edward J. Rees, had arranged a week's program of an unusually high order. To say nothing of the music and other excellent features, the list of speakers each evening could not be excelled for such an occasion. Dr. W. L. Poteat, Rev. C. E. Rozelle, Editor J. M. Rowland, Dr. Paul N. Garber, Banker E. B. Crow, Judge Willis J. Brogden, Drs. F. S. Hickman and G. T. Rowe are men with messages from many angles.

Dr. Hickman preached last Sunday morning a sermon that held the closest attention and won the heart of every hearer as he presented the remedy for the fear that has oppressed mankind. The audience was deeply moved.

The success of this effort at Oxford leads us to enquire why should not many churches profit by such series of discussions for the enlargement and inspiration of their people? Has not Brother Rees pointed the way for others to follow?

A few hours in the home of Brother Kerr Taylor in fellowship with his charming family greatly added to the pleasure of this another delightful trip to the fine old Oxford town with its royal people.

JAMES H. LEE OF MONROE IS DEAD

From Monroe we get the following interesting story of this distinguished citizen who wrought so nobly throughout his long life:

"James H. Lee died at his home in Monroe at 11:30 Monday night, September 16.

The funeral was held at the residence at 11 o'clock Wednesday morning by Dr. Chappell and the interment was in the McLarty family cemetery where Mr. Lee's parents, his first wife and his son are buried.

Mr. Lee was born in Chesterfield county, S. C., January 9, 1859. His father, Thomas Lee, moved to Lanes Creek township when he was a boy and from there to Lee's Mill near Monroe. George S. Lee and T. C. Lee are the only surviving members of his family of five. The sisters, Mrs. Carelock and Mrs. Archie McLarty, died many years ago.

The death of Mr. Lee removes a man who was closely identified with the life and activities of Monroe. He started his business career at Marshville and about 1891 came to Monroe and went into business with his brother, George S. Lee as Lee and Lee. Later the business was incorporated and he became its general manager till his death. At the time of his death he was president of the First National Bank of Monroe and president of the Bank of Marshville. As executor of the large estate of the late J. D. Collins he had much business responsibility thrust upon him.

But Mr. Lee builded other things than business. The Central Methodist church building and the buildings of the Ellen Fitzgerald Hospital are monuments to him.

As chairman of the building committee of the Methodist church he was the head and front of the work. He was chairman of the board of trustees of the Ellen Fitzgerald Hospital and as such took up and executed the heavy task of putting up the building. During the construction of both these buildings he just about gave his whole time to the projects. And it was not a perfunctory service, but a laboring one requiring a knowledge of every detail."

REV. A. D. WILCOX BACK IN HIS PULPIT AT SALISBURY

Rev. A. D. Wilcox resumed his pulpit as pastor of First Methodist church, Salisbury, Sunday morning after an absence of three months and was greeted by a large congregation. An eye became infected three months ago and after some weeks of suffering this eye was removed. Later the other eye which had been obscured for years by a cataract was operated upon, the cataract successfully removed, and now Mr. Wilcox is recovering his sight. The physician who operated on the eye gives assurance that within a short time Mr. Wilcox will have recovered his sight sufficiently to enable him to get about and perhaps read large print. Mr. Wilcox preached Sunday on the all-night wrestling experience of Jacob when he received a new name, and made touching references to his own experience of the past three months. This experience had so affected him that he was rededicating himself to the great work of the gospel, and he called on his congregation to pray and work for an experience like Jacob had that they might do better the work of a Christian church. After the service the pastor held a reception at the altar and practically the entire congregation went forward to speak to him. During the three months of Mr. Wilcox's illness his pulpit has been supplied by other members of the W. N. C. conference and by local ministers of the Reformed church.

REV. W. M. HECKARD'S FINE WORK AT MT. AIRY

The work of W. M. Heckard at Rockford Street church deserves special commendation. The story in Brother Heckard's own language is good to report. He says:

"We are closing one of the best years of our ministry here and we are enjoying the work. The people are a loyal set of folks and are willing to do all they possibly can to make things move. When I came here last fall the church was loaded with a debt that was hindering in every move that was undertaken. More than this they were discouraged because they saw no possibility of ever paying off the debt. However, all are happy now because through the co-operation of the church and the friends of the church every dollar of the debt has been paid and we had the dedication service Sunday at 11 o'clock. In paying this off $10,300 was required; $1,500 of this was granted by the board of church extension; the remainder was raised in Mt. Airy in donations ranging from $1 to $2,000."

The dedication took place last Sunday with Dr. E. K. McLarty of Charlotte preaching the sermon and Rev. E. W. Fox, the presiding elder, and the pastor joining in the services.

This church with the debt paid should now be in position to serve well the section of the city where located.

LAYMEN RALLY ON THE NEW BERN DISTRICT

The laymen are holding two meetings on the New Bern district to get a check-up before conference; one at Kinston and one at Morehead City. The one for the upper part of the district was held at Kinston Friday of this week; the one for the coast region met on Wednesday.

Mr. D. T. Edwards of Kinston presided on Tuesday to the great satisfaction of all. Rarely does one hear speeches so appropriate and with such incisiveness as those at Kinston. Dr. W. P. Few spoke with his usual "pith and point." Elder Walter Patten plead for a district consciousness. Mr. Paul Frizzelle of Snow Hill was especially happy in his discussion. So was "Treasurer" Stevens of St. Paul's, Goldsboro. Did every chuch have a treasurer akin to the man at St. Paul's—a treasurer who holds on with the passing of years—finances would give little trouble. Brother Stevens was heard with pleasure.

The thirty pastors and laymen present will make themselves felt in that end of the district.

Dr. Walter Patten is keeping himself in the background as the laymen set themselves to the task ahead of them these next four weeks. But this does not imply that the presiding elder is not busy in the field. The Kinston gathering will tell in these days ahead.

BISHOP DENNY'S "JUBILEE SERMON"

The Baltimore Southern Methodist wishes to extend to Bishop Collins Denny its congratulations on the fiftieth year of his connection with the traveling ministry of the Baltimore conference. By the unanimous request of the conference at its last session, he was invited to preach the opening sermon at our coming meeting in Cumberland. This was termed in our conference minutes his "Jubilee Sermon," marking the half century of years since 1880 when he entered the ranks of our conference itinerancy. Bishop Denny has successively served as pastor in charge of circuit and station; as teacher in our school of theology at Vanderbilt University; and since 1910 as a general superintendent or bishop of the church. He comes to his fiftieth year of service in the Methodist ministry respected by all as a strong preacher and an able bishop; and as a scholar, a Christian and a gentleman. The conference honors itself in paying this honor to its present overpastor.—Baltimore Suthern Methodist.

ELECTING PRESIDING ELDERS

What some men regarded as a foretaste of a future day when district superintendents will be elected was provided at the Ohio conference when Bishop Blake requested the members to nominate three men for the districts to be opened by the retirement of the incumbents. The results of this ballot were significant and amusing. No less than 122 different names appeared on the ballots, and the highest vote any man received was only 18 per cent of the total vote cast. It is said that the three men appointed to the districts were among the leaders on the ballots, but it is also reported on safe authority that one member of the Northeast Ohio conference was voted for, as well as one man already holding the office of superintendent.—Western Christian Advocate.

World peace comes not merely by passing laws; it is a spirit which enters the hearts of men when the Prince of Peace is enthroned there.

That Country Church Problem

By E. L. Stack

AFTER twenty years of observation and experience in rural work in the North Carolina conference, I am venturing to say a few things in regard to the future outlook of our rural church work. There are a few of us who are not entirely too prone to criticise; and I know it does not require a big or brainy man to find fault, but it does often require a brave man to face the truth when his own work is involved. Since my entry into the North Carolina conference, in 1909, our habits and conditions of life have been revolutionized, and we are living in another realm, although in the same communities. Then, streams, swamps and impassable roads separated us into small, and I might say, weak communities; but good roads and modern methods of travel have wiped out these physical handicaps; however, there is a mental condition that still looms up as a mighty barrier in the progress of rural church work. The associations of the old home church seem to outweigh the real desire for great service to humanity, and the more fully establishing the kingdom of God in the earth. Even age seems to call for veneration; and just because a church is old we cling to it, although we know it is just as much out of date and as useless as the old six-horse stage would be in the same community. If the Methodist church in North Carolina ever accomplishes the task that the Lord has opened before it, both preachers and people will have to get a larger vision of their task. We can never win the country to Jesus Christ while we are giving most of our deeper thoughts to our own comforts and conveniences. Neither can we do our best when we are working under adverse intellectual and financial conditions.

When a little group of people find that they have not enough material in their organization from which they may secure officers and teachers to man it, but they see the possibility of uniting their strength with another group, thereby furnishing the necessary material from which the larger organization may be supplied with competent officers and teachers, and they fail to do so, they are a long way from the course marked out by our Saviour, and there is much need of prayer. And whenever a preacher is satisfied with a little group of weak churches, just because they are conveniently located and it does not require much effort to serve them, although he is made to lie awake at night, and spend his deepest thoughts during the day trying to figure how to meet his financial obligations, and he is still unwilling to take in a little more territory and work a little more regularly and earnestly, he should go to the mourner's bench and stay there until the light breaks into his soul and he realizes that it is more profitable to the Lord for him to save human souls than to save his stomach and back.

I was stationed in the Elizabeth City district 15 years ago, and have spent all but four years of the fifteen in this district. At the time I came to the district, we were in the midst of a mania for dividing circuits and building new churches, not because they were really needed, but just so we could say we had done something. I was opposed to the whole program and was severely criticised because of my stand. Some said it was because I was a member of the board of church extension and was playing favorite to the higher factions. Others said I had an exalted opinion of the favored people but no sympathy for the neglected; and I have guessed that was the reason that I was removed from the board of church extension. I may be right or I may be wrong, but I believe we should use the best of judgment in investing our Lord's money.

I still entertain the same opinion that I did 15 years ago. Three of the churches that were built in the early part of the 15 year period, all receiving help from the board of church extension, have been discontinued, and I only recall one other that was built in the district during that time. The division of charges has been a failure, it has tended to weaken the Methodist church in this section, besides putting an unnecessary expense on the board of missions. But some one is going to say, "Stack, what are you getting excited about? We are going to take the Duke fund and build all these little weak charges up and make great charges out of them." Never, under the present system and leadership. You say, "Oh, but we are going to change all of that; we are going to send men that are well equipped to those little places and pay them good salaries and they will make it go." Never, never; a man that would be content to piddle away his life at a place that had nothing upon which to build an organization worth while, simply because he was getting a good salary, will never accomplish much at any place; and men, young or old, who really have the cause of Christ at heart will seek a field that will yield some visible results. You say, "Oh, but the Duke Commission is sending out fine theological students to help these men put the thing over that will certainly meet all the needs of the rural work." Never, never. The work of these fine students is fine as far as it goes; but it does not reach the vital spot, according to my idea, at all. The great need of our rural churches is leadership. Men of experience and ability who can organize the forces of the church and lead the work. To undertake to finance the work, as it should be, in so many small charges would be prohibitive, as I see it, and I only see one alternative. That is to consolidate a number of our charges and place a competent leader in charge, and pay him a living salary; and should the work be heavy enough to require a junior preacher, the amount saved the mission board would be sufficient to pay his salary; but many of these changes would not require a junior preacher. We are wasting large amounts of our Lord's money by doling it out to these little places that could be consolidated, and the kind of leadership we are furnishing these people is pathetic, to say the least. I will just give a few examples of what could be done. Take Hatteras and Kennekeet charges consisting of six churches and 851 members. They paid $1768 and received $750 from the board of missions. There is no reason why these charges should not be consolidated. The preacher could take a light car and drive from one end of the work to the other in a few hours; and we have several good charges having six churches with as large or larger membership. Such as Jonesboro with six churches and 1145 members; Mount Olive with six churches and 952 members; Oxford circuit with seven churches and 972 members. Stumpy Point and Dare circuit could be united, since the communities have been connected by highway, and would make

a good charge. The whole of Camden county could be made a charge with six churches, one of which has lived out its days of usefulness and should be discontinued. All of Pasquotank Methodism, outside of Elizabeth City, should be in one charge consisting of six churches, two of which have lived out their days of usefulness and should be discontinued. The remaining four churches would provide handsomely for rural Methodism of the county; and I might go on, but this is sufficient to illustrate what I mean. Now, don't get it into your head that Methodism is dead in northeastern North Carolina, for this is not the case; but many of our land owners are moving to the cities and towns, leaving their lands to be cultivated by tenants who only get a small amount of the income, which causes a loss in finances, and the urban call for the educated continues to be a severe strain on our rural leadership. However, all these handicaps can be overcome without any one making as great sacrifice as did our fathers, who drove three miles 20 years ago. The solution being the consolidating of churches to obtain leadership in the churches, and the enlarging of the charges to obtain leadership for the churches.

Childhood and Youth Week

By Mary Skinner

A noted botanist was conducting a nature tour near a great city. The party was composed of students keenly interested in this branch of science. The conductor, stimulated by the presence of a well-informed audience, and with a degree of satisfaction that comes only with the assurance of mastery in a situation, noticed only the rarest specimens and roared out scientific phrases at regular intervals through a megaphone.

His scholarly phrases were superfluous to one of the party who turned away and sat quietly on a mound covered with a carpet of spring beauties and bluets that stretched to the edge of a stream below. Soon another caught the spell and sat quietly near the first; then another, and still others, until the megaphone grew still and the conductor himself joined the silent group on the hillside. In thoughtful contemplation they watched the setting sun while the first to yield to the out-of-doors drew from her pocket a book of poems and read Edna St. Vincent Millay's "God's World." Long afterward a member of the group said to her: "I remember nothing that came through the megaphone that day, but you made it a special occasion for me, and I am a different person because you made me see 'God's World.'"

The many sounds of a city street, the cars, the wheels, the horns, the whistles, the footsteps, the bells, the voices, all make of this a buzzing, booming world until rising above all other sounds, the insistent crescendo of the mocking bird speaks a special message of beauty and life to those who will turn away from the rest to hear him.

A vigorous, well planned program of religious education in any church with continuous emphasis upon study, service, fellowship, and worship, or even an aimless program with neither plan nor purpose, becomes more effective when some vital elements that permeates the whole is lifted to the fore for a time and is considered apart from but in relation to the whole.

Such is the purpose of Childhood and Youth Week. No special occasion of the Sunday school year is more easily observed, and none is more important. It is not a time for entertainment but a time for self-examination, for evaluation of local plans and programs, for counsel, and for action. How important does your church conceive its task if judged by the building and equipment? By the end which are sought? By the opportunities given for younger members to assume responsibility? By the loyalty of the young people, or by the time spent in interpreting its program?

Childhood and youth, in their beauty and potential power, growing, forming habits and attitudes, candidates for abundant life, are the dominant factors in any local church program of religious education. With impelling power, like the bluets on the hillside, or like the feathered messenger, they call us to pause for a time in "God's World" and dedicate ourselves anew for their sakes.

An adequate observance of Childhood and Youth Week will bring about some of the desired outcomes.

1. A quickened sense of responsibility on the part of all adults for the religious education of childhood and youth in the home, church, and community.

2. An increased understanding of the meaning of "abundant life" for childhood and youth.

3. Information as to the scope and content of a more adequate program of religious education for them.

4. An evaluation of local provisions and programs in the light of what they ought to be.

5. Co-operation of home and church school in considering their joint obligation.

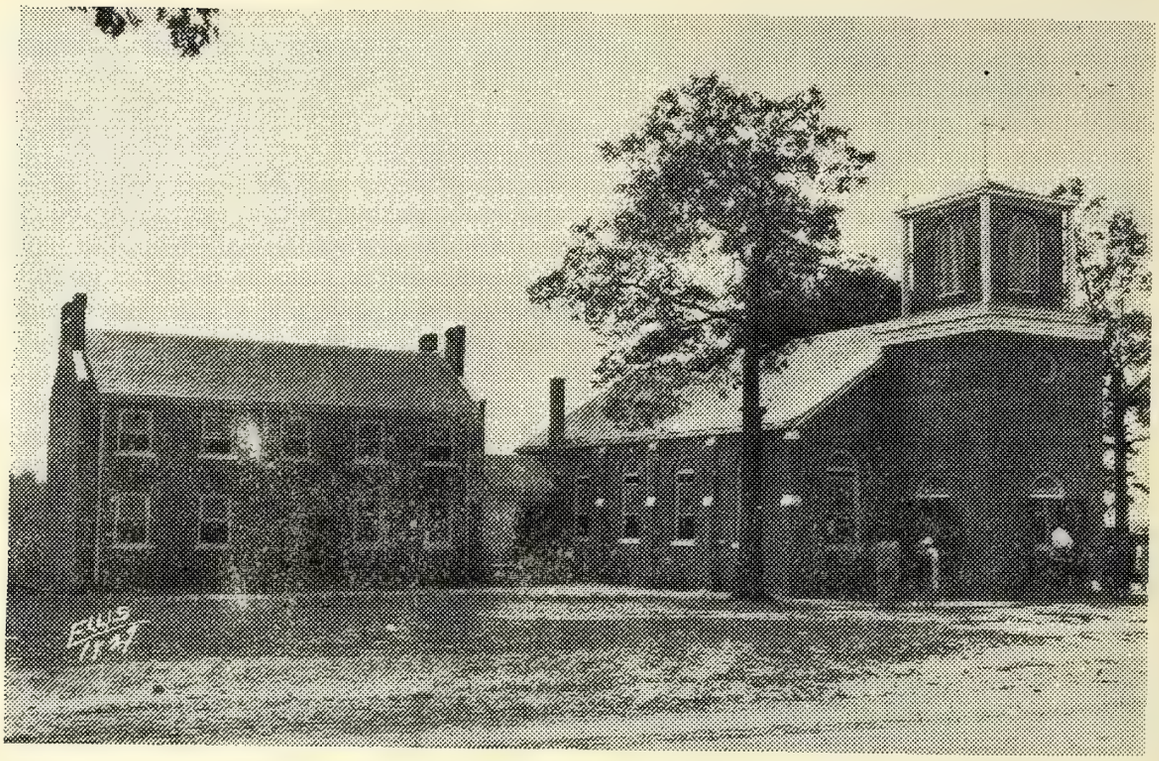
6. Increased appreciation, understanding, and sense of interdependence between home and church school.

7. A pledge to active co-operation in bringing about specific changes.

The following account of the observance is significant: "Three years ago we had a cradle roll and table, two beginner classes ,six primary classes, and one mothers' class all meeting in a room 40x40 feet, the superintendent acting as secretary, doorkeeper, and usually as pianist. There was a teacher for each class. The children were grouped according to the desires of the child, mother, or teacher. We had nice opening and closing programs but no worship. The teacher's greatest task was to keep her pupils quiet enough to get through the session. Then we observed Children's Week." The observance at this particular place led first to a study of the aims of religious education as conceived by the leaders in that church; a clearer statement of those aims; a self-examination of the conditions under which they were working in the light of what they ought to be. The account continues: "We began to study, and work, and plan to make it better. We rented a vacant house next to the church, fitted up a cradle roll room with the needed officers. The same was done for the beginners, and a room was secured for the mothers' class. It seemed impossible but our new concept of our task would not permit us to stop."

Childhood and Youth Week is observed in October, the particular week to be determined by each church.

If we treat our fellow men as brothers, the fatherhood of God will become real to us.



St. Paul Church on the Cherryville Circuit

HISTORY OF ST. PAUL CHURCH

St. Paul church is on the Cherryville circuit, five miles northwest of the town of Cherryville. The church is in Cleveland county. There has been a church building of some kind at this place for well over one hundred years. The first was made of logs, with wooden shutters for the windows. The second was of planks nailed "up and down" for weather boarding. The third building was a large frame church, good in its day. It served the people of the St. Paul community for a house of worship for about 40 years. Late in its history a belfry was erected in one corner in such a way that the building was weakened. The church began to lean slightly. On windy days he who should happen to be sitting with his back to the wall could feel it "come and go" in a way that added little to his ease of mind.

It was decided that a new church was needed. Professor Ormond of Duke University suggested to us the plan of the present church, and the people were delighted with it. They plunged into the task with a will. One of the members told us that he had helped build two of the other churches, and he gave his whole-hearted assistance to the building of the third. The ground was broken the first day of April, 1929, and the first service was held in the new church Sunday, August 5. Dr. H. K. Boyer of First church, Shelby, preached the opening sermon. Brother J. E. Houser of Waxhaw, former pastor of the Cherryville circuit, and Brother A. J. Kirby of Gastonia, lay leader of the Gastonia district, spoke in the afternoon. The church was dedicated Sunday, September 2. Bro. W. A. Newell, presiding elder of the Gastonia district, preached the dedication sermon. At 3 p. m. we heard Dr. A. C. Chappell of Monroe.

The church was erected and furnished at a cost of approximately $9,000. The Duke Foundation gave $1,000. The auditorium will seat about 300. The parish house is separate, with seven class rooms, including a Sunday school auditorium and a kitchen. There is a pastor's study in the church building. Both buildings are wired for electric lights, which will be installed in the near future.

P. W. Townsend.

FROM THE FRENCH BROAD PLATEAU

Several years ago Bishop Keener wrote a stirring article for The Christian Advocate (Nashville) beginning—I quote from memory—as follows:

Southern Methodism has one million Sunday school children leaving the church before the preaching service begins. Dr. E. E. Hoss, who was editor at that time, was delighted with the masterly essay and printed it on the editorial page, and highly commended it to his readers. You will remember that Bishop Keener was mightier with his pen than with his tongue. It was a blast of Sinaitic thunder which waked up the responsive echoes of the mountains, but failed to start a reformation in the militant ranks of our Methodism in Dixie. This modern prophet of God, like the great Isaiah whose lips had been touched with a live coal from the heavenly altar, delivered his great message with little hope of success. The tramp of that million-footed young army is still heard in our streets. In the meantime these dear



Building Committee on Cherryville Charge, with P. W. Townsend, Pastor, in center of back row

September 30 is the Day

That our fiscal year closes. The year with the churches close at the Annual Conference; not so with the Advocate. Our year ends September 30th.

If you owe us anything, kindly pay us, so we can make a satisfactory report.

Look at the label on your Advocate and if behind send check before September 30th.

This is Important--ACT NOW!

young people are losing in the formative period of their lives something more precious than gold or diamonds—something they can never retrieve.

The man in the pulpit at the eleven o'clock hour is God's messenger and minister—an ambassador for Jesus Christ, who represents the court of heaven; this man has been divinely called and commissioned to preach the gospel to every creature, including the men, the women, and the children. The pastor with his open Bible and the unction of the Holy One upon him, addresses two congregations, one visible and one invisible. You remember that line in one of our old hymns which says, "Heaven comes down our souls to greet and glory crowns the mercy seat." To this day I have a vivid recollection of the sermons I heard when a school boy. My boyish imagination invested those gospel messengers with almost angelic attributes—they profoundly impressed me. And I could not afford to exchange my childhood experience for the wealth of the Indies.

I remember hearing a discussion of the question of parents taking their children to church in a district conference in Tennessee over which Bishop Wightman presided. He made a brief address on the subject himself. He said his mother always took her children with her to church. If the smaller ones got sleepy she laid them on the seat by her if there was room; if not she put them under the seat. He declared that he had taken many a nap under the bench.

Dr. Thomas Guthrie, one of Scotland's great preachers during his active ministry, had the young people of his congregation to meet him in the church Sunday afternoon and report the passages in his morning sermon which impressed them most. Now, don't you think this was a beautiful custom? Such drilling was a fine exercise intellectually and spiritually for the youngsters themselves and it helped the pastor also to learn the spiritual needs of his people.

T. F. Glenn.

THAT STANTONSBURG CHURCH

Sunday, September 8, was a joyful day for the pastor and congregation of the Methodist Episcopal Church, South, at Stantonsburg. On that day the new and beautiful church building was open for worship and Sunday school. The church is of brick and tile construction and was begun two years ago. With the exception of the heating plant, which is now being installed, and some of the inside furniture the building is completed.

A picture of this church appeared in the Advocate a few weeks ago. The pastor, Rev. Ivy T. Poole, has done a very excellent piece of management and leadership in the erection of this house of worship. The writer had the privilege of being present at the opening and was told there is no debt on the building now.

It cost about $22,000 with some additional costs in the matter of furnishings, and judging from the outside and inside appearance it would seem to have cost much more than this. The Duke Endowment contributed $3,000 to this building, which was of considerable assistance in having the work completed free from debt.

The auditorium is a beautiful room and will seat about 400 people. The membership of the church is 360. The Sunday school unit is two-story, consisting of 13 rooms, some of which are departmental rooms and others class rooms.

This church is on a new site. The old church some several blocks away across the railroad was the second structure for the Methodist congregation, the first being built about 95 years ago. The new house, therefore, is the third in the series and is the most beautiful building in the town of Stantonsburg. Methodism is therefore given a place of honor and respect such as it should have in that community.

As an individual Mr. Poole deserves considerable credit for his magnificent leadership in the work that he has done, and the congregation has manifested a splendid spirit and heroic sacrifice in completing so noble a task.

J. M. Ormond.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

Two small boys were boasting about the wealth of their respective fathers.

"My father," said one, "has so much money that he doesn't know how to spend it."

"That's nothing," retorted the other, "my father has got so much that my mother doesn't know how to spend it."—Pearson's Weekly.

The numbers on Easy Street are mostly zeros.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

REPORTING STATISTICS—HOW?

Counting noses is not the big business of Methodism; its emphasis is upon things of the spirit which cannot well be tabulated. Even so, there comes a time at least once a year when we are called upon to report—to give a record of persons, things, and conditions in our churches, Sunday schools, and allied organizations. These reports, to be worth the making must be correct, or as nearly as possible so. At least, there needs to be uniformity among the churches, charges, and conferences which are, through statistics, compared one with the other.

To aid superintendents and pastors in making correct reports, uniform report blanks are provided. Such blanks were mailed last week to every superintendent in the North Carolina conference, with the following suggestions:

First, you should furnish your pastor full and accurate information about your school that he may complete his report to annual conference which meets October 31. To aid you in this we enclose blank. By all means answer the first eleven questions. Your pastor's report cannot be complete without these eleven items of information. Give the information to him at once; or, in case it has not already been held, give report to him at the fourth quarterly conference.

Second, you are entitled and expected to report as enrolled all persons who at any time within the Sunday school year were enrolled in your school. Some schools cull their rolls frequently and report only the number on roll October 1; obviously this method of accounting fails to give the school and charge and conference ceredit for many who were members some time during the year but happened not to be enrolled at the time of reporting. Report all who at any time within the year were enrolled in your school.

Third, now is a good time to take steps to increase your enrollment and attendance. We need to recognize our opportunity and obligation to the unreached. Suggestions about how to begin will be sent free upon request. Surely we cannot hope to reap where we do not sow. Surely we have something for those in the highways and hedges and even the uttermost parts of the earth.

REV. I. T. POOLE AND PEOPLE

Rev. I. T. Poole and the people of Stantonsburg deserve the commendation of North Carolina Methodism for their example of fine planning and prompt execution in church building. The writer had opportunity recently to inspect the new structure, which was begun in April 1928, finished in August 1929, opened for use September 8, and will be dedicated October 13, and takes pleasure in recommending congregations interested in building to visit this building and to consult the pastor as to how to provide a church auditorium with 300 seating capacity and a departmental Sunday school building to take care of 300 pupils, all with heating plant for $23,000, and to pay for it by the time it is completed! The Duke Commission contributed $3,000 to the project, the remainder paid by the local congregation. It looks like a $35,000 or $40,000 structure. Not only has it looks but utility—up-to-date provision for nursery, beginners, primary, junior, intermediate-senior, and young people-adult departments.

The pastor gave the enterprise his close, personal supervision, bought materials wisely, and finished the building without debt. The Sunday school, with Mr. J. H. Lanes as superintendent, is planning big things for the church, the community, and the kingdom. Miss Keene will meet with local workers this week to help plan a reorganization of the Sunday school.

GRANVILLE SCHOOL MAKES READY

Granville Methodism is making ready for the fourth annual standard training school to be conducted in Oxford October 6-11. Rev. E. J. Rees, Rev. B. E. Stanfield, Rev. B. D. Critcher, Rev. J. A. Gist, and their associates of the Oxford, Creedmoor, Oxford circuit, and Stem charges are working to the end that scores of officers, teachers, parents, and others shall attend.

BETHEL SCHOOL GROWING

An inspiration is it to sit down with officers and teachers of a Sunday school as they dream and plan bigger things for the boys and girls and older people of their community and church. Such a meeting of workers the writer attended at Bethel on the evening of September 13 in the home of Mr. and Mrs. F. L. Blount. Mr. Blount, who after several years of service as superintendent, is about to turn the superintendency over to Mr. John Station, had called together a group of leaders of his school, including the superintendent-elect and the pastor, Rev. J. R. Edwards, and careful study of local needs and how to meet them through the Sunday school was given. Bethel school and congregation are growing. With excellent equipment, which has recently been improved, and with a leadership which is coming more and more to study its problems and possibilities, Bethel is destined to continue to grow in size and in influence for righteousness and abundant living.

HOLLY SPRINGS RALLY DAY

At the invitation of the superintendent, T. B. Johnson, the writer spoke to an attentive and interested congregation at Holly Springs at 11 o'clock Sunday, September 15, the occasion being the annaul observance of rally day in the Sunday school. A program of worship under the direction of a group of intermediate girls was an inspiring feature of the program.

COKESBURY SCHOOL DATES

Rev. J. O. Long, conference extension secretary, is teaching, week after week, Cokesbury training schools for workers in the churches and church schools of the North Carolina conference. This week he is with Rev. W. N. Vaughan at Vanceboro. Next week, September 29-October 4, he will teach "The Small Sunday School, Its Plans and Work" at Tabor for Rev. L. E. Sawyer and his people of the Tabor circuit.

CHILDHOOD AND YOUTH WEEK

A number of Sunday schools are planning their observance of Childhood and Youth Week in October. Our office is prepared to furnish free upon request literature, posters, and necessary guidance to all schools that are interested in doing something definite to enlist the closer co-operation of parents in the big task of making Christians out of boys and girls.

ENGLEHARD CREDITS

During the week of September 8-13 Rev. J. O. Long taught a course on "The Sunday School Pupil" at Englehard church on the Mattamuskeet circuit. Eleven persons were enrolled in the course, six taking the course for credit and earning certificates of credit.

SANFORD-GREENVILLE ECHOES

The introduction and interpretation of the new guides or programs of work to groups of volunteer leaders at Sanford and Greenville called forth favorable comment. Emphasis upon fundamentals, upon the spiritual quality and possibilities of Sunday school work, upon the guidance which the new programs afford earnest workers intent upon a great spiritual adventure—this emphasis has stirred new hope and enthusiasm among our people. Two echoes we give for illustration.

Miss Vara L. Herring, superintendent of the intermediate department of Edenton street, Raleigh, writing to our office for copies of the new departmental programs, report blanks, and other helps, added the following paragraph:

"The Sanford meeting was perfectly splendid—inspiring and helpful. I greatly appreciate the privilege you gave me of attending this meeting. I hope to be able to render some service to the schools you may suggest in addition to our own."

About the Greenville meeting Mrs. Walter Patten of New Bern, writing to our office, began as follows:

"First of all, let me congratulate you on your institute in Greenville, for it seemed to me that it went over big."

[Continued on page 31]

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

A TONIC

"A good thing to remember,
And a better thing to do,
Is to work with the construction gang,
And not the wrecking crew."

A RECORD

During the present conference year a total of 82 training schools will have been held, 27 of these being standard schools and 55 being Cokesbury schools. The magnitude of this work is better understood when it is remembered that each one of these schools is extended through six days. A much larger number of our workers have earned certificates of credit in these schools than in any previous year. Our leadership training program is only a part of the work being done. Many instances of meeting with building committees, workers' councils, attending conferences, public addresses and other lines of service activities have been entered into. All five of our employed staff have been "diligent in business, fervent in spirit, serving the Lord."

FOUR SCHOOLS

Three two-course and one one-course Cokesbury training schools have been held during the past two weeks. The school held at Prospect, for the Prospect circuit, Rev. J. W. Kennedy, pastor in charge, earned 50 certificates of credit. Rev. R. C. Goforth and Mr. Paul F. Evans were the instructors.

The school held at Mineral Springs, for the Waxhaw circuit, Rev. J. E. B. Houser, pastor in charge, earned 47 certificates of credit. Rev. C. O. Kennerly and Mrs. J. P. Byars were the instructors.

The school at Sand Hill school building for the Acton and Hominy circuits, Revs. E. L. Kirk and D. V. Howell, pastors in charge, respectively, earned 37 certificates of credit. Mr. L. F. Tuttle and Miss Corinne Little were the instructors.

The one-course school held last week at Marshville, for the Marshville circuit, Rev. G. W. Clay, pastor in charge, earned 13 certificates of credit. Mr. Paul F. Evans was the instructor.

MACON COUNTY

The first standard training school for our church and Sunday school leaders in Macon county was successfully promoted during last week. The school was held in First church, Franklin, and was attended by workers from eleven Sunday schools located in three charges. Among the credit students were Revs. R. F. Mock and H. C. Freeman, pastors of First church, Franklin and Franklin circuit, respectively. Six general superintendents of Sunday schools were also among the credit earners. Supt. T. J. Johnston of the Franklin Sunday school and chairman of the board of managers, voiced the sentiment of the entire group when he said: "This school has been a decided success and ought to be repeated next year." The courses, instructors, number enrolled and number of credits earned follow:

Survey of the New Testament, Rev. C. M. Pickens; 15—12.

Principles of Teaching, Miss Corinne Little; 14—13.

The Small Sunday School, Its Plans and Work, Mr. L. F. Tuttle; 16—13.

SALISBURY

It was my pleasure last Sunday to mingle with the Sunday school workers of First church, Salisbury, as the entire school assembled in mass for observing Sunday School Day. Beginning with the nursery department, which marched through the auditorium of the church leaving their offering in the hands of the general superitnendent, and followed by the beginner department which did likewise, the exercises of the hour continued. Short and appropriate programs were rendered by the primary and junior departments, after which a brief presentment of the work of the Sunday school was made by your humble servant. Supt. A. S. Jones and his entire corps of workers are to be congratulated on the type of work being done in their school. Rev. A. D. Wilcox, pastor, could not be present because of illness. Brother Wilcox is a pastor who actively leads his religious educational forces.

BADIN

After having been delayed for several months a short visit was recently enjoyed with our Sunday school workers at Badin, as they assembled in their workers' council meeting. Quite a large gathering was present and much interest shown in the aim and scope of the Sunday school work. Supt. R. E. Bisel seems to have a splendid idea of what his Sunday school should do and is setting himself at the task of accomplishing the ideals set forth by his workers' council. Rev. R. M. Hauss, the beloved pastor, was prevented from being present because of his services in a nearby revival.

GASTONIA

The following is quoted from a recent letter from Mrs. J. Dale Stentz, director of religious education at Main Street, Gastonia: "We have started our monthly departmental meetings with an intensive study of the new programs of work. We have already found several places where we can improve the quality of our work. We are at work on promotion day plans. Will have some fine groups to promote with proper ceremonies. Beginning with the first week in October we are preparing to observe Childhood and Youth Week. After two weeks of visitation we will have our rally day on the morning of October 13 and present the pageant, 'The Vision Beautiful,' at a parents' meeting that night."

HALLELUJAH!

Mr. E. M. Livengood, director of training of Mt. Tabor Sunday school, Forsyth county, writes as follows: "Just a word to let you hear from our training class at Mt. Tabor. Thirteen took the examination and information just received indicates that all thirteen earned certificates of credit. 'Hallelujah'! We are proud of our thirteen credit earners."

LAKE JUNALUSKA

A recent note from Supt. Herbert Gibson of Long's Chapel Sunday school, Lake Junaluska, states that their Sunday School Day offering of $45 has been forwarded to Treas. H. A. Dunham. When it is remembered that the congregation at Long's Chapel is a small one and that this congregation has this year completed a $25,000 church building, this fine offering is all the more remarkable. Our cordial thanks are extended to Brother Gibson and his congregation of helpers.

ASHEBORO

The fourth annual standard training school for our religious educational leaders of Randolph county will be held at First church, Asheboro, beginning Sunday afternoon, October 6, and extending through the following week. Courses and instructors offered in this school are as follows:

Spirit and Genius of Methodism, Dr. Paul N. Garber.

Intermediate-Senior Department Administration, Mr. L. F. Tuttle.

Primary Lesson Material and Methods, Miss Corinne Little.

Pupil Study in the Small Sunday School, Rev. J. W. Hoyle, Jr.

The Small Sunday School, Its Plans and Work, Mr. Paul F. Evans.

NO CHECK-UP

No provision is being made for a conference-wide check-up on programs of work for this year. Since the old programs of work are now out of date and the new ones have not yet been officially placed no visitation of approved interpreters and scorers will be made until the fall of 1930. In the meantime a careful visitation of the entire conference will be made with a view to acquainting our Sunday school leaders with the new programs of work, thus giving them a better opportunity to officially adopt such program of work as is best suited to their needs. Until the new program of work is officially adopted it will be well for our Sunday schools to be guided by the directions contained in the old programs of work.

An exclusive diet of mushy books may result in mental and moral disorders.

WHAT WEST BURLINGTON WOMEN DID

The Woman's Missionary Society of West Burlington Methodist church, of which Mrs. J. C. Crutchfield, the sister of Rev. B. B. Slaughter, is president, recently put on one of the most enthusiastic money-raising campaigns for the church that ever the city of Burlington has known anything about. It was in the way of a contest, running over a period of five and one-half weeks, beginning the last of July and running into the first part of September. That means that the hottest part of the year was chosen for this work. The intense heat of this period, however, did not check in the least the enthusiastic work of these faithful women of the church.

From two to a half dozen suppers, parties, etc., were put on each week of the contest by each team. It would seem to the most of us that one supper a week for five weeks would be quite enough to do, but just one to these women was too much like child's play.



Center picture (sitting), Mrs. J. C. Crutchfield, president West Burlington Woman's Missionary Society; the lady with glasses (standing), Mrs. A. J. Whittemore, captain of the winning team; the other lady (standing), Mrs. John Long, captain of the other team, doing almost as much as the winners.

The results financially were splendid. The women surprised themselves and the entire church. The goal set to begin with was $500. They thought for a "slump" year that would be fine. But at the end of the contest, when a two-hour program was put on at the church on a week night which was most inspiring, the announcement that practically three times the amount to be worked for had been made as clear money was to everybody most gratifying.

Approximately $1400 was the amount raised, above all expenses. The team of which Mrs. A. J. Whittmore was captain was the winner by a small margin. Mrs. John Long was captain of the other team and she and her women were also winners, for they raised such a large amount of money for the church in so short a time.

This contest almost put the church out of debt at West Burlington. Just another contest like that would set the church free of indebtedness, and then a movement could be launched for a building program. West Burlington needs a modern church building, and if enthusiastic work on the part of a group of her church members, especially the women, means anything toward that end, it will not be so long before a modern building will adorn those parts of the city as a memorial to the sacrificial work of the untiring saints who are now pouring out life blood to build for the souls of that community a church home with which God would be pleased.

E. C. Durham, Pastor.



NEW METHODIST CHURCH OF WEST HICKORY

The new West View church has been built and occupied during this year. The community is real proud of this modern church building. The life of the church has been very much enlivened—much larger crowds at all services. The Sunday school especially has taken on new life. We have had one revival here, with right good success. There were several additions to the church, and the church in general was revived. We feel like we are making some headway here at West View. We are expecting to go over to High Point with a full report next month.



Rev. J. L. Sharpe, Pastor West View Church

THE NEW MARVIN CHAPEL NORTH OF WINSTON-SALEM COMPLETED

The handsome new Marvin Chapel Methodist Episcopal Church, four miles north of Winston-Salem at the intersection of the old and new Rural Hall roads, according to arrangements was completed during the past week. Workmen had been working industriously all the week to have the edifice in readiness for the opening last Sunday. Rev. A. Burgess is the pastor.

The building, toward which a multitude of Winston-Salem people made generous donations and which was given $1,500 from the rural division of the Duke Foundation, is one of the most beautiful structures in all rural country surrounding Winston-Salem. The former building was removed to the rear of the site and incorporated into the new building, becoming the Sunday school rooms and reserve quarters for the church and making the house of worship a most commodious one with a moderate outlay. The project has cost approximately $10,000, of which all but about $1,500 has been subscribed. It is hoped that these subscriptions will all be paid in and the neecssary additional funds can be collected by the first of the year so that the building can be dedicated at the opening of the new year.

Few rural churches are so favorably situated with facilities for all phases of worship. The building stands well back in a splendid grove of virgin oak and other timber on the north side of the road. Three acres of land afford ample room for any number of automobiles likely to attend services and with a minimum amount of grading and cultivation, the grounds can be brought into a most artistic condition.

The main auditorium of the church is entered at the front from concrete steps flanked by ornamental colonial iron rails, similar in construction to the rear entrance to the Sunday school rooms.

Just inside the door the visitor is in full view of the beautiful painting of "Christ in the Garden of Gethsemane," executed by Artist A. M. Eddie of New York City, who has been in charge of the interior decoration. This painting, done in colors which harmonize with the trimmings of the church, hangs over the pulpit.

Light streams in through nine richly stained memorial windows designed to perpetuate the memory of former members of the church, all now deceased. The skylight which floods the balcony with light from the front gable is ascribed to the Ladies' Aid Society." The memorial windows are named for C. T. Whicker, J. Henderson Cox, Isaac Reich, Robert F. Morgan, Joseph A. Shamel, Lindsay M. Reich, Edith F. Fulk, Edward B. Tesh, and Mary E. Baity. The main floor and balcony will accommodate about 350 people.

All furniture and trimmings are done in mahogany, blending with the colors of the windows. An individual communion rail runs the full length of the altar. The old pulpit, to which much history is attached, will be used, as well the bell.

Other excellent features include a hot air heating system, a special hall in the basement and splendid electrical and bell fixtures.

The building committee for the church has been headed by Ira G. Shamel. Serving with him were C. C. Armfield, John W. Alspaugh, J. W. Wilkerson, H. R. Spencer, and Mrs. Erma Cox.—Winston-Salem Journal.

NORTH CAROLINA CHALLENGES VIRGINIA

North Carolina is a great state and is determined to lead the South in almost everything. But some other Southern states are not willing to yield without a struggle. Virginia and North Carolina have long been rivals in achievements of history and some other things. That rivalry is still going on. The present contest is in the size of rattlesnakes produced by the two states.

The North Carolina Christian Advocate, which is one of the best church papers in the South, in a recent issue vouches for the fact that Henry Hunsucker of Randolph county, N. C., has killed a rattlesnake he grew on his farm that had 21 rattles and a button. Now, be it known, that rattlesnakes rate their importance and age according to the number of rattles they carry on the end of their personality, adding one more rattle when they reach another birthday. The button is nothing more than a rattle in the making—a kind of baby rattle. The Carolina editor claims this is the biggest rattlesnake on record.

Virginia, not to be outdone, comes forward from Lynchburg with the following dispatch:

"Kills Twenty-three Buttoned Rattler"

Lynchburg, Va.—Mrs. Lucy J. Stinnett recently killed a rattlesnake on Chestnut mountain which had 23 rattles and a button. This is an unusually old snake."

This is vouched for by the News, which is the paper owned and operated by Senator Carter Glass, who is himself an expert in rattlesnakeology. Now, it seems, that Sister Stinnett has raised a rattler that puts that home-grown snake of Brother Henry Hunsucker in the shade.

While Virginia seems at the present to have several points ahead on the rattlesnake contest—at least two rattles—she yields to the Old North State in one point. This same week the papers carry the photo of a North Carolina editor parading the streets of his city in his pajamas. Virginia has had some editors who did some strange stunts, but up to this writing none of them has done this, even if we do have elections in Dog Days. —Richmond Christian Advocate.

"Have you left anything?" is a sign placed in many American hotels. There are hotels in London where a more appropriate question to the departing guest would be, "Have you anything left?" —London Opinion.

DUKE UNIVERSITY STADIUM



Opening Game Saturday, October 5—PITT vs DUKE

Tickets Now on Sale at

Albemarle—Snuggs Drug Co.
Asheville—M. V. Moore & Co.
Burlington—Community Shoppe.
Charlotte—J. B. Ivey & Co.
Concord—Pearl Drug Co.
Durham—Blacknall's Drug Store.
Durham—Miller-Bishop Co.
Elizabeth City—Chimney Corner.
Fayetteville—H. R. Horne & Sons.
Gastonia—Gaston Drug Co.
Goldsboro—Brown's Drug Store.
Greenville—Hill Horne Drug Co.
Greensboro—Stratford-Weatherly Drug Co.
Hickory—Lutz Drug Co.
High Point—Hart Drug Co.
Kinston—J. E. Hood & Co.
Laurinburg—Blue's Drug Store.
Lexington—Lexington Drug Co.
Lillington—Tugwell's Pharmacy.
Lumberton—J. D. McMillan & Son.
Monroe—Secrest Drug Co.
Morganton—Davis Drug Co.
Mt. Airy—Turmyre and Lamm.
New Bern—Gaskins Soda Shop.
Oxford—Lyon Drug Co.
Raleigh—Wake Drug Store.
Reidsville—Gardner Drug Co.
Rockingham—Fox Drug Co.
Rocky Mount—Standard Drug Co.
Roxboro—Clayton Drug Co.
Rutherfordton—The Robinson Co.
Salisbury—Innes Street Drug Co.
Sanford—Acme Drug Co.
Shelby—Cleveland Drug Co.
Smithfield—Hood's Drug Store.
Statesville—Polk Gray Drug Co.
Tarboro—E. V. Zoeller & Co.
Washington—Worthy & Etheridge.
Weldon—Harrison's Drug Store.
Wilmington—Baxter Tobacco Co.
Wilson—Miller's.
Winston-Salem—Owen Drug Co.

Virginia:

Richmond—W. D. Crenshaw & Co., 11th and Main Streets.
South Boston—W. T. Reeves & Co.

Children's Storyland



BING, THE DOG THAT KNEW HOW TO BEHAVE IN CHURCH

(Contributed)

Bing was a blonde fox terrier; blonde because there was no black on him to make him a brunette. It is not known that his name was Bing, but he came into the church on a Sunday morning and went into the pulpit and up to the stranger preacher who sat there behind the desk, put his nose against the preacher's hand, asking for a head-scratch, which he got. When the preacher arose he said there was no one or anything he had rather have in his pulpit than this strange dog, who had proven so friendly. Bing seemed to understand what was being said, for he modestly came to the edge of the platform to the left, squatted himself down on the carpet and placed his jaws the length of his forepaws and went to sleep. As the preacher warmed to his subject, and would raise his voice to a high pitch, Bing would move uneasily, as if it appeared to him he was being driven out, but he never lost his head. Tiring of the position he first took, he coiled up and slept on. But Bing seemed to know the end of the sermon was approached, for he resumed his former position, and when the preacher closed the lids of the Bible and placed his hand Bible and hymn book on top, Bing deliberately raised up, stretched himself full length, yawned and walked out of the pulpit and seated himself by a lady near the organ acting just as if he knew where he came from, and was as well acquainted with the place and the stranger minister and all present as if he had been reared in the house of worship. And Bing passed out with the congregation and went on to his rightful place, wherever that was, though none of the congregation seemed to know from whence he came or whither he was going.

SUNSHINE

The bluebird family, in their snug nest high in the oak tree, awoke from the long night's sleep. The morning was cold, and father bird said: "Children, the winter winds are beginning to blow. We must start on a long journey to the Southland today, where it is always warm like summer time.

So the birds all made ready and soon were off toward the warm Southland. The baby bird of all the family was a tiny little bluebird, and his wings weren't very strong. But mother bird stayed close beside him, and soon he was flying almost as swiftly as his bigger brothers.

One day the wind blew so hard that baby bird grew very, very tired flying. Mother and father bird, and all the sisters and brothers flew farther and farther ahead of him. "Oh," he thought, "I must hurry or I will get lost." So he opened his wings very wide. But just then a strong, cold wind struck him and snap! one of the beautiful wings was broken. Baby bird struggled to stay up in the air, but his little wing would not hold him, and he sank lower and lower until he finally reached the ground. How sad he did feel, with his wing broken and his mother and father far, far away. For a long time he sat with his little head drooped down on his breast. He was tired and sick and lonely.

But after a while baby bird said: "I must cheer up, and perhaps some one will come and help me." Se he began to sing. It was hard at first, but the longer he sang the better he felt. Soon a little boy came along, and baby bird just hoped that this little boy would help him. So he sang the cheeriest song he knew. In a moment the little boy stopped. He listened, and then he looked around. Why, there was a baby bird with a broken wing!

"Well," said the little boy Jack, "you are a brave little bird to sing so merrily when you have a broken wing. I will take you home with me, and I will call you sunshine, because you are so bright and cheerful."

So very carefully Jack carried little Sunshine home. For many days he took the best of care of Sunshine and tried so hard to cure his broken wing. But after many, many days he still could not move the little wing, and then Sunshine knew that he could never fly again. He wanted to sit very, very still, for he felt so sad. But then he thought: "It would make Jack feel sorry if I sit in the corner and droop my head." So he began to sing. This time it was harder than ever to sing a happy song, but the longer he sang the better he felt.

The next morning when Sunshine awoke there were great dark clouds in the sky. Sunshine did wish so hard that the bright sun would shine? By and by he thought: "I wonder if I can't make the world a little brighter for someone." So he hopped out on the porch. In the house next door he saw Grandmother Anne lying on her bed by the window. Grandmother was crippled and could never get up from her bed. Today her face looked very tired and sad, so Sunshine began to sing his merriest song. Grandmother heard him and listened. How sweet the song was! "What a happy little bird," thought grandmother, and a few of the tired lines in her forehead smoothed away. But as grandmother watched Sunshine she noticed that he did not move one of his little wings. "Why, you dear little bird," she called, "you are crippled too, and yet you sing so gaily. Come to my window."

So Sunshine hopped right up to her window. He sang her the happiest little song he knew, and soon grandmother's face was full of smiles. Every morning after that Sunshine sang at grandmother's window.

Then he found a little girl who could not walk, and he hopped to her window side and sang until the little girl clapped her hands in glee at the merry song.

Soon Sunshine became so happy in his new home that he forgot to be sad about his broken wing. All the children loved him, because he was so cheerful and bright. He and Jack had very happy times in the big yard, and Sunshine's little heart was never sad any more.—Christian Observer.

TOMMY CICADA'S CAST-OFF SUIT

It was Saturday in late summer. Molly did like Saturday. Not because she was not fond of school. She was. But because her big brother always took her for a walk on Saturday and told her stories.

They were not ordinary stories either. They were really, truly things he told. And this Saturday in early September, Molly ran and got her hat as soon as the small hand of the clock pointed at three. For Ben always started sharp on time. That was why they called him Big Ben, just as if he were a clock.

"Where shall it be today, Little Sister?" ask Big Ben, as he clasped the littel hand.

"Down by Grasshopper Mound," answered Molly, promptly. For Ben had told her so much about the grasshoppers that she wanted to hear more.

So down toward Gresshopper Mound they started to walk, Molly and her big brother, on that late summer afternoon.

"Oh," cried Molly suddenly, when about half way to the Mound, "Whatever can this be?" And stooping she picked up what looked something like a big brown beetle, nearly two inches long.

"Oh, ho!" said Big Ben, taking it from Molly. "This has a story. Let's sit right down here and have it."

That was really what made these Saturdays of Molly's so interesting. The first thing she picked up always seemed to have some story about it that Big Ben knew.

"This belongs to one of Mr. Grasshopper's relations, so perhaps we shall not need to go so far as the Mound today at all. Let's stutter a little and call this story 'Tommy Cicada's Cast-Off Suit.'"

"Make it true," coaxed Molly.

"Every word shall be the truth," solemnly declared Big Ben.

"Tommy," he began, "was always an industrious lad. The very day that he

was born, up in that tree, he dropped to the ground and at once began to use this shovel that he always carried. He dug and dug with it, using all his strength, until he reached a rootlet of that tree. You never saw a boy work half so fast, for his size, of course, I mean. The fact was he had left his home and had to find another one as soon as possible, for he was getting hungry, and his mother was not there to feed him.

"'This should do,'" said Tommy when he saw the rootlet, and he pushed his sharp beak into the rootlet and began to drink?"

"What did he drink?" asked Molly eagerly.

"The sap, of course. All trees have sap, you know."

"And was it good to drink?' 'asked Molly.

"It was so good that he spent his childhood there."

"Oh, Ben!" said Molly, for she began to think her big brother was making up his story now.

"True," said Ben. "That was his only childhood home. Let's see if we can't find the driveway leading to it." And Ben and Molly looked all about the tree to find the driveway.

"Here's a hole!" cried Molly.

"That's the driveway," said Ben. "After Tommy had drunk sap and grown into a big Cicada perhaps three years old, he started with his shovel to dig a passageway."

"Why did he want a passageway?" asked Molly.

"Because," said Ben, "he had been invited to sing at a concert, and there was no other way to get there. So he dug and dug with his little spade for no one knows how long, perhaps for weeks and perhaps longer. But he built it well. So that the sand would not fall in on him, he plastered the walls of the passage as he went along. This was all a foot under ground, you know, so the little fellow had a good deal of work to do with that small shovel. When he came near the concert hall where he was to sing, he rested for awhile."

"Why was that, Ben? Was he tired?"

"No, but he always waits until the footlights are on before he appears on the stage. So he waited until the hall was lighted and everything was blazing bright, and then broke through the door of his passage, and soon was in the dressing room."

Molly was a little mystified. "What are the lights, Ben?"

"Surely you can guess that. The door of his passage was the last layer of earth that kept him from the daylight. He waits for a hot sunny day before he comes out of the ground."

"And then did he die?" asked Molly, looking puzzled at the lifeless body of the beetle.

"No, he just took off his working clothes, and put on his dress suit. He couldn't sing in an old brown suit like this, you know, for all his grown-up days were to be spent upon the stage as a singer."

"Oh, Ben, what is his dress suit like?"

"It is lighter than this, and has wings just like a fairy's. And the story of his music is a story by itself."

And with that Molly knew she had to be contented. So she handled lovingly wee Tommy's cast-off suit, and carried it home gently to add to her "collection." —Alice Wetherell, in Pittsburgh Christian Advocate.

LITTLE MICHEL AND THE TWO SHIPWRECKED CATS

Here is a true story which has long been a favorite with French and English children. It is about a sailor-boy and two cats.

Away back in the year 1867 a young lad whose name was Michel fared forth from Saint Servan to seek his fortune as a sailor boy. He became an apprentice on a merchant ship whose captain was kind and good. As Michel was kind and good himself, and always ready to do his duty cheerfully ,the captain and the crew became fond of him. They would have risked their own lives to save the boy from harm.

All went well until the last voyage of Michel's first ship. That time the ship sailed away from a port in France for Lisbon, in Portugal. We do not know what cargo she carried, except that it was a heavy one.

The very first night at sea there came a dense fog, and in the fog their ship was struck by another. It was so badly damaged there was no hope for it. A passing English ship rescued the captain and his crew. When the fog lifted, the shipwrecked captain saw his ship, still afloat, far off on the horizon. Suddenly he exclaimed:

"Where is Michel, the apprentice?"

No one had seen Michel. The captain counted his crew. Every man was there except the boy. By this time the ship had disappeared from sight. The men were sure that she had gone down and that little Michel was dead. The captain's heart was sad and heavy as he gazed over the wide ocean where he had last seen his ship. He was deeply distressed by the loss of his ship, and doubtless he now wondered how he could face Michel's mother with the news that her boy was drowned.

But Michel was not dead. As the old story goes: "At the moment of the collision the little apprentice, Michel, was busy with the rigging at the forepart of the ship. When his task was done he went aft, and saw that the English ship was carrying away the crew. The boy called, shouted, but his feeble voice was lost in the rush and roar of the waves. Michel was alone on a ship into which the water was pouring fore and aft. At first he wept, but soon he recovered himself, ran to the pump, lighted a lantern, rang the ship's bell, and all night long strove and fought against destruction. Day dawned. The little fellow descried a sail, far, very far off. He hoisted a flag of distress, but the sail carried out of sight, and Michel returned to the pump. Toward noon a second ship became visible on the horizon. But, like the other, it passed on, and the wreck was not discovered."

It is no wonder that poor little Michel lost hope. No wonder he believed that further work at the pump was useless, and that his time had come to die.

Just then, when all seemed lost, and he had decided to give up pumping and thus end his miseries sooner, the ship's two cats came to Michel and began rubbing themselves against his legs. They were so glad to find him, they purred, and purred, and purred. And he was so glad to see them that he didn't have enough words to tell them about it. So Michel talked to the cats and the cats talked to Michel, and the ship was no longer a place of utter desolation. The cats petted Michel and Michel petted the cats, and then it seemed as if they must be saved. Michel must work at the pump and never give up, so long as the cats stood by to cheer him on. He shared his food with them, pork and biscuit, and the three friends enjoyed their dinner.

Then Michel again turned to his work at the pump and the signals. When night once more shut out the sea and sky, the cats cuddled close to the shipwrecked sailor boy, and he was thankful for their company.

Three days Michel and the two cats worked and kept watch for sails. Until the food was gone, Michel shared with the cats.

By that time the ship was so nearly filled with water that any minute might be the last. When Michel could no longer work at the pump, he gathered the warm, furry, comforting cats in his arms and sought the only high and dry spot in the fast-sinking ship.

And the old story now takes a cheerful turn, in these happy words: "At last an American brig came in sight and Michel was 'made out,' upon the prow of the vessel, and now on the point of going down. He was taken on board the brig, but he would not quit the merchantman without his cats."

Now it may be that Michel and his cats visited our own Salem, or Bristol, or New London, because it was such a long time before he saw his home or mother again. Anyway, whether he visited our side of the Atlantic or not, Michel's story ends with these words:

"Three months afterwards he landed at the port of Saint Servan, carrying his two cats in his arms in triumph, amid the acclamations of the crowd."—Frances Margaret Fox, in The Congregationalist.

The small daughter of a motor-car salesman was playing on the lawn of the home when her attention was attracted, for the first time, by triplets. She ran into the house, crying excitedly, "Mother, mother, I've just seen twins and a spare."—Tit-Bits (London).

"Why does that man next door keep hammering on only four notes of the piano?"

"He's very conscientious. So far he has made only one payment on it."—Christian Science Monitor.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Recently the Cary-Apex missionary auxiliaries met jointly at the home of Mrs. F. B. Joyner and united in the study of the gospel of St. John under the leadership of Mrs. Joyner. Those present got great profit from the discussions. A delightful social followed.

The Halifax zone meeting will be held at Whitakers October 3, beginning at 10 o'clock.

Memorial church, Durham, Mrs. W. A. Stanbury, superintendent of study, has already placed orders for 34 copies of "Seven Times Seven." They expect to increase the list to 50 copies.

Mrs. J. H. Shore is conducting a class of 18 at Weldon, using "Seven Times Seven."

Carr church, Durham, has an auxiliary of 40 members. The attendance is excellent and a genuine interest shown in all departments. Recently $500 was contributed on the parsonage. These women run a delicatessen store on Saturday and raise funds for the local work. Mrs. M. R. Boyd is leader of the juniors. Mrs. J. A. Russell will conduct a study class of 15, using "Seven Times Seven."

BEAUFORT COUNTY HOLDS IMPORTANT MEETING AT PANTEGO

Mrs. T. G. Moore, publicity superintendent of Washington, writes: "A recent meeting was held at Pantego which we called "Rally Day," for the reason that there are many churches in this zone which have no auxiliaries. Our district secretary, Miss Bessie Harding, was both a help and inspiration in planning the program as well as in carrying it out.

The churches of Pantego, Belhaven, Bath, and Washington were represented. The topic for the day was: 'Life as a Stewardship.' Mrs. J. W. Bell, Mrs. E. O. Harding and Mrs. H. I. Glass discussed the subject.

The hostess auxiliary served a delicious luncheon in the class room at the high school.

The next meeting will be held at Washington this fall."

MISSIONARY SOCIETY HAS AN INTERESTING MEETING

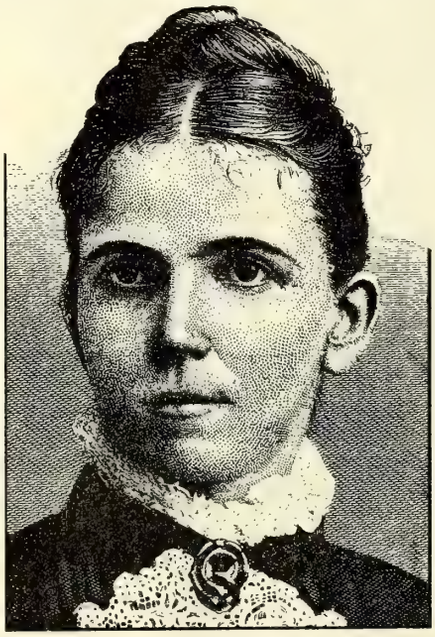
The Woman's Missionary Society of Hay Street Methodist church, Fayetteville, met Monday afternoon at 4 o'clock in the primary room. After devotional services in charge of Miss Elizabeth Lamb the ladies were invited into the Comrade's class room, where a most attractive Japanese program in charge of Mrs. J. C. Gilkey followed.

Readings given by Mrs. Thomas M. Seawell, Mrs. W. F. Clayton, and Mrs. L. G. Hair were enjoyed. Young girls in Japanese costume sang songs. A profusion of Japanese cherry blossoms and gaily colored sofa pillows gave a touch of the oriental to the atmosphere.

Tea and wafers were served after the program.

MISS LOCHIE RANKIN ENTERS THE LIFE TRIUMPHANT

After an illness of three weeks Miss Lochie Rankin passed away in a santatorium in Nashville, Tenn. She who had braved dangers and hardships, and endured "the strain of toil and fret of care"



MISS LOCHIE RANKIN

The first messenger of the Woman's Foreign Missionary Society, M. E. Church, South, to carry the glad tidings across the seas.

for fifty years on the foreign field, found a quiet haven at evening time where loving hands and tender hearts ministered to her every need.

The end came without apparent suffering, for she gently fell asleep in perfect peace.

At a time when woman's work for woman was foreign in every sense of the word and our great church leaders thought the movement unwise, Miss Rankin took it upon herself to go alone to blaze the trail for future efforts to evangelize unsaved peoples.

Surely she had met with her Lord and he had put a new song in her mouth that she could go forth with joy and a great faith in a new organization of womanhood for the establishment of his kingdom in distant lands.

After a brief period she buried her sister in China's soil, but undaunted she made China her own land and the Chinese her own people, laboring steadfastly to make Christ known that salvation might come thrugh his name.

A letter from Mrs. B. W. Lipscomb says:

"Her funeral service, which was held in Wightman Chapel, was conducted by Dr. Cram, assisted by Bishop DuBose. Mrs. Perry as vice president of the Council paid a loving tribute for the women of the church. The burial was in Woodlawn cemetery in a beautiful new plot purchased by the board of missions. The missionary women of Nashville expressed their tribute of love by floral offerings and their presence at her funeral. We wished that you and every missionary woman might have been in the company that paid her honor.

It seems a happy providence that brought Miss Rankin back after 49 years in China to the city of her birth for these two happy years in the Scarritt family and that we of the official body, to whom she was a pleasure and a blessing, could minister to her. And wasn't it appropriate that she, our first missionary, was the first one buried from Wightman Chapel?

There will be appropriate tributes in the Voice at the earliest possible date, but we felt you would like to know these details of her going at once. It would be appropriate if you could pass the message through your conference and get every auxiliary at its first meeting after receiving this information to pay the tribute of a few moments of silence and a prayer of thanksgiving for her life and work.

The concluding words of the scripture readings in the ritual never seemed so full of meaning: "Establish thou the work of our hands," and "Be ye steadfast, unmovable, always abounding in the work of the Lord."

ALAMANCE COUNTY MEETING SEPTEMBER 29

The third quarterly Alamance county missionary meeting for Methodist women will be held at Bethel church, six miles north of Burlington in an all-day meeting Sunday, September 29.

Mrs. C. S. Loftis, county leader, has prepared a splendid program. Rev. G. W. Perry of Front Street M. E. church will preach at 11 o'clock; the ladies will bring lunches and these will be spread together at noon.

The afternoon program will consist of the routine business, reports of each society in the county, and brief talks by ladies on the various phases of the work. The Front Street young people's society will give a pageant, "Aunt Tillie Learns to Tithe," at the close of the program.

Large delegations from each of the eight societies are expected to attend, and the public is cordially invited.

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Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

YOUR JOB

By Paul Dunbar.

The Lord had a job for me, but I had so much to do,
I said, "You get somebody else—or wait till I get through."
I don't know how the Lord came out, but he seemed to get along;
But I felt kind o' sneaking like—knowed I'd done God wrong.
One day I needed the Lord, needed him myself, needed him right away,
And he never answered me at all, but I could hear him say,
Down in my accusin' heart—"Nigger, I'se got too much to do;
You get somebody else or wait until I'm through."
Now when the Lord, he have a job for me, I never tries to shirk,
I drops what I have on hand and does the good Lord's work;
And my affairs can run along, or wait till I get through—
Nobody else can do the job that God's got marked out for you.

DEATH OF MISS LOCHIE RANKIN

From Nashville, Tenn., comes the sad announcement of the passing of Miss Lochie Rankin, veteran missionary to China, who died in a Nashville hospital Saturday, September 14, after an illness of several weeks. The funeral services were conducted in Wightman Chapel with Rev. W. G. Cram, D.D., and Bishop H. M. DuBose officiating, and her body was laid to rest in the Woodlawn cemetery, in a beautiful plot purchased by the board of missions. A beautiful tribute of appreciation from the Woman's Missionary Council was given by its representative, Mrs. J. W. Perry(who testified as to the sterling worth of Miss Rankin as a faithful Christian worker.

Miss Rankin went to China in 1878, being the first missionary sent out by our Woman's Board, and for 49 years served most faithfully in her chosen work. She is known and valued throughout Southern Methodism and we are sure that many hearts in her native land, as well as in her adopted China, are saddened at her going. Hers was a life of peace, of joy, of happiness and of marvelous Christian service, and her influence will live on through eternity. Our sympathy goes out to her sister, who was with her through her illness, and with the other loved ones.

"Fast as the rolling seasons bring
The hour of fate to those we love,
Each pearl that leaves that broken string
Is set in friendships's crown above.
As narrower grows the earthly chain,
Our circles widens in the sky;
These are the treasures that remain,
But those are stars that beam on high."
—Oliver Wendell Holmes.

STUDENT FROM JAPAN ENTERS WEAVER COLLEGE

One of the most interesting of the many new students at Weaver College is Ruriko Yamagata, who is from Hiroshima, Japan. Miss Yamagata is a graduate of Hiroshima Girls' School, which is a high school, and she has had three years' college work in Japan.. She has come to the United States to complete her education.

The expenses of Miss Yamagata are being assumed by the Asheville district missionary societies.

OUR GIFTS OF SELF DENIAL

If this special season counts for most there must be in its observance an element of self-denial. Let this self-denial be a part of our discipline. Perhaps there is something we are accustomed to have in our familes in which all may join in doing without that others may have. Some article of food for instance may be denied for this one week. Or a pleasure that we had thought to enjoy. Denying ourselves material things for the sake of the higher is a profitable exercise that few of us practice these days.

The offering we make is to be a memorial to Miss Maria Layng Gibson, who served for 30 years as head of our Scarritt Bible and Training School. No one person has had so large a personal touch upon the lives of so many of our missionaries. The money will be used for the retired missionaries and those who are ill or disabled temporarily.

Miss Gibson herself gave to this fund when it meant the severest self-denial. It is said that she wrote the first leaflets when the enterprise of building a Retirement and Relief Fund was begun. She was at one time the treasurer of the fund. That which we give at this time will be added to the $247,000 already in hand and will hereafter bear the name Maria Layng Gibson Memorial Fund.

If we meet the constant demands upon this endowment it must become much larger than we can make it at this time, even though we should make our week of prayer gifts equal those of last year, totaling $100,000, to build throughout the years with our gifts of ten cents per member for the Retirement and Relief Fund. Indeed this occasion should inspire us to greater diligence until the fund has been made adequate.

Our missionaries have given their all. Let us share in this self-denial that we may build a fund sufficient to relieve any unnecessary suffering on the part of these our ambassadors of the Gospel.

It has been 51 years since we sent Miss Lochie Rankin, our first missionary, to China. Since that time hundreds of young women have been commissioned and sent forth. The numbers are increasingly constantly. We now have six emeritus missionaries who have reached the age of 65 and have served for 30 or more consecutive years. In addition there are 20 on the retired list.

To care for those who have retired and those who are sick, in any adequate way, it would require an endowment of approximately $600,000, drawing six per cent interest. Therefore we must continue.—Missionary Voice.

WHAT IS THE OBJECTIVE OF THE MISSIONARY SOCIETY?

What do the words "Missionary Society" bring to your mind first of all? A monthly meeting? A lawn festival? A bazaar?— money collections? In other words, what is it that looms largest in the missionary society to which you belong or to which you should belong?

The missionary society is the result of an urgent appeal which began to be heard by a few scattered women over 50 years ago, an appeal for other women in other lands who were in dire need of a great uplifting force which should liberate them from the customs of ages and give them freedom in Jesus Christ. The appeal came with an urgency which has never been fully pressed in upon us of this generation. Out of this challenge there grew a fellowship binding those who responded to it, in prayer for guidance and strength and in real sacrificial giving. Perhaps many of us have lost the glow of those early days because we feel less keenly our own need of God and the common need of all women.

Through the growth of our society and the multiplicity of things that press in upon us from every side the first things have been lost and new objectives have come to the fore in our minds. The question is, is there an urgency at the very center of our work which is sufficient to lift the society and center it in Jesus Christ? If the collection of money, as urgent as is its need, is taking first place in our minds, then we are not meeting the real purpose of our society.

We can find the center of our life only in a deepened spiritual life, expressing itself in service and gifts. The gifts should be a result—a part of our worship and service.—Missionary Voice.

THE DEVOTIONAL MEETING

Every society doubtless has a devotional service; it is printed in the program. In your society is it a mere form to be gotten through so that you may come to the main business? Are any of the members like the business man who approached his preacher who was trying to cultivate the spirit of worship in his congregation saying: "Why don't you hurry through with that first business and get to the sermon?" The devotional services of our missionary society should be first in importance—a time of spiritual refreshing and fellowship. Time and prayer should be put upon preparation not only by the leader but by each member. This is an opportunity to try out a real venture in the attainment of new spiritual heights, a time to intercede for the women and children of the world.—Missionary Voice.

Sunday School Lesson

SEPTEMBER 29

By Dr. Frank M. McKibben.

The Exile and the Restoration

Golden Text: The loving kindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." —Psalm 103, 17.

Review Sunday permits teachers and students alike to take a "long view" of the characters and events that have engaged their attention through the three-month period. There is a sweep of events, a movement, in the history of the Hebrews that has made the story of their life as a nation absorbingly interesting. The struggle encountered by the Spirit of God in his wrestling to make himself known, his true nature appreciated, his will obeyed, is set forth vividly together with much material of an inconsequential nature. To sense the intense nature of this struggle, to see its issues sharply, to note the emergence of keener sensibilities to the divine, and to appraise the development recorded over cycles of time, these are the important features of a study such as has been presented during this quarter.

Across the stage of action have moved five men. Of the five only one perhaps is well known, Daniel. The Sunday school training of many of us has been so broken up and uncorrelated that we have lacked the continuity and relatedness of chracters and events which this series of studies has afforded. It will be well for each to look back over these lessons, gathering up the items of greatest interest with respect to each character, the major interpretations of the various events, in an effort to make them permanent possessions of our minds.

The period of the Exile and the Restoration represents difficult and distracting times with the Hebrew people. It is mostly a time of desperate struggle to preserve the identity of the national spirit and to perpetuate the faith of the fathers. And yet there are times of poignant joy and hearty rejoicing. The trend of events only served to convince the people that "The loving kindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." With what depth of appreciation and devotion can one who studies this people and subsequent Christian history exclaim, "Lord, thou hast been our dwelling place throughout all generations!" It is inspiring to be able to read past events in terms of the movement of God in the hearts of individuals and of nations. It is far more inspiring to be able to sense the presence and activity of God in our midst today, and to be able so to interpret his thought as to be led to co-operate actively in the building of the kingdom of heaven.

Adding to One's Stature

The Master, in discussing with his friends some of the profounder matters of life, took occasion to remark, "Which of you by taking thought can add one cubit unto his stature?" Undoubtedly the Teacher was endeavoring to emphasize things spiritual in contrast with things temporal. And, indeed, one might well ask, who can add to his stature? Certainly few adults. By the time one is old enough to think about his own stature the limits of his growth are well established.

It seems that there is another aspect of this situation that deserves emphasis. Cubits may be added to the stature, physical, mental, or moral, only as others take thought of the matter. Recently the writer listened to a stimulating paper by a physician upon the subject, "The Critical Decade of Life." This decade was described as the first ten years of life. These are the years, said the doctor, and the only years, when parents, teachers, physicians may add cubits to the stature of growing youth. He pointed out the way in which such simple defects as nasal obstructions hindered breathing, produced diseased passages, affected lungs, laid the basis for stunted growth, and literally shortened the physical stature of the individual. Defective eyesight leads to mental shortcomings which, in turn, shorten the mental stature of the youth. The illustrations were profuse and convincing.

If these are the critical years, certainly others than the children themselves will have to "take thought" about the moral and religious stature to which these children are to attain. They must take thought during these years, not afterwards. For then it is too late. Adult revivalism may correct some deformities, but it can not add to the stature. The great question of the day with respect to child life is that of whether or not those who are responsible, mainly parents and church leaders, will make sure that children are freed from moral and spiritual handicap during these tender years. The state has taken a positive position. It permits no one to rob the child of formal schooling. Furthermore, if parents do not take thought of the physical defects and handicaps of their children, the state will through school nurses, physicians, and clinics. Are parents and churches taking sufficient thought to make sure that boys and girls are being given a sure foundation upon which to build a stature like unto that of the man Christ Jesus? These years constitute the "critical decade of life" in the moral and religious development of the individual.

Rally Day

A number of emphases may be made in connection with rally day in the local school. While it is a time when a special offering is taken which yields credit on the world service apportionment, yet it should not be forgotten that, after all, the primary purpose of rally week and rally day is not so much financial as educational. The primary aim of the anni-

MAN FELT BLOATED

For Distress After Meals, He Takes Thedford's Black-Draught and Says He Obtains Relief.

Gulfport, Miss.—"I have used Black-Draught for about five years," says Mr. George Chevalier, of this city. "I keep it in my house all the time.

"When I feel bloated, and have headache after meals, my method of taking Black-Draught is to take from a pinch to a level teaspoonful in my mouth, dry, and wash it down with about half a glassful of water, regulating the dose according to the situation by taking more or less, according to how I feel.

"I usually take a dose on going to bed, when needed, and am relieved next morning.

"I don't know of any medicine that I would exchange for Black-Draught. I believe if anyone is suffering from constipation, and would use Black-Draught as outlined above, he would get relief."

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CHILDREN'S HOME SOCIETY OF N. C.
John J. Phoenix, State Supt.
Greensboro, N. C.

versary should be not only to stimulate a larger interest in the general religious educational program of the denomination, but even more especially to deepen within the local church an interest in and a sense of responsibility for its own educational program, bringing the constituency of the local church to a more intelligent understanding of the more modern program of religious education. Attention should be centered not only upon numbers and the mere physical presence of members, but also upon new aspects and emphases in the program and upon securing greater loyalty and co-operation on the part of church members.—Pittsburgh Advocate.



Vacation School at Trinity, Randolph Circuit. Rev. W. R. Kelley, Pastor.

RANDOLPH CHARGE DAILY VACATION CHURCH SCHOOLS

Under the direction and supervision of Rev. A. G. Walton of Helene, Arkansas, a student in the school of religion at Duke University working with us during the summer under the Duke Foundation fund, and with the excellent co-operation of our local talent we were able to put on four splendid schools on the Randolph charge.

The schools were conducted at the following churches: Trinity, with 116 enrolled; Mt. Vernon, 85; Mt. Gilead, 48; Hopewell, 32. The school at Trinity church was on for two weeks and each of the other schools were one week.

In these schools the work was divided into four departments: beginner, primary, junior and intermediate. In each school the attendance was good all the time, and the quality of work done was excellent.

We were exceedingly fortunate in securing Mr. Walton to work with us, who rendered wonderfully efficient service while here. We were also fortunate indeed to secure such well trained and qualified teachers and co-workers as our local talent. Practically every teacher was a public school teacher, and most of them Sunday school teachers also. We had a grand total of 26 teachers and workers in these schools, a number of whom taught in two of the schools. All of this work was done absolutely free of charge.

At a very conservative estimate we have given to the children of the Randolph charge and outside children of other denominations who took advantage of these schools at our invitation at least $1100 worth of instruction, measured by the scale of the public school teacher's salary in North Carolina, and we all must admit that no public school teacher in North Carolina is overpaid for service rendered.

In addition to this work Mr. Walton conducted a series of services of one week each in the evening at two churches for the young people of the community. These were not strictly religious services, but were of a social and religious nature. These services were enjoyed and appreciated. Mr. Walton organized an Epworth League at Mt. Vernon church at the close of this week with the young people. Then in addition to this Mr. Walton did the preaching in the revivals while with us. As a result of these meetings we received 33 into the churches on profession of faith.

We, the people of the charge wish to express our thanks and appreciation to the Duke Foundation, Mr. Walton, and to the large number of teachers and co-workers who made this program possible.

W. R. Kelly.

THE PATHWAY TO A BETTER WORLD

By Edgar L. Vincent.

An orchard I know never bore any but the most ordinary fruit. The trees were set out many years ago, and no doubt the owner of the farm when he made the selection and sent it to the nurseryman believed he was getting trees that would some day bear choice fruit. The outcome was a failure. There the orchard has stood all these years, producing very little if any fruit that would have a marketable value. Disappointing, discouraging end of a worthy effort.

Not far away from this farm is another, the owner of which had very much the same experience. When a new orchard he had set out came into bearing, the apples were far different and decidedly inferior to the fruit he had expected to get. How did this man deal with that situation? He shouldered his axe and started for that orchard. Beginning with the very first tree he came to, he cut it down and rooted it out to the very last rootlet. He kept on until the last of the trees was laid low. Then he went personally to a reliable nurseryman and selected trees of known excellence. For many years he has been gathering great stores of apples, beautiful to look upon and highly sought for in the market. The difference between these two farmers is so evident as to need little comment. The will in the heart of each determined his conduct.

Was not Tolstoi, the Russian philosopher, right when he said, to a young man from America who visited him, "Young man, you cannot make the world better until you are better?" It is the story of the two orchards over again. One man never brought his will into line with his wish and he ate poor fruit so long as he lived. The other had a dream of fine orchard trees, loaded with beautiful fruit, and he was not satisfied until he had made his vision come true.

In the hearts of thousands in our day there is a longing to do something to make this a better world. Easy to see that things are not right with humanity. Anyone with his eyes open can detect the persistent life, led by the spirit of evil, setting steadily down toward ruin and loss. But what to do about it is another thing. We think, we plan, we organize, we work. Still the tide sweeps onward. Have we taken the time lately to look deeply into our own hearts?

No doubt the farmer upon whose land the poor orchard grew spent much time in pruning the branches of the trees. He scraped the scales from the trunks and robbed the insect pests of their snug homes, where they were sucking the life out of the trees. He sprayed the blossoms when they came in the spring so that the fruit might be fair and free from blemish. All this was good, but it did not change the nature of the fruit the trees bore. No. What was needed was something more radical. Before the choicer fruit could come in that orchard, there must be a change of purpose in the owner of the trees, leading him to cut down the inferior and to put in its place the better trees.

Pruning the old tree of our heart life is not enough: something better must be put in place. We ask that we may live good lives. Not even for better lives should we pray. Lord, give us to live the best, the truest, the most Christ-like lives possible! How often when we "enter into our closets" do we forget to shut the door; we leave it ajar, listening to hear what the world may say. Blindly we are leading poor blind men, and close by the side of the way we are traveling lies a deep ditch into which we all may fall. Then we wonder why our fruit is so scanty and so worthless.

God will never give us the fruit for which we long until we get right ourselves. Oh, for the shut door, with its heart to heart talks with Jesus! Oh, for the life hid with God! Oh, that we may cry with broken, repentant hearts, "Lord, take away the dimness from our eyes!" For then shall we see clearly the road we should go ourselves and know more perfectly how to lead those we love away from the ditch and up to the hill-lands of heaven!

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

INSTITUTE AT MANTEO

On Tuesday, September 10, and Epworth League institute was held at Manteo. While only two leagues, Manteo and Stumpy Point, were represented, we feel that the institute proved worth while. We regret that the leaguers who had come over from Kitty Hawk in the morning were not able to stay for our meeting. In the check-up meeting just prior to the institute, the presiding elder talked on "The Responsibilities of the Pastor to the League." During his talk he called the attention of the pastors to certain paragraphs in the discipline that we preachers so often overlook. The success or failure of a league often depends upon the attitude of the pastor.

After a discussion of the needs of leagues familiarizing themselves with the literature that is put out by the Central Office to help them and a few words relating to four points—the young people's revival, the assembly, missions, and anniversary day—to be emphasized this year, the meeting broke up into departmental groups, which were conducted by the district secretary and his wife. During the discussion of the young people's revival, the presiding elder requested that the district secretary do all in his power to see that a young people's revival was held in every league throughout the district.

The kind folks at Manteo were very hospitable to the delegates and opened their homes to them, for which we are all grateful. On Wednesday morning Mr. Balfour Baum took a group to Kill Devil Hill and Kitty Hawk. One of our brethren at district conference spoke of the fact that Mr. Wash Baum "driveth like Jehu," and we are prepared to say that Mr. Baum's son is traveling in his father's footsteps.

H. B. Baum,
District Secretary.

STUMPY POINT

At the request of the delegates from Stumpy Point to the meeting at Manteo, we went back with them. But we had learned at Manteo that they were better at giving suggestions than we. They have a very active league down where the fish are many but the roads few. Those young people have studied the handbook and know what they are supposed to do. And what is even better, they do it. If more of our leagues could catch the spirit manifested there, we would have a few standard of efficiency certificates presented to the league from "Betsy" district next summer at Louisburg. Mr. Regan, the pastor at Stumpy Point, is to be congratulated upon his league and the work it is doing.

The people at Stumpy Point also know something about hospitality. We were entertained in the home of Mrs. Littleton Meekins, who, we find, is as fine a hostess as she is a league president. And the other folks are as fine as will be found anywhere.

H. B. Baum, Dis. Sec.

Western North Carolina Conference

IREDELLBURG UNION

The Iredellburg Epworth League Union met Friday night, September 20, with the leaguers of Race Street, Statesville. The devotional service was conducted by the local chapter, Miss Lucille Holton, president, presiding. The subject of the worship service was "Friendship." The scripture lesson was read by Miss Agnes Campbell; short talks on friendship were made by Miss Holton, Misses Addie Campbell and Catherine Eastep. Mr. Alvin Russell recited Walter Gresham's poem, "Let Me Walk With the Men in the Road," and Miss Mary Chapman, accompanied by Miss Kathryn Cooper, sang Sam Walter Foss' "The House by the Side of the Road."

Ernest Cashion, president of the union, presided over the business session. Chapter reports were read and the Stony Point chapter was awarded the attendance banner. New officers were elected. Alvin Russell of the Race Street chapter was elected president, Hugh Cashion of the Broad Street, Statesville, chapter was re-elected vice president, and Miss Lucille Holton of the Race Street chapter was elected secretary and treasurer. Short talks were made by these new officers and by Joe Thompson, conference treasurer, who called attention to the meeting of the Statesville district union, to be held in First church, Hickory, on Friday night, October 18.

A delightful social hour followed the meeting in the recreation room of the church. Games and contests were led by Miss Lucille Holton, music was furnished by Miss Ruby Bowles of Broad Street league and several members of the Statesville Wayside Gang. The girls of the Race Street League served fruit and home made candies. The next meeting of the union will be held at Broad Street church, Statesville, on Friday night, October 15.

Two Ways to Be Sure

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I. A. LAW.

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REV. A. S. BARNES ..... Superintendent
MISS DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

The North Carolina Orphanage Association will hold its annual meeting at the Methodist Orphanage the first week in October. It has been our happy privilege to entertain this body of orphanage workers for the past ten years. Those who make up the association are very representative men and women. We feel honored by their presence. This meeting with us helps us in the solution of many of our problems.

* * * *

Our Buckhorn friends from Wilson county had a picnic on the Orphanage campus recently. They invited about one hundred of our children to eat with them. It is putting it very mildly to say that the boys and girls from the orphanage and the superintendent enjoyed the feast immensely. We were delighted to have our Wilson county friends with us and hope they will come again next year in larger numbers.

* * * *

The reopening of the Oxford Methodist church brought to that congregation several eminent speakers. The program lasted for a week. The invited guests brought vital messages each night. I was present on Monday night and had the pleasure of introducing the Rev. C. E. Rozzelle, pastor of our church at Chapel Hill. His message made a profound impression on that fine audience. He is doing a splendid service at Chapel Hill among the student body. Our North Carolina Methodism has a great church at this educational center. Our people should without delay pay off the indebtedness on this church so it may be free to accomplish its great mission. The Oxford church, remodeled and put in first class condition, enters upon a larger service. Under the leadership of the Rev. Edward J. Rees the church has made great forward strides. This young pastor has vision, enthusiasm, leadership and censecration. With these fine gifts it is not surprising that even a conservative church like Oxford has visualized its opportunities and high and holy privileges.

* * * *

It is gratifying to know that many of our Sunday schools and organized classes have been prompt during the summer in sending their monthly offerings to us. I want each of the schools and classes to know that I sincerely appreciate such expressions of good will and love. Now the fall has come I am hoping and believing that those who have fallen behind in recent months will begin to send in their pledges. Believing that our friends will be generous toward the orphanage, our executive committee has admitted a large number of children into our home. Unless the churches pay in full their conference collections and send us Thanksgiving offerings we shall be compelled to return many children to the communities from which they came. It requires about $60,000 in specials, outside the orphanage assessment, Duke fund and interest from endowment, to finance our Methodist Orphanage. The only way we have to make up the difference between amount received from the regular assessment and our total needs is through specials from all the churches, Sunday schools and organized classes throughout the year. During Thanksgiving season we must look to all the churches and Sunday schools and many individuals for specials in addition to the other specials through the year.

THE CHILDREN'S HOME ITEMS

(Items from the annual report of the superintendent.)

On September 1, 1929, The Children's Home completed the twentieth year of its activities.

Since the last meeting of the board, 27 children have been received into the home. Thirty children have left during the year. A number have been returned to their people whose situation has enabled them to take them back. Of the graduating class, two have gone to college, one to take training to become a nurse, and one will remain with us to regain better health after a serious operation.

At the last meeting of the board the superintendent was authorized to employ a case worker, and Mrs. Laura Spencer, a woman of unusual energy and intelligence, was employed, and who has put in a year of very effective service. She has investigated a large number of old applications, long on file, and the 183 applications received since January 1; not only ascertaining the facts and actual conditions of the children for whom applications had been made to be received into The Children's Home, but in one hunderd cases had been able to make satisfactory arrangements for them to be kept with relatives and friends who were able to give them a home.

To accomplish this she had traveled 6,340 miles, covering to some extent the various districts of the Western North Carolina conference. Among these are such outlying districts as a part of the Great Smoky Mountain Reserve beyond Waynesville near the Tennessee line, and the Hollow, beyond Mount Airy in the Virginia mountains where conditions are deplorable, these having been reported to the Duke Foundation and the Commission of Public Welfare in that community.

With the consent of the executive committee we have made a few improvements during the year. We have built a small barn and enlarged and improved the milk house on the Home premises. Both of these jobs cost more than we had expected, but they are both well done. At Homeacres, the name we have given the Davie farm, we have built a good barn capable of taking care of 50 cattle, with sufficient feed room, and a 100-ton metal silo.

There was a falling off last year in our fifth Sunday collection in the Sunday schools. So far this year there has been a still further decrease. The receipts from the ten per cent assessment are less than at this time last year, but we hope that this means only a delay, and that our receipts at conference will make up the amount behind.

When this institution was opened for children 20 years ago, there was an expressed purpose that it should be an asylum wherein destitute and neglected children should be sheltered and fed, and where those in moral danger might find refuge. But it was to be more than an asylum—it was to be made a home, and the children entering its doors were to be made happy as well as safe. The hunger of their hearts were to be satisfied, and they were not only to be protected from present dangers, they were to be taught and trained for future usefulness.

To plant in the mind of the individual child ideals of goodness, and lead him into correct habits of conduct and bring him into a vital contact with the Spirit of God, is a great and sufficient task in itself. A harder task, a task requiring years of earnest, persevering and intelligent effort, is to gather crowds of inattentive, forgetful, changeable children, with all the natural aptitude of children to sieze upon things forbidden—children of many types of mind and dispositions, from all sorts of conditions, and with almost every kind of variety of family heritages, and to mould them into a homogeneous body with the same high ideals with similar earnest aspirations and make of them a real family. Every child of ten or twelve years brought into our midst becomes with his alien ideas and divisive loyalties an obstructive influence for a time, and in a crowded cottage life they smother the buddings of each other's indiviuality and the imitative faculty often flourishes at the expense of what is fine and serious.

To make of these diverse elements a household family with common standards of moral values and principles, and an atmosphere of mutual understanding and trust in which a free and affectionate spirit of home can live until every child and every worker shall feel its sway, is our task. It is to this great and holy work we feel that God has called us.

As great and difficult as this task is I make bold to say that substantial progress has been made and is being made. And not only does the nature and magnitude of this work grip our minds and hearts more strongly, we feel that we also see more clearly the manner in which it is to be accomplished.

In Memoriam

FRICK—Mrs. Mary Christina Eagle Frick was born August 7, 1886; died August 7, 1929, age 43 years. She was the wife of Mr. C. G. Frick, whom she leaves to mourn her loss; also eight children. Nellie, Elizabeth, Mamie, Gertrude, Pearlie, Harvey, Frederick, and Norman the baby, age three years; also an aged mother and father and 12 brothers and sisters, and a host of friends who loved her so much. Mrs. Frick was a good Christian. She was a Sunday school teacher and a steward in the church. She joined Liberty church when a little girl and has always been a good, faithful Christian; always at church every Sunday with a happy smile on her sweet face. And we know she is still simling with the angels. May God comfort the bereaved. Mrs. J. C. Lentz.

POWELL—Mrs. Sallie L. Powell was born January 6, 1871; departed this life September 11, 1929, age 58 years, three months and five days. She leaves one daughter and one son, three brothers and three sisters and a host of friends to mourn their loss. Her husband died two years ago. Mrs. Powell was a member of Salem Methodist church and served her church and generation well. Funeral services were held by the writer at Salem church and her mortal remains were laid away to await the great trump of God that shall wake the dead. May her two children and those who survive her find God's comforting and sustaining grace. A mother in Israel hath fallen.
D. S. Richardson.

SHORT—Adeline Kirkman Short was born April 30, 1853, and died August 16, 1929. In the early part of her life she was a member of the Friends church by birthright. She experienced conversion under the preaching of Rev. Chas. Phillips at the age of 15, and on her marriage to R. C. Short, February 13, 1879, she moved her membership to Rehobeth M. E. Church, South, where she remained a member to the end of her life.

In girlhood she attended New Garden Boarding School, which afterward became Guilford College.

She was a Christian woman, conscious of her acceptance with Christ. Likewise she was interested in the welfare of her family, the church and the community.

She is survived by one brother, one daughter and seven sons, also 35 grandchildren, who feel keenly her going from earth. J. T. Ratledge, Pastor.

PICKETT—On August 10, 1929, Joseph Walker Pickett passed quietly through the heavenly portals into the presence of Him whom he faithfully served while in this earthly life.

Born in Orange county, which was his home his entire life. Being blessed with God-fearing parents, his religious training was of the loftiest type in the home and in the little country church. He certainly was a gift of God, a strength and consolation to his church and community; a regular attendant at Sunday school all his life, and for years a superintendent and teacher. He never missed a church service if he was able to be there. He was an elder and is especially missed in his church life. He loved the church because he loved Christ. So to his fellow workers "The memory of the just is blessed," and in a better land he continues that service now where he can see His approving face.

In 1877 he was married to Margaret Ann Tate of Alamance county, and to this union three children were born. One daughter, Mrs. Arthur Scott of Mebane, preceded him to the better land; then later his wife went home. One son and one daughter survive, Mr. W. Earle Pickett of Greensboro, and Mrs. George McCracken of Durham. He is also survived by his second wife, who before marriage was Miss Cora Barnwell; also one sister, Mrs. T. M. Pickard, of Greensboro.

Truly those who are left can rise up to call the memory of this good man "blessed."

REYNOLDS—James A. Reynolds was born February 10, 1849, and died September 1, 1929, aged 80 years, six months and 21 days. He was married 58 years ago to Sarah Coble. Four children were born into the home, only two of whom survive. His companion preceded him to the spirit world 48 years ago. He joined Bethlehem M. E. Church, South, at the age of 18. He attended the first camp meeting ever held at Bethlehem, which was in the year 1854. He was active in the service of the church, often volunteering to do tasks himself alone that needed to be done about the church. He was faithful to attend the church services until the very last, having attended the recent revival meeting until two days before his death. J. T. Ratledge, Pastor.

OVERBY—Walter A. Overby was born in Warren county June 20, 1875, and died July 8, 1929. He was married September 12, 1916, to Miss Helen Lucille Moore.

Brother Overby was the son of Franklin White and Elizabeth Curl Overby of Warren county. He united with the Methodist church at Macon early in life and was a faithful member at his death. For a number of years he served as steward of the church and was always found at his post of duty. His body was laid to rest in the family burying ground at the old home near Macon in the presence of a large number of the host of friends which he had made.

He is survived by his wife, Mrs. Helen M. Overby, two brothers, Howard and Herman T. Overby, and three sisters, Bettie A., Susie J., Overby and Mrs. Hugh P. Reaves. May our heavenly Father comfort and cheer the bereaved ones. B. P. Robinson, P. C.

TROY—Mrs. Tom Gray was called from our midst by the kind Father August 23, 1929. She was 76 years, nine months and 21 days old. Her life was a long and useful one, for as long as she was blessed with good health she was a faithful worker in her church and community. She was for more than 60 years a member of the church and was indeed a friend to her pastors during this long period.

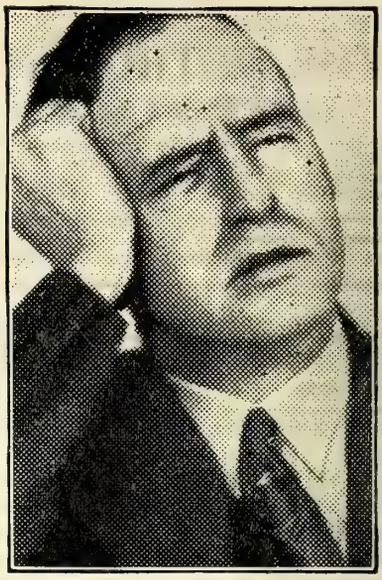
Mrs. Gray was the mother of four children—two sons and two daughters. These are all married and are the heads of Christian homes. Truly her godly children are a monument to her Christian training.

She is survived by her husband, Capt. Tom Gray, retired U. S. Coast guardsman, her two sons and two daughters, several grandchildren and great-grandchildren, who with a host of friends mourn her going. Funeral services were conducted by the writer and she was laid to rest in the family burying ground in Buxton.

May God soothe the sorrows of her bereaved family and help us all to realize:

How dear to man God's wonderful grace,
And his plan in preparing a resting place
For all who here labor and are growing old,
To enter his presence and have peace untold.

I. J. Strawbridge.



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RESOLUTIONS OF RESPECT 4

In the death of Mr. John R. Dawkins on March 6, 1929, the members of the M. E. church and Sunday school have lost a faithful and loyal member to whose memory we desire to pay a tribute of love and respect.

Mr. Dawkins has been a faithful Sunday school superintendent of East Rockingham M. E. church several years, and was always ready to do all he could for the advancement of the work of the church and glad to answer to the call of service.

As an expression of deep regret of the members of his church and Sunday school and the loss which we sustain in his death; therefore be it resolved:

First, That we bow in submission to the divine will of God, while we mourn his loss.

Second, That we rejoice in the sincerity of Mr. Dawkin's life and service, and seek to emulate his example.

Third, That we extend to the bereaved family the deep sympathy of our church with the prayer that God will extend the comfort and the sustaining strength that he can give.

Fourth, That a copy of these resolutions be entered upon the minutes of our Sunday school, a copy be sent to the family and a copy sent to the N. C. Christian Advocate.

Esther Riddle,
Eugene Williams,
William Sanford.

RESOLUTIONS OF RESPECT

We, the members of the Sunday school of Salem Methodist church of the Morganton circuit, sincerely regret the loss of one of our members, Mrs. S. L. Powell, whose death occurred September 11, 1929.

Mrs. Powell was a loyal teacher in our Sunday school for the past several years; she was also a member of the board of stewards. She ws a great leader in the church and was hightly respected in the community. Therefore be it resolved:

First, That we have lost a faithful and devoted member, who responded with pleasure to every call for service.

Second, That our Sunday school class has lost a sweet Christian woman and a loyal teacher who was known and loved by all.

Third, That we extend to her loved ones our deepest sympathy, and may they find comfort in knowing that she is in her Father's home.

Mabel L. Garrison, Sec.
Ruth E. Roper, Asst Sec.

CLEGG—Henry Clay Clegg was born Pittsboro, Chatham county, January 19, 1843, and passed away August 23, 1929. He was happily married to Mary E. Atwater of Orange county, March 6, 1867, the late Rev. H. H. Gibbons officiating. To this union were born 12 children, seven daughters and five sons. Together with his widow the following survive: Mrs. C. J. Knight, Miss Lizzie Moore Clegg, Mrs. Josie Clegg Perry, Henry C. Clegg, Jr., of Pittsboro; Rev. E. R. Clegg, member of the N. C. conference, Rockingham, and Frank Clegg, Sanford. One sister survives only, Mrs. H. M. Atwater.

Brother Clegg was a staunch citizen, a brave soldier and a devout Christian practically al the years of his long life. He was elected a steward in the Chatham Methodist church nearly 65 years ago and served in that office most loyally and faithfully through the succeeding years, seldom missing a quarterly meeting. He was not only a man of God and loya lalways to the church, but his home was constantly open to Methodist preachers, into which they often went for rest and spiritual recreation, for his house was a house of prayer—God dwelt there richly. His last years were spent in the privacy of the home, burdened with great affliction and physical suffering, and yet without a word of complaint. The loving care and tender devotion of that good woman, who walked by his side and shared the holy responsibility of family life for 62 eventful years, was most beautiful; like the great woman who ministered to her Lord, "she hath done what she could."

But the dear old saint's work was done. That August day just past found him when his sun was reddening near evening-tide, quietly resting in his worn and broken tent, for he was waiting on Jordan's shore for the Father's summons. So just as his dilapidated tent was falling he went fast but calmly to sleep to earth and awoke in the house of many mansions in God's kingdom above. Weep not, loved ones and friends, for ye shall see him again some day if ye faint not.

The funeral service was conducted from old Chatham church, the church he loved so well, in the presence of a great concourse of relatives, neighbors and friends and the remains gently laid to rest in the cemetery beside the church. The pastor was assisted in the service by Rev. J. J. Boone of Erwin, a former pastor, and Rev. H. C. Smith, presiding elder of the Rockingham district.

J. A. Dailey, Pastor.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Stumpy Point regret having lost one of our oldest and most beloved members and the oldest woman on the roll. Age or infirmities did not keep her away from meetings when possible for her to attend. She was a devoted wife and mother, living a life of service, and our society and church wish to pay loving tribute to the memory of one whose loss we deeply feel—Mrs. Bethane Midgett, who passed to her reward Sunday afternoon, August 18, 1929. Therefore we offer these resolutions:

First, That although our hearts are filled with sorrow at her going, we bow in humble submission to his will.

Second, That we express our appreciation for her willingness to work and her fine spirit of generosity and loyalty to our church and society.

Third, That we extend to her husband and five boys and her only sister and a host of friends and loved ones our tenderest sympathy, and may her spiritual life be a great benediction to those she has left behind.

Fourth, That this memoir be recorded in our minutes and copies sent to the family and to the North Carolina Christian Advocate.

Mrs. L. D. Hooper,
Mrs. C. E. Payne,
Mrs. J. R. Rega,
Committee.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call our faithful sister, Geneva Hight Rowland, from her labors here to rest with him; therefore be is resolved:

First, That we bow in humble submission to the divine will of him who doth all things well.

Second, That in the death of Sister Rowland we lose a worthy member of our missionary band, a true Christian, a devoted mother and a thoughtful neighbor; we believe that when she departed life she was worthy and truly qualified for admission into the heavenly kingdom.

Third, That we extend to the bereaced family and relatives our sincere and heartfelt sympathy.

Fourth, That a copy of these resolutions be placed upon the minutes of our

Third, That we extend to the bereaved family, and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. Mary W. Smith,
Mrs. Charlotte C. Gill,
Mrs. Blanche H. Smith.

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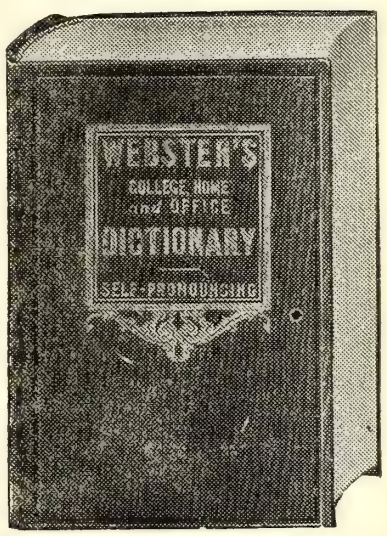
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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
FOURTH ROUND

	September
Hillsboro, a.m.	29
Graham, p. m.	29
	October
Bahama, a.m.	6
Stem, p.m.	6
Carr, p.m.	9
Chapel Hill, 4	10
Branson, p.m.	11
Milton, Semora, a.m.	13
Leasburg, Union, p.m.	13
Calvary, p.m.	15
Lakewood, p. m.	16
Duke Memorial, p.m.	17
West Durham, p.m.	18
Andrews, a.m.	20
Duke's Chapel, p.m.	20
Trinity, p.m.	22
Durham Ct., Fletcher's Chapel, a.m.	23
Mt. Tirzah, Mount Zion, a.m.	24
Orange and Massey, Orange, a.m.	25
Carrboro, p.m.	25
Yanceyville, Prospect, a.m.	26
East Roxboro, Jalong, a.m.	27
Rougemont, Union, 3	27

ELIZABETH CITY DISTRICT
O. W. Dowd, P. E., Elizabeth City, N. C.
FOURTH ROUND

	September
Moyock, Memorial, 11	29
	October
Chowan, Center Hill, 11	5-6
North Gates, Savage, 11	12
Gates, Zion, 11	13
City Road, night	14
First Church, night	15
Edenton, night	16
Hertford, night	17

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

	September
Elizabeth, Trinity	28-29
Bladen, Live Oak, p.m.	29
	October
Dunn, night	2
Roseboro, Roseboro	4
Haw River, Manns	6
Sanford, night	6
Stedman, Cokesbury	9
Jonesboro, Lemon Springs	10
Mamers, Woodside	11
St. Pauls, Barkers	12-13
Parkton, Parkton, night	13
Hay Street	16
Person and Calvary, Calvary	17
Fayetteville Ct., Camp Ground	18
Newton Grove, Newton Grove	19-20
Erwin, Lane	20

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

	September
Dover, Dover, 11	28
Newport, Newport, 11	29
Morehead City, night	29
	October
Goldsboro Ct., Thompson's, 11	5
Pikeville-Elm St., Elm St., 11	6
LaGrange, LaGrange, night	6
Centenary, night, conference	7
Pamlico, Alliance, 11	12
Oriental, Arapahoe, 11	13
Riverside-Bridgeton, Bridgeton, night	13
Seven Springs, Piney Grove, 11	20
Pink Hill, Webb's, 3	20
Kinston, night	20
St. Paul's, 11	27
Mt. Olive-Calypso, Calypso, night	27

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

	September
Oxford Ct., Salem, 11	28
Oxford, 11	29
	October
Central, night	1
Four Oaks, Sander's Chapel, 11	4
Lucama, Buckhorn, 11	6
Kenly, Micro, night	6
Millbrook, Pleasant Grove, 11	12
Bailey, Bailey, 11	13
Zebulon, Zebulon, 3	13
Edenton Street, night	15
Youngsville, Wesley, 11	18
Garner, Ebenezer, 11	19
Louisburg, 11	20
Louisburg Ct., Shiloh, 3	20
Tar River, Plank Chapel, 11	25
Creedmoor, Banks, 11	26

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

	September
Robeson, 11	29
Rowland, 7:30	29
	October
Laurel Hill, 11	6
Lumberton, 7:30	6
West End, 11	13
Ellerbe, P.m.	13
Wadeville, 11	19-20
Mt. Gilead, 7:30	20
St. Johns-Gibson	23
Lumberton Ct., 11	27
Hamlet, 7:30	27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

	September
Swan Quarter, Fairfield, 11	29
Mattamuskee, Watson's Chapel, 3	29
	October
Spring Hope, 7:30	5
Spring Hope, 11	6
Rocky Mount Ct., 3	5
Rocky Mount Ct., 7:30	6
Stantonsburg, 11	13
Fremont, 3 and 7:30	13
McKendree, 11	20
Rocky Mount, First Church, 7:30	20
Nashville, 11	27
Robersonville, 3 and 7:30	27

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
FOURTH ROUND

	September
Scotland Neck, a.m and 3	29
Williamston, night	29
	October
Ahoskie, Powellsville, a.m.	3
Windsor, White Oak, a.m.	6
Aulander, Aulander, night	6
Murfreesboro and Winton, Murfreesboro, a.m.	8
White Mem. and City Road, City Road	9
Warren, Shady Grove, a.m.	13
Warrenton, Warren Plains, 3 and 11	13
Garysburg, Oak Grove, a.m.	20
Seaboard, Concord, 3	20
Norlina, Zion, a.m.	22
Weldon, night	23
Roanoke Rapids, night	24
Middleburg, Drury, a.m.	25
Halifax, Halifax, a.m.	27
Enfield, night	27

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

	September
Shallotte, Concord, 11	29
Hallsboro, Hallsboro, 4	29
	October
Fifth Avenue, 8	2
Wilmington Ct., Wesleys, 8	3
Maysville, Tabernacle, 11	6
Jacksonville-Richlands, Richlands, 4 and 7:30	6
Chadbourn, Cerro Gordo, 11	13
Carvers Creek, Bladen Springs, 3	13
Tabor, Tabor, 11	20
Whiteville, 7:30	20
Kenansville, Lees, 10:30	23
Grace, 8	23
Wallace-Rose Hill, Charity, 11	27
Burgaw, Burgaw, 3:30	27

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

	September
Black Mountain, 11	29
Swannanoa, Tabernacle, 3	29
	October
Spring Creek, Antioch, 11	6
Biltmore, 7:30	8
Tryon, 7:30	9
Central, 7:30	10
Fairview, Tweed's, 11 (church dedication)	13
Chestnut-Haywood-Bethel, at Chestnut hut, 7:30	14
Flat Rock-Fletcher, Fletcher, 7:30	15
Acton, Acton, 7:30	16
Leicester, Leicester, 2	17
West Asheville, 7:30	17

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

	September
Dilworth, 11	29
	October
Prospect, Trinity, Sat. 11	5
Peachland, Hopewell, 11	6
Ansonville, 3	6
Wadesboro, night	6
Weddington, Wesley, Mon. 11	7
Matthews, night	9
Chadwick, night	10
Duncan, night	11
Rural Trinity, Sat. 4	12
Myers Park, 11	13
Big Spring, 3	13
Brevard St., night	13
Hickory Grove, 3	14
Hawthorne Lane, 11	20
First Church, night	20

Pastors please have all nominations ready, written in triplicate.

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

	September
Belmont, Main Street, 11	29
Mt. Holly, Mt. Holly, night	29
	October
Bessemer City, Bessemer City, night	2
Cherryville, Cherryville, night	3
Franklin Avenue, Franklin Avenue, 11	6
East End, East End, night	6
Smyre, Smyre, night	8

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Maylo, Maylo, night 9
Trinity, Trinity, night 10
West End, West End, night 11
Rock Springs, Lebanon, 11 12
Lowesville, Hill's Chapel, 3 12
Gastonia, Main Street, 11 13
Lincolnton, First Church, night 13
Lincoln Ct., Parsonage, 3 15
Stanley, Stanley, night 16
Lafayette Street, Lafayette Street, night 17
Lowell, Lowell, night 18
McAdenville, McAdenville, night 20

GREENSBORO DISTRICT
J. B. Craven, P.E., Greensboro, N. C.
FOURTH ROUND

September
Coleridge, Concord, 3 27
Wentworth, Bethlehem, 11 28
Ruffin, Ruffin, 3 28
Main Street, High Point, 11 29
Highland, 2 29
Calvary, night 29
Proximity, night 30
October
Reidsville, night 1
Ward Street, Ward Street, night 2

MARION DISTRICT
Edwin O. Cole, P.E., 29 W. Fort St., Marion, N. C.
FOURTH ROUND

September
Marion Ct., Pleasant Grove, 11 27
Gilkey, Mt. Hebron, 11 29
Forest City, night 29
October
Marion, First Church, night 2
Glen Alpine, night 3
Marion Mills, East Marion, 11 6
Cross Mill, Cross Mill, night 6
Spindale-Alexander, Alexander, 11 13
Pleasant Grove, 3 13
Cliffside-Avondale, Cliffside, night 13
Rutherfordton, 11 20
Henrietta-Caroleen, Caroleen, night 20

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FOURTH ROUND

September
Sparta, Shiloh, 11 28
Sparta, 11 29
Jonesville, 3 29
October
Pilot Mountain, Chestnut Grove, 2:30 2
Sandy Ridge, 11 3
Madison, Mayodan, night 3
Yadkinville, Center, 11 5
Leaksville, 11 6
Draper, 3 6
Spray, night 6
Danbury, Pine Hall, 2 7
Ronda-Roaring River, 3 8
North Wilkesboro, night 8
Rockford Street, Q. C., night 9
Creston, Mountain View, 2:30 11
Todd, Fairview, 11 12
Warrensville, Mill Creek, 10:30 13
Helton, Healing Springs, 2:30 13
Jefferson, night 13
Laurel Springs, 11 14
Dobson, 2:30 15
Mount Airy, Central, Q. C., night 16

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FINAL MEETINGS

September
East Spencer, Long Street, night 30
October
Concord, Central, night 2
Concord Ct., Parsonage, 2 7
Forest Hill, night 7
Albemarle, Central, night 9
Salisbury, Park Avenue, night 10
Kannapolis, Trinity, night 11
Salisbury, First Church, night 14
Spencer Central, night 15
Bethel, night 16
Salisbury Ct., Shiloh, 2 17
Salisbury, Coburn Memorial, night 18
Woodleaf, Woodleaf, 11 19-20

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
FOURTH ROUND

September
Hickory, Westview, night 27
Shepherd, Wesley, 11 29
Davidson, Fairview, 2:30 29
Mt. Zion, night 29
October
Hickory Ct., Bethel, 3 2
Hickory, Highland, night 2
Troutman, 11 6
Cool Springs, 2:30 6
Statesville, Broad Street, night 7
Olin, Olin, 11 9
Statesville, Race Street, night 9
Hudson, 3 12
Whitnel, night 12
Lenoir First, 11 13
Granite Falls, 3 13
Hickory First, night 13
Statesville Ct., Trinity, 3 14
Elmwood, 3 15

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

September
Haywood Ct., Finchers, 11 28-29
Clyde-Junaluska, Clyde, night 29
October
Dellwood, Maple Grove, 11 6
Bethel Ct., Bethel, 3 6
Cullowhee, 11 13
Glenville Ct., Double Springs, 3 13
Webster Ct., Wesleyanna, 11 20

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
FOURTH ROUND

September
Thomasville, Main Street, 11 29
Denton, Siloam, afternoon 29
Hanes-Clemmons, Hanes, night 29
October
Grace, night 2
Mocksville, 11 6
Trinity, Bethel, night 6
Kernersville, night 9
Thomasville Ct., Fairgrove, afternoon 13
Hiatt, night 13

N. C. SUNDAY SCHOOL
(Continued from page 16.)

We invite preachers and laymen alike to a careful study of the new guides and bespeak on behalf of the children and youth of our conference that sane and sympathetic use which will be a fair test of the value of these guides to earnest spiritual adventures.

OUR DEAD FRIENDS

Where are they? We believe what the Bible tells us. We believe they are awaiting the resurrection.

Our Lord will bring them when he comes again to this earth. We shall see them again and know them; and Oh, what a glorious time it will be! If all the thoughtless people who never read the Bible and never go to church and never think of the hereafter, would only remember it is wise to be on the safe side, they would be in a hurry to believe the wonderful news that our Lord died on the cross to save them, and they would do his will and trust in him and not risk being lost another hour. We would have no more murders; we would need no jails.

If all the sinners in Greensboro and everywhere would quit doing wrong and receive the great hope of eternal life offered to every one who will receive it, what a happy world this would be! Our Lord is coming to earth again some time. He says he is coming quickly. Let me implore every sinner as well as every Christian to pray for all to be ready to rejoice in his coming. We will be happy to see our Saviour. We will be happy to see our dear dead friends again.



To Build Up Young Wives

"I was in a run-down condition after a miscarriage and it left me awfully weak. I could not eat enough and I could not work. A friend told me to take Lydia E. Pinkham's Vegetable Compound and I got good results from it. I took four bottles and have gained eight pounds. You may use this letter as a testimonial if you value it."—*Mrs. Joseph Caladaptro, 192 Florida Avenue, Amsterdam, N. Y.*

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MOUNTAIN CITY MILL CO., CHATTANOOGA, TENN.

State Welfare Director John E. Harper said in Columbus the other day that in four years he had not found one prisoner in the state penitentiary who could repeat the Lord's Prayer or the Ten Commandments. "Well," Director Harper went on, "even our upper classes are rather short on Biblical knowledge, aren't they? A young millionaire and his wife were telling me the other day about their tour in Spain. 'The Prado was wonderful,' the young man said. 'What did you like best in the Prado?' said I. 'A Correggio,' he told me. 'A masterly oil painting of Adam and Eve in the Garden, with the apple and the serpent.' Then the young man's wife said with a superior air: 'Yes, that painting interested us especially because, you see, we knew the anecdote.'"—Detroit Free Press.

GOLDEN MAIZE DINNERWARE



3 LUZIANNE COUPONS and 89 Cents Per Group

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See the Golden Maize Dinnerware at your grocers or mail three Luzianne coupons and 89c to the United Profit Sharing Corporation for any one of the three groups you desire to start your set with.

Always remember too, that Luzianne has become the world's largest selling New Orleans coffee because it is so good.





Genuine Golden Maize Dinnerware probably needs no introduction to you.

Undoubtedly you have been reading Good Housekeeping Magazine, Delineator or House and Garden and have seen where Golden Maize was chosen as the finest example of American art.

Picture the gold of the sunset and then you most closely approximate the glorious background of color of this beautiful dinnerware. Note the unique and perfectly proportioned shapes of each piece, wouldn't you like to have a full dinner set for your table?

Luzianne Makes Startling Offer

Searching for a way in which we could be of real service to housewives, we approached the manufacturers of Golden Maize Dinnerware and made them an offer for three solid car loads of these wonderful dinner sets.

Now we are going to sell them to our Luzianne customers at what they cost us, and in a very easy and convenient way.

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Under each group the pieces are described so you can figure just how many of each group you will need for your family.

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If after using the entire contents of a can of Luzianne (according to directions) you are not satisfied in every respect, your grocer will refund the money you paid for it.

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9 in. Dinner Plate.
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6 in. Soup Plate.
5 in. Fruit or Dessert.
Cup.
Saucer.

GROUP No. 2 consists of:
1 Covered Sugar Bowl.
1 Cream Pitcher.

GROUP No. 3 consists of:
11 in. Meat Platter.
9 in. Oblong Vegetable Dish.
8 in. Salad Bowl.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, OCTOBER 3, 1929 Number 40

Duke Univ Library



THE NEW ROSE HILL CHURCH

REV. A. S. PARKER, Pastor

The Rose Hill Methodist church was built at a cost of $40,000. The building was completed and occupied for the first time July 21, 1929. There is about $10,000 debt now on the building and this is provided for in eight yearly payments. The Duke Fund contributed $3,000 to the enterprise. The building has a well arranged educational department containing five departmental rooms and seven separate class rooms. A large commodious basement takes care of the social activities of the church. The building was started under the pastorate of Rev. T. W. Lee and completed in the fourth year of the pastorate of Rev. A. S. Parker, the present pastor. The building committee is: Messrs. Jesse Fussell, chairman, J. C. Mallard and Chas. Teachey.

NOTES ON ADVOCATE CAMPAIGN

Gist and Stem

Rev. J. A. Gist entered Duke University and he at once went to work in the field. He studies and he works. This year Stem shares the labors of this young man from the west. We fully expected him to go on the Advocate honor roll.

Andrews and Hunt

Rev. D. R. Andrews moves things out at Andrews. He has built a parsonage and persuaded a young lady from Oklahoma to become "mistress of the manse." He also keeps up his courses at Duke. Of course he goes on the honor roll.

P. D. Woodall Wins

Rev. P. D. Woodall more than goes on the honor roll. Had he been allowed another week he could have won a star. Good for this faithful minister and the people of Middleburg. We thank every one of them for this fine response.

L. V. Harris Victorious

Rev. L. V. Harris has done the job on the Burlington circuit. This is a way he has. More than the Advocate is going on the honor roll this year unless something breaks—that circuit is going to pay out in full. Fine for this young man who can make records along many lines.

The Record by Districts

Since the last report the Durham district has gone on the roll 100 per cent. This is another fine record. A comparison of the charges in the several districts of the two conferences will disclose the fact that the record made in the Advocate campaign is far ahead of the record made on collections. More charges have secured their quota than there are charges that pay out in full. Those who fell behind, for the most part, made a good show. The record is such as to make possible a bigger and better one next year.

At the Close of Our Campaign

There are some final reports to be noted in these last items of the campaign.

Over at Charlotte is W. H. Willis, who sends four new subscribers from his big growing church—Belmont Park. At First church, Charlotte, where W. W. Peele is pastor and Brother A. H. Wearn the enthusiastic friend of the Advocate, this friend closes the year with a list of five new names.

Central Asheville and Elk Mountain sends one each.

C. M. McKinney of Carraway Memorial comes over with two new names, while M. T. Smathers at Main Street, High Point, puts on the mailing list two names. J. H. Brendall, Jr., at Randleman joins the procession with three new subscribers and W. T. Albright who commands the Methodist forces round about Summerfield adds four more names. W. Reid Harris of Wentworth sends in one.

Rev. J. F. Moser of Kannapolis swells the number with nine new names, and E. E. Snow of the Concord circuit adds three more.

R. F. Mock in the mountain city of Franklin sends in two new subscribers and F. S. Roten of Macon circuit one.

W. R. Jenkins at Rural Hall sends one and his neighbor, J. W. Campbell, at Walnut Cove adds two, while J. A. Powell under the shadow of the Pilot Mountain makes it four for his charge. W. G. Pilcher, Mooresville circuit, two, O. P. Ruth, Hickory circuit, one, and J. P. Hipps, Mooresville station, comes with a quartette, and D. A. Oakley of Cool Springs seems to like the music of a trio. T. W. Hager, Mooresville, L. L. Smith, Taylorsville, I. L. Sharp, West View, Paul R. Rayle, Statesville circuit, one each, and H. H. Robbins is not content with less than four.

Revs. E. P. Stabler, Welcome, J. C. Keever, Lewisville, Seymour Taylor, Thomasville, and A. S. Raper, Erlanger, have one each, while W. B. Thompson, Advance, makes it three; E. M. Avett runs up five and C. M. Short at Burkhead, Winston-Salem, crowns it all with eight new subscribers.

Down on the Roanoke, J. H. Shore sends one from Weldon, W. J. Watson adds two from the old historic Halifax, to be joined by his co-worker at Enfield with two more. D. A. Clark from Rich Square joins the procession with another new name.

Onslow is always on the map. J. C. Harmon sends four new subscribers from Maysville. W. C. Wilson of Hallsboro forwards three, as he joins J. Herbert Miller of Southport, who adds one more.

Stantonsburg has a long list but I. T. Pool puts on two more to keep pace with W. N. Vaughan who does as much for Vanceboro.

Four come from O. I. Hinson at Jonesboro; L. M. Chaffin adds another. Thus the record runs. Fine work this!

If any names have been overlooked we shall be very glad to be reminded of our mistake and correction will gladly be made.

"SEVEN TIMES SEVEN"

The above is the title of a book by Mrs. LeGrand Everett just issued by the Piedmont Press of Greensboro. This is a history of the woman's work for 50 years, dealing primarily with the work in the North Carolina conference, but it is by no means local. It really relates itself to the missionary efforts of the women the whole world around. Mrs. Everett has done a remarkably fine piece of work and her efforts are duly appreciated.

Typical of the testimonies coming into the Advocate office is the following from Miss Nannie Lee Spivey, secretary of Rehobeth auxiliary, who writes:

"The fall study of 'Seven Times Seven,' with twelve interested women, closed its sixth and last study of one and a half hours each September 29. Seven books were sold. The study was delightful and we are grateful to our conference historian for the splendid history she has given us."

The books are going rapidly. All orders should be sent to the Christian Advocate, Greensboro, N. C. Every woman interested in the woman's work will want one of these books for permanent reference.

ATTENTION, MINISTERS AND DELEGATES TO ANNUAL CONFERENCE, HIGH POINT

The entertainment committee, of which Mrs. O. E. Kearns is chairman, is this week mailing each of you four important questions, which you are earnestly urged to answer at once. They are these:

Are you coming to conference? If so, when?

Will you come by private car?

Will you spend the nights in High Point?

If you should fail to receive yours, please write Mrs. Kearns promptly when you read this.

They regret also to say that since the conference is so large it will be impossible to entertain any one except conference members and invited guests.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Editor and Assistant Business Manager

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M. T. Plyler
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"Coach Yost," who is professor of physical education and director of athletics in the University of Michigan, delivered an address this year before the Detroit conference which met in Ann Arbor. His subject was "Boys," and it was reported to have been a very choice address by this man who has been at the university 29 years. Mr. Yost is an official member of one of the Ann Arbor churches.

Moffatt's translation serves to give an added interest to the most familiar parts of the Bible. Take for example chapter xiii of First Corinthians:

I may speak with the tongues of men and of angels,
But if I have no love,
I am a noisy gong or a clanging cymbal;
I may prophesy, fathom all mysteries and secret lore,
I may have such absolute faith that I can move hills from their place,
But if I have not love, I count for nothing;
I may distribute all I possess in charity,
I may give up my body to be burnt,
But if I have no love,
I make nothing of it.

The government of India, according to the United Presbyterian, has decided to support a bill against child marriage. The bill provides imprisonment and fine for the parties to the offense, including relatives and guardians of the girl. A marriage contract becomes a punishable offense if the girl is under 14, but the contract is not made void. Although the bill penalizes only marriage with girls between 12 and 15 years, marriage with a girl under 12 remains punishable by long imprisonment. This program of the government is a tremendous step in social reform and will be fiercely resisted in some parts of India. The census of 1921 revealed 250,000 wives and widows under five years of age, and 2,000,000 who were ten or less, while 40 per cent of all girls between 10 and 15 were found to be living in the married state. The nationalists, headed by Mahatma Gandhi are solidly behind the bill.

In this restless age of fret and hurry it would be fine for men and women, too, if with sincerity and a deep desire to make it real, they would pray the prayer of Verna Loveday Harden:

Oh, give me, Lord, a placid heart,
To mirror beauties Thou hast made,
The trees, the clouds, the kindly stars,
The pattern rich of sun and shade.

The New York Times in an interview with Professor Einstein sought from the famous professor the best formula for success in life. Einstein after a moment's reflection replied: "If a is success in life, I should say the formula is $a=x+y+z$, x being work and y being play." "And what is z?" inquired the interviewer. "That," he answered, "is keeping your mouth shut."

Premier MacDonald is to be our guest for a few days. This progressive, straight-thinking, and courageous Scotchman with convictions comes not in his own name but as an official representative of Great Britain, a nation which is bound very close to us by the ties of race, language, history, and national ideals. We deem it especially fortunate for the movement in behalf of international peace that Ramsey MacDonald is Prime Minister of Great Britain and Herbert Hoover is President of the United States. They are both men of good will and are set for the reduction of armaments which are a useless burden to taxpayers and a menace to the peace of the world. The President is having a hard fight with shipbuilders, whose interests are purely selfish and who have millions to spend in propaganda for larger navies, but the public is coming to understand why the constant cry for more ships. In our opinion, we can rely upon the good sense of President Hoover and of the American people to see that the right prevails in this movement for international good will. Greetings to the British Premier, who comes as the representative of a great nation and for the promotion of world peace.

What Puts the World Forward?

We westerners make much of progress. Progress is our watchword. It oftentimes becomes an obsession. Many feel that we Americans have made too much of progress in our effort to escape the stagnation of the older civilizations. Be that as it may, the elements that make for progress are of first concern.

In the forefront of all advance is the man, and back of every movement for progress is the power of personality. Personality only puts the world forward. The bondage of circumstance is always with us and the pull of all that has gone before makes itself felt. Race, nation and family are always making themselves felt in the life of the present generation. So true is this that some say there is no escape from the bondage of heredity; the incubus of the past is ever upon us. So are the fetters of the present. Climate, topography, forms of group life in the midst of which we live hold us fast. Still, the conviction abides that man is more than all the past and that he is able to buffet the waves of circumstance.

If civilization means anything in the struggle of the race, it is that man is able to overcome as he goes forward. By the processes of education and training, he is enlarged and freed in his own personal life so that he becomes a power in making possible the institutions that make for the progress of the race. In a most real sense, an institution is the lengthened shadow of a great man. Man is the measure of all things. He quickens, he guides, he blesses, or he damns his age.

Thoughts, feelings, ideals, embodied become potential beyond all the measurements of a man. The upheavals of the race and the way marks of the centuries belong to those periods of the new learning and of the new sense of God in the life of man. Man is able to get first hand knowledge of God; then watch out for a Paul or a Luther or a Wesley. Such men put the world forward. So evident is this that Carlisle claimed that the history of the world is a record of its great men.

So, the preachers are right when they urge that each one make his contribution to the world; that each does something to bless mankind; that all do their utmost in helping to put the world forward, keeping God over all and in all. Make all to know that there is really and truly such a thing as the potency of personality. To be specific, man is the measure of civilization.

The Religious Side of Henry Ford

It is always of interest to the general public to know how the rich man conducts himself. And there is a special reason for us to ask about his attitude to morals and religion for the pressure of this world's goods upon a man's life is tremendous. So much so that Jesus himself said: "How hardly shall a rich man enter into the kingdom of heaven."

It is more than to gratify an idle curiosity that the world has an interest in Mr. Ford. It is rather to learn how he is bearing the strain of his great riches. Upon this point the Churchman gives Ford's own story as follows:

"I believe in God and in Jesus Christ. I was brought up in the church. I belong to the church. I attend church. I never go to hear a sermon, whether it is by a preacher in a small church or a large one, that I do not get help."

"Religion is like electricity. I do not understand electricity, but I am deeply interested in it. I want to know all I can about it. I know that it warms our hearts and that it makes the world better. I know that it lights up the dark places of the earth. I see and admit its effectiveness even though I do not profess to understand it at all."

"We need more religion and less professionalism in our ministry, and we need it mixed into industrial life," he said, declaring that "you can take the Sermon on the Mount and put it down into industry anywhere and it will work."

Mr. Ford reads the Bible every day, the Christian Herald says, ever since he took a pledge with President Wilson during the war to do so every day, and in order to keep that pledge he has a Bible in every room in the house. He is also quoted in the Christian Herald as saying he would give time and money to get the Bible back into the public schools, recalling the influence that daily Bible readings by the teacher had upon his own life.

Chasing a Live Sinner

Years ago when an old Methodist preacher was asked if he ever departed from his sermon outline when preaching, shot back the reply, "Yes, indeed! I would leave a skeleton any time to chase a live sinner."

That story has point. A preacher should not be too much attached to skeletons, even of his own manufacture, and those made by other men should be shunned as a den of rattlesnakes.

The big business of a preacher is to chase sinners whether they are out of the church or in it. This pursuit should not be made in order to overtake and maul them over the head with a verbal club. But rather it should be the loving effort of a friend who seeks to show him the error of his ways and to help him to walk the highway of holiness. To comfort, to coun-

sel, to teach the truth as it is in Jesus Christ is the great business of the Christian minister.

The practice of the old time Methodist preacher bore the marks of wisdom when he left a skeleton to chase a live sinner.

A Word Or So About "Hill-Billies and Mountaineers

Dr. J. W. Smith of the Virginia conference, when he gets his typewriter in action, does not leave much to be said on whatever subject he touches. His latest is about the mountaineers and the foothill folks of these Appalachian highlands.

To the Richmond Advocate we are indebted for the following remarks by Dr. Smith:

"Down-East reporters are telling us some wonderful things about our mountaineers—things that we and no one else ever knew before. We are told that the children do not know how to play together; that the people have no music; do not dance; stay in their hovels at night because they are afraid of rattlesnakes; that they use words that are not nice, etc. Evidently, some person has been stringing some New York reporters; they will have them out snipe-hunting before they are through with them. Mr. Hoover ought to invite some old-time fiddlers down, and get Henry Ford to call figures, and see whether they can dance and whether they have any music. If he would start a game of dare-base or antney-over he would find whether they can play. I would like to see a reporter in a good hot game of 'bullpen.' These 'furriners' know so much about us mountain folks that 'ain't so.' "

Naval Experts in League With the Shipbuilders

William B. Shearer, the $25,000 "observer" whom the American shipbuilders sent to the Geneva Conference, and the man that these same shipbuilders would now like to make the "goat" since the public has gotten hold of some of the facts, was a regular consort of the naval experts that attended the conference.

Drew Pearson, who reported the Geneva fiasco for several newspapers, told the committee that four of the naval experts lounged frequently with Shearer in the hotel lobbies at Geneva—and that one of them, Rear Admiral J. M. Reeves, "frequently expressed the hope that the conference would not succeed."

Yet these so-called "experts" are the very chaps who talk solemnly about national protection and seek on every possible occasion to heap ridicule upon those citizens who oppose the construction of useless battleships. It would be interesting to know how much the naval "experts" get out of the same shipbuilding companies.

Mussolini Closes Saloons in Italy

If anybody thinks Mussolini is not boss in Italy they will not be able to take what he says at face value. Hear him talk about the saloons and the drink evil in his country. In The World's Work of August 29 he says:

"I am personally dry in a country overwhelmingly wet. Our people drink too much. Our national consumption of wine approximates 100 liters (26 gallons) per capita, but as the women and children drink but little, this means more than 200 liters for the men. Heavy drinking in Italy is associated with the common saloon, where no food is served with drink. We are cursed with these low-class saloons, and I intend to do away with them—but gradually. When a complaint is made about a particular saloon I close it, and from my edict there is no appeal. I have closed 27,000 saloons in five years; give me time, and I will close them all. I am fortunately not compelled to solicit the approval of either the saloonkeeper or his clients. All that belongs to the dark ages of democracy from which we have now happily emerged."

Charlie Cohen Gets a Parole

Who is Charlie Cohen? asks our readers. He is Greensboro's notorious bootlegger, known as the "society bootlegger" because he provided liquor for a particular class in this community. He was arrested and tried last February and given 15 months prison term. Now before half his term has expired the governor of North Carolina grants him a parole.

The announcement of the parole comes at the very time that a young officer of the law lies in a Greensboro hospital desperately wounded by another bootlegger of the Gate City.

We have hit upon unusual times in North Carolina. Perhaps the Greensboro Daily News gets at the facts when it says editorially, "The friendly governor is necessarily subject to certain limitations."

Alexandria, Pennsylvania, has one hundred per cent of its public school pupils in week day church school classes. There are several of these one-hundred-per-cent towns in other states, notably in Ohio, New York, and Kansas, but Alexandria is the first town to reach this high standard in the state of Pennsylvania.—Ex.

People and Things

Western North Carolina Conference, High Point, Oct. 23
North Carolina Conference, Kinston, Oct. 30

Rev. Dwight Brown had Mrs. C. L. Steidley assisting him in a meeting at Proximity, Greensboro. New members received 36, making the total for the year 117.

"Our new church at Richfield, New London circuit, will be dedicated October 6, 1929. Rev. H. C. Sprinkle will preach the sermon at 11 o'clock. All former pastors are invited."—D. P. Waters.

The following members of the Western North Carolina conference have died since the last annual conference: Rev. W. F. Womble, Rev. E. R. Welch, Rev. R. M. Hoyle, Rev. S. T. Barber and Rev. L. H. Griffith.

Bishop Edwin D. Mouzon returned last Friday from a two weeks' visit to his children in Texas. The bishop reports that he is greatly refreshed by this little vacation and has taken up his work at once. He left Saturday to meet engagements in South Carolina.

"We just closed our revival at Magnolia Sunday night. Received eight on profession of faith, four others professed conversion and a large number were reclaimed while the spirit of the Lord moved among us. Rev. J. W. Dimmette was with us and did the preaching well."—M. D. McLamb.

We have received the following beautifully engraved invitation: "1824-1929. The pastor and officers of the First Presbyterian church, Greensboro, N. C., cordially invite you to attend the dedicatory services Sunday, October 6, 1929. Morning worship 11 o'clock, evening worship 8 o'clock."

Rev. J. Frank Armstrong and Rev. H. C. Byrum were in our office last Friday afternoon. Mr. Byrum reported a fine revival in progress in his church in High Point. Rev. J. F. Armstrong is doing the preaching. Brother Byrum bought six of Garber's books. Come again, young gentlemen.

Rev. C. M. McKinney held last week a six days' revival at Carraway Memorial, Greensboro. Dr. Ashley Chappell did the preaching which very greatly delighted the people. Last Sunday Brother McKinney received five adults into the church as a result of the meeting. This makes a total of 50 for the year.

Rev. R. H. Daugherty of Lexington, Kentucky, spent two weeks with Rev. G. T. Bond at First church, Elizabeth City. Full houses attended upon the preaching of the Word. All were delighted with this former North Carolinian who labored within the bounds of the Western North Carolina conference.

"Dr. and Mrs. William Bourrus North request the honour of your presence at the marriage of their daughter, Martha Lee, to Mr. William Tillman Hines on Tuesday, the fifteenth of October, at ten o'clock in the morning, Methodist Episcopal church, Edenton, North Carolina."

Rev. J. W. Kennedy is closing a remarkably successful year on the Prospect charge. A great meeting closed on the fourth Sunday in September at Midway church. Twenty-six joined on profession of faith. Successful meetings have been held at all the other churches and his charge leads the Charlotte district in new subscribers to the Advocate, having secured 28.

The father of Rev. John R. Edwards of Bethel passed away last Saturday at his home near Siler City. He had lived well and had many friends who will be grieved to learn of his death. His widow and seven children survive. Funeral services were conducted by his pastor, Rev. J. W. Bradley, assisted by Rev. D. N. Caviness. We hope to have a more extended sketch of this good man.

"Rev. and Mrs. Wm. Thomas Albright have the honour of announcing the marriage of their daughter, Elizabeth, to Mr. Shelley Benjamin Caveness, Friday, the twenty-seventh of September, one thousand nine hundred and twenty-nine, Summerfield, North Carolina. At home, Greensboro, N. C."

The fourth quarterly conference of the Roberdel circuit was in session on Thursday, September 26. A resolution was passed by the conference ordering a Sunday school building program to be started at Roberdel. Another resolution was passed asking that the annual conference permit the Roberdel circuit to be made a "four point" charge. Four churches can make an ideal circuit for one pastor.

Miss Carolyn A. Hosford, assistant to pastors conducting their own evangelistic services has two open dates for meetings before conference. Miss Hosford can be reached at Conway, S. C., Box 86, from where literature will be sent upon request to those who may not be personally acquainted with her services as singer and saxophonist. General organizer of work in music and among women and children.

Bishop Edwin D. Mouzon will preach at the eleven o'clock hour next Sunday in First church, Salisbury. The church bulletin says: "Bishop Mouzon is a great preacher and the church should be packed to hear him. At the evening hour the pastor will preach a sermon on 'The Advantages of a Hardship,' or 'The Overcomer.' It will be a practical discussion of how to overcome difficulties and will be replete with illustrations from the pastor's observation and experience."

"Have remodeled our church at First Street, Albemarle. A great deal of new plastering done and newly painted inside and out from top to bottom. Its pretty now. New choir loft with new draperies. When this was completed and paid for we went to repair the furnaces and found that it would cost too much to put 'new cloth on an old garment,' and so we are replacing them with a new vapor system, and is large enough to furnish heat for a new educational unit when built. In most ways this has been a profitable year."—S. M. Needham.

Rev. G. Ray Jordan, pastor of Dilworth Methodist church, Charlotte, will the coming winter bring from the press a volume of sermons. The title of the volume will be, "What Is Yours?" which is the subject of the first sermon in the book. Other subjects are "Ritualism or Righteousness?" "Creed or Christ?" "Sectarianism or Christianity?" "Is Hell a Reality?" "What Shall We Do About Evil?" "Can Christ Save America?" Bishop Mouzon has written the Introduction. Fleming H. Revell Co. is to publish this first volume to be issued by Brother Jordan, an eminently successful pastor, and a member of the Western North Carolina conference.

Dr. Raymond Smith has been made a flattering offer to become director of religious education in a big church in Akron, Ohio, but he elects to remain in Winston-Salem where he is doing most acceptable work at Centenary-West End.

To a large proportion of the Polish people the Bible is a closed book. There are two causes for this. First, great numbers of the people are illiterate, unable to read even the simplest books; second, the Roman Catholic church not only does not spread the Holy Scriptures among its people but even forbids the reading of the Bible. It often happens that a priest takes away a Bible from a man if he happens to possess one.

"We have just closed a very fine meeting at Grimesland. I was assisted by Rev. E. L. Hillman of Greenville. Large crowds came all the time. He delivered splendid sermons and much good was done. We had several to join the church. Lumber is now being placed on the ground and our new church building will soon begin to go up. We hope to have it ready to use before very much longer."—J. F. Starnes.

An elaborate directory of the Protestant churches of Chicago, lately published by the Chicago Church Federation, shows that the Protestant churches and institutions in the Chicago area spent more than twelve and one-half million dollars on building enterprises during the year ending June 30, 1929. The Lutherans were at the top, with an expenditure of over two million, and the Methodist Episcopal churches stood next in the amount of expenditure.

Mrs. W. F .Reade of Rougemont writes: "No later than a few weeks ago I heard a young preacher say from the pulpit: 'Abraham and Isaac will be there,' speaking of heaven, 'but I do not know about Jacob.' That can be corrected with the chapter that follows the Sermon on the Mount, 11-12 verses. The eleventh verse reads: 'And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.' "

"There was an impressive service in Centenary church, New Bern, September 22, when Dr. Walter Patten, presiding elder, was present to preach. Before the sermon, Dr. and Mrs. Patten presented their youngest child, Eunice, to be received into full membership in the church. At the same time Major and Mrs. A. T. Willis presented their youngest, Albert, Jr. Thus with the beautiful ritual provided for such occasions two precious and promising children accepted full responsibility in the church and two families became 100 per cent members." —N. H. D. Wilson.

"We have not been doing any big things on the Gilkey circuit, but have been moving steadily forward. We found the work in debt $785 on the parsonage. The conference gave $300 and the people got together and raised the remainder. We are all proud the debt has been paid and the parsonage has been painted this summer. We have had very good revivals at each church. There were about 35 reclaimed and converted and seven have been added to the church by profession of faith. The pastor did all the preaching. We held our fourth quarterly conference at Mt. Hebron yesterday. There was a large crowd attended the services. Bro. E. O. Cole delivered a wonderful message at 11 o'clock. The ladies served a splendid dinner in the grove on the church grounds. In the afternoon we held the best conference of the year." —J. W. Parker, P. C.

Rev. Guy Hamilton, pastor of the Ayden and Macedonia churches, has just closed a good meeting held at the Macedonia church, five miles east of Ayden. This struggling little Methodist congregation had quite a number of young people attending these services and Brother Hamilton felt that he had never preached to a more attentive group. One thing that they need most is some one to help and encourage them to do. The largest crowds in the history of the church came to this ten days' revival meeting, eager to hear the gospel messages so filled with the power of healing and divine grace. Each sermon heard was made so plain that even the little children might understand the way of the Cross. Here is a community ready for some good missionary work and Brother Hamilton is leading the way.—Reported.

"Proximity Methodist church, Greensboro district, has paid every obligation from sexton to bishop for this conference year. The church is justly proud of its record. There will be no annual nuisance here the last Sunday of the conference year. The every member canvass for the new year is being made this week, and the people will begin paying on the new budget Sunday. A nice check will be waiting for the new minister just after conference. Truly this is a day I long have sought and mourned because I found it not. It's a new experience for the minister and a thrilling one. Let other churches follow in their trail. You will give your minister a thrill. The heavenly Father, the people and the officials did it. Seventy-three have been received by profession and 44 by certificate during the year."—Dwight Brown.

"Just closed a successful three weeks' meeting at Lake Toxaway on the Rosman charge. The number of conversions was equal to the membership of the church. Enough have already joined the church to increase the membership 20 per cent; others to join later. The Baptist church will receive more new members than we will. The preaching was done by J. P. Mason, a local preacher of Brevard, assisted by Rev. S. B. McCall of the Baptist church and by the pastor. An interesting part of the meeting was daily reports of Bible readings by those attending the services. The report for the last day of the meeting was equal to the Bible having been read through one and a half times with 72 people taking part. A total of 10,310 chapters were read during the meeting. The spirit of God was with us. Nine conversins during the closing service."—W. E. Rufty.

"We have recently held revival meetings at Shiloh, Bladen Springs, Freeman and Delco churches. Brother Charles F. Farriss, student helper from Duke University, assisted the pastor in each of these meetings except the one at Delco and made a fine impression upon all who attended. Seven accessions were made to the churches involved as a result of these meetings, one at Bladen Springs and six at Delco, four of which were by profession of faith. We have one more meeting on this work for this conference year which begins at Wayman church October 6. Rev. H. B. Porter of Grace church, Wilmington, will preach each evening at eight o'clock except on the Sundays involved, at which time the pastor will preach. We plan to dedicate our church at Frenches Creek on the night of October 17 at 7:30 o'clock. Dr. H. M. North, presiding elder of Wilmington district, will preach and have charge of the dedication service. We invite you to be with us. Dr. North will also hold our fourth quarterly conference at Bladen Springs church on October 13 at three o'clock."—W. D. Yarborough.

The Imperishable Pioneer

Address delivered at Currituck, September 28, 1929, by M. T. Plyler at the first celebration of the coming of Rev. Joseph Pillmore into North Carolina

THE pioneer blazes the trail, weary, alone and unsung; afterward he walks the heights and lives on in song and story. Pioneers belong to every field of human endeavor. They compass land and sea and air. The world owes a debt to the pioneer of religion, of science, of discovery, **et cetera,** not yet fully recognized. Abraham in religion, Newton in science, Columbus in discovery, Edison in electricity, the Wrights in flying—are a few of the notable names that occur to all. In this our land and country, the pioneers of the wilderness, the pioneers of the plains and the pioneers of the far west have opened up a continent to civilization and to world conquest. We are the heirs of all the ages; the bequest of the hardy and heroic pioneers belong to us.

Region of the Pioneer

We are here assembled today in a region marked by the footsteps of the pioneer. This Albemarle section is replete with the doings of men who dared to venture. On the sea, on the land and in the air, these hardy, heroic and persistent souls made their way. The first English settlement in the Western world was on Roanoke Island; the first land grant in North Carolina was made to George Durant in lower Perquimans; the first Assembly of the colony met in Pasquotank not far from the settlement made by George Durant; and the first flying in all the world by a heavier than air machine was done by the Wrights at Kill Devil Hill.

This is also a land for the beginning of religious movements in this commonwealth. Over there on the banks of the Perquimans river in Hertford stands a marker telling of the religious services held by the Quakers, Edmundson and Fox, in 1672. This was the beginning of religious conquest in North Carolina. At Edenton and Bath, the Episcopalians register early efforts in the formative days of the colony. The oldest Baptist church is at Shiloh in Camden county near the Pasquotank river. Here at Currituck,in this same Albemarle country, came the first Methodist pioneer, Joseph Pillmore. That 28th day of September, 1772, makes possible this day and marks the beginning of all that we Methodists know in these after times.

First Methodist Missionaries

One hundred and sixty years ago, 1769, John Wesley was in conference with his preachers at Leeds, England. The Methodist movement was well under way in the mother country, the first society having been organized in London thirty years before. A few Methodists had emigrated to America and begun a work over here, notably in New York, Pennsylvania and Maryland. Urgent calls kept coming to Wesley for help in America. So, at the conference in 1769, Wesley asked, "Who will go as missionaries to America?" After most serious thought and earnest prayer, Richard Boardman and Joseph Pillmore volunteered to go. The mental conflicts of Pillmore had been exceeding painful. He was well aware of the dangers and difficulties before him, but, after all the struggles, he adds: "It is the fixed purpose of my heart to follow the Lord to a land unknown ,and to be faithful unto him. I was willing to suffer, and even to die for the Lord Jesus, so I might but glorify him and do good to mankind. After this, God did not suffer the devil to try me any more as he did at the first; so I was kept at perfect peace during the rest of the conference."

For Pillmore, preaching was a most serious business. Soon after reaching America he made this entry: "Others may perhaps preach very fluently, and with great accuracy, without any assistance from on high, but that is nothing to me. I find it an easy matter to talk, but to preach the Gospel with the Holy Ghost sent down from heaven is widely different."

These first missionaries sent out by John Wesley, Joseph Pillmore and Richard Boardman, went in 1769, arriving in Philadelphia October 24, 1769. Francis Asbury and Richard Wright, the first reinforcements to come, arrived two years later, October 27, 1771.

Captain Webb had formed a Methodist society in the sail-loft near the drawbridge which spanned Dock Creek at Front Street, Philadelphia, before Boardman and Pillmore arrived. They at once assumed spiritual charge of this society and entered immediately upon their evangelistic labors. For two years Philadelphia and New York became the center of their labors as they continued their preaching tours. With the arrival of Asbury and Wright to care for the work, they arranged for more extensive evangelistic tours, Boardman going north, Pillmore south.

Pillmore started south from Philadelphia, April 1772, arriving at Norfolk about the middle of July. He spent several months in Norfolk, ranging in his labors as far as Williamsburg and Yorktown.

The spirit in which he entered upon his memorable work this year is indicated by an entry in his journal January 1, 1772: "I am now entered upon another year. How swift the seasons roll. My time is short and yet how much remains to be done! Oh, may I begin with the year and devote every hour to God! Let all my future life, O Lord, be thine, and all I am be forever given up to thee!"

Pillmore Reaches North Carolina

Our special interest in Pillmore for the year 1772 centers about his trip into North Carolina when he had the high privilege of preaching the first Methodist sermon in the colony, September 28, 1772. Grissom in his History of Methodism in North Carolina gives a rather detailed account of that journey from Norfolk into North Carolina until his return to Norfolk on October 3, six days later. "On the 27th of September, 1772, he (Pillmore) says: 'I took leave of my dear friends for a little while and set out for North Carolina. The day was very hot and my way was through the woods. I called at many little houses on the road, but could get nothing for my horse till late in the afternoon, when I found a little ordinary, where I stopped to dine. I resolved to stop there all night. In the evening several young countrymen came in who desired to speak to me, and we spent our time in agreeable conversation, singing, and prayer.' Next morning he resumed his journey, and a little before noon reached Currituck Courthouse, in North Carolina. He began without delay, and declared to Churchmen, Baptists and Presbyterians, 'He shall baptize you with the Holy Spirit and with fire.'" It was a good text for a Methodist sermon at that

day, and nothing could have been more appropriate than a Holy Ghost sermon, in opening a campaign in North Carolina, for the salvation of men. "God made his word like a hammer that breaketh the rock in pieces. The poor people expressed the utmost gratitude," says Pillmore, "and Colonel Williams invited me to dine. As it was in my way, I gladly accepted the offer, and found one of the prettiest places I have seen in North Carolina. I was entertained with true primitive hospitality." In the morning he went about five miles to a small chapel, where he had a very good time in preaching and prayer. This chapel was no doubt at Coinjock, and belonged to the Established Church, and according to Dr. Coke was a "pretty chapel." It will be observed that Pillmore found several chapels in this section, and while they belonged to the Established Church, they were generally used by the preachers of the Methodist Society until about the time of the organization of the M. E. Church. Dr. Coke says of the Coinjock chapel, "We do regular duty in it."

The Colonel Williams who had the honor of being the first North Carolinian to entertain a Methodist preacher was a prominent man in Currituck county. He was Hollowell Williams, who was a member of Congress held at Halifax in 1776, and was colonel of the field officers of Currituck. Dr. Coke speaks of him in very complimentary terms when he visited him in 1785. He was a good Christian at that time and a very active Methodist. He had great admiration for Pilmoore from the start, and not only invited him to his home but accompanied him on his first preaching tour in North Carolina. Colonel Williams and Pillmore traveled about twenty miles to the Narrows Chapel on the 29th of September, 1772. The road lay through the woods, and was rough and perilous. At the chapel they had a very solemn time. Pillmore asserts that "the poor, ignorant people were greatly affected. One poor old man came to me with tears in his eyes, thanking me for what he heard, and begged me to accept of some money to help me along. I told him I was not in want, and begged him to excuse me, but nothing would satisfy him without I would take it as a token of his Christian regard and love of the gospel of Christ. We then mounted, and hastening on our way, in the evening came safe to Colonel Williams's." This was not only a day of long travel, but also of enforced abstinence. Of it Pillmore wrote: "As I had traveled above fifty miles without any other refreshment than a bit of bread and a little water, and exerted myself pretty much in preaching, I was sufficiently tired. But it is for Jesus."

Pillmore organized the first Methodist Society in Virginia in Portsmouth on November 16, 1772. Two days later he organized a society in Norfolk.

Pillmore Journeys South

On Monday, December 13, Pillmore took leave of his weeping friends in Norfolk and began again a pilgrimage towards the south. He made his way again into North Carolina by Currituck and by Hertford ferry and then on to Edenton, where he preached in the court house at five o'clock Sunday evening, December 20, from "What think ye of Christ?" He passed through Bath, reaching New Bern Christmas eve—Wilmington, Georgetown, Charleston and Savannah were all visited by Pillmore on this preaching pilgrimage. On his return he visited and preached from day to day, reaching Norfolk April 6, 1773. Thus this eager, earnest messenger of the Christ had spent the winter in the Carolinas and in Georgia.

In reviewing his evangelistic labors in America, Pillmore says in his unpublished journal: "I set out . . . determined to obey what to me was a call from above. I was totally unacquainted with the people, the roads, and everything else; only I knew there were multitudes of souls scattered through a vast extent of country, and I was willing to encounter any difficulty, and undergo the greatest hardships, so I might win them to Christ, resolved to follow the leadings of Providence, and go wherever the "tutelary cloud" should direct. . . . Turning my face toward the south, I went forward above a thousand miles through the provinces, and visited most of the towns between Philadelphia and Savannah in Georgia, where I have preached the Gospel of Christ."

Record of the Circuit Riders

The life lived and the record made by the Methodist pioneer preachers on this continent from the days of Richard Boardman and Joseph Pillmore for the next half a century and more deserve the commendation and esteem of men in every walk of life. President William Henry Harrison's estimate of these men is worthy of note: "They are men whom no labor tires, no scenes disgust, no dangers frighten. To gain recruits for their Master they sedulously seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one; their stipulated pay is barely sufficient to perform the service assigned to them. With much the larger portion, the horse and the contents of their valise or saddlebags are the sum total of their earthly possessions."

However, the day of the early pioneer has gone never to return. The trackless forests infested by wild beasts and savage men are no more. The perils of the wilderness, with its floods and its fevers, its hunger and its anxieties, belong to the past. The days of our fathers will never return. But how about the spirit of those times? How about the fire that burned in their bones and the flame that kindled in their breasts? This shall never grow less. The spirit of the pioneer is needed evermore. Men willing to venture for God are of first concern in these last times. A heroism no less sublime than that displayed by Joseph Pillmore is the need of every Methodist preacher who would enable this generation to know at first hand the Holy Ghost sent down with power from above.

The Pioneer of Today

In closing, we note two characteristics of the Methodist pioneers that enabled them to win:

1. **The urgency of God.** For them God was a living presence such as the Hebrew prophet knew. God came **into** them and he spoke through them. Without God they could not live and do their work. Often at the midnight hour in the cabin homes of the wilderness where they lodged, they were on their knees in agony of soul seeking a renewed sense of God's presence. Pillmore says of himself: "My soul was continuously panting after God, and longing for the success of the gospel, and the increase of the Redeemer's kingdom in the world. The salvation of souls lay so near my heart that I was willing to sacrifice my life to do them good, and save them from the wrath to come."

On October 30, just after Pillmore arrived in America, and two years before he reached Currituck, he makes this entry in his journal: "As I wished to fill up every

moment of my time for God, I began preaching at five o'clock in the morning and found it to be a time of love. In the evening we had our room well crowded and God gave his blessing to the world."

God would not let these men rest.

2. **An experience that enabled them to venture.** Something had happened in these men and they went out to see the same experience realized in others. "I went upstairs and down again, backwards and forwards in my room, clapping my hands for joy and crying, 'I have found him; I have found him whom my soul loveth.' " is the testimony of Dr. Conyers, who greatly influenced Pillmore in his early life. These men plunged into the wilderness and found their way into the midst of wicked men, very sure that they had the power to win. Boardman says in 1773, "I have been through my circuit; the rides are long, the roads had, the living poor. But this more than compensates for these difficulties is a prospect of advancing the Redeemer's Kingdom in bringing sinners to the knowledge of the truth as it is in Jesus."

Our present sense of God is so dim and our experience is such a pale copy of some remote past that we have lost a holy daring that goes into the making of the imperishable pioneer.

Let this spot become an Aldersgate Street to our North Carolina Methodism that the urgency of God may give us a new spirit of venture—may enable us to dare and to endure.

HOME COMING AT ROCKY SPRINGS

Last Sunday proved a real home coming at Rocky Springs church near Taylorsville, which in other years was a well known camp ground. Quite a large number of people had returned for the day and several of those who came back spoke interestingly of affairs in the old days.

Rev. J. B. Tabor, the pastor, was master of ceremonies, and a good one he proved himself to be. The editor of the Advocate preached at 11 o'clock. After dinner there was music and a variety of speeches. Monroe Adams, an attorney of Statesville, Wade H. Williams and Wm. M. Smith, lawyers of Charlotte, all added to the interest of the afternoon program. Another prominent son of the community who appeared on the program was Dr. A. T. Allen, state superintendent of public instruction. The people missed Dr. R. L. Flowers of Duke University, who could not come because of serious illness in his family.

It was here that Dr. Brantley York spent his last years and established York Institute and many were the tributes paid Sunday afternoon to this very remarkable man whose body lies in the graveyard on the hillside just below the church. A modest monument has been erected over his grave and beneath his name are the dates of birth and death:

January 3, 1805
October 7, 1891

On another face of the monument are the words, "The Founder of Trinity College," which is his surest claim to earthly immortality.

It was a distinct pleasure of the day to meet J. C. Linney, whom we had not seen since the early nineties at Trinity College. For the benefit of the old Trinity boys of those days we wish to remind them that in appearance, manner, and voice he has not changed a particle. If you meet him in the far corners of the earth or should stumble unexpectedly upon him in London or Paris, you will recognize him at the first glimpse.

Rev. E. J. Poe was the only one of former pastors to return. He and Mrs. Poe drove over in the afternoon from Dudley Shoals.

BISHOP MOUZON'S DAUGHTER MARRIES

Bishop Edwin D. Mouzon of Charlotte, North Carolina, using the double ring ceremony, officiated in the marriage of his daughter, Miss Mary Jo Mouzon to P. C. Peurifoy, Tuesday evening, September 24, at 7 o'clock in Kirby Chapel, Southern Methodist University. He was assisted by Rev. J. Richard Spann, pastor of St. Paul's M. E. Church, South, Abilene, Texas, a brother-in-law of the bride.

Mr. and Mrs. Peurifoy, both former students of S. M. U., went to Austin for their wedding trip. They are at home after Monday, September 30, at 3421 Asbury Street, Dallas.

Mrs. J. Roscoe Golden of the voice department sang "I Love You Truly" and "Love Never Faileth" before the wedding ceremony. Miss Robbie Wooten of Abilene was accompanist and played also the bridal chorus from "Lohengrin."

Dr. Edwin D. Mouzon, Jr., of the department of mathematics of the university attended the groom as best man. Mrs. Mouzon attended the bride as matron of honor. Another brother, Olin Mouzon, was usher.

Mrs. Peurifoy is a B.S. graduate of Southern Methodist University of August, 1929, and a member of Gamma Phi Beta sorority. Mr. Peurifoy is engaged in the practice of law in Dallas, having attended the University of Texas and Southern Methodist University.

FAYETTEVILLE DISTRICT MARSHALS HER FORCES

Presiding Elder W. A. Cade gathered the preachers and laymen of the lower end of the Fayetteville district at Fayetteville and those of the upper end at Sanford last Friday to check up on the situation in the several charges of his district. More than a hundred interested Methodists gathered in these two meetings, giving themselves in a most serious way to the work of the churches.

Dr. W. P. Few, conference lay leader, spoke at both of these gatherings. His address at Sanford made a profound impression on the seventy-four present. This will certainly bear fruit in the weeks to come. Dr. M. L. Matthews, district lay leader, and Messrs. D. N. Sanderlin and Junius Wrenn, associate lay leaders, gave themselves to the efforts of the district in the work to be done before conference. These leaders, under the guidance of the presiding elder who is strictly on the job, should greatly aid the faithful pastors who are in the struggle to the finish. Much remains to be done, but the spirit manifest at Fayetteville and Sanford augurs well for the future.

Our observation at six of these district meetings leads to the conviction that they will contribute much to a more satisfactory closing of the year. A facing of the facts and the determination to meet the situation, with the determination to win, must tell mightily on the final results.

He who sets up the winning of gold as his only goal, is in danger of violating the Golden Rule.

A HISTORIC EVENT IN CURRITUCK

The celebration in Memorial church at Currituck Courthouse September 28, 1929, was an event of statewide interest for North Carolina Methodists. The attractive brick church at Currituck has been built as a memorial to Joseph Pillmore, who preached the first Methodist sermon in North Carolina, September 28, 1772. In this church last Saturday was held the first celebration of the coming of Joseph Pillmore and the entry of Methodism into the state. The past was made to live again as the spirit of the pioneers was disclosed; the present became urgent with the portrayal of plans for the future. The day was in every way a success in making green the memory of Pillmore and in giving inspiration for the years yet to be.

Rev. J. A. Tharpe, pastor, presided. Rev. O. W. Dowd, presiding elder of the Elizabeth City district, had an important place on the program of the day as well as in the work of preparing for the celebration.

Miss Maude C. Newbery, chairman of the building committee and superintendent of the Sunday school, gave a historical statement of Memorial church. Miss Newbery is a most remarkable woman who is doing a work in Currituck county for education and social betterment that any county would rejoice to claim. But she is not limited to this. She is wise enough to know that in all real uplift of a people there is the betterment of the soul —religion must have a large place. So she is an active leader in church life—not in ecclesiastical undertakings, but in the life that is the light of men.

One could not have filled a place on any program to greater satisfaction and with more tact and effectiveness than did Miss Newbery. Especially effective were her words in indicating the processes of consolidation going on in that section which should ultimately make this church "a memorial to the consolidation of country churches as well as a memorial to the coming of Joseph Pillmore."

M. T. Plyler spoke on "The Imperishable Pioneer." The congregation, by vote, requested the publication of this address in the North Carolina Christian Advocate.

People from the tidewater region of Virginia and of North Carolina filled the house. Currituck, Camden, Pasquotank, Perquimans and Dare counties were especially well represented. Reverends Marvin Y. Self, J. L. Smith, G. T. Bond, E. L. Stack, H. B. Baum and W. R. Hardesty of the North Carolina conference, and Rev. R. H. Daugherty of Lexington, Ky., attended the celebration.

The grounds are being graded and landscape gardening done by the kindly aid of a friend, but the work is not yet complete so we are not able to give a cut of the church at this time. It is enough to say that this church sits in quiet dignity, by the concrete highway, overlooking the Currituck Sound, whose waters come within a hundred yards of the church. Pillmore says "this is the most beautiful place I have seen." It does indeed furnish a fine outlook upon the sound and the woodland of Churches island in the distance beyond the Inland Waterway.

The dinner of rich variety and of great abundance was spread on tables in a clump of pines not more than thirty paces from the dimpled waters of the Currituck. Good fellowship, with the renewal of old friendships as well as the making of new; thanksgiving for the past as well as eager anticipation of the future; and conferences on the part of the leaders as how best to carry on in the work of Memorial church filled full the dinner hour. This day marks with a white stone the coming of Methodism into North Carolina.

To this brief account of a notable historical celebration so significant in the religious life of the state, we would add this word: Let our people all the way from Currituck to Cherokee become familiar with this event of September 28, 1772, and let this work at Currituck become a stimulus to hundreds of churches until they come to know their history so as to profit by the record of a great and noble past. Why not send a contribution to Rev. J. A. Tharpe, Moyock, N. C., so that every Methodist may become linked in a vital way with this memorial to the coming of Joseph Pillmore?

PEOPLE AND THINGS

(Continued from page 7)

"I feel that a word from Sandy Ridge just now, owing to the fact that just about a month off our annual conference meets in High Point, might not be amiss. Our pastor, Rev. T. G. Williams, who is closing his third year on our charge, has been preaching some real spiritual sermons ever since he came to this work, and has won the confidence of the people, both saint and sinner. We think it would be a grave mistake and calamity to the church to send Brother Williams elsewhere at the approaching conference, and we think he will be sent back to Sandy Ridge next year."—S. R. W.

"Brother James Robert Edwards of Providence Methodist church, near Mt. Vernon Springs in Chatham county, died September 21, 1929. 'Uncle Bob' was nearing 75 years of age. He had been married about half a century, and a member of the church more than that long. 'Uncle Bob' was one of our best citizens. He was industrious, energetic and successful; but best of all he was a loyal and faithful member of the church. His place will be hard to fill. His true and devoted wife and seven children survive—two of the children in Greensboro, two in Siler City, and two at home with their mother, and Rev. John Robert Edwards, a member of our conference now stationed at Bethel, N. C."—J. W. Bradley, Pastor.

Rev. Paul W. Townsend writes: "During the months of July and August we held a revival meeting at each of the four churches on the Cherryville circuit. At Mary's Grove Rev. J. P. Hornbuckle of Bessemer preached, being relieved at two services by Rev. C. A. Baker of Duke University. Brother Baker preached for us also in the meeting at Beulah. At St. Paul Rev. J. S. Gibbs of Mt. Pleasant preached, and at Bethlehem Rev. A. C. Swafford of Franklin Avenue, Gastonia, who began his ministry on this circuit. The pastor and the people are very grateful to these brethren who worked so faithfully with us. In every case their preaching has been the means of great and lasting good. Their were about 80 conversions and reclamations with 25 additions to date, with several more expected to join within the next four weeks. But this number does not indicate the work that was accomplished in the hearts of hundreds of others of us."

Open-air gospel meetings are held every Friday evening in a thickly populated district of the Jewish neighborhood in Los Angeles, California. Usually some Christian workers' organization helps with the singing exercises.

Ramsay MacDonald Strongly Religious

That to Ramsay MacDonald, Premier of Great Britain, soon to visit the United States, religion is "a terrific stimulus forcing him along the path to peace and social justice" is the statement of P. W. Wilson, a friend of the Labor Prime Minister, expressed in an article in a current issue of Christian Herald, national interdenominational weekly magazine.

"In one form or another," Mr. Wilson declares, "religion is the substance of all MacDonald's appeals and the eloquence of all his peroration." The writer characterizes MacDonald as "the Longfellow of politics. He has all of Longfellow's indifference to the phrases of the mediaeval church," Wilson declares, and he also has Longfellow's delight in the music and the architecture and the memories of the mediaeval church. He cannot visit a valley without talking about the abbey which the monks there built. In faith he is no Catholic, but, like Sir Walter Scott in his novels, MacDonald sees the glory of ald gray stone, fretted vault, and gorgeous window. Destroy all this? What MacDonald desires is that more people shall be able to enjoy it."

The article, entitled "Ramsay MacDonald, Man of Faith," states that the premier grew up among British Socialists who were "not against the churches.."

The Socialist with which MacDonald associated, the writer points out, does not say "that Christianity has failed. What he declares is that Christianity has never been tried. So far from asking that the churches should be destroyed, he demands that the churches shall do their duty." MacDonald does not think that—as Lenine and Trotsky would put it—religion is merely a narcotic of the mind, administered by rulers to their people to keep them quiet."

Mr. Wilson also points out that "for twelve years, it was the Highlands of Scotland that held MacDonald in their grip, and this meant that he was shut off absolutely from the soul-destroying distractions of the great cities. His ear was attuned and his eye was accustomed, not to the clatter of traffic and glare of sky signs, but to the music of storm, and the panoramas of rain and snow and sunshine." And besides being a truly religious man himself, he found in Margaret Ethel Gladstone, his wife, a truly religious woman. After he had married her all "danger that MacDonald's life would become secular was at an end."

"The MacDonalds have not been dogmatists," the writer declares. "On the contrary, the Prime Minister has written of his wife that 'the final form of her religion was a simple purity of spirit and trust in God. But to the end he asserted, my Socialism grew entirely out of my religion,' and this was the truth. Under the Russian Soviet, a militant communism has stripped the cathedrals of their treasures, persecuted the clergy, and even forbidden little children to be taught to say grace at meal times. Of this irreligious impulse, there has never been a trace in MacDonald."

Do You Criticize the Preacher?

Folks talk about the preacher as they talk about the weather. It is natural and easy, and most everybody does it. He is the popular topic of conversation at the dinner table on Sunday or in any other group of parishioners. Criticizing the preacher is a great indoor sport!

The layman who would try for a week to do the work of the average minister would find it about the hardest job he had ever undertaken. Yet without a doubt the preacher is the most criticized man in the community. One says: "My preacher is a fine and lovable man, but he can't preach."

If this can be truthfully said of any preacher, it is indeed a serious comment on his ability and training, and points to a fatal defect. But in the great majority of cases it would be nearer the truth to say: "The preacher is a fine and lovable man, and he can preach, but the congregation will not let him."

What happens when he takes up the active duties of a pastorate? For one thing, he must live on a grossly inadequate income. Worry over family finances may become intense enough to rob him of his courage. It can dwarf his faith and cripple his mind. When bills are pressing and the pantry shelves are scant, when clothes are seedy, when ambitions and brilliant minds of youth are denied an education, all for lack of an adequate salary, how can we expect the preacher to preach the gospel with fire and life? The marvel of it is that so many in the face of such a personal situation, do carry on their work and do give their people helpful instruction and food for the soul.

Then, too, many congregations shift to the preacher most of the business of the church. He must keep the Sunday school and the other organizations running smoothly, and see that officers do their duty. He must watch the finances and keep urging the people to pay their pledges. Official men of the church, extremely particular about their own affairs, are sometimes so haphazard about the business of the church that the preacher must attend to these thing if the church is to be saved from sinking under a ponderous load of debt.

Then there is pastoral calling. One would think the pastor of a busy church would be relieved of all calling except on the shut-ins, the sick, and the old. But no! Many there be who think of him as one upon whom they have a personal claim. Those who are well and strong and able to share in the work of the church have no right to demand of the pastor that he fritter away his valuable time in keeping them sweetened up and on the job. They ought to rejoice in their own good fortune and gladly let the pastor spend more time in his most important work—preparing to preach the gospel.

Relieve the pastor of useless calling, free him from business details, pay him enough salary to keep his family in reasonable decency and comfort—in short, give him time and strength and energy for study and prayer and preparation — then congregations will discover that preachers can preach.—Earl Chamberlain, in The Methodist Press.

He who plays with sin has every chance to lose.

How Some Men Have Come Into The Kingdom—Abraham

By R. G. Tuttle

And the Lord said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee.—Genesis 12:1.

Abraham stands forth, humanly speaking, as one of the greatest exponents of the Kingdom of God on earth. In beginning our studies as to how men come into the kingdom we think a study of his life makes a fine starting point both as to time and type.

About all we know about the early life of Abraham is to be found in what history and archaeology tell us about life and conditions in early Chaldea. Judging from what we gather from this in the light of his later life it is probable that he grew up in the midst of the best influences that his native country afforded, and that he was open-minded to whatever light was available from the religious systems of his times.

The first definite fact that we know as to his life as a worshipper and follower of the true God is that there came to him in Urr of the Chaldees a definite call from God, demanding separation and obedience. It is perhaps useless to speculate as to how this call came to Abraham, but we are assured that it came clearly, and very probably through some definite impression made upon his soul by the Spirit of God.

In keeping with the thought we have in mind in these brief studies the question naturally arises here as to the period of life at which Abraham came into the kingdom. Does our ordinary conception of conversion apply to that coming in, and if so, when did it take place? We know there must have been a period in his life when he did not know the true God, and that afterward he came into a marvelously high and trustful relationship to him. I would say that he came into the kingdom at that point of his career when, whether in Urr or in Haran, he definitely decided to follow the divine call and do the divine bidding. Whatever may be the importance of the inner crises of a life, and they are supremely important, we know that the vital turning point in any life is when the individual makes a full surrender and a definite choice for God. That really marks the entrance to the kingdom.

There are three attendant features of the coming of Abraham into the kingdom that we need to notice.

1. His actual separation from his past. Evidently the conditions were such in Urr of the Chaldees that it would have been difficult or impossible for him to have followed his new calling there. Therefore the first condition of favor with God was that he quit the place absolutely, which thing in all good faith he did. Such an act on the part of the individual is always necessary to fellowship with the most high. "Come ye out from among them and be ye separate"; such is the New Testament formula.

2. His definite and necessary trust in God. Abraham's acceptance of the first condition of forever quitting his homeland made trust and faith necessary and comparatively easy. When one has cast loose from all visible moorings he must follow the stars. He believed God and it was counted to him for righteousness. Faith is very likely to be born of necessity. When one clings to the visible and tangible he misses the compulsion that drives him to the unseen. But Abraham was one who "waited for the city with its fixed foundations, whose builder and maker is God."

3. We can but notice the action that followed upon the choice of Abraham. He left Urr of the Chaldees and moved to Haran; he left Haran and moved toward a land of which he knew nothing. Indeed, energetic action followed generally in the wake of any choice or decision on the part of this princely man. We have no finer exemplification of this than when he chose to heed that seeming command of God that he sacrifice his beloved son. Action and movement were so characteristic of his life that this as well as faith commended him to God.

Such action following decision is necessary to the reality of life and the permanency of moral values. A decision not followed by its logical sequence in action leaves the soul in moral confusion and the individual without spiritual anchorage. James compares the man who hears but does not do to the man who looks at himself in a mirror and straightway forgetteth what manner of man he is.

As to the type of the conversion of Abraham, it does not impress us as having been of the sudden or emotional type. From what the records teach us about him we would be inclined to think that the change in his life came about quietly and gradually. His coming into the kingdom was in its fullest sense a process that covered many years of his life. It was a comprehension of the unfolding purposes of God concerning him, following upon and to a great extent conditioned upon his perfect obedience to the leading of God's will.

In religious biography it is not difficult to find instances of those who came into the kingdom somewhat after the manner of Abraham. Cornelius the good centurion seems to have been a kindred character, while the Ethiopian to whom Phillip carried the glad tidings seems also to have been eager to "follow the gleam."

Abraham's way was just one of the ways by which the Eternal has opened the paths to his kingdom.

SOOCHOW UNIVERSITY SECURES NEW ENDOWMENT

A gift of $100,000 Mex., or $50,000 gold, made recently by a wealthy Chinese gentleman to the endowment fund of Soochow University, the largest Southern Methodist institution of learning in China, is announced by Dr. W. G. Cram, general secretary of the board of missions of the M. E. Church, South. This gift takes the form of property in the French Settlement of Shanghai, valued at $100,000 Mex., which has been turned over to a small body of trustees to hold in trust for Soochow University. The gift is for the promotion of science work. This is the first gift that has ever been made by any of the Chinese people to the endowment fund of the university, and in the face of the recent anti-Christian and anti-foreign movements in China, it is considered a remarkable manifestation of interest in Christian education on the part of the Chinese.

Dr. Y. C. Yang, the Chinese president of Soochow University, says: "This is most encouraging and I hope will encourage other friends, both in China and America, to follow suit and do it even on a much more liberal scale."

DANIEL ASBURY AND HIS DESCENDANTS

The following story of Daniel Asbury was handed me by one of his granddaughters. It contains several items of church history which may be of general interest.

At the recent centennial of the Rock Spring camp meeting six of his grandchildren came to the platform and sang several of the old hymns to the delight of the largest congregation that ever gathered upon that historic spot. This sextet was composed of the following:

Mrs. Julia Monday, aged 91.
Mrs. Melvina Thompson, aged 89.
Mrs. Virginia Goodson, aged 82.
Mrs. Mary Ellen Bridges, aged 77.
Mrs. Sally Duke, aged 71.
Mr. Sidney Asbury, aged 85.

The first five are sisters, daughters of Rev. Henry Asbury, a local elder. He was the father of 18 children. He was the son of Daniel Asbury. Daniel Asbury was a second cousin of Bishop Asbury.

As they sang "Jesus, Lover of My Soul," "Amazing Grace," and "How Firm a Foundation" the congregation sat in holy hush. Four hundred and ninety-five years of religious experience was speaking to us in the words and music of the imperishable hymns of the church.

May the God of grace grant them many more happy reunions.

W. A. Newell.

SUMMARY OF YEAR'S WORK DONE ON BAILEY CIRCUIT

Nothing has been written from Bailey this year. This does not mean that we have not been up and doing.

First of all it may be said that when a crowd has a good leader that they appreciate things are more easily done. We certainly have one in our pastor, Rev. J. C. Williams. I should have said two, for we also have an ideal preacher's wife, Mrs. J. C. Williams.

The parsonage has been beautified by being painted inside and outside. Several lasting improvements, as cement steps and a walk way have been made. Hibbard's, florist of Durham, donated some beautiful shrubbery for the church lawn.

The Sunday school has increased in number and efficiency. Sunday school day was observed with the largest attendance in its history. We are now preparing for a special promotion day service next Sunday.

The township Sunday school convention was held here last Sunday, with interesting and helpful talks on "Why Adults Should Attend Sunday School," "Advantages of Class Room Organization," and "Developing Friendliness in Sunday School."

The Cokesbury training school was held in August with an interesting study on "A Life in the Making," in which we all have a part.

The senior Epworth League at Mount Pleasant has been active in the community and has struggled to develop the spiritual life of the community.



Granddaughters of Daniel Asbury

The Epworth Junior Society at Bailey has been up and doing. A mission study class was held during the summer with many interesting programs.

The missionary spirit has been aroused and two active missionary societies have been organized, one at Bailey and the other at Mt. Pleasant. They have really been at work. Mission study and Bible classes have been held and social service work done.

With the above agencies at work and the spirit of God present the churches must grow in number. Forty-eight members have been added to the churches on profession of faith, and 13 by certificates. We are hoping and praying that the spiritual life of every Christian has been enriched by the inspirational and helpful messages sent to us through His messenger, our pastor. X.



MRS. H. E. SPENCE OF DURHAM

Who received her B.D. degree from Duke University last June. Mrs. Spence is an A.B. and A.M. of Trinity College. She is the first woman in Dixie to be honored with a B.D.

DUKE EVANGELISTIC TEAM IN DURHAM DISTRICT

The Duke evangelistic team consisted of three young preachers from the school of religion who were selected to hold meetings in the Durham district this year—Nelson, Rowland and Shumaker. The first two did the preaching and Shumaker led the singing.

Four meetings were held. Two weeks were given to each of them—Milton, Prospect on Yanceyville circuit, New Sharon on Hillsboro circuit, Brooksdale on Brooksdale circuit, and Helena on Mt. Tirzah circuit. One hundred were added to the churches, about 90 per cent on profession of faith.

They were supplied with 100 song books and an auto. The folks were asked to take care of them, and a small sum was given at each place for necessary expenses. The Duke Foundation paid them as they did all other young preachers from the school of religion who went to work individually with the pastors in the two conferences. It was an experiment but proved to be a great blessing to many.

In a good intelligent way, like a regular pastor, they were at home wherever they went. The people received them cordially and responded in a great way in entertainment, attendance upon the services, and there were seasons of great refreshing from the presence of the Lord. There was a genuine revival in each church. There was no trouble about a crowd. There was no cut and dried program; but the boys knew what they wanted to accomplish. There was no sensationalism. In a little while they knew the names of the children and parents. Much of this information was gotten early in the meeting as they took a survey of the community. In this way they found out who ought to be in the church, and began immediately as the congregation entered into the spirit of the meeting to do personal work with these prospectives. They went to the fields, to the tobacco barns and all about to homes to find them. The folks appreciated it, for they had been waiting for

some one to talk to them about religion and to persuade them to accept the Christ life.

In all the churches a good choir was organized and trained. This was supplemented by a children's choir. In some of the churches a Bible school was held. Mr. Shumaker rendered fine service. Nelson, they said, was the "preachest" little man they ever saw. Rowland, the most mature and a good gospel preacher and excellent personal worker. All of them felt the burden for souls and worked harmoniously and persistently for decisions for Christ. The old time methods were supplemented by heart to heart talks and pleadings for souls.

The summer's work is a very distinct contribution to the church. In the matter of survey, splendid singing, good gospel sermons, and the call to come was hard to refuse.

The pastors were in charge. The folks will come to revival meetings and their hungry hearts were filled. At the close of each meeting the new members were received and joined the congregation in holy communion. J. C. Wooten.

HAY STREET, FAYETTEVILLE

A gracious revival has just been concluded at Hay Street church. Dr. John W. Moore of High Point and Rev. J. C. Coston of Hendersonville were the leaders in the services, Dr. Moore doing the preaching and Brother Coston, as evangelistic singer, had charge of the music, and his singing and directing added much to the effectiveness of the services. His sincere and consecrated purpose was a veritable bulwark and inspiration throughout the meeting.

Dr. Moore was prevented from reaching us until the third day of the meeting. The pastor began the services on the 15th of September, preaching morning and evening. On Monday evening Rev. W. A. Cade, presiding elder, preached a powerful sermon, and thus the meeting had gracious impetus and fine support from the start.

From Dr. Moore's first sermon on Tuesday morning it was evident that we had been most fortunate in securing his services. Preaching services were held twice daily, and the interest was good from the beginning and increased throughout the revival. Scores of the members as well as those from various churches of the city went forward in the progress of the services for prayer and for a fuller consecration to God's service, and a number who were unsaved were gloriously saved. The foundations round about were shaken, one man being converted in his office one afternoon.

That was great gospel preaching which was done by Dr. Moore, and all the while every one could not but feel that his heart and his lips had been touched as with a live coal from off the altar. It was preaching in demonstration of the Spirit and of power, as every sincere soul was sensibly drawn nearer to Christ and the mystic union which the believer sustains to Christ was given its exalted and God-appointed emphasis. This was refreshing, and we believe from the presence of the Lord. Great grace was upon us all.

The last of the services was held last Thursday night. On Sunday morning the pastor received 15 persons into the fellowship of the church, 11 by vows and four by transfer. During the next few weeks a number of others will be received. The Lord hath done great things for us, and we give thanks in our rejoicing. E. Frank Lee, Pastor.

REV. J. B. CRAVEN APPRECIATED

Whereas, by reason of custom in the Methodist Church our highly esteemed presiding elder, Bro. J. B. Craven, is closing his quadrennium on this district, it is the desire of the board of stewards of West Market Street church to give expression of their appreciation of Dr. Craven:

No more efficient and capable elder has served this people than he. Under his wise counsel and leadership all of the interests of the district have moved forward until for the last two conferences Greensboro district has attained the position of having met every obligation in full as laid on it by the annual conference. No small part of this is due to the wise leadership of Brother Craven. As a preacher he has few equals. His sermons are always edifying and instructive and our people always hear him gladly.

This board, therefore, desires to commend Brother Craven to the good graces of any people to whom he may be sent, assuring them of his capable leadership, wise counsel and unfaltering devotion to the highest and best inteerst of his people in whatever capacity he is called upon to serve.

Chas. H. Ireland,
R. B. Davis,
N. L. Eure.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

GARNER CIRCUIT FACES THE FUTURE

There are several things which I should like to report for Garner circuit.

The work of Mr. M. E. Cunningham, who was sent to us by the Duke Foundation, has been most acceptable. This is the second summer Mr. Cunningham has been with the Garner circuit. Among other things Mr. Cunningham supervised the week-day religious education in each of the four churches on the circuit. He did the preaching in one of the revival meetings and taught four Cokesbury training classes. In these Cokesbury classes 34 certificates of credit were earned.

Mr. Cunningham has already received his M.A. at Duke and he will receive his B.D. this spring. The people on the Garner circuit have responded to the opportunity afforded them. Those who are responsible for the splendid arrangement of sending out the students of the school of religion have our hearty thanks.

A meeting has been held in each church on the circuit this year. Rev. E. R. Clegg, pastor of Piedmont circuit, helped us at Ebenezer. Great crowds attended the services and we had one of the best meetings that it has been my pleasure to participate in. E. R. Clegg preaches forcefully and earnestly. It was a pleasure and it was profitable to have him with us at Ebenezer. Seven splendid young people joined the church on profession of faith as a result of the services.

At Hollands my good friend and neighbor, Rev. J. Furman Herbert, pastor of Central church, Raleigh, did the preaching during the meeting. The North Carolina conference is fortunate in getting Brother Herbert. I am near enough to know that he is doing a splendid work at Central.

The meeting at Hollands was just the kind of meeting we needed. The church has taken on new life and in addition eight were added to the church on profession.

With the summer program of week-day religious education and Cokesbury schools, as well as the special series of services behind us, we are now "pointing" to conference. There has been some "little talk" about short crops and low prices, but the purpose and aim of the officials is the same as it was at the beginning of the year—everything in full. W. L. Clegg.

A Persian mother in the city of Teheran has educational ideas which she carried out in educating her six sons. Each of them has taken his college training in a different European country.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

METHODISM AT THE CROSSROADS

The United States Census Bureau forecasts the 1930 census will show that the present population of the United States is 133,000,000. Rev. A. W. Martin, in a clarion call to Methodists in a leaflet entitled "Methodism at the Crossroads," estimates that of this number not more than 40,000,000 are in vital touch with the church and its work—that nearly 100,000,000 people are living at our very door untouched by any sort of vital program of Christianity. And he thinks Gold holds Southern Methodists responsible for approximately 10,000,000 of these unreached Americans.

In the face of these convictions, Mr. Martin makes an awful declaration and calls us to the colors in an attempt to double our constituency: "We (Methodists) are content to minister to those who happen to come our way. As pastors, Sunday school officers, and teachers, and other workers in the church, we are blind to our opportunities and too self-satisfied to go to these neglected people with the kind of program that will really minister to their needs.

"Herein is Methodism's crossroad. Two ways are before us. Continue in our self-satisfied way of ministering only to those who 'look us up,' and Methodism's contribution to the building of the Kingdom of God in the hearts and lives of men is sure to decrease with the passing of the years.

"The other road is the way of the early pioneers of Methodist history. It was perfectly familiar to such men as John Wesley and Francis Asbury. It led, this road of the founders of Methodism, straight to the people. Into the crowded sections of great cities, into the villages and towns, into the open spaces of the countryside, and into the unexplored forests, anywhere and everywhere that the preachers and teachers of that day might minister to the needs of men. And as they journeyed these pioneers were secure in the knowledge that they were following in the footsteps of One of old who tarried not at Jerusalem, but went out to find the people where they lived.

"May the choice of these pioneers of old be the choice of Methodism today!"

NEED FOR RALLY DAY

On page 2 of the same issue of The Workers' Council appears another article worthy of special attention. It is by Dr. E. Hightower, a pastor in the Central Texas conference and formerly one of our Sunday school editors. It is another clear call to Methodist to take to the highways and hedges. "Since people are not knocking at the doors of our Sunday schools in increasing numbers," declares Dr. Hightower, "it seems plain that the only way to build up our Sunday school enrollment is to go out into the streets and lanes of the city and into the highways and hedges and urge them to come in."

TO WHAT PURPOSE?

Clear, convincing, heart-searching, stimulating, is an editorial in the September Workers' Council on the subject "To What Purpose?" Attention is called to it here for fear that it may have escaped the attention of some of us. It was written by Rev. Fennell P. Turner of the General Sunday School Board staff. It appears on page 20. Read it!

CAMPAIGN MATERIALS

Mr. Martin's leaflet, "Methodism at the Crossroads," and other appealing messages in the form of leaflets, cards, and posters, have been sent to every pastor and superintendent in Southern Methodism by the General Sunday School Board; and additional supplies will be sent free to pastors and superintendents who are interested enough in the situation to which attention is directed to do something definite about it. May we face the facts? May we arise to the occasion. Will we, courageously, boldly, in God's name and in his strength set ourselves and our colaborers to the task of taking North Carolina for God? Let's begin at home. Let's begin now!

NEW PASTOR'S ASSISTANT

Edenton Street, Raleigh, has since September 1, had the beenfit of the services of Miss Mamie J. Chandler, who is devoting herself to the work of religious education and assistant to the pastor, Rev. F. S. Love. Miss Chandler is a deasoness, working under the Woman's Missionary Council, and comes to North Carolina from Mississippi, Galloway Memorial church, Jackson. She has had two years of work at Scarritt, and for years before entering Scarritt was active in Epworth League work, holding several offices in the South Carolina Conference Epworth League. She is a native of Sumter, S. C., where she served for over two years as executive secretary of the home service section of the Red Cross. She has had considerable experience in work with young people. She has been busy acquainting herself with the new programs of work—the new guides for Methodist Sunday schools—and will doubtless render a genuine service to Edenton Street and to the North Carolina conference.

MISS BARRINGER AT MEMORIAL

Miss Blanche Barringer, alumna of Duke, with about three years of experience as pastor's assistant at Edenton Street, Raleigh, has come to Durham as pastor's assistant at Duke Memorial. Miss Barringer is an indefatigable worker, with special interests and capacities for Sunday school work, and will doubtless prove a powerful factor in the life of Memorial. Dr. W. A. Stanbury, pastor, Dr. Holland Holton, superintendent, and Memorial people generally are to be congratulated upon their addition of Miss Barringer to their staff.

RAEFORD'S FORWARD STEP

Miss Thelma Cole, elementary superintendent of the Rockingham district, visited the Sunday school at Raeford Sunday, September 8, and met with the elementary workers after the Sunday school hour. Plans were made for the junior department to have a separate worship service and for better grouping of the classes in this and the primary department. Miss Cole reports an interesting meeting, and we are sure that she rendered a fine service to the workers in Raeford.

ROPER COKESBURY CREDITS

During the week of September 15-20, Rev. J. O. Long, extension secretary, taught the course on "The Small Sunday School" to a group of the Roper Sunday school workers. Out of an enrollment of nine, five persons took the course for credit, receiving certificates of credit. Among these workers was Rev. J. Bascomb Hurley, the pastor.

PINE FOREST ADOPTS PROGRAM

Miss Keene met with the workers' council of Pine Forest Sunday school on the Goldsboro circuit Monday evening, September 23. She presented the new programs of work, and the workers were enthusiastic over this program and are planning to use it as a guide for their work during the coming year. Rev. W. H. Brown, the pastor, and Mr. J. D. Hines, the superintendent, and all the officers and teachers of the Sunday school were present at this meeting in spite of the inclement weather.

SUNDAY SCHOOL DAY OFFERINGS

The following Sunday schools have sent in their Sunday School Day offerings since the last list was published in these columns:

Haw River, Durham district.
Leasburg, Durham district.
Gatesville, Elizabeth City district.
Salvo, Elizabeth City district.
Evans, Chowan circuit, Elizabeth City district.
Bethlehem, Bladen circuit, Fayetteville district.
Hemp, Fayetteville district.
Bayboro, Pamlico circuit, New Bern district.
Salem, Oxford, Raleigh district.
Trinity, Louisburg, Raleigh district.
Princeton, Raleigh district.
Creedmoor, Raleigh district.
Hamlet, Rockingham district.
Farmville, Washington district.
Conway, Weldon district.
Warsaw, Wilmington district.

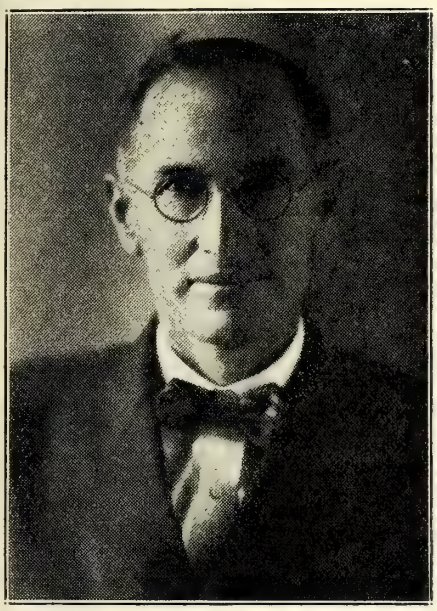
Those who belong to a church should long to bring others into the church.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

REV. E. P. STABLER

You are looking into the face of Rev. E. P. Stabler, pastor of the Welcome circuit, and a consecrated and energetic servant of the Lord and of mankind. His present year's work has been most successful. Every phase of the work, including the spiritual state of the church, shows much advancement. Brother Stabler has shown particular interest in helping his Sunday school workers to



become better trained for their work. In addition to leading them to two standard training schools outside the bounds of the charge and leading in the promotion of a most successful Cokesbury school inside the charge, he has taught during the present year two local training classes, one dealing with "The Organization and Administration of the Sunday School," and the other with "Pupil Study." He is at present teaching a course on "Worship" to a class of about 40 students, using as a text, "The Training in the Devotional Life." Some 75 certificates of credit have been earned by Sunday school workers on the Welcome charge this year.

Brother Stabler, a native of South Carolina, grew up in a country Sunday school. He later graduated from Wofford College and joined the Western North Carolina conference 23 years ago. In 1910 he was happily married to Miss Beatrice Byars of Spartanburg. This union has been blessed with three children: James, now a senior at Weaver College; Annie, a recent graduate from high school; and little Georgie, twenty months old. Both pastor and people are pleased with the present condition of affairs on the Welcome circuit.

LEWISVILLE CIRCUIT

The Cokesbury training school held last week at Lewisville for the Lewisville circuit enrolled 32 students from three Sunday schools, 27 of whom earned certificates of credit, Rev. and Mrs. J. C. Keever being included among the credit earners. Two courses were offered, Mr. P .F. Evans teaching the course on "Small Sunday School, Its Plans and Work" and Mr. L. F. Tuttle giving the course on "The Sunday School Pupil." The school was regarded as having been very successful and the pupils went on record as favoring another one next year.

ON THE MARK

Chairmen of committees on arrangement for the observance of Childhood and Youth Week at some time during October have so far been selected in 109 congregations in our conference. Materials are continually being sent out for this observance. These good workers are on the mark and ready to go. Doubtless the promotion of this fine work will this year eclipse even the splendid records heretofore made. The following chairmen have been selected by superintendents and pastors since last report:

Mt. Tabor, Forsyth Ct., Miss Martha Lineback.

First Church, Hendersonville, Mrs. L. R. Geiger.

Coburn Memorial, Salisbury, Miss Margaret Jordan.

Main Street, High Point, Mrs. N. E. Russell.

Central, Asheville, Mrs. J. E. Duskin.

Bethel, Bethel-New Hope Ct., Miss Christine Robinson.

Burkhead, Winston-Salem, Mrs. D. E. Walker.

Forest Hill, Concord, Mrs. W. A. Wilkinson.

Pleasant Grove, Miss Statha Long.

Lowell, Mrs. G. Frank Hovis.

Central, Monroe, Mrs. Olive Helms.

Mineral Springs, Mrs. H. A. Helms.

Spencer Memorial, Charlotte, Miss Henrietta Logan.

First Church, Lexington, Miss Mildred Lindsay.

West Asheville, Mrs. W. E. Teague.

Central, Albemarle, Mrs. W. H. Whitley.

Weaverville, Mrs. J. S. Kendall.

Proximity, Greensboro, Mrs. Gustav Ziprik.

Centenary, Greensboro, Miss Mary Paschal.

Bethlehem, Pleasant Garden Ct., Miss May Fields.

Rutherfordton, Mrs. A. G. Herrelson.

Granite Falls, Mrs. M. E. Jones.

Goodsonville, Mrs. J. G. Clifford.

First Church, Lenoir, Mrs. Robert Sherrill.

Central, Spencer, Miss Gladys Holt.

First Church, Hickory, Miss Nellie Fox.

Haywood Street, Asheville, Miss Elizabeth Tiddy.

West End, Winston-Salem, Miss Elizabeth Hastings.

Chestnut Street, Asheville, Mrs. C. A. Honeycutt.

Grace, Winston-Salem, Mrs. A. P. Brantley.

Leaksville, C. C. Campbell.

Littlejohns, Lenoir Ct., Mrs. Ben Hovel.

Marshville, Mrs. W. G. Hearon.

Boone, Miss Annie Stanbury.

First, Morganton, Lindley Clark.

Ansonville, Mrs. C. W. Dunlap.

Norwood, Mrs. Carl Boysworth.

Cooleemee, Mrs. A. C. Tippett.

Draper, Mrs. J. W. Vestal.

Mt. Pleasant, Miss Wilma Tucker.

Trinity, Randolph Ct., Mrs. Reid Younts.

Wesley Memorial, High Point, Mrs. P. W. Flagge.

Mt. Olivet, Davidson Ct., Miss Emma Tesh.

Glenwood, Greensboro, Mrs. T. E. Langley.

Alexander, Mrs. Eugene Allison.

Bethlehem, Cherryville Ct., Miss Nell Beam.

Palm Tree, Belwood Ct., Miss Mary Ellen Lee.

Marvin, Forsyth Ct., Ira G. Shamel.

Huntersville, Miss Jennie Brawley.

Race Street, Statesville, Mrs. K. L. Miller.

Harmony, Concord, Mrs. Tom Meacham.

Maple Grove, Dellwood Ct., Miss Lura May Noland.

Jefferson, Miss Maude Colvard.

Asbury Memorial, Asheville, Mrs. R. C. Stevens.

Holt's Chapel, East Greensboro Ct., Mrs. C. L. Heath.

Duncan Memorial, Charlotte, Miss Lillie V. Wood.

Jamestown, Mrs. E. B. Wrike.

First Church, Salisbury, Mrs. T. F. Henry.

Vanderburg, Shepherd Ct., Mrs. B. E. Hunnicutt.

West End, Gastonia, Miss Mamie Pruitt.

Hopewell, Randolph Ct., Mrs. Richard Brown.

East Spencer, Mrs. J. A. Hatley.

A REAL HELPER

The following letter has just been received from one of our outstanding pastors, one who does not want his name published but who was very careful to see that his Sunday school gave a liberal Sunday School Day offering for the present year: "I was somewhat distressed to see in the Advocate that the shortage in Sunday School Day offerings might make advisable the curtailment of your program. I regret this situation very, very much, for the program you are offering is so immensely valuable that it ought to be extended rather than curtailed. I want to state that if at the end of the year you find there is a serious deficit in your funds I shall want to personally make a contribution of $25 towards the work of the Sunday school board."

"OUR METHODIST SUNDAY SCHOOLS MUST GROW"

Advocate Campaign Honor Roll

N. C. CONFERENCE

DURHAM DISTRICT

New Subscribers

***Brooksdale—S. F. Nicks 16
Trinity—J. W. Smith 15
Memorial—W. A. Stanbury 14
*****East Roxboro and Longhurst—C. D. Barcliff 13
*Durham Ct.—H. L. Hendrix 12
Front Street, Burlington—G. W. Perry 12
Hillsboro—A. J. Parker 11
*South Alamance—J. W. Autry 10
*Calvary—C. B. Culbreth 10
Person—W. L. Maness 8
Branson—J. V. Knight 7
Mt. Tirzah—H. E. Lance 7
West Durham—R. E. Brown 6
Cedar Grove—F. A. Lupton 6
Webb Avenue, West Burlington—E. C. Durham 6
Yanceyville—S. J. Starnes 6
Milton—W. C. Jones 5
Bahama—W. F. Craven 5
Carr—J. A. Russell .....
Roxboro—T. A. Sikes 5
Duke Chapel—Bob Pool 4
*Lakewood—H. L. Davis 4
*Haw River—C. C. Herbert, Jr. 4
Mebane—B. T. Hurley 4
Burlington Ct.—L. V. Harris 4
Stem—J. A. Gist 4
Leasburg—J. W. Dimmette 4
Orange and Massey—A. A. Jones 3
Carrboro—M. W. Lawrence 3
Chapel Hill—C. E. Rozzelle 3
Andrews—D. R. Hunt 2
Graham—A. C. Holler 2
Rougemont—V. S. Chalfont 1

ELIZABETH CITY DISTRICT

First Church—G. T. Bond 13
Gates Ct.—W. C. Benson 9
Perquimans—J. L. Smith 8
South Mills—W. F. Walters 8
North Gates—B. O. Merritt 7
Currituck—W. R. Hardesty 1
Pasquotank—E. L. Stack 6
City Road—W. P. Watkins 6
Roper—J. Bascomb Hurley 5
*Columbia—G. C. Wood 5
*Manteo—J. M. Jolliff 5
Hatteras—I. J. Strawbridge 5
South Camden—H. B. Baum 5
Plymouth—R. G. L. Edwards 4
Hertford—Marvin Y. Self 4
Kennekeet—R. N. Fitts 4
Chowan—R. F. Taylor 3
Moyock—J. A. Tharpe 3
Kitty Hawk—J. R. Jolliff 3
Wanchese—T. E. Davis 3
Dare—R. A. Bruton 3
Edenton—W. B. North 2
Stumpy Point—J. R. Reagan 2
O. W. Dowd 2

FAYETTEVILLE DISTRICT

***Hay Street—E. Frank Lee 45
*Fayetteville Ct.—J. C. Humble 14
Siler City——J. W. Bradley 13
Sanford—G. T. Adams 10
Haw River—E. A. Brown 9
Carthage—J. H. Buffaloe 9
Steadman—C. H. Caviness 7
Erwin—J. J. Boone 7
Pittsboro—J. A. Daily 7
Hemp—L. A. Tilley 7
Parkton—J. E. Blalock 6
Glendon—F. E. Dixon 6
Person St. and Calvary—J. G. Johnson 5
Roseboro—E. L. Hill 5
Dunn—C. L. Read 4
Lillington—S. T. Moyle 3

NEW BERN DISTRICT

*Morehead City—B. B. Slaughter 13
Centenary—N. H. D. Wilson 13
**Seven Springs—C. A. Johnson 13
Kinston—E. C. Few 11
St. Pauls—W. V. McRae 11
Dover—C. A. Jones 8
*Riverside—R. M. Price 8
Jones Circuit—T. W. Lee 7
Mt. Olive Ct.—E. N. Harrison 7
LaGrange Ct.—Rufus Bradley 6
Goldsboro Ct.—W. H. Brown 6
Mt. Olive—E. M. Snipes 6
*Ocracoke and Portsmouth—W. A. Betts 5
St. John's, Goldsboro—R. F. Munns 5
Snow Hill—E. B. Craven 5
Hookerton—R. J. Lough 5
Pikeville-Elm City—I. S. Richmond 6
Atlantic—W. T. Cheek 5
Beaufort—L. L. Smith 4
Pink Hill—W. J. Freeman 4
Newport—R. W. Barfield 4
Oriental—R. E. Atkinson 4
Pamlico—C. W. Barbee 4
Grifton—W. L. Dawson, Jr. 3
Straits—E. W. Downum 3

RALEIGH DISTRICT

***Oxford—E. J. Rees 28
Edenton St.—F. S. Love 20
*Garner—W. L. Clegg 13
*Smithfield—J. D. Bundy 11
Oxford Ct.—D. B. Critcher 10
Fuquay Springs—E. C. Maness 9
Millbrook—W. F. Elliott 9
Central—J. Furman Herbert 8
Tar River—K. F. Duval 8
Franklinton—W. C. Ball 8
Four Oaks—N. C. Yearby 6
**Benson—B. F. Houston 6
Creedmoor—B. E. Stanfield 6
Jenkins Memorial—P. H. Fields 6
Bailey Ct.—J. C. Williams 5
Louisburg—Daniel Lane 5
Zebulon—E. H. Davis 5
Princeton—J. D. Stott 4
Selma—D. M. Sharpe 3
Cary—F. B. Joyner 3
Epworth—E. M. Hall 3
Clayton—E. D. Dodd 3
Louisburg Ct.—A. L. Thompson 2
Lucama—H. R. Ashmore 2
Youngsville Ct.—R. R. Blanton 2
Kenley—J. H. Frizzelle 2

ROCKINGHAM DISTRICT

****Bizzoe—N. B. Johnson 20
***Roberdel—M. C. Ellerbe 17
Red Springs—A. J. Hobbs 11
*Rowland—J. H. Lanning 11
Hamlet—L. B. Jones 10
Raeford—W. F. Trawick 10
Robeson—B. F. Peele 9
Laurel Hill —G. H. Biggs 9
Lumberton—E.uclid McWhorter 8
Rockingham—J. M. Daniel 8
Caledonia—J. T. Draper 7
Piedmont—E. R. Clegg 7
Laurinburg—C. M. Hawkins 7
Aberdeen—G. B. Starling 6
*Richmond—N. M. Wright 6
St. Johns and Gibson—Edgar B. Fisher 6
Ellerbe—C. M. Lance 6
Lumberton Ct.—F. B. Noblett 5
Mt. Gilead—F. M. Shamburger 5
West End—W. L. Loy 5
Wadeville—E. C. Crawford 4
Troy—L. D. Hayman 4
St. Pauls-Maxton—J. B. Hurley 4

WASHINGTON DISTRICT

Greenville—E. L. Hillman 17
*Fremont—R. E. Pittman 11
Wilson—T. McM. Grant 11
Rocky Mount—T. G. Vickers 11
Washington—H. I. Glass 10
Bethel—J R. Edwards 7
*Belhaven—R. H. Broom 6
Spring Hope—N. B. Strickland 6
Mattamuskeet—F. B. Brandenburg 5
Bath—J. W. Sneeden 5
Clark Street—D. W. Petty 4
*Ayden—Guy Hamilton 4
Farmville—J. W. Harrell 4
Grimesland—J. F. Starnes 4
Robersonville—L. C. Brothers 4
Elm City—S. E. Mercer 3
Nashville—L. T. Singleton 3
South Rocky Mount—E. D. Weathers 2

WELDON DISTRICT

**Henderson—W. C. Martin 15
***Battleboro and Whitakers—H. A. Chester 10
Conway—H. C. Ewing 10
Northampton—B. C. Thompson 9
Warrenton—B. P. Robinson 8
Norlina—J. L. Midgett 7
*Murfreesboro—W. C. Merritt 7
Scotland Neck—B. H. Black 6
Rosemary—C. T. Thrift 5
White Mem. and City Road—R. G. Dawson 4

WILMINGTON DISTRICT

***Tabor—L. E. Sawyer 23
Grace—H. B. Porter 10
Fifth Avenue—D. E. Earnhardt 9
Wallace and Rose Hill—A. S. Parker 9
Shallotte—W. J. BuBoise 8
Magnolia—M. D. McLamb 8
*Wilmington Ct.—A. J. Groves 7
Trinity—W. R. Royal 6
*Whiteville—W. T. Phipps 6
Carver's Creek—W. D. Yarboro 5
Clinton—W G. Farrar 5
Jacksonville-Richlands—L. A. Watts 5
Ingold—M. F. Hodges 5
Kenansville—N. P. Edens 3
Epworth—C. N. Phillips 3
Scott's Hill—J. K. Worthington 2

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

New Subscribers

Hendersonville—W. B. West 13
*Chestnut-Haywood—G. D. Hermon 12
**Acton—E. L. Kirk 11
West Asheville—J. S. Hiatt 11
Haywood—T. A. Groce 7
Flat Rock-Fletcher—J. W. Groce 6
Mills River—T. B. Crouse 6
Weaverville—A. P. Ratledge 6
Weaverville Ct.—W. A. Kale 5
Candler—D. V. Howell 5
Brevard—A. L. Aycock 5
Swannanoa—J. A. Baldwin 4
Asbury Memorial—H. G. Allen 3
*Saluda—Reid Wall 2
Marshall-Hot Springs—J. C. Umberger 2

CHARLOTTE DISTRICT

**Prospect—J. W. Kennedy 28
Brevard—N. C. Williams 24
**Unionville—J. C. Gentry 12
*Morven—A. L. Latham 12
Dilworth—G. Ray Jordan 11
10*Big Springs—J. A. Smith 11
Hawthorne Lane—E. K. McLarty 11
Marshville—Geo. W. Clay 8
Weddington—T. B. Hunneycutt 8
Wadesboro—W. B. Davis 7
Chadwick—J. J. Edwards 7
Pineville—Elzie Myers 6
**Matthews—Paul Hardin, Jr. 6
Waxhaw—J. F. B. Houser 6
Spencer Memorial—J. O. Ervin 6
Ansonville—C. P. Goode 6
Peachland—J. A. Fry 6
Calvary—J. W. Williams 4
Wesley Heights—W. M. Smith 4
Duncan Memorial—Herman F. Duncan 3
North Monroe—F. R. Ralls, Jr. 3
Myers Park—G. R. Combs 3
Polkton—W. S. Smith 3

GASTONIA DISTRICT

Main Street—H. G. Hardin 12
Belwood—J. W. Fitzgerald 12
**Stanley—Bryan M. Crosby 11
Rock Springs—R. F. Hunnycutt 10
South Fork—W. J. Miller 10
*Ruffin—Ivan L. Roberts 9
Mt. Holly—J. C. Cornett 8
Central (Shelby)—H. K. Boyer 8
Polkville—G. W. Williams 8
Franklin Avenue—A. C. Swofford 7
Lowesville—J. O. Cox 7
Shelby Ct.—R. L. Forbis 7
Main Street (Belmont)—J. M. Barber 7
Goodsonville—J. W. Combs 6
Lincolnton Ct.—C. R. Allison 6
Lincolton—R. S. Truesdale 6
Crouse—Van B. Harrison 6
King's Mountain—J. R. Church 6
Lafayette Street, Shelby—T. B. Johnson 5
Cherryville Ct.—Paul W. Townsend 5
*West End—J. N. Randall 4
Lowell—A. G. Loftin 4
Cherryville—W. G. McFarland 4
Park St. (Belmont)—J. C. Groce 4
Bessemer City—J. P. Hornbuckle 4
Trinity—W. R. Warren 3
Dallas—C. O. Kennerly 3
McAdensville—D. F. Carver 2
Cramerton—O. B. Mitchell 2
Maylo—C. L. McLain 2
Smyrne—A. W. Lynch 2
East End—M. T. Hipps 2

GREENSBORO DISTRICT

****Wesley Memorial—J. W. Moore 85
***Uwharrie—M. S. Kincheloe 22
*Centenary—G. A. Stamper 21
West Market—L. D. Thompson 19
**Randolph—W. R. Kelly 18
*Pleasant Garden—J. T. Ratledge 18
College Place—Albea Godbold 14
*Ruffin—Ivan L. Roberts 9
Reidsville—J. H. West 8
Asheboro—B. C. Reavis 8
Proximity—Dwight W. Brown 8
Ramseur-Franklinton—J. W. Hoyle, Jr. 6
Glenwood—W. A. Kerr, Jr. 6
Calvary (High Point)—H. C. Byrum 5
Jamestown-Oakdale—R. E. Hunt 5
Bethel-Grace—O. L. Brown 4

MARION DISTRICT

7*—Burke Ct.—D. G. Smith 32
Forest City—M. F. Moores 10
Morganton Ct.—D. S. Richardson 10
Bostic—J. E. Hipp 9
*Cliffside-Avondale—D. H. Rhinehardt 9
Burnsville—T. C. Jordan 8
*Avery—E. E. Yates 8
Morganton—P. W. Tucker 8
First Church—W. O. Goode 7
*Glen Alpine—M. A. Osbourne 6
Old Fort—P. T. Dixon 6
Rutherfordton—W. R. Ware 5
Rutherford College—W. L. Scott 5
McDowell—H. E. Stimson 5
Table Rock—J. H. Brendell 5
Micaville—B. A. Sisk 4
Broad River—R. P. Fikes 4
Cross Mill—H. C. Brackett 4
Mill Spring—A. L. Lucas 4
Pleasant Grove—J. B. Tabor, Jr. 3
Henrietta-Caroleen—F. H. Price 3
Spruce Pine—J. S. Folger 3
North Forest (Morganton)—M. A. Lewis 3
Gilkie—J. P. Parker 3
Spindale-Alexander—W. A. Barber 3
Marion Ct.—T. G. Smith 3
Old Fort—D. A. Lewis 2
Ivey—W. I. Hughes 2
East Marion—J. N. Wise 2
Elk Park—G. F. Houck 2

MOUNT AIRY DISTRICT

**North Wilkesboro—J. F. Armstrong 16
Central, Mt. Airy—A. C. Gibbs 9
Spray—David R. Proffitt 7
Elkin—L. B. Abernethy 7
Madison—T. R. Wolfe 6
Jefferson—T. J. Huggins 6
Jonesville—W. J. S. Walker 5
*Moravian Falls—R. E. Ward 5
Helton—G. C. Graham 5
Boone—Claude Moser 4
Danbury—F. E. Hartsfield 4
Sandy Ridge—T. G. Williams 4
Creston—G. E. White 3
Draper—J. W. Vestal 3
Leaksville—M. B. Woosley 3
Todd—A. J. Lackey 3
Warrenville—J. L. Ingram 3
E. W. Fox .....
Ronda-Roaring River—W. A. Thomas 2
Stoneville—G. R. Stafford 2

SALISBURY DISTRICT

First Church—A. D. Wilcox 10
Salisbury Ct.—E. N. Crowder 9
Albemarle—T. F. Marr 9
Forest Hill—Dwight Ware 8
Mount Pleasant—J. S. Gibbs 7
Salem—J. H. Green 6
Gold Hill—J. Max Brandon 6
Park Avenue—J. A. J. Farrington 6
Norwood—P. L. Shore 5
First Street, Albemarle—S. W. Needham 4
Central (Concord)—R. M. Courtney 4
Landis—P. E. Parker 4
Westford, Concord—A. R. Bell 4
Kerr St.—G. L. Wilkinson 4
Woodleaf—R. L. Melton 4

Bethel—R. H. Kennington	4
Epworth (Concord)—J. M. Varner	3
East Spencer—E. Myers	3
North Main St.—J. H. Strickland	3

STATESVILLE DISTRICT

******Mt. Zion—R. A. Swaringen	13
****Troutman—John Cline	16
*Balls Creek—P. H. Brittain	13
Hickory—W. L. Hutchins	11
Race Street—J. H. Bradley	10
Lenoir—W E. Poovey	10
Newton—R. G. Tuttle	7
Hiddenite—J. B. Tabor	7
Dudley Shoals—E. J. Poe	6
Maiden—J. E. McSwain	6
Shepherd—A. C. Kennedy	6
**Highlands—H. W. Howard	5
Olin—J. G. W. Holloway	4
Lenoir Ct.—T. H. Swafford	4
Elmwood—R. L. Young	4
Stony Point—R. E. Hinshaw	4

WAYNESVILLE DISTRICT

7*Murphy—H. P. Powell	29
7*Fines Creek—G. N. Dulin	16
Canton—Carlock Hawk	12
Andrews—W. M. Robbins	4
Murphy Ct.—A. A. Somers	4
Webster—F. W. Kiker	4
*Jonathan—L. T. Edens	4
*Delwood—R. K. Brady	3
Whittier—R. L. Bass	3
Haywood—R. G. McClamrock	3
Clyde-Junaluska—F. O. Dryman	3
Highlands—J. L. Teague	3
Cherokee Mission—Wm. Hornbuckle	2
Bryson—D. C. Ballard	2
Judson—L. H. Hipps	1

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, L. B. Hayes	25
**Kernersville—T. J. Rogers	11
Main Street, Thomasville—C. S. Kirkpatrick	10
Ardmore—W. A. Rollins	10
*Ogburn Memorial—O. P. Ader	9
Davidson—R. C. Goforth	9
Linwood—G. W. Fink	9
*Grace (Winston-Salem)—A. P. Brantley	9
*Trinity (Thomasville)—T. J. Houck	8
*Central Terrace (Winston-Salem)—Parker Holmes	8
Green Street—G W. Vick	5
Oak Ridge—O. L. Robinson	3

HOW THE DISTRICTS STAND: NUMBER OF CHARGES ON HONOR ROLL

Those 100 Per Cent

Durham	33
Gastonia	31
Marion	30
Raleigh	26
New Bern	25
Rockingham	23
Elizabeth City	23

Those More Than 50 Per Cent

Charlotte	24
Salisbury	19
Mount Airy	19
Washington	18
Wilmington	17
Greensboro	16
Statesville	16
Fayetteville	16
Asheville	15
Waynesville	15

Those Less Than 50 Per Cent

Winston-Salem	12
Weldon	10

OCRACOKE BY THE SEA

Nestling among live oaks, fig trees and open shrubbery on the southern terminus of the 15-mile stretch of the "banks" that keep old Neptune from inundating part of the southeastern mainland of the good Old North State lies the quaint old fisher village of Ocracoke—on John White's drawings dated 1584 called Wokokon each o is long and accent on first syllable). Vulgar tradition has it that the present name originated in his ardent wish for the dawn as pirate Teach's boat lay in the ocean offing opposite the inlet south of the village: "O crow, cock!" The Indian name above is decidedly preferable.

A creek expanding into a beautiful lake, soon to be made into a harbor for storm threatened boats of medium draft by the government, divides the community, emptying through the "ditch" into the Pamlico sound. The people residing in the 60 domiciles on the east side of the lake are called "Creekers," while the dozen families residing on the extreme east side are designated "Trenters." Those in the 70 houses west of the lake and creek are "Pointers"—that part of the village converging to a point where the waters of ocean enter and recede from Pamlico.

From the cupola of the ancient 75-foot lighthouse a charming panorama of the sections of the outspreading community on beach and lakeshore may be had. Many of the cottages are painted and with whitewashed fences inclosing flower yards present an attractive appearance. Unpretentious but sturdy and stalwart folk these fine islanders are, and to know them intimately one can but be impressed by their nobility of character. Nearly everybody is kin and worthily clannish as a consequence.

Two expert builders of bungalows, Charlie Scarboro and Thad Gaskins, are just completing the erection of three residences of note.

The center of attraction for visitors, and in the evenings the populace, is Pamlico Inn, where skilled chefs d'cusine provide inviting sea food and imported table delicacies, and where music and merriment abound. The sleeping quarters are plain but very comfortable, accommodating more than half a hundred guests. Courtesy and cleanliness are watchwords always here. Bathing facilities in sound and surf are provided. In the hunting season, when wild fowl abound, a nearby island is under the same management, providing a paradise for sportsmen. The fishing here attracts the disciples of Isaak Walton from far and near. Fifty-pound and lesser weight channel bass in midsummer have been caught—14 in a day by one outfit. Blue fish trolling is an outstanding sport.

There are only two church organizations, the Methodist, North and South. Many of the men on the island are not connected with the church. It is strongly believed some tidal wave of religious conviction shall yet bring into God's kingdom these splendid fishermen. A genuine spirit of fraternity obtains between the present pastors and membership of the churches. In a population of approximately 600 souls only about half are connected with some church. The houses of worship are neat, modern structures, equipped with elegant pews, musical instruments, and lighted with electricity and mantle lamps. Religious services are held in each at the same hours. Revival meetings are conducted each year by both.

The public school building is inadequately equipped and does not represent the educational aspiration of the people here. The capable teaching force deserve a far better outfit for doing best work. Four teachers are supposed to care for nearly 150 pupils through the eighth grade. By all means a standard high school ought to be maintained. More than a score of splendid young folk go away to get what they should receive at home. Mr. LeRoy Harris of Greenville, who took his master's degree at Duke University, is the new and highly commended principal.

The island has lately suffered a serious loss in the demise of Mr. J. B. Angle, for a number of years the only resident physician. In many respects like Ian McLaren's "doctor of the old school," so happily portrayed in "Beside the Bonnie Briar Bush," he carried the ills of his clientele here heavily on his great heart. A suitable successor of this skilled practitioner has not yet appeared, and the people are devoutly wishing such might early appear and cast in his lot with them.

Among the features of special interest are the Coast Guard and light service maintained efficiently by "Uncle Sam." A bunch of eleven experts are the coast guardsmen and their able-bodied and courteous keeper, Captain James Henry Garrish. Everything about the station and premises is kept "spic and span." A crew of three on a picket boat patrol the waters hereabouts with approved faithfulness. The lighthouse residence has been enlarged attractively and amply for the occupancy of two new officials and their families, who are to take the place of the venerable Captain Wesley Austin, retiring from the service. He has served long and honorably, having the cordial commendation of his superior officers and the community at large. Moreover, like one of old, he enjoys the "good will of Him who dwelt in the bush" (Deut. 33:16). And that is best of all. In his private residence nearby he expects to spend the joyous eveningtide of life.

Ocracoke has the honor of being the birthplace of Judge Frank Daniels, and the building in which his equally distinguished brother, Josephus, was born at Washington, N. C., originally was erected here and transported there. In this island also respose the mortal remains of a beloved Methodist itinerant minister, the Rev. L. O. Wyche, two of whose amiable daughters dwell here and honor their father's memory by a devoted Christian life.

W. A. Betts.

Bladder Irritation

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Children's Storyland



THE STORY OF A YELLOW DOG

By Rev. J. M. Rowland.

Rat was a yellow dog. That is, his hide and hair would so classify him, but his heart was not yellow. He had something within that placed him in the class of the noble canines that have been the friends and defenders of man through all the years.

My brother and myself found Rat in the woods behind the barn on a cold, winter day. He had been sheltering in a brush pile where he tried to get out of the snow storm and, when he heard us, he ran away like a frightened wild animal. It took much coaxing to induce him to allow us to come near. After a while he sensed that we were friends—a thing dogs are quick to do when they meet human beings. There is a well-defined instinct that tells a dog whether you are a friend or an enemy, and he governs himself accordingly. I have always attracted dogs and have always been never more careful to speak to a dog when I meet him than I am when I meet a human, for I am supposed to wait for introductions before I speak to city people, while such is not on the rules of canines' etiquette.

We took Rat to the house and into the kitchen, where a fire was burning in the big fireplace. There was some protest when those in authority saw the derelict we put down on the hearth, but our boyish zeal won the day, and Rat was there to stay. There was nothing in looks to commend him, except his eyes. He had a kindly gleam in those eyes that from the first won the two boys, and it had the way of winning others. He was so poor all his bones showed. His hair was rough and wrong-side-up. He was so bench-legged that one would think his mother allowed him to walk too early in life and burdened him with great loads when he was of tender years. But he was a dog—a dog with no friends and no home, and that touched us.

Looking back, I cannot remember why we named him Rat. It may have been because of his great ability to run down and destroy those rodents, or it may have been because we thought him one part rat-terrier and nine parts yellow dog. Anyway, this was the name we gave him and this was his name for the years he lived and worked on our farm and walked with us as our friend and companion. He never failed in the confidence we imposed in him when we let him from our arms to the warm hearth. He licked the hands of both of us and his eyes spoke out of his heart a language we understood as he crept shivering toward the fire—the first fire he had enjoyed for a long time.

We never knew where Rat came from nor why he was an outcast. He seemed at times to try to tell us, but he could never do it. There was tragedy in his life and he had suffered—suffered at the hands of cruel humans and for the lack of friends who cared for him. He had known what it meant to be cuffed about and starved before he found us, but he never knew it any more. We soon had him eating beside the big fire and it seemed he could eat three times his weight in food, he was so near starved. When he could eat no more, he sat down beside the fire and watched us, now and then wagging his unkempt yellow tail and talking with his eyes. It was the age-long thanks of a dog for a kindness shown.

He remained with us about the kitchen fire until bedtime and stretched out on the hearth in slumber, warming his frost-bitten toes and now and then rapidly moving his feet, like he was dreaming he was running away from some enemy who abused him. When he awoke, he looked around as if not yet sure whether it was all not a dream.

Rat soon became useful on the farm and about the house. He was the best rat dog I ever saw and greatly diminished the rodent population of the place. He became the best squirrel dog for miles around and constantly treed squirrels, hunting much by himself. He went out with the hounds at night and became one of the best trailers of the pack, often carrying cold trails the noses of the hounds could not pick up. He would catch hogs, when they needed catching, and when once you told him to catch a chicken he never ceased until he had him.

The persistence of the little yellow dog was known far and wide. When he set about a thing he stuck to it. When he treed a squirrel he would stay there for hours barking and knawing until some one came to his help. One night a mink got in the hen house and left murder in his trail. The dogs went after the thief, but soon lost his trail in the swamp—all but Rat. The little yellow dog stuck to it, working all the rest of the night and the next morning at breakfast we heard him barking in the swamp and went to his help. He had, after working hours, located the mink in the ground, and was digging hot after him. He stuck to his task until afternoon and, with our help, we at last reached the marauder. He backed back in his hole with his shining eyes looking at the little yellow dog in vicious challenge. But those eyes did not terrify the little dog. He went in after the chicken-killer and brought him out. In the encounter, the mink, that was almost as large as the dog, bit him through his nose, but he held on until a dead mink was ready to yield his soft hide to the collection on the side of the barn.

Rat was our constant companion, and he was never so happy as when he was with the boys. He started to school the first day of the session and never missed a day, unless we missed. He would hunt around the schoolhouse or sleep beside the house until recess, when he would go bounding home with us. In summer he went with us to the old swimming holes and enjoyed that pastime as much as we did. He followed us to the fields when we worked and even went to Sunday school. He never took his diploma at the old school, but he never caused any teacher any trouble.

I well remember my first venture out into the big world to try to make my way. The old world was hard on me and dreams did not come true. It was hard for an inexperienced lad to make his way, and after weeks of battle I turned toward the old farmhouse on the hill. It was late in the night when I reached the creek where we used to go fishing and to the old swimming hole. Every soul was asleep. I stopped a moment to listen to the murmur of the water—sweet music—and then turned up to the old home on the hill, where the katydid were singing in the big oaks by the house. All was silent until Rat and the other dogs heard me, and they came down to investigate the intruder. They discovered who it was—the Prodigal coming home. Rat did all he could to show his joy and the Prodigal hugged the yellow dog to his heart.

Looking back to those years, I see no more interesting figure than that of the little dog who tried his best to do his bit on the farm and the home to repay the boys for taking him in out of the cold and giving him a home, and as I look back I know that sometimes at least a yellow dog can have a golden heart.—Richmond Christian Advocate.

The teacher had just finished telling the story of the Pilgrims to a group of small children.

"Now, Gertrude," began the teacher, "when the Pilgrims had been here a year and had gathered in their good crops, what did they do?"

"Buy a car," replied Gertrude promptly.—Exchange.

American Tourist (in Shakespeare's country): "But say—Shakespeare seems to have slept in all the cottages around here."

Cottager: "Ah, zur—there worn't a more sociable young chap in the neighborhood!"—Passing Show.

AN OLD FRIEND GONE

By W. S. Surratt.

If you are of the age that remembers "Ta-Ra-Ra Boom-Dee-Ay" better than it remembers "Vagabond Lover," then you have memories also of "The Youth's Companion." And pleasant memories they are, too.

"The Youth's Companion" is no more, since it has been for some time absorbed by the more sprightly, less poetically noble but none-the-less worthy "American Boy."

Yet in its day, and that day lasted more than a hundred years, "The Youth's Companion" was part and parcel, to coin a phrase, of every American youngster's life.

A strictly virtuous, yet entertaining periodical, it furnished reading for a large part of the youth for almost a century, beginning in 1827, when it was founded by a vigorous Congregationalist with the avowed purpose of combatting notions inspired in the American youngsters by the Unitarians who were regarded as being a bit rebellious.

All the heroes of "The Youth's Companion" were 100 per cent noble; its villains were villainous to the last drop of blood in their scoundrelly arteries. But even in their dastardly, none of the villains ever did anything that would bring a blush to the most innocent cheek. They might bring anger to these cheeks, but never shame nor confusion.

And never was a hero left unturned when a moral could be pointed out. "The Youth's Companion" was sworn to its zealous publishers to be a great moral force, and a great moral force it was. And few moral forces were awaited with such genuine anxiety and loving expectation as the youngsters of years ago waited for the mails that brought "The Youth's Companion" to farm and fireside and city dwellings alike.

Even the man who brought forth "The American Boy," Griffin Ogden Ellis, admired the magazine whose greatest rival and final conqueror he was to be. He has said with pride that he "was brought up on the Youth's Companion."

But the time came when the very vitality of its villains and the very celestial grandeur of its heroes was too much for the more clear-eyed, honest minded, and realistic-sensed youth of today to bear. They were about ready to howl against the obvious incrediibility of the heroes, whom they thought a little too nice, a little too holy to be true to life.

"The American Boy" supplied a more realistic school of fiction for a more realistic generation, so it won out.

Come to think of it, besides being, for its time, an interesting magazine, "The Youth's Companion" has lots to its credit. For instance:

It is responsible for an American flag being displayed over schoolhouses today, as a result of a campaign the magazine conducted.

The "pledge to the flag," known to every school boy, and a brief little gem it is, was originated and published by "The Youth's Companion."

The practice of municipal Christmas trees is due to "The Youth's Companion," which got up the notion.

The publication served its day and generation in a way that few magazines are permitted to do. We regret its passing. Long live its successor, "The American Boy."

"PLAIN CLOTHES OFFICERS FOR GOD"

By Eugene Hire.

Modern policemen have often failed. There are always crimes which escape their knowledge as well as crimes which baffle them. In an effort to solve situations in which they ordinary policeman in uniform fails, the plain clothes officer has been added. He can obtain knowledge which the ordinary officer cannot because his presence is not announced by a uniform. People do not assume a forced attitude in his presence. He is not handicapped by a uniform.

Seeing how the modern minister often fails to see the real conditions of life, we are led to wonder if something like this is not most needed in religion. Many people assume a different attitude in the presence of a minister and thus the real conditions are not apparent to him. The person who lives for God in ordinary life is much more effective. Preachers and reformers always forget that there is always one part of the world which they can always improve, namely, themselves. It is rather by fine example that the most good is done. We need not be ministers because the name is often an added burden. There is a great advantage to be derived from being a "plain clothes officer for God."

BOOK NOTICES

A NEW COMMENTARY ON HOLY SCRIPTURE

Including the Apocrypha

Edited by Bishop Gore, D.D., formerly Bishop of Oxford; H. L. Goudge, D.D., Regius Professor of Divinity, Oxford; A. Guillaume, Professor of Hebrew and Semitic Languages, Durham.

This great work of scholarship stands out from its predecessors in several ways:

(1) In the discussion of its chief editor, who has done so much to reconcile the old faith with the new knowledge.

(2) In the unity which the volume achieves owing to the fact that the bulk of the contributions are by scholars in agreement with the general outlook of the editor, who in addition has worked over the whole material and left upon it the impress of his unrivalled experience.

(3) In the generous amount of space given to the exegesis of the important books.

(4) In the inclusion of the Apocrypha, and the censequent bridging of the gap between the two Testaments.

(5) In the ease and convenience with which it can be used, despite its 1600 pages and million and a quarter words.

Price, $5.00. The Macmillan Company, Publishers, New York.

OUTFITTING THE TEACHER OF RELIGION

By James H. Snowden, Author of "The Making and Meaning of the New Testament," Etc.

This is a text book in the principles and practices of religious education for the use of Sunday school teachers and teacher training classes.

Those who asked the author to write a book on religious education gave him the following indication, and advice as to the kind of treatment of the subject to bear in mind: "Keep it within the compass of the many thousands of Sunday school teachers who possess good minds, a good public school education and a real personal religious experience. Assume that your prospective readers will make an honest effort to give you their attention and possess some real desire for self-improvement in their task of exercising a formative Christian influence over the members of their classes." In these pages the author has endeavored to carry out this idea and ideal. He has aimed to base his exposition and counsels on sound psychological and pedagogical principles and methods and yet hit the average teacher by making his treatment neither too elementary nor too technical. Limitations of space required a restricted selection of topics and often somewhat condensed exposition, but it is believed that the treatment given both of theoretical principles and of their practical applications are sufficient to enable the average Sunday school teacher to get improved results.

The Macmillan Company, New York.

* * *

IMMANUEL HYMNAL

"Immanuel Hymnal" is the work of a small group of theologians and musicians who have felt that hymn-book making has fallen into stereotyped ruts and that there is need of fresh and interesting material, both text and music. In order to obtain such material extensive research was made. As a result a larger body of new music of first class quality has been incorporated into this book than has appeared in American hymnology since the day of Lowell Mason, a century ago. New and rich veins have been tapped—Weyse, Hartmann, Grieg, Sinding, Brahms, Berggreen, Kjerulf, Wennerberg, Elling, Lange-Mueller, Lindman, Barnekow, Heise, besides the corpus of folk music and general Continental hymnody. Every fifth hymn-tune is new. Yet practically everything of value of the older and familiar hymn-tunes has been retained. Room for all this wealth of new music has been obtained by the elimination of the mediocre and second-rate of the conventional hymnal.

The Macmillan Company, Publishers, New York.

"I see that you've given up teaching your wife to drive."

"Yes, she had an accident. I told her to release her clutch, and she let go of the steering wheel."

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

ON THE FAYETTEVILLE DISTRICT

Cape Fear missionary zone met in Trinity church, Elizabethtown, Saturday, September 21, with a goodly number present. The fact that we were organized in this lovely old church a little more than two years ago added a special joy to our day. Our new leader, Mrs. Bizzell of Elizabethtown, very gracefully presided, ably supported by our new secretary, Mrs. Starnes of Clarkton auxiliary.

The meeting opened with the good old hymn, "Praise the Saviour, All Ye Nations," after which the devotional was conducted by Mr. Underwood, the pastor. Mrs. Lentz responded to a very cordial welcome from Mrs. Mattie Clark. After the reading of minutes of last meeting held at Barker's church and roll call, we had interesting reports from auxiliaries—Marvin, Clarkton, Roseboro, Elizabethtown and St. Paul's being represented, also young people's and children's societies from Roseboro and Clarkton.

Mrs. L. T. Townsend of Lumberton, secretary of Rockingham district, gave a most helpful and interesting talk on prayer. We always enjoy and use Mrs. Townsend in our meetings when it is possible for her to be present. She ably assisted us in organizing and has been a wonderful neighbor to us since.

A quartette, "The Lord Is My Shepherd," was beautifully rendered by ladies of Trinity church. After being dismissed by Mr. Underwood a most bountiful cafeteria lunch was enjoyed on the grounds.

The afternoon session opened with the hymn, "Faith of Our Fathers," the devotional being impressively conducted by Mrs. Cashwell of Elizabethtown, followed with prayer by Mrs. Lentz of St. Paul's. Mrs. Starnes sweetly sang "Lord, Here Am I, Send Me." Mrs. E. F. McCulloch of Elizabethtown then spoke fittingly on missions and Bible study, followed by an interesting program by children of Clarkton and Elizabethtown. Mrs. Edge of Varvin auxiliary was elected zone social service superintendent, this office having been overlooked at last meeting. Our spring meeting will be held at St. Paul's.

After the offering was taken by two young girls, we were dismissed by Mrs. Hector Clark, all feeling that another profitable meeting in the Father's name had been added to our lives.

We, the members of the Bright Jewel Band of Stumpy Point, N. C., wish to pay loving tribute to our dear little friend, Archie Elwood Payne, who was taken from us so suddenly by drowning on June 8, 1929. He was only five years old, but was often thought to be much older in wisdom, as he was always saying something bright. He was not only loved by the little folks, put by the older ones as well. It was nothing unusual to have some one make a loving remark about Archie.

He has gone to be with his little sisters, Alethia and Myrtle, who went to be with Jesus just a little while ago. To his bereaved parents, little sister, grandparents and Uncle George, who seem to be so lonely here, we extend our love and sympathy and pray that God may heal their broken hearts.

Mrs. Lennon Hooper, Supt.
Wilbur Payne, Shirley Midgett, Loza Catherine Hooper—Committee.

HERTFORD

The children's work, under the leadership of Mrs. J. T. Towe, is making progress. Mrs. Towe's heart has been in this work for many years. Her interest has never waned. In September the juniors took their mission study book. They presented their assignments efficiently. Who knows but that this little band has a missionary in the making!

The Minnie Wilson auxiliary is doing splendid work. This auxiliary uses the cultivation method; this method quickens its own life and gives the added touch to others. This auxiliary was hostess to the New Hope society(Perquimans charge) in September. A good program was followed by a helpful and enjoyable social hour.

Who can equal the Minnie Wilsons?

"Seven Times Seven!" What a book! Crammed with information of great interest to the missionary women of the North Carolina conference. On September 23 the adult auxiliary of Hertford met for the study of this book. Twenty-two faithful women braved the equinoxial storm and caught a new vision of the heritage bestowed by the pioneer Methodist preachers. There is evident a quickened interest as we study the work accomplished by our mothers, many of whom have been called to their reward. This mother auxiliary is giving a worthy example in missionary endeavor. Mrs. Marvin Y. Self.

Zion Missionary Society is one of the jubilee societies. Our members, though few in number, are interested in this great work. We have ordered the "Jubilee Bookshelf' 'and also the book, "Roads to the City of God." There are several enrolled in our reading circle. Preparations are being made for our fall study class. "Seven Times Seven" is the book to be studied.

The social service department is doing a good work. Our society is also helping to beautify the interior of the church.

FIRST METHODIST CHURCH, ROCKY MOUNT, HOLDS ZONE MEETING

The Nash county zone meeting was held in the First M. E. church, Rocky Mount, on September 12, seven auxiliaries being present.

Mrs. P. E. Mallison, the county president, presided over the meeting in her chraming manner.

A member from Red Oak auxiliary and one from Bailey conducted the devotional exercises.

Mesdames Davis and Woolard brought a special message in song which was enjoyed by all present.

Mrs. Smithson was elected to supervise the work of the young people of the county.

Rev. Mr. Weathers and Dr. Sprinkle were present and made fitting remarks.

The collection of the day was sent to a needy widow.

We were delighted to have our conference president, Mrs. Gates, with us. She brought a most inspiring message, the theme being "Give Christ to the World." The United States is the greatest mission field and we must save it; first, in order to save our own souls; second, because of those who come to us. She gave statistics from the U. S. Treasury department which showed that billions of dollars are spent annually on luxuries while only 27 cents per capita is given to upbuild the world. If every church member would this year save one soul for Christ, it would more than evangelize the world.

The ladies of the church served a delicious barbecue dinner, followed by an ice course in the new Sunday school building.

A round table discussion brought out many local difficulties which Mrs. Gates tried to solve.

Miss Daughtridge presented a group of juniors which gave a playette representing a Korean family of the old and the present times.

At the close of a most inspiring service Dr. Sprinkle conducted the consecration service, dismissing the congregation while gathered around the altar.

Miss Louise Sills.

The second Central conference of European missions was held July 18-21, 1929, at the Central Methodist church of Brussels, Belgium. The conference was presided over by Bishop U. V. W. Darlington, in charge of European fields. Some of the chief topics for discussion and their leaders were: "How Shall We Face the Anti-Protestant Offensive of the Roman Catholic Church?" by Rev. V. Cancura, one of the outstanding leaders of Czechoslovakia; "How to Overcome Religious Indifference," by Rev. W. G. Wilmot, pastor of Central church, Brussels; and "What Shall Our Attitude Be Toward Other Protestant Bodies?" by Rev. C. T. Hardt, superintendent of the Poznan-Silesia district, Poland.

Those who walk with God are more fortunate in the long run.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

BE GLAD

"Laugh a little now and then,
It brightens life a lot;
You can see the brighter side
Just as well as not.
Don't go mournfully around,
Gloomy and forlorn;
Try to make your fellow men
Glad that you were born."

—Sovereign Visitor.

WEEK OF PRAYER

Are we planning to make the week of prayer an occasion of interest and of spiritual uplift? November 3-9 is the date and during those days we are asked to carry out the programs that have been prepared for an appropriate observance of this occasion, and that have been distributed to the presidents of the societies by the conference superintendent of literature and publicity.

This program contains a meditation for the first, second and third days of the week; the first being on the "Goodness of God"; the second, "A Realization of the Power of God"; and third, "New Spiritual Discoveries Through Fellowship," and the fourth day's program is arranged for the offering service. The offering for the week is a memorial to Miss Maria Layng Gibson, one of the outstanding women of Southern Methodism for more than 50 years, and whose life has enriched the lives of those with whom she has been associated. These girls will give comfort to hundreds of our missionaries as they fall sick or when they, after faithful service, retire from their fields of labor. Let us make it an offering worthy of our conference. "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

SUPERINTENDENT MISSION STUDY MAKES AN APPEAL

The time for the reports for the third quarter is at hand. Many have already come in.

I am delighted at the number who worked for Council credit this quarter. If you are not sure whether you made this credit look in the minutes of the annual meeting, and in the mission study hand book, and see the requirements. Write me for report blanks for Council certificates.

Young people should also send their mission study reports to me, as well as to their own district secretary.

Juniors should send me a report of the June-July intensive study period. Very few have come in up to this time.

There were many classes in adult, young people and junior societies held during the second quarter which sent no report. Such classes will please send in the reports this quarter.

On August 7 I mailed a letter with the study lists and a copy of mission study hand book to every adult superintendent of study, or, where I did not have her name to the president; also to the superintendent of every young people's society. If any adult or Y. P. society failed to receive these, it was due to the fact that I did not have the names of the officers, and any failing to receive them may write me and I will be glad to forward immediately.

Mrs. M. B. Goodwin.

MISS CASE IN SORROW

The Missionary Bulletin of October brings us news of the sorrow that has come to Miss Esther Case, foreign administrative secretary of our woman's work, in the death of her sister, Mrs. S. C. Craig of Batesville, Ark. Mrs. Craig's death was most unexpected. She leaves two small children. We are sure that the friends of Miss Case all join in deepest sympathy for her in her sadness.

ANOTHER ZONE MEETING FOR GREENSBORO DISTRICT

Zone No. 5 held a most interesting and profitable meeting September 14 at Bethlehem M. E. church, with Miss Doris Hudson acting as chairman in the absence of the regular officer.

An inspiring devotional service was held by Mrs. Gordon of Spray, and was followed by a vocal solo, which was greatly enjoyed, sung by a member of the Bethlehem society.

Opening the day's program was a discussion on "What Can I Do to Make My Auxiliary Better?" led by Mrs. Turner of Reidsville, who gave as most helpful to the success of the society the following seven suggestions: Plan for and attend the meetings; pray for it; be ready to do our part of the work, and also to take part in the programs; keep in touch with the absent and sick members; get outside worker to add new interest by bringing report of the work in other churches; strive to add new members; and strive to give and to get a real spiritual uplift at each meeting.

Mrs. Will Richardson of Reidsville led the discussion on "The Best and Strongest Points in My Society," showing the value of getting acquainted with each member, providing ways for each member to get the meetings, visiting the sick, etc. She also stressed some of the weaknesses of a society, viz: the lack of leaders, lack of spirituality, the neglect of tithing, waning enthusiasm.

Mrs. Redman, superintendent of social service for Greensboro district, presented the work of her department and urged that the societies increase their efforts along the lines of social service work. Mrs. A. L. Thompson, district secretary, stressed the importance of prompt and accurate reporting, congratulating the district on the record that it maintains along this line and asking a continuance of this record.

Eight auxiliaries were represented and the next meeting will be in Reidsville. The closing number of the program was the discussions of the questions found in the question box, and proved altogether helpful and profitable.

After the meeting had closed a most enjoyable picnic supper was served on the church lawn.

STEWARDSHIP OF LIFE

Bessie Core in Young People's Bulletin.

A Sunday school pupil once gave this significant definition of stewardship: "Stewardship means that life is a great ship loaded with a rich cargo of many things. God is the owner and has entrusted it to me, his steward, and it is my job to bring it to the right port, and discharge the cargo."

If this is stewardship three factors are involved: possession, responsibility, and accountability.

Of maximum importance in stewardship is the stewardship of life. For centuries man has recognized his accountability to God for the use of his possessions.

To the Christian of today stewardship means a partnership with Christ and as a true partner the Christian, in return for the resources of God, must make a full surrender not only of his possessions, but also of his life. Man is infinitely more precious to God than his possessions. Human life is God's highest gift. Should we then not show our appreciation of that gift by using it for the advancement of the Master's work? Do we wish to face the Master with rusted or misused gifts, having laid aside our youth, our abilities, and allowing them to become liabilities. Let us emulate the example of Jesus who neglected none of his inherent capabilities, either physical or mental. There is no greater investment than a human life and no richer contribution to the world than a consecrated Christian personality. As faithful stewards let this be our attitude: "I owe the world the greatest gift God has bestowed upon me—my life, and the best service I can render with that gift.

ITEMS FROM Y. P. COMMITTEE REPORT

That the young people have a part in the church-wide stewardship campaign of 1929, and use the literature prepared for that purpose.

That the young people be asked to present in their local church the stewardship play, "When Sleepers Become Pillars."

That every Sunday morning at seven o'clock, wherever possible, that the members of the Young People's Missionary Society read the love chapter in the Bible (1st Corinthians, 13) and have a special prayer for the young people all over the world.

Sunday School Lesson

OCTOBER 6

By Rev. C. E. Wilbur, D.D., LL.D.

Recognizing Our Debt to Others

(Mark 12:28-34; James 2:15-17)

Jesus and the Scribe

We have reached the period in the life of Jesus when the various parties in Jewish life were measuring themselves logically against Jesus, seeking to find some grounds of bringing him into conflict with the people or the Roman government. He easily confounded them all. The last conflict had been with the Sadducees over the resurrection. An honest scribe, at least so he appears, heard this discussion and himself asks Jesus a question. There were six hundred and thirteen commandments positive and negative, in the Jewish code at this time, and which was the greatest of these they often asked themselves. He now asks Jesus this question.

Jesus tells him that the first commandment of all is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Now, of course, if a man loves God in this way, he will perform all his duties toward God contained in the first table of the law. But Jesus went further than this. There is a second table of the law, containing six commandments and it tells us of our duties toward man. He now tells him that the second commandment is like the first. It is like the first because it also treats of love. It is this, "Thou shalt love thy neighbor as thyself." If a man loves his neighbor as himself, he will perform his duties toward his fellowmen. So that love is the fulfilling of this table of the law also. Thus we see that these two commandments that are alike because they both treat of love cover all the Ten Commandments, and so are the greatest according to the question of the scribe.

The reasons for loving God supremely have been summarized as follows: 1. He is supremely good; he is the sum of all good. He that loves God loves all that is good and hates all that is evil. 2. He is not only good, but lovable. His goodness is attractive; it is worthy of love. 3. All we have and are we owe to him; and the only way we can make any return is to love him and obey him in love. That is all that is ours to give; to withhold is unutterably mean. 4. The best thing in man is love, and God wants the best. 5. Such love not only honors God, but elevates man. Love is the most ennobling act of the soul; and the nobler and higher the object and the more intense the love, so much the more is the one who thus loved ennobled, purified, enlarged, exalted in nature. 6. In him is found all that ought to move the highest affections of men.

The Second Like It

Had Jesus stopped at the first the Pharisees would have been rebuked. But this was not enough. He will not spare them. He will expose them still further. They were notorious violators of the second commandment. He tells them that the second is like the first being founded in love; like it in fact because it is included in it. For if we love God completely, we shall perform all our duties to his creatures. We are to love our neighbors "as ourselves." The Scriptures forbid selfishness, but they do not forbid a proper self-love. The second is a summary of the second table of law. These two, in fact, included all the others. The gospel of love came to fulfill the old law of commandments. It fulfilled them by taking them up into itself and leaving nothing further to be required. It is as if he had said, "This is all Scripture in a nutshell; the whole law of human duty in a portable, pocket form." Indeed, it is so simple that a child may understand it; so brief, that all may remember it; so comprehensive as to embrace all possible cases. And from its very nature it is unchangeable. It is inconceivable that God should require from his rational creatures anything less, or in substance anything less, under any dispensation in any world, at any period throughout eternal duration. He can not but claim this—all this—alike in heaven, in earth and in hell! And this incomparable summary of the divine law belonged to the Jewish religion! As it shines in its own self-evidencing splendor, so it reveals its own true source. The religion from which the world has received it could be not other than a God-given religion.

Now as we are not to love ourselves supremely, this is virtually a command in the first place, not to love our neighbor with all our heart and soul and mind and strength. And thus it is a condemnation of the idolatry of the creature. Our supreme and uttermost affection is to be reserved for God. But as sincerely as ourselves we are to love all mankind, and with the same readiness to do and suffer for them as we would reasonably desire them to show to us. The Golden Rule (Matt. 7:12) is here our best interpreter of the nature and extent of these claims.

Paul to the Philippians

Look not every man on his own things—not entirely. The advice is, that we should not selfishly consult our own interest only, nor arrogate to ourselves gifts, graces, and fruits which belong to others. We are all members of one body. If one member suffers, all other members suffer with it. The fate of other souls is bound up with ours.

The measure of our Christian growth may be estimated by the circles of our sympathetic interest. What is the circumference of our outlook? Are my sympathies represented by my umbrella, are they something like a garden tent, and do they merely cover myself? Or do they cover a family? Or are they

CRAMPING SPELLS

Mississippi Lady Tells How She Suffered Until She Had Taken Cardui on a Friend's Advice.

Greenville, Miss.—In describing how she suffered several years ago, Mrs. Mattie Dalton, of 112 Pecan Street, this city, recently wrote:

"I would cramp, and my hands and feet would draw, so I came near having convulsions. I would have to stay in bed, sometimes a week, and when I would get up, I just dragged around, and did not feel like doing my work. I suffered a great deal with my back.

"A friend came to see me and saw how I suffered. She told me to try taking Cardui, which I did. I seemed to have more strength, after my first bottle. After I had taken about four bottles of Cardui, I saw a great improvement.

"I quit having such bad spells, and was stronger and better than in a long time. I gained in weight. I took a few more bottles of Cardui, and felt so well that I quit taking it.

"I certainly can recommend Cardui, for I know what it is to suffer, and I know that Cardui helped me."

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like a great marque, and can all the people in the village find shelter beneath its roof? Or still grander and nobler do they find their symbol in the overarching firmament, and do they embrace "All nations and kindreds, and people and tongues?" What is the scope of my sympathetic circle? They tell us that the concentric rings in the interior fibre of a tree record its age and the story of its growth. And most sure I am that the concentric rings in the soul-interests of a Christian tell the story of his growth in grace. How large is the circle of our prayers? How many of "the things of others" find hospitality in our fervent petitions? Are they mostly concerned with our "own things," or do they reach out to grasp the needs of a race? Have our prayers grown with our years, or is it the same little ring that characterized our childhood? If a man's prayers do not grow bigger and bigger and deeper and deeper and more unselfish every year, there is something wrong in his roots.

James to the Church at Large

James, the brother of our Lord, in the New Testament writings, stands at the head of those who insist on the importance of good works as a means of salvation; while Paul is at the head of those who insist on faith in Christ as the means of salvation. To the jailer at Philippi Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

There is no trouble here. The two ideas are true. Faith in God is necessary, in order to connect us with the life of God, so that he may live in us and we in him. This Jesus points out in the parable of the vine and the branches. Just as the life of the vine flows in the branch, making it bloom and bear fruit, so by faith in Jesus we are so connected with God that his power is felt in us, making us to produce the fruits of good works.

James, the brother of our Lord, saw this beautiful fact and truth, and he writes this part of his letter to show that faith is necessary to produce good works, and that it is by our good works that we show that we have faith.—Methodist Protestant Recorder.

TWO WEEKS OF THE NEW SESSION AT WEAVER COLLEGE

Classes at Weaver College are operating practically at full blast. The classification and reclassification of students is complete in almost every case, the books have been supplied to all except to the latest arrivals of the students, the schedule has been modified where necessary and apparently has been crystalized in its permanent form.

The dormitories are both full to their capacity. The boys' dormitory has overflowed to a cottage on the campus and to rooms near the campus, constituting a larger enrollment of men in the boarding department than at any time in the previous history of the college, though doubtless before the dormitories were constructed there were more boarders who lived in the village. The dining room is full with every seat occupied; this true because the dormitories, including the cottages, have space for only 100 students, including 56 boys and 44 girls. The total enrollment two weeks after the beginning of the session is 136, which includes day students from Weaverville, Asheville, and other sections of the county.

An analysis of the student body now registered shows that 49 out of a class of 62 completing the freshman year are back in the college this fall. Six of the eight high school graduates in the class of 1929 are back, making a total of 34 men and 21 women who have returned out of a possible 72. Of the 16 who have not returned, seven are in other colleges because of family reasons, to secure training not offered at Weaver, or because of unsatisfactory relations last year. So far as is now known, eight of last year's students are not studying this fall, chiefly for financial reasons. Of the entire 71, apparently all are back who could and should have returned with the possible exception of two.

The new home economics department is starting off surprisingly well. A larger room than planned for has had to be devoted to the class in clothing, and another sewing machine has been purchased; additional equipment has also been secured for the class in foods. The enthusiasm of the teacher, the credit allowed in the general course for the home economics courses, and the desire of the students to have the information which the practical nature of these subjects supplies have justified he creation of the department.

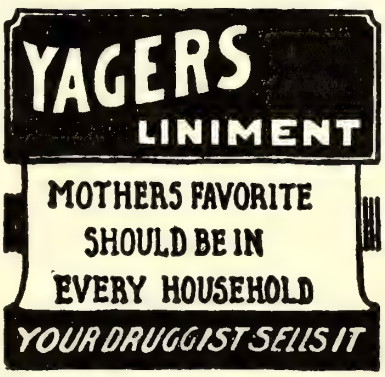
Other special departments are larger than last year. The music class occupies all the time Director A. L. Manchester reserved for Weaver College and a considerable time of the assistant teacher. The orchestra is meeting regularly under the direction of Miss Chandler, who is beginning a class in violin. The commercial department is also larger than last year. A number of students are taking the regular commercial course, and a good class is beginning the study of accountancy, which is a fourth course in business administration.

The various student activities are well under way. Plays are being selected, the "rushing season" of the four literary societies is drawing to a close, the student officers of the Sunday school will take charge the first Sunday in October, the Epworth League cabinet is directing the general religious activities of the campus, the annual staff has already made its contracts and has secured a large number of advertisements, the football team is preparing for its first game next week, the college council and the student council are both functioning, and everything is humming.

The prospects now indicate that the college is beginning the best year in its recent history. The exclusively college maturity of the registrants is showing itself in self-control, earnestness and intrest in study, as was expected.

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W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

PHILIP SCHWARTZ SPECIAL FIELD SECRETARY

At the last summer assembly of the North Carolina Conference Epworth League, held at Louisburg College, Louisburg, Philip Schwartz secretary of the Raleigh district for the past seven years, was relieved of his duties to permit him to accept the newly created appointment of special field secretary for the entire conference.

The executive committee, composed of Rev. Thomas McM. Grant, president, and Rev. L. C. Larkin, vice president, met with Mr. Schwartz Friday night, September 20, at Wilson, and plans were definitely made for this new field of activity. Mr. Schwartz's services are now available throughout the conference and he can be reached at P. O. Box 120, Raleigh, N. C.

Rev. P. H. Fields, pastor of Jenkins Memorial church, Raleigh, succeeds Mr. Schwartz as Raleigh district secretary.

ELIZABETH CITY DISTRICT INSTITUTE

When one says that the Elizabeth City district institute held in Elizabeth City last Saturday could well belong in the same class with a Raleigh district institute, that is saying a great deal. But even Philip Schwartz, the "Boost Raleigh District" man, says that about it.

Beginning at ten o'clock Saturday morning and continuing until three that afternoon, the institute was full of things that really count in league work. Few districts are so fortunate as Elizabeth City when it comes to possessing a live- wide-awake district secretary, together with a wife who is just as wide-awake and just as enthusiastic, but Mr. and Mrs. Baum can well take their places with the best of them. They had planned a most interesting program for the day, the morning being devoted to talks by our conference president, Rev. T. M. Grant, Rev. Philip Schwartz, Rev. O. W. Dowd, presiding elder of the Elizabeth City district, and Miss Blanche Barringer, conference secretary. Following a most able presentation of the city and district union by Philip Schwartz, who knows how to make a good speech as well as to "boost," the delegates present voted unanimously to organize a district union, and the following officers were elected: President, Miss Maude Leigh; vice president, Miss Fannie Seymour; secretary-treasurer, Mrs. Herman Baum.

After a delightful picnic lunch in the basement of First church, which was made more enjoyable by spirited yells and songs led by Philip Schwartz, the afternoon session was devoted to group discussion of the work of the four departments of the league. A fitting climax was reached in the concluding session at the close of the institute when Mrs. Baum, in a most impressive and deeply spiritual talk, presented the quiet hour and fellow workers' covenants. Surely there was not one of the more than 50 delegates and visitors present at Eliazbeth City that day who did not have a deepening of his spiritual life and a clearer conception of the work of the Epworth League as a result of this splendid meeting.

Blanche Barringer, Con. Sec.

A UNION FOR THE ELIZABETH CITY DISTRICT

At an institute held in First church, Elizabeth City, Saturday, September 7, it was decided to organize a union of the leagues in the vicinity of Elizabeth City. The following officers were elected: Miss Maude Leigh, Elizabeth City, president; Miss Fannie Seymour, Camden, vice president; and Mrs. Herman B. Baum, Old Trap, secretary-treasurer. The first meeting of the union was held in First church, Elizabeth City, Thursday night, September 10. The following leagues were represented: First church, Elizabeth City, Hertford, Trinity, South Mills circuit, and Sign Pine and Wesley, South Camden circuit. There were 61 young people present. Miss Margaret Winder delivered the address of welcome in behalf of her church. Miss Maude Leigh in a brief talk set forth her aims for the union. Mr. Wilson Smith discussed the value of a union. The district secretaries presented a few phases of league work that he desired the union to emphasize during the next few months, namely, a closer study of the handbook, missions, and the young people's revival. Before adjournment it was decided to meet every month on the second Thursday night and to rotate the meetings among the several leagues. An invitation was accepted from Trinity, South Mills, to be their guests next month. At the conclusion of the business session the following cabinet officers were appointed: Miss Elizabeth Knowles, Hertford, first department superintendent; Mr. William Norris, South Mills, second department superintendent; Mr. Wilson Smith, Elizabeth City, third department superintendent; and Mr. John Shannonhouse, Elizabeth City, fourth department superintendent. Mr. Blades Foreman of Elizabeth City was elected Epworth Era agent. The cabinet officers pledged themselves to assist the district secretary in his work and to be ready to go when and where he sent them.

Mrs. Graham Sawyer, Camden, was in charge of the social hours that followed the business meeting. Refreshments were served by First church leaguers.

H. B. Baum, Dis. Sec.

EDENTON STREET SENIOR LEAGUE

Sunday afternoon, September 22, the senior Epworth League of Edenton Street Methodist church, Raleigh, held a reception for the college students and local young people. A half hour of song was engaged in, led by Philip Schwartz. A light supper was then served, the young people seated at tables. The regular devotional service was then conduced, led by Mr. John Evans, president. Each officer of the league was introduced, responding with a short talk. Miss Chandler, the new director of religious education, was then introduced and gave a talk of welcome to the students.

Western North Carolina Conference

HERE AND THERE

On the evening of the 13th, accompanied by Joe Thompson, we visited the meeting of the Stanly County Union held in First church, Albemarle. This union is planning for a revival of interest. A new president was chosen in the person of Miss Margia Allen of the Randall chapter. It is their purpose to establish profitable cabinet meetings which will plan for purposeful union meetings.

On the 15th we had a good day with Brother Rhinehart at Cliffside and Avondale. Chapters are not functioning at either church now, but the prospects are good for organizing following some helpful cultivation.

The 22nd found us with Brother Bass at Whittier and Brother Tuttle at Cullowhee. The Whittier is promising. Cullowhee was alive with the large group of students just arrived for the school year. This is a successful college league.

A few minutes' stop with Brother Clemmer found thriving Hi-League and Epworth junior work at Sylva.

In checking reports from Central Office, we find that four league chapters have recently been chartered on the Cherryville circuit. They do good work.

ANSON UNION

Following up the proposal recently made in the Charlotte district meeting for the perfecting of unions for Union and Gaston counties, the leaguers of the several chapters within Anson county gathered in our church at Wadesboro on Sunday afternoon, September 29, to organize the Anson union. The following officers were chosen: President, Rev. Fred Kiker; vice president, Miss Elizabeth Davis; secretary-treasurer, Miss Nannie Huntley; corresponding secretary, Rev. W. S. Smith. It was decided that the regular monthly meetings would be held on the fourth Sunday afternoon. Invitation was accepted to hold the October meeting at Morven. Brothers Smith, Latham and Davis were the pastors present. Miss Catherine Gardner, conference secretary and president of the Mecklenburg union, Mr. H. V. Klutz, district secretary, and Mr. Joe Thompson, conference treasurer, were present along with the field secretary. All offer-

[Continued on page 31]

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MISS DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Last week I made a rather extensive trip through a large section of our conference. Our preachers are making a tremendous effort to close their year's work in a successful way. Much remains to be done during the next three weeks. The success of many worthy causes is at stake. If all our churches will join hand and heart with their pastors in one supreme effort to provide the means for carrying forward the work of God's kingdom, then we can advance. The orphanage along with other noble causes is depending on the churches to pay the conference collections in full so that we may feed, clothe, educate and train the 328 children under its tender ministry. Let everybody do his or her very best when our need is so very urgent.

* * * *

Mrs. Daisy Wooten Smith has been unanimously elected head matron of the Methodist Orphanage to fill out the unexpired term of Miss Fannie Gray. Mrs. Smith has been in charge of our big girls for the past three years. In connection with this duty she has been in charge of one of our singing classes. In each of these relations she has been a success. Mrs. Smith comes from a splendid family and is well equipped physically, mentally, socially and spiritually for the responsible position to which she has been called. I am giving a few quotations from prominent men who have known her and her family for many years. Those recommendations from outstanding men go to show that she is well fitted by birth and training for the responsible position to which she has been called.

* * * *

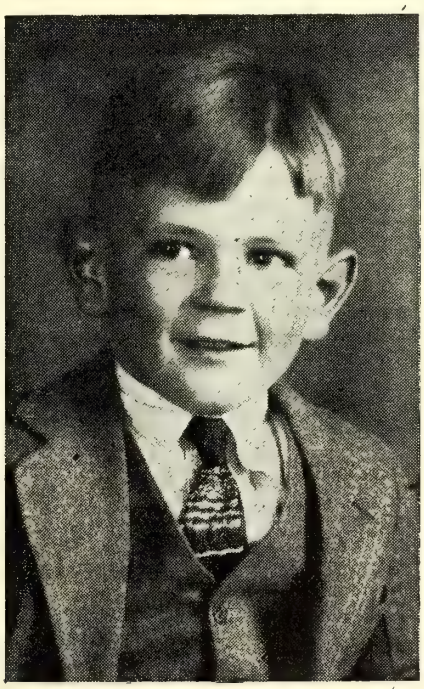
"I am confident that Mrs. Smith's strong personality and gentle spirit would so blend as to make of her a competent matron. I think she would make a worthy successor to Mrs. Jenkins."

"I have known Mrs. Daisy Wooten Smith's family for fifty years and they are among the most prominent in our community. They stand well socially, are cultured and refined and I know of no family that, as a whole, is more highly regarded. Her background is all right in every respect and she should render you satisfactory service."

"I have known Mrs. Daisy Wooten Smith from her childhood, and I confidently and unreservedly recommend her as a woman of fine culture, strong character and intellect, lovable disposition and temperament, splendid family inheritance, admirably qualified, in my opinion, in all respects for the position of head matron of the Methodist Orphanage."

* * * *

As I have gone over the conference it has been my happy privilege to form a wide circle of friends. Among those whom I have met none have been more considerate of me than Mr. and Mrs. K. M. Barnes of Lumberton, Mr. and Mrs. E. C. Craft of Wilmington, and Capt. E. L. Hart of Wilmington. I never go to these towns without being invited to the hospitable homes of these devoted friends. Last week I spent a night with Brother Barnes. When in Wilmington I took dinner with Brother Craft and called on Captain Hart. I wish that exacting duties at the office did not demand so much of my time. It is a real privilege to mingle with thousands of friends scattered throughout the conference. Fellowship with these choice friends heartens me for the strenuous duties of the orphanage.



Boy from the Methodist Orphanage, Raleigh, N. C.

REMINISCENSES

By J. M. Rhodes.

During my third and fourth years in the ministry my work was in Warrenton and Rev. J. R. Griffith was on the Warrenton circuit. I was helping him in a protracted meeting held in a school house not far from Louisburg, when it became necessary for him to go back to Warrenton where he lived.

He instructed me to continue the work until he returned, and if he could not return to close when my judgment directed.

We had some twenty or thirty accessions to the church as I now remember, and here I baptized my first convert. In addition to quite a number of young people we had several mature men and women to be baptized and received into the church. Among them was Col. Jordan F. Jones, the owner of a cotton mill not far away and the brother of Dr. T. M. Jones, president of Greensboro College. Colonel Jones had two sons, both of whom I think were young married men. I was entertained in the home of one of them and was frequently in the home of Colonel Jones. I think young Mr. Jones later moved to Louisburg.

If any of the people whom I received into the church in this meeting should read these lines I would thank them to write to me. I think I was engaged in this work about two weeks, during which time I made many friends.

It was during this year, I think, that M. H. Moore on the Warrenton circuit was licensed to preach. He was a very bright young man of much promise, and desiring to apply for admission at the next annual conference was employed by Brother Griffith as his assistant till conference. In his work under Brother Griffith he met many women who had been converted under the preaching of Rev. Moses Hunt, a tall, angular man and a pre-eminent soul-winner; he also got everybody in love with him. The "sisters" especially wished to send their love to Brother Hunt by young Mr. Moore.

On our way to conference when the train was crowded and many were standing Brother Moore, desiring to deliver his message, asked Bro. B. B. Culbreth if Brother Hunt was on the train and if he knew him. Brother Culbreth said: "Yes; do you see that tall man standing in the aisle? That is Brother Hunt." Now there were two tall men standing in the aisle: Brother Hunt who never had the distinction of being called handsome, and Dr. L. L. Hendren who was said to believe himself to be very handsome. Brother Moore went to Dr. Hendren and said: "Brother Hunt, I presume." Dr. Hendren lifting himself up to the full height of his stature and in a tone of voice that embarrassed Brother Moore very much said: "I am Dr. Hendren." By this time Brother Culbreth with that broad smile which no one who knew him as both preacher and wag can ever forget was watching and the attention of many preachers was attracted. Brother Moore said: "Dr. Hendren, please excuse me. I had a message for Brother Hunt and was looking for him, and from the description given me by Brother Culbreth I took you to be Brother Hunt." Well, the roar of the train was completely drowned for several minutes. Dr. Hendren was hacked and Brother Moore was completely dumfrusticated. Now that last word will I fear bring me into disrepute with some of our masters of English at Duke and I guess I had better quit.

"I spend an hour and three quarters every day reading the New Testament," writes a student of Ichowfu, Shantung, China, to a missionary who had given him a Bible. "Often my friends and I read it together. I feel that the Word of God is more necessary than tea and food for our people."

In Memoriam

NORWOOD—While quietly enjoying an afternoon nap last Sunday, Brother June H. Norwood, a loyal member and faithful steward of Mann's Chapel, stole away to heaven to be with Jesus and the angels. He was known far and near as a friend to all, rich and poor, white and black. His honest, unselfish nature knew no bounds. A wife and son, several brothers and sisters and a host of relatives and friends remain to mourn his sudden going. May God's richest blessing rest on his wife and his cherished son. A. C. Brown, Pastor.

IN MEMORIAM

In loving remembrance of little Junior Steel, who died September 6, 1929, age two years, seven months and seven days.

A precious little darling so patient, sweet and bright, came and dwelt a few short years, then slowly passed from sight. Jesus plucked the little darling bud with his own gracious hands. He wanted little Junior to bloom in heavenly lands. 'Tis lonely here without him, but submissive we must be; and after the clouds have vanished the sunshine we shall see. In due time we shall join our loved ones in a home that is free from care—no parting words or bitter tears can ever enter there.

God in all his wisdom doeth only what is best; let us ever do his bidding and leave to him the rest. The same dear hand that guided his will surely lead us too. Thelma and Rebecca Steele, Cousins.

HAMILTON—Thomas Hamilton was born January 9, 1857, and died September 14, 1929, making him 73 years of age had he lived to see his next birthday. While he made his home in Atlantic he was nevertheless well known throughout the coast section of eastern North Carolina, both as a business man and Christian gentleman. It was said of him that he was a friend to every man and child he ever knew, and this genial spirit of friendship made for him a host of devoted and faithful friends. His popularity was attested at his death by the large number of pepole who called to visit the home and pay a silent tribute to a friend who had fallen. At his funeral people came from all over the county and from New Bern and other places, many of them speaking words of praise and others silently expresssig their very great sorow in his going. It was estimated that at least 1500 people were present at his funeral, many of whom had come from some distance. The presence of so many friends, the flowers, the sorrow expressed all combined to emphasize the fine way in which people appreciated this good man and his family. Best of all, however, was his fine Christian spirit and experience, for through the years he had been noted for his piety and genuine faith in his Lord. His last years were spent largely in reading and studying the Bible. One of his last acts was to read from the Book he loved so well and then lay his Bible and glasses down and fall asleep to wake on the other side.

He was happily married to Miss Sabra Jane Roberson in 1881, and to this union the following children survive him: Mrs. G .C. Little of Newton, N. C., Mrs. Florence Hamilton of Atlantic, Mr. Julian Hamilton of Beaufort, and the Rev. Guy Hamilton of Ayden. He was a faithful and companionable husband and father. He found a very great pleasure in the fellowship of his children, which increased with the passing of time. His funeral was conducted by Dr. N. H. D. Wilson, assisted by Rev. Mr. Lineberger of Marshallberg, Rev. B. B. Slaughter of Morehead City, and L. L. Smith of Beaufort. L. L. Smith.

RESOLUTIONS OF RESPECT

We, the members of the Sunday school, and especially the members of the Bible class and members of the board of stewards of Mann's Chapel Methodist church of the Haw River circuit, sincerely regret the loss of one of our beloved members of the board, Bro. J. H. Norwood, who passed away very suddenly at his home near Mann's Chapel church, Sunday, September 8, 1929.

Brother Norwood was a man that lived by the side of the road and was a friend to man. He was especially a friend to the poor and downtrodden. When a man was down and out and kicked by others Brother Norwood was one that would lend a helping hand and try to life him up and put him on the path again. Therefore be it resloved:

First, That in the passing of this good man the church and the Sunday school has lost one of its most faithful members and one of its devoted supporters, and the community one of its most substantial and useful citizens.

Second, That we, the members of the Bible class and members of the baord of stewards, bow in meek submission to the will of him who doeth all things well and that we extend to the bereaved family our deepest sympathy.

Third, That a copy of these resolutions be sent to the family, and a copy sent to the North Carolina Christian Advocate for publication. D. L. Smith.

RESOLUTIONS OF RESPECT

We, the members of the Bible class of Poplar Springs Sunday school, wish to pay loving tribute to our dear friend, Mrs. M. B. Buchanan, whom God in his infinite wisdom and love called from her bed of suffering to life eternal on August 14, 1929, aged 66 years. Therefore be it resloved:

First, That we acknowledge the wisdom and goodness of God in granting her many years of loving, loyal service in the church she loved; and that we express our heartfelt sympathy to the bereaved family, especially the devoted husband.

Second, That we pray that the comfort and blessing of our heavenly Father may rest upon them.

Third, That a copy of these resolutions be sent to her husband and a copy be sent to the North Carolina Christian Advocate and to the Sanford Express for publication.

Mrs. J. P. Brown,
Mrs. T. A. Mansfield,
Mrs. L. R. Sloan.

RESOLUTIONS OF RESPECT

At a class meeting of the official board of the Mount Gilead Methodist Episcopal Church, South, September 1, 1929, the following resolutions were adopted:

Whereas, in the wisdom of an all wise and all merciful God, our beloved brother and co-worker, James A. McAulay, has been called from his labors here to rest in another and better world, having departed this life August 26 at the age of 69 years; and

Whereas, we being "of earth earthy" and finite mortals, are unable to understand why our brother should have been taken from us and his useful work here, still we realize that God's ways are not man's ways and bow in humble submission to the will of him who doeth all things well.

For more than 25 years Brother McAulay had served his church as chairman of the board of trustees and at all times gave to this duty his most careful


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and conscientious attention. He was a business man who conducted business upon a large scale and all through life was what is known as a very busy man. He was successful in material things, but was never too busy with his own affairs to cause him to neglect or lose interest in the affairs of his Master and work of his church. He was most liberal in his contributions to the church and its institutions. A magnificent pipe organ stands in the church here, a gift several years ago, as a memorial to the departed and living members of his family, a reminder of his thoughtful generosity.

We deplore the loss to our church and community, and direct a copy of these resolutions be furnished the family, a copy to the North Carolina Christian Advocate for publication and a copy entered upon our church records.

J. G. Steed,
D. G. Ridenhour,
O. C. Bruton.

WILLIAMS—Miss Bettie, daughter of John and Esther Robinson Williams of Portsmouth, N. C., was born July 6, 1848, and departed this life September 11, 1929, at the residence of Mr. and Mrs. Jesse Babb, Portsmouth, N. C., completing a joyous maiden life of more than four score years in her home town, loved and revered by all. At 18 years of age she was converted and joined the Methodist church during a revival service conducted by Reverends John Long and Ira T. Wyche of precious memory. Quite a number of others started in the service of the Lord at that time. Three years ago Miss Bettie was seriously crippled by a fall that has kept her indoors much of the time and confined to her rocking chair. She was not idle, however, but labored diligently with her hands and more than earned her living with her needle. A cheerful, genial spirit characterized her daily life. Though unable to attend church services, she distinctly enjoyed the visits of her pastors. She reposed a beautiful confidence in Christ as her Saviour.

There were two sisters and one brother in the household of her father. William was first married to Caroline Roberts and after her death to Georgia Roberts. Two of their children, Jack Williams and William Williams, reside in Beaufort, N. C. Claudia, another sister, was wedded to William Daly of Dublin, Ireland, and to them were born six children, three of whom are yet living: Mrs. Mattie Gilgo and Will Daly of Portsmouth, and Mrs. Caudia Babb of Norfolk. Her sister Martha married George Dixon of Portsmouth and their surviving children are: Edward, Harry, Nora, Elma, and Mrs. Lillian Babb of Portsmouth, N. C.

The funeral services were conducted by the pastor in the Portsmouth Methodist church in the presence of a large company of friends and kinsfolk. Interment was in the family graveyard.

W. A. Betts, P. C.

MARSHALL—Nancy Ray Roberts was born February 2, 1878. She was married to M. H. Marshall February, 1911.

In early girlhood Mrs. Marshall gave her heart to God and her life into his service. Some of her intimate friends who knew her life at this period say it was hard to tell when she passed from nature into grace, for she had always been so gentle and good. She loved to serve and give of her best for others. She loved her church and longed for the salvation of sinners.

On August 7, 1929, God called her to himself. It seemed that our church, our community could not get on without her, but we could not question the action of the Judge of all the earth. It was known that she was far from strong in body, but her uncomplaining spirit and willingness to do what was asked of her caused her death to be a severe shock to this community.

She was one of God's good women. Always found where there was most needed to be done, she more than did her part in everything. One of the last things she did was to put over the church's quota for the Golden Cross, being the first one in the Asheville district to do this. Among the great heaps of floral offerings was one in the form of a Golden Cross—that seemed so emblematic of her life.

She leaves her husband, M. H. Marshall; one daughter, Julia; three brothers, R. J., D. S. and J. T. Roberts; and one sister, Mrs. W. A. Bostic, all of Biltmore, N. C.

Her body was laid to rest in the churchyard at old West's Chapel near to those of her father and mother and two sisters, there to sleep until the morning, but her spirit is with God. Touching tributes were paid to her memory by two former pastors, Rev. W. F. Sandford and Rev. M. B. Clegg.

J. E. Womack.

RESOLUTIONS OF RESPECT

Whereas, it has pleased the Great Commander and Architect of the Universe in his wisdom to take from his earthly labor our beloved member, Adam F. Mabry; therefore be it resolved:

That in the loss of our friend and colaborer, Adam F. Mabry, the men's Bible class joins in sincere sorrow and extends to his family and relatives its heartfelt sympathy and condolence.

In the death of our friend, not alone his personal family, but the entire community has sustained a great loss; and while we deeply sorrow, we can but bow in humble submission to the wise providence that saw fit to remove him from our midst.

He occupied a very warm place in the hearts and affections of the members of this class, and we shall all ever cherish a lively recollection of his many virtues, burying his shortcomings under the mantle of sweet charity, and as long as this class with its present membership endures he will be remembered as one who thought and lived and acted out the great principles for which we strive regardless of any self-sacrifice. He was the soul of honor and uprightness, always cheerful, a smiling face he always had and never withholding that hand that aws ready to impress you with his warm and noble heart. There was never any sham in his makeup, and at the same time he was a loyal, genial and sincere friend and fellow church member and Sunday school worker.

Adam F. Mabry will be missed in his community, he will be missed by his family, he will be missed by this Sunday school class, and his place will be vacant and hard to fill.

Let us pay worthy tribute to his memory by taking up the great work he left behind and carry it forward in that ardent and energetic manner in which he served, ever striving to exemplify that same firm integrity, unsullied honor, affectionate nature, cheerful presence and faithfulness to duty that characterized his life.

John H. Norwood,
H. S. Freeman,
J. I. Avett.

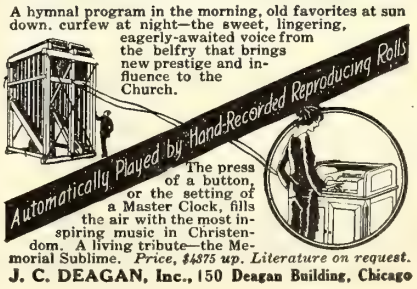
(The attached resolutions were read, approved and adopted by Class No. 11 of the Norwood Sunday school and at the suggestion of Dr. T. A. Hathcock, the superintendent, they were read before the entire Sunday school, and on motion of J. F. Shinn they were adopted by the Sunday school as a whole with a request that a copy be sent to the family of the deceased, a copy for the local paper and noe for the North Carolina Christian Advocate.)

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
FOURTH ROUND

	October
Bahama, a.m.	6
Stem, p.m.	6
Carr, p.m.	9
Chapel Hill, 4	10
Branson, p.m.	11
Milton, Semora, a.m.	13
Leasburg, Union, p.m.	13
Calvary, p.m.	15
Lakewood, p. m.	16
Duke Memorial, p.m.	17
West Durham, p.m.	18
Andrews, a.m.	20
Duke's Chapel, p.m.	20
Trinity, p.m.	22
Durham Ct., Fletcher's Chapel, a.m.	23
Mt. Tirzah, Mount Zion, a.m.	24
Orange and Massey, Orange, a.m.	25
Carrboro, p.m.	25
Yanceyville, Prospect, a.m.	26
East Roxboro, Jalong, a.m.	27
Rougemont, Union, 3	27

ELIZABETH CITY DISTRICT
G. W. Dowd, P. E., Elizabeth City, N. C.
FOURTH ROUND

	October
Chowan, Center Hill, 11	5-6
North Gates, Savage, 11	12
Gates, Zion, 11	13
City Road, night	14
First Church, night	15
Edenton, night	16
Hertford, night	17

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

	October
Roseboro, Roseboro	4
Haw River, Manns	6
Sanford, night	6
Stedman, Cokesbury	9
Jonesboro, Lemon Springs	10
Mamers, Woodside	11
St. Pauls, Barkers	12-13
Parkton, Parkton, night	13
Hay Street	16
Person and Calvary, Calvary	17
Fayetteville Ct., Camp Ground	18
Newton Grove, Newton Grove	19-20
Erwin, Lane	20

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

	October
Goldsboro Ct., Thompson's, 11	5
Pikeville-Elm St., Elm St., 11	6
LaGrange, LaGrange, night	6
Centenary, night, conference	7
Pamlico, Alliance, 11	12
Oriental, Arapahoe, 11	13
Riverside-Bridgeton, Bridgeton, night	13
Seven Springs, Piney Grove, 11	20
Pink Hill, Webb's, 3	20
Kinston, night	20
St. Paul's, 11	27
Mt. Olive-Calypso, Calypso, night	27

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

	October
Four Oaks, Sander's Chapel, 11	4
Lucama, Buckhorn, 11	6
Kenly, Micro, night	6
Millbrook, Pleasant Grove, 11	12
Bailey, Bailey, 11	13
Zebulon, Zebulon, 3	13
Edenton Street, night	15
Youngsville, Wesley, 11	18
Garner, Ebenezer, 11	19
Louisburg, 11	20
Louisburg Ct., Shiloh, 3	20
Tar River, Plank Chapel, 11	25
Creedmoor, Banks, 11	26

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

	October
Laurel Hill, 11	6
Lumberton, 7:30	6
West End, 11	13
Ellerbe, P.m.	13
Wadeville, 11	19-20
Mt. Gilead, 7:30	20
St. Johns-Gibson	23
Lumberton Ct., 11	27
Hamlet, 7:30	27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

	October
Spring Hope, 7:30	5
Spring Hope, 11	6
Rocky Mount Ct., 3	5
Rocky Mount Ct., 7:30	6
Stantonsburg, 11	13
Fremont, 3 and 7:30	13
McKendree, 11	20
Rocky Mount, First Church, 7:30	20
Nashville, 11	27
Robersonville, 3 and 7:30	27

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
FOURTH ROUND

	October
Ahoskie, Powellsville, a.m.	3
Windsor, White Oak, a.m.	6
Aulander, Aulander, night	6
Murfreesboro and Winton, Murfreesboro, a.m.	8
White Mem. and City Road, City Road	9
Warren, Shady Grove, a.m.	13
Warrenton, Warren Plains, 3 and 11	13
Garysburg, Oak Grove, a.m.	20
Seaboard, Concord, 3	20
Norlina, Zion, a.m.	22
Weldon, night	23
Roanoke Rapids, night	24
Middleburg, Drury, a.m.	25
Halifax, Halifax, a.m.	27
Enfield, night	27

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

	October
Wilmington Ct., Wesleys, 8	3
Maysville, Tabernacle, 11	6
Jacksonville-Richlands, Richlands, 4 and 7:30	6
Chadbourn, Cerro Gordo, 11	13
Carvers Creek, Bladen Springs, 3	13
Tabor, Tabor, 11	20
Whiteville, 7:30	20
Kenansville, Lees, 10:30	23
Grace, 8	23
Wallace-Rose Hill, Charity, 11	27
Burgaw, Burgaw, 3:30	27

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

	October
Spring Creek, Antioch, 11	6
Biltmore, 7:30	8
Tryon, 7:30	9
Central, 7:30	10
Fairview, Tweed's, 11 (church dedication)	13
Chestnut-Haywood-Bethel, at Chestnut hut, 7:30	14
Flat Rock-Fletcher, Fletcher, 7:30	15
Acton, Acton, 7:30	16
Leicester, Leicester, 2	17
West Asheville, 7:30	17

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

	October
Prospect, Trinity, Sat. 11	5
Peachland, Hopewell, 11	6
Ansonville, 3	6
Wadesboro, night	6
Weddington, Wesley, Mon. 11	7
Matthews, night	9
Chadwick, night	10
Duncan, night	11
Rural Trinity, Sat. 4	12
Myers Park, 11	13
Big Spring, 3	13
Brevard St., night	13
Hickory Grove, 3	14
Hawthorne Lane, 11	20
First Church, night	20

Pastors please have all nominations ready, written in triplicate.

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

	October
Cherryville, Cherryville, night	3
Franklin Avenue, Franklin Avenue, 11	6
East End, East End, night	6
Smyre, Smyre, night	8
Maylo, Maylo, night	9
Trinity, Trinity, night	10
West End, West End, night	11
Rock Springs, Lebanon, 11	12
Lowesville, Hill's Chapel, 3	12
Gastonia, Main Street, 11	13
Lincolnton, First Church, night	13
Lincoln Ct., Parsonage, 3	15
Stanley, Stanley, night	16
Lafayette Street, Lafayette Street, night	17
Lowell, Lowell, night	18
McAdenville, McAdenville, night	20

MARION DISTRICT
Edwin O. Cole, P.E., 29 W. Fort St., Marion, N. C.
FOURTH ROUND

	October
Glen Alpine, night	3
Marion Mills, East Marion, 11	6
Cross Mill, Cross Mill, night	6
Spindale-Alexander, Alexander, 11	13
Pleasant Grove, 3	13
Cliffside-Avondale, Cliffside, night	13
Rutherfordton, 11	20
Henrietta-Caroleen, Caroleen, night	20

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FOURTH ROUND

	October
Sandy Ridge, 11	3
Madison, Mayodan, night	3
Yadkinville, Center, 11	5
Leaksville, 11	6
Draper, 3	6
Spray, night	6
Danbury, Pine Hall, 2	7
Ronda-Roaring River, 3	8
North Wilkesboro, night	8

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North Carolina Christian Advocate

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Rockford Street, Q. C., night 9
Creston, Mountain View, 2:30 11
Todd, Fairview, 11 12
Warrensville, Mill Creek, 10:30 13
Helton, Healing Springs, 2:30 13
Jefferson, night 13
Laurel Springs, 11 14
Dobson, 2:30 15
Mount Airy, Central, Q. C., night 16

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FINAL MEETINGS

	October
Concord Ct., Parsonage, 2	7
Forest Hill, night	7
Albemarle, Central, night	9
Salisbury, Park Avenue,, night	10
Kannapolis, Trinity, night	11
Salisbury, First Church, night	14
Spencer Central, night	15
Bethel, night	16
Salisbury Ct., Shiloh, 2	17
Salisbury, Coburn Memorial, night	18
Woodleaf, Woodleaf, 11	19-20

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
FOURTH ROUND

	October
Troutman, 11	6
Cool Springs, 2:30	6
Statesville, Broad Street, night	7
Olin, Olin, 11	9
Statesville, Race Street, night	9
Hudson, 3	12
Whitnel, night	12
Lenoir First, 11	13
Granite Falls, 3	13
Hickory First, night	13
Statesville Ct., Trinity, 3	14
Elmwood, 3	15

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

	October
Dellwood, Maple Grove, 11	6
Bethel Ct., Bethel, 3	6
Cullowhee, 11	13
Glenville Ct., Double Springs, 3	13
Webster Ct., Wesleyanna, 11	20

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
FOURTH ROUND

	October
Mocksville, 11	6
Trinity, Bethel, night	6
Kernersville, night	9
Thomasville Ct., Fairgrove, afternoon	13
Hiatt, night	13

It is strange how viciously some people seem to regard that unfortunate instrument the saxaphone. Here is a correspondent who has been properly impressed by the news that when the Pope heard a Hungarian railwaymen's choir play upon an instrument called the tarogato he was so delighted that he took the instrument in his hands and blessed it. But the next reflection that this pleasant incident aroused in an obviously vindictive mind is " a fervent longing that someone will next call at the Vatican with a saxophone, when the Pope may be induced to invoke bell, book, and candle and rid at least a portion of the Christian world of one of its modern plagues. But suppose the Pope blessed the saxophone, too?—Manchester Guardian.

W. N. C. LEAGUE

(Continued from page 26)

ed words of helpfulness. We expect to see this group of leaguers accomplish much through this additional channel of fellowship and service.

GREENSBORO HERALD

We congratulate the leaguers of the Greensboro union on their monthly news sheet, the Greensboro Epworth Herald. The first copy was filled with good things with an assurance of more to follow. Mr. Ray Jones, conference Epworth Era agent, is leading in this new venture. Luck to you!

ANNUAL CONFERENCE

Our annual conference is just around the corner in the city of High Point. Let every leaguer in every league do something to help his pastor come to conference with a good report. Ask your pastor if there is anything you as an individual might do to close up the year's work. You will be glad to have had a hand, your pastor will be encouraged.

CHARLOTTE HI UNION

On September 17 the newly organized Hi-League Union of the city of Charlotte met at Hawthorne Lane church. Like Gaul, the program was divided into "three parts"—devotional, business and social. The devotional service was featured by an inspiring talk by Mrs. W. J. Bryan, Bible teacher of Central high school. During the business session the following officers were elected: President, Billy Harper; vice president, Lucille Johnson; secretary, Pansy Welch; treasurer, James Ferguson. Calvary Hi-League had the largest number in attendance, and with this honor to back them up invited the union to meet with them next month. This invitation was accepted. After adjournment of the business session, the leaguers were entertained by a reading by Miss Virginia Griffin, and games under the direction of Miss Woodward and Mr. Laycock. And of course there were refreshments!

RUTHERFORD UNION

The Rutherford county Epworth leaguers met at Spindale Methodist church Friday evening, September 6. A very interesting program was rendered by the Spindale chapter, the subject being "How We Should Spend the Sabbath." The open forum discussion was used and several made splendid talks on this subject. Following the devotional, a very interesting business session was held. Several new leagues had been organized on the Bostic charge since the last meeting at Caroleen. Roll call showed the following chapters represented: Spindale, Forest City, Pleasant Grove, and Rutherfordton. Forest City won the honor for having the largest attendance. The next meeting will be at Oak Grove the first Friday night in October. Miss Estherleen Young of Pleasant Grove was elected secretary of the union. Prof. R. W. Eaves of Spindale is president.



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An explorer and big game hunter recently returned from Africa, speaks of a peculiar fruit growing there, which the natives call the "taste berry." Its peculiar, sweet flavor is so strong that everything eaten within half an hour after the berry tastes sweet and pleasant to the palate. Is not faith the taste berry of the Christian? When our hearts are filled with it nothing that God sends us seems unwise or unkind. Disappointments are courageously met, burdens are borne with cheerfulness, our spiritual eyes are wide open to perceive and profit by whatever God sends. Faith sweetens every experience, and "We know that to them that love God all things work together for good."



"That this may be a sign among you, that when your children ask their fathers in time to come, saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

JUST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones build a monument to commemorate the passing over Jordan—So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, OCTOBER 10, 1929 Number 41

Duke Univ Library
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THE NEW LINWOOD CHURCH

REV. G. W. FINK, Pastor

The Linwood Methodist church, built at a cost of approximately $20,000. The auditorium and the Sunday school department are most attractive and fully adequate. The art glass windows, the vapor heating plant, and the artistic setting puts this among the best of rural churches.

This church is to be dedicated the third Sunday in this month. Preparations for a big day are being made.

VIRGINIA WINS AGAIN

The Old Dominion will not allow the world to forget her former glory. Why should not the "Mother of Presidents" be proud? A state that can produce a Washington and a Lee should not forget. Then, there is Yorktown and Appomattox, with all that lies back of these. Now it is the Rapidan.

Along the Rapidan the Federal and Confederate armies lay a whole winter; oftentimes were these comrades of two armies able to exchange tobacco with one another as the pickets held their friendly meetings on the sly. These "enemies" were friends of a common country whenever the opportunity presented itself. Just now in the hills on the headwaters of this same stream, one of the most extraordinary events that the world has ever seen became an actuality as on last Sunday two men sat together on a log over a mountain stream and talked about the weather and peace.

Lawrence Sullivan, United Press staff correspondent, put it thus:

"One of the men was Herbert Hoover, President of the United States. The other was Ramsay MacDonald, Prime Minister of England.

"Soft, slow chuckles of friendship blended with the soft gurgle and whisper of the stream beneath. Just two men they were, talking about a common love of nature, a common love of peace, in a setting made for the purpose, tall trees colored with the glory of autumn and splashed with sunshine.

"They watched the stream and talked of fishing, with regret that the season is over and they could not indulge in the sport both love so well. Then they left the log and went off into the hills for a long tramp, climbing together to the top of Fork Mountain. From its 4,000-foot eminence, they looked away for miles in every direction.

"Serious matters, plans for the proposed five-power conference in January, were discussed later in a general conference in the rude cabin of President Hoover's Rapidan camp. Secretary of State Stimson and Under-Secretary Cotton were there. Much progress was made, for it was learned afterward that the invitations to Japan, France and Italy are to be sent tomorrow from London."

RAMSAY MACDONALD'S APPRECIATION OF THE MISSIONARY

In view of the visit of J. Ramsay MacDonald, the Prime Minister of Great Britain, to this country, his glowing tribute to the work of the missionaries in Africa has a special timeliness. Speaking at the Congo Jubilee Exhibition, he said:

"As soon as the missionary appears, slavery is doomed. I do not say that it is doomed in twenty-four hours; but I do say that the presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary requires no further justification. We, who have been called to the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power."

THE PAUL HAMILTON HAYNE LIBRARY COMES TO DUKE

The private library of this South Carolina poet is a most interesting collection. That this Hayne library should cross the line from the poet's own state to find a place at Duke is still more unusual.

Containing approximately 1,800 volumes, including many valuable files of magazines and pamphlets, the collection is expected to prove a valuable addition to the university's rapidly growing library. One of the most interesting items is a complete file of "The Palmetto Flag," a secession newspaper of 1851. In this file Hayne has marked his own articles and those of E. B. Bryant, a prominent Charleston secessionist.

Valuable sets of Milton, Shakespeare, Chaucer, Sir Thomas Brown, Lady Mary Wortley Montague, and many others are contained in the collection of the literary South Carolinian, who died in 1886. There are a large number of autographed presentation copies of books of poems from Longfellow, Whittier, Lowell, Aldrich, Stedman, Burroughs and others. In addition there are a number of first editions of important English and American authors. Among these are Tennyson, Swinburne, Morris, Rossetti, Emerson and Hawthorne.

A number of these books contain letters from the authors. There are a large number of autographed volumes by Sidney Lanier, among them the rare early novel, "Tiger Lilies."

FINAL NOTICE CONCERNING THE CONFERENCE BOOK EXCHANGE

I have assumed full control of the conference book exchange. I am running what the name implies. I have the full endorsement of Mr. Turner of the publishing house. I am making an honest effort to get together all the books that are out, but it must be understood that all books are put in at the owner's risk. I shall make a specialty of conference course books. All those who need these books please see me, and all those who have such books for disposal do likewise.

Space forbids the taking care of sets of books, so if you have such to sell, bring along a sample for display to show the condition and price, etc. I am not dealing in typewriters and duplicators, etc. I am running a second hand book exchange. I am running it for the convenience of the brethren and the success or failure of it this year will determine the future of it.

Those brethren who price their books to sell, sell them. A word to the wise is sufficient. I want to render the greatest service to the most folks possible, and all I hope to do in return is to make expenses. H. M. Wellman.

The Hydrographic Office of the United States Navy now regularly publishes air charts showing the conditions of the upper air over the entire north Atlantic and Pacific oceans. This makes it possible for aviators to obtain official charts which cover air routs all the way from Europe to Asia.

NORTH CAROLINA CHRISTIAN ADVOCATE

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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, OCTOBER 10, 1929 Number 41

The world deep down in its heart respects the man who does not keep his ear to the ground to catch if he can the direction of the marching feet of the multitude. For such a man usually has the fear of God before his eyes and his ears are bent to catch the voice of the Eternal. God has never called time-servers to be prophets and apostles.

Ramsay MacDonald said of his mission to the United States: "I go on a voyage of exploration. The greatest contribution this generation can make to history is to establish peace among nations and induce them to feel a sense of security of political agreements carried out by judicial means. The United States and ourselves, having the same objects, should proclaim them in a united voice. Good cordial relations between us two can change the outlook for peace and give the world an energetic faith instead of a hesitating skepticism. I go away to see what can be done, and with the help of my colleagues in the labor movement and every influence making for peace, who dares to say that success is impossible?"

Of late we have heard quite a bit about the wailing wall of Jerusalem where the solitary worshippers gather every day of the week except on Fridays and holy days when large congregations assemble to wail and weep. A typical service translated into English follows:

Leader: For the palace that lies desolate. Response: We sit in solitude and mourn.

Leader: For the temple that was destroyed. R.: We sit, etc.

Leader: For the walls that are overthrown. R.: We sit, etc.

Leader: For our majesty that is departed. R.: We sit, etc.

Leader: For our great men who lie dead. R.: We sit, etc.

Leader: For our precious stones that are burned. R.: We sit, etc.

Leader: For the priests that have stumbled. R.: We sit, etc.

Leader: For our kings who have despised him. R.: We sit, etc.

Leader: Lord build, Lord build. R.: Build thy house speedily.

Leader: In haste, in haste even in our days. R.: Build thy house speedily.

Leader: In haste, in haste even in our days. R.: Build thy house speedily.

John and Florence! What delightfully familiar names are these! In this instance we refer to John Coolidge and Florence Trumbull, who got married a little while ago and for their honeymoon, instead of taking a prolonged tour to Europe, went on a visit to their kinfolks in New England. How delightfully old fashion was this method of spending a honeymoon! The Christian Century says: "After their wedding, John Coolidge and Florence Trumbull, son of an ex-President and daughter of a governor, drove up into Vermont and spent a week or so visiting around among the older members of the bridegroom's family. They went to see Aunt Sarah and Uncle John and Aunt Gracia. They helped Uncle John feed the chickens, and 'visited about with the neighbors,' and took a look in at the postoffice in the room above which Mr. Coolidge was born. Then back to the pleasant but inexpensive flat in a suburb of New Haven, where the young husband has a job in a railroad office. Perhaps the newspapers have given this simple honeymoon more publicity than it was intrinsically worth. If they did, it was because of the charm which always surrounds simplicity especially when it contrasts with elaborateness that might have been. It may be cynically suggested that the simple domesticity of the honeymoon was merely a pose. If it was, it was a good one. May it have many imitators. More likely it was just a natural exhibition of good sense by a couple of young people who, by reason of the political prominence of their families, have been much in the public eye but who understand that, so far as they themselves are concerned, they have still to make their way in the world and they had better start in a small and quiet way. Not every young couple shows such good judgment."

Look to the Reliables

Most of the readers of the North Carolina Christian Advocate in our churches are the men and women who are devoted to the church and can be relied upon in the pinch. These are not all. We would, however, that all of this stripe were readers of their church paper so that we might get this word across to them, but they are not. So, this plea is for those who belong to the Advocate family.

At this time of stress and anxiety in all our churches, we want to make one earnest plea of the devoted men and women who read the Advocate and are leaders in their churches to lay themselves out in a special way for the close of this year. Let all these leaders lead; these devoted men and women can do the job. Do not take council of your fears and listen not to the faint-hearted. Such never enter the promise land; they did not in the days of old and they do not in this day. A few men and women of spirit and devotion and self-denial can work wonders. The blood and the sweat of the Cross still has a place for all who wear the crown. Only these count. Are you one?

Let the preachers and the devoted men and women who can be depended upon confer together often, pray much and then go out to do the job. More churches meet defeat the last month of the year than at any other time. The leaders falter and the line wavers at the very moment they should be giving fresh courage and new strength for the next year. Instead, a cowardly surrender is made by the very men and women who are going out to make great pretense of self-sacrifice and devotion for the work of the new year. But such acclaim counts for little. They may befool themselves; they do not make a dent on others. When we get clear of our shoddiness and miserable pretense in doing the work of the Lord something will happen—happen in our own lives and in our own communities. Do you not know, you leaders in Zion, that one work well done is always a preparation for a bigger and a better work? Those who determine with set jaw that their church must at all cost meet every obligation have in that act won a victory for all the years ahead. Everybody knows the trouble is not our inability to do the little we set out to do, but it is our disposition to shirk in the crisis. A few men should not pay all the money, but a few should put the spirit into enough men and women to do the job. Remember no one need to waste time and energy on the dead souls who never do anything. God does not count such here nor hereafter—they are the chaff for the fire.

Some of our churches are forced to do six months work in two weeks because of a system and a habit of delay. Now is not the time to whine over the delay or to make great promises for next year. All such is not worth one red cent. The men who set themselves to the task with no other thought save victory have in that act made a new promise for the next year that will count. Men and brethren, with all your neglect, the work can be done and a great record made, if you are the right sort of stuff. God and one is a majority.

Happy are they who know the joy of a finished task. Those who set themselves to the work until it is finished come into fellowship with their Lord who with joy could say, "I have finished the work which Thou gavest me to do." Why should not we gather at High Point and Kinston shouting happy because of work well done? Rejoicing in the completed task is the lot of the Christian man who is acquainted with the nail prints.

Let's Send More Southern Judges to New York

A Southern judge went up to the metropolis and soon opened their eyes. We let the New York Christian Advocate tell about what happened. Here is the story:

New York has been treated recently to the refreshing news that local bootleggers and the proprietors of speakeasies were being convicted by federal juries and sentenced to heavy fines or substantial terms in jail. It turned out that Judge Halstead L. Ritter, a United States judge from Florida, had been temporarily assigned by Chief Justice Taft to preside in a Brooklyn federal court. He had so impressed the members of the jury panel with the dignity and importance of their function in the application of the law that those individuals who felt that they could not rise above prejudice and give a verdict in accord with the evidence in liquor cases have been excused from duty at their own request. The others have rendered honest verdicts, which the judge has followed with appropriate sentences. The wet newspapers of this town were inclined to consider $500 fines as excessive, if not "cruel and unusual." Since the sentences have been changed to eight or nine months imprisonment, there has been a scramble among the lawyers having cases on the calendar in this court to secure postponements until October, when the return of the Florida judge to his own district will facilitate the administration of justice "in the New York manner."

Our suggestion is that Judge Johnson J. Hayes and Judge E. Yates Webb of North Carolina be sent up there and given a free hand

for a while. It might not be amiss to go even to Elizabeth City and get another federal judge from North Carolina to aid in cleaning up the bootleggers in the metropolis.

When this trio arrived there would be a repetition of the story of the Florida judge. What New York needs is a few judges like those we mention.

Tributes to Their Good Wives

Both Governor Alfred E. Smith and ex-President Coolidge have recently paid glowing tributes to their good wives.

In his life story that appears in the Saturday Evening Post, Governor Smith says:

"No one could have been more unselfish or more devoted than my wife in all the years of our married life. . . . Her devotion to me and our children was a great incentive to me for hard work, and I felt that I had been more than rewarded for it when I was able to take her to Albany as the first lady of the state and the hostess of the executive mansion. . . .I have no hesitancy in saying to the world that my life would have been empty without her. My greatest pleasure is sharing with her the honor, joy and satisfaction that have come to me from political success."

President Coolidge, a man noted for silence and brevity of speech, uses only a few words in speaking of Mrs. Coolidge, but they have both point and beauty. In The International Cosmopolitan he declares:

"We thought we were made for each other; for almost a quarter of a century she has borne with my infirmities and I have rejoiced in her graces."

The American people, in this age when the fashion is to employ press and stage to deride the marriage relation and every would-be story writer must get himself down in the mire of domestic unfaithfulness with the hope that he may thereby attract public notice, would do well to take note of the examples of Smith and Coolidge who do not stand alone, but are only representatives of that great class of home builders who guarantee the perpetuity of our nation.

Most men are made or unmade by their wives, just as Alfred E. Smith and Calvin Coolidge imply in their praise of Mrs. Smith and Mrs. Coolidge.

The greatest foes of accomplishment are: waiting for unpunctual people, listening to people who have nothing to say, and letting people take ten minutes to say what might be said in two.—Prof. James Moffatt of the Union Theological Seminary.

The Day Before the Game

An early morning drive over the approaches to the Duke stadium the day before the opening on October 5 disclosed elements connected with athletic games not mentioned by St. Paul in the New Testament, but they are none the less instructive. Making ready for this one event ahead was the order of the day. Diligence, energy and care were manifest on every hand. Trucks, tractors and scrapers filled the roads. Parking fields were receiving the final touches. Posts and guard rails were being placed for the protection of the public.

On nearer approach to the stadium, we noted a busy group placing markers and numbers for the information of the thousands to be cared for. Twenty men with brooms were busy set to the task of sweeping those thousands of seats and of square feet of concrete in that immense bowl. Carpenters and plumbers were busy putting the finishing touches to the buildings and varied equipment without the stadium. Out of sight and in certain obscure places were men caring for the drainage and for the less conspicuous affairs. Hundreds of volunteer students who will care for the crowds were in training for their later activities in the face of the multitude. And over and above all this was the glorious and friendly sunshine. In a word, many and varied were the activities the day before the game. Some were toiling on in the humblest of occupations; others had places of honor and good pay. But all were eager and alert in the demands of the hour. Shirks and loafers were counted out.

The leaders were settled to their tasks in a way to finish the job. The men directing and supervising the throwers of mud were of one spirit with the leaders of the construction gangs. As we watched those busy groups with their eager and alert leaders and directors we could but wish some such spirit did animate the many and varied workers in our Methodism these next two or three weeks. Were the leaders as alert and the men and women in the high places and in the humble rounds as busy in a fine spirit of co-operation, we would see great things at High Point and at Kinston. There would be cause for shouting.

Paul used the man in the game to teach us the lessons of Christian living. The same rule holds in the games today and the same principle applies in the great game of life. Those who fail to follow the rules of the game do not wear the crown.

People and Things

Western North Carolina Conference, High Point, Oct. 23
North Carolina Conference, Kinston, Oct. 30

Rev. W. D. Yarboro states that Frenches Creek church on the Carver's Creek circuit will be dedicated on the night of October 18. All friends and the public generally are invited to these services.

The Ayden church was delighted to hear Rev. R. H. Broom, former pastor of that church, in the absence of the pastor. Brother Broom is of princely character and presents a message that is clear, convincing and forceful.

Rev. N. C. Yearby, that careful worker at Four Oaks, did a fine work in the Advocate campaign, winning a star. By an oversight the final report did not give due credit to the Four Oaks charge.

Rev. W. B. Davis of Wadesboro has sent us in the last few days one check for $41 and another for $25 for Advocate renewals. Such friends as this, and we have a number of them, guarantee the success of the Advocate.

Rev. W. R. Jenkins is closing four successful years on the Rural hall charge. His pastorate has been constructive in its character and the charge is far ahead of what it was when he began his work four years ago. It has been the very kind of ministry that shows large permanent results.

Rev. K. F. Duval, pastor of Tar River circuit, has been getting out a series of bulletins for Plank Chapel church that shows ingenuity of a stimulating nature. Such must enlist interest and encourage to larger endeavor. We congratulate the people on having a pastor who can display marks of originality.

"This note to say that I received into Wesley Heights church, Charlotte, yesterday 11 members on profession of faith and one by certificate. No revival has been held since the spring and no special services have been held. These came in at a regular service. I have received 76 members this year."—W. M. Smith.

Bro. J. A. Howell and his good wife have proven "workmen that need not be ashamed" on the Pilot Mountain circuit. That whole section of country suffered from flood and drought last year, but conditions are decidedly more favorable this year as the crops are much better than last year.

A series of meetings will begin next Sunday at Calvary church, Durham. Rev. C. B. Culbreth, the pastor, will do the preaching and Mr. Ralph Shoemaker of the Duke University evangelistic group will lead the singing. The young people are to have a prominent part in the services.

The past summer 35 students did work in the graduate school of religion at Lake Junaluska, 34 of whom were the following Western North Carolina pastors who did intensive work throughout the six weeks: Rev. D. H. Rhinehardt, Cliffside; Rev. E. L. Kirk, Candler; Rev. W. A. Kale, Weaverville; Rev. M. F. Kincheloe, Farmer.

"Providence congregation of the Warren circuit is building a handsome new brick church. The contractors are beginning to put the roof on. This will be a two-story structure, with Sunday school rooms, and will be a beautiful edifice when completed. The circuit as a whole has had a very good year and we hope to have a good report to read at Kinston."—S. E. Wright.

"Some Things Not Generally Known About Trinity College" will be the subject of Dr. Dred Peacock's address before the Conference Historical Society, Tuesday evening, October 22, in Wesley Memorial church, High Point.

Rev. D. G. Smith, pastor of the Burke circuit, has put the Advocate this year in every home of the Ballinger and Warlick churches and Ballinger's has already paid out in full. All the churches will pay in full. Mt. Harmony held a Cokesbury school that gave 37 credits, which was double that of last year. Brother Smith comes up this year for admission on trial.

Rev. J. B. Thompson had more than put St. Paul on the honor roll in the Advocate campaign, but through an oversight proper credit was not given. This was not fair to a good and devoted people and it did not do justice to one of our best and most successful workers. Few men can go ahead of J. B. Thompson in any undertakings for the coming of the kingdom.

"Rev. and Mrs. Henry Clay Ewing announce the marriage of their daughter, Elsie, to Mr. Judson Clemence Walraven, Jr., of Atlanta, Ga., Wednesday, September fourth, nineteen hundred and twenty-nine, Conway, North Carolina. At home, Forty-First Drive, Atlanta, Ga." Miss Ewing was married in the Methodist church in Conway at two o'clock, September 4, her father, Rev. H. C. Ewing, officiating, using the beautiful ring ceremony.

Rev. O. P. Ader, pastor of Ogburn Memorial, will have a fine report for the year, not only in a financial and material way but more especially in the spiritual extension of the kingdom. Besides the revivals held in his own charge and the 54 persons added to his churches, he has aided in seven revivals outside of his charge in which 72 souls were added to the church on profession of saving faith in Christ. Mrs. Ader had a hand in this soul-saving work also.

Rev. C. C. Barnhardt, an old North Carolina boy who spent 19 years in Oklahoma and is now closing his second year at Sikston, Mo., gives us the following interesting figures: "Have received nearly 250 into church, 118 of them by vow. Gives us a membership of 927, a net gain of 126. Sunday school has grown from an enrollment of 656 to 978. One men's Bible class enrolled during the last year 447 men; one women's class 106. Average attendance near 500; 60 officers and teachers. Force has received 102 credits in teacher training this year. Employed church secretary at $100 per month. All financial obligations are met monthly.

"I wish you would announce through the columns of our wonderful Advocate that the new Stantonsburg M. E. Church, South, will be dedicated next Sunday, October 13, at 11 a. m. By request of the people the dedicatory sermon will be delivered by Brother McCracken, and the dedication sentence will be pronounced by the pastor, Ivey T. Poole. All former pastors and friends are cordially invited to be present. We would like very much to have one of our good looking editors present for the occasion, and would let him have the privilege of preaching in the best church building in any small town in North Carolina at the evening service. Sure hope one of you can come."—Ivey T. Poole.

"One week ago last night we closed a good meeting at the Acton church, Rev. M. B. Stokes having done the preaching, and he did it well. Last night I received six into the church as a direct result of the meeting. All in all, this was the best meeting held at the Acton church in years. So far as finances are concerned, we are not so far along as Dwight Brown, but will be there when the roll is called the 23rd. Brown and his church have done what every church should do."—E. L. Kirk.

"The second week in August we closed our meeting at Love's Chapel, Webster charge, receiving five on profession of faith, three by certificate, and left the church greatly revived. The pastor did the preaching. Last week the meeting at East La Porte closed. It had gone on for two weeks, resulting in a revived church, with 49 professions and renewals. The services being union services between the Baptist and Methodist, the pastors did the preaching."—F. W. Kiker.

Dr. and Mrs. R. K. Farrington of Thomasville are receiving congratulations on the birth of a daughter on October 4 at the Guilford General Hospital, High Point. Dr. Farrington is the son of Rev. and Mrs. J. A. J. Farrington of Park Avenue, Salisbury. Mrs. Farrington before her marriage was Miss Mary Louise Bailey of Dunn.——At the recent flower show sponsored by the Salisbury Woman's Club, Mrs. J. A. J. Farrington won every prize given for chrysanthemums. Mrs. Farrington is an expert in the art of growing fine chrysanthemums. —Salisbury Post.

"I notice you only report two new subscribers for Marshall-Hot Springs. I have sent in the new subscriptions of Miss Maggie Ward of Marshall, J. A. Dennis of Marshall and Mrs. O. S. Brooks of Hot Springs. We have added 40 members to our rolls this year which gives an increase of 25 per cent. We are not sure of our finances but hope to do as well as last year. In our joint meeting at Hot Springs, Brother Lovett took the place of musical director. He and Brother Allen made an excellent team together. Lovett deserves credit for the work he is doing. Another young man deserves honorable mention—Brother Strader, who is in the junior class at Weaverville did excellent work at Walnut during the year. He is an interesting preacher and bids fair to make a strong preacher. Congratulations to the Advocate twins and the great work they are doing."—J. C. Umberger.

"Recently we closed a most gracious meeting in St. Paul, Maxton, beginning September 15 and running through to the 25th. Rev. H. C. Smith did the preaching. Twice each day he delighted large congregations with a gospel clear-cut, analytical, forceful and with power as by the Spirit of God. Truly Brother Smith is one of our best preachers and is making an enviable record the first year in the eldership. Brother Dewey Maness led the music. His singing, prayers and service with the children added much to the success of the meeting. The meeting closed on Wednesday night, the 25th, with a great consecration service. It seemed as if every one in the church of whatever creed or faith moved forward about the altar to give themselves afresh to the service of the Master. It was indeed a gracious hour. We did not hold the meeting with the idea of a large ingathering, but with the special desire of reviving and toning up the spiritual life of our people, and in that way, I think, great good has been accomplished. So far the names of 20 have been received for membership, seven by faith and 13 by transfer."—J. B. Hurley.

The joint commission on co-operation between the Methodist Protestant Church and the Methodist Episcopal Church, South, met last Thursday in the city of Greensboro. Among other items of business transacted was the election of Rev. J. E. Pritchard of Ashboro, fraternal messenger to the Western North Carolina conference, and Dr. P. E. Lindsey of High Point College, fraternal messenger to the North Carolina conference. A. W. Plyler was elected fraternal messenger to the Methodist Protestant conference.

As people become better educated they grow less tolerant of mere external authority in religion. We ministers cannot convince the modern world that we are messengers of God simply because some church has laid its hand on us and ordained us. We shall persuade people that we are the spokesmen of the divine only as we prove our ability to lay our hands in effective service on the places of need around us. The church cannot order the minds of alert youth; it must woo and win them. The religious authority which will be recognized is that which works from within by appeals to our best interests and not that which tries to restrain from without by threats of punishment here and hereafter.—Dr. Ralph Sockman.

"America," a leading Roman Catholic weekly, describing the efforts that are being made in behalf of the rural Catholic church, says: "A comprehensive plan for the Catholic rural parish has been steadily built up. Step by step, concrete objectives have been sought and attained. The vacation school, spreading through most of the more scattered dioceses of the United States, has led to the plan of the seminarian catechist. The parish credit union will be a particular subject of this year's discusisons. The role of the Catholic farm woman in reaching the core of the rural life problem, by inspiring the farm family with hope and by raising the standard of living to a normal American plane has become increasingly evident. Friendly relations with the non-Catholic environment have been a matter of careful study."

"We have closed a fine revival. The pastor did the preaching, our excellent choir led the singing, and a large junior choir helped wonderfully each evening. Large congregations that often filled the church brought much inspiration; prayers of Christian people brought power from above. Many dedications and rededications of lives to God at the altar and elsewhere greatly strengthened the church. Wholesome co-operation on the part of Christian ministers and churches of the community cheered us on, and as a result of it all a goodly number are ready to join the church—some of them strong men—and the church is alive and marching on. Come back to see us again and when you pray remember us."—W. B. Davis.

The older members of the staff of workers and teachers of The Children's Home of Winston-Salem were hostesses to the new teachers and workers of the institution on Friday evening. The reception rooms of the lovely new administration building, recently erected by members of the Gray family in memory of their father, the late Mr. J. A. Gray, were beautifully decorated with ferns and cut flowers from the home gardens. After the introductions by Mrs. L. A. Falls, numerous games and contests were entered into, at which Dr. Smith excelled in a description of Mr. Hayes. Invited guests other than the workers and teachers of the Home were Dr. C. C. Weaver and Mrs. Weaver, Rev. L. B. Hayes and Mrs. Hayes, and Dr. Raymond A. Smith and Mrs. Smith.

"ASK ME ANOTHER"

By Paul Hardin, Jr.

It has been truly said that this is a questioning age. Men, and women too, are questioning not only the divine right of kings but also the divine right of God himself. Children question not only the wisdom of their teachers but the authority of their parents. In many instances that which was thought to be infallible has proved to be decidedly fallible, and the inflexible laws of God have been made flexible and pliable by the elastic interpretations engendered by modern desires. Man is inquiring—because man is uneasy.

Now there is nothing wrong with the questioning attitude provided it be in earnest. Man has always learned by being inquisitive. A natural and commendable desire to explain the inexplicable has led some of the greatest minds of the world into the worthy ranks of that select army which has contributed to material and spiritual progress. But in regard to religion there are two classes of people who question—those who seek knowledge and those who seek solace.

One of the greatest assets of Christianity and one of the strongest proofs of its truth is its ability to soothe the heart and mind of a troubled child of God. It was the privilege of the writer on one occasion to see a bereaved mother, who had become hopelessly hysterical, soothed by prayer when all other efforts to calm her had failed. Innumerable instances of that nature might be recalled but one fact is eternally noticeable—wherever peace has come by the conformity of life to the love and will and laws of God and never by the conformity of the laws of God to the desires of the individual.

Today the questions of a religious and sacrilegious nature which are being continuously hurled at God's ministers arise too seldom from an enquiring and truth-seeking mind, and all too often from the uneasiness of a soul made restless by the pricking of a guilty conscience. The following are characteristic questions: "Do you think that it is necessary for a man to join the church in order to be saved? Do you think it is wrong to play bridge?"

In nine out of every ten instances those who ask the first question ask it because hard-heartedness, hard-headedness, a total lack of appreciation and plain stinginess have kept them out of the church all their lives and now they are becoming uneasy. As a substitute for the real thing they want some thoughtless minister to soothe the growing ache by bringing God's wishes into conformity with their own stubbornness by telling them not to worry, that God will take care of them.

Likewise with those who ask the second question. Any person beyond the age of discretion (a somewhat dubious age, which some people in the thirties ,and even in the fifties, have never reached) knows the difference between right and wrong. Likewise most ministers know that some of the finest people God ever made have played bridge—it is useless to play the part of the ostrich and hide our heads from that fact. But those fine souls are never the ones who ask that question. To them when they play, which they do only in their rightful leisure, bridge is no more than a game of mumble peg. It is the man who gambles at bridge who questions. It is the woman who plays three or four times a week for hours at the time, while the silent cry of her need in the home and church go unanswered, who wants some misguided pastor to still that uneasy feeling which is growing in her heart by telling her that it is perfectly all right to play bridge.

Conformity! Even sinners recognize the fact that conformity of God's will and men's will is the birthplace of peace. And being unwilling (but never unable) to conform with God's will they seek to distort his will by interpretations that would make an Old Testament rabbi blush with shame. All for the purpose of laying a thin skim of artificial oil over exceedingly troubled spiritual waters.

So hail to science and the questioning age! And all honor to those who really seek the truth—but may God deliver his ministers from the questions of those who do NOT want the truth, except it be given to them distorted, twisted and warped.

"SCHOOLHOUSES CHEAPER THAN JAILS"

By N. C. Newbold, State Dept. of Education, Raleigh.

Within the past eight years North Carolina has invested, not all it should, but many millions of dollars in the education of negroes. Thoughtful people of the state of both races are now asking if there are any clear-cut results which may fairly be attributed to these better educational advantages for negroes.

In 1927 a young high school boy speaking before a Sunday school group in a church in Raleigh said: "Sixty-eight persons in each hundred in the state penitentiary in 1921 were negroes. Now (1927) only thirty-eight per cent are negroes." Newspaper accounts of commitments to the penitentiary by the courts of the state for a two-month period in 1927 gave a total of 141. Of this number 57 were negroes, or 40 per cent. For one month early in 1928 the newspapers stated that 74 persons were committed to the penitentiary; 25 of these were negroes—just above 33 per cent. In February, 1929, a prominent superior court judge made the following statement to a group sitting in the Sir Walter Hotel in Raleigh: "On an average, about one person out of each four convicted of serious crimes in my courts is a negro." If these statements are approximately correct—particularly the last one—the percentage of negroes committing serious crimes is actually below the negro percentage in the state's total population which, by the last census, was 29.8.

A recent appointee to the state prison board of directors has been quoted as saying that he was astonished to find the comparatively small percentage of negroes in the penitentiary on his first visit to the prison. A prominent business man who made a trip to Atlanta in May of this year said the train on which he traveled carried a car load of prisoners sent to the federal prison there by the United States court in Wilson, N. C., and that he was amazed to find only three or four negroes in that car. These facts indicate that the negroes of North Carolina are proving the wisdom of statements made by Governor Aycock and his associates 30 years ago to the effect that, "It will be better and cheaper to build schoolhouses for our people than to build jails and penitentiaries for them."

It would not be fair to claim that the reduction of crime among North Carolina negroes is due altogether to better school facilities provided by the state and the negroes themselves. It will be both fair and true, however, to assert with emphasis that much of the credit for this improvement is due to something approaching a "square deal in education."

THE HORSE AND THE POPCORN: A PARABLE OF SAFED THE SAGE

Once upon a time there was a Horse; and much of this story is true, for that was in the days before the Automobile. And the residue of the story I tell as I heard it, but whether it be true or not I will not affirm. And this Horse jumped over the Fence and found himself in a Corn Field. And the Corn that grew in that Field was Popcorn. And it was a Very Hot Day. And the Corn Popped in the Heat. And the horse saw the Ground white with the Popped Corn. And he thought that it was Snow. And he laid him down in the Popcorn and Froze to Death.

And if I shall be told that no Horse was ever such a Fool, but that even the most Logickal of Horses would have had too much Horse-sense for that, I answer that if no horse could be such a Fool, then I am certain there have been men of whom this might have been true. For there be men who have so much Logick that they have No Horse Sense.

And concerning such men and their theories did a Prophet whose name was Holmes write of the One Hoss Shay that was built upon the Logickal Principle that if a Shay be constructed that no Part is any Weaker than any other part, it can never break. And what he had in mind was a certain form of Theology that was dominant in his own time, which was so Logickal that it could not be attacked in any one part, but which in due time went to pieces all in an Heap.

But that form of Logick doth apply quite as well unto some of the Science of this day, and very much more certainly doth it appear in some of the Metaphysicks of this day, than in the Theology of the day of Oliver Holmes.

Now it might be that if an Horse were to discover the ground about him to be white, and if he could assure himself that the whiteness was that of the Snow, he might find Logickal Justification for freezing to death upon so Hot a day that it could Pop Corn. But it were better for him to Bite it first, and possibly he would find it advisable to Feed rather than Freeze.

I have endeavored never to permit my Logick to get the better of my Common Sense. And if in this One Particular, men who are otherwise wiser than I could be as wise as I, half the systems of Theology and Two-thirds of the systems of Metaphysicks that afflict Humanity would go to the scrap-heap before Sundown.—Christian Index.

THEN AND NOW

By Zadok Paris.

The first Methodist conference I remember anything about was at New Bern in 1869. I was nine years old. Bishop D. S. Doggett presided. Dr. Braxton Craven, the grandfather of J. B. Craven, and president of Trinity College, was secretary. In the North Carolina conference at that time there were 33,310 white people and 1,196 negroes. There were 419 Sunday schools and 20,000 scholars and teachers. My father and my sister, who was then 19, attended the conference. Uncle Quillie Aldridge, the father of Prof. F. S. Aldridge of Duke University, and his brother John and a host of others went up to conference. We all lived in the lower part of Craven county, now Pamlico county. We traveled by boat. We lived only 40 miles from New Bern. It was a great event in the life of my sister. She talked about it as long as she lived. I was a boy with an inquisitive mind, and would sit and listen to every word that was said. At that age I was thinking and dreaming of belonging to conference some day. It seemed that, in the estimation of our folks, Dr. Charles F. Deems and Dr. Munsey overshadowed the bishop. That was the first time my sister ever saw a bishop, and yet she could talk about no one but Dr. Deems and Dr. Munsey. I heard so much about Dr. Deems I said I would hear him if he ever preached within my reach; and so, when he preached at Livingstone College for the negroes in 1888, I went to hear him. He was a great preacher. He left our church and organized the Church of the Strangers in New York. At that conference Dr. Munsey preached his sermon on the lost soul. When he was describing the lost soul crossing its track 1000 times in outer darkness, John Aldridge was so entranced, if it had not been for Uncle Quillie who grabbed him, he would have fallen out of the gallery and been seriously hurt. He was regarded by many as the greatest orator of this country. He learned much of what he knew behind the plow handles. In those days a conference meant something. I do not know the names of the presiding elders of that conference. The work of the presiding elder was light, compared with that of today. He had about 12 charges to the district; now he has 30. Then he had to ride horseback over rough roads; now he has mostly good roads and rides in an automobile. His work in the cabinet was about the same as today—to sit and look at the bishop make the appointments. Then there were no such things as drives or campaigns! now we have so many that the presiding elder has to preach to small crowds—the people regard him as a financial agent. Most of the preachers want to be presiding elders and a few, and only a few, think the way to get to be one is to make the presiding elder unpopular, and so they never announce his appointments; and if the preacher is unpopular, the presiding elder has no one to preach to.

DO WE NEED THIS CHANGE?

Our Sunday school experts will doubtless object to some of the things I am about to say. In the first place, it seems to me that something must be radically wrong with our way of doing things when we see the almost universal condition just before the morning preaching services of the two processions, one to church and the other from the Sunday school.

Certainly it has become evident that few of the children who come to the Sunday school remain for the morning service. This is also true of some adults. Is it because the church service is uninteresting? It may be in some cases and yet this condition exists with the very best as well as the poorest preachers.

Some time last year an article dealing with this problem was published in the Nashville Advocate, giving the experience of a number of churches in Slater, Mo.

The following plan they say is the solution of the problem: The morning service begins at 10 o'clock with the preacher conducting the devotional services of the Sunday school and at the same time conducting the church service; in other words, the regular morning service is the worship period of the Sunday school. He preaches about 20 or 25 minutes and the service lasts 45 minutes, after which the Sunday school superintendent takes charge, makes the announcements and the class period of 30 min-

utes begins. At the close the school may either be dismissed or reassemble for closing exercises.

There are several things about this arrangements that appeals to me. In the first place the church service comes first; it is of first importance and should be first in time. In the second place, there is one worship period that is a worship period, which is too often not true of the opening services of the Sunday school, instead of two distinct services. Again, everyone is expected to remain for the entire period which is from one and one-quarter to one and one-half hours instead of two to two and one-half hours, and there is no dismissal to encourage going home.

In case it is not thought desirable to have the beginners and primaries at the church service (which I regard as the finest training), they can come to their departments in time for the class period or a few teachers could alternate in taking care of them during the church service.

This is substantially the plan of which the article mentioned speaks and the churches which have used it say it has worked wonderfully well with them. It seems to me that some such plan as this is a much needed change.

W. T. Phipps.

LAST SUNDAY ON THE LINCOLN CIRCUIT

I spent last Sunday with my good friend, C. R. Allison, on the Lincoln circuit—a charge with its Asbury, its McKendree, its Marvin and its Ivey memorial churches, eminent names all of them. Brother Allison was closing his Advocate campaign which began a few weeks ago. He secured 14 new subscribers which puts a star in his crown and comes mighty near giving him two stars. That is a very fine record. Few have done better.

This is his second year on the charge. In a choice suburb of Lincolnton he has erected an eight-room parsonage, convenient and attractive, with water and electric lights, and owes only $300 on the building. Few charges have a more desirable and better located parsonage than the Lincoln circuit. The year is closing well and, while we did not see the elder, we presume he will return for another year.

It was a great joy to me to have the privilege of spending an hour or so at the parsonage. I have not for a long time seen more attractive and interesting children than those that bless the home of Brother and Sister Allison.

Brother N. M. Modlin, one of our superannuates who lives in Lincolnton, was at Asbury Sunday morning and conducted the services before the sermon. Modlin seems to be renewing his youth and he loves to sing as well as the first time I ever saw him, which was about 30 years ago in a union service one Sunday night in Ashboro, when his singing attracted my attention and made an abiding impression.

A .W. P.

FIFTH REPORT FROM CHAPEL HILL CHURCH

Previously reported	$20,934
Mount Airy District	
Jefferson Charge—T. J. Higgins, pastor	5
Wilkesboro—J. L. Reynolds	10
Elizabeth City District	
Hertford—Rev. Marvin Y. Self	28
Wanchese—Thos. E. Davis	7
Total	$10,984

M. E. Hogan, Treasurer.

J. DALE STENTZ GOES TO METHODIST CHURCH IN LOS ANGELES NOVEMBER 1

J. Dale Stentz, for the past year executive secretary of Main Street Methodist church, Gastonia, has accepted a position of the same character at Trinity Methodist church, Los Angeles, Cal., and will begin his duties there November 1.

In addition to his work as executive secretary Mr. Stentz will also act as announcer for the church's broadcasting station, KGEF. Mr. Stentz was formerly announcer for station WWNC at Asheville and is an expert in this line.

Trinity church of Los Angeles is the largest church in Southern Methodism in many particulars. It has a membership of 3,800 and owns a large office building in which it operates an institutional church. It was one of the first institutional churches in Southern Methodism. Its pastor for the past ten years or more has been Rev. Robert P. Shuler, known on the West Coast as "Fighting Bob."

Gastonia and especially Main Street church will regret exceedingly the departure of these splendid workers from the city. Mr. Stentz, before coming to Gastonia, was for several years manager of the Southern Methodist Assembly at Lake Junaluska. Mrs. Stentz, a daughter of the noted Southern evangelist, Rev. Dr. George R. Stuart, has been director of religious education at Main Street church here the past year. This interesting family will be greatly missed and their many friends here and elsewhere throughout North Carolina will wish them success in their new home in the Far West.—Gastonia Daily Gazette.

TYRO CHURCH IS DEDICATED

Sunday, October 6, 1929, was more than an ordinary day for Rev. G. W. Fink of the Linwood circuit and for his people at Tyro. The new church, costing above $15,000, was on this day set apart from all unhallowed usage and dedicated to the service of Almighty God.

This church is a fine demonstration of the value of seeking a central location at which to erect a building sufficient to minister to the needs of the community. The growth of this church and Sunday school has gone beyond the expectation of the most enthusiastic supporters of the enterprise. And the work has just begun.

It was a high privilege to preach at the morning hour to this devoted people. The dinner ministered to the needs of a vigorous lot of North Carolinians accustomed to three square meals a day in that section of Davidson county known for its rich lands and abundant yield of the fields. Three quartettes were present to furnish music for the occasion both before and after dinner.

In the afternoon Presiding Elder J. H. Barnhardt was in charge of the service of dedication. Rev. M. T. Plyler read the first lesson, Rev. R. S. Howie read the second lesson, and Dr. Barnhardt, after a few most appropriate words, pronounced the sentence of dedication and led the prayer.

Rev. G. W. Fink has done a remarkable work on this charge in being able to push two churches to the finish and have them dedicated—two churches of brick construction on one circuit dedicated in one year indicate the times of transition now upon us.

"Some day I shall do better." Better begin today.

REV. AND MRS. E. C. GLENN GIVE GREENSBORO COLLEGE VALUABLE PROPERTY

Rev. E. C. Glenn and Mrs. Glenn have recently donated their valuable lot and large residence at 846 West Market street to the college. Through an annuity plan the college will provide them a new dwelling house, now in process of completion on college property on College Place and will in addition place at their disposal a regular sum annually. The Glenn residence will be available for college use after December 1, and it is planned by the authorities to rent it and to devote the proceeds to the income of the institution. The property is a very valuable one and will become more so, with the approach of the business area of the city. Gratification was expressed at the generous gift.

The sessions of the board were held in the office of the president October 8, immediately after the conclusion of the sessions of the executive committee. Eight members were present. Presiding was Charles S. Wallace of Morehead City. Other members present were C. A. Bray, Charles H. Ireland and John A. Young of Greensboro; James E. Lambeth, Thomasville; Dr. Dred Peacock, High Point; Junius Wrenn, Siler City, and Rev. M. T. Plyler, Durham. Mr. Lambeth was elected at the spring meeting to succeed his father, F. S. Lambeth, great friend of the college who died earlier this year. President S. B. Turrentine and Rev. W. M. Curtis, secretary-treasurer of the college, attended the meeting in ex officio capacity.

Charles S. Wallace was chosen to succeed himself as president of the board. Rev. M. T. Plyler was named vice president and Charles H. Ireland was again chosen as secretary and treasurer of the board. Chosen for the executive committee again were John A. Young, Dr. S. B. Turrentine, C. A. Bray, Charles H. Ireland, M. D. Stockton, and Dr. Dred Peacock. The trustees of the endowment fund retained were Dr. Dred Peacock, Rev. W. M. Curtis, Dr. C. W. Banner, Charles H. Ireland, and Dr. S. B. Turrentine.

The president's report summarized the chief events which have occurred at the college since the semi-annual meeting and also summarized changes and development. Included was the announcement of the Glenn gift.

A section of it called attention to the fact that a great majority of the graduates of the college engage in teaching and that of the 76 graduates of last spring, 70 were available for teaching. During the 15 years previous to the last scholastic year, covering a period of great dearth in teaching ability, 496 young women were graduated from Greensboro College and over 90 per cent of them have rendered service as teachers.

Dr. Turrentine concluded his report with a recent statement received from Dr. B. Warren Brown, educational expert of Chicago, who has been surveying the religious educational institutions of the South. Part of his letter is quoted:

"The inspection of the college which I made on behalf of the board of education was directed primarily to financial and social relation problems. May I take this opportunity, however, to tell you how favorably I was impressed with other features of your institution.

"Perhaps the weakest points in our church colleges from an educational standpoint are the libraries and laboratories. You seemed unusually well equipped in both lines as compared with other colleges of equal size that I have visited recently. I recall your botany and biology laboratories with particular interest. Naturally the total investment along these lines is greater in a large university and for advanced courses the scope is somewhat broader. From various surveys the impression is growing on me, however, that in accessability to stocks and books, in actual space and freedom to work in the laboratory per student ,the advantage tends to lie with a college of your size. Of course the advantages of which the student actually avails herself are what count.

"In maintaining a college which assures both a high standard of Christian womanhood and an equally high standard of intellectual opportunity, without the sacrifice of either to the other, you have a strong permanent place in education and deserve wide recognition."

WASHINGTON DISTRICT SCORES A BIG RUN

Last Thursday the preachers of the Washington district were most cordially received and entertained by Rev. J. H. McCracken, the presiding elder, his good wife, Rev. H. I. Glass, his wife, and the ladies of the Washington church.

Of the 25 preachers 23 were present. Each one gave a report of his work and expressed a fine spirit of optimism to the effect that the closing days of the conference year would be epoch making days, and that special efforts would be put forth to raise all conference askings and present a clean ledger at our annual conference.

Mr. Morris, the lay leader for the Washington district delivered a powerful address both inspirational and cultural. He emphasized the importance of carrying on in the face of great depression. He also stated that of all times this is the crucial hour and golden opportunity to show our colors and do big things for the kingdom of God.

There was not a dull moment from 11 a. m. to 3 p. m. After the stirring appeal from our elder who showed the same executive capacity, we enjoyed one of the finest meals of the year in the basement of the Washington church.

Guy Hamilton.

COL. FRANK S. LAMBUTH

An unusually attractive brochure of the late Col. Frank Simmons Lambuth has been issued by the family. It contains a complete record of the funeral services with the hymns used, the prayers offered, the scripture readings, the addresses delivered, and also the church ritual and the Masonic ritual used at the grave.

The brochure contains likewise editorial tributes from a great number of newspapers in different sections of the country. It is a volume of rare value and becomes a beautiful and impressive memorial to a man who numbered his friends by the thousands and these friends are to be found in every station of society. He had that touch of human nature which made him "wondrous kind" and bound to him all classes of mankind.

SUPERANNUATE ENDOWMENT CHECKS

I write to request that all checks for superannuate endowment received on or before Friday, October 18, be mailed direct to The Board of Finance, Security Building, St. Louis, Mo. Whatever comes in after the above date, please bring to conference and pay in at the superannuate endowment table. Thank you.

C. S. Kirkpatrick.

How It Feels to Be Eighty

By James L. Hill, D.D.

I DO not feel sure of my identity, seeing that I am a contemporary with Daniel Webster, Dolly Madison and Mary Lyon, a pioneer in the education of young women, who began her career as teacher, receiving seventy-five cents a week with board, and went from this county, through Salem, on her way to South Hadley to hang a seminary on the brow of a mountain and to plant seeds of Mt. Holyoke and other women's colleges.

I could easily have been presented, as I was in the locality, to Jonathan Harrington, a survivor of the battle at Lexington, who was wounded in the sacred strife. I have only to place one man between persons that I have known and those that made the Mayflower famous. I have shaken hands with William Thomas and William R. Seaver at Plymouth, where they were living at ninety-three and ninety-five respectively. They knew Ebenezer Cobb, who lived in three centuries and died at one hundred and seven. He had met Peregrine White, born in the Mayflower, who died at eighty-four.

Stranger Than Fiction

Living in a period of invention and of educational progress, unequal since our Maker did his creative work and called it not only good but very good, I feel abashed to find that I have been asleep for twenty-six years and eight months. This exceeds the storied torpor of Rip Van Winkle by six years and eight months. His sleep, however, was continuous, while mine was made up by installments. My Puritan ancestors did not encourage me much in this use of my time, feeling that some of it might have been better employed.

With a feeling of hesitancy, I admit that I have sat for five full years, in great comfort, indulging in the pleasures of the table. A partial explanation is found in the fact that my poor body, by a physiological law, has been entirely made over and reinstated ten or a dozen times. I recently attempted to curb my appetite but found that, without fire under the boiler, I lacked steam. For twenty-nine years and four months I buckled down to hard labor. I have been indemnified in part, however, by six years and ten months of travel.

The Youthful West

It makes me feel like a veteran to remember that more than one-half of the states that have been added to the thirteen original colonies have been admitted to the American Union during my lifetime. Standing at the door of the house in which I, a son of a home missionary, was born in northeastern Iowa, there was no settled minister between me and the North Pole nor west of me to the sunset sea. There was no organized state west of me. My father's table was spread with bear meat and wild honey. This luxury, among all eatables, which came to the home missionaries, on wings, makes me think of the ravens who were "commanded" to bring food to Elijah in a wilderness, and they brought food in the morning and in the evening. I was ten years old when the first cabin was put up in Denver. The first house in Minneapolis was erected in my day and for two years I saw familiarly about the streets the man who built it.

The Unexpected Happens

When I began my ministry, the young men were being summoned to the bat, and I had my call with the rest. I feel cheered to find that the sides are changed and the old men are having their innings. Clear through my eightieth year I have received regularly each month a check for preaching. The Pennsylvania Railway earlier had a rigid rule that no man over forty-five years of age should be hired, but now it is ready to take men up to seventy if they are in sound physical condition. The Steel Trust used to have a stricter law, that even if skilled, no man over forty-five should under any condition be hired. With humanity's advance, the cruel dead line has been removed. When I started out, I saw this Dead Line of Fifty crossing my path in a narrow place where there was no turning. I supposed that the expression was a colloquialism as applied to a minister, but I found that the inspired volume states in apt words "that from the age of fifty years they shall cease waiting upon the service of the tabernacle and they shall serve no more." Gray hairs were on the black list and so an inclination to hide one's footprints was developed, as the Indian warrior covers his track with leaves.

We know that we are old before we feel it. We are not only getting into years, but they are getting into us. No one can remember when he was born, but the faithful record, bound between the Old and the New Testament, in the large family Bible, which was often prayed over in one's younger days, tells nothing but the truth. A person may live to a ripe old age and yet be taken away before his time. At the unveiling of a statue, the poet Bryant sat in an exposed position, then made a speech, with his head bared. Before he reached home he was prostrated, and came at eighty-three to an untimely end. Enoch was translated at three hundred and sixty-five years of age, while all the nine others, whose ages are given, that lived before the flood, averaged nine hundred and twelve years.

In my early days the most American thing in America was the lyceum. The educational and cultural benefits of it were beyond estimation. One could not travel through Massachusetts sixty years ago without detecting its spirit. Because of it, many of our politicians came from the small towns. There were thirty lyceums in Boston. Women had not then come to their own. Anna E. Dickinson, the oratorical Joan of Arc, with her far-famed invective, who changed the vote of Vermont, was reckoned in the lyceum, with the great triumvirate, Gough, Beecher and Phillips, as one of the big four. And now the public lecture has gone out of style.

Voices of the Past

In all these long years nothing has made me feel so much like doing as I would be done by, as some of the controversies that I have witnessed, many of them having been matters of misplaced emphasis. First came the Millerites, founded by William Miller, who was my contemporary, who, by his confident and earnest manner and by his historical arguments, assembled fifty thousand adherents. At an appointed time, some of them attired in white, stationed themselves in graveyards. Boy like, I, following others of them, went to the highest ground in

town, to await the divine appearance in the opening heavens. Nothing happened. The ruinous recoil came when they threw down the gauntlet, fastened the name Babylon on the church, and called upon all believers to come out of her if they would be saved. Next came the feet washers. I often witnessed the ceremony, when, at seventeen, I was teaching school in the country. The great audience broke down into audible sobbing, at Oberammergau, as Christus in the Passion Play represents the scene where our Adorable Lord girds himself with a towel and washes his disciples' feet. Four thousand glowing hearts responded to the melting spectacle.

Next came a public challenge as to the use of prayer. It was proposed that hospitals should be divided right and left and that those on one side should be prayed for. There are those who, like Gallio, cared for none of these things. But there are those of us who, approaching discipleship, entered it upon our knees. Hawthorne said, truly as usual, we do not really live until the heart be touched. That touch creates us and we begin to be. Religion is an affair of the heart and not of the head only. We could not brook having the tender grace of prayer submitted to signals used in horse racing—Now be ready to start, Go.

I feel that the old order changeth for the better in the matter of lotteries, which were widely in vogue in my first years as a minister and which many churches winked at if they were run for charity. My opposition to them, I was told, would hurt my influence. I talked with a boy who in a church lottery won a fine pony for fifty cents, as he had the lucky ticket.

I went with Mr. Carpenter, who had distinguished himself greatly by conducting a column in The Congregationalist for boys and girls, to visit God's Acre in Andover, where more theology lies buried than anywhere else in the land. We found that Professors Park and Smythe, who in their lives were divided, respecting the new departure, were near together in their place of burial. There had been in our churches not only an atmosphere of attention, but of tension. I once heard our far-sighted Senator Hoar say that the worst effect of war exists in the baleful influence left behind, after it is over. I am feeling that this may help account for the moral slump that followed our recent war when things have seemed ethically upset.

Rekindled Fires

Now Barzillai, as we read in the sacred writings, "was a very aged man" when he became "fourscore years old." His life showed an autumnal strength which makes anyone desire to grow older a little while longer. Moses was a man of eighty when he conducted negotiations with Pharaoh and led Israel out of bondage. At eighty, Christopher Wren finished St. Paul's Cathedral. Whittier was four years older than Holmes, and when he became eighty years old, Holmes wrote asking Whittier how it looked from that high ground, and Whittier replied that it was perfectly beautiful. The period between seventy and eighty has been with me the happiest and most fruitful time of my life, and so, with Rufus Choate, I feel like advising everyone to hurry and get there as fast as he can.—The Congregationalist.

Many of the Y. W. C. A. members of the Canal Zone, Central America, are officials and employees in Canal Zone service. They are doing a helpful work there for 32 nationalities.

METHODIST REVIVAL AT RUTHERFORD COLLEGE

The people that comprise the church-going population of the town of Rutherford College have again accomplished what seemed to be the impossible by rallying to the voice of their beloved pastor and friend, Rev. W. L. Scott for a shrine of worship which in future years shall become a hallowed spot in the religious thought of these palmers of righteousness, who in making this contribution to posterity shall be a modern assertion of the inexorable law of life inciting man's passion for worship and holding him to the Cross.

Not content to worship in the "groves which were God's first temples," but aspiring to a lordly rank of spiritual excellency, they have begun the erection of a spacious stone edifice in their midst which, when completed, will consist of a large auditorium and 22 rooms, and will cost approximately $25,000.

Sunday, September 29, dollar day or home coming day marked the close of a campaign for funds to meet immediate needs in the building program. Each student of Rutherford College, where the services are now being held, was asked to write friends for contributions of at least one dollar to this fund and an amount exceeding $500 was raised on this date, being the combined contributions of both town and college.

Throughout the vicissitudes that naturally accompany an enterprise of this sort there have been two staunch champions of the cause, Rev. W. L. Scott and Rev. E. P. Billups, president of Rutherford College. Both have shared honors in the propagation of the gospel, but in this one work alone they have approached a greater invisible majesty and veneration than before, and the town of Rutherford College is not only proud that she is soon to have a magnificent church building but takes even more pride in the personality of her leaders.

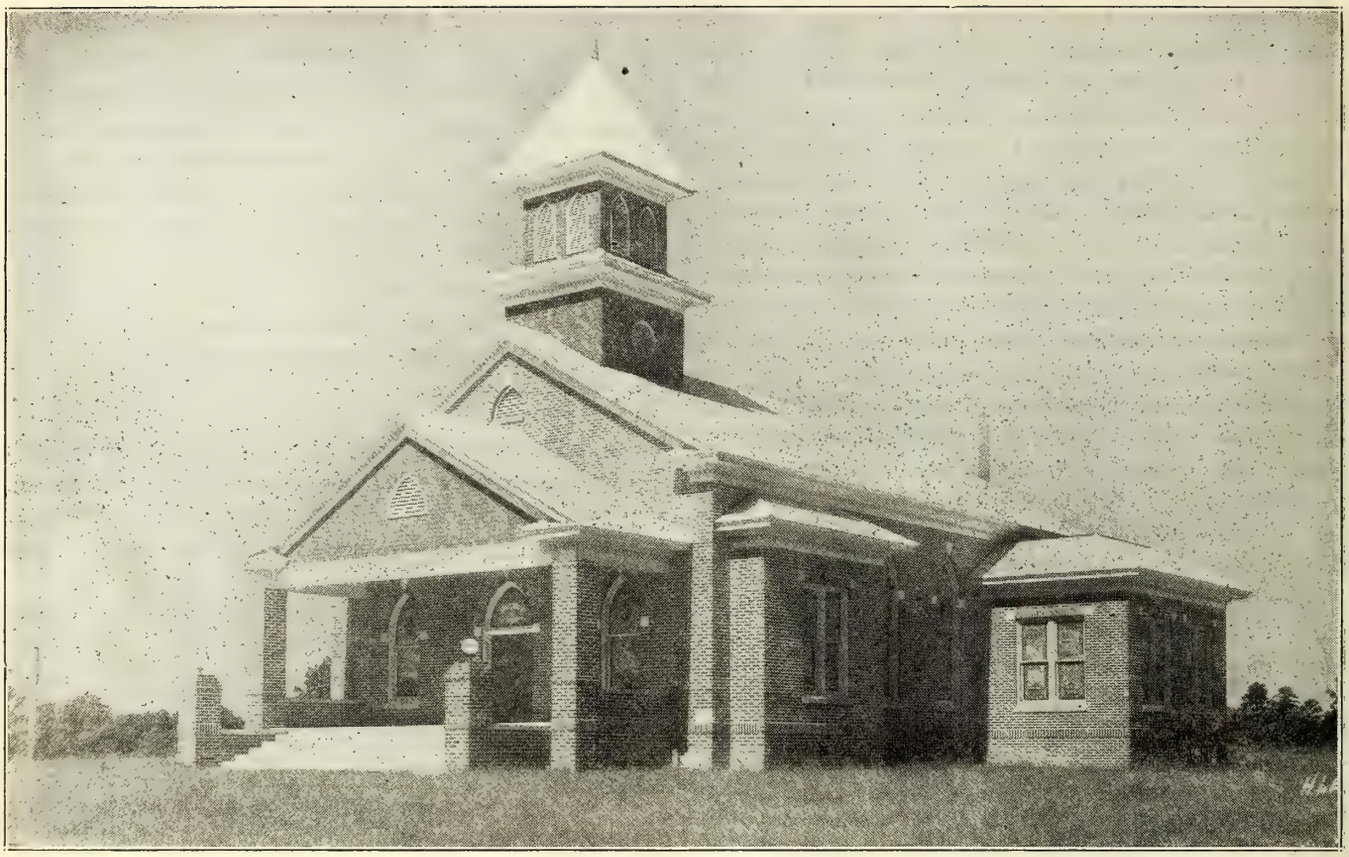
William Eaker.

LETTER FROM BROTHER I. L. SHAVER

I do not expect to get on the honor roll nor to get a star in my crown, but since I want to do my bit in this Advocate campaign I am enclosing check for five dollars, for which please renew my subscription to the Advocate for one year, send it one year to the name and address written below, send me one of your 98-cent dictionaries, and if there is any left over send the Advocate to some one who is not able to pay for it. Wish I could send more. I tried to get some renewals for the Advocate by writing to the Tar Heels out here—Wilson, Frank, Stewart, and Ogburn, but all of them had already paid up in advance.

Our little boy recently had his adenoids and tonsils removed, but he is getting along fine. All the rest of us are well and dandy. We are still in Karuizawa, the great summer resort of the Orient, where I have been director of the junior summer school for the summer. Have had about 1000 foreigners, 20 different nations being represented, and more than 6000 Japanese guests here during the summer. Had German, British, Canadian, Japanese, Urasian, and American children in my school. The contacts we have here with people from different nations are very helpful. It gives us quite an international and cosmopolitan outlook, and makes us realize the oneness of the races of the earth.

Well, I must say "Eayonara." Best wishes to you personally, and to the Advocate family. I. L. Shaver.



THE NEW TYRO CHURCH DEDICATED

Tyro church is a brick veneer structure, with an auditorium 37x60 feet and the equivalent of seven Sunday school rooms. This is approximately a $16,000 building. This new building was completed and opened for worship July 15, 1928, with considerable debt unpaid. During the last few months all indebteness has been liquidated and the church was dedicated October 6. Spread it on big about the fine sermon of Brother M. T. Plyler and the dedicatory service in charge of Rev. J. H. Barnhardt.

The building committee of this church is: Messrs. H. G. Michael, C. A. Koontz, G. W. Kennerly, N. H. Swicegood, Z. V. Davis, H. L. Walser, C. L. Michael. Rev. G. W. Fink, pastor.

REV. ZACHARIAH TAYLOR BELL PASSES

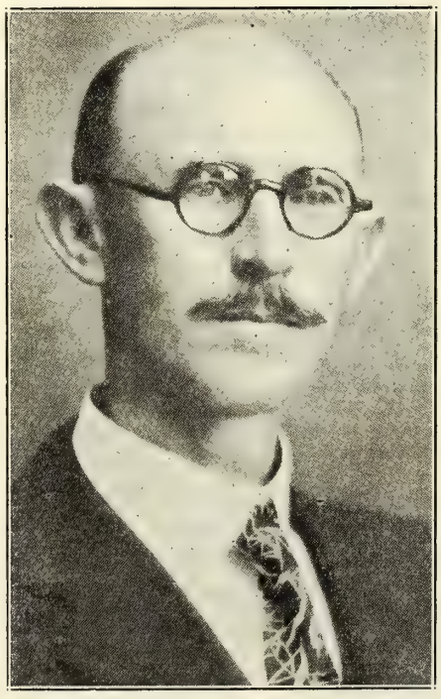
Rev. Zachariah Taylor Bell was born August 16, 1842, and departed this life September 28, 1929, at his home at 600 Concord street, Thomasville. He had lived to the ripe old age of 87 years, one month and 12 days. He was twice married. He was first married to Miss Lucy Hudson in the year 1868. Twelve children were born to this union. Eight of them are still living, and four have gone on into the eternal world. His first wife died many years ago, and later he was married to Mrs. Ellen Baity, who had five children by her first husband, and who survives to mourn the loss of her husband.

Brother Bell did not profess faith in Christ until near middle life. But for the last 40 years or more he has been a licensed minister in the Methodist Episcopal Church, South. He has served as pastor on several different charges, and was a strong gospel preacher. A great many sinners have been convicted and converted under his ministry. For a number of years he has been the teacher of the men's class in Bethel church. He was a good teacher, and the men in the community loved him and loved to hear him teach, and the young as well as the old around Bethel church loved to hear him preach. His own heart was almost always "strangely warmed" as he preached the gospel or taught his class of men. He preached his last sermon in Bethel church just two weeks before God called him home. As husband, neighbor, teacher, preacher, soldier in the great Civil War and citizen, he was faithful and kind and true. He had a great host of grandchildren, relatives and admiring friends. He had very positive convictions concerning the great moral and religious questions of the day, and had the courage to stand for those convictions. In the church, in the homes of his friends, in his own home, and in the community around Bethel church where he has prayed and labored so long he will be greatly missed. But he was ready to go. He left beautiful testimony during his last illness (which though very painful was very brief, he being ill only one week), that he was perfectly ready and willing to go.

Sunday afternoon, September 29, the funeral service was conducted in Bethel church in Thomasville by his pastor, assisted by Rev. C. M. Floyd, after which the body was laid to rest in the cemetery at Fair Grove church to await the great resurrection day. The beautiful floral offering and the large multitude of people attending the funeral services from different sections of the country tell us that he had many friends and that they loved him.

May our loving heavenly Father bless and comfort one and all.

T. J. Houck, Pastor.



REV. G. W. FINK
Pastor of Linwood Circuit, which includes the Tyro and Linwood churches

Stereopticon views of the life of Christ are an important part of the street chapel work carried on by American Presbyterian missionaries in Bangkok, Siam.

THIS CONFERENCE

By E. C. Durham.

Is there any good reason
Why we can't go to conference
With a "good year, Bishop"
And a victory smile?
Well, I don't know any,
Unless we's been failing
In one way or other
On the job all the while.

Do we have the money?
Have we saved any sinners?
Has our work been inspiring
To the weak and the strong?
Are the wheels smoothly running,
With but little of friction?
Is the church as a unit
Moving nicely along?

Are there any divisions?
Any pouting old sisters?
Any grumbling old stewards?
Any faltering youth?
If there's been any trouble,
Is the fault with the preacher
Or the fault with the people?
Now just what is the truth?

Have we had big attendance
Upon all of our preaching,
And the mid-week prayer service,
And the poundings and such?
Are the preacher and people
Still quite fond of each other?
Do we love one another?
If we do, just how much?

Is there any good reason
Why we can't tell the Bishop
We should like to stay longer?
That we've not finished yet?
Or is yon higher steeple
Over lovlier people,
Amidst finer surroundings,
Just the thing we should get?

SOMETHING NEW UNDER THE SUN

Solomon declared that there was nothing new under the sun. But Solomon did not live in these modern times nor was he a member of the North Carolina conference. North Carolina is first in a great many things. Score another for the Old North State!

Listen to this tale! A select group of preachers got together for a little outing by the sea, and behold! there was a presiding elder in the midst and they fished little and "appointed" much. The catch in the latter was of far more importance than in the former. Yea, verily. But an objector objects and says: "Surely you do not call that something new. Why, that has been going on for some time and that is why some preachers have landed such fat appointments. They fish by appointment and they "appoint" while they fish, for is not the elder in the midst?"

But this was not of that ancient variety which smells so strong all over conference. This was a new kind. These young, vigorous, able-bodied, strong-minded men with their wives assembled in a choice place. They were disturbed by the conditions that prevail in the world and especially in their church. They were not seeking their own but the advancement of Methodism and the Kingdom of God. Mirabile dictu! These pastors, the flower of our conference, many of them two-degree men, with their wives, just as unselfish as their unselfish husbands, talked over the conditions of the church and then the spokesman addressed the elder in the following beautiful and chaste language:

"The times are evil. Sin abounds on every hand. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores.

"The church is the light of the world and the salt of the earth, but it looks as if we have fallen on evil times and the light is hidden under a hushel and the salt has lost its savor.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

"The ministry itself is not above reproach and judgment must begin at the house of God. We fear that the ministry is selfish. There is such a scramble for place. Men are looking for easy places with the fat salaries. They are not only 'pulling the wires' but they are working wireless, too. They are not seeking first the Kingdom of God but their own kingdom. They have reversed the Master. He came not to be ministered unto but to minister. He said that 'he that is greatest among you shall be your servant.' They want the chief seats in the synagogue and are rendering 'eye-service as men-pleasers.' They are seeking their own, not the things of Jesus Christ. This rotten selfishness is abroad in our own conference and has eaten out our courage and destroyed our spirituality so that we no longer have power with God or with men. Like priest, like people. The church can hardly be better than the ministry, for the stream cannot rise higher than its source.

Therefore we have thought this matter over and have prayed much, both we and our wives, and we have invited you here to hear our plea. We want you to hunt out the hardest appointments and the neediest places and ask Bishop Mouzon to send us there this fall, that those places may have the benefit of our services and that we may set an example of unselfishnes in our conference, that all this place-seeking may stop, that the reproach of the ministry may be taken away, and that the Metthodist Church may again be spiritual and that the world may be saved at our altars."

It is said that the elder fainted promptly and that it required heroic measures to revive him.

It is said further that he remonstrated with these unselfish men and their unselfish wives against such a course because they were his warm friends and they were entitled to the best appointments in the conference. But he could prevail nothing against them. They were determined and stuck to their resolution.

The elder finally but reluctantly agreed to do it, but he kept murmuring: "I never saw it on this wise."

Truly this is something new under the sun. What will the bishop do?

John Gilpin.

P. S.—The above touching story lacks but one element to make it a "true story."

FURMAN HERBERT AT CENTRAL CHURCH, RALEIGH

Just a few words about our pastor, Rev. J. Furman Herbert, and his work at Central Methodist church, Raleigh.

We feel that he merits our love and admiration for the very efficient and consecrated work of this conference year. It is fortunate for our conference to receive such men as Brother Herbert, so well trained for the work of the ministry by long years of post graduate training in the best universities of this country. Central is fortunate in having such a man at this time to follow the well beloved and popular Rev. Mr. Hillman who was taken from us by the bishop at our last conference and sent to Greenville. By hard and capable ministry Brother Herbert has built up the church in every department. He has done his best work perhaps in his leadership in finances. We think his success is largely built on a spiritual foundation, as he had 85 additions to the membership of the church during the year. His father from Darlington, S. C., preached for us two weeks during the year with great power and success.

Brother Herbert is planning for a great development at Central church, and we think with his ladership he will bring it to pass.

We count on the bishop sending him back to Central next year.

Albert Anderson.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

CURRENTS RUN STRONG

Currents in the neighborhood of the Cape Fear are running strong at this writing. The tides are high. Some of the currents come from the enormous rains which have flooded the state in recent days. But one current we have discovered runs stronger and one tide higher than the Cape Fear, and that is the strong current of conviction, and tide of enthusiasm, for training in Christian service. Rains and high waters, as great as they were, were not sufficient to drown the desire of Sunday school workers for the standard training school in Hay Street church last week nor to keep many of them from attending. To be sure, some were prevented from regular attendance; flooded highways made travel for some time impossible. Even so, the school issued credits to workers from considerable distances; and already plans are in the making, at the order of the board of managers, for another school in the spring of 1930.

PARKTON SUB-DISTRICT MEET

Three Sunday schools, Parkton, Marcus, and St. Pauls, were represented in the sub-district Sunday school institute at Parkton held last week in the midst of the rains and floods. It was a good meeting, well attended, in spite of obstacles. Speakers and leaders of discussions were Rev. W. A. Cade, presiding elder; Mrs. Cora Trawick Court of the General Sunday School Board; and Miss Keene and the writer, of the conference staff. Rev. J. E. Blalock, the pastor-host, conducted the worship service and took part in the discussions.

STEADMAN INSTITUTE POSTPONED

Flood conditions obstructing traffic made it impossible for speakers and others interested in the Stedman sub-district Sunday school institute to reach Stedman last Thursday, and the meeting was postponed.

OXFORD AND COLUMBIA

Two training schools are being conducted this week—a standard school at Oxford for Granville county and a Cokesbury at Columbia for the Columbia circuit.

AUGUST TRAINING RECORD

During the month of August 219 certificates of credit were issued to persons in the North Carolina conference, 159 of these being standard credits and 60 Cokesbury credits. Standard credits were awarded as follows: in colleges 130, leadership schools, Lake Junaluska 21, and by correspondence 8. Cokesbury credits were earned in the following ways: in training schools 28, local training classes 28, and by correspondence 4.

Two diplomas, two blue seals and one certificate of honor were also issued as follows:

Diplomas: Miss Mary Gardner, Raleigh, and Mrs. George O. Glass, West Durham.

Blue seal: Rev. L. A. Watts, Richlands, and Mrs. Hiram Whitley, Stantonsburg.

Certificates of honor were awarded Miss Athleene Edwards of Greenville, for work done in the leadership school at Lake Junaluska.

VANCEBORO COKESBURY CREDITS

During the week of September 22-27, Rev. J. O. Long, our extension secretary, taught the course on "The Sunday School Worker, His Life and Work" at Epworth church, Vanceboro circuit. Thirty-six persons were enrolled in the school, with 25 of them earning certificates of credit. Three Sunday schools were represented as follows: Epworth 14, Vanceboro 6, and Lanes 5. The pastor and his wife, Rev. and Mrs. W. N. Vaughan, and Superintendents G. W. Bland and H. W. Franks were among persons to receive credit.

We have also received request from the pastor for eight copies of the examination questions on this course. He states that some of his people could not attend the school each night, but are desirous of taking the examination in order that they may receive credit for the course begun.

SUNDAY SCHOOL DAY OFFERINGS

We are continuing to receive Sunday School Day offerings from Sunday schools, and are listing below names of schools sending in offering since the last list was published in these columns.

Webb Avenue, Burlington, Durham district.
Rougemont, Durham.
Bethel, Yanceyville, Durham.
Hertford, Elizabeth City.
Rodanthe, Elizabeth City.
Cool Springs, Fayetteville.
Parkton, Fayetteville.
Harlowe, New Bern.
Jerusalem, New Bern.
Thompson's Chapel, New Bern.
Hornes, Bailey Ct., Raleigh.
Kenly, Raleigh.
Ellerbe, Rockingham.
Rockingham, Rockingham.
Englehard, Washington.
Macon, Weldon.
Margarettesville, Weldon.
Tabernacle, Wilmington.
Weyman, Wilmington.
Union, Scott's Hill, Wilmington.
Pollocksville, Wilmington.
Bethel, Tabor. Wilmington.

Schools which have observed Sunday School Day and have not sent in their offering should send it in promptly to our treasurer, Mr. E. J. Cheatham, N. C.

DUAL EXTENSION OFFERINGS

During the month of August the following Sunday schools sent their fourth Sunday offering to Mr. E. J. Cheatham, treasurer, to be applied to the dual extension special, according to report received from Mr. Cheatham:

Mebane	$46.75
(March through August)	
Hay Street, Fayetteville	17.75
Queen Street, Kinston	14.80
Trinity, Durham	11.29
Franklinton	9.00
Trinity, Southport	8.00
Macon	6.12
Trinity, Fairmont	6.04
Farmville	6.00
Newlands, South Mills	5.54
Banks, Creedmoor	5.00
Swansboro	5.00
Oak Grove, Straits Ct.	5.00
Jerusalem, Snow Hill Ct.	5.00
Mt. Olivet, Manteo	5.00
Concord, Person Ct.	4.32
Chapel Hill	4.30
Black Creek, Fremont	4.30
Halls, Roseboro	4.00
Hillsboro	4.00
Clark Street, Rocky Mount	3.90
Clayton	3.60
Trinity, South Mills	3.50
Nashville	3.40
Richlands	3.37
Ocracoke	3.27
Dover	3.20
Rowland	3.15
Creedmoor	2.65
Ellerbe	2.60
Prospect, Yanceyville	2.41
Magnolia	2.35
Millbrook	2.26
Englehard	2.05
Daniels Chapel, Goldsboro	2.00
Bladen Springs	2.00
Buckhorn, Lucama	2.00
Leasburg	1.85
Arcola, Warren	1.75
Rocky Point	1.68
McBrides, South Mills	1.58
Kings	1.54
Mt. Zion, Elm City	1.50
Winton	1.50
Beston, Seven Springs	1.50
Lemon Springs	1.50
Poplar Springs	1.48
Riverview, Rougemont	1.40
Bullocks	1.40
Keeners, Clinton	1.28
Sharon, South Mills	1.26
Bayboro, Pamlico	1.25
St. Paul	1.17
Amity, Mattamuskeet	1.02
Clark's Bethel, Kennekeet	1.00
Portsmouth	1.00
Belgrade, Maysville	1.00
Bethlehem, Robersonville	1.00
Oak Grove, Person Ct.	1.00
Angier	.50
Micro, Kenly	.30
Harker's Island	.25

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

DO YOU KNOW?

Do you know the number of people in your community?

Do you know the number of pupils enrolled in your public schools?

Do you know the number of pupils enrolled in your Sunday schools?

Do you know the number who are members of the church?

Do you know the number of people of school age in your community not in any Sunday school?

FIVE PROJECTS

1. Make an accurate study of the average attendance of your Sunday school.
2. Make an accurate study of your community.
3. Make a list of your church members not in the Sunday school.
4. Make a list of Sunday school members not in the church.
5. Make a list of people who should be in the church.

SOME OBJECTIVES

1. To win every unreached church member to Sunday school membership.
2. To win every unreached person in the community.
3 To strengthen your own Sunday school organization so as to care for every present member and every new member.
4. To build up a membership as large as you can properly care for.
5. To provide additional equipment so as to care for every unreached person logically belonging to our constituency.
6. To prepare for the Sunday school campaign of evangelism in the early months of the coming calendar year.

MOORESVILLE

The third standard training school for Mooresville and vicinty held last week at Central Methodist church, Mooresville, while not as large as anticipated, proved to be a most worth while school. An enrollment of 60 was registered, of which number 47 representatives from seven Sunday schools earned certificates of credit. The credit students were listed with churches as follows: Central, Mooresville, 10; Mt. Zion, 9; Vanderburg 9; Triplett 7; Broad Street, Mooresville, 6; Fairview 5; Davidson 1.

At the conclusion of the training school Rev. T. W. Hager, pastor of Broad Street, organized a local training class of 24 students. He will lead the discussions in the study of "The Organization and Administration of the Sunday School."

The courses, instructors, enrollment and credits earned in the Mooresville school are as follows:

Worship, F. M. Williamson; 21—15.

The Christian Religion, Rev. O. J. Jones; 13—9.

The Sunday School Pupil, O. V. Woosley; 19—17.

Elementary Organization and Administration, Miss Corinne Little; 7—6.

MURPHY

The first standard training school to be held in Cherokee county has just closed a successful series of sessions at First Methodist church, Murphy. Forty-six people were enrolled in this school, 39 of whom earned certificates of credit, these credit students coming from four Sunday schools as follows: First church, Murphy, 23; First church, Andrews, 13; Belview 2; Ranger 1.

The courses, instructors, enrollment and number of credit students follow:

The Survey of the New Testament, Rev. C. M. Pickens; 27—25.

Pupil Study, L. F. Tuttle; 12—9.

Organization and Administration of the Sunday School, O. V. Woosley; 7—5.

COKESBURY SCHOOLS

The 56 Cokesbury training schools held during the present conference year have enrolled 1,838 Sunday school workers, 1,637 of whom, representing 278 Sunday schools, having earned certificates of credit. This number of credit students does not include credits earned in the local training classes or through correspondence. Our conference Cokesbury record this year is far in advance of that made during any other year.

In the following tables are given by districts the names of Cokesbury school held, the number enrolled in it, the number of credits earned and the number of Sunday schools represented by the credit earners. In some instances one or more Cokesbury courses were given in standard schools. These courses are included in those schools carrying a county name. Kindly note the record thus for made.

Asheville District

	R.	Cdt	Sch
Weaver College	41	39	26
Hendersonville Ct.	10	7	1
Acton-Hominy Cts.	39	37	5
Henderson Ct.	11	7	1
Total	101	90	33

Charlotte District

Anson County	7	6	2
Lilesville Ct.	15	15	2
Waxhaw	54	47	4
Prospect	52	50	2
Marshville Ct.	13	14	4
Total	141	131	14

Gastonia District

Gaston Industrial	95	91	12
Stanley Ct.	26	26	2
Iincoln County	116	114	20
Cleveland County	26	25	8
South Fork Ct.	199	198	16
Rock Springs Ct.	36	33	11
Cherryville Ct.	62	60	6
Lowesville Ct.	40	29	3
Total	600	576	78

Greensboro District

Lee's Chapel	16	12	1
Pleasant Garden Ct.	14	12	4
East Greensboro Ct.	21	19	5
Randolph Ct.	33	31	6
Total	84	78	16

Marion District

Rutherford College	18	17	9
Marion	18	18	8
Burnsville	15	12	1
Burke Ct.	40	36	4
Bethlehem	36	16	2
Bostic Ct.	44	27	3
Total	170	126	27

Mt. Airy District

Stoneville	18	16	3
Rockford Street	12	9	1
Moravian Falls	15	13	3
Creston Ct.	54	44	6
Sparta Ct.	26	26	5
Pilot Mountain Ct.	18	13	2
Jefferson Ct.	26	22	4
Total	169	142	24

Salisbury District

Westford-Harmony	22	18	3
Stanfield	26	22	5
Stanly County	25	24	5
Salem Ct.	40	37	2
Bethel, Cabarrus	20	19	2
Total	133	120	17

Statesville District

Mooresville	26	23	5
Troutman	20	18	2
Elmwood Ct.	23	18	7
Statesville Ct.	30	23	2
Lenoir Ct.	19	6	1
Hiddenite Ct.	11	10	1
Total	129	98	18

Waynesville District

Clay County	18	18	5
Haywood County	22	21	5
Haywood Ct.	20	16	4
Fines Creek Ct.	17	16	3
Bryson City	12	10	1
Macon County	16	13	6
Total	105	94	24

Winston-Salem District

Davidson County	41	36	10
Thomasville-Trinity	32	30	6
Welcome Ct.	44	36	5
Davidson Ct.	57	53	3
Lewisville Ct.	32	27	3
Total	206	182	27

SEPTEMBER SHOWERS

The following Sunday School Day offerings have been reported by Treas. H. A. Dunham for the month of September. Truly these offerings are showers of blessings. Kindly join us in grateful thanks to these givers:

Shiloh, Statesville Ct.	$ 1.24
Gold Hill, Gold Hill Ct.	7.00
East End, Gastonia	9.00
Sandy Plains, Morven Ct.	3.00

[Continued on page 25]

"OUR METHODIST SUNDAY SCHOOLS MUST GROW"

"IS THE BLANKET TOO SHORT" OR "IS PUBLIC EDUCATION HALF-BAKED?"

"Spiritual problems must be solved by spiritual faculties."

Perhaps this may seem to be a rather peculiar statement with which to begin an artice of this nature; but it contains for me a meaning and a significance that in our modern, public educational system seems to have been ignored to an alarming degree.

In this marvelous era of progress and ever-growing alertness and efficiency in education, when we are leaving so far behind our old standards and are so rapidly raising our "sights," a great many engaged in the educational field believe that we are neglecting the most important phases of true education.

Reason joins the thinking man with things. Conscience links the moral man with his fellowmen. Faith binds the religious man to God; and thus the whole man may be bound to the entire universe. Yet, our educational system by leaving out practically all training but that of physical well being and the training of reason is half doing the job. We should become more interested and anxous to see developed by use our moral conscence. We are a race of reasoning, thinking monstrosities and of moral and spiritual pigmies, and our system of public education promises to make our children like us. We think, think, think. There is no problem too big for us to undertake. We are ready to spend our energies and our lives searching down to a last fine analysis of some problem in science or psyohology, or discovering or discovering some new element, or "ferreting out" some new mystery of nature. But how much of the time spent upon education is given to developing a conscience that is sensitive to the smallest departure from the path of right, the code of honesty? If as much time were spent on the development of a sensitive conscience in our children and youth as upon the discovery and improvement of a sensitive seismograph for the detection of distant earth shocks, how much better the world would soon be. Note that I say "as much time" as—not "instead of upon the discovery of a sensitive seismograph."

Who by searching, thinking, reasoning can find and prove God? "Spiritual problems must be solved by spiritual faculties," of which faith is the greatest and conscience no small one. And yet we weep and worry because we think that our younger generation, our youth is almost godless. Although I believe in them as "they search for life and life more abundantly," what can we expect when our educational system takes virtually no account of the moral and spiritual faculties of youth?

No man can solve a problem in physics by faith. No man can solve the moral and spiritual problems of life when his whole educational background has been concerned entirely and exclusively with physical development and the development of his power to reason; when on account of silly denominational envy and jealousy attention to the moral and spiritual part of his education is taboo.

Finally, think and reason as I can, I have never been able to understand why we, a Christian nation, cannot include in our education the tenets of Christianity, "The greatest two-thirds of a real education"—not denominationalism or creed, but the great and wonderful principles to which the world owes all its progress and enlightenment. Strewn along the road of the years, the pathway of yesterdays since the dawn of history lies the almost forgotten wreck of every nation that has put reason, things, materialism, above the things of the spirit and the soul. Are these the imaginings of a fool, or are we headed that way?

Frank R. Richardson.

DANIEL ASBURY

(Story based on facts taken from Pioneers of America and Pioneers of Methodism, together with often repeated reminiscences from the older Asbury children.)

Rev. Daniel Asbury was born in Fairfax county, Virginia, February 18, 1762. He died in 1825.

He was one of the pioneers of America, also a Methodist preacher and one of the heroes of Methodism of the South. He was one of the first to penetrate the wilds of North Carolina's western section. His work extended into South Carolina also.

When about 16 years of age he was captured by the Shawnee Indians as he was taking a load of provisions to the front for the soldiers. Sixteen wagons and all the other white men were also captured and taken to the Indians' camp. The men were tied and the Indians danced around them all night. After giving food to the white men the Indians cast lots and Daniel was given to an old Indian chief and squaw, who dipped him thrice in a river and named him Nahashamo, which means white chief.

Though he was well treated by these Indians he was secretly planning an escape, and after about a year slipped away one Sunday. He was captured by another tribe and finally made his escape from them. It is stated that he was captured at other times, but this is uncertain, as the book of his life was burned while at the printer's awaiting publication. The Indians who last had him sold him to the British, as the Revolutionary War was then in progress.

He was imprisoned at Detroit until after the war, and was released on Sunday, and made his way back to his old home where his people had been mourning him as dead.

The Methodist pioneers had penetrated the neighborhood of his father's home, and under their preaching he was converted to Christ and united with the Methodists. He soon began to exhort in the pulpit. In 1786 he was received into the traveling connection and was appointed to Amelia circuit in Virginia.

He did not bring extraordinary ability into the church, but he brought a consecrated heart, a rich and deep religious experience, a never wavering faith in God. His fields of labor were first Amelia 1786, Halifax 1787, Halstead 1788, Yadkin 1789. After this he formed a new circuit in Catawba and Lincoln counties. He remained in these sections for several years. In 1800 he was appointed to Union circuit; 1901 to Yadkin; 1803 to Union; 1804 to Enoes; 1805 chiefly at home; 1806 to 1810 as presiding elder of Savannah district; 1810 to 1814, Camden district; 1814 to 1818, Catawba district; 1818 to 1822, Broad River district; 1822 to time of death, Lincoln circuit.

He continued a faithful sentinel on the walls of militant Zion until age and feebleness caused his retirement. There is a slab in old Rehobeth church with these words to his memory:

"Rev. Daniel Asbury, the pioneer preacher of Methodism in western North Carolina was born February 18, 1762; died May 5, 1825. He organized here the first circuit in 1789 and the same year organized the first Methodist church in the state west of the Catawba river. The first church building was erected in 1791. The first camp meeting was held here in 1794."

He had been sent as a missionary to the banks of the French Broad river, where a half-savage population had settled, many living in the mountain caves, having fled from civilized society to escape punishment. A guide was necessary to direct his way from settlement to settlement, through the deep forests, and a trusty body guard to protect his life from the Indians.

With his reliance on God and a happy thought that the divine hand was leading him, he went to his work with a light heart as goes the preacher of today to his pulpit.

Mr. Asbury married Nancy Morris, who was also an old time Methodist. He located but did not stop preaching, and his labors were successful in the local relations. After spending nine years in local and mission work, he again took up the role of circuit rider.

The close of his life was a serene and happy one. Brother Jonathan Jackson had requested him to give a text to preach the funeral of a woman who had been killed by her husband. He selected the text, Psalms 55, verses 12 to 15, sent it to Rehobeth, the church, and then walked out on the porch and sat down in a chair, putting his feet on a bench. A short time after that his wife found him there, with his head resting on his breast, dead. His son had not had time to get to the church before he expired. This was on Sunday, as everything of importance in his life had occurred on the Sabbath. He had said that he would die on Sunday.

He was born on Sunday, captured by the Indians on Sunday, escaped from them on Sunday, returned to his home on Sunday, was converted on Sunday, and died on Sunday.

His remains rest in the graveyard at old Rehobeth church, Catawba county,

North Carolina. Near him rest several noted Methodists, his wife by his side, and his son Henry Asbury and his two wives rest nearby. A sandstone monument was placed near them upon which are inscribed the names of Rev. Daniel Asbury and his wife, and Rev. Henry Asbury and his wives.

REV. S. A. COTTON WINS HIGH PRAISE

Resolutions adopted by the fourth quarterly conference of the Battleboro and Whitakers charge held at Whitakers M. E. Church, South, September 15, 1929:

Inasmuch as the approaching annual conference may see fit to transfer Bro. S. A. Cotton to other fields of endeavor, be it resolved:

That we would like to have Brother Cotton continue with us.

That we have come to love him and respect him.

That his supervision and advice in our council has been systematic, wise and just, thereby continuing a working organization.

That should Brother Cotton be transferred we congratulate the people fortunate enough to have him in their midst.

That we desire his precepts to remain with us and that they may grow in the grace and admonition of the Lord.

That whatever work Brother Cotton undertakes that we sincerely wish for him the greatest of success, peace and happiness.

That a copy of these resolutions be published in the North Carolina Christian Advocate and a copy be recorded in the minutes of the quarterly conference.

Zeno Green Mann.

THEN AND NOW

By Zadok Paris.

When I was a boy there was very little money in circulation and it was extremely difficult for a boy to make any. I found the first dime I ever had under the doorsteps. Then I made a nickel. My uncle gave me a nickel for taking him a bottle of water. I suppose I was seven. Then I caught a mocking bird and sold it to a sea captain for fifty cents. When I was almost grown I found five dollars on a wharf at New Bern. I turned these valuable possessions over to my mother for safe keeping. I had about lost sight of them till I started to school and needed some money to pay my tuition. Mother brought them and said, "Here is five dollars and sixty-five cents I have been keeping for you." Thank God for a Christian mother who is safer than any bank. Boys, turn your money over to your mother. She will keep it and not let you spend it. I raised some very large figs and sold them to Crum Coolidge, a Yankee (I suppose a cousin of the President), for four cents apiece. I also had a strawberry bed and sold strawberries for ten cents a gallon. I took corn to the mill to have it ground, and while waiting I hauled slabs to the mill hands for ten cents a load. I raised a small cotton patch on Saturday evenings after my father and we had quit work on the farm. I suppose altogether I made twelve dollars a year. Everything was cheap and we lived in the country and didn't have to dress in fine clothes. A grown man could buy a suit, hat and kid boots for $35. A boy could dress up for much less. In that day the town boy made very little. Now every boy can have a job and make his own money. Twenty-five years ago this was almost the case. When we lived in Marion and North Wilkesboro my son Ralph, a boy of 12, made enough gathering up laundry to clothe himself and had $50 left to start to Trinity College. Both of my boys had their jobs during vacation. This not only helped to support them, but kept them out of meanness. I never knew a working boy to get into serious trouble; it is always the loafer. Then, I had to study by a pine knot, brass lamp, or a tallow candle. I had to walk two or three miles through the mud to get to school or church. And when I got there had to sit in a log school house, sometimes without fire. I only had two months' school. I reached the fortieth page of Smith's grammar six times before I went further. My teachers were poorly prepared. The fortieth page was as far as they had gone. Now the country boys ride to school, study by a bright light, and have a teacher of two years' college training, and sit in a fine department brick building, and wear as good clothes as I wore on Sunday.

Time would fail me to tell all the changes wrought in my day.

Not long ago Deacon Miller bought a horse and buggy and took his wife out one Sunday for a drive. They came to our neighboring town of Osseo and saw a sign which read, "Speed limit, fifteen miles an hour."

"Here, ma," said the deacon excitedly, "you take the lines and drive, and I'll use the whip. Maybe we can make it."—Ex.

Departing Diner: "I'd like to give you a tip, waiter, but I find I have only my taxi fare left."

Waiter: "They do say, sir, that an after-dinner walk is very good for the 'ealth, sir."—Boston Transcript.

Traffic cop gets summons

Even he can't get away with it



"DON'T try to put anything over on Nature," is the way a cop would express it. "Sooner or later she'll get you. Give you a ticket and lay you up in a place where you'd rather not be. Even cops can't get away with it. Like everyone else, if they don't pay attention to the warnings they get a summons that lands them in the doctor's office.

"What the doctor advises is Nujol. Says Nujol will regulate you just like *you* regulate traffic. Keep things from getting in a jam. And the doctor is right. Just ask the healthiest men on the Force. If *they* need Nujol—with all the exercise *they* get—what about the fellows that roll by in their cars?

"Just take a tip from me. You may have the best intentions in the world. But everybody gets tied up at times. Nature can't always take care of things without help.

"Our Medical Chief tells me that Nujol isn't a medicine. It contains absolutely nothing in the way of medicine or drugs. It's simply a pure natural substance (perfected by the Nujol Laboratories, 2 Park Avenue, New York), that keeps things functioning at all times as Nature intends them to. Normally. Regularly. It not only keeps an excess of body poisons from forming (we all have them), but aids in their removal."

Nature's law O. K.

Start Nujol today. It won't cost you much—not more than the price of some smokes. Worth a try, isn't it?

You'll find Nujol at all drugstores. Sold only in sealed packages. Get some on your way home today.

ORIENT FLOUR

Its Whiteness Denotes Its Purity

MOUNTAIN CITY MILL CO., CHATTANOOGA, TENN.

Children's Storyland



THE PENSIVE PENGUIN

A sad little penguin sat on the very edge of a big bright iceberg and started soberly across the ocean. It is hard to say why that penguin was so sad and thoughtful. He surely had no reason to be. His family lived where there was always plenty to eat, and all his kin and his neighbors were kind to him; but still, discontented he sat on icebergs and moped most of the time.

"I can't imagine why Pensie is so sad and sulky," said a visiting sea gull one day to Pensie's sister, Polly Penguin.

"Nor I," answered Polly. "No matter how we try, we can't make him see the cheerful side of things."

Here Pensie, who had overheard every word, flopped down on the rocks and said crossly, "All I ever see is sky and water, water and sky, icebergs and snow, and a musty old island!"

"Pensie, I'm astonished at you!" said Polly sharply.

"I don't care. I wish something really interesting would happen to me!" Pensie cried.

Something interesting did happen that very day, but if the pensive penguin had known what it was going to be, he surely would not have wished so hard for it.

A party of explores from a whaling ship came up past the cliff where the penguins were roosting, and one of them knocked over poor stupid little Pensie with a stick, tied his webbed feet together with a piece of string and slung him over his shoulder. Pensie cried out, but none of the other penguins heard him, because at very first glimpse of the strange men they had taken hastily to the water.

Pensie flopped and struggled and tried to get free, but it was no use; in little or no time he was a captive on board the whaling ship, which went steaming away to a warmer, fairer climate.

The sailor untied Pensie's feet and let him roam wherever he wanted to. The little penguin soon became something of a pet on board the ship. But he was most unhappy; he did not like the strange new creatures, and he objected violently to being made to strut up and down the deck to amuse the crew. He was very, very homesick for what he had called his "musty old island."

"How foolish I was not to play games with Polly and the others when I had the chance!" he said sadly to himself one day.

Just then he heard a strange, sweet call that seemed to come from somewhere overhead. Looking up, he saw a sea gull in the air.

The gull dropped down on the deck and looked at him curiously. "What are you doing so far away from your folks?" he asked. "I've seen you many a time down in the southern ocean. You're Pensie Penguin, aren't you?"

"Yes, I am," replied Pensie. "I was carried away by some sailors." He began to choke and sniff.

"That's too bad!" the sea gull remarked. "You're the one that never used to smile, aren't you?" he went on.

Pensie nodded; but he looked a good deal ashamed. "Oh, if I could only get home again," he cried, "I'd be a different bird!"

"Why don't you hop overboard and go home?" asked the sea gull.

"I never could do it," said the penguin forlornly. "My wings are so short, and I'm not a good flyer."

"But you penguin people are great swimmers!" cried the gull. "Why not swim home?"

"Oh, I never thought of that," said Pensie, brightening up. "Why, of course I could swim. I'll squeeze through the rail and hop into the water the minute the sailors aren't looking!"

"They're not looking now," said the sea gull.

It was true; the deck was clear. Pensie went over to the rail and was about to squeeze through when he thought of something.

"Oh! But I don't know the way home!" he cried. "We've been on the ocean for days; I've lost the way entirely."

"Never mind, I'll show you the way," the sea gull promised gaily. "Jump in, like a brave little fellow, and swim along, and I'll fly overhead and lead the way. I know your little island, for I have passed it hundreds of times."

So Pensie went kersplash! into the water and set out on his long journey. Penguins' wings are better paddles than the wings that other birds have, and so Pensie got along very well. Through leagues and leagues of ocean he paddled sturdily, with his friend the sea gull flying above him to lead the way. They stopped at little islands now and then to rest and to eat. Always the sea gull kept a lookout for dangerous sea monsters.

It was a bright, sunny afternoon when Pensie, weary but happy, flopped into the home rookery.

"Hello, folks!" he cried cheerily.

Oh, how beautiful everything did look!

The penguin people screeched with pleasure at sight of their long-lost kinsman and rushed to greet him with open arms. As they came scuttling down the rocks they looked for all the world like real people in little black caps and white aprons.

"Why, it's our Pensie!" cried his mother. "And he looks—yes—he looks happy!"

"Oh, let me see, let me see!" cried Polly Penguin, as she pushed through the crowd.

"I am happy," said Pensie, "though I never should have been but for this good Master Sea Gull."

The penguins in their gratitude pressed the gull to visit them awhile, but he shook his pretty head and sailed away to the north, for he was a wanderer by nature.

As for Pensie Penguin, from that day to this no one has ever heard him make any further reference to musty old islands.—Winifred L. Brying, in the Youth's Companion.

BUCKING UP

Betty Ann turned her little frail body over as fast as she dared and gave her pillows a shaking. This she had done at least a dozen times that day. And it was only one o'clock. They would get another dozen before the day was ended.

For Betty Ann all days had been very much alike—until a few minutes before. Just days—days growing into months—then years. It had been seven years. She was twelve now. Yes, for seven years she had been a cripple. But what of that? Others had been even longer. And so she thought of it, taking everything as a matter of course.

But now, just a few minutes ago, everything had changed. Here she lay thinking of things she had never thought of before. She had overheard her mother and one of her friends talking. They were talking about her. And then came the words that had brought about this sudden change.

"Sylvia, I'm so sorry for Betty Ann. She's getting so thin and pale. It might have been best if—." The sentence was not finished. Betty Ann thought she heard sniffs. But these words! She remembered them. And then her mother's words.

"Yes, Mary, but we must never let her know. We must go on trying to cheer her up."

That was all. But she had heard it. Now she was thinking—building new footholds on which to climb.

"They must not be sorry for me," she whispered over and over again. She knew she must stay in bed, but she didn't want folks to feel sorry for her—to pity her. No, she could never stand that. For these seven years her family and friends had been doing all kinds of things for her comfort and all the time they had been feeling sorry for her. Why

had she not thought of that?" But she had not. She now felt that she had accepted everything and given nothing.

"I'm going to make them sorry they have been sorry for me. They are going to feel that they have gone to unnecessary trouble." Betty Ann almost shouted these words to the four walls about her. She was going to begin right then. After all she had lots to live for. From her own big window she could see the setting sun—the moon as it climbed on its way—trees and flowers. The birds sang to her. Books and pictures were piled on her table. The most tempting trays were brought right to her bedside. Every wish was granted. Why, God had made everything just for her! And she had failed to do her part. But now new thoughts and feelings were being born. Right there in her own little bed she was going to put her shoulder to the wheel. Her room was to be a place where others would go to catch a bit of cheer and sunshine. She was going to make it so. Nothing would keep her from it.

And Betty Ann did. She made all feel that they were missing something—that right there in that little room you could see and feel things that you could not elsewhere. Of course God is everywhere but they felt that most of him was right there.

Betty Ann knew her strength was limited, but she also knew there was no limit to love and good cheer. She was smiling all the time and her smiles were getting to be contagious. Everybody smiled. Aside from being cheerful she was actually doing thing for her loved ones. There were lots of things she could do. Her mother didn't have to stop her work now to do a bit of basting, hemming or darning. Too, she was making pictures for children who were less fortunate than she. There was nothing wrong with her hands and she kept them busy. And story telling had become one of her favorite hobbies. Sometimes her room was crowded with children. She had something to tell the grown-ups too—about the things she was going to do when she got on her feet again.

"I'm just resting up for the days ahead," she would often say.

Then a day came when she overheard whispered voices again.

"Sylvia, I think she's wonderful. I believe she gets more out of life than you or I do. That child is going to get up some day. Now watch my word."

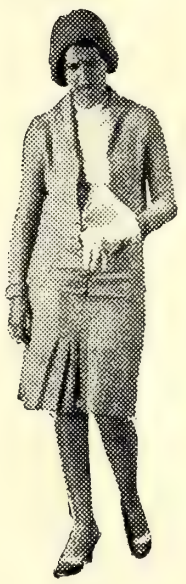
Her mother said something, but Betty Ann didn't hear it. The happy thumping in her heart was too loud.—Vera B. Ford, in Southern Christian Advocate.

"What's that for?" said a mother to her son, who had just brought home a barometer.

"Oh, it's a great idea, mother. Tells you when it's going to rain."

"What's the use of wasting money on that when Providence has given your father rheumatics?"—Ex.





Needless Pain!

Some folks take pain for granted.

They let a cold "run its course."

They wait for their headaches to "wear off."

If suffering from neuralgia or from neuritis, they rely on feeling better in the morning.

Meantime, they suffer unnecessary pain. Unnecessary, because there is an antidote. Bayer Aspirin always offers immediate relief from various aches and pains we once had to endure. If pain persists, consult your doctor as to its cause.

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NORTH CAROLINA CHRISTIAN ADVOCATE
GREENSBORO, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

RICHLANDS MAKES SOCIAL SERVICE EFFICIENCY STANDARD

The first auxiliary to make the efficiency standard in social service study work is Richlands, whose superintendent is Mrs. L. A. Watts. The following letter from Mrs. Watts tells us how interestingly they did it:

Dear Miss Herring:

At the prayer meeting hour Wednesday night we met together for the study of our social service handbooks. Fifteen of our auxiliary women were present and a few others. The following program was given:

Song, "The Kingdom Is Coming."

Devotional, Mrs. Henry Koonce, auxiliary president.

Duet, "Make the World Better," Miss Hazel Cox and Mrs. Sadie Hutchinson.

Social service handbooks:

(a) Children's, Mrs. Dan Russell, Supt. of children.

(b) Young People's, Mrs. C. W. Herring, Supt. of young people.

(c) Adult, Mrs. L. A. Watts, Supt. social service.

(d) Interracial, Mrs. John Marquette.

Song, "Take My Life and Let It Be."

Dismissal, Missionary Watchword.

The packet of literature on recreation was presented at the woman's club to an audience of 25 women in the following program:

1. If you would stay young, play.
2. Answered roll call with one of the fundamentals in community recreation.
3. Why we want playgrounds.
4. In a live town.
5. Playground layout and equipment.
6. Woman's club and community service.
7. Planning for summer playgrounds.
8. Social activities for church groups.
9. Backyard playgrounds.
10. Recreation in the rural community.
11. Recitation, "Playground."

We presented the two social service programs (May and July) as given in year book. We got credit for our study of "Methodist Evangel," and have a class reading "What Next in Home Missions?" Reports have been sent promptly. These are the five requisites for the efficiency recognition..

I hope a large number of our social service committees are working for this efficiency standard. There is yet time enough to make it if you will begin at once. Let's do it!

Vara L. Herring,
Conf. Supt. Social Service.

THE VANCE-WARREN GROUP HOLDS MEETING

The group under the leadership of Mrs. J. C. Burwell held a profitable meeting at Providence on the 18th of September.

The book, "Roads to the City of God," was taught in a masterly way by Mrs. J. L. Midgette of Norlina.

Her message was most spiritual and impressive and if our women did not get a vision of their possibilities of being a power for Christ, it was certainly not the teacher's fault Her teaching was clear, forceful, vital and simple with its thought of the necessity for the abiding Christ in us in our daily living—that if we don't have the Christ in us we cannot give him to the world because we don't have him to give.

New methods of Bible study such as she uses at Norlina were also given by Mrs. Midgette. Problems and methods of wide-awake mission study classes were discussed. A fine crowd was present and all enjoyed a delicious dinner on the grounds. The ladies of Providence always do more than their part, and they did not fail in the dinner that day. This goes on record as one of the most profitable days held in the district. Our God-inspired teacher had certainly given her best.

RESOLUTIONS OF RESPECT

The members of the Woman's Missionary Society of Grace church, Wilmington, N. C., wish to pay tribute to a beloved member, Mrs. Kate C. Shaw, who entered into life eternal on her eightieth birthday, August 1, 1929. Therefore be it resolved:

First, That she gave the best years of her life to the work of the missionary society. When no longer able to do active work she was still about her Father's business and labored earnestly and untiringly for our wornout preachers, a cause so dear to her heart.

Second, That we will sadly miss the fellowship, her prayers and her Bible studies.

Third, That we extend our sympathy to her faithful and devoted niece, Miss Lura Wheeler, and other relatives.

Fourth, That a copy of these resolutions be placed on the records of our auxiliary, a copy sent the North Carolina Christian Advocate, and a copy sent to her niece.

Mrs. Virginius Hall,
Mrs. J. B. Rice,
Mrs. C. H. Fore.

ZION JUBILEE AUXILIARY

This auxiliary on the Richmond circuit, Rockingham district, is worthy of commendation, for it is functioning admirably. While the membership isn't large the members are faithful in attendance and much interested. They have a reading circle and have the "Jubilee Bookshelf" as a nucleus for a library.

The social service department is doing good work.

Mrs. Cole Nichols is president of this auxiliary and Mrs. N. M. Wright the most efficient superintendent of publicity.

THE WAYNE COUNTY MISSIONARY FEDERATION

The Waynes County Missionary Federation held a very enthusiastic meeting at Yelverton church Saturday, August 31.

Miss Fannie Best, our new chairman, very ably presided. There were between four and five hundred present from Wayne and the adjacent counties. Twenty-one societies were represented by 174 delegates.

The opening devotional was conducted by Mrs. John Raper, our former chairman.

We feel that a special providence permitted us to have with us our own missionary, Mrs. Elizabeth Moore. She had been in North Carolina only a short time and was leaving for Baltimore directly afterwards. Her vivid description of her recent experiences in Africa were most interesting; especially so, since she and Dr. Moore were working with Rev. Glenn Barden, our own missionary from St. Paul's, Goldsboro. We feel that his life, his letters and his prayers have influenced the young life of Wayne county beyond measure.

We were fortunate to have with us our conference vice president, Mrs. Henry Faison, who conducted our noonday devotional.

An old time picnic dinner and pleasant social hour was enjoyed by all.

The federation felt honored to have with us Rev. J. H. McCracken, presiding elder of Washington district, who held the afternoon devotional, and Revs. R. E. Pittman, I. S. Richmond, W. H. Brown, Rufus Bradley, E. N. Harrison, —— Shell; Miss Bessie Harding, Washington district secretary; Mrs. C. E. Blount, former Washington district secretary, and Mrs. R. P. Watson, that gifted singer. She sang "The Touch of His Hand on Mine." Miss Evelyn Sauls sang "Little World of Love"; Miss Elizabeth Edmundson sang "List to the Voice," and the Yelverton's young people and children gave two or three selections. Each of these were appreciated by the large audience.

Encouraging reports were made. Two new societies had just been organized, the "Nancy Grady" society an Mount Olive circuit and a children's society at Yelverton with 27 members, Mrs. D. A. Yelverton, superintendent.

The attendance banner was won by Black Creek. Mrs. Alex Taylor.

IN A MOUNTAIN DISTRICT OF BRAZIL

Poor indeed are the people who live on the Jericho circuit of the Central Brazil conference—poor and uneducated and needy—a true field for missionary endeavor. Rev. W .B. Lee, pastor in charge of the Jericho circuit, says: "I

(Continued on page 31)

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load.

I do not ask, O Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand
My way to see;
Better in darkness just to feel thy hand
And follow Thee.

For one thing only, dear Lord, I plead;
Lead me aright,
Though strength should falter and though heart should bleed
Through peace to light.

Adelaide A. Procter.

MESSAGE FROM CONFERENCE PRESIDENT

This letter came to us too late for the issue of October 3rd, but filled as it is with splendid suggestions for our local societies we are glad to give it space this week, and ask that it be carefully read and suggestions be carried out.

My Dear Friends:

With the coming of beautiful autumn season, may we take up our missionary work with renewed zeal and enthusiasm. There is much to be done.

First, It is now time to send in your third quarter's report. If your auxiliary has not already done this, please see that it is done at once. Wouldn't it be a wonderful experience if we could have 100 per cent reporting this quarter? It is not impossible! Let's work toward that goal.

Second, October is the month for mission study. I trust you are already planning your class. You will find the new books most interesting. It is also the time for the sending of the boxes of supplies.

Third, I am glad to bring you the good news that the special offer of 75 cents per year for the Missionary Voice will extend from the first of November until the last of February. Our conference has been asked to take 1000 new subscribers as our goal. In order that we may all do our proportionate part, the districts have been divided as follows:

Asheville 120; Charlotte 140; Gastonia 120; Greensboro 140; Marion 75; Mount Airy 120; Salisbury 120; Statesville 120; Waynesville 75; Winston-Salem 140.

I am counting on you good women to help put this splendid magazine into every Methodist home. Also let us secure many new subscribers for our own N. C. Christian Advocate.

Fourth, November is the time for the observance of the week of prayer and election of officers. Let me urge you to carry out the week of prayer program, and please do not fail to elect your officers and send their names to the proper conference officers. (See page 106, item 2 of annual minutes).

Fifth, December is to be your Harvest Day program. I am trusting that it will prove to be a real harvest day in deed and in truth.

Sixth, In closing I bring you the sad news of the passing away on September 14 in Nashville, Tenn., of Miss Lochie Rankin, our first missionary. At your next auxiliary meeting I think it would be mot appropriate to pay the tribute of a few moments of silence and a prayer of thanksgiving for her life and work. The words, "Establish thou the work of our hands," and "Be ye steadfast, unmovable, always abounding in the work of the Lord," should have a fuller meaning for all of us.

Mrs. C. C. Weaver.

FOREIGN STUDENTS SPEAK AT MISSIONARY MEETING

The outstanding feature of the meeting of the interdenominationl missionary union of Asheville at the September meeting which was held at Central methodist church were the talks and songs rendered by several foreign students from Weaver College. The girls and boys told of the mission schools in their homeland in which they had received their first inspiration. Some of them appeared in native costume, which added greatly to the interest of the occasion. Those present were: Miss Rurika Yamagata of Japan, Miss Lucy Perez and Poncho Perez of Cuba, Bernandino Travieso and Antonio Hernandez of Cuba, Mr. Espada of Spain and H. K. Pak of Korea.

Mrs. C. H. Trowbridge conducted the devotional service in a most impressive manner. The meeting was presided over by the president, Mrs. Whiteford Smith, and despite the rainstorm which prevailed during the entire afternoon 79, representing various denominations of the city, were in attendance.

The following paper on mission study was read at a zone meeting on Winston-Salem district by Mrs. Robert Williams of Thomasville, and comes to us with request from this district that we publish:

"To begin with, we might ask the question, What is mission study? But that is not necessary, as we all know it is the study of not only our mission work both at home and in foreign fields, but it is a study of what other Christian organizations are doing also.

Then we might say, Why have mission study? Don't our preachers and lay leaders tell us about missions, and don't they give us pamphlets to read?

Now let me answer that by asking another question. Do we get as much out of hearing some one else relate anything as we do by reading and studying it for ourselves? And do not half the pamphlets we take home with us find their way int othe waste basket without even being read? Then to quote the words of Mrs. M. B. Goodwin, 'Information is inspiration.' A careful study of missions gives us a world outlook, makes our prayers intelligent and specific, arouses us to community service, quickens and expands our sympathy, opens purse, causes us to dedicate ourselves anew to the task of extending God's kingdom.

Another question might be, How can we get our members interested in mission study? We must do that by getting them to take the text books, and taking an active part on class. If you will pardon me, I will give my own experience. The first year I taught mission study my members came to me before class and said, "Please don't embarrass me by asking me any question on class." I assured them that I wouldn't, so I sat down and went over my chapter, making out questions as I went, and numbering them 1, 2, 3, and so on. I gave a copy of some of the questions to different members before class, in order that I might call on them to answer. When we came to class I asked each member to read a question to me and I answered it, unless it was one that had been already assigned. I had these questions so made that we could open our books and easily find the answers. As a member would read a question she was very much interested to find the answer, and it wasn't long until they were answering the questions themselves.

We also wonder why we don't have more classes making council credits. Now it might be well to review the requirements for council credits.

1. The text book shall be selected from the list recommended by the Woman's Missionary Council for the current year.

2. There shall not be fewer than four class sessions and the study must be completed within six consecutive weeks.

3. The leader shall be qualified for the work either by college or special training courses or by experience in teaching. Assignments for outside preparation must be made to the members of the class and checked up by teachers.

4. An average of 75 per cent of the members of the class must attend all class sessions. Students must make outside preparation on assignment of the teacher and must participate in class work as called on by teacher.

5. A report of the class must be made to the conference superintendent of mission study on a special blank furnished by her. She shall send the report to the Council officer in charge of mission study, who will issue a certificate for the work meeting the required standard.

Now may I again relate the experience of my own society in regards to council credits. Of course our auxiliary has a

[Continued on page 31]

Sunday School Lesson

OCTOBER 12

By Dr. Frank M. McKibben.

Keeping Fit for the Sake of Others

Daniel 1:8-20.

Golden Text.—Know ye not that your body is a temple of the Holy Sprit which is in you, which ye have from God? and ye are not your own; for ye were bought with a great price; glorify God therefore in your body.—1 Cor. 6:19-20.

Any temperance lesson today suggests a range of ideas and emphases. The securing of national temperance through the effective enforcement of the Eighteenth Amendment is so engrossing our attention that any discussion of temperance almost inevitably centers in the problems incident to the enforcement of this amendment. Christian people can not become too well informed regarding these problems. Men and women with convictions intelligently formed represent the greatest asset in the struggle for national temperance.

But the theme of this Sunday's discussion seems to suggest the more personal aspects of the temperance problem. The story of Daniel and his friends is so well known as scarcely to require reading. We seem, however, never quite able to exhaust its suggestiveness for present-day living. The lesson title, "Keeping Fit for the Sake of Others," carries a double emphasis which should challenge Christians to thoughtful consideration. There has been increasing emphasis placed upon the idea of keeping fit as a part of the kingdom ideal of abundant living. The failure to stress this idea in the past among Christian people is attested in many ways. Many religiously devoted people in the past tormented and maltreated their bodies in the belief that in such practices peace of mind and purity of soul were to be attained. In more recent times religious people have utterly disregarded many of the simple laws of healthful living and have "borne crosses" which should never have been allowed to fall upon their shoulders. God has been implored for aid to bear or overcome ailments which could have been prevented had individuals lived more in accordance with the laws which God established to produce and maintain physical health and well being. Many Christians are found nursing some physical disturbance and making it the major concern of their prayer life, when all that is required is that they take themselves vigorously in hand physically and utilize their communion with God for more unselfish purposes.

The Christian Science movement represents a positive emphasis upon keeping well and for that reason makes a strong appeal to many people. However, one wonders about the necessity of so many petty matters of health as are reported in the testimony meetings being brought to the attention of God. "Keeping fit" is increasingly recognized as an essential part of the kingdom ideal. A physically impotent, diseased body is not compatible with the abundant life. It is possible for the kingdom of heaven to be realized only as men and women become healthy in body, mind, and soul.

The church is therefore under obligation to promote such activities as she is capable of sustaining to insure as far as possible healthy bodies and minds within her constituency. She is under obligation to co-operate with community agencies which will make for healthful living. The church must stand positively for temperance in all things, clean living, wholesome physical activity, mental alertness, moral sensitiveness, and courage. She must protest against physical softness and indulgence, mental laziness, and moral unconcern. Every effort must be made to lead the oncoming generation to realize that the surest way to the abundant life is through certain forms of self-denial, self-control, and self-discipline.

The matter of keeping fit has its theological implications. Providence is blamed for many ills and misfortunes which befall people as the result of a failure to keep fit. Here is a man who in middle life loses his battle against pneumonia because of a weakened heart, made weak through the excessive use of tobacco. Shall we say it is the will of God to take this man at this time from friends and loved ones? Here is a young woman who unduly exposes herself to the bitter cold through persistent following of the fashion of scanty clothes. She develops tuberculosis and succumbs to this disease. It is customary for the minister to repeat over such a body, "Whereas, it hath pleased Almighty God to take from our midst the soul of the departed." Has it pleased the Almighty or has an individual failed to keep fit? Here are young parents heartbroken over the death of their little one. They are distressed to understand why it has pleased God to take their loved one from them in the early morning of life. Surely it has not pleased God thus to rob the home. Death came because some of the laws of life in the little body were violated through accident, ignorance, or carelessness. Surely God desires all his children to experience abundant living. He has left a measure of responsbility with each of us, that of keeping fit.

The second emphasis growing out of this discussion is that of "for the sake of others." If the necessity of keeping fit for one's own abundant living does not make its appeal, surely the idea that only as we keep fit can we render the service to others we should, ought to challenge us. During the World War great emphasis was placed upon keeping fit for the sake of the great crisis that was upon us. Men and women discovered that they could do almost twice as much work as previously by giving more attention to physical and mental

PAINFUL INDIGESTION

Lady Says She Obtained Relief By Taking Small Doses of Thedford's Black-Draught.

Ardmore, Okla.—"I have recommended Black-Draught to a great many people, and they always thank me, afterwards," says Mrs. Czarina Doke, 116 "B" Street, this city.

"Fifteen years ago, I was in very bad health. I suffered a great deal with indigestion, and I traveled from one place to another in search of health, but nothing helped me. I lost in weight, and my food disagreed with me, and I could scarcely eat a bite that did not give me indigestion.

"Often I had bad gas pains across my stomach, and I would wake up in the mornings with very bad headaches. I had a bad taste in my mouth, and would feel dizzy when I was on my feet.

"I began taking Black-Draught and soon found that I was getting better. I took a dose about the size of a pea, four or five times a day, for three or four days.

"After I had taken several courses of Black-Draught, in that way, I felt fine. I no longer had indigestion. I could eat what I liked, and enjoyed my meals. I gained in weight, and felt able to care for my children and do my housework."

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fitness. Is the kingdom battle today any less critical? Can we sense the necessity of keeping in trim that we may not fail to do our part in any work that may fall to us? Self-denial, self-sacrifice, and self-discipline in many matters small and great will inevitably lead Christians to stronger bodies, more alert minds, finer moral courage, and keener spiritual sensibilities. The trend of the time in personal and social living seems definitely to be in the direction of loosening restraint, letting down in self-discipline, encouraging soft indulgence, and eliminating self-sacrifice from the life. It is a startling thing to note that those religions of the past that pampered the soft side of the nature, that practiced indulgence rather than denial, are dead. Those religions that have challenged their followers to self-denial and high moral living are flourishing throughout the earth. Christianity excels all other religions in the demands it makes upon physical, mental, and moral fitness among its adherents.—Pittsburgh Christian Advocate.

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

Huntsville, Farmington Ct.	3.38
Good Hope, Davidson Ct.	2.88
Concord, Davie Ct.	2.00
First Church, Lenoir	25.00
Trinity, Prospect Ct.	1.40
Harpers Chaper, Lenoir Ct.	1.00
Old Union, Randleman Ct.	3.00
Mt. Olivet, Concord Ct.	13.43
Bethany, Badin Ct.	5.00
Liberty, Gold Hill Ct.	4.44
Glen Alpine	3.62
Smyre, Gastonia	24.07
Fairview, Randolph Ct.	5.00
Lewisville, Lewisville Ct.	2.00
Polkton, Polkton Ct.	5.00
Mt. Tabor, Forsyth Ct.	5.48
Gethsemane, Summerfield Ct.	9.33
Oak Summit, Winston-Salem	16.50
Weaverville	15.00
Potato Creek, Sparta Ct.	9.70
Ramseur	25.00
Leaksville	7.36
Park Avenue, Salisbury	8.31
Long's Chapel, Lake Junaluska	45.00
Main Street, Gastonia	150.00
Clover Hill, Polkville Ct.	5.57
Bogers Chapel, Concord Ct.	3.70
Moores Chapel, Thrift-Moores	3.15
Center, Yadkinville Ct.	3.00
St. Paul, Cherryville Ct.	7.10
Cramerton	10.00
Burkhead, Winston-Salem	50.00
Forest City	10.00
Swannanoa, Swannanoa Ct.	3.90
Pisgah, Balls Creek Ct.	4.37
Spray	10.00
Reeds, Erlanger Ct.	2.50
Haywood, Asheville	50.51
Central, Elkin	10.77
Bessemer City	10.00
West End, Gastonia	10.00
Central, Mt. Airy	11.27
Beulah, Cherryville Ct.	1.36
Bethlehem, Prospect Ct.	2.50
Farmington, Farmington Ct.	5.37
Sutherland, Creston Ct.	3.00
Bethlehem, Cherryville Ct.	2.10

MOTHERS KNOW ITS WORTH



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"I was all run-down and out of spirits before my third baby was born so I decided to try Lydia E. Pinkham's Vegetable Compound. It helped me with all my troubles and gave me an appetite where before I didn't eat at all. I did all of my housework up to the day my baby came, as I am a farmer's wife and could not afford help. I feel just dandy now and I will answer any letters and I will tell every one how good this medicine is."—*Mrs. Ira Arnold.*



MRS. MAUD MEYERS
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"I read an ad. in the newspaper and I started taking Lydia E. Pinkham's Vegetable Compound. I will recommend this medicine to any woman who is in bad shape like I was. I used to get so tired after a few hours' work that I was even afraid in my own house in the daytime. I didn't care if I lived or died. I have given birth to eight boys and I always feel strong right after, since I have taken the Vegetable Compound."—*Mrs. Maud Meyers.*

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Medicine Co., Lynn, Mass.



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Don't Let Kidney Trouble Get a Firm Hold.

DOES every day find you lame and achy—suffering nagging backache, headache and dizzy spells? Are kidney excretions too frequent, scanty or burning in passage? These are often signs of sluggish kidneys and should not be neglected.

To promote normal kidney action and assist your kidneys in cleansing your blood of poisonous wastes, use *Doan's Pills*. Endorsed the world over. Sold by good dealers everywhere.

Doan's Pills

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

WILLIAMSON CHAPEL

At the request of Brother W. G. Pilcher, pastor of the Mooresville circuit, we visited Williamson Chapel several times during the recent revival meeting and talked with the young people concerning their desire to be organized into an Epworth League. A goodly number indicated their willingness to attend a training class in the handbook preparatory to organization. We met with them each night this past week and had a most profitable study. At the close of the course of study on Sunday evening, the nominating committee brought in a report and the full line-up of officers were elected and appointed, the quota of subscribers to the Era was secured, and plans laid for a model council meeting to be held this week in the home of the president. Twenty-five earned units of credit in this training course including the conference treasurer, who is a member of the Fairview chapter and the Epworth Hi district secretary of the Statesville district who is a member of the Vanderburg chapter.

"MISSIONARY STOCKHOLDERS"

"It would mean a new day for Christian missions if every one who puts money into the enterprise would study the returns as eagerly as those who invest money in the stock market."—Missionary Review of the World.

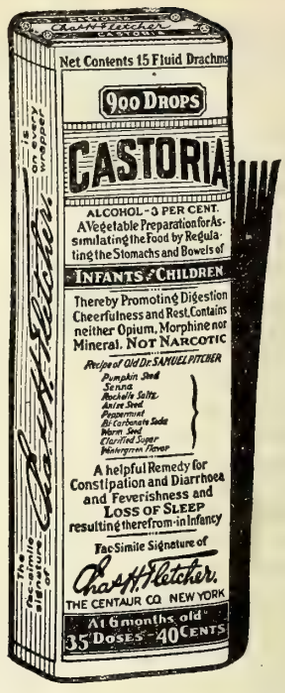
The following is an exact copy of a letter received by a young lady who wished to spend a holiday in a small country town, and advertised for a room: "Dear Miss—We think we kin suite you with room and bord, if you prefer to be where there is musick. I play the fiddle, my wife the orgin, my dotter Jule the akordion, my dotter Mary the bango, my son Hen the gittar, my son Jim the floot and kornet, and my son Clem the base drum, while all of us sings hims, in which we would be glad to have you take part, both vocal or instrumntal, if you play on anything. We play by ear, an' when we all git started there is real musick in the air. Let us know if you want to come here to bord."—Tit-Bits.

"Here's my bill," said the surgeon. "You may pay down $100 and then $25 per month."

"Sounds like buying an automobile," said the patient.

"I am," said the surgeon.—Ex.

When Babies CRY



Babies will cry, often for no apparent reason. You may not know what's wrong, but you can always give Castoria. This soon has your little one comforted; if not, you should call a doctor. Don't experiment with medicines intended for the stronger systems of adults! Most of those little upsets are soon soothed away by a little of this pleasant-tasting, gentle-acting children's remedy that children like.

It may be the stomach, or may be the little bowels. Or in the case of older children, a sluggish, constipated condition. Castoria is still the thing to give. It is almost certain to clear up any minor ailment, and could by no possibility do the youngest child the slightest harm. So it's the first thing to think of when a child has a coated tongue; won't play, can't sleep, is fretful or out of sorts. Get the genuine; it always has Chas. H. Fletcher's signature on the package.

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Name of book on outside corner of each page makes this Bible practically self-indexed.

Specimen of the print

Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus [f] from Gă'lĭ-lee to Jŏr'dăn unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jē'sus answering said unto him, Suffer *it to be so* now: for thus

A. D. 26.

CHAP. 3.
[f] ch. 2. 22.
[g] Dan. 9. 24.
[h] Mark 1. 10.

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled which was spoken by Ē-şā'jas the prophet, saying,
15 The [g] land of Zăb'u-lon, and the

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North Carolina Christian Advocate
Greensboro, N. C.

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MISS DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

On my way to Washington to preach the fifth Sunday in September I spent Saturday night with my good friend, Brother M. O. Blount of Bethel. I was his pastor in my early ministry. He is a successful business man and a great leader in his church. I enjoyed his hospitality.

* * * *

It was a rare privilege which was mine the fifth Sunday in September. Brother H. I. Glass invited me to preach for him in Washington. That was a fine congregation that greeted me. Things seem to be running just fine in Washington under the wise and consecrated leadership of Brother Glass. He is accomplishing splendid results in that good old historic town.

* * * *

On my return from Washington I worshipped with the Fremont congregation on the fifth Sunday night. Mrs. Daisy Wooten Smith had her singing class present and gave a sacred concert. I had an opportunity to speak to the friends of my boyhood days. I was glad to see the congregation building a new church for the old one has about served its day. Brother Pittman, who is in great favor with his charge, gave us a very warm welcome. It was a real pleasure to greet so many of my former friends and relatives after the service was over. Fremont is going to continue to stand by the orphanage and its superintendent.

* * * *

While in Washington recently I had the pleasure of being entertained for dinner in the hospitable home of Brother C. G. Morris, a prominent business man and an official in his church. He is also the lay leader of the Washington district. Into this work he is putting his best efforts. He is a leader that has a vision. He is a zealous worker and is giving much time and thought in keeping the old Washington district among the best in the North Carolina conference. As I was leaving his home for Raleigh he put two large bunches of bananas in my car so that every one of our 328 children could enjoy one apiece.

* * * *

To have fellowship with Dr. Mike Bradshaw is a privilege any one might covet. He is my near neighbor and staunch friend. It is a rare pleasure to associate with such a choice spirit. It fell to my happy lot to accompany him to the quarterly conference of the Oxford circuit at Salem a week or two ago. He preaches with the old time fire and eloquence. He goes into all the business of the conference in a painstaking manner, not overlooking any phase of the work. His physical condition has slowly but steadily improved ever since coming to the Raleigh district. His many friends are hoping and expecting him back on the Raleigh district for two more years, thus rounding out four years on this important district. Indications point to satisfactory reports at the annual conference from the Raleigh district in spite of short crops and low prices.

A HIGHLY APPRECIATED GIFT

In the Charlotte district we have cultivated sentiment in behalf of the new cause of the church, Methodist hospitals. As a result through the Golden Cross Society, the Charlotte district has raised during the past four years nearly half of the entire amount raised in the annual conference for this cause. During the session of our last district conference, when this cause was again presented, Brother J. A. Jones, the big-hearted layman at Dilworth church in Charlotte, felt moved to give to the Methodist hospital at Tucson, Arizona, a library costing $500, the books to be selected by a specially qualified committee. The district conference at the time gave Brother Jones a rousing vote of thanks and there has just come to my notice a letter from the hospital which tells its own story of appreciation of the first installment of the books already in use. The letter follows. D. M. Litaker.

My Dear Mr. Jones:

"The Frances Elizabeth Jones Memorial Library" is the leading topic under discussion at the Southern Methodist Sanatorium now. It is a great privilege to me to act as librarian and see that the books are carried to all the patients who read. It would do your heart good to hear their many expressions of appreciation for such a splendid collection of books—270, and every one readable.

Some of our physicians have remarked that "no more appropriate gift could be made to a sanatorium than that of a library, for one of the important phases of the cure is to keep the patient's mind occupied."

Mr. Jones, it is with great pleasure and sincere gratitude to you that I, in behalf of all our patients, extend to you our appreciation for your most generous gift Sincerely, Lexie Vivian.

A young Scottish parson was driving home from an outlying hamlet when he overtook a young woman. He recognized her as the maid of all work at a farm which he would pass, so he pulled up and offered her a lift. Mary gladly accepted his offer, and they chatted pleasantly all the way to the farm gate.

"Thank you, sir," she said, as she got down.

"Don't mention it, Mary. Don't mention it," he told her, politely.

"No, I won't," Mary obligingly assured him.—Watchman-Examiner.

Mother!

Clean Child's Bowels with "California Fig Syrup"



Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

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We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms.

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Send free trial of your method to:
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In Memoriam

DIXON—Mahalie C. Dixon, wife of Haywood Dixon, was born in Sampson county August 8, 1866, and died May 8, 1929, being 62 years and nine months of age. Sister Dixon gave her heart to God when she wasa mere girl and lived for nearly 50 years a faithful and devoted Christian life. She loved the church and was kind and generous and helpful to all with whom she came in contact. She was greatly loved and her going leaves a void. Husband and adopted children, her own two children having died in infancy, will sorely miss her. But she has gone to be with her Saviour forevermore. The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

B. H. Houston, P. C.

BLANTON—Bro. Jonas Monroe Blanton was called home to rest on September 1, 1929, age 78 years. He had suffered rheumatism for the last three years of his life. He was converted when a boy and joined Sharon Methodist church, on the Shelby circuit. He was a sweet spirited man, having a smile and a kind word for everybody. He never had an unkind word to say about any one. Brother Blanton was a great help to every preacher who was sent to the circuit as his pastor. He was loved by all who knew him. Sharon church has lost one of its most spiritual members in the death of Brother Blanton. He was preceded to the spirit land by three wives and one child. He leaves to mourn his going four sons and four daughters, a number of relatives and a host of friends. R. L. Forbis, Pastor.

HAUSS—Mrs. Dora Alice Hauss was born in the year 1858 and died August 31, 1929, being a little more than 70 years of age. On March 25, 1885, she was happily married to George Anderson Hauss. To this union were born eight children, four of whom preceded her to the other world.

Surviving are the husband and the following children: Mrs. Mary E. Abee, Mrs. Sally Berry, Mrs. Lepha Carswell, and Rev. R. M. Hauss; two step-daughters, Mrs. W. L. Abernethy and Mrs. Henry Fowler; 17 grandchildren and one great-grandchild.

Mrs. Hauss was a member of Bollinger's Chapel Methodist church and lived a faithful member until the day of her death. She was a devoted wife and mother. May God bless and guide her heart-stricken husband and children.

D. G. Smith.

HICKS—J. W. Hicks was born December 1, 1874, and departed this life September 24, 1929. He made a profession of faith in Christ when he was 11 years old and joined Cokesbury Methodist church. In 1899 he was married to Miss Pattie Paschall.

Brother Hicks was a Christian of a fine type. To the church he was true and loyal. For several years he was a teacher of the Bible class in Sunday school in which capacity he gave unstinted service. As a neighbor he was kind and gentle and won the respect of those who knew him. He gave to the community in which he lived a fine citizenship. His sickness was of long duration, lasting nearly one and one-half years. He bore it with Christian fortitude. When the summons came he was ready to do. He is in that better world. The funeral service was conducted by this writer, his pastor. The floral offerings were beautiful, which were an expression of the love and esteem in which he was held. His body now rests in the cemetery of Cokesbury church where he held his membership. He leaves behind a widow and several children to mourn his passing. May God comfort them. He will be greatly missed.

P. D. Woodall.

FLOYD—Charles Nichols Floyd was born at Wilton, in Granville county, April 14, 1859, and quietly fell on sleep at home near where he was reared September 19, 1929. He had suffered for some time but had only been confined to the bed for a few weeks. Inward cancer was the cause of his death.

Brother Floyd was reared in a Christian home of refinement and culture. His father was Rev. J. B. Floyd, a faithful and useful local preacher. It was therefore quite natural that he should in early life while a mere boy profess religion and join the church; and he remained a loyal, faithful member of Banks church all of his life. He served as steward for many years. Those who knew him loved and esteemed him as a fine Christian gentleman. They spoke of him as a good man; very quite and unassuming, but plain and true in all his dealings with his fellowmen.

On the 7th of February, 1884, he was happily married to Miss Lucretia Mitchell. There were four children, three daughters and a son. She died May 20, several years ago. In October, 1914, he married Mrs. Lassiter, who with the children of the former marriage still survive.

In the absence of the pastor, Rev. J. J. Boone of Erwin and Rev. E. J. Reece of Oxford conducted the funeral. Then he was laid to rest in the cemetery at Banks church. One of the largest congregations ever present was there to show their love and esteem for this faithful, good man and their friend.

May God add his blessing and comfort the sorrowing brothers, relatives and friends.

B. E. Stanfield, P. E.

RESOLUTIONS OF RESPECT

Whereas our heavenly Father on the night of September 4, 1929, removed from our midst our dear pastor and colaborer, Rev. J. M. Daniel.

Be it resolved that we, the woman's Bible class of the Rockingham Methodist Church, South:

First, We feel most keenly our loss, for it was through his untiring efforts and wise counsel that we have grown in members and interest.

Second, His going is a great shock to our church; his plans were made to finish the conference year with great victory, but as a good soldier he laid down his life for his Lord.

Third, Remembering the heavy burden he carried for our church, we resolve to consecrate our lives anew to our God. We shall try to be more prayerful, thoughtful, and sympathetic.

Fourth, While our hearts are sad we thank God for his cheerful and friendly association. "He carried life's load with a smile."

Fifth, We extend our sympathy to the dear children, brother and sister, who were so suddenly bereft of a loving father and mother. May the Christ who wept at the grave of Lazarus be their comfort, and may we all hear his message. "I am the resurrection and the life; he that believteh in me though he were dead, yet shall he live."

Sixth, That a copy of these resolutions be sent to the North Carolina Christian Advocate, The Rockingham Post, the bereaved family, and be recorded in the minutes of the class.

Mrs. Fred Dickinson,
Mrs. James Ewing,
Mrs. J. LeGrand Everett,
Mrs. H. C. Smith.


IF YOU HAD A NECK AS LONG AS THIS FELLOW AND HAD SORE THROAT ALL THE WAY DOWN TONSILINE SHOULD QUICKLY RELIEVE IT
35c and 60c. Hospital Size $1.00
ALL DRUGGISTS

YAGER'S SARSAPARILLA
Helped Him Greatly

I write to inform you that I am using Yager's Sarsaparilla which has helped me greatly. I am finishing my third bottle of the Sarsaparilla and have used up one 25c bottle of Dr. Sanford's Liver Pills, and I have recommended your wonderful medicine to a number of my friends and some of them are very well pleased with the medicine. I have had rheumatism nearly thirty years.

Yours truly,
I. A. LAW.

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SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU
Cotton Flannels, Pillow Tubings, Sheetings, Crinkle Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.
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HOT WEATHER retards digestion and reduces vitality. Keep yourself in perfect condition with
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Protect your skin, scalp and hair from infection and assist the pores in the elimination of waste by daily use of
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25c. Everywhere

SOUR STOMACH DYSENTERY
and many forms of digestive disorders are quickly relieved and effectively respond to soothing, regulating effect.
Adults 75c
Child's 60c
Anti-Ferment

ZIMMERMAN — Alexander Zimmerman was born in Arcadia township July 15, 1847. He passed away after a short illness on Sunday evening, August 25, 1929. He spent his long and useful life on one farm in the Mount Olivet church community, of which church he was an ardent supporter, dating back to the brush arbor and log church. For more than 50 years he has been a member of the church, having filled practically every office in the church. On April 3, 1872, he was married to Miss Amanda Jane Sink, who passed away November 15, Brother Zimmerman is survived by the following children: Dr. R. U., A. S., George, Charlie, and Mrs. Frank Mock, all of Davidson county; Dr. John Zimmerman of Salisbury, Early Zimmerman of Macon, Ga., and Grady Zimmerman of Winston-Salem. There are 23 grandchildren. The funeral was conducted by his pastor Tuesday, August 27, 1929.

R. C. Goforth, P. C.

STOWE—Mrs. Laura Vanpelt Stowe was called to her heavenly home September 26, 1929, at the age of 69 years. She is survived by her husband, P. L. Stowe, and ten children, three boys and seven girls; also 56 grandchildren and nine great-grandchildren. Her children reflect credit on her Christian training, and what a wonderful heritage she has left them! Her life was a blessing to all around her. Not only was she a faithful and loyal church member, but a friend and mother to all. None knew her but to love her.

Even though her body is not here, we shall always feel her great influence in the church, in the community, and in our lives. Her life was truly a sermon.

"I cannot say, and will not say
That she is dead—she is just away.
With a cheery smile, and a wave of the hand,
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there."

J. C. Grose, P. C.

DRUM — Mrs. Bessie Eula Drum, daughter of Wm. A. and Nancy C. Drum, was born near Newton, N. C., October 15, 1887, and died at Long's Sanatorium, Statesville, N. C., July 4, 1929. She was united in marriage with D. P. Drum March 30, 1904. To this union were born ten children—Clinton, Marie, Eunice, Mack, Orene, Fleet, Fred, Dorris, Fay and Gay Nell, all living at home except Clinton, who is married and has one infant son. Mrs. Drum was converted and joined Pisgah M. E. Church, South, when 13 years old and remained a loyal member there until death.

She was a faithful follower of Jesus Christ and her faith in him helped her as a true companion and mother in the daily tasks and duties of life. Sunday after Sunday she took her place at church to worship God. Her children were brought from infancy to the house of the Lord to the sacred services. She is survived by her husband, all the children, three brothers, seven sisters, and many relatives and friends to mourn her departure.

May the God of all grace sustain and comfort the bereaved ones.

Her Pastor, P. H. Brittain.

RESOLUTIONS OF RESPECT

On July 22, 1929, the Lord called from her ministry on earth to her coronation in heaven his handmaiden, Mrs. Maggie C. Cobb.

The consecration of her fine talents of mind and spirit; her unfeigned faith; her sweet abiding sympathy for the sick, distressed or lonely and since interest in all even in the midst of her own afflictions; her pleasant social manner; her ever increasing devotion to the cause and service of the church, the missionary society and everything pertaining to her Lord's work—all contribute to a life whose far-reaching influence won her a special place in the affections of many friends, enriching and ennobling wherever it touched, and because of her intense suffering we deem it a merciful Providence when her heavenly Father gave his beloved sleep; yet because of all she meant to loved ones, friends, church and community we sorrow in our loss. While we know all is well with her and according to our mortal vision by the kinship of her spirit with the Master she might have been transported into his presence without bearing in her hand the final supreme offering, the sweet, patient submission to inactivity and suffering resignedly she lay for several weeks on a bed of pain.

We, the surviving members of the Woman's Missionary Auxiliary of the First Methodist church, Elizabeth City, N. C., offer these resolutions that we pay tribute to her whose cheerful greetings, ever ready words of encouragement and loyal support we shall always miss.

That a copy of these resolutions with assurance of our sincere sympathy be presented to the family who was so untiring in their devoted ministration.

That we kindly request the North Carolina Christian Advocate to publish these resolutions and a copy of them be recorded in the minds of the society.

Mrs. J. N. Winslow,
Mrs. C. W. Hollowell, Sr.
Mrs. W. J. Lumsden.
Committee.

FLOYD: AN APPRECIATION

I came to Fairmont in the fall of 1913 to serve the Robeson circuit. I found here some of the truest and most loyal friends that I have ever had. Many of them today are my staunch friends. Among the homes that I delighted to visit was that of Brother Smith Floyd. He died during my pastorate there, and all three of his daughters were married during that time.

The wife in this home, Mrs. Maggie Floyd, but better known and loved as "Aunt Mag," was a remarkable woman. She was always cheerful, bright and happy, and there was no cloud in her spiritual sky. I have seen her very happy many times. For a long number of years she was a teacher in the Sunday school and always stood loyally by the work and the church. I think she could be as cheerful and bear her troubles with as much sunshine as any person I ever knew. When her youngest son, Hoke Floyd, was in the World War I can never forget how she talked about it. No murmur nor complaint. He was in the first division that went overseas and helped to check the Germans in that battle near Paris and was slightly wounded; later died after coming home.

After the death of her husband, Sister Floyd in a few years gave up housekeeping to live with her children. Last winter she was in Buffalo, N. Y., with two of her daughters. She came back to Fairmont about one month ago. One night about the 15th of September she ate supper, seemed to be in her usual good health, but was taken suddenly ill and died in about an hour. She was conscious that death was near, was calm, peaceful and unafraid, and quietly fell on sleep as a child in its mother's arms. I think this was as she would have it—to go without a lingering illness. She was ready for the summons. The allotted time of 77 years was given her. I shall never forget her, for she was so much help and inspiration to me. This feeble tribute is laid as it were on her grave.

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
FOURTH ROUND

	October
Chapel Hill, 4	10
Branson, p.m.	11
Milton, Semora, a.m.	13
Leasburg, Union, p.m.	13
Calvary, p.m.	15
Lakewood, p. m.	16
Duke Memorial, p.m.	17
West Durham, p.m.	18
Andrews, a.m.	20
Duke's Chapel, p.m.	20
Trinity, p.m.	22
Durham Ct., Fletcher's Chapel, a.m.	23
Mt. Tirzah, Mount Zion, a.m.	24
Orange and Massey, Orange, a.m.	25
Carrboro, p.m.	25
Yanceyville, Prospect, a.m.	26
East Roxboro, Jalong, a.m.	27
Rougemont, Union, 3	27

ELIZABETH CITY DISTRICT
O. W. Dowd, P. E., Elizabeth City, N. C.
FOURTH ROUND

	October
North Gates, Savage, 11	12
Gates, Zion, 11	13
City Road, night	14
First Church, night	15
Edenton, night	16
Hertford, night	17

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

	October
Jonesboro; Lemon Springs	10
Mamers, Woodside	11
St. Pauls, Barkers	12-13
Parkton, Parkton, night	13
Hay Street	16
Person and Calvary, Calvary	17
Fayetteville Ct., Camp Ground	18
Newton Grove, Newton Grove	19-20
Erwin, Lane	20

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

	October
Pamlico, Alliance, 11	12
Oriental, Arapahoe, 11	13
Riverside-Bridgeton, Bridgeton, night	13
Seven Springs, Piney Grove, 11	20
Pink Hill, Webb's, 3	20
Kinston, night	20
St. Paul's, 11	27
Mt. Olive-Calypso, Calypso, night	27
Adjourned Conferences	
Atlantic-Springfield, Springfield, 2	14
Straits-Harlowe, Harlowe, 7	14
Newport, Newport, 2	15
Beaufort, 7:30	15
Jones, Trenton, 2	16
Dover, home of Hugh Lane, 5	16
Grifton, 11	17
Hookerton, Hookerton, 4	17
Snow Hill, Snow Hill, 7:30	17
Mt. Olive Ct., Parsonage, Mt. Olive, 2	18
St. John's, 7:30	18
Goldsboro Ct., St. Paul's Church, 2	19
Pikeville?Elm Street, Elm Street, 4	19
LaGrange, LaGrange, 7:30	19
Pamlico, Bayboro, 2	22
Oriental, Oriental, 4	22
Riverside-Bridgeton, Riverside, 7:30	22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

	October
Millbrook, Pleasant Grove, 11	12
Bailey, Bailey, 11	13
Zebulon, Zebulon, 3	13
Edenton Street, night	15
Youngsville, Wesley, 11	18
Garner, Ebenezer, 11	19
Louisburg, 11	20
Louisburg Ct., Shiloh, 3	20
Tar River, Plank Chapel, 11	25
Creedmoor, Banks, 11	26

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

	October
West End, 11	13
Ellerbe, P.m.	13
Wadeville, 11	19-20
Mt. Gilead, 7:30	20
St. Johns-Gibson	23
Lumberton Ct., 11	27
Hamlet, 7:30	27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

	October
Stantonsburg, 11	13
Fremont, 3 and 7:30	13
McKendree, 11	20
Rocky Mount, First Church, 7:30	20
Nashville, 11	27
Robersonville, 3 and 7:30	27

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
FOURTH ROUND

	October
Warren, Shady Grove, a.m.	13
Warrenton, Warren Plains, 3 and 11	13
Garysburg, Oak Grove, a.m.	20
Seaboard, Concord, 3	20
Norlina, Zion, a.m.	22
Weldon, night	23
Roanoke Rapids, night	24
Middleburg, Drury, a.m.	25
Halifax, Halifax, a.m.	27
Enfield, night	27

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

	October
Chadbourn, Cerro Gordo, 11	13
Carvers Creek, Bladen Springs, 3	13
Tabor, Tabor, 11	20
Whiteville, 7:30	20
Kenansville, Lees, 10:30	23
Grace, 8	23
Wallace-Rose Hill, Charity, 11	27
Burgaw, Burgaw, 3:30	27

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

	October
Central, 7:30	10
Fairview, Tweed's, 11 (church dedication)	13
Chestnut-Haywood-Bethel, at Chestnut hut, 7:30	14
Flat Rock-Fletcher, Fletcher, 7:30	15
Acton, Acton, 7:30	16
Leicester, Leicester, 2	17
West Asheville, 7:30	17

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

	October
Chadwick, night	10
Duncan, night	11
Rural Trinity, Sat. 4	12
Myers Park, 11	13
Big Spring, 3	13
Brevard St., night	13
Hickory Grove, 3	14
Hawthorne Lane, 11	20
First Church, night	20

Pastors please have all nominations ready, written in triplicate.

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

	October
Trinity, Trinity, night	10
West End, West End, night	11
Rock Springs, Lebanon, 11	12
Lowesville, Hill's Chapel, 3	12
Gastonia, Main Street, 11	13
Lincolnton, First Church, night	13
Lincoln Ct., Parsonage, 3	15
Stanley, Stanley, night	16
Lafayette Street, Lafayette Street, night	17
Lowell, Lowell, night	18
McAdenville, McAdenville, night	20

MARION DISTRICT
Edwin O. Cole, P.E., 29 W. Fort St., Marion, N. C.
FOURTH ROUND

	October
Spindale-Alexander, Alexander, 11	13
Pleasant Grove, 3	13
Cliffside-Avondale, Cliffside, night	13
Rutherfordton, 11	20
Henrietta-Caroleen, Caroleen, night	20

MOUNT AIRY DISTRICT
E. W. Fox, P. E., 189 S. Main St., Mt. Airy, N. C.
FOURTH ROUND

	October
Creston, Mountain View, 2:30	11
Todd, Fairview, 11	12
Warrensville, Mill Creek, 10:30	13
Helton, Healing Springs, 2:30	13
Jefferson, night	13
Laurel Springs, 11	14
Dobson, 2:30	15
Mount Airy, Central, Q. C., night	16

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FINAL MEETINGS

	October
Salisbury, Park Avenue,, night	10
Kannapolis, Trinity, night	11
Salisbury, First Church, night	14
Spencer Central, night	15
Bethel, night	16
Salisbury Ct., Shiloh, 2	17
Salisbury, Coburn Memorial, night	18
Woodleaf, Woodleaf, 11	19-20

STATESVILLE DISTRICT
J. E. Abernethy, P.E., Statesville, N. C., Box 274
FOURTH ROUND

	October
Hudson, 3	12
Whitnel, night	12
Lenoir First, 11	13
Granite Falls, 3	13
Hickory First, night	13
Statesville Ct., Trinity, 3	14
Elmwood, 3	15

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WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

	October
Cullowhee, 11	13
Glenville Ct., Double Springs, 3	13
Webster Ct., Wesleyanna, 11	20

WINSTON-SALEM DISTRICT
J. H. Barnhardt, P.E., Box 759, Winston-Salem, N. C.
FOURTH ROUND

	October
Thomasville Ct., Fairgrove, afternoon	13
Hiatt, night	13

There is no reason why property rights should be so sacred that the preacher dare not mention the subject if he finds that they are becoming superior to human rights. The message may hit the men of his church, but that is what he should do as a prophet. It is well-nigh impossible to do it when your chief supporters are sitting under your very nose and they are the men concerned. The church should not fear to mention standards of living and all that is involved in this subject. Many a minister would not dare to mention child labor when the exploiters of children are his vestrymen or members of the congregation. Yet, this is in no sense political except as it may involve remedial legislation. The minister should not fear to say something about the conduct of industry, wages, hours of labor, conditions of toil, and all the ramifications of this subject. . . . Too much of this kind of keeping the church out of politics has almost eliminated the church from all leadership in the things of this world.—Rev. R. B. Gooden, headmaster of Harvard School, Los Angeles.

N. C. WOMAN'S

(Continued from page 22)

have never seen the white race in such conditions as exist in these regions."

On this circuit Mr. Lee visits about 130 homes. Of these houses, 23 have some rooms with floors, and five have at least one room ceiled. There is not one house in the whole region except the parsonage that has a floor in the kitchen and a kitchen stove with a chimney. The stoves are made of dirt or brick. There are many houses without a single window and there is not a Methodist home on the whole circuit with glass in the windows, although Mr. Lee hopes to put glass in the parsonage windows this year. Most of the people own their own land and have plenty to eat, but that is about all. Only two men of the church at Jericho wear shoes constantly, and only two women at Jericho wear shoes even to church.

"Everywhere I go," says Mr. Lee, "I try to teach the people to better their homes and some are doing it—that is, some have stopped the cracks in their mud houses and others have promised to lay floors in their homes."

Ignorance is rampant, although there is now hope for some improvement along this line as three public schools have recently been established in this region. To reach his 400 scattered members on this wide circuit, Mr. Lee must travel about 120 miles on a powerful mule and then walk from 15 to 20 miles to visit the different neighborhoods.

Thirteen fine college students were baptized and received into the church at Kwansei Gakuin, our big Methodist school for men in Japan, on June 23, 1929. There are already 100 children in the Sunday school at Kwansei Gakuin, although this work was begun at the new location of the school only four or five months ago.

W. N. C. WOMEN

(Continued from page 23)

superintendent of mission study, and then we have a mission study leader in each of our four circles. As it was hard to get the members to buy books, we decided to let two circles study a home book and two a foreign book, and then exchange books. This way we had around 24 books taken by different members. One circle began a book before the others did, and Mrs. Kirkpatrick, our minister's wife, insisted that the circle meet every week until they finished the book, which they did, enjoying is so much more than the other circles decided to do the same.

The way they managed to finish in the required time was to have a chapter at the circle meeting on the third Monday, meet the following week, skip the first Monday for the auxiliary program, meet the next week and finish the following week at the regular circle meeting, making four classes in six weeks.

Now I am sure that the other secieties that do not try for Council credits must be as ignorant as we were of the pleasure and benefits derived from finishing a book in the required time instead of prolonging it over a period of probably six months.

So, in summing it up we see that not only is mission study a pleasure, but it is a necessity to the life of a missionary society; that it is the key that unlocks ignorance, indifference, and negligence. Then let us not forget our slogan for 1929. Every society have its study classes. Every class reported. We can. We will.

"For love is life, and they who do not love
Are not alive. But every soul that loves,
Lives in the heart of God and hears him speak." —Henry Van Dyke.

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DOES FRIENDLINESS PAY?

A man asked me if I thought that it paid to be friendly. I had not thought very much about the subject of friendliness from a mercantile viewpoint. So I went home and thought it over, and it really makes no difference who you work under, or who you work with, IF you are on friendly terms with that particular person or persons, the quality you put into your work is much better, and you will work with more enthusiasm than if you were unfriendly with your fellows.

Again, if you are having work done for you, if you have it done by people with whom you are friendly (instead of having to rule over them with a rod of iron), the spirit of friendliness enters into the work, and the co-operation you receive is much more intense than were this remarkable power of friendliness not present.

Friendliness also pays, because it spreads out over the human part of our lives and forms associations with our fellow beings that are invaluable in helping us get the most out of life. You really understand that in conversing with strange or unfriendly individuals, that folks do not say much outside of the regular routine. However, when on the basis of real friendliness much is spoken about and discussed that brings good into the world and gives the basis of mutual companionship that is very pleasant and elevating indeed.

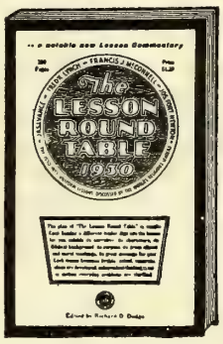
Again, friendliness pays because it costs so little and always has a steady market. That is, people are always looking for friendliness in other people with whom they meet, and it is always the friendly person that gets the advantage with a stranger.

No one ever forgets the friendly man, for it is the friendly man who gets by in the intricate propositions. Friendliness is the one commodity in this world which is not overstocked. It makes no difference how hard you work, always have a spirit of friendliness toward your fellow-workers and those with whom you come in contact. The grouch gets nowhere in comparison with the same caliber person who has the friendly spirit abundant in his being.

Let friendliness be a part of your every day life—let it be a part of the work which you do. Friendliness in business pays, and this has been proven. So let this spirit of friendliness permeate the very atmosphere in which you work, and you will find that great things can be done WHEN you look at them from the pleasant, friendly side.

Friendliness pays because it is the basis for all co-operation. I once knew a friendly mill superintendent. There went out from his mill superintendents, great business men, two inventors, preachers, and a host of great home-builders. His men loved him; he led them, for he was truly a leader of men. He is old now, still superintendent of the small mill, loved, honored and respected by all—great men in business, small men in business, rich and poor. He is a great man, and so friendly.

J. H. Strickland.



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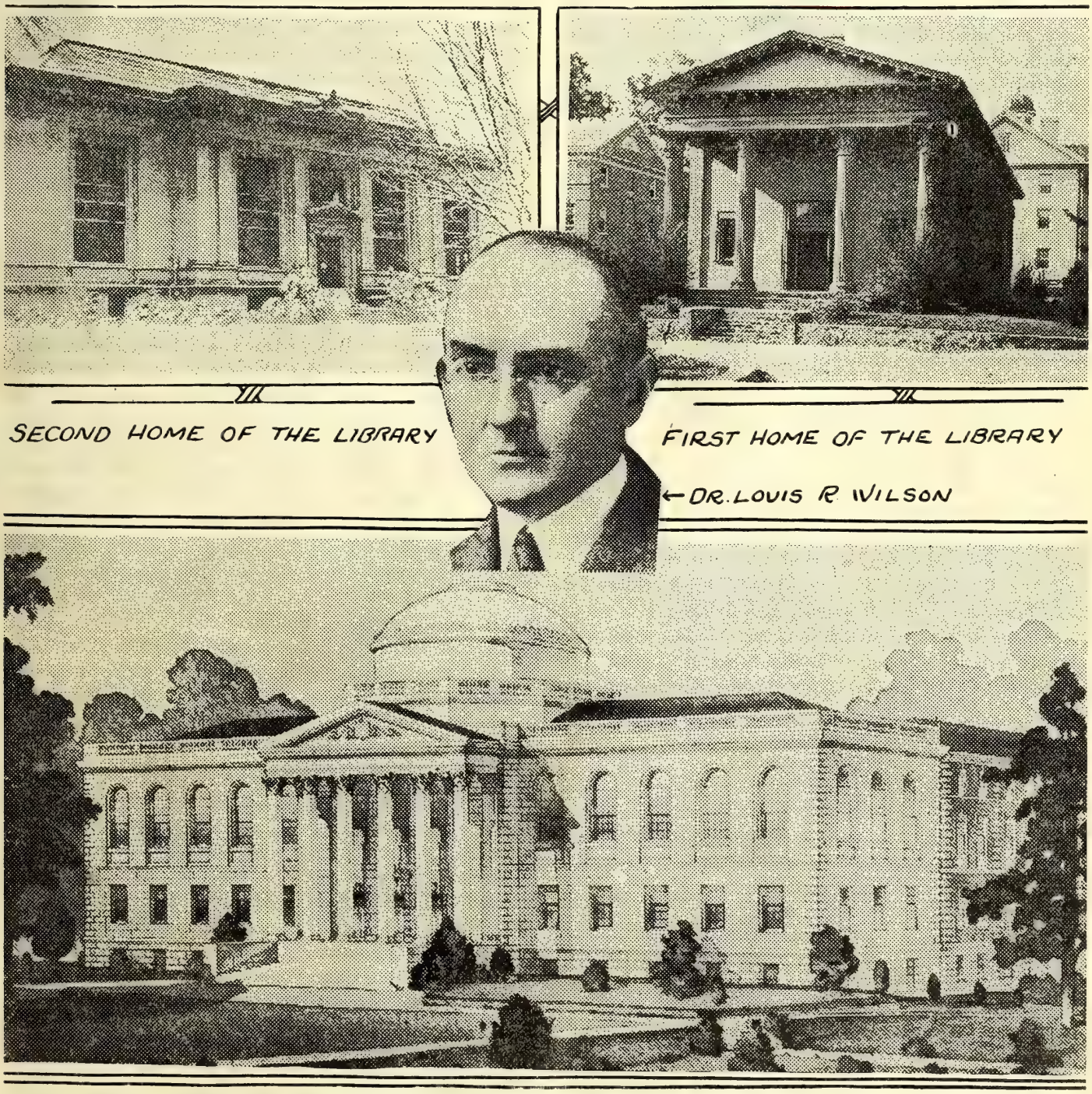
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GANDHI COMBATS CASTE

The caste system has long cursed India with its unbrotherly spirit, and it has so imbedded itself into Indian life as to seem almost invulnerable. But Gandhi has thrown down the gauntlet to this hoary and powerful evil, and has dared to defy the custom of the centuries. He has taken into his own home a little girl who was an "untouchable," and he has boldly asserted that "if Hinduism implies 'untouchability,' then I am not a Hindu. If I cannot take this little girl into my home and remain in caste, then let me also be an outcaste."

But it was not easy. His wife at first shrank from this open defiance of Hindu prejudice. If she received this little girl into her home then her own friends and relatives would refuse to associate with her. She did not feel that she could make the sacrifice. But Gandhi said that if she would not receive this little pariah into their home then he would leave the house to his wife and he would live outside with the little outcaste. This seemed a cruel choice, but Mrs. Grandhi, after many tears, finally yielded, and now the outcaste child is an inmate of their home.

This story traveled all over India, and did more than centuries of preaching would have done to disturb the caste system. Gandhi is the idol of his people and if any man can teach India brotherhood he is surely the man. But the struggle is not an easy one. A high-caste Brahmin in the city of Madras invited Gandhi to visit him, and Gandhi went—with his little outcaste girl. The Brahmin was sorely perplexed, but Gandhi said, "If I come into your house, my daughter also must come in." And in the end the Brahmin yielded and received the two.

This is the story which the world has listened to in every heroic age, and there is something in the heart of humanity which responds to the appeal. No human life can be better employed than in trying to lift up the oppressed, and the most Christ-like life is never the carefree, cross-free life, but is often the one which denies itself wealth and power, ease and glory, and literally dies that others may live. A wooden slab above a new-made grave, with the name scrawled on it of some man who turned his back on fame and fortune that he might share the burdens of the needy and by sharing help to save, is something far grander, and in the sight of heaven far more enduring, than the proudest monument ever erected either by ancient or modern Pharaohs.

And there is room for sacrifice today. Not many days ago a wise man said to a young doctor who was overpressed with work, "Better cut out your poor and nonpaying patients. You will save yourself a lot of trouble, and make more money." But the young fellow said "No," just as hundreds of doctors have said before him. And the ministry also calls for just such sacrifice, and it does not call in vain. Big congregations, big choirs, big sermons, big salaries are not everything. There are other fields which call for sacrifice, which proffer nothing but hard work, and the undying affection of a grateful few, with the tender approval of the Crucified at the end of the day. Hindus are not the only ones who are called to bear the cross.—The New Outlook.

Individuals are frequently intelligent and compassionate; but any form of organization, from a publishing house to a federal government, is handicapped by the human frailty of having to be stupid and literal.—C. Morley

THE UNIVERSITY LIBRARY

(Dedication Day, October 19, 1929)

By William Thornton Whitsett, '90.

Temple of tomes, thy stately grace
Adorns this proud October hour!
Within thy walls, the mighty race
Of deathless souls, undying power!

Still walks the earth with echoing tread
The gone but unforgotten soul
That kept its way all scant of bread
Where Wisdom's mighty waters roll.

Here long within thy classic shade
Shall sages muse and drink their fill;
Shall weave for thee their accolade,
Beside these waters deep and still.

A thousand wheels shall sing the song
Of gain and gold and goods and pelf,
But to this spot shall e'er belong
Communion rich of self with self.

Forever here this torch shall burn,
Serene and star-like, full and free;
Perchance, some dreamer here may turn
A phrase to live immortally.

STANTONSBURG CHURCH DEDICATED LAST SUNDAY

The new Stantonsburg church was dedicated last Sunday morning. Rev. J. H. McCracken, presiding elder of the Washington district, preached a fine sermon on "The Pre-eminence of Christ" to a capacity congregation. Rev. I. T. Poole, the pastor, dedicated the building. The pastor of the Baptist church and Rev. R. E. Hunt, former pastor and now a member of the Western North Carolina conference, took part in these services.

It has been 21 years since Brother Hunt left that charge. He was the first pastor of the Stantonsburg circuit after it was set off from the Fremont circuit. This former pastor preached Sunday night.

Brother Poole has done an excellent piece of work in building this church. The building is a credit to the community and will serve for years as a place of worship for the congregation.

SCOTCH PRESBYTERIANS GET TOGETHER

October 2, 1929, will stand as an historic date in the history of the Presbyterian church of Scotland. That day marks the consummation of the reunion of the Church of Scotland and the United Free Church. The main division in Scotch Presbyterianism took place in 1843 and was precipitated by a conflict over the relation of church and state. The changes which have since been made in the constitution of the Church of Scotland make it free from state interference, so that the occasion for the disruption no longer exists. It is understood that a very small group in the United Free Church still declines to get into the union.

The representative of the United Presbyterian Church of America at the impressive reunion service was Dr. John McNaugher, the moderator of the General Assembly of that body. The representatives of the Presbyterian Church in the U. S. A. were Dr. Henry Sloane Coffin, of the Union Theological Seminary, and Dr. John H. Finley, associate editor of the New York Times.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, OCTOBER 17, 1929 Number 42

This has been home coming week in North Carolina. It has been a great time for the "down homers"; it also has been an occasion of good will and friendly greeting on the part of all those who have "stayed by the stuff" and have helped to make possible this new day. Would it not be interesting to know how many of these prodigals inwardly wish they had never left home? Yet we would not appear to suggest that they might have met with greater success in the home state.

The recent visit of Premier MacDonald to our shores, with a genuine longing for peace animating his soul, makes evident the success destined to follow the will for peace. The will for peace will find the way to peace; the will to disarm will find a way to disarm. Whenever the two great English-speaking peoples determine to reduce armaments, the other nations will surely find a way by which they can unload this burden now upon their own people—this incubus that threatens the peace of the world. Every genuine follower of the Prince of Peace expects much of MacDonald and Hoover.

The Pharisee, ancient and modern, when brought to the test, has no use for Jesus. Formal, cold, cruel and self-satisfied, he is one kind of sinner that can not be saved until his whole attitude towards God is changed. In the ancient times, the Pharisees hated Jesus because he saw through them—he disclosed their hypocrisy—he rebuked their self-satisfaction. They still remain the blight of the church. The self-satisfied, with no conscious need, are sure to be antagonistic to all that is vitally spiritual—they are set against the demands of Jesus. Saul of Tarsus tumbled off his high horse and got down in agony upon his knees before he was able to stand upon his feet so that God might speak to him—might commission him for world-service. The Pharisee died; the Christ lived in him and worked through him.

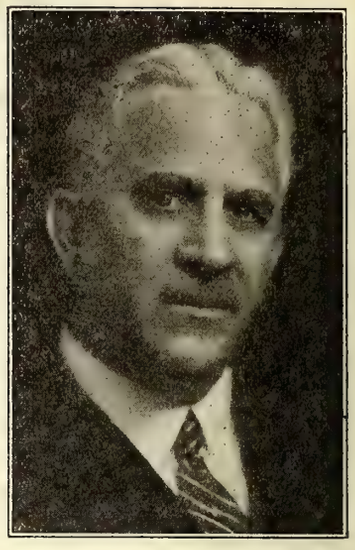
Christianity was a youth movement. Jesus was only thirty years old when he began his public ministry. And his disciples probably ranged in age from eighteen to twenty-five. The artists have pictured these young men as bearded gentlemen with a suggestion of the patriarch about them. But this was in order that their pictures might appeal to the old folks of their day, particularly, to the leading churchmen of their time. For in the minds of many good people sainthood and gray hairs are boon companions.

Great is the diagnostician; but how about the one who applies the remedy? The diagnostician is everywhere. Our colleges and universities swarm with them. Books by the thousands come from power presses given over largely to a diagnosis of the ills that afflict mankind. The social, industrial and religious ailments are disclosed over and over again. This is indeed the age of the diagnostician. But where are the men who will lay themselves out to cure the social, the industrial and the religious ills of the age? Did we have a few of the spirit of William Booth as he yearned over East London cures would be wrought!

The English are not utterly devoid of humor, even if they be unconscious of it, as the following story serves to prove. Rev. W. H. Lax of London, according to the Central Christian Advocate, tells how in a pastoral call the woman he was calling on told him over the cup of tea that she had three husbands in heaven and she was now preparing the fourth. She told how she had "managed" the three husbands and of her present husband how "his training is not yet finished, but he is getting on." "Sometimes," she continued, "when I am depressed and the evil one would try to make me believe that I am a castaway, I turn and tell him that I cannot be a wicked woman to have three husbands in heaven and one on the way."







Left—Dr. John W. Moore, Conference Host. Center—Wesley Memorial Church. Right—Mr. Fred N. Tate, Chairman of Board of Stewards, Wesley Memorial Church.

Western North Carolina Annual Conference to Assemble in Wesley Memorial Church, High Point, October 23

THE Western North Carolina conference, clerical membership 356, lay delegates about 180, while the visitors cannot be counted, is to assemble in Wesley Memorial church, High Point, at 9 o'clock a. m., October 23, and will continue in session till Monday following. Bishop Edwin D. Mouzon of Charlotte, N. C., will preside. This is the third largest conference in the entire Southern Methodist church. Only the Virginia and the North Georgia conferences have a larger membership. And none surpass it in the forward look and a holy daring in the name of our Lord and Master. Ecclesiastical drones are not at home in the Western North Carolina conference.

The conference embraces that section of North Carolina from the Peedee river and the eastern borders of Randolph, Guilford and Rockingham counties west to the Tennessee line. This Piedmont and mountain section which includes Charlotte, Greensboro, Winston-Salem, Asheville and many other towns among its prosperous and progressive commercial centers is truly a "land of promise." And it is gratifying to note that the churches are keeping pace with its commercial development. The Western North Carolina conference is destined at no distant day to lead all the rest.

The conference will hold its sessions in one of the great churches of the nation. A church that is continuously adding new members to its rolls, that help to build additional churches as fast as they are needed in other sections of the city, that paid more than $10,000 last year in mission specials, and that has through the past decade raised more than asked for Superannuate Endowment, Christian Education fund, and for the great Centenary offering, is undoubtedly a great church.

For the members of the Western North Carolina conference to tarry almost a week amid such associations should be of inspirational value through the coming year, even through the years that are ahead. Why not look forward to this as a red letter occasion?

With each passing year there has been a constantly growing number of visitors in attendance upon the conference, and with it this year located in the very heart of the Piedmont belt where thousands are within easy reach we may expect a record breaking attendance. And those who attend will be well repaid, for something of interest will be going on from Tuesday evening till the appointments are read at the close on Monday.

Dr. J. W. Moore will be conference host and the Wesley Memorial congregation will join him in giving a whole-hearted welcome to all who attend and do all they can to see that everybody is treated royally while in High Point.



MR. W. B. McEWEN
General Superintendent of Wesley Memorial Sunday School

"Time for This to Stop"

In our youthful pastorate, at a little church in an obscure place, an old brother objected to our youthful enthusiasm in behalf of the missionary collection. We insisted that a real Christian would have no desire to evade or to escape the missionary collection. In response to this exacting demand of unusual urgency for that neck of the woods, the brother in question, with no little feeling, insisted: "I have been giving twenty-five cents every year for nigh on to twenty years and I think it is about time for this thing to stop."

Has this feeling faded out? Are there not in all our churches men and women who in their dull and listless plodding, having grown weary in their half-hearted efforts, ready to quit? They know nothing of enthusiasm for a cause and the zeal that burns with eagerness in a great undertaking. How heavy the load and crushing the burden resting on the shoulders of such dull plodders! Would that our people could realize in their own deeper consciousness the constraining urgency of our Saviour when he declared, "I must work the works of him that sent me."

Men who come into a real fellowship with their Lord and Saviour and are constrained by the power that rested upon him are never content to be mere hirelings eager only for the clock to strike. Jesus' answer to Peter, who asked, "What are we to have?" made clear to him that the main consideration for every follower of his was not what one is to get but what one can do. There is never a time to stop, but there is always the assurance of victory after the struggle is over. The old refrain still holds true:

"Then palms of victory I shall wear."

Old Fashioned Religion

Many good people, perhaps the majority, love to talk about the old fashioned religion. The term, however, is rather indefinite. Do they mean the religion of the generation just prior to the present generation, do they wish to go back two or three generations, or is it a return to the age of the Protestant Reformation, or even to the days of St. Paul, or Isaiah, or Abraham, that these good people desire?

Men and women who talk of the old time religion frequently disdain old fashioned garments, or automobiles of last year's model. They have thrown away the old time kerosene lamp and installed electricity, and no longer think of riding in ox carts. Everything is new fashioned except religion, and love, and hope and faith, which are all bound in one common bundle.

Do not, therefore, laugh at those who demand the old time religion. There is a reason for it. But let no man confuse old time intellectual conceptions about religion and antiquated institutions that have served their day with religion which is love, and love is eternal.

There are things both old and new in Christianity and we do well to duly appreciate both.

How Does This Story Fit Methodists?

The story is told of an elder in the good old days who left the kirk because an organ was installed for use. Instead of attending the kirk he went to the Methodist chapel. When reminded that the Methodist chapel had an organ the old elder promptly replied: "Aye, an organ's a' richt for a Methodist chapel, but no' for the house of God."

The irreverent behaviour that one frequently sees in Methodist churches, even in these present times, leads to the conclusion that the Scotch elder was not so far afield in his remark, though offered in an effort to justify himself.

See How the Sign Reads

Most progressive, up-to-date churches have a sign somewhere about the front, so that the man of the street may become informed as to what he can expect on the inside. These signs in our judgment are admirable in their inception and generally in the messages they carry from week to week.

But care should be exercised to see that the ludicrous does not slip in, even the very thing that was not intended.

A church bulletin in Toronto, Canada, becomes a case in point. The sign read: "Subject of Sunday evening sermon: Do You Know What Hell Is?" Then underneath in smaller letters, "Come and hear our new organist."

Did you ever notice that the people who wish to buy liquor are the very people who lift up their voices in a persistent cry that prohibition is an ignominious failure, while the people who do not drink and have no reason to buy liquor count it a reasonable success? Why is this? There is a reason.

People and Things

Western North Carolina Conference, High Point, Oct. 23
North Carolina Conference, Kinston, Oct. 30

J. H. McRae was chosen president of the county-wide Sunday school conference that met in Brother C. M. Lance's church at Ellerbe and Miss Daisy Magee was director.

We made an honest and persistent effort to secure cut of Rev. H. C. Byrum of High Point for this issue of the paper. But we failed and thereby the Advocate is less worthy and its readers are not as highly favored as they would have been had we succeeded in our effort.

Rev. W. T. Albright has just closed revival services at Gethsemane on the Summerfield circuit. Nine new members were received into the church. Brother Albright is closing a successful year on the Summerfield circuit.

Rev. R. G. Dawson writes: "We are getting along very nicely on the White Memorial--City Road charge and are expecting to have a full report for annual conference. Not as many of our people are taking the Advocate as I would like, but we are gradually getting them to see that no Methodist home can afford to be without it."

Mrs. J. E. B. Houser underwent a serious operation at the Ellen Fitzgerald hospital in Monroe, Wednesday, October 2. She is getting along very nicely. Her friends throughout the state will be glad to learn the operation was successful and that she is getting on so well. This is news that will be welcomed by the many who know this excellent woman and appreciate her worth.

"I want to tell you what a nice pounding the Bethel and Harmony Grove folks gave us at the close of our meeting at Bethel. Both these churches had pounded us early in the year, so you can see that it was really a surprise party to us. We surely thank every one who took part in this party, led by Brother Paul Hyatt, and which helped us out so much."—Mrs. C. R. Ross.

An Indian sweeper who was a Christian used to attract great crowds as he preached the gospel. One day a passer-by said scornfully: "Why do people gather so respectfully to listen to a sweeper?" "When the Saviour was riding to Jerusalem on an ass," replied the man, "people spread their garments beneath the feet of the ass. Not for the ass's sake, but because the King of kings was riding on it. When Christ got down from the ass, nobody cared any more about it. It was honored just so long as the King of kings was using it."—Sadhu Sundar Singh.

A message from Salisbury says: "Rev. A. D. Wilcox, for the past year pastor of the First Methodist church, told his congregation this morning that it had been definitely determined that he would not be pastor of the church after next Sunday. Mr. Wilcox has filled leading charges in both the North Carolina and Western North Carolina conferences, including Durham, Wilmington, Charlotte and Monroe, coming here last year from the latter place. He has been severely afflicted with eye trouble for several months and while his vision is returning, it is understood that those in authority have decided he will not be able to handle the First church, and a change will be made by the conference which meets at High Point, October 23."

Rev. E. C. Sell, pastor of Town Creek circuit, sends us this note: "The evangelistic club of the Wilmington Y. M. C. A. recently conducted a good meeting at Bethel church on my charge. The meeting consisted of ten evening services, the last service being conducted by Dr. North, our presiding elder. Last Sunday at the close of my regular service at this church six boys were received into the church by taking the vows of membership. It was an interesting service."

On October 8 Rev. M. E. Lazenby was re-elected editor of the Alabama Christian Advocate, this making his eighth year as editor of this paper. At his suggestion Rev. H. W. Rice, our pastor at Demopolis, Alabama, was elected business manager. Next year the Alabama Christian Advocate will celebrate its fiftieth anniversary, and the editor and business manager are making plans to make this semi-centennial the greatest year in the history of the paper.

"Mt. Airy circuit has been fortunate in having the following pastor-evangelists: Rev. W. G. Farrar at Rones, R. F. Munns at Falling Creek, W. L. Maness at Smith's Chapel, and G. W. Starling at Providence. Some gifted laymen of the Mt. Olive church assisted the pastor at Bethel. We are now holding the meeting at Brownings. Our people are deeply grateful to these good ministers for their services. The churches have experienced a real revival with encouraging increase. We are closing a very happy year. This is one of the best rural charges in the conference. The missionary report last year was right at the top."—E. N. Harrison, Pastor.

"October 6 was a great day for all the people who attended the one hundredth anniversary at Tabernacle church, near Maysville, N. C. The sermon on the above occasion was preached by Dr. H. M. North. His subject was 'Worship.' He had fine attention from the first to the end. Many made the remark, 'It was a fine sermon.' After the sermon dinner was served on the grounds, where all enjoyed themselves immensely. It was said to have been the largest crowd attending old Tabernacle church in many years. They said, 'It seems like old times.' Immediately after dinner the fourth quarterly conference was held with very good reports."—J. C. Harmon.

The cabinet of the British Empire is practically in the hands of nonconformist churchmen. The Premier is a Scotch Presbyterian. Snowden, Henderson, and Graham have been and are distinguished leaders of non-conformity. Mr. Arthur Henderson is a local preacher in the Wesleyan Church. We know him personally. We have come to hold him in high regard. He has abilities as head of the Foreign Office equal to the best. He is a remarkable organizer, and has had the management of the Labor Party for the last twelve years. He has planned it, manned it, and operated it. He has a childlike and innocent manner which disguises the shrewdness of his character. His part in the political committee worked in admirably with Snowden's work in finance. He is an executive of unusual ability. He received his training in Wesleyan pulpits. After developing his powers there he became a leader in the ranks of organized labor. Now he is a trusted and highly honored member of the cabinet of the British Empire.—Western Christian Advocate.

WESTERN NORTH CAROLINA CONFERENCE PROGRAM

The presiding elders are called to meet with Bishop Mouzon in High Point on Monday, October 21, at 3 p. m.

Tuesday, October 22, 7:30 p. m.

Conference Historical Society meeting in Wesley Memorial church.

Address by Dr. Dred Peacock of High Point. Subject: "Some Things Not Generally Known About Trinity College."

Wednesday, October 23, 8 a. m.

A sacramental service will be conducted under the direction of Bishop Mouzon.

Following the sacrament the conference will meet at 9 o'clock with regular daily sessions following.

Thursday and Friday

On Thursday and Friday afternoon sessions will be held at three o'clock.

Bishop Mouzon will conduct the devotional service and address the conference every morning at 9 o'clock.

Dr. Franklin N. Parker of Emory University will preach every evening at 7:30 o'clock.

The board anniversaries will be held during business sessions as follows:

Temperance and Social Service, 12 o'clock noon, October 23.

Sunday School and Epworth League, 12 o'clock noon, October 24.

Education, 3 o'clock p. m., October 24.

Spiritual State of the Church, 12 o'clock noon, October 25.

Lay Activities, 3 o'clock p. m., October 25.

Missions, 11:45 o'clock a. m., October 26.

The Conference Brotherhood will meet on Saturday, October 26, at 2:30 p. m.

Sunday Services

9:15 to 10:30 a. m.—Love feast in Sunday school auditorium. Conducted by Dr. T. F. Marr and Rev. W. H. Willis.

11 a. m.—Sermon by Bishop Mouzon, followed by the ordination of deacons.

3:00 p. m.—Memorial service. The memorial address will be delivered by Dr. Plato T. Durham.

7:30 p. m.—Sermon by Dr. Franklin N. Parker, followed by the ordination of elders.

CONFERENCE NOTICES

Notice from Bishop Mouzon

You will please announce in the Advocate that Wednesday afternoon, October 23, at 3:30 o'clock the Rev. J. M. Ormond of Duke University will speak at Wesley Memorial church, High Point, on "The Country Church: Its Problems and Possibilities." Also that during the session of the North Carolina conference at Kinston, at 3:30 Wednesday afternoon, he will speak on the same important subject. It is hoped that preachers and laymen interested in the country church and its possibilities will make their plans to hear Brother Ormond who is a specialist in this matter. Edwin D. Mouzon.

Committee on Examination for Admission

The Committee on Examination for Admission will meet in room assigned on Tuesday, 2 p. m., October 22. All candidates for admission will please meet the committee at that time and place—at High Point.

O. P. Ader, Chm.

Committee on Admissions

This committee will hold its initial meeting at 2:30 p. m. Tuesday, October 22, Wesley Memorial church, High Point. W. E. Poovey, Chm.

Class of the First Year

Members of the Class of the First Year of the Western North Carolina conference will have one of two opportunities of meeting with the committee which will pass on their work: Tuesday evening, October 22, at 7:30, and Wednesday afternoon at two o'clock.

M. F. Moores, Chm. Committee.

Second Year Committee Notice

The Committee of Examination on the Second Year will meet at the seat of conference on Tuesday afternoon, October 22, at three o'clock. It would greatly facilitate the work of the committee if all those who expect to appear before it would do so at this regular meeting.

Bishop Mouzon will call minute question 6, "Who are admitted into full connection?" on the first day of conference and all members of the class must meet committee Tuesday afternoon. A. C. Gibbs, Chm.

Class of Fourth Year

The Class of the Fourth Year is called to meet the committee at place designated Tuesday afternoon at four o'clock. L. D. Thompson, Chm.

Board of Temperance and Social Service

The Board of Temperance and Social Service for the Western North Carolina conference will meet in Wesley Memorial church, High Point, October 22, at 3 p. m. We hope that all the members of the board will be present at this meeting. W. B. Shinn, Chm.

Board of Missions

The Board of Missions will meet in Wesley Memorial church, High Point, Tuesday at 3 p. m., October 22.

E. K. McLarty, Chm.

Epworth League Board

The Epworth League Board of the Western North Carolina annual conference is called to meet in room designated in Wesley Memorial church, Tuesday afternoon, October 22, at three o'clock. T. A. Groce, Chm.

Bring Your Pictures to Conference

If you would like to help make the conference reports interesting, as they appear in the Daily Enterprise, bring any cut of yourself and hand to me and I will attend to the data that should accompany the print. I will be found about reporters' table. C. W. Hunt.

It is hard for anyone who has not been blind to realize what a thrill it is not to have to see everything. It is marvelous not to look at a lot of things and a lot of people that you wouldn't want to see. I have done more work during the last year than ever before. I have written a novel, short stories, and several essays. Being unable to see is a great aid to concentration, for one is not distracted by obtrusive elements.—Booth Tarkington.

In Russia, there is only one automobile to every seven thousand persons.

What is Autumn?

By Richard K. Morton

AUTUMN comes when the heavenly bodies are in a certain relation to each other, and especially one of the smallest of their number—the Earth. But is this all there is to autumn?

Think, for example, of the meaning which it has for different people and different levels of life. For the astronomer it means the appearance, in certain definite positions, of Cygnus (the "Swan"), the Lyre, and the Eagle. His eyes peer through strong telescopes to study the heavenly bodies which always appear at this season; he confidently expects to rediscover these heavenly treasures once more and perchance find out something more about them. For the busy office worker it means gathering up vacation trappings and going back, renewed and refreshed, to the routine of daily work. To the farmer it means harvesting the bounty which his care and the earth's fertility have co-operated to produce. Autumn to him means barns full of produce and fields ripening with a thousand treasures. Each year the earth brings forth new treasures and shows new powers; each year he marvels anew at the bounties which reward him for his patience, his skill, and his arduous labor. No matter what hardship may have attended his work, and no matter what blight may have assailed his fields and crops, autumn always brings with it some rejoicing, some cause for wonder and for thanksgiving.

What is autumn? Just a certain position of heavenly bodies, just the harvesting of so many crops? What is autumn? Simply a depressing forerunner of bleak winter and a time for returning to many distasteful tasks? Is it simply the surrender of Nature to northern winds?

Autumn is what we make it, and comes when we would have it. For autumn is not simply a scientific phenomenon which dictates when the crops shall be harvested and winter approaches. It is an attitude of mind and spirit. What does autumn mean to us? Shall it not mean that, like the astronomer, we shall look longingly and steadfastly upward into the high places of life, seeking to find new wonders and treasures to enlighten and enrich each day's living? Shall we not learn to watch for the great powers and values of life and enjoy them while we may? Shall we be successful in noting each season's attendant heavenly bodies, and yet fail to note and enjoy the great powers which attend every hour of life? Shall autumn not mean harvesting? There are harvests of the spirit and of the mind that mankind needs. We have been very busy, in recent days, filling our minds with refreshing vacation experiences and with new ideas on all the problems that vex the world or trouble our own individual lives; they are being stored up. What future use shall we make of them? We have also been busy planting in our minds and hearts values which have appealed to us as character-building and thought-provoking; what shall we do with the harvest?

A man once self-confidently planted many acres of good seed and tended them carefully. When harvest time came the plants had grown to some height and fullness, but they were not mature enough for any possible use. His crops were not fitted to the soil. Many people today are planting in their lives any kind of spiritual, intellectual, and moral seed, supposing that if well tended and in fertile soil, nothing more will be required. Autumn recalls to us the fact that harvests are times when seeds which are healthy and appropriate to the soil have brought forth their bounty.

Autumn also reveals the barren spaces in the fields where no plants have grown. Some have been swallowed up by weeds; others have been broken or have not been able to stand the strain of growth. Where these plants were in growing time ,is now barrenness; we did not notice these gaps when the green leaves of the growing plants were so luxuriant and covered all the barren spots. But now when only the produce itself stands out upon the fields we see these places revealed. Autumn reveals to us the barren and unfruitful spots in our own spiritual and intellectual life. It reveals ways in which vacation has not helped us; we may simply have renewed our lives, imperfections along with virtues, rather than have transformed them. We see that in life we must not only plant seeds which will bear good harvests in due time, but also we see that we must endure the arduous tasks of harvesting these products and bringing them to bear upon the places in life which need them. We have been delighted with the way that vacation has invigorated and cured us of ills; are, then, our friends and neighbors going to benefit from these transformations? What kind of a harvest will be reaped socially?

Plants must drop their beautiful green leaves in order that the plants may adjust themselves to the weather which is soon to come. As we look forward to the work of the winter we, too, must let fall many of those minor pleasures and desires, in order that we may be ready for the tasks which the coming days of our lives will bring. Man, like Nature, must prepare for winter; he can so treasure up the bounties of autumn harvests that he can withstand the severest storms of life. Autumn is not a time of sadness and of decline; it is a time when all the wealth of life is laid before us, and when we may prepare to use it in the service of others, through our own daily life. The autumn spirit is in our hearts when we have finally determined to harvest the true bounties of life and apply them to whomever or whatever is in need. The autumn spirit has permeated into the depths of our being when we see what makes a good harvest and to what high uses it may be put. Autumn is a time for preparing for the great challenges of life. The astronomer looks to find the heavenly bodies which are expected to appear; we look upward to God to receive those blessings which we know will appear if we are worthy of them.

Autumn is a time of rejoicing; it is a time when we marvel at the many virtues and powers which are ours for the purpose of realizing our highest aims, coming into closer communion with God, contributing to the betterment of the world in which we live, and serving more fully our fellowmen. Seek not the autumn in the sky, but in the heart; seek not life's treasures in the fields, but in the soul. Do not bemoan the barrenness of the fields from which the crops have been harvested, but think of the bounties heaped up in great barns waiting for the needs of winter. Glory not in the abundance of things, but in the abundance of high purposes which they may

serve, and in the abundance of ways in which we may use them to serve. Autumn comes not to wheel the starry monsters of the sky into new positions, nor to strip the plants of their proud verdure and their fruit; it comes to teach man not only to plant, care for, and harvest, but also to seek greater uses for the harvests of his spirit and his mind. Though autumn's greatest products and finest colors are no more, the spirit of autumn lives on in hearts and minds once barren but now radiant with new treasures. Autumn is not made simply with stars and leaves and crops. It is made glorious by the hearts and minds which are coming to know the greater bounties of life and higher purposes to which they may dedicate their days.

How Some Men Have Come Into The Kingdom—Jacob

By R. G. Tuttle

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.—Genesis 32:24.

In Ralph Connor's story, "To Him That Hath," the man McGhinnis reminds one of Jacob. McGhinnis was headstrong, erratic, rather warped in his view of life. The disaster described in the story brought him to a new viewpoint and to a better life. David Harum, the typical horse-lover described by Wescott, illustrates some of the weaknesses and perhaps some of the virtues of Jacob, though relieved by a gift of humor that Jacob did not possess.

Jacob presents a rather unique combination of characteristics. Possessing a sense of spiritual values that caused him to intensely desire the birthright and the parental blessing, he at the same time revealed a lack of scruple as to his methods that indicated an ingrained crookedness in his nature. Possessed of determination and resourcefulness, and of a real consciousness of God and of his claims upon him, yet his character was marked by a secularity, a subtle evasiveness, and lack of a sense of fair dealing that would have forfeited any claim to the highest type of manhood. Undoubtedly the life of Jacob should give us more of sympathy for and insight into the conflicts of that large class of people who have spiritual vision and inner strivings but who are subject to wrong tendencies and evil impulses that make the fight a losing one unless an unseen helper comes to the rescue. Jacob was a man well worth saving and the God of his fathers made a strong bid for him.

The first influence that should have brought Jacob into the kingdom and held him there was that arising from the lives of his father and grandfather, Isaac and Abraham. And doubtless there was a tremendous influence exerted by their lives but not enough to control the counteracting forces. However, many a person has been brought into the kingdom and kept there by just such influences as these.

The second manifestation of divine mercy that should have saved the man was the gracious vision of the heavenly ladder on the flight to Haran. Doubtless this vision had a tremendous and permanent influence over the life of Jacob, but it did not lead him to be the man that God wanted him to be. The perverse qualities of his nature continued to dominate for many years. He failed to use to the fullest a glorious opportunity and wasted in half-hearted dedication many years of his life. He also took a great risk; experiences such as he had, when utilized, often mark the final turning point of a life from the hgher path.

The third visitation of God for the redemption of this willful man was at the brook Jabok on his return from Haran to Canaan. It was probably God's final challenge to the man to be worthy of his fathers and of his calling and privilege. We know how splendidly he responded to the challenge in the mighty struggle; Jacob, the supplanter, became Israel, the prince of God.

I would date the coming of Jacob into the kingdom at this point for the simple reason that so far as the records inform us it was the first time that there was a real surrender of the man to God's will and purpose for him.

The story of God's dealings with Jacob brings out two very encouraging facts that bear closely upon the vital question of our salvation. One is that God is very persistent and patient in his strivings after lost men. While we know that his Spirit will not always strive with man yet we have ground to believe that wherever there is real basis for hope that God will not be found lacking in cooperation and effort to save.

The other encouraging fact is that sometimes men who have been very self-willed and hard to win do respond sublimely to the divine call and afterward live as princes of God.

As an illustration of this we have the case of Augustine, one of the glorious exponents of the early church; of Frances of Assissi, who was won from a life of dissoluteness to sainthood; of Captain Ryman of Nashville, converted under the ministry of Sam Jones and who became a heroic soldier of the cross; of Robert McIntyre, the infidel bricklayer, who became a great preacher of the cross of Christ.

The lesson of the study is that the man af affairs, the stubborn man, the secular man bent on gain, the man not too scrupulous to use underhand methods, may be won to God through mighty strivings of the spirit and through mighty wrestlings with his own evil nature. The struggle may be hard but the reward is glorious. Such was the conflict and the victory of Charles N. Crittenden, the millionaire druggist of New York, who through the leadings of the Holy Spirit and a gracious providence fought his way to life and eminent usefulness in the kingdom of God.

Amid the changing scenes and hopes in which we spend our years of pilgrimage, strengthen our hearts, our Father, with remembrance of this unchanging love and care. Help us to use thy gifts this day as travelers use the good things of the road, not lingering nor regretting, but happy in the portion of each hour and cheerfully expectant of new joys and opportunities. So give us courage for the changes which must come, returning to our rest of heart in expectation of thy mercy and sustaining, our hope and portion evermore.—Isaac Ogden Rankin.

The Bible in a modern version is one of the most frequently read books at the Carnegie Library at San Antonio, Texas, according to statistics gathered by the librarian.

WESLEY MEMORIAL CHURCH, HIGH POINT

We have secured from Brother J. W. Moore the following facts and figures that will be of especial interest just at this time:

"During the past three years 605 people have joined the church, giving us now a membership of 1701; over $200,000 has been raised for all purposes. During the past year 170 have joined the church. Ten thousand and fifty dollars are being raised for missionary maintenance; one thousand for superannuate endowment, after we had paid our total five-year subscription in full (with a surplus) last year. Three years ago Calvary church had just been completed at a cost to this church of some $20,000; last year Ward Sreet was built largely with a gift of $20,000 by this church; now a fine block has just been given on East Lexington avenue by a member, Mr. O. O. Kirkman, on which will be built right away a parsonage which will be used for Sunday school purposes for the present, and for which $1200 has voluntarily been given already.

"Two hundred and thirty families now get the Advocate; 85 of these subscriptions were secured this year. Some 1200 are enrolled in Sunday school and a second Epworth League recently organized is doing well. The entire church organization, in all its departments, is now united, zealous and growing. They welcome the annual conference and are hoping that very great blessings will come upon the whole city through the fine fellowship and ministrations of this select body."

"PREACHING WITH AUTHORITY"

Every Methodist pracher in North Carolina will want to own a copy of the Lyman Beecher Lectures on Preaching, by Bishop Edwin D. Mouzon, delivered at Yale in April, 1929. The intrinsic value of this series as well as the character and place of the author make a special appeal to the Methodist preacher of today who is at all sensitive to the religious problems of the hour.

Bishop Mouzon is the first man of our Southern Church, and one of the few Methodists, ever invited to deliver a series of lectures on this foundation. Then, too, he is our own bishop in charge of the North Carolina field just now as this book comes from the press.

Perhaps the best introduction to this volume is to indicate the scope of the work by laying before our readers the chapter headings. They are:

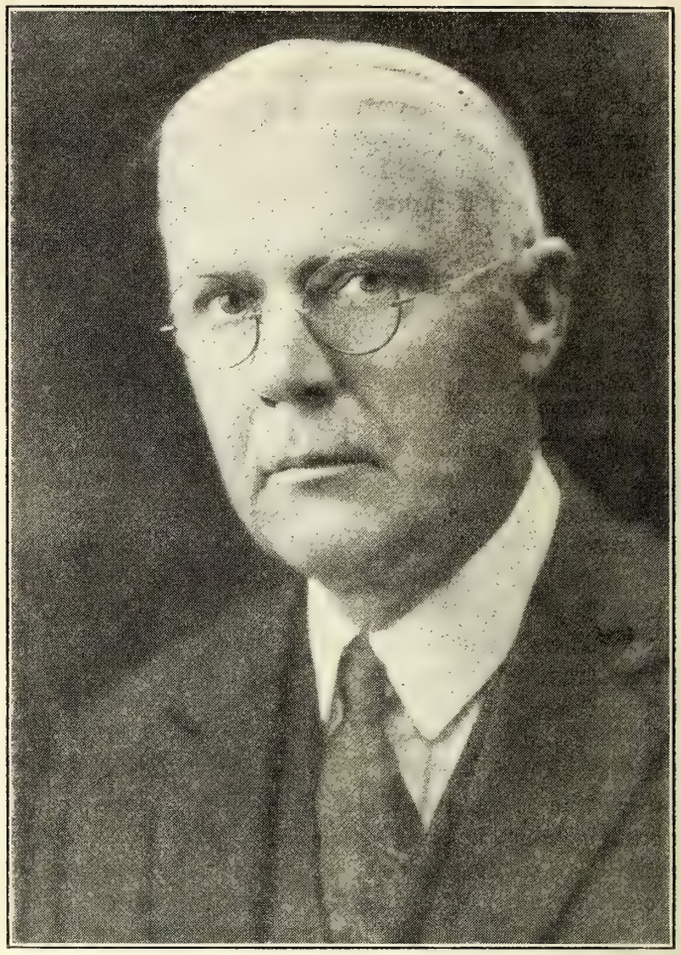
Authority and Authorities.
Perils of Traditionalism and Values in Tradition.
Authority and the Bible.
The Basis of Authority in History.
The Basis of Authority in Experience.
Authority from the Cross.
The Authority of the Church.
Preachers Having Authority.

Read and then return to this book again for fresh stimulus and instruction.

DR. PLATO TRACY DURHAM AT CENTRAL, SHELBY

With the close Sunday evening of the series of services of a week's duration, conducted by Dr. Plato Durham in Central, Shelby, a real event in the church life of the town at large came to an end.

Shelby has the distinction of being the birthplace of Dr. Durham, and she loves her distinguished son, as she honors his illustrious forebears, and the "people heard him gladly."



Dr. Dred Peacock, High Point, who delivers the Historical Address in Wesley Memorial church Tuesday night, Oct. 22

The general theme of his great sermons was "The reenthronement and fuller understanding of Jesus in the thought and life processes of his people."

The object of the meeting was to bring the people to a conception of Christian living of which Jesus himself is the definition—the bringing to pass the new evangelism following the methods and using the appeal of Jesus.

The preaching was most effective. Great numbers of people responded quietly and earnestly for a higher and holier life, and pledging personally to endeavor to show men Jesus. Dr. Durham has returned to his duties elsewhere, but his work here will abide. H. K. Boyer.

ALBERT H. YOKELEY LAID TO REST MONDAY

Albert H. Yokeley, 81 years old, prominent and popular citizen of Midway township, Davidson county, died Saturday at 11 o'clock. The funeral services were conducted Monday at 11 o'clock at Mount Vernon Methodist church by Dr. W. M. Curtis, secretary and treasurer of Greensboro College for Women, Rev. P. L. Kinnamon and the pastor of the deceased, Rev. E. P. Stabler. Mr. Frank Sink, a neighbor of deceased, also made a few remarks.

He is survived by his widow, who before his marriage was Miss Nancy Jane Hine; two sons, J. W. and Ivey C. Yokeley; four daughters, Mrs. C .C. Sink, Mrs. R. F. Long, Mrs. H. A. Beckerdite, all of Winston-Salem, and Mrs. W. W. Payne of High Point; 29 grandchildren and 27 great-grandchildren; also four sisters, Mrs. Mary Kimel, Mrs. M. C. Nelson, Mrs. Bell Reich, and Mrs. J. D. Beckel. One child died in infancy and another, Mrs. C. E. Spurgeon, died several years ago.

J. H. BARNHARDT RISES TO QUESTION OF PERSONAL PRIVILEGE

My attention has been called to the fact that a proposed "ticket" for the General Conference has recently been mailed anonymously from Winston-Salem to some of the preachers of the conference, how extensively I do not know.

The fact that these letters were mailed from Winston-Salem, and the further fact that they contained my name, was doubtless intended to convey the impression that I was implicated in the deal. I wish, therefore, publicly to disclaim any knowledge whatsoever of the incident, and to express my unqualified disapproval of such methods of campaigning. I have no affiliation with any clique, combination, or ticket in connection with the pending election of delegates to the General Conference, and I resent the unprincipled attempt to make it appear that I have. It was done without my knowledge or consent.

If my brethren should want me to represent them again in the General Conference, they are perfectly competent to vote for me without dictation or interference from any source. If they should prefer someone else, that is a matter for them to pass upon, and I shall be content in either event. But I had rather stay away from the General Conference all the rest of my life than to be made to appear before the church as a designing politician, and I will no longer submit, in silence, to anonymous insinuations involving my integrity.

J. H. Barnhardt.

TO BE TOLD HOW TO VOTE STIRS REV. H. C. BYRUM

Please let me in your valuable columns just express my delight in finding my way out of the gloom I have groped in for the past several moons. There seemed to be one anxious about our General Conference where the legal side of our great church rests. While wandering about not knowing which way to turn, there came to me from another city an "urgently suggested" list of delegates containing eight names of the mighty men among us, with the suggestion that if these are elected we need not fear what happens thereafter.

Now with this light before us I am ready to sail the trackless sea though the polar star be blotted out. When I have the assurance that all is well my little boat will plow its way on through the storm with confidence that the haven will be reached in due time.

This matter of electing delegates to a General Conference is momentous, and should you know of any one anywhere in our midst who is wandering in the dark, please refer them to me and I will lead them to the fountain of wisdom, and then we will march hand in hand with caution and care to the protection of our great church.

There may be none other that needs the light, and now since I have it, we are complete.

What about a pre-arranged ticket anyway? Haven't I been in the annual conference long enough to know who ought to be kept away from the General Conference? Why should anyone want to tell me who ought to be sent? We do not need a ticket; I will not vote a ticket. We have plenty of good old honest-to-goodness, faithful men among us who will go, and sit and listen, and come home and tell us they have been—and what more is there to be done?

Now ,as one humble Methodist preacher I will venture this one suggestion, that we gather in this great city in one of the great churches of our church and elect some good men to represent this great Western North Carolina conference in our next General Conference, and do it without trickery or any secrecy. H. C. Byrum.

HUGH G. CHATHAM

It has been said that when the good Prince of Orange died the little children cried in the streets. When Hugh G. Chatham went from us the people in every station of society in Elkin, his native town, mourned the departure of one whom they delighted to claim as their own, and the city of Winston-Salem, the home of his later life, joined with Elkin in this common sorrow.

Mr. Chatham was one of nature's princely sons with an unusual share of that indescribable gift which for want of a better name we call personal magnetism. This attractive quality bound all classes to him with the proverbial hooks of steel and caused men to compel him to accept places of leadership. The accumulation of wealth did not harden him or set him apart in an exclusive circle. Whatever good fortune, whether earth's honors or its wealth, came to him Hugh Chatham was the same genial, gracious spirit that he has always been.

Dr. Weaver understood the heart of this nobleman when in the funeral services he said:

"In the first place he loved people. It was not a mere gesture with him—this affection for folks. It was a sincere impulse of a sincere heart. High or low, rich or poor, black or white, they all came within the compass of his interest and affection. To be a human being at once gave entrance to his heart. He loved people and people of all sort loved him."

The funeral services were held at the home in Winston-Salem Friday afternoon, October 11. These services were conducted by Dr. C. C. Weaver, assisted by Revs. L. B. Hayes, W. L. Sherrill and L. B. Abernethy. People from every section of North Carolina and quite a number from other states attended the services. The flowers seemed to fill every room of that palatial residence and gave impressive evidence of the reach and richness of his friendships. The interment was in the Chatham burial place in Elkin.

MRS. G. W. FLOWERS, DURHAM, IS DEAD

Mrs. G. W. Flowers of Durham died last Sunday night in Watts Hospital, Durham, after a long period of declining health. The funeral services were held at the home on Watts street last Tuesday and interment was in the Flowers mausoleum in Maplewood cemetery.

Mrs. Flowers was 79 years old and death was not unexpected. She is survived by five sons, Dr. R. L. Flowers of Durham, W. F. Flowers of New York City, G. H. Flowers of Richmond, Fred Flowers of Wilson, and Claude Flowers of Durham; one daughter, Mrs. Marshall T. Spears of Durham, and several grandchildren, Virginia and Sybil Flowers of Durham, George and Elizabeth Flowers of Richmond, Grace Flowers of Wilson, and Marshall T. Spears, Jr., of Durham.

A woman of calm and genial spirit, a mother whose unselfish and devoted life enriched and sustained her children, and a Christian genuine and true at all times has passed from us into a larger and richer and fuller life. Her noble and devoted children literally rise up and call her blessed. Only the flight of years can disclose the value of the bequest she has made.

TEXT OF STATEMENT OF PRESIDENT HOOVER AND PRIME MINISTER MACDONALD

The text of the joint statement issued by President Hoover and Prime Minister MacDonald was as follows:

"During the last few days we have had an opportunity, in the informal talks in which we have engaged, not only to review the conversations on a naval agreement which have been carried on during this summer between us, but also to discuss some of the more important means by which the moral force of our countries can be exerted for peace.

"We have been guided by the double hope of settling our own differences on naval matters and so establishing unclouded good will, candor and confidence between us, and also of contributing something to the solution of the problem of peace in which all other nations are interested and which calls for their co-operation.

"In signing the Paris peace pact 56 nations have declared that war shall not be used as an instrument of national policy. We have agreed that all disputes shall be settled by pacific means. Both our governments resolve to accept the peace pact not only as a declaration of good intentions but as a positive obligation to direct national policy in accordance with its pledge.

Active Co-operation

"The part of each of our governments in the promotion of world peace will be different, as one will never consent to become entangled in European diplomacy and the other is resolved to pursue a policy of active co-operation with its European neighbors; but each of our governments will direct its thoughts and influence towards securing and maintaining the peace of the world.

"Our conversations have been largely confined to the mutual relations of the two countries in the light of the situation created by the signing of the peace pact. Therefore, in a new and reinforced sense the two governments not only declare that war between them is unthinkable, but that distrusts and suspicions arising from doubts and fears which may have been justified before the peace pact must now cease to influence national policy. We approach old historical problems from a new angle and in a new atmosphere. On the assumption that war between us is banished, and that conflicts between our military or naval forces cannot take place, these problems have changed their meaning and character, and their solution, in ways satisfactory to both countries, has become possible.

"We have agreed that those questions should become the subject of active consideration between us. They involve important technical matters requiring detailed study. One of the hopeful results of the visit which is now terminating officially has been that our two governments will begin conversations upon them following the same methods as that which has been pursued during the summer in London.

"The exchange of views on naval reduction has brought the two nations so close to agreement that the obstacles in previous conferences arising out of Anglo-American disagreements seem now substantially removed. We have kept the nations which took part in the Washington naval conference of 1922 informed of the progress of our conversations, and we have now proposed to them that we should all meet together and try to come to a common agreement which would justify each in making substantial naval reductions. An agreement on naval armaments cannot be completed without that co-operation of other naval powers, and both of us feel sure that, by the same free and candid discussion of needs which has characterized our conversations, such mutual understandings will be reached as will make naval agreement next January possible, and thus remove this serious obstacle to the progress of world disarmament.

Between now and the meeting of the proposed conference in January, our governments will continue conversations with the other powers concerned, in order to remove as many difficulties as possible before the official and formal negotiations open.

"In view of the security afforded by the peace pact, we have been able to end, we trust forever, all competitive building between ourselves with the risk of war and the waste of public money involved, by agreeing to a parity of fleets, category by category.

"Success at the coming conference will result in a large decrease in the naval equipment of the world and, what is equally important, the reduction of prospective programs of construction which would otherwise produce competitive building to an indefinite amount.

"We hope and believe that the steps we have taken will be warmly welcomed by the people whom we represent as a substantial contribution to the efforts universally made by all nations to gain security for peace—not by military organization—but by peaceful means rooted in public opinion and enforced by a sense of justice in the civilized world."

A SONG THAT STOPPED THE PREACHER

It was at old First church, New Orleans. The writer was preaching that morning on the topic, "Devotion to the Church." One reason that was being specially urged for this devotion was the fact that the church was our spiritual home. The preacher told how John Howard Payne had voiced that love of home in a song that was immortal. A little old woman sat about three seats back to the preacher's right. Her face was seamed with the winkles traced by sorrow and poverty. Formerly, down at old Carondelet, she had sat in the choir-loft and each Sunday had led the choir and congregation in song. God had given her a sweet soprano voice. For years now she had not sang in the choir, since age had shattered her voice on the anvil of the years.

As the preacher described the joys of the fireside the years slipped off her like a mantle thrown carelessly aside, and for a few moments the old weather-beaten woman was back in her childhood's home, carefree and happy once again. She was sitting by her mother, listening once more to twice-told tales or walking by moonlight in the garden, dreaming love's old, sweet dreams.

Utterly oblivious to her surroundings, our friend began to sing:

" 'Mid pleasures and palaces, though we may roam,
Be it ever so humble, there's no place like home."

By the time she came to the chorus the old, cracked voice was as clear as a bell, a rich soprano, as tuneful as the voice of the angels on that first Christmas morn. The preacher stopped preaching. There was nothing else for him to do. No one was listening to him anyhow. The congregation wanted to do the right thing. They started to laugh, but a sob caught them by the throat and they began to cry.—J. W. Moore, in Richmond Advocate.

KEEPING UP WITH JESUS

"Follow me."—Matt. ix, 9.

By W. L. Hutchins.

It sat me down for one brief space
Of time to meditate on how
His face to see. My loneliness
I felt, for I was destitute
Of Christ within my soul. I knew
No path in which to walk—no song
To sing whose glorious harmonies
Would thrill my drooping soul and ope
The door to let Him in. I sat
And cried but heeded not the voice
That bade me do as He
Had done. I saw the grayish dawn
Break into gold while o'er the hills
A silver mantle fell. The voice
Of Nature rolled along the vale
And broke in vaster threnodies
Against the eastern slopes. The songs
Of waking birds did harmonize
With earth and sky while alone
Was mute and could not understand
Why music strangled in my throat.
In vain I tried to tune my soul
To songs I heard on every side.
A string untuned across my breast
Did break the morning melodies.
O God, I pray that I may know
How I may find the master chord
That echoes true when all the stars
Do sing, and thy celestial sons
Do music make upon their harps!
Then thus He spake to me: "The songs
That I would have thee sing are sung
By men whose hearts are filled with woe—
The songs that rise from tears and sobs
And orphans' sighs. Let others sing
Of brooks and bonnie braes and see
Above the mist of morn the day
In golden sheen attired. Hear thou
The woeful cries of men and wake
A slumbering brotherhood of man
That all an equal chance may have
And justice reign throughout the earth.
If thou, O man, wouldst know my heart
Then come with me."

Far down we went
In alleys dim where virtue walks
With leaden feet and passion's storms
Are breaking wild, and honor crawls
With face upon the ground and love
Is burned to lust. We saw a smile
Upon a tinted face would
Have woed from aching hearts the pang
Of sin and lit the lamp of hope
To shine above despair—a smile
That Heaven itself inspired, for once
It grew on baby lips in hours
Of sleep as angels hovered near.
But now that laugh in honor's ears
A croak doth blight the roses of
A life and discords every note
Of purity within, and is
A siren song along the path
That leads to hell.

We spent the day
With sinful, chanceless souls whose face
Bore marks of pain—whose eyes cast down
Proclaimed that Destiny is dead
And dread despair hath chained all hope
Till man is brother to the beast.
Upon the face of Christ dread lines
Of pain were writ as though His Cross
Appealed in vain and Mammon ruled
The world, scorning its sacrifice.
Saith He to me: "With these I dwell
And here abide forevermore.
I'm not within the cloistered den
Nor ancient lore nor ritual
Nor forms ecclesiastical.
I walk within the pulsing street,
The throbbing mart, the thundering mill.
I'm not within the full-blown rose
But on the bruised violet
I lay my healing hand that it
May grow again. I'm not within
The rolling sea whose listful ear
Doth hear the words of woeful moon,
But tears divine do mingle with
The weed-clogged wave that crawls in dry
And putrid paths where lilies lie
Unblown. I soar not high above
The earth on pinions broad, but where
The sparrow falls with broken wing
I bow in gentleness and nurse
It back to song and flight. You'll find
Me not among the armed guards
With daring steel, but down among
The outcast men in felon's stripes
I deign to dwell."

Then, Lord, I would
Be led into the broader life—
This suffering human life where Thou
Dost dwell. Lead me, O Christ, into
Gethsemane if I must know
Thy will. O lead me on and on
To deepest agonies of men;
And when my task is done, then may
I know that I have been where Thou
Hast been and lived as Thou didst live
And love as Thou didst love! Thus wrought
And grown more like to Thee!

These are days of rapid and bewildering changes. However well religion may have performed its mission in generations past, it must be restated and reinterpreted constantly if it is to keep pace with the restless needs of men. The heart of religion does not change, nor does the ultimate human hunger it is designed to satisfy. But it must find new phraseology, new emphasis, and new meaning. It must be discovered anew by every generation; and unless we into whose hands its welfare is committed are alert to keep the presentation of it always fresh, always winning and always comprehensible, religion must surely lag in its race with all the other clamoring interests of life.—Dr. Frank B. Adams, speaking at cornerstone laying of Universalist Memorial Church at Washington, D. C.



Rev. M. T. Smathers, Pastor Main Street Church, High Point

PRESIDING ELDER APPRECIATED

Whereas, our presiding elder, Rev. J. Craven, is closing his fourth year as presiding elder of the Greensboro district and according to the laws of our church cannot be returned to us for another term.

Therefore we, the official board of Centenary Methodist church, wish to offer the following resolutions:

First, That we regret very much that it is necessary for him to go to another field of labor.

Second, That we heartily endorse the work the has done in the district by his wise leadership, placing it in the very front ranks of all districts in Southern Methodism. We appreciate the sane methods he has adopted to accomplish this great purpose and the efficient service he has rendered to the church and the great messages of truth by which he has stirred the whole church and moved it to the undertaking of greater things for the Master.

We heartily recommend him to any field of labor where his lot may be cast and will welcome him back to our district any time the church sees fit to return him.

Third, That a copy of these resolutions be recorded in the minutes of the board, a copy be published in the N. C. Christian Advocate and in the Greensboro Daily News.

T. A. Glascock,
N. Rush Hodgin,
S. M. Bumpas,
For the Board.

MESSAGE OF APPRECIATION

One of the most highly successful pastorates that we have ever had in our church is drawing to a close. At this time we think it most fitting to give some public recognition of our love, esteem and appreciation for our much beloved pastor and wife, Mr. and Mrs. Herman B. Baum.

In our Ladies' Aid, Epworth League, prayer service, visiting the sick, and all community organizations they are ever faithful and ready to give their best for the advancement of humanity and the building up of his kingdom. While they have been with us only a year, we have learned to love them and we want to commend their example to other pastors and wives.

We want and need them next year! Let us pray, in accord with thy will, that they return to us.

Sign Pine Ladies' Aid.

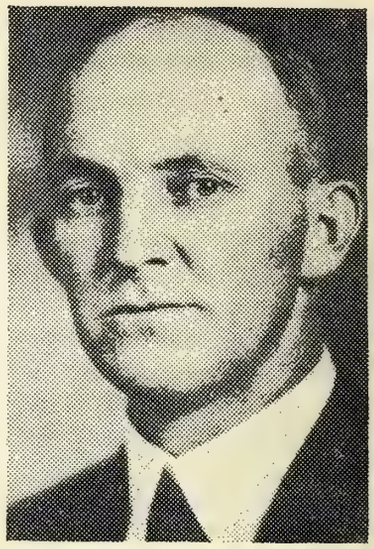
BRO. J. B. TABOR WRITES FROM HIDDENITE

Only two weeks until conference. The year has been a busy one—preaching three times every Sunday and traveling from 20 to 40 miles over country roads. Officiated at 17 funerals, preached seven weeks in revival meetings and visiting among the people. Our presiding elder, Dr. J. E. Abernethy, has been setting his preachers a good example of industry and fidelity. He preaches three times each Sunday and holds three quarterly conferences and gives extra services through the week. Large congregations wait upon his ministry, not only from the Methodist but other denominations. All are sorry that he will not be with us any more. Hope he will continue in the presiding eldership—a greater number can hear his gospel sermons than could if he is assigned to a station.

As delegates to the general conference are to be voted on at this conference, and as we elect so many more than formerly would it not be wise to distribute them more fairly? I have been a member of the conference from its beginning and only two country pastors as far as I can recall have been elected to the general conference—Geo. W. Ivey and J. S. Woosley. As 60 or 78 per cent of the churches and membership are in the country and about all that amount to much in the towns and cities have come from the country, and not to have more of the country represented in the only law-making body of our church is taxation without representation. For this our forefathers fought, bled and died.



Rev. E. M. Jones, Pastor Ward Street Church, High Point



Rev. E. J. Harbison, Assistant Pastor and Director of Religious Education, Wesley Memorial Church, High Point

Why should all the delegates be from the stations, presiding eldership, school men and editors? Are not mony of the country pastors and laymen just as intelligent, religious and loyal as those in the towns and cities? The rural problem seems to be giving many of the connectional men and specialists much concern. Why not give them a chance at the general conference, and much of this seeming rural trouble might be solved by the men that understand it best and are nearest to the people.

J. B. Tabor.

TITHING EDUCATION MADE EASY

Any church may now put on a ten week's course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series at so low a price that distribution to an entire church through ten weeks costs only two cents and a half per family.

A set of samples and full particulars will be sent free of charge upon request.

Please give your denomination, also mention the N. C. Christian Advocate.

The Layman Company,
730 Rush St., Chicago, Ill.

YES, BUT ISN'T IT COMING PRETTY SLOWLY?

American agriculture is rapidly going on an industrial basis and is now undergoing a revolution as important in its way as the industrial revolution from which America emerged as an industrial giant. Chaotic conditions and painful adjustments in farming are bound to result from this revolution just as they resulted from the industrial changes which gave America its present pre-eminent place among the nations in manufacturing and industry, but the inevitable trend toward scientific agriculture indicates a brighter future for the American farmer.—Henry G. Knight, U. S. Dept. of Agriculture.

STEWARDS AND WIVES ENTERTAINED BY PASTOR

On Tuesday evening Rev. and Mrs. T. J. Rogers entertained the stewards and their wives of the Methodist Episcopal church, honoring Dr. and Mrs. J. H. Barnhardt of Winston-Salem.

Rev. Mr. Rogers welcomed the guests and invited them to the Boy Scout room, where the dinner was served. Here gorgeous ferns and dahlias were attractive in all their fall beauty.

Lovely Killarney roses and ageratum in silver vases made a beautiful setting for the dining table. A delicious dinner of four courses was served by Mrs. Frank Stanbury and Mrs. Morrison of Greensboro, and Mrs. Rufus Tate of High Point, daughter of Mr. and Mrs. Rogers, Mrs. James Spears and Misses Gertrude Vance and Virginia Rogers. Rev. Dr. Barnhardt invoked God's blessing and at the close of the dinner he talked informally on "Friendship." This is the closing year of Dr. Barnhardt's eldership in the district and very tenderly he spoke of the ties of friendship made and existing for the members in the many charges in which he has had such pleasant jurisdiction. This heartfelt message was mingled with clever bits of humor, peculiarly his own.

Dr. J. R. Paddison, as chairman of the board of stewards, graciously voiced their thanks to the charming hostess, Mrs. Rogers.

Seated at the table were: Dr. and Mrs. Barnhardt, Rev. and Mrs. Rogers, Dr. and Mrs. J. R. Paddison, Mr. and Mrs. G. V. Fulp, Mr. and Mrs. Y. B. Albert, Mr. and Mrs. N. R. Oliver, Mr. and Mrs. G. Ring, Mr. and Mrs. W. C. Stafford, Mr. and Mrs. Homer Vance, Mr. and Mrs. H. D. Stafford, Mr. and Mrs. C. V. Ring, Mr. and Mrs. Marvin Edwards, Mr. and Mrs. J. J. Griffith, Mr. and Mrs. Zeb Deaton, and Messrs. Odell Beard, James Lowry and M. Vance Fulp.

NEWS FROM GOODSONVILLE

The annual conference last October sent me back to Goodsonville to begin my second term as pastor. During my absence of two years from the work a splendid new church building was erected and, as in most cases, the congregation went in debt. So about the first thing we had to do was to get busy and make some satisfactory financial arrangements with our creditors. This has been done by the help of God and the honest, heroic efforts of our membership.

We have some of as good people here as will be found anywhere. They love the Lord and are actually sacrificing to carry on his work. Had it not been for their zeal and love for the church the story would be different to what it is.

I am still trying to preach a full gospel that will save and satisfy the hungry hearts of lost men. The people hear it gladly. It is not new to have conversions in our regular services. We try to be humble and give God all the glory. We have had two good revival meetings this year. Forty-four new members have been added to our roll, some by certificate and balance on profession of faith. There seems to be a fine spirit of cooperation among our people at present. We have a good, active woman's missionary society and aid society, and a fine Epworth League. Our mid-week prayer meeting is well attended and is very helpful and inspiring to those who go. Last but not least, I think all of our financial claims will be paid in full. We have an excellent people to serve and have had a good year by the grace of God.

Brethren, let's humble ourselves and pray that God will send a great soul-saving revival of religion into our great old church. J. W. Combs, P. C.

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General Work, Board of Missions
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PROTECTION AGAINST OLD AGE

WE SHOULD IMPROVE OUR MANNERS

Every one who has meditated on the underlying causes of international friction cannot but feel that we must develop a new and better attitude toward foreign countries. We must dismiss the language of war when we speak of our intercourse and trade with them. Something other than suspicious and enmity must sink into our hearts. It is from this higher point of view that we may well consider not only our peace treaties which we are invoking and the disarmament which we promote, but our commercial policy as well. The spectacle of a rich and dominant United States is a lesson which cannot possibly be ignored. But at the same time the fact that America is somewhat lacking in international mindedness is a warning.—Prof. F. W. Taussig of Harvard, former chairman of the Tariff Commission.

KIND WORDS FOR REV. R. M. COURTNEY

Whereas, the annual session of the Western North Carolina conference is near at hand; and

Whereas, Rev. R. M. Courtney, pastor of Central Methodist church, Concord, is completing a most successful quadrennium; and

Whereas, there is strong possibility that he will be transferred to a greater field of service; now therefore be it resolved:

First, That the board of stewards of Central church wishes to express to Mr. Courtney its sincere appreciation for his earnest, efficient, tactful, and sympathetic Christian service and leadership in the entire work of the church, including the Sunday school, Epworth League, the great missionary causes, as well as the other phases of the church work.

Second, That the board of stewards earnestly commends Mr. Courtney for his exemplary life in the every day relationships of life.

Third, That in the event that our conference deems it expedient to transfer Mr. Courtney to another work that this body expresses to him its best wishes wherever he may labor; and further that we heartily commend him to those receiving his services as a consecrated, capable pastor and preacher of the gospel; and

Fourth, That a copy of these resolutions be spread upon the minutes of the board, that a copy be given Mr. Courtney, and that a copy be published in the newspapers.

S. G. Hawfield,
A. S. Webb.

GOOD YEAR AT ROCKFORD

The Rockwell M. E. church is now closing one of the best year's work since its organization. The pastor, the Rev. J. Max Brandon, has done a most remarkable year's work, the church has about doubled its membership the past year, the church has paid all its assessments and is in a splendid condition. The Sunday school, which was superintended by G. H. Sifford, has over doubled its membership the past year and has to its credit two adult Bible classes organized the past year, with a much improved line of literature installed and a business system that has been a great help to the pastor and to the church officers. It is hoped that Mr. Brandon will be returned to the Gold Hill circuit, as the entire circuit has had a fine year's work. G. H. Sifford.

Your general officer, for all his gold lace and plumed hat, is as much an artisan as is a carpenter. He must have work, or he and his trade will perish.—Donn Byrne.

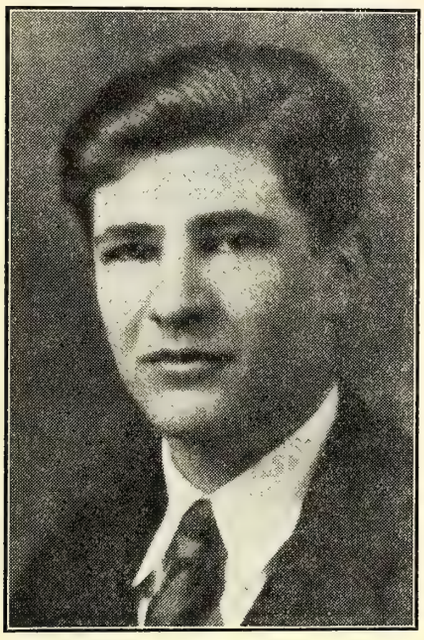
There are now five cities in the United States officially credited with a population of over a million persons each. They are New York, Chicago, Philadelphia, Detroit, and Cleveland.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

PATTEN BEST CAMPER

Lawrence Patten, son of Dr. and Mrs. Walter Patten of New Bern, has brought honor to himself, his family, and the North Carolina conference by virtue of having been elected the best camper at Camp Cheonda, Lake Junaluska, second term, this summer. This distinction, merited by reason of attitudes, leadership, and all-around wholesome influence among the boys, is a real one, especially when it is remembered that there were boys in camp from most sections of the Southern Methodist church. Lawrence has been one of the campers at Camp Cheonda for two or three summers and is a strong booster and a loyal friend of Cheonda.



Other North Carolina conference boys at Camp Cheonda this summer were Ernest Wood, New Bern; John B. Stanbury, Durham; Armistead Boyd, Warrenton; and Kinion Proctor, Oxford. We're hoping it will be possible for a dozen or two of our boys to go to Cheonda next summer.

GARNER CIRCUIT RECORD

Cokesbury training classes for leaders and week-day religious education for pupils featured a fine summer program for the Garner circuit, with M. E. Cunningham of Duke school of religion assisting the pastor, Rev. W. L. Clegg.

Four Cokesbury classes were held—one at each point on the circuit, Garner, Ebenezer, Mt. Zion, and Hollands—with 70 enrolled and 34 taking the work for credit. Mr. Cunningham taught the course on "The Life of Christ."

A program of week-day instruction was conducted through July and August in all four churches for beginner, primary and junior groups, with 130 enrolled. The Closely Graded lessons were used for the week-day and Sunday classes. In the week-day plans classes met once a week.

TABOR SCHOOL

During the week of September 29-October 4, I had the pleasure of conducting a training school at Bethel church for the Tabor circuit. The course given was "The Small Sunday School: Its Plans and Work." Notwithstanding the fact that we had a rainy week and rough roads, the attendance was splendid. The people demonstrated the fact they were not willing for the week to pass without seizing its opportunities when they came through a downpour of rain. Regardless of unfavorable conditions, we had an enrollment of 33. Twelve credits were issued. The spirit of the school was excellent, and many of the leaders expressed themselves as determined to have a better Sunday school in the future.

Rev. L. E. Sawyer is pastor of the circuit and is making a favorable impression upon his people. At the last session of the training school the interesting announcement was made that a meeting was being called for the following week to consider the question of building a new church. Bethel has a fine group of children and young people, and a good church with Sunday school equipment will be a great blessing to that section. J. O. Long.

SEPTEMBER TRAINING RECORD

During the month of September 184 units of credit were issued to persons in the North Carolina conference, according to report just received from Nashville. Of this number 157 were standard units and 27 Cokesbury units, which are distributed as follows:

Standard

Colleges 116, in training school 38, and by correspondence 3. Two gold seals and two blue seals were awarded. Rev. F. B. Joyner of Cary and Mr. Cecil A. Baker of Duke University received their gold seals, and Miss Athleene Edwards of Greenville and Rev. M. C. Ellerbe of Rockingham received their blue seals.

Cokesbury

Of the 27 units of credit issued in the Cokesbury course 15 were issued in local training classes, 10 in training classes, and 2 by correspondence. The local training classes were taught by Rev. R. M. Price of New Bern and Rev. B. C. Thompson of Jackson.

NEW PLANS FOR ADULTS

Fayetteville workers, interested in improving their plans for the adults of the Sunday school and community, discussed features of the new program of work for adult classes and departments at a special supper meeting Friday evening, October 4, at which time the writer was present and took part in the deliberations. On motion of Mrs. T. H. Sutton the matter of making readjustments in the adult organization at Hay Street was referred to a committee composed of the pastor, Rev. E. Frank Lee, the superintendent, Dr. J. M. Lilly, and the teachers and presidents of the adult classes. Representatives of other Methodist churches of the section were guests of the Hay Street group at this meeting, as were also Mrs. Cora Trawick Court of the general Sunday school board staff, and Miss Keene of the conference staff.

FAYETTEVILLE SCHOOL CREDITS

Folk who use boats in the "Scotch Highlands" to reach training schools do not need anybody to make alibis or apologies for their record. So high was the Cape Fear and its tributaries the week of our Fayetteville school that some did resort to boats to cross bridges, which were under water. Some who did not have boats, of course, could not attend the school; and the number enrolled and earning credits were consequently greatly reduced. The commendable and encouraging factors about the Fayetteville school were the heroic spirit manifested and the determination to have more in the school next year. The date for the 1930 school was fixed for April 27-May 2, so as to avoid the annual flood in the fall.

In spite of the weather, however, 37 persons out of an enrollment of 59 secured certificates of credit. The following is the number of credits by schools: Hay Street, Fayetteville, 17; Person Street, Fayetteville 4, St. Andrews 4, Gardner's Chapel 4, Camp Ground 3, St. Pauls 3, Salem 1, and Highland Presbyterian, Fayetteville 1.

HOW VAUGHN DOES IT

One of the most difficult problems in connection with our teacher training work is the task of getting the people into the school. If we can get the people to attend, the way is then clear for some constructive work. It is not unusual to hear members of the class on the closing night make the statement: "I only wish that all of our people had attended the school."

Rev. W. N. Vaughan, pastor of the Vanceboro charge, is one of our most successful pastors in dealing with this problem. Last year we held a one-teacher school for Mr. Vaughan at Vanceboro. Forty-eight took the work for credit. A few weeks ago it was my pleasure to be with him in another school which was held at Epworth church. Although we had an unusually rainy week and bad road conditions, 36 people were enrolled and 25 credits issued. Three churches were represented, which made it necesary for a considerable number of the people to travel from 10 to 20 miles each night.

(Continued on page 31)

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

ANNIVERSARIES

In line with direction given by the conference program committee the Sunday School and Epworth League boards of our conference will hold joint anniversaries Thursday morning, October 24, at 12 o'clock, these programs concluding the second morning's session of the annual conference. Since only a limited time is available for presenting the interests of these boards short programs will necessarily prevail. The Sunday School Board will make its report to the conference. Following this, if time permits, Rev. A. W. Martin, secretary of Sunday school home extension work of the General Sunday School Board, will briefly address the conference.

Rev. G. G. Adams, field secretary of the Conference Epworth League Board, informs us that the Epworth League Board will make its report, after which brief remarks will be made by Dr. Fitzgerald S. Parker, executive secretary of the General Epworth League Board.

GROWING

While there are many lines of work being directed by our conference Sunday School Board the chief line of endeavor has to do with training officers and teachers for better religious educational work. By so doing our Sunday schools are becoming more effective schools of religion, in which pupils are receiving better opportunities for gaining a knowledge of God's will to guide their conduct. The leadership training record for this year shows quite a decided growth in the number of credits earned over last year, the total number being 5,951; 4,237 of these credits were earned in the standard field of work and 1,714 in the Cokesbury department. The training record for the past ten years is herewith presented:

Year	Standard Credits	Cokesbury Credits	Total Credits
1920	107		107
1921	305		305
1922	747		747
1923	1403		1403
1924	2407		2407
1925	2486	149	2635
1926	2687	574	3261
1927	3470	868	4338
1928	3830	1173	5003
1929	4237	1714	5951

DISTRICT RECORD

While there is much cause for encouragement over the large number of our religious educational workers who are each year studying to show themselves approved, it must be remembered that there are yet large numbers of our Sunday school workers who are not cooperating in the studying process. The total number of credits earned during the present year amounts to only 64 per cent of the total number of officers and teachers in our Sunday schools. When it is remembered that quite a number earning credit are not listed as officers and teachers and also that in some instances one officer or teacher has earned more than one credit during the year it is evident that the total number of studying officers and teachers compares less favorable with the total number than the percentage given.

However, it is quite encouraging to note that each year's record shows a continual improvement over the preceding one. Below are given by districts the total number of officers and teachers in the district, the total number of credits earned in the district, and the percentage of the latter on the former:

District	Officers and Teachers	Credits Taken	Pctg
Gastonia	1114	1138	112
Waynesville	567	521	93
Asheville	830	690	82
Charlotte	1087	816	78
Winston-Salem	1090	680	62
Salisbury	906	534	53
Mt. Airy	868	404	46
Greensboro	1236	534	43
Marion	781	337	43
Statesville	872	297	34

STANDARD SCHOOLS

Last week there was listed on this page the training record made in the 56 Cokesbury training schools held during the present conference year. We are this week presenting the record made in the 27 standard training schools held. First is listed the place of holding the school, then the total enrollment, followed by the number of credits earned, and the number of participating schools:

Charlotte	402	361	37
Gastonia	297	285	35
Asheville	250	210	24
Lincolnton	190	184	29
Winston-Salem	197	172	23
Shelby	152	129	12
Greensboro	131	120	25
Salisbury	132	116	19
Weaver College	116	111	64
Lexington	122	108	15
High Point	116	99	20
Monroe	99	98	15
Albemarle	104	95	12
Boone	97	92	40
Waynesville	78	72	13
Concord	87	70	15
Forest City	82	69	11
Wadesboro	74	69	8
Hickory	78	68	10
Marion	71	63	12
Rutherford College	53	48	24
Mooresville	60	47	7
Leaksville	57	47	5
Statesville	56	47	7
Winston-Salem (2d)	44	44	13
Murphy	46	39	4
Franklin	45	38	11

PASTORS' DIPLOMAS

The religious educational morale of no congregation grows any faster than the educational leadership of its pastor. For that reason we always note with satisfaction the number of pastors who each year lead their forces in securing a better knowledge of the aim of the Sunday school and how to attain this aim. A list of pastors who have this year done this is too long to be presented here. This list will, however, be presented later. We are now listing only those pastors who have during the year completed work for a training course diploma. Those earning a gold seal diploma have completed twelve specified units of credit. Those earning a blue seal diploma have completed work included in eight specified units of credit. Those earning incomplete diplomas have completed four given units of credit. The pastoral diploma earners for the present year are herewith presented:

Rev. D. W. Brown, Greensboro, gold seal.

Rev. R. H. Kennington, Cabarrus gold seal.

Rev. W. G. McFarland, Cherryville, gold seal.

Rev. E. Myers, East Spencer, gold seal.

Rev. J. N. Randall, Gastonia, gold seal.

Rev. W. L. Scott, Rutherford College, gold seal.

Rev. J. H. Armbrust, Greensboro, blue seal.

Rev. R. K. Brady, Dellwood, blue seal.

Rev. A. P. Brantley, Winston-Salem, blue seal.

Rev. G. W. Clay, Marshville, blue seal.

Rev. John F. Kirk, Asheville, blue seal.

Rev. P. L. Shore, Norwood, blue seal.

Rev. H. R. Cornelius, Norwood, incomplete.

Rev. W. B. Davis, Wadesboro, incomplete.

Rev. J. B. Fitzgerald, Charlotte, incomplete.

Rev. J. C. Keever, Lewisville, incomplete.

Rev. E. W. Needham, Winston-Salem, incomplete.

Rev. W. A. Rollins, Winston-Salem, incomplete.

Rev. C. M. Short, Winston-Salem, incomplete.

Rev. W. B. Thompson, Advance, incomplete.

Rev. G. W. Vick, Winston-Salem, incomplete.

Rev. J. R. Warren, Gastonia, incomplete.

TRI-CITY SCHOOL

The third annual standard training school for Leaksville-Spray-Draper held at Leaksville Methodist church last week enrolled 57 persons, 47 of whom did all required work and earned certificates of credit. Included among the credit earners are Revs. M. B. Woosley, D. R. Proffitt, J. W. Vestal and G. R. Stafford, pastors of the Leaksville, Spray, Draper and

[Continued on page 25]

ONE DEBT RELIGION OWES TO SCIENCE

Concerning what ultimately becomes of the individual in the (evolutionary) process, science has added nothing and it has subtracted nothing. So far as science is concerned, religion can treat that problem precisely as it has in the past, or it can treat it in some entirely new way if it wishes. For that problem is entirely outside the field of science now, though it need not necessarily always remain so.

Science has undoubtedly been responsible for a certain change in religious thinking as to the relative values of individual and race salvation. For obviously, by definitely introducing the most stimulating and inspiring motive for altruistic effort which has ever been introduced, namely, the motive arising from the conviction that we ourselves may be vital agents in the march of things, science has provided a reason for altruistic effort which is quite independent of the ultimate destination of the individual and is also much more alluring to some sorts of minds than that of singing hosannas forever around the throne.

To that extent science is undoubtedly influencing and changing religion quite profoundly now. The emphasis upon making this world better is certainly the dominant and characteristic element in the religion of today.—Robert A. Millikan, "Evolution in Science and Religion."



Mr. Hugh G. Chatham, Winston-Salem, died in a Baltimore hospital, Thursday morning, October 10, 1929. One of North Carolina's most eminent private citizens

IS FIGHTING THE TEST OF PATRIOTISM?

Edwin D. Mead, in the Congregationalist.

Following almost immediately upon the decision of the United States Supreme Court refusing naturalization to Rosika Schwimmer, the Hungarian writer, because she would not promise to bear arms for the country in case of war, comes the decision of Judge Burrows at New Haven refusing citizenship to Prof. Douglas C. Macintosh of the Yale Divinity School, who, in pledging himself to take up arms if necessary in defense of the United States, stipulated that the war in which he was asked to serve should be in what he considered a just cause.

Professor Macintosh was born and educated in Canada and joined the Yale faculty in 1909. During the World War he saw active service in France as a chaplain in the Canadian army, later as a Y. M. C. A. worker with our own A. E. F. No one can accuse him of being a "slacker." Madam Schwimmer's position is that of the Quakers; she would defend the country with her tongue and pen, but would not kill a fellow man in any cause. Professor Macintosh's attitude is much more robust, and would seem to be fairly satisfactory for any patriot of respectably strong digestion. He not only served in the capacity for which he was best fitted in the World War, but he has no conscientious scruples against fighting in a just cause. But that is not sufficient for the Connecticut judge. According to his decision a man, to be a good citizen, must ask no questions about the right or wrong of a war. He must agree in order for citizenship to serve in any war that happens to come along, just or unjust. "In such an emergency as war," he said, "the President needs absolute power over every citizen, and to allow any citizen the use of his discretion would open the way to presumption by every citizen as to the justness or unjustness of war, and would leave the President without any power."

Evil communications corrupt good manners. Few people will doubt that the Connecticut judge made the decision which he did about Professor Macintosh because the United States Supreme Court made its decision about Rosika Schwimmer. But his decision is much more flagrant and menacing because Professor Macintosh is not a non-resistant like Madam Schwimmer, but holds a position like that of many honored leaders in relation to their country's wars. No man can conceive of Richard Cobden or John Bright consenting to fight in the Crimean War, which they so stoutly condemned, whatever the extremity—a war in which, by and by, when the fever was over, no less a Conservative than Lord Salisbury said England "put her money on the wrong horse." General Grant said truly of our war with Mexico that "it was one of the most unjust wars ever waged by a stronger against a weaker people." Daniel Webster and Charles Sumner and Abraham Lincoln said so at the time. Sumner penned the stinging protest adopted by an overwhelming majority in the Massachusetts legislature. Can any American conceive him, in any extremity, responding to a call to the ranks from President Polk under threat of disfranchisement for refusal? Has it now become unfashionable and disloyal for men and women in the United States to read Lowel's Bigelow Papers? Do we not all know, including Connecticut judges, that Emerson and Whittier and every man of conscience in New England would have gone to jail with Lowell rather than bow to the dictum that no citizen has the right "to use his own descretion as to the justness or unjustness of a war" once the war is on?

It is altogether too late in the day for this sort of thing, not only in the United States but everywhere else. In this year of grace 1929, it is preposterous to tell an eminent, devoted and patriotic

scholar like Professor Macintosh that he has no credentials for citizenship in this republic unless he will swear to hold his nose and swallow any war, dosed out to him, after a majority vote in Congress, by the President, who in war, according to the new lingo, has "absolute power."

Readiness to fight is the last exaction that should be laid on any citizen as a test of loyalty. Professor Macintosh himself is willing to serve if necessary in a just war; but what could any such hypothetical service amount to for our political and social welfare compared with what he is rendering every day to the great cause of the religion and education of our people?

In point of law, moreover, Professor Macintosh is on firm ground, and the judge is antiquated and absolutely wrong. The Constitution itself declares that our treaties with foreign powers are a part of the supreme law of the land; and we have just entered into agreement with sixty nations pledging ourselves to outlaw war as a national policy and settle disputes by pacific means. To proclaim from the bench that this is a mere gesture and that men must be ready to fight just as before in order to be good citizens, is disloyalty and recreancy of the rankest kind. For us from now on to sanction a decree that the measure of patriotism is the readiness to fight is to stultify ourselves. The supreme virtue of the Kellogg treaty renouncing war is that it now places the peacemakers on the side of law and the war makers on the side of lawlessness. When will the courts discover this fact?

"THIS IS MY OWN, MY NATIVE LAND"

The Scots rise to supreme heights when they launch into sentiment. I'll give you an illustration. Shortly after the war, a lad from Aberdeen who had made a strike in Australia came home to take his mother back with him to the Antipodes. All the way south the gude woman paced like a caged animal up and down the glass corridor of the train, looking at the fleeting landscape. She declined all invitations to sit down and compose herself, until at last her son asked for an explanation. "Ladie," she said, her voice trembling, "ye dinna ken the agony o' leavin' Scotland. Let me fill me auld eyes wi' enough o' me native land to last me till I dee. It's not in me heart to say farewell to this bonnie councountry out o' one window." She returned to Aberdeen the next year and is still there.—Robert H. Davis, in "Bob Davis Abroad.

A CRUISE TO THE HOLY LAND FOR LESS THAN $500

Wonders never cease! A 12,000 mile cruise to the Holy Land, also visiting Egypt, Turkey, Greece, Italy, France, North Africa, Spain, and the Madeira Islands! Sounds like a travel adventure running up into big figures. But just such a trip has been announced by the well known Wicker Tours, of Richmond,



DR HARRY W CHASE

President Chase is now leading a campaign for a huge loyalty fund from the alumni for the use of the University of North Carolina.

Virginia, with a price of only $495. The cruises will be personally conducted, will sail from New York February 27, 1930, and will cover about seven weeks. Optional extensions through Europe are also offered. It is understood that the cruise party will be strictly limited in number and at such a remarkable price, it is quite likely that many preachers and Bible students, who would otherwise find the journey impossible, will now be able to avail themselves of this exceptional opportunity to visit the "Land of the Book."

BURYING THE BEANS

A sense of humor has turned many a parsonage tragedy into a comedy of errors," remarks Barbara Vincent, in The Ladies' Home Journal. In one country congregation where the parish used to supplement her father's salary with gifts from their gardens, there came a good season forbeans, with a resulting deluge of that vegetable at the parsonage. The very sight of a bean nauseated the family.

"Finally one dark night my father dug a trench in the back yard, long and wide," she writes, "and while my mother sang a gleeful funeral dirge out of the kitchen window, he buried the offending beans with due ecclesiastical rites. But some weeks later we heard father shouting with laughter and rushed out into the back yard to find him pointing to a myriad little green sprouts. It was those beans. 'Be sure your sins will find you out!' he laughed."

Diner: "There's a button in my soup, waiter."

Waiter (ex-printer): "Typographical error, sir; it should be mutton."—Ex.

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

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GOOD MORNING

My neighbor called across to me, "Good morning!"
With wreathes of smiles her lovely face adorning;
And forty imps of discontent went scurrying;
And forty fairies in their place came hurrying;
My forty tasks that day grew light thru joying,
That formerly for me were most annoying,
And all that day—e'en yet—my heart is glowing,
Because of one dear, kindly word, "Good morning!"
—Meta Bauman Mathes, in Watchman-Examiner.

THE HAPPIEST BIRTHDAY

Don and Preston rode slowly down the village street and into the country road. Slowly, because their sleek black ponies were new friends. The boys were twins—just nine years old this June morning, and the ponies were birthday gifts.

"I can't think of anything more to make us happy," said Preston, patting Raven's smooth mane: "here we are riding to grandma's for a birthday dinner on our own ponies!"

"I can't think of anything more," Don confessed, "but then—get up, Blackbird! Something may happen to make it better. We didn't think of Raven and Blackbird when we learned to ride old Brownie out at grandma's—but here they are!"

"There's an airplane," cried Preston. "Do you think an airplane could be more fun?"

"No, sir! I'd rather have Blackbird. But it would be fun to take just one ride. Look, Preston, it's getting closer—it's coming down!"

Sure enough, as the boys turned into a straight stretch of road, they could see the plane circling downward until it came to rest in a wide meadow.

"Come on, Raven! Maybe we can see it close!"

"Maybe the aviator will talk to us!"

But when Don and Preston had dismounted, tied their ponies, and hurried across the field to the airplane, they found the aviator busily at work with his engine. He looked up as the boys came near.

"Hello, fellows!" he called; "perhaps you'll help me out of a scrape. I've got a bit of engine trouble here, and I'll need a couple of men who understand automobile engines. Is it too far to walk to a garage?"

"Oh, no, sir, don't you walk, we'll go!" cried Don; "on our birtday ponies!" Preston added, and in another minute the two boys were scurrying back to Raven and Blackbird.

"Don' you go to the garage," said Preston, as they turned the ponies' heads towards the village, "and I'll go back home and ask mother to 'phone grandma. She'll wonder why we are late if I don't.

Don's air of excited haste at the garage brought several men to hear him, and three of them were soon in an automobile speeding to the meadow. Don waited at the home turning until Preston joined him.

"Mother says she's glad our birthday ponies are starting in by helping people," said Preston, breathless with hurry and excitement, "and she'll tell grandma, so we may stop at the airplane again."

Don answered with a squeal of pleasure.

"But be careful, mother said, and do just what the aviator tells us."

"We will!" Don shouted. "Get up, good old Blackbird!"

When they reached the airplane again, leaving the ponies tied as before, they found the three men working busily. But the aviator gave them a friendly smile.

"These young men have given me a real lift," he said, "and when I start I'm going to give them a lift!"

The boys' hearts jumped. Could it be he meant to give them an airplane ride?

"Oh, my!" whispered Don; and then, "Mother wouldn't mind, would she?"

"I think not,' 'answered Preston; "she said to do what he tells us."

In a few minutes the engine was running smoothly, though with a deafening roar. The aviator paid and thanked the men, who had helped him and then turned to the boys.

"One at a time!" he cried gaily, "you shall see what your town looks like to the birds."

Don was nearest, so he went first. The beautiful plane rose gently and steadily and turned toward the village. Don wondered if he were dreaming. There was the courthouse cupola, the church tower, tree-tops, and ribbons that were streets; a silver twist that was the brook. They circled the town and coming back descended smoothly in the meadow.

"Oh, Preston," cried Don as he stepped out, "This is the thing that makes us happier! I thought something might turn up, even after the ponies."

Preston agreed with Don when his ride was over, and two happy and excited little boys had bidden goodbye to their new friend and were again riding along the road to grandma's on the birthday ponies.

"Was there ever such an eighth birthday!" Don said. "Hurrah for being nine years old!"

"And hurrah for ponies and airplane rides!" echoed Preston.

"And for mother and grandma!" they finished together as they turned in at grandma's gate.—M. H. G., in Southern Churchman.

THE GOLIATH MOUSE TRAP

Fred called, "O Grandma, I saw two little mice with the cutest ears and the longest tails! They tried to squeak 'Good morning,' and then ran a race for the hole in the wall, and the littlest mouse got there first!"

Grandma laughed as she said, "Children, I don't believe I have ever told you about Uncle Joseph's Goliath mouse trap. Would you like to hear it?"

Ruth and Fred hurried to grandma's chair, one on each side. It almost seemed as if the big clock ticked, "A sto-ry, a sto-ry!" Harry often said that grandma's stories were better than the story books, while Ruth would add, "And ever so true!"

So grandma began, "Once on a time when I was a wee girl, I went to visit my Uncle Joseph and Aunt Emma. He was fat and jolly; how his eyes would twinkle when he laughed!

"One night Aunt Emma said, 'Joseph, I wish you would set the mouse traps. I saw two mice in the pantry today.'

" 'Was one of them a little mouse with curls and freckles?' inquired Uncle Joseph, slyly.

"Aunt Emma only smiled, and then Uncle Joseph said, 'Well, well; can't afford to feed pesky mice, nohow! Hard to catch them with those little traps! I'll set my Goliath mouse trap!'

"After supper I tagged Uncle Joseph into the pantry. He took Aunt Emma's big wash-boiler and set it in the middle of the floor, and then he sprinkled meal in it. 'Uncle Joseph,' said I, 'when are you going to set your mouse trap?'

" 'Why, dearie,' said Uncle Joseph, 'don't you see I am setting that trap right now?'

"To this I said: 'Uncle Joseph, if you don't stop teasing me I shall go right off to bed; then you will be awful lonesome!'

"Uncle Joseph set some boxes close to the boiler and sprinkled a little meal on them. Then he laughed as he said, 'The Goliath trap is set. Run off to bed, girlie, and we will have a look at the trap in the morning.'

"Dear me, I forgot all about the mouse trap. In the morning, when I ran down

to the kitchen to dress before the fire I heard the queerest little noises in the pantry. When I said, 'What makes those funny little noises in the pantry, Auntie?' she said, 'Look and see.'

"My! My! there were three little brown mice racing round and round in that boiler. 'O Auntie,' I said, 'your boiler is a mice-merry-go-round!' The mice had jumped in to get the meal and could not climb or jump out again.

"When we were eating breakfast I said to myself, 'I believe I will ask Uncle Joseph for those mice. I could train them to do tricks, and have a show, and charge seven pins for tickets.' As soon as I finished my breakfast I ran into the pantry again. Then I rubbed my eyes, for every mouse had disappeared.

"Then I noticed Topsy, the big tiger cat, stretched out on one of the boxes, and oh, how fat and lazy she looked! I said, 'Topsy, you are an awful cat!' She stretched, opened her mouth wide, ran out her pink tongue at me, and tried to look innocent, but I said, 'Topsy, you did it; you know you did it!"—George W. Tuttle, in Child's Gem.

A PUZZLE

A funny little man told this to me: "I fell in a snowdrift in June," said he. I went to a ball game out in the sea, I saw a jellyfish float up in a tree. I found some gum in a cup of tea. I stirred my milk with a big brass key. I opened the door on bended knee. I beg your pardon for this," said he. "But 'tis true when told as it ought to be. 'Tis a puzzle in punctuation, you see." —The Expositor.

Johnny came back from the circus much excited. "Oh, mamma," he exclaimed, "Katie spilled some peanuts on the ground and what do you think happened? The elephant picked them up with his vacuum cleaner."—Ohio Utility News.

Little Emily had been to school for the first time.

"Well, darling, and what did you learn?" asked her mother on Emily's return.

"Nothing," sighed Emily hopelessly. "I've got to go back tomorrow."

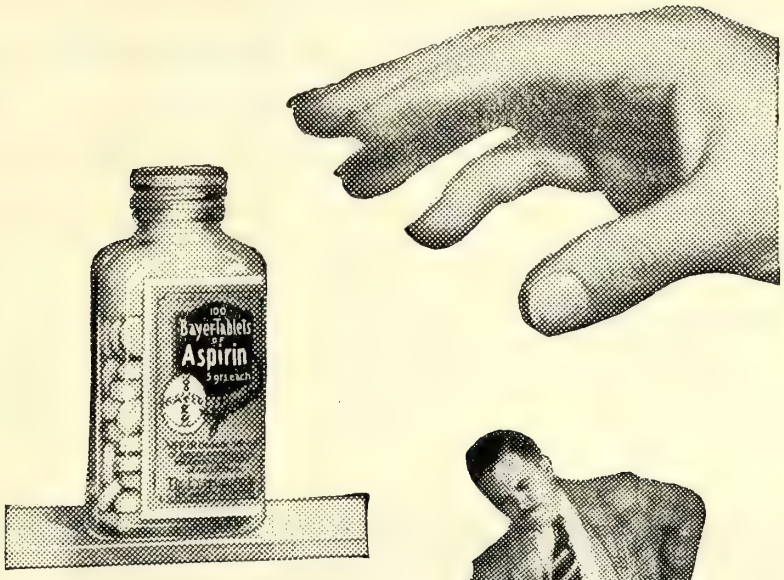
How to keep the smell of an onion from your breath:

Peel carefully, slice with perfect precision, pepper and salt sufficiently, and add a little olive oil and a few drops of vinegar. Then throw all away.—College Humor.

"Robert," said the teacher, do drive home the lesson on charity and kindness, "if I saw a man beating a donkey and stopped him from doing so, what virtue would I be showing?"

"Brotherly love," said Bobby promptly.

"Mummy! How do chickens know the size of our egg cups?"



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NORTH CAROLINA CHRISTIAN ADVOCATE
GREENSBORO, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

OUR MEMORIAL ROLL

Truly one of the greatest incentives to heroic effort in saving men and women from sin is to consider the life and character of those who have laid down their lives after years of service in the Woman's Missionary Society.

Whether it be to recall the service of our first woman missionary whose body was the first to be laid to rest in Woodlawn Memorial Park cemetery, recently puchased by the board of missions; or whether it be a service, perhaps less conspicuous but still valuable, rendered by others who brought their gifts and laid them upon the altar of the Lord, these have kept the faith and witnessed for Christ unto the ends of the earth and now the challenge is to us to continue in the work of enlarging the kingdom.



Mrs. Kate C. Shaw in the roller chair surrounded by her aids in good deeds

At our next meeting an hour will be given in paying tribute to our worthy dead. Among the names to be read will be Mrs. L. M. Hendren, Mrs. Kate C. Shaw, Mrs. Margaret Brooks Cobb.

The name "Aunt Lizzie," by which Mrs. L. M. Hendren was known to the conference, immediately calls to mind new strength, new courage and new endeavor to the missionary cause.

The name Kate C. Shaw suggests beauty and the love of beauty in nature, in art and in humanity. Beautiful in person, she always sought beauty in life and conduct. And even though an invalid for many years, she clung tenaciously to high standards of attainment, being a blessing to her community and a valuable contributor to her Lord's cause. However, God gave unto her a helper. All honor to the woman who walked by her side and strengthened her hands to do the bidding of her spirit!

"Seven Times Seven" gives a brief record of some of her activities.

The life of Mrs. Margaret Cobb was not lived on an eminence, yet the aroma of her sweet spirit permeated her commounity. In our columns this week one admirably fitted for such a task pays tribute to her memory. Would that our church had more such women—cultivated, intellectual, poised and consecrated. E. S. P.

A TRIBUTE TO THE MEMORY OF MRS. MARGARET BROOKS COBB

It is with saddened hearts that we attempt to pay tribute to any friend who has left us; how much more when we approach the life of one whom we have known from girlhood, with whom we have prayerfully and lovingly worked through the years from early womanhood to the evening time of life: that work which now lifts the world—woman's work for women, young people and children, in our own and many lands.

This friend and co-worker in whose memory we bring these words of sincere appreciation was Mrs. Margaret Brooks Cobb, or "Maggie," as we knew and called her. We cannot tell her life with all its faithfulness to duty; nor all its lights and shadows, even if we could wield a master hand in the small compass of this paper, but we can sum it up in those memorable words that have come down to us through ages, "She hath done what she could." Mrs. Cobb's ancestry was from two illustrious families of North Carolina: the Brooks family on the father's side, the Costens on the mother's. Her father, Judge George W. Brooks, rendering such great and memorable service to his state during the dark and tangled days of "the reconstruction period." During her life she passed through deep waters that would have overwhelmed a lesser soul, one less anchored to the "Rock of Ages," but she came forth from those times of sorrow and distress, and took her place in the church and the world to help what she could to "carry on" for the Master. Is not all service in the world faithfully performed carrying on for Him? For twenty-five years she was a most efficient treasurer of the Woman's Missionary Society of First church, Elizabeth City, her home church and town, and filled other places of leadership in the church. With all her culture and ancestry she was singularly gentle and unassuming in manner.

We of the Woman's Missionary Society miss her presence when we gather together and appreciate her faithful service in our work, and we will lovingly honor her memory and try to imitate her devotion to the cause which her weak, tired body has lived down, but which we, her co-laborers, must take up and carry forward for Him.

Mrs. C. W. Hollowell, Sr.

NEW BERN DISTRICT IS AWAKE

Rone Chapel, Mt. Olive circuit, sets a standard for the rural work.

Recently they had a delightful meeting at the home of Mrs. J. L. Grady and, remarkable to be told, the husbands came along too, for there was a good program arranged and a delightful social hour when there was good fellowship out among the trees where barbecue, bread, sandwiches, slaw, ice tea, ice cream and pound cake were served.

Twenty-one adult members were present and four of the cradle roll.

Mrs. E. N. Harrison is president of this auxiliary and she has the habit of assembling her officers at the end of each quarter to arrange all reports to be sent out to conference officers. Let others take note.

Mrs. Harrison has organized a new auxiliary at Bethel church, Mt. Olive circuit.

The Green-Lenoir zone met recently at Rainbow. There was a large crowd and much enthusiasm. Sharon auxiliary of this zone had 19 present out of a membership of 20. Miss Mary Exum of Snow Hill is chairman of this group.

NEW SOCIETY ON ELIZABETH CITY DISTRICT

We are glad to report the recent organization of an adult missionary society at Roper church, Elizabeth City district, with the following officers: President, Mrs. Bascom C. Hurley; vice president, Mrs. H. M. Williams; recording and corresponding secretary, Mrs. C. L. Walker; treasurer, Mrs. B. B. Spencer; Supt. children's work, Mrs. A. R. Hook-

Continued on page 30

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

In view of the fact that our local societies will soon be busy about electing officers for another year, and knowing how hard it is sometimes to secure women who are willing and ready to assume official obligations, we are giving the following poem taken from the North Carolina Ribbon in the hope that it may help some one to feel the responsibility of the work when it is committed to her. This poem was written by Mrs. Owen Still and published in the Georgia Bulletin. With apologies to the writer we make one or two slight changes to adapt it to our missionary work.

TAKE A DEPARTMENT

They asked me to take a department;
"I haven't the time," I said,
"Besides I don't know how to do it,
Get some one who knows, instead."
Our leader asked others to take it;
They all felt incompetent, too,
And so she was forced just to drop it
For lack of a leader who'd do.
At last we were rudely awakened;
A survey showed terrible lack
Of just that work in our neighborhood
Which that department should back.
And people I knew had been neglected
And friends that were close were sad,
Because I had said "I haven't the time;"
But time was what Satan had had.
I may not know much about it,
I may be hard pressed for time,
But I went to our leader and asked her
To make that department mine.
For I have no right to be a member
Unless I work with a will,
The nation is full of women
Who are poor in time and skill.
If all of us wait for a person,
With plenty of time and power,
Our cause will suffer dishonor
And its foes come into their hour.
So divide your time for the work's sake,
Take up the task you don't know.
And do your best with Christ's help,
It is only so that we grow.

TWO NEW ORGANIZATIONS ON GASTONIA DISTRICT

We are glad to announce two new organizations for the Gastonia district, an adult and a young people's society.

We are going to let the district secretary, Mrs. A. J. Owen, tell the readers about these organizations through the letter she sent the editor. Mrs. Owen says:

"About three weeks ago Mrs. W. A. Newell and I went over to Lowesville circuit to organize a missionary society. Rev. J. O. Cox and wife had invited the congregations of four churches, Snow Hill, Salem, Hill's Chapel and New Hope together at New Hope church on Sunday afternoon. After explaining the work we organized one missionary society, each church forming a circle. Mrs. J. O. Cox is president and Mrs. C. R. Canipe, Mrs. J. W. Hinkle and Mrs. E. C. Beatty are chairmen of the circles. We had 24 members and since the date of oganization, at a meeting of all the circles, which was most enthusiastic, several members were added.

I feel that the plan which is a new one to me, will work fine and that they will accomplish splendid results, especially if our annual conference will return Mrs. Cox to Lowesville another year.

A new young people's society has been recently organized at Lafayette Street church, Shelby, by Mrs. M. P. Coley, with twelve members and they have sent in a good report for their first quarter."

MESSAGE FROM CONFERENCE SUPERINTENDENT SUPPLIES

Mrs. B. T. Morris, our faithful and efficient superintendent of supplies, feels that the fourth quarter of our missionary year should show in big results for her department, especially in those societies who have overlooked the supply work during the year. We trust that she may have many and encouraging responses to the appeal which she makes.

Dear Supts. Supplies:

The last quarter of the year is already upon us, and I am anxiously awaiting your reports of supply work that you have done during the year. This quarter is the "harvest time" for your superintendent of supplies. Nearly all of the societies wait until the last of the year to make their reports.

We are asking again that you make a donation to Brevard Institute, cash or checks. I wish I might be able to report a donation from every auxiliary, however small. May I not expect a hundred per cent loyalty to this department this year?

Some societies have already made generous contributions, and if your society has not, please send one to Mr. J. F. Winton, Brevard Insitute, Brevard, N. C., and when you have done so do not fail to report it to me. By so doing you will be happy yourselves, the management of Brevard Institute will rejoice, and your superintendent of supplies will be the happiest woman in the conference. Try it, please.

ESSAY CONTEST FOR YOUNG PEOPLE'S MISSIONARY SOCIETIES

December 25, 1929, is the date that has been selected for closing the essay contest for the young people's missionary societies, which has been sponsored by the General Section of the Board of Missions. This is one of the most interesting projects that has ever been launched for our young people and it is hoped that a large number of the young people of our conference have entered the contest.

Only those members of the Y. P. department between the ages of 13 and 25 are eligible in this contest, and all essays should be sent, when completed, to Miss Julia Lake Stevens, Council Supt. of Y. P. Work, Doctors' Building, Nashville, Tenn., who will pass them on to the three judges, Dr. W. J. Young of Emory University, Dr. A. W. Wasson of Southern Methodist University, and Prof. James Cannon III of Duke University, and they will select the four winners. A wide range of subjects have been distributed to the young people's societies several months ago, subjects which center about the missionary work of the church, and all essays will be confined to some field or phase of the work to which our own church is related.

Four splendid awards are offered which are: First prize, a solid gold medal which is the missionary award of the Methodist Episcopal Church, South, and $100 in gold; second prize, $75 in gold; third prize, $50 in gold; and fourth prize, $25 in gold. The co-operation of all the societies is urged. A booklet containing full information may be ordered free of charge from Miss Stevens.

We called attention several months ago to this contest and we hope that a large number of our young people are competing for these prizes.

A PLEA FOR THE TWELVE

By Mrs. E. C. Cronk.

8748 hours in the year.
12 for the missionary society.

8736 balance on hand.

It is not much to ask—12 from 8748—yet it is more than most of us give.

Our Saviour gave his life for missions.

Is it asking too much that we should give 12 hours a year to prayer for and study of that for which the Son of God gave his life?

This is not a plea for money nor a plea for work.

It is a plea for 12 of the 8748 hours of the year for the missionary society.

We need givers and we need workers, but most of all we need better attendance.

Whether you belong to the society or not, you are invited to attend the meetings. Will you give 12 hours to missions this year?

We lead such busy lives that unless we plan ahead, many important things are neglected.

Most of us have a sort of general expectation of attending the meetings, but firs tone thing and then another comes up and they are crowded out. We would not definitely avow our purpose not to attend, but gradually we forget.

Make 12 engagements for this year.

Set aside one hour of each month.

Write down the date where you will see it daily.

Hold these engagements sacredly above petty interruptions and flimsy excuses.

Sunday School Lesson

OCTOBER 20

By Dr. Frank M. McKibben.

Useful Work a Christian Duty

Golden Text: If any will not work, neither let him eat.—2 Thess. 3:10.

This discussion has both a negative and a positive aspect. The Golden Text, "If any will not work, neither let him eat," suggests the negative side of the problem. Its implications reach far beyond the mere matter of eating. It is far more than a question of laziness or indisposition to labor. It involves a philosophy of life. It raises the question as to whether or not a man is going to earn his living honestly, give a fair return for what he receives, and contribute to the general welfare of the social group of which he is a part. In its negative aspects this lesson is really a discussion of gambling. Now, few members of adult Bible classes or young people's discussion groups need to be scolded for indulging in betting on horse races, gambling on boxing matches, or laying money on ball games. The grosser forms of gambling are so generally condemned as to require little serious consideration by these groups.

There are, however, subtler forms of gambling that demand serious attention. There are some forms of gambling that persist generation after generation. There are other forms that represent new developments. They partake of chance, speculation, and uncertainty in an excessive manner. Multitudes of people, including many Christians, are finding it exceedingly difficult either to distinguish between what is right and what is wrong or to resist the lure of milder forms of gambling. Playing the stock market, playing the "numbers," indulging in wildcat promotion schemes, are typical forms of gambling which good Christians will refrain from engaging in.

There is no question but that the "gambling spirit" is abroad in the land today. It is affecting all classes of people. It is unsettling multitudes of people in all walks of life for the steadier, more worthy, and necessary forms of labor. More serious still, multitudes of young people are seduced by the idea of getting rich quick, of getting something for nothing, of making easy money. The specific forms this tendency manifests are not nearly so important as is the fact that this spirit is so widespread. Clear thinking, positive attitudes, unquestionable conduct, and high moral standards are absolute essentials on the part of all adult Christians. Forceful teaching of youth regarding the moral issues involved and the undesirable outcomes of this spirit must characterize the church's program. Above everything else, Christians must "come clean" in their attitude and conduct in this matter.

The positive aspect of this discussion is to be found in its suggestion of the naturalness, necessity, and worthy results of one's work. We do not need Scripture proof to discover the value of daily toil. But Scripture does testify abundantly to the blessedness of labor. "Six days shalt thou labor," so reads the early Jewish commandment. Nehemiah represents those who sense the importance of their labor. "I am doing a great work, so that I can not come down." The social-minded Prophet Amos heads the large list of those in both ancient and modern times who burned with a sense of the injustice of some living off the toil of others and who have kept up a constant battle to this day against oppression, unfairness, and injustice in the world of labor. Jesus gave to labor a genuine dignity and placed behind it his sanction. He pointed to the fact that even God is at work. "My Father worketh even until now, and I work." Paul is a stimulating object lesson of one who, though engaged in a difficult and important spiritual task, will not consent to be a burden to anyone, "in labor and travail, working night and day, that we might not burden any of you." The Christian philosophy of life includes the principle, "If any will not work, neither let him eat." Useful work then, is a Christian duty.

Numerous problems remain still unsettled. They range from the field of church work to the great work-a-day world. The work of the Christian church is essentially shared and co-operative. The genius of the Protestant church has been its challenge to its members to give of their time and talents. The glory of the church has been found in the generous response that has come to this challnege. And yet the percentage of the local constituency who actually share in the real work of the church is startlingly small. The work of the local church in the end falls upon the shoulders of a small group of faithful, loyal people. Here is a problem for adult Bible classes to consider, especially classes which represent requests from the superintendent for people to take classes in other departments.

A program of training is being developed by the united Protestant denominations for young people of high school age, by which it is hoped to impart firmly in the minds of the future church membership the idea that each should take his definite place in the local and world service programs of the church and secure adequate training for it. Young people must not be permitted to grow up in the church with the idea that service is an elective in the great school of Christian living.

If labor is to retain its dignity and be considered as an element in the Chrisphiliosophy of life, certain problems must be solved in the light of Christian teachings. Chief among these is that of lifting the toil of multitudes of men and children from the level of monotonous drudgery to that of interesting and stimulating work. Or, again, that of discovering the basis for a fairer return to the

CLAMMY HANDS

Kentucky Lady Was Weak And Felt Miserable. Dizzy Spells Quit After She Took Cardui.

Danville, Ky.—"For a long time, I suffered with severe headaches and pains in my sides and back," says Mrs. Lottie Smallwood, residing at 116 Fourth Street, this city.

"I was very weak, and just not able to go about or do my work. I just felt miserable.

"I was all out of heart. I would have spells when my head would hum, and my feet and hands were clammy and cold.

"I would be so dizzy, I would fall.

"I had read of Cardui and what it had done for others, and so I, too, began taking it. I had been aching and hurting awfully.

"After I took Cardui, I quit having the dizzy spells. I kept on taking Cardui, and saw then that I was being helped. I was not nearly so weak, and from that time I have felt better. I took six bottles in all."

Cardui is a purely vegetable remedy and contains nothing harmful or injurious. It may be safely taken by a delicate young girl as well as by a feeble old lady.

Cardui has been in use by women for over 50 years, and great numbers of women have reported that it helped them back to health.

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laboring man for the time, energy, and talents spent in producing profits. Just as truly as "useful work is a Christian duty," so it is the duty of every Christian to think through on the problems involved in giving to labor true dignity, worth, and return.

The Church Committee on Religious Education

In practically every community, small and large, there is appointed or elected a small group of people who represent and act for that community in building and organizing a complete and unified program of education for its constituency. It outlines the major elements of the program, determines the policies, selects the personnel of leadership, sets up the standards and goals by which the work is to be guided, secures the funds necessary to operate the program and supervises the expenditures, endeavors to check up on the effectiveness of the work, and renders to the community at least annually a report of what has been accomplished. This group is called the board of education.

More and more the necessity of such a board or committee in the local church is being appreciated. A small group of men and women, carefully chosen, given authority and held responsible to act for the church in building and supervising the educational activities of the local church, can do what practically no other group can do in enlivening a comprehensive program, in bringing the parts of that program into a unified whole, in setting up and maintaining standards of effectiveness, in setting up requirements for teacher preparedness, and in securing the spiritual and financial support of the membership of the church. Each church should have a committee or board of religious education. — Pittsburgh Christian Advocate.

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

Stoneville charges respectively, and W. J. Squires and James T. Smith, superintendents of the Draper and Spray Sunday schools respectively. The credit students are listed with churches as follows: Draper 15, Leaksville 14, Spray 13, Stoneville 4, Draper Methodist Protestant 1.

The courses, instructors, number enrolled in classes and number of credits earned follow:

Survey of the New Testament, Rev. C. S. Kirkpatrick; 20—16.

Worship, Mr. F. M. Williamson; 18—15.

Principles of Teaching, Miss Corinne Little; 19—16.

You Americans seem blind to the fact that you have your own caste system, quite as rigorous as ours, in your treatment of the negro, but you ignore that and point the finger of shame at us without understanding the profound ethnological and historic reasons which have brought about the caste system in India. —Rabindranath Tagore.

Life looks rosy for him

Health worth more than fortune

THE baby to be envied is the one who is born with an inheritance of perfect health, to begin with. And who's lucky enough to have a mother who knows how to build up this fortune.

"Perhaps I'm old-fashioned," she'll say to the doctor who pronounces her child physically 100% at a baby show, "but this health certificate means more to me than all the stock certificates in the world. If my baby grows up strong and well, I'm willing to leave it to him to make a career and fortune for himself.

"Already I'm teaching him the value of regular habits. Regular sleep, regular meals, regular functions. He's never once been off schedule, not even when he was cutting teeth or traveling to the country. I make sure of that by giving him Nujol regularly."

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SPECIMEN OF TYPE

Christ's sermon on the mount. **ST. MATTHEW, 6.**

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.
33 ¶ Again, ye have heard that it hath been said by them of old time,

CHAPTER 6. 6

1 *Sermon on the mount continued.* 24 *Serving God and mammon.* 25 *Exhortation to care little for worldly things.* 33 *Seeking the kingdom of God.*

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
2 Therefore when thou doest *thine*

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NORTH CAROLINA CHRISTIAN ADVOCATE

Greensboro, N. C.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

RUTHERFORD UNION

Leaguers of the Rutherford County Union met Friday evening, October 4, at Oak Grove church. A splendid devotional program was rendered by the Oak Grove chapter with Miss Nannie Mae Helton presiding. Several talks were made by members of the Oak Grove League and a selection was given by the Pleasant Grove orchestra. Following this Rev. W. A. Barber made a very inspiring talk.

Mr. Eaves, president of the Union, conducted the business session. Following the reading of the minutes the roll was called, which showed representatives from Spindale, Forest City, Pleasant Grove, Caroleen, Salem, and Oak Grove. About 300 young people were present. The electric cross purchased by the union was not awarded this month but will be carried to the different chapters until the next meeting. The next monthly meeting will be held at Pleasant Grove. Following the meeting a social hour was enjoyed by all. Mrs. Hipps of Bostic being in charge of the games.

Estherlene Young, Sec.

ANNIVERSARY

Our Conference League Board is given the noon hour on Thursday of conference in High Point jointly with the Sunday School Board for the observance of anniversary. Central Office has advised us that Dr. Fitzgerald S. Parker, general secretary, will be with us at this time and present the Epworth League work. Let our leaguers in reach of High Point take advantage of this opportunity to hear Dr. Parker, our "big chief."

GASTONIA DISTRICT

The Gastonia Epworth League District Union held its first district meeting for the new league year at Central Methodist church, Shelby, Friday night, October 4, 1929. Marietta Hoyle, president of the Central League, gave the words of welcome, after which a beautiful solo was rendered by Mrs. Douglas. The worship program was led by V. C. Mason, Jr., president of the district union, who presented Rev. J. C. Grose of Belmont, president of the Western North Carolina conference. Mr. Grose spoke in an interesting way on Epworth League work, emphasizing the wonderful work that had been done by the leaguers in the young people's revivals and what might be accomplished. His address was very inspiring. It showed that Mr. Grose had gone rather deeply into the survey of the league work and knew just what he wanted to say.

After the worship program, the president of the district conducted a short business session. Mr. Mason called for a report from the county unions of the district. Paul Kennedy gave a very interesting account of the programs and work of the Gaston County Union. Miss Mary Ellen Lee spoke of the accomplishments and plans of the Cleveland County Union.

At the conclusion of the business meeting the leaguers enjoyed a delightful social hour.

WINSTON-GREENSBORO MEET

On Tuesday evening, October 8, at 7:45 o'clock, Epworth Leaguers of the Winston-Salem and the Greensboro districts came together for a joint meeting at Wesley Memorial church, High Point. The purpose of this meeting was for an exchange of ideas and inspiration, and for the mutual benefit of the two districts.

The meeting was opened with an impressive devotional service, led by Mr. John Lowrey of the Winston district. Rev. L. B. Hayes of Winston-Salem gave a talk on "Union," which was truly inspirational and challenging to Epworth Leaguers. After this service the meeting was turned over to Mr. Delbert Turner, president of the Greensboro district, who presided during the remainder of the program.

A most interesting part of the program was the offertory selection given by the young peoples' quartet of Centenary church, Winston-Salem.

The business part of the meeting consisted of the roll calls for the two districts and announcements. At this time the district secretaries, Misses Blanche Gluck and Mary Wooters, gave reports of their work, and offered again their assistance in any work in their districts. At the roll calls it was found that there were 334 young people from the Winston and Greensboro districts present, with 110 from Winston and 224 from Greensboro. There were present also several visitors from other districts, who received a most hearty welcome.

At this point in the program the leaguers were given samples of the way Epworth Leaguers really can sing. A singing contest took place in which Bessemer of the Greensboro district and West End of Winston sang. Both gave good selections, well rendered, but the judges gave the decision to Bessemer.

Among the guests was Mr. J. Chalmers Groce of Belmont, the conference Epworth League president, who brought to the assembled leaguers a message of encouragement for league work in the conference, and of plans for a bigger and better Western North Carolina Conference Epworth League. He spoke of the summer assembly at Junaluska, saying that this gathering together of so many young people reminded him of the assembly. He asked for co-operation from all leaguers and an effort to keep the league in the important place which it occupies, and to carry its work always forward.

Another guest was Mr. Joe D. Thompson, conference league treasurer, who in a short talk asked for co-operation in his work, and expressed his pleasure at being in the work, and at meeting with the large group of wide-awake leaguers.

Mr. G. G. Adams, field secretary of the W. N. C. conference, brought to the leaguers a message of congratulations, and of challenge also. He offered to give assistance in any way that he could in any of the Epworth League work. He congratulated the two districts upon the success of this joint meeting, and reminded us that only through continued co-operation can we do our best league work.

After the group was dismissed with a prayer we descended to the basement of the church, where delicious refreshments were served, and where we indulged in a period of general "socialifing." More than one person was reminded of the good times and the fellowship at Junaluska, and with one accord we said, "Let's do this again!"

All men are born equal. Then they begin to outgrow it.—Toledo Blade.

"A little bit goes a long way," said the sparrow as he pushed a pebble off the skyscraper.—The Pathfinder.

"An Interesting Testimonial"

S. S. West Nossga,
Liverpool, England.
Feb. 6, 1929.

Gilbert Bros. & Co.,
Baltimore, Md.
Gentlemen:

I am Chief Officer on the above named vessel, and the trade that I am in carries me between Baltimore, Norfolk, New York, Boston, and all ports of the British Isles. I have been sailing for the past 20 years and in that time I have cured many of my sailors of various ailments. Now the reason I am writing these lines is because of one of your many products (WHITE CAPS).

I have been carrying White Caps to sea with me for the past year. I find that they are very good in curing headaches, but a few weeks ago we sailed from Baltimore and I took with me 6 boxes of White Caps. When I reached Norfolk, Va., I was laid up on the ship with a bad touch of Grippe. I started taking White Caps and in three days I was a new man and was able to return to active duty.

We sailed for Boston, Mass., stayed there two days, and then sailed for Manchester and Liverpool, England; we were at sea about two days when one of my sailors was taken sick and had a fever. Well, I started on him with White Caps; he started on the road to health over night and was well in no time. Then other sailors were taken down sick and I cured them all with White Caps. They were all grateful to me for bringing them around. 'Tis true that I cured them, but I really think that if it had not been for your Waves of Relief out there on the high seas I would have lost two or three of my men, so henceforth I shall at all times have on hand your remedy for Grippe and Headaches, and for any other remedy that I find them good for.

Very truly yours,
(Signed) L. D. Whitaker.

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REV. A. S. BARNES ..... Superintendent
MISS DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

The Methodist Orphanage has a fine girl who has completed our commercial course and is now ready to accept a position. The young lady is 18 years old, steady, dependable and very efficient. I can recommend her whole-heartedly because of her training and Christian character. I sincerely trust that our many friends will give this matter their serious consideration and let me hear from them as early as possible.

* * * *

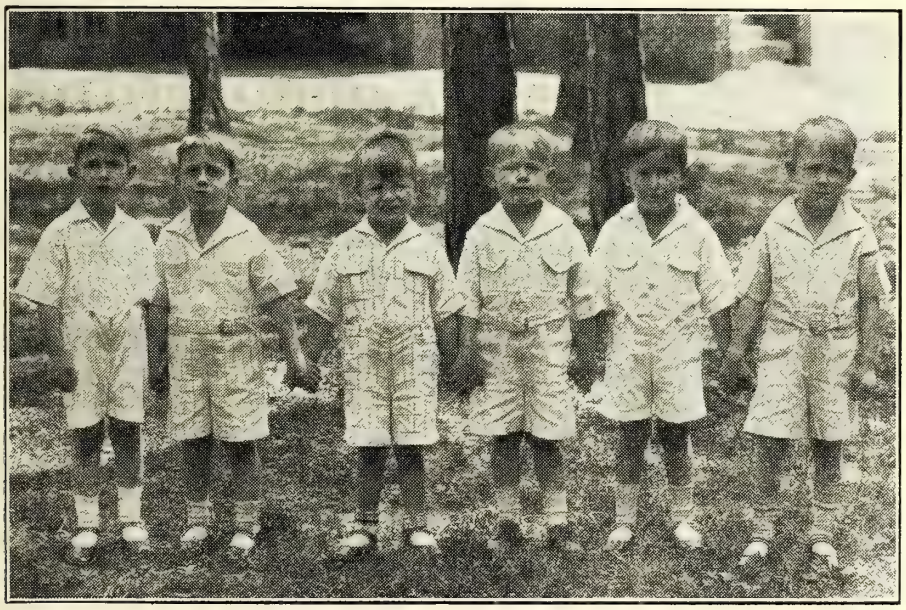
The recent cool nights remind me in a very forceful way that we need additional cover for our 331 children. Since our expenses are about $20,000 larger than a year ago, without a dollar increase in our budget, I feel that we cannot afford to go to the extra expense of buying cover. There are many friends and missionary societies that might send us some quilts, comforts and blankets. We must keep our children warm this winter, and I am expecting my friends to come to our relief.

* * * *

Because of the great pressure brought to bear upon our trustees by the city of Raleigh we have been obliged to pave Glenwood Avenue in front of our Orphanage campus. Glenwood Avenue is one of the most traveled streets in the city of Raleigh. Something had to be done because of the bad condition of this important thoroughfare. The cost is nearly $15,000. This paving bill must be met in the usual way, with the additional expense of caring for 80 more children than we had a year ago. This is not the time to beat a retreat. We must rise to the occasion and successfully meet these obligations.

* * * *

I am immensely concerned about the outcome of raising in full our "conference collections." In the "conference collections" the orphanage has a vital interest. Last year we lost about $12,000 because of a big shortage in these collections. We cannot afford to suffer such a big slump this year when we have 332 children—80 more than we had a year ago. I know money is tight and farm produce is selling low, but I further know that we have this big family to feed, clothe, school, and train. I cannot pay our big bills without the "conference collections." In view of this great need I am asking that our pastors and churches redouble their efforts to raise in full their conference collections. It is absolutely imperative that we receive one hundred cents in the dollar on orphanage assessment this year.



Six Little Boys from the Baby Cottage

* * * *

I never lose an opportunity to visit Centenary church, Smithfield. Four very happy years as pastor of this strong church gave me a fine opportunity to know and appreciate its members. They are among the very best friends I have anywhere. Just to see them is a source of joy and inspiration to me. The first Sunday night in October Mrs. Rives' singing class gave a sacred concert at Smithfield. Not having an engagement I went down to greet my friends and former parishioners. Several of our big girls went down with me and enjoyed seeing and meeting the congregation. Brother J. D. Bundy is in fine spirits and I presume that he is happy with those splendid people. He was very cordial to all of us and has the highest and best interest of our beloved Methodist Orphanage at heart. Centenary church is one hundred per cent loyal to our home. In the amount of their specials they stand among the very strongest churches in the conference. I appreciate their loyalty and generosity. I feel that I can depend on these good friends always.

* * * *

At the session of the North Carolina Orphan Association it was the unanimous vote that Governor Gardner make a radio appeal for our orphanage during the Thanksgiving season. A letter from Brother Joseph B. Johnson, superintendent of Barium Springs Presbyterian Orphanage, informs me that the Governor has promised to carry out the wishes of the Orphan Association. I feel that this radio appeal to the people of the state in behalf of our orphanages will result in great good. I know the Governor is deeply interested in orphanage work. When I was getting up the program for our recent association I asked him to be present and speak to us on that occasion. In reply he wrote that he felt a deep concern in the orphanage work being done throughout the state and nothing would give him greater pleasure than to be present and address the association. Other pressing matters at that particular time prevented him from accepting the invitation. His willingness to speak to the people of the state in our behalf is sincerely appreciated by the orphanages and their many friends.

* * * *

The North Carolina Orphan Association held its annual meeting with us the second of October. For a bad, disagreeable day the attendance was unusually good. Topics discussed were of vital interest to orphanage workers. Speakers were earnest and sincere in their endeavor to impress the gathering with the importance of the work we are doing in the conservation of childhood. Most of the addresses were illuminating and helpful. Doubtless much good will result from our counseling together in search of the best methods in carrying forward our orphanage work. The addresses were all good, but those of Mrs. T. W. Bickett, wife of former Governor Bickett, and Hon. Josephus Daniels were of a high order. Rev. C. K. Proctor, superintendent of the Oxford Orphanage, was elected president for the coming year. This hustling superintendent will make us an ideal president. It is confidently believed by his many friends that he is destined to make the best orphanage superintendent in the South. I congratulate my brother Masons in the wise selection they made in securing this strong, consecrated leader to head up our noble institution at Oxford.

Whatever trouble Adam had,
No man in days of yore,
Could say when he had told a joke,
"I've heard that before."

—The New Outlook.

Caddie: "I can't caddie for you today, sir."

Mrs. Bluster: "Why not?"

Caddie: "Well—er—I sold you to Johnny for a nickel last night!"—Ex.

CHURCH AND SPIRITUAL VISION

The church exists first of all to stimulate spiritual vision. We must help people build up their spiritual resources. We have to know ourselves what it is to be a soul, and what it is to meet life's actual difficulties with the strength that we have within. There is no substitute, in our leadership, for the vision of God. The gospel is good news. We get too much that is not news. We need news of God, news that is fresh right out of our experiences that day, the day before, and the week before. If we bring out again simply the old conventionalized forms of discourse, we have nothing better to offer than to invite the people to look at the tombstones of the illustrious dead. If we only dig up the old specialized doctrines of our denominations, we are too much like a dog that buries a bone, then goes and digs it up, and growls over it. What we must not fail to have is a conviction of God, and a knowledge of what the presence of God means in private and public life.

It is the very thing we need most that our leadership most often goes lame. We know that there is a God. It is not even in the knowledge of the presence of God that we are most lacking. The activities of God are before our very eyes. The knowledge we need is the knowledge of how faith in God works out in a man's soul. Science is significant because it has a vision of how things work. The spiritual leader has to know the sustaining power of faith in God, and how it functions in terms of hope and love. He has to know how the noble experiment of Christianity works out on the testing field of life.

The preacher who knows more about the literary history of the Bible than of the spirit out of which it grew, more about the science of animal organisms than of the science of God, more about the growth of species than of the growth of the soul, more about the poetry of nature than the spirituality of nature, more about economic laws than spiritual laws, more about the kingdoms of this world than about the kingdom of God, is lacking in the vision of the prophet, and is leaving the people to perish.

It is the people who perish. They pay the price for the blindness of their leaders. The leaders may or may not pay. Everyone knows how Napoleon paid. Bismarck paid. He was unhappy. He did not know what he wanted from life. He once estimated that he was to get 5,000 quarts of wine and 100,000 cigars. But it is certain that the French and Germans have paid for Napoleon and for Bismarck. Who paid the price for the World War? Ten million dead furnish an answer. Mr. Hoover was in Belgium and knows the answer. All of us know who will pay if the conflict comes again. If the prophets fail in vision, who will pay the price? It will not be merely the church or religion that will perish. It will be civilization; it will be the people. The people ought to know how, both in their leaders and in themselves, to set a proper value on vision.

Spiritual blindness is destructive. Spiritual maladjustment means unhappiness, restlessness, dissatisfaction, mental and nervous strain and breakdown, joylessness, boredom, mediocrity, inefficiency, discouragement, loss of morale, failure. If we lose our vision we shall learn again the dreary lesson of pessimism; we shall know what it means to lead a weary life in a weary land.

Spiritual vision does not mean something received by spooky methods. It does not mean trances or dreams in the night. This verse is not the saying of a dreamer. It is in the hard-headed, matter-of-fact book of Proverbs. It means understanding, and understanding that is very much akin to good sense. Where there is no understanding, no good sense, the people perish. Jesus did not go by dreams and signs. He was not a mystic, as mysticism is commonly understood, or misunderstood. Jesus started from the very experiences we all know, but he had spiritual vision. One cannot help being impressed with the fact of how normal and sane Jesus was. His results were superanatural; but his method was natural.

Some of us want to theologize it all out. But vision means sight, and sight means that we shall have to use our eyes. Logic cannot give us vision. Some one, first of all, has to collect the facts and experiences that logic works on. We can never learn to see by means of the sheer pull of logical thinking. When a man speaks of vision, he is thinking of what the theological technician calls primary experience. The man of vision is the man who has been on the spot, and looked. The soul of vision is the soul that has grappled with spiritual facts, and knows how they look and feel.

Let us profit by a suggestion from the engineer and the engineer's type of mind. Mr. Hoover is an engineer. No one can deny that the good engineer has real vision. It amazes one when he reflects upon what faith the world has in the engineer's powers. These men are practical scientists. They use their eyes; they look; they measure; they gather facts; they let their facts be their guide; they follow through on their facts. Mr. Hoover knows the world, not only its minerals, but its people, and its governments. Where he does not already know, he gets on a train or a boat, and goes and sees. Then he follows his facts —to what? Truth. Understanding. Vision.

We must go at it in religion that same way. We must be spiritual engineers. We must get our facts, and make them tell us what they mean. In the end, they will give us our big Fact.

Does this method seem uninspired and cold? The Last Supper is an inspired picture painted on the wall of a church. The artist was Leonardo da Vinci. Leonardo was an engineer. He could build a bridge. He could paint a Christ. The soul that has a vision of truth as it is will see the face of its Christ and its God.—Clarence Reidenboch, in Christian Century.



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* * *

THE LESSON ROUND TABLE, 1930

Every person who comes into contact with the contents of this volume, whether in the Sunday school or through home reading, will be stimulated and strengthened. For the International Lessons for 1830 follow the Gospel of the Kingdom as recorded by Matthew (first half of the year) and the Representative Men and Women of the Old Testament (third quarter), and the Representative Men and Women of the New Testament (fourth quarter).

Every problem of the thoughtful Christian as well as the teacher has been carefully studied by each leader in "The Lesson Round Table" and some solution built on experience is offered.

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* * *

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* * *

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"I have come across no form of employment that has not been included in one or more of the articles," notes Dr. John R. Hart of the University of Pennsylvania.

Price $1.00. Cokesbury Press, Nashville, Tenn.

EVERY ENGINE NEEDS A SAFETY VALVE

In their zeal to protect our institutions the police must not forget that free speech is an American institution; that in time of peace the right is reserved to the people to bring about reforms by public discussion of their affairs, even if such discussion involved some criticism of their representatives in the executive, legislative, or judicial branches of the government. As a matter of policy, it should be remembered that out-of-door oratory is often a safety valve for persons whose opinions we condemn. Prosecuted, they become heroes. Let alone, if they have no worthy cause, they generally attract little attention, and without publicity find slight incentive to continue.—Judge Carr of Boston, when setting free two men who had been arrested for speaking on Boston Common.

Maiden Aunt: "And what brought you to town, Henry?"

Henry: "Oh, well, I jus' come to see the sights, and I thought that I'd call on you first."—Ex.

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FOURTH ROUND

	October
Duke Memorial, p.m.	17
West Durham, p.m.	18
Andrews, a.m.	20
Duke's Chapel, p.m.	20
Trinity, p.m.	22
Durham Ct., Fletcher's Chapel, a.m.	23
Mt. Tirzah, Mount Zion, a.m.	24
Orange and Massey, Orange, a.m.	25
Carrboro, p.m.	25
Yanceyville, Prospect, a.m.	26
East Roxboro, Jalong, a.m.	27
Rougemont, Union, 3	27

ELIZABETH CITY DISTRICT
O. W. Dowd, P. E., Elizabeth City, N. C.
FOURTH ROUND

	October
Hertford, night	17

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

	October
Person and Calvary, Calvary	17
Fayetteville Ct., Camp Ground	18
Newton Grove, Newton Grove	19-20
Erwin, Lane	20

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

	October
Seven Springs, Piney Grove, 11	20
Pink Hill, Webb's, 3	20
Kinston, night	20
St. Paul's, 11	27
Mt. Olive-Calypso, Calypso, night	27

Adjourned Conferences

Grifton, 11	17
Hookerton, Hookerton, 4	17
Snow Hill, Snow Hill, 7:30	17
Mt. Olive Ct., Parsonage, Mt. Olive, 2	18
St. John's, 7:30	18
Goldsboro Ct., St. Paul's Church, 2	19
Pikeville?Elm Street, Elm Street, 4	19
LaGrange, LaGrange, 7:30	19
Pamlico, Bayboro, 2	22
Oriental, Oriental, 4	22
Riverside-Bridgeton, Riverside, 7:30	22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

	October
Youngsville, Wesley, 11	18
Garner, Ebenezer, 11	19
Louisburg, 11	20
Louisburg Ct., Shiloh, 3	20
Tar River, Plank Chapel, 11	25
Creedmoor, Banks, 11	26

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

	October
Wadeville, 11	19-20
Mt. Gilead, 7:30	20
St. Johns-Gibson	23
Lumberton Ct., 11	27
Hamlet, 7:30	27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

	October
McKendree, 11	20
Rocky Mount, First Church, 7:30	20
Nashville, 11	27
Robersonville, 3 and 7:30	27

WELDON DISTRICT
S. A. Cotten, P.E., Weldon, N. C.
FOURTH ROUND

	October
Garysburg, Oak Grove, a.m.	20
Seaboard, Concord, 3	20
Norlina, Zion, a.m.	22
Weldon, night	23
Roanoke Rapids, night	24
Middleburg, Drury, a.m.	25
Halifax, Halifax, a.m.	27
Enfield, night	27

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

	October
Tabor, Tabor, 11	20
Whiteville, 7:30	20
Kenansville, Lees, 10:30	23
Grace, 8	23
Wallace-Rose Hill, Charity, 11	27
Burgaw, Burgaw, 3:30	27

Western North Carolina Conference

ASHEVILLE DISTRICT
John F. Kirk, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

	October
Leicester, Leicester, 2	17
West Asheville, 7:30	17

CHARLOTTE DISTRICT
D. M. Litaker, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

	October
Hawthorne Lane, 11	20
First Church, night	20

Pastors please have all nominations ready, written in triplicate.

GASTONIA DISTRICT
W. A. Newell, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

	October
Lafayette Street, Lafayette Street, night	17
Lowell, Lowell, night	18
McAdenville, McAdenville, night	20

MARION DISTRICT
Edwin O. Cole, P.E., 29 W. Fort St., Marion, N. C.
FOURTH ROUND

	October
Rutherfordton, 11	20
Henrietta-Caroleen, Caroleen, night	20

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FINAL MEETINGS

	October
Salisbury Ct., Shiloh, 2	17
Salisbury, Coburn Memorial, night	18
Woodleaf, Woodleaf, 11	19-20

N. C. WOMAN'S

(Continued from page 22)

er; Supt. social service, Mrs. Chas, Mizelle; Supt. of study, Mrs. Roy Chesson.

The society was organized by Mrs. Bascom C. Hurley, pastor's wife of the Roper circuit. This is not the first good work of this kind done by Mrs. Hurley. She has organized a number of other societies in the conference. We congratulate Mrs. Hurley on her splendid work and we extend a most cordial welcome to this new society, hoping that it may become one of the leading organizations of the district.

ACTIVITIES OF CENTENARY CHURCH, NEW BERN

The Elizabeth Hendren and Jane K. Meadows missionary societies met in the church in a joint inspirational meeting in September and had as their chief speaker Mrs. Henry Faison. She, always good, was at her best. Her talk will be long remembered and is sure to bring forth fruit. A social hour was spent, during which cream and cake was served.

On September 27 a social tea was held at the church, given by Mrs. Wilson in honor of Miss Sallie Lou McKinnon, who is the guest of Dr. and Mrs. N. H. D. Wilson. It was a pleasure to meet this good woman and hear of her work in China. Delicious refreshments were served and all had a pleasant evening and voted Mrs. Wilson a charming hostess.

On October 2 the Tri-County Federation met with the two societies of Centenary church, with Mrs. Blount Whiteside presiding. She had an itneresting and helpful program which was well rendered. An attractive luncheon was served during the noon hour and all went away feeling that the day was well spent. Centenary missionary societies are soon to have a mission study class to be taught by Mrs. Walter Patten. Pledges and dues are being paid as they become due and the closing of the year will find everything paid in full.

Mrs. W. E. Hocutt, Pub. Supt.

Stubborn Coughs Ended by Recipe, Mixed at Home

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up a stubborn, lingering cough. It takes but a moment to prepare and costs little, but it gives real relief even for those dreaded coughs that follow severe cold epidemics.

From any druggist, get 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup or strained honey. Thus you make a full pint of better remedy than you could buy ready-made for three times the cost. It never spoils and tastes so good that even children like it.

Not only does this simple mixture soothe and heal the inflamed throat membranes with surprising ease, but also it is absorbed into the blood, and acts directly upon the bronchial tubes, thus aiding the whole system in throwing off the cough. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of distressing coughs, chest colds, and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

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North Carolina Christian Advocate

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To all Preachers of the Gospel, year 1.00

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EDUCATION IS NO GUARANTEE OF GENIUS

The New Salvationists have a positively religious faith in the efficacy of education. In this they resemble those eighteenth century humanitarians to whom we owe the preposterous theory of democracy. According to Helvitius, you can educate any shepherd boy into a Newton, an Alexander, a Raphael—what you will. We have had universal education for about fifty years, the supply of Newtons, however, has not perceptibly increased. Everybody, it is true, can now read—with the result that newspapers have circulations of millions. Everybody can read—so it pays rich men to print lies wholesale. Everybody can read—so men make fortunes by inventing specious reasons why people should buy things they don't really want. Everybody can read—so the old traditions have died, the local peculiarities which gave a savor to life are being ironed out, and every peasant is as shallow, as half-baked, as vulgar as the journalists who stir together the hogwash in their daily paper.—Aldous Huxley.

N. C. SUNDAY SCHOOL

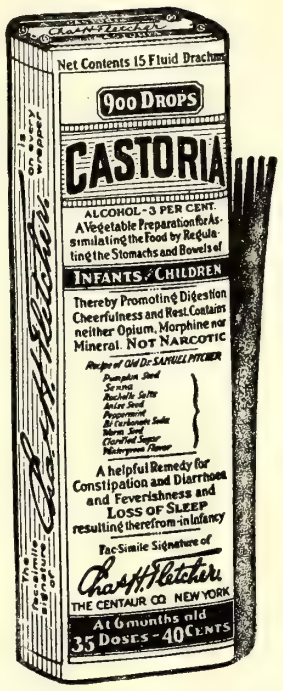
(Continued from page 16.)

Mr. Vaughan's method of enlisting his people in this training work may be suggestive and helpful to someone else. Before the beginning of the school he takes his car and goes to see his people, helping them to remove any objection to attendance, enrolling them for the class and placing books in their hands. He says: "Making an announcement of the school from the pulpit is not sufficient." At the first session of the school he checks up on those who did not attend and gets in touch with them again. He keeps in close touch with the members of the class during the week of the school, giving any encouragement possible to those who seem to be inclined either to drop out of the class or fail to do the required work for credit.

Mr. Vaughan indicated that it was hard work for him to have a training school on his work. The method that he uses does require hard work, but the results justify the effort.

J. O. Long.

Restless Children



Children will fret, often for no apparent reason. But there's always one sure way to comfort a restless, fretful child. Castoria! Harmless as the recipe on the wrapper; mild and bland as it tastes. But its gentle action soothes a youngster more surely than some powerful medicine that is meant for the stronger systems of adults.

That's the beauty of this special children's remedy! It may be given the tiniest infant—as often as there is any need. In cases of colic, diarrhea, or similar disturbance, it is invaluable. But it has everyday uses all mothers should understand. A coated tongue calls for a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is usually all that's needed to set everything to rights. Genuine Castoria has Chas. H. Fletcher's signature on the wrapper. Doctors prescribe it.

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In Memoriam

ELLER—John A. Eller died September 22, 1929, being 98 years, nine months and three days old. He is the father of Mrs. J. J. Eads of Mt. Airy, Mrs. W. P. Pickett of High Point, and Miss Mary Eller, who remained at home with her father near Thomasville, N. C. He served four years in the Civil War without being led into any sins of army life. Shortly after the war he was converted and joined the M. E. Church, South. He served as steward and trustee. He was loyal to his church. He died full of faith and hope and was buried in Midway cemetery near his birthplace.

E. P. Stabler, Pastor.

CLODFELTER—Mrs. Jennie A. Brinkley Clodfelter died September 27, 1929, being nearly 62 years old. She is survived by her husband, W. M. Clodfelter, their two sons, Rome and Charlie, of Winston-Salem; Mrs. F. F. Zimmerman of Winston-Salem, Mrs. A. L. Hill, Mrs. D. L. Temple, Mrs. E. W. Foust of Davidson county, and 27 grandchildren and one great-grandchild.

She has been a consecrated member of Midway church for about 50 years. She was a true wife, a devoted mother, a kind neighbor, a friend to all, and ready to lend a helping hand to every one. E. P. Stabler, Pastor.

SINK—Mrs. Victoria Hartman Sink died October 1, 1929, being a little over 70 years of age. She is survived by nine children: O. J. Sink, Seagrove; L. P. Sink, Thomasville; A. A. Sink, Midway; Mrs. A. J. Safrit and Mrs. H. L. Miller, Winston-Salem; Emery Sink, Mrs. J. W. Hill, Mrs. Tom Thomas and Miss Beulah Sink, all of Midway, and 22 grandchildren. Early in life she joined Mount Olivet church. After her marriage she transferred to Midway church, of which she remained a consecrated member. She was a loving mother, a kind and helpful neighbor.

E. P. Stabler, Pastor.

PHIFER—On September 9, 1929, God called from this world the soul of our dear brother, William Butler Phifer, age 79 years. Brother Phifer was converted when a young man and joined El Bethel Methodist church on the Shelby circuit. Brother Phifer said on his death bed that he was ready to go and did not fear to die. He was never known to complain during his days of affliction. He accepted his afflictions as only a child of God can do. He was converted under the preaching of Rev. John Jones in 1883. It would have been a strength to the faith of any Christian to have been by his bedside as he passed away. He leaves to mourn his going a wife, eight sons, three daughters, two brothers, four sisters, six grandchildren, a number of relatves and a large number of friends. R. L. Forbis, Pastor.

ALEXANDER—Cyrus Ofonzo Alexander was born December 2, 1845, and died September 23, 1929, being 83 years, nine months and 21 days old. He was married January 15, 1868, to Frances Louisa Tays, who preceded him in death 15 years ago. To this union there were born eight children, five sons and three daughters, all surviving except one son, James H., who died just one year before his father. Mrs. Bradley, the wife of Rev. J. H. Bradley, our pastor at Race Street, Statesville, is one of the surviving daughters. Brother Alexander was a member of Stony Point church and the funeral was conducted in that church at 10:30, September 24, by his pastor, assisted by Rev. J. B. Pearson of the A. R. P. church, and Rev. John McAlpine of the Baptist church. Interment was made in the Stony Point cemetery.

R. E. Hinshaw, Pastor.

ROBERTS—Another home is saddened and grief like a black cloud hangs about the life of the fond parents. The grim reaper of death visited the home of Brother Herbert Roberts September 26, 1929, and carried away the spirit of their only child. Mary Louise was only four years old, a very sweet, loving and pretty child. She had lived only a few years, yet she had entwined her love and affections around the hearts of many. To know her was to love her. For several days she suffered intensely with a severe form of tonsilitis and all that medical skill could do was of no avail. She was conscious and said only a short while before she died that she was dying but Jesus wanted her for a sunbeam. Her last moments here will never be forgotten by those who were with her. May the loving friends remember that she is safe in the arms of Jesus, and some day they can see her again. May this be the tie that binds them close to God and his church.

B. E. Stanfield.

HALEY—Marvin Haley was 37 years old when the death angel entered his bedside at Watts Hospital on September 4, 1929, and bore him to his mansion in the skies. He had suffered long and with great patience. No greater test of character can be found than that which comes through suffering and the conscious approach of death. His suffering conquered his body, but in his physical weakness he found spiritual strength. God was with him until the end.

He was chairman of the board of stewards of Cedar Grove church, where he had been a regular attendant and a useful worker all his life. The church is poorer by his going, but heaven is richer and we can only bow our heads in humble submission to the will of our heavenly Father. He is survived by a loving mother, a dear wife and a precious little girl, besides brother, sisters and a host of friends.

Funeral services were conducted by his pastor and his body laid to rest in Cedar Grove cemetery to await the resurrection. May God bless the sorrowing loved ones. F. A. Lupton.

BIGGS—On September 13, 1929, W. R. Biggs passed quietly away through the heavenly portals into the presence of Him whom he so faithfully served while in this earthly life.

Brother Biggs was born in Wake county, but in early childhood moved to Wilson, where he lived the remainder of his life. He was a loyal member of Hornes church for 40 years, and his support to that church will be greatly missed. He was married to Addie Williams, and to this union were born six children, four of whom are living at present.

The funeral services were conducted in his home by the pastor and assisted by Rev. T. M. Grant of Wilson. The body was laid to rest in Wilson cemetery. There were many beautiful flowers.

As husband and father, Brother Biggs was beautifully kind and true. He was a lover of men and was loved and honored in return. He was a quiet man, but the law of kindness was in his heart, and his life was golden with good deeds. With his relatives, a large number of friends and acquaintances sadily miss his presence and the influence of his life.

"Precious in the sight of the Lord is the death of his saints."

Blessings on his memory.

J. C. Williams, Pastor.

FAUCETTE—George J. Faucette, age 84 years, died suddenly at his home on August 27, 1929. The funeral services were conducted by his pastor and his body laid to rest in Cedar Grove cemetery. He was rich in experience and ready for life's last journey when he went to meet his Lord, and it is a great privilege to pay this tribute to his memory. He had been a Confederate soldier in the late Civil War. He was both poet and educator. He contributed largely to the board of church extension and to the Methodist Orphanage. He always responded to any financial needs. He walked very close to his Master, showing much sympathy for the poor, the widow and the orphan. We have lost a true and loyal member, one who was devoted to the Lord's cause and we shall continually miss him. May the dear Lord comfort the bereaved heart of the widow and give her strength to follow him till life's battles are over and the victory won. F. A. Lupton.

BULLOCK—In the early bloom of young life with many years of promise and a bright future, Miss Adelaide Bullock was suddenly stricken with blood poison from a boil and her spirit took its everlasting flight. She was the only daughter of Bro. J. H. Bullock and wife and lacked only a few weeks of being 16 years old. She was in the eleventh grade in the Creedmoor high school.

Thus in so many ways her death was a great shock and very sad. She was always true and faithful in her attendance at Bullocks Sunday school and a favorite with her schoolmates. There was a brightness and cheer in her life that made her the joy of many hearts. We cannot understand nor do we question the wisdom of a divine Providence, for we know that all things work together for good to those who love God. So while we bow in humble submission to his will, we want to say "Thy will be done."

The funeral was at her home, conducted by the writer and Rev. C. L. Gillespie of the Baptist church. By request we read the 23rd Psalm. Her schoolmates were the pallbearers and floral bearers. A large crowd was present to show their love and esteem for this young friend. B. E. Stanfield, P. C.

GADDY—Mrs. Matilda R. Gaddy was the wife of Edmund D. Gaddy and daughter of James W. and Elizabeth Grace Redfearn. Mrs. Gaddy was born 89 years ago last March, and up to her last birthday her mind was clear and even until a few days before her passing to the great beyond. This indeed was a remarkable woman in mind and body, holding the keenest interest in her church, in her home, and her children near unto the very last of her earthly sojourn, which was on the 23rd day of August, 1929.

She is the last of her long life family. Through all these years strict business on her farm and into the very details of laborers and stock she took great interest, and by so doing proved that farm life may be a success. In early childhood at old Mineral Springs camp ground Mrs. Gaddy was converted and joined the Methodist church, and from that day to her last day on earth every one who knew Matilda Gaddy or "Aunt Matilda" as she was lovingly called, knew where to find her on any question pertaining to the kingdom of God on earth. There are four daughters who survive her. These are Mrs. Annie Helms of Union county, Mrs. Charlie P. Robinson, Mrs. Mattie Woodburn and Mrs. Milton E. Lowry of Anson county. The grandsons were pallbearers and on Saturday, August 24, we laid her body in the grave beside her husband at Bethel church to wait till the last trumpet call. Rest there in peace, dear friend and mother, and we will join you by and by.

Joseph W. Kennedy.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, OCTOBER 31, 1929 Number 43

Duke Divinity Library



BISHOP EDWIN D. MOUZON

CONFERENCE NOTICES

Board of Missions

The Board of Missions will meet at Kinston on Tuesday afternoon, October 29, at 2:30 o'clock.

F. S. Love.

Committee on Admissions

The Committee on Admissions will hold its first meeting Tuesday afternoon at 2 o'clock in the room assigned in Kinston. All persons expecting to come before the committee should be present at this first meeting.

H. E. Myers, Chm.

Class of the First Year

The First Year Class is called to meet Tuesday at 7:30 p. m. in the room assigned in Kinston.

H. E. Myers, Chm.

Class of the Second Year

The Class of the Second Year is asked to meet the Second Year committee in the room so designated in Queen Street Methodist church, Kinston, October 29, at 7:30 p. m. The bishop has requested this class to be ready to be received into full connection the first day of the conference. E. L. Hillman, Chm.

Class of the Fourth Year

The sermons required of the classes of the third and fourth years in the courses of study for undergraduates have been transposed. Last year the members of the present fourth year class wrote their sermons on "Witness of the Spirit" as then required for the third year course. This is the subject now for the fourth year, but since these men have already received credit once for this sermon and have not received credit for any sermon on "Regeneration" the committee of the fourth year in the North Carolina conference has decided to require of this year's class the sermon on the latter subject. This is in keeping with the intent of the conference courses of study. The present third year class, this year receiving credit for the sermon on "Regeneration," will be required in the fourth year to hand in a sermon on "Witness of the Spirit." So brethren, let all members of the class of the fourth year have their sermons ready on "Regeneration" when the North Carolina conference meets at Kinston October 30. T. G. Vickers, Chm.

Class of the Fourth Year

The Committee of the Fourth Year will expect every member of the class to appear before it in the place designated at Kinston, October 29, at 3:30 p. m. promptly.

T. G. Vickers, Chm.

Sunday School Board

The Sunday School Board will meet in Queen Street church, Kinston, Wednesday, October 30, at 3 p. m.

H. E. Spence, Chm.

The North Carolina Conference Brotherhood

A matter of vital interest to each one is to come before the Brotherhood, and I am calling the Brotherhood to meet Wednesday, 2 p. m., if possible, and it is hoped that every member will find it possible to attend at that time. O. I. Hinson, President.

Superannuate Endowment Funds

On account of the death of Brother J. M. Daniel, conference director, Dr. Todd has asked me to receive the money brought to conference for the Superannuate Endowment. I shall be very glad if all who have money for this cause will see me Wednesday afternoon. The place will be announced from the secretary's table.

L. T. Singleton.

Book Exchange

It is my plan to conduct again a book exchange at Kinston. Bring your books you are through with and sell them or exchange for others you have not read. The exchange is very valuable to the brethren where they patronize it. E. B. Bell.

CONFERENCE PROGRAM

Historical meeting, Tuesday night, October 29. Address by Rev. W. A. Cade.

Wednesday morning at 8 o'clock, October 30, Sacrament of the Lord's Supper. Conference will convene at 9 o'clock and adjourn at 1 o'clock each day.

On Thursday and Friday there will be afternoon sessions at 3:30 o'clock. All board anniversaries will be held during the regular business sessions at 12 each day and 3:30 on Thursday and Friday. These anniversaries will be as follows:

Temperance and Social Service, Wednesday, the 30th, at 12 o'clock noon.

Lay Activities, Thursday, the 31st, at 12 o'clock noon.

Education, Thursday at 3:30 p. m.

Sunday School and Epworth League, Friday ,the 1st, 12 o'clock noon.

Church Extension, Friday, the 1st, 3:30 p. m.

Missions, Saturday, 12 o'clock noon.

The Conference Brotherhood will meet Saturday afternoon at 3. Duke banquet will be Friday evening.

Memorial service will be Sunday afternoon at 3 and the love feast will be in the Sunday school auditorium from 9:15 to 10:30 Sunday morning, November 3.

The bishop will deliver the devotional address each morning of the conference.

Dr. Hickman of Duke University will preach every evening. E. C. Few.

UNIVERSITY LIBRARY IS DEDICATED

The dedication of the new library at Chapel Hill last Saturday morning was an occasion of more than ordinary moment. Though the president of the university was in charge and the governor of the state had a place on the program, Librarian Louis Round Wilson was the center of it all. The round of applause that greeted him was a just tribute to a man who has given more than a quarter of a century of unselfish service to the building of a library worthy of this university.

The dedication ceremonies were admirably planned and well executed. The speakers were all mindful of the proprieties and had a care for the needed terminal facilities. President Chase, Governor Gardner, Mr. John Sprunt Hill, Louis R. Wilson and Andrew Keogh, president of the American Library Association, all spoke concisely and effectively during the ceremonies.

A luncheon for the visitors, open house in the afternoon for all and a football game filled full a day that meant a distinct advance for the library work in North Carolina.

Government experiments made at Sitka, Alaska, have shown that that country can now grow many of the hardy bulbs. The narcissus, tulip, English iris, and gladiolus are being raised there.

NORTH CAROLINA CHRISTIAN ADVOCATE

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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, OCTOBER 24, 1929 Number 43

Esther figures big in the Old Testament and occupies a conspicuous place among the queens who appear in Holy Writ. But did you ever note the part that her vanity case and her fine clothes played in the ancient drama? Women will and must dress a little.

"He that would be greatest let him be servant of all." That saying was fulfilled last Monday night when President Hoover at the banquet relinquished the seat of honor to Thomas Alva Edison. President Hoover by this act declared that a great man should be given precedence over a great office. But let no one think that in this act there was any discounting of the office, but rather giving to a man that appreciation which he really merits.

"Oh, put romance into the lives of the children! Teach them to know the things of the spirit," was the last request made by Mrs. MacDonald of her husband, Ramsay MacDonald, now Premier of Great Britain. Could anything have been finer or more for the welfare of the children? Ramsay MacDonald has lived up to this request. How he has exalted the spirit and brought romance to the front is well demonstrated in that charming daughter, Ishbel. She has romance and the things of the spirit.

All praise for that youthful enthusiasm which puts things across. The athletic star is not the chap who formulates the rules but the youth who plays the game. The grandstand coach who gives the team advice from his perch would present a sorry spectacle on the gridiron in the presence of the thousands who had paid their money to behold the action of football stars. Likewise in the game of life, not the chap who gives advice from the grandstand, but the man who plays the game really counts in all worth while departments of human activity.

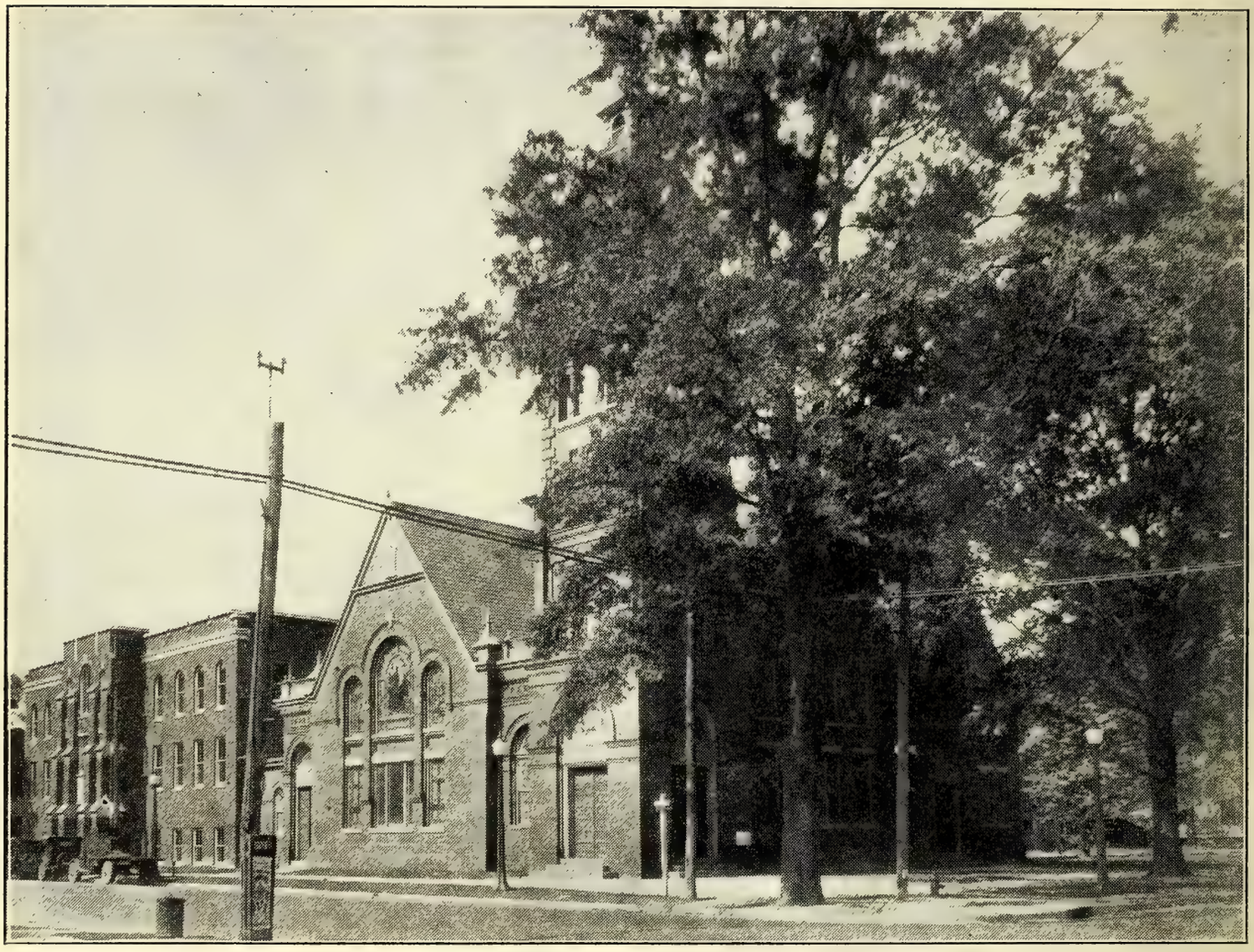
Are you moved by the scarlet and the gold in the varied colored forests these October days? Do you feel that it is good to be alive as the "hunter's moon" renders glorious these nights that follow the almost perfect days? Any one in these parallels who delights not in the autumn time should feel some anxiety about self. Physical ills or soul depletion must mar the joy of living.

Money appears in abundance for picture shows, chewing gum, chewing tobacco, cigars, cigarettes, gas for joy rides and other luxuries too numerous to catalogue in this paragraph. But only complaints of poverty have they to offer when the kingdom of God puts in its lawful claim. Such is the conduct of too many church members. About the last thing the Master did when in the temple was to note how the gifts of the people compared with their ability.

Edison made the light to shine in the darkness and, in so doing, he made a contribution to the moral as well as the social welfare of the world. Darkness is favorable to the devil in all his works. "When night darkens the streets then wander forth the sons of Belial flown with insolence and wine." We once heard Jacob Riis say that the redemption of Mulberry Bend in New York began with the increase of light in that dark and wicked section. Driving away the darkness sent many of the imps of the devil to cover. Great was the work of Edison in multiplying light a thousand fold. Well may this wizard sit at the head of the table on this jubilee celebration of the incandescent light. Then, too, he has added a tonic to certain sensitive natures. It has been said that one of the first mathematicians at Johns Hopkins University was accustomed to get in his room and turn all the lights on whenever he wished to get on a "big drunk," so sensitive was he to the light.

Queen Street Church, Kinston, Where the North Carolina Conference Meets October 30

Bishop Edwin D. Mouzon Will Preside



ON October 30, from all sections of the state east of Caswell, Guilford, Randolph and the Peedee river, will gather the Methodist hosts in Kinston on the Neuse. This burg was called Kingston at the first in honor of an English king. But when George III became repugnant to the inhabitants during the days of the Revolution, the name was changed to Kinston.

Perhaps the most noted name associated with this section of the state is Richard Caswell, whose monument stands in the center of main street and whose grave is two miles west of town near highway number 10. Though born in Maryland just two hundred years ago, at seventeen he became a citizen of the colony and, among his many position of trust and honor, he was the first governor of the state under the constitution.

The North Carolina conference met for the first time in Kinston in 1896. Bishop A. W. Wilson presided, making memorable this session by his great address on education and his truly remarkable sermon on Sunday morning when he discussed the relation of the law to the gospel. Lawyers present said his discussion was the finest possible.

These were the palmy days of John C. Kilgo, who was then stirring the state by his eloquent sermons and challenging addresses on Christian education.

In 1911 the conference met again in Kinston with Bishop E. E. Hoss presiding. The quaint little country town of '96 had then felt the stir of new life incident to a growing market-place. It has now become one of the leading tobacco markets of the east. Kinston's homes and schools and churches are among the best. Its citizenship is noted for adherence to the best traditions of an honorable and ancient people. The Methodist church, with Rev. E. C. Few, pastor, is qualified in every particular to care for the hundreds who will gather on

this conference occasion. From the South Carolina border to the limits of the "Old Dominion," the true and devoted followers of John Wesley, with something of the spirit of Francis Asbury, will come, not on horseback as in the days of old, but on motor cars, to report and to plan and to pray for the coming of the Kingdom.

This session of the conference should be one of the best. The preachers have had a busy year. Many have labored hard and long, but they are not able to come with the report they had hoped for. This, however, need not discourage, for they have the consolation of fidelity to a task—the comfort of work well done. Laymen, loyal and true, will leave behind their daily tasks to join in the work of the church. Would that Kinston might become a Bethel to many souls.

With Bishop E. D. Mouzon in the chair, Rev. T. McM. Grant at the table, more than 400 preachers and laymen on the floor and Rev. E. C. Few and his committees everywhere, all should go merry as a marriage bell. Visitors who know how to get the best out of life's fellowship will be in sufficient abundance to give variety and good cheer. It becomes every member of the conference to see that this occasion is one of good will and deep spiritual yearning.

The Days Ahead

The Western North Carolina conference is this week in the midst of one of its best and most interesting sessions. Next week the North Carolina conference will meet at Kinston with every promise of a delightful gathering. Among the many interesting features of an annual conference are the reports of the year. They come from every field of endeavor and find a place in the journal for the information of all who care to know what has been accomplished during the year. This is most important.

But of far more concern are the plans laid for the year ahead. Vision, consecration, wisdom and a holy daring are needed in all the undertakings for the days ahead. Men who are afraid to venture should have no place in militant Methodism. A policy of allowing no advance in the undertakings of the church makes for ultimate defeat. Leaders are expected to plan wisely for real advance and then to set themselves to the task with the spirit and determination of genuine heroes. Are those in responsible position ready to plan largely and wisely at High Point and at Kinston for the year ahead? To those the success of the future will owe much.

The fearful, the selfish, the sordid man of the world in a responsible place on one of our church boards may become a real hindrance to the work of the church in vast fields of opportunity. Men of prayer, of faith, of devotion, of consecration only should be allowed to plan for the momentous days of the incoming year.

"You Have to Work"

Bob Burdette as a humorist and practical philosopher fit into the "gay nineties" even as Will Rogers does into this present generation. He overflowed with good nature and clean, high grade humor, and at the same time never failed to utter fitly spoken words of wisdom, which the Jewish proverb says are "like apples of gold in pictures of silver."

The following is a fair sample of Bob Burdette:

"My son, remember you have to work. Whether you handle a pick or shovel or a set of books, digging ditches or editing a newspaper, ringing an auction bell or writing funny things, you must work. Don't be afraid of killing yourself by over working on the sunny side of thirty. Men die sometimes, but it is because they quit at 9 p. m. and don't go to bed until 2 a. m. It is the interval that kills, my son. The work gives you an appetite for your meals; it lends sincerity to your slumber; it gives you a perfect appreciation of a holiday. There are many young men who do not work, but the country does not even know their names; it only speaks of them as Old So-and-So's boys. Nobody likes them, the great, busy world does not know they are here, so find out what you want to be and do. Take off your coat and make dust in the world. The busier you are the less harm you are liable to get into, the sweeter will be your sleep, the brighter your holidays and the better satisfied the world will be with you."

"You can't change a thing by changing the name," said Bishop Denny last week in speaking to the Virginia conference. "There is an old word—concubinage; today it is called companionate marriage. It is just adultery by another name, that is all, and you can't make anything else of it."

People and Things

North Carolina Conference, Kinston, Oct. 30

Mr. and Mrs. Jesse Herbert Lanning announce the arrival of Herbert Cushman Lanning, October 18, 1929; weight, 10 pounds. Advocate extends congratulations.

Mr. Elmo Haven Swindell and Miss Amelia Dell Mason were married at the home of Mr. D. L. Berry September 26, 1929, Rev. J. C. Whedbee officiating.

Rev. Clarence Williams writes: "I would like to assist in one meeting this semester and one next. I am a senior here in Asbury College and have done some revival work." Address Clarence Williams, Wilmore, Ky.

Harold Begbie, who won fame many years ago by the publication of his "clinic in regeneration," "Twice-Born Men," and later well known for his "A Gentleman With a Duster," died in London October 8 at the age of 58 years.

The annual meeting of the General Missionary Council is to be held at Raleigh, N. C., opening the evening of December 10 and closing the afternoon or evening of December 12. This council meeting brings together a goodly number of the missionary leaders of the Southern Methodist Church, the editors of the church papers and the bishops of the church.

First church, Henderson, under the energetic leadership of Rev. W. C. Martin, is receiving the final touches. The new pews have been installed. Little remains for the completion of this beautiful and imposing church. The Advocate desires to extend congratulations to all concerned. This congregation has made a great record this year. Conference should be a joyful occasion for all.

Rev. J. C. Postelle of Lenoir, who underwent a major operation a week ago, after treatment of two weeks at Charlotte Sanatorium, is improving. Mrs. Postelle is at the home of her son, J. A. Postelle, 306 Lillington avenue. Rev. Mr. Postelle is a retired minister, having served for more thon 40 years charges in the old Holston, South Georgia and Western North Carolina conferences. He comes from a family of ministers, his father and grandfather both having been Methodist ministers.

"The friends of Rutherford College will be pleased to learn of a gift to the college from Mrs. M. J. McFarland of Mebane. Mrs. McFarland has equipped the new offices of the college with a complete line of modern steel furniture, including a Mosler safe for the safe keeping of all records. This gift is a memorial to Mrs. McFarland's husband, Rev. M. M. McFarland, who was a student at Rutherford in 1883-84 and for a long time was an honored members of the North Carolina conference."—E. P. Billups.

"An item of possible interest for the Advocate is that on last Sunday night the pastor of Long Memorial Methodist church, Roxboro, Rev. T. A. Sikes, and his splendid choir, were the guests of the congregation of First church, Oxford; while the pastor of the Oxford church, Edward J. Rees, and his choir were the guests of the Roxboro church. It is said that both choirs put on excellent programs of music, and that the two pastors preached reasonably well under the circumstances, regardless of the fact that they did preach old sermons. Such changes as these increase the strength of 'the tie that binds.'"—Edw. J. Rees.

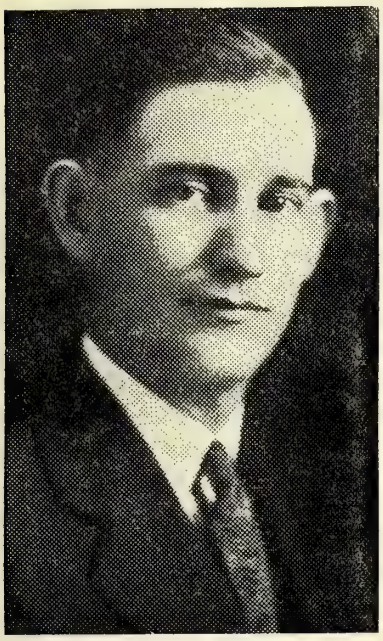
"Early in the morning of October 5, 1929, the angel of death came and claimed the spirit of Miss Martha A. Credle, age 41 years. She had been a consistent member of the Methodist church of Swan Quarter from early childhood. We laid her last earthly remains away near the old home where her baby eyes first beheld the sunlight amid a large concourse of friends and loved ones. She leaves a father and mother and one sister and several brothers to mourn their loss."—J. C. Whedbee, Pastor.

"We recently closed one of the best meetings ever held in East Laurinburg. At times the altar and front seats were filled with penitents seeking salvation in the old fashion Methodist way. Many of them were members of the church, but said they were not saved. Eighty professed faith in Christ. Bro. J. L. Midgette from Norlina was with us and did the preaching, and did it well, emphasizing the importance of prayer, faith, repentence and regeneration. We were all made better because of Brother Midgette's splendid preaching and fine work among us."—J. T. Draper.

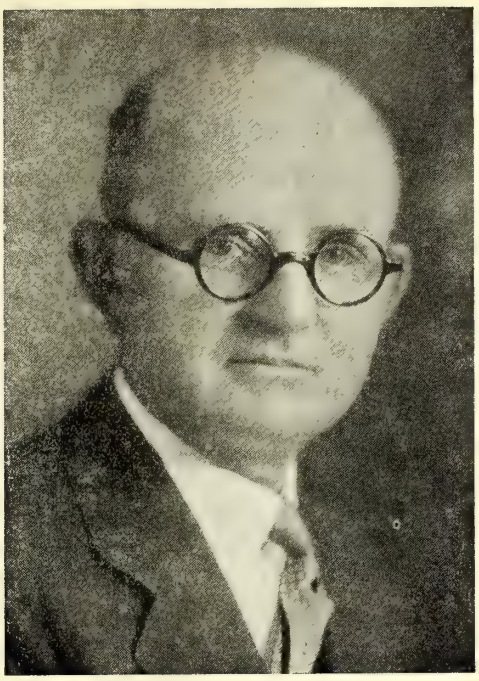
Mrs. Victoria Booth-Demarest and her husband are with Dr. J. W. Smith in a revival campaign at Trinity church, Durham. The meeting is to run for three weeks. Mrs. Demarest and her husband, who has charge of the music, make a good pair. She is a charming speaker and a woman of great religious intensity. Being a granddaughter of Gen. William Booth and of Catherine Booth, she has two generations of heroic and devoted service back of her. Much the world owes to the Booth family. Great crowds are in attendance and much is expected of this series of services. Mr. and Mrs. Demarest have just closed a meeting in Edenton Street church, Raleigh.

"With annual conference just around the corner we are headed out. I do not think that I have heard a single person say that we would not be able to get our assessments in full for the year. It is taking some work, but I am confident that we will come through all right. Though the boll weevil is still at work I think we are closing a very good year on the Rowland charge. I tried to hold my own meetings in two churches and had Brother H. C. Smith, our very efficient and consecrated presiding elder at the other church. We will be able to report at least 28 added on profession. I do not feel that this is such a bad report on increase, since our total membership is but about 300. I only trust that the spiritual lives of the total membership has increased."—J. H. Lanning.

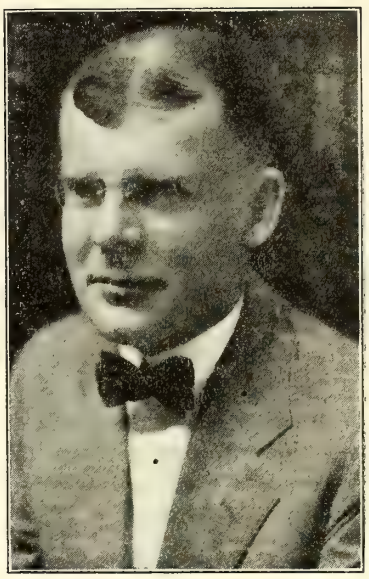
Dr. E. Stanley Jones, on his return to India, held a series of meetings in Poona, which were very largely attended. An Indian observer says: "God shook the heart of Poona. Dr. Jones preached the gospel without fear of man or devil. He presented Christ as the Saviour whom every soul needs to know. At every meeting the house was crowded. People sat in the windows ,on the pulpit, in the aisles, and stood in the doors and on the verandas. Each audience was quiet, spellbound. Hindus do not always keep quiet in a place of worship, or when a great man is speaking, but they were still and reverent as Dr. Jones spoke with deep feeling of Christ the Saviour. More than three hundred listeners lifted their hands in request that they be remembered in prayer. Among these were many Hindus and some Moslems of position and several Paris ladies."



REV. E. C. FEW
Pastor of Queen Street Church and Conference Host



PROF. J. M. ORMOND



REV. T. McM. GRANT
Secretary of the North Carolina Conference and editor of Conference Journal

AN APPRECIATION OF BISHOP MOUZON'S LECTURES

I was much interested in the notice which appeared in the Christian Advocate October 17 concerning the publishing of Bishop Mouzon's lectures at Yale last spring. Three other B. U. S. T. boys and myself went down to New Haven to attend the lectures. As Bishop Mouzon arose to deliver his lecture, my heart swelled with pardonable pride at the sight of one of our Southern bishops for the first time delivering the Lyman Beecher lectures on preaching—the greatest series of lectures on preaching that has ever been delivered in America. And Bishop Mouzon proved that he was indeed in the apostolic succession! Not only was their content of the highest order, but they were delivered in a remarkable manner. The reading of lectures is a very difficult business, but the bishop read them splendidly. What he said and the manner in which he said it made a profound impression on the Yale divinity students. I was quite interested in their reactions. A paraphrase of the words of Scripture would perhaps rather aptly describe their reaction: "We never heard it on this wise before!" One of the young men who accompanied me to Yale said very thoughtfully as we returned to Boston that the hearing of Bishop Mouzon's lectures marked an epoch in his experience. I think he voiced the feeling of us all.

Standing in the historic pulpit of the Copley Methodist church, which was Edward Everett Hale's pulpit, Dr. Edgar DeWitt Jones said last Tuesday evening (October 15): "I love to think of this series (the Lyman Beecher Lectures) among my own books as the shelf supreme. These lectures are to preaching what Raphael is to painting." The same evening I had the privilege of hearing Dean Charles R. Brown and of talking with him. In the course of the conversation he paid a very high tribute to Bishop Mouzon and to his lectures.

I sincerely hope that all our preachers will secure a copy of these lectures. They cannot fail to inspire those who read them. In them a straight and true course is steered between the Scylla of a straight-jacket traditionalism on the one hand and the Charybdis of a faith-denying rationalism on the other. They combine real scholarship with evangelical fervor. Any preacher who desires to have his ministry vitalized and who longs to preach with greater authority and power should read and re-read this volume.

G. Clifton Ervin.

GOOD NEWS FROM WEST ASHEVILLE

Should we become discouraged or tinged with blue or the old fashioned blues, it would profit us one and all to read what has been accomplished during the past four years by the West Asheville church:

Building Enterprises

1. Built and furnished the West Asheville church.
2. Built Brown Memorial chapel—Korea.
3. Built Hickle Memorial chapel—Korea.
4. Built West Asheville church—Korea.
5. Raised funds to build church for the Cherokee Indians.
6. Belle Bennett Missionary Society remodeled and and refurnished parsonage. That is they did the paying.

Gain in Membership

1. No. received into church, 576.
2. Dismissed by death, certificate and otherwise, 177.
3. Net gain in membership, 399.
4. Present membership, 1171.
5. Infants baptized, 36.

Missionaries

1. Rev. Kim Ki Soon, Korea.
2. Rev. J. M. Terrell, "Medical Clinic," Rio de Janeiro, Brazil.
3. Part salary—Rev. Elias Escobar, Jr., Brazil.
4. Charity bed, Wonsan Hospital, Dr. J. B. Ross, Korea.

Sunday School

1. Organized in a "B" type school.
2. Largest number of credits won by any school in the Asheville district.
3. Sunday school enrollment, 920.

—Church Bulletin.

The Way of Wonder

By Rufus M. Jones

A wireless address given in London on September 22nd. Reproduced by permission of the British Broadcasting Corporation

OPEN the Bible almost anywhere at random, and you will will find a sentence expressing surprise, wonder, thrill, joy, and admiration. The sentences of this type are most often introduced by the word "Behold!" Sometimes it is an imperative verb that calls on the spectator to use all his powers of observation. But more often the word expresses a palpitating sense of joy and wonder, like that of George Macdonald's little child:

> "I am a little child and I
> Am ignorant and weak;
> I gaze into the starry sky
> And then I cannot speak,
> For all behind the starry sky,
> Behind the world so broad,
> Behind men's hearts and souls doth lie
> The infinite God!"

This is the stirring of that very pulse of hush and awe and reverence which has made man in all ages and in all lands a religious being.

It marks as well as anything can do the difference between religion and science. Religion approaches the world and life with the attitude of wonder, which we denote in America by the exclamation point, and which English people finely call the point of admiration; while science, on the other hand, uses everywhere the interrogation point. We have been living for a whole generation in the era of the interrogation point. We have opened all the doors in the vast house of the universe, and like little children we have looked under all the beds, with the insistent question, "What is there?" We have written our question marks all over the earth and the sky, probing endlessly for causes and origins, pushing back the skirts of time and the canopies of space with our never ceasing question, Whence? Whence? Whence? We have written this same question mark over every holy book and every sacred place, and we have invaded the inner deeps of the soul of man with our crabbed, crooked question mark and have asked that interior self of ours to stand and deliver its mysteries.

We all recognize, of course, that the use of the question mark is one way to truth. We cannot dispense with it and we must not rail against it and call it, as some one has done, "the devil's crook." But surely the time has come to supplement the attitude of the question mark with the way of wonder, with the attitude of joy and admiration, of hush and awe.

There are scenes in nature where this attitude of wonder is irresistibly produced on the human spirit, and there are intense moments of life when no other state of mind is quite conceivable. But we should find our way more frequently to the discovery of God and to the reality of the higher significance of life, if we more seriously cultivated our power to see and learned more effectively how to make the response of joy and wonder.

Nowhere else in literature is this type of creative vision at a nobler level than in the Bible, and nowhere is the feeling of surprise and wonder raised to a higher stage of cultivation. The Psalms are full of fine examples of this blending of surprise and joy. Nearly every reader of the Psalms is perplexed when he comes to the word Selah. What shall he do with the word? Shall he read it or shall he skilfully make a flying loop around it? Well, for the intensely religious Hebrew it was a solemn pause of hush and wonder. It was his point of admiration. After he had climbed up to the height of some overwhelming truth, or had faced the deepest issues of the soul, or had caught an exalted vision of the majesty of God, there came a pause which was no empty pause. It was a hush that carried him higher than his highest words had done, or could do. The beat and throb of his soul went on mounting as he waited, moved with awe and too full for speech or sound. The Selah of the Psalmist is as untranslatable as is our point of admiration, but if one tried to put it into words it would be the ejaculation of the tremulous soul: "Just think of that!"

In the New Testament this highest state of joy and wonder is often expressed, as I have said, by the word, "Behold!"—used to indicate an unutterable experience of some supreme reality. When John the Baptist saw Christ for the first time coming over the hills towards the Jordan, he turned to his little band of followers and said, "Behold!" "Just see!" And immediately they left John and followed Jesus. Men and women everywhere would follow him now if they saw him with eyes of surprise and wonder. We have blurred him all over with question marks. We have speculated and theorized about his origin and his nature. We have tried to rationalize him and explain him until we have well nigh lost our capacity to see him and to feel the wonder and glory of his personality.

When Holman Hunt told his friends seventy-five years ago that he was going to paint Christ, they pointed out the absurdity of the undertaking. "You can paint only what you can see," they insisted. "You will waste your time on a phantom." "I will live with him in the carpenter shop," declared Hunt. "I will walk the hills of Galilee and Judea by his side. I will go with him into Gethsemane and I will climb with him to Calvary, until I see him, and then I will paint him." Those of us who have stood with moved hearts as we have looked at Holman Hunt's "Light of the World" in St. Paul's Cathedral, as Jesus knocks at the closed door of the human heart, feel convinced that the great painter did live with Christ until he saw him with eyes of joy and wonder. Plato used to say that life comes to its real glory when some beautiful object or some loved person suddenly opens for us a window that gives us a glimpse into eternal reality.

To see the eternal in the midst of time ,to feel and to enjoy the infinite in the finite is, without question, one of the greatest blessings life has to offer us. It is no doubt a satisfaction to know causes and to understand what before was mysterious, but even greater is the satisfaction we feel when something breaks upon our souls which

seems to us to be exactly as it ought to be. Then are we raised to a higher level than mere knowledge. We both know and adore in one undivided state of mind.

Garritt Beneke, the American artist, is endeavoring to paint the portraits of men and women who are engaged in the hardest and most dangerous types of labor so as to bring out the nobility and the divine quality of sacrificil toil. He was recently painting a man who was engaged in testing for bridge girders the quality of a swab of molten steel that was swung out from a blast furnace. The man stood almost naked in the fierce heat, covered with sweat and grime, and as Beneke with quick strokes of brush caught and interpreted the skilful tester, another laborer who was looking over the artist's shoulder and saw the painted face on the canvas, called out to his companions, "I say, fellows, come and look at this. Here is the greatest painter that ever lived. He is painting God where nobody else can see him!" Some day, perhaps, we shall all be able to catch hints and intimations of the divine presence where few suspect it now. But surely once it has broken into our world in the face of Jesus Christ and those that saw it were transformed with love and wonder as well as convinced of truth. A little child being put to bed in the dark said to his mother, "Must I be left all alone in the dark, mummie?" "You know, my dear," said the mother, "that you have God with you." "Yes, I know I have God with me, but I want some one who has a face!" Well, that is what we all want, and here in Christ we find the divine face.

Out of the multitude of wonder passages that begin with "Behold!" there is one shining one which I will put here at the end: "Behold! what manner of love the Father has bestowed upon us that we should be called children of God!" The awe-inspiring fact which is working in St. John's soul is the range and sweep of God's love. We are familiar in these scientific times with the immense distances of the stars, which we measure no longer by miles but by light years. And we are staggered as we try to imagine a distance which can be covered only by six thousand years of light years, rushing down at the rate of 185,000 miles a second. But here in the love of God is a new wonder of a wholly different order. There are no adequate comparisons for it.

I once heard Archdeacon Wilberforce describe the finding in Pompeii of a little invalid child which had lain buried in the volcanic ashes for nearly two thousand years. The mother, who was a woman of noble family, had plenty of chance to escape and save herself, but she had gone back to resuce this helpless, deformed boy, and through all these years the mother's arm has lain there underneath this little child she died to save, a mute and yet tender token of deathless love. So in greater fashion, through the confusion of the world, the din and noise of our busy and material lives, the darkness and mystery of time and space, the everlasting arms of the love of God are underneath us and he is with us in our pains, and our struggles, and our follies, striving to put his image on us and to make us in fact children of God. Behold! Just think! What love is bestowed upon us that we can become children of God! We can read life down or we can read it up. We can see it at its face value as a thing to laugh at and to make reports about, or we can see it in its diviner possibilities as something infinitely precious to the very heart of God. We should all be nobler if we could see and feel our immense unexplored ranges of life and could live with our eyes wide open on God's amazing purpose for us.

"The healing of his seamless dress
Is by our beds of pain;
We touch him in Life's throng and press
And we are whole again."

—The American Friend.

WHAT THEY SAY

Our minds, too, need an occasional "spring clean." Just as there are some people who will dust and put back piles of things in the house that have ceased to be of use and certainly are not ornamental, so there are folk who are not prepared to receive new truth but stick to worn-out creeds and moldy platitudes; dusting their old beliefs long after their day has gone. Each day brings new truth about life, about God, about the world, and we should live so as to be ready for every new truth God has to reveal. —G. A. W., in Methodist Times.

* * * *

A church official was talking not long ago about certain policies which one of the boards of his church had proclaimed in the interests of humanity. He said: "I am afraid that this is an unwise policy. We are alienating our wealthy givers. You can see what has happened to our collections." There was no debate as to the moral value or the spiritual necessity of the policy then advocated. There was consideration only of its effect upon the treasury and therefore upon the resources of the institution.—Albert Edward Day.

* * * *

The enemies of Christianity have always fought the Incarnation, because they know that the moment you separate Jesus from God, he becomes not only mortal, but vulnerable. . . . As that great scholar, Paul More,, says, if we do not believe in the Incarnation, there is nothing left. There is not other light in the darkness, there is no other channel open between God and man. . . . There is a Light shining in the darkness, and the winds of persecution, hatred, unbelief, materialism, and indifference have never been able to extinguish it.—William Lyon Phelps, in Good Housekeeping.

AUTUMN'S LURES

By James Monroe Downum.

Gorgeous scenes so rich are found
On the landscapes all around,
When October's days have come
And we mid the forests roam.

Artist eyes are feasting true
On the beauteous towering view,
As the peaceful autumn breeze
Gently plays among the trees.

Chestnuts falling here and there,
Squirrels active with good cheer,
Dying leaves now gentle fall
Showing weird but fruitful Fall.

These are scenes that make hearts sad,
And sometimes with peace so glad,
As they're luring toward the west
Where awaits the true and best.

WOFFORD COLLEGE CELEBRATES IN A GREAT WAY

By Rev. John C. G. Roper, Ph.D.

Of interest throughout the Carolinas and beyond is the celebration of the diamond jubilee of Wofford College October 18, 1929. This is particularly true at this time, since Bishop Mouzon, the bishop in charge of the Carolinas, President Few, the president of Duke University, and Dean Wannamaker of Duke, are alumni of Wofford. Then, too, Wofford prepared a number of pastors for North Carolina. Among those who recur at the moment are Dr. R. S. Truesdale, Rev. H. G. Hardin, Rev. Paul Hardin, Rev. Adli Holler, Rev. W. B. Duncan, Jr. Then it is recalled that the late Rev. H. F. Chritzberg and Bishop John C. Kilgo gave many years of service.

The list of speakers for the two days' program and in their order, together with their official positions, were: Dr. James H. Kirkland, chancellor of Vanderbilt University; Dr. W. P. Few, president of Duke University; Dr. W. J. McGlothlin, president of Furman University; Dr. Harvey W. Cox, president of Emory University; Dr. D. M. Douglas, president of University of South Carolina; Dr. John J. Tigert, president of the Univeristy of Florida; Hon. E. D. Smith, senior United States Senator from South Carolina; Hon. J. Lyles Glenn, United States federal judge from South Carolina; Bishop John M. Moore of Dallas, Texas; Bishop Edwin D. Mouzon, bishop in charge of the Carolinas; Dr. Henry Nelson Snyder, president of Wofford College; Rev. M. L. Banks, president of the Board of Education of South Carolina conference; Dr. J. C. Roper, president of the Board of Education of the Upper South Carolina conference.

Dr. W. A. Law and Judge John G. Stabler were not able to take their places on the program. Eight of those who spoke as well as those two are Wofford alumni.

It is well to note that when Benjamin Wofford died there were but 504 white people in the village of Spartanburg and only 672 slaves. Ten years later, or four years after Wofford opened her doors, the total population of Spartanburg county was only 26,939. Wofford had been open for two years before the first forty miles of railroad had been completed out of Spartanburg.

Moreover it is well to observe that when Wofford began work in 1854 she had but four teachers. Her curriculum must have been meager. Bishop William Capers in his autobiography records that when he entered the junior class at the University of South Carolina in 1806 geometry was taught in that class. LaBode supplies the information that in 1810 the sophomores studied "vulgar and decimal fractions, the extraction of roots and algebra, as far as quadratic equations." Certainly as late as 1892 the freshmen at Wofford were study geometry.

Yet notwithstanding the meagerness of the curriculum in 1854, it is worthy of note that Dr. Thornwell, in 1855, while president of the University of South Carolina recommended reducing the course to three years and giving one year as postgraduate.

When Wofford had been in existence half of its present history there was not a convenience on the campus. Dr. Carlisle, the prince of American teachers, went to his death without a bathtub, unless in his very last years. When many of the men who have won distinction in the varied callings of life graduated there were only eight or ten professors and not a larger number of departments.

Today Wofford has a student body of nearly 500. She has well appointed buildings, including dormitories, science hall, library and field house. The campus has yielded to the touch of the landscape gardener. More than 20 professors assist young men in mastering the rich and varied curriculum.

Meantime Spartanburg has grown to a city of some forty thousand people. It has become the hub city of the South in textiles, the center of the industry. Skyscrapers indicate that Spartanburg has become a commercial and manufacturing as well as an educational center. Now the main line of the Southern from New York to New Orleans passes through Spartanburg as does the Charleston and Cincinnati. Then there is the Clinchfield and Ohio, the C. & W. C. What did Wofford contribute in giving this great and growing city its start?

Altogether the diamond jubilee was a great success. Among the speakers none did better than the distinguished head of Duke, the honored son of Wofford. There was not a hitch in the program. The weather was fine. The old boys were there. Not such a gathering of Wofford's alumni had ever assembled in its history. With her six thousand living alumni and her "good will" Wofford has a future. Seventy-one institutions of higher learning were represented to congratulate the institution that has turned out more preachers than would make an average annual conference, that has given at least three bishops, and at one time supplied half the judges of a commonwealth.

LINWOOD CHURCH DEDICATED

The new Linwood church (a cut of this church appeared two weeks ago on the front page of the Advocate) was dedicated last Sunday morning at 11 o'clock. J. H. Barnhardt, the presiding elder of the Winston-Salem district, preached the dedicatory sermon and A. W. Plyler, editor of the North Carolina Christian Advocate, conducted the dedicatory services.

Rev. G. W. Fink, the pastor, and the Linwood congregation were happy and rejoiced most of all that this $20,000 church is entirely free from debt.

Linwood church is a brick-veneer structure with auditorium 37x57 and a Sunday school building 26x62 feet. This Sunday school building includes beginner's department, primary department, junior department, intermediate department, intermediate-senior, young people and adult departments—10 rooms. This church has a fine vapor heating system. The approximate cost of this building complete including pews is $20,000. This building takes the place of a frame structure erected in 1891, with the late Mr. J. W. Fitzgerald as the leading layman in the church. Mr. Fitzgerald was a benefactor of Greensboro College.

The building committee follows: Messrs. Joe A. Berrier, W. A. Cox (died August 1), G. F. Fitzgerald, C. C. Fitzgerald, Eugene Holmes, S. W. McChern, J. R. Raper, E. C. Stokes, J. E. Snider, Rev. D. G. Wilson, H. E. Tiser, and D. E. Young.

The ground was first broken for this building March 6, 1929, and the building was completed and formally opened for worship September 1, 1929, and was dedicated free from debt October 20.

According to a report, the number of converts to the Roman Catholic Church in China in a quarter of a century has increased more than threefold.

LEADERS FOR THE KINGDOM

By Rev. O. P. Fitzgerald.

"And he called unto him the twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness."—Matthew 10:1.

New leaders for the new kingdom. Jesus saw the need of a new character in religion. There was need for a new type of religious leadership. He saw a leaderless condition. The people were confused and ill-informed like a scattered, shepherdless flock when wolves have passed through. They were harrassed and cast down by the exploitations and injustices of the so-called leaders of their day. There were plenty of priests, lawyers and Bible interpreters, but no friendly leaders for the people. Jesus proposed to select men, train them in right religious morals, and develop capable leaders for all generations to come.

The requisites for Christian leadership: Jesus established six essentials for Christian service. 1. A voluntary surrender of self, through love to God. 2. A comprehensive mind for the perpetual revelation of truth. 3. The Christ-like passion for souls. 4. Consecration of life to the sacred task of divine service. 5. The spirit of sacrifice that makes Jesus real in human life. 6. Faith in the ultimate conquest of Jesus Christ over all the world. Upon these principles of Christian leadership must the church move toward God.

Not coveted honor but great service is demanded. Jesus claimed that the greatest leader must be the greatest servant. Any man promoted to leadership should feel the new sense of responsibility rising in correspondence to his new honor. Degeneration by power is written through human history. Men who misappropriate their new powers dissipate the very ideal for which their new call to leadership was created. Jesus challenged men for noble self-assertion. He called for the highest and best in human nature. His own Messianic call challenged him to the greatest leadership known to the world. His temptations allowed him opportunity to settle his leadership responsibilities.

Jesus claimed that the type of leaders determine leadership. "He that would be great among you, let him be your servant." Ability and ambition are to determine, but they must be linked with service for all. It is not the man who destroys and oppresses, but the man who makes life safe and happy shall have the monument erected. Not the great killer, but the peacemaker whose name is treasured. It is not the "survival of the fittest" in brute force, but the one who gets down and lifts up the fallen and outraged who wins life's noblest race.

Jesus put himself under his own law of leadership training. He became the center around which he labored. He invited the lives of those about, revealing the ideal in life and in service. The leadership of the scribes, Pharisees and other church officials had made religion a burden to hold the people under subjection. Jesus demanded for democracy, humility, and brotherliness. He would have his leaders to serve, not to exploit or oppress. They must love and sacrifice, not avenge and tyrannize. When he came from his baptismal experience he felt himself called to divine leadership. He was conscious of supernatural power corresponding with this great mission. He freed himself from any personal greed or selfishness by rejecting the temptations open to him in the desert experience. He could not employ a power for his own personal use which had been entrusted with him for the use of others. Greedy leadership is intolerable in the church. Is it not intolerable in every instition of life? Business must qualify along the lines of honesty if it is to have the Christ-ideal. Politices must remove all graft if her officials are to ever become public servants. Industry must thrive on production through properly paid and comfortably situated employees if it is to harmonize with Christianity. Is not the task of Christian leaders to bring the whole of civilization to live and labor for the whole good of man?

There is divine seriousness in leadership development. Jesus laid serious responsibility upon his workers. His sacred ordination of the ministry is burdened with the obligation of the highest service. There is the solemn task of teaching and helping mankind in the way of spiritual grace and social advancement. When one qualifies as a Christian, that life is pledged to the highest use in human attainment. Every ability is obligated to the greatest good. No part of life is free to squander time, means, or talent. Jesus said a thoughtless man buried his, and lost out. Such is the way in modern life.

Service proves its own worth. Service given validates its right by the results it obtains. The man who wants to serve must get on the job. The character of a leader is in the nature and object of his conquest. The loyalty of that leader is in the sacrifice which he makes to win his goal. The right to lead must be earned by distinguished service. Honor is the reward for costly service. Progress in the kingdom of God is marked by these qualities. Jesus laid claim to these demands. He came close to our lives sharing our sorrows and dividing his grace. He bore our weakness, and laid upon us his power.

GREENSBORO COLLEGE TO HONOR WESTERN NORTH CAROLINA CONFERENCE SATURDAY

On Saturday afternoon at three o'clock, October 26, Greensboro College will give a concert complimentary to the Western North Carolina conference. The concert will be given in Wesley Memorial church, High Point, and will be concluded within one hour.

The program will include selections rendered by the college glee club under the direction of Gilman Alexander, professor of voice; piano selections by Miss Blanche Burrus, assistant professor of piano; organ recital by Miss Ida M. Bridgman, professor of organ; anud will also include a reading by Miss Augusta A. Sample, assistant in spoken English and dramatic art.

VIRGINIA CONFERENCE APPOINTMENTS OF SPECIAL INTEREST TO NORTH CAROLINIANS

Dr. T. A. Smoot returns to Epworth, Norfolk, after pastorates at Centenary, Richmond, and Main Street, Danville.

Dr. Costen J. Harrell goes from Epworth, Norfolk, to Monument church, Richmond.

Dr. E. L. Bain becomes presiding elder of the Danville district.

Dr. E. K. Means becomes pastor of Main St., Danville.

Rev. V. L. Marsh is assigned to South Halifax.

More than 80 changes were made among the 293 charges of the conference.

In the list of delegates elected to the General Conference we find three North Carolinians: J. W. Moore, T. A. Smoot and J. M. Rowland.

Toward the Understanding of Paul

By Fred Gladstone Bratton

CHRISTIAN history has been unfair to Paul. Present day critics, noting the doctrinal nature of orthodox Christianity, tell us that the great apostle was really the perverter of the gospel, that he has done more harm than good to the religion of Jesus, that we must forget Paul and get back to Jesus. Wrede says that Paul effected a complete break with the original gospel and founded a new gentile Christianity on the basis of his own theology. Feine, on the other hand, says that Paul agreed with Jesus in every department of thought, and his whole system of teaching shows a distinct dependence on the Jesus tradition. Schweitzer, assuming in Paul a divergence from the early community, says that the apostle is to be explained by Jewish eschatology and nothing else. Bousset says that Paul was influenced by the mystery religions and remodeled Christianity along purely Hellenic lines.

It does not require much wisdom to see that some one in this mass of opinion is missing the mark; perhaps more than one. In the opinion of the present writer, all of them are partially wrong. In regarding Paul as the virtual founder of Christianity, Wrede tells only a half-truth, for, when he calls attention to the apologetic character of Paulinism, he passes over the message that lies behind the apologetics—the most vital experience of Jesus Christ the world has ever known. Feine and the devotional school (Deissmann, for example) seem to be entirely oblivious of the transitional character of first century Christianity. Schweitzer ignores what is obvious to most scholars: the Hellenic influences that made up the environment of early Christianity. Bousset, claiming the exclusive influence of the mystery religions, forgets that Paul was a Jew and never completely lost his Jewish mind.

The puzzle of Paul's relation to Jesus and that of modern Christianity to both is to be solved by the recognition of the transformation for early Christianity in the latter half of the first century from the simple gospel of Jesus to a Graeco-Jewish doctrinal system, a transition in which the apostle had no little part. The Christian thinker today must admit that Paulinism as a system did not arise directly from the gospel of Jesus. Pauline Christology cannot be reconciled with Jesus' self-consciousness.

Paul and Jesus

Between the death of Jesus and the death of Paul, Christian dogma was born and partly brought up. The apostle was forced by the very nature of his task to create an apologetic. This was the gospel about Jesus rather than the gospel of Jesus. Jesus' religion was theocentric; Paul's was largely Christocentric. In religious values and ethical principles, we find a true continunity between the two, but in soteriology, Christology, and sacramentalism, there is a noticeable divergence. The Pauline teaching regards the death of Jesus as an instrumental element in the accomplishment of man's salvation, develops the idea of Christ's pre-existence, his metaphysical identity with God, and his predetermined mission as the "second Adam," and describes the Lord's supper and baptism in terms of the Greek cults. A complete comparative study will show a profound agreement between Paul and Jesus in the definition of spiritual values, the criterion of religious experience, and the ethical import of religion. A divergence no less distinct is found in Pauline material that pertains to the theoretical explanation of the truths in which they agree. In other words, agreement is seen in the apostle's religious experience of Jesus; divergence is seen in Paul's theological explanation of Christ's person.

Christianity Drops Jewish Clothes

It must not be understood, however, that the gentile character of Christianity and its Christological formulations were altogether original with Paul. The Hellenization of Christianity was an inevitable process and had started before he commenced to write his letters. In order to become a world religion, Christianity had to drop its Jewish clothes and put on a gentile garment. There was no other way. Soon after the death of Jesus, there developed in the early community a tradition which exalted his death as a soteriological sacrifice. Does not Paul say that he "received" the gospel that Jesus died for our sins? But although the apostle did not create this gospel about Jesus, he greatly accentuated it and became its greatest exponent.

Here is the crux of the problem. True, the historic movements have gone back to Paul rather than to Jesus, but they have gone back to Paul the theologian. There is another Paul. We must distinguish between his religion and his theology, between gospel and apologetic, between his experience and the explanation of the experience, between content and method. We must recognize the difference between Jesus' situation and that of the apostle. Paul was a foreign missionary and had to explain Jesus to a foreign audience, and in their own terms. The gospel is not altered because the explanation or description of it is new! Let us not be unfair to Paul. There is a religious Paul. He is also one who said: "For me to live is Christ."

The failure of Christian theologians to give proper accent to the religious experience and convictions which underlie the framework of apologetics explains the "Pauline" character of historic Christianity. The definitive element in the personality of the apostle to the gentiles is the consistently repeated message: God in Christ. He is one with Jesus in the realm of spiritual values, the paramount importance of love, and the moral imperative of mysticism. Paul's final impression on us today should be made not by his method but by his message. It is unjust to define a man by his tools; he should be defined by his product. If he were living today, he would be the first to cast aside his first century terminology and technique and adopt the best thought forms of the twentieth century in his description of Jesus.

First Thinker After Christ

To regard Paul as only a dogmatic theologian is to characterize him by his implements rather than by his life and essential message. In his technique he was apologist and theologian—inevitably so. The first great thinker after Christ was bound to cast the gospel in a theological mould. Just as Ezekiel's legalistic codification served to preserve Judaism against further syncretism, so Paul's

formal interpretation of the Christian message helped to fortify the Christian church against heresies. We today may reject the Pauline method, but that does not destroy his "in Christ" gospel. What if the Pauline construction is Hellenic in form? The validity of the idea behind the expression is still unimpaired. The task of the teacher today is to discriminate between the permanent and the secondary in Paul, to differentiate between his religion and his theology. Greater than his formal explanation is the object of the explanation—Jesus Christ. It is imperative that we penetrate through the Pauline forms to the apostle's basic convictions; these, we shall find, are those which dominated Jesus.

The Bottle and the Wine

Is not the confusing of the bottle with the wine the reason for the present-day theological chaos? All problems of biblical interpretation can be solved on the basis of content versus method. The fundamentalist thinks that because the scholar attempts to pour the wine of Christianity into a new bottle(or even change the label on an old bottle) he is losing the wine itself. On the contrary, he is saving the wine for the fundamentalist's sons and daughters, who, being a little more enlightened than their father, will reject both bottle and wine, unless the "radical" scholars make this mental adjustment for them.

Reject the Pauline theology if you will—and we must, at least, some of us—but do not mistake the apostle's religion. Paul's message of love will outlast his system of reconciliation. His thought forms belong to the first century, but his experience of Christ belongs to all the centuries. Paul's significance is not to be found in his methodology but in his loyalty to the Master, for whom he gave his life.—Christian Century.

OUR PRACTICAL INFIDELITY

We never thought very much of Harold Bell Wright's "God and the Groceryman," but there were some grains of wheat amid the chaff that deserve to be remembered. One of them is the letter written by the Old Shepherd:

"We build temples and churches but will not worship in them; we hire spiritual advisers but refuse to heed them; we buy Bibles but will not read them; believing in God we do not fear him; acknowledging Christ we neither follow nor obey him."

Like some diagnosticians, his remedy is weak and disappointing. It is quite like a modern moving picture to see how the building of a great cathedral for all people, freezing out all the churches, almost over night transforms the mythical city of Westover into a paradise. Organ music, with all its lifting power, can scarcely be expected to work such miracles over night.

But that one paragraph in an unfair and disappointing book is left open upon our tables to stir us to thought and action. Are we really Christian unbelievers? Or Christian infidels?

It is quite the fad for us to talk about religious "adventuring." Yesterday we "challenged" everything and everybody, but today we call them to "adventure."

It looks quite simple and easy along in August, but in the mild September, at conference time, we are disquieted over the minor matter as to just which ones of us are called to do that adventuring.

But of this we are all quite sure, there is little adventuring in any church where the pastor does not lead the way. If he is only an eloquent preacher, and not a daring adventurer, he drops into our class of practical infidels.—Michigan Christian Advocate.

THE OLD FURNITURE

Still the preacher is Britain's Prime Minister. He comes and goes in a fortnight and leaves us not with political assurances but rather with a state of mind. This is the effect of the word of the evangel. His conferences in the stilly woods on the Rapidan with our President brought forth the glad news that they two think as one, and we know it is true. Neither of them is dumb to the difficulties even with our new statesmen, but there is nothing equal to high public opinion as a compulsive power of the great world-emotion of peace.

Preaching reaches the people. All of Ramsay MacDonald's messages were a peacemaker's homilies. He knows the art. In those earlier days, when in many a Unitarian chapel over there he preached his social messages, and the pure gospel of a free faith back of the social variation, this Scotchman learned idealism, reason, feeling, sympathy, and humanity—oh, what humanity he learned of the common lot of mankind! With the years he has grown up, and now he also knows politics, and what amazing intricacy and perplexity besets one who would highly succeed therein. To make the twain one—religion and politics, the backstroke and the outstroke, as Hockling calls them, respectively, in their continual alternating—is MacDonald's present supreme task, and Hoover's too.

For our part there is one item in the Premier's outgivings which will do more good than the others. It is that period which pleads for our intelligent understanding of Britain. We say, because of this, from henceforth we shall see the thing plainly, and it will make our conduct sure. Mr. MacDonald was speaking in New York last Friday night about the "old furniture in the mind" which it is difficult to turn out. What is that furniture in the British mind? The Navy, and all that belongs to it. It is hard to move that out of the mind.

"Our navy is the very life of our nation," said the Premier. "We have romance surrounding it. We are a people of the sea. We are a small island. Europe is at our doors for good or for ill. The lions of our empire have been thrown all over the face of the earth. We have to import our food. A month's blockade, effectively carried out, would starve us all. Great powers of the continent trust to their land forces. Our land forces must always be a secondary force in the event of any conflict. Great Britain's navy is Great Britain itself.

"As I said, we are people of the sea and the sea is our security and our safety. Ah, my American friends, I hope that your imagination will enable you to see the affection, the real understandable, human affection that is gathered around our ships of the sea, when we look into the future, and how hard it is to get the British people to feel security if the naval arm is limited in any way whatever. I put that in front of you, not as a final word, but as a plea for understanding, a plea for patience, a plea for good will. In that way, the very fact that you show that patience and that good will will enable us to change that part of the furniture of your mind and put in its place more modern, fair, more comfortable, and more substantial furniture for future use."

Ponder that, because for us in the United States to heed it is the beginning of that wisdom which will understand the whole world.—The Christian Register.

Exaggeration is truth in a fog—the fog of Satan.

REVIVAL SERVICES AT BREVARD INSTITUTE

On Sunday, October 13, at the morning service, 13 of the students of Brevard Institute joined the Methodist church in Brevard. Others will join later, and a few will go to other churches in the town or at their homes.

This service was the culmination of a week of revival services held at the institute. School routine took second place during this week, and all efforts of the entire group were bent toward making this time of special effort one that would be really significant in effecting adjustment in the lives of our boys and girls.

Rev. E. L. Kirk, pastor of the Acton charge, Asheville district, preached throughout, morning and evening. It would be difficult to find anyone who would or could exert a more direct appeal to young people in spiritual matters than does Mr. Kirk. By reason of his clear thinking, forceful presentation, and not least by reason of the appeal of his own daily living and consecration, he carried these young people with him from the first. The ultimate result was that more than 80 per cent of the student body made a definite stand, either in conversion or re-dedication, and the number above mentioned affiliated at once with the church.



NORLINA METHODIST CHURCH

This congregation under the leadership of this energetic and devoted pastor deserves every commendation in providing a building so well adapted to the needs of this community. A detailed account of this enterprise will be given later.

HERTFORD'S NEW SUNDAY SCHOOL BUILDING

The Hertford Sunday school building was completed in March of this year. This building has four departmental assembly rooms, fourteen class rooms, kitchen, ladies' rest room, drinking fountains, a cloak room, and secretary's room. It is beautiful, substantial and well arranged. The building, exclusive of furnishings, was erected at a cost of $31,120. There is an indebtedness of $10,000, which is provided for in three annual payments.

Brother L. S. Massey labored well, and entered into the fruits of his labors. Rev. Marvin Y. Self has done a fine work. A large per cent of the families of the church contributed. The building committee is: H. C. Stokes, chairman, J. C. Blanchard, E. E. Bundy, J. T. White, E. L. Reed, R. M. Riddick, R. L. Knowles, Mrs. G. E. Newby, Mrs. T. S. White.

HOOKERTON CICUIT

We are nearing the close of another year on Hookerton circuit, and we hope you will allow us just a little space in your columns. Taking into consideration the fact that most of the folks in Greene county are "broke" or badly bent on account of low prices and bad crops, we hope to have a creditable report to make at conference.

We have had splendid revivals on the work this year, with 25 additions to the church on profession of faith. We have just closed a very successful meeting at Maury. The pastor did the preaching and led the singing. We had eight additions to the church and 45 rededications. We had Brother Hamilton of Ayden with us for four or five nights at Rainbow, but he was called away by the sudden death of his father, and the pastor had to finish out the meeting. The attendance was large until the close. Guy is a good preacher and a tireless worker.

The writer has been in nine revivals during the year, made about 300 pastoral visits, had 16 funerals, eight marriages, tended a garden, and went on no fishing trips. In addition, we secured five new subscribers to the Advocate, a number of renewals, and some folks say that the preacher has nothing to do. I have preached 147 sermons, and still we feel that we have left undone many things we should have done. God has been with us in a wonderful way, and if anything has been accomplished in a spiritual way the praise all belongs to him.

If the bishop reads out, "Hookerton, R. J. Lough," I shall be glad.

R. J. Lough, P. C.



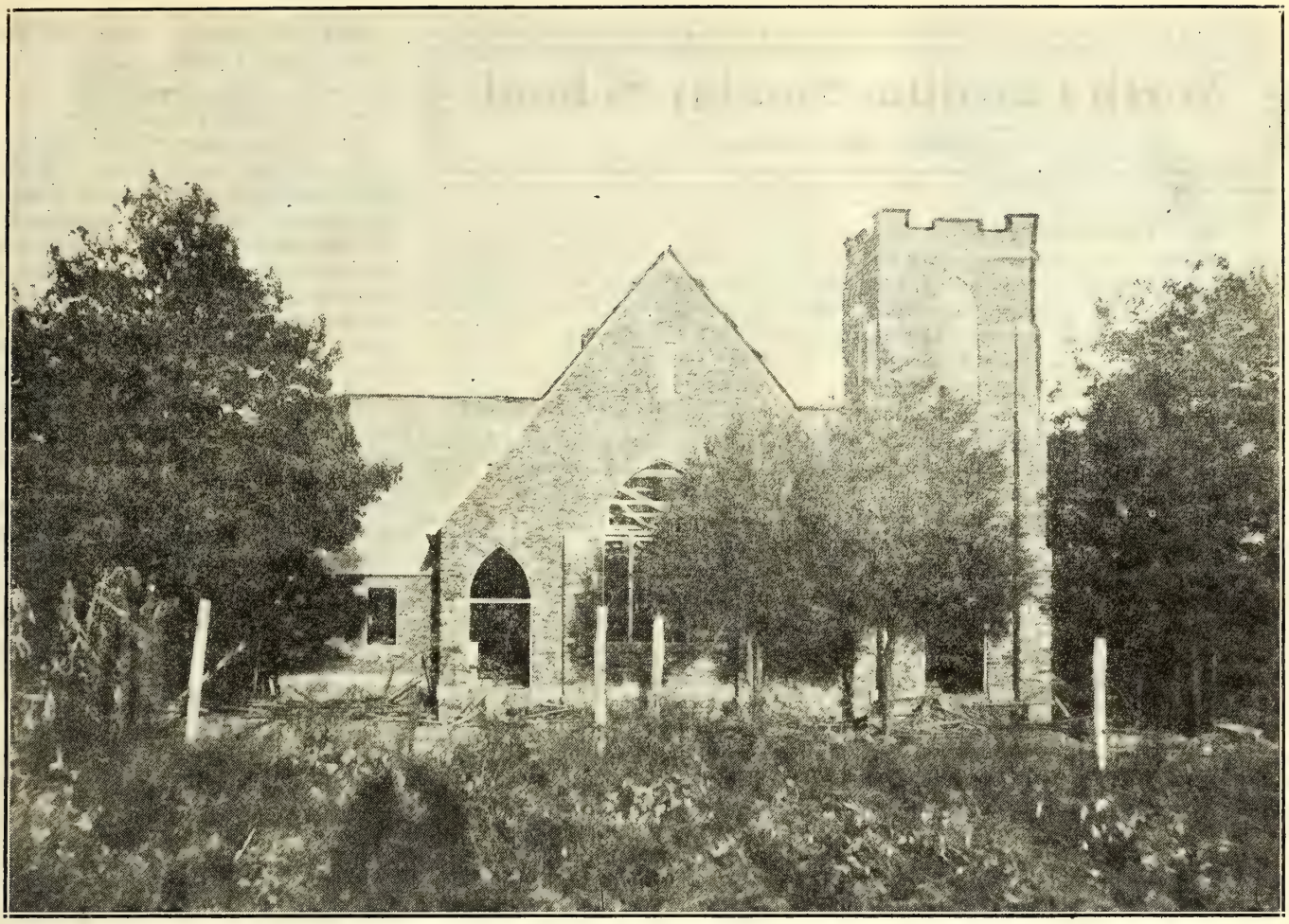
The Hertford Sunday School Building

SCIENCE NOT OPPOSED TO HIGHEST IN RELIGION

To what is basic and loftiest in the doctrine of Christ there is today little opposition on the part of either science or philosophy. Their problems have been distinguished from those with which the churches are concerned, and there reigns, on the whole, no longer the confusion of ideas that give rise to apparent contradictions. There may be great divergence of belief about the gospel narrative. But there is none about the presence of God in the soul, or about the tremendous significance of the teachings of Christ.—Sir Robert Falconer.

NO USE SAYING THE EARTH IS FLAT

The truth is that science is the supreme instrument of adjustment of human life to human life coditions, and that life goes on solely by reason of the adequacy of such adaptations. . . . It is as imbecilic to depreciate science as to decry labor or capital.—Albert G. Keller of Yale.



Church at Rutherford College under construction. Rev. W. L. Scott, Pastor

$1500 IN PRIZES FOR SMALL CHURCH PLANS

A nation-wide church building competition, designed to determine to what extent the churches are meeting the modern needs of both young and old in the ministries of workship, education and fellowship, has been announced by Christian Herald, inter-denominational religious weekly of New York.

Prizes totaling $1500, divided equally between the church and the architect will be awarded, first prize to be $1000 and the honor of being selected as America's best planned small church. Second prize will be $300 and third prize will be $200. In addition there will be numerous honorable mentions awarded.

The competition, which closes November 15, 1929, is unique in that it calls for photographs and floor plans of churches which have been finished and thus are meeting actual conditions. Usually building competitions are limted to sketches and drawings of imaginary structures. The contest is open to all Protestant churches in the United States which have been completed since July 1, 1927, and which have a seating capacity between 150 and 600.

Harvey Wiley Corbett of New York, Philip Hubert Frohman of Washington and Boston, architect of the Washington Cathedral, and Elmo Cameron Lowe of Evanston, Illinois, will form the jury of award. The competition has been approved by the American Institute of Architects.

Entries will consist of photographs and floor plans mounted on stiff cardboard and the prize winning designs will be exhibited throughout the United States at church conventions, architects' meetings, public libraries, etc.

"The motive of competition," according to Samuel D. Fuson, service editor of the magazine and director of its bureau of church planning, "is to foster better church architecture and to present in a concrete, dramatic way what actually is being done in church building.

"To survive today the church building must meet the complex requirements of worship, fellowship and recreation and religious education. The day is gone when a church is justified in investing even a few thousand dollars in a building that is open only a few hours on Sunday and perhaps for an hour's mid-week prayer service. The church must maintain a seven-day-a-week program or give up the battle."

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PROTECTION AGAINST OLD AGE

BORES TALK LIKE THAT TODAY

Theophrastus (B. C. 370) has two studies of bores, which are rather subtly differentiated. The first kind "will sit down close beside somebody he does not know and begin talk with a eulogy of his own wife, and then relate a dream he has had the night before, and after that tell dish by dish what he had for supper. Then, warming to the work, he will remark that the men of today are inferior to the ancients; and how cheap wheat has become in the market; and what a number of foreigners there are in town, and that, if Zeus would send rain, the crops would be better."—Quoted by Desmond McCarthy.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

AT THE CROSSROADS!

We would not presume to say that for every Sunday school now is the time to make a serious, well-planned effort to reach the unreached. But we have a conviction that most of our schools can accommodate additional pupils in their classes. We also have the conviction that within reach of every Sunday school there are children, young people, and adults who would attend Sunday school and become Christians if leaders in eevry Sunday school would do what they could and should do to interest them in attending Sunday school. And we can think of no better season to begin this tremendously important work than now.

There are those who believe that Methodism is at the crossroads. Rev. A. W. Martin, who has prepared an inspiring leaflet for us in the church-wide membership campaign, is one of them who so believes. Many local Sunday schools and Sunday school workers are at the crossroads. One way is the easy way of least way of least resistance. The other is the way out into the highways and hedges and up into the realm of real achievement in Christian service. Which way shall Methodism travel? The answer is not hard to find: Methodism shall go the way superintendents, teachers, and other responsible persons in our Sunday schools will it to go. What will you do about it?

"Lead on, O King Eternal, the day of march has come!"

GRANVILLE COUNTY RECORD

The fourth annual session of the Granville county standard training school was held in Oxford Methodist church, Oxford, the week of October 6-11, with 74 persons enrolled. Out of this number 49 earned certificates of credit, and in addition two office credits were granted. Certificates by Sunday schools were issued as follows: Oxford 16 and 1 office credit; Banks, Creedmoor circuit, 9; Marrow's Chapel, Oxford circuit, 6 and 1 office credit; Bullocks, Creedmoor circuit, 4; Shady Grove, Oxford circuit, 4; Salem, Oxford circuit, 2; Roberts' Chapel, Stem circuit, 2; Calvary, Stem circuit, 2; Oxford Orphanage 2, and Stem 2. Teaching in this school were Prof. H. E. Myers of Duke University, Mrs. Cora Trawick Court of the General Sunday School Board, and the writer.

COLUMBIA COKESBURY SCHOOL

Rev. J. O. Long, our extension secretary, spent the week of October 6-11 at Columbia, where he taught the course on "Sunday School Worker, His Life and Work" for workers on the Columbia circuit. There were 15 persons from seven Sunday schools enrolled in his class, and 13 of whom received certificates of credits. Credits were distributed as follows among the schools: Columbia 6, Columbia 3, Wesley Chapel 2, and Columbia Christian 2. Rev. G. C. Wood is the pastor.

ROBERDEL CIRCUIT ADVANCES

Rev. M. C. Ellerbe, pastor of Roberdel circuit, is leading his Sunday schools into fields of wider usefulness. Taking training himself, he is able to provide training for his people. Having taken two courses in the pastors' school in June and one course by correspondence within the year, Mr. Ellerbe completed the requirements for the blue seal diploma, which was awarded by the General Sunday School Board September 19. Two Cokesbury training schools were conducted on the charge within the year. In the spring Rev. J. O. Long, extenisn secretary, conducted at Roberdel a school of 50 enrollment, issuing 16 credits. And in the summer Mr. J. G. Wilkinson of Duke, taught a class at Ledbetter's, with ten taking the examination. An addition of 102 to the membership of the churches of the charge will be reported by Mr. Ellerbe at conference.

NEW PROGRAM AT LONGHURST

By special request of the workers' council of Longhurst Sunday school, the writer met with this group Wednesday evening of last week and presented the new programs of work. The general spirit, purpose, and use of these were set forth, and details of Program of Work D were interpreted. Mr. O. J. Blue, the superintendent, and his coworkers heartily adopted Program D, secured a copy for each officer and teacher, and at subsequent meetings of the workers' council will study its suggestions with a view to improving the organization and work of Longhurst school. This school is making progress. Rev. C. D. Barclift is pastor.

NEW PROGRAM AT ENGELHARD

Rev. H. I. Glass of Washington served the Sunday school cause recently by going to England to meet with the officers and teachers in the matter of programs of work. He scored the school by its old Program of Work C, and also interpreted the new programs. There was good representation of the officers and teachers present and much interest shown by them in the work of improving their school.

PROFESSOR CHILDS AT SMITHFIELD

Prof B. G. Childs of Duke University made the principal address at the rally day service at Centenary, Smithfield, Sunday, October 13.

CHEERING NEWS FROM WILSON

Mr. Dwight L. Fouts, director of religious education of First church, Wilson, is on the job and getting results.

"With the coming of fall our school has perked up considerably. The new year began with a bang. Nearly all our departments have been strengthened by the addition of new workers. Our weakest departments have been strengthened to such an extent that they promise to be our strongest this year. Our momentum, school spirit, or whatever one may choose to call it, is most encouraging."

He states, furthermore, that the stage is set for the introduction of the new program of work and he believes good results will follow.

Church school rally day was observed at Wilson recently, with Mr. Fouts, Rev. Thomas McM. Grant, pastor, Mr. A. E. Bishop, superintendent, and Mr. F. W. Green taking leading parts. With such a team of fine leaders, good results are bound to come.

WE LOSE T. C. YOUNG

Our Sunday school interests in the North Carolina conference, especially in the Raleigh district and more particularly in Smithfield, have suffered a real loss in that Mr. T. C. Young, superintendent of Centenary Sunday school and superintendent of missionary education for the Raleigh district, has moved out of the state. He has disposed of his business in Smithfield and moved to Pickens, S. C., where he will be engaged in the automobile business.

MR. LONG AT PINK HILL

Rev. J. O. Long, conference extension secretary, is this week holding special group meetings with the workers of the various Sunday schools on the Pink Hill circuit. Practical problems are being considered and the new programs of work interpreted. Last week Mr. Long conducted a Cokesbury training school at Elizabethtown.

A PERFECT ATTENDANCE

In one of the classes of our Granville standard training school, held at Oxford October 6-11, there was made a rather remarkable record. Eighteen persons enrolled in this class, and every one of them earned certificates of credit. Not only so, but not one of them was absent, and only two were a bit tardy—this tardiness was only a few minutes. For punctuality, regular attendance, and real interest in the work of the class, this record is hard to beat.

MISS KEENE AT WARRENTON

Miss Keene conducted a local training class for the Warrenton charge at Warrenton October 6-11. About 15 officers and teachers attended and it is expected that most of them will send in their written work to the Nashville training office and receive certificates of credit.

The word sung to heaven's grace note is "saved."

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

ANNUAL TUG

By the time this appears in print the eventful times of another annual conference will be upon us. The annual tug of raising finances and of getting everything in shape for reporting to the conference will be over. Happy will be those who have done their best. It is hoped that not only will individual reports show up well but that also the summaries will tell to the host of Methodists in our realm that their leaders, their servants, have worked earnestly, consistently and constructively throughout the year. Reports made to the annual conference will give a pretty good line on this.

CONFERENCE WEEK

There is no time throughout the entire year quite so thrilling to the home of the Methodist itinerant as the week during which the annual conference is in session. Not only is the head of the house, the preacher who is in attendance upon the sessions of the conference, on the qui vive, but the rest of the family back at home are in a tantalizing state of suspense as to where they will live and whom they will serve another year. No week seems quite so delayed about concluding itself. However, eventually conference does really adjourn and the appointments are read giving oportunity for the hasty forwarding of information as to the home of the preacher and his family of another year. Only those who have experienced the sensations of joy or disappointment from the announcement from the annual conference can truly appreciate conference week.

CHILDHOOD AND YOUTH WEEK

Reports being received in our office indicate that there will be no shrinkage but rather an increase in the amount of good work done in connection with the ninth annual observance of Childhood and Youth Week as it is being promoted this year. A tabulation of the Sunday schools entering into this good work is listed by districts as follows: Asheville 13, Charlotte 18, Gastonia 15, Greensboro 21, Marion 9, Mt. Airy 7, Salisbury 18, Statesville 14, Waynesville 8, Winston-Salem 15.

Some of the good results of the work done in these 138 progressive congregations will be listed in some subsequent issue of the Advocate.

WINSTON-SALEM SCHOOL

The ninth annual standard training school for Winston-Salem and surrounding territory is scheduled to be held at Centenary Methodist church, beginning Sunday afternoon, November 10, at three o'clock, and extending through the following week. An enrollment of from 225 to 250 earnest Sunday school workers from 25 or 30 Sunday school is anticipated. Dr. R. A. Smith, director of religious education at Cetennary-West End, will serve as chairman of the local board of managers. Other leading officers of the school are: Prof. R. W. McDonald, and C. W. Snyder, vice chairmen; Miss Lorena Kelly, secretary; A. C. Stuart, treasurer. The following courses and instructors will be offered:

The Origin and Growth of the Bible, Dr. Elbert Russell.

Principles of Teaching, Prof. B. G. Childs.

Pupil Study, Dr. R. A. Smith.

Religious Education in the Local Church, Mr. F. M. Williamson.

Intermediate-Senior Lesson Materials and Methods, Miss Jane McDonald.

Junior Lesson Materials and Methods, Prof. P. J. Rutledge.

Primary Lesson Materials and Methods, Miss Georgia Keene.

CHARLOTTE SCHOOL

At First Methodist church on Sunday afternoon, November 17, at three o'clock, the tenth annual standard training school for Charlotte and vicinity will begin operations. Last year this school enrolled 402 Sunday school enthusiasts, 361 of whom earned certificates of credit, this being one of the largest training schools held in Southern Methodism. E. R. Bucher, superintendent of First church Sunday school, will head up an energetic local board of managers. Other leading officers of this board are: G. A. Westbrook and J. Sam Hinson, vice chairmen; Miss Clyde Fallin, secretary; J. Lester Wolfe, treasurer. Courses and instructors to be offered are:

The Life of Paul, Dr. W. W. Peele.

Principles of Teaching, Rev. G. Ray Jordan.

Evangelism, Rev. John F. Kirk.

Religious Education in the Local Church, Mr. F. M. Williamson.

Adult Department Administration—Rev. M. Leo Rippy.

Intermediate-Senior Materials and Methods—Miss Carrie Lander.

Training Juniors in Worship, Prof. P. J. Rutledge.

Training Primaries in Worship, Miss Corinne Little.

Training Beginners in Worship, Mrs. O. V. Woosley.

Nursery Department Administration, Mrs. H. D. Guerrant.

GREENSBORO SCHOOL

Plans have not fully developed for the tenth annual standard training school for Greensboro and surrounding territory, but the school has been set to be held at West Market Street Methodist church, beginning Sunday afternoon, December 1, at three o'clock and extending in night sessions through the following week. It is confidently expected that this training school, which usually enrolls representatives from 25 or more local Sunday schools, will show an increased enrollment this year over any previous school. H. B. Gunter, superintendent of West Market Street Sunday school, heads up a local board of managers, assisted by the following tried and true general officers: N. R. Hodgin and E. D. Grubb, vice chairmen; Miss Ollie Sherrill, secretary; I. F. Peebles, treasurer. The courses and some of the instructors signed are as follows:

Origin and Growth of the Bible, Prof. H. E. Myers.

Principles of Teaching, Supt. G. B. Phillips.

Religious Education in the Local Church, Mr. F. M. Williamson.

Intermediate-Senior Materials and Methods, to be selected.

Junior Materials and Methods, to be selected.

Training Primaries in Worship, Miss Corinne Little.

Training Beginners in Worship, Mrs. H. D. Gnerrant.

COOLEEMEE

Arrangements have been entered into with Rev. A. C. Tippett, pastor, and J. G. Crawford, superintendent, for holding a two-course Cokesbury training school at Cooleemee beginning Sunday afternoon, November 3. Delegations from Woodleaf and Davie circuits will in all probability reinforce the splendid enrollment from Cooleemee. Mr. Evans will give a course on "The Sunday School Worker, His Life and Work," and Miss Little will be the instructor in the course on "Elementary Department Administration."

LOCAL CLASSES

The most disappointing phase of our conference program of religious educational work for the past year has been in the small number of pastors who conducted or had conducted on their charges local training classes for stimulating and directing the work of their Sunday school forces. However, our grateful thanks are extended to the following pastors for their good work in this regard. The pastor, course taught and number of credits earned are listed in order:

J. H. Armbrust, Evangelism, 15.

Ellsworth Hartsfield, The Small Sunday School, 15.

R. H. Kennington, The Life of Christ, 13.

A. Burgess, Methodism and World Service, 13.

Paul R. Rayle, The Small Sunday School, 12.

W. B. Shinn, The Life of Christ, 11.

E. P. Stabler, The Organization and Administration of the Sunday School, 10.

G. C. Graham, The Life of Christ, 10.

[Continued on page 25]

A LOG CHURCH WEDDING AND THREE RESOLUTIONS

Nearly sixty years ago father and mother rode along a country road in the wilds of Levy county, Fla., after having been married in a litte log church in the southern wilderness. As they faced an unknown future that day, they made three resolutions:

"First, We will never go in debt," and though father and mother reared six of us children to maturity and assisted us through the best colleges and universities in the South, I never remember the day when they owed a dollar.

"Second, We will always have family prayer," and I may say in passing that father and mother built a wall of prayer around the lives of their children, over which it would have been very difficult for any of them to climb. I am sorry for any boy who has never heard his father pray.

"Third, We will always give at least one-tenth of our income to the cause of Christ." The lowest sum father ever got in the Methodist ministry was $84 for a year's work, and the highest sum he ever received was $1,644.50. The only money that ever came into father's hands outside of these humble salaries and his wise handling of the same was $3000, realized from the sale of a horse and buggy for a tract of 40 acres of land on which phosphate was later found.

Father and mother in recent years have given more than a tenth. They were supporting a missionary special in China at $200 per year before the Centenary movement came on in our church. Father and mother gave $1000 to the Centenary movement and paid every dollar of it as if they had been to a Methodist camp meeting.

Father and mother gave $1000 to the Christian Education movement, since they were anxious that the boys and girls, especially in Florida, should have the benefit of a complete Christian education denied to them in the pioneer days. Only a few years ago, father and mother sent a check to the Board of Missions at Nashville, Tenn., for $500 to be used in the building of Korean churches, many of which had been begun under the impetus of the Centenary movement.

From the year 1918 to 1924 father sent to the board of church extension, at different times and in greater and smaller amounts $12,000, and this money will go on building churches and parsonages long after father has passed off the stage of action.

Back in the days of his boyhood and youth father was a spendthrift, but after consecrating himself and all his material resources to the cause of Christ, he developed, with mother's assistance and co-operation, that remarkable habit of thrift and economy which made possible these gifts to the kingdom of God.

Father and mother never tried to compete with their more prosperous neighbors in a show of extravagance, and it may be freely admitted that their children did not dress as well as many other children in the community. However, our home was always supplied with good books and religious periodicals, and special emphasis was placed upon the writing and memorizing of passages from the word of God. Mother frequently said to us: "The motto of this home is simple living and high thinking."

I think it was no accident that two of my brothers went to the foreign field, one being today the senior American Y. M. C. A. secretary for China, residing in Shanghai. One brother, after teaching in mission schools in China, Japan, India and Syria, now occupies the chair of English in Southern College at Lakeland, Fla.

Another brother is a prominent dentist and civic leader of Arcadia, Fla., and is one of the outstanding leaders of his section of the state. One brother is a leading minister of the Florida conference of the M. E. Church, South, and is at present field secretary of the Sunday school board for that conference.

The only daughter of my father's home is one of the instructors in the musical conservatory of Wesleyan College, Macon, Ga., and your present speaker is one



DISTRICT SECRETARIES OF THE NORTH CAROLINA CONFERENCE

(1) Durham district, Miss Lillie Duke. (2) Fayetteville district, Mrs. James Wrenn. (3) Rockingham district (retiring), Mrs. B. C. Thompson. (4) Wilmington district, Mrs. E. R. Clarke. (5) New Bern district, Mrs. Flora M. Kendall. (6) Rockingham district (incoming), Mrs. L. T. Townsend. (7) Weldon district, Miss Amma Graham. (8) Raleigh district, Miss Helen White. (9) Elizabeth City district, Mrs. R. H. Willis. (10) Washington district, Miss Bessie Harding.

The district secretary in the woman's work is the leader in her district. All the missionary undertakings owe much to her knowledge, zeal and consecration. But her work goes farther than this. She touches the life of every church in which the women are organized. What a power for righteousness and for the coming of the Kingdom are these auxiliaries in our churches! Would that there were a missionary society in every church.

As the North Carolina conference assembles at Kinston, we are pleased to present the district secretaries to the Methodist public. Worthy are they to have a place among the devoted servants in any and all gatherings. We would that every pastor might be mindful of the obligations he is under to these missionary women who are genuinely interested in the cause and are fully devoted to their Lord.

of the secretaries of the general board of lay activities of the Methodist Church, South, with headquarters in Nashville, Tenn.

May I say with humility, and yet with deep gratitude, that every member of my father's family is an active worker in the church today, and it is rather significant that each one exceeds in his financial contribution to the church the minimum of one-tenth adopted by father and mother nearly sixty years ago.

Do not think for a moment that father and mother are poverty-stricken as a result of this policy of generous giving through the years. Today father, at the age of 79, and mother, at the age of 77, live in their own little home in Lakeland, Fla., and will never have to ask the state nor the church for a cent of assistance. Father at present is the traveling agent for the Florida Methodist Orphanage, located at Enterprise, Fla., and travels constantly throughout the Land of Flowers, giving special emphasis in his public messages to the subjects of Christian stewardship and the power of a Spirit-filled life.

This simple story of Christian giving shows what a little money will do when it is consecrated to the service of God. If every Christian layman in the South only loved Jesus Christ, and the church as my father and mother do, and would practice systematic Christian giving as they have done, God only knows what this group of laymen could accomplish for the extension of the kingdom of God throughout the world.

THE JEALOUS DONKEY

A donkey who lived in a barn was very jealous of a little dog which his master owned and allowed to live in the house with him. The dog was a great favorite and often the donkey, looking in through the window, saw the little fellow frisking about his master and leaping into his lap, licking his face and hands.

Now, the jealous donkey thought that all he had to do to win his master's affection was to act like the little dog. So one day, finding the barn door unlocked, he ran out of the barn and clattered eagerly into the house.

The master was seated at the table eating his evening meal when the donkey came bounding into the room, and acting as much like the little favorite as possible, kicked up his heels and pranced about the room upsetting the table and breaking all the dishes. Then planting his feet in his master's lap he rolled out his tongue and licked his master just as he had seen the little dog do.

Terribly frightened at the strange behavior of the donkey, the master called his servants to help him and they drove the poor, dumb, old beast back to the barn, where they tied him up and gave him a good beating for his foolishness.

(Do not try to gain favor by acting contrary to your own nature and character.)

"The intelligent Catholic boy or girl is far better trained and intellectually more competent in matters of religion and social ethics, and the intelligent Hebrew boy or girl, whether orthodox or liberal, fare more wide-awake in matters of religion and social thinking than the Protestant boy and girl. The Protestant boy and girl are as little interested in ideas of religion and social ethics as they are in politics and science." He is referring to the Eastern evangelical churches, "where, apparently, the Sunday school is so haphazard and the preaching so inferior that religion makes literally no dent in the youngsters."—Prof. Robert E. Rogers of Massachusetts Institute of Technology.



How the Pioneer Circuit Riders Went to Conference

STOP
PILES
This modern, safe way
Itching, bleeding, torturing piles yield quickly to UNGUENTINE RECTAL CONES, which soothe the pain at once. Many say they are completely cured without an operation. At all druggists—75c. Write for FREE trial. In stubborn cases doctors also recommend NOROL-AGAR. It is a harmless lubricant, so gentle it is widely used for children. The Norwich Pharmacal Co., Dept. A-20 Norwich, N. Y.

Rheumatism
Neutralize the acid poisons of Rheumatism and wash them out of your system by drinking Shivar Spring Mineral Water freely, as directed in booklet sent free on application. Shivar Water is a light, soft, alkaline, diuretic water of most agreeable taste. Order through your druggist or write direct to Shivar Springs, Inc., Box R, Shelton, S. C.

YAGER'S LINIMENT HELPED MRS. WALKER

"Just a few lines in regard to your Yager's Liniment," writes Pearlie Walker, Mills Rural Station, R. No. 2, Rockingham, N. C. "I think it is the best I have ever used. My tonsils had swollen. A lady gave me some of your Yager's Liniment and I bathed my throat with it and they haven't bothered me since. My mother had a bad case of Poison Oak and your liniment cured it."

Yager's Liniment is an old reliable remedy that you should always have in the house. Get a bottle today from your druggist.

Manufacturers: Gilbert Bros. & Co., Inc., Baltimore, Md.

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TRAVEL by TRAIN

Comfortable Economical
Safe Way to Travel

Inquire of Ticket Agents Regarding
GREATLY REDUCED RATES
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Children's Storyland



TEN LITTLE ERRORS

Ten little errors once spoke to Bobby Tyne.
He learned "It is I" for "It is me." Then there were nine.
Nine little errors, sorry to relate.
He said "It doesn't" for "It don't. Then there were eight.
Eight little errors. (I'm glad there weren't eleven).
"He spoke to whom?" for "He spoke to who." Then there were seven.
Seven little errors. His tongue the words would mix.
He learned "It isn't" for "It haint." Then there were six.
Six little errors, sure as I'm alive.
He said "May I go?" for "Can I go?" Then there were five.
Five little errors. He struggled o'er and o'er
To say "There is no" for "There isn't no." Then there were four.
Four little errors, ungrammatical as could be,
He said "He lay down" for "He laid down." Then there were three.
Three little errors. It's fine there were so few.
He learned "Were I you" for "Was I you." Then there were two.
Two little errors. Both he tried to shun.
"It is she" for "It is her." Then there was but one.
He used "Sitting hen" for "Setting hen." Then there were none.
No, it wasn't easy to make errors aright;
But by his perseverance Bobby won the fight.

—A. F. Caldwell, in Epworth Herald.

BLACK KITTEN GOES IN SEARCH OF HAPPINESS

Gray Kitten sat sunning herself in the barn doorway. She was very happy, for she had been good. She had had a good dinner, and then had washed face and hands as her mother told her. Now she was ready to take a nap. Mother Cat had promised she would chase leaves with her if she was good and went to sleep. Gray Kitten purred contentedly.

Just then Black Kitten came around the corner.

"Come with me, Gray Kitten," he said.

"Where are you going, Black Kitten?" asked Gray Kitten.

"I am going to find happiness," replied Black Kitten. "You come with me. Will you?"

"But I have found happiness here," said Gray Kitten. "I have been good today, and am as happy as a kitten could wish to be."

"Oh, very well," said Black Kitten, chasing his tail round. "You may be happy, but I am going to be happier. Goodby."

Away Black Kitten went scurrying, while Gray Kitten closed her eyes and sang herself to sleep.

First Black Kitten went to the henpen. But there he saw a big, white bird who flapped his wings and stretched his great white neck and opened his great yellow mouth and cried, "Cock-a-doodle-do-oo-oo!"

Black Kitten didn't know what he meant, but he was sure it was something terrible. He was frightened, so he ran away. And he had to run for his life. He ran out into the road. There a big dog saw him. "Woof! woof!" said Big Dog, as he dashed after Black Kitten. "Bow wow! Bow wow!"

Black Kitten was more frightened than ever. He ran to a tree and climbed up into its branches. Big Dog sat down on his hauches and waited. He looked up at Black Kitten and ran out his wet, red tongue. Sometimes he made believe he was going to climb the tree after Black Kitten. By and by a little girl came along. She called Big Dog away, and scolded him for chasing a poor little kitten up a tree.

Black Kitten waited until he was sure Big Dog had gone. Then he carefully let himself down the tree, backward, looking first on one side, then on the other. When within two or three feet of the ground Black Kitten jumped, and then, without once looking behind him, he started straight back home to the barn.

Gray Kitten was chasing leaves with her mother. She looked very happy.

"Where have you been, Black Kitten?" asked Mother Cat.

"He has been seeking happiness," Gray Kitten answered for him.

"Then I know," added Mother Cat, "that he didn't find what he was looking for."

"Black Kitten," she added, turning to him, "I hope you have learned a lesson. Hunting happiness is like chasing fireflies—you're always going to find it on the next bush. If you cannot be happy at home, you will never be happy anywhere. If you would be happy everywhere, learn first to be happy at home."

Sunshine for Little People.

HOW JOHNNY WAS CURED

Johnny was a great boaster. If he heard a playmate tell of something he had done, not matter what it was, Johnny would give a snort and exclaim:

"Pooh! That's nothing! Who couldn't do that?"

One evening the family sat around the fire in the sitting room. Father was reading, grandma and mother were sewing, Alice and Joe were studying their lessons, when Johnny came strutting in. He took a chair by the table and began reading "Robinson Crusoe."

Presently Joe, who was younger than Johnny, went up to his brother, saying: "Look at my drawing, I did it today in school. Isn't it good?"

"Pooh! Call that good! You ought to see the one I drew! It beats yours all hollow!"

Joe was rather crestfallen, and little Alice, who had a sympathetic heart, pitied her brother, and going to Joe, asked him to let her have his drawing.

"I wish I could do as well as you do, Joe," she said, hoping to revive her brother's spirits.

"Pooh!" sneered Johnny, "you needn't try to draw; for girls can't make even a straight line."

It was not long before Mr. Boaster left the room for a few moments. When he came back, everything seemed to be going on as when he left. Father was reading, grandma and mother were sewing, and Joe and Alice were busy with their lessons.

"At last I have finished my hem," remarked grandma, folding the napkin she had been hemming so industriously.

"Pooh!" said mother, contemptuously, "that is nothing. I have done two while you are doing one!"

The children looked up quickly; for who would have believed she would have spoken so? It was not like her to do so.

Grandma picked up another napkin and began hemming it, but said nothing.

"Father, look at my examples, please. I have done every one of them and have not made a single mistake," said Alice, crossing the room to where her father was sitting before the open grate fire.

"Pooh, that's nothing," replied her father, not even to look at it. "You ought to see the way I used to do examples when I was your age!"

Poor little Alice was greatly astonished to hear such a discouraging and boastful remark from her generally kind father, and she was about to turn away when he drew her near to him and whispered something in her ear which brought the smiles to her face.

For a few minutes no one said anything and work went on as before. Johnny was greatly engrossed in the history of Crusoe's adventure, and the other children continued their studies.

"My flowers look so well! I believe that the geraniums are going to bloom again," remarked mother.

"Pooh! They are not half as thrifty as those I used to raise. Why, I had flowers all winter long, and you have had only a few blossoms in the whole winter," said grandma, contemptuously.

"What is the matter with everybody?" thought Johnny. He had never known them to be in such a humor as they were that evening.

When father remarked presently that he had stepped into the grocer's and been weighed that afternoon, and that was doing "pretty well" for him, mother said crossly:

"Pooh! You call that doing pretty well? Old Mr. Benson weighs 225 pounds, and no one ever heard him bragging of it."

Everybody laughed. Father shouted. It was such a surprise, and grandma got up and left the room to keep from choking with laughter.

"Father," said Johnny, "what are you all laughing about? Is it at me?"

"Well, we are not exactly laughing at you. We thought we would try your way of boasting of our accomplishments and see how you thought it sounded; but mother spoiled the game before we had finished it."

Johnny looked rather sheepish the rest of the evening. He wondered if he was as disagreeable as the older folks that evening when he boasted of what he could do or had done, and he resolved to break himself of the habit.—Our Morning Globe.

A CHINESE SONG OF SIXPENCE

Greta Gaskin Bidlake.

Uncle Dick was a business man home from China. He told Alice, Evelyn and Rob all sorts of interesting stories. One day he heard them singing over the old Song of Sixpence nursery rhyme and he smiled as he listened. Alice said their teacher had told them the blackbirds were the hours of the day; at dawn the pie opened and they all flew out. The King was the sun with golden sunbeams slipping like coins through his fingers, and the Queen sitting in the dark kitchen was the moon, while the maid in the garden was the morning twilight hanging out clouds across the sky.

"All very nice," said Uncle Dick. "That's a beautiful idea. I wish somebody had explained it that way to me when I was young. I'm afraid all nursery rhymes were just nonsense jingles to me then. But tell me, did you ever hear how we say the Song of Sixpence in China?"

"No, tell us!" cried the surprised children.

"I didn't think they had it away over there," said Alice.

"We English-speaking people took it to them, of course," replied Uncle Dick. "So they don't recite it in regular Chinese but in pidgin English, which is almost a language of itself and is used when people of the two races who do not speak each other's tongue wish to do business together. I shall repeat it slowly and see if you can say it over the way they do after I have finished." He crossed his knees and began:

"Singee congee sick a pence
Pockee muchee lye;
Dozen two time blackee bird
Cookee in ee pie."

How the children laughed! It sounded so funny. Easy to learn, too. They rattled it off glibly. Uncle Dick went on:

"When him cuttee top-side
Birdee muchee sing;
Him tinkee nicee dish
Settee for ee King!"

"I should think so!" laughed Rob. "Bet I can say that last right now." Rob was proud of his quick memory. "Go on, Uncle Dick!"

"It's easy. We all can. Say the rest, please!" coaxed Evelyn.

"King in ee talkee loom
Countee muchee money;
Queenee in ee kitchee
Chow-chow bread ee honey."

"I know," said Alice. "'Loom' is 'room'; isn't it, Uncle Dick?"

"Yes, just as 'lye' in pidgin English is 'rye'. The Chinese find 'r' a hard letter to pronounce and their tongues slip around it, making it the softer 'l' instead. My Chinese servant used to tell me, 'Big lain comee, Boss'."

Rob had been saying over the whole verse from the beginning while they were talking and now asked for the last of it.

"Servant gilo workee
Washee hangee clothes;
Chap chop somee blackee bird
Nippee off her nose!"

Shouts of merriment went up from the three of them. Not, I am sure, since the very first time the poor servant girl lost her nose, as that verse repeated, did ever children laugh so heartily at the humor of her plight.

"I can say it all!" announced Rod. And he did.

"That," said Uncle Dick, "is nonsense, of course, but it is delicious nonsense and really good fun. It's one of the few pieces of pidgin English I ever heard that seemed to me better than the original. The 'dozen two time blackee bird' are very much improved when served up in Chinese style."

Laughing and talking together, the children went off to find their playmates and tell them about the funny jingle. Uncle Dick looked out of the window and saw that the sunset was soon going to bring an end to the day by "nipping off her nose," and he went out to see if the evening paper had come.—Christian Register.

LITTLE PEACH BLOSSOM MAKES PEACE

By Lucy Meacham Thruston.

Little Mui Fah—Peach Blossom—ran and ran. She tore across the compound and into the house. Her unbound feet hurried her into a room where many mats were rolled against the wall and where the children slept. Against Mui Fah's own mat was a doll.

Honorable School Teacher would not let her take this beloved doll into class. When Mui Fah rolled up her mats every morning she sat Honorable Doll back against them to wait for her—impatiently, Mui Fah thought. Yet the doll's look was always placid when Mui Fah hurried back.

Now she caught her up with a gasp. Little Mui Fah's breath was almost gone, yet she must run back and catch up with Honorable School Teacher and children hurrying down to the ship and safety. Guns were sounding in the street, closer in the compound itself, soldiers shouted and trampled in the hall. Mui Fah scurried for safety into the most sacred room of all, that in which Honorable Teacher usually sat.

A great vase was toppled against the wall there. Mui Fah stuck her feet in, squeezed down tight, her sleek black hair rubbing against the wall. But she felt that hair rise up stiffly when soldiers surged into the room. One of them called roughly, "They are gone."

"Good." Mui Fah knew that voice of the Great Man.

"No. We should have that teacher, those children too. Hold them to make others do as we wish."

Mui Fah was so scared that she wriggled. The jar rolled a little. Over its edge she could see the Great Man now. He stood still and thoughtful.

But louder shouts rang through the compound. The men with him rushed out. The Great Man walked calmly over to the vase; stood it up. "So," he said, and looked down into Mui Fah's black eyes.

"Honorable Sir, I came back for my doll. I could not leave her—to be—killed."

"Is that what you think we all do?"

"Is it not? Did they not say—"Mui Fah broke off with a shriek. Soldiers filled the room and they pushed forward a man close to the Great Man himself. "My uncle. It is my uncle."

"And my enemy."

"He is not. He is no man's enemy. Honorable School Teacher say China is a peace land. China brothers should work together for China, not tear to pieces. Honorable School Teacher say so it should be in all the world. Men brothers."

The Great Man spread out his hands to the vase. The little voice had seemed to come out of it like the voice of a spirit. The crowding soldiers fell back. The Great Man and the uncle faced one another. "Does she speak truth?"

"It is Mui Fah," the uncle's voice was low but calm, "she is a child of truth."

"Could we be friends together—for China?"

"No, Mui Fah."

"Where war is not, there should be peace," came the thin pipe from the vase. "Where there is peace, is love. Men should be brothers together, Honorable School Teacher say, for this our China. Oo-ee." Her little neck stretched up; her black eyes peered over the rim of the vase. Her scared face brightened at what she saw. "It is peace."

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

OUR CHILDREN

Our most capable and consecrated superintendent of children furnishes us some facts for our consideration culled from the third quarter's report. These facts should arrest the attention and secure the interest of every member of our conference society. Whatever any member is doing, she should help to strengthen the children's department of the auxiliary. It is there that our hope lies. Many are not adapted for leadership in the children's department of work and yet every woman can contribute something in that beautiful task of training little children to do the Father's will. Those that can not assume leadership she offers her services to the leaders of the children to promote the development of the work.

The New Bern district leads in finances, in the number of new divisions, and in mission study classes, having sent in $168.20, reporting six new divisions and 18 study classes.

Wilmington reported $110.34.

Durham district reports five new divisions and 15 study classes.

Weldon district excels in number of divisions reporting, making a total of 33.

Elizabeth City district sends the only baby life member for the quarter—John Hill Symons of Oak Grove auxiliary, Chapanoke.

There was a total of 902 new names enrolled in the three divisions.

The 93 classes in mission study enrolled 1969 members.

Our children's department is showing great progress. Let all the adults lend a helping hand to train leaders for the future.

E. S. P.

MISSION STUDY DAY AT JONESBORO

Twenty-seven women of the Fayetteville district met in Jonesboro October 11 for a mission study institute, which began at 11 a. m. and closed at 3:30 p. m. The institute was conducted by Mrs. C. L. Read. The program follows:

Hymn 410. Prayer. Roll call.

Outline of the day's program.

An appreciation of "Seven Times Seven" and the author. Mrs. Read.

Explanation of inter-district contest. Mrs. Junius Wren.

Define a standard study class (using blackboard).

Model standard class, using chapter one of "Seven Times Seven."

Suggestions from pamphlet, "The Church," were followed.

The devotional was conducted by Miss Elizabeth Lamb. Mrs. J. W. Whitehead read a sketch of John Wesley's life, and Mrs. Read read a paper on Thomas Coke taken from the Life of Coke by Bishop Candler.

Special assignments were given by Miss Lamb, Mrs. Rush, Mrs. Wren and Mrs. McDavid. A large per cent entered into the discussions. During the open forum which was held after lunch suggestions were made for improvements on the "model class" which was conducted during the morning session. Topics for class discussions were suggested, but time forbade a development of these topics by the class. The afternoon session opened with the devotional program which is suggested for chapter two, and this chapter was presented by Mrs. Wren. This gave an example of a portion of a relay class.

The open forum proved to be most helpful, and during this time the mission study leaders not only presented their problems but received information about the standard of excellence, Council and conference credits, and reports. The meeting closed with a prayer by Mrs. J. D. Pegram of Jonesboro.

The ladies of the Jonesboro auxiliary served a bountiful and delicious lunch and their hospitality will long be remembered by all who attended this splendid meeting.

NEW HOPE CHURCH

In this issue Mrs. Rufus Riddick gives an account of the zone meeting recently held in this histroic church that has reached its century birthday.

Plans are now being made to try out the church grounds after a beautiful plan and decorate this plot with grass, flowers and shrubbery.

Mr. Wrightson Jackson of this community has contributed $100 to this cause which will be supplemented with numerous gifts to complete the plan.

Certainly they have an excellent Sunday school of 200 members, for young people like to gather at an attractive shrine.

The young people's societies may take a hint from this effort and direct some of their energies to beautiful church grounds. It is an activity that is wholesome and worshipful.

PERQUIMANS-CHOWAN MEETING

An attendance gratifyingly large at the Perquimans-Chowan zone meeting at New Hope last week proved the great interest the Methodist women of the two counties have in missions. Nine societies were represented.

Devotional services by the Rev. Mr. Smith of Winfall opened the day's program, over which Mrs. R. T. Brinn of Hertford presided.

Miss Virginia Eason of New Hope welcomed the visitors in a short address, to which Mrs. J. L. Delaney responded.

Mrs. R. H. Willis, our beloved district secretary, followed with a practical talk in which she stressed the importance of the various things to be accomplished before the end of the conference year.

After a short talk by our Mrs. Hawkins on the life of Nehemiah, with its application to present day life, Mrs. Herman Baum of Old Trap, who was a Scarritt student, delighted her audience with her stories of Scarritt and her friends who have gone out from there, giving a deeper insight into the spiritual life of the school and showing the wonderful good that those sent out in prayer do in all parts of the world.

Rev. Herman Baum closed the morning session with prayer, after which a most delicious lunch was served by the New Hope women with their well known hospitality.

In the afternoon Mrs. J. L. Delaney held the devotional service, after which the young people's society of New Hope in an amusing playlet went through a missionary meeting, in which the shortcomings of many a society were depicted, bringing guilty smiles to the faces of many in the audience.

Reports from the young people's societies followed, special stress being laid on the Hertford boys' missionary society.

Most attractive mission posters were presented, Winfall winning the $5.00 offered by Mrs. R. T. Brinn in the spring.

The zone officers for the year are:

President—Mrs. R. T. Brinn.

Vice President—Mrs. J. L. Delaney.

Secretary—Mrs. Ben Thach.

Treasurer—Mrs. W. E. Dail.

Supt. Children's Work—Mrs. J. W. Ward.

Supt. Y. P. Work—Mrs. W. W. Spencer.

Supt. Mission Study—Mrs. H. C. Stokes.

Supt. Social Service—Mrs. B. G. Koonce.

Supt. Study and Publicity—Mrs. C. W. Griffin.

After a unanimous decision to meet next at Woodland, Rev. R. F. Taylor dismissed the congregation with prayer, closing a day that will have far-reaching results throughout the two counties.

Mrs. Rufus Riddick.

THE MINNIE WILSON AUXILIARY OF HERTFORD

The Minnie Wilson Missionary Society held its September meeting on the 16th in the assembly room of the Sunday school annex. The attendance was exceptionally good. An interesting and instructive program had been prepared.

The presence of the New Hope auxiliary added much to the enthusiasm and pleasure of the occasion.. Such meetings are really inspirational.

At the conclusion of the business session refreshing ice cream was served by circle number four under the leadership of Mrs. J. P. Jessup.

Mrs. J. W. Powell, Supt. Pub.

The objection to saving for your old age is that you can't save your appetite for old age.—Richmond News-Leader.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

INTERESTING ZONE MEETINGS

From Mrs. J. D. Bivens, secretary, we have the following interesting account of a recent meeting of the Stanly county zone, on the Salisbury district. "In many respects," Mrs. Bivins says, "this zone meeting held in the New London Methodist church on October 4, was one of the most interesting of the series.

Mrs. J. A. Allen, chairman, presided with Mrs. J. F. Shinn conducting the devotional. A splendid program had been arranged, and among other things, there were talks on mission study, observance of week of prayer, social service, reports and harvest day. These were interspersed with music, including a soprano solo by Mrs. Hobart Morton of Albemarle and a duet by Mrs. Hoyle Reap and Mrs. W. W. Talbert, also of Albemarle.

A special memorial service was held for our beloved Miss Lochie Rankin and a silent prayer of thankfulness for her beautiful Christian life.

It is of interest to note that we had two life members present, Mrs. M. J. Austin of New London and Mrs. G. P. Watkins of Albemarle, and special recognition was given them.

The meeting was well attended; in fact, there was a larger number present than at any previous time, and each member received renewed inspiration for better work in the future."

ZONE MEETING AT ANDREWS

The western zone of the Waynesville district, Mrs. George A. Jones writes us, was held at Andrews, September 28, and was an occasion of interest and profit.

Mrs. W. B. Fisher, chairman, was the presiding officer and the meeting opened with a talk on stewardship, used as a devotional, by Rev. W. M. Robbins.

A welcome was extended the visitors by Mrs. D. W. Swan, and response was given by Mrs. Messer of Bryson City.

After a vocal solo by Mrs. Bates of Murphy the district superintendent, Mrs. F. E. Branson, gave an interesting talk on mission study, which was followed by a violin solo by Miss Mildred Aiken of Andrews.

The young people's department was represented by Mrs. H. P. Powell, zone superintendent, and readings, piano solo, vocal duet, and a demonstration, "How Aunt Tillie Learned to Tithe," added to the interest of the program. The annual report of the young people given at annual conference was received by Miss Mary Long, district superintendent.

The children's work was in charge of Mrs. Robert Davis, and the young folks were most interesting in their songs and talks, their part of the program closing with a review of the report of children's work by Mrs. W. M. Robbins. Of especial interest was the demonstration on mission study by Miss Ora Lee Daugherty and her children's society from Bryson City.

Mrs. George Hampton, district secretary, brought a most earnest, impressive message in which she urged the zone members to put forth every effort to close the year's work in a manner befitting the cause involved, and special emphasis was laid on the observance of the week of prayer.

BIBLE STUDY MEETING AT FRANKLIN

If the members of the Franklin Woman's Missionary Society had known what they were missing in a real intellectual treat as well as food for real spiritual growth, there would have been a 100 per cent attendance at the meeting on Friday evening, September 27. This meeting which closed a most interesting and instructive Bible study class conducted by the society, with Mrs. Callahan as teacher, was held at the home of Mrs. G. A. Jones. During the series of studies, Mrs. Callahan's forceful presentation of "Jesus, Our Ideal," by W. P. Whaley, has been followed with animated open discussions which have added to the interest and profit of the study. It has been the pleasure of the auxiliary to have present at one of their meetings during the summer Mrs. Collins Denny, and a special invitation was issued to the members to come and meet Mrs. Denny. At the close of the program a social hour was enjoyed.

TRIBUTE TO MISS HARRIET KERR

The Woman's Missionary Society of Central church, Asheville, is greatly bereaved in the loss of one of its most faithful and most interested members, Miss Harriet Kerr, who passed "from earth to heaven" a few weeks ago. At the October meeting the following tribute was given by Mrs. C. W. Byrd, a lifelong friend of Miss Kerr, and shows the love and esteem in which she was held by her fellow workers:

"On September 22, when the portals of heaven were opened to let our dear friend, Miss Harriet Kerr enter into her beautiful home, we could almost hear the welcome words, 'Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'

For many years I have been in touch with Central church, even when far away and the news of a dear friend passing on has reached me I have grieved with you. Each time upon my return I have missed fond faces and the companionship of my younger days, but always my heart has been gladdened and my faith strengthened when greeted by the faithful, loving, loyal Kerrs.

In her quiet, unpretending way, Miss Harriet Kerr was true to every trust in life, never neglecting a duty, never leaving a task half done.

It was my privilege to frequently visit in her mother's home, and the sweet Christian spirit that abided there passed on to the children, and all who count them friends find the same hospitality, the same interest in things worth while, the same love of church and pastor and friends and everywhere were evidences of the love of the beautiful. Reared in a Christian home where the very atmosphere breathed loyalty, it is a wonder that Miss Harriet's childhood ideals remained with her to the end.

Modest, unassuming, yet with the courage of her convictions, she taught many of us the worth of friendship, the value of truth and noble living, the beauty of unselfish service. Can these things perish? With all her duties she was never too busy to lend a helping hand when needed.

Always ready to stand by her pastor, to defend her church if the need arose, to give a loving greeting to a friend or help an unfortunate wanderer.

She delighted in the service of the church and considered it a privilege to attend public worship, Sunday school or missionary meeting, and for many years faithfully attended the Wednesday night prayer service.

Our friend practiced the Golden Rule six busy week days, and did not forget it the seventh. In no way can we better show our reverence for God than in little things.

The beautiful flowers placed on our altar Sunday after Sunday will always remind us of the one who so long and so lovingly has gathered the most beautiful flowers at her disposal and with her exquisite taste placed them on God's altar to make our place of worship more attractive.

An empty place in the home; an empty chair in our Sunday school; an empty chair in our missionary society; a vacant seat in church; an aching void in our hearts; but a life of love, self-sacrifice, loyalty to the God she worshiped, is it worth while?

In a way the call came suddenly, but we are satisfied that she was ready; that she could look death calmly in the face with no fear, for she had the assurance that the journey was only to a better and more beautiful place. We all miss her, but cannot we say with the poet:

If tolling bell I asked the cause,
'A soul has gone to God,'
I'm answered in a lonesome tone
Is Heaven than so sad?
That bell should joyful ring to tell
A soul has gone to Heaven,
Would seem to me a proper way
A good news should be given.

The aim of education is not to make hand work unnecessary, but to guarantee skilled labor.

Sunday School Lesson

OCTOBER 27

By F. B. Stockdale.

The Christian View of Recreation

(Mark 2:18-28)

Golden Text: I came that they may have life, and may have it abundantly. —John 10:10.

Upon the subject for our study it is difficult to agree. We have been so accustomed to judging by the outer actions of life that we overlook the fact that the same form may be worn by folk of differing spiritual attainment: a manikin is not a man because dressed in male attire. When people bow, on entering a church, to some it may be a mere formality and to others a veritable means of grace. All the observer has on which to form an opinion is the posture.

Entirely Free

Let us accept it as indisputable that none have the right to be dictatorial on the subject. The individual may express an opinion and the group record its convictions, but neither individual nor group has the right to be dogmatic. "To his own Master he stands or falls" is a revelation of a relatinship with which none have any right to interfere. No one is capable of taking care of the conscience of another; in this regard the Christian is out of the reach of dictation by others. To seek to enslave the mind or the conscience is as detestable as the attempt to enslave the body.

On the other hand we should recognize the difficulty of forming an opinion that is likely to be correct. Few of us have the ability to put a question at a distance from ourselves and look at it as though we were not concerned. We are apt to be fairly certain about the things we enjoy doing; it is not an easy matter to separate thought from desire. Judgment is likely to hide when wish comes on deck. Most of our actions express far more of wish than wisdom. It is not easy to keep the voice of inclination out of our arguments on the subject of diversions. Very much of what we call argument is the parading of our own desires. Our own leaning may very easily cloud the sun of our mental action. We must learn to exclude our likes and dislikes, and be more anxious to find out what our obligation may be than to have our own way on the subject. Our independence does not always wear its own clothes; selfish in the extreme, it garbs itself in the guise of principle.

Dancing

In Jeremiah 31:12-13, we have a picture of a harvest festival. Days of hardship and meager rations are followed by a bountiful plenty. The promised plenty is contrasted with the tearfulness in which Israel had been taken from their own land. The singing crowd are on their way to the "heights of Zion," all radiant because of the bounty of the Eternal. "Sheep, cattle, corn, oil and wine" are plentiful. Life is "like a watered garden." "The girls shall delight in dancing, young men and old shall be merry" and "grief shall be changed to gladness." Do not conclude that the dancing was the kind with which we are familiar. This is the dancing that girls did alone; the expression of gratitude for the bounty of the Almighty: it was religious. While the ancients perverted dancing into an expression of lasciviousness, it remained for moderns to make it promiscuous. The dancing of this picture is an pious as a prayer meeting; it can in no way be used as a justification of the modern dance. We are not condemning any form of dancing. We are calling attention to the fact that what was religious in its purpose must not be used in justification of the dance of sex appeal. The different dances of society must stand on their own feet and be judged from the standpoint of what they express. The dance of the picture before us had in it the spirit of the hallelujah chorus. While it was a recreation, a festive time, it was, and was intended to be, an expression of appreciation for the goodness of God.

This joy, expressed in singing and dancing, was grounded in the kindness of the Almighty. It would seem self-evident that we should never wish to sever any of our recreations from any relation to God. To be good and exclude God from that good is a contradiction. Godless pleasures are synonymous for sin. Nothing can be good unless God is at one end of it. Joy, to be the real joy of life, must have a vital relation to the Almighty. We need God in our pleasures as much as we need him in pain. To be Christian and do that which is void of the spirit of Christian is an impossibility. In this reference we face an appreciation and its expression. People were grateful for the natural blessings of life: why not? Why let gratitude stop at plenty for the body? Why should joy be confined to the things the body uses. One should be greatly delighted that he lives. To be is far better than never to have been. The provisions for the mind are as plentiful, and as important, as the bounties for the body. The thinker should take pleasure in the fact that he can think; for the capacities of the mind, apart from its products, we should be grateful. We ought to be delighted that we can know pleasure. When we recognize the plenty that characterizes the spiritual zeal, one is surprised that we are ever sad. If the plenties of harvest were good cause for the singing and dancing of our lesson, in what way should we rejoice for the bounties of Grace? So far as this picture goes, it links the joyousness of life to the goodness of the Eternal Father.

Children and Streets

Moffatt translates this verse (Zech. 8:5), "And the open spaces shall be full of boys and girls playing there." The streets of the modern city are not fit

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places for boys and girls to play. No better use of space can be made than to give room for the play of boys and girls. Pleasure, the spontaneousness of life, has its place in all the realm of life. It is as natural for living things to play as for humans to breathe. Fish, birds and animals are playful creatures. Our attitude to play has neither been wise nor good. We have forgotten that play may be as holy as prayer. It is one of the universal things of life; as universal as death.

Zechariah gives a place for "old men and women to sit once more in the open spaces of Jerusalem . . . each with a staff in hand, because of age." At the other end of life are the boys and girls romping in play. The picture is one and the playing of the children has the same rights as the rest of the aged who have passed their days of play. The play of children should be provided for with the same care with which we provide for the rest of the aged.

Open spaces has a kind of prophetic sound. Twenty-four hundred years have passed since Zechariah prophetically painted this picture, and our cities have not yet given to boys and girls the open spaces they deserve. In many cities large spaces may be seen that are occupied with junk; an eyesore to all beauty-loving people. Spaces where boys and girls might be building healthy bodies are occupied by rusting iron, rotting old wagons and discarded street cars. These we might burn up or throw into the sea to give room for children to play and we should discover it was a paying investment.

When will our cities be wise enough to recognize the moral value of natural play? We build all kinds of monuments, piles of marble and steel; when shall we learn that monuments, consisting of open spaces would be more productive of that which every nation needs, normal, healthy boys and girls, than any other monument money could erect? The sacred hill on which the Holy City stood was to make large room for boys and girls to play. For the absence of these open spaces every large city dearly pays in ruined boyhood and juvenile delinquency. The absence of play in the days of childhood means crime in the years of youth. Would that our rich men would begin to provide, in our cities, these open spaces until the place of play would be within easy access to every child that dwells therein. The places of play should be as plentiful as the places of prayer. If we would spend money and time to direct the play of the boys and girls we would thereby do as much for the states as now we accomplish by our system of public education. Let it be remembered that rational religion gives large place for the play of boys and girls; it also brings old men and women to sit in the open spaces where children play. The old men and women who are really godly will find as much joy in watching the play of boys and girls as the boys and girls will find in playing. Both ends of life are to be provided for, but not divorced. The children need the presence of the aged as much as the aged need the company of youth.

Hopeless

The reference (Matt. 11:16-19) is not, save incidentally, a reference to diversion, but rather to perversity of mind. The playing of children in the market place is rather a natural thing. It is also to be expected that when one group has struck the diverse chords of music and mourning the other group would respond. When one group will neither play at mirth nor sadness, how are the groups to play together? One group has tried all that is possible; the other group is outside the possible.

Jesus had to deal with a generation that would respond to neither form of godliness. John came with almost a contempt for eating and drinking; whatever pampered the flesh he looked on with scorn. This generation declared that kind of goodness was of the devil. The ease with which we attribute to the devil what we do not like is amusing. Jesus came with the other kind of disregard for eating and drinking, gave it very little notice, ate when hungry and drank when thirsty. His emphasis was on the life that does not live by bread. "This generation said: 'He is a drunkard and a glutton, a friend of taxpayers and sinners.'" They would not understand a goodness that took food as it was and men as they are. His form of goodness they would neither respond to nor receive. What are you going to do with children that will not dance to music nor wail at mourning?

There are many grown-up children that are as hopeless as the non-responsive playmates of the market place. We overlook the fact that there are incurable attitudes of mind; habitudes that are hopeless. When men will respond to neither John nor Jesus what are you going to do for them? When people will not be moved to either laughter or tears by an outward appeal what are you going to do for them? They are like pouty children; their own disposition shuts them in their own land and puts them beyond the reach of others.—N. Y. Christian Advocate.

EXPRESSIONS OF APPRECIATION

Your committee appointed at the last regular meeting of the board of stewards of Main Street Methodist church, of Reidsville, N. C., submits the following resolution for adoption:

Whereas, the Rev. J. B. Craven, our esteemed presiding elder, is bringing to a close his fourth year's service on this district, it is the desire of the board of stewards of this church to express its unqualified appreciation of his splendid work by these resolutions:

First, That we recognize in Brother Craven a wise councilor and efficient leader, whose ability is attested by the response the entire district has made to all the demands placed upon it by the annual conference during his term as presiding elder.

Second, That we wish to express our high appreciation of Brother Craven as a preacher of ability. His sermons are marked by a deep understanding of the fundamental truths of the Bible, and his gospel preaching emphasizes, in a high degree, the spiritual values of life. His style is direct and uncompromising and his reasoning clear and convincing.

Third, That Brother Craven goes to his new field of labor with the best wishes of this board, and we bespeak for him the continued success of his labors in whatever channels his church may direct his efforts.

J. W. Weaver,
W. A. Trotter,
Committee.

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

M. W. Heckard, The Small Sunday School, 9.

W. H. Willis, Evangelism, 8.

G. Ray Jordan, Teachings of Jesus, 8.

D. W. Brown, The Organization and Administration of the Sunday School, 5.

F. O. Dryman, Evangelism, 4.

A. W. Lynch, Evangelism, 1.

PROGRAM OF WORK

The program of work for the Sunday School Board's staff workers during the past year has majored in the following lines of endeavor:

1. The promotion of a system of training schools and classes.
2. Placing and interpreting of school programs of work.
3. The setting forth of plans for promoting evangelism.
4. Arranging plans for the cultivation of a missionary attitude and the securing of more liberal system of giving.
5. A study and application of the opportunities for Sunday school extension.
6. The promotion of plans for membership increase.
7. Emphasizing the importance of home work and co-operation.
8. Planning for proper church building.
9. A study and promotion of week-day and vacation religious education.
10. The promotion of the interests and objectives of Wesley class work.
11. The securing of adequate finances for promoting our program.

This has been largely done through the following avenues:

1. Holding conferences with pastors and voluntary district, sub-district and charge workers.
2. Conducting training schools, institutes, conferences and council meetings of a conference, district, sub-district, and charge-wide nature.
3. Personal visits and addresses.
4. Publicity and advertisement.
5. Extensive correspondence.

The smallest bird in the world weighs only one half a gram. It is the Cuban humming bird.

A living room is just a detour on the route from the bedroom to the garage.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

WEST DURHAM

The West Durham Epworth League held a "welcome social" for Duke students Friday, October 11. About 50 were present.

The recreation was conducted by Miss Rosa King, superintendent of fourth department, assisted by Miss Mary Lee Starling and Mr. Cecil Baker. Several interesting games were played and contests were held. The contest prizes were awarded to Miss Florence Nash, Miss Beatrice Steelman, Mr. Cecil Baker and Mr. J. Councilman.

Refreshments were served—ice cream course—by Misses Emma Harris and Rosa Stellman. This concluded the program. The occasion was very much enjoyed by all present.

Rosa W. Steelman, Cor. Sec.

FAYETTEVILLE LEAGUE

Friday night, October 11, at the Hay Street Methodist church, Fayetteville, members of the senior and Hi-League met around a most acceptable supper, and had a successful meeting.

The 33 present first joined in singing; then Rev. E. Frank Lee introduced Mr. Philip Schwartz, special field secretary of the Epworth League in the North Carolina conference. Mr. Schwartz offered a short prayer and then began by indicating that he would not give the serious talk that he had prepared, but would instead speak of more practical matters, since that was what the occasion seemed to call for. Then he expounded the word "pep," and after an appreciation of the quality it implied, he declared it must be Christianized and applied to Epworth League work. The letters of that word he gave as initials of three elements necessary to successful league work. The first was preparation, and he showed how necessary that is to success in anything. Second came enthusiasm, and the part that must play was also clearly shown. Last was pluck, and his audience saw that without this, preparation and enthusiasm might easily come to naught. Then he applied each of these elements to the four departments of the league work, devotional, missionary, social service and recreation and culture. In each it was clearly shown that preparation, enthusiasm and pluck would make success almost inevitable. He suggested certain developments in games and ways of administering the amusements of Epworth gatherings that forebode most pleasant and enjoyable occasions for the league. And he closed with words of encouragement. He was liberally applauded. Then the meeting took up a plan to reorganize the Epworth League of the church by combining the Hi-League and seniors. In connection with this, unanimous approval seemed manifest, and Mr. Stetson, general secretary of the Y. M. C. A., as well as Mr. Schwartz spoke in favor of the move. Rev. Mr. Lee empowered by motion to appoint a nominating committee, which he did. The meeting closed with thanks to Mr. Schwartz and a prayer. Wm. E.

Western North Carolina Conference

ESSAY CONTEST

A church-wide Epworth League assay contest is now on. It is open to all leaguers 13-17 years of age. The theme is "World Friendship." The theme of the essay is to be some phase of "Youth and World Friendship," the specific subject of which is to be chosen at the discretion of the participant. Central Office has sent each district and Hi district secretary leaflets explaining this contest in full with an outline of the fifty awards. Write your district secretary for a copy if you are interested. The closing date is February 10, 1930, but you should enter your name now.

DIPLOMAS

Central Office is this week mailing out diplomas to the following leaguers: Miss Clarinda Hamrick, Miss Bertha Fisher, and Mr. Clifton Hamrick of Gastonia; Miss Thelma Rhyne of Belmont; Miss Mary Lizzie Lee, Miss Mary D. Palmer, and Mr. Lawrence Lee of Lawndale, and Miss Idalene B. Gulledge of Greensboro. This makes a total of 28 for this closing annual conference year.

CHARLOTTE YOUNG PEOPLE'S REVIVAL

The ten leagues which compose the new "Queen Charlotte Union" assembled at Hawthorne Lane October 14 in regular monthly business session. Miss Grace Anthony led a most inspiring and interesting devotional, using as her theme: "The Lord Is My Shepherd." Her assistants were Rev. E. K. McLarty and Miss Dorothy Spain.

Miss Virginia Dare Gabriel and Joe Thomuson of Mooresville were present and both briefly addressed the Charlotte leaguers. (We were mighty glad to have you, Virginia and Joe; come again). With exception of two new chapters in the Charlotte union, missions and conference pledges have been made by all, according to announcement made by Joe Thompson Monday night. And we assured him that these pledges would be paid in full before next June.

Item No. 7 of the union's policy provides for union young people's revival, and Margaret Burdell announced definite plans for services beginning Monday night, November 11, to continue through Friday night of that week. Dr. E. K. McLarty will do the preaching. Place of revival is First Methodist church, and services will begin at 7:30 each evening. Mr. Scott Gibson of Dilworth church will lead the singing and the Hi-leaguers are especially invited to take part in this. Also other young people's unions of the community are cordially invited to attend.

The November union business meeting will be held the first Monday night, November 4, at Spencer Memorial. The Spencer league won the efficiency award for September.

Mr. Berryman Jones announced that plans for an efficiency institute were being made which would probably be held in December. The fourth department of which he is superintendent is putting on a Hallowe'en fete at Dilworth hut October 28 to finance the institute. Public cordially invited.

Active and honorary members of the union cabinet visiting chapters in the interest of late October and early November league calendar dates were: Ruby Bost, Catherine Gardner, Della Greene, Winnie White and H. V. Klutz, Jr.

The seniors are congratulating the Hi-leaguers on the progress their new union is making.

The new name, "Queen Charlotte Union" was adopted at the October business meeting. Leagues in that part of Mecklenburg county in Charlotte, Matthews, Hickory Grove and Rural Trinity belong to this union.

WEST MARKET HI

"Come, come, come to league, bring your chum along;
A happy crowd, a snappy crowd, the league—I'm for it strong!"

West Market Hi-Leaguers sang this round for one week and the next Sunday night the results were evident. In the last month they have gained ten new members and increased the regular attendance at an average of 32, whereas before they usually had a few more than 15.

Another thing, the Hi-League is using the grading system of the standard of excellence. Each month so far shows an increase over the preceding and before next June the chapter expects to be on the honor roll. Besides attending inspirational meetings, the leaguers enjoy the socials. On October 26 they will have a "sure-nuff" Hallowe'en party.—Item from Greensboro Herald.



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REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....



Children from the Baby Cottage

The children have not ceased talking about the grand time they had at the State Fair. They were admitted to most of the shows without paying. When they returned at night they were quite tired but happy. It was kind of the fair officials to let them in free of charge. We are fortunate in living in Raleigh because so many fine things come here which we can see and hear.

* * * *

Since we have 80 more children than we had last fall it is necessary to have a large supply of covering to keep them warm. Cold weather will soon be here and we must keep these little ones comfortable. Already the cool nights are reminding us in a forceful way that something must be done right away along this line. Quilts, comforts, and blankets from missionary societies, merchants and individuals will be gratefully received at the Methodist Orphanage. May I suggested that our friends act promptly so as to relieve our embarrassment. Covering for 331 children is a big item in itself.

* * * *

Just a few more days and the conference year will have closed. Much remains to be done in the intervening days. If all will unite in one supreme endeavor marvelous results may be achieved. Worthy causes are in the balances. The result of our efforts for the next few days will determine whether we shall advance or retreat. To take a backward step in our efforts in behalf of the fatherless is unthinkable. Never before in the history of our Methodist Orphanage hase there been such demand made upon us for the admission of fatherless children as we are experiencing now. Should we stop our ears and close our hearts to these urgent appeals? A thousand times NO is the only satisfactory answer we can give to our conscience and to our heavenly Father.

* * * *

A visit to the fourth quarterly conference of the Four Oaks and Smithfield charges gave me a fine opportunity to meet many of my former friends and parishioners. At each of these meetings Dr. Bradshaw gave me an opportunity to represent the Methodist Orphanage. These two charges are standing by the orphanage. Since we have nearly 100 more than we had last fall they are going to do more for us. In fact, all the churches throughout the North Carolina conference will have to increase their contributions in a very large way to supply our pressing needs. I found Brothers N. C. Yearby and J. D. Bundy working hard at their posts of duty. They are doing all within their power to carry up to conference a clean sheet. The members are joining them in this one great endeavor to accomplish this worthy end. The orphanage lost $12,000 last year because of the shortage in the conference collections. We just cannot afford to suffer another slump like that. I am counting on all the churches, Sunday schools and organized classes to do all they can to tide us over these "hard times." We cannot afford to let our big family suffer for the necessities of life.

* * * *

That was a full but happy day I spent at Ayden and Bethel on the second Sunday in October. In the absence of Brother Guy Hamilton, I filled his appointment at the 11 o'clock hour. The membership is composed of cultured and substantial folk. I was glad to meet many of the members after the service. Brother Roy Turnage, one of the outstanding men of the community, invited me to take dinner in his hospitable home where I enjoyed a good meal.

At the evening hour I met with the congregation at Bethel. My first appointment was Bethel station. I was happy to greet several who joined the church under my pastorate. There is a striking contrast between the old church building in which I preached and the new, beautiful church where I preached Sunday night. I saw several familiar faces, but most of the congregation were strangers to me. Brother M. O. Blount, a prominent business man, entertained me while I was in Bethel. I brought two little boys back with me to the orphanage. Their father was murdered in January and left a wife and nine children, the baby being only two weeks old at his death. They are fine fellows and will make fine men. I was glad to hear good reports of Brothers Hamilton and Edwards. These preachers are closing up a very successful year and will have good reports to make at conference. The orphanage has a fixed place in the heart of these two fine congregations. Such thoughtfulness on their part is highly appreciated by the orphanage.

REASONS FOR DOUBTING CIVILIZATION'S DOWNFALL

The world has changed since the days of the Greeks. There is now no outer barbarism to overthrow our civilization. Destruction, if it comes, must come from within. We know every inch of our planet even to its poles, and are possessed of means of communication which beggar all the dreams of society. Civilization is fast becoming standardized. We are all interested in the same things, play the same games, wear the same clothes, dance the same dances to the same tunes, and even listen to the same concerts and the same lectures at the same moment of time. These are circumstances unprecedented in the whole history of mankind.—E. C. Oppenheim.

THIS THOUGHTFUL MAN SAYS RELIGION LAGS

Every thoughtful man in America knows that deep down beneath our traditional religious beliefs, which we have inherited from a past of two thousand years, there is a continuous and progressive loss of power over the public mind manifest in its relation to religion every day.—Mordecai Johnson, president of Howard University.

In Memoriam

IN MEMORIAM

In loving memory of Martha Drum Cook, who passed away four years ago today, October 8.

Four years have passed since that sad day
Our dear mother was called away.
God took her home, it was his will;
But in our hearts she is with us still.

Father and Children.

GADDY—Edmund D. Gaddy was born October 8, 1837, and left his home in Gulledge township, Aanson county, N. C., for his home above on December 2, 1924.

Brother Gaddy was a man of more than ordinary mental grasp and foresight. When we had practically no school advantages in this state, Mr. Gaddy was quick to see the drift of things, and moved his family from a good farm to spend 12 years in Wadesboro, where his five daughters might have the advantages of an education. For seven years the subject of this sketch served as treasurer of his county. This was also a godly man. In early young manhood he was converted and joined the Baptist church, but after marriage in 1866 to Maltida R. Redfearn he joined the Methodist church, and for years was a faithful steward and Sunday school superintendent. The Advocate was a regular weekly visitor in his home for 62 years.

"Well done, good and faithful servant."

Joseph W. Kennedy.

FARMER—Joseph D. Farmer was born in 1857 and passed to his reward July 21, 1929.

He was married to Claudie Morgan, and to this union were born seven children, five of whom are living at present.

The funeral services were conducted from Bailey Methodist church by the pastor and interment in Bailey cemetery.

The end was unexpected, though he had been in declining health for some time. He was active until the time of his death. Brother Farmer loved, supported and attended Bailey Methodist church during his life. His influence was great in the building of the first Methodist church here, and he was just as loyal in supporting the second building. He responded readily to those duties which devolved upon him as husband and father, being devoted to his home and family. With his wife and five children, many friends miss his presence and his many kind deeds.

"Fading away like the stars in the morning,
Losing their light in the glorious sun;
So do we pass from the earth and its toiling,
Only remembered by what we have done."

J. C. Williams, Pastor.

LILES—Clayton A. Liles was born October 17, 1901, and was drowned at Myrtle Beach, S. C., August 14, 1929. His tragic death has brought sorrow to the hearts of a multitude of friends and loved ones. He will be greatly missed in his home, in his church, and in his county. Barely two years ago—September 28, 1927—his sainted father passed away, leaving unusual responsibilities to the son, who carried them well.

No man was more hightly esteemed than Clayton Liles. As steward and Sunday school superintendent in Centenary Methodist church, on the Red Springs charge, as member of his school board, as friend to man, he will be missed. His life was really an open book which, when read, reflected the sterling qualities of one of God's noblemen. Clayton was the product of a Christian home, and was one of the finest types of young Christian gentlemen I have ever known. In life as in death he was regarded as a representative of all that was highest and best.

Clayton lived in readiness to meet his Lord. He might have been rescued from the sea before he was drowned, but a young woman was also in danger, and he cried to the lifeguard, "Save her first." One was taken, the other left. He leaves to mourn their loss a widowed mother, four sisters, and a young brother.

A. J. Hobbs, Jr.

SIMMONS—In Mrs. Edgar Dixon's home in Winston-Salem, N. C., July 18, 1929, in her 84th year, her aunt, Miss Jennie A. Simmons, died in great peace. The body was borne to Thomasville, N. C., and the funeral service, conducted by Revs. G. S. Kirkpatrick and W. A. Rollins, was in Mrs. Frank S. Lambeth's residence. Favorite hymns, "Abide with me," and "Crossing the bar," were softly sung by a quartette. Beside her mother in Fair Grove cemetery, Sister Simmons sweetly sleeps. Very many relatives and friends came with their tributes of sympathy and tears and flowers.

Nowhere is this good woman more sadly missed than in Pantego, Washington district, North Carolina conference, where she was appreciatively known as "The Mother of the Methodist Church." As organist she diligently taught the children, and was greatly beloved by them. She was alert in all church activities, and was ever dependable as to the best results. Indeed, Sister Simmons led an exemplary life, and its influence lingers to enrich other generations. When she went home her membership was still with the Pantego church, whose very existence and progress were largely due to her faith and love and zealous efforts. Surely the Master's approval is hers, "She hath done what she could."

R. H. Broom, Paastor.

NEWBURY — William R. Newbury was born August 4, 1865, and departed this life September 16, 1929.

He was married to Miss Mattie Lewis February 9, 1887. He is survived by his wife and five children, as follows: Mr. H. E. Newbury of Tampa, Fla.; Miss Eleanor Newbury of Lakeland, Fla.; Mr. Edward Newbury of Lakeland, Fla.; Mrs. Asbury Wright of Gainesville, Ga.; Mr. W. R. Newbury of Columbia, S. C.; also one brother, Mr. J. H. Newbury of Warsaw, N. C., and one sister, Mrs. J. L. Southall of Magnolia, N. C., and three grandchildren.

Mr. Newbury joined the Methodist Church, South, at Magnolia, N. C., in 1888, where he lived and retained his membership until a few years ago when he moved to Lakeland, Fla. He was a faithful and loyal member of the church to which he belonged and always liberal with his means for the support of the church and all benevolent causes. He was held in high esteem as a Christian gentleman and also as a business man. He made for himself a large host of faithful and devoted friends throughout this section of the state. He was returned to Magnolia for burial and his popularity was attested by the large number that gathered to pay a silent tribute.

The funeral was held in the church to which he had been devoted. The services were conducted by the writer, assisted by Rev. J. W. Dimmette of Leasburg. We laid his body to rest in the Magnolia cemetery and his grave was covered with beautiful flowers.

M. D. McLamb.



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BUCK—The community at Winsteadville, and particularly the members of Bethany church, Bath circuit, was shocked and grieved when on September 29 we learned of the sudden death of one of our best beloved young women, Mrs. Herbert L. Buck. Mrs. Buck before her marriage was Miss Rosemond Elsie Winstead, the daughter of Mr. and Mrs. J. E. Winstead of Winsteadville. Besides her parents she leaves surviving her: Herbert L. Buck, her husband; one son, Herbert L., Jr.; four sisters, Hazel, Cassie and Inez of Winsteadville, and Mrs. S. H. Moore of Rocky Mount; one brother, James L. Winstead of Washington, N. C.

Mrs. Buck was born September 27, 1908, and died September 28, 1929; she was received into Bethany Methodist church August 1, 1920; was married to Herbert L. Buck on June 17, 1924.

Early in her youth she became a member of the Methodist Episcopal Church, South, and at no time was there any wavering in her devotion. She gave of her best to her church. Not alone the family and friends but the whole community mourns for her, for 'tis their loss. For her 'twas better so; she has but gone one before and beckons us to follow to the better land. What a heritage she leaves to relatives and friends! What a glorious hope is ours!

James W. Sneeden.

RESOLUTIONS OF RESPECT

We ,the members of the Woman's Missionary Society of Trinity Memorial church, regret having lost one of our oldest and most beloved members, Mrs. Mollie Ballance. Our society wishes to pay loving tribute to her memory by offering these resolutions:

First, That we bow in humble submission to the divine will of Him who doeth all things well.

Second, That in the death of Mrs. Ballance we lose a worthy member, a true Christian, and a most loyal believer, although deprived of attending our meetings on account of poor health. We believe her life to be one of worthiness and truly qualified for the heavenly kingdom.

Third, That we extend to the bereaved sister the deep sympathy of our church, with the prayer that God will extend the comforting and sustaining strength he can give.

Fourth, That a copy of these resolutions be placed upon the minutes of our missionary society, a copy sent to the bereaved sister, and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. D. R. Younts,
Virginia Johnson,
Committee.

RESOLUTIONS OF RESPECT

We, the official board of Hay Street church, record with sorrow the passing of our friend and co-worker, Floyd B. Souders, who went to his eternal reward in the early hours of the Sabbath morning, September 29, 1929.

We shall miss his genial presence from his accustomed place among us, but realizing that our loss is his gain, and that, for him, the sufferings and sorrows of this life are forever at an end; therefore be it resolved:

First, That we extend to his loved ones our heartfelt sympathy in this time of their great sorrow. That we assure them of our deep appreciation of the services rendered this board and to the church and Sunday school by our brother, and that we commend them to the tender mercies of our loving Father, and pray that day by day they may be conscious of His care for them and His power to comfort and keep them.

Second, That a copy of these resolutions be sent to the family, a copy sent to the North Carolina Christian Advocate, and a copy to the Fayetteville Observer for publication. Also a copy be spread on the minutes of this board.

R. W. Herring,
H. L. Hedgepeth,
Mrs. T. H. Sutton,
Committee.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite love and tender mercy called to her heavenly home the spirit of Mrs. L. M. Robbins, our first co-worker and loved member of our Ladies' Aid Society of the Archdale M. E. church, we resolve:

First, That in the death of Mrs. Robbins we have lost a dear friend and honored member, and her loved ones have sustained a loss that cannot be measured.

Second, That we shall sadly miss her genial presence, kindly greeting, fine fellowship, intelligent interest, and generous support.

Third, That we extend to the bereaved family our deep sympathy and commend them to the God whom she served, and trust that they may not sorrow as those who have no hope.

Fourth, That a copy of these resolutions be recorded in the minutes of the society, a copy be sent to the North Carolina Christian Advocate, the High Point Enterprise, and to the family of the deceased.

Mrs. A. E. Williams.
For the Committee.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has called to her eternal reward our beloved sister and co-worker, Mrs. Bettie Baum, we, the members of the Woman's Missionary Society of Wanchese Methodist church, bow in humble submission to the will of him who doeth all things well and resolve:

First, That we express our grief and sympathy to the loved ones left behind and commend them to the divine Comforter, her Saviour, whom she loved and served so faithfully.

Second, That as a society we, who have seen the faithfulnes and loyalty to her society, church and home, may try to emulate the life lived daily, knowing the crown awaits the faithful.

Third, That a copy of these resolutions be sent the family and a copy to the Daily Advance and the North Carolina Christian Advocate for publication.

Mrs. P. D. Midgett,
Mrs. Joe Gasgill,
Mrs. Pete Daniels.

RESOLUTIONS OF RESPECT

Resolutions submitted to the Elizabeth Hendren Missionary Society of Centenary M. E. Church, New Bern, N. C.:

In the death of Mrs. L. H. Cutter, one of our oldest and for many years most active workers, we, the women of the Elizabeth Hendren Auxiliary, have lost a faithful member; therefore we offer the following resolutions:

First, That we express our appreciation of her loyalty to our work, and her wilingness to do anything that she could for its advancement.

Second, That we as individuals strive to help as she did by giving of ourselves to this work.

Third, That we extend to the husband, children and other relatives our sincere and heartfelt sympathy.

Fourth, That a copy of these resolutions be sent to the family, also to the N. C. Christian Advocate, and recorded in the minutes of the auxiliary.

Mrs. Carrie M. Willis.
Mrs. S. H. Scott,
Miss Myrtle Pope,
Committee.



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Constipation Troubled Alabama Lady Until She Had Taken Black-Draught, Then Felt Fine.

Florence, Ala.—"For two years, I suffered with pains in my back and head," writes Mrs. J. E. Sloan, 810 Park Street, this city.

"I felt dull all the time, and was not able to do anything.

"I was constipated most of the time. My complexion was bad and I had no appetite.

"An old lady advised my father to give me Black-Draught. As quick as she told him, he got it for me. I took Black-Draught three times a day for three weeks, and I began to feel like a different person. I developed a good appetite; the poison left my system, and I felt fine.

"I thought my trouble came from constipation, and as soon as the cause was removed, I got all right.

"Since that time, I have tried to keep a box of Black-Draught in the house, as I find it corrects biliousness and relieves sick headache. It is our family medicine."

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North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
FOURTH ROUND

	October
Orange and Massey, Orange, a.m.	25
Carrboro, p.m.	25
Yanceyville, Prospect, a.m.	26
East Roxboro, Jalong, a.m.	27
Rougemont, Union, 3	27

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FOURTH ROUND

	October
St. Paul's, 11	27
Mt. Olive-Calypso, Calypso, night	27

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

	October
Tar River, Plank Chapel, 11	25
Creedmoor, Banks, 11	26

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

	October
Lumberton Ct., 11	27
Hamlet, 7:30	27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

	October
Nashville, 11	27
Robersonville, 3 and 7:30	27

WELDON DISTRICT
S. A. Cotton, P.E., Weldon, N. C.
FOURTH ROUND

	October
Roanoke Rapids, night	24
Middleburg, Drury, a.m.	25
Halifax, Halifax, a.m.	27
Enfield, night	27

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

	October
Wallace-Rose Hill, Charity, 11	27
Burgaw, Burgaw, 3:30	27

Buying Monuments

When buying monuments the important factors are to secure the very best material and workmanship. From a material standpoint you can make no mistake if you require your dealer to use Winnsboro Granite. It should be of even texture and straight grain, free from defects, such as stains, white or black streaks, white or black splotches of size, or waves (variation in the mixture of light and dark crystals) in the grain.

You can yourself test the stone by having a bucket of water thrown over it. Defects which are not apparent when the stone is dry stand out prominently when it is wet. It is important to know, however, that the stone is not some stone similar to Winnsboro Granite, but the real Winnsboro Granite, which means first grade product of the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C.

This granite costs more and is strictly graded. You can afford to pay your dealer something more for a monument built of such stone, if you are interested in having a monument which will last, remain beautiful through centuries, and afford high legibility of inscription. The quarry will issue through your dealer a guarantee that the stone which he uses for your purchase of a monument is Winnsboro Granite, which means the very first grade of perfect stone sold by Winnsboro Granite Corporation. Do not accept second grade stock unless you are willing to have the monument carry certain irregularities known to the trade as defects. Since the cost of the stone in the finest Winnsboro Granite monument is only about 20 per cent of the total cost of the erected monument, you can afford to pay the higher price for a real Winnsboro Granite monument, and have the assurance that there is nothing better to be had for permanence, beauty and legibility of inscription.

Send for free booklet of designs supplied by Winnsboro Granite Corporation, Rion, S. C.

Quickest Relief From Headaches

Capudine is the logical medicine to relieve pain and high nerve strain because it soothes the nerves and is not a narcotic.

Being liquid Capudine relieves quicker and is easier on the stomach than other forms. Neuralgia and women's pains also relieved promptly. 30c and 60c bottles at all drug stores. (Adv.)

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CHURCH and SUNDAY SCHOOL FURNITURE
SEND FOR SPECIAL CATALOGUE
HICKORY, N. C.
The Southern Desk Company

Departure of Passenger Trains from Greensboro, N. C., effective September 29, 1929:

No.	For	Leave
29	Atlanta-Birmingham	12:25 a.m.
112	Raleigh Goldsboro	12:35 a.m.
31	Columbia-Augusta	2:30 a.m.
30	Washington-New York	3:45 a.m.
11	Charlotte-Atlanta	4:35 a.m.
39	Charlotte-Atlanta	6:20 a.m.
9	Winston-Salem-Charlotte	6:40 a.m.
136	Washington	6:50 a.m.
33	Atlanta-New Orleans	7:30 a.m.
1	Winston-Salem-North Wilkesboro	7:35 a.m.
18	Raleigh-Goldsboro	7:40 a.m.
37	CRESCENT LIMITED (Atlanta-New Orleans)	9:35 a.m.
36	Washington	12:37 p.m.
21	Asheville-Cincinnati	1:00 p.m.
45	Charlotte-Westminster	1:05 p.m.
16	Raleigh-Goldsboro	1:20 p.m.
46	Lynchburg-Monroe	4:27 p.m.
135	Charlotte-Atlanta	5:50 p.m.
34	Washington-New York	5:55 p.m.
22	Raleigh-Goldsboro	6:05 p.m.
35	Atlanta-Birmingham	7:22 p.m.
5	Winston-Salem	7:25 p.m.
38	CRESCENT LIMITED (Washington-New York)	9:50 p.m.
12	Richmond-Norfolk	9:55 p.m.
32	Washington-New York	11:00 p.m.
7	Winston-Salem	11:05 p.m.
40	Washington-New York	11:25 p.m.

Through Pullman Sleeping Cars to various points without change and reservations arranged to any place.

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G. R. YARBOROUGH
City Passenger and Ticket Agent
Greensboro, N. C.

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina By Methodist Publishing Company, Inc.

OFFICIAL ORGAN of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

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ACCEPTANCE of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on September 9, 1918.

OBITUARIES containing one hundred words or less will be published free. All words in excess of one hundred will be charged for at the rate of 1c per word.

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00
To all Preachers of the Gospel, year 1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

FARMVILLE VISITATION EVANGELISM CAMPAIGN

Farmville put on a visitation evangelism campaign the week of September 29. Rev. T. G. Vickers of Rocky Mount directed the campaign. It was a city-wide effort. The loyalty workers visited the members of the churches in the interest of greater loyalty to the Sunday services and as a result of this work about 90 per cent entered into a definite covenant. The evangelistic workers visited the unaffiliated and led many to a decision for the Christian life and church membership. It was one of the most effective evangelistic campaigns ever conducted in Farmville.

A quickening of the spiritual life and the tone of the community is evident. A larger interest has been awakened in the churches and people are seeing more clearly the strategic value of the churches and being made to feel their responsibility for making them function in a larger way. The attendance upon the Sunday services has greatly increased, and best of all they are pervaded with a new atmosphere. On membership Sunday the Methodist church received 27 into fellowship with others to follow, and the other churches received a goodly number with others to follow.

J. W. Harrell, Pastor.

IS THERE DANGER TO YOUTHFUL MORALS HERE?

If you teach a boy to admire the way in which Jacob "bought" away Esau's birthright for a mess of pottage, when Esau was very hungry, or the way in which he won the paternal blessing, by putting kidskin on his arm so that blind old Isaac might take him for the hairy-limbed elder son, or the way in which Jacob passed off his wife as his sister among the Philistines of Cerar, or the way Jacob played tricks with Laban's cattle, you are manifestly teaching him to admire not honesty, but chicanery. Also you are teaching him the same thing if you tell the Scripture story of the "borrowing" of the jewels and garments of the Egyptians, before the Hebrew trek into the wilderness. And if you go father and offer to the child mind the picture of the Almighty commanding the Jews to do in their warfare most of those things which the Germans were accused of doing in Belgium; if you ask him to applaud the Deborah song over the treacherous killing of Sisera by Jael, who drove a tent peg through his head while he was sleeping as her guest, you are not molding his character in the right way.—Prof. P. R. Hightower of Butler University.

TRIBUTE TO JOEL H. TURNER

The board of stewards of Trinity Methodist church, Red Springs, N. C., feeling most keenly their loss by accidental death of Joel H. Turner on October 8, 1929, adopted the following resolutions:

Whereas, it has pleased God to translate to his eternal reward our beloved brother, friend and co-worker, J. H. Turner, who was for many years a faithful steward, lay leader and Sunday school teacher, giving himself whole-heartedly to the work of his church and his Lord; and

Whereas, Brother Turner made such stenuous and unceasing efforts uuring his life in promoting every good cause of the church and community; and

Whereas, by close contact with such a life and character the membership of Trinity Methodist church was much attached to him by the bonds of friendship and love; therefore be it resolved:

That this church and community are poorer for the loss thus sustained by the passing of this man from his activities.

That the sympathy of this board be extended to the bereaved family, with the prayer that the Father's richest blessings may comfort and sustain them in this their great loss.

That a copy of these resolutions be spread upon the minutes of the quarterly conference of this charge, that a copy be sent to the bereaved family, and that copies be furnished the Red Springs Citizen and the North Carolina Christian Advocate for publication.

Board of Stewards,
Trinity Methodist Church.
W. L. McRay, Chm.
John F. McLeay, Sec.

Employment Officer: "A floor walker, eh? Any experience?"

Dick: Sure, three children."—Calumet Vacuum Cleaner.



Watch Your Kidneys!

Scanty or Too Frequent Excretions Demand Prompt Attention.

KIDNEY disorders are too serious to ignore. It pays to heed the early signals. Scanty, burning or too frequent kidney excretions; a drowsy, listless feeling; lameness, stiffness and constant backache are timely warnings.

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A Stimulant Diuretic to the Kidneys

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COLUMBIA, S. C.
the first week in September and each Monday and Tuesday thereafter. Send Application now so reservations may be made for you.

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OUR GREATEST NEED

By H. H. Smith.

When some one asked Dr. Cadman what he considered the greatest obstacle to the progress of the church today, he replied that, in his opinion, it was neither modernism nor fundamentalism, so-called, but the lack of a deep religious experience among professing Christians. Many today have the form of godliness, but are without the power thereof. In reading the Acts of the Apostles, which gives a vivid account of the spiritual life of the early church, we are impressed with the fact that Christianity meant, above everything else, a deep consciousness of the presence of God. The same is true of early Methodism. When Wesley began his ministry, religion had very little life in it. "For Wesley it meant a conscious living and personal relation to God. The Methodist was a man who knew that he had passed from death unto life." To understand how overwhelming was the reality of their religious experience, how it dominated the whole life, let us re-read a few pages of Methodist history.

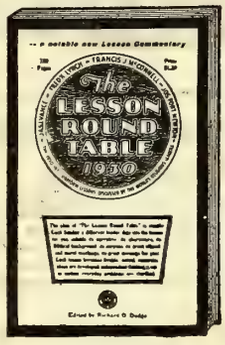
The Methodist revival reached the British soldiers in the army—in fact, many had been reached by it before they joined the army. Haime, one of Wesley's helpers, tells us what religion meant to the soldier Methodists on the bloody field of Fontenoy:

"When W. Clements had his arm broken by a musket ball, they would have carried him out of the battle. But he said, 'No; I have an arm left to hold my sword. I will not go yet.' When a second shot broke his other arm, he said, 'I am as happy as I can be out of paradise.' John Evans, having both his legs taken off by a cannon ball, was laid across a cannon to die; where, as long as he could speak, he was praising God with joyful lips."

Later, after the battle, he met a comrade, and gives this interesting incident: "As I was quitting the field, I met one of our brethren with a little dish in his hand, seeking water. I did not know him at first, being covered with blood. He smiled and said, 'Brother Haime, I have got a sore wound.' I asked him, 'Have you got Christ in your heart?' He said, 'I have, and I have had him all this day. I have seen many good and glorious days, with much of God, but I never saw more of it then this day. Glory be to God for all his mercies!'"

The soldier Methodists in relating what religion meant to them spoke a language familiar to all Methodists of their day. But would such language be familiar to present-day Methodists? Dr. Goddard, in his fine little book, "The Methodist Evangel," gives this incident: "A great evangelistic pastor was approached by a skeptical college student and asked this question: 'Doctor, is God real to you?' The great, honest, efficient evangelistic preacher replied: 'Just as real as wife and children are!'"

That's the spirit of Methodism. Brethren, we must possess it, preach it, and not be satisfied until our people share the same experience.



Superintendents, Teachers, and Ministers Will Find

An Invaluable Aid in the

Lesson Round Table—1930

The 1930 International Uniform Lessons Linked to Life by the World's Religious Leaders

Edited by RICHARD D. DODGE

A Review by William H. Leach

Editor of *Church Management*

"How would you like to sit in a Sunday school class with leaders such as John Timothy Stone, Joseph Fort Newton, Burris Jenkins, Harry Emerson Fosdick, James I. Vance, and others as illustrious? It would be a great class, would it not? And you may be sure that if such a class were in existence people by the hundreds would press for admittance.

"This probably was the idea which prompted Richard Dodge of Haines City, Florida, when he planned for his LESSON ROUND TABLE, which has just been issued by the Cokesbury Press. He first studied the lessons for a year and then asked the leading authorities of America to lead the discussion for definite Sundays. The result is that we have in reality a round table bringing in men of authority in the Bible and religious affairs.

"Personally, I had almost reached the conclusion that the idea of books based on symposiums had run their course. But the idea is so useful in lesson discussion that it commends itself at once. It stands to reason that the opinion of one man may be more valuable when he discusses social righteousness than when the lesson is on immortality. The editor of this book has sought to give each person the subject for which he is best qualified.

"The Moffatt Bible is used throughout for the text. This will prove pleasing to men and women who may have found it difficult to get the significance of certain words and expressions of the older translations. The use of the Moffatt translation will add to the appeal. It is not too early to begin thinking of the course for your adult classes for next year. Consider this book which is now ready for distribution."

A NOTABLE STAFF of contributors make up the first volume, men and women whose names carry influence and authority in the spheres in which they move, who are abreast of the best thought of the day, and whose wide experience eminently qualified them to discuss the particular lesson assigned them. Instead of the restricted viewpoint inevitably occurring in a lesson commentary written solely by one man, we get the point of view of many minds, the cream of current religious thought and opinion.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, OCTOBER 31, 1929 Number 44

Duke Univ Library 15Oct28

How Big is Your Bible?

By Dr. C. C. Barbour

HOW big is your Bible? Just as big as that part of this library which we call the Bible into which you have personally entered, and that is all. Let us not deceive ourselves! Simply to announce that we "believe the Bible from cover to cover" is not enough. Some—not all—who use that expression really know little about the book concerning which they speak. Someone has said that there is such a thing as pulmonary patriotism, patriotism of the lungs. There is such a thing as pulmonary loyalty to the Bible.

This book is absolutely incomparable. There is nothing like it; there never will be. Do you really know your Bible? Are you growing increasingly to know it? Have you given time to it, and thought, and prayer? Is the study of the Bible a lifelong occupation with you?

Victor Hugo, in Les Miserables, says in substance: "In the nineteenth century the religious idea passed through a crisis. Some things were unlearned, and it is well that they were, providing that in unlearning one thing we learn another. Certain demolitions, breakings-down, take place; and it is right that they should, provided that they are followed by reconstruction."

All about us there are voices making claims to be the voices of truth. What is to be our attitude toward such claims? I speak of three attitudes, two of them bad, one of them good. Here is an alleged truth; how shall I face it? Shall I say, "Reject it, it is new?" How foolish that would be! Shall I say, "Accept it, it is new!" How equally foolish that would be! The third possible attitude is that of the careful and patient searcher into truth.

CHANGES IN BOUNDARY LINES OF DISTRICTS AND PASTORAL CHARGES

District Changes

Take the Ivy charge from the Marion district and place in the Asheville district.

Changes in Charges—Asheville District

Take Chestnut Street church from the Haywood-Chestnut charge to form a new charge, and call it Hillside Street.

Change the name of Haywood-Bethel to Haywood Street.

Take Emma and Riverview churches from Elk Mountain charge to form a new charge, to be known as Emma.

Take Hot Springs from the Marshall-Hot Springs charge and attach to the Spring Creek charge, and change the name of the Spring Creek charge to Hot Springs. Change the name of Marshall-Hot Springs to Marshall.

Add Tryon charge and Saluda charge to form the Saluda-Tryon charge.

Take Big Sandy, Little Sandy, Teague's Chapel and Western Chapel from the Leicester charge to form the Sandy Mush charge.

Gastonia District

Change the name of Franklin Avenue to Bradley Memorial.

Marion District

From Spindale-Alexander take Alexander and place with Henrietta-Caroleen and change the name of Henrietta-Caroleen to Henrietta.

Place Pleasant Grove station with Spindale-Alexander and change the name of Spindale to Spindale-Pleasant Grove.

Take Bakersville, Oak Grove, Deyton's Bend and Horton's Hill from Micaville circuit and form a new charge to be called Bakersville circuit.

Take Penland from Spruce Pine charge and place with Bakersville circuit.

From Burnsville circuit take Boring's Chapel and Elk Shoals and place with Micaville.

Place Valdese with Burke circuit.

Mount Airy District

From Todd take Calvary and Pine Swamp and place on Warrensville charge.

From Boone charge take Blowing Rock church and place on Todd charge.

Discontinue Ronda and Roaring River as a pastoral charge and place Ronda with the Jonesville charge and place Roaring River with Wilkesboro charge.

From Madison-Mayodan take Mayodan and place with Stoneville, changing the name of the charge to Stoneville-Mayodan.

From Stoneville take Dan Valley and place with Madison.

Salisbury District

From Albemarle circuit take Stony Hill and place with Badin; also take Union Chapel and place on the Norwood circuit. From Badin take Bethany and place on the Albemarle circuit. From Bethel take Love's Chapel and from Norwood circuit take Oakboro to form a new charge to be called Stanfield, and in connection with this new charge open up work at Ridgecrest, and at other unoccupied points in surrounding territory, if need be. Discontinue Center church on the Concord, Harmony charge, transferring its membership to Concord, Central, and placing its property under the control of the Concord Central quarterly conference. Take Yadkin from the Main Street-Yadkin-Rowan and place it on Spencer, Long Street; discontinue Rowan, transferring its membership to Coburn Memorial, and change the name of Main Street-Yadkin-Rowan to North Main Street. Take Providence from the Salisbury circuit and place it on the Gold Hill circuit. Take Rockwell from the Gold Hill circuit and place it on the Salisbury circuit and change the name of the Salisbury circuit to Granite Quarry circuit. Take Boger's from Concord circuit and place with Bethel.

Statesville District

From Ball Creek take May's Chapel and place on Maiden.

From Granite Falls take Rhodhiss and place on Hicory, Highland, calling the charge Highland-Rhodhiss.

Discontinue Houck's on Hickory circuit and transfer the membership to Bethel-Hickory.

Waynesville District

Take Ella from Bryson City and place with Whittier.

Take Dryman's Chapel from Highlands and place it on Macon circuit.

Winston-Salem District

From Walkertown take Crews church and place with Hiatt Memorial.

From Davie circuit take Henrietta church and put with Mocksville.

From Olin circuit, Statesville district, take Zion church and place with Davie circuit, Winston-Salem district.

In a church in Chungju, Korea, the son of a woman saloon keeper was baptized. The mother has promised her son that she will give up the trade.

REPORT OF CONFRENCE TREASURER FOR 1929

Total assessment	$250,732.00	
Total collected	200,885.15	80.119%
Total collected last year	203,687.09	
Decrease	2,801.94	
Apportioned as follows—		
General Conference	85,792.02	
Annual Conference	115,093.13	

Assessments and Amounts Paid by Districts

	Assessed	Paid	Pct.
Asheville	$ 22,718.00	$ 19,029.00	83.76
Charlotte	32,495.00	26,244.00	80.76
Gastonia	26,552.00	23,832.00	89.76
Greensboro	31,241.00	31,241.00	100.
Marion	20.460.00	11,965.70	58.48
Mount Airy	21,588.00	10,912.94	50.55
Salisbury	25,951.00	18,644.70	71.85
Statesville	25,901.00	21,712.60	83.83
Waynesville	13,964.00	8,614.21	61.69
Winston-Salem	29,862.00	28,689.00	96.07
	$250,732.00	$200,885.15	

Distributed to General Conference Fund

Missions	$32,223.48	
Negro Work	2,419.33	
Church Extension	7,369.53	
Education	5,190.42	
Theological Schools	3,225.78	
Board of Finance	7,695.54	
Epworth League	1,887.42	
Sunday Schools	7,686.96	
Bishop's Fund	9,059.64	
American Bible Society	2,016.12	
General Conference Expense	1,612.89	
Temperance and social Service	969.45	
Federal Council	403.22	
Lay Activities	2,016.12	
Hospitals	2,016.12	
		$85,762.02

Distributed to Annual Conference Fund

Church Extension	$ 8,010.49	
Conference Cliamants	29,636.48	
Conference Expense and Entertainment	6,007.86	
Conference Missions	31,247.78	
Education	26,045.58	
Epworth League	2,808.27	
Sunday Schools	11,210.07	
Hospitals	126.60	
		115,093.13
Total		$200,885.15

Received of J. H. Little, Treasurer Conference Endowment Fund, check for $8,200.02, and from Lamar & Whitmore, Agents, Nashville, Tenn., check for $3,570. Check for $11,770.02, the total of these two items paid to F. C. Boyles, Treasurer of Board of Finance.

Thomas H. Haskins, Treasurer.

SOME CONFERENCE TOTALS FOR THE YEAR

The following figures for the year are of interest especially when compared with last year's figures. The total membership of the church in the Western North Carolina conference is $144,782, which is a net increase for the year amounting to 2374; additions on profession of faith 5965, last year 4631; number licensed to preach 18, last year 26; number of congregations 888, last year 890; number of church buildings 868, last year 874; value of churches $11,166,839, last year $12,361,077; indebtedness $1,981,500, last year $1,881,393; raised for churches and parsonages $979,231, last year $611,266. The reported increase in membership last year amounted to 717. There is a gratifying increase this year over last year, but instead of 2374 as we have it the figures should reach far beyond that.

Under Socialism you would not be allowed to be poor. You would be forcibly fed, clothed, lodged, and employed, whether you liked it or not. If it were discovered that you had not character and industry enough to be worth all this trouble, you might possibly be executed in a kindly manner.—Bernard Shaw.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, OCTOBER 31, 1929 Number 44

The Conference from the Choir Gallery

Thursday of conference dawned gloriously. The crisp cool air of this almost perfect day set every nerve a-tingle. Eager interest was manifest on every face with the approach of ten o'clock—this being the order of the day for the election of delegates to the General Conference. This is the one event every four years which enlists universal interest. Those who are elected esteem it a distinct honor; those who are not among the honored desire that they be properly represented in the great quadrennial gathering of the church. So, the interest is widespread and eager.

* * * *

"Knights of the sacred scar," as applied to the old preacher by some one is most appropriate. Such was the suggestion of Dr. Arthur Moore in his representation of the superannuate fund. Are we still men who can prove worthy of being dubbed "Knights of the sacred scar?"

* * * *

The conference greatly enjoyed Dr. W. P. King, Book Editor. His stories excited the risables of all. Especially pleasing were his stories of the boy mired down who quoted scripture by saying, "Enoch was not what God took him to be"; and also the story of the old negro whose doctor advised him to "eat fried chicken and keep out of the night air."

* * * *

A quiet and deep sense of reverence pervaded the entire conference during the consideration of the report on the spiritual state of the church. It was an occasion of deep significance for all. The crowded gallery showed equal interest with those on the lower floor. Hearts were moved and eyes filled with tears. No more significant and promising hour came to the conference. The spirit of Pentecost rested upon the assembly.

* * * *

By unanimous vote the conference chose Greensboro as the place to meet next year. In High Point the custom for some time has been to speak of Greensboro as the northern suburb of the Furniture City. It was a great time that the conference enjoyed in the busy city of High Point and it will not be bad to go next year to a suburb of the same city.

* * * *

A welcomed visitor to the conference and one who had the right and privilege to roam where he might choose to shake hands and speak with his friends was Dr. J. M. Rowland of the Virginia conference. The tar sticks to his heels even after years of tramping over the Old Dominion. This native son spent several days with the conference where he began his itinerant career, and no visitor received a warmer welcome.

As the vote for delegates to General Conference was being taken two sections of seats were occupied by the ministers; the laymen were in the other section nearly 150 strong. It was a fine group of men and women eager about the interests of the kingdom. To see such a company of men and women who had left behind the demands of the day as they come to serve their church was truly refreshing. This conference contains a fine lot of laymen and lay women. They elected ten of their number who are in every way qualified to sit in the General Conference at Dallas next May.

* * * *

The lost hat at conference! Was there ever a crucial moment in an annual conference in the midst of which some brother did not make a call for a lost hat? So important is a man's hat that all other matters of moment must wait on the finding of one that has gone astray. At High Point, in the midst of anxious preparation for the taking of the ballot for delegates to the General Conference, a brother called for the recovery of a hat roaming at large. This indicated that the conference had found itself and was now running true to form.

* * * *

The diamond jubilee! Secretary Sherrill read the report of the Advocate board. When he reached the paragraph dealing with the diamond jubilee this next year, he called it the diadem jubilee. That is not bad, provided the work done this coming year be such as to place a diadem upon the brow of every member of these two conferences. Be it diadem or be it diamond jubilee, it is the celebration of seventy-five years of unbroken service rendered by the North Carolina Christian Advocate.

* * * *

A Methodist hospital is a certainty. The amount of $70,000 for the erection and maintenance of the new institution has been secured and 15 acres of choice land has been offered as a site. The Duke Foundation is to pay $35,000 and the citizens of Elkin have raised an equal amount and the Chatham family, in addition to a handsome subscription for the erection of the building, gave the site. The new institution is to be known as the Hugh Chatham Memorial Hospital and will have as its first board of directors L. B. Abernethy, Thurman Chatham, H. K. Boyer, Dr. C. S. Lawrence, R. A. Doughton, Dr. J. W. Ring, Alexander Chatham, Dr. James L. Doughton and Mason Lillard. This institution will fill a long felt need among the Methodists of North Carolina and is launched under the most favorable conditions. The fact is, everything needed in a first class hospital has been provided for and its upkeep is in sight.

The Western North Carolina Conference at High Point

PROMPTLY at 8 o'clock Bishop Mouzon called the conference to order and assisted by the presiding elders administered the sacrament of the Lord's Supper to the large congregation, which filled Wesley Memorial church. Immediately following the sacramental service the bishop asked the secretary of last conference to call the roll. About four hundred members answered to the first roll call.

Rev. W. L. Sherrill was elected secretary for the 36th time, and E. P. Billups and John W. Hoyle, Jr., were named as his assistants.

Bishop Mouzon announced that each morning during the session at the devotional service he would address the conference on the general theme of "Self Forgetful Service in the Kingdom of God." He stated that he would use the Old Testament largely as the scripture setting of his morning talks, believing that the people are losing very much by not reading the Old Testament more than they do.

This morning the bishop spoke of "The Rebellion and Insurrection of Absalom." The speaker stated that Absalom wanted to be king, therefore started the insurrection against his father's throne. He spoke very earnestly when he advised the ministers not to be place-seekers. "We are in the world not to seek or own interests but the interests of Him who died for our sins," said the bishop.

The young men for admission into full connection were received on Wednesday that they might have the privilege of voting for delegates to the General Conference.

At 11:30 Bishop Mouzon called the class of young men around the altar, propounded the disciplinary questions and delivered a strong address to them relative to their call to the ministry. He told them that this was a very solemn hour in their life. That it was a great honor and a high dignity to be called of God to preach his word, and admonished them not to turn their calling into a business. "Too much emphasis is placed upon salary," said the bishop, "and not enough on the salvation of men." He also referred to the old skin-flint laymen who want to pay so little to the advancement of the Kingdom of God. "They often ask the question, how little can the preacher live on, but, said he, "it is not how little he can live on, but how much is he worth to the community?"

The following young men composed the class, which was unanimously given membership into the conference: R. L. Bass, M. Brandon, G. N. Dulin, J. C. Groce, Paul Hardin, Jr., W. A. Kale, F. W. Kiker, M. A. Lewis, G. R. Stafford, T. H. Swafford, B. R. Wall, R. D. Ware and I. L. Roberts.

Rev. W. R. Ware read a resolution appreciative of the services of Bishop Mouzon, who has been the presiding bishop of the conference for the past four years, and who will doubtless be assigned to another Episcopal district for the next quadrennium.

The resolution which was passed is as follows:

"For four years Edwin D. Mouzon, D.D., has been our bishop, and brother beloved. His able administration, wise counsel, unceasing labors and fraternal spirit have been to us a constant source of inspiration and helpfulness. His residence within the bounds of our conference has given us a peculiar sense of fellowship, we hope and pray that this relation may be sustained and that his devoted leadership may continue to bless us through the years to come."

This resolution was signed by J. B. Ivey, W. R. Odell, J. F. Shinn and W. R. Ware.

The conference admitted into its membership on trial 11 promising young men, nearly all of whom are B. D. graduates of some theological seminary and who are considered one of the strongest classes of young men ever admitted into the conference. After the reception of this class Bishop Mouzon stated that a great many people are bewailing the fact that so few strong young men were entering the ministry of the church of God, and said there is not a word of truth in it, but on the other hand there are more fine young men knocking at the door of the church for admission to its ministry than ever before and that educational institutions are turning out men whom the church is glad to receive.

Those admitted are George Franklin Hood, Charles Franklin Ferris, Daniel Grady Smith, Tolford Alford Honeycutt, Brooks Jerome, Robert Milton Varner, Alford Alexander Kyles, Clyde Ernest Murray, Lee Foy Tuttle, Alfred Crews Wagoner and James Ernest Younts.

The young men who have served on trial for the past year and advanced to the class of the second year were O. E. Croy, P. T. Dixon, W. Q. Grigg, J. G. Huggins, R. G. McClamroch, C. A. Morrison, B. A. Sisk, Ivey L. Sharp, W. S. Smith and G. E. White.

The special committee appointed Thursday to consider the proposition made to the conference in the matter of taking over the property of Junaluska made its report which was adopted. The report accepts the offer of the owners of the assembly grounds in turning over that property to the church. It accepts no financial obligations, but pledges co-operation in making the Southern Assembly a great recreation and religious place for the church. It also endorses the movement to secure contributions for the needs of Junaluska. Rev. A. W. Plyler was appointed a trustee for the term of one year and E. O. Cole of Charlotte for two years.

Rev. J. E. Pritchard, fraternal delegate from the Methodist Protestant Church, was introduced to the conference, spoke words of greeting from his church and expressed the hope that a closer relationship might exist between the two bodies of Methodism in the years to come.

At the conclusion of Dr. Pritchard's address, Bishop Mouzon arose and clasped the hand of the fraternal messenger and expressed the desire that the whole church of God might unite in the testimony of the saving power of Jesus Christ, and said the day is coming when a united Methodism will give a united testimony.

At 11:25 o'clock the special order of the day was taken up, the spiritual state of the church, and Dr. H. B. Trimble of Asheville read the report which is as follows:

"We, your special committee on the spiritual state of the church, report, that whereas the year 1930 will be the 19th centennial of Pentecost, we believe that the primary function of religion is to impart the consciousness of the presence of the living God, and whereas both the social and the evangelistic functions of our religion are dependent upon the genuineness of our spiritual experience, therefore be it resolved by the Western North Carolina conference: First, that the bishops be requested to take such steps as in their wisdom will utilize this historic occasion for the further development of the church's sense of the divine reality, and of its God-given commission to save the world; second, that the bishops be requested to invite the co-operation of such other religious bodies in this celebration, as in their judgment may seem proper; third, that as a conference we commit ourselves, beginning now, to the spirit and principles of this triumphant era of our glorious Gospel; fourth, that Bishop Edwin D. Mouzon be requested to call the ministers and laymen of the Western North Carolina conference together at such a time and place as he may deem advisable for meditation, prayer and testimony in order to prepare our leadership for the most faithful observance possible of this occasion for the local church."

Dr. W. W. Peele of First church, Charlotte; Rev. L. D. Thompson of West Market Street, Greensboro, and Dr. Plato Durham of Candler School of Theology, spoke to the report. Their addresses were highly spiritual and the great congregation present felt the power of Pentecost.

T. C. Hoyle of Greensboro read the reports of the Board of Lay Activities. Report No. one had to do with a plan for raising the indebtedness on the church at Chapel Hill and called for the appointment of a committee of three laymen from this and three from the North Carolina conference. The report was adopted and Bishop Mouzon appointed Fred N. Tate, J. F. Shinn and C. A. Newbold.

Bishop Mouzon said that the Chapel Hill church was one of the most important interests to which the church is committed at this time.

The complete list of ten clerical delegates are as follows: Dr. Gilbert T. Rowe, Duke University, Durham; Dr. E. K. McLarty, Charlotte; Rev. John W. Moore, High Point; Dr. Plato T. Durham, Emory University; Rev. H. C. Sprinkle, Salisbury; Rev. W. A. Newell, Gastonia; Dr. A. W. Plyler, Greensboro; Dr. C. C. Weaver, Winston-Salem; Rev. R. M. Courtney, Concord; C. M. Pickens, Waynesville. Alternates, A. L. Stanford, C. S. Kirkpatrick, W. W. Peele, W. L. Sherrill and W. R. Ware.

C. A. Wood read the report of the trustees of the Children's Home at Winston-Salem. This has been a quiet, but satisfying year. There has been no building program on this year. The institution has been experimenting in mother's aid work, and this is so new with the institution that no report can be given as to the results, but it is expected that the result will prove as satisfactory as it has been wherever tried by others.

Rev. A. L. Lucas was granted an honorable location at his own request.

Board of Christian literature was read by O. J. Jones. It appears from this report that the N. C. Christian Advocate has enjoyed a prosperous year. The number of new subscribers reported for the year reached 2,780 and the total circulation is now 14,800. Plans were announced for a greatly enlarged circulation next year. This incoming year will mark the 75th year of the paper's existence. The diamond jubilee will this year be celebrated. The publishing house at Nashville will, this coming year, also celebrate its diamond jubilee. These two publishing interests of the church having been established the same year.

R. M. Courtney reported for the Duke Commission, which asked pastors to apply early for student service. The report stated that an architect from the board of church extension had moved to Duke University and that he be consulted whenever churches are to be erected.

The conference elected Rev. E. O. Cole, an all time treasurer of the conference at a salary of $1,800.

The report of the board of missions was read by J. D. Rankin. R. M. Courtney, treasurer, announced that practically the same amount has been paid for missions this years as last. There has been no falling off either upon assessments or for missionary maintenance. Mrs. C. C. Weaver, president of the Woman's Missionary Society, spoke effectively of the woman's work.

J. F. Rawls, treasurer of the general board of missions, Nashville, Tennessee, brought a message of gratitude from the boys and girls of this conference who are on the "far flung battle lines" of missionary enterprise. Dr. Rawls spoke optimistically of the ever expanding work of the church's missions.

Bishop Edwin D. Mouzon of Charlotte preached to a record crowd in the morning, the Wesley Memorial church where all the sessions have been held was packed with local and visiting churchmen and church women long before the service hour. The entire church, including Sunday school rooms, had been wired and loud speakers employed to carry the bishop's message to the overflow crowd.

At three o'clock in the afternoon Dr. Plato T. Durham of Emory University, Atlanta, delivered the principal address at the annual memorial service, doing honor to the five Methodist ministers who have died during the year, and Dr. Franklin N. Parker, also of Emory University, preached his final sermon of the week at 7:30.

At the memorial service, the holiest hours of the annual conference, Bishop Mouzon presided and conducted the devotional service, after which tributes to the dead were read. Dr. S. B. Turrentine, president of Greensboro College for Women, read the memoir of Samuel T. Barber; Rev. T. A. Groce, Asheville, the memoir of Rev. L. H. Griffith; Rev. J. R. Church, King's Mountain, the memoir of Rev. Robert M. Hoyle; J. F. Kirk, Asheville, the memoir of Rev. E. D. Welch was read by Rev. W. L. Sherrill, and Dr. J. H. Barnhardt, Winston-Salem, the memoir of Rev. W. F. Womble.

Bishop Mouzon in his morning sermon said "man is incredibly religious, man is hopelessly religious, no hope of his ever getting rid of the desire, and now Christ comes saying, 'Come unto me, all ye that are weary.' Man can believe, can read and know what he did and what he said and still not know God personally, but when he sees and knows God nothing can ever move him from that knowledge."

Too much so-called Christianity is mere form, averred the bishop. "The saying of empty prayers is mere form," he said, "true worship comes from the heart." He told of the instance of a fine young woman who, fed up on religious form, broke away from the family tradition by playing tennis on Sunday morning. After the game she would come back to her room hilarious because she had thrown off the burden which meant nothing. "Nothing but a knowledge of Christ can save you," concluded the bishop.

Appointments of the Western North Carolina Conference

ASHEVILLE DISTRICT

D. M. Litaker, Presiding Elder

Asheville—Asbury Memorial ..... A. C. Tippett
Biltmore ..... J. E. Womack
Central ..... H. B. Trimble
Elk Mountain ..... D. A. Lewis
Haywood Street ..... T. F. Higgins
Hillside Street ..... J. F. Armstrong
Oakley ..... George D. Herman
West Asheville ..... G. T. Bond
Acton ..... M. B. Clegg
Black Mountain ..... E. C. Widenhouse
Brevard ..... J. H. West
Candler ..... D. V. Howell
Emma ..... G. C. Brinkman
Fairview ..... F. L. Setzer
Flat Rock-Fletcher ..... R. H. Kennington
Hendersonville ..... W. B. West
Henderson Ct. ..... J. M. Green
Hot Springs ..... R. H. Caudill
Ivy ..... J. S. Mitchell, Supply
Leicester ..... M. E. Leftwich
Marshall ..... To be supplied
Mills River ..... O. B. Mitchell
Rosman ..... W. E. Rufty
Saluda-Tryon ..... O. L. Robinson
Sandy Mush ..... G. L. Lovett, Supply
Swannanoa ..... J. A. Baldwin
Weaverville Station ..... A. P. Ratledge
Weaverville Ct. ..... R. H. Cornelius
Chaplain Oteen Hospital ..... L. W. Colson
Assistant Sunday School Editor ..... O. L. Simpson
Western Mexican Mission ..... R. J. Parker

CHARLOTTE DISTRICT

E. K. McLarty, Presiding Elder

Ansonville ..... C. P. Goode
Bethel-New Hope ..... J. B. Tabor, Jr.
Big Spring ..... T. T. Honeycutt
Charlotte—Belmont Park ..... W. H. Willis
Brevard Street ..... N. C. Williams
Calvary ..... J. W. Williams
Chadwick ..... B. M. Crosby
Dilworth ..... G. Ray Jordan
Duncan Memorial ..... H. F. Duncan
First Church ..... W. W. Peele
Hawthorne Lane ..... R. S. Truesdale
Myers Park ..... G. R. Combs
Spencer Memorial ..... J. O. Ervin
Wesley Heights ..... W. M. Smith
Hickory Grove ..... Elzie Myers
Lilesville ..... F. W. Cook
Marshville ..... G. W. Clay
Matthews ..... J. G. Huggins
Monroe—Central ..... A. C. Chappell
North Monroe-Icemorelee ..... J. A. Smith, Supply
Morven ..... C. L. McCain
Peachland ..... P. H. Brittain
Pineville ..... J. N. Randall
Polkton ..... W. S. Smith
Prospect ..... J. J. Edwards
Trinity-Derita ..... J. B. Fitzgerald
Thrift-Moores ..... J. A. Peeler
Unionville ..... J. C. Gentry
Wadesboro ..... W. B. Davis
Waxhaw ..... J. E. B. Houser
Weddington ..... J. W. Kennedy
Conference Secretary of Education ..... W. L. Sherrill
Conference Treasurer ..... E. O. Cole
Prof. Candler School of Theology ..... Plato T. Durham
Missionary to Japan ..... S. A. Stewart
Missionary to Japan ..... N. S. Ogburn

GASTONIA DISTRICT

R. M. Courtney, Presiding Elder

Belmont—Main Street ..... H. C. Sprinkle, Jr.
Park Street ..... J. C. Groce
Belwood ..... J. W. Fitzgerald
Bessemer City ..... C. B. Newton
Cherryville ..... W. G. McFarland
Cherryville Ct. ..... T. V. Crouse
Cramerton ..... J. P. Morris
Crouse Ct. ..... Van B. Harrison
Dallas ..... J. W. Vestal
Gastonia—East End ..... T. J. Huggins
Bradley Memorial ..... A. C. Swafford
Main Street ..... J. B. Craven
Maylo ..... T. B. Honeycutt
Smyre ..... T. H. Swafford
Trinity ..... J. R. Warren
West End ..... R. A. Taylor
Goodsonville ..... J. W. Combs
King's Mountain ..... J. R. Church
Lincolnton ..... P. W. Tucker
Lincoln Ct. ..... C. R. Allison
Lowell ..... F. H. Price
Lowesville ..... J. O. Cox
McAdenville ..... D. F. Carver
Mount Holly ..... J. C. Cornett
Polkville ..... J. M. Barber
Rock Springs ..... R. F. Honeycutt
Shelby—Central ..... L. B. Hayes
Lafayette Street ..... W. R. Jenkins
Shelby Ct. ..... R. L. Forbis
South Fork ..... W. J. Miller
Stanley ..... J. W. Groce
Missionary to Japan ..... I. L. Shaver
Student Duke University ..... G. F. Hood
Student Boston University ..... P. W. Townsend
Religious Director William & Mary College ..... M. T. Hipps
Conference Missionary Secretary ..... R. M. Courtney

GREENSBORO DISTRICT

W. A. Newell, Presiding Elder

Asheboro ..... B. C. Reavis
Cedar Falls ..... M. G. Ervin
Coleridge ..... W. Q. Griggs
Gibsonville ..... Reid Wall
Greensboro—Bethel-Grace ..... O. L. Brown
Carraway Memorial ..... J. H. Bradley
Centenary ..... G. A. Stamper
College Place ..... Albea Godbold
Glenwood ..... W. A. Kerr, Jr.
Park Place ..... J. E. Abernethy
Proximity ..... D. W. Brown
West Market Street ..... H. G. Hardin
East Greensboro ..... R. C. Kirk
West Greensboro ..... W. T. Albright
High Point—Calvary ..... E. L. Kirk
Highland ..... C. F. Womble, Supply
Main Street ..... A. L. Aycock
Ward-Street-Archdale ..... E. M. Jones
Wesley Memorial ..... J. W. Moore
L. F. Tuttle, Jr. Preacher
Jamestown-Oakdale ..... R. E. Hunt
Liberty ..... M. F. Kincheloe, Supply
New Hope ..... D. T. Rowe, Supply
Pleasant Garden ..... J. T. Ratledge
Ramseur-Franklinville ..... W. R. Harris
Randleman ..... J. H. Brendall, Jr.
Randolph ..... W. R. Kelly
Reidsville ..... M. T. Smathers
Ruffin ..... J. W. Bennett
Stokesdale ..... C. F. Tate
Summerfield ..... H. L. Powell
Uwharrie ..... J. A. Howell
Wentworth ..... G. W. Williams
Editor N. C. Christian Advocate ..... A. W. Plyler
President Greensboro College ..... S. B. Turrentine
Professor Duke University ..... G. T. Rowe
Professor Duke University ..... P. N. Garber
Treasurer Greensboro College ..... W. M. Curtis

MARION DISTRICT

E. W. Fox, Presiding Elder

Avery ..... E. E. Yates
Bakersville ..... B. A. Sisk
Bostic ..... J. E. Hipp
Broad River ..... R. P. Fikes
Burke ..... C. S. Plyler, Supply
D. D. Holt, Jr. Preacher, Supply
Burnsville ..... J. L. Reynolds
Cliffside-Avondale ..... D. H. Rhinehart
Cross Mill ..... Jasper N. Snow, Supply
Elk Park ..... G. F. Houck
Forest City ..... M. F. Moores
Gilkey ..... J. W. Parker
Glen Alpine ..... M. A. Osborne
Henrietta ..... A. W. Lynch
Marion—First Church ..... W. O. Goode
Marion Mills ..... J. H. Strickland
Marion Ct. ..... T. G. Smith
McDowell ..... D. C. Ballard

Micaville ..... D. G. Smith
Mill Spring ..... P. T. Dixon
Morganton—First Church ..... H. K. Boyer
North Forest ..... A. A. Kyles
Morganton Ct. ..... D. S. Richardson
Old Fort ..... J. C. Umberger
Old Fort Ct. ..... O. P. Routh
Rutherfordton ..... J. W. Hoyle, Jr.
Rutherford College ..... W. L. Scott
Spindale-Pleasant Grove ..... W. A. Barber
Spruce Pine ..... J. S. Folger
Table Rock ..... J. L. Rayle
President Rutherford College ..... E. P. Billups

MOUNT AIRY DISTRICT

W. E. Poovey, Presiding Elder

Ararat ..... To be supplied
Boone ..... O. J. Chandler, Supply
Creston ..... A. G. Lackey, Supply
Danbury ..... F. E. Hartsfield
Dobson ..... Elmer Simpson
Draper ..... G. E. White
Elkin ..... L. B. Abernethy
Helton ..... C. E. Murray
Jefferson ..... A. L. Latham
Jonesville ..... C. A. Morrison
Laurel Springs ..... P. L. Smith, Supply
Leaksville ..... M. B. Woosley
Madison ..... T. R. Wolfe
Moravian Falls ..... R. E. Ward
Mount Airy—Central ..... C. S. Kirkpatrick
Rockford Street ..... M. W. Heckard
Mount Airy Ct. ..... H. M. Wellman
North Wilkesboro ..... J. H. Armbrust
Pilot Mountain ..... W. B. Thompson
Rural Hall ..... B. Wilson
Sandy Ridge ..... T. G. Williams, Supply
Sparta ..... T. H. Houck
Spray ..... D. R. Proffitt
Stoneville ..... J. W. Ingle
Todd ..... To be supplied
Walnut Cove ..... J. W. Campbell
Warrensville ..... S. D. Schofield, Supply
Watauga ..... A. Burgess
Wilkesboro ..... T. C. Jordan
Yadkinville ..... T. A. Plyler
Missionary to Japan ..... W. A. Wilson
Prof. Appalachian State Teachers' College..... J. M. Downum

SALISBURY DISTRICT

H. C. Sprinkle, Presiding Elder

Albemarle—Central ..... T. F. Marr
First Street ..... E. M. Avett
Albemarle Ct. ..... J. O. Banks
Badin ..... R. M. Hauss
Bethel ..... C. O. Kennerly
China Grove ..... E. H. Nease
Concord—Central ..... H. G. Allen
Epworth ..... J. E. McSwain
Forest Hill ..... Paul Hardin, Jr.
Harmony ..... J. C. Brown, Supply
Kerr Street ..... G. L. Wilkinson
Westford ..... H. E. Stimson
Concord Ct. ..... E. E. Snow
East Spencer, Long Street ..... E. Myers
Gold Hill ..... W. A. Kale
Granite Quarry ..... E. N. Crowder
Kannapolis, Trinity ..... J. P. Hipps
Landis ..... Brooks Jerome
Mount Pleasant ..... J. S. Gibbs
New London ..... J. N. Wise
Norwood ..... P. L. Shore
Norwood Ct. ..... J. M. Brandon
Salem ..... John H. Green
Salisbury—Coburn Memorial ..... T. A. Groce
First Church ..... J. H. Barnhardt
North Main Street ..... V. O. Dutton, Supply
Park Avenue ..... J. A. J. Farrington
Spencer, Central ..... C. H. Moser
Stanfield ..... F. J. Stough
Woodleaf ..... R. L. Melton
Student Asbury College ..... C. E. Williams
Student Duke University ..... R. W. Varner

STATESVILLE DISTRICT

J. S. Hiatt, Presiding Elder

Ball Creek ..... J. A. Fry
Catawba ..... E. D. Ballard
Cool Springs ..... D. A. Oakley
Davidson ..... C. R. Ross
Dudley Shoals ..... E. J. Poe
Elmwood ..... R. L. Young
Granite Falls ..... E. E. Williamson
Hickory—First Church ..... A. C. Gibbs
Highland Rhodhiss ..... I. L. Roberts
Westview ..... I. L. Sharpe
Hickory Ct. ..... M. A. Lewis
Hiddenite ..... J. B. Tabor
Hudson ..... W. J. Hackney
Lenoir, First Church ..... R. D. Ware
Lenoir Ct. ..... H. W. Howard
Maiden ..... R. S. Howie
Mooresville—Broad Street ..... T. W. Hager
Central ..... W. B. Shinn
Mooresville Ct. ..... W. G. Pilcher
Mount Zion ..... H. H. Robbins
Newton ..... R. G. Tuttle
Olin ..... J. G. W. Holloway
Shepherd ..... A. C. Kennedy
Statesville—Broad Street ..... A. L. Stanford
Race Street ..... E. J. Harbinson
Statesville Ct. ..... P. H. Rayle
Stony Point ..... R. E. Hinshaw
Taylorsville ..... L. L. Smith
Troutman ..... John Cline
Conference Epworth League Secretary ..... G. G. Adams
President Davenport College ..... W. A. Jenkins

WAYNESVILLE DISTRICT

C. M. Pickens, Presiding Elder

Andrews ..... C. M. McKinney
Bethel ..... G. N. Dulin
Bryson City ..... O. J. Jones
Canton ..... Carlock Hawk
Cherokee ..... William Hornbuckle
Clyde-Junaluska ..... F. O. Dryman
Cullowhee ..... M. Q. Tuttle
Dellwood ..... T. S. Roten, Supply
Fines Creek ..... R. K. Brady
Franklin ..... R. F. Mock
Franklin Ct. ..... H. C. Freeman
Glenville ..... J. W. Hall, Supply
Hayesville ..... O. E. Croy
Haywood ..... R. G. McClamroch
Highlands ..... L. E. Crowson, Supply
Jonathan ..... V. R. Masters
Judson-Robbinsville ..... L. E. Hipps, Supply
Macon ..... C. F. Farris
Murphy ..... H. P. Powell
Murphy Ct. ..... A. A. Somers, Supply
Sylva ..... G. B. Clemmer
Waynesville ..... W. L. Hutchins
Webster ..... F. W. Kiker
Whittier ..... R. L. Bass
Wolf Mountain ..... W. E. Moretz, Supply
Student Duke University ..... L. T. Edens

WINSTON-SALEM DISTRICT

Loy D. Thompson, Presiding Elder

Advance ..... W. N. Rathburn
Cooleemee ..... T. J. Houck
Davidson ..... S. M. Needham
Davie ..... A. G. Loftin
Denton ..... A. S. Raper
Farmington ..... A. R. Bell
Forsyth ..... T. B. Johnson
Hanes-Clemmons ..... G. C. Graham
Kernersville ..... T. J. Rogers
Lewisville ..... G. W. Fink
Linwood ..... J. C. Keever
Lexington—Erlanger ..... J. P. Hornbuckle
First Church ..... J. T. Mangum
Mocksville ..... R. C. Goforth
Oak Ridge ..... H. C. Byrum
Thomasville—Main Street ..... J. F. Kirk
Trinity ..... J. M. Varner
Thomasville Ct. ..... Seymour Taylor
Walkertown ..... W. R. Ware
Welcome ..... E. P. Stabler
Winston-Salem—Ardmore ..... W. A. Rollins
Burkhead ..... J. F. Moser
Centenary-West End ..... C. C. Weaver
C. C. Herbert, Jr., Junior Preacher
Central Terrace ..... Parker Holmes
Grace ..... A. P. Brantley
Green Street ..... G. W. Vick
Hiatt Memorial ..... J. L. Ingram, Supply
Ogburn Memorial ..... O. P. Ader
Superintendent Children's Home ..... C. A. Wood
Student Duke University ..... H. M. Keever
Student Duke University ..... E. W. Needham
Student Duke University ..... J. E. Yountz
Student Boston University ..... G. C. Ervin
Student Duke University ..... A. C. Waggoner

I don't know of any more tryin' position than bein' the father of a fifteen-year-ole son.—Abe Martin.

Are You Out of Debt?

By Bruce S. Wright, D.D.

Owe no man anything, but to love one another.—St. Paul.

ABERDEEN, SCOTLAND, had for many years a well-known and greatly beloved minister, Doctor Kidd by name. When he performed a marriage ceremony for young people he had a habit of turning to the bridegroom immediately at the close of the service and asking him the direct question, "What makes a good husband?" The answer was supposed to be, "The grace of God." If the young man did not know the answer, Doctor Kidd furnished it. And he also added, "Yes, and keeping out of debt." Come to think of it, would it not be well to have such a question and answer a part of the stipulated marriage service? Is there any better advice for the making of a good husband than this, "The grace of God, and keeping out of debt?" That makes a good husband and a good wife. A good son and a good daughter. It is well put. Only it is much better stated in St. Paul's language, Owe no man anything, but to love one another.

John Wesley was a good second to St. Paul. He abhorred debt, not only for himself but for his followers as well. So when he organized his societies he formulated a set of general rules to which those who wished to continue in the fellowship of the societies should subscribe. Not only subscribe to, but fulfill. His rules were not ornamental on paper, they were vital in life. His people, the people called Methodists, were "not to borrow without a probability of paying; they were not to take up goods without a probability of paying for them." John Wesley lived up to the rule he formulated. Nor did he keep out of debt by hoarding. He did it by discipling his desires. As a young man he discovered that he could live on twenty-eight pounds a year. As he grew older and his income increased, he still lived on twenty-eight pounds a year and gave the rest away. Most of us can not live on as small an amount as John Wesley required, for times are different. Besides we have family responsibilities which were denied him. But the principle which he wrote into the "Rules" abides, and will abide. No doubt he found the inspiration for that principle in St. Paul's statement to "owe no man anything, save to love one another."

Of course, all statements of principle, as well as Scripture verses, must be interpreted with reason and a balanced judgment. St. Paul certainly did not intend to teach that there is no such thing as legitimate debt. The fact is the very subject he is treating in this immediate chapter is the subject of legitimate debt. He is talking about the state and one's obligation to the state. The state of his day was far from ideal, yet he points to that recreant state and says, "Tribute to whom tribute; render unto all their dues." There are other legitimate debts. There are industrial debts of progress. Every rail that is laid down for the building of a railroad means a debt. Every manufacturing plant that enlarges its plant and improves its facilities thereby involves itself in debt. Sometimes the very exigencies of life involve the individual in debt. Sickness, unemployment, age, business reverses, and some other things can certainly be set down as legitimate debt. The apostle is talking about something else when he says, "owe no man anything."

That means that we are to avoid those habits of life that incur needless debt. Sin, pride, envy, love of display, softness, indulgence, selfish ambition, the determination to keep up with the procession—these things certainly have no place in the Christian's program. These are the things that make heavy hearts; these, sooner or later, wreck life. A leading physician in one of our great cities, when asked how far the facility with which American constitutions break down was caused by hard work, replied, "It is not overwork that is killing the American people; neither those who work with their brains nor those who work with their hands. The most fruitful of physical derangement and mental and nervous disorders in America are pecuniary embarrassment and family dissensions." St. Paul was speaking not only for his own day, but for the far-off twentieth century when he gave the good advice that is found at the head of this article. The most reprehensible debt-maker of our day is the contrary of love—hate and war. War costs. War costs tremendously. Europe is chained to debt for long, weary years ahead, because of war. Even the United States, if she would actually pay her war debts, would not have much prosperity over which to boast. Which shall it be, Christ or Mars? Debt or freedom?

There is a sense in which we are all hopelessly in debt. But here is a case where we are glad to be in debt, where it is a credit to be in debt. Here is a case where debt is not a millstone about the neck, to weight us down, but wings to bear us up. It is the debt of love. Love is a debt that can be acknowledged but never paid. Paradoxically it enriches as well as involves us, for the more of love you pay the more you have to pay. Love motivated Jesus' life and death. "God commendeth his love toward us in that while we were yet sinners Christ died for us." A debt like that can be repaid only in kind. Love repays love.

"Love, so amazing, so divine,
Demands my soul, my life, my all."

—Pittsburgh Christian Advocate.

"HELL AND CALOMEL," BUT—

By W. A. Stanbury.

In a recent issue of the Advocate you have an editorial entitled, "Hell, Hanging, and Calomel." Along with what I suspect was a goodly number of your readers, I came upon certain parts of that editorial with a feeling of no little amazement, seeing that the main business of the Advocate is to be Christian. However, we are willing you should be allowed to keep hell, if you must have it, and calomel, if you have found no better way. These two cherished possessions of yours are not likely greatly to affect other people, for each will have his own ideas about hell, and each will take calomel when he desires a good excuse to absent himself from church on Sunday morning, and perhaps on other occasions. I have a suspicion that a good dose of calomel taken in advance might have saved the writing of that editorial for our esteemed conference

organ, and its editor might have chosen another and happier subject.

But, as to hanging, that is a different matter. There are some of us, who at least do not class ourselves as "flower-laden sob-sisters," who no longer believe in it even for others. The man has yet to be found who believes in it for himself. There are a few observations which I cannot forego to make.

And first of all, human judgment is not inerrant. It often happens that the wrong man is executed, as two notable recent cases, one in Germany and one in Scotland, amply demonstrate. Manifestly, it is too late to make amends after the funeral. One remembers the words of General Lafayette, "I shall ask for the abolition of capital punishment until I have the infallibility of human judgment demonstrated to me."

It surely ought to sober us and make us less confident of ourselves to recall that the offenses for which capital punishment has been prescribed have steadily decreased from something like two hundred when America colonized to four at the present time in North Carolina, these four being: first degree murder, criminal assault, first degree burglary, and arson. Until 1868 the following crimes, in addition to those named above, were punishable by death under the laws of North Carolina: burning of shops, warehouses, public buildings, public bridges, and private toll brigdes, highway robbery, fighting a duel in which one of the parties was killed, mutilation, housebreaking in daylight when goods amounting to $2 was stolen, breaking prison when the person had been in prison for a capital crime, a slave's embezzlement of his master's goods to the amount of $10, stealing slaves, circulating literature to incite slaves to insurrection, and inciting slaves to insurrection by word of mouth. We have made some progress in 60 years. Who knows how much more in the next 60?

Again, on the best authorities the death penalty bears little, if any, relation to the frequency of capital crime. He would be a rash man who would call Lewis E. Lawes, for many years warden of Sing Sing prison, a "sob-sister." As everybody knows, he is vogorously opposed to capital punishment. Here are his own words:

"It is not because I do not think the state has the right to take a life that I am opposed to capital punishment. The state has a right to protect itself, but as a protection I think capital punishment is futile. Eight states have abolished capital punishment and the murder rate is lower than in states where it still exists. In Massachusetts when they stopped burning witches they stopped having witches. States that have the most legal killings have the highest murder rate and the highest lynching rate. Although England and Wales have been held up as examples, it must be remembered that in these two countries 44 per cent of the death sentences are commuted. Without the death penalty there is no doubt we would have more convictions by juries, for men hesitate to convict when they know the death sentence will be imposed. This might actually do much toward reducing the homicide rate.

"Dr. Amos Osborne Squire, chief physician at Sing Sing, after having through eight years examined 12,000 prisoners, said: 'I have never yet met a man who admitted giving the slightest thought to the punishment he would receive. . . . The statistics covering crime and death penalties do not indicate that capital punishment has proved the deterrent the law had hoped for.' And it is a fact that in the last 28 years 3,000 persons have been executed in the United States."

Numerous countries of the world have abolished capital punishment. Finland did so in 1824. In the Netherlands there have been no executions since 1860, and in Portugal none since 1867. Most of the cantons of Switzerland have abolished the death penalty. Eight of the states of this Union have likewise ceased to execute criminals. In none of these foreign countries and in none of these states has capital crime increased since the death penalty was done away with.

The State Board of Charities and Public Welfare has recently published a careful analysis of prisoners on whom the capital sentence has been passed by our own courts since the electric chair was established in 1909. This analysis shows that in nearly every case, especially in the cases of negroes, there was serious mental deficiency. I quote from the editor of that survey: "A large majority of the criminals who are sentenced to death in this state, about one-half of whom are executed, are mentally defective. A number are definitely insane, while others have psychopathic tendencies. . . . . The intelligent, the rich, and the influential are not among those we condemn to die. . . . Here is a feeble-minded rapist—about whose guilt there is grave doubt—who, though 18 years old chronologically has a mental age of eight years. Here is a murderer seven years old mentally with gaping mouth and vacant eyes. . . . Feeble-mindedness in varying degrees or psychopathic constitution characterize the others. These are the men we sentence to die." We all know that some of the most brutal crimes of the last few years in this state have been committed by men of intelligence, influence, and wealth. Several notorious instances might be cited. Not one of these men has been executed. Furthermore, 71 per cent of the two hundred who in the last twenty years have been convicted of capital crimes have been illiterate. Of 149 negroes studied, 126 had never attended school of any kind. It seems that it is our habit to execute the subnormal and the abnormal. It is so much simpler to kill a man than to give him hospital treatment and educate him, dealing with difficult problems in humane and sensible fashion.

And now, finally, as the preacher would say. Capital punishment, and it may be other kinds too, as administered by our defective and often brutal system, is a survival, or at best a sublimation, of the ancient law of private revenge. Surely permanent confinement of perpetrators of capital crime would provide society all the protection it requires. It is easy to understand how a man who still lives in Genesis or Judges can think of the death penalty as a law of God to be enforced by men who think they know what they ought to do. Is there not some discrepancy between the person or the judge who sonorously quotes, "Whoso sheddeth man's blood, by man shall his blood be shed," and the spirit of Him who said, "Ye have heard that it was said to them of old time . . . but I say unto you"?

Some time we shall be more civilized, and then we shall substitute rational, intelligent, human, and Christian treatment for the cruelties and stupidities and futilities of the gallows and the death chair.

The world's greatest need is not for any new kind of mechanical power; not for a new motor to get energy from the sun; but a renaissance of character.—Ellwood Hendrick.

People and Things

Dr. and Mrs. Frank Siler will spend this winter in Florida. Their address will be 4628 Bay Boulevard, Tampa, Florida.

"West Durham raised a total of $12,512. Everything paid in full and a balance of $947 in the treasury for the new year's work. The membership is 720, many of whom are working on half time in the mills. They have been loyal to the cause and we are happy."—R. E. Brown, P.C.

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has given the best he had; whose life was an inspiration, whose memory a benediction."—Mrs. J. E. Holden.

Thurston B. Price, who is now in a great meeting in Bradenton, Florida, will conduct a meeting for Dr. W. O. Goode at Marion, N. C., November 17 to December 1, and he has the two weeks following that open. If any pastor would like to have this two weeks—December 2 to 15—let him wire Brother Price at Hotel Braden, Bradenton, Fla.

President W. F. Quillian of Wesleyan College announces that Dr. Frank S. Hickman of Duke University will deliver the Belk lectures in April, 1930. The subject will be Christian Vocation and the book will be published by the Cokesbury Press of our own church. Dr. Hickman is one of the greatest leaders of the field of religious education in America. He was for a number of years connected with Northwestern University and since coming to Duke has made a profound impression upon Carolina Methodism. Concerning his work at the conference on education and religion held at Junaluska in July, the editor of the North Carolina Advocate says, "The greatest addresses delivered were by Fiske, Luccock and Hickman, and the greatest of these was Hickman."

"We have had two very pleasant years at Straits—pleasant because the people have been so congenial to work with and have stood by the program of the church so loyally. Upon coming here we found a new parsonage a little more than half completed. This is now all finished and painted, inside and out, with the exception of just a small amount on the inside, and very nicely finished, along with a new garage. Williston and Smyrna helped greatly with this work last year, but they being on another work this year have left Tabernacle to carry on the work alone, and the ladies' aid has been responsible for the most of it. A debt of $80 has been lifted in the meantime. They have a parsonage of which they are justly proud. And along with this noble work they have also stood by their church and their servant. Last night they fell on us with another old time pounding, the second one in the last few weeks; almost anything to eat from a can of 'Jiggs food' to a bag of flour, and 'some things to drink' too. Brother Editor, don't you wish you were out in the field?) Oak Grove has passed many good things our way, too. Make us a blessing to those who have been such a blessing to us."—E. W. Downum.

The Disciples of Christ are making definite preparations as a denomination for the celebration of Pentecost next year. Their program is being carefully prepared and presented to the churches with much prayer and anticipation on the part of the leaders.

We worship the one true God, whose name is holy. We know him as a God who does not tolerate a divided allegiance. But the allegiance owed to him is threatened today by a common enemy. The enemy is materialism, the materialism that is laying waste things sacred to both Jews and Christians, the materialism that has laid its hand upon our art, our music, our poetry, our industry, our commerce; the materialism that sometimes from highest places cries out, "There is no God but mammon, and prosperity is his prophet."—Howard Chandler Robbins.

"A very inspiring series of revival services was held at Calvary Methodist church, Durham, last week. The pastor was ably assisted by a number of preachers living here in Durham. Revs. J. M. Ormond, H. E. Myers and Dr. Elbert Russell, all teachers in Duke University, Rev. R. E. Brown, pastor of the West Durham church and Dr. W. A. Stanbury, pastor of Duke Memorial church, all brought to our people here at Calvary strong and inspiring sermons. While nearly every messages was brought by a different speaker there was one theme that ran through every sermon like a golden thread. That one theme was a challenge to live the higher life. With a promise of a new voice and a fresh message the congregations continued to increase in numbers with almost every service. These services were under the leadership of the young people's organizations of the church. This plan of revival services was an experiment with us. It justifies itself. Six young people united with the church at the close of the meeting on profession of faith and five by letter. One result of these services which is by no means to be despised is the enrichment of the spiritual life of a large part of the membership of the church."—C. B. Culbreth.

There are children today rapidly growing toward manhood and womanhood who have never seen a saloon. In the providence of God, may they live their entire lives without seeing one. In 1908 there were 200,000 churches and 298,000 saloons in the United States. The amount of wrong, the extent of human wreckage by these groggeries can never be estimated. They are gone, thank God. May they never return. By the assistance of heaven they shall not. In the year 1927 this country had no open saloons, but it had 235,991 churches functioning to improve humanity and to help lighten human burdens. In 1908, brewers, distilleries, saloon keepers, and their supporters were warning the churches that unless they got out of politics their members would desert them. The churches replied, "Unless you promoters of the liquor traffic get out of politics, we will drive you out of the country." In that battle the churches won. The saloon is gone. The brewer sits with an empty glass, sniffing for his beer. The distiller stands with his foot on the bar rail calling for more liquor. The saloon keeper has taken off his apron and stands nonplussed in the midst of his defeat. The church has the eternal God with it in all its struggle for humanity.—Western Advocate.

GENERAL MINUTES OF THE W. N. C. CONFERENCE

Question 1. Who are admitted on trial? C. F. Farris, G. F. Hood, T. T. Honeycutt, B. Jerome, A. A. Kyles, C. E. Murray, D. G. Smith, L. F. Tuttle, R. M. Varner, A. C. Waggoner, J. E. Yountz (11).

A. A. Kyles has completed the course of study prescribed by the bishops.

Question 2. Who else is in the class of he first year? G. F. Houck, V. R. Masters, J. L. Rayle, C. E. Williams (5).

Question 3. Who remain on trial? O. E. Croy, P. T. Dixon, W. F. Grigg, C. C. Herbert, J. G. Huggins, Jr., R. G. McClamroch, C. A. Morrison, I. L. Sharpe, B. A. Sisk, W. S. Smith, G. E. White, R. L. Young (12).

C. C. Herbert, J. G. Huggins, Jr., and W. S. Smith have all completed the course of study prescribed by the bishops.

Question 4. Who else is in the class of the second year? G. E. Ervin, T. G. Smith, H. C. Sprinkle, Jr. (3).

H. C. Sprinkle, Jr., has completed the course of study prescribed by the bishops.

Question 5. Who are discontinued? F. R. Nalls.

Question 6. Who are admitted into full connection? R. L. Bass, J. M. Brandon, G. N. Dulin, J. C. Groce, Paul Hardin, Jr., M. T. Hipps, W. A. Kale, F. W. Kiker, M. A. Lewis, I. L. Roberts, G. R. Stafford, J. H. Strickland, T. H. Swafford, P. W. Townsend, Reid Wall, R. D. Ware (16).

Paul Hardin, Jr., J. G. Huggins, Jr., M. T. Hipps, I. L. Roberts and R. D. Ware have completed the course of study prescribed by the bishops.

Question 7. Who else is in the class of the third year? William Hornbuckle, H. M. Keever.

Question 9. Who are received by transfer from other conferences? G. T. Bond, an elder, and C. C. Herbert (in the class of the first year) from the North Carolina, and B. M. Crosby from the Upper South Carolina conference.

Question 11. Who are located this year? D. P. Grant, A. L. Lucas.

Question 14. What preachers have died during the year? S. T. Barber, L. H. Griffith, R. M. Hoyle, E. R. Welch, W. F. Womble (5).

Question 15. Who are the deacons of one year? G. C. Graham, T. H. Houck, W. A. Kerr, Jr., O. L. Robinson, J. B. Tabor, Jr.

Question 16. Who else is in the class of the fourth year? E. W. Needham.

Question 17. What traveling preachers and what local preachers have been elected deacons? Traveling preachers: R. L. Bass, J. M. Brandon, G. N. Dulin, J. C. Groce, Paul Hardin, Jr., M. T. Hipps, F. W. Kiker, M. A. Lewis, G. R. Stafford, I. L. Roberts, T. H. Swafford, P. W. Townsend, Reid Wall, R. D. Ware (14).

Local preachers: J. R. Duncan, W. S. Smith.

Question 19. What traveling preachers and what local preachers have been elected elders? Traveling preachers: B. M. Crosby, H. F. Duncan, H. W. Howard, W. R. Kelly, C. H. Moser, E. H. Nease, E. E. Snow (7).

Question 21. Are all the preachers blameless in their life and official administration? Their names were called one by one in open conference and their characters were passed.

Question 22. Who are supernumerary? J. P. Lanning, W. L. Nicholson.

Question 23. Who are superannuated? W. M. Boring, J. H. Brendall, J. J. Brooks, A. J. Burrus, W. S. Cherry, J. A. Cook, M. W. Dargan, W. L. Dawson, J. J. Eads, B. F. Fincher, J. M. Folger, T. F. Glenn, J. J. Gray, B. F. Hargett, S. S. Higgins, G. A. B. Holderby, W. I. Hughes, A. W. Jacobs, H. H. Jordan, J. W. Long, N. M. Modlin, Z. Paris, P. E. Parker, J. C. Postelle, D. V. Price, J. C. Richardson, W. M. Robbins, W. F. Sandford, A. Sherrill, C. F. Sherrill, R. D. Sherrill, C. M. Short, Frank Siler, J. I. Spinks, C. E. Steadman, J. T. Stover, A. R. Surratt, J. L. Teague, J. E. Thompson, M. H. Tuttle, M. H. Vestal, T. E. Wagg, D. P. Waters, E. K. Whidden, A. H. Whisner, B. A. York (46).

Statistics

Question 24. What is the number of districts, of pastoral charges, and of societies in this conference? Districts, 10; pastoral charges, 291; societies, 888.

Question 25. How many have been licensed to preach, and what is the number of local preachers and of members? Licensed, 18; local preachers, 156; members, 144,782.

Question 26. How many adults and how many infants have been baptized during the year? Adults, 3387; infants, 1341.

Question 27. What is the number of Epworth Leagues and of Epworth League members? Epworth Leagues, 410; Epworth League members, 11,916.

Question 28. What is the number of Sunday schools, of Sunday school officers and teachers, and of Sunday school scholars enrolled during the year? Sunday schools, 824; officers and teachers, 9385; scholars enrolled, 135,749.

Question 29. What is the number of Woman's Missionary Societies, and what is the number of members of the same? Societies, 473; members, 11,565.

Question 30. What is the number of Wesley Brotherhoods, and of Wesley Brotherhood members? Brotherhoods, 7; members, 415.

Question 31. What is the number of members enrolled in the Fellowship of Stewardhip? 230.

Question 32. What are the educational statistics? Institutions, 5; teachers, 199; students, 3781; value of property, $22,520,043; endowment, $21,770,007; indebtedness, $72,183.

Question 33. What are the orphanage statistics? Orphanages, 1.

Finances

Question 35. What has been contributed for the following causes? Foreign missions, $32,223; home and conference missions, $31,247; church extension, $15,380; education, $31,236; American Bible Society, $2,016; general conference expense, $1,612; by the Woman's Missionary Society, $147,632; from the Golden Cross Edrollment, $1,020.

Question 36. What has been contributed for the support of the ministry? Bishops, $9,059; presiding elders, $49,583; preachers in charge, $564,404; conference claimants, $29,636; Superannuate Endowment fund, $14,325.

Question 37. What is the grand total contributed from all sources in this conference this year? $2,583,565.

Church Property

Question 38. What is the number of houses of worship, their value, and the amount of indebtedness thereon? Houses of worship, 868; value, $11,166,839; indebtedness, $1,981,500.

Question 39. What is the number of parsonages, their value and the amount of indebtedness thereon? District parsonages, 10; value, $163,000; indebtedness, $14,000; parsonages belonging to pastoral charges, 266; value, $1,675,786; indebtedness, $200,750.

Question 40. What amount of insurance is carried on church property, and what amount has been paid out in premiums? Insurance carried, $5,084,550; premiums paid $17,329.

Question 41. How many churches and parsonages have been damaged or destroyed during the year, what is the amount of damage, and what has been collected thereon? Churches damaged, 5; parsonages damaged, 1; amount of damage, $1663; collected, $477.

Miscellaneous

Question 43. Who is elected conference lay leader? Chas. H. Ireland, Greensboro, N. C.

Question 44. Where shall the next session of the conference be held? West Market Street Church, Greensboro, N. C.

OFFICIAL LIST OF GENERAL CONFERENCE DELEGATES

Clerical—G. T. Rowe, E. K. McLarty, J. W. Moore, P. T. Durham, W. A. Newell, H. C. Sprinkle, A. W. Plyler, C. C. Weaver, R. M. Courtney, C. M. Pickens. Alternates: A. L. Stanford, C. S. Kirkpatrick, W. W. Peele, W. R. Ware, W. L. Sherrill.

Lay—W. R. Odell, F. N. Tate, J. A. Jones, C. H. Ireland, James Atkins, H. A. Dunham, O. V. Woosley, Mrs. C. C. Weaver, W. H. Worth, A. J. Kirby. Alternates: J. F. Shinn, G. L. Hackney, J. L. Nelson, J. E. Lambeth, E. A. Cole.

THE NOTABLE CONNIE MACK

We quote the following concise bit of interesting history: "Connie Mack is the first and only manager the Philadelphia Athletics have had since they joined the American League in 1901. That constitutes a baseball record in itself. Connie was 37 years old then, and had been a baseball player since 1884 when he was a catcher on the Meriden (Conn.) club. Mack is now 66. He was born in Brookfield, Mass. In that span he has set more than one record, but the chief baseball statistics to be dug out of his career are these: He has won seven American League pennants and four world's championships. McCraw won more pennants, ten, but only three world's series. Huggins won six pennants and only three world's titles." Connie Mack may be 66, but after this last victory he will look about 26. He is very popular. Ordinarily he is genial and patient and kindly. But on occasions he is a wildcat. However, that is a natural human trait. Any pussy-cat may at any time be suddenly transformed into a wildcat. This possibility is one of many human traits which makes the study of man the vividest bit of business daily before us.—The United Presbyterian.

Trinity College

Address by Dred Peacock to the Western North Carolina Conference, Methodist Episcopal Church, South, Tuesday, October 22, 1929

IN this day of progress and enlightenment, when people who do not know any better are poking fun at the little red school house, it is somewhat difficult accurately to visualize and evaluate educational conditions in rural North Carolina a hundred years ago. Let us begin by stating what may be platitudinous in the extreme: that the term progress—when applied to different periods—is a relative term. The tallow candle of Revolutionary days was the last word in dazzling brilliance; the reckless Jehu of the last century who covered ten miles an hour held the record until the "iron horse" made him look like thirty cents by the unheard of speed of twenty miles an hour which the pious of those days insisted was tempting God himself and prophesied that the inventor could come to no good end. Around the world in twenty-one days is hailed today as a miracle of performance by the Graf Zepelin—tomorrow the Graf may be so antiquated as the classic "one hoss shay." What I am trying to arrive at is this: Despise not the tallow candle if it did its work in its day and was the best of its kind.

It has always been fascinating to me to study villages and village folk. I guess it is because in the month of April longer ago than I would like to admit my little eyes opened like spring violets in a village of some fifty souls, everyone of whom was peculiar if not actually queer; and as I look back over the years I can pick out each character as a profound psychological study. It is possible that the genius of George Eliot reached its peak in her portrayals of the characters in the village of Middlemarch. The village of Stoke Poges made possible the flowering of Thomas Gray's supreme effort in the immortal Elegy; and I have often wondered if there would ever have been any Gray at all as we know him had it not been for the little settlement that divides the distance between London and Windsor Castle. Drumtochty, as immortalized in the "Bonnie Brier Bush" was the inspiration of Ian McLaren, who was the first really to discover and adequately to glorify the country doctor, whereby William McClure stands and will forever stand as the illustrious prototype of service and devotion.

Pity it is that some such shining intellectual light as one of those just mentioned could not have lived and loved amongst the true and trusty families who were destined to make history in that portion of Randolph county roughly embraced between Hopewell Methodist church on the south, Bush Hill (now Archdale) on the north, the Joseph Johnson place on the east, and the Joseph Mendenhall homestead on the west. Such a genius could have "embalmed in amber" a history of supreme faith, heroic courage ,and sublime achievement, and perpetuated for us an imperishabel record of the lives of men and women who, amid the week-a-day toils and humdrum trials of their monotonous existence, were yet enabled to follow the gleam of a piercing light. These pioneers builded strong and well. Let us mention not only those pioneers but others of a later date whose names should be remembered: John Leach, James Leach, John Brown, Thomas Finch, Nathan Hunt, Ahi Robbins, Alexander Gray, Joseph Mendenhall, Hugh Leach, Lewis Leach, Jabez Leach, Absalom Leach, Martin Leach, J. M. Leach, Julian E. Leach, William English, John English, Benjamin Ball, Riddick Mendenhall, Henry Ellison, Ensley Burress, Allen U. Tomlinson, Thomas English, English Blair, Zebidee Johnson, Kelley Johnson, Alexander Elliott, Elib Kearns, Pleasant Riddick, Enos Elder, and John W. Thomas. Requiescant in pace!

Four families, the Leaches, Mendenhalls, Browns, and Johnsons were the first to build in and around what is now the village of Trinity. This was 140 years ago, and until their advent there was not a single house nor even a road to be seen thereabouts.

The first school in the settlement was established in one of the private homes and taught by a splendid mother in Israel who was not willing that her children should grow up as rank weeds in this quasi wilderness, and in the kindness of her heart allowed the children of other homes to enter and enjoy the advantages. Pretty soon the families in the neighborhood who were Quakers and Methodists demanded a school for all-Methodists and Quakers. In 1838 a log school house was built by Allen Frazier, a pioneer Quaker of fine character who opened his school that fall. This was the first school house built in what was later known as Trinity, and was located something like a half mile west of the old college site. This school, be it remembered, built and taught by Allen Frazier, was the first organized school in what we know as Trinity. Since he had to teach and get along with both Methodists and Quakers, he called his school "Union School," and it had only one teacher. The people of the neighborhood patronized the school liberally before they showed a spirit of true progress by demanding something better than a one-teacher school, and they insisted upon having a "community school." These patrons met in 1833 and there came into being what was known as the "Trustees of Union Institute," though "Union Institute Academy" was not chartered until 1841.

These trustees agreed that Allen Frazier's log school house, a half mile or more away, was neither properly located nor good enough to satisfy their ideas of the needs of the children of the community. So Allen Frazier moved and built a more pretentious school house something like three-quarters of a mile south of the first one, and this was known as "Frazier's School House" for more than seventy years, and here Frazier taught for years after Union Institute was started and was struggling along growing and groaning. Let us not dismiss this historic old Frazier School House without dropping a little forget-me-not on the grave of Allen Frazier, the grand old Quaker pioneer who blazed his way through a trackless forest, and left a rugged pathway that led eventually, through many a devious way, over long and stony roads, to a university known and heralded far and near!

The trustees of Union Institute during the summer of 1839 located and built a new school house just east of the old college site on the meeting corners of the Johnson, Leach, and Mendenhall lands. Let us bear in mind that these trustees of Union Institute built their school house in the summer of 1839 when there was no prospective teacher definitely decided upon. These trustees that same

year of 1839, for a salary of $200 per year, employed Reverend Brantley York, a Methodist preacher, to teach their school.

The Quakers and Methodists who composed the entire patronage of Union Institute School stood behind and supported Brantley York during the years 1839 to 1842, and then the Quakers demanded a Quaker teacher for the next year at Brantley York, a Methodist, had held full sway for two or three years. By way of compromise a committee was appointed to go to New Garden (afterward Guilford College) and get a Quaker as assistant teacher. The Mendenhall family was then in the ascendant at New Garden and they recommended very highly to this committee from Union Institute a young man 19 years of age, whose name was Braxten Craven. He taught as assistant with Brantley York until the spring of 1843, when Brantley York left Union Institute. Brantley York later taught at other places in the state and we name him as another educational pioneer who deserves not to be forgotten. He was the author of many of the text books taught by himself and others in those days and his influence for good still endures.

This brings us past the fourth milestone of our historic road. First, the family school that in a measure slaked the unquenchable educational thirst of those memorable Quakers and Methodists. Second, the log school house of Allen Frazier, built in response to definite and specific local demand. Third, Allen Frazier's second and more pretentious building moved to a location about three-quarters of a mile south of his first school house. Fourth, the Union Institute, an attempted amalgamation of Quakers and Methodists which endured but for a season, as the rising Quaker Institute at New Garden attracted most of the Quakers from Union Institute and young Braxton Craven found that there were not enough Methodists left around the old vicinage to keep him going at a pace to satisfy his big and hungry soul.

After Brantley York left in 1843 Craven had been elected principal and Irene Leach, a dark-eyed and pretty daughter of James and Margaret Mendenhall Leach, was elected as his assistant. Here we may recall that young Craven as a Quaker had been elected as assistant to York, but now he was left with a Methodist clientele and a beautiful Methodist girl as his assistant, and about the next news we have is that in 1844 Braxton Craven and Irene Leach were married ,and for the next 38 years the Rev-and Dr. Braxton Craven, a Methodist preacher, was a living and splendid example and victim of the irresistible charm of beauty, personality, and environment. So it was not without reason, we see, that upon the death of Dr. Craven's widow in 1904 Dr. Cranford of the Trinity College faculty said at her funeral that the mother of Trinity was dead.

From 1844 to 1851 Union Institute, with its highly localized patronage lived a hard and precarious life, but it had a genius in embryo at its head, who toiled and thought things through, and the sequel shows that his vision was at least a half century ahead of his time. For through his tremendous energy and personality prominent public men were enlisted in behalf of the really great movement that nearly twenty years before had been born of those fine, venturesome, restless spirits in the northwestern section of Randolph county. In that memorable year of 1851 was chartered "Normal College," a state institution for the training of teachers for the public schools of North Carolina and the governor of the state and the secretary of state were ex officio president and ex officio secretary, respectively, of its board of trustees. This was the first college for the training of teachers in North Carolina and probably the second one on the American continent.

Braxton Craven was president of Normal College and by his efforts and by the efforts of strong public men whose interest and influence Dr. Craven secured, the state literary fund loaned the trustees of the college $10,000, and the old college building was erected in 1854. Here was a classic example of supply running ahead of demand, and Normal College suffered the usual and inevitable result.

The Quakers were building up a splendid institution at New Garden and as early as 1855 Braxton Craven was revolving in his mind a plan for a college of the Methodists of North Carolina, a religious college.

In 1856 the trustees of Normal College authorized President Craven to make a proposition to the North Carolina conference of the Methodist Episcopal Church, South, to place the institute under the ownership and control of that body. All conditions were agreed upon and met by both the conference and trustees within the next two years, and in 1859 Trinity College (a name selected by Braxton Craven) received its charter and began its existence as the college for the Methodists of North Carolina.

The Civil War came in 1861 and Dr. Craven resigned in 1863, at which time Professor William Trigg Ganaway acted as president until 1865, when Dr. Craven returned as president and opened the institution in January, 1866, and was its guiding genius and inspiration until his death on November 7, 1882.

At this point it seems to me that mention at least should be made of the names of those members of the old Trinity faculty who stood by Braxton Craven and with their zeal, loyalty and love helped to breathe life into the college from its founding in 1859 until the death of Dr. Craven in 1882. Especially we would mention W. T. Ganaway, O. W. Carr, Lemuel Johnson, and William Howell Pegram. There were a dozen others or more who did good work the few years they served.

It might also be added that in the year 1871, those years of dire financial stringency for the South, Trinity College came near suspending and only sublime faith and earnest work kept it going. We find this entry in Dr. Craven's diary for January 11, 1871: "I do not see how we shall succeed, but somehow I believe we will. The God of my boyhood will not forsake me now."

What manner of man was this Braxton Craven whose students insist to this minute that his equal has never lived in North Carolina, or anywhere else?

To begin with, he was built—brain and body—on a big plan. His personality was attractive and irresistible. His ability to inspire was limitless. His studies boxed the compass, and his outlook skirted the very rim of God's universe. In his students he inspired a love for all learning that never could be satisfied and drilled into them his favorite maxim that a real man was unthinkable without character, and that every matriculate in Trinity College must begin his pligrimage by "hitching his wagon to a star."

And now, my friends, while Trinity College was born a "country girl," the old institution is willing to be judged by its fruits, and this judgment has been proclaimed to all mankind by its illustri- (Cont'd on page 28)

FIVE NEW PRESIDING ELDERS

The Western North Carolina conference has five new presiding elders—E. K. McLarty, R. M. Courtney, L. D. Thompson, W. E. Poovey and J. S. Hiatt.

E. K. McLarty has been a station preacher continuously since entering the conference in 1898. He has served most of the big churches of the conference. His last church was Hawthorne Lane, Charlotte. He is a conscientious, hard working, successful Methodist preacher who can be trusted implicitly in every relation of life. He has a great territory and, as in the past, will give a good account of himself on the Charlotte district.

R. M. Courtney has rendered fine service in his conference, not only as a pastor, but also with the board of missions. For years he has been secretary and treasurer of this board and is familiar with every detail thereof. During the Centenary he led in that great money-raising campaign for world evangelism. No man among us has given better service than he in this great enterprise of the church. As an elder he will never be boss but a fellow worker with his pastors and people. Courtney is pure gold.

L. D. Thompson has just closed a three year pastorate of pronounced success at West Market, Greensboro. He has during these years been our neighbor and we have come to appreciate him most highly. His pastors will, in our judgment, have a good time working with their new elder. He has through the years been Loy Thompson and he will still be known by his first name. It is a mighty good sign when any man is so taken into the inner circle of men's friendships.

W. E. Poovey is now an elder. He recently wrote for the Advocate some travel letters of his summer trip to the Golden West which mark him as a man of unusual gifts, when he presented in the least possible compass and in facinating style a story of the outstanding features of the Great West. Strong in body and alert in his intellectual activities, he should become a great leader of those heroic spirits who labor for the Master in his great district.

"Joe" Hiatt has for years been a builder of churches. He used to be archbishop about Winston-Salem when it comes to the erecting of churches, and he not long since completed a fine church at West Asheville. He not only builds houses of worship, but he builds the membership of the churches that he serves. We shall keep an eye on "Joe" as he becomes "the applied end of the episcopacy" and shall expect him to magnify these ecclesiastical prerogatives.

CONFERENCE NOTES

Dr. Arthur Moore, pastor of the First Methodist church, Birmingham, Ala., addressed the conference in behalf of the superannuate endowment fund which is being raised in the Southern church. Dr. Moore stated that the board of finance has in hand the sum of $6,000,000, which is now invested, and that the dividends are being used to help the wornout men and their widows. However, there has been raised of the ten millions, which is the goal, only about four millions. This year $300,000 has been distributed to the various conferences for appropriation.

* * * *

Rev. J. B. Craven of the Greensboro district, has the enviable record of having presided over a district which has for three years paid out in full on all assessments and pastors' salaries. Every church in the district paid all claims in full. There were added to the church on profession of faith in that district 696 members. In addition to the regular $14,699 on special missionary maintenance, $2,040 for superannuate endowment and $100,000 on church buildings and improvements on old ones.

* * * *

Rev. C. C. Weaver, pastor of Centenary church, Winston-Salem, reported that his church had raised for the regular church budget and for the erection of the contemplated new house of worship the magnificent sum of $488,736, and for special missionary maintenance $10,850, the latter amount the largest sum that was ever raised by one church in the South for a missionary special.

STATISTICAL AND FINANCIAL REPORT OF VIRGINIA CONFERENCE

The Virginia conference that adjourned last Monday night in Richmond reports for the year the following figures:

Districts in conference, 10; pastoral charges, 294 (one gain); societies (organized congregations), 824 (loss of six); licensed to preach, 27 (loss of six); local preachers, 124 (gain of two); adult members, 157,902 (gain of 1,400); infants baptized, 815 (last year, 919); Epworth Leagues, 418 (last year, 424); Epworth League members, 12,861 (last year, 12,888); Sunday schools, 776 (last year, 797); officers and teachers, 11,493 (last year, 11,686; scholars enrolled, 128,819 (last year, 132,313).

Educational institutions, 6; teachers, 195 (last year, 204); students, 2314 (last year, 2454); value of property, $3,023,218 (last year, $2,741,542); endowment, $2,259,649 (last year, $2,216,650); orphanages, 1; children in orphanage, 182, (last year, 182); indebtedness, $47,275 (last year $20,000); value of property, $1,300,000.

Contributions: Foreign missions, $77,901 (last year $94,349); home and conference missions, $26,896 (last year, $32,220); church extension, $14,415 (last year, $15,639); education, $24,760 (last year, $47,872). Contributed by Woman's Missionary Society, $197,541 (last year, $190,844).

Contributed for support of ministry: Bishops, $8,039 (last year, $7,674); presiding elders, $44,591 (last year $43,969); preachers in charge, $588,515 (last year, $571,112); conference claimants, $33,142 (last year, $31,637); grand total contributed for all purposes from all sources in the conference year, $2,473,277 (last year, $2,578,188).

Building valuation: Houses of worship, 828 (last year, 838); value, $11,579,935; parsonage districts, 10; value of districts, $100,000; parsonages belonging to pastoral charges, 272 (last year, 260; value, $1,385,750 (last year, $1,551,250); indebtedness, $147,431 (last year, $155,431); insurance on church property, $7,051,147 (last year, $6,937,655); premiums paid, $32,400 (last year, $28,779); superannuate homes, 4; value of superannuate homes, $16,000.

TOTAL RESIDENTS OF VATICAN CITY 523

Including the Cardinals residing at the Vatican, the total number of residents of the Vatican City is 523, a complete list of those having a right of citizenship just compiled and submitted to His Holiness shows. The Vatican City is, therefore, the smallest sovereign state in the world, being even smaller than the republic of San Marino.—N. C. W. C. Service.

PLANS TO AID COUNTRY PREACHERS

Plans are practically worked out to provide six weeks of special training for 200 of our pastors in charge of country work at our two schools of theology during the summer term beginning in the summer of 1930. One hundred men from east of the Mississippi river at Emory, and 100 from the territory west of the river, including the Louisiana conference west of that river, at Southern Methodist University. The schools of theology are arranging the courses to be given and the instructors. Special emphasis will be given to rural church adminstration, programs and rural sociology. It will be a period of six weeks doing genuine school work. The home department of the board of missions is to provide scholarships for these 200 men, which will pay all expenses of fees, books and board for the six weeks. The men and their conferences will arrange for the expenses of travel. The men and their presiding elders are to provide for filling the pulpits of these pastors during the absence for the four or five Sundays. The schools of theology will later make definite announcement of the dates to be covered by these schools.

The men who are to have the benefit of these scholarships are to be selected by the bishop and presiding elders of the several annual conferences with the co-operation of the chairmen of the conference board of missions.

This work should be completed and all names and addresses in the hands of the home mission secretary not later than the first of February, 1930. It would be well to name alternates from each conference, so as to insure that the quota for each shall be filled. Those entitled to scholarships must be in charge of rural or industrial churches, and must have completed the four years' course of study provided for all our preachers.

Each conference will be entitled to scholarships in proportion to the number of churches in the conference. In certain conferences pastors in industrial centers are to be included in arranging the scholarships, and courses of study will be provided for them. In this movement our two universities are planning a very important and far-reaching service to the church. The problems and opportunities of our country churches cannot be solved by men sitting in office, but it will be done by men inspired by a holy mission and a will to give themselves to the work in those fields. The universities will do their part in giving the men an inspiration to undertake the work and better equipment for the task.

J. W. Perry.

LITAKER APPRECIATED

The fourth quarterly conference of Dilworth Methodist church, Charlotte, N. C., on Sunday,, October 20, 1929, by a unanimous and enthusiastic vote, passed the following resolution and ordered a copy to be spread on the minutes, a copy to be sent to the daily papers and a copy to be sent to the North Carolina Christian Advocate:

Whereas, Dr. D. M. Litaker is now completing his fourth year as presiding elder of the Charlotte district and, under the laws of our church, will receive assignment to another charge at the approaching annual conference.

And whereas, Dr. Litaker has been diligent in season and out of season in administering the affairs of the Charlotte district in a broad, impartial, helpful and statesmanlike manner.

And whereas, Dilworth church recognizes and appreciates the great service Dr. Litaker has rendered the entire Charlotte district and has come to admire and love him personally.

Therefore be it resolved by our fourth quarterly conference that:

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

First, we extend to Dr. Litaker our appreciation and thanks for the efficient manner in which he has presided over the Charlotte district during the past quadrennium.

Second, that we thank Dr. Litaker for his patience and judgment, for his consideration and kindness, which he has shown to Dilworth church during the trying years when we were struggling to build a new church edifice and to establish our selves on a stable basis.

Third, that we assure Dr. Litaker that our prayers and interest will ever follow him to his new fields of labor ever with the hope that they will be as pleasant and profitable in the Lord's work as his present charge has been.

Edwin L. Jones,
J. P. Creighton,
J. L. Wiggins,

BROTHER SHAVER REPORTS FOR JAPAN

The enclosed clipping from today's Japan Times, published in Tokyo, will give you the changes made at the recent annual meeting of our mission in Kobe, Japan.

Had a good meeting. Every body seemed to be encouraged. We are having splendid success in our part of the field. All are well and happy. I. L. Shaver.

Kobe, Oct. 3.—The annual meeting of the Southern Methodist mission which has been in session since September 29 at the Methodist Mission House, Nakayamate-dori, closed today. The meeting was presided over by Bishop W. N. Ainsworth of Georgia, U. S. A.

The mission has seventy members, all American missionaries, of whom fifty attended the meeting. The principal changes made by the bishop during the session were as follows: Rev. J. B. Cobb, appointed superintendent of Hiroshima district; Rev. I. L. Shaver of Nakatsu, Kyushu, appointed superintendent of Matsupama district; Rev. George Waters of Tokuyama was appointed to Kyoto; Rev. P. L. Palmore, who arrives in Kobe from the United States next week, appointed to Tokuyama. Rev. Mr. Palmore was formerly in Himeji for several years.

FRENCHES CREEK CHURCH

Frenches Creek Methodist church, Carver's Creek circuit, was organized in 1920 under the ministry of Rev. T. W. Siler, at which time six members were enrolled. These members had no house of worship and through the courtesy of their Freewill Baptist friends they were permitted to worship with them until our church was built, during which time 14 other members were added to our fellowship. Our present membership is 26.

The church was planned and begun under the ministry of Rev. W. J. DuBois in 1927 and was completed under the present ministry this year, 1929. The first sermon was preached in the new church by the pastor in September, 1928, and the church was dedicated on the night of October 18. Our presiding elder preached and had charge of the dedication service.

The lot upon which the church was built was donated by Brother G. E. Wilson. The following acted as building committee: H. R. Allen, J. L. Smith, and J. F. Johnson.

The pastor wishes to express his appreciation for the faithful co-operation of our presiding elder, Dr. H. M. North, the building committee, and all others who were instrumental in successfully completing this house of worship. He wishes also to gratefully acknowledge a donation of $500 from Duke Foundation fund, one-half of which has been received and applied, the rest to be received upon completion of the Sunday school department. The total cost of the building with the Sunday school department added will be approximately $2500. ing to the community.

W. D. Yarborough, P. C.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

THE END AND THE BEGINNING

Sunday school progress in the North Carolina conference, realized and contemplated, is receiving close attention this week. The old year is ending; the new year is here. We take stock. We plan ahead. When this appears in print the Sunday school board shall have had its annual meeting. Friday at noon it will hold its anniversary program at Kinston within the regular session of conference. The old plan of having anniversaries in the evenings gives way to a series of sermons by Dr. Hickman. Our anniversary program will necessarily be brief.. Prof. H. E. Spence, chairman of our board, Miss Mary Skinner of the general board, and reports will constitute the program. The year just closing has been one of real progress. The future beckons us on to greater achievement.

PASTORS EARN DIPLOMAS

Eleven incomplete diplomas, ten blue seal diplomas, and eight gold seal diplomas were earned by pastors in the North Carolina conference in the present year. Two hundred and twenty-one certificates of credit were taken by our preachers. These facts are indicative of splendid interest and wise leadership on the part of our leaders; and in the year ahead we invite all our preachers to join us in this kind of work. Diploma earners are as follows:

Incomplete

R. H. Caudill, W. L. Clegg, E. C. Crawford, E. W. Downum, M. C. Ellerbe, H. I. Glass, J. C. Harmon, J. H. McCracken, B. E. Stanfield, L. A. Watts, and W. E. Whitford.

Blue Seal

L. C. Brothers, W. L. Clegg, E. C. Crawford, M. C. Ellerbe, W. L. Maness, J. A. Martin, J. H. Miller, B. E. Stanfield, L. A. Watts, and J. C. Whedbee.

Gold Seal

L. C. Brothers, W. L. Clegg, D. L. Fouts, F. B. Joyner, W. L. Maness, J. H. Miller, I. T. Poole, and S. J. Starnes.

Awards to Pastors' Wives

Not only do our preachers take training; their wives do too; thus strengthening the team and making more lustrous the good example. Three have earned diplomas during the year, as follows:

Incomplete

Mrs. J. C. Harmon and Mrs. B. C. Thompson.

Blue Seal

Mrs. J. C. Whedbee.

These now take their places beside the following who previously have earned diplomas:

Incomplete

Mrs. F. B. Joyner, Mrs. J. A. Martin, Mrs. W. C. Martin and Mrs. John William Smith.

Blue Seal

Mrs. Leon M. Hall.

Some of these have several additional credits toward higher awards. Others have several credits but lack certain required courses for diplomas. In the weeks ahead the list will be greatly increased, we predict.

AN OVERSIGHT

An oversight is responsible for the fact that names of Rev. and Mrs. J. C. Whedbee, who earned blue seal diplomas in August, were not included in the list of diploma earners previously published. We regret this oversight and hasten to make amends. This fine example of a parsonage team is one worthy to be emulated. It should be added, also, that by correspondence was most of this work done—another fine example: take training by correspondence as well as through training schools.

BRANSON'S REORGANIZATION

Rev. J. Vincent Knight is responsible not only for leading his school to adopt new Program of Work C, but also for helping it—Branson, Durham—to reorganize in keeping with the guidance offered by the new program. Here is a list of the officers who were elected by the fourth quarterly conference:

1. General Supt.—E. C. Gunter.
2. Elementary Supt.—Mrs. M. Allen.
3. Director Religious Education—Miss Alta Stone.

Departments

1. Nursery Work—Mrs. H. J. Helms.
2. Beginner-Primary — Miss Jessie Jones.
3. Junior Work—Miss Ellen Gunter.
4. Intermediate-Senior-Young People:
   a. President — Miss Annie Lauria Hurst.
   b. Vice President—Miss Ruth Gunter.
   c. Sec.-Treas.—Mrs. Jennie Braswell.
   d. Pianist—Miss Ida Mae Berry.

Note: Department council meets Wednesday to finish work of committees, etc.

5. Adult department:
   a. President—L. L. Davis.
   b. Vice President—Miss Mary Louise Cole.
   c. Sec.-Treas.—Mrs. H. R. Higgins.

The organizations have been completed except the arrangements of committees, which is incomplete. The young people group have had four meetings since the separation from worship with the adult department, and noted progress has attended every meeting. The aim is to have every department thoroughly in line by the first Sunday in November.

Notes:

1. Each superintendent has had some training in Sunday school work.

2. Not a single hitch so far in the change from one program to another.

3. A director of religious education for the school—elected by quarterly conference and unanimously approved by the Sunday school council.

ELIZABETHTOWN SCHOOL

On Sunday morning, October 13, it was my privilege to address the Trinity church congregation at Elizabethtown on the subject, "The Sunday School Worker and His Task." In the afternoon by invitation of the pastor, Rev. W. J. Underwood, I preached the closing sermon in a series of revival services at one of the country churches. We had splendid congregations at each of these services.

At the evening hour we began a training school at Elizabethtown. The course given was "The Sunday School Worker: His Life and Work." Although we did not have but one day to plan for it, the school in many respects was successful. Thirteen people were enrolled and eight certificates of credit were issued. Among those receiving credit were Rev. W. J. Underwood, the pastor, and Mr. White, the superintendent.

Brother Underwood proved to be a good man to work with. He is interested in the Sunday school work and displayed a fine spirit in the promotion of the training school. J. O. Long.

DUAL EXTENSION OFFERINGS

To date Mr. Cheatham has reported the following Sunday schools and their fourth Sunday offerings to the dual special for the month of September:

City Road, Elizabeth City	$30.53
Weldon	25.00
Wilson	20.05
Candor	18.47
Queen Street, Kinston	17.91
Central, Raleigh	16.49
Hay Street, Fayetteville	14.97
Whiteville	11.46
Lakewood, Durham	11.44
Chapel Hill	10.00
Jackson	8.97
Rockingham	8.00
Bethel, Yanceyville Ct.	7.50
Clark Street, Rocky Mount	5.60
Concord, Roxboro	5.19
Mt. Bethel, Bahama	5.08
Mt. Olivet, Manteo	5.00
Banks, Creedmoor	5.00
Whitakers, Battleboro	4.65
Ahoskie	4.60
Gatesville	4.00
Ahoskie	3.98
Holly Springs	3.74
Ahoskie	3.50
Englehard	3.45
Macon	2.85
Spring Hill, Mamers Ct.	2.66
Rowland	2.66
Amity	2.54
Richlands	2.51
Clayton	2.50
Hillsboro	2.35
Prospect, Yanceyville	2.02
Daniels Chapel	2.00
Bethany, Bath	2.00
Walnut Grove	2.00
Millbrook	1.91

Continued on page 29

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

ANOTHER YEAR

The Western North Carolina conference has just ratified the action of its Sunday school board in its election of O. V. Woosley as superintendent of Sunday school work for the thirteenth year; Paul F. Evans, as superintendent of extension work for the sixth year; and Miss Corinne Little, as superintendent of elementary work for the fourth year. L. F. Tuttle, who has been doing such fine work as superintendent of Wesley class work for the past two and a half years, did not stand for re-election, he having accepted a more remunerative opportunity for service elsewhere.

We begin another year with four whole-time workers instead of five. Our central staff is reduced but our hope is that a much more effective set of district officers may be organized, more effective not because of a changed personnel but because of a better way of financing the work expected of them . Then, too, there is a growing number of pastors who are becoming approved to teach in standard and Cokesbury training schools and it is proposed to use them to the limit. The volume of our work will not be decreased even though the number of staff workers has had to be cut.

TOO BAD

For the first time in the history of our Sunday school board's work the amount of Sunday school day offerings has suffered a loss over the preceding year. The amount reported collected this year by Treasurer H. A. Dunham is about $700 less than last year. This is a heavy blow. One, however, feels confident that the ensuing year will redeem the situation. We are counting heavily on the friends of religious education as they assemble in the various charges to see that our enlarged program is properly financed.

EXHIBITS

In the following paragraph is presented the list of our pastors who earned one or more units of credit in the Sunday school training courses during the past year. At some other time an exhibit of the superintendents will be presented, and yet at some other time we shall take great pleasure in listing the pastors' wives who have done likewise.

SETTING A GOOD EXAMPLE

The following 187 pastors have shown a concern during the year for constructive religious educational leadership. They have joined their Sunday school workers in the learning process. Note them and their credits as listed by districts:

Asheville District

O. E. Croy	7
John F. Kirk	4
E. L. Kirk	2
M. G. Ervin	2
F. L. Setzer	2
W. A. Kale	2
H. G. Allen	1
J. E. Womack	1
M. B. Clegg	1
G. C. Brinkman	1
J. S. Hiatt	1
D. V. Howell	1
W. B. West	1
J. C. Umberger	1
T. V. Crouse	1
J. A. Baidwln	1
C. B. Newton	1
Pastors 17, Credits	30

Gastonia District

M. T. Hipps	20
A. W. Lynch	4
J. O. Cox	4
W. J. Miller	4
J. M. Barber	3
J. W. Fitzgerald	3
J. P. Hornbuckle	3
P. W. Townsend	3
C. O. Kennerly	3
B. M. Crosby	3
J. N. Randall	3
R. F. Huneycutt	2
D. F. Carver	2
A. G. Loftin	2
J. R. Warren	2
Van B. Harrison	2
J. C. Groce	2
W. A. Newell	1
W. G. McFarland	1
O. B. Mitchell	1
A. C. Swafford	1
H. G. Hardin	1
C. L. McCain	1
J. R. Church	1
R. S. Truesdale	1
C. R. Allison	1
J. C. Cornett	1
G. W. Williams	1
H. K. Boyer	1
T. B. Johnson	1
Pastors 30, credits	78

Charlotte District

J. G. Huggin	15
G. W. Clay	5
T. B. Huneycutt	5
W. H. Willis	3
J. J. Edwards	3
J. B. Fitzgerald	3
J. C. Gentry	3
J. E. B. Houser	3
J. P. Morris	2
F. W. Cook	2
J. W. Kennedy	2
D. M. Litaker	1
N. C. Williams	1
H. F. Duncan	1
E. K. McLarty	1
J. O. Ervin	1
W. M. Smith	1
F. R. Nalls	1
A. L. Latham	1
Elzie Myers	1
W. S. Smith	1
W. B. Davis	1
Pastors 22, credits	57

Greensboro District

W. T. Albright	4
D. W. Brown	3
W. R. Kelly	2
J. H. Brendall, Jr.	2
W. N. Rathburn	2
R. C. Kirk	2
J. H. Armbrust	2
R. E. Hunt	2
E. H. Nease	1
O. L. Brown	1
C. M. McKinney	1
H. L. Powell	1
H. C. Byrum	1
M. T. Smathers	1
E. J. Harbison	1
J. W. Hoyle, Jr.	1
I. L. Roberts	1
Pastors 17, credits	28

Marion District

W. L. Scott	3
M. A. Osborne	2
J. E. Hipp	1
D. G. Smith	1
T. C. Jordan	1
D. H. Rhinehart	1
H. C. Brackett	1
M. F. Moores	1
F. H. Price	1
J. N. Wise	1
T. G. Smith	1
H. E. Stimson	1
P. T. Dixon	1
W. A. Barber	1
E. P. Billups	1
Pastors 15, credits	18

Salisbury District

R. H. Kennington	4
S. M. Needham	3
J. W. Bennett	3
E. Myers	3
H. C. Sprinkle	2
J. O. Banks	2
F. J. Stough	2
E. E. Snow	2
J. F. Moser	2
T. F. Marr	1
R. M. Hauss	1
J. M. Varner	1
G. L. Wilkinson	1
A. R. Bell	1
J. M. Brandon	1
H. R. Cornelius	1
John H. Greene	1
A. D. Wilcox	1
J. A. J. Farrington	1
E. N. Crowder	1
W. B. Shinn	1
Pastors 21, credits	35

Waynesville District

T. F. Higgins	9
R. K. Brady	5
W. M. Robbins	1
D. C. Ballard	1
Carlock Hawk	1

Continued on page 29

WHAT DO DOGS UNDERSTAND?

By Walter A. Dyer.

A short article of mine entitled "Do Dogs Behave Like Human Beings?" which appeared in the April number of Our Dumb Animals, left unsaid a number of things which came into my mind regarding canine understanding. I don't suppose anybody, even the animal psychologists, know just how much dogs do understand about their human freinds, but evidences of extraordinary intelligence are plentiful and it is always an interesting question to speculate about.

One curious thing about the dog's methods of expression and communication is that while they are quite different from those of men, we can in part at least, understand them, and he can understand ours. His facial expressions are limited, though he manages to look happy or dejected or fierce. He cannot laugh or weep. He has no articulate language. And yet when he uses his voice or paws or tail to express himself we are seldom in any doubt as to his meaning He can communicate his desires most subtly and yet unmistakably. My old dog "Sandy" could beg most eloquently to be taken for a walk by merely sitting in an expectant posture and staring fixedly at us. No child's teasing was ever more insistent. Most of these methods of communication have probably been acquired during the ages of the dog's close association with man, though some of them may have been original dog traits which man has come to understand through that same period of association. The dog has taught man some things, too.

That dogs communicate with one another in totally different ways I have no doubt. Many instances might be cited of one dog going to fetch another for a definite purpose. I do not know how the idea is communicated from one to the other, but it is by some canine method which the dog does not employ in his relations with man.

In expressing joy, warning, pleading, anger, etc., the dog often varies the tone of his voice. The "Let me in" bark is easily distinguishable from the "Keep away" bark. Other animals do this to some extent, but it seems to me that the dog talks more like a human being than any other animal does. Or do we merely imagine this? I am always a bit doubtful of these human conclusions. Perhaps imitation enters in.

That dogs understand us better than we understand them is, I think, fairly obvious, though this may not be flattering to human intelligence. We speak to them in human language and they understand human commands with their canine minds. This, when you stop to think of it, is rather remarkable. More than that, they seem to catch some comprehension of our mood and intent from the tones of our voice, or even from facial expression or bodily attitude.

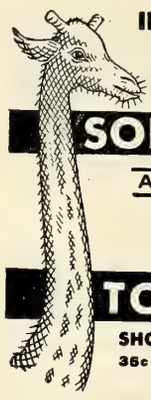
There is something particularly amusing in the behavior of my dog "Shagbark" in response to human speech. I cannot tell how much of it he fully understands, but there are certain words that he comprehends perfectly. If we use such words as "bone" or "walk" inadvertently in ordinary conversation his attention is immediately arrested though he may not, apparently, have been listening in. He will sit up and cock his head and perhaps speak. (He can say "out" as plainly as I can). If we wish to avoid this response we spell out the words, but I heard not long ago of a dog with whom even this subterfuge failed to work. He came to know what the letters b-a-l-l meant just as well as the word "ball."

But if Shagbark chooses not to understand a familiar word, no amount of repetition will elicit any response whatever. He can look utterly stupid when he wishes to do so. If it does not happen to please him to obey such commands as "Come" or "Lie down" or "Shake hands," he will look into our eyes with the most innocent ,vacuous, uncomprehensible expression in the world. "Me no spik Engleesh," he seems to say. If we insist, with a suggestion of threat, he will finally comply with a bored look, as if to say, "Oh, well; all right."

Dogs are most amusing, I think, when their behavior differs just enough from that of mankind to be half logical and half puzzling to the human mind. I recall an anecdote once told me by the late Henry C. Wallace, Secretary of Agriculture. Years ago the Wallaces owned in Des Moines a very intelligent collie with marked individual characteristics. This collie was allowed to accompany the children part way to school (as I remember the story) and was then sent home. He turned back obediently enough, but after a time it was discovered that he did not make his appearance at the house till an hour or so later. Where he was and what he did in the interval became a family mystery. The children saw to it that he was headed toward home, but after that he disappeared.

So one day Mr. Wallace determined to solve the mystery. He hid in some shrubbery on the street until the dog passed him on his homeward way, and then followed him. The collie presently turned into a yard and, by a series of canny detours, arrived at the home place from the rear. Mr. Wallace concealed himself where he could watch, and saw the dog enter the barn and then, leaping through a window, appear in the poultry yard, where Rhode Island Reds and White Wyandottes were contentedly scratching.

Then the amusing thing accurred. Obeying some instinct begotten doubtless of sheep-hearding ancestors, the collie proceeded methodically to separate the red hens from the white ones. He did not harry them but gently and patiently nosed them into opposite corners of the yard. It was no easy task, with the restless hens all mixed in together, and it took the collie a long time to accomplish his purpose. Not until the two kinds of hens had been entirely separated and herded together did the dog appear to consider his duty done. Then



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he leaped back through the window into the barn and walked to the house, leaving the hens to their own devices until the next morning.

This collie "got a notion into his head" that he had to perform this act; that is our human way of putting it. To dogs many of our human acts must seem as senseless. I could name a number of apparently illogical "notions" of my dog Shagbark, but I have no doubt that his motives are perfectly clear to himself. How much of his curious behavior is mere play it is difficult for a human being to determine, but I fancy that work and play lie very close together in a dog's understanding.

My dog is my companion and friend and a never-ending source of speculation. He is sometimes admirable, often amusing, frequently troublesome, and always interesting. I can neither explain nor prove it, but I cannot help feeling that he understands me better than some people do.—Our Dumb Animals.

A MISSIONARY SPECIAL IN A MISSION FIELD

For a congregation belonging to one mission field of the church to become so missionary-minded that it in turn assumes the spport of a definite missionary enterprise in another and more needy mission field is a more or less unique experience, and yet this is true in the case of the Mexican Methodist church at Larendo, Texas, which recently assumed the support of a missionary special in Africa. The Mexican Methodists of Laredo, who belong to one of the five self-supporting churches of the Texas Mexican mission, have pledged themselves to take care for one year of a leper in the leper colony which our church maintains as part of the work of our Methodist Episcopal Congo mission. Not only have these loyal Mexican Methodists assumed the support of this special, but they have already paid in full the entire pledge of ten dollars This contribution guarantees to one of the many poor and afflicted outcast lepers of the Congo food, shelter, medical treatment, and religious instruction for an entire year. The Rev. Frank Ramos, pastor of the Mexican church in Laredo, is largely responsible for creating such a keen missionary interest among his people.

The Texas Mexican mission was established about 15 years ago for the purpose of preaching the gospel to the thousands of Mexican people coming into the United States from Mexico. It is one of the most progressive and thriving missionary enterprises of our church. Each year the members of the mission give on an average of 50 cents per member for missions. The Texas Mexican mission has a wide reputation for raising in full every dollar of its conference assessments. During the past year nearly 1,000 members were added to this mission. The Rev. F. S. Onderdonk is superintendent. This special in Africa is the first missionary special to be assumed by a Mexican church.

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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'şus from Gă'lĭ-lee to Jôr'dăn unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jē'şus answering said unto him, Suffer *it to be so* now: for thus

A. D. 26.

CHAP. 3.
r Ch. 2. 22.
s Dan. 9. 24.
t Mark 1. 10.

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pēr'nă-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled which was spoken by Ē-şā'ĭas the prophet, saying,
15 The u land of Zăb'u-lon, and the

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North Carolina Christian Advocate
Greensboro, N. C.

BIRTHDAY PARTY

The missionary birthday party of Holt's Chapel church was held at the home of Mrs. Russell on September 23.

The meeting was called to order by Mr. Dawson reading the 23rd Psalm, and prayer by Mrs. Sharp.

Mrs. John A. Young, being the oldest member, gave the life history of the society for the past 35 years.

A talk was given by Mrs. Garrett on "Friendship," which led to the talk, "The Aim of the Society," by Mrs. White.

After the business was adjourned everyone enjoyed the social hour. Many interesting games were played. Following that the attractive daughters of the hostess served ice cream and cake.

Mrs. C. A. Sheppard.

Men of science look wistfully to see if the God we believe in is big enough for the world they know of. Only too often the God of the church-goer is too mean. Science today joins the prophets of yesterday and asks us to lift up our eyes to the hills, or to consider the heavens, or to plumb the abyss of the seas, whence will come our help, and to think more grandly of him that weighed them all out. Indeed, why should we, how dare we, circumscribe the God we believe in to the petty things that satisfy the traditional religious consciousness? We cannot conceive him truly except with minds exalted to the grandeur of his ways—all creeds and confessions notwithstanding. And so science throws us back magnificently upon religion's own way of knowing God. And as we follow that way sooner or later we have to do with him personally, and he himself deals with us one by one. That is where science merges into religion, and where religion lets the soul see deeper than the atoms and beyond the farthest stars. —Dr. Woolf, in the Christian World.

CAN YOU BEAT A LAWYER?

Bursting open the door marked "Private," the butcher confronted the local lawyer.

"If a dog steals a piece of meat from my shop, is the owner liable?" he asked the man behind the desk.

"Certainly," replied the lawyer.

"Very well, your dog took a piece of steak worth a half a dollar about five minutes ago."

"Indeed," he retorted smoothly. "Then if you give me the other half, that will cover my fee."—Wall Street Journal.

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WORK

If you'd succeed you sure must work,
  There is no easy road to fame;
You hurt yourself each time you shirk,
  And idleness will lose your game.

Somewhere there's always work for you,
  If not in the shop, then try the farm;
For someone has this work to do
  And it will never do you harm.

The nation needs you as you are
  On farms, in commerce, mines or shop!
So swing the hammer, drive the car,
  And do not let your business stop.

Work is the secret of success,
  It leads to fame, it merits cheers,
For work will bring to us redress
  And lift the burdens of the years.

Robert L. Campbell.

JUMPER, THE GRASSHOPPER, TELLS HIS LIFE STORY

Here I am, Jumper, the Grasshopper. All day long I frolic in the meadow. July and August are my favorite months. I love hot weather when the mercury goes up to 90 degrees, or over. I am a day singer, and you may hear my "gip-gip-ze-ee" on any one of the long sunny days in midsummer. You may not consider my song very musical, but I believe you would miss me if I did not do my share of the meadow singing during the summer months. Perhaps some of you boys and girls have never heard me sing. This is because you are not tuned to the music of nature, or that your attention has never been turned towards my family.

I wonder if you would recognize me if you should see me? If you met me in your meadow my coat would be a grass green. If you met me near rocks and sand I would be gray or brown. By the roadside my color is a dull green or brownish red. My color is always adapted to my surroundings. This is called protective coloration. It is one way that mother Nature gives me to protect myself from my enemies.

We grasshoppers have many enemies. Every living thing has to struggle to live. We are preyed upon by larger creatures, as a means of their livelihood, and also to keep our species down. Our enemies are birds, fowls, snakes, toads, turtles, and skunks. Wasps often sting us and carry us to their nests as food for their young. Our species must be checked by these larger creatures or the earth would be overrun with grasshoppers.

In Yellowstone Park there is a glacier called Grasshopper Glacier. Myriads of grasshoppers are imbedded in the ice. This ice stretches for a mile or more. It lies in a great circle, or amphitheatre, on the north flank of Mt. Wise and Iceberg Peak, at an altitude of about 10,000 feet. Some time in the world's history there were members of my family that were not checked by larger creatures, as this great mass of ice shows.

In Hebrew history one reads of a plague of locust that came over the land in order to discipline an Egyptian Pharoah. "They covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt."

Such an occurrence now would make my family dreadful pests, as indeed we sometimes are. Farmers often have to spend money and time to exterminate us when we are not checked enough by the larger creatures. Sometimes the United States government has to take a hand in our extermination. One of my family, called the Rocky Mountain locust, is very destructive and causes great damage from increased numbers.

Do you know my relatives? They are the locust, the cricket, and the katydid. We are all musical. The common locust, or harvest fly, sings on the hottest days of midsummer. Circkets and katydids sing in the early evening. It is always the males of my family that give the music to the world. The females do not sing.

I have four wings. When I jump I use the upper wings. They are strong and leathery, and they protect the delicate ones underneath. These under wings act as a sounding-board when I rub the wing covers on the sharp edges of my hind legs. I am the member of my family that "fiddles." I really think that I am very wonderfully made. Considering that I am such a tiny creature I feel that I am one of the marvels of nature.

Even my mouth parts are quite wonderful. I can both bite and chew, for I have two pairs of jaws. At the end of my throat is my gizzard which is fitted out with teeth for grinding my food.

I am named "The Jumper" because I can perform that feat to perfecttion. I possess long and slender legs, and one set has great power. The thighs of my hinder legs are large and adapted to leaping. Just watch me some day, and you will marvel at my performance.

My mate lays her eggs in midsummer in holes in fields or on roadsides. About thirty are laid at one time, over one hundred being deposited during the season. They are covered with a kind of glue or varnish that hardens and keeps the eggs dry until they hatch out in the spring.

Our children look like us, except that they have no wings. They change their clothes about four or five times before reaching maturity.

Now I have told you my life history, and I hope you will be interested to go afield and study me at close range. I will leap for you or "fiddle" as you walk along the country road, or go across the fields on hot sunny days in late summer. I shall be on the lookout for you, so be sure to visit me in some of my haunts. —M. Louise C. Hastings, in Christian Advocate.

A TRUE DOG STORY FROM WASHINGTON, D. C.

It is never safe for a mother to brag about her children. Nor is it safe for one of the good children to brag about the perfect behavior of her pets.

Now it happens that there is a girl who lives in the city of Washington, not far from the White House, who is too big to play with dolls. She is really a big little girl, with a pet dog she treats like a favorite doll that has become a person. It will not do to tell who the girl is, nor the name of her dog, because the girl's family would rather not have the names in print. Perhaps the dog would feel the same way about it, because he, too, has a certain amount of pride.

Anyway, the girl often bragged about her dog. She taught him the best of dog manners. He ate daintily, stepped softly, spoke politely, and shook hands with guests.

It is true that the dog had always behaved as a good dog should. He never barked at the wrong time, nor growled, nor ran away from home. He always came when he was called and never chased cats. When he went riding in the automobile, he sat with his nose in the air and never even answered strange dogs when they dared him to step down and out and fight with them.

It is no wonder that the girl bragged about her dog, even if it is not a safe thing to do. One day she told two other girls who had come calling that she believed she could take that dog just anywhere and he would behave himself and make no trouble for any one.

One of the girls laughed and said, "Let's dress him up and take him out shopping!"

"And," said another girl, "he must not be carried, either. He must walk on his own feet."

So the girls made a beautiful red coat for the little dog and buttoned it on. He wagged his tail and seemed to like the coat. Then, if you please, they made him a muslin bonnet, and trimmed it,

strings and all, with lace. It was the kind of frilly bonnet that babies wear in the summer time. When the bonnet was finished the girl who had bragged about him put it on and tied it in a hard bow-knot under his chin.

"He doesn't look exactly sweet," she admitted, "but he does look good-natured and funny."

"And different," added another girl.

Then the three laughed and laughed. But the little dog didn't mind how much they laughed at him. He wagged his tail and almost smiled, he was so happy.

"Now we'll go shopping," said the mistress.

So at last the three walked down F Street in the city of Washington with the dog at their heels. Nearly every one who met them smiled. The girls walked on with their heads in the air, and talked in an off-hand fashion about anything and everything except dogs. They walked into big stores and out of stores, buying something here and there, and having a gay good time every minute. Of course they were thinking about their pet constantly, and were laughing inside themselves, but they kept their faces perfectly straight and pretended to be deaf when they heard shoppers talking about their funny-looking little dog.

Mothers had trouble that day to get their children to walk past a dog dressed in a red coat and a white muslin bonnet. The children pulled back when their mothers took them by the hand to drag them away. Two or three times that dog stood on his hind feet and waved his right paw at children. He really wished to shake hands.

At last, in the biggest department store in the city, the little dog disgraced himself and his mistress.

A big dog walked up and spoke to the little dog. He was probably making fun of the coat and bonnet. At first the little dog made no answer. Then the big dog spoke again. What he said that time was more than the little dog would stand. The stranger must have said something dreadful in dog language, because the little dog turned suddenly and started a bad dog fight.

The big dog ran and the little dog ran after him. The shoppers stood aside to let the fighters pass. Away the two flew, snarling and fighting.

The girls didn't know what to do. The dog's mistress loved her pet, and when neither she nor her friends could find him she almost cried.

"The only thing to do now," she said at last, after they had searched and searched for the dog, "the only thing to do is to stay where we were when he left us. If he is alive he will come back to the same place."

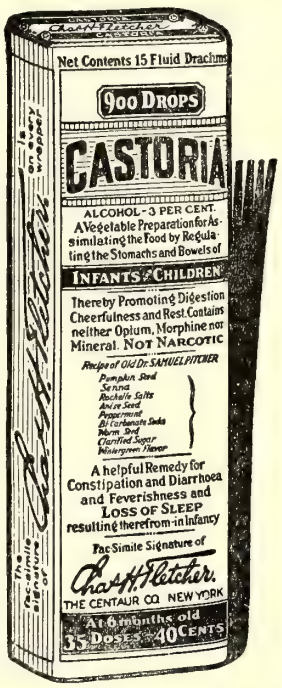
So for more than an hour those girls waited. And the dog was alive. Sure enough, he came back. But his coat was gone and his body ws covered with mud and stains from top to toe. His bonnet was hanging over one ear, still tied on by strings that had been snowy white, but were now black rags. One eye was swelled shut and something ailed his jaw. But when he saw the girls, he picked up his dropping tail and wagged it, and winked his good eye!

"Oh, my poor little dog!" exclaimed the girl who loved him.

She picked him up and carried him home, bathed his wounds and put him to bed.

But from that day to this the little dog has never told what the big dog said that made him so angry he had to fight, nor how nor where the fight ended. However, that was the last time he ever had a chance to go shopping. And from that day to this the girl who loves him has never again bragged about his good behaviour.—Frances Margaret Fox, in Reformed Church Messenger.

When BABIES are upset



Baby ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea—a condition it is always important to check quickly. How would you meet this emergency—tonight? Have you a bottle of Castoria ready? There is nothing that can take the place of this harmless but effective remedy for children; nothing that acts quite the same, or has quite the same comforting effect on them.

For the protection of your wee one—for your own peace of mind—keep this old, reliable preparation always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria; the genuine bears Chas. H. Fletcher's signature on the wrapper.

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THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of Ā'brā-hăm.

15 And Ē-lī'ud begat Ē-le-ā'zar; and Ē-le-ā'zar begat Măt'than: and Măt-than begat Jā'cob;

16 And Jā'cob begat Jō'seph the husband of Mā'rў, of whom was born Jē'sus, who is called Christ.

NORTH CAROLINA CHRISTIAN ADVOCATE

Greensboro, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Mrs. J. LeGrand Everett says that any class beginning "Seven Times Seven" this quarter will receive credit although it may not be finished until after Christmas.

We have a very enthusiastic class of 18 members at Carr church, and want to say no society will make a mistake in selecting "Seven Times Seven" for their mission study text. Mrs. Russell.

Our treasurer reports $30,573.66 sent to Council treasurer to date. This is only a little more than one-half of what our conference has pledged to Council. We can meet our obligations for the cause of Christ. Let us keep in mind that there are only two months left to raise the amount we owe our Lord.

It is a real pleasure to have Mrs. Elizabeth Bass Moore among us. She, with her baby Hamilton Elizabeth Moore, is visiting friends in Raleigh, Durham and other towns in eastern Carolina.

Mrs. A. E. Brown, another preacher's wife, has done an outstanding work on the Bynum circuit. She has practically organized the entire circuit. At Bynum the auxiliary has finished a Bible study and now she orders 12 copies of "Seven Times Seven" for the Bynum auxiliary had a quilting party at the school building. They have made three quilts and will soon finish another—two for the orphanage at Raleigh and two for Brevard Insititute.

ROCKINGHAM DISTRICT MEETING AT CHESTNUT STREET, LUMBERTON

The church was filled with an interested and alert congregation.

Mrs. L. T. Townsend, chairman, had made every preparation for a profitable occasion. She is an adept at making a program, providing for every interest of the missionary cause without dragging out the program to a tedious and tiresome length.

Miss Sallie Lou McKinnon, Mrs. Mary Ella McCall Tomlin and Mrs. Woo were there to bring vital messages from our first mission field.

Mrs. J. C. Wooten spoke in behalf of the children, making a plea that our thoughts should be turned to the training of the children for missions by making our babies life members. In response to her appeal eight names were enrolled.

Mrs. A. M. Gates spoke on "The Duties of Auxiliary Officers."

First, she suggested that each needed personality plus; that each had the personality, but what of the plus?

"One long step toward adding the plus to personality is gained when one visualizes that life's time and life's energy are limited," said she. "Multitudes of people are not bad but frittered lives. They are absorbingly busy with trivialities. They have missed the primary duty and privilege of life—putting first things first." She then illustrated how impossible it is for any person to carry along every interest and every burden.

We lack adequate spiritual reserves which, said she, would establish a foundation, through faith, for any service. Then she added: "You must see Christ before you can work for Christ."

She enumerated seven additions that should be made to the personality of officers: 1. Genuine religion which includes a passionate love for the womanhood of the world; 2. A sense of the importance of the work; 3. A study of literature and reports of the society; 4. Persistent effort; 5. Prompt action, never delay reports or other matters that should receive immediate attention; 6. A study of the standard of excellence; 7. Good officers must have thinking brains, speaking tongues, traveling feet and beating hearts.

Mrs. M. T. Plyler explained what publicity should do for our organization.

The devotional hour was in charge of Miss Elizabeth Lamb, conference spiritual leader. She chose as her topic a lesson based on 1st Peter 4:10, "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God."

She directed her hearers to the consideration of stewardship as here defined. Having the light of the knowledge of the glory of Christ brings the responsibility of stewardship. If we can get any human being in contact with God, into the comfort, the deeper prayer-life, we minister the manifold grace of God. It is required of any steward that a man be found faithful. In bringing to the unsaved a vision of the glory of Christ, we are discharging our obligation as good stewards.

In closing Miss Lamb said: "So first we must find grace to help in time of need, and by adding grace to grace we will grow in grace. Then we are at once in a position to minister to others as we have received freely. Do we minister to others of the things that help us and them to serve God more acceptably? Of the things that bring sinners to repent and seek forgiveness of God? Do we minister to others of the things that bring comfort, joy, peace and faith? If we bring these graces into the lives of others, we are 'stewards of the manifold grace of God.'"

At the conclusion of Miss Lamb's talk, all united in singing "Come thou Fount of every blessing."

The ladies of the hostess auxiliary served a most tempting luncheon. It was not "too hot or too cold"—not too much or too little—it was just right—excellent food, well prepared and served in an attractive way. Such luncheons refresh after the morning session and fit the women for a perfect afternoon session.

For lack of space which must be devoted to other items, a complete account of the day will not be given until next week.

This district is well equipped with efficient superintendents of publicity for each auxiliary and zone as well as a district superintendent of publicity. Next week we shall be glad to furnish our readers an account of this meeting, given by one of these superintendents of publicity. E. S. P.

A LETTER FROM THE TREASURER

Dear Co-workers:

I have just finished our report to Council treasurer for the third quarter. It is better than last year's by some three hundred dollars, and I am glad for that. But I find our pledge to Council is only a little more than half paid! Think of that and realize what is before us. We must raised twenty-seven thousand, five hundred dollars this quarter in order to keep our promise. And we do expect to keep it, don't me? Then we must be up and doing! It will require earnest work and sacrificial giving on the part of all! See to it that your auxiliary does its very best. During week of prayer will be a good time to plan some special effort to this end, and unless special effort is put forth we will come up behind at the end of the year. Turn to your old records and make your report equal that of fourth quarter 1926! Our workers are out on the firing line and you and I must stand back of them with our prayers and gifts. Friends, we must not fail them.

Mrs. F. B. McKinne, Treas.

THE ROBESON AND HOKE ZONES

The Methodist Woman's Missionary Societies of Robeson and Hoke counties held their zone meeting in Trinity Methodist church, Fairmont, Wednesday, October 16, with Mrs. H. B. Ashley, Jr., of Red Springs, chairman, presiding.

It was encouraging to know that every auxiliary answered to roll call. Mrs. D. W. Galloway, representing Fairmont auxiliary, gave us a most cordial welcome, to which Mrs. Reed of Maxton graciously responded.

Our district secretary, Mrs. L. T. Townsend spoke encouragingly of the zone work and the progress it has made since organized. Mrs. D. A. McCormick then led a most helpful discussion on "How to Pray for Missions."

We were delighted to have our own Sallie Lou McKinnon take us with her, at this time, on an imaginary trip through the city of Shanghai, China, spending most of our time viisting McTyeire, our school for girls, of which she has been principal for a number of years.

After Mrs. LeGrand Everett pointed out to us the importance of mission study, showing us how little we can accomplish in any field of work without prep-

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Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

FAITH

I'll take my troubles to Jesus,
He knoweth all my grief;
He'll help me with my burdens—
He'll surely send relief.

I'll tell him all my trials,
I'll tell him all my care;
He'll comfort me in sorrow,
He'll hear my feeblest prayer.

I'll leave it all with Jesus,
He is my truest friend;
I'll look to Jesus ever,
He'll keep me to the end.

The writer of the above verses, Mrs. E. M. Anderson of St. Petersburg, Fla., passed her seventy-fourth milestone on October 13, and we are sure that the many friends in the conference who have enjoyed her beautiful poems from time to time as they have appeared on our woman's page will join in many good wishes for her, with the hope that she may be spared for many years and continue to contribute to the happiness of others through her writings.

TRIBUTE TO MISS LOCHIE RANKIN

At a zone meeting of the Waynesville district held in the Waynesville church October 10, one of the outstanding features of the day's program was a tribute to Miss Lochie Rankin written and read by Mrs. H. G. West, and at the request of the zone leaders we are glad to publish this expression of their appreciation of our first missionary, whose death occurred so recently.

"When Mrs. Atkins asked me to write a tribute to Miss Lochie Rankin, I thought for me to do this is like 'fools stepping in where angels fear to tread.' However, I am very sure that few are able to say enough of the worth while life of Miss Rankin—a life just closed on earth to enter the glory our Lord has promised, to receive at his hands a kingdom and a crown.

We, who are older, know the story of her life work and the younger workers will learn about it from time to time as the beautiful tributes to her glorious life are spread upon the pages of our papers.

At a time when woman's work for women was foreign in every sense of the word, Miss Rankin took it upon herself to go alone to blaze the trail for future efforts to evangelize the unsaved peoples.

Someone has said that courage is one of our greatest assets, and I am sure that if Miss Rankin in any way excelled except in her devotion to her duty as she saw it, it was in the courage with which she met discouragements and overcame obstacles.

To be a missionary in China 50 years ago with no home, no equipment, no knowledge of a strange language and that language Chinese, no fire even to warm herself, required courage and lots of it.

Our church had men there, Dr. John J. Allen working at his heart's desire (Soochow University) and others, but Miss Rankin was the first sent out by the Woman's Missionary Society of the Southern Methodist Church.

Just a few in this presence can recall how in the early eighties we followed her to China in thought and in prayer with our 10 cents per month. How eagerly we waited news from her! How our hearts went out in sympathy to her when she buried her sister, Dora, after a little while of happy work together! If she ever lost heart none but her dear Lord knew. It is very fitting and a privilege to do her honor, even in this small way."

MEETING AT SPRUCE PINE

Mrs. Arnold W. Phillips entertained the members of the Woman's Missionary Society of Spruce Pine in their October meeting, and in addition to a large percentage of the members who were present, Mrs. A. L. Brooks of Atlanta, Ga., and Mrs. D. O. Blevins were present as visitors.

After the opening song the devotional was conducted by the president, Mrs. A. N. Fuller. An interesting program featuring the work being done by the missionary society in Korea was presented, Mrs. W. C. Young being the principal speaker.

Of especial interest was a letter from Miss Kate Hackney, Marion district missionary, who is in Soochow, China, at the Laura Haygood Normal School in charge of the kindergarten training department.

Plans were made for the observance of the week of prayer and for holding a bazaar at Christmas. Following the program a social hour was enjoyed.

CONSOLIDATION OF TWO SOCIETIES

Mrs. J. S. Phelps of Main Sareet church, High Point, writes us that the missionary society and ladies' aid society of her church have consolidated and become the Woman's Missionary Society of South Main Street church.

The membership has been divided into four circles of twenty members each and one of the aims of the organization is to have every woman in the church a member of one of the circles.

Mrs. C. C. Weaver, conference president, was present at the meeting and explained the work of the auxiliary and helped in the planning of the work for another year. The members are most enthusiastic and in the new order of things hope to accomplish great things the coming year and hereafter.

ANOTHER INTERESTING ZONE MEETING

The Southeastern zone of the Woman's Missionary Society of the Statesville district met October 21 in the Mooresville church, with the new chairman, Mrs. George Foard, presiding. "Take my life and let it be consecrated, Lord, to thee" was used as an opening hymn, after which Mrs. A. J. Salley of Statesville led in a most impressive devotional service, taking as her subject "Faith," using Hebrews 11 as a foundation for her talk.

Seventeen counties were represented with 158 in attendance. Many interesting reports were given showing that the work is progressing very satisfactorily. A number of leaders spoke of the splendid co-operation they were receiving, but all deplored the lack of competent leaders, which brings out the importance of training our young people for leadership.

A very interesting program was given, interspersed with song by Mrs. R. H. Troutman and a reading by Miss Daisy Sims of Stony Point, which showed the loyalty and faithfulness of the Indian, once his confidence and love is won.

One of the most helpful numbers of the entire program was a talk by Mrs. G. G. Adams of Mooresville on "How to Better My Society." This was given in the form of the following acrostic:

T-ake an active part.
O-bey the ideals and aims of my society.

B-e enthusiastic.
E-deavor to do whatever I am asked.
T-ell others about my society.
T-hink of my missionary society in my daily devotions.
E-courage leaders.
R-ead Advocate and Voice.

M-agnify missons.
Y-earn to have sympathetic knowledge of all missionary endeavor.

S-tudy to show thyself approved unto God.
O-rganize in all departments.
C-ome to all meetings on time.
I-vite others to go with you.
E-alt the church.
T-ithe my time and all my resources.
Y-ield myself unto the Master.

Rev. J. P. Hipps, pastor, gave a most helpful talk on "How the Missionary Society May Help the Pastor." A social hour closed this pleasant occasion.

LENOIR AUXILIARY

Mrs. J. L. Nelson at the request of her society sends us the following encouraging news:

"The Woman's Missionary Society at Lenoir is still 'carrying on,' and while it will require a good deal of effort to accomplish all we have planned we are hoping to overcome all obstacles and come out with a clean sheet.

Our beloved president, Mrs. B. F. Williams, granddaughter of the sainted 'Uncle Ivey,' has worked hard this year for the advancement of the work, and we

(Continued on page 30)

Sunday School Lesson

NOVEMBER 3

By Dr. Frank M. McKibben.

Respect for Rightful Authority

Mark 12:13-17; Romans 13:1-7; 1 Peter 2:13-16.

Golden Text: Let every soul be in subjection to the higher powers.—Rom 13:1.

The discussion for today is one that may concern itself with merely rather superficial and platitudinous phases of the problems of respect for authority or, on the other hand, it can be developed in such a way as to stimulate thought and discussion of profound and perplexing problems of present day living. It may be difficult to discover accurately the meaning lying back of the Bible's utterances, but it is not difficult to locate some focusing points of their application to life today.

Possibly we need to bring to our minds and before our classes some rather searching and provocative questions. In the light of modern psychology, just what are the "higher powers" each soul is urged to be subject to? Are we groping around in the dark in our thought of these powers? Are these powers wholly spiritual, mystical, somewhat unrelated to the laws that govern our every-day physical and mental lives? Does subjection unto them involve anything more than a sincere effort to discover and apply common sense knowledge of the rules of physical, mental, and psychical well-being? Or is there literally a world of spiritual laws and higher powers to which Paul was responsive but which most ordinary Christians seldom connect with?

How should the term "rightful authority" be interpreted? Did Jesus intend to leave the impression that there is a "rightful authority" in a man-made governmental sense and another entirely distinct "rightful authority" of a wholly spiritual character? Are they as disassociated as his statement seems to suggest? If Jesus had been living under a democratic form of government, would his answers to the questions of the lesson have been different? Dare we say that the democracy of this country is a form of government and authority that is far more harmonious with the pattern of individual and social life that is implicit in the teachings of the New Testament than was the Roman government under which Christ's disciples lived? Are we to consider our democracy a man-made form of social life, or has the mind of God been at work in our midst? Need there be any essential division of respect, part of it going on one basis to man-made government and the rest on another basis to spiritual authorities?

Does our democratic form of government in its imperfect state represent the nearest approach that has yet been made in history to a realization of the kingdom of God in practical operation? Is it reasonable to hope that if man and God keep working together there is a possibility of finally fashioning our form of organized society into a true expression of the Kingdom ideals? If so, is not a much greater significance to be attached to any efforts we make to purify politics, secure justice in all operations, to put down unrighteousness and evil in all the ramifications of governmental life?

How is each of us to register most effectively in the struggle to bring these two authorities into greater harmony? Will we need at times to suffer at the hands of man-made government in the interests of leading citizens of the political order to appreciate how the ideals and principles of the kingdom of God will need to be incorporated in our governmental life? Did conscientious objectors in war time suffer imprisonment to that end? Does the recent refusal of a prospective citizen, a man of fine character and religious convictions, to take the oath of allegiance to the United States because of its demand that he go war upon certain occasions suggest a problem that will require clear thinking and fine moral courage for its solution on the part of all Christians?

Is there not need today for a reinterpretation of the conception of rightful authority?" Is theer not need for reopening the whole question of the relation of "Caesar's" kingdom to Christ's kingdom of heaven? To what extent are Christians of today facing and seriously attempting to solve some of these perplexing problems?

What Is Worship?

"Worship is the inner attitude of the individual. It is the inner posture of the soul. Worship is the inner shrine of religion. It is a stream which becomes deeper and often stiller as it flows, a life which begets life."

"Worship is the practice of the presence of God, the natural expression of the human soul for divine communion and companionship with God. In worship we seek to identify our wills with the divine will; the highest values are sought and symbolized; in the act of worship they are brought clearly to consciousness and given life and meaning. Ideas and ideals are mediated in worship, our ideas of God, of human relationships, of our own salvation, are clarified and elevated. They are through their emotional setting associated with dynamic emotion. The experience of worship itself, with its elevation of idea and feeling, its contemplation of the best in life, is a state of consciousness which is pregnant with fresh effort in new directions. Through it new levels of moral control are attained. The will of the individual is strengthened by what occurs within and is reenforced by the purpose of others."

Educational Task of the Church

There is growing recognition of the fact that religious nurture is one of the most important functions of the Christian church. It is a most difficult yet

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challenging task. It is a comprehensive task. Religious education involves much more than the traditional Sabbath school. It requires nothing less than the organization of the total church constituency and resources for the successful discharge of this educational responsibility. The church school then becomes "the church at school," training its entire constituency to understand and live the Christian life more effectively.

If the program of religious education for the church is to be successfully developed and carried forward, several requirements are absolutely essential. It is highly important that the entire church membership possess the consciousness of the mission the church has to the community, especially to the child life in the midst, a mission that begets a passion in the hearts of all to save the lives of the young for lifelong service in the kingdom and to enrich the lives of mature men and women. It is quite essential that the church officiary, the session, be intelligently and keenly alive to the moral an dfinancial demands of such a program. No program of religious education in the local church can succeed that does not command the services of a loyal and devoted staff of teachers and workers who are constantly seeking to increase their skills in teaching for Christian living.

It is imperative that there be associated with these volunteer workers a pastor with the educational vision who can give inspirational leadership. These workers should be provided with the best professional supervisory leadership the church can command. Above everything else, interested co-operative parents are essential to a successful program. Without the active co-operation of parents, teachers often labor in vain. When a church has brought these forces to bear upon her educational ministry, she has done all that is humanly possible to assure success and has earned the right to ask God's blessing upon her work.—Pittsburgh Advocate

THE GOSPEL WRITTEN WITH A PURPOSE

The idea that the gospels are simple and unprejudiced accounts of the objective facts of the life of Jesus has long been abandoned by students, and they are recognized as being plainly documents for propaganda and instruction in the Christian faith, written to set forth Jesus as Messiah and Saviour. They are thus not themselves pure data unmixed with interpretation. The dogmatic motive is fundamental. This does not mean, of course, that they are unworthy of respect or historical witnesses; they present to us Jesus as he historically was, though from the point of view of dogmatic interpretation.—Dean W. R. Matthews of King's College, London.

A demonstration of new spray materials and equipment will be staged at Hendersonville November 9, for the benefit of the orchardists of Henderson and adjoining counties.



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The man who wouldn't drive his motorcar half a mile when it's out of order, will often drive his brain all day with a head that's throbbing.

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N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

LEAGUE AT APEX

The Senior Epworth League of Apex was organized in August with eight members and we have 19 on roll now. Every member is an enthusiastic leaguer.

During our pastor's illness the league had charge of the evening service, and we also presented a pageant on last Sunday evening. We have sent flowers and visited the sick in our town and community. Hazel Beasley, Pres.

THE ALBEMARLE UNION MEETS

The union is the outgrowth of what was begun as a union composed of four leagues in the immediate vicinity of Elizabeth and formerly referred to as the Elizabeth City district union.

There were 95 wide-awake leaguers at this meeting which was held at South Mills. Six leagues were represented: First church, Elizabeth City, Wesley's and Sign Pine, South Camden circuit, Trinity and Sharon, South Mills circuit, and Center Hill, Chowan circuit. We feel that special mention should be made of the fact that 20 Center Hill leaguers came a distance of 50 miles on a truck. This shows the real league spirit that wins every time.

After a short address of welcome by William Norris, president of Trinity League, the devotional period was conducted by Augusta Walker of First church. She, together with Blades Foremen, Margaret Winder, Maude Leigh, and Alice Barrow, carried out a very helpful program, using the topic, "What Does Jesus Mean by Saved?"

During the business session the policy was read and discussed, the name Albemarle chosen for the name of the union, and the district secretary, after calling attention to literature for distribution, told of the young people's revival being held at the two churches on his work.

An hour of recreation was directed by John Shannonhouse and served to make us beter acquainted and to increase our desire to see our union the best yet. Delicious refreshments were served by the South Mills leaguers.

Mrs. H. B. Baum, Sec.

THE BEAUTIFUL THINGS OF GOD

By William C. Allen.

There are sacred things, ugly things, unholy things which must be recognized by the alert followers of Christ. However horrible, however dangerous, however despicable these things must, for our Master's sake and for humanity's sake, be fought and, if posible, destroyed. The Christian's warfare—if he is a genuine Christian—is a continual warfare. But while realities are faced, while sin and sorrow abound, we must not cease to remember the delightsome things, the beautiful things of God.

Close to our homes we see the swiftly flying swallow, the modest wren, the red-capped woodpecker, the friendly robin, the fussy bluejay, the irridescent humming bird. We hearken to the liquid music of the wood thrush, the mellow tones of the meadow lark, the abandon versatility of the mocking bird, the winsome call of the partridge. These sights and sounds, across the well-trimmed sward or in the leafy cloisters of the woodland, remind us—when we stop to think—of the enchanting, the beautiful things of God.

The flower-bordered garden walk, the square-cut hedge, the spicy shrub, the damask rose, the lowly heliotrope, the sweet alyssum, the fragrant geranium, the stunning canna, all witness to the artistic love of God. Our thoughts swiftly travel afield. We remember how the springtide is made gay with thousands of varieties of wild flowers in the desert places of Asia, America, Africa, Australia. We seem close to heaven at over 12,000 feet altitude in Colorado where, in winter, 15 feet of snow may fall and where the wild wind often blows 100 miles an hour. Amid these rocks we stoop and caress the tiny plants, one inch high, with their wee, bold bloom by the melting snow. Nowhere can we get away from the bewitching, the beautiful things of God!

The falling mists, the summer showers, the diamond dew-drops, the fluttering snowflakes, the cumulus clouds, the dancing rills, the flowing rivers tell us of the secret laboratory wherein is prepared the physical phenomena lavishly distributed by the Almighty hand. The salt sea-odors, the thunder of the surf, the moan of the sea, the limpid beauty of the tropic scene, the flecked splendor of the golden sunset, the roaring typhoon are to be registered among the majestic, the beautiful things of God!

We listen to the scientist who unfolds to us the wonders of the immeasurable heavens, the great suns that speed away from earth at the rate of hundreds of miles a second, the infinitude of stars compared to which our own sun is a veritable pigmy of light, a small partof the eternal and incomprehensible handiwork of God. We are dazed in the presence of such inexhaustible wisdom, we faintly glimpse what we cannot understand of the bewildering, the beautiful things of God!

The joys of elevating literature, the fascinations of exquisite architecture, the pleasures of enriching friendships, the willingness to distribute spiritual or material bounty, the soul silences possible even in a restless age are among the choicest gifts, the beautiful things of God.

And now it seems like one short step across a sunny brook into the mystic realm of the Spirit of God. We remember the diminutive seed which the Teacher spoke of, the seed of the Kingdom. When this is tended in our hearts, and watered by the Spirit, it grows—we hardly know how. It develops the fruits of goodness, the beauties of which never die. Men may deride it, and hate it, but its possessor retains a conscience serene and strong. We hardly dare speak of this vital principle as "a thing," because it is infinitely more. Yet, this abiding seed of the celestial kingdom is the most mighty, one of the most beautiful things of God!

So we drive out of our thoughts the misfits, the passions, the sins and sorrows of humanity—how little are they in comparison with the wonderful works of God! The earth is full of his miracles, but the miracles of the Spirit are the more marvelous of all. The reconstructed life is a life of dignity and love. In the holy presence of Jehovah malignant passions are dstroyed, temptations vanish, fears are stayed. The unutterable magnificence of the universe is outmatched by the magic influence of the divine Spirit upon the minds and affections of men. Next to the sinless soul of Jesus the chastened lives of his faithful followers are the most glorious, the most victorious of all the beautiful things of God!

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I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Only a few friends have responded to my appeal for covering. Quilts, comforts and blankets are needed right away. Much of our old covering is worn out. There are many more children here this winter than last. Because of these facts we are in immediate need of covering of every description.

* * * *

Sweet potato season has rolled around again. Many of our farmer friends remember the orphanage each year by sending us sweet potatoes. This year will not prove an exception. I would like to suggest that our farmer friends send them to us before it gets very cold, so they will not get damaged in transit. There are but few things our children like better than sweet potatoes. Thanks.

This is conference week. Our pastors are in Kinston attending the sessions of the conference. A year of toil and sacrifice lies behind them. With some it has been a year of success and victory. With others it has been a year of struggle and hardship. They are giving account of their labors during the conference, and are girding themselves for a year of larger service. They have not forgotten our 331 orphan children. Through the year they have kept our home close to their heart.

* * * *

Next week the annual conference will be a thing of history. For some time the attention of our preachers and churches has been directed toward raising the conference collections and making preparation for the annual conference. From now to the middle of December we must center our thinking and action on our 331 children who are depending for the necessities of life upon Thanksgiving specials from every church, Sunday school and organized class. Shall these children look in vain for support. A thousand times NO!

* * * *

November is here. The 28th of this month is our national Thanksgiving Day. It is sincerely hoped that every church and Sunday school will take a special Thanksgiving offering for our beloved Methodist Orphanage. It is absolutely necessary that this be done, since we only get about forty-three thousand dollars from the orphanage assessment, Duke endowment and interest from our endowment. Since it takes one hundred thousand dollars to run the orphanage per year, we must raise the difference between forty-three thousand dollars and one hundred thousand dollars, which is fifty-seven thousand dollars.

* * * *

At present there are 331 children in the Methodist Orphanage. We shall not be in a position to take any more applicants before next summer. The thing that is giving me grave concern just now is how we shall raise $20,000 more this year than we secured last year. In order to meet this increased operating expense it is going to necessitate strenuous efforts from all our pastors, Sunday school superintendents, teachers, and church members. It is absolutely imperative that every church, Sunday school and organized class send us a generous Thanksgiving offering. Without these specials we cannot meet our urgent financial obligations.

E. R. Moore of Timberlake in Person county says he always finds improvement by using limestone under all crops; gets better stands of red clover pasture grasses, soy beans, corn, wheat or oats, he reports.



Makepeace Cottage, Methodist Orphanage, Raleigh, N. C.

TRINITY COLLEGE

(Continued from page 13)

ous sons, living and dead, who under the inspiration of Craven's mystic and magnetic touch saw the visions and dreamed the dreams that impelled them on and on in spite of difficulties and toils to their goal and duty and achievement.

Upon the passing of Dr. Craven, William Howell Pegram, a son-in-law of Dr. Craven's, who had been a professor in the college for ten years was elected chairman of the faculty and acted in that capacity until the commencement of 1883, and was continuously connected with the college and Duke University until he died in 1927. Professor Pegram was one of the best men and one of the finest teachers it has ever been my privilege to know, and until this very day it is my delight to refer to him as one of the men who has put the most possible of desire for knowledge and aspiration for the finest things into my life.

At commencement in 1883 the trustees elected Marquis Lafayette Wood president of the college, and it was my good fortune to be the first student whose name was enrolled by Dr. Wood. He was considered the best logician in the North Carolina conference and had served for years as a missionary in China where his son, our superintendent of the Children's Home at Winston-Salem, was born. A fine character, a better friend of young men, a more lovable, manly man than Marquis Lafayette Wood never lived, and I like to remember him as one of the finest spirits it has ever been my lot to know.

These were the times that tried men's souls, and president and professors had to live solely on what was collected from students in the way of tuition and fees. This, my first year in college, saw less than one hundred students enrolled during the entire academic year and the professors for their unselfish and splendid services received only about $500 apiece that year as compensation.

At the annual conference in 1883 three loyal Methodists, James A. Gray, and Col. John W. Alspaugh of Winston, and Col. Julian S. Carr of Durham, organized themselves into what for a better name will be called a syndicate, and agreed that three more members should be added to the faculty and that they would pay all deficits of salaries for a term of two years. At this conference Dr. Wood resigned and Prof. John F. Heitman was elected as chairman of the faculty and acted in that capacity until June, 1887, when the trustees elected John Franklin Crowell, a Yale man from Pennsylvania, president of the college.

The state of North Carolina will never know how great a debt it owes to John Franklin Crowell. He shook up the dust and dry bones in an amazing way. He traveled night and day, and from the mountains to the sea the people of our state heard the great gospel of education and learned for the first time in its history that a college and its life could be transported from their academic shades to the very lives of the people, and he almost literally "smoked out" the other college presidents of the state from their usual seclusion, and on the trains day and night could be seen these apostles of learning going scarcely they knew where, but most assuredly "on their way," lest that Pennsylvania Yankee should "beat them to it." Dr. Crowell brought football to Trinity and to the state, and "O, boy, they sure did play ball." With the coming of athletics to the college there grew up an admirable college spirit for Trinity. It is hardly an exaggeration to say that the educatinal idea increased and expanded 50 per cent in North Carolina the first few years after the arrival of John Franklin Crowell. He resigned and left the state in 1894 after having accomplished the removal of the college to Durham, North Carolina, in 1892. Trinity College and Duke University have had and still have the privilege of enjoying from him occasional visits and messages of great inspirational value.

In 1894 John Carlisle Kilgo was elected president of the college. A native of South Carolina, one of the greatest preachers and orators of his day, President Kilgo brought to the state its greatest message of Christian education. There is not a county in the state and hardly a Methodist church which has not been lifted to its feet and thrilled by this matchless pulpit orator. President Kilgo was a great administrator and inspirer of his students. The college grew in numbers of students and wealth during his administration, and to him, more perhaps than to any other man or cause, is due the great interest inspired in the Duke family for the college. Not alone his brilliance and fiery oratory, but his wonderful business management appealed to the minds and souls of this wonderful family whose splendid generosity and helpful encouragement have made possible the Trinity College and Duke University as we know them today.

Dr. Kilgo was elected bishop in 1910 and Dr. William Preston Few was elected president of the college to succeed him. Dr. Few had been a professor in the college and was its dean at the time of his election. Under his administration and leadership the college has gone forward by leaps and bounds, and has enlarged its scope of influence and usefulness.

Trinity College since December, 1925, has been a unit around which is being built up a complete university organization. This great organization known as Duke University, the world knows all I could possibly tell.

This name and thing has been rendered possible by the stern and fierce labors and trials of all the noble souls who have poured their lives into it for more than 90 years, but the important proximate elements that have entered into its final fruition are due to the long loyalty, wisdom and generosity of that family of Dukes, who, schooled and disciplined in the hard service of humanity have not

Best Remedy for Cough Is Easily Mixed at Home

You'll never know how quickly a stubborn cough or chest cold can be conquered, until you try this famous recipe. It is used in millions of homes, because it gives more prompt, positive relief than anything else. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup or strained honey to make a full pint. This saves two-thirds of the money usually spent for cough medicine, and gives you a purer, better remedy. It never spoils, and tastes good—children like it.

You can actually feel its penetrating, soothing action on the inflamed throat membranes. It is also absorbed into the blood, where it acts directly on the bronchial tubes. At the same time, it promptly loosens the germ-laden phlegm. This three-fold action explains why it brings such quick relief even in severe bronchial coughs which follow cold epidemics.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creasote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

BOILS Relieve the pain and draw them quickly to a head
— *with* —
GRAY'S OINTMENT
At all drug stores. For free sample write W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

RELIEVES PAIN
MOTHER'S FAVORITE REMEDY
Large Bottle 35¢ at Dealers
Manufactured by
GILBERT BROS & CO., Inc.
Baltimore
YAGERS LINIMENT

SOUR STOMACH
DYSENTERY
and many forms of digestive disorders are quickly relieved and effectively respond to soothing, regulating effect.
Adults 75c
Child's 60c
Anti-Ferment

failed to give an account of their stewardship.

A final word anent the marvelous scheme evolved in the brain of James Buchanan Duke to spend a quarter of a century in harnessing the great powers of the running streams of two states and bid them do their works of uplift and mercy for the inhabitants who make their homes, we might say, along their banks. It is beautiful to think that this busy man, who never took the time from his arduous duties to enjoy a personal vacation, should dream in his bed at night that he would see to it that these same gurgling rivers, as they rolled away to their home in the sea, should linger long enough on their pilgrimage to hear the shouts of thousands of students, to listen to the hallelujahs of hundreds of soldiers of the cross, and to look in upon myriads in orphanages and hospitals as they chant their melodies of benedictions and love.

APPRECIATION OF REV. J. H. WEST

Whereas, we the members of the members of the board of stewards of Main Street Methodist Church, South, Reidsville, N. C., understand that our beloved pastor, the Reverend J. H. West, will terminate his pastorate with our church after four years of faithful service; and whereas, the esteem in which he is held by this board and the membership of the church justifies the highest expression of appreciation on our part; therefore be it

Resolved, That we wish to express our gratitude to Brother West for his generous support of the church, his friendship, his zeal and his leaderhip for the entire period of his pastorate with us.

Resolved, That his ministrations have been an inspiration and comfort to the church, and his sermons a means of edification and spiritual strength to the people.

Resolved, That after our long and pleasant association with Brother West, we bid him godspeed, and wish for him in his new field of labor the continued success which has crowned his efforts with us.

Board of Stewards of
Main Street M. E. Church,
Reidsville, N. C.

MEN I KNOW—21 TYPES

Those who know their own weaknesses better than any self-appointed detective may point out.

Those who have tasted of success without being intoxicated.

Those who have money but know full well it is not the greatest possession.

Those who have faced hardship and come out of the fight stronger in spirit.

Those who have experienced disappointment without becoming soured.

Those who enjoy life's pleasures and yet work effectively and worship God sincerely.

Those who seek to really live before their children.

Those who render service without any thought of material reward or social recognition.

Those whose decisive policy is to worship God as often and not as little as possible.

Those who regard the Lord's Day as a golden opportunity for inspiration and not mere relaxation.

Those who read the Bible not primarily as a textbook but as the Book of Life.

Those who practice the art of prayer as a basic thing and from which everything belonging to life's finest emanates.

Those who have sounded the depths of Christian giving and therefore experienced the joy resulting from definite money investments in the church's work.

Those who positively know the superiority of transformation over information.

Those who can and do really adapt themselves to God's revealed will as naturally as to the call of progressive business.

Those whose interests have a wide sweep, taking in other men's varied needs, even to the point of touching their souls.

Those who have so proved themselves that Christ can obsolutely depend on their loyalty to his eventual salvation of the whole world.

Those who knew, unhesitatingly, when to say "Yes" and when to utter "No."

Those who have enough sporting blood in their veins to "play the game," and not remain in life's grandstands as mere spectators—to participate in the things that demand the purchase price of faith, courage, intelligence, and money.

Those who see to it that their personal stock-in-trade has real religion as a main asset.

Those whose deaths would create a distinct gap in the church's ranks as well as in our own hearts.—Rev. William Porkess, D.D., in The Living Church.

MATHEMATICS, MAYBE, BUT NOT MORALS

A sufficiently great mind, shut up by itself, could, in time, evolve all the truths of mathematics without making a single experiment or without making any contact whatever with real life. Mathematics is created purely in the mind. In mathematics the mind is simply obeying its own laws. It is independent of all experience.—Unidentified.

N. C. SUNDAY SCHOOL

(Continued from page 16.)

Creedmoor	1.70
Fletcher's Chapel	1.61
Leasburg	1.55
Shady Grove, Yanceyville Ct.	1.50
Winton	1.50
Trinity, South Mills	1.42
Bayboro	1.40
Lemon Springs	1.35
Kings	1.25
Bullocks	1.20
Banks	1.20
Salem, Oxford	1.15
Hall's Church, Roseboro	1.10
Mt. Zion, Elm City	1.05
Belgrade	1.00
Bethlehem, Robersonville	1.00
Broadway	.65
Angier	.41

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

G. N. Dulin	1
H. C. Freeman	1
R. F. Mock	1
C. S. Plyler	1
R. G. McClamroch	1
L. T. Edens	1
H. P. Powell	1
A. A. Somers	1
F. W. Kiker	1
Pastors 14, credits	26

Mt. Airy District

G. E. White	11
F. E. Hartsfield	8
T. H. Houck	3
G. C. Graham	3
M. B. Woosley	3
M. W. Heckard	2
G. R. Stafford	2
C. H. Moser	1
J. W. Vestal	1
T. J. Huggins	1
R. E. Ward	1
J. A. Howell	1
D. R. Proffitt	1
J. L. Ingram	1
Pastors 14, credits	39

Statesville District

J. P. Hipps	3
J. E. McSwain	2
P. H. Brittain	2
T. H. Swafford	1
D. A. Oakley	1
E. J. Poe	1
H. H. Robbins	1
W. L. Hutchins	1
H. W. Howard	1
I. L. Sharpe	1
O. P. Routh	1
T. W. Hager	1
R. A. Swaringen	1
J. H. Bradley	1
P. R. Rayle	1
John Cline	1
Pastors 16, credits	20

Winston-Salem District

H. M. Keever	11
W. A. Rollins	9
E. W. Needham	4
G. W. Vick	3
E. P. Stabler	3
G. W. Fink	3
J. C. Keever	3
W. B. Thompson	2
R. C. Goforth	2
J. T. Mangum	2
O. P. Ader	2
A. C. Tippett	1
E. M. Avett	1
A. Burgess	1
J. W. Ingle	1
C. S. Kirkpatrick	1
T. J. Houck	1
Seymour Taylor	1
C. M. Short	1
L. B. Hayes	1
Pastors 20, credits	53

REFUELING

By Richard K. Morton.

Recently we have been interested in several kinds of airplane adventures—long distance flights, altitude attempts, endurance tests, etc.

One of the most interesting—although probably not the most significant—is the endurance test in which two men have kept a plane in the air for much more than two weeks. This was made possible by the periodical assistance of another plane flying above it and refueling it by means of a long tube. No airplane could carry enough fuel all at once to maintain it in the air for so long a time. Aviators who were watching the flight and were constantly in touch with the endurance fliers came up with more fuel when it was needed.

This seems to me to emphasize a very important point. Some of us may think that a certain number of school days will give us enough fuel for thought packed away so that we will not need to bother about it again. Still more think that attendance at religious meetings will in itself pack into the soul spiritual values which will last as long as one could need. Even the delightful times in the summer do not provide us with inexhaustible reservoirs of power.

It should require little thought to see how shortsighted such a view is. If we desire to go far in life—to improve our own lives and the world about us and help our fellowmen—we must be constantly refueling. In the endurance flight of time we must constantly be refreshing ourselves at spiritual, intellectual, moral and physical fountains. The man who thinks he can take all required feul at once often has a dangerous or even calamitous take-off. Though he succeed in the take-off, he runs the grave risk of having his fuel untimely exhausted, when he is above a dangerous place or before he has completed even a large portion of his intended flight.

The Christian life does not summon us to take into our lives a certain number of values, ideas, and powers ,and then think no more about it all. The Christian is one who is constantly in touch with spiritual values and uses them. He is one who is always an exponent of his beliefs. He is one who feels the need of constant refreshment and reinvigoration in the treasures that make for character and achievement. He continually absorbs the riches that make him finer and stronger. He does not regard his religion as something which he absorbs at irregular and sometimes infrequent intervals and about which he does nothing until for some reason or other he gets around to absorbing some more. His religion is rather a growing, vital, strengthening, enlightening guide to his life, one that leads him ever to riches that will make him better.

The airplane refuels that it may stay aloft; so must the soul. The airplane is constantly renewing its powers, in order to stand the rigors of the air; so must the soul to stand the rigors of life. Refeul, then, that your life may soar to the heights and that it may endure the hardest tests to which experience can subject it.

N. C. WOMAN'S

(Continued from page 22)

aration. The little children brought to us an impressive message in song, after which Mrs. J. C. Thomas of Raeford led the noon devotional.

It was a happy get-together for us at the lunch hour. As well as enjoying the delicious lunch served, we enjoyed also the fellowship of friends.

After a short devotional led by Mrs. B. A. Edens of Rowland, reports from vice chairmen and superintendents of the zone were heard. Mrs. L. T. Townsend then reminded the officers of the zone of their duties by reading the constitution and by-laws, at the close of which the nominating committee made its report, nominating Mrs. D. A. McCormick of McDonald, who was unanimously elected chairman of the zone, succeeding Mrs. H. B. Ashley, Jr., retiring chairman.

The artistic arrangement of the lovely flowers, and the impressive songs rendered by the Fairmont choir at intervals during the program, added wonderfully to the pleasure of all present.

After singing together hymn No. 556 Rev. Euclid McWhorter pronounced the benediction. Mrs. Walter L. McRae.

W. N. C. WOMEN

(Continued from page 23)

are hoping she will see the fruition of all her hopes and plans. At our last meeting we had the pleasure of entertaining a Japanese young lady, Miss Amy Hinohara, who is attending Davenport College. The Sunday school room was beautifully decorated with flowers, Japanese cushions on floor and several dressed in Japanese costume to make her feel at home. She had a warm reception and after delightful refreshments were served she sang two Japanese songs, in an unusually sweet voice, which we all enjoyed. Laura Emily Pitts, also dressed in Oriental style, pleased us by singing a Chinese song. We are hoping the end of the year finds all obligations fulfilled.."

My bark is wafted to the strand
By breath divine,
And on its helm there rests a hand
Other than mine.

One who was known in storms to sail
I have on board;
Above the roaring of the gale
I hear my Lord.

Safe to the land! Safe to the land!
The end is this,
And then with Him go hand in hand,
Far into bliss.

—Henry Alford.

M. S. Burnette of Scaly in Macon county sold 13,000 pounds of cabbage for $1 a hundred at his patch.

COULD HARDLY REST

Lady Says She Hurt Nearly All Over and Was Very Nervous. Took Cardui and Got Well.

New Albany, Ind.—"About ten years ago, I was just about run-down," writes Mrs. David Brock, of 1102 West Main St., this city.

"My back and limbs ached; in fact, I hurt nearly all over. I had bad, sick headache spells, and my nerves were all to pieces.

"I could not sleep at night; could hardly have any rest at all. I was barely able to get around to do my work. I kept up just because I was a mother with five little children to care for.

"I read about Cardui. I thought it might help me, so I bought a bottle and began to take it.

"It was such a benefit to my health. By the time I had taken the first bottle, I felt so much better. My husband insisted on me giving Cardui a fair trial, so I kept on until I had taken several bottles, and at last found myself a well woman."

Thousands of other women, who had been in a run-down, suffering condition, have reported that after taking Cardui they recovered good health.

Cardui is a strengthening tonic, extracted from herbs of long-known medicinal value. Try it. *NC-216*

Take CARDUI 50 YEARS OF USE BY WOMEN

Departure of Passenger Trains from Greensboro, N. C., effective September 29, 1929:

No.	For	Leave
29	Atlanta-Birmingham	12:25 a.m.
112	Raleigh Goldsboro	12:35 a.m.
31	Columbia-Augusta	2:30 a.m.
30	Washington-New York	3:45 a.m.
11	Charlotte-Atlanta	4:35 a.m.
39	Charlotte-Atlanta	6:20 a.m.
9	Winston-Salem-Charlotte	6:40 a.m.
136	Washington	6:50 a.m.
33	Atlanta-New Orleans	7:30 a.m.
1	Winston-Salem-North Wilkesboro	7:35 a.m.
18	Raleigh-Goldsboro	7:40 a.m.
37	CRESCENT LIMITED (Atlanta-New Orleans)	9:35 a.m.
36	Washington	12:37 p.m.
21	Asheville-Cincinnati	1:00 p.m.
45	Charlotte-Westminster	1:05 p.m.
16	Raleigh-Goldsboro	1:20 p.m.
46	Lynchburg-Monroe	4:27 p.m.
135	Charlotte-Atlanta	5:50 p.m.
34	Washington-New York	5:55 p.m.
22	Raleigh-Goldsboro	6:05 p.m.
35	Atlanta-Birmingham	7:22 p.m.
5	Winston-Salem	7:25 p.m.
38	CRESCENT LIMITED (Washington-New York)	9:50 p.m.
12	Richmond-Norfolk	9:55 p.m.
32	Washington-New York	11:00 p.m.
7	Winston-Salem	11:05 p.m.
40	Washington-New York	11:25 p.m.

Through Pullman Sleeping Cars to various points without change and reservations arranged to any place.

SOUTHERN
Railway System

G. R. YARBOROUGH
City Passenger and Ticket Agent
Greensboro, N. C.

North Carolina Christian Advocate

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A QUIVER OF EPIGRAMS

By Joseph Herbert Bean

Who builds for Eternity must bring his materials from the quarries of Time.

Who counts the cost of love may fail to love at greater cost.

The man who weighs his words should use accurate scales.

"Talk is cheap," unless men are held to account for what they say; it then would often be quite expensive.

Thrones do not make kings but kings make thrones.

God at times will take the will for the deed, but never refuses the deed with the will.

Laughter filled with love is as inviting as a crystal fountain lit by the sunlight.

Innocense is the halo of childhood, the royal crown of womanhood, the mighty scepter of manhood and the secure throne of age.

The man who attends to his own business is usually well employed; he who attempts to attend to other men's business has no job at all.

The man that gambles with Life may expect Death to hold the stakes.

The man who paddles his own canoe should build his boat quite big enough for two.

Pleasure is legitimate when it violates no law of nature, man or God.

The path of plenty usually lies along the crest of the ridge of Industry and Thrift.

Who holds his peace when others chide may win the argument; for hasty words fall far this side their target.

GERTRUDE GADABOUT

By Joseph Herbert Bean

Gertrude Gadabout, I declare
Ive seen you here, I've seen you there;
In doors, out doors, everywhere,
In weather wet, in weather fair.

On this street and that, in shop and store,
Many times and many more;
Down the street or up or o'er,
A rapid-racer evergoer.

Here a bit and there a bit,
Who ever saw you stilly sit?
'Tis flit and flit and flit and flit.

Gertrude Gadabout, stand still!
The thing you need is a little will:
A routed road, and up a hill,
A task that takes a bit of drill.

Here's one granddaughter who takes advice from elders

Schoolgirl learns simple health measure



WITH all the talk there is nowadays about the independence of the sub-deb generation, your reporter got a great kick out of hearing a grandmother describe how her granddaughter was following a good old tried and true method of improving her general health.

"My granddaughter, Margaret," says Mrs. Zell of 6231 Catherine Street, Philadelphia, "read about Nujol, was interested in it, so sent for a sample." It seems she has been taking a tablespoon of Nujol once a day since and expects to continue this treatment. Already she has found an improvement in her general health, her system functioning normally where other remedies had failed.

That's one of the best things about Nujol. It is just as harmless for young girls, or babies even, as it is for adults. For Nujol contains no medicines or drugs. It can't upset you because it works so easily and regularly, in a normal fashion.

Starting right

Nujol was perfected by the Nujol Laboratories, 2 Park Avenue, New York City. It can be bought anywhere for about the price of a ticket to a good movie. Get a bottle of Nujol today and try it, won't you? In sealed packages.

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Its Whiteness Denotes Its Purity

MOUNTAIN CITY MILL CO., CHATTANOOGA, TENN.

Rheumatism

Neutralize the acid poisons of Rheumatism and wash them out of your system by drinking Shivar Spring Mineral Water freely, as directed in booklet sent free on application. Shivar Water is a light, soft, alkaline, diuretic water of most agreeable taste. Order through your druggist or write direct to Shivar Springs, Inc., Box R, Shelton, S. C.

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AT ⅓ SAVING

Direct From Mill Store

Rich, lustrous velour in 20 charming shades. New and clean—fresh from the loom. 54 inches wide. Cut to any length you wish. Write for folder suggesting ways to make your home more beautiful.

FREE SAMPLES

BRANDON MILLS STORE

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PALESTINE Less Than $500.

7 weeks' cruise, 12,000 miles to **Palestine, Egypt, Greece, Turkey and 5 other countries.** Personally conducted. Optional European extensions.

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NO LANCE CHEMICAL CO.

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SEND FOR SPECIAL CATALOGUE

HICKORY, N. C.

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WASHINGTON, D. C.

DON'T FORGET Mrs. Kern's delightful home at 1912 "G" Street, N. W., when you go to the Nation's Capital. Only three blocks from White House. Modern, restful.

In Memoriam

CHAPPELL—Mrs. Elizabeth Chappell died July 22, 1929, aged about 51 years. She was a conistent member of Center Hill Methodist church almost from her girlhood. She leaves a husband and several children to mourn their loss. She was laid to rest in the family burying ground near Belvedere N. C. The funeral services were conducted by her pastor amidst a large concourse of sorrowing friends who came to pay her their last tribute of respect. R. F. Taylor.

FELTON—Bro. John R. Felton was born September 29, 1871, and died September 24, 1929, aged 58 years and one day. Brother Felton was a consistent member of the Methodist church at Anderson on the Chowan charge. He joined the church at the age of 15 and spent 43 years as a Christian. He leaves a wife and several relatives and many friends to mourn their loss. He was buried in the old family burying ground near his old home. The burial services were conducted by R. F. Taylor, his pastor. His grave was decorated with many beautiful flowers. R. F. Taylor.

JENKINS—W. J. Jenkins was born November 9, 1852; died October 4, 1929. He was nearing 77 years of age. He was an affectionate husband and father, and was greatly interested in his church and neighbors, always lending a helping hand to those in need.

He was confined to his room a year, patiently waiting the Master's summons. He was conscious and knew he was dying, telling all goodbye, and said all was well. He was a faithful member of the Snow Hill M. E. church for more than 60 years and was superintendent of the Sunday school for 40 years. He was a member of the legislature for 28 years.

He leaves a widow and five daughters, Mrs. W. C. Sheffield, Mrs. J. B. Elmore, Mrs. J. C. Hurst of Detroit, Mich., Mrs. B. J. Hurst and Mrs. John W. Ray of West Mills, N. C., and Mr. Weaver A. Jenkins of Texas.

A loving one to us is gone,
A voice we loved is still;
A place is vacant in the home
Which never can be filled.

Mrs. B. J. Hurst.

GODFREY—Mrs. Ella M. Godfrey was born September 11, 1862, and lived to be 67 years and 11 days old. She was the daughter of the late A. A. Harrington of Lee county. In early life she married W. A. Godfrey, with whom she lived most happily together till death parted them on September 19. She leaves six children: Mrs. J. E. Brin of Sanford, Wilbur Godfrey of Sanford, Mrs. H. C. Buchon of Aberdeen, C. A. Godfrey, Blanche and Myra of Jonesboro. She also leaves four sisters: Mrs. N. A. Dalrymple of Carthage, Mrs. Fannie Newell of Roxboro, Mrs. J. W. McIntosh and Mrs. Mattie Petty of Sanford. She leaves a precious memory behind among the many friends she made along the way. She was a loyal and devoted member of the Jonesboro Methodist church. Her home life was beautiful, being a most devoted wife to her husband and a guide and counsellor to her children. Her parting with her family was most touching as she spoke of her love and devotion to her husband and children. She left no doubt in the minds of her family of her readiness and willingness to go at the bidding of her Lord and Master.

On account of the sickness of the pastor, the funeral was conducted by Rev. J. D. Bundy and Rev. G. T. Adams, loyal friends and admirers of former years, the funeral being attended by one of the largest crowds ever seen in Jonesboro. She will not soon be forgotten in the community where she spent so many years of her life in loyal devotion and splendid living. O. I. Hinson.

SANDERS—The many friends of Mr. W. D. Sanders, a member of the Oak Grove Methodist church, Swansboro circuit, will regret to learn of his death on October 11, 1929. Mr. Sanders had been in declining health for several months, but was not confined to his bed until the past few weeks.

Mr. Sanders was born September 18, 1876, and has been a faithful member of the Methodist church for the past 17 years. During that time he has served continuously as a steward of his church. He has been recording and district steward of the charge for the past several years. Mr. Sanders was characterized by his faithful devotion to his church. During all the years of his stewardship he has never been absent from a session of quarterly conference. In all things he has been most faithful, and his sweet Christian spirit was a source of inspiration to his many friends. His presence in the community will be greatly missed.

Mr. Sanders was married to Miss Pauline Mattocks on June 25, 1912. To this union were born two children, Ethlyn and Mattocks, who with Mrs. Sanders survive. Mr. Sanders also leaves his mother, Mrs. Cora Sanders; four brothers, D. B. and J. M. Sanders, Hubert, N. C.; I. N. Sanders, Jacksonville, N. C.; D. J. Sanders, Brooklet, Ga.; and one sister, Mrs. J. W. Starling, Jacksonville, N. C. C. P. Bowles, Pastor.

PUETT—Mrs. Minerva Puett, one of Dallas' oldest and most loved citizens, passed away at her home this morning (October 14) from infirmities of old age. Mrs. Puett possessed a remarkable constitution, surviving a number of serious illnesses even at her age. Among them were flu, pneumonia and even a broken hip from which she was confined to bed for some time, later able to be up and about the house. Yet with all she bore her afflictions with patience and Christian forbearance.

Deceased was the stepmother of the late John C. Puett of Dallas. She was born February 23, 1846, in the South Point section of Gaston county, later living in the Bethesda community. She was the oldest of a family of eight girls. Her father, the late Robert H. Gaston, was a Confederate soldier, serving in the home guard corps because of his age. He was taken prisoner at Salisbury and never heard from again, with his death and burial never known to the family.

Mrs. Puett was married October 1, 1889, to Rev. John Wesley Puett, who preceded her to the grave in August, 1895. He served the Dallas Methodist church in the Dallas circuit twice at intervals. Outside of one year at Dunn after her marriage deceased spent her entire life in Gaston county.

She was a faithful and loyal member of the Methodist church since earliest girlhood and always found at her place in the Dallas Methodist church as long as possible, when her health permitted, and eager to help in all causes to promote the kingdom of Christ.

No children were born to this family and an only sister, Miss Dorcas Gaston, the third oldest sister, now 79, survives. Miss Gaston has made her home in Dallas for some time.

The funeral was conducted in the Dallas Methodist church by her pastor, Rev. C. O. Kennerly, assisted by the ministers of the town, Rev. W. A. Newell and Rev. A. S. Raper. She was buried in the Presbyterian cemetery beside her husband.

RESOLUTIONS OF RESPECT

Thomas E. Owens was born near what is now the town of Roseboro, N. C., December 29, 1865, and passed away on September 27, 1929. He was married May 26, 1895, to Miss Bettie Underwood and to this union one son was born, John E. Owen of Harrodsburg, Ky., and one daughter, Mrs. Mary E. Kemp of Hurleyville, N. Y., all of whom with one sister, Mrs. J. Brock of Wilmington, N. C., survive.

Brother Owen was a consistent member of Bethel Methodist church, Roseboro, N. C., and was assistant teacher of the men's Wesley Bible class of that church at the time of his death. Therefore we, the members of his class, offer the following resolutions:

First, That we bow in humble submission to the will of him who doeth all things well.

Second, That our Sunday school class has lost a loyal member, one whose memory we cherish.

Third, That we extend his widow and children and to his relatives our tenderest sympathy, and may the good in his life be a great benediction to those he has left behind.

Fourth, That a copy of these resolutions be spread upon the minutes of our Sunday school and class, a copy sent the N. C. Christian Advocate, the county paper, and one to each of his family.

Troy I. Herring,
E. A. Owens,
W. P. Senseney.

DIXON—Hope Dixon, daughter of Rev. and Mrs. F. E. Dixon of the N. C. conference, was born February 20, 1906. Hope was such a promising child, but she had scarcely reached womanhood before the hard hand of disease had so successfully gripped her life that doctors failed to relieve her. The faithful and untiring father and mother made every possible sacrifice for her restoration, but every effort failed to effect a cure. Her sufferings cannot ever be told in words. She bore her afflictions with such Christian fortiude that all who knew her would gladly testify to her strong and living faith in God. August 8, 1929, in the Methodist parsonage, Glendon, N. C., the grim monster made the final stroke, and Hope Dixon finished her earthly career in 23 years, five months and 18 days. As we pen these lines the fingers of God can be seen taking the soul of Hope Dixon out of a pain-wrecked body and clothe it with immortality, to ever be at rest with the redeemed. The mortal remains were laid to rest in the cemetery at Bethany Methodist church, Dover circuit. Chas. A. Jones.

IN MEMORIAM

In the passing of Mrs. S. M. Floyd September 16, 1929, we saw a soul lifted up and transferred to the heavenly home. She was sick less than an hour and realized from the first her time to go home had come. She died praising God and thanking him for his many blessings to her.

We, the members of the Missionary Society of Trinity Methodist church, Fairmont, N. C., wish to pay a loving tribute to her. Over 26 years ago she helped to organize their society and through all these years she has been a true and faithful member. Age or infirmities did not keep her away, for one of her greatest joys was to go to the house of the Lord to worship.

Her deep spirituality and generosity impressed us all, and her life influenced all she came in contact with. The memory of it will ever remain with us.

We extend to Mrs. Floyd's sons, daughters and large family connections our deepest sympathy.

Mrs. Glyn Ashley,
Mrs. W. F. Bristow,
Mrs. E. J. Chambers.

NORTH CAROLINA CHRISTIAN ADVOCATE

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A Taxing and Thrilling Task

SURELY no man who speaks to his fellow men has a task more taxing, or more thrilling, than the preacher. All sorts of folk attend his ministry: youth with its troubled dreams or its savage cynicism, mid-life with its faded idealism or its hard realism, age with its prophetic faith or its set, gray, apathetic resignation; all types of mind, all degrees of culture, all stages of development—pilgrims at every turn of the human journey. There is no common mind, no common understanding, only a common need, and what will interest some is sure to bore or bewilder others. Yet the preacher must deal with the most elusive issues of faith and the hidden secrets of the inner life, seeking to make intangible realities real, and impalpable values vivid. His message has to do with the most intimate affairs of the human heart—things we say to no one and allow no one to say to us, save in the most confidential friendship—yet the awful privacy of the pulpit not only permits, but invites, the closest touch of soul upon soul, and the opening of heart to heart. Truly no other form of speech known among men asks for such delicacy of insight and acumen, such exquisite tact, taste, and tenderness of understanding.

No wonder a great council of the church affirmed that preaching is a sacrament, as in very truth it is, despite its failings. By the same token, to belittle it, much less to ignore it—pushing it off to one side—is nothing short of sacrilege. The office of the ministry is sacramental, and as such it belongs to a man by virtue not only of his temperament, his poetic gift and his passion for humanity, but also, and much more, by his heroic quest of holiness. It is a creative office, in that it has to do with those facts in which men set their faith and in which they find the truth, fashioning the stuff of life into shapes of moral beauty. It is the unveiling of spiritual experience in the illuminated life, bringing healing to the old hurt and heartache of man, and light to those in darkness. By as much as the soul of the preacher is ennobled and made transparent by discipline, by devotion, by daring adventures of faith, by so much does he serve his high calling. The test of any sermon is not its eloquence, not its learning, nor yet its artistry, but the regenerative note that is in it, conveying the living word of God to living men through a tender, triumphant, ministrant love. O My soul, remember!

—Joseph Fort Newton, in The Pulpit.

HOW THE CHURCH PROPERTY SHOULD BE KEPT

The Western North Carolina conference through its committee gave admirable instruction as to the care of church property. Read what the conference says then follow its instructions:

We are under a sacred obligation to care well for the house of God and all other property consecrated to the service of the Master. With the passing of the years much improvement has been made in church buildings and grounds, and increased interest has been manifested in the care of all church property. But we should continue to go forward in this work. The church should be just as beautiful and just as well kept as the very best home in the community. We still see, especially in the rural sections, many church buildings sadly in need of paint, window panes, recovering and other repairs, and proper lighting systems. We see church yards washed into series of gullies or grown up with weeds and sprouts, and we see church cemeteries overgrown with weeds and briars. Inside the church we see dirty, uncarpeted aisles, a few wornout hymn books scattered here and there on the seats, and Sunday school magazines piled on a front bench or on the chancel floor. We desire to repeat with emphasis that these church properties are sacred possessions and should be reverently and systematically cared for.

We recommend that all our church buildings be kept in good repair and well painted, with window panes complete, aisles, chancels and pulpits carpeted; neat bookcases for the Sunday school supplies; good lights, kept clean and in working order; and adequate heating plants.

We recommend that our church grounds be kept neat, not just once or twice a year but all through the year, that walks be conveniently arranged and kept clean, that parking spaces for cars be set apart and used by the carowners, and that evergreens and flowers be planted in an intelligent order for beautification.

We recommend that our church cemeteries be kept clean, with graves systematically arranged as far as possible and carefully marked, and with walkways intersecting the cemeteries in a convenient system.

We recommend that each of our congregations provide in the front yard of the church a bulletin board containing the name of the church, the time for services, etc.

We recommend that all our churches keep a sufficient number of our own Methodist song books, in good condition, to supply the entire congregations at our services, and that book racks be placed on the backs of the pews to preserve the books and keep them conveniently distributed throughout the church.

Since what is everybody's business is nobody's business, we suggest and recommend for the carrying into effect of our preceding recommendations that each church employ a janitor or caretaker, whose duties shall be to care for the church building and grounds as we have herein recommended. We recommend that an annual church upkeep fund be raised and expended for this purpose. Where the church trustees will not attend to this work we recommend that a church property committee consisting of both women and men be appointed by the pastor to raise and administer this fund.

We further recommend that when a new church is planned, or an old one remodeled, the building committee consult and co-operate with the department of architecture of our General Board of Church Extension, Louisville, Ky., or Duke University, and also that wherever feasible consolidation of churches be effected.

We desire to call attention to the matter of insurance. According to the last annual conference journal there are 874 church buildings and 252 parsonages with a combined value of $14,074,262, but only $4,061,953 worth of insurance is carried on this property, a little less than one-third of the value of the property. We recommend that all our churches and parsonages be insured for at least three-fourths of their value.

It has been the experience of all church historians that church records extending back any considerable distance into the past are very difficult to locate. There seems to be no definite place designated by the Discipline for the preserving of church record books. We therefore recommend, finally, that all church records including records of church conferences, quarterly conference records, and church roll books, when they are ready to be stored for preservation and future reference, be kept in the parsonages of the several charges, and that all district records be kept in the several district parsonages.

J. M. Barber, Chairman.
J. P. Morris, Secretary.

GOD BLESS THE POOR BOYS

When Ramsey MacDonald spent the night at the White House he slept, so it is said, in Abraham Lincoln's bed. An English paper makes much of the incident, and narrates the anecdote, possibly apocryphal, about Lincoln's exclamation in the New Orleans slave mart: "If ever I get a chance I'll hit this thing and I'll hit it hard." Says Arthur Mee:

"He struck his blow for liberty, and passed to those far realms where our immortals are. He had done his part, this Kentucky carpenter's lad who used to say that his life could be put into one line, 'The short and simple annals of the poor.' He had managed a boat at a ferry, he had made rustic fences, he had been a farm lad, and he had made his name shine like a star.

"And now there comes another to his bed, Ramsay MacDonald, the Board School boy of Lossiemouth. He, to, has made a promise; he, too, is to hit something hard. He will hit War a blow that will send it reeling.

"He will be dreaming now, in Lincoln's bed, of the great day that is coming. One poor boy grows up to hit Slavery, another grows up to hit War. So the torch is handed on. So dreamers come and dreams come true. So two poor boys bless all mankind.

"Was ever a thing more wonderful? God bless all poor boys, for they may be the saviours of the world."

And may we add God bless all boys, rich and poor alike, and awaken them to the possibilities which are latent in every human soul!—Christian Advocate (N. Y.)

ONLY ONE NEW PRESIDING ELDER

Rev. L. B. Jones is placed in charge of the Weldon district by Bishop Mouzon. No other changes were made in the district heads. Brother Jones joined the conference at Wilson in 1905. These twenty-four years he has rendered service in varied fields all the way from Hatteras to charges in the great west. He has traveled much and is a most delightful companion. His preachers will like him. Brother Jones went from Greenville to Hamlet, from which he is transferred to the Weldon district. Those fine people of this section will appreciate this gentleman and Christian minister.

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Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

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Some Features of the Conference at Kinston

The Chief Feature of Conference

The feature of the conference of most general interest and possibly of most far-reaching influence was the service each evening with Dr. F. S. Hickman of Duke University doing the preaching. The conference and visitors crowded into every available space on lower floor and in the galleries. The singing, the preaching and the sustained interest of the immense crowds will make memorable this session of the conference. Men and women consecrated themselves afresh to the cause of the Christ and some took their first step in his service. The sermons made appeal to heart and conscience as well as to the intellect of the hearer. Of every age and station in life came those who had part in those memorable services. Dr. Hickman rendered a wonderful service in leading the conference into closer fellowship with the universal Christ and in bringing them to a better appreciation of Jesus of Nazareth. Those evening hours were moments of vision.

The Duke Banquet

Friday evening the Duke banquet proved to be one of the best. More than 400 sat down to a delightful turkey dinner and enjoyed the fine fellowship of the occasion. Old students of Trinity and the friends of other years gathered with the many who are best acquainted with the Duke of these last times. Age and station divided them, but they were one in spirit as Rev. W. H. Brown, the president, called for order and requested Rev. E. L. Hillman to act as toastmaster.

The speeches of the toastmaster, of Dr. R. L. Flowers, of Col. J. F. Bruton, of President C. C. Alexander and of President W. P. Few were most appropriate and well received. All went away convinced that this was one of the best Duke evenings known by this conference. Such occasions do much to bring a new sense of obligation as well as to cultivate an appreciation of the opportunities of this day. We Methodists have come into a wonderful heritage.

Sunday at Kinston and Else

Sunday at conference is always the great day of the feast. At Kinston it was a great day of feasting if turkey dinners contribute to such. The cars began to crowd the streets early. From Elizabeth City on the north to Wilmington on the south and as far west as Durham they came. The church was crowded above and below before Bishop Mouzon entered. The ground floor of the Sunday school unit with amplifiers installed contained fully five hundred attentive listeners. It was a great gathering. Many stood about the windows. In the afternoon the church was packed almost to suffocation for the ordinations and the reading of the appointments. All eastern Carolina was represented at Kinston on the Sunday of conference.

Practically all the business of conference was completed by Saturday noon. Most of Saturday morning was given to the hearing of reports with the discussion that followed. The memorials to the General Conference went through without debate. So did most of the committee reports. In this day of wheels we move faster than our fathers did. We could very well reduce the length of a conference session. The man who talks must talk with point and conciseness to gain a hearing. The old time orator with an abundance of words makes little appeal to the modern audience. Bishop Mouzon in his brief and appropriate address to the class for admission into full connection left behind the old time bishops who would talk for an hour or more with little regard for the proprieties of the occasion.

Another Pentecost

This conference adopted a report on the spiritual state of the church similar to the one approved at High Point by the Western North Carolina conference. Stress was placed upon the observance of Pentecost on this the nineteen hundredth anniversary year. How significant! Are we prepared to make the most of this? It all may be as empty and meaningless as the acclaim of pious platitudes. This will not come through the ordinary efforts of ordinary men. Most of our church life and much of our ministerial endeavor render impossible a modern Pentecost. Gethsemane, Calvary and the Resurrection are too far off from us. The bloody sweat, the nail-prints, the exultant soul-cry have no place in this sordid, selfish, place-seeking, self-indulgent generation. Where are the burdened souls anxious for the coming of the spirit in his fulness? We are in danger of making ourselves ridiculous in the midst of much pretense. It is easy to befool ourselves but we cannot deceive God. We hold meetings and we groan and complain over the big demands for money, all the while scarcely able to hold our own. Something out of the ordinary must happen in our Methodism before God can use us in a great way. Every serious minded and devoted preacher knows this is true. A sense of helplessness has taken hold of us; the heroic and enthusiastic souls of martyr-spirit are no more. We are just playing at this Pentecost business. Will some one show us the way out?

A fresh study of the New Testament by men who are willing to go to their knees with burdened soul and anxious spirit may make possible the new and better day. Some are in expectant waiting. May the tongues of flame be ours.

North Carolina Conference Notes

The North Carolina conference held its 93rd session in Queen Street church, Kinston, and that congregation omitted nothing from the program of entertainment. One of the admirable features of this superb entertainment was the noonday and evening meals served in the big dining room of the church by the ladies of the congregation. If there is a dining room of equal size in any church in North Carolina we have not seen it. And the four hundred or more that gathered in this big dining room was served with all the promptness and precision that characterize the big dining rooms which serve hundreds and hundreds in Chicago, St. Louis, or other great cities. Some thrice capable leader had things in charge in that dining room and kitchen of the Queen Street church.

* * * *

In his first morning talk Bishop Mouzon among other things said: "There is a great call nowadays for young men to fill our pulpits. Some churches think they can get better service for less money. The real reason for response to the call doubtless is because the voice of God is sounding like the music of a bell in our ministers' ears." At this point the bishop admonished the brethren to keep young by renewing their faith in God and by burning some of their old sermons and composing new ones. "One trouble today is that quite a number of us have 'superiority complex' instead of an 'inferiority complex,'" he declared.

* * * *

Do ministers of the gospel desire places of ease? was a question raised by the presiding bishop. The speaker quoted Paul's telling Timothy to suffer hardships, as he himself had done. The bishop asked: "How is it with us? Do we want easy places as ministers of the gospel of a suffering Lord? Men are loved because they endure hardships. We should be more concerned about in whom we believe than in what we believe. We may be orthodox in our belief, but at the same time not know in whom we believe."

* * * *

Dr. L. E. Todd, secretary of the board of finance of St. Louis, Mo., representing the superannuate endowment, spoke to the conference in the interest of that cause. He stated that when his board was organized eleven years ago there was an endowment for superannuates of only $450,000, but that during the last decade that amount had grown until now it is $6,000,000, and that $15,000 had been given to this conference for distribution to its claimants. The board at present is appropriating the amount of $3,000,000 in the church to worn out preachers. This conference was assessed $432,000 of the ten million to be raised within the period of five years, but only $163,000 had been raised.

* * * *

The next conference goes to Henderson and will meet in the elegant new stone church which is one of the imposing structures of that good town. Almost as many cities contested for the honor of entertaining the conference as contested the claim for the birthplace of Homer, but Henderson won out in the voting. The time is far off, it seems, when the North Carolina conference will be compelled to provide its own entertainment. Christian hospitality still abounds in eastern North Carolina.

Bishop Mouzon in his morning talk on the second day continued his sound advice concerning the gospel minister. The bishop said: "No man ought to go into the ministry who is seeking ease. He has many kindnesses shown him as a minister, but no manly man would enter the ministry for such consideration. Methodist ministers need iron in their blood, and need to go out feeling that they are compelled to preach the Gospel of Christ regardless of the hardships that they may encounter along the way. Paul admonished Timothy to suffer hardships for Jesus' sake, and every man of us should be ready to suffer for the cross of Jesus Christ. Ministers should not entangle themselves in the affairs of this world. I have never known a minister who tried to be a business man and a minister at the same time to succeed very well at either one."

* * * *

The North Carolina conference joined with the Western North Carolina conference and the other conferences east of the Mississippi in taking over the Summer Assembly at Lake Junaluska. This property will be held by a board of trustees, two from each annual conference, one minister and one layman, elected by the conference. The Western North Carolina conference elected E. A. Cole and A. W. Plyler and the North Carolina conference elected W. P. Few and H. C. Smith. The new board will at an early day meet and formulate plans for taking charge of the property for the conferences. Lake Junaluska will become the property of the church without any financial responsibility on the part of these conferences.

* * * *

Of the twenty clerical and lay delegates from the Western North Carolina conference to the next General Conference only five were members of the conference four years ago—three clerical and two lay delegates. The clerical were G. T. Rowe, H. C. Sprinkle and A. W. Plyler, and the laymen were W. R. Odell and C. H. Ireland. Those elected for the first time are, clerical: J. W. Moore, W. A. Newell, R. M. Courtney, C. M. Pickens; lay, J. A. Jones, James Atkins, H. A. Durham, Mrs. C. C. Weaver, W. H. Worth, A. J. Kirby. The North Carolina conference out of a delegation of 16 has one clerical delegate and four lay delegates who were members of the last General Conference. The clerical delegate is S. A. Cotton, and the lay are W. P. Few, J. F. Bruton, R. L. Flowers and W. L. Knight. If this ratio keeps up throughout the church it will be practically a new conference.

* * * *

Bishop Mouzon is in favor of a readjustment of presiding elders' districts in the conference. A committee that had the work in hand in an advisory capacity was continued for another year to further study the matter while the districts this year will remain as they are.

* * * *

Few pastors and only one presiding elder was changed in making the appointments. S. A. Cotton had completed his four years on the Weldon district and L. B. Jones, pastor at Hamlet, becomes his successor. The other presiding elders return to the districts served by them last year.

ARMISTICE DAY, 1929

By Joseph Herbert Bean.

Argonne grows green again each passing year,
At autumn time a tint of crimson sere;
And memory calls back to view a deeper red,
The stain of blood from war's prone ashen dead;
As o'er her trees the shadows come and go
Their sentry feet find paths of wartime woe
And waking echoes thunder through her aisles,
The tread of men in massed and marching files.
Now hushed the cannon's hoarsely throated voice
And every silence seems to shout, rejoice!

The Meuse has found again her peace-glad path
And few the scars of war's impassionate wrath;
Yet in her peaceful breast memorial pain
As wounded beast and bird leaves there the stain
Of oozing blood, and fallen men in phantom come
To slake their thirst and, dying, think of home—
These homes the chains of crimson anguish bear
And but for patriot pride were in despair.

In Belleau Wood the winds of war lie still,
Yet every plain and ridge and winding rill
Recall the roar and rattle of iron death,
The burning winds of war's fierce blasting breath,
The victor cry of the "Devil-dog" Marines,
Whose valor painted scarlet-threaded scenes:
Here every tree and rock their story tell
Where some brave youth met Fate and fell.
Now hushed the cannon's hoarsely throated voice
And every silence seems to shout, rejoice!

Then came that brave and glad Armistice Day,
A white-clad Knight of Hope amidst the fray
Where shell and might was matched with might
And man went forth with steel-clad Death to fight.
November's frost lay white upon the ground,
The world-wide ear intent to catch the sound,
The first faint sound of the chiming Bells of Peace,
When War, grown weary, her chant of death should cease.

Argonne, grow green and ever greener grow,
As days of peace on the tides of Time outflow
On the widening seas of human brotherhood;
While a conquering calm envelops Belleau Wood
And the tranquil Meuse in joy flows gently on
To empty itself in the deep of an endless dawn.
Thou valiant Knight of Hope, Armistice Day.
Ride on till Peace has come and come to stay!
Now hushed the cannon's hoarsely throated voice
And every silence seems to shout, rejoice!

LET THERE BE NO MORE BATTLES

Edwin Markham, America's poet laureate, commemorated Armistice Day, 1929, with "Let There Be No More Battles," a poem reminiscent of his world-famous masterpiece, "The Man With the Hoe." The poem, a strong plea for world peace, was written exclusively for Christian Herald, non-denominational religious weekly magazine. It reads:

Yes, we would honor our heroic dead,
Would lay a wreath on each heroic head.
They all have perished for their dream of truth,
Died with the dare of youth.

They are not dead: life's flag is never furled:
They only passed on lightly, world to world.
Their bodies sleep: but in that Better Land
Their spirits march under a new command.

But there is something nobler yet—to live,
Live gallantly, to give and to forgive.
Yes, there is something nobler than all war—
To make our Country worth our dying for—
To lay the beams of Justice on the earth,
And call the Brother Future into birth.

This is a day that is dear,
A day when God is near—
The day when battles ended for a space.
Let it become the conscience of the race.

O sons of time and tears,
The skies are weary of these screaming shells,
The fields are weary of these battle hells:
Send a new vision on the coming years.
Set this great day as a day apart.
For dreams of Peace, the wisdom of the heart.
Yes, let this day, Omen of earth, become
The dawn-rise of a new millennium.

O friends of Christ, this is our dream; for we
Must strive on toward the Brotherhood to be—
Toward that great hour of God's ascending sun
When all shall love and all shall lift as one.

PREACHERS AND LAITY OF THE WESTERN NORTH CAROLINA CONFERENCE

Dear Brother:

The conference of 1929 has passed; we are confronting a new year with possibilities that we hope will have fruition in a great forward movement of our church.

It was gratifying to all of us that we came so near bringing up the financial program to nearly the standard of the year before. I think a large part of this was due to the fact that we commenced early last year to prepare for it.

You will recall that in our recommendation of the lay activity board we urged the membership to put on their financial program for this year during the early part of November. We agreed to furnish the cards without charge if they would write for them. I am hoping, therefore, that all of our members will fall in line with this forward movement and help us to get our financial program well wrought out during the early part of November. If we can do that and practice it with any degree of regularity, the year of 1930 will be the best in our history. I am pleading, therefore, for all of our people to co-operate along this line.

Chas. H. Ireland,
Lay Leader of the Conference.

HIS SOUL IS MARCHING ON

Washington, Lincoln, Wilson! These names stand out pre-eminently in the long list of leaders who in our more than one hundred and fifty years of history have made America what it is today. It is most fitting that in the Armistice Day number of the Herald we should be reminded by our cover picture of the man to whom the modern world is everlastingly indebted for the impetus he gave to the cause of world peace. Indeed, Woodrow Wilson actually surrendered his life for the promotion of Christian idealism in international affairs. His soul is marching on, notwithstanding the determined opposition during his lifetime of many small-minded men, some of whom occupied high positions in the government. And appreciation of his place in the history of the human race and of his power and influence on the side of the welfare of mankind is growing amazingly with the passing of the years. On Armistice Day we hail Woodrow Wilson again as a truly great prophet of God.—Zion's Herald.

The life of the ultra-smart is so unhappy, so empty, so fatuous, that when they do find something to enjoy they can't control themselves.—Christopher Morley.

Appointments of the North Carolina Conference

DURHAM DISTRICT

J. C. Wooten, Presiding Elder

Andrews ..... D. R. Hunt, Supply
Bahama ..... W. F. Craven
Burlington—Front Street ..... L. D. Hayman
Webb Avenue ..... E. C. Durham
West Burlington ..... B. L. Pool, Supply
Burlington Ct. ..... L. V. Harris
Brooksdale ..... S. F. Nicks
Carrboro ..... M. W. Lawrence
Cedar Grove ..... F. A. Lupton
Chapel Hill ..... C. E. Rozelle
Ralph Shumaker, Junior Preacher, Supply
Durham—Branson ..... L. C. Larkin
Calvary ..... E. Frank Lee..
Carr ..... J. A. Russell
Duke Memorial ..... W. A. Stanbury
Lakewood ..... H. L. Davis
West Durham ..... R. E. Brown
Trinity ..... J. W. Smith
Duke's Chapel ..... A. C. Holler, Supply
Durham Ct. ..... B. E. Stanfield
Graham ..... J. W. Dimmette
Haw River ..... Paul Cook, Supply
Hillsboro ..... A. J. Parker
Leasburg ..... W. C. Jones
Mebane ..... D. A. Clarke
Milton ..... H. E. Lance
Mt. Tirzah ..... J. W. Autry
Orange and Massey ..... A. A. Jones
Person ..... W. L. Maness
Roxboro—Long Memorial ..... T. A. Sikes
E. Roxboro and Grace ..... C. D. Barcliffe, Jr.
Rougemont ..... V. L. Chalfant
South Alamance ..... J. O. Long
Stem ..... J. A. Gist
Yanceyville ..... S. J. Starnes
Professor Duke University ..... H. E. Spence
Professor Duke University ..... J. M. Ormond
Professor Duke University ..... H. E. Myers
Asso. Editor and Mgr. N. C. Christian Advocate...M. T. Plyler
Assist. Sec. General Board of Education..... J. M. Culbreth
Student Duke University ..... W. E. Whitford
(Duke Memorial Quarterly Conference)
Superannuates: N. E. Coltrane, W. F. Gallowey, L. E. Thompson, T. S. Coble, L. S. Massey, G. W. Starling.

ELIZABETH CITY DISTRICT

O. W. Dowd, Presiding Elder

Chowan ..... F. E. Dixon
Columbia ..... G. C. Wood, Supply
Currituck ..... J. P. Bross
Dare ..... C. B. Long, Supply
Edenton ..... W. B. North
Elizabeth City—City Road ..... W. P. Watkins
First Church ..... G. W. Perry
Gates ..... W. C. Benson
Hatteras ..... I. J. Strawbridge
Hertford ..... M. Y. Self
Kennekeet ..... J. R. Regan, Supply
Kitty Hawk ..... R. A. Bruton
Manteo ..... W. F. Walters
Moyock ..... J. A. Tharpe
North Gates ..... J. T. Stanford
Pasquotank ..... W. J. Underwood
Perquimans ..... J. L. Smith
Plymouth ..... R. G. L. Edwards
Roper ..... J. Bascom Hurley
South Camden ..... Herman B. Baum
South Mills ..... J. M. Joliff
Wanchese ..... T. E. Davis
Williamston ..... D. A. Petty
Windsor ..... P. O. Lee
Pres. Scarritt College for Christian Workers..J. L. Cuninggim
Superannuates: A. W. Price, C. C. Brothers, J. W. Hoyle.
Conference Educational Secretary, without salary, H. M. North

FAYETTEVILLE DISTRICT

W. A. Cade, Presiding Elder

Bladen ..... L. M. Chaffin
Carthage ..... J. H. Buffaloe
Dunn ..... C. B. Culbreth
Elizabeth ..... C. M. Lance
Erwin ..... J. J. Boone
Fayetteville—Hay Street ..... N. H. D. Wilson
Person Street and Calvary ..... R. J. Lough
Fayetteville Ct. ..... B. T. Hurley
Glendon ..... R. F. Taylor
Goldston ..... H. R. Ashmore
Haw River Ct. ..... A. E. Brown
Hemp ..... L. A. Tilley
Jonesboro ..... I. T. Poole
Lillington ..... C. A. Hillman, Supply
Mamers ..... E. B. Bell, Supply
Newton Grove ..... J. F. Starnes
Parkton ..... J. E. Blalock
Pittsboro ..... J. A. Dailey
Roseboro ..... C. A. Johnson
Sanford ..... S. A. Cotton
Siler City ..... J. W. Bradley
Stedman ..... C. H. Caviness
St. Pauls ..... J. B. Thompson
Superannuates: R. B. John, T. H. Sutton, L. H. Joyner, G. T. Adams, S. T. Moyle.

NEW BERN DISTRICT

Walter Patten, Presiding Elder

Atlantic-Springfield ..... E. L. Hill
Beaufort ..... R. F. Munns
Dover ..... L. E. Sawyer
Goldsboro—St. Paul ..... W. V. McRae
Goldsboro Ct. ..... W. H. Brown
Grifton ..... I. S. Richmond
Hookerton ..... J. C. Humble
Jones ..... T. W. Lee
Kinston—Queen St. ..... E. C. Few
LaGrange ..... Rufus Bradley
Morehead City ..... B. B. Slaughter
Mt. Olive-Calypso ..... L. L. Smith
Mt. Olive Ct. ..... E. N. Harrison
New Bern—Centenary ..... A. J. Hobbs, Jr.
Riverside-Bridgeton ..... R. M. Price
Newport ..... R. W. Barfield, Supply
Ocracoke-Portsmouth ..... R. N. Fitts, Supply
Oriental ..... R. E. Atkinson
Pamlico ..... W. L. Dawson, Jr.
Pikeville-Elm St. ..... J. G. Phillips
Pink Hill ..... W. J. Freeman, Supply
Seven Springs ..... C. W. Barbee
Snow Hill ..... E. B. Craven
Straits-Harlowe ..... E. L. Stack
Student Union Theological Seminary ..... R. L. Jerome
(St. Paul Quarterly Conference)
Superannuates: C. P. Jerome, S. A. Nettles, J. M. Wright, E. M. Snipes.

RALEIGH DISTRICT

M. Bradshaw, Presiding Elder

Bailey ..... J. C. Williams
Benson ..... B. H. Houston
Cary-Apex ..... F. B. Joyner
Clayton ..... E. D. Dodd
Creedmoor ..... W. L. Loy
Four Oaks ..... N. C. Yearby
Fuquay ..... E. C. Maness
Franklinton ..... W. C. Ball
Garner ..... W. L. Clegg
Kenley ..... J. H. Frizzelle
Louisburg ..... A. D. Wilcox
Louisburg Ct. ..... A. L. Thompson
Lucama ..... J. G. Johnson
Millbrook ..... W. F. Elliott
Oxford ..... E. J. Rees
Oxford Ct. ..... B. D. Critcher
Princeton ..... J. D. Stott
Raleigh—Central ..... J. F. Herbert
Edenton Street ..... F. S. Love
Epworth ..... E. M. Hall
Jenkins Memorial ..... P. H. Fields
Selma ..... D. M. Sharpe
Smithfield ..... J. D. Bundy
Tar River ..... R. E. Pittman
Youngsville ..... R. R. Branton, Supply
Zebulon ..... E. H. Davis
President Louisburg College ..... C. C. Alexander
Superintendent Methodist Orphanage ..... A. S. Barnes
Superintendent Oxford Orphanage ..... C. K. Proctor
Conference Missionary Secretary ..... F. S. Love
Student Duke University ..... O. L. Hathaway
(Bailey Quartely Conference)
Superannuates: R. F. Bumpass, R. W. Bailey, T. J. Dailey, B. C. Allred, H. M. Jackson, D. N. Caviness, D. H. Tuttle, J. W. Potter.

ROCKINGHAM DISTRICT

H. C. Smith, Presiding Elder

Aberdeen-Vass ..... G. B. Starling
Biscoe ..... J. H. Miller

Caledonia ..... J. T. Draper
Ellerbe ..... J. C. Whedbee
Hamlet ..... D. P. Robinson
Laurel Hill ..... G. H. Biggs
Laurinburg ..... C. M. Hawkins
Lumberton ..... R. A. Swaringen
Lumberton Ct. ..... F. B. Noblitt
Maxton ..... J. B. Hurley
Mount Gilead ..... F. M. Shamburger
Piedmont ..... E. R. Clegg
Raeford ..... W. F. Trawick
Red Springs ..... C. T. Rogers
Richmond ..... Leon Russell, Supply
Rockingham ..... H. L. Hendricks
Roberdel ..... M. C. Ellerbe
Fairmont ..... F. B. Peele
Rowland ..... J. H. Lanning
St. Johns-Gibson ..... E. B. Fisher
Troy ..... A. S. Parker
West End ..... N. B. Johnson
Wadeville ..... E. C. Crawford
Superannuates: A. McCullen, D. A. Watkins, J. A. Lee, W. H. Townsend.

WASHINGTON DISTRICT

J. H. McCracken, Presiding Elder

Aurora ..... W. G. Lowe
Ayden-Macedonia ..... Guy Hamilton
Bath ..... J. W. Sneeden
Bethel ..... J. R. Edwards
Elm City ..... S. E. Mercer
Fairfield ..... W. R. Hardesty
Farmville ..... J. W. Harrell
Fremont ..... K. F. Duval
Grimesland ..... W. B. Humble
Greenville ..... E. L. Hillman
Mattamuskeet ..... F. B. Brandenburg
McKendree ..... B. F. Boone
Nashville ..... L. T. Singleton
Pantego-Belhaven ..... E. W. Downum
Robersonville ..... L. C. Brothers
Rocky Mount—Clark Street ..... O. I. Hinson
First Church ..... T. G. Vickers
South Rocky Mount ..... E. D. Weathers
Rocky Mount Ct. ..... Wm. Towe
Stantonburg ..... J. V. Knight
Stumpy Point ..... W. T. Cheek, Supply
Spring Hope ..... N. D. Strickland
Swan Quarter ..... N. M. Wright
Tarboro ..... C. L. Read
Vanceboro ..... W. N. Vaughan
Washington ..... H. I. Glass
Wilson ..... T. M. Grant
Director Superannuate Endowment ..... T. M. Grant
Superannuate: E. C. Glenn.

WILSON DISTRICT

L. B. Jones, Presiding Elder

Aulander ..... F. S. Ellington
Ahoskie ..... B. O. Merritt
Battleboro and Whitakers ..... H. A. Chester
Conway ..... H. C. Ewing
Enfield ..... E. McWhorter
Garysburg ..... O. C. Melton
Halifax ..... W. J. Watson
Henderson—First Church ..... W. C. Martin
White Memorial and City Road ..... R. G. Dawson
Littleton ..... L. B. Pattishall
Middleburg ..... P. D. Woodall
Murfreesboro and Winton ..... W. C. Merritt
Norlina ..... J. L. Midgett
Northampton ..... B. C. Thompson
Rich Square ..... O. P. Fitzgerald
Roanoke Rapids ..... L. M. Hall
Rosemary ..... C. T. Thrift
Scotland Neck ..... B. H. Black
Seaboard ..... R. R. Grant
Warren ..... S. E. Wright
Warrenton ..... J. A. Martin
Weldon ..... J. H. Shore
Missionary to Japan ..... J. W. Frank
Superannuates: J. J. Barker, J. M. Rhodes, J. T. Gibbs.

WILMINGTON DISTRICT

H. M. North, Presiding Elder

Burgaw ..... E. G. Overton
Carver's Creek ..... W. D. Yarborough
Chadbourn ..... C. Freeman Heath
Clinton ..... W. G. Farrar
Faison-Warsaw ..... Frank Culbreth
Hallsboro ..... W. C. Wilson
Ingold ..... M. F. Hodges
Jacksonville-Richlands ..... L. A. Watts
Kenansville ..... N. P. Edens
Magnolia ..... M. D. McLamb
Maysville ..... J. C. Harmon
Scott's Hill ..... J. K. Worthington, Supply
Shallotte ..... W. J. DuBois, Supply
Southport ..... R. H. Broom
Swansboro ..... T. B. Lough
Tabor ..... C. A. Jones
Town Creek ..... Z. A. Faison, Supply
Wallace-Rose Hill ..... Daniel Lane
Whiteville ..... W. T. Phipps
Wilmington Ct. ..... A. J. Groves
Wilmington—Epworth ..... C. N. Phillips
Fifth Avenue ..... D. E. Earnhardt
Grace ..... H. B. Porter
Trinity ..... W. R. Royal
Superannuates: D. A. Futrell, J. M. Lowder, E. C. Sell, J. F. Usry.
Transferred to Western North Carolina Conference: G. T. Bond, C. C. Herbert, R. H. Caudill.
Received by transfer: A. D. Wilcox, R. A. Swaringen, C. C. Alexander.

NOTICE CONCERNING THE BOOK EXCHANGE

The conference book exchange will continue to operate during the year. I had a number of requests for books and sets of books at conference. If each one who made those requests will please repeat them, it will help wonderfully. I have a book in which I am entering all of them and shall do my best to see that they are granted. If all who have books to sell will please send a list of books with prices, I can dispose of many of them; especially is this true of the conference course books. A number of the fellows promised to wait until they heard from me. Now is a good time to dispose of all the course books, as the General Conference will likely make some changes in them next year. I have a few copies of the Life of Dr. T. N. Ivey, by M. T. Plyler, and also a few copies of the Men of the Burning Heart, including the Life of George Washington Ivey, by Mr. Plyler. These are new and can be had for 50 cents while they last.

I want to thank all those who patronize the exchange during conference, and later I shall have a fuller statement to make concerning the policy and plan to operate the exchange in the future. Many of the young men showed much interest in it and expressed their appreciation for it. I want to make it serve the purpose for which it was instituted.

H. M. Wellman,
Mt. Airy, N. C.

NOTE FROM BISHOP MOUZON

Bishop Mouzon sends us the following note which we gladly publish:

"Please state in the Advocate that the name of C. S. Kirkpatrick should have appeared in the W. N. C. appointments as director of superannuate endowment. and that he was so appointed."

This oversight must have occurred in the haste of copying the appointments before conference adjourned, since the bishop's appointment of Brother Kirkpatrick as director of superannuate endowment does not appear in the copy of appointments in our office.

ASHEVILLE DISTRICT NOTICES

The pastors of Asheville district are called to meet in conference with the presiding elder in Central church, Asheville, on Monday, November 18, at one o'clock.

The district stewards are requested to meet in annual session in Central church, Asheville, on Thursday, November 21, at one o'clock.

D. M. Litaker, Presiding Elder.

Down the Ohio With the President—Turning Battleships into Plowshares

By Harry Earl Woolever, Editor of the National Methodist Press

PRESIDENT HOOVER made his first extended journey among the people, since his inauguration, on a trip which officially opened the great rivers of Ohio and Mississippi to increased navigation. This tour took him into the states of Maryland, West Virginia, Pennsylvania, Ohio, Michigan, Indiana and Kentucky. As he traveled the people gathered at stations and on the railway embankments and the river shores to see and cheer the Chief Executive.

Thomas A. Edison Honored

This initial trip of President Hoover into the interior was taken in connection with some historic events which even today occupy a prominent page in American history and will hold such place during all time. The Chief Executive's first important engagement was the dedication of Thomas Alva Edison's restored laboratory and the Edison Institute of Technology at Greenfield, Michigan, which was builded by Henry Ford to celebrate the golden anniversary of the invention by his friend of the electric light. Mr. Ford had not only constructed great buildings for this school and reproduced a typical village of a half century ago, but assembled a tremendous gathering of the outstanding personages of the country, and even had scientific delegations from other countries, including distant Japan. To call the list of those present would be like reviewing Who's Who in America. The mention of a few of those gathered at the banquet when the President and Thomas A. Edison were the principal speakers, and Prof. Albert Einstein of "relativity" fame spoke by radio from Berlin, will show something of the representative character of the group: Orville Wright, inventor of the aeroplane; Judge Lindsey of Denver; Charles M. Schwab, the steel king; Jane Adams of Hull House; Madame Curie, co-discoverer of medicinal radium; Will Hays, movie czar; Owen D. Young, co-laborer of the Dawes Plan; Julius Rosenwald, head of Sears-Roebuck and noted benefactor of education for negroes; Adolf Ochs, Jewish owner of New York Times; George Eastman of Kodak fame; John D. Rockefeller, Jr.; ex-United States ambassador to Turkey, Henry Morganthau; and the unofficial ambassador of good will, Will Rogers. These are but some of those with whom this writer had opportunity to have brief interviews. Those present of this wide range of leadership could be multiplied time and again. Mr. Ford, who, in personal conversation, expressed his delight at the number who had gathered to express their tribute to his 82-year-old friend, expended $2,800,000 for the buildings dedicated that day and in entertaining the guests whom he had invited from everywhere. Nothing was omitted, from postage stamps to new, elaborate Lincoln automobiles, not to mention late model Fords, and all were at one's command for such use as one desired to make of them as the guest of the man who put America on wheels and now delights to use his millions for philanthropic purposes.

President Hoover Addresses Genius

The President delivered a very fitting speech upon that occasion, but the high moment of the banquet, which was held in an elegant replica of Independence Hall, was the brief speech of the electric wizard who, just half a century ago on this very date, revealed to the world the electric light, the greatest conqueror of darkness outside of the sun itself. He, then but a youth of 32, was an instrument in the hands of that God who said, "Let there be light," and who is constantly giving unto man that light which drives back darkness and all its evil allies. Mr. Edison, burdened with years and not fully recovered from an attack of pneumonia, was able to re-enact the great experiment he performed fifty years ago and to deliver his address which was carried by one of the newer agencies of electricity to the four corners of the earth. However, it was with a great effort that the noted benefactor of his age overcame an increasing emotion and completed his remarks. His gratitude to Mr. Ford, who had reassembled the very foundations and timbers and even eight carloads of dirt from the old site of Edison's original laboratory in order to recreate the original scene, was evidenced in the utmost feelings. The scene of those two cronies at the banquet table, one on either side of the President of the United States, will long live as a picture of great wealth and superior genius joining hands in unselfish benefactions to mankind.

President Rides a Sternwheeler

From the city of automobiles to Cincinnati the palatial Baltimore and Ohio railroad train which had brought the President and his party from the capital city carried him further on his journey of popular acclaim. Here, after a reception by hundreds of thousands of citizens, the mayor, and the governor of Ohio, he delivered an address at the dedication of a stately monument commemorating the opening of the Ohio river to deep water (nine feet level) navigation. The journey was continued by steamers of the sternwheel type. For forty hours we wound our way between the autumn tinted and village docked banks of "Ole Man River." The historic river which bore the floating palaces of Mark Twain's day played a trick upon the President and the army engineers. Unexpectedly it lowered its level and all the stored water in the up-river reservoirs was not sufficient to raise it to the nine foot level, which accomplishment the President especially came to the mid-west to celebrate. In fact "all the king's horses and all the king's men" could not make it rise again in time to float the large steamer "Mississippi" and the President's immediate party had to be placed on four smaller boats which were accompanied down the river by a flotilla of sixteen steamers bearing large delegations from such river cities as Pittsburgh, Cincinnati and Cairo.

For forty hours the presidential party was on the waters of the Ohio and it surely did seem that Neptune and Old Man River were having a boisterous celebration over the event, for the captains and engineers said they had never seen the river so rough at this season. The winds piled waves up over the second decks and river captains said they would tie up to save the boats were not the President on board and keeping a schedule. However, the cold storm on the river was in marked contrast to the warmth of welcome with which the President was greeted when his boat moored to the shore at Louisville, Kentucky.

Here events attended by governers, engineers and others were held in the celebration of the $118,000,000 navigation project. The President delivered at the conclusion of the day his greatest address of the tour and the most significant one since the day of his inauguration.

Washington and Hoover Touch Hands

The address which President Hoover delivered at Louisville called forth from the pages of history the presence of the first President of the United States, who traveled this valley and who owned tens of thousands of acres of land along this Ohio river. Here it was that George Washington had his greatest land holdings and sources of his great wealth. But it was not those material possessions which stood out in our minds. More romantic than lands was the fact that there have been only two engineers elected to the presidency; the first one prayed for the opening of the Ohio for navigation, and the second one was there before our eyes dedicating the stream in fulfilment of the prayer of the first.

One can briefly summarize the President's points of emphasis in his address dealing with national projects; but after all, these are but surface things indicative of deeper foundations. He said:

That we should establish a nine foot depth in the trunk system and six or seven feet in the tributaries of the 9,000 miles of navigable rivers of our country.

That the federal government should retire from the operation of barges and crafts upon the streams after a period of pioneering.

That we should complete the entire Mississippi basin system waterways in five years.

That the 746 miles of intercoastal canals should be lengthened 1,000 miles during the next ten years.

That the Great Lakes channels should be further improved and the lake levels maintained.

That the country should be prepared to expend $100,000,000 for its share of the St. Lawrence Waterway during the next ten years.

That the Mississippi flood control project should be expedited and finished in ten years.

That harbors and their littoral waterways be developed to meet our expanding volume of commerce.

Those projects which the President outlined will reach eventually with their influence into three-fifths of the territory of this country and affect the living and commercial interests of five-sixths of the population. The subject discussed in this speech will, without doubt, form an important part of the President's first message to Congress upon the opening of its regular sessions in December.

Presidents Recognize Providence

Not only in their engineering genius are the first and the present occupants of the chief executiveship related, but also in the manner in which they recognize the hand of God in the establishment and development of this nation. If one will but recall the reverent expressions of George Washington as he reads certain sections of Herbert Hoover's address he will note this spiritual similarity to which the writers for the secular publications had their attention called, but which they ignored as being immaterial in their treatment of a major address of the President. However, to the informed and quickened citizens of this land the spiritual background is of first importance, for upon it are founded our democracy and our civilization.

"The improvement of this great water route has been ever present in the vision of our statesmen. George Washington first voiced its potentiality to our new-born nation. In reporting on one of his early journeys he said:

" 'Promptly by these actual observations, I could not help taking a more extensive view of the vast inland navigation possibilities of the United States, both from maps and the observations of others as well as myself, and could not but be struck with the immense extent and importance of it and with the goodness of that Providence which has dealt its forces to us in so profuse a hand. Would to God that we may have the wisdom and courage to improve them.'

"Today, after this 160 years, Washington's prayer is come true in a greater sense than even he dreamed. Other Presidents in succession over our history have striven for its development, from Jefferson on down. Lincoln's first political speech was a plea for its improvement. Our nation sometimes moves slowly, but its will is not to be thwarted. It has been a gigantic task, this transformation of the Ohio. It represents an expenditure of money and of labor half as great as construction of the Panama Canal. Like many current problems, the development of our rivers is never a finished accomplishment, it must march with the progress of life and invention.

"While I am proud to be the President who witnesses the apparent completion of its improvement, I have the belief that some day new inventions and new pressures of population will require its further developmnet.

"The Ohio is but one segment of the natural inland waterways with which Providence has blessed us. We have completed but one other of the great segments of this system—that of the lower Mississippi."

In proposing the development of the St. Lawrence waterway, the President made reference to the increased cost which would be entailed for each of the next five years, an amount of $20,000,000. He said this would be in the nature of a capital investment. Then he dropped into a language which not only reminds one of Washington but also of the biblical phraseology of Prime Minister Ramsey McDonald and his recent conversations with our Chief Eexecutive.

"This annual increase is equal to the cost of one-half of one battleship. If we are so fortunate as to save this annual outlay on naval construction as the result of the forthcoming naval conference in London, nothing could be a finer or more vivid conversion of swords to plowshares."

"A nation makes no loss by devotion of some of its current income to the improvement of its estate. That is an obligation we owe to our children and our grandchildren. I do not measure the future of America in terms of our lifetime. God has truly blessed us with great resources. It is our duty to make them available to our people."

The foregoing is but a brief inside glimpse into the President's first extended journey among the people who chose him as their leader. He was received with great acclaim by a free people and he left them on each occasion more convinced that they had been wisely led in their choice of a Chief Executive. He stood before them, farseeing but practical, courageous but well informed, clean and upright but in no sense weak, devoutly spiritual but not sentimental, world-wide in his sympathies but eminently patriotic—a President of whom Americans are becoming increasingly proud and whom millions are sustaining with their faith and their prayers.

People and Things

D. L. Maness, song leader from Concord, has open dates to sing with any pastor who desires his services.

Rev. J. H. Brendall desires change of address noted in Advocate. Old address Morganton, R. F. D. No. 5; present address Guilford College, R. F. D. No. 2.

Mr. and Mrs. George W. Tinnin announce the birth of a daughter, Minnie Marie, at the Station Hospital, Fort Bragg, N. C. Little Marie is a great niece of Dr. S. B. Turrentine.

Rev. G. R. Stafford is anxious to secure the minutes of the Western North Carolina conference for the years 1890, 1918, and 1919 to complete a set. His address is Box 258 University Station, Durham, N. C.

A beautiful memorial baptistry has recently been presented to the Oxford church in loving memory of the late Dr. E. T. White, long-time steward of this church. The gift was made by his widow and his daughters.

A superannuate minister, left without an appointment, has no parsonage or salary. A house free of rent for a few months might materially relieve the burden of such a situation. If the reader knows of one available, write the editor of the Advocate.

The Roberdel circuit, Rockingham district, has reported the largest number of additions of any charge in the North Carolina conference —82 on profession of faith and 21 by certificate. This charge reports $327 more on conference collections than it reported last year. M. C. Ellerbe was pastor.

Six hundred friends of Mr. and Mrs. Fletcher S. Brockman took part in a recognition dinner to them the first night of the sixth annual meeting of the National Council of the Young Men's Christian Associations, Chicago, October 21. Mr. Brockman went out to China as a pioneer secretary of the association in 1898 and has just retired from active service as the administrative secretary for the Far East.

The noble face of Robert E. Lee is carried on the front cover of the Home Quarterly for January, February and March, 1930. There are a number of excellent articles in this issue: "Robert Edward Lee, the Galahad of Southland," by Charles D. Bulla; "Walking by the Sea," by Madeleine Sweeny Miller; "The Rights of the Child," by A. C. Millar; "Of What Good Are Children," by W. W. Pinson; "Yosemite in Winter," by Dorothy Bennett; "A College Girl's First Things," by Dorothy Carlson. The daily meditations for use in family worship are a helpful feature of the Home Quarterly. Send for a sample copy. Lamar and Whitemore.

"The church at Boone was of course very sorry to give up Brother Moser, as he has done such fine work during the past two years. On yesterday he preached a very strong sermon to an unusually large congregation of all denominations, in which he encouraged them to welcome and be helpful to their new pastor as they had been to him, and he expressed his sincere appreciation for the many kindnesses and the spirit that the church and all the people of the town had shown him and his family. Many tears were to be seen at the close of the service. The church here is delighted that they are to have Dr. Chandler as their pastor for next year, and he is expected this week, and will receive a most hearty welcome, as is the custom with our people at Boone."—J. M. Downum.

Rev. M. T. Smathers, newly appointed pastor of Main Street M. E. church, delivered his first sermon at that church Sunday at 11 o'clock to a large congregation, those hearing the sermon being greatly pleased with the minister.—Reidsville Review.

"My fisher folk at Ocracoke and Plymouth by the sea sent to the conference at Kinston their best financial report in years—a truly sacrificial offering, for the storms have torn their nets distressfully and the run of fish has been exceedingly small. Assessments for benevolences are paid in full with a surplus on missions. Salaries of pastor and presiding elder are in full with a bonus of $25 for the pastor from Portsmouth. Ten young people from the Sunday school at Ocracoke have united with the church there and 18 infants have received the rite of baptism. The house of worship at Ocracoke has received a double coat of paint, a large heatrola, a cushioned altar kneeling board, and brackets on the back of pews for holding song books."—W. A. Betts, Pastor.

Rev. George A. Gordon, senior minister, retired, of the Old South church, Boston, died at his home in Brookline, Mass., October 25. Dr. Gordon retired from the pulpit of the famous Boston church two years ago, after 43 years of service there. He was born in Scotland and received his early education in that country. Coming to this country in 1871, he graduated from Bangor Theological Seminary in 1877. He received his A .B. degree from Harvard, and later was awarded honorary degrees from Bowdoin, Yale, Harvard, Columbia, Western Reserve, Brown, Williams and Boston university. Among his numerous books are "Aspects of the Infinite Mystery," "Ultimate Conceptions of Faith," and "Through Man to God." Four years ago Dr. Gordon published his autobiography under the title, "My Education and Religion."

"We are glad to be sent back to Siler City for another year. The work last year was hard but pleasant. Our people are appreciative and thoughtful in many ways of their preacher. Our revivals were very good indeed. Forty-two received on profession of faith and 25 othewise. Our church in Siler City is growing right along despite the fact it gets only one morning service per month. The new pews add much to the comfort of the congregation, and one reason why they sit so good is because they are almost paid for. I am hoping our members will make a better record in church attendance than last year. It always makes a preacher feel good for his members to come to church. Let us all decide right in the beginning of the conference year to do the very best year's work in the church we have ever done. Let us know we have your co-operation. Pray for your pastor."—J. W. Bradley.

JOHN CLINE'S HOME RUN

Rev. John Cline of Troutman starts the Advocate Jubilee campaign by sending in 16 new subscriptions from his charge. That is a good beginning. But John does other things as well. For instance, he is to hold the opening service of his big new church Sunday afternoon at 3 o'clock, November 17. It is to be held in the afternoon so that other Methodist pastors can attend and the people of other churches in the community can also be present. The plan is to make it a great service.

AN ESTIMATE OF TWO LEADERS

In his editorial correspondence to the News and Observer Mr. Josephus Daniels has this to say of Dr. W. P. Few and Bishop Mouzon in their reference to this section:

"President Few made three thoughtful and excellent addresses—one on Duke University, its past and future; one at the alumni banquet; and one at the Rotary dinner. Somewhat the same idea ran through them all—the thought that here in North Carolina there is an opportunity to work out problems which have destroyed nations because they could not see beyond the material, could not learn from the past or enlarge the spirit while enlarging material things. Bishop Mouzon, in expressing his purpose to retain citizenship in North Carolina, said in an address that he believed that here in North Carolina and the other South Atlantic States ,the great problems of the near future are to be worked out and he coveted an opportunity to have a share in the solution of the problems. President Few said that North Carolina has the chance to build up one of the greatest civilizations the world has known, but it would fail as New England has failed unless religion was at the bottom and the material things were directed by the spirit. He drew a picture of New England's one time primacy, its Puritanism, its love of letters, its great minds. But it divided into low-brows and high-brows, into workers and thinkers with a gulf between. He hoped North Carolina brains, and religion and industry would never be separated, but would work together in the new day to avoid the pitfalls into which other nations and sections have fallen."

FROM OLD VIRGINIA

I must yield to the urge to write a few lines to the Advocate to express the great pleasure that was mine at the privilege I had of attending the session of the Western North Carolina conference. I received a warm welcome from so many friends who still remember me that it overwhelmed me. Another such visit with such treatment and I will be appealing to the bishop to transfer me back to those beloved hills where I can spend the sunset days with the friends and comrades of my boyhood.

One thing that added greatly to the pleasure of my visit was the privilege of being by special request the guest of Col. and Mrs. J. Elwood Cox in their elegant home along with Dr. Plato T. Durham of Emory University. Several of my friends are now presiding elders down there and several of them will be in the General Conference. I may slip out of the Virginia delegation and sit with them. J. M. Rowland.

"BETSEY"

"They are much more informal in North Carolina. There is an Elizabeth district in the Methodist Episcopal Church, South, and one of the same name in Newark conference. But what would District Superintendent Murkland say if The Christian Advocate alluded to him as being on the 'Betsey' district? Yet that is the way the North Carolina Christian Advocate speaks of its Elizabeth!"

The foregoing appeared last week in the Christian Advocate (N. Y.) We wish to remind our eminent confrere that we stick close to the language of the common people in that choice section of North Carolina where in 1772 the first Methodist sermon was delivered by Joseph Pilmoor.

DELEGATES FROM THE NORTH CAROLINA CONFERENCE TO GENERAL CONFRENCE

Ministerial—Rev. J. M. Ormond, Duke University; Rev. T. McM. Grant, Wilson; Rev. H. C. Smith, Rockingham; Rev. W. A. Stanbury, Durham; Rev. F. S. Love, Raleigh; Rev. H. M. North, Wilmington; Rev. S. A. Cotton, Weldon, and Rev. E. C. Few, Kinston.

Alternate delegates: E. L. Hillman, M. T. Plyler, H. B. Porter and M. Bradshaw.

Lay—Dr. W. P. Few, Duke University; Colonel J. F. Bruton, Wilson; C. F. Harvey, Kinston; R. L. Flowers, Duke University; M. L. Matthews, Sanford; Josephus Daniels, Raleigh; W. L. Knight, Weldon, and Mrs. H. T. Faison, Fayetteville.

Alternate delegates: C. S. Wallace, Albert Oaks, Junius Wrenn and Mrs. Walter Patten.

THE DIAMOND JUBILEE

This is the seventy-fifth year of the Publishing House at Nashville. It is also the seventy-fifth year of the North Carolina Christian Advocate. The conference provided for the observance of both. Could we go back seventy-five years and live over the spirit of that time we would be better qualified to enter into the celebration. How eager were they to make use of the printing press! It was the day of small things, but they were not content to remain idle. They made the venture making possible the heritage into which we have come. Shall not we make glorious this diamond jubilee?

UNUSED JAIL TORN DOWN

Mound Bayou, the Negro town in Mississippi where no white man has ever lived, is about to tear down the city jail for the very good reason that it has been empty for two years. There has not been a murder in the town for more than four years. "We have a peace-loving and law-abiding community," says the Negro mayor. "Our people go to church instead of jail." Mound Bayou has a population of about 800. It is refreshing to remember what is easily forgotten in these days of gang murders and violence of every sort, that there are many communities in the United States where murders are as rare as they are in this Mississippi town.—The Nation.

EDITOR OF THE CHRISTIAN CENTURY STIRRED

The editor of the Christian Century takes almost two pages of this week's paper to tell how terrible it is for the courts of North Carolina in the Aderholt case to use religion as a cloak for injustice when nothing of the sort occurred. His long editorial is either a product of his imagination or his misinformation. He should inform himself as to what really took place in that trial.

It is really refreshing to note how some Chicago editors can administer justice a thousand miles from the "Windy City" where gunmen from time to time institute a reign of terror.

In connection with the social studies which are required of children in the seventh and eighth grades in Cleveland public schools, the junior high schools are including the churches in a survey of the life of the city. "The mere study of these buildings from an architectural viewpoint will give them a higher conception of the place of religion in life," says a religious leader in that city.

The Bugaboo of Politics in the Church

By J. W. Clay

The question of "church politics" comes around with amazing Methodistic regularity. Some six weeks before conference you begin to hear about it and as the time of the conference draws near it impresses itself upon the minds of some of the brethren to a remarkable degree. In fact the physiological recation which some folks experience because of it is somewhat like that produced in the mind of a person who believes that he has seen a ghost.

I believe that this question of "church politics" is to a very great degree a state of mind which some of the brethren develop, rather than the horrid thing which they claim exists. In other words, I believe it to be a bugaboo and nothing more, in most cases.

As a layman I have been a member of some twelve annual and two general conferences, and with but one or two exceptions I have never seen anything that savored of "dirty politics" in any of these conferences. In fact, I have found that most people hold in such aversion the idea of politics in the church that they go, perhaps, to the other extreme, and deny to themselves and others perfectly legitimate rights.

The experience our Brazilian delegation to the General Conference of 1922 had will illustrate this point. We had six delegates. Most of them could not speak English, so that I had to interpret for them, and naturally when it came to voting they voted as I did. Now the daily papers were full of reports of "politics," and they described as scandalous the activities of certain men in favor of their own or of friends candidacy for the bishopric. And lots of the members were indignant and were scathing in their remarks about such conduct. But the facts were that we had difficulty in finding any one who would give us enough information so that we could vote intelligently. I had been on the mission field for a number of years and had not kept up with conditions and men at home. I went to the foreign secretary of the board of missions and asked his advice as to whom we should vote for bishop. He told us that he could not advise us for fear that some one might think he was trying to influence the delegations from the mission fields. He was afraid that some one would accuse him of "poliitics." I then went to Bishop John M. Moore, who was then bishop in charge of Brazil, and asked his advice. He, too, courageous man that he is in other matters, shrank from this political ghost, and said that should the brethren find out that he had advised the Brazilian delegation as to how they should vote, he would never hear the end of it, and he declined to help us. Then in our desperation (for we were determined to help elect some man bishop) we got together and made out our ticket as best we could. We had already settled on Dr. Beauchamp because we had heard of him as the great Centenary leader, and of course all delegates from mission fields would vote for him. Never having heard his name pronounced we called it Beau-champ. Then on the floor of the conference a man had attracted us, and we decided to vote for him. He was called Beacham. So that when we voted we voted for both Beauchamp, and for Beacham, not knowing that they were the self-same man. Thus bishop Beauchamp got a double portion of votes from Brazil, and was elected. And our mistake was made all because otherwise sensible folks had been so frightened by a bugaboo that they were afraid to give us legitimate information and advice.

If a man wishes to become a great aviator we laud his ambition. If a statesman wishes to be elected to high office in order that he may "save the country," he shouts himself hoarse pleading for votes, and the people shout themselves hoarse in approbation. But should a man desire to go to General Conference—our only law-making body—it is an unpardonable sin for him to so express himself, and should one of our preachers have the ambition to become a bishop, then he should never mention the fact, or he will be damned.

Seems that we are suffering from some kind of a "complex," does it not? Perhaps it is a "suspicion complex," or a "jealousy complex," or a combination of these and others. But whatever the trouble is, and however difficult it is to diagnose, there is no mistaking the fact that we are suffering from something.

Why should a good Methodist who wants to go to Genference and "save the church" not be allowed to express his desire without being frowned upon by his brethren? In all probability he would not do us any harm if elected, for there is but one chance in a thousand that he would ever get the floor, and if perchance he got the floor it is doubtful if his voice would carry, and if it did carry we could not be sure that it would carry much weight.

The General Conference is a place where most any of us could feel at home. It is not over-burdened with wisdom. At one of our general conferences an old brother from Georgia was explaining that what the conference needed was common horse-sense, when a bright young thing arose and asked him to explain just what he meant by the term. The old fellow instantly replied that common horse-sense was that which the jackass hasn't got.

But speaking of politics and politicians in the church is it not a fact that we have failed to recognize the real politician, and have been frightened—or disgusted, as the case may be—by the bugaboo we have called politics? Webster says that politics is "the science of government," and a politician is "one versed in the science of government." Well, now, any one with a grain of political wisdom would never go to a Methodist conference and ask for votes for himself of friends, because he would know that he would defeat his own purpose. Should he do this he could not be termed a politician—he would be just the opposite. The politician who wishes to bend a Methodist conference to his will knows that he must lay low, be as meek as Moses, must hie himself away to the desert and wait to be called to leadership. He is the real politician, and this is real politics. And there is nothing in this for which to condemn a man. In fact such an astute politician compels our admiration.

We are children still, and afraid of the dark. We people our institutions, even our church, with ghosts that hardly exist.

Let's forget it, brethren. We all vote as we please, and for whom we please, and we take nobody's advice unless it suits us. But this eternal seeing of ghosts makes us cynical, hurts the cause, and does nobody any good. Let's go on the theory that there are no ghosts.

How Some Men Have Come Into The Kingdom—Moses

By R. G. Tuttle

By faith Moses, when he had come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.—Hebrews.

The story of the life of Moses is more thrilling than romance. Beginning in the hovel of a slave, though a son of worthy people; coming to maturity in a king's palace; the usual period of life's greatest productiveness spent in quietness and meditation in a wilderness shepherd life; emerging into leadership and mighty achievement in what we would call the period of life's decline, but which to him was the period of sublime attainment.

The coming of Moses into the kingdom was a very unusual event, in that he was of that type of men in whose lives a radical change is peculiarly difficult after reaching maturity. He was of the conservative intellectual type of men, with splendid culture and learning combined with exalted position. Men of this type, even when not influenced by intellectual pride, are not easily broken from their moorings.

But despite the difficulties in the way a mighty transformation did come into the life of Moses; one that completely changed his outward circumstances, and that gradually wrought a mighty change in his inner life.

According to the records this change came when he was about forty years of age, at which time, it is asserted in Hebrews, "he chose to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season." We are left absolutely in the dark as far as the scripture records are concerned as to an adequate cause for this change. We know of no immediate motive for the newly awakened sympathy that led to the events that culminated in his flight from the palace and from Egypt. Mrs. Ingraham, in her story based on the life of Moses, advances the opinion that he had just come into the knowledge of his real relation to his down-trodden countrymen.

But while we may be in the dark as to the immediate causes we cannot escape the conviction that here was that far back in his life that would account to a large extent for the change in later years. No one can read the sweet story of his birth and childhood without believing that his godly Hebrew mother, during those early years when she nursed him for the Egyptian princess, implanted in his receptive mind and heart such truths about his people and the God of his people as would never be forgotten, and would ultimately spring into a quickening motive in his soul.

However, I believe that in the case of Moses we may turn the streams of early influence and providential circumstance into one channel and declare that it was the call to duty that turned the feet of Moses into the kingdom. This call, perhaps, was not clearly differentiated from other motives in his mind, and the call did not result in final and perfect fulfillment for forty years, but we may well believe that the call that brought this prince of men into the Kingdom of God and into the realm of splendid service was the call of duty and the sense of obligation.

Many men have come into the kingdom in response to a mighty sense of duty when other motives have proved insufficient to arouse them. In the life of Lee, the great Southern chieftain, we have a splendid illustration of the power of the call; when war broke out over his beloved country, every part of which was dear to him, it was a mighty sense of duty that called him from allegiance to the flag that he loved to the service of his own section and his own people. His biographers tell us that to him the word "duty" was the sublimest in the language that he spoke. Many a man who has been negligent about his own soul and indifferent to the claims of God upon him has through the imposition of responsibility heard and heeded the call of the kingdom. If I mistake not such a thing has occurred in the lives of two of our recent presidents. Fathers have heard the call of duty and have come into the kingdom as they have looked into the faces of their children and have realized the obligation that rested upon them. Men of wealth have heard the call of duty and surrendered to God when they have felt the responsibility imposed by the possession of money. Men of ability and talent have heard the call of duty and have turned to God and service in his kingdom when responsibility for their talents dawned upon them.

This is as it should be. The answer to the call of duty means the separation from every attitude and association that would hinder the performance of that duty.

The call of duty; what a splendid call! To what sublime lives does it lead those who hear and heed! Through what thorny paths it has led men and women, but to what glorious heights it has taken them. Abraham to the sacrificial top of Moriah; Elijah to the summit of Carmel; Christ to Calvary! Paul to Rome; Huss to the burning stake; Livingstone to die alone in darkest Africa! And so the call of duty, which is the call of God, has led men into the kingdom because only in the kingdom can God's work be done and duty's call answered!

THUS SAITH THE PREACHER

There was a preacher who, using as his text "Many are called," etc., appealed to his hearers to be among the "fosen chew"; a genial curate informed an astonished congregation that "Rabaras was a bobber"; a vicar in a funeral sermon described a confrere as one who had been a "shoving leopard" to his flock, and urged the aforesaid flock to respect his "merished chemory"; a dean referred to the emotions of Jonah in the bale's whelly"; a nervous layman made the Scriptures say that it is easy for a camel to go through "the knee of an idol"; an archdeacon hoped that his congregation would be filled with "fresh veal and new zigor"; and a pastor warned his hearers that there is no peace in the home where a "dinner swells."—Central Christian Advocate.

ANYBODY ANSWER THE BROTHER'S QUESTION?

Why is the church so often just one step behind—or even stationary—on the industrial front? Why should pastors lack the courage to put into practical action the social dynamic of the teaching of Jesus? Will the time ever come when the churches, whether on an industrial frontier like Elizabethton or on an old and tried battleground, reach out a brotherly hand to the union and say: "Comrades, we welcome you. We want to do all in our power to co-operate in establishing industrial democracy. Let us work together for the common good of all in the community."—A. J. Buttrey.

OUR PRESIDING ELDERS

By Zadok Paris.

All are my personal friends. D. M. Litaker was born in Rowan county, and belonged to Mt. Olivet church near Concord, N. C.; attended Trinity College and joined the N. C. conference at New Bern in 1888, at the age of 20. He transferred to Missouri, got him a good wife and came back home. He has served such churches as Wadesboro, Hendersonville, Lenoir and Lincolnton. He has been P. E. nine years, respectively on the Marion, Statesville, and Charlotte districts. He has been a success.

E. K. McLarty was born in Union county, near Monroe; attended Trinity College and Vanderbilt University; received his honorary degree of Doctor of Divinity from Trinity College, now Duke University. He joined the W. N. C. conference at Winston in 1898. He has been the popular pastor of all the larger churches of his conference, and should have been P. E. long ago. He is one man that would have gone in by the vote of his conference.

R. M. Courtney was born in Caldwell county, attended Trinity College, and joined the W. N. C. conference at Concord in 1899. He has served some of the best churches of the conference. He has been missionary secretary for years. He has been a success everywhere he has served; has been recommended for P. E. several times. He is familiarly known by the brethren as Bob Courtney.

W. A. Newell was born in Cabarrus county, I think. He attended the University of North Carolina; joined the W. N. C. conference at High Point in 1903. He has been P. E. ten years, on the Statesville, Winston and Gastonia districts. He has been a very useful man in the cabinet and unusually successful on every district he has served.

E. W. Fox was born in Chatham county, ate rabbits several years, attended Trinity College, and joined the W. N. C. conference at Reidsville in 1895. He transferred to the N. C. conference, and was known by the brethren as the hand shaker. He transferred back to this conference in 1903. He was a popular pastor till 1925, when Bishop Denny made him P. E. of the Mt. Airy district. He was very successful.

W. E. Poovey was born in Caldwell county, attended Emory and Henry College, and joined the W. N. C. conference at Mt. Airy in 1906. He was professor at Rutherford College and has served as pastor of such churches as Shelby, Marion and Lenoir. He was P. E. of the North Wilkesboro district in 1919. He was with me at Marion three years. He is a man of ability and will succeed on the Mt. Airy district.

H. C. Sprinkle was born in Madison county, attended Weaver College, and joined the W. N. C. conference at Charlotte in 1893. He has served as pastor of Elkin, North Wilkesboro, Albemarle Central, Reidsville, Spencer and First church, Salisbury. He has served as P. E. of Mt. Airy, Asheville and Salisbury districts. He has been elected delegate to the General Conference three times. He was with me two years at Salisbury. He is an efficient pastor and P. E.

J. S. Hiatt, I think, was born in Guilford county and attended school at Whitsett, and joined the W. N. C. conference at Mt. Airy in 1906. He has been a popular pastor and a great church builder. Watch him stir up the people on the Statesville district.

C. M. Pickens, my own P. E. and twice pastor in my districts, was born in a Methodist parsonage, attended Weaver College, and joined the Holston conference at Wytheville, Va., in 1892. He transferred to this conference and has served as pastor Lenoir, Spencer, Morganton, Albemarle Central and Marion. He is an able preacher and popular pastor. He is very popular on the Waynesville district.

L. D. Thompson was born at Stanley, Gaston county, attended Wofford College, and joined the W. N. C. conference at Hickory in 1909; transferred to Texas and back home, and served Marion, Brevard, Statesville, Hawthorne Lane, First church, Salisbury, and West Market. He was with me one year in Salisbury, and he and wife and children were intimate friends of the district parsonage. He is a fine preacher and will succeed on the Winston district.

This article is written from memory and I may have made some mistakes. A fine cabinet of presiding elders.

SIXTH REPORT OF CHAPEL HILL CHURCH

Previously reported	$10,984.00
Greensboro District	
Wesley Memorial, High Point	500.00
Mt. Airy District	
N. Wilkesboro Church, G. McT. Miller, Treas.	150.00
G. W. Hutchison, Mt. Airy	10.00
E. W. Fox, Mt. Airy	10.00
Rev. L. B. Abernethy, Elkin	40.00
Ellsworth Hartesfield, Danbury Ct.	1.00
M. B. Woosley, Leaksville	5.00
Garland R. Stafford, Stoneville	4.00
Charlotte District	
Herman F. Duncan, Duncan Mem., Charlotte	6.25
J. A. Peele, Charlotte	16.00
Prospect Charge, Charlotte District	10.00
Statesville District	
Ball's Creek Charge, Catawba	10.00
J. G. W. Holloway, Olin Ct.	10.00
Mt. Zion Church, Cornelius	65.00
Rev. John Cline, Troutman Charge	15.00
T. H. Swafford, Lenoir Ct.	1.00
Salisbury District	
First Church, Salisbury	100.00
M. L. Kizer, Central Church, Spencer	41.00
M. E. Church, Badin	11.00
Asheville District	
E. L. Kirk, Asheville	10.00
Durham District	
H. C. Satterfield, Durham	25.00
Washington District	
E. L. Hillman, Jarvis Mem., Greenville	75.00
M. E. Church, Ayden	20.00
F. B. Brandenbury, Mattamuskeet	5.00
Raleigh District	
J. Furman Betts, Central Church	50.00
Elizabeth City District	
J. R. Jolliff, Kitty Hawk	7.00
Wilmington District	
H. M. North, Wilmington District	41.25
Weldon District	
P. D. Woodall, Middleburg	10.15
W. C. Merritt, Murfreesboro	16.50
Rockingham District	
M. E. Church, Laurinburg	10.00
Total	$12,322.15

M. E. Hogan, Treasurer.

POVERTY FROM INTEMPERANCE DISAPPEARS

Intemperance is rapidly losing importance as a sociological problem. Poverty from intemperance has disappeared under prohibition. These are interesting conclusions by Grove Samuel Dow, associate professor of sociology at the University of West Virginia. We append a few paragraphs from the third edition of Professor Dow's work, "Society and Its Problems," just issued.

Professor Dow is one of the best known American sociologists. Born in Hanibal, Missouri, in 1888, he was educated at Jewell College, Liberty, Mo., received a Master's degree at Brown University and studied at Harvard and Chicago University, since which time he has been a professor of history at Maine Central Institute; professor of sociology at Olivet College, Michigan; professor of economics at the University of New Mexico; professor of sociology at Baylor University; professor of sociology at the University of Denver, where he was also a member of the Colorado conference on social work. For the past three years he has been associate professor of sociology at the University of West Virginia. He has been a summer lecturer at other universities. His wide and active career certainly relieves him of the possible criticism of narrowness and the assurance with which he speaks gives his work a comfortable and friendly authority for the women of the W. C. T. U.

Law Enforcement

"The liquor habit was one that in former times we looked upon not as a serious problem but as a natural condition. Later we became alarmed and started to deal with it, but without much success except in the way of educating the people in regard to its evils and creating public sentiment against it. Then when sentiment was sufficiently developed, we systematically went about its solution in the United States and adopted prohibition; thus we have reduced the problem to one of law enforcement. In Europe since the beginning of the World War gigantic strides have been taken in the same direction, and the handling of the question even there, where it was more firmly entrenched than in the United States, is meeting with a measure of success."

Intemperance and Poverty

"The use of alcohol has been one of the greatest causes of poverty that we have had. Yet this cause is also attributable to others. It, like unemployment and sickness, is cumulative. Intemperance increases poverty, and necessitates less desirable homes and poorer food. These stimulate the desire for liquor, and the further drinking of liqour increases poverty. Poverty drives to drink just as drink drives to poverty. Drink reduces efficiency, which reduces income, which increases poverty, which increases the temptation to drink, and so it goes on, forming an endless chain. The use of opium and morphine, Copenhagen snuff, cocaine, or other habit forming drugs has the same effect. To eliminate these factors, we have tried in the United States several methods of procedure, such as high licenses, local option, and the dispensary system, and at last have come to the true and only logical solution, prohibition. We have likewise forbidden the sale of most of the injurious drugs. With this cause removed it will be much easier to reach some of the other causes of poverty, such as low wages, unemployment, sickness, immorality, crime, neglect, and desertion.

"At the present writing we are having some difficulty in enforcing prohibition, but this is only natural and in all probability it will take at least a generation to do away entirely with the liquor problem. As a great overshadowing problem it is a thing of the past in the United States, and as a great cause of poverty in this country it has disappeared."—National W. C. T. U.

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J. F. RAWLS, Treasurer

General Work, Board of Missions
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Box 510
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PROTECTION AGAINST OLD AGE

RESOLUTIONS OF APPRECIATION OF N. H. D. WILSON

Whereas, Dr. N. H. D. Wilson is closing his fourth year as pastor of Centenary church; and whereas, in accordance with the rules of our church he will, at the next conference, be transferred to another field of labor; therefore be it resolved:

First, That the official board of Centenary church desires to express its appreciation of the very efficient service rendered by Dr. Wilson during the four years he has been our pastor.

Second, That this board appreciates not only the service he has rendered, but it appreciates Dr. Wilson for what he is and for what he stands. His beautiful life has been a benediction to us and we are better for our association with him.

Third, That we commend him and his consecrated wife to the love and admiration of those to whom they may minister during the coming year.

Fourth, That our prayers and best wishes go with Dr. and Mrs. Wilson to their new field of labor.

Fifth, That a copy of these resolutions be spread upon the minutes of the board, a copy sent to Dr. Wilson, and a copy sent to the North Carolina Christian Advocate and the city papers.

A. E. Hibbard,
B. M. Potter,
Lizzie Hancock.

New Bern, N. C.

EXPRESSIONS OF APPRECIATION

It is the desire of the board of stewards and the members of the churches of the Mount Olive-Calypso charge to express their sincere appreciation of the life and work of Brother and Sister E. M. Snipes, who have faithfully served this charge during the past four years, by the following resolutions:

First, we are grateful for the useful, happy and consecrated lives that these two devoted Christians have led among us.

Second, we wish to express our high appreciation of Brother Snipes as a preacher. His sermons were always marked with profound understanding of the fundamental truths of the Bible, deep spiritual insight and rare literary ability.

Third, we deeply appreciate the faithful and efficient work of Mrs. Snipes in the Sunday school and the other organizatins of the church. With her rich heritage in missions and her devotion to the cause she has brought new zeal into the local missionary organization.

Fourth, these two have the love and best wishes of this board and congregation wherever they go. We earnestly hope that Brother Snipes may soon be restored to normal health and that Brother and Sister Snipes may yet have many happy years together.

Mrs. R. L. Cox,
H. M. Cox,
S. B. Taylor,
Committee.

A DISTINCTION AND A DIFFERENCE

The election fever is spreading, and election stories are going the rounds. Some of them have a wider application than to political circles only. Take this: An anxious local chairman of his party was wanting to know what kind of an impression a potential candidate had made. "Did he put enough fire into his speech?" he queried. "The trouble was," replid his friend frankly, "that he didn't put enough of his speech into the fire." —Ezra.

Every now and then some eminent statesman sees the dawn of a new era, but it always seems to cloud up before noon.—Kay Features.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

FACING A NEW YEAR

Sunday school interests, alongside all our church interests, are beginning a new year. At our Kinston conference we took stock of the present situation, achievements, and of future needs and programs of activity. Concise statements concerning these things are set forth in our board's report, which is published in these columns.

Emphasis upon matters of special significance was given through our anniversary program at noon Friday, at which time, with Prof. H. E. Spence, chairman, presiding, the conference superintendent made a brief report, thanked preachers and laymen for making possible the progress in religious education in the conference, and asked for a continuation, in ever larger measure, of their co-operation and leadership, and Miss Mary E. Skinner, general elementary superintendent, Nashville, Tenn., addressed the conference. In a very brief address Miss Skinner held the close attention of her hearers as she stressed the fundamentals of character building after the Christian fashion.

Our faces are to the front. May we all be determined that the year 1930 shall be the best in all our history!

GOOD COUNCIL, CENTRAL, RALEIGH

Approximately 50 workers were present at the meeting of the workers' council of Central, Raleigh, which it was the privilege of the writer to attend on the evening of Thursday before conference. It was the first council presided over by the new superintendent, Mr. J. B. Williamson, succeeding Mr. Charles Phelps, who resigned after two years of fine service. The council adopted the new Program of Work B and is already about the task of moving forward along the best lines. Writing about a number of matters following the meeting, Mr. Williamson was kind enough to say:

"We were mighty glad to have you with us at workers' council and want you to visit us often."

Rev. J. F. Herbert is the pastor.

BETHEL, NOVEMBER 17-22

A training school for the Leasburg circuit has been planned to be held at Bethel church November 17-22. The course to be offered is "The Small Sunday School, Its Plans and Work."

MT. SYLVAN ADOPTS PROGRAM

Mt. Sylvan Sunday school, of which Prof. I. B. McKay is superintendent, and Rev. W. F. Craven, pastor, adopted the new Program of Work D at a meeting on Sunday before conference. The writer was present at this meeting. Mt. Sylvan is a growing school with a fine leadership. One hundred per cent of the officers and teachers, including the pastor, earned certificates of credit in the last Durham training school.

SUNDAY SCHOOL BOARD'S REPORT

Our Sunday school board made the following report to the conference at Kinston:

Sunday school work in the North Carolina conference has proceeded, mainly, along the following general lines:

1. Training of workers and prospective workers.

2. Placing and interpreting programs of work for schools, departments, and classes.

3. Holding of institutes and conferences.

4. Cultivating through correspondence, publicity and otherwise our church's program of missionary education and extension.

5. Encouraging the use of appropriate literature.

6. Promoting plans for increasing and maintaining our Sunday school membership.

7. Emphasizing, in as many ways as possible, the work of evangelism in the Sunday school.

Specifically, we have conducted 50 training schools—15 standard and 35 Cokesbury—and through these and other agencies employed we have issued 3,152 certificates of credit. We have made a good beginning in the introduction and interpretation of the new programs of work, conducted institutes and conferences, visited Sunday schools, and, through correspondence and otherwise, have assisted officers and teachers in coming to a fine reappreciation of their task an in preparing themselves in more effective ways of performing it.

In further evidence of our marked success we point to the increasingly high percentage of additions to the church from the Sunday school on profession of faith. This seems a most important indication of the abiding nature of our work. Our records show that in 1919 80.9 per cent of those joining our church on profession of faith came through the Sunday school. Investigation of our records for 1928 shows that 80.7 per cent of those joining the church on profession of faith were Sunday school pupils. Although the Sunday school does not presume to claim that it is solely or even, in every case, largely responsible for these additions, it must be gratifying to those who have the evangelization of the world at heart to note this tremendous increase in the number of those who at least are assisted by the Sunday school in finding God.

In whatever success may have been ours we recognize our debt of gratitude to our preachers and laymen and hereby express our appreciation of their faithful and efficient service. Our need for your united and vigorous support is apparent, and we bespeak your hearty co-operation in the promotion of the established lines of work which your board is undertaking. Especially do we ask your assistance in carrying out our plan for making our schools more thoroughly evangelistic and for increasing and maintaining our Sunday school enrollment. The world is still our parish, and we must do our part in reaching and saving all those who are as yet unreached and unsaved.

In accordance with these ideals we are making untiring and special effort to extend the influence of our work in the sparsely settled rural districts as well as in sections where our work is well established. The work of your board would be greatly assisted by the wider observance of Sunday School Day and the regular observance of Missionary Day, with the proper direction of the offerings secured on these occasions.

We are pleased to report that the sixth annual conference-wide Sunday school conference held at Centenary, Smithfield, was an unqualified success. We recommend that we accept the invitation of Jarvis Memorial, Greenville, to hold our next session of this conference in Greenville April 24-25, 1930.

We further recommend that we continue our policy of working out, through district Sunday school councils, the details of our program in keeping with the general policies of the general Sunday school board.

Your board announces the re-election of Mr. L. L. Gobbel as conference superintendent and of Miss Georgia S. Keene as elementary superintendent, their respective salaries to remain the same as last year. Rev. J. O. Long has resigned as extension secretary, and the selection of his successor has been left in the hands of the executive committee of the board. Respectfully submitted,

H. E. Spence, Chm.
M. J. Cowell, Sec.

DUAL EXTENSION OFFERINGS

We wish to supplement the list of September missionary offerings, as the following schools have sent in their fourth Sunday offerings for September since the last list was published:

Centenary, New Bern	$100.00
Weldon	50.00
Beech Grove	17.85
Union Chapel, Norlina	17.41
Elm City	15.00
Mt. Gilead	15.00
Epworth, Raleigh	14.52
Olive Branch, Fuquay charge	12.00
Rockingham	8.00
Central, Mebane	6.45
Trinity, Fairmont	6.43
Zion, Norlina	5.97
Union, Leasburg	5.54
Cedar Grove	3.00
Arcola, Warren	1.90
Poplar Springs, Jonesboro	1.52
Fremont	1.09
St. Pauls	1.00
Hebron, Leasburg	.95

Amounts handed in at conference will appear later.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

APPOINTMENTS

In looking over the list of Western North Carolina conference appointments recently made by Bishop Mouzon and his cabinet at High Point one is impressed with the number of strong men who are sent to more or less difficult tasks. The impression is gained that in many instances charges may have been promoted rather than pastors. After all is it not a great deal better to grow in the doing of hard and worth while tasks than to be sent to a place where the "filling of appointments" is about all that will be expected?

THANKS

Conference had not adjourned before your Sunday school workers were busy in meeting engagements for the ensuing conference year. There is no break in the Sunday school work. We do, however, desire to take time to most cordially thank those who through effort and money enabled our Sunday school board's work to so successfully be promoted during the past year. Remembering that this good support has been given through the past twelve years we are confident that we can press forward through the ensuing year with the assurance that full and ample support will be maintained.

NO DEFICIT

Thanks to a garrison finish we were able to complete last year's work without a financial deficit. The Sunday school board did, however, spend nearly $3,000 more than it received during the year, a balance from the preceding year taking care of this expenditure. The board's work is now starting a new year without deficit and without surplus. The work will go ahead with four staff workers instead of five. Office space has been reduced and everything will be done towards cutting expenses. The only thing that will not be cut will be our program of work. It is hope that this can be enlarged. The work of the ensuing year has been carefully budgeted and if carried out as has been planned will require increased resources over last year to the extent of over $2,000. The board's income last year was about $2,000 less than the year before. But we are glad to report there is no deficit.

MORGANTON

Meeting with the largely attended workers' council of First church, Morganton, last night, it was decided to hold the fourth standard training school for Morganton and surrounding territory at First church, Morganton, beginning Sunday afternoon, November 24, and extending through the following week. Courses and instructors to be offered in the school are as follows:

Worship, Mr. F. M. Williamson.

Principles of Teaching, Miss Corinne Little.

The Organization and Administration of the Sunday School, Mr. O. V. Woosley.

Officers who will put this school across in great fashion are J. S. Rogers, president; Finley Clark, vice resident; Miss Goldie Shiflet, secretary; and H. K. Heilhecker, treasurer. Joe Kjellander, a member of our Sunday school board, will head up an energetic enrollment commitee.

The workers' council further decided to adopt the new Program of Work "C" and to meet its outlined conditions as opportunity and time permit. It was decided that the fourth Sunday missionary offerings would go to the dual special. Outside it was dark, damp and gloomy, but on the inside of this meeting there was warmth, cheerfulness and enthusiasm.

COKESBURY SCHOOLS

Mr. Evans has arranged for the following Cokesbury schools to be held between now and Christmas:

Woodleaf circuit, Woodleaf, November 3-8. Mr. Evans will give the course, "The Sunday School Worker, His Life and Work."

East Greensboro, Bessemer, November 10-15. Courses to be offered: "The Sunday School Worker, His Life and Work," Paul F. Evans; "Elementary Administration," Miss Corinne Little.

Stanfield circuit, Stanfield, November 17-22. Courses to be offered: "The Sunday School Worker, His Life and Work," Paul F. Evans; "What Every Methodist Should Know," Rev. F. J. Stough.

Statesville circuit, Chapel Hill, November 24-29. Mr. Evans will teach the course on "The Sunday School Worker, His Life and Work."

Belwood-Polkville circuits, Palm Tree, Devember 1-6. Courses to be offered: "The Small Sunday School, Its Plans and Work," Paul F. Evans; "Pupil Study," Rev. J. W. Hoyle, Jr., "Studies in Methodist History," Rev. W. G. McFarland.

STANDARD SCHOOLS

The following standard training schools are definitely organized and ready to go:

Winston-Salem, November 10-15. Eight courses.

Charlotte, November 17-22. Eleven courses.

Morganton, November 24-29. Three courses.

Greensboro, December 1-6. Seven courses.

IT DID

The following has just been received from A. L. Dietrich, treasurer of the General Sunday School Board, Nashivlle, Tenn. "Thank you for copy of your staff's annual reports to your conference which we appreciate very much. I have made a brief inspection of the report and it is something to be proud of. It is a credit to you and to your fellow-workers, to the conference board and, indeed, to the whole conference. I am hoping that the conference will give proper words of commendation and tell you to go ahead and do it again next year."

OLD TRINITY

The following has been received from Charles Osborne, Jr., superintendent of Trinity Sunday school, Randolph circuit: "Our average attendance last year was 145, this being an increase of 37 over last year. We have organized a nursery department and it is meeting with great success. Our beginners, primaries, juniors and intermediates have their own worship services. We think we ought to work under the new Program of Work 'C.' Please send me survey cards for making a canvass of our community."

MARVIN

At the invitation of Ira G. Shamel, an enthusiastic worker at Marvin, just north of Winston-Salem, I recently attended the Marvin Sunday school and following its sessions had a conference with the workers' council, so splendidly presided over by Supt. C. C. Armfield. A beautiful new church costing over $10,000 has recently been built and paid for. The Sunday school has doubled in size during the last few months. Everyone seems to be anxious to do his best in making the new church serve more fittingly the great number of people to be reached.

MATRONS OF THE PARSONAGE

The following good women, wives of Western North Carolina conference pastors, have arned the stated number of credits listed in the following district tables. Kindly note them.

Asheville District

Mrs. John F. Kirk	2
Mrs. H. B. Trimble	2
Mrs. H. G. Allen	1
Mrs. E. L. Kirk	1
Mrs. M. G. Ervin	1
Mrs. F. L. Setzer	1
Mrs. W. B. West	1
Mrs. J. C. Umberger	1
Mrs. J. A. Baldwin	1
Pastors' wives 9, credits	11

Charlotte District

Mrs. W. M. Smith	2
Mrs. J. P. Morris	2
Mrs. F. W. Cook	2
Mrs. J. W. Kennedy	2
Mrs. J. C. Gentry	2
Mrs. J. E. B. Houser	2
Mrs. D. M. Litaker	1
Mrs. J. J. Edwards	1
Mrs. G. Ray Jordan	1
Mrs. F. R. Nalls	1
Mrs. A. L. Latham	1
Mrs. T. B. Huneycutt	1
Pastors' wives 12, credits	18

(Continued on page 19)

Robert E. Lee's Domestic Life

By H. H. Smith

General Lee was unusually happy in his domestic life, and it is indeed an inspiration to read of his tender devotion to his wife and children. One of his biographers wrote: "Should we seek through all the annals of time for an illustration of the best that exists in family life, we need not go further to find the perfection and refinement of elegance and of purity than that stately mansion, the home of Lee, which from the wooded heigths of Arlington, looks down upon the city of Washington."

One thing alone interrupted the joys of his home life—absence from home, which the service of his country demanded. "Oh, what pleasure I lose in being separated from my children," he exclaims in one letter. "Nothing can compensate me for that; still I must remain here, ready to perform what little service I can, and hope for the best."

It is touching to read that this devoted father was kept from home so long that he did not know his own child when he returned from Mexico—picking up his neighbor's child, he exclaimed, "Here's my little man."

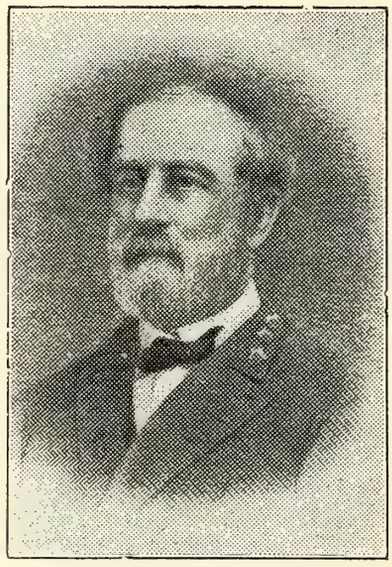
In a letter to Mrs. Lee, written from Mexico, on Christmas day, 1846, he says: "We have had many happy Christmases together. It is the first time we have been entirely separated at this holy time since our marriage. I hope it does not interfere with your happiness, surrounded as you are by father, mother, children, and dear friends. I therefore trust you are well and happy, and that this is the last time I shall be absent from you during my life. May God preserve and bless you till then and forever after is my constant prayer."

It is to his credit as a husband and father that a writer has noted "how little of war and how much of Christian feeling and domestic affection his home letters contain."

He wrote such charming letters to his wife and children that we must quote a few extracts from them for therein is revealed the husband and father that he was. These extracts are taken from that interesting volume, "Recollections and Letters of General Lee," by R. E. Lee, Jr.

In a letter to his wife, he writes: "You do not know how much I have missed you and the children, my dear Mary. To be alone in a crowd is very solitary. In the woods, I feel sympathy with the trees and birds, in whose company I take delight, but experience no pleasure in a strange crowd. I hope you are all well and will continue so, and, therefore, must again urge you to be very prudent and careful of those dear children. If I could only get a squeeze at that little fellow, turning up his mouth to 'Keese baba!' You must not let him run wild in my absence, and will have to exercise firm authority over all of them. This will not require severity or even strictness, but constant attention and an unswerving course. Mildness and forbearance will strengthen their affection for you, while it will maintain your control over them."

His concern for the moral and spiritual welfare of his children breathes through all his letters. Writing to his son, W. H. F. Lee, he says: "When I think of your youth, impulsiveness and many temptations, your distance from me, and the ease (and even innocence) with which you might commence an erroneous



course, my heart quails within me, and my whole frame and being trembles at the possible result. May Almighty God have you in his holy keeping."

Writing again to his son he expresses gratification at hearing of his soldiership, zeal and devotion to duty, and adds: "But I was more pleased at the report of your conduct. That went nearer my heart and was infinite comfort to me. Hold on to your purity and virtue. They will proudly sustain you in all trials and difficulties, and cheer you in every calamity."

He might have been excused for not writing to his children during a pressing military campaign, but somehow he always found time to pen a few lines to those dear to him. Writing to his daughter Mildred from Camp Fredericksburg, on Christmas Day, 1862, only a few days after that awful battle, he says: "I cannot tell you how I long to see you when a little quiet occurs. My thoughts revert to you, your sisters, and your mother; my heart aches for our reunion. . . . You must study hard, gain knowledge, and learn your duty to God and your neighbor. That is the great object of life."

Fitzhugh Lee, writing of General Lee's Mexican campaign, says: "It seems on the eve of active operations Captain Lee's thoughts were ever returning to his family and his home. In a letter to his two eldest sons (one thirteen and the other nine years of age), written at Camp Saltillo, December 24, 1846, he says: 'I hope good Santa Claus will fill my Rob's stocking tonight; that Mildred's, Agnes', and Anna's may break down with good things. I do not know what he may have for you and Mary (his daughters), but if he only leaves for you one-half of what I wish, you will want for nothing. I have frequently thought if I had one of you on each side of me riding ponies, such as I could get for you, I would be comparatively happy.'"

Writing from Mexico, he says: "I thought of you, my dear Custis, on the 18th, in the battle, and wondered, when the musket balls and grape were whistling over my head in a perfect shower, where I could put you, if with me, to be safe."

Christmas always brought him fond memories of domestic happiness around the family fireside. Writing from Texas to his family at Arlington, in December, 1856, he says: "The time is approaching when I trust many of you will be assembled around the family hearth at dear Arlington another Christmas. Though absent, my heart will be in the midst of you, and I shall enjoy in imagination and memory all that is going on. May nothing occur to mar or cloud the family fireside, and may each be able to look back with pride and pleasure at their deeds of the past year, and with confidence and hope to that in prospect. I can do nothing but hope and pray for you all."

What parental affection breathes through his letters to his children! To his daughter he wrote, on her sixteenth birthday: "And are you really sweet sixteen? That is charming, and I want to see you more than ever. But when that will be, my darling child, I have no idea. I hope after war is over we may again all be united, and I may have some pleasant years with my children, that they may cheer the remnant of my days. . . . I have grown so old, and become so changed, that you would not know me. But I love you just as much as ever and you know how great a love that is. . . . I pray day and night for you. May Almighty God guide, guard and protect you."

Another letter reads: "My Precious Annie: I long to see you through the dilatory nights. At dawn when I ride, and all day, my thoughts revert to you in expressions that you cannot hear or I repeat. I hope you will always appear to me as you are now painted on my heart, and that you will endeavor to improve and so conduct yourself as to make you happy and me joyful all our lives," etc.

How sharply he felt the pain of separation from his children is seen in these lines: "My Precious Daughter: I wish I could see you, be with you, and never again part from you. God only can give me that happiness. I pray for it night and day."

The death of his daughter, Annie, was a severe blow. On hearing of her death, he wrote Mrs. Lee: "I cannot express the anguish I feel at the death of our sweet Annie. To know that I shall never

see her again on earth, that her place in our circle, which I always hoped one day to enjoy, is forever vacant, is agonizing in the extreme. But God in this, as in all things, has mingled mercy with the blow in selecting that one best prepared to leave us. May you be able to join me in saying, 'His will be done!'"

Fitzhugh Lee, General Lee's nephew, says: "Children always held the key which would unlock the heart of Lee." Another biographer argues that this is an evidence of character, and puts it thus: "He loved children and children loved him, which is surely the most flattering and conclusive evidence as to character." One of his officers who served with him in Texas, said: "The little children always hailed his approach with glee—his sincerity, kindness of nature, and cordial manners attracting their unreserved confidence."

During the last years of his life at Lexington, many were impressed with his devotion to children. "He knew all of the children in Lexington, and along the roads and by-paths of his daily rides, and it was pleasing to witness their delight when they met him. He could be seen at any time stopping on the street to kiss some bright-eyed little girl or pass a joke with some sprightly boy.... To the day of his death the entrance of a child was a signal for the dignified soldier to unbend, and among his most cherished companions in his retirement, when he was perhaps the most noted captain in the world, were the little sunbonneted daughters of the professors of the college of whom he was president."

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

Waynesville District

Mrs. C. M. Pickens 1
Mrs. W. M. Robbins 1
Mrs. M. Q. Tuttle 1
Mrs. G. N. Dulin 1
Mrs. R. F. Mock 1
Mrs. H. C. Freeman 1
Mrs. C. S. Plyler 1
Mrs. R. G. McClamroch 1
Mrs. H. P. Powell 1
Mrs. A. A. Somers 1
Mrs. T. F. Higgins 1
Mrs. F. W. Kiker 1

Pastors' wives 12, credits 12

Winston-Salem District

Mrs. E. W. Needham 4
Mrs. J. C. Keever 4
Mrs. R. C. Goforth 2
Mrs. A. P. Brantley 2
Mrs. J. H. Barnhardt 1
Mrs. A. C. Tippett 1
Mrs. A. Burgess 1
Mrs. G. W. Fink 1
Mrs. J. T. Mangum 1
Mrs. C. S. Kirkpatrick 1
Mrs. T. J. Houck 1
Mrs. Seymour Taylor 1
Mrs. C. M. Short 1
Mrs. C. C. Weaver 1
Mrs. L. B. Hayes 1
Mrs. O. P. Ader 1

Pastors' wives 16, credits 24

Total pastors' wives 118, credits 154

Gastonia District

Mrs. P. W. Townsend 3
Mrs. W. J. Miller 3
Mrs. B. M. Crosby 3
Mrs. W. A. Newell 2
Mrs. W. G. McFarland 2
Mrs. J. R. Warren 2
Mrs. J. N. Randall 2
Mrs. J. P. Hornbuckle 1
Mrs. O. B. Mitchell 1
Mrs. R. S. Truesdale 1
Mrs. J. O. Cox 1
Mrs. G. W. Williams 1
Mrs. R. F. Huneycutt 1
Mrs. H. K. Boyer 1
Mrs. T. B. Johnson 1

Pastors's wives 15, credits 25

Greensboro District

Mrs. J. H. Armbrust 3
Mrs. D. W. Brown 3
Mrs. R. C. Kirk 2
Mrs. J. H. Brendall, Jr. 2
Mrs. O. L. Brown 1
Mrs. Albea Godbold 1
Mrs. H. C. Byrum 1
Mrs. C. F. Womble 1
Mrs. E. J. Harbison 1
Mrs. R. E. Hunt 1
Mrs. W. R. Kelly 1

Pastors' wives 11, credits 17

Marion District

Mrs. E. O. Cole 1
Mrs. J. E. Hipp 1
Mrs. D. G. Smith 1
Mrs. T. C. Jordan 1
Mrs. D. H. Rhinehart 1
Mrs. M. F. Moores 1
Mrs. F. H. Price 1
Mrs. T. G. Smith 1
Mrs. P. T. Dixon 1
Mrs. E. P. Billups 1

Pastors' wives 10, credits 10

Mt. Airy District

Mrs. G. E. White 1
Mrs. F. E. Hartsfield 1
Mrs. J. W. Vestal 1
Mrs. T. J. Huggins 1
Mrs. M. B. Woosley 1
Mrs. J .A. Howell 1
Mrs. J. L. Ingram 1

Pastors' wives 7, credits 7

Salisbury District

Mrs. J. W. Bennett 3
Mrs. F. J. Stough 2
Mrs. W. B. Shinn 2
Mrs. H. C. Sprinkle 1
Mrs. T. F. Marr 1
Mrs. S. M. Needham 1
Mrs. R. M. Hauss 1
Mrs. R. H. Kennington 1
Mrs. E. E. Snow 1
Mrs. E. Myers 1
Mrs. J. M. Brandon 1
Mrs. J. F. Moser 1
Mrs. John H. Green 1
Mrs. A. D. Wilcox 1
Mrs. J. A. J. Farington 1

Pastors' wives 15, credits 19

Statesville District

Mrs. E. J. Poe 1
Mrs. R. L. Young 1
Mrs. W. L. Hutchins 1
Mrs. H. W. Howard 1
Mrs. I. L. Sharpe 1
Mrs. O. P. Routh 1
Mrs. W. E. Poovey 1
Mrs. W. G. Pilcher 1
Mrs. R. A. Swaringen 1
Mrs. P. R. Rayle 1
Mrs. John Cline 1

Pastors' wives 11, credits 11

Fletcher's
CASTORIA
FOR QUICK, HARMLESS COMFORT
Children Cry for It
FOR CONSTIPATION, DIARRHEA, FEVERISHNESS

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will start at
Bowen-Connatser Business University
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Other ornamentals in proportion
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Look in the old trunk and send me all the old envelopes up to 1876. Do not remove the stamps. We pay highest prices.
GEORGE HAKES, 290 Broadway, New York.

Take STANBACK to Relieve PAIN

Children's Storyland



CREATION

By Edgar A. Guest.

I never see a butterfly
  Or hear a singing bird,
But what in some strange manner I
  Am very deeply stirred.

Who first conceived the tender wings
  On which it seeks the rose?
Has human thought such lovely things
  To fashion and disclose?

O singing bird upon a tree!
  Has ever human mind
Contrived to solve the mystery
  Of how you were designed?

Man writes of his loftiest thoughts in words,
  And builds with brick and stone,
But dreams of butterflies and birds
  Belong to God alone.

BUNNY THE GRAY SQUIRREL

By Rev. J. M. Rowland.

I have shot my last squirrel. Not that I have become so much better than many of my friends who will keep on killing them. Nor is it because I have become too old to see and too decrepit to get out in the woods and the fields. And I have not been visited by any special gooddy gooddy sentiment that makes me want to be peculiar. I have just decided I don't want to shoot Bunny the Gray Squirrel any more.

I have not signed a pledge to stop all killing, although I admit in the last few years my killing desire has waned. I love life now more than many other things, and as I want to live myself, I want to see some other things live. I am going to kill some stray cats that eat the song birds and no snake is safe to cross my path. I am more determined than ever to kill flies and have less patience than ever with Noah for letting those two in the Ark. I am also after killing all these bugs that are biting everything we want to raise and politely passing by all the weeds we do not want. And mosquitoes —their very voice stirs all the hatred of generations in my blood and I get murderous at the first tune. I may get my gun down from its rack and hunt again some day when the frost is on the pumpkin and the gold is on the corn. I may sit in a duck blind, or try the signal banner of Old Mollie Hare going over the hill. I may be induced to sit in a deer stand and freeze for several hours.

I may do some of these stunts, but if while I am at it, Bunny the Gray Squirrel rides out on a swinging limb or sits cracking a nut with his majestic tail waving so gracefully over his back, I still take off my hat to him and never touch a trigger. I will not take time to tell why I have come to this conclusion, but I have. I am not forsaking my friends who keep on shooting him and eating him. His tribe may raise enough for the sportsmen and also leave some for those of us who prefer to look at them than shoot them. I have just decided I rather do the latter.

Bunny is a charming little fellow, and he is worth studying. The children like to feed him and watch him in the parks and there is much entertainment we can get from association with him. He is a graceful climber and can ride out on limbs from tree to tree, as if he had wings. He likes to pose on limbs or with his head down, as he sits on the trunk of a tree. When he decided to hull out a nut and wave his tail over his back while he holds the nut in his hands and humps over his back and starts his motor going, he is one of Nature's most interesting creatures.

Ernest Thompson Seton, one of the renowned naturalists of the world, says his habits of thrift and his standard of honor place him at the head of the animal kingdom. He works much in summer putting away his winter store and every nut he puts away is marked with his own trademark, so that any one who finds it will know it belongs to another and will leave it alone. He says he has seen them many times looking for nuts, dig up one that did not belong to them and bury it back where it was and keep on until they found their own. When they are hungry and have no food of their own they follow the common code of the woods and eat what they need from the common store of their fellows, but never waste any food. They live together in peace and never trespass on the domain of their fellows. Some store houses are public property, where all of them place their goods after placing their trade mark on them with their teeth and other places are private, such as hollow trees, or logs. The private property and also the dens are as safe from trespass as our homes and even safer.

The gray squirrel is found in the United States, and all over North America and regions beyond. He is hardy and stands the winters by protecting himself in hollow trees. He hibernates to some extent in winter, coming out when it is necessary to find his food and water, unless his store is in the den he selects as winter quarters. He is charged with eating the farmers' corn and does, sometimes, destroy some of it, when the fields are near the woods where he lives. However, his main support of food is acorns and all kinds of nuts, and when he has these the corn of the farmer gets little attention from him.

Bunny migrates from place to place, sometimes appearing in great numbers one season and in another place next year. Many stories are told of his migration. One naturalist gives it as an authentic story that food was scarce in one section and instinct told the squirrels there was something on the other side of a big river. They started, and when they reached the river they found pieces of bark which they pushed into the water and, taking their place thereon, raised their tails in the air as sails and waited until the wind blew them to the other side. They beached their boats and went on after their food supply.

They pass from one park to another in cities, going through the traffic until they reach their destination. I noted one some time ago going from the Capital Park to Monroe Park to visit some of his cousins. While I was watching him he was forced to take refuge up trees and phone posts several times to avoid passing dogs. When danger was over he came down and hurried on up the street. I did not ask him how he ever knew there was a park up there, but I found out he knew and verified the fact that he and others make the trip from time to time. Perhaps he had been to see the governor for cutting down the food supply of the squirrels in the Richmond parks. It is said, when he undertook his program of economy he cut the appropriation in half. This squirrel may have been sent to protest to His Excellency for this cut.

It is easy to get the squirrels to become gentle about your home if you have trees. If you protect them and teach them you are friends and not enemies, they will soon come nearer until you will find pleasure in watching their antics.—Richmond Christian Advocate.

JIMMY'S FORESIGHT

Jimmy made his usual trip to the dealer's for his weekly supply of magazines, counted them, placed them carefully in his canvas bag, and, swinging it lightly over his shoulder, started out upon his route whistling as usual.

Everybody liked Jimmy, especially his customers, who considered him prompt, polite, and quick. The last qaulity meant a lot to the housekeepers, for they could pay Jimmy, answer his pleasant greeting, and be back to work in a few moments, feeling an exhilaration from his sparkling eyes and cheerful smile.

Mrs. Clowes was the first customer. She bought the magazine, handed the coin to Jimmy, and was about to turn and close the door, when he suddenly thrust a paper into her hand.

"Would you please sign your name and address to this?" he asked her.

The paper was a bright pink sheet of ladies' stationery.

"I suppose so," she replied kindly, "but I'll have to know what I'm signing for," she said with a smile.

"Oh, I'm just getting a correct list of all my customers," he answered. "Perhaps another boy will take my route next week."

"You don't mean you're quitting?" she said with disappointment in her voice.

"Oh, no, but maybe I'm going to camp next week. Anyhow, I thought it would be safer to have a list in case I might need it. I hardly think I can go, but I might. I want to go if I get the chance."

One customer after another was visited, until finally a correct list of names and addresses was neatly folded and placed, for future use, in the pocket of his blouse.

However, the next week found Jimmy still on his regular job. As usual, at the appointed time, he went for his magazines and began his weekly rounds. There was no less of joy expressed in his whistle or his smile as he tripped along from one customer to another.

But when Jimmy reached the home of Mrs. Joyce, wife of the boys' camp director, she insisted upon Jimmy stopping to tell her about it.

"You didn't get to camp, did you?" she said regretfully.

"Oh, no, but you see I didn't hardly think I would. There was a possible chance, so I just got ready," he replied cheerfully.

"What made you think you might go, Jimmy?" she asked him.

"Well, the fellows decided to elect some one to go who couldn't afford to pay his expenses, and they told me I would get some votes. They finally settled on Billy Kyle and me, and decided Billy needed it worse, so he got the votes."

"Why did Billy need it worse?" she asked.

"Because he has to stick around inside all the time. His mother is nearly always sick, and Billy has to work like a girl. Just now she's in the hospital, and there's no one home with him. But now he can be in camp, and by the time it's over, his mother might be better—the doctor says she might."

"That's so. I guess he does need it."

"Sure, Besides, I didn't like leaving mother, either. I'm all the company she has. I get out a lot, and she's well and cooks good things. Say, Mrs. Joyce, she cooks everything, and awfully good, too. I'd miss her cooking if I'd go."

Then, with a hasty goodbye, the busy, happy boy was on his way.

About an hour later Mrs. Joyce received a telephone call from her husband. The boys had reached camp and were delighted. The tents were all up, and the kitchen and mess tent were in order. As they had planned, Mr. Joyce was to drive to town for his wife the following day, also take back with him the remainder of the supplies for the two weeks' of camp.

"But I'v something disappointing to tell you," he said in the course of their conversation. "Mrs. Black, from the village near camp, has been called away and will be unable to help out with the cooking. Do you suppose you could get anyone from town to help us out?"

"I think I can—that is, if you could accommodate her son, too."

"Thatdepends; but I rather think it can be arranged. See what you can do, and I'll be in for you by ten o'clock tomorrow morning."

Mrs. Joyce, all excited, made a hasty trip over to Jimmy's home. Yes, Jimmy was glad, but not a bit more so than his mother, for she was giving Jimmy a chance to get to camp because she was a very good cook.

For the following two weeks, one of Jimmy's friends covered his magazine route. He had no difficulty because of the carefully prepared list he had to follow.

The campers found out that Jimmy's opinion of his mother's cooking was just right, and they all had a wonderful time. Moreover, they have already planned that the first item on the list of requirements for next year's camping outfit is Jimmy's mother—and, of course, that means Jimmy, too.—Marie Hunter Dawson, in Pittsburgh Christian Advocate.

A little Italian boy in North Denver came to his teacher in the public school and asked if he could not have his name changed.

"Why do you wish to change your name?" the teacher asked.

"I want to be an American. I live in America now. I no longer want to be an Italian."

"What American name would you like to have?"

"I have it here," he said, handing the teacher a scrap of paper on which was written: "Patrick Denis McCarthy."—Ex.

"I am not well, doctor."

"How do you live?"

"Like any other poor dog—I work like a horse all day, I am always ravenous as a wolf, then I am as tired as a dog and sleep like a bear."

"You had better consult a veterinary surgean."

Mrs. Murphy had received a cablegram from her son in India, saying that he would be home shortly. She showed it to her neighbor, Mrs. Casey.

'Wonderful quick things these telegraphs, ain't they?" said Mrs. Casey.

"Quick ain't the word for it; the gum ain't dry yet what's on the envelope."—Church Administration.

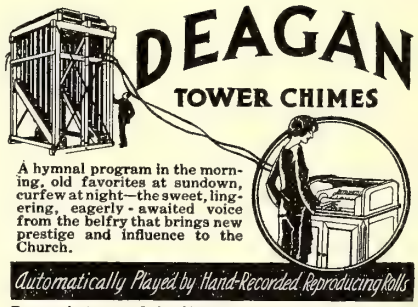
"Speaking of old families," said the aristocrat of the party, "one of my ancestors was present at the signing of the Magna Charta."

"And one of mine," said little Ikey, who was one of the push, "vos present at the signing of the Ten Commandments."

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TRAVEL BY TRAIN

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

THE MARY PESCUD AUXILIARY HAS STUDY CLASS

The members of the mission study class of the Mary Pescud auxiliary have been thrilled with the informational and inspirational presentation of their mission study book, "Roads to the City of God," by Basil Mthews. The meetings were held at the parsonage, with Mrs. F. S. Love as teacher, and the members of the class feel that it has a rare privilege to have for a leader such a gifted, spiritual woman as Mrs. Love, who brought out so beautifully and impressively the message of the book.

Mrs. Love drew a vivid and colorful picture of the meeting of the International Missionary Council, held on the Mount of Olives, through Passiontide 1928, when the men and women of fifty nations, chosen from the leadership of the Christian community in every continent, came together in intimate fellowship and mutual understanding to discuss from every angle the world mission of Christianity. With the spiritual setting of Jerusalem and the Mount of Olives, the occasion was one of world-wide significance. The Jerusalem meeting fortunately has as its interpreter Basil Mathews, who expresses the opinion that: "Just as the World Missionary Conference in Edinburgh in 1910 gave a great impulse to the cause of unity, so it is believed that Jerusalem will advance by a generation the drawing together of the Christians of different lands and races. It constituted the first meeting ever held in which the churches of Europe, North America, and Australasia which send out missionaries were represented in approximately the same numbers as the churches of Asia, Africa, and Latin America which were planted by missionaries."

In some respects the most distinctive characteristic of Jerusalem might be expressed in the word "sharing," by which is meant that in the fellowship experienced in Jerusalem the Christian workers of the East and West shared their visions, insight, experience, burdens, hopes and purposes.

Flora E. Creech,
Supt. of Publicity.

SCOTLAND COUNTY ZONE MEETING

Fifty-nine women representing all five auxiliaries in the Scotland county zone held their fall meeting at the East Laurinburg Methodist church on Saturday afternoon, October 12, with the women of the auxiliary of that church as hostesses. After the singing of the hymn, Publish Glad Tidings," Mrs. B. P. Lytch, the zone chairman, led the devotional, taking the life of Jesus as the example of the perfect life, and showing the part of prayer in his life. The pastor, Mr. Draper, then led in prayer.

Mrs. Sanford of East Laurinburg extended a very cordial greeting to every one, to which Mrs. McGregor of St. Johns responded. A short but very enjoyable musical program by the Bright Jewels and Juniors of East Laurinburg followed. These children with their bright faces and clear voices are splendid material for church workers in the years to come. We had hoped to have two of our returned missionaries, Miss Sallie Lou McKinnon and Mrs. Mary Ella McCall Tomlin, both from China, make talks, but they weer unable to be with us, so the remainder of the program consisted of several helpful readings by representatives of each auxiliary as follows:

"An Appreciation of Miss Lochie Rankin," by Mrs. Draper of East Laurinburg.

"What Parents Owe Their Children," by Mrs. Bunn of Laurinburg.

"The Why and How of Service," by Mrs. Fletcher of Gibson.

"When Will We Move Into Our Promised Land?" by Mrs. John of Johns.

Our district secretary, Mrs. L. T. Townsend of Lumberton, then made a beautiful talk on prayer, explaining three phases of prayer—communion, petition, and intercession. She also made an earnest plea for a redoubled effort to meet our pledge for the year, showing by actual figures what a great part our Methodist women have in the finances of the church.

After a few closing remarks by the zone chaplain, in which she thanked the women for their presence and co-operation, the meeting closed with prayer by Mrs. Townsend.

The hostess then invited all present to the primary room, where delicious cream and wafers were served.

Mrs. F. A. Kendall,
Zone Secretary.

THE BETHEL AUXILIARY STUDIES "ROADS TO THE CITY OF GOD"

Mrs. J. R. Edwards send us the following report of the work of her auxiliary:

Mrs. Virginia Whitehurst, leader, assembled the study group in the church on Thursday, October 10, with a full program for the day's effort.

"Lead On, O King Eternal" was used for the opening. Rev. J. R. Edwards, the pastor, conducted the devotional service.

Mrs. Whitehurst gave the instroduction. The following women led the discussion of the chapters in order: Mrs. T. L. Blount, Mrs. J. W. Rook, Mrs. J. A. Station, Mrs. B. R. Whitehurst, Mrs. J. R. Edwards, Mrs. S. L. Lewis, Mrs. C. M. Burton, Mrs. C. F. Wildman and Mrs. J. T. Carson.

Mrs. J. P. Hooker sang "The Holy City" most effectively.

At the end of the fifth chapter lunch was served in the basement.

The remaining chapters were studied after lunch and the day closed with the reading of the poem, "In Christ There Is No East or West," by Mrs. H. V. Staton.

WOMAN'S AUXILIARY OF EDENTON STREET OBSERVES STUDY DAY

On Wednesday, October 30, the Woman's Society of Edenton Street Methodist church held its annual day of mission study.

Regardless of the inclement weather the house was almost filled with women, who so anxiously look forward to this occasion from year to year.

Mrs. R .W. Bailey presided over the meeting in her charming manner.

An inspiring devotional service was held by Mrs. G. S. Parker, and was followed by a beautiful solo by Mrs. F. S. Love.

The first period of study began at ten-thirty o'clock, with the presentation of the book, "Roads to the City of God," by members of the auxiliary. This book is a thrilling account of the Internalional Missionary Council, held in Jerusalem in March, 1928. The author of the book, Basil Mathews, was present at the council and presents in a vivid manner the dicussions and decisions of the council.

The first chapter of the book, "Jerusalem to Jerusalem," was presented by Miss Alice Laidlow; the second chapter, "The Changing World Situation," by Mrs. O. F. McCrary; the third chapter, "The New Alignment," by Mrs. H. B. Branch. After an impressive duet rendered by Mrs. LeRoy Theim and Miss Jennie Proctor, the fourth chapter was given by Mrs. E. G. Cothran, "His Body the Church." The fifth chapter, "Of One Blood," was given by Miss Mamie Chandler, after which Mrs. W. H. Darden was asked to read a letter addressed to the auxiliary from Miss Fannie Burnett, in which she expressed her deepest appreciation of the scholarship given her to Scarritt College.

Our own Mrs. Cunninggim of Scarritt College gave an interesting talk on the work at Scarritt, expressing thanks for scholarships named in her honor.

At one o'clock a most bountiful lunch was served, followed by an enjoyable social hour.

The afternoon session opened with the hymn, "Praise the Saviour All Ye Nations."

Our study, "Roads to the City of God," continued with the sixth and seventh chapters presented by Mrs. R. A. Reynolds, after which a beautiful solo was rendered by Miss Sloonwhite.

Mrs. J. B. Derieux presented the eighth chapter, "The Road of Learning." The ninth and last chapter was presented by Mrs. Love, "Realizing the Vision."

"Praise God from Whom All Blessings Flow" was the closing hymn, with prayer by Mrs. Cunninggim.

The day of mission study this year proved to be the best one that has ever been held. Every one went away and felt that they were more intelligently informed upon a subject that is challenging the interest of the Christian world at this time.

F. B. H.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

PEACE

"Let not your heart be troubled."—John 14:1.

O restless, anxious heart, be still,
Thy God is on his throne,
And he will always give that which
Is best, unto his own.

O traveler on the mountain way,
Though path is long and steep,
Thy God knows well how weak thou art,
And He a watch will keep.

O sailor on life's troubled sea,
Without a guide, afloat,
Be still, though waves may rise and fall,
Christ is within the boat.

O weary one, hold fast thy faith,
Although dark be the night,
God rules, and He is over all,
And saith, "I am the Light."

Mrs. E. M. Anderson.

SEVEN TIMES SEVEN

We are deeply indebted to Mrs. J. LeGrande Everett for a copy of the history of the Woman's Missionary Society of the North Carolina conference, which has recently come from the press. The work of compilation was done by Mrs. Everett, and both she and her conference are to be congratulated on the splendid history which she has written.

Not only is it a most attractive book, in its binding of green and gold, but from cover to cover it is filled with valuable information concerning the work of the women during the past half century, and will be an inspiration and a help for years to come to those who will carry on after the present day workers have gone to their reward.

We are sure that this "love gift to her conference" has meant not only hours, but days, and even months, of work and research on the part of Mrs. Everett, and our heartiest congratulations are extended to her for the wonderful work she has contributed to the progress and advancement of the missionary cause, through the story of our pioneers and their achievements.

In the words of Miss Elizabeth Lamb in the introduction to "Seven Times Seven," "A discerning mind, a gifted pen, and understanding heart, used by the Holy Spirit, brings to us this history for our year of jubilee, as a gift of Lillie Moore Everett's love for her Lord and Master."

A MEETING OF INTEREST

Mrs. T. H. Redmon.

On Friday morning, October 25, during the meeting of the annual conference, at Wesley Memorial church at High Point, the social service superintendents of the Greensboro district met in the Sunday school assembly room of the church for a few hours to discuss the problems and learn more of the duties connected with the work of their department. Mrs. W. A. Newell, Council superintendent, and Mrs. L. E. Brown, conference superintendent of social service, were present.

The meeting opened with a Scripture lesson (Mat.t 25:40-46) by Mrs. T. H. Redmon, assistant superintendent of social service for Greensboro district. Mrs. L. E. Brown offered a most fervent prayer.

About thirty were present to enjoy the splendid talks and to get the information brought by the two officers, the object of the meeting being to gain a better and more thorough knowledge of the social service work that we are trying to carry on in His name.

After first hand information from the different auxiliary representatives, bringing out what each society was doing along this line of work, we adjourned with a greater determination to do more and better work during the coming year, adopting as our slogan, "To carry Strength to the Weak, Substance to the Needy, Sympathy to the Suffering, and Salvation to the Unsaved."

MISSIONARY VOICE SUBSCRIPTIONS

In a letter from our conference president, carried in the issue of Advocate of October 10, we find that one of the important things stressed by Mrs. Weaver was the increase of subscriptions to the Missionary Voice within the bounds of our conference.

The Western North Carolina conference has been asked to secure 1000 subscriptions and in order that each district may do its proportionate part the following assignment has been made: Asheville district, 125; Charlotte district, 140; Gastonia, 120; Greensboro, 140; Marion, 75; Mount Airy, 120; Salisbury, 120; Statesville, 120; Waynesville, 75; Winston-Salem, 140.

What are we going to do about these subscriptions? Are we going to make a worth while effort to secure the number that has been given to our conference? Is each district secretary going to impress upon her district societies the importance of being in earnest about this matter? Our president is counting on us to secure the full number of new subscriptions. In the Missionary Voice for October we find the following statement from Miss Estelle Haskin, editor: "It will be of interest to you to know that it has been decided to return to our former plan in giving a special rate for the Missionary Voice subscription. The rate of 75 cents per annum for either a new subscription or renewal will be offered during NOVEMBER, DECEMBER, of 1929, and JANUARY and FEBRUARY, 1930." At this small amount for this splendid magazine surely our conference will have no trouble in securing the 1000 subscribers. Let's see which district will be first to report to the Advocate that its proportionate part of subscribers has been secured!

SOCIAL SERVICE REPORTS INCREASING IN INTEREST

Mrs. L. E. Brown, conference superintendent of social service, is gratified that the social service reports for the third quarter showed a decided improvement in the kind of work that is being done. She gives special mention to Greensboro district for having sent in the largest number of reports (23) with Charlotte and Statesville tying for second place with 16 each.

She credits Wesley Memorial church, High Point, with the report showing the greatest number of activities during the quarter.

Some of the most interesting of the many activities of the various societies are: Visiting the sick and needy, visiting the colored schools and T. B. sanitariums, conducting milk stations for the undernourished, paying room and board for a worthy needy girl, asking for better law enforcement, working for the betterment of negro schools and negro communities, conducting mid-week prayer services, and assisting in play ground and community club work.

These are all most worthy objects toward which to work, and we feel sure that as one of the auxiliary superintendents has said :"We are getting a great blessing as we go about His work and help His little ones."

THE WEEK OF PRAYER

In many of our societies the week of prayer observance has drifted into the holding of one service where one or two formal prayers are offered, the special is presented and the collection taken. So much so good—but this does not begin to fulfill the purpose of the week of prayer and self denial. It should be first of all a time of thanksgiving and intercession for the work. It originated in a deep need, these needs enlarging with the years are still with us, but materialism is perhaps blinding our eyes to them. When God opens our eyes, which he will do if we take the time to give him the chance, his world will be so vivid to us that our gifts will be a natural outcome.

The literature for the week of prayer has been carefully prepared with the one objective: **That I may know Him.** It is being requested that there shall be at least three meetings, a minimum of an hour in length, given to seeking this objective. A special program has been prepared for the fourth day in which all three divisions, the adult, the young people, and Children should unite.

The gifts are a special feature of this fourth day.

"Seven Times Seven," by Mrs. Everett, can be had of the N. C. Christian Advocate. Paper 75 cents, cloth $1.50.

Sunday School Lesson

NOVEMBER 10

By William G. Chanter.

World Peace Through Mutual Understanding

Isa. 2:2-4; Acts 17:22-28; John 4:20-21.

And all nations shall flow into it.

Nothing could be more significant in the Biblical treatment of world peace than the basis on which the hope of such a peace rests. For it is a spiritual basis. The aspiration for peace rests upon the vision of a world order that centers a great common ideal.

More than once in the course of human history have nations dreamed of world-empire. Sometimes they have thought of empire as a means to peace. Rome was proud of the fact that her empire meant peace, the pax Romana that brought law and order to a distracted world. It was in this spirit that the greatest of her poets rejoiced in the destiny of his country—

To rule mankind, and make the world obey.
Disposing peace and war thy own majestic way;
To tame the proud, the fettered slave to free—

so Dryden translates Vergil's proud lines.

Israel also had her vision of world-empire. But the Hebrew vision was nobler than the Roman. For it was a vision of spiritual leadership, a vision of a day when Israel should give to the world an ideal in which all sorts and conditions of men might find their common satisfaction. If the seven hills of Rome were to be the seat of power over the bodies of men, the mountain of the Lord's house was to be the center from which were ruled their minds and hearts.

Both Rome and Israel failed to measure up to the sublime visions that came to them. The former became a great tyrant city, too often in need of the very discipline that her most prophetic minds saw as her gift to the world. The latter fell a victim to a hard pride that treated the knowledge of the true God as a special privilege, the possession of which gave the chosen people a right to despise all the other races of the earth. Yet neither failed altogether, for each bequeathed to all succeeding ages the vision and the glorious memory of a noble adventure.

If we think of the value of this vision of the Hebrew seers as we have it before us for study, nothing can be more certain than this—that it furnishes the only basis for lasting and universal peace. Only when all nations come to understand that their highest aspirations are at their heart the same, when they are united in the knowledge of the true God in whom alone can men find themselves and so attain that inner peace without which mere absence of war would be just no peace at all, even were it possible to attain it on a merely external basis—then indeed wars shall be no more.

Out of Zion shall go forth the law.

For the great cause of war is, after all, an imperfect understanding of the real nature of life, and hence of the laws that must be served if real success in living is to be achieved. Just so long as life is thought of so largely in terms of material success, just so long as national greatness is therefore estimated as a matter of economic and territorial and political aggrandizement will war be a possibility. For the fact is that material things can never permanently satisfy the demands of human nature, which is possessed of a hunger and thirst that things can never assuage. The attempt to act as though these great appetites were non-existent means a constant discontent, and discontent is the mother of war.

Again, there is another law of human nature that is too little recognized, and that is the law of self-devotion. The Lord Jesus expressed it in words that are now familiar: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." This great sentence recognizes a fact—that human beings find full self-expression only as they give themselves to a great cause. This tendency has of course not gone unnoticed—it has been utilized again and again in the life of every considerable nation. But usually it has been exploited for ends which, while they are unselfish as far as the individual is concerned, are for the nation both narrow and selfish. As a result, the human capacity for self-devotion, the strongest motive power in human life, has been a means of generating and nourishing deep-seated hatreds that have cursed the world and produced a frightful crop of wars and slaughters. For human devotion knows no limits and when misdirected is like any other great force in having capacities for harm limited only by its strength.

Another result of this misuse of this noblest of human tendencies is a ruinous harvest of cynicism. The noble faith in the worth of life, which is the essential condition of happiness, is withered at its very roots, and life is embittered and corrupted. Every great war has been followed by an aftermath of disillusionment and a consequent tendency to moral anarchy. We who are living in these days do not need to be told that. When the thrill of the war days is over, and the sordid facts that have been hidden by the dazzling glamour of a skilful propaganda are laid bare, humanity knows itself to have been tricked and betrayed, and the shock is too severe to be unaccompanied by grave danger and spiritual collapse.

"For my sake," said Jesus. Peace will come when the power of self-devotion, which is the strongest and best element in human nature, is centered around the person of Jesus and the principles for which he stood, which he embodied. In him is the hope of the world's peace—from his cross goes out the law of the peaceful life. Only when his leadership is recognized in fact as well as in name

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When baby is constipated, has wind-colic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste.

Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.



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will mankind find that unselfish unity that will make war indeed unthinkable.

It was something like that Mr. Ramsay MacDonald put into words in New York the other day. In reply to Mayor Walker's speech of welcome, the British Premier called upon America and Britain to "pledge ourselves that our two flags, wherever the work of God is to be done in his world, will be flying side by side in the doing of that work; pledge, not to each other as it used to be, but pledge to causes, standing side by side, straining our ears to listen to the divine call, ambitious of nothing, competitive in nothing except as to which is to be the first to obey and to carry it to a successful issue." It was a great day in the history of mankind when the head of the government of the greatest nation in Europe could say with superb sincerity such words as those to the people of the great republic of the West. It was the expression in twentieth-century English of the Hebrew ideal that Isaiah voiced more than twenty-five hundred years ago.

And he made of one every nation of men to dwell on all the fact of the earth.

The Bible teaches us, then, the secret of peace—it must consist in a common spiritual centering, and that center must be God's will. But we learn also that the hope of a common spiritual center is a rational hope. For all men are, after all, akin. They have a common origin, and, furthermore, that origin is God.

That St. Paul was right, that all nations are "of one" is becoming increasingly evident. Anthropologists and sociologists and social psychologists join in the affirmation that the old idea that there were strange and irreconcilable differences between races is baseless. The more we know and the more we are guided by the facts instead of prejudices, the more we must see that racial barriers are nearly altogether artificial. Those that are not, the results of different geographical environment and the varying social customs that have arisen through the ages, are still not such as to divide humanity in two or three.

But St. Paul went farther than that. He saw this common humanity as rooted in the divine parentage.

And if the great yearnings of the ages are worth anything as an indication of the true nature of mankind, then the apostle was right. For man is indeed incurably religious, always and everywhere bent on finding God. And surely there could be no quest for God had there not been deep planted in the nature of man the longing for him.

It is, then, by the cultivation of the deepest tendencies of the soul that mankind can find its way to peace. Every influence that makes for the materialization of life is a move in the direction of war. Some of those influences are religious in name at any rate. Wherever religion becomes concerned in places and rites and externals of any sort, then it becomes not an ally but an enemy to peace.

It follows, then, that the greatest work that any church or religious organization can do in the interests of peace lies in the direciton of a deeper and spiritual conception of man's proper relationship to God. It is important that we should labor for arbitration, that we should impartially and honestly examine the claims of the League of Nations, that we should as Christians labor for free interchange of ideas. Every Christian should find himself interested in all the means by which the barriers between races are being undermined. But it remains true that the fundamental task is the work of bringing men eevrywhere to rejoice in the vision of God, in the light of which alone can man find himself and realize his inheritance and thereby be delivered from the fears and suspicions and selfishness that are the soil in which war is rooted.—Zion's Herald.



Backache Bother You?

A Persistent Backache Often Warns of Sluggish Kidneys.

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NORTH CAROLINA CHRISTIAN ADVOCATE
GREENSBORO, N. C.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

ASHEBORO UNION SONG

We come again, dear Leaguers, to the Shrine that always cheers,
To the God who bears our sorrows and wipes away our tears;
And we greet thee all, dear Leaguers, with a friendship ever true,
And with loyal hearts and voices we sing again to you.

CHORUS

All hail to thee, our Father, for we pledge our faith anew.
We will love and serve thee ever with loyal hearts and true.
Each task we will take up gladly, and do our very best.
In the spirit of our motto, true Leaguers, "All for Christ."

To the God of our churches, our allegiance we will give.
Now, dear Asheboro Union works, come, arise and let us live
For the Christ and his great Kingdom, and in service spirit free,
Let us pledge again with gladness our lasting loyalty.

This song together with the music for same was composed by members of the Asheboro Epworth League Union. It is most helpful to the fine spirit of fellowship for each union to select a union song, and it is especially fine when the leaguers compose their own song. We would be glad to see other unions follow this good example.

GREENSBORO INSTITUTE

The annual standard credit efficiency institute for the Greensboro Union will be held November 18-22. The leaders of this group are anxious to issue at least one hundred certificates. A prize is being offered the chapter receiving the largest number. Every chapter should have representation. The institute is to be held in West Market Street church.

NOTES

We are this week in an institute in Boone, giving the specialization administration course.

In the recent meeting of the Statesville District Union, Mr. Joe Thompson, conference treasurer, was elected president of the union.

The Greensboro Union paper, the Epworth Herald, carries much good news items for us again. It gives an account of splendid parties given by the leagues of Gibsonville honoring their retiring pastor and his good wife.

The Thanksgiving season is a fine time for the league to co-operate with the social service program of the church in the division of good things with those who may be less fortunate. What is your chapter planning to do?

We note that exactly one hundred and fifty of our charges have been assigned new pastors for this new conference year. It would make these new pastors feel mighty good for the leaguers of the new charges to welcome them with the offer to stand ready to serve in whatever fields they may direct. This we should be glad to do.

Our anniversary service in connection with the Sunday school during conference was entirely satisfactory. Dr. F. S. Parker brought us a good message and a great challenge for greater things in the Master's name.

SATAN AND CHRIST IN FLANDERS

"The thief cometh but to kill: I am come to give life."—John 10:10.

"He took bread and gave to them—and they knew him."—Luke 21:34.

From out of the trenches, a ghastly Inferno,
Came Youth, disillusioned and heart-sick; abhorring
The gruesome instruction from Satan's War-Bible:
"Thrust your bayonet through your enemy's body"—
To a hut where a "Sally" served doughnuts and coffee.

"Come in!" cried the Chaplain, "We'll sing 'Come to Jesus'!"
Then low murmured one with an agonized conscience,
"Jesus Christ is not here: this is Satan's dominion!
Prince of Peace, Son of God, He would never forgive us
For shedding the blood of men made in His image,
He could never forgive us."

Then answered the Chaplain,
"Into hell He descended and preached to lost spirits,
Showed His hands and His feet and His side, with the wound-prints;
Prayed, 'Father, forgive them, the soldiers who pierced me.'—

Come to Jesus! He's here. He forgives and He's saying,
'Eat, drink and give thanks, in remembrance of me.'"

—Marcus D. Buell.

Let us devoutly celebrate Armistice Day!

During the past year for the first time in history, district Sunday school conventions were held in the Songdo district of Korea. Some of the delegates walked 500 or 600 li (a li is one-third of a mile) to attend the convention and did not even seem tired. Many delegates were entertained free during the five days of the convention by non-Christians of the community.



IF YOU HAD A NECK AS LONG AS THIS FELLOW AND HAD SORE THROAT ALL THE WAY DOWN TONSILINE SHOULD QUICKLY RELIEVE IT
35c and 60c. Hospital Size $1.00
ALL DRUGGISTS

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Now conference is over, we want to turn our attention to Thanksgiving offerings for the orphanage. Every church and Sunday school is earnestly asked and urged to send a special during the Thanksgiving season. Our orphanage assessment was cut short by several thousand dollars and we are forced to look to the churches and Sunday schools for specials to make up the difference. If all will get solidly back to the Thanksgiving offerings, we can go over the top and meet our big financial obligations.

We are now facing a crises in our orphanage work. The success or failure of our beloved Methodist Orphanage depends upon what we do during the next six weeks.

* * * *

I am taking the liberty of publishing part of a letter I received from one of the former orphanage boys, who is now studying in a German University. Travis Hardaway after finishing our high school went to Duke University and graduated from that institution. He has taught school in Kinston and Durham three years since his graduation. Last June he received his Master's degree from Duke University. While in Duke University he won the Robert E. Lee prize of one hundred dollars ($100) for being the best all round student in the university. He was a Phi Beta Kappa and Red Frier man, besides winning other distinctions. I am sure the friends of the orphanage will be glad to read the letter which I received from him some time ago.

* * * *

Bremen, Germany,
Sept. 6, 1929.

Dear Mr. Barnes:

I am getting along fine. I left New York on July 27 with the Bremen. I had a fine trip over here, getting to Bremerhaven, Germany, on August 2. The ship which I came on was the new liner which on its trip from Germany to New York broke the world speed record. It is a fine one in every way. I got quite a thrill out of coming on it, as you may imagine.

I went from Bremen directly to Berlin to see about my fellowship. I learned there my definite assignment. I am going to study at Tubingen University in the coming school year. I am delighted with the fact that I am to go there. It is a splendid university and, I understand, especially strong in my field, Germanic Philology. Dr. Wannamaker says that I am fortunate in being able to go there. The university is in southern Germany, near Stuttgart. It is in the heart of one of the most picturesque regions in Europe, having been founded in 1477 A. D. I am expecting of course to have a fine year, both plesant and profitable.

I had a very pleasant time in Berlin, but had to rush back to Hamburg so that I could begin the vacation course for foreigners here. It lasted from August 5 through August 24. I learned a good deal of German during that time and also enjoyed the excursions in Hamburg and to neighboring towns. Of course at first I could neither understand nor speak German. It was very exasperating and sometimes amusing. I have picked up considerable now though, and can carry on conversation to a limited degree. It will take several months though to learn enough to feel at home while speaking German.

I have a fine place here in Hamburg with a German family. They are very friendly and pleasant. We speak German most of the time, but they know enough English to help out in case of difficulty. I am taking special lessons in German since the course at the university closed. Frau Radel, the lady of the house here, is giving them to me, and they are helping a whole lot. I hope by the time the university opens, on October 15, to have a good working knowledge of the language, so that I may get the most possible good from my lectures, etc.

In addition to studying, I have been going about a good deal, to good plays, music, etc., and associating with the people here, in order to learn as much of the customs and people as possible. I am running across hundreds of new, odd, interesting, and old things, such as the German habit of eating constantly—five times a day—the funny little "pocket edition" automobiles, the long-bodied, fat, short-legged dogs, the huge amount of sausage eaten here; the odd things, such as a house in Luneburg, a town near here, built in 1377 A. D., and many other things which it would take a long time to tell about.

I am planning to stay in Hamburg perhaps three or four weeks longer, and then to go to South Germany by way of Koln, going up the Rhine by steamer, and visiting as many places of interest as possible. On October 15 I am going to the university.

Yours very sincerely,
Travis Hardaway.

Backache

If functional Bladder Irritation disturbs your sleep, causes Burning or Itching Sensation, Backache or Leg Pains, making you feel tired, depressed and discouraged, why not try the **Cystex** 48 Hour Test? Don't give up. Get **Cystex** today at any drug store. Put it to the test. See how fast it works. Money back if it doesn't bring quick improvement, and satisfy you completely. Try **Cystex** today. Only 60c.

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In Memoriam

BARNETT—On October 26, 1929, Bro. William Zechariah Barnett of near Paint Rock, N. C., passed to his reward after a short illness of a few days. Brother Barnett, aged 66 years, two months and 23 days, spent most of his life in Madison county, N. C., and was considered by all who knew him as being one of the best citizens and most devoted Christians in this community. He is survived by his wife, Isabelle, daughter of the late Rev. D. P. Tomb of Paint Rock, also by four sons of promising careers. Rev. Lee just graduated at Emory University and is teaching near Weaverville, N. C., and Fred, who is associated with lumber manufacturing on Roaring Fork in Madison county, while Jack and Ralph are still at home on the farm near Paint Rock.

This is a most commendable family for its honesty and upright living, and with them we share their sorrow while the church and community at large sustain with them an inestimable loss.

A. A. Angel.

IN MEMORIAM

For many years Franklinton Methodist church and communuity have been recipients of many excellent virtues from the life of Mr. Ben F. Cooke, whose spirit returned to his heavenly Father July 29, 1929.

Mr. Cooke's passing leaves a position in our church and community which can not easily be filled. While we are submissive to divine Providence, the loss is sorely felt by all. It has been truly said over and over again since he left us that a good man and Christian gentleman has laid down the earthly task.

As a committee, represenative of the Methodist church, we feel that his life as a Christian, his honesty in business, his interest in civic and moral matters might all be followed as worthy example.

It is the wish of this committee, acting as represenative of the quarterly conference of the Methodist Episcopal Church, South, Franklinton, N. C., that a copy of this letter be sent Brother Cooke's family, a copy to Christian Advocate for publication and a copy filed with the quarterly conference minutes.

W. T. Honeycutt,
E. J. Cheatham.

DULIN—John Walter Dulin was born January 16, 1867, and died October 16, 1929. He was, therefore, at his death 62 years and nine months old at his passing. When 19 years of age Mr. Dulin experieced conversion under the preaching of Rev. Samuel Davis and soon thereafter connected himself with Hickory Grove M. E. Church, South, Charlotte, N. C. Mr. Dulin was a consistent member of the above church for 44 years, serving on the official board of the church for many years.

When but a young man Mr. Dulin was married to Miss Hattie King of near Charlotte. To this union there were born nine children, all of whom, together with the mother, are living. The children are as follows: Leroy, Odell and John Henry, all of Charlotte; Rev. C. N. Dulin of Crabtree, N. C.; Harvey Moore, Pozel and James, who remain at home at Hickory Grove, N. C.; two daughters, Miss Lila May and Miss Cleone, who are at home. In addition to the immediate family, Mr. Dulin left four sisters, Miss Carrie, Lula, Sallie and Ella Dulin, all of Charlotte, N. C., R. F. D. 8.

Mr. Dulin was a fine Christian character, conscious of his acceptance with Christ. He reared a fine family of children. All nine of his children are members of the church and are living the Christ life.

He was one of the county's best citizens and will be greatly missed by his church and community. He suffered long and greatly but very patiently. As I sat by his bedside and listened to his testimony as to what Christ had meant to him and what he meant as he was passing through the valley of the shadow, I could but repeat the prayer of Balaam, Number 23:10, "Let me die the death of the righteous and let my last end be like his."

"Blessed are the dead which die in the Lord." May the good Lord bless and comfort all the bereaved ones.

J. P. Morris, Pastor.

BARKER—Mattie Love Barker of Andrews, N. C., passed to her reward September 30, 1929.

A reward awaits one who, when she has gone, all wno know her say, "She was a good woman." She joined the M. E. church at the age of 13 and from then until the end, which came in her 46th year, she was a church worker—a real worker, the kind that her pastor could depend on to get things done. It was her delight to see that her preacher was lacking in nothing that she could obtain for him. The church at Andrews filled with her friends and the sweet autumn flowers spoke of the high esteem in which she was held.

Mrs. Barker was the daughter of Mrs. Albia Love of Macon county, where she spent her youth. She was married to Garland Barker of Jackson county in 1911. He and her fine young son Charles, her and three sisters, Mrs. J. O. Fisher (her twin) of Whittier, Mrs. Jim Palmer of Franklin, and Mrs. Pitt Phillips of Andrews have the sincere sympathy of the entire community.

Her funeral was conducted by her pasto, W. M. Robbins, assisted by her former pastor, J. R. Church.

No greater tribute can be paid her than the universal one of all who knew her: "She was a good woman." M. R. S.

RESOLUTIONS OF RESPECT

We, the members of the missionary society and senior Philathea Sunday school class of Salem M. E. church, and Willing Workers' Society of Belfast community, wish to pay loving tribute to our dear friend and co-worker, Mrs. W. J. Howell. Whom God in his infinite wisdom and love suddenly called her from us on September 21, 1929. Immediately after retiring she fell into peaceful sleep in Jesus, at 11 o'clock, following her usual day's work of preparation for Sunday. She awoke in heaven in a happy reunion with her loved ones who have gone on before. Therefore be it resolved:

First, That we acknowledge the wisdom and love of God in granting us her many years of loving, royal service in the church she loved. She united with this church in her early girlhood, and was organist for church and Sunday school for 15 years. She died at the age of 51. She was secretary for our missionary society for the past two years. In all these places she will be greatly missed, also in her home as a loving wife. A fond mother and a loyal sister to us all, ever ready to invite our societies to met with her in her home; and here we express our heartfelt sympathy to the bereaved family, especially the devoted husband and son.

Second, That we pray that the comfort and blessings of the heavenly Father may rest upon them.

Third, That a copy of these resolutions be sent to her husband and a copy to the North Carolina Christian Advocate and the Goldsboro News-Argus for publication.

Mrs. Geo. W. Perkins.
Mrs. J. C. Barden,
Mrs. C. A. Wilkinson,

10,000 Bottles a Day
Every day 10,000 women buy a bottle of Lydia E. Pinkham's Vegetable Compound. They know that there is no better remedy for their troublesome ailments with their accompanying nervousness, backache, headache, "blue" spells, and rundown condition.
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Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

The Purgative for
Colds
With Constipation and Biliousness
Calotabs
TRADE MARK REG.
Relieves the congestion, reduces complications, and hastens recovery.

IN MEMORIAM

On October 13, 1929, in the early hours of the Sabbath morning, our beloved friend and co-worker, Mrs. Mattie P. Redford, entered into the "life more abundant."

We, the members of Circle No. 3, feel that there has gone from us one who will be sorely missed, one whose place can never be filled. Her sweet, gentle spiirt endeared her to our hearts, and her consecrated Christian life was an inspiration to us.

She loved the church, she was loyal to the circle, and though it was not possible for her to be with us often in our meetings, she was always cheerful and generous in her contributions and vitally interested in our work.

As a friend, Mrs. Redford was loyal and devoted. We who knew her intimately are grateful for the association with a life so beautiful and so true.

Though she is no longer with us in physical presence, we feel that her spirit is near, and the memory of her blessed ministry on earth will ever inspire us to follow our Lord, whom she loved and served.

We extend to the family of our beloved sister and friend our sincerest sympathy, and bid them look to him who is the source of all comfort.

We ask that this tribute be placed in the permanent record of our circle, and that a copy be sent to the family of Mrs. Redford, and to the North Carolina Christian Advocate.

Mrs. Julian White, Chm.
Mrs. L. N. Massey, Sec.

RESOLUTIONS OF RESPECT

Whereas, many conference years have come and gone in which the following beloved stewards saw service: J. E. Durham, R. S. Futch, and A. H. McLendon, and for whose lives and service we thank God.

The fourth quarterly conference of the Burgaw circuit feels its loss and wishes to express to the bereaved families its sympathy and devotion to a cause in which their dead fought to win.

Comrades, they were and fought together; comrades they were and went out to eternity together. Seldom has the N. C. conference had in it stewards who loved their Lord and church more. In the thick of the battle they were always in the front, and once the battle won the glory went to God.

We have missed them today in the call of the roll, but gladly give them up that their lives might be inscribed on the roll of heaven.

Be it resolved, that these resolutions of respect and sympathy be spread on the quarterly conference records and that a copy of them be sent to each respective bereaved family, and that a copy be sent to the N. C. Christian Advocate.

Fourth Quarterly Conference,
Year 1928-29 Burgaw Circuit.

RESOLUTIONS OF RESPECT

It is with sad hearts we, the members of the Willing Workers Class of Main Street Methodist church of High Point, N. C., record the death of our dear assistant teacher, Mr. F. T. Fallenstine, whom the death angel called home October 15, 1929, one of our most faithful friends. Therefore, be it resolved:

First, That we submit to God's will as thus we pray, "Thy will be done as it is in heaven."

Second, That we resolve to live in readiness until death, then we shall meet Brother Fallenstine in that bright beyond where parting is no more.

Third, That we extend to the children and loved ones our heartfelt sympathy, and commend them to our heavenly Father, who alone can give comfort in time of trouble.

Fourth, That a copy of these resolutions be spread upon the minutes of the class record, one copy to the children, and one copy be sent to the North Carolina Christian Advocate.

Servant of God well done—
Thy glorious warfare past,
The battles fought,
The race is won, and thou art crowned at last.

Mrs. B. W. Manley,
Mrs. Irma Surratt Boone.

CLINE—Mr. J. N. Cline was born in 1892 and died August, 1929, being 37 years of age. Mr. Cline had been a consistent member of Hickory Grove church for 15 years. For a number of years he had been a member of the official board and at the time of his death he was a steward and also chairman of the building committee of Hickory Grove church. On September 22, 1917, Mr. Cline was married to Miss Beatrice Jordan of Hickory Grove, N. C. To this union was born one son, Nelson Cline, who with Mrs. Cline, his mother, survive. Mr. Cline is also survived by his father and mother, Mr. and Mrs. S. H. Cline of Cabarrus county; six brothers, S. W. of Hickory Grove, J. T., W. A., E. D., M. L. and M. N. Cline, all of Cabarrus county, and seven sisters as follows: Mrs. L. L. Litaker of Hickory Grove, Mrs. W. L. Smith, Mrs. J. F. Linker, Mrs. Walter Oehler, Miss Lula Cline, Miss Mary Cline and Miss Carrie Cline, all of Cabarrus county. Mr. Cline will be greatly missed by his church and by the community. At his death he was a member of the Hickory Grove school committee. His wife and son have our deepest sympathy. May the good Lord bless and keep them.

J. P. Morris, Pastor.

NUNN—Rosella Smith Nunn, daughter of David W. and Adeline Smith was born March 23, 1854, at Stuart, Va., and departed this life October 12, 1929, age 75 years, six months and 19 days.

Her mother and father died when she was very young and she lived with an uncle until at the age of 16 she married William Henry Nunn, December 8, 1870. She joined the church in early life and her devotion to it has never faltered. The salvation of souls was her supreme desire, and she enjoyed an old fashioned revival more than any other one thing. She longed to leave behind her something more lasting than the spoken word evidencing her supreme faith in her Saviour as exemplified in her beautiful life, something of that written word which would ever serve as a guiding light to those in generations to follow her.

From time to time she wrote some verses, some of which were published in the North Carolina Christian Advocate. As she thought and wrote of her going, she put it well in the following:

Some day I'll see my Saviour
And look upon his face,
Which lights the heavenly mansion—
That grand and glorious place.

Some day I'll live with Jesus,
Up there I'll sing his praise,
And in the heavenly mansions
Be happy in his grace.

Some day I'll see my loved ones
Who long have gone before,
And dwell with them in glory
On that happy golden shore.

Some day the Lord will call me
To take me home to rest;
I'm ready when he calls me,
He knows I love him best.

Recent tests with sheep on the Upper Coastal Plain Branch Station near Rocky Mount show a good profit from the wool and lambs.

GAS AFTER MEALS

"Didn't See a Well Day for Weeks—None of My Food Agreed With Me," Says Engineer.

Kansas City, Mo.—"After each meal, distress would come on me, and I would suffer bad pain," says Mr. Peter Seeger, a Missouri Pacific railroad engineer, residing at 329 Elmwood Street, this city.

Mr. Seeger explains that the pain seemed to come from indigestion, as he had a sensation of gas, or bloated feeling in his stomach. "I found that by taking a pinch of Black-Draught, dry, after meals, I would be relieved," he says.

"I would carry Black-Draught to work with me. I took it for about a year and a half.

"None of my food agreed with me. I would frequently taste what I ate, long after my meals, and I did not see a well day for weeks. I began taking a pinch of Black-Draught after each meal, and kept this up for weeks. Gradually the pain left me, and I began to feel better. I ceased to be troubled with gas, and could eat what I liked.

"I have been well now for a year, but I still keep Black-Draught, and take it to avoid constipation."

Have you tried it?

Sold everywhere, in 25-cent packages containing 25 doses. Insist on the genuine—Thedford's. NC-217

Thedford's BLACK-DRAUGHT for Constipation, Indigestion, Biliousness

TAKE WHITE CAPS FOR HEADACHE



For Tender Skins
Cuticura
Shaving Stick
Freely Lathering
Medicinal & Emollient

DYSENTERY

For Quick Relief from many forms of digestive disorders, including sour and upset stomach, diarrhea and

Keep Handy A Bottle of

Anti-Ferment

Adults 75c Children 60c
At all Drug Stores

Presiding Elder's Appointments

North Carolina Conference

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FIRST ROUND

November

Elm City, 11 17
South Rock Mount, 7:30 17
Fairfield, 7:30 23
Mattamuskeet, Amity, 11 ...4....24
Stumpy Point, 7:30 24

December

Robersonville, Stokes, 11 1
Greenville, 7:30 1
Swan Quarter, 11 8
Pantego-Belhaven, 7:30 8
Stantonsburg, 11 15
Fremont, 3 15
Wilson, 7:30 15

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND

November

Rockingham, 11 10
Richmond, 7:30 10
Wadeville, 11 17
Raeford, 7:30 17
Aberdeen, 11 24
Laurel Hill, 3 24
Laurinburg, 7:30 24

December

Hamlet, 11 1
Piedmont, 7:30 1
Lumberton Ct., 11 8
Fairmont, 3 8
Lumberton, 7:30 8
West End, 11 15
Biscoe, 7:30 15
Rowland, 11 22
Maxton, 7:30 22
Caledonia, 11 29
Ellerbe, 7:30 29

January

Roberdel, 11 5
Red Springs, 11 12
St. John-Gibson, 7:30 12
Mount Gilead, 11 19
Troy, 7:30 19

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FIRST ROUND

November

Central, 11 17
Biltmore, night 17
Weaverville Station, night 19
Haywood Street, night 20
Hillside, night 21
West Asheville, night 22
Brevard, 11 24
Mills River, Mills River, 3 24
Weaverville Ct., Barnardsville 27
Ivy, Beech Glen, 2 27

CHARLOTTE DISTRICT
E. K. McLarty, P.E., Charlotte, N. C.
FIRST ROUND

November

Marshville, Marshville, 11 10
Waxhaw, Waxhaw, 2 10
Trinity-Derita, Derita, 11 17
Wesley Heights, night 17

GASTONIA DISTRICT
R. M. Courtney, P. E.
FIRST ROUND

November

King's Mountain, 11 10
Trinity, Gastonia, night 10
Belmont, Park Street, night 13
Bessemer City, night 14
Cherryville, night 15
Crouse at Pleasant Grove, 11 16-17
Lincolnton, First, night 17
Dallas, night 18
Bradley Memorial, night 20
West End, night 21
Goodsonville, night 22
Lowesville, Snow Hill, 11 23-24
Mount Holly, night 24
Maylo, night 25
Smyre, night 26
South Fork, Mount Vernon, 11 27

December

Bellwood, 11 .... Dec. 30 & 1
Shelby, Central, night 1
Stanley, Stanley, night 2
Lowell, night 3
Rock Springs, Denver, 11 4
Polkville, Polkville, 11 5
McAdenville, night 6
Gastonia, Main Street, 11 8
Cramerton, night 8
Belmont, Main Street, 11 15
Lincoln Ct., 3 14-15
Gastonia, East End, night 15
Shelby Ct., Sharon, 11 16
Lafayette Street, night 16
Cherryville Ct., 11 21-22

District stewards will meet at Main Street church, Gastonia, Tuesday, November 12, at 10 a. m. The pastors and charge lay leaders are asked to meet with the district stewards.

GREENSBORO DISTRICT
W. A. Newell, P.E., Greensboro, N. C.
FIRST ROUND

November

Centenary, night 17-19
Stokesdale, Stokesdale, 11 17
Wesley Memorial, night 18
Bethel-Grace, Bethel, night 20
Uwharrie, Mt. Shepherd, 11 21
Randleman, Naomi, night 21
Randolph, Mt. Vernon, 11 22
Glenwood, night 22
Wentworth, Bethlehem, 11 23
Ruffin, Pelham, 4 23
West Greensboro, Muir's, 11 24
East Greensboro, Mt. Pleasant, 3 24
Gibsonville, night 24
West Market, night 25
College Place, night 26
Proximity, night 27
Summerfield, Morehead, 3 29
Carraway Memorial, night 29
Coleridge, Concord, 3 30

December

Pleasant Garden, Pleasant Garden, 11 1
Cedar Falls, West Bend, 3 1
Ashboro, night 1
Highland, High Point, night 2
Main Street, night 2
Ramseur, Ramseur, night 3
Reidsville, night 4
Calvary, night 5
Liberty, Liberty, 3 5
Ward Street, Archdale, night 6
Park Place, night 9
New Hope, Macedonia, 11 10
Jamestown, night 10

The district stewards, pastors and charge lay leaders will meet in joint session at West Market Street church, Greensboro, N. C., on Wednesday, November 13, at 10 a. m.

MARION DISTRICT
E. W. Fox, P. E., 29 W. Fort, St., Marion, N. C.
FIRST ROUND—IN PART

November

Table Rock, Mountain Grove, 11 9
Rutherford College, 11 11
Burke Ct., Friendship, 3 10
Glen Alpine, night 10
Micaville, Celo, 11 16
Burnsville, 11 17
Bakersville, Bakersville, 3 17
Spruce Pine, night 17
Mill Spring, Lebanon, 11 23
Rutherfordton, 11 24
Broad River, Kistler's, 3 24
Forest City, night 24

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., 189 S. Main St., Mount Airy, N. C.
FIRST ROUND

November

Elkin, 11 10
Mount Airy, Central, night 10
Leaksville, 11 17
Stoneville-Mayodan, Stoneville, 3 17
Madison, night 17
Walnut Cove, 2 18
Mt. Airy Ct., Salem, 2:30 20
Creston, Thomas Chapel, 2 23
Watauga, Henson's Chapel, 11 24
Boone, night 24
Todd, Blackburn's, 10 25
Ararat, Hatcher's Chapel, 2 27
Laurel Springs, Zion, 11 30

December

Helton, Helton, 11 1
Warrensville, 2:30 1
Jefferson, West Jefferson, night 1
Sparta, 2 2
Sandy Ridge, Delta, 11 7
Spray, 11 8
Draper, night 8
Pilot Mountain, Pilot Mountain, 10:30 10
Rural Hall, 2:30 10
Moravian Falls, Beulah, 11 14
Wilkesboro, 11 15
North Wilkesboro, night 15
Danbury, 2 19
Yadkinville, Yadkinville, 11 21
Jonesville, Jonesville, 11 22
Dobson, Dobson, 3 22
Mt. Airy, Rockford St., night 22

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

November

Salisbury, Park Avenue, night 10
East Spencer, Long Street, 11 10
Albemarle Ct., Pine Grove, 11 11-17
Baden, Baden, 3 17
Albemarle, First Street, night 17
Bethel, Bogers, 11 24
Stanfield, Stanfield, 3 23-24
Concord, Westford, night 24

December

Concord Ct., Mt. Olivet, 11 30-1
Landis, Oak Grove, 3 1
China Grove, night 1
Norwood Ct., Cedar Grove, 11 7-8
Norwood, night 8
Gold Hill, Zion, 3 14-15
New London, New London, 11 15
Salisbury, North Main St., night 15
Salem, Salem, 3 Saturday, and 11 22
Albemarle, Central, 3 and night 22
Granite Quarry, Shiloh, 11 28-29
Spencer, night 29

January

Concord, Concord, 11 5
Concord, Harmony, 3 3
Concord, Epworth, night 5
Concord, Forest Hill, 11 12
Woodleaf, Woodleaf, 11 Sat. and 3 12
Mt. Pleasant, Cold Springs, 11 18-19
Concord, Kerr Street, 3 19
Kannapolis, Trinity, night 19

The district stewards are called to meet at Salisbury, First church, on Friday, the 15th, at 10 o'clock a. m. All the pastors of the district are requested to meet with them. The brethren, both pastors and district stewards, are invited to be the guests of the presiding elder at a simple luncheon to be served in the banquet hall of First church at 1 p. m.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., Statesville, N. C.
FIRST ROUND

November

Lenoir First, 11 10
Hudson, Mt. Zion, 3 10
Lenoir Ct., S. Lenoir, night 10
Granite Falls, 11 17
Dudley Shoals, Grace, 3 17
Hickory First, 11 24
Westview, 3 24
Highland, night 24

December

Newton, 11 1
Hickory Ct., 3 1
Maiden, night 1
Catawba, Catawba, 11 8
Ball Creek, Mt. View, 3 8
Statesville, Broad St., 11 15
Statesville Ct., Trinity, 3 15
Statesville, Race St., night 15
Olin, Olin, 11 22
Elmwood, Elmwood, 3 22
Cool Springs, Clarksbury, 11 29
Shepherd, Vanderburg, 3 29
Troutman, night 29

January

Mt. Zion, 11 5
Davidson, night 5
Mooresville, Central, 11 12
Mooresville Ct., Centenary, 3 12
Mooresville, Broad St., night 12
Taylorsville, 11 19
Hiddenite, Hiddenite, 3 19
Stony Point, night 19

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FIRST ROUND

November

Murphy Ct., Tomotly, 11 17
Murphy, night 17
Hayesville, Sweetwater, 11 18
Judson-Robbinsville, Robbinsville, 3 18
Cherokee, Echota, 11 20
Whittier, Shoal Creek, 3 20
Haywood, Davis Chapel, 11 21
Fines Creek, Pine Grove, 3 21
Jonathan, Shady Grove, 11 22
Bethel, Clark's Chapel, 3 22
Franklin Ct., Snow Hill 23-24
Macon, Union, 3 24
Highlands, Highlands, 11 25
Webster, Love's Chapel, 11 26
Glenville, Cashiers, 3 26
Dellwood, Dellwood, 3 27
Clyde-Junaluska, Longs, night 27
Andrews, 11 28
Bryson City, night 28
Cullowhee, Cullowhee, 3 29
Sylva, Sylva, night 29

December

Canton, 11 1
Waynesville, night 1
Franklin, 11 8

These appointments are for the business only except those which are on Sunday. Preaching services later.

District stewards, lay leaders and pastors will meet at Sylva on the morning of November 19, ten o'clock.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
FIRST ROUND

November

Centenary, 11 10
Ardmore, night 10
Central Terrace, night 13
Green Street, 11 17
Welcome, Midway, 3 17
Erlanger, night 17
West End, 11 24
Lewisville, Brookstown, 3 24
Hanes-Clemmons, Hanes, night 24
Thomasville Ct., Unity, night 25
Ogburn Memorial, night 27
Advance, Advance, 3 30

December

Burkhead, 11 1
Davidson, Mt. Olivet, 3 1
Forsyth, Mt. Tabor, night 1
Kernersville, night 4
Farmington, 3 7
Thomasville, Main Street, 11 8
Denton, Denton, 3 8
Trinity, Thomasville, night 8
Grace, night 11
Davie, Oak Grove, 11 14
Mocksville, 11 15
Cooleemee, night 15
Walkertown, night 16
Lexington, First Church, 11 22
Linwood, Macedonia, 3 22
Oak Ridge, 11 29
Hiatt Memorial, night 29

"If a missionary is in good physical condition when he leaves the United States, there is no reason why he should break down in the Congo any more than in any other place in the world," says Rev. W. E. Tabb, "except that he is overworked. There is so much to be done and we have so few to do it."

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To all Preachers of the Gospel, year	1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

PACKING UP

By a Methodist Preacher's Wife.

Jesus believed and taught that God is the Father of all people, therefore that all people are members of one big family.

And so it seemed when on October 23, 1929, the great Western North Carolina conference met in Wesley Memorial church, High Point, N. C.

And now conference is over.

Some are sad and some are glad.

To many of us it is moving time.

Two days after conference the confusion and discomfort in the parsonage begins.

The children enjoy the novelty of the situation. They slide down the stairs on a pillow until discovered by their tired mother, who threatens them with the parsonage committee.

Papers and sawdust are on the floors, the sideboard is piled high with overcoats and bed linen.

The kitchen table is decorated with a pile of pans, empty fruit jars, three jars of jelly, a nutmeg grater and the minister's new conference hat.

The minister gets impatient at the delay in packing and decides to help.

He builds a bonfire of the odds and ends that he happens to get his hands on.

Among these he finds a copy of the Methodist Review, the Nashiville Christian Advocate, and our own North Carolina Christian Advocate (all of them much clipped).

The difficulty he experiences in burning these confirms his opinion that they are not dry.

There is no occasion to think of preparing meals, for the family will dine sumptuously on food sent in by friends.

Some writer has said "if you have a friend you have the world."

This preacher's wife and her husband own a great deal of the world.

At last everything is packed; the moving vans are waiting; they are soon ready and gone.

Now comes the hardest thing in the life of a preacher and his family.

The friends have come to say goodbye.

Perhaps there has been serious illness in the parsonage.

Perhaps a casket has stood by the open window, and the good presiding elder has read, "Lord, thou hast been our dwelling place in all generations," and the choir has sung softly, "Asleep in Jesus, blessed sleep."

The grim reaper visited the parsonage in October and as the broken-hearted father and mother visit the sacred mound for the last time they leave it covered with beautiful white chrysanthemums.

Slowly order replaces chaos.

The freshly laundered curtains are put up.

The preacher's wife plants her sweet peas and trys to decide where to make flower beds.

The children start to school and are enthusiastic about the new teachers.

The minister makes his first round of calls and is admitted everywhere.

Folks do have curiosity about the new minister.

Sunday morning the minister's family are at church to worship God and make new friends.

God bless every one who in any way adds to the comfort of the Methodist preacher and his family.

Salisbury, N. C. Mrs. J. A. J. F.

COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is aosorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. Send coupon for free sample.

265-A

CREOMULSION CO., Atlanta, Ga.
Send free bottle of Creomulsion for the cough from colds that hang on.

Name .....

Street .....

City ..... State .....

One bottle to family. Write plainly.

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

ORIENT FLOUR

Its Whiteness Denotes Its Purity

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BIBLES FOR CHILDREN

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With Valuable Helps to Bible Study

SPECIMEN OF TYPE

1 CHAPTER 1

1 *Genealogy of Christ.* 18 *His conception and birth.* 19 *Joseph's misdeeming thoughts are satisfied.*

THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of Ā'brā-hăm.

15 And Ē-lī'ud begat Ē-le-ā'zar; and Ē-le-ā'zar begat Măt'than; and Măt-than begat Jā'cob;

16 And Jā'cob begat Jō'seph the husband of Mā'rў, of whom was born Jē'sus, who is called Christ.

NORTH CAROLINA CHRISTIAN ADVOCATE

Greensboro, N. C.

The Methodist Bible school at Klarysew, Poland, now in its third year, is considered one of the most important pieces of work that the church is doing in that powerful Roman Catholic country, for upon a trained native leadership, probably more than upon any other one thing, depends the growth and progress of the evangelical church in Poland. The fall term of the Bible school began September 17, 1929, with fifteen students enrolled. The Rev. Gaither P. Warfield is director of the school.

Missionary work among the people in remote rural districts of White Russia means not only religious teaching but all sorts of social service work as well. "Oh, the ignorance of these people!" says the Rev. Earnest Nausner, who is doing pioneer work in the village of Sredne Siolo. "They have no knowledge of the Bible or anything else. Apart from an occasional visit to the Catholic church where they go round and prostrate themselves before some pictures, they are practically pagan."

Winnsboro Granite Monuments Maintain Memories

*"Thou turnest man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—genuine Winnsboro Granite. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

OF ALL THE GRAY GRANITES,

Winnsboro Granite

"The Silk of the Trade"

stands preeminently the most lasting, the most beautiful and inscriptions on it most legible.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintergration and discoloration.



Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.
Write for free descriptive literature.

Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, NOVEMBER 14, 1929 Number 46

Duke Divinity Library 150c128

Unfinished Lives

THERE is a convincing sense of incompletion about man as registered here. He goes away and leaves his shop and his tools. His temple is unfinished. His ship is left to rot on the way. His field is but partly plowed. His statue is but partly cut. His fortune is but partly made. Shakespeare and Cervantes on the same day laid down their skillful pens on unfinished lines and went away, and none has yet been found who could choose words to complete them. This world most truly presents to the historian a broken and an unfinished ideal of man. He is incomplete, if this be his whole story.

In all this, however, there exists for me a convincing argument for immortality. Fastened with an unbreakable purpose to this fact of failure, I find this pledge of our text as a divine promise for life just as we know it now, "He who hath begun a good work in you will perform it." Out of the fragments which, after all, have been the very best that we have been able to accomplish, God promises his own hand to the completion. Upon such an assurance I would raise confidence for every human soul that falls in faith into the hands of the eternal Architect.

My plans and my ideals forever outrun me. Do not mistake my statement. I do not boast. This is human, not personal. God knows I personally am ashamed of my littleness. I am poor, and weak, and unworthy. But he knows also that I do not desire so to be. My ideal is high. My hope is far-flung. My purpose is pure. My hunger is for righteousness. I bring these cardinal facts, even though I falter and fail to reach them, and lift them up to him as my ambition, anyhow. I pray for his help. I ask for his forgiveness. I petition for his patience. And amid it all, I thank God for my faith, that faltering though I may be, he stands pledged to perform in me that which I have been unable to finish.—Merton S. Rice, in The Pulpit.

HIGH SPOTS IN PRESIDENT HOOVER'S ARMISTICE DAY ADDRESS

No man came from that (World War) furnace a swashbuckling militarist.

Those who saw its realities and its backwash in the sacrifices of women and children are not the men who glorify war.

Peace is not a static thing.

To maintain peace is as dynamic in its requirements as is the conduct of war.

We must frankly accept the fact that we and all the nations of the world will be involved for all future time in small or great controversies and friction.

Our ideals and our hopes are for the progress of justice through the entire world.

We are confident that at least in the western hemisphere public opinion will suffice to check violence.

I have full confidence in the success of the conference (naval limitations) which will assemble next January.

We must reduce and limit warships by agreement only. I have no faith in the reduction of armaments by example alone.

I am for adequate preparedness as a guaranty that no foreign soldier shall ever step upon the soil of our country.

No American will arise today and say that we wish one gun or one armed man beyond that necessary for the defense of our people.

Proper defense requires military strength relative to that of other nations. We will reduce our naval strength in proportion to any other.

Our nation has said with millions of voices that we desire only defense.

No idea can be perfected except upon the anvil of debate.

The time has come when we should remove starvation of women and children from weapons of warfare.

I have no fear that we are not able to impress every country with the single-minded good will which lies in the American heart.

THE CONFERENCES PROVIDE WELL FOR THE DIAMOND JUBILEE OF THE NORTH CAROLINA CHRISTIAN ADVOCATE

1. Each presiding elder in his district meeting is expected to plan for an early campaign for securing the quota of the charge, i. e., one new subscriber for every 100 members in a charge.

2. Pastors and leaders are to work with the Advocate office in seeing that the Advocate is presented at every church in both conferences. This is to be done early in the year that the people may profit by having the paper.

3. Full co-operation is expected in making this seventy-fifth year the best the Advocate has known.

Our is a great opportunity! Shall we make the most of it?

ASHEVILLE DISTRICT NOTICE

The district stewards and charge lay leaders of the Asheville district are called to meet in Central church on Thursday, November 21, at 10 o'clock.

The pastors of the district will meet in conference with the presiding elder in Central church on Monday, November 18, at one o'clock. D. M. Litaker, P. E.

CONFERENCE ACTION REGARDING THE DIAMOND JUBILEE

We have come to a high hour in the life of our own North Carolina Christian Advocate. Seventy-five years of unbroken service is not to be passed over lightly. This is the year of our Diamond Jubilee. We would celebrate in a great way, having as our slogan, "The biggest and the best paper in Southern Methodism." We therefore recommend that this conference make the following order:

1. Let the Diamond Jubilee campaign be put on early that all new subscribers may get the special features of the year. No one will want to miss such features as "Romance of American Methodism," by Dr. Garber, or the pictures of the preachers who minister to our people.

2. Let every pastor see that the Advocate is presented in every church so that every Methodist may be invited to become acquainted with it.

3. Let every preacher and layman who has our work at heart join with the Advocate office in securing the full quota of names in every pastoral charge to go on the Diamond Jubilee Roster.

4. Let all of our people know that the success of this celebration depends upon us. This is our business and we must make it a glorious success. We can, and we will. This is the best of all the years for our North Carolina journalism.

We recommend that each presiding elder at his first district meeting plan a united effort for an early campaign in his district.

This year which brings the Diamond Jubilee of the North Carolina Christian Advocate also marks the seventy-fifth year of the history of our publishing house. In view of this joint Diamond Jubilee year your board requests an hour at the 1930 session of our annual conference when suitable recognition be given these agencies of our church.

WESTERN NORTH CAROLINA CONFERENCE ASSESSMENTS FOR 1930

District	Gen. Work	Conf. Work	Total
Asheville	$ 9,423	$ 12,641	$ 22,064
Charlotte	13,706	18,387	32,093
Gastonia	11,458	15,371	26,829
Greensboro	13,492	18,100	31,592
Marion	8,567	11,492	20,059
Mount Airy	9,102	12,210	21,312
Salisbury	11,029	14,796	25,825
Statesville	11,137	14,940	26,077
Waynesville	6,104	8,188	14,292
Winston-Salem	13,064	17,525	30,589
Total	$107,082	$143,650	$250,732

Also 10 per cent on pastors' salaries for Children's Home.

This is a correct revised copy of assessments made by budget commission. W. L. Sherrill,
Conference Secretary.

ROCKINGHAM DISTRICT NOTICE

The preachers and district stewards are called to meet in Rockingham at 10:30, November 19. It is very important that we all attend this meeting. Other laymen will be invited and we hope to lay some plans for the new year.

H. C. Smith.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, NOVEMBER 14, 1929 Number 46

The chief glory of football is the fact that both coach and player must deliver the goods. Hot air does not win football games. Press agents may add to the gate receipts but not to the score. Touchdowns and goals count on the field.

Could most ministers realize how many broken hearts are before them every Sunday morning the hour would take on new significance. Many would go away with a new sense of God's willingness to bind up the broken-hearted and to lift the load of those who are bowed down. Prayers would have a fresh fervor and the sermon a ring of reality oftentimes wanting.

"Who goes there, in the night,
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men!

"Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear:
It shall not be again!"

These words of Thomas Curtis Clark should be repeated on more than Armistice Day—they should become the undying convictions of the millions now alive.

"I am very much concerned about the younger brethren," Bishop McDowell declares, "but I am more concerned with the men about fifty whose ministry has begun to shrivel in their hands. Many a man who has been preaching twenty years, if he were to be honest with himself, would confess frankly that his ministry is not living and growing as it was when he came into it. Now on the other hand, this business of preaching is a thing that in your experience and in your life may grow. Phillips Brooks' preaching grew in his hands and did not shrivel. Take care lest your ministry start with a mansion and shrink to a bungalow."

In the noise and din and toil and tumult of this life the real tests come. Are you able to hear the voice of God in the midst of all this? God does speak in the whirlwind. Are you able to hear? God does appear in the bush of flame. Do you walk with unsandled feet? How real is God to you anyway? This is the measure and the strength of your life.

Use your head. We have the facts and the "poetry" to prove that it is the thing to do. The woodpecker is responsible for the facts and the Shreveport Gusher fathers the "poetry." Here it is:

"A woodpecker pecks out a great many pecks,
Of sawdust when building a hut;
He works like a nigger to make the hole bigger,
And he's sore if his cutter won't cut.
He won't bother with plans of cheap artisans;
But there's one thing can rightly be said,
The whole excavation has this explanation—
He builds it by using his head."

The following observation of the New Outlook of Canada is worth passing on: "The British Premier has come to the United States in altogether a friendly guise, and the people of the United States are quick and keen to respond to that kind of approach. Mr. MacDonald has been informal and sincere and altogether unofficial, and the response to that kind of attitude was inevitable: given a people who like directness and are susceptible to the ordinary human appeal to a quite striking degree. Mr. MacDonald has been visiting the people of the United States, they have welcomed him as a real friend, the visit has been greatly enjoyed on both sides, and a friendship and kindliness of feeling has been created that will stand in good stead for many months and years to come. After all, the peace of the world depends much more upon the development of friendliness and mutual appreciation among the peoples of the nations than it does upon the writing out and signing the peace treaties."

The Tokens of Triumph

The nail-prints in the uplifted hands following the resurrection day are the assurance of ultimate victory. They tell much of what had gone before as well as of that which was to follow. The anguish of suffering and death was still in his eye; the crown of victory was on his brow. The Cross is at the centre of it all. Steadily through hate and treachery, on weary feet in the service of humanity, Jesus passed through the deepening shadows to death; now triumphantly out of the darkness he moves into the light in the larger service of mankind, but he carries with him the scars of former conflicts. From these there is no escape.

The servant is in no wise above his lord. The common lot of his faithful followers is familiarity with the nail-prints—there is no leaving behind the marks and the scars. Oftentimes it seems that those who lay themselves out most fully in the cause of their Lord, giving themselves without stint by day and night, the less are they appreciated and the more ready are men to discount them. The way of holy living and of unselfish service is little appreciated by our ordinary humanity, both within and without the church. The Jewish church acted thus towards the Man of Galilee; the Christian church is of like spirit in these last times. Any one who is a Christian indeed and in truth will surely become acquainted with the nail-prints.

Are we prepared to win this coming year? In the midst of a self-satisfied people with few complaints to offer save the shortage of material goods, can we lead for higher and better achievements in the cause of our Christ? We are desperately poor these hard times. But we are not so much in need of material goods as we are of soul riches. Ministers of the Man of Scars who put a premium upon ease, comfortable salaries, and high places, in the midst of this sinful, sordid, selfish age, will have no messages of the uplifted cross. They will gossip much about the Christ and the cross, but they will make no dent on the hearts of this people. Such have set out to shun the scars; they certainly will not win any victories. We have plenty of people in the pew and enough ordained men in the pulpit to win some victories. How painfully humiliating is the record made this past year! Study the records of our two conferences and be convinced. The sorrow of it all is that our record is equal to any in our Methodism.

What are we going to do about it? Shall we continue to cry "hard times" and plan retrenchment? Are we going to perfect the organization and put on the pressure a little more consistently as we struggle with financial returns? Are we waiting for the leaders to plan and the General Conference to legislate as men scheme for place? We are not so much in need of new bishops and other high priests as we are of men eager for the nail-prints. Prophets of the Most High, with a message burning in their bones, in every pulpit would cause a mighty stir in the land. But let it not be forgotten that a prophet is always in deadly peril. The scars will be his. The marks of the Lord Jesus are not much sought after in these soft and complacent times. Victory comes with the scars.

"Let There Be Light"

"And God said, let there be light: and there was light. And God saw the light, that it was good."

Here is a little section of the creation story recorded in Genesis with the climax that God saw it was good.

Likewise the work of Edison when he invented the electric lamp was good. President Hoover has told of its benefits in the following terms:

"I surmise that his wildest ambition was to relieve the human race from the curse of always cleaning oil lamps, scrubbing up candle drips, and everlastingly carrying one or the other of them about. But the electric lamp has found infinite variety of unexpected uses. It enables us to postpone our spectacles for a few years longer; it has made reading in bed infinitely more comfortable; by merely pushing a button we have introduced the element of surprise in dealing with burglars; the goblins that lived in dark corners and under the bed have now been driven to the outdoors; evil deeds which inhabit the dark have been driven back into the farthest retreats of the night; it enables the doctor to peer into the recesses of our insides; it substitutes for the hot water bottle in aches and pains; it enables our cities and towns to clothe themselves in gaity by night, no matter how sad their appearance may be by day. And by its multiple uses it has lengthened the hours of our active lives, decreased our fears, replaced the dark with good cheer, increased our safety, decreased our toil, and enables us to read the type in the telephone book. It has become the friend of man and child."

The Day of Our Opportunity

Again and again did we hear at High Point and at Kinston that a later conference would have brought forth better reports. The late season made it impossible for the farmers to meet their financial obligations. All would have been better with the conference a month later. Then more money would have been in circulation and the farmer would have been better able to pay.

Well, the month has passed! The prospective cash is now in hand. The people will have more money these next two months than at any one time for the next year. Are we going to take advantage of this? Will the preachers set themselves to their work so as to get a good start for the next year? Will the stewards be wise and at once collect every dollar possible for the new year? A determined purpose will tell mightily on the work of the whole year. Some have promised themselves that never again will they let the first of the year get away without an honest to goodness effort to make an early start. Are they going to hold themselves to it?

To follow the line of least resistance, with no resolute purpose to change the old order, is to court failure. Some have tried this out so consistently for years that they are fully informed. Is this next year to be similar to those which have gone before? Some men always succeed; others as certainly fail. There is more in the man than in the land. Some will starve where others will have a competence. "Diligent in business, fervent in spirit" is Paul's ideal Christian.

The next few weeks of this conference year will largely determine the success or the failure of our churches in North Carolina. The day of our opportunity is upon us. Pentecost is to be kept before us. The diamond jubilee of the Advocate is upon us. The care of all the churches burdens our souls. The world-field is white to the harvest. Men and women all about us, broken and marred, lift up lame hands of faith in this hour of their desperation. Are we able to pour out our souls in a great venture for our Christ?

Before the Services Begin in Church

"The Lord is in his holy temple," declares the Word of God. And then the same high authority continues, "Let all the earth keep silence before him." Yet with a frequency that is to be deplored we note before the beginning of the service a chatter and hum of voices that marks the place as a house of amusement rather than a place of worship.

The church of God is not an opera house, nor a football stadium, nor a baseball park, but a place of worship, and it becomes those who gather there to prepare for the services by moments of silent waiting before God. Few things contribute so effectively to the highest elements of soul culture as does silence, whether it be the silence of the desert with its speechless sands and silent stars, the silence of the trackless forests, or the silence of God's temples which have been erected and set apart for his worship.

In this age of noisy streets and busy market places, of strife and hurry, where the confusion of the day is being carried over into what was formerly the silent night watches, it does seem that there should be some little spot and some little moment where silence could command the situation and minister to men and women who would hold fellowship with God. If not prompted by a spirit of reverence, let good manners compel us to deport ourselves as becometh true worshippers in the house of God.

Like a Leaky Teapot

The most of our best English stories come from Cornwall, or are attributed to those miners, and other hardy sons of Britain who dwell within reach of the sounding sea.

The latest runs like this:

At a prayer meeting a brother had been praying very earnestly that he might be filled with the Spirit. When he had finished, an old Cornishman began—"Oh, Lord, what's the use o' fillin' he? He be like a leaky teapot, no sooner filled than he be empty again."

We take the liberty of suggesting that here is a good text for a sermon on being filled with the spirit, the emphasis of course being placed upon retaining the spirit filled life.

The advocates of war are silent these days in seven languages. Everybody is talking peace. If we can keep this going for one generation there will be a new citizenship that has learned in all questions of international relations to think peace, rather than war, and that will be a long step toward world peace. This responsibility of teaching the world to think peace rests primarily upon the Christian church. Hitherto the church has been sadly remiss at this point, but a better day is at hand.

People and Things

Rev. R. F. Taylor's postoffice address is Glendon, N. C.

Rev. B. E. Stanfield's postoffice address is R. F. D. 2, Durham, N. C.

Rev. Preston L. Smith's postoffice address is Jefferson, N. C.

Rev. Jim H. Green of Connelly Springs, N. C., has accepted a pastorate in St. Louis, Mo. His address is now Cor. Tower Grove and Norfolk Sts., St. Louis, Mo.

Dr. A. L. Stanford began the new year at Broad Street church, Statesville, with a good revival meeting. Fifty have joined the church and others are to be received. Stanford is doing a great work in Statesville.

Rev. J. H. Ball, who has been in Oklahoma for years and where he has done fine work, goes this year to Centenary church, Tulsa, a church he organized 22 years ago. His North Carolina friends are always glad to learn of his movements when the itinerant wheel is on the go.

"We have been pleasantly received. Had two fine congregations yesterday and two good services. These good people seem pleased with their pastor and his wife. We are going to try to do our best for our Lord in this, an entirely new field for us. Our faith abides and the anchor holds."—W. R. Ware.

"We arrived Wednesday afternoon and found the parsonage in tip-top order. The good women had prepared an excellent dinner and received us with a most hearty welcome. On Wednesday night a large number stormed the parsonage and loaded our table with good things to eat. May God help us in serving these noble people."—C. E. Murray, P. C.

"May I please have space enough in the Advocate to express my thanks for the many and appropriate gifts received in the miscellaneous shower given by Mrs. Ernest Bunting and Mrs. Walter Matthews, at the home of the former on Naomi street, welcoming my return to Randleman? The spirit of those present on this occasion, and their warm expression of welcome, makes our return for the fourth year even more delightful than that of previous years."—Mrs. Joseph H. Brendall, Jr.

Rev. S. M. Needham preached his last sermon as pastor of First Street Methodist church Sunday. This week he goes to the new field assigned him by the Western North Carolina conference last week. There will be hundreds who will regret seeing him leave Albemarle. He is not only a most agreeable gentleman, but he is a fine type of neighbor and citizen. He is a most conscientious and earnest preacher. Moreover, he is an able one. He is every inch a man, too.—Stanly News-Herald.

"The large congregation at the Methodist church in Boone on the past Sunday were all greatly pleased with the two very fine and helpful sermons of the new pastor, Dr. Chandler. But why should they not be, for better sermons are rarely heard by any congregation anywhere. Sermons so full of the many vital truths of the gospel, and beautifully and forcefully expressed in fine language, and from one whose love for those to whom he was speaking seemed to flow freely from his very soul in word and attitude. At the Epworth League in the evening Dr. Chandler made a short talk to the young people and won the hearts of the young, as the writer heard a young man say after the exercise that all the young folks loved him."—J. M. Downum.

"Moved yesterday into the beautiful parsonage at Norwood. Rockwell gave us a farewell party Wednesday evening. Mrs. Brandon was showered by linen of every description and many other things which will go a long way in keeping the home fires burning."—J. Max Brandon.

"I have an extra copy (or copies) of the minutes of the W. N. C. conference for the following years: 1911, 1916-21 inclusively, 1923, 1925-28 inclusively. I should be glad to exchange any of these for minutes for the years as follows: Any year before and including 1905, 1907, 1909, 1910, 1912."—E. H. Nease.

There is public jubilation when funds for the addition of another school or institute in the university are announced. But for the faculty, and for those who desire improvement in the quality of the faculty, such additions should often be rather a cause for regret. Unless there is a clear and urgent need for the education and the research which the new school or institute may afford, it inevitably does more harm than good to the university. By enlarging the faculty it renders any future sums for raising the level of salaries and ability proportionately less effective.—Prof. Yandell Henderson of Yale.

Rev. J. H. Armbrust and Mrs. Armbrust were most graciously received by the membership of the First Methodist church of North Wilkesboro, to which church they were appointed by the bishop of the last annual conference. Not only the members of the church, but the entire city united in a reception given them on Sunday evening, November 10, when all the churches in the city closed their services and gathered at the Methodist church, filling the edifice to capacity. Addresses of welcome were made by the pastors and several laymen and lay women. The ladies and stewards have added many things to the parsonage to make it more comfortable. The preacher and congregation are happy in the work together.

Many Stanly people will be glad to welcome Rev. E. M. Avett of Mocksville to Albemarle, where he comes as the new pastor of First Street Methodist church. Rev. Mr. Avett is a native of this county. He is well known to thousands of our people. He will feel at home down here and his people will feel that he is one of them. He leaves a good town and a good county. Having served the Davie circuit for four years, he has learned to love those fine Davie people, but we rather suspect that, deep down in his heart, he still loves old Stanly and her people, and that he is really pleased that he has been assigned the local field. Friend Avett, we welcome you back home!—Stanly News-Herald.

"After spending five and one-half years on my first charge, I had the thrilling experience of having my name read out by the bishop to a new charge. I had no idea where I was going, and did not care to know. The people of China Grove have received us graciously. We were invited out to dinner the first evening we were here. While away from the parsonage to dinner we were called by telephone. We hurried back to the parsonage and found the house filled with friends to welcome us and the dining room filled with good things to eat. We loved our people on the first charge, but we have already found ourselves loving our new friends. Everything bids fair for a good year at China Grove."—E. H. Nease.

GASTONIA DISTRICT MEETING

The pastors, the district stewards, and a large number of the lay leaders met last Tuesday morning at 10 o'clock in Main Street church, Gastonia. Rev. R. M. Courtney, the new presiding elder, directed the business of the meeting as if he had been on the job all his life. After Scripture reading and prayer, the election of A. C. Swafford secretary, the roll call and the introduction of the new pastors, of whom there was a goodly number, the presiding elder asked J. B. Craven to tell how the Greensboro district under his administration paid out in full on salaries and all collections.

In clear and concise terms the former presiding elder of the Greensboro district explained fully how it was done. His story made a very decided impression upon the assembly and it was agreed that the same plan be adopted for the Gastonia district and the conference collections are to be in hand by time of district conference the last of April. Every district in the conference should hear Craven's story. It would do good.

Careful attention was given to the assessments upon each charge, the amount agreed upon was accepted by the representative thereof, the presiding elder's salary was fixed the same as last year—nine per cent of the pastors' salaries—and each member of this large company of church leaders seemed to be in a cheerful and hopeful mood.

The Advocate man had all the time he desired, which was not much, to say a word concerning the Advocate jubilee campaign. Without even a request from him these pastors and other leaders, upon motion of J. B. Craven, voted unanimously to put this job over before the Christmas holidays. We are looking for prompt and successful action on the part of this district.

After a plea for the superannuate endowment fund by C. S. Kirkpatrick, luncheon was served by the ladies of Main Street church. What a delightful luncheon it was! All praise for the ladies of Gastonia.

Picked Up

We learned on the side that the new presiding elder and his good wife received a royal welcome to the parsonage and was treated just as if he had been a pastor and not an elder.

It seems that J. B. Craven and Mrs. Craven have already captured the Main Street congregation. The people are greatly pleased.

It seems from what the Shelby laymen say that L. B. Hayes and the Baptist State Convention have taken Shelby bag and baggage. Last Sunday night the Baptist congregation joined their Methodist friends in welcoming the new pastor, who preached one of his great sermons and had all things in readiness when the Baptist hosts arrived. Shelby is figuring upon a great year and this seems to be the prospect over all the district.

. A cemmercial traveler, who was also a Gideon, and who made a practice of reading his pocket Bible while on his railway trips, was asked by an unbelieving fellow traveler why he spent so much time reading a book which everybody criticised so much these days. "My main object," replied the Gideon drummer, "is not to criticise the Bible, but to let it criticise me."

Everything that serves serves at the cost of sacrifice, for sacrifice is the price of service.

FIRST CHURCH, HENDERSON, REJOICES

The second Sunday in October, 1929, will not soon be forgotten by the Henderson congregation. Their new church is complete and they used the auditorium for the first time that day, though the rest of the church had been in use for several weeks. Nothing transpired to mar the success of this day to which the people had looked for more than five years.

The seats below and above were filled, the large vested choir rendered beautiful music, the pastor, Rev. W. C. Martin, gave a most appropriate brief address prior to the communion service which was appropriately made the feature of the day. The number of reverent worshippers who gathered about the chancel rail and the atmosphere of the entire sacramental service were sufficient to make this a notable occasion.

Sunday was the beginning of "opening week," during which the pastor was to have visiting brethren to assist in the service. Among these were M .T. Plyler, representing the Advocate, T. G. Vickers and J. D. Bundy, former pastors.

Tuesday evening Rev. J. D. Bundy, pastor of the First Methodist church at Smithfield, preached. On Wednesday evening, Rev. C. K. Proctor, superintendent of the Oxford Orphanage at Oxford, is to preach. On Thursday evening a speaker from Duke University is to preach.

The presiding elder of the district is expected to preach on next Sunday morning, while Sunday evening the churches of the city are to unite with the congregation to bring greetings to the Methodists on the opening of their new church.

PARSONAGE BURNED AT GARYSBURG

On the night of November 6 our parsonage at Garysburg was burned with furnishings and all of our personal belongings. We count it a very remarkable escape that we with our three children we were awakened at 3 o'clock in the morning by the crack of the fire as the blazes were approaching us from the opposite room.

We are now temporarily located and planning to rebuild a parsonage at once. We carried enough insurance on the building to cover about one-fourth the loss. Brethren and readers of the North Carolina Christian Advocate, we will appreciate any assistance you may give us at this time in providing winter quarters for pastor and family. Our library was also burned, leaving us stranded for reading matter now. Discarded books from our brother pastors will be appreciated. O. C. Melton, Pastor.

NORTH CAROLINA CONFERENCE PREACHERS

It is necessary for the committee appointed by the recent session of conference to look into the matter of group insurance to have the age of each preacher, except the superannuates, in order to arrive at an average age. If each one will write on a postal card the date of his birth and mail to me at once, it will help the committee to get ready to prepare its report. Do this at once. In writing it would be well to state whether you are willing to enter into the arrangements that we might be able to make at once, you paying the premiums on two thousand dollars yourself this year, at a cost not to exceed twelve dollars per year on the thousand.

T. A. Sikes,
Roxboro, N. C.

Human Values in Industry

By R. B. Eleazer

THEN Jesus said to the Pharisees, "The Sabbath was made for man and not man for the Sabbath," he implied a principle which is of universal application—to the material world, to human institutions, and in large measure to religion itself. This is the principle of the primacy of human values—the principle that man is more important than all other things in the created universe and that everything else exists for him and has value only as it contributes to human welfare.

The fertility of the soil, the energy of the sun, the gentle stimulation of the rain, the principle of life within the seed which makes it capable of reproducing itself a hundred times—what is the purpose of it all? Clearly it has one purpose, and one only. It is just God's way of feeding his human family. So of the work of human hands, also. The skyscraper that towers fifty stories into the air has no value in the world except to shelter human beings. The great bridges which span our rivers and the tunnels which burrow beneath, the steamships that ply the seas and the railroads that girdle the land, have value only as highways of human travel. Not all the gold of the mints would have any value if there were no people to use it as a medium of exchange, nor would all the diamonds ever mined and polished be worth a penny if there were no men and women to wear them. "Even religious ordinances," said Jesus, "must meet the same test. The Sabbath was made for man, not man for the Sabbath." Religion was meant to be a help, not a hindrance. It was meant to be wings for man's spirit, not weights about his neck.

So I am very confident that if Jesus were here today he would say the same thing to us with relation to industry—"Industry was made for man and not man for industry." It is just a part of the chain of providences by which God feeds and clothes and makes comfortable his human family. It must be measured primarily not by its profits nor its material production, but by its effect upon people—upon the workers who make possible its processes and upon the public which it exists to serve and upon whose demand it is wholly dependent. In the last analysis, there are no real values in industry except human values—the infinite worth of the men and women and children who are affected by it, either as producers or consumers. An industry which is harmful or destructive to these human values is a criminal failure, however successful it may be in material production and profits. Humanity must come first!

Now what does this principle mean in practical terms? What obligation does it imply on the part of the worker, what on the part of the employer? Some of its implications are very obvious and cannot be escaped:

In the first place, to both groups it should glorify and sublimate the common task with a sense of its inherent sacredness. It is one of the tragedies of our traditional view of life that religion is considered a thing apart—a thing of set times and places and ordinances; something to which we give at most a few hours of each week, snatched from the daily grind of secular affairs. In the recognition of human values, on the other hand, we have a conception of industry and of business which will break down the line that should never have been drawn between sacred and secular, and make it possible for every man to make of his daily task, provided it be honest and useful, a religious experience no less vital and satisfying than that which he finds in the atmosphere of the church itself. It is not a particularly inspiring thing to work at a monotonous job six days a week merely for so many dollars of wage. But if I can come to think of my task as just my contribution to the divine process of caring for the family of God, what a different thing it becomes!

With that conception the worker will of course put his best into his work. He will not "soldier" on the job, nor limit production, nor wreck the machinery of the employer with whom he disagrees. He will gladly give his best, not only as unto the man from whom he receives his wage, but as unto God and to his fellowmen.

To the employer likewise this conception of industry carries certain definite obligations. He will think first always of the welfare of his workers. He will not stunt the bodies and minds and spirits of children for the making of goods and profits. He will not exact of men and women over-long hours that deplete vitality and shorten life. He will not be willing to pay a wage insufficient to support their lives upon a basis of physical comfort and mental and spiritual opportunity. He will take every reasonable precaution for the safety of his workers, even though it mean expense and inconvenience. He will not be willing in any way to mar the image of God in the men and women whom he employs, nor to retard the growth of that image into a more perfect likeness.

More and more the employer will recognize also the workers' investment of life. The popular notion that capital—mere money—is the only investment that need be taken into account is doomed speedily to pass. We are coming to realize that the worker who puts his life into an industry makes an investment just as real as he who puts in only his money, and in truth a great deal more valuable. Is this investment of life, then, entitled to no representation in management and no share in profits? I venture to assert that it is. Nor is this a revolutionary assertion in a day when so great an industrial leader as the younger Rockefeller works out with great care a plan of employee representation, proves its effectiveness in some of his enterprises, and writes a book defending its soundness. This is no radical assertion in a day when Nash and Eagan and Hapgood and Hatch and Filene and many others are putting into effect similar or more thoroughgoing adaptations of the principles of employee representation and profit-sharing.

The employer who recognizes the human values in industry must feel also his obligation to the public. He will produce only honest goods, since human welfare and comfort vitally depend upon the integrity of his product. In the marketing of his goods he will give honest value—no predatory freebooting, no exploitation, no inordinate profits, no taking advantage of the public's necessity or its ignorance. For every dollar of the public's money he will seek to give a hundred cents' worth of value in goods and in service. Profit he will expect, of course, but only such profit as he can openly defend on the basis of service rendered.

These are some of the immediate implications of the principle of human values in industry. They represent attitudes and standards which every employer and employee may, if he will, put into effect at once. They are sound in morals and in logic, and experience has proved them equally sound in practice. Only good can come to industry through their adoption.

To these principles the future belongs. Their progressive sway is as inevitable as the circuit of the suns. The trend is irresistibly toward a growing recognition of industry as a great co-operation process existing primarily to serve humanity, depending more and more for its incentive upon the service which it renders, and less and less upon the selfish gain which it can extract.

WHAT ABOUT PENTECOST?

The move to observe the nineteen hundredth anniversary of Pentecost is going forward with vigor. Some of the most conservative communions have given their hearty endorsement to it and are devising programs and methods of organization. It is doubtful if any similar observance has so moved the church in recent years.

This is all good, so far as it goes. The anniversary is of value as a method of calling public attention to a great event; but let us not forget that the first Pentecost was an intensely personal matter. It was not something that could be worked up by programs and committees.

Preceding the first Pentecost there was, above all else, a "waiting before God" day after day; there was felt a need on the part of all those who waited, and they were doing it in response to the command of their Lord. He had left them a high commission with an unspeakable urgency in it, but at the same time he had said in substance, "You dare not undertake such a high commission until you receive something which as yet you are ignorant of." "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

Nothing worth while could have come to those first Christians until they had divested themselves of the selfishness which had so often appeared and the concern for position and human power. They had to pay a heavy price. It may take a long time until we are really in tune with the Infinite. At last, through meditation and prayer, through deep surrender, through the emptying of the heart of selfish desire, the early Christians were ready for the infilling of power. It came as soon as they were ready for it. In that hour the Christian church was born.

Impotent before it, invincible after it; happy in self-denial, bearing the reproaches of men with holy joy, those who shared in the first Pentecost would go to meet death itself for Christ's sake as a bridegroom might go to meet his bride. The power which came to them then utterly transformed their lives and through them went out to transform the world. That is what we covet in this anniversary of Pentecost.

We pray for a new birth for the church. Men stand shivering around the altars where the fires have gone out. There is a word in connection with that first Pentecost we need to remember: it is fire—"cloven tongues of fire appeared." We are not interested in the physical manifestation; we are interested in what it typifies—the cleansing power, the birth of a new zeal. Those Christians had reached the boiling point. You see a dead engine standing helpless on the track, but when the water inside is heated to the boiling point, it fairly quivers with power and rushes across the country with a hundred cars at a tremendous rate of speed. It is not otherwise when a dead church feels the thrill of that power which fell at Pentecost.

Pentecost should be with us a time of waiting before God until we feel the thrill of a new life and a power which we have longed for but only dimly known. Will our Pentecost bring us that? If it does, it will make the church irresistible through the power and passion of its Lord. The world is waiting around the door of the church to hear the rush of the "mighty wind" and to see the "tongues of fire." Such a Pentecost has long been overdue.

"O that it now from heaven might fall
And all our sins consume.
O Holy Ghost for thee we call;
Spirit of burning, come!"

—Federal Council Bulletin.

WORLDLINESS

By Dr. John Henry Jowett.

What is worldliness? Worldliness is a hard and polished materialism. Worldliness is the hardening of the spiritual arteries. Worldliness is the encasement of the soul in fleeting ambitions and delights. Worldliness is a solid prison of material interests with no windows or skylights looking out upon God and the eternal world. Worldliness is something very hard and very thick, and very tenacious; it is like the shell of the limpet in its fierce hold upon the hard rock. What can you do with worldliness? What can you do with these solid imprisoning walls? We accomplish nothing by pouring upon them the soft waters of merely ethical teaching. We have done nothing when we have decorated the walls of the prison with works of art. We get no further when we just stroke the rock with smooth and gentle plausibilities. We may hang a bit of ritual on the heavy walls, but the imprisonment remains. All these will leave it unmoved, and worldliness will rear and spread itself as strong and defiant as ever. What do we need for its destruction? We need dynamite, the dynamite of the resurrection. And when this mighty force which dwelt in Jesus, and which broke both sin and death, is received into the innermost soul, the hard imprisoning walls of worldliness are blown into nothing, and the soul looks out upon a new heaven and a new earth. Yes, when the walls of worldliness go down we have the entrancing prospect of the Kingdom of Heaven. Worldliness cannot stand against the dynamite of the resurrection. And so it is with every other established habit. Every one of them can be blown up by the power of the risen Christ. Nothing can stand against it. "For this was the Son of Man manifested that he might destroy the works of the devil."

If there is a group of our citizens itching for a revolution, I'd much rather have them talk about it than arm secretly. I should much prefer to have them adopt the theory of Abraham Lincoln, who said, in his second inaugural, that this country belongs to the people who inhabit it, and that whoever grows weary of existing institutions may exercise his constitutional right to amend them, or his revolutionary right to overthrow them.—Arthur Garfield Hays.

REV. ALPHEUS McCULLEN ANSWERS THE LAST CALL

Of militant spirit, with an undying devotion to the soldier boys, this Methodist preacher lived in all good conscience among his fellows, ready to answer the calls of duty as they came. Whether pastor in country or in town, presiding elder directing the work of a district or chaplain ministering to the soldier boys, Alpheus McCullen could be counted on. From the day he joined the North Carolina conference in 1882, when he was assigned to the Craven circuit, until he passed at Rockingham, November 6, 1929, our brother had given a good account of himself.

In 1906 he went from Fifth Street church, Wilmington, to the Washington district, on which he served four years as presiding elder. The next four years he was on the Rockingham district, from which he went to Trinity church, Durham.

For many years Alpheus McCullen had been the popular chaplain of a North Carolina regiment. So, when his regiment was called to the Mexican border in 1915, he chose to go with the soldier boys. This landed him the next year in the World War. The conference journal of 1916 has him down in the appointments, "Chaplain in the U. S. Army." His health gave way the next year, so that he never got to the front, though his eldest son, Lawrence, had fallen a victim in that terrible conflict. He served in the camps on this side until he retired from active service, at which time he took the superannuate relation.

For nearly fifty years this Methodist preacher served his day and generation. Loyal to his Lord and devoted to all good causes, he could be relied upon to stand by any one of like spirit and devotion. As near neighbor and helpful presiding elder, we came to know him well. Alpheus McCullen had a contempt for shoddy pretense and pious make-believe. He stood four square and expected the same in others.

Others will give an estimate of this good soldier of the cross. We simply wanted to say that here was one who always marched breast forward; one who fell to rise; one who lived to fight better.

Revs. J. H. Shore, C. M. Hawkins, C. L. Reed and H. C. Smith conducted the funeral service and his body was laid to rest in the family lot in Rockingham.

NEW WINE IN NEW BOTTLES

Oriental teaching delighted in the use of metaphors and parables. The discourses of Jesus are very rich in these. Ancient bottles were made of goat skins, when new they were elastic and would expand with the fermentation of the wine, but when they had grown old they became hard and inflexible and new wine would burst them when it began to ferment.

Jesus used this fact to teach that in religion the outward expression must match the inner spirit. The creeds, the rites and the ceremonies of religion, are the visible expressions of the inner convictions and emotions and must correspond thereto. The outward expansion must keep pace with the inward expansion. The old ceremonials expressed the Old Testament conception of religion, but Jesus brought such a flood of new ideas and emotions that the old forms were utterly inadequate to express them.

There is, or should be, continual progress in religion, and as a result the church is called to continuous adjustment of its outward expression to meet this inward growth. Spiritual convictions must embody themselves in a creed, spiritual emotions must express themselves in worship. Spiritual forces must clothe themselves in movements and institutions. Truth is a living thing and, therefore, a growing thing, and the forms in which it expresses itself must be ever enlarging. Had the church recognized this principle the religious quarrels and persecutions which have so often disgraced her would have been largely avoided. Truth is eternal, forms are transient. The fundamental truths of religion are the same from age to age, but there are ever larger revelations of these truths to men.

Creeds are not to be despised, but they are landmarks on the way and not the end of the journey. When a creed becomes a bar to further progress it subverts its purpose. When it becomes a clamp instead of a support it prevents the thing for which it was formed. Because the outward form must be in harmony with the inner force our creed and forms of worship must be ever enlarging. To make them unchangeable would be to throttle truth. Too often the church has given to temporary forms the dignity and authority of everlasting law. She has tried to crowd into forms, stiffened with age, the larger revelations of truth and the deeper experiences of the soul, which a living religion produces.

When we cling to old forms of worship we lose the truth or at least but partially express it. There are those over whom yesterday tyrannizes, those to whom it is a positive pain to entertain a new idea. This period is slavery to yesterday, puts brakes on the human mind, shuts out inspiration and locks the door on progress. The church is continuously hampered by the demand that she moves in the same grooves and fights with the same weapons that the fathers used.

The gospel is in our hands to be applied to times and conditions and the church which meets the demands of men is the one which, holding fundamental truth with firm grasp, will adjust itself to the activities of the age. It must be quick to recognize changing conditions and ready to adapt its message and method thereto.

We are pleading for a freer expression of truth, not for the surrender of truth. There are those who regard it as a sign of intellectual strength to preach the great doctrines of Christianity with an interrogation point. Doubt is always weakness. He is never strong who only half believes his creed. It was Emerson who said, "Give me your conviction, I have enough of doubts of my own."

In this age of uncertainty the first great need of the church is unquestioning conviction concerning the fundamental truths of Christianity. The second need is flexibility in methods of expressing it. Dead forms must give place to living expressions.—The United Presbyterian.

CONFERENCE JOURNALS WANTED

I am endeavoring to get my files of the journal complete from 1890 to the present time. I need journals for 1907, 1903, 1896, 1897, 1891, 1892, 1893. Is it possible for you to supply me copies of journals for these years?

Thomas McM. Grant.

MT. AIRY DISTRICT NOTICE

The district stewards and pastors of the Mt. Airy district will meet in Elkin at 10:30 o'clock Thursday, November 21.

GENERAL MINUTES OF THE N. C. CONFERENCE

Minutes of the Ninety-third Session of the North Carolina Annual Conference of the Methodist Episcopal Church, South, held at Queen Street M. E. Church, South, Kinston, N. C., beginning October 30, 1929, ending November 3, 1929.

Bishop Edwin D. Mouzon, president; Thomas McM. Grant, secretary. Postoffice of secretary, Wilson, North Carolina.

Question 1. Who are admitted on trial? Marquis Wood Lawrence, Lester Archie Tilley, Ishmael Jennings Strawbridge, Offie Lemuel Hathaway, Thomas Bryan Hough, Carl Webster Barbee.

Question 2. Who else is in the class of the first year? William Edward Whitford. W. E. Whitford passed the examining committee of the first year, but having a student appointment remained in the class of this year.

Question 3. Who remain on trial? Edgar Beauregarde Fisher, Arthur Leo Thompson, Alvin Adelbert Jones, James Furman Herbert, Cuyler Freeman Heath.

Edgar Beauregarde Fisher nas passed the examining committee for all the classes, but having entered the conference in 1928 is placed in second year class.

Question 6. Who are admitted into full connection? Seymour Esmond Mercer, Sherwood Stephen Ellington, Paul Henry Fields, Robert Grady Dawson, Herman Brandon Baum, Franenstine Bardin Brandenburg, Elmer Dewey Weathers, Nelson Pate Edens.

Nelson Pate Edens has passed all the examining committees.

Question 9. Who are received by transfer from other conferences? Armour David Wilcox, an elder from the Western North Carolina Conference; Robert Alexander Swaringen, an elder from the Western North Carolina Conference; and C. C. Alexander, an elder from North Alabama Conference.

Question 12. Who have withdrawn or been expelled? Withdrawn, E. D. Soper.

Question 13. Who are transferred to other conferences? G. T. Bond to the Western North Carolina Conference, C. C. Herbert, Jr., to the Western North Carolina Conference, and R. H. Caudill to Western North Carolina Conference.

Question 14. What preachers have died during the year? D. L. Earnhardt, V. A. Royell, N. L. Seabolt, R. L. Davis and J. M. Daniel.

Question 15. Who are the deacons of one year? Frank Belton Joyner, Janadus Doane Stott, Winifred Denning Yarboro, William Carleton Wilson.

Question 17. What traveling preachers and what local preachers have been elected deacons? Traveling preachers: Seymour Esmond Mercer, Sherwood Stephen Ellington, Paul Henry Fields, Robert Grady Dawson, Franenstine Bardin Brandenburg, Elmer Dewey Weathers.

Question 18. What traveling preachers and what local preachers have been ordained deacons? Traveling preachers: Seymour Esmond Mercer, Sherwood Stephen Ellington, Paul Henry Fields, Robert Grady Dawson, Franenstine Bardin Brandenburg, Elmer Dewey Weathers.

Question 19. What traveling preachers and what local preachers have been elected elders? Traveling preachers: William James Underwood, Hubert Richard Ashmore, Chancie DeShield Barclift, Jr., Samuel Ernest Wright Harley, Archabold Chester, Eugene Carson Crawford, William Peterson Watkins, Burrell Duke Critcher, Percy Owen Lee, Robert Leroy Jerome, Omer Clyde Melton, James William Sneeden.

Question 20. What traveling preachers and what local preachers have been ordained elders? Traveling preachers: William James Underwood, Hubert Richard Ashmore, Chancie DeShield Barclift, Jr., Samuel Ernest Wright, Harley Aarchabold Chester, Eugene Carson Crawford, William Peterson Watkins, Burrell Duke Critcher, Percy Owen Lee, Robert Leroy Jerome, Omer Clyde Melton, James William Sneeden.

Question 21. Are all the preachers blameless in their life and official administration? One by one the names of all the preachers were called and all passed the examination of character.

Question 22. Who are supernumerary? N. W. McDonald.

Question 23. Who are supenannuated? N. E. Coltrane, W. F. Galloway, L. E. Thompson, T. S. Coble, A. W. Price, C. C. Brothers, J. M. Wright, T. H. Sutton, R. B. John, L. H. Joyner, C. P. Jerome, S .A. Nettles, R. F. Bumpas, R W. Bailey, T. J. Dailey, B. C. Allred, A. McCullen, D. A. Watkins, J. A. Lee, W. H. Townsend, D. H. Tuttle, E. C. Glenn, J. J. Barker, J. M. Rhodes, J. T. Gibbs, J. M. Lowder, D. A. Futrell, J. F. Usry, G. W. Starling, D. N. Caviness, J. W. Potter, H. M. Jackson, L. S. Massey, J. W. Hoyle, S. T. Moyle, E. M. Snipes, E. C. Sell, G. T. Adams.

STATISTICS

Question 24. What is the number of districts, of pastoral charges, and of societies in this conference? Districts, 9; pastoral charges, 226; societies, 735.

Question 25. How many have been licensed to preach, and what is the number of local preachers and of members? Licensed, 18; local preachers, 82; members, 115,406.

Question 26. How many adults and how many infants have been baptized during the year? Audlts, 2582; infants, 579.

Question 27. What is the number of Epworth Leagues and Epworth League members? Epworth Leagues, 304; Epworth League members, 8813.

Question 28. What is the number of Sunday schools, of Sunday school officers and teachers, and of Sunday school scholars enrolled during the year? Sunday schools, 689; officers and teachers, 7737; scholars enrolled, 85,338.

Question 29. What is the number of Woman's Missionary Societies, and what is the number of members of the same? Societies, 318; members, 11,576.

Question 32. What are the educational statistics? Institutions, 3; teachers, 183; students, 3674; value of property, $14,648,069; endowment, $21,478,507; indebtedness, $192,103.

Question 33. What are the orphanage statistics? Orphanages, 1; officers and teachers, 25; children in orphanages, 331; money expended, $100,276; value of property, $1,000,000; indebtedness, $14,000.

FINANCES

Question 35. What has been contributed for the following causes? Foreign missions, $21,723; home and conference missions, $15,314; church extension, $10,374; education, $18,663; American Bible Society, $1357; General Conference expense, $1086; by the Woman's Missionary Society, $128,985; from the Golden Cross enrollment, $298.

Question 36. What has been contributed for the support of the ministry? Bishops, $6109; presiding elders, $35,815; preachers in charge, $440,739; conference claimants, $13,332; Superannuate Endowment fund, $8051.

Question 37. What is the grand total contributed for all purposes from all sources in this conference this year? $1,486,-132.

CHURCH PROPERTY

Question 38. What is the number of houses of worship, their value, and the amount of indebtedness thereon? Houses of worship, 745; value, $8,322,537; indebtedness, $766,694.

Question 39. What is the number of parsonages, their value, an dthe amount of indebtedness thereon? District parsonages, 9; value, $87,500; indebtedness, none; parsonages belonging to pastoral charges, 224; value, $1,185,160; indebtedness, $106,317.

Question 40. What amount of insurance is carried on church property, and what amount has been paid out in premiums? Insurance carried, $3,996,808; premiums paid, $17,465.

Question 41. How many churches and parsonages have been damaged or destroyed during the year, what is the amount of damage, and what has been collected thereon? Churches damaged, 1; parsonages damaged, 1; amount of damage, $24; collected, $24.

MISCELLANEOUS

Question 43. Who is elected conference lay leader? Dr. W. P. Few.

Question 44. Where shall the next session of the conference be held? Henderson, N. C.

THE METHODIST PROTESTANT CONFERENCE

The North Carolina conference of the Methodist Protestant conference closed last Monday a largely attended session of the conference in Calvary church, Greensboro. The press reports indicated that the conference was one of unusual interest.

Pressure of business in the office prevented the writer from attending any of the sessions of the conference except Friday afternoon, when he went as fraternal messenger from the North Carolina and the Western North Carolina conferences. These Methodist Protestant brethren gave us a most cordial greeting, heard our message with manifest interest and the hour proved delightful to the messenger and we trust to the conference also. These fellow Methodists are doing a good work in North Carolina. We wish for them a good year in the service of our common Lord and hail them as brothers who breathe the same atmosphere, look upon the same autumn woods in their purple and gold, inherit the same traditions and are busy in a common task.

NORTH CAROLINA CONFERENCE BROTHERHOOD CALL NUMBER 33

On account of the death of Brother A. McCullen, a member of the North Carolina Conference Brotherhood, the treasurer is hereby making call for assessment No. 33.

Make check payable to B. B. Slaughter, Treasurer, Morehead City, N. C.

Beneficiaries $3, non-beneficiaries $1.

B. B. Slaughter.

Interesting Incidents Concerning Hymns

By H. H. Smith

THE value of the church hymnal as devotional literature, aside from its use in the service of song, has not been appreciated. The Psalms, which most of us think of solely as devotional reading, constituted the hymn book of the Jews. If we study the origin and history of our great hymns we shall be led to a greater appreciation of them. The following interesting incidents connected with some of our familiar hymns are gathered principally from "The Methodist Hymnal Annotated," a book that should be in every Methodist home.

Many of our hymns convey important Scriptural truths, and in the hour of distress they have often brought profound comfort, as in the following instance:

"In 1831, James Martin, of Liverpool, a Wesleyan class leader of deep piety, was a passenger on the 'Rothesay Castle' when she was wrecked between Liverpool and Neaumaris, when ninety-three persons perished and only twenty-one were saved. When he was floating on a plank from which several had been washed off by the tempestuous waves, he was heard singing above the roar of the sea,

'The God that rules on high,
That all the earth surveys,
That rides upon the stormy sky,
And calms the roaring seas.'

"He was one among those saved, and after his rescue dedicated his life afresh to God. He became a leader of three classes and worked with untiring energy and holy zeal in the cause of God. Dying in his seventy-ninth year, after forty-five years of devoted service as a class leader, he was heard to say in his last hours of consciousness, 'I know nothing of doubts and fears.' "

The hymn referred to above, which begins, "Come, ye that love the Lord," written by Isaac Watts, contains another verse that proved very helpful on a certain occasion, but in quite a different way:

"It is not often that a clergyman can afford to use a hymn to administer a rebuke to a contentious choir. But Dr. Samuel West, a New England clergyman, is said to have used this hymn very effectively for that purpose many years ago. A difficulty had arisen in the congregation which had extended to the choir, and it had been whispered around that the choir would refuse to sing if the pastor should announce the hymn. The pastor was quite equal to the emergency. He introduced the services by announcing this hymn. After reading it slowly and impressively, he looked up at the choir and asked them please to begin with the second stanza:

'Let those refuse to sing
Who never knew our God,
But servants of the heavenly King
May speak their joys abroad.'

"It is needless to add that not only the choir but the congregation generally all joined in the singing of the hymn that day; and its use did much toward healing the strife."

The hymn with the opening words, "Come, thou Fount of every blessing," was written by Robert Robinson, who, it seems, afterward became somewhat skeptical. "It is said that a lady once quoted the hymn in his presence, and spoke of the spiritual benefit she had derived from the use of it. Robinson was deeply moved, for he was a man of quick sensibilities, and with much emotion, said: 'Madam, I am the poor unhappy man who composed that hymn many years ago; and I would give a thousand worlds, if I had them, to enjoy the feelings I had then.' "

The hymn beginning,

"Behold the Saviour of mankind
Nailed to the shameful tree!
How vast the love that him inclined
To bleed and die for thee!"

was written by Samuel Wesley, the father of John and Charles Wesley, and emphasizes very impressively the grace of God in Jesus Christ. How this hymn was effectively used in the case of condemned felons awaiting execution, is related as follows:

"John and Charles Wesley made frequent use of this hymn in their evangelistic services. On July 18, 1738, Charles Wesley and Mr. Bray were locked in a cell at Newgate prison with some condemned criminals who were to be executed the next day. After praying and talking with these men who sat in the very shadow of death, Charles Wesley sang this hymn. This is the entry he makes in his journal of that service: 'It was one of the most triumphant hours I have ever known.' The penitents were brought to know Him in saving faith who had himself died between two condemned criminals and were thus made ready to face death and the issues of eternity."

"The Last Wish" is the title given to the last hymn that Charles Wesley wrote. After prolonged illness, but with "unshaken confidence in Christ, which kept his mind in perfect peace," he called his wife to his bedside and dictated to her his "last but sublime poetical utterance:

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope thou art,
Strength of my failing flesh and heart,
O could I catch a smile from thee,
And drop into eternity!"

"For fifty years," says his biographer, "Christ, as the Redeemer of men, had been the subject of his effective ministry, and of his loftiest songs, and he may be said to have died with a hymn to Christ upon his lips."

A short while after the death of Charles Wesley, John preached at the Foundry church, and after reading the lesson he turned to the hymn as if to read it, but overcome with emotion he "buried his face in his hands and stood there in that solemn and impressive attitude for several minutes. Every eye was fixed upon him, and every ear listened as he then opened the hymn book and read in a most impressive manner his brother's hymn:

'Come, let us join our friends above,
That have obtained the prize.' "

John Wesley died with Isaac Watts' hymn of praise on his lips:

"I'll praise my Maker while I've breath,
And when my voice is closed in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last
Or immortality endures."

MORE THAN A PERFECT NIGHT

By James Monroe Downum.

Now comes the close of a perfect night,
The hours so full of sweet sleep and rest,
And dawns a day so true and so bright,
When each may do the truest and best
To lift the world to the nobler height,
A guide each step to a better way
More pure and full than the perfect night,
And make it a glorious peaceful day.

A day of service for others' weal
So full of busy and trying hours,
No time to think of highest appeal,
Nor test the depths of the strongest powers
That may lift life to its truest goal,
Where safest and surest visions rise
To urge success for the anxious soul,
A picture bright for the longing eyes.

But, lo, the hours of the busy day
Brought peace more sweet than the quiet night,
As those who were helped along the way
Sang songs so full of the brightest light,
As their deepest needs were met in love,
I found in evening's moments so bright,
As mid the many duties I strove,
The day more worth than the perfect night.

PARENT EDUCATION AND HOME CO-OPERATION

Have you heard it said that the old fashioned thing called parental control has become a lost art among the Christian people of America? The home life of Walter R. Lambuth in Japan was such a radiant, joyous, outgoing home life that many Japanese testified to the transforming power which there made them say, "The foreigner's god has visited in the foreigner's home today! Look at the happiness in the faces of the parents as they love their children." Many an American, too, in the Japanese home of Walter R. Lambuth, felt his "heart burn within him" as he entered into the home in which all relationships were radiant in the presence of that father of whom it could be said, "Every time he took the child into his arms something like a soft halo fell upon him and a glow not of this earth enveloped him like the dawn."

Some students of the American home today declare that the home at its best is to discover the way for the school at its best tomorrow; that the father today has an opportunity beyond the father of any other day to be, in his own household, the spiritual guide and counsellor; that the father and mother today may together show their sons and daughters the most wholesome parenthood that has yet been developed in human history.

The General Sunday School Board of the Methodist Episcopal Church, South, offers specific plans and helps by which parents' classes may be formed in every Sunday school. Parents are encouraged to give a thought to themselves as teachers of the children in their homes. Their teaching begins early and continues cumulatively over a long period of years, and is destined to be for better or for worse.

At least one parents' class in the Sunday school—

Is there a group of parents waiting for a leader?

Is there a leader waiting to be discovered for this class?

Send for program of work for type of school in which you serve.

The leader and committee together plan for parents' classes—

What are the ages of the children of the parents in the class?

How much experience have they had in studying?

Will the membership include fathers and mothers?

Will they read and contribute to the success of the class?

Determine the course of study by the needs of the group—

If a lecture course is to be used, send for Elective Courses for Parents, that the leader may select some suitable guide.

If a text is to be used, send for Elective Courses for Parents, that the class members and leaders may select the book they wish to study together.

If topical studies and discussion are to be used, send for guides for study, that the leader and members may plan a progressive study, as

Our Children (revised, 1928), 25 cents, or five for $1.

Practical Home Problems, I (as Health, Imitation, Fear, Worship), 25 cents, or five for $1.

Practical Home Problems, II (as Stubbornness, Honesty, Play), 25 cents, or five for $1.

Co-operation Between Home and Sunday School, III, 25 cents, or five for $1.

Parent Education and Home Co-operation, General Sunday School Board, Methodist Episcopal Church, South, Nashville, Tennessee, 810 Broadway.

AMBITION

The greatest enemy to a preacher's happiness and usefulness is ambition. St. Paul uses the word three times. He was ambitious to preach the Gospel where no other man had preached it, he was ambitious to lead a quiet life. How different this ideal from the modern gospel of climb and shove. When Wesley left England he made the following entry in his diary: "I am leaving England, not to avoid want, nor gain the dung and dross of honors or riches, but to save my soul and live wholly to the glory of God." Asbury made this entry: "Whither am I going? To the New World. What to do? To gain honor? No, if I know my heart. To get money? No; I am going to live to God and get others so to do." Self-forgetfulness is the Christian secret of a happy ministerial life. It was said of Xavier that he "would like to live to reform the world without his own existence being known."

"Preacher, I charge thee, fling away ambition;
By that sin fell the angels; how can man, then,
The image of his Maker, hope to win by it?
Love thyself last; cherish those hearts that hate thee:
Let all the ends thou aim'st at be thy country's,
Thy God's and Truth's: then if thou fall'st, O Preacher,
Thou fall'st a blessed martyr."

—J. W. Moore, in Richmond Christian Advocate.

THE GRUMBLER

When a grumbler a-grumbling has grumbled his grum,
It is wise for the rest of folks all to keep mum:
For just as a snowball that's rolled in the snow
Will larger and larger soon rapidly grow,
A grumble that's grumbled grows greater; and so
When a grumbler's a-grumbling, best never come near,
For a grumbler's a failure with no one to hear.

—Ellen Manly, in St. Nicholas.

THE PRE-EMINENT IMPORTANCE OF THE HOME IN CHRISTIAN EDUCATION

One of the most challenging situations confronting the church today is the evident decline of religious teaching in the home. When this decline first became apparent, many of the more thoughtful Christian leaders believed that since such was the case, the church itself should step into the gap and attempt to supply this deficiency. They, therefore, began to place increasing emphasis upon the church school and to work to increase its effectiveness; to prepare better curricular materials, to train teachers, to have better buildings and equipment, and to establish week-day schools of religion.

Such efforts certainly deserve the hearty support of all Christians. In recognizing their importance, however, we should not overestimate their possibilities. It is increasingly evident that no institution, not even the church school, can ever replace the home as an agency for religious instruction, no matter how greatly it may be improved and extended. The mere matter of time alone would make an adequate program impossible. Half of the children of the country are not in the church school, and even those who do attend receive only from a half hour to an hour of religious instruction a week. If to this we could add week-day instruction, the amount of time would hardly total more than two or three hours a week at the most.

Furthermore, the church school does not get the child until the most favorable opportunity for the building of ideals has passed. It is now clearly understood that the first few years are the most impressionable, and that personality and character can then be most effectively made or marred. The increasing interest in the study of the pre-school child and the nursery school movement are significant comments on the growing recognition of this fact. In this most important of periods, the home alone can function effectively.

To this must be added the perhaps equally important fact that not only is most of the time, even of older children, spent in the home, but that the educational possibilities presented by the home can hardly be duplicated in the church school. To begin with, the life is more real and vivid and the contacts more intimate. Both parents and children understand each other far better than can those who are comparatively strangers. The children do not merely sit about tables and hear stories; they work and play and plan; they have quarrels and disputes; they face situations which call for actual conduct. And since, if ideals are to permeate and transform the whole of life, they must be learned where life is lived; the home furnishes incomparable opportunities for Christian teaching.

Nothing in the above statement should be construed as a depreciation of the importance of the church school, which should be strengthened and transformed, rather than abandoned. But it is becoming increasingly obvious that most of the attention of those concerned with religious education should be concentrated upon the institution best fitted to give most adequate religious teaching. And one of the ways in which the church school can function most effectively is by assisting the home to do what it alone can hope to accomplish.

Multitudes of sincere Christian parents are coming to realize the supreme importance of their task, but are frankly puzzled as to just how to accomplish it. There is probably no way in which a department of religious education can promote the ideals for which it should stand as effectively as by directing its attention to assisting the home in meeting its primary opportunity and responsibility. To this end the Department of Religious Education at Scarritt College for Christian Workers has been active during the past year in promoting parental education in local church centers and has broadcast a series of lectures over WSM. This year several courses are offered bearing directly on the problem. This is of course but the small beginning of what should speedily become a strong department of parental education and Christian home making. Immediate plans contingent upon the availability of adequate funds call for the establishment of—

1. A child guidance clinic where parents may come for consultation.

2. A nursery school for the study of the pre-school child.

3. An extensive program of parental education.

These developments will begin as soon as those who are able to assist them financially shall have come to a genuine concern for the home and a recognition of its pre-eminent importance in the promotion of Christian ideals.—Sylvanus M. Duvall, Professor of Religious Education in Scarritt College.

REV. G. C. GRAHAM APPRECIATED

I take this opportunity to express through the Christian Advocate a few words of appreciation for the services rendered by Rev. G. C. Graham while serving this charge. Brother Graham spent three years with us and he certainly rendered a great service to the churches and to the people as a whole. He is a man of strong intellect; was very much devoted to his work, and was loved and respected by all who knew him. We feel that his services strengthened and placed all the churches that he served upon a higher plane and the fruits of his labor will be a crowning monument to his memory. I am sure that I am speaking the sentiment of all the churches of Silas Creek when I say that we wished for his return for another year, and we feel flattered to know hat he really wanted to be returned. We feel that there must have been a little selfish spirit exerted from some source that caused him to be sent elsewhere. We hope that our loss will be their gain.

W. W. Dickson.

FROM VICTORY TO VICTORY AT STATESVILLE

Just a few lines to say that we were delighted to be returned to Broad Street, Statesville, for another year. This is, indeed, a very important and pleasant charge to serve. The congregations are large, attentive and appreciative. We began a meeting here the day conference adjourned, the pastor doing the preaching, with E. Parnell Lee and wife of the Stephens party in charge of the music. They did their part worthily and well. Our people greatly enjoyed them. They will always have a warm place in the hearts of our people. There will be from 60 to 75 additions to the church. We have just closed the meeting but the work of evangelism shall continue. The motto of each pastor in our conference should be: "A gracious revival in every church this year." Spiritual revivals are as much needed now as in any period of our history. Perhaps the reason we do not have more of them today is because too few of us are willing to pay the price. Not in dollars and cents but in blood. Oh, the infinite cost of a real revival! It means interest, agony, prayer, tears on the part of some one.

Our work is beginning with prospects as bright as the promises of God. May God's richest blessings rest upon all of our ministers, fill us all with the Holy Spirit and help us to preach the real gospel with power sent down from above!

Alfred Leland Stanford.

LETTER FROM BRO. I. L. SHAVER

I do not expect to get on the honor roll nor to get a star in my crown, but since I want to do my bit in his Advocate campaign I am enclosing check for five dollars, for which please renew my subscription to the Advocate for one year, send it one year to the name and address written below, send me one of your ninety-eight cent dictionaries, and if there is any left over send the Advocate to someone who is not able to pay for it. Wish I could send more. I tried to get some renewals for the Advocate by writing to the Tar Heels out here—Wilson, Frank, Stewart, and Ogburn, but all of them had already paid up in advance.

Our little boy recently had his adenoids and tonsils removed, but he is getting along fine. All the rest of us are well and dandy. We are still in Karuizawa, the great summer resort of the Orient, where I have been director of the junior summer school for the summer. Haxe had about 1000 foreigners, twenty different nations being represented, and more than 6000 Japanese guests here during the summer. Had German, British, Canadian, Japanese, Urasian, and American children in my school. The contacts we have here with people from different nations are very helpful. It gives us quite an international and cosmopolitan outlook, and makes us realize the oneness of the races of the earth.

Well, I must say "Sayonara." Best wishes to you personally, and to the Advocate family. I. L. Shaver.

CHRIST DIED—HE LIVES

By Rev. E. C. Sell.

They led Him to the place of death,
He bore His cross with panting breath;
The cross—it was a painful load,
And Simon helped along the road.

'Twas here His flesh, by nails, was torn,
And tortures here, with meekness, borne;
O Son of God, what pangs, what pain,
Thy heart did feel when Thou wast slain!

A throng of reckless men looked on,
Deluded men—to evil prone
Were they. Some mocked while death
was nigh,
And lingered there to see Him die.

A darkness came. So dark, so drear
The world appeared. Men groped in fear;
Appalling scene! Where was the light?
It came, it came, and was so bright.

His heart was crushed by sorrow deep,
The Father near He fain would keep;
Alone He felt!—to God He cried
From depth of soul ,and calmly died.

At 3 p. m. on tragic day,
He died—He died the price to pay;
O matchless love, He died for me,
For you, for all, to make us free.

Entombed, He lay in Joseph's grave,
The seal was fixed, the guard was brave,
But what was seal, and what was guard,
To Him whom man cannot retard?

The grave His body could not hold,
From death He came, as He had told,
Returned to God, and glory sees,
"Of hell and death He has the keys."

Good women came at early dawn,
They found the grave, but He was gone;
He rose to life and left the tomb,
And now dispels our fear and gloom.

"He is not here," the angel said,
It was so true—He had been dead,
But conquered death—'tis true He lives,
He lives today, and life He gives.

Wilmington, N. C.

GRANITE QUARRY CHARGE

Once again our annual conference has come and gone, and I am sure many of us feel that it was a benediction upon us. It seemed to have been a little more spiritual than any we have had. Our good bishop had much to do with making it such a spiritual occasion. He is a great preacher, a great bishop, and Wesleyan in doctrine.

By this time the preachers have moved to their new fields, who had to move, and those who did not move have just gone on with their work where they left off. This pastor did not have to move, and so he and his family are delighted to remain with this splendid people for another year. So we have started off with fine prospects for a good year.

The name of this charge was changed from Salisbury circuit to Granite Quarry circuit, as the parsonage is here.

I called a stewards' meeting and most of them were present, and a finer spirit you never saw in a board of stewards. They again raised the salary, and all seemed happy over the outlook for the new year. The spirit of co-operation was fine and all pledged themselves for greater service.

No better parsonage could one wont than this, and no better people could be desired.

We had a prosperous year during the year just past, but the prospects are better for the new year.

Our Sunday schools are in fine shape and we have four Epworth Leagues.

I pray the Father to help me give them the best service possible, and may heaven's richest blessings abide on every home in the charge. E .N. Crowder.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

RESOLUTIONS OF APPRECIATION

We, the undersigned officials of the Norlina circuit wish to present in the name of the entire membership of said circuit the following resolutions:

First, During all the years we have not had a more lovable and efficient presiding elder than Rev. S. A. Cotton.

Second, His preaching has always been of a high order more or less evangelistic, inspiring and helpful.

Third, Therefore we wish to express our sincere appreciation for his Christian and efficient leadership and bid him Godspeed in his efforts to continue the faithful service as a Christian minister in the church of God, wherever the church may deem it wise to send him.

Fourth, That a copy of these resolutions be spread on the minutes of this quarterly conference, a copy given to Brother Cotton and a copy sent to the North Carolina Christian Advocate for publication.

Board of Stewards,
By J. C. Hardy, Sec.

LAKE JUNALUSKA

About half way between the town of Clyde and the beautiful city of Waynesville the picturesque Lake Junaluska is seen. There is a great dam built across Richland creek; this causes the water to back up in the valley among the hills and make a beautiful lake.

This is where the Methodist Episcopal Church, South, has its assemblies in the summer. There is a big auditorium where meetings are held. There are many pretty homes built along the lake shores and many hotels where people spend the summer. The large mission building is on top of the hill just above the bridge.

There is a driveway all the way around the lake, which is about five miles. Along this driveway are several camp houses where people can spend a pleasant time camping and fishing.

There are many small boats; some of them are motor boats and some are rowed by oars. There is one large launch which crosses the lake and meets people who come on the train and carries them across the lake to the hotels.

There is a nice depot near the lake shore. There is a large store, an ice cream parlor, and a postoffice just before you cross the long bridge across the dam. There are electric lights along the bridge, which makes it very pretty at night. On top of the hill above the bridge is a large cross covered with electric lights. It is beautiful at night.

Many people from all over the South spend the summer at Lake Junaluska. Many of them come to enjoy the cool summers in the mountains, and others come to attend the many conferences and meetings held at the auditorium.

Levi Haynes,
Seventh Grade, Clyde, N. C.

SOME SCHOOL, THAT COULD PREPARE FOR THESE!

There are five outstanding characteristics of this generation: Frequent and radical change; speed; the increased use of power-driven machinery; standardization; and the measuring of progress in terms of dollars and cents. If our present American civilization is reasonably well described by these generalizations and if they represent, as I think they do, trends which are likely to influence our social and economic life for at least a generation, then our major problem is to develop a school system designed to enable individuals to adjust themselves to the social environment in which they must work, and modify their environment in an intelligent manner.—William John Cooper, U. S. Commissioner of Education.

Two hundred and forty farmers of Union county report 1,000 cows available to supply milk to a station which County Agent Tom Broom plans to establish at Monroe.

An Edgecombe club boy sold the tobacco from his club acre for $237 and purchased a pure bred Holstein heifer.

Western N. C. Conference Woman's Page

MRS .W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

GREENSBORO DISTRICT TO THE FRONT AGAIN

Mrs. M. B. Goodwin, conference superintendent of mission study, is rejoicing over the fact that one of the districts in the conference is a 100 per cent district in mission study for this year, and to Greensboro district goes the honor of being the first to achieve this goal. Congratulations to Mrs. Thompson, district secretary, and her corps of mission study superintendents. May their record be an inspiration to other districts to "go and do likewise." Who will be the next to report to Mrs. Goodwin a 100 per cent district?

HARVEST DAY?

Only a few weeks until December will be here and then comes the observance of Harvest Day—the day which we want to celebrate with thanksgiving and praise for the wonderful returns of the year. Every society in the conference is asked to set apart one day in the month for Harvest Day, and that it may be rightly observed it is necessary that all financial obligations be met and a record of "paid in full" be made.

The November Bulletin of Missionary News announces that attractive programs have been prepared for use on that day and may be procured from Literature Headquarters, Doctors' Building, Nashville, Tenn. Begin to plan early for the observance of this day by naming a committee to assist the treasurer in securing the payment of all dues and pledges so that the auxiliary connectional budget may be met in full.

"NOT AN IF ABOUT THE PLEDGE"

The president of the South Georgia conference, that conference which stands near the head in Southern Methodism in its missionary contributions, has adopted as a slogan for the financial plans for the year, the significant words, "Not an If About the Pledge." Would it not be a splendid slogan for the societies of our conference to adopt, expressing as it does the faith that the full pledge can be met and a determination to do it?

Only a few more weeks remain in which to make our year's record, and our conference, and Council as well, is depending on the local auxiliaries to do their part in meeting the pledges that have been assumed. Let these last days be busy ones and may the results be all that we hope for.

A NEW SET OF BEATITUDES

The following "New Set of Beatitudes" is taken from the Bulletin of Central Asheville, N. C., and with a little change in wording may be made to apply to the missionary society as well as to the church:

Blessed is the man whose calendar contains prayer meeting night.

Blessed is the man who is faithful on a committee.

Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

Blessed is the church officer who is not pessimistic.

Blessed is the man who loves the church with his pocketbook as well as with his heart.

Blessed is the man who has grace to leave the critical spirit on the sidewalk when he comes to church.

Blessed is the man whose watch keeps church times as well as business times.

Blessed is the man who loves his own church enough to praise it.—Selected.

AN OCCASION OF INTEREST

The November meeting of the Hillside Street Church Woman's Missionary Society in Asheville, which was held at the home of Mrs. Howard Clayton on Monday evening, combined the monthly program and the first week of prayer program, and proved to be a most inspirational and uplifting service.

The opening devotional by Mrs. F. T. Bates had for its subject "A Revelation of God's Goodness." Her talk was followed by the explanation of the week of prayer by Miss Sara Collins, who in connection therewith gave a pretty tribute to Miss Maria Layng Gibson, former president of Scarritt College. The special topic for the evening, "Home Life in Latin America," was contributed by Mrs. E. C. Decker, in a most interesting manner.

Reports from the various officers were highly encouraging and showed a determination on the part of the members of the auxiliary to close their year's work in a satisfactory manner.

During the social hour following the meeting a most pleasing surprise was given Mrs. J. F. Kirk, wife of the former presiding elder of the Asheville district, who was leaving for her new home in Thomasville; and Mrs. G. L. Herman, wife of the retiring pastor of the church who was transferred by the conference to Oakley church, both of whom have been most active members of the society during their residence in Asheville.

Mrs. Howard Clayton on behalf of the society made the presentation of a beautiful gift to each, to Mrs. Kirk she gave an exquisite brooch, while Mrs. Herman, who has recently moved into her new home, was the recipient of a pretty magazine rack. Expression of the love and esteem in which these retiring members are held is shown in the original poem by Mrs. Clayton which she used on that occasion:

"Because you have meant so much to us
In the days that have swiftly flown,
And because each day you've been with us
Our love for you has grown;
Because you've been so good and true
And answered every call,
Because you cheered us when we were blue
And didn't let us fall;
Because of lots of things you've done
To make our lives worth while,
We want to give you a little gift,
And we hope it will make you smile.
Because it is given with love so true,
And we want you always to remember
That none could possibly love you more
Than this society of which you are a member."

In fitting and appropriate words, the honorees expressed their appreciation of the kindness of their colaborers during the past years. Two beautiful solos were contributed by Miss Alice Herman and added to the pleasure of the evening. A salad course was served by the hostesses during the social hour.

BABY'S GRAVE LEFT EMPTY

One day away out in Central Africa a native Christian in passing a heathen village heard the wail of the death chant and saw a grave being dug. On drawing near she asked what was the trouble, and was told that a child was dead. She went into the hut and saw the emaciated child lying there with the pallor of death upon its face. Placing an ear on its breast she thought she could hear a little flutter of life. To herself she thought, "What a wonderful thing it would be in this heathen village for God to restore this child and thus reveal his mighty power to these people." She requested the grave-digging to cease and asked for silence while she prayed to her God for the child. And while she pleaded with God to manifest his power and restore the little one, if it would be to his glory, the child opened its eyes and sat up. She then said to the people: "You can go home now, as you will not need to bury this child." In a few days the little one was well and playing about as usual. The people were astonished, saying, "We have never seen this before. Our idols have ears, but they cannot hear; they have eyes, but they cannot see. This woman's God hears and answers prayer." And another village was opened to receive the life-giving gospel of Christ Jesus, man's only Redeemer.—Selected.

The pastor of a Lutheran church in Poland has a guaranteed salary. If for any reason the church members refuse to pay what they have been assessed, the pastor puts the matter of collection in the hands of the police. This partly accounts for the little life that there is in the Lutheran church in Poland.

Mecklenburg farmers report yields of two tons of hay an acre from common lespedeza planted on small grain last spring.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

ADVICE?

"I am not going to stay for preaching service this morning. My pastor does not seem to know me. He never speaks to me."

Such was the statement heard on my rounds some time ago, as delivered by a regular and earnest worker in Sunday school.

It will be easy for anyone to formulate a statement which will show the inconsistency of this Sunday school worker's position. It is also easy to make a statement to the effect that any consistent Sunday school worker has a right to expect some approving recognition on the part of the pastor in charge, especially when that worker has labored under the command of the pastor over a period of time. Wise and constructive pastors have found that the best way to get Sunday school workers to attend the preaching services is to identify themselves with the objectives these workers are trying to accomplish. Ideals are never obtained till right attitudes have been formed.

A SUGGESTION

"My Sunday school workers are so worldly minded. Some of them never attend the preaching services. They are trying to give to others that which they do not have themselves."

Such a statement is often made by pastors.

I am wondering if a better state of affairs will not accrue if our pastors will at some early date arrange for their Sunday school officers and teachers to stand before the eleven o'clock congregation and be fittingly installed as officers and teachers of the church's school of religion. In this service these officers and teachers, in the presence of the congregation, will promise to do the work of their office to the very best of their ability, the Lord being their helper. The congregation can also promise to assist these voluntary workers in every possible way, the Lord being their helper.

At some other time special arrangement may well be made for the Sunday school officers and teachers to partake of the sacrament of the Lord's Supper together, at which time a special consecration service may be emphasized. Let's not take too much for granted in regard to the spiritual state of the church's teaching staff.

COLLEGE PLACE

I recently attended the workers' council at College Place, Greensboro, so pleasantly presided over by Supt. F. M. Brown. In addition to the most palatable meal served to about fifty workers at a nominal charge a most interesting program was rendered. Each department head briefly summarized the work of his department and presented to the council the newly elected teachers, among them being Miss Idalene Gulledge, recently employed as a whole-time worker with the young people of the church. Every department of the Sunday school is cramped for room, in spite of the fact that a large church was built only a few years ago. Rev. Albea Godbold and his good wife are thoroughly identified with the work and workers of their church's school of religion.

A GOOD REPORT

Mrs. J. A. Parish, superintendent of the nursery department of College Place, Greensboro, rendered the following report to a recent workers' council meeting:

No. enrolled in department	163
No. promoted to Beginners' Dept.	43
Birthday cards mailed during year	128
Christmas cards mailed	150
Cards of sympathy sent	6
Visits made during the year	360
Offerings made during the year	$43.05
Expenses for the year	7.44

Hearty congratulations are extended to Mrs. Parish and her corps of assistants over the good work accomplished during the past year. If there is any nursery department that can report a better record kindly let us have it.

SCHOOL CENTERS

Standard training schools ought to be held during the present conference year at the following 37 centers. In some of these places Cokesbury courses ought to be given alongside the standard courses. Special effort will be made to place schools at these points. The success of this effort will of course depend on local interest and our ability to finance the project. These centers are listed by districts as follows:

Asheville district—Asheville, Weaver College, Hendersonville, Brevard.

Charlotte district—Charlotte, Monroe, Wadesboro.

Gastonia district—Gastonia, Shelby, Lincolnton.

Greensboro district—Greensboro, High Point, Asheboro, Reidsville.

Marion district—Marion, Morganton, Rutherford College, Forest City-Rutherfordton.

Mt. Airy district—Mt. Airy, Boone, North Wilkesboro - Wilkesboro, Elkin-Jonesville, Leaksville-Spray-Draper.

Salisbury district—Salisbury-Spencer, Concord, Albemarle-Norwood.

Statesville district—Statesville, Mooresville, Hickory-Newton, Lenoir.

Waynesville district — Waynesville-Canton, Franklin, Murphy, Sylva.

Winston-Salem district — Winston-Salem, Lexington-Thomasville, Mocksville.

STUDYING SUPERINTENDENTS

Probably the weakest point in our leadership training work is in the small number of our Sunday school superintendents who are willing to atend training schools regularly and do sufficiently intensive work to earn credit in the training courses. We are, however, delighted to list the following 140 superintendents who have during the past year year earned 172 units of credit in the leadership training courses. If perchance any superintendent has been omitted we will be glad to list him later. A careful record of the superintendents earning credit this year will be made. Kindly note the following list for the past year:

Asheville District

Miss Minreva Brittain	2
H. A. Dunham	1
L. B. Rogers	1
C. L. Felmet	1
Mrs. E. N. Howell	1
A. H. Nance	1
W. B. Starnes	1
E. S. Reeves	1
W. C. Daniels	1
Superintendents 9, credits	10

Charlotte District

R. O. Winchester	2
H. A. Helms	2
M. D. Starnes	2
L. M. Smith	1
R. W. Allen	1
J. W. Cameron	1
H. T. Moser	1
W. Z. Faulkner	1
Lewis Wentz	1
A. H. McLarty	1
J. Sam Hinson	1
E. R. Bucher	1
Geo. A. Westbrook	1
J. Lester Wolfe	1
J. S. Broome	1
H. N. Guion	1
Superintendents 16, credits	19

Gastonia District

Dr. E. S. Wehunt	4
Russell Handsel	3
Fred L. Phillips	3
D. G. Shull	2
W. C. Murray	2
T. P. Rankin	2
W. C. Davis	2
Marshall Dilling	2
C. L. Eaker	1
C. W. Gunter	1
Dr. S. A. Wilkins	1
Roy Moore	1
S. B. Hovis	1
J. W. McArver	1
J. A. Harkey	1
E. D. Maynard	1
E. D. Hovis	1
P. A. Jonas	1
J. W. Carpenter	1
D. F. Hood	1
H. H. Hoover	1
B. E. Houser	1
Fred Beatty	1
E. L. Eakers	1
C. A. Self	1
Superintendents 25, credits	37

(Continued on page 19)

MY RECOLLECTIONS OF TRINITY COLLEGE

By Zadok Paris.

The first trip I ever made on the train was from New Bern to High Point. I reached High Point at night and stopped at the old house where all the boys stopped. Next morning it was snowing. I reached Trinity College in time for dinner at Mrs. Gunn's, and remained there till next morning. I was a green country school teacher, wearing a pair of kid boots. Of course I was fresh meat for the boys; however, they handled me lightly. I was a perfect stranger. After dinner Jeff Davis from LaGrange took me to his room, where I spent the afternoon. From that day till this we have been good friends. He is working in a bank at Charlotte. He taught school for years. I took him into the church at Leaksville, and was his pastor at Mt. Airy. Jeff was a fine fellow. After supper Will Barrett, C. O. Durant and others asked me if I had ever met President Heitman. I told them no. They went out and brought back Durant with his head and neck muffled and a little snow on his clothes, and introduced him as Professor Heitman. I rose and bowed and shook hands with him. He said, "I hope you had no trouble in reaching here." I told him I made the trip all right. Then I said, "It is rough weather." He said, "It certainly is," and broke into a big laugh, and I saw it was a joke. Durant was a member of the N. C. conference afterward and became a useful preacher. He died several years ago. Will Barrett was Rev. R. G. Barrett's son. He would have fun. Jake Smith of Mecklenburg county was known as "Prep" Smith. Will Barrett played off crazy, and they sent "Prep" to take care of him. Will snatched a razor and said, "I will cut my throat," and "Prep" picked up a chair and said, "Put up that razor or I will smash your brains out." In the time of the scuffle Will had locked the door and put the key in his pocket. When Will saw the chair coming he cried out, "Prep, I am just joking." That saved him, for Smith was badly scared and thought he might be killed. I do not know what became of Barrett, but Smith became a man of wealth and was on the board of education, or school board of Mecklenburg county and a leader of his church at Cornelius. He died in 1913 and I buried him at Mt. Zion. The flight of the dove turned loose by the Woodmen of the World represented the flight of his spirit to the better land the day before. He was a man of influence and the funeral procession was one of the largest I ever saw. Even the colored people attended in large numbers. When I get to heaven I expect to meet Jake Smith. Peace to his ashes.

ABOUT THE ARRIVAL OF THE NEW PASTOR

A few words about our arrival at Bethel, our new home. We came over on Wednesday and found a splendidly prepared appetizing dinner warm enough to express the hearty welcome. We regretted to leave friends on the Fines Creek work, but rejoice to find such friends, not strangers, here. We are expecting a great year with these good people.

On Monday evening I heard the approach of someone whistling a very lively tune—soon a knock at the parsonage door. I opened and found that he was not alone, but had a great following—somewhat like these long, loaded freight trains that block the crossings. The lonely whistle was the station blow; stopping by our dining room table—without regard for the table's groans—the entire cargo was left. After a short and fitting devotional or thanksgiving service we repaired to the sitting room for a season of getting acquainted.

When the crowd was gone curiosity led the family to the dining room for another check-up and eye resting experience. There were flour, vegtables, meal, canned goods, cereals, coffee, lard, sugar, corn and other things in quantity and quality. It wasn't an old fashioned pounding, but an up-to-date pounding. For these and other kind favors we are truly grateful. We trust as they minister to our bodily needs that we shall the better minister in spiritual values in the service of our Christ.

Please make the following correction to the memorial of my father, J.W. Dulin, in last week's issue of the Advocate furnished you by Bro. J. P. Morris.

He said that there were nine children and all living. Right that far, but one girl, Blanche King Dulin, died at the age of four months—there being ten children in all. Brother Morris did not know about this one. A missprint gives Pozel where it should have been Rozzelle, Carrie for Corrie, and C. N. for G. N.

G. N. Dulin.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of the M. E. church of Beaufort, record with sorrow the death of our faithful sister and co-worker, Mrs. Jennie Lewis, wife of Hardy H. Lewis, who peacefully slipped away September 19, 1929. Therefore be it resolved:

First, That we as a society are conscious of a great loss.

Second, That we bow in humble submission to the will of God, thanking him for the blessing of the Christian life she lived among us.

Third, That we extend to the family and relatives our tenderest love and sympathy, and pray that the God of all will comfort their aching hearts.

Fourth, That a copy of these resolutins be sent to the family, to the N. C. Christian Advocate, our local paper, and that a copy be recorded in the minutes of the society.

Mrs. Thomas Duncan,
Mrs. Hugh Jones,
Mrs. J. H. Stubbs,

RESOLUTIONS OF RESPECT

We, the members of the Lucy Closs Parker Missionary Society of the First Methodist Episcopal Church, South, of Henderson, sincerely regret the loss of one of our members, Mrs. Sallie Rowland, whose death occurred July 9, 1929.

Mrs. Rowland had been a loyal member of our society for a number of years and had faithfully performed her duties, and was always ready to do what she could in the church and community. Therefore be it resolved:

First, That we bow in humble submission to the will of him who doeth all things well.

Second, That our society has lost a faithful and devoted member who responded with pleasure and earnestness to every call for service as long as her health would permit.

Third, That we extend to her loved ones our deepest sympathy, and may they find comfort in knowing that she is now at rest in her Father's home.

Fourth, That a copy of these resolutions be placed upon the records of the Lucy Closs Parker Missionary Society, a copy sent to the bereaved family, and a copy published in our city paper and the North Carolina Christian Advocate.

Mrs. N. B. Thomas,
Mrs. S. T. Peace,
Mrs. Ella Currin,
Committee.

Get What You Buy

Monument buyers are in almost all cases interested in securing the very best material. Material costs only about 20 per cent of the price of the job. Hence the percentage of increase for the best material over the cheapest material is insignificant. Besides which, Winnsboro Granite, when specified, returns to the dealer considerable saving in working as it works easier and more safely, owing to the toughness, then most other granites.

The buyer should be sure that the monument purchased is not of boulder stone; is not from some quarry of inferior crushing strength, or larger content of lime, iron and water—all of them injurious. To be perfectly sure, specify Winnsboro Granite in your purchase contract; require the dealer to furnish you a quarry certificate signed by the manager of Winnsboro Granite Corporation; and test the monument by throwing water over it. If there are any flaws, white or black streaks or splotches of size; or if there is wave (variation in the mixture of light and dark crystals) in the grain, some mistake has been made.

Insist upon flawless, even grain, straight grain granite. Only such granite, quarried and graded by Winnsboro Granite Corporation, is dependable as the best and it is certificated on request.

You can get seconds, known as "Smith stock," but you sacrifice beauty and quality. You can get cheap boulder granite, but you sacrifice beauty and permanency. You can get granite from many other quarries which looks very attractive, but it will not last as well because containing more injurious ingredients—lime, iron, water. To be safe and sure, specify Winnsboro Granite. Have it certificated; examine it while wet.

The honest dealer, eager to please his customer, will be glad to make this test for you on all faces of the monument, and to furnish you a certificate from the quarry, which costs you nothing.

The pleased customer, sure that he gets what he buys, is a living advertisement to any monument dealer.

Write for free booklet of designs of Winnsboro Granite Monuments supplied by Winnsboro Granite Corporation, Rion, S. C.

WASHINGTON, D. C.

DON'T FORGET Mrs. Kern's delightful home at 1912 "G" Street, N. W., when you go to the Nation's Capital. Only three blocks from White House. Send for folders.

WANTED
RAW FURS and HIDES, TALLOW, BEESWAX and GENSING Write for Prices.
FRANK E. BROWN, Roanoke, Va.

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

Greensboro District

Chas. A. Osborne	2
Worth Fields	2
I. F. Peebles	1
R. E. Bundy	1
H. C. Royals	1
W. C. Lambert	1
T. C. Hoyle	1
B. T. White	1
W. C. Fleming	1
J. C. Rice	1
Geo. E. Chapel	1
Superintendents 11, credits	13

Marion District

Miss Maggie Taylor	2
G. C. Conley	1
J. F. Moody	1
V. M. Abernethy	1
F. C. Kinzie	1
C. E. Bell	1
E. L. Martin	1
C. E. Moore	1
Howard Spratt	1
R. S. Magness	1
Superintendents 10, credits	11

Mt. Airy District

D. W. Kanoy	1
J. T. Smith	1
W. J. Squires	1
J. D. Rankin	1
S. T. Hodgin	1
Miss Rosa Davis	1
W. R. Hubbard	1
V. C. Lillard	1
Smith Eggers	1
Herman Osborne	1
Miss Flora Black	1
Mrs. Nannie Williams	1
T. O. Watson	1
W. H. Worth	1
J. E. Roe	1
Superintendents 15, credits	15

Statesville District

Mort McKnight	1
L. L. Sherrill	1
N. M. Blackwelder	1
J. R. Rives	1
H. V. Bolick	1
R. P. Caldwell	1
H. L. Creech	1
Z. B. Brown	1
V. A. Howard	1
George Bame	1
J. M. Cash	1
D. S. Johnson	1
Superintendents 12, credits	12

Salisbury District

Mrs. J. F. Braswell	3
K. A. Shinn	2
M. L. Kiser	2
J. W. Stallings, Jr.	2
W. J. Corzine	1
R. A. Hullander	1
H. A. Scott	1
S. J. Sherrill	1
W. E. Bogle	1
W. E. Harkey	1
A. S. Morgan	1
A. S. Jones	1
R. W. Lowder	1
Mrs. E. D. Eudy	1
Superintendents 14, credits	19

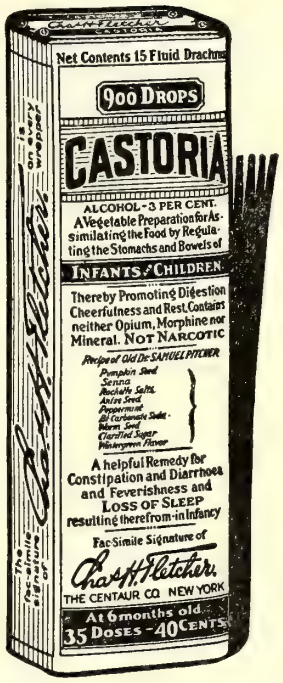
Winston-Salem District

C. L. Fishel	4
L. L. Walker	3
R. W. Zimmerman	3
H. C. Jones	2
C. C. Ausband	1
F. F. Church	1
Leroy Miller	1
Dr. F. L. Mock	1
L. E. Ripple	1
W. M. Meacham	1
C. W. Snyder	1
R. E. Motinsger	1
A. L. Stone	1
M. G. Maner	1
A. V. Petree	1
Superintendents 15, credits	23

Waynesville District

J. M. Boone	1
K. V. Weaver	1
Mrs. J. H. Slagle	1
T. J. Johnston	1
A. L. Ramsey	1
J. W. Addington	1
D. G. Angel	1
Hardy Liner	1
R. D. Coleman	1
Herbert Gibson	1
Hugh J. Sloan	1
G. H. Haigler	1
Roy Rogers	1
Superintendents 13, credits	13
Total superintendents 140, credits	172

An Ailing CHILD



Are you prepared to render first aid and quick comfort the moment your youngster has an upset of any sort? Could you do the right thing—immediately—though the emergency came without warning—perhaps tonight? Castoria is a mother's standby at such times. There is nothing like it in emergencies, and nothing better for everyday use. For a sudden attack of colic, or the gentle relief of constipation; to allay a feverish condition, or to soothe a fretful baby that can't sleep. This pure vegetable preparation is always ready to ease an ailing youngster. It is just as harmless as the recipe on the wrapper reads. If you see Chas. H. Fletcher's signature, it is genuine Castoria. It is harmless to the smallest infant; doctors will tell you so.

You can tell from the recipe on the wrapper how mild it is, and how good for little systems. But continue with Castoria until a child is grown.

"WHITE CAPS" Will Do As Much for You

"For several months past I have been a constant sufferer from Neuritis, and have so suffered excruciating pains that I have hardly been able to raise my arm to my head," writes C. H. Campbell of 1523 W. Baltimore Street, Baltimore, Md.

"I was persuaded to try your White Caps, and it is my pleasure to state that after taking a few days' treatment of this remedy I was relieved of pain, and after about ten days' treatment, the trouble has entirely disappeared without any signs of return.

"I therefore, take pleasure in highly recommending White Caps to the public who might be suffering from anything like Neuritis."

Your druggist sells "WHITE CAPS." Manufactured by Gilbert Bros. & Co., Inc., Baltimore, Md.

EVERGREENS 10c & UP
Other ornamentals in proportion
45 years in business.
GREENSBORO NURSERIES
Greensboro, N. C.

COTTON SEED

HEAVY FRUITER, three bales an acre; earliest cotton, 40 bolls weigh pound; 45 per cent lint; wonderful cotton. Write for special prices.

VANDIVER SEED CO., Lavonia, Ga.

MONEY FOR CHRISTMAS

Look in the old trunk and send me all the old envelopes up to 1876. Do not remove the stamps. We pay highest prices.

GEORGE HAKES, 290 Broadway, New York.

Children's Storyland



THE TALE OF A TAIL

Perhaps you do not know it, but in Bnnyland there lives a great-grandfather bunny. His real name is Bobby Bunny, but he is known to all the bunnies, great and small, as Great-grandfather Bunny.

Of course, he is quite old and very grey; almost as white as the cotton in his tail has always been. His frolicking days are over and he is content to sit still, and the rest of the bunnies see to it that he has the softest, cushionary arm chair to sit in.

Because Great-grandfather Bobby's teeth are not so good as they used to be, all the choicest morsels of corn and cabbage and carrots and bark are saved for him. Eating so much and sitting quiet have made him quite plump and even the very strongest chair in Bunnyland goes crickety-creak as Bobby Bunny carefully lowers his round, sleek body into it.

In the winter he sits by the open fire and nods and naps and tells stories. In summer weather his chair is placed in the shadiest corner of the north piazza where he nods and naps and tells stories. In fact, his silky, grey head seems to be just crammed with the jolliest stories.

And how all the bunnies love Great-grandfather Bobby and his tales, and no one ever tires of the rabbit lore of bygone days.

When Great-grandfather Bobby wakes in the morning and hears the pitter-patter of the rain on the roof he knows he will have a busy day of story-telling, for, just like you, the little bunnies who do not want to play in the rain must stay indoors, and they like rainy-day stories and games, too.

Except when the dear old fellow actually drowses off in the middle of a story—they never wake him—there is seldom a time when his chair is not the center of a group of listening rabbits—big rabbits, middle-sized rabbits and teeny-weeny rabbits—all with long, shining ears, tilted eagerly forward.

Everyone knows that Great-grandfather Bobby is—oh, very wise, and all quarrels are brought to him. Whatever he says is quite all right.

Being very old, Great-grandfather Bobby has many odd habits. When a matter is laid before him he always reaches for his pigskin case and puts his great, bowed, bone-rimmed, owly spectacles on his smooth, twitchy nose. And always he looks square over the top of them!

When thinking deeply he pulls his long, silky right ear down, tucks the tip of it into his mouth and chews it. That is the beginning of every story, and when his soft paw goes up every bunny who is near flip-flops his ears and twinkles his pink nose in expectation, and bunnies come scampering from all quarters to hear what Great-grandfather Bobby has to say.

The baby bunnies call Great-grandfather Bobby's ear the hi-ki-yi, which is rabbit for story book. You see, they have no books as you have, and they believe that Great-grandfather Bobby gets the tales in some strange way from his ear.

"Great-grandfather Bobby," one will ask, "why is it that my tail is so very short and my ears are so very long?"

Up goes the paw and down comes the hi-ki-yi. Great-grandfather Bobby has told the story a hundred times, but he does not seem to mind repeating it.

It was this way, Sonny Bunny, he always begins the same way, except when it is a little girl bunny he says Sis Bunny instead of Sonny Bunny.

It is just because the very first bunny who came hippity hop into Bunnyland was too vain.

He had fine long ears like yours and his tail was bushy and long and flat; that is what caused all the trouble; it was such a splendid tail that Buster Bunny—that was his name—began to boast to his neighbors about it.

Next door to him, in Hollow Tree House, lived Squinky Squirrel, who was just the same color as Buster, but, of course, he was much smaller and had neat little ears and a tail to match.

He was a good-natured, happy little fellow, and went whisking, frisking about his work and play. He and Buster became good friends, but always Buster teased Squinky about his short ears and tail to match!

Why didn't he have a long, handsome tail, such as he had? and Buster would hippity hop away through the woods to show off his graceful tail.

One day Squinky got real angry; he had heard quite enough about his neighbor's fine ears and tail. Besides, it made him feel badly; he had always longed for just such a long, curling tail but had never made himself unhappy over it. Now, no matter where he met Buster he was reminded of his homely, stumpy tail.

With a shriek of anger he darted at Buster—and if ever Buster needed all the hippity in his four legs, it was right then!

Away they went toward Bunny Bungalow. Squinky was no longer his happy, whisking, frisking self—he ran with all his might, determined to punish his boastful friend.

My, but Buster did get tired, darting over rocks and logs and through bushes. But always Squinky was near his heels. He had to keep his precious tail laid flat on his back to keep the angry Squinky from tweaking it!

When he thought he could not go any farther or faster Buster would remember vividly that Squinky's teeth were sharp enough to crack nuts with and that his paws ended in the pointiest sort of claws and he would keep hopping and panting. By that time the hippity was all gone from his legs.

Seeing he was nearly home he dashed madly around a rough stump and as he went on, felt a great twinge of pain, but he never paused until he heard a queer, glad-sounding shout from Squinky.

His tail was hurting him and he wanted to see what made Squinky so happy. Turning his head he was shocked to see only a bit of his tail and it was white as the snow he loved to play in!

He forgot his weariness and hipped and hopped this way and that, to get a better view of himself—but his handsome tail was gone!

His big, round eyes grew bigger and rounder, when, in answer to Squinky's eager voice, he beheld the beautiful, bushy end of his tail being borne triumphantly off by his neighbor with the despised stump of a tail.

Then he knew just what had happened; in passing quickly around the stump, his flat tail had become wedged tightly in a crack and in his wild effort to reach his door, it had been jerked rudely off!

It was a sorry bunny that, over his shoulder, regarded the remaining homely stump of his once boasted bushy tail, and a sorrier one still who, a week later, was greeted by his neighbor Squinky, proudly wearing his own lovely, long tail!

Now he thought he knew how his friend had felt before, but it was too late to mend matters.

Squinky had carefully and gleefully carried home the severed tail, and though it hurt him badly, had coaxed his mother to sew it to his own poor one. Mother Squirrel had tacked it firmly with a thorn needle and a fibre thread. It was there to stay, Squinky said.

You may be sure there was no more shaffing about tails after that, for the new owner of the tail felt sorry for Buster.

"And why are our tails regular cotton balls?" begs Sis Bunny, though she knows quite well.

"Buster always said he thought his fear of Squinky that day had turned it—white—as—snow!"

Every bunny, with his finger on his lip, tiptoes softly away.

Great-grandfather Bobby is fast asleep!—Christian Guardian.

Betty was playing in the yard with her wagon. Her mother happened by, stooped and kissed her. Quickly she wiped the kiss off. "Don't kiss me, mamma," she said, "I'm the garbage man."

A JOY FOREVER

By June Douglass.

"One of the most beautiful things to me," said mother, "is unselfishness—making others happy. To me it is a thing of beauty and joy forever. Only today I was reading a little story of a wonder boy who did a very wonderful and unselfish thing."

"Who was it, mother?" asked Mary eagerly.

"It was Wolfgang Mozart, one of the wonders of music land."

"Oh, mother!" exclaimed Mary. "Please tell me the little story."

Mother smiled. This happened more than a hundred years ago," she began. "Father Mozart, with his two children, Marianne and Wolfgang were journeying from their home in Salzburg to Vienna. They traveled by boat, and the little girl, her dress worn and almost threadbare, stood by the rail tossing pebbles into the water, her large bright eyes watching them sink into the turbulent water. She looked very pretty in spite of her shabbiness.

"Just behind her, father and brother stood talking.

"'If you make some money in the city you'll buy sister a new dress, won't you. father?' asked the little Wolfgang.

"Marianne heard and started toward them. She knew it would make her father sad. 'Don't coax, Wolfgang,' she called. 'My dress will do very well until we can buy another, and a new one will seem all the nicer because of my having worn this one so long.'

"'But I know you want one," persisted the brother. 'I heard you wishing for one, and praying for one.'

"The father turned away with a sad look, longing with all his heart to do the thing the brother asked. But he was only a poor orchestra conductor with a small income. It was hard to even stretch it to buy food and shelter. They were on their way now to give some concerts in the Austrian city, hoping that they could earn enough to make them more comfortable than ever before. Until then they must save, not spend a penny save what was needed for food and shelter, because the customs' fee on the harp they carried must be paid, and that would make their fund much smaller.

"The little Wolfgang thought of all this as the boat crept along and he wondered if there was no way to buy his sister the dress. Not once did he think of his own poor clothes—it was all for sister.

"He thought of what his old teacher had always told him, 'There is a way out of every difficulty if one is clever enough to think of it.' Surely there must be a way out of this.

"He thought and thought and suddenly an idea popped into his mind. It was a good idea—Wolfgang thought—so good that he smiled. If it worked, and he believed it would, Marianne would get her dress.

"As they drew near to Vienna, Wolfgang's eyes were dancing and his cheeks were flushed. His father believed it was the thought of seeing the great capital, but it was not.

"The journey was ended and the people were going ashore.

"'Father, please loosen the cover,' said Wolfgang, as his father carried the great harp toward the custom gate.

"'Ah, you are proud of it!' answered the father with a smile.

"The boy did not answer, thinking what a poor guesser his father was. His eyes sparkled when the polished frame and glistening strings appeared. He took his place beside the harp and Marianne came and stood beside him.

"'What have you to declare?' asked the man.

"'Only a harp," said the father.

"'A beautiful instrument and valuable,' answered the official, and named an amount so big as to cut their small hoard in half.

"Father and Marianne looked worried, but Wolfgang did not worry at all.

"Father Mozart reached for his little sack of money, but it was not necessary, for just then Wolfgang began to play. The officer turned with a start and listened, and the people gathered; duty charges were forgotten as they listened. Wolfgang's tiny hands swept the strings as if with some magic power. For five minutes—ten minutes he kept on, there was not a sound, only a breathless surprise that one so small could play so wonderfully.

"'Amazing—'tis amazing—for one so young,' murmured the officer. 'Play some more, boy.!'

"For some minutes the happy boy picked the strings until his father said, 'It is growing late, we must go now,' and he handed the money to the officer.

"But the man shook his head, 'No,' he said. 'A boy who can play like that does not have to pay duty. We, who have heard, will pay the duty. Keep the money and buy something nice for him!'

"When Wolfgang heard those words he cried: 'Father! Buy that dress for Marianne. You can do it now, since you have saved the customs' money.'

"'A wonderful lad, truly, and as unselfish as he is wonderful,' said the amazed officer.

"And Marianne did get her new dress, and Wolfgang was as pleased as his sister. He danced with delight.

"They gave many concerts, and the 'Wonder Boy' kept on with his music, doing such marvelous things that his fame traveled far. He grew to be the great master, Mozart, at whose glorious music the world still marvels."—The Presbyterian.

The governor of the state was inspecting some of its institutions. When he reached one of the insane hospitals he received a message to call his office on an important matter. Not getting as quick service as he thought he should, he barked at the operator, "I guess you don't know who I am."

"No," replied the operator, "but I know where you are."—Exchange.

Mother!

Child's Best Laxative is "California Fig Syrup"



Tongue Shows if Bilious, Constipated

Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

OVER-RUNS AND MILL ENDS

SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkle Cloth for Bedspreads, Pajama Checks, Chambrays, Tintex Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.

MONAGHAN MILL STORE, Dept. A., Greenville S. C.

"Textile Center of the South"

Floco

is a prescription for colds, aches and pain by a noted medical missionary and founder of a great American hospital at Soochow, China. FLOCO is a scientific preparation containing therapeutic agents of undisputed merit. It has proven its real worth during two great epidemics.

During the winter of 1928-29 the demand for FLOCO was so great that the manufacturers were unable to fill all orders.

FLOCO gives quick relief. Stops pain and neuralgia, breaks up colds, preventing many complications which result from neglected colds.

KEEP A BOTTLE HANDY

60c at Your Druggist

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

The Ethel Mercer Missionary Society of Calvary M. E. church held an all day mission study class conducted by Mrs. Alvis Umstead at the home of Mrs. Isham King on Guess Road, Monday, November 4.

Twelve members were present. Half the book, the title of which is "Roads to the City of God," by Basil Mathews, was discussed before lunch and the remainder after lunch, the members of the society taking a chapter each and discussing it.

The meeting was a very enjoyable affair. It was decided to hold another all day meeting the first week in December for the purpose of studying another book. After mission study class the society held their monthly business meeting and elected the officers for the next year. The new officers are: President, Mrs. Geo. F. Tyson; vice president, Mrs. Starling; corresponding secretary, Mrs. John Harris; recording secretary, Mrs. Geo. F. Messner; treasurer, Mrs. Isham King; local treasurer, Mrs. T. E. Carrington; Supt. children's work, Mrs. W. P. Hardee; Supt. missions and Bible study, Mrs. Whitley; social service secretary, Mrs. Webb; publicity agent, Mrs. Alis Umstead; Voice agent, Mrs. Chas. Glenn.

Mrs. Geo. F. Messner,
Publicity Agent.

IN APPRECIATION OF MRS. KATE C. SHAW

Whereas, our mother in Israel, Mrs. Kate C. Shaw, was called to her eternal rest on August 1, 1929, exactly rounding out full eighty years.

We, her daughters, so lovingly adopted by her, meet once more as her circle, to pay tribute to her memory and to reconsecrate ourselves to the service of her Lord and ours.

"Paul may plant, Apollos may water, but God giveth the increase." So it may be that our dear mother did not see the full fruition of her many years of planting, but the Lord has given and continues to give the increase.

Among the many plantings in her garden of life that did reward her by flowering into full beauty we recall the pipe organ of Grace church, the young people's choir, the Florine McEachern Mite Box Brigade, the primary Sunday school class, the Woman's Missionary Society, the mission study class of Trinity church which she was teaching when she became afflicted, and lastly, the beautiful blossom she has placed upon the lapel of the dear old superannuate.

Because of her love of flowers, perhaps, she gave to each of us, her daughters, the name of a flower. Her greatest wish for us was that each one of her flowers might develop into the fullness of life and beauty that the Master Gardener intended it.

Therefore we, her daughters, resolve:

First, That though sadly missing our dear Mother Shaw, her guiding wisdom, her comforting words and her cheerful presence, we sorrow not as do others, but rejoice in her abundant entrance into the "joys of her Lord."

Second, That we reconsecrate ourselves to her Lord and ours, looking unto him who is the author and finisher of our faith.

Third, That we express to her niece, Miss Lura Wheeler, our love, sympathy, and appreciation for her faithful care for and attendance upon Mother Shaw, which made it possible for her to be such a blessing to others.

Fourth, That a copy of these resolutions be sent to Miss Wheeler, one kept among the records of Grace church, a copy sent to the North Carolina Christian Advocate, and one sent to Rev. Luther E. Todd.

And so for the last time, probably, the perfume of her Rose of Sharon, American Beauty rose, alyssium, delphinium, hibiscus, geranium, portulacca, and all her flowers are mingled in united fragrance. It is in her memory the sweet incense is poured out, but may it be symbolic of the enriched sweetness of lives henceforth to be poured out in long service inspired by our dear mother.

"O happy, happy soul,
In ecstacies of praise,
Long as eternal ages roll,
Thou seest thy Saviour's face.
Redeemed from earth and pain,
Ah, when shall we ascend,
And all in Jesus' presence reign
With our translated friend?

Mrs. E. R. Clark,
Mrs. Levi McMillan,
Mrs. Geo. Clendenin,

JARVIS MEMORIAL

The members of the Woman's Missionary Society of Jarvis Memorial church, Greenville, N. C., met each afternoon last week, beginning with Monday and lasting through Friday, from 3:30 to 5 o'clock, in the church for the week of prayer and mission study class. The first thirty minutes of each session was devoted to the week of prayer program. On Friday afternoon at the closing service Miss Miriam Fuller Goodwin, a returned missionary from Korea, who is at present connected with the Teachers' College here, brought a most inspiring message on her experiences in Korea.

Each afternoon after the period of prayer and meditation the meeting was turned over to Mrs. E. L. Hillman, who in her most efficient manner taught the mission study class. "Roads to the City of God," by Basil Mathews, was used as the text. Mrs. Hillman having visited Jerusalem was familiar with the customs and surroundings of the Holy City and could paint most vividly before the mind's eye a wonderful picture of the meeting of the International Missionary Council which met on the Mount of Olives through Passiontide in 1928, when those outstanding Christian characters of fifty nations assembled together in fellowship and love to discuss the world for promoting the kingdom of God. This was a great lesson in sharing, and very beautifully did Mrs. Hillman in her deep spiritual realization present it as such to her class. Those who attended this class feel a much greater need and a more ringing challenge for world friendship and Christianity. The goodly number in attendance evidenced the growth in interest in missions, and we feel that greater things will be done by the auxiliary as a result of this week of prayer, information, inspiration and fellowship together. Mrs. W. E. Hooker, president of the auxiliary, is to be congratulated for her untiring efforts and support in helping to make the class possible. And the auxiilary as a whole feel deeply indebted to Mrs. Hillman for the informing and inspiring messages which she brought to the class.

ANNUAL MEETING OF ROCKINGHAM DISTRICT AT LUMBERTON OCTOBER 22

With the church auditorium well filled Mrs. L. T. Townsend, district secretary, called the meeting to order at 9:30 a. m. Mrs. J. J. Goodwin read the scripture lesson and Rev. Euclid McWhorter led the prayer.

Mrs. K. M. Barnes, president of the local auxiliary, made a most appropriate welcome, to which Mrs. T .W. Carmichael of the Rowland auxiliary graciously responded. Mrs. Townsend expressed her appreciation of the honor of being the standard bearer of the Rockingham district, and her keen pleasure in having the women of the district as guests of her home auxiliary.

As beautiful piano and organ duet was rendered by Mrs. John C. Fuller and Miss Vivian Townsend.

The morning session was taken up with four addresses. Miss Sallie Lou McKinnon of Maxton, our own missionary from China, gave a splendid address on her work in China, using as her subject "The New China."

Mrs. A. M. Gates spoke on "Our Duty as an Officer of our Missionary Society." If there were any officers present who before did not realize her duty as such, or the great privilege of being an officer in this great work, I am sure after hearing Mrs. Gates she was more determined than ever to rally around our work and make it go.

Mrs. M. T. Plyler explained the office of the auxiliary superintendent of publicity, urging all superintendents to cooperate with her in making our page worth while and bringing before the people of the church the interesting things we are doing.

Mrs. J. C. Wooten gave us briefly a sketch of the wonderful work the children are doing, and urged that the pa-

rents assist the auxiliary superintendent of children's work in every possible way. She said that we did not realize the great possibilities that were wrapped up in the children of today.

Miss Elizabeth Lamb of Fayetteville conducted the noon hour devotional.

The afternoon session opened at two o'clock. Mrs. J. LeGrand Everett gave an interesting and helpful talk on Bible and mission study. She is anxious that we reach our goal, "A standard Bible and mission study class in each auxiliary."

Mrs. T. A. Tomlin interested us in her work in China, she being the wife of a missionary in China. She said that China needed America's sympathy, co-operation and prayers.

Next came reports from auxiliaries, which showed increases along some phases of the work.

And thus closed the Rockingham district meeting for 1929, which was one of the largest ever held, as well as one of the most helpful and interesting. Surely Mrs. Townsend had broadcast this meeting, for the women came from all over the district. We knew what a gracious welcome awaited us in Lumberton, for we've been there before, and this was no exception. Two hundred and thirty visitors and delegates attended. Our 1930 meeting will be held in Maxton.

This report would not be complete if I failed to tell you that Chestnut Street church was lovely in its decoration of red and green, potted plants and red dahlias being used in profusion. G.L.B.

A TRIBUTE TO MRS. MARY JACKSON, CHARTER MEMBER OF KINSTON AUXILIARY

On September 2 Queen Street auxiliary lost another one of its charter members, when the spirit of Mrs. Mary Jackson left its earthly tabernacle to be with Him whom she had served so faithfully for many years.

On the day of Mrs. Jackson's burial Mrs. Sue D. Swindell, who organized our auxiliary, fell and broke her hip and is now confined to a bed of suffering. How we shall miss the presence and influence of these dear sisters whose hearts were filled with love for missionary work.

I was closely associated with Mrs. Jackson all my life, and I consider the influence of her godly walk and conversation one of my greatest earthly blessings.

As I think back over her life, three characteristics which she possessed in a very strong degree stand out prominently in my mind: modesty, honesty and reverence. How she deplored the dress and behavior of some of her sex! She didn't feel that it was Christ-like. His life was her example and guide.

She has sometimes been criticized by those who did not understand her motives, but she lived a life of the strictest economy and self-denial that she might give to those who needed, and send the gospel to those who had not heard it.

I have never been asociated with any one who had a deeper sense of reverence for God, his word and his day than did this good woman. She could not enjoy sitting on the porch on Sunday because of distracting things which interfered with her holy and reverent thoughts. She read a great deal, but mostly the Bible or sermons. Things not religious had no place in her life. She honored God in her life and with her substance. Truly she walked the straight and narrow way that leads to life eternal.

We think of the building she gave to the Methodist Orphanage as a wonderful gift—and it is—but far greater than this was the teaching and influence of her godly life among the children who go out from that building. The influence of her Christian character among these little ones will be felt in the coming generations long after the brick and mortar have crumbled into dust.

May we who are left to carry on the work so dear to her heart follow her in holy things. Mrs.N. B. Moore.

On Friday evening, October 18, the members of the Woman's Missionary Society of Central Methodist church, Mebane, together with their husbands, gave Rev. and Mrs. B. T. Hurley a miscellaneous shower. The guests met at the church and went to the parsonage, completely surprising the Hurleys. Before everybody had gotten seated two little "spooks" entered, carrying a large basket draped in yellow and black. This was filled to overflowing with packages for the entire family. This was given as a token of the love and appreciation for their faithful services. Light refreshments were served.

Last week was observed as week of prayer. This reminds us that the opportunities of 1929 are slipping away. There are scarcely six weeks before the year closes. Our conference treasurer has received about half our pledge. Let every member of every auxiliary take it upon herself to help meet this obligation.

Many are grieved to know that Mrs. Sue D. Swindell, our pioneer conference officer, is confined to her bed, having had the misfortune to fall and break her hip.

STEFFENS SAYS YOU CAN'T DO IT ALONE

"It does little good to put good men in office," said Lincoln Steffens to me. "I have found from my extensive investigatins of politics in our cities that men are 'good' and 'bad'—the same men! The only hope is to change the conditions and the system that 'brings out' the bad in them. The man-in-office is less than the system he is a part of. He can do little until he has a society system that brings out the good in him. I have dealt with crooks and grafters all over this country. They admitted they wanted to get out of it, but they couldn't get out."

Yes, thought I, it's like daylight saving time. Everybody in a given community must adopt it, or nobody can. There are aspects of Jesus' principles that can't be lived individually.—Ivan M. Terwillinger.



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112	Raleigh Goldsboro	12:35 a.m.
31	Columbia-Augusta	2:30 a.m.
30	Washington-New York	3:45 a.m.
11	Charlotte-Atlanta	4:35 a.m.
39	Charlotte-Atlanta	6:20 a.m.
9	Winston-Salem-Charlotte	6:40 a.m.
136	Washington	6:50 a.m.
33	Atlanta-New Orleans	7:30 a.m.
1	Winston-Salem-North Wilkesboro	7:35 a.m.
18	Raleigh-Goldsboro	7:40 a.m.
37	CRESCENT LIMITED (Atlanta-New Orleans)	9:35 a.m.
36	Washington	12:37 p.m.
21	Asheville-Cincinnati	1:00 p.m.
45	Charlotte-Westminster	1:05 p.m.
16	Raleigh-Goldsboro	1:20 p.m.
46	Lynchburg-Monroe	4:27 p.m.
135	Charlotte-Atlanta	5:50 p.m.
34	Washington-New York	5:55 p.m.
22	Raleigh-Goldsboro	6:05 p.m.
35	Atlanta-Birmingham	7:22 p.m.
5	Winston-Salem	7:25 p.m.
38	CRESCENT LIMITED (Washington-New York)	9:50 p.m.
12	Richmond-Norfolk	9:53 p.m.
32	Washington-New York	11:00 p.m.
7	Winston-Salem	11:05 p.m.
40	Washington-New York	11:25 p.m.

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Sunday School Lesson

NOVEMBER 17

By F. B. Stockdale.

Living With People of Other Races

(Ruth 1:1-18; John 4:5-10; Acts 10:1-11, 18:30-35; Rom. 1:14; Gal. 3:28-29)

Buy a Commentary

I wish I could persuade every teacher in Sunday school to buy the Abingdon Bible Commentary. If you have access to it read its less than four pages on Ruth. It will give you more information, and a better collection of ideas in less space than any other book I know. It would be a good arrangement if each class in Sunday school might own one and keep it at hand for reference. It can be secured from The Methodist Book Concern; cost $5.

The Outer Drive

Elimelech would never have taken his wife and two sons from Bethlehem to Moab without the drive of famine behind him. It is a good habit to have our poverty behind us; it has a strange driving power. Elimelech did not leave Bethlehem because he wished to, but because he had to: he must leave to live. He migrated. The drive was the drive of necessity. How many of the actions of life get their power from without? The need is within and that which we need is to be found only where we are not and so we have to move. It would be very interesting if we could classify life's activities in such simple fashion as: this was within and this was from without. It is scarce possible, much less easy, so to divide living.

In our day it is not only the question of bread. We now ask quite a number of questions, or they enter into our moving. Wise people used to ask about churches. I have known families move so they could be near enough to get to church. I have known people in a city change their residence so the children could attend a certain school. Now we ask about the roads; we can't afford to get our autos stuck in the mud for the winter. It used to be a question of food. Now it is complicated with all kinds of things, but it is the same old drive of necessity. Man used to be the kind of a creature that was satisfied if he got enough to eat. When we meet that kind of a creature now we either pity him or think of him as belonging to some other kind of species. He is a strange creature that can get along without the printed page. No wonder it is hard to understand such folks. We use the same language, but inhabit different worlds. The backward in life are the folks who have never felt the drive of necessity.

The real measure of a man is not what he has but what he needs. I know rich men who are poor: they have more than they can use. I know poor men who are rich: they could use more than they have. The man is rich who has a large collection of necessities. These compel him to turn his back on the Bethlehem of his birth and turn to the Moab he has never tried. Hunting for a living may not be a pleasant pastime, but he is poor indeed who does not have to move to live. Do not spend any pity on the man whose necessities drive him to the land he has never tried before. It is not good when men find all they must have in the place where they reside. The dodo is not the only creature who lost his wings because he did not have to search for food. When the outward drive of necessity was removed, his wings began to shorten and soon he was not able to fly; then he became a clumsy slow-moving biped. Blessed be necessity.

From Necessity to Sorrow

The migrator reaches the grave. If he does not die where there is famine he will expire in the land of plenty; death reaches into the land of abundance as well as in the land of deficiency. We find death in the land to which we went in search of life. How much the famine in the homeland had to do with Elimelech's death we do not know. Suffice it we can no more escape the sorrow of mind and heart than we can shake off the drive of the outer urge of living. There is no place whose plenty will keep death from the door. The search for food leads to the land of sorrow; the shadows of Bethlehem darken to the night of death in Moab. It is a pathetic picture the author draws: a lonely family in a lonely land and husband and father dead. What place sorrow may have in the eternal scheme of things we do not know; we do know that it is utterly inescapable. We think of sorrow as an interloper; he resides in every land and visits every home. We may flee from famine, but we cannot hide from the sorrow caused by death.

To add to the woes of a woman's life, not only does her husband die, but both her boys married women of Moab. The death of Elimelech is put before the marriage of Mahlon and Chilion to give us the idea that the shadows of death can be made darker by a living sorrow. That Naomi did not need to sorrow because her sons married women of Moab is one of the teachings of the story; but Naomi did not know the conclusion of her life any more than I know mine. When we know the whole story we find we fretted at the very things that bring life's blessings. Naomi is rehabilitated in her home land and her declining years filled with joy by the girl she would have forbidden her younger son to marry. The Ruth that Chilion married against his mother's wish turned out to be the means of bring safety and sunshine into the evening of Naomi's life.

Compulsion of Love

There is a great difference between have and want to. From a certain angle these people lived together because they were compelled. Need drove Naomi from her people. The drive of needs in those times was small compared with our mod-

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ern world. The task of living with people of other races is today thrust upon us. We have many peoples and a small world. The necessities of life will compel us to live in peace with each other. Tomorrow the very demands of living will force us to a common speech. The world is one and we shall have to learn that lesson. Happy shall we be if the compelling circumstances grows into the heart's desire. The two sons at least rose from the slavery of circumstances to the liberty of love.

One of the bright spots in this story is that love knows no racial barriers. Love has always been larger than the consent of our minds. We may imagine these two sons and these two women of Moab finding amusement as they compared the differing words of their languages for the same thing in life—love. It is certain that these young people loved each other. Nothing but love crosses the barriers of race. We do not live with people because we are in the same country. Loving creatures live together only when they love each other. The world is not in need of more outward compulsion but of more inward affection.

The question of mixed marriages is tangled up with our notions of race superiority. To Naomi the marriage of her son to a woman of Moab was for him to slander his race. Our trouble with the question is rooted in ignorance and prejudice. The picture shows that Ruth was in no sense below Naomi. Naomi seems to have maintained the feeling of superiority to the end of the chapter: it is quite likely that her sons never felt it toward the particular women of Moab that they married. The approach to the race question by the sons was by the highway of love; Naomi came to it by the narrow path of race. There is no settlement of the question of mixed marriages save by the royal road of love. When we begin to take counsel of other impulses and reasons we reach a dilemma out of which we cannot climb.

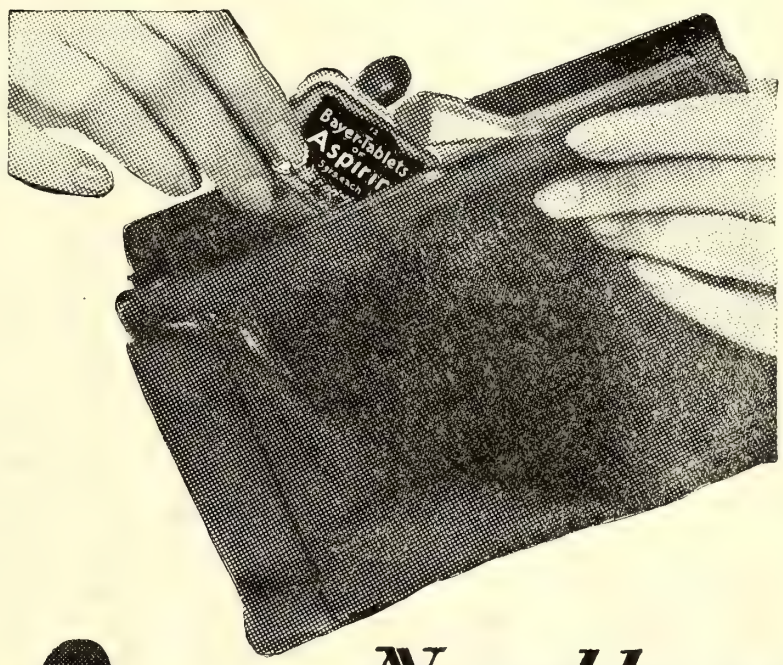
It was a great contribution Ruth brought to Israel: the gift of herself. Ruth is a striking example of a person adopting a foreign country as her own. The history of Israel would be vastly different had Ruth never come within its borders. If you should take out of American life the contributions made thereto by the emigrant, you would leave the country poor.

The Asker a Giver

The second reference (John 4:5-10) is an illustration of the perfect and the partial. Jesus knew no distinction in the sense of holding one people of value and another of no account. To him men were men and all were the children of God. The fact that he made a request was a more ready approach than if he had begun with a proffered gift. There was no sense of belittling himself in asking of a Samaritan or in asking of a woman. His attitude to folk was human and was the ideal human; it was the kind we all should have. He would have found no difficulty in living with people of any race so far as his own affection was concerned. He would as soon ask a Samaritan for a drink as ask a Jew.

The woman was ready to keep alive the national folly that her people felt for the Jew. I have noticed that we have a strange readiness to express our dislike of any people on the slightest provocation. With this woman the common courtesies of life were a glad occasion to revive what never should have existed. We have a strange habit of feeding what never should have been born and keeping in good working order the thing that never should have been. This woman seems to have been delighted to find a Jew who was in such straits that while in need of water he was unable to get a drink: she seems almost to glory in his dilemma.

How blind national prejudice can make us is amply shown in her ignorance of the person to whom she was talking. How clear-sighted the rational attitude of life makes men is shown in the understanding of Jesus. He saw because he lived in the light of life. She was blind because she groped in the confines of a narrow nationalism: what good could be in a Jew? The one who lives in such little quarters is likely to be blind to the good in those who have risen above the smallest of such considerations. She was utterly blind to the interested greatness that held out the hand of helpfulness in the form of a request for a favor. Let us not overlook the fact that the asker has something to give. All she could give him was a drink of the water that satisfies, but for a little while. He had the water of life to give, of which he who drinks will never thirst again. She dealt in the fleeting. He in the abiding. The one who seeks a wider friendship never seeks it empty handed. His need is small beside the needs he would supply. His request is meager beside the gift he would bestow. "Ask of me," says the big hearted, and "I would bestow what before you have never known."—The Christian Advocate.





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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

RUTHERFORD COUNTY UNION

The Rutherford County Epworth League Union met at Pleasant Grove Friday evening, November 1. The following program yas given by the home chapter: Hymn, "Stand Up for Jesus"; Scripture lesson (Psalm 91), Mrs. Henry Carson; prayer, Rev. M. F. Moores; hymn, "All Hail the Power"; address, Miss Kate Moore; selection by Pleasant Grove quartette; reading, Miss Gladys Dalton; selection by orchestra. We were very fortunate to have with us Mr. Beauford Moore of Blacksburg, who sang several beautiful selections. Following this program, Rev. Chalmus Grose, conference president of Epworth League, made an interesting talk which was enjoyed by all.

The business session was presided over by Mr. Eaves, our president. Roll call showed the following chapters to be represented: Spindale, Forest City, Pleasant Grove, Caroleen, Salem, and Oak Grove. The banner went to Pleasant Grove for having the largest number present. The total attendance was 150. The next meeting will be held at Forest City. After the business a social hour was enjoyed with Rev. W. A. Barber and Miss Kate Moore leading the games.

Estherline Young, Sec.

GASTON UNION MEET

The Gaston County Epworth League Union met Friday evening, November 1, 1929, with the Mount Holly League as hostess at Mount Holly Methodist church.

The hostess league presented a missionary play, "The Color Line," bearing out the need of mission work at home and in the foreign fields.

A business session, presided over by the president, Mrs. Joe Jacobs, was held, and the silver loving cup presented for efficiency was won by the Ebenezer church of Belmont.

Following the meeting the young people gathered in the social room, where sandwiches and coffee were served, and orchestra music and readings enjoyed.

Approximately 100 leaguers were present and the meeting was an unusually inspiring and successful one.

BOONE

Last week we enjoyed being with the leaguers of Boone in a specialization administration course. Many of the young women and young men of the Appalachian State Teachers' College affiliate themselves with this chapter during the school year. We were there to see Brother Moser, former pastor, off to his new charge in Spencer, and to welcome Dr. Chandler to his new field in Boone. During the time we were royally entertained in the homes of various members of the church. We enjoyed a few minutes with the college group during chapel hour one day as well as the fine fellowship of the Civitans in their regular meeting.

NEW CHAPTERS

Several new chapters have been set up during recent weeks. Please let us know if we may help you or your pastor in any way in getting a new chapter or a better organized chapter in your church or in any church on your charge. Your district secretary will also be glad to assist you in any way he or she may; so call upon your secretary also. The chapter that keeps in touch with the district secretary, the conference office, and Central Office, seldom ever dies or lags in the forward procession of fine young people that are accomplishing worth while things for the Master. Write us of your troubles as well as of your successes.

North Carolina Conference

ORIENTAL

Last Tuesday night the senior Epworth League of Oriental entertained the four other leagues of Pamlico county at the county home meeting. Since being organized these meetings have become a thing of great interest and something that is loked forward to by every league member in the county. The meeting was presided over by Miss Audrey Midgette, president. A short talk by the president opened the meeting. Then a report from each league was made. The leagues each strive to do some good in their own communities, and the reports given were very good. Some of the interesting facts mentioned in the reports given by Alliance, Bayboro, Stonewall, Hobucken and Orental were visiting the sick, carrying fruit and flowers; the purchasing of text books by the league for students of the public school who were unable to do so; helping to furnish a library for the use of the community; making contributions for a house being built for an invalid.

After the business meeting the 70 young people were entertained at an oyster roast on the river shore. A helpful and enjoyable evening was enjoyed.

Bernice Godfrey, Cor. Sec.

UNANIMOUS

Pat Murphy was taking his first flight in an aeroplane. The pilot was taking him over New York City. When they were up about 3,000 feet the plane suddenly went into a nose-dive. "Ha, ha!" laughed the pilot, shouting to Pat. "Fifty per cent of the people down there thought we were falling."

"Begorra," admitted Pat, "and 50 per cent of the people up here thought so, too."—Stratford Beacon-Herald.



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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

In these days it is almost impossible to get many people together in the churches on Thanksgiving Day for service. I want to request our pastors who take Thanksgiving offerings on Thursday, Thaksgiving Day, to follow it up by giving those who were not present at that time an opportunity to contribute on Sunday morning and night the Sunday following Thanksgiving Day. Unless this plan is followed the special offering will be exceedingly small.

* * * *

There has been a generous response to my appeal for quilts, comforts and blankets. I think within a short time our needs will be abundantly supplied. A friend asked me while I was attending conference what size quilts we need. I replied by saying that any size can be used at the orphanage. We have some regular, three-quarters and one-half size beds. I trust that by the last of this month our need will be met. I want every one who has helped to supply our need in this particular to know that I appreciate such fine service.

* * * *

Dr. Hickman's sermons during the meeting of our annual conference were masterpieces. His great and inspiring messages made a distinct contribution to our conference gathering. When you consider the great preachers of our country he easily stands among the first. His grasp of spiritual things is simply wondeful. The remarkable thing about his preaching is that the untrained along with scholars can understand and appreciate his great utterances. The South is fortunate in having such a distinguished minister and teacher in its midst. I congratulate Duke University upon adding him to the faculty of that institution which is destined to make a distinct contribution to the moulding of the character of the youth of America.

* * * *

One of the best addresses heard during the session of our annual conference was delivered by Rev. C. K. Proctor, superintendent of the Oxford Orphanage. This fine address was delivered in behalf of our Methodist Orphanage. Brother Proctor is one of our best friends and is immensely interested in the future of our home. His brotherly spirit toward us is sincerely appreciated by the Masons as well as by the Methodists of the state. The whole state recognizes his ability and fitness for the responsible position which he holds as superintendent of the Masonic Orphanage at Oxford. I think it is fortunate that our annual conference put him on the Methodist Orphanage committee, and that he should be the chairman of the committee. It is confidently expected that Brother Proctor will make the greatest orphanage superintendent in the South.

* * * *

It is earnestly desired that our church lay leaders use their influence in our behalf during the Thanksgiving season in order that we may raise thirty thousand dollars in orphanage specials. Our conference assessment for orphanage is forty-five thousand dollars. Of this forty-five thousand dollars the orphanage only received thirty thousand. This deficit of fifteen thousand is a hard blow when we have nearly one hundred more children than we had fourteen months ago. The only way we can hope to keep from plunging hopelessly in debt is to raise thirty thousand dollars in specials from now until the middle of December. Our church lay leaders have a fine opportunity to render some worth while service in behalf of our three hundred and thirty-one fatherless children. I trust that they will get solidly and enthusiastically behind this worthy undertaking and help us when our need is imperative. In fact I want all of our laymen and lay women to feel called upon to do all that lies within their power to help us to go over the top with our Thanksgiving offering.

* * * *

I think I am thoroughly acquainted with the financial situation that confronts us. There is not the least disposition on my part to resort to any high pressure methods to raise money for so worthy a cause as our beloved Methodist Orphanage. I have the profoundest sympathy for our people in this time of financial depression. All I am asking is that every church, Sunday school and church member be given an opportunity to contribute something for our orphanage during the Thanksgiving season. We have three hundred and thrity-one fatherless children depeding in a large measure upon specials received during the Thanksigving period. Our recent conference at Kinston revealed the fact that there is a shortage of fifteen thousand dollars in our orphanage assessment. It is a financial impossibility for us to meet our heavy obligations unless all the churches and Sunday schools come to our relief during the last half of this month and the first half of December. I am counting on my friends to make the greatest sacrifice for our children that they have ever made before. Let all be assured that I am doubly appreciative of their generosity when our need is greatest in the history of the orphanage.

"Jimmie," said the teacher, "what is your greatest ambition?"

Jimmie considered for some moments thoughtfully. "I think," he said, "it is to wash mother's face."—The Congregationalist.

When Your Cough Hangs On, Mix This at Home

The best cough remedy that money could buy, can easily be mixed at home. It saves money and gives you the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs and chest colds, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and fill up with plain granulated sugar syrup or strained honey. It's no trouble at all to mix, and when you once use it, you will never be without it. Keeps perfectly and tastes good—children really like it.

It is surprising how quickly this loosens the germ-laden phlegm, and soothes and heals the inflamed membranes. At the same time, part of the medicine is absorbed into the blood, where it acts directly on the bronchial tubes, and helps the system throw off the whole trouble. Even those severe coughs which follow cold epidemics, are promptly ended.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

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THE MOTHER OF JIM

By Mignon Maiden Dunlap.

"Wher are you going, Jim?" quarreled Mrs. Rocker, pushing her hair back with a large work-worn hand. "What are ye a-doing with all them biscuits in your pockets?" She wiped her streaming face with her apron and regarded her young son as though he were a sphinx, or somethink like that.

Jim's large black eyes searched his mother's for a ray of understanding, but he found none. He would have told her where he was going, but he knew she would start questioning him, and wondering what in the world he got out of going around like that. So he edged silently toward the door.

"I see you've got a spell on ye. I guess I never will understand the child," whined Mrs. Rocker, snatching at a skillet of burning onions. "You, Ned, don't ye hit your little sister."

"Well," she called over her shoulder to Jim, "go on, but mind ye are back afore dark. You hear me, Jim," following him to the door.

Jim looked at his mother; then he shut his eyes. That was the way, with shut eyes, that he liked to tell her goodbye. That way she was pretty, cool, and smiling. That way, she always kissed her hand to him and knew where he was going without asking him. With his eyes still half closed, he ran forward impulsively and threw his arms around her neck and kissed her. This was another thing that puzzled Mrs. Rocker about Jim, but it always softened her when he kissed her like that, if she wasn't tired.

Jim took his way through the rugged little seaport village, winding in and out of the quaint little streets, and on and on until all signs of houses were left behind, just the sky, the sea and sandy shore. Now he could breathe. Now he could be just himself. The wind was high. Jim was always happy when the wind was high. It lashed the water so and made it seem more like the longing which surged within his bosom. Jim didn't know what it was. But he would stand there, his bare feet buried in the sand, the waves splashing against his ankles, his shoulders back, his face upturned, his hair blowing in the wind. Whatever this was within him, it hurt, but it made him run and shout out as he lifted his arms high and looked out across the endless blue. Then, perched upon a rock out of reach of the waves, Jim looked out over the sea to dream; then up at the sky to dream; then at the spray playing above the jagged rocks to dream.

When he grew hungry he munched on a biscuit, the biscuits which his mother had watched him put into his pockets, feeling sure that he was up to some meanness. When he had eaten all he wanted, he scattered the crumbs to a flock of sea gulls. Some of the beautiful creatures came quite close to him. Sprawled out upon the sand, Jim watched them. He wondered how God thought up such beautiful colors, and how he got the birds together, and a hundred other things. He wondered how God made him, and if he expected much of him, and whether he could see and hear him now. If he could, why didn't he come right down and talk with him? "If he would only see me here! If he would only know that I am here and would want me in his big world!"

Afternoon came and Jim wandered back through the meadows, falling to his knees before large clusters of wild flowers, burying his face in their sweet coolness, and wondering how God made him so pink and so white and so yellow—wondering—and loving every living thing.

Evening came. The meadows grew dusky. Coolness crept up from the sea. Jim had forgotten home, the smell of burnt onions, and the noise his mother and his small brothers made. The fragrance of sweet clover filled the air, and the crickets chirped in the heather. A few early stars appeared, and the hills grew purple, but Jim still lingered, feeling, listening, wondering. The screams of a bird in distress reached his sensitive ears. It was nesting season. A birdling had fallen from its cradle. Jim crept through the thicket, found the little fuzzy bird, and put it back into the nest. He heard the contented chirps of the mother bird as he slipped away. What had made him do it? Something whispered to Jim that it was God. God was with him—with him everywhere, and would be with him forever. Suddenly he became conscious that it had grown dark, and, remembering what his mother had told him, he scurried across the meadow as fast as he could. When he reached home the light was out in the kitchen and the younger children already in bed.

"Jim," called his mother in her high, tired voice. "Sa't you?"

"Yes'm," said Jim meekly.

"It's dark, ain't it? And me a-wearyin' and a-wearying' over ye. Blest little ye care, out skylarkin' aroun' and up to all kinds of devilment. Where have ye been?"

Jim stood looking at his mother in a dazed manner. His eyes were still dark with the shadow of dreams.

"Well," his mother said, reaching for the ever-ready strap, "when a boy can't tell his mother where he's been, you can put it down he ain't been up to no good, to say nothing of disobeying his mother."

And Jim found himself brought sharply out of his dreams by a smart blow across his shoulders.

But later, on his little cot by the open window, he forgot the cruel strap. The friendly stars looked down reassuringly, for Jim was back upon the shore again. He felt his mother hovering about to see if he were covered.

"Mother, kiss me good night," he said.

When he felt her lips upon his cheek, it seemed to him that a princess mother, of whom he dreamed, had kissed him. She knew where he had been.

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NERVOUS SUFFERING

Lady Says She Took Cardui, Felt Better In a Few Weeks, and Steadily Gained Health.

Moscow, Ohio.—"I had been in awful, bad health for months and months," says Mrs. Cynthia Staton, of this place. "My nerves were 'all to pieces,' and I was all run-down.

"My back hurt all the time, and I had to drag myself around the house. My legs ached and I worried all the time. I could not stand the least noise. The least little thing upset me.

"One day, I read a Ladies Birthday Almanac that my husband brought home, and I thought I would try the medicine I read about in it—Cardui.

"I began taking Cardui, and in a few weeks I felt myself getting much better. I took it for several months, as I was steadily gaining in health. When I finished taking Cardui, I felt fine.

"Since that time, thirty years ago, I have taken Cardui several times when I needed a tonic to help build me up, and it has always helped me. I give it to my daughters and I have recommended it to others. I think it is a fine medicine."

Great numbers of women, of all ages, have written to tell how they have been helped back to good health by taking Cardui. *NC-218*

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THE SACRAMENT OF TOIL

For we are laborers together with God: ye are God's tillage, ye are God's building.—1 Cor. 3:9.

* * *

Life well spent is long. Thou, O God, dost sell unto us all good things at the price of labor. A well-spent day brings happy sleep, so life well used brings happy death. While I thought I was learning how to live, I have been learning how to die.—Leonardo da Vinci.

* * *

He does not show us his salvation in spite of the day's work, but by means of it. It is not an abstacle he overcomes; it is a means he uses. He comes to us in all we have to do from morn till even, and he says, "This is my work if it is well done."—Percy C. Ainsworth.

* * *

When my labor is joined "unto the Lord," the sacred wedding turns my workshop into a church.—J. H. Jowett.

* * *

O Master of the common weal,
The shop, the field, the market place!
Thou knowest all the pangs we feel,
Thou knowest all our needs of grace;
And where the world's injustice goads
The weary, on the climbing roads,
Stoop once again with tender voice,
Though clanging discord fills the air,
To whisper hope and bid rejoice
All who the world's oppression bear.
O Master of the toiling clan,
Thou Son of God! Thou Son of Man!
—George Edward Day.

* * *

Nothing is so wholesome and medicinal for an aching heart as work, continuous employment. Sorrow is apt to be introspective, self-centered and, in the estimate of the sufferer, exceptional. Isolation and solitude are too often thought to be its congenial employment; whereas open air, sunshine and a busy life are a sovereign balm for the saddest soul.—Arthur Little.

* * *

There is just one thing he cannot tolerate—waste of opportunity, keeping his money lying idle, neglecting to make the most of things, sloth, unprofitableness. Mere indolence is in his view wickedness, for it is selfishness, and selfishness, as the moral opposite of that self-devotion which is the cardinal virtue of the divine kingdom, is to the Lord of the kingdom the very essence of evil.—A. B. Bruce.

* * *

O God, who hast ordained that whatever is to be desired should be sought by labor, and who, by the blessing, bringest honost labor to good effect, look with mercy upon my studies and endeavors. Grant me, O Lord, to design only what is lawful and right; and afford me calmness of mind, and steadiness of purpose, that I may so do thy will in this short life, as to obtain happiness in the world to come, for the sake of Jesus Christ our Lord. Amen.—Samuel Johnson.

(Assembled by Isaac Ogden Rankin).
—The Congregationalist.

Hitting on All Eight!

Doctor Gives Hint to Lucky Salesman



IT'S a wise man that knows when he is slipping. Mr. R. F. Myers of 711 Rosedale Street, Baltimore, had the good fortune to get his tip straight from one of his doctor customers (he was selling for a pharmaceutical house) and since that lucky visit he has increased his business 50 per cent.

For two years he had been driving from town to town, and naturally this threw his elimination out of shape. He felt himself slipping. Cathartics only made him worse. Then one day he was calling on a wise old physician, and asked his advice. "What you need, my boy," said the doctor, "is a simple, easy, normal way to clean the poisons out of your system—we all have them—and with your kind of work they certainly cut down efficiency. Why don't you try Nujol?"

"Well, believe it or not," says Mr. Myers, "in a few days I felt like a new man. 'What's got into you?' asked the home office, 'your business has increased 50 per cent!'"

That's the great thing about Nujol. As soon as it begins to clean the poisons out of your system it makes you feel so well that you can almost always do a much better job.

Nujol is not a medicine and contains no drugs. It is perfectly harmless, forms no habit. It is simply bodily lubrication, which everybody needs. You, like everybody else!

Why put off good health any longer? Go into any good drug store and get a bottle of Nujol in a sealed package. Costs so little and means so much! Maybe you can increase your efficiency 50 per cent too!

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Name of book on outside corner of each page makes this Bible practically self-indexed.

Specimen of the print

Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'şus from Gāl'i-lee to Jŏr'dan unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jē'şus answering said unto him, Suffer *it to be so* now: for thus

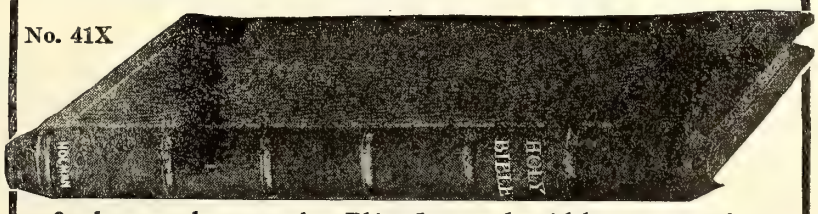
A. D. 26.

CHAP. 3.
r ch. 2. 22.
s Dan. 9. 24.
t Mark 1. 10.

13 And leaving Năz'a-rĕth, he came and dwelt in Cā-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled which was spoken by Ē-şā'jas the prophet, saying,
15 The r land of Zăb'u-lon, and the

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Greensboro, N. C.

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

November

Bahama, Mt. Sylvan, a.m. 16
Cedar Grove, a.m. 17
Carrboro, p.m. 17
Brooksdale, a.m. 23
E. Roxboro, Jalong, 3 23
Person, Oak Grove, a.m. 24
Long Memorial, p.m. 24
Branson, p.m. (union meeting at Trinity) 26
Calvary " " " 26
Carr " " " 26
Duke Memorial " " " 26
Lakewood " " " 26
West Durham " " " 26
Trinity " " " 26
Chapel Hill 4 27

December

Burlington Ct., 2 1
Webb Avenue, a.m. 1
Front Street, p.m. 1
Hillsboro, a.m. 3
Leasburg, a.m. 4
Rougemont, a.m. 5
Stem, a.m. 6
South Alamance, Swepsonville, a.m. 8
Mebane, p.m. 8
Mt. Tirzah, Helena, a. m. 14
Milton, a.m. 15
Yanceyville, Shady Grove, 3 15
Duke's Chapel, p.m. 17
Graham, p.m. 18
Durham Ct., Bethany, a.m. 19
West Burlington, a.m. 22
Haw River, p.m. 22
Orange-Massey, Massey, a.m. 29
Andrews, Andrews, 3 29

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

November

Edenton, 11 17
Hertford, night 17
First Church, night 19
Currituck, Zion, 11 20
Kitty Hawk, Kitty Hawk, 11 21
Pasquotank, Newbegun, 11 22-24
Perquimans, Epworth, 11 23-24
Kennekeet, Salvo, 11 27
Hateras, Buxton, 11 28
Dare, Mann's Harbor, 11 30

December

Wanchese, 11 1
Manteo, night 1
Columbia, Columbia, 11 6
Roper, Roper, 11 7
Plymouth, Plymouth, 11 8
Moyock, Moyock, 11 10
South Mills, McBrides, 11 11
South Camden, Wesley, 11 12
Chowan, Anderson, 11 13
North Gates, Kittrell, 11 14
Gates, Gatesville, 11 15
Windsor, 11 21
Williamson, 11 22

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

November

Bladen, Deems, a.m. 23-24
Elizabeth, Wesley, p.m. 24

December

Siler City, a.m. .... Nov. 30 and 1
Goldston, night 1
Carthage, a.m. 8
Mamers, Spring Hill, p.m. 8
Haw River, Bynum, a.m. 14-15
Lillington, night 15
Glendon, Carbonton, a.m. 21-22
Hemp, Tabernacle, p.m. 22
Jonesboro, a.m. 28-29
Dunn, night 29

January

Pittsboro, a.m. 4-5
Sanford, night 5
Newton Grove, Hopewell, a.m. 11-12
Person Street, night 12
Fayetteville Ct., Camp Ground, a.m. 19
Erwin, p.m. 19
Hay St., a.m. 26

February

Roseboro, a.m. 8-9
Stedman, Betharbara, p.m. 9
St. Pauls, a.m. 15-16
Parkton, p.m. 16

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FIRST ROUND

November

St. Paul, 11 17
Grifton, Sharon, 3 17
Snow Hill, Snow Hill, night 17
District Stewards, New Bern, 10:30 19
Ocracoke-Portsmouth, Ocracoke, night 22
Straits-Harlowe, Tabernacle, 11 23
Atlantic-Springfield, Atlantic, 11 24
Morehead City, night 24
Beaufort, night 25
Centenary, night 27
Hookerton, Hookerton, night 29
Mt. Olive Ct., Falling Creek, 11 30

December

Goldsboro Ct., Daniels Chapel, 11 1
Pikeville-Elm St., Pikeville, night 1
Oriental, Oriental, night 3
Pamlico, Bayboro, night 4
Pink Hill, Smith's Chapel, 11 7
LaGrange, Hickory Grove, 11 8
Seven Springs, Seven Springs, night 8
Mt. Olive-Calypso, Mt. Olive, night 9
Riverside-Bridgeton, Riverside, night 11
Newport, Newport, night 13
Jones, Trenton, 11 14
Queen Street, 11 15
Dover, Dover, night 15

The district stewards, ministers and charge lay leaders are called to meet at Centenary church, New Bern, Tuesday, November 19, at 10:30 a. m.

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FIRST ROUND

November

Jenkins Memorial, 11 17
Epworth, night 17
Benson, Benson, 11 24
Clayton, night 24

December

Princeton Ct., Princeton, 11 1
Selma, night 1
Four Oaks Ct., Four Oaks, 11 8
Smithfield, night 8
Edenton Street, night 10
Fuquay, Holly Springs, 11 13
Franklinton, 11 15
Cary-Apex, Apex, night 15
Oxford Ct., Hermon, 11 21
Oxford, 11 22
Central, night 23
Louisburg, 11 29
Louisburg, Ct., Bunn, 3 29

January

Youngsville Ct., Youngsville, 11 3
Garner Ct., Garner, 11 4
Zebulon Ct., Wendell, 11 5
Bailey Ct., Bailey, 3 5
Lucama, Lucama, 11 12
Kenly Ct., Kenly, 3 12
Tar River, Kittrell, 11 17
Creedmoor, Creedmoor, 11 18
Millbrook, Millbrook, 11 19

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND

November

Wadeville, 11 17
Raeford, 7:30 17
Aberdeen, 11 24
Laurel Hill, 3 24
Laurinburg, 7:30 24

December

Hamlet, 11 1
Piedmont, 7:30 1
Lumberton Ct., 11 8
Fairmont, 3 8
Lumberton, 7:30 8
West End, 11 15
Biscoe, 7:30 15
Rowland, 11 22
Maxton, 7:30 22
Caledonia, 11 29
Ellerbe, 7:30 29

January

Roberdel, 11 5
Red Springs, 11 12
St. John-Gibson, 7:30 12
Mount Gilead, 11 19
Troy, 7:30 19

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FIRST ROUND

November

Elm City, 11 17
South Rock Mount, 7:30 17
Fairfield, 7:30 23
Mattamuskeet, Amity, 11 ...4....24
Stumpy Point, 7:30 24

December

Robersonville, Stokes, 11 1
Greenville, 7:30 1
Swan Quarter, 11 8
Pantego-Belhaven, 7:30 8
Stantonsburg, 11 15
Fremont, 3 15
Wilson, 7:30 15

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

November

Weldon, a.m. 24
Roanoke Rapids, night 24

December

Aulander, Lewiston, a.m. 1
Ahoskie, night 1
Conway, Conway, a.m. 4
Litleton, Littleton, a.m. 8
Rosemary, night 8
Murfreesboro and Winton, Murfreesboro, a.m. 15
Enfield, night 15
Middleburg, Middleburg, a.m. 18
Northampton, Jackson, a.m. 21-22
Seaboard, Seaboard, night 22
Henderson, First Church, a.m. 29
White Memorial and City Road, night 29

January

Battleboro and Whitakers, Battleboro, a.m. 5
Rich Square, night and 11 5-6
Garysburg, a.m. 12
Scotland Neck, night 12
Norlina, a.m. 18-19
Warrenton, night and a.m. 19-20
Warren, Providence, a.m. 25-26
Halifax, Calvary, a.m. 29

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FIRST ROUND

November

Central, 11 17
Biltmore, night 17
Weaverville Station, night 19
Haywood Street, night 20
Hillside, night 21
West Asheville, night 22
Brevard, 11 24
Mills River, Mills River, 3 24
Weaverville Ct., Barnardsville 27
Ivy, Beech Glen, 2 27

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

November

Big Springs, 11 17
Trinity-Derita, Derita, 2 17
Wesley Heights, night 17
Spencer Memorial, 11 24
Thrift-Moores, 2 24

December

Polkton, Polkton, 11 1
Ansonville, Ansonville, 2 1
Unionville, Unionville, 11 8
North Monroe-Icemorlee, 2 8
Duncan Memorial, night 8
Pineville, Pineville, 11 15
Weddington, Hebron, 2 15
Morven, Morven, 11 22
Bethel-New Hope, New Hope, 2 22
Lilesville, Lilesville, 11 29
Peachland, Peachland, 2 29

January

Hickory Grove, 11 5
Prospect, 2 5

District stewards will meet in First church, Charlotte, Tuesday, November 26, at 10 a. m.

The mid-year meeting of the board of missions, together with the presiding elders, is called to meet in Broad Street church, Statesville, Tuesday, November 19, at 10 a. m.

E. K. McLarty, Chm.

GASTONIA DISTRICT
R. M. Courtney, P. E.
FIRST ROUND

November

Belmont, Park Street, night 13
Bessemer City, night 14
Cherryville, night 15
Crouse at Pleasant Grove, 11 16-17
Lincolnton, First, night 17
Dallas, night 18
Bradley Memorial, night 20
West End, night 21
Goodsonville, night 22
Lowesville, Snow Hill, 11 23-24
Mount Holly, night 24
Maylo, night 25
Smyre, night 26
South Fork, Mount Vernon, 11 27

December

Bellwood, 11 .... Dec. 30 & 1
Shelby, Central, night 1
Stanley, Stanley, night 2
Lowell, night 3
Rock Springs, Denver, 11 4
Polkville, Polkville, 11 5
McAdenville, night 6
Gastonia, Main Street, 11 8
Cramerton, night 8
Belmont, Main Street, 11 15
Lincoln Ct., 3 14-15
Gastonia, East End, night 15
Shelby Ct., Sharon, 11 16
Lafayette Street, night 16
Cherryville Ct., 11 21-22

GREENSBORO DISTRICT
W. A. Newell, P.E., Greensboro, N. C.
FIRST ROUND

November

Centenary, night 17-19
Stokesdale, Stokesdale, 11 17
Wesley Memorial, night 18
Bethel-Grace, Bethel, night 20
Uwharrie, Mt. Shepherd, 11 21
Randleman, Naomi, night 21
Randolph, Mt. Vernon, 11 22
Glenwood, night 22
Wentworth, Bethlehem, 11 23
Ruffin, Pelham, 4 23
West Greensboro, Muir's, 11 24
East Greensboro, Mt. Pleasant, 3 24
Gibsonville, night 24
West Market, night 25
College Place, night 26
Proximity, night 27
Summerfield, Morehead, 3 29
Carraway Memorial, night 29
Coleridge, Concord, 3 30

December

Pleasant Garden, Pleasant Garden, 11 1
Cedar Falls, West Bend, 3 1
Ashboro, night 1
Highland, High Point, night 2
Main Street, night 2
Ramseur, Ramseur, night 3
Reidsville, night 4
Calvary, night 5
Liberty, Liberty, 3 5
Ward Street, Archdale, night 6
Park Place, night 9
New Hope, Macedonia, 11 10
Jamestown, night 10

The district stewards, pastors and charge lay leaders will meet in joint session at West Market Street church, Greensboro, N. C., on Wednesday, November 13, at 10 a. m.

North Carolina Christian Advocate

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MOUNTAIN CITY MILL CO., CHATTANOOGA, TENN.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
FIRST ROUND

November

Micaville, Celo, 11 16
Burnsville, 11 17
Bakersville, Bakersville, 3 17
Spruce Pine, night 17
District stewards and pastors will meet in First church in Marion at 10:30 27
Mill Spring, Lebanon, 11 23
Rutherfordton, 11 24
Broad River, Kistler's, 3 24
Forest City, night 24
McDowell, Nebo, 11 30

December

Avery, Mount Zion, 10:30 1
Elk Park, Montezuma, 2:30 1
Marion Ct., Pleasant Grove, 11 6
Gilkey, Gilkey, 11 8
Bostic, Salem, 3 8
Henrietta, Henrietta, night 8
Marion Mills, Clinchfield, night 11
Old Fort Ct., Bethlehem, 11 14
Morganton, First Church, 11 15
Morganton Ct., Bethlehem, 2:30 15
North Forest, N. Morganton, night 15
Cross Mill, night 18
Marion, First Church, 11 22
Old Fort, night 22

January

Cliffside-Avondale, 11 5
Spindale-Pleasant Grove, Spindale, night 5

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., 189 S. Main St., Mount Airy, N. C.
FIRST ROUND

November

Leaksville, 11 17
Stoneville-Mayodan, Stoneville, 3 17
Madison, night 17
Walnut Cove, 2 18
Mt. Airy Ct., Salem, 2:30 20
Creston, Thomas Chapel, 2 23
Watauga, Henson's Chapel, 11 24
Boone, night 24
Todd, Blackburn's, 10 25
Ararat, Hatcher's Chapel, 2 27
Laurel Springs, Zion, 11 30

December

Helton, Helton, 11 1
Warrensville, 2:30 1
Jefferson, West Jefferson, night 1
Sparta, 2 2
Sandy Ridge, Delta, 11 7
Spray, 11 8
Draper, night 8
Pilot Mountain, Pilot Mountain, 10:30 10
Rural Hall, 2:30 10
Moravian Falls, Beulah, 11 14
Wilkesboro, 11 15
North Wilkesboro, night 15
Danbury, 2 19
Yadkinville, Yadkinville, 11 21
Jonesville, Jonesville, 11 22
Dobson, Dobson, 3 22
Mt. Airy, Rockford St., night 22
District stewards and pastors of the Mount Airy district will meet at Elkin at 10:30 Thursday, November 21.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

November

Albemarle Ct., Pine Grove, 11 11-17
Baden, Baden, 3 17
Albemarle, First Street, night 17
Bethel, Bogers, 11 24
Stanfield, Stanfield, 3 23-24
Concord, Westford, night 24

December

Concord Ct., Mt. Olivet, 11 30-1
Landis, Oak Grove, 3 1
China Grove, night 1
Norwood Ct., Cedar Grove, 11 7-8
Norwood, night 8
Gold Hill, Zion, 3 14-15
New London, New London, 11 15
Salisbury, North Main St., night 15
Salem, Salem, 3 Saturday, and 11 22
Albemarle, Central, 3 and night 22
Granite Quarry, Shiloh, 11 28-29
Spencer, night 29

January

Concord, Concord, 11 5
Concord, Harmony, 3 3
Concord, Epworth, night 5
Concord, Forest Hill, 11 12
Woodleaf, Woodleaf, 11 Sat. and 3 12
Mt. Pleasant, Cold Springs, 11 18-19
Concord, Kerr Street, 3 19
Kannapolis, Trinity, night 19
The district stewards are called to meet at Salisbury, First church, on Friday, the 15th, at 10 o'clock a. m. All the pastors of the district are requested to meet with them. The brethren, both pastors and district stewards, are invited to be the guests of the presiding elder at a simple luncheon to be served in the banquet hall of First church at 1 p. m.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., Statesville, N. C.
FIRST ROUND

November

Granite Falls, 11 17
Dudley Shoals, Grace, 3 17
Hickory First, 11 24
Westview, 3 24
Highland, night 24

December

Newton, 11 1
Hickory Ct., 3 1
Maiden, night 1
Catawba, Catawba, 11 8
Ball Creek, Mt. View, 3 8
Statesville, Broad St., 11 15
Statesville Ct., Trinity, 3 15
Statesville, Race St., night 15
Olin, Olin, 11 22
Elmwood, Elmwood, 3 22
Cool Springs, Clarksbury, 11 29
Shepherd, Vanderburg, 3 29
Troutman, night 29

January

Mt. Zion, 11 5
Davidson, night 5
Mooresville, Central, 11 12
Mooresville Ct., Centenary, 3 12
Mooresville, Broad St., night 12
Taylorsville, 11 19
Hiddenite, Hiddenite, 3 19
Stony Point, night 19

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FIRST ROUND

November

Murphy Ct., Tomotly, 11 17
Murphy, night 17
Hayesville, Sweetwater, 11 18
Judson-Robbinsville, Robbinsville, 3 18
Cherokee, Echota, 11 20
Whittier, Shoal Creek, 3 20
Haywood, Davis Chapel, 11 21
Fines Creek, Pine Grove, 3 21
Jonathan, Shady Grove, 11 22
Bethel, Clark's Chapel, 3 22
Franklin Ct., Snow Hill 23-24
Macon, Union, 3 24
Highlands, Highlands, 11 25
Webster, Love's Chapel, 11 26
Glenville, Cashiers, 3 26
Dellwood, Dellwood, 3 27
Clyde-Junaluska, Longs, night 27
Andrews, 11 28
Bryson City, night 28
Cullowhee, Cullowhee, 3 29
Sylva, Sylva, night 29

December

Canton, 11 1
Waynesville, night 1
Franklin, 11 8
These appointments are for the business only except those which are on Sunday. Preaching services later.
District stewards, lay leaders and pastors will meet at Sylva on the morning of November 19, ten o'clock.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
FIRST ROUND

November

Green Street, 11 17
Welcome, Midway, 3 17
Erlanger, night 17
West End, 11 24
Lewisville, Brookstown, 3 24
Hanes-Clemmons, Hanes, night 24
Thomasville Ct., Unity, night 25
Ogburn Memorial, night 27
Advance, Advance, 3 30

December

Burkhead, 11 1
Davidson, Mt. Olivet, 3 1
Forsyth, Mt. Tabor, night 1
Kernersville, night 4
Farmington, 3 7
Thomasville, Main Street, 11 8
Denton, Denton, 3 8
Trinity, Thomasville, night 8
Grace, night 11
Davie, Oak Grove, 11 14
Mocksville, 11 15
Cooleemee, night 15
Walkertown, night 16
Lexington, First Church, 11 22
Linwood, Macedonia, 3 22
Oak Ridge, 11 29
Hiatt Memorial, night 29

A negro woman walked into an insurance office and asked whether they dealt in fire insurance.

"We do," a clerk replied. "What do you want insured?"

Mah husband."

"Then you don't want fire insurance," smiled the clerk, as he reached for another application form. "What you want is a life insurance policy."

"No, Ah don't," exclaimed the woman. "Ah want fire insurance. Mah husband's been fired fo' times in de las' two weeks."—Ex.

In Memoriam

RESOLUTIONS OF RESPECT

Whereas, it has pleased the Almighty to remove from our midst by death our esteemed friend and co-worker, J. M. Bickett, on August 31, 1929, to live with him in the beautiful home he had prepared for him. Therefore be it resolved:

First, we, the members of the Harrison Methodist church, bow in humble submission to God's will.

Second, our church feels the great loss of a faithful and devout Christian man. Mr. Bickett was a trustee of our church and a regular attendant to God's house for all religious services and enjoyed doing God's will. He was a man who was loved by every one and had a kind word for everybody.

Third, we express our heartfelt sympathy to his bereaved ones, having the assurance that their loss is his gain.

Fourth, That a copy of these resolutions be sent to the N. C. Christian Advocate and a copy sent to the family.

W. J. Kerr,
H. W. McGinn,
J. P. Ardrey,
Committee.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Bethel, regret having lost one of our oldest and most beloved members and first president of our society. She served for five years in this office and was a loyal and interested member until her death.

Our society and church wish to pay loving tribute to the memory of one whose loss we deeply feel, Mrs. Manie Robinson, whose death occurred September 6, 1929. Therefore we offer these resolutions:

First, That our missionary society and church have lost a sweet Christian woman, and a loyal member who was loved by all.

Second, That we express our appreciation for her leadership and untiring effort in this work.

Third, That we extend to her family and a host of friends loved ones our tenderest sympathy.

Fourth, That this memoir be recorded in the minutes of our society and copies sent to the family and the North Carolina Christian Advocate.

Bethel Missionary Society.

RESOLUTIONS OF RESPECT

We, the members of the Wesley Bible class of the Methodist church at Marion, N. C., record with deep regret and sorrow the passing of our friend, member and co-worker, Brother G. D. Shepardson, who departed this life in the early hours of October 15, 1929.

We shall miss his genial presence and hearty handclasp as we gather in our places each Sunday morning in our class room. For 30 years he has been a member of this church and class, never failing to be present with a pleasant word and hearty grasp of the hand with each one. Not only has he been a faithful member, but was always at work trying to increase the class attendance. Deep sadness fills our hearts, but we realize that our loss is his eternal gain and that for him the sufferings and sorrows of this life are forever at an end; therefore be it resolved:

First, That we extend to his loved ones our heartfelt sympathy in this time of their great sorrow. That we assure them of our deep appreciation of the services rendered this class and to the church and Sunday school by our brother, and that we commend them to the tender mercies of our loving Father, and pray that day by day they may be conscious of his care for them and his power to comfort and keep them.

Second, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy to the McDowell Progress for publication.

W. F. Wood,
Geo. W. Chapman,
J. L. Martin,
Committee.

RESOLUTIONS OF RESPECT

In the early morning of September 13 at Watts Hospital the beautiful spirit of Adelaide Bullock, the only daughter of Mr. and Mrs. J. H. Bullock, left these mundane shores and winged its way to the world above. Adelaide's life on earth was short—only 15 years—yet by her good nature and friendly disposition she won and held many friends, which was evidenced by one of the largest crowds ever to attend a burial in this community. Bullock's Sunday school, of which she was an earnest member, will miss her. Therefore be it resolved:

First, That our Sunday school bows in humble submission to our heavenly Father's will, knowing he doeth all things well.

Second, That in the passing of Adelaide, who was so young, and life held so much for her, we are reminded of the uncertainty of life and the certainty of death.

Third, That we extend our deepest sympathy to her parents and to James, her only brother, in their bereavement.

Fourth, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate, our church paper, and one placed upon the record of our Sunday school.

Otha D. Lyon, Jr.,
Marjorie Green,
W. R. Gooch,
Committee.

RESOLUTIONS OF RESPECT

(Resolutions adopted by the Woman's Missionary Society of the Dilworth M. E. church of Charlotte, N. C., in memory of Mrs. W. A. Wright and her daughter, Mrs. A. W. Pruitt, with whom she lived).

They were fatally injured by a train on the night of October 15, 1929. They were buried in a double vault by the side of Mr. Wright, the husband and father, at College Park, Ga., on October 19, 1929.

When our heavenly Father so suddenly called home to their rewards Mrs. Wright and Mrs. Pruitt, he removed from our midst two of the best and most saintly members of our missionary society. Their religious experiences were rich and deep. They loved their church, and gave to it and its various organizations unbounded loyalty, faithful service and much prayer. They showed especial interest in and sympathy for the poor, widows and orphans.

Resolved, That we, the members of the Woman's Missionary Society, feel that their lives were a benediction to us and to all who knew them. We cherish their memory and thank God for their Christ-like lives.

We extend to the bereaved family our deepest heartfelt sympathy. Their loss is ours also. Especially do we pray God's blessings on Mr. Pruitt, the bereaved husband. May we endeavor to emulate their examples of Christian virtues.

That a copy of these resolutions be placed in the minutes, and a copy be sent to the family is the request of the committee.

Mrs. J. A. Paschal,
Mrs. T. J. Wiggins,
Mrs. M. W. Helms.
Committee.

RESOLUTIONS OF RESPECT

The members of Queen Street Missionary Society of Kinston, N. C., take this method of showing their appreciation for the life and service of our sister in Christ, Mrs. Mary Grainger Jackson, who died September 2, 1929. She was converted and joined the Methodist church when young and was faithful to the church and its institutions. She loved the old hymns, found the Bible a comfort and inspiration, believed in prayer, was gentle and sympathetic. All classes who knew her loved her. She knew no castes but was ever helpful to all; even the outcasts she would visit and point them to the Lamb of God that taketh away the sins of the world, saying, "Go and sin no more." We feel assured the whole community, the state and even the foreign lands have felt her influence. A little Jewish church in New York was made to feel the blessing of her generosity; a native Chinese missionary was supported for years by this saint of God.

However, we do not know what a blessing she has been to the Methodist Orphanage, the educating of worthy boys and girls, sending Christ to the heathen, dropping her benevolence here and there in hundreds of ways, taking no one in her confidence save her Lord. Death had no terror, for she had beautiful visions and talked with loved ones who had gone before. The angels must have been with her in going through the dark valley of the shadow of death, for there was a triumphant smile as she slipped from earth to heaven. Therefore be it resolved:

First, we, the members of Queen Street Missionary Society of Kinston, N. C., feel we have suffered a great loss in the passing of one of our dear members.

Second, That God in his wisdom doeth all things well, and in sorrow we bow to his will.

Third, That we will miss her in our church and society but will ever cherish her memory.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy be recorded in our minutes.

Mrs. L. Harvey,
Mrs. J. J. Bizzell,
Mrs. C. M. Jordan,
Mrs. S. H. Rountree.

PERRY—Mrs. Margaret Ann Harris Perry was born January 1, 1865, and passed away at her home in Pittsboro, N. C., October 31, 1929. She was nearly 65 years of age. She was married to Sylvanus Perry August 12, 1886. Five children survive, as follows: Rev. George W. Perry, now pastor of First Methodist Episcopal Church, South, Elizabeth City, N. C., John B. Perry, Tucker S. Perry, Mrs. Elizabeth Williams, all of Pittsboro, N. C., and Miss Sankie Perry, now teaching in Maxton, N. C. One son, James William Perry, passed away some ten years ago. Mrs. Perry was for many years a member of our church at Mt. Vernon. She was a good woman. Those who knew her cannot forget her unselfish life. She lived for others. She invested her life in her children. She was justly proud of her preacher son, George. All of North Carolina Methodism is proud of him, and he owes much of what he is to his godly mother. The earthly home will never be the same again, but the heavenly home will be the sweeter and more attractive because of her going.

May the comforting graces of the Spirit ever be with the husband in his loneliness, and with the children in all their efforts to make an honest living, and in all of their endeavors to live a Christian life.

The funeral was held by the writer, assisted by Rev. Mr. Gordon, Baptist pastor, and Rev. Mr. Barclay, Presbyterian pastor, both of Pittsboro, N. C. A great throng was in attendance.

J. W. Bradley, P. C.

NORTH CAROLINA CHRISTIAN ADVOCATE

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New Methodist Church at Henderson

This beautiful granite structure has been built at a cost of $180,000. Last Sunday saw the close of "Opening Week." The North Carolina Conference will meet in this church next October. Rev. W. C. Martin is pastor.

THE UNITED METHODIST PRESIDENT SPEAKS

The address of Dr. Lofthouse would have delighted in turn the old Methodists and also the young Methodists of the new generation. He would have pleased the old generation by his fidelity to the old doctrines of our church, and the representatives of the younger generation would have found comfort in the breadth of outlook and the catholicity that permits and welcomes sport and fun and many things if they but minister to the building up of the faith. In the development of Methodist Union he considered there were three stages. The first was the time of vision and ideal; the second was the time of criticism and consideration; and the third was the time of advance and service. Some people complained that they had too much of Methodist hymns, but the Methodist hymns were the outcome of an experience. It was the experience of God's great gift of salvation. This was a conscious salvation where none need be in doubt whether the experience was real or whether it was their business to make it known. How could they know that the experience of salvation had come to them? How did other people know about it? They knew it chiefly by their changed lives and reformed homes. By a multitude of little things it was revealed to a man himself, and by the same token it was also made known to others in their changed lives. "They became living epistles that were read and known of all men." He believed in fun and in socials, but they must all justify themselves that in some way they were contributing to the good of Christ's church on earth. They must not do anything that could not defend itself by honestly saying it was for the glory of God.

There was no room for doubt or misunderstanding about the president's position in relation to the question of the Methodist witness. These things were his testimony. It was good to hear the president, who is also one of our leading college professors, declaring the Methodist evangel in so unmistakable a way. It was at the same time a challenge and a call. Very aptly he used as an illustration the glorious war memorial set up in Edinburgh. In one of the panels there are the figures of those who shared the dangers and the horrors of war. They were forced together—one solid mass—pressing toward to their grim task with a courage that was unshakable, to a triumph that was assured. So must the church be.

The president of the United Methodist Church has rendered yeoman service in the presidential campaign. He speaks with force and clear thinking and arrests attention and holds it. The Methodist Union hymn that might well be adopted was the hymn they had sung at one of the services of the day:

All praise to our redeeming Lord,
Who joins us by his grace
And bids us each to each restored
Together seek his face.

Though they had been separate organizations for many years, yet they had never been reconciled to their divisions or ceased to cherish the hope that some day they would again be one. It was true that the fire that burned in the primary mass continued to burn in each separate part. They had all continued to remain Methodists. They mourned always over the church that was broken, and continued to look forward to a reunion. The explanation of their coming together was not in the nature of an accident, but was according to a plan. But whose plan was it? They were all conscious of an overruling Providence working through all their schemes. John Wesley was greatly troubled because he did not mean Methodism. He founded little societies who sought mutual comfort and strength from fellowship. It was God's plan, and not John Wesley's, that there should be a Methodist church, and John Wesley was the almost unwilling agent. St. Francis was troubled by the growth of his order, for he never anticipated it growing to such dimensions. But God spoke to him and said, "Don't you think I can take care of your little order?" John Wesley knew that Methodism was God's plan and not his, for when he lay dying amongst his last words were these, "The best of all is, God is with us." He did not mean merely that he had possession of God in that room, but that God was with them in the great movement, and it didn't really matter if he passed away, for God had the scheme of Methodism in his own hands, and all would be well. God had a purpose in Methodism, and they had the message. Dr. Samuel Johnson, who was a staunch churchman, once said to Boswell that if there had been a man to be hanged the next morning he would not send as spiritual guide and comforter to such a man an Anglican clergyman, he would send one of John Wesley's preachers. Surely it was because the Methodist preacher had a message. There was a Methodist witness once. Was there a Methodist witness now? He bore evidence that there was. It told of a forgiveness that was real. It brought this assurance from God. In this respect there was a very vital difference between the Roman Catholic position and the Methodist position. The Roman priest encouraged people to confess their sins, and then told them in the name of God that they were forgiven. The Methodist message said it was to the man himself that God spoke.—Methodist Recorder (London).

GREENSBORO DISTRICT STARTS WITH VIGOR

Last week Presiding Elder W. A. Newell brought together the pastors, district stewards and lay leaders to plan for the year's work. Fully 75 gathered at West Market Street church for the day's work and to enjoy the fellowship of the turkey dinner served.

Charles H. Ireland spoke for the laymen, M. T. Plyler for the Advocate, Paul N. Garber for the school of religion at Duke, and L. F. Tuttle for the Sunday school work. The elder allowed not the meeting to lag.

A motion passed requesting that the churches paying more than $3000 salary take all the increase in collections so that the weaker charges would have the same as last year. A committee from the larger churches was sent out to distribute the increase. Adjustments were made in open meeting for the other charges while this committee did its work. The finest spirit prevailed and all started the year with enthusiasm.

The pastors pledged themselves to press the Diamond Jubilee campaign for the Advocate before Christmas so as to secure their quotas early. This promises much.

The Greensboro district is proud of its past record and the future is to be looked after. Collections are to be secured by the district conference and all demands upon the churches are to be met by the end of the year—they count on nothing less.

This is a vigorous and determined lot of preachers and laymen who are not content with small attainments. The preachers are to have monthly meetings for conference and inspiration. Keep an eye on the Greensboro district.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager.

One Year, $2.00, Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, NOVEMBER 21, 1929 Number 47

The preachers are getting settled for the new year and their plans are taking shape for the work ahead. Is there one who is so short-sighted as not to make the most of those weeks that lie this side the Christmas time? Some will council delay until the holidays are over. No wise man will give heed to this advice. The success of the next twelve months will largely be determined in the remaining weeks of 1929.

Most people ask for the easy task. Few seek out the hard job. Many of us can talk glibly of the faith that removes mountains, but to take pick and shovel and get on the job is quite another matter. Not only do we shun the hard job, but too many of us are content with the trivial things of life—content to be piddlers when the call is to great and heroic endeavor.

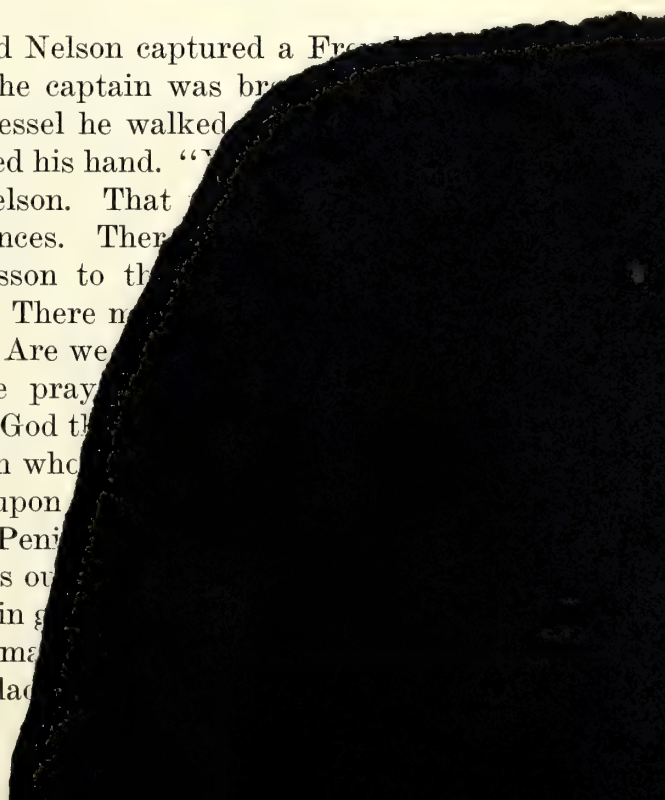
In serene contentment a little child lay in its mother's arms as she steered her way through the noise, confusion and danger of a crowded city street. The affection, wisdom and skill of that mother was the measure of safety that shielded the endangered child. Is not this incident typical of all who entrust their lives and destiny to Him? His wisdom, power and love are the measure of our security, but with this difference: the mother is subject to all the limitations of the finite; in Him all these limitations disappear.

The world is so much with us. We are crowded upon from every side. In the midst of the din and tumult, we know not whither to turn. The soul cries out for a resting place, but none is found. The crowds know not the quiet retreat of the unseen; the quietness and the confidence in which is their strength. The situation is alarming. The number of suicides strikes terror to the thoughtful. What has the future in store for us? Is it possible for the churches to make the realities of life and destiny so startling as to arrest this age?

Often God waits until we have reached our end. Nothing remains but for us to throw up our hands and cry for a power not of ourselves to aid us. The little group on the sea that night was sufficient within themselves until the tempestuous winds and the rough waters struck terror to their hearts. Then they cried for help. He arose and rebuked the winds and the sea. Man's necessity becomes God's opportunity. Fortunate are they who know whither to turn.

Can anything be done to stop this distressing record as noted by the Charlotte Observer? "North Carolina's 'casualty' list continues of the discouraging kind. October left record of 153 'violent' deaths, or an average of three a day. A wide-spreading blot covers as many as 34 homicides and 14 suicides. Automobile 'accidents,' as a matter of course, led the list, with 64 deaths, six from smashing into trains, or being smashed by trains. Sixteen people lost their lives by drowning, and that the hunting season is opened was indicated by six deaths from accidental shootings. Five deaths from shootings not known to be 'accidental' are of record."

Lord Nelson captured a Fr
when the captain was br
son's vessel he walked
extended his hand. "
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The Orphanage Appeal

Every one who has heard the cry of a hungry child or has looked into the sad, wan face of the undernourished is ready to respond to appeals for neglected and needy children. The humanitarian impulse is universal in all normal men and women. Our own people are much concerned about the care of boys and girls who are left without the tender care and loving guidance of father and mother. This interest magnifies itself in many ways. Perhaps the most far-reaching of all the efforts to care for those deprived of parental care are the orphanages scattered about the land. We Methodists are charged with caring for two of these: the Methodist Orphanage at Raleigh and the Children's Home at Winston-Salem.

In our efforts to build and support these two noble institutions, we must ever keep in mind the fact that more is intended than simply to feed and clothe these boys and girls until they can earn their own bread and meat. To save a little child from hunger and neglect is worthy of all praise; to feed, clothe and train a child for usefulness and good citizenship is far better. Such efforts are limited only by the sweep of the years. The work being done at Winston-Salem and at Raleigh must be measured by decades. The life lived and the training given make for the development of character that will tell in the homes of these young people as they take their places in the state and the nation. To measure the work of our orphanages we must take the long look rather than count the number of mouths filled and backs clothed. Heart, head and hand are involved.

Every one who makes a gift to the orphan- in mind the work that is be- ind and soul. Children nd study as they grow hood. This is that r the boys and girls m under the guid- Brother Wood. rolled around. art in this no- see that every n every com- give nothing hey are in- ect appeal s be a time drink the ortions to

The Touch Divine

In the intimate personal fellowship of the upper room Jesus became the head and front of all that never-to-be-forgotten evening. The ancient Passover feast, with its continuous reminder of national redemption, gave place to the Lord's Supper which told of world-redemption. God's doings in Egypt gave way to the achievements on the cross. The one memorial for all aftertimes was in remembrance of Him.

In the midst of their strife and contention, as they scrambled for place and power, he teaches them the needed lesson of humility and lowly service as he takes the towel and basin and proceeded to wash his disciples' feet. They are in a squabble, eager for the chief seats; he gives himself to lowly service. Have you looked into the face of him who came to give his life a ransom for many? Have you had a heart-to-heart talk with him in the personal fellowship of life? In life's experiences do you know his doctrine of the vine and the branches?

How like orphan children were they as he told them that he was going away—they would be left alone! But they were not left alone. He made provision for them. They were to have faith in God and in him; they were to love one another; and they were to receive another Comforter. Could orphan children desire more? Would we not all be rich with faith and love and the Spirit's presence were we so endowed?

The more did he startle them by saying that it was good for them that he was going away. They were stirred to the very depths. Simon said, "Where are you going?" Thomas asked, "How are we going to know the way?"

Philip enquired, "How are we going to know God?" All his answers centered about himself. "I am the way." "He that hath seen me hath seen God." "I and the Father are one." "I in them and they in me."

Do you know the Christ of the Upper Room? Humble, separated from the world, one with the Father. Do you know Him?

We are filled with divisions and disputings; we struggle for place and power; and we spend our days in adding a few names to the church rolls and in getting a little more money with which to carry on. It is a hard, weary round. The groans are welling in volume because of the grievous burdens to be borne these hard times. A rebellion is imminent. There is no promise of a better day until a new sense of God touches the heart of this generation. We must linger in the experiences of the upper room.

All Praise for Those Who Build

It is great to be a builder. The world has been too prone to erect its monuments to the destroyer. For the warriors who laid waste the lands of plenty, and with shot and shell blew to tatters the homes of those who had done no wrong, we have built in brass and iron. But we have about quit crowning with laurels those who go forth to destroy.

The constructive workman, the builder, is coming into his own. We love to sing his praises, whether it is the praises of the honey bee that with the instinct of a master architect constructs the honey-comb, or the bird of the forest that builds its nest where it may lay its young, or the young pioneer who establishes his cabin in the wilderness and thereby lays the foundation of an empire; all these builders from the least to the greatest have the approval of God and deserve the applause of mankind. That was a wonderful utterance of our Lord and Master when he declared: "I am not come to destroy, but to fulfil." To be a builder, to be a savior was his primary mission to earth.

As a lad in his father's carpenter's shop he was a builder, as a friend amid the needy multitudes he bound up and built up those who had no helper, and in his presence the blind received their sight, the lame walked, the lepers were cleansed, the dead were raised, and to the poor the gospel was preached. He was the mighty builder in both body and soul of a broken and lost humanity, and his work is the task assigned us who bear his name and claim to follow in his footprints.

For it is through human personality that God works. The currents of history flow from persons. When God orders a forward movement in the world, he drops a great idea into the mind and a great impulse into the heart of some man, as when he put the idea of justification by faith into the mind and the impulse to be free from ecclesiastical tyranny into the heart of Martin Luther, who became an outstanding leader of the Protestant Reformation.

Truth is mighty and will prevail, but not until embodied in some personality. In a word, civilization with all its multiplied forms and its multitudinous products results from God's working in and through man, both great and small, perfect and imperfect—mostly imperfect.

It has become one of the amazing facts of history how God used imperfect men in attaining high and noble ends. It seems that he who can make the wrath of man to praise him, can also use the very frailties and imperfections of man to glorify him. Examples of this truth crowd the long pathway of the human race. Hence, when he would build a city, not angels, but men are employed. Not heavenly messengers, but human messengers are commissioned to preach the gospel of the Son of God. Even the Bible was written by men moved of the Holy Spirit. Some were princes, some were peasants, some lovers of war, others evangels of peace. Some in prisons and others in palaces wrote for God in giving to the world the greatest of all books.

And this ability of God to use all sorts of men as his fellow laborers has greatly exalted man and made his works to praise and to magnify both God and man. Of God we cry,, "Oh, Lord, thy works do praise thee," and likewise of man we can say, "thy works, oh man! do praise thee also."

"Ill fares the land, to hastening ills a prey, where wealth accumulates and men decay." Not in ancient creed, or stately ritual, or costly temple dwell the power and glory of the church, but in the piety and high service of its membership. The true shekinah is man—a veritable pillar of cloud by day and of fire by night.

Laurels for the Common Man

The sword from time immemorial has been a favorite subject with the poets. Not so with the plow-share, although the plow-share provides food for man, while the sword is an instrument of slaughter. Orators shine as stars of the first magnitude. But who ever heard of the farmer in a stellar role? The world can get along very well without the orators, but cannot get along at all without the farmers. We gaze with rapture upon the spectacular and the unsual, but are blind to the commonplace and have no song for the necessities of life. We can see God in the wine at Cana of Galilee, although no voice divine speaks to us from the cornfields and vineyards of our own beloved land.

There should be fresh laurels for those who toil at the common task. For the woman who washes children's faces in the morning and mends little garments by the light of evening, for the man with a hoe, or trowel, or chisel, or ledger. The men and women, who unheralded and unsung, are doing the world's work deserve a song.

People and Things

The address of Rev. E. O. Cole, conference treasurer, is 1101 Plaza, Charlotte, N. C.

"Please announce through the Advocate that my post-office address is Burlington, N. C."—H. H. Jordan.

"The district stewards of the Weldon district will meet at the Weldon Methodist church on Tuesday, November 26, at 2:30 o'clock."—L. B. Jones, P. E.

The Charlotte standard training school for church and Sunday school workers being held this week at First church, Charlotte, has enrolled 480 scholars. Eleven courses are being offered.

"We were warmly welcomed by the Lowell people and heavily pounded the first night we were here. We appreciate these acts of thoughtfulness and kindness and pray God's blessing upon the actors."—F. H. Price.

The Sunday school department for N. C. conference for last week did not appear. Mr. Gobbel forwarded the "copy" as usual, but it went astray in the mails. It has not yet reached this office. Mr. Gobbel did his work; the shop force was ready to do theirs.

The people at Hawthorne Lane are well pleased with their new pastor, Dr. R. S. Truesdale. He preached to large congregations at both services on his first Sunday and he had great congregations last Sunday. He seems pleased with the outlook and is happy. Things have started off with a hum.

The services of Rev. E. E. Williamson ,pastor of Love's church, who has been sent to Granite Falls by the W. N. C. conference, was greatly appreciated during his stay at Walkertown. He is a fine preacher and a good pastor. Mrs. Williamson was a great help to the missionary society, a fine Sunday school teacher and most efficient in the woman's club work. They will be greatly missed.

"We have been very graciously received on the Cool Springs charge for the second year. On Saturday night after we returned from conference the New Salem congregation gave us a real pounding. I need not enter into detail about it. It will suffice to say that they know how it is done, and they did it. All the churches on the charge have received me very kindly."—D. A. Oakley.

"We returned to Webster last Thursday, November 7, and on Friday night following our arrival a pounding came in. This is the beginning of our third year here. The two past have flown like a swift flying meteor and as something that continues not. Things are encouraging, the work is looking upward, and we are expecting great things of the Lord. Our people are good, and among them are some of the saints that are equal to those of any place or time. In sharing each other's joys and sorrows we love each other."—F. W. Kiker.

"Our new year at Glenwood has an encouraging beginning. Ten members have been received by certificate and one on profession of faith. Improvements on the church have been started which will involve a cost between seven hundred and a thousand dollars. We have been at Glenwood less than ten months and have been "pounded" three times. Last Thursday night we were happily surprised when the parsonage was invaded by thirty or more people, who overloaded the kitchen table with many good things to eat. We wish to express our appreciation for these many useful things. Prospects are bright for the new year."—W. A. Kerr.

"Our first quarterly conference for Granite Falls was held at Grace Chapel yesterday and our new presiding elder, Rev. J. S. Hiatt, was on hand, and preached and looked after the business like a veteran. It was pouring rain, but there was a good congregation, and twelve of the official members. Everybody fell in love with the new elder."—E. J. Poe.

"We arrived in Weaverville on November 7 and found an appreciative people. Some marauders had already gone to the parsonage before our arrival and placed on our table a number of good things to eat. And among these eatables there was a card of welcome. We thank each one for their kindness. Everything seems to point to a good year for the Weaverville circuit."—H. R. Cornelius.

Rev. T. C. Jordan, new pastor of the Wilkesboro Methodist church, preached last Sunday, morning and night, in the auditorium of the Wilkesboro high school, where this congregation is worshiping while their church is being repaired. Both sermons were very much enjoyed by the large congregation, and both stamped Rev. Mr. Jordan as a deep-thinking, broad-minded preacher whom his parishioners are sure to like.—Wilkes Pariot.

Few newspapers display enterprise equal to that shown by the Henderson Daily Dispatch on the occasion of the opening of the First Methodist church. Cuts of the church, of former pastors and of many of the church officials adorned the pages so well filled with historical and descriptive articles written by those who know. The issue of Saturday afternoon, November 16, is both interesting and attractive—fifty years from now it will be almost priceless. We congratulate Editor Henry A. Dennis and all associated with him.

"We were most graciously received by the membership of Person Street on our arrival here, to which place we were assigned by the bishop of our last annual conference which convened at Kinston. We found an excellent lunch on the table, and the people received us with a most hearty welcome. We left a good town and a good people and we had learned to love those good Hookerton folks, but I am really pleased that we have been assigned to this field. The Epworth League gave us a nice reception on the night of November 13. Everything bids fair for a good year at Person Street and Calvary."—R. J. Lough, P. C.

"In leaving the Main Street-Y. R. charge, the good ladies of the Main Street church gave us a good old fashioned pounding, and on arriving in Marion the Marion Mills charge gave us another. The people here at Marion Mills are spoiling us before we have time to get acquainted with all of the people. They have tried in every way to make us comfortable and happy. The parsonage is well and comfortably furnished, the people are large-hearted and kind to us, each trying to do something for us. They are planning for a great year in the service of the Master. I find that their former pastor made deep tracks here. They all loved him and regretted to see him go, but are loyal Methodists and love the church, and believe in the plan and program of the church. So they take hold of our hands and try to hold them up while we try in our feeble way to work among and for them. Come to see us."—Jas. H. Strickland. P. C.

"For many years Beulah church, Cherryville circuit and community have been recipients of many excellent virtues from the life of Bro. W. I. Wolfe, whose spirit returned to his heavenly Father, October 21, 1929. Mr. Wolfe's passing leaves a position in our church and community that cannot easily be filled. It has been truly said over and over again since he left us that a good man and a Christian gentleman has laid down the earthly task. In his going the church has lost her local preacher and one of its most faithful members, the choir its leader, the adult class its teacher, the community one of its most valued citizens, and the home a loving husband and father. 'Blessed are the dead which die in the Lord.' May the good Lord bless and comfort all the bereaved ones."—Mrs. Geo. E. Goforth.

Rev. R. A. Swaringen was greeted by a large congregation at each of the services Sunday at Chestnut Street Methodist church, his first sermons as pastor here being most favorably received. At the conclusion of his morning sermon on "Losing Our First Love" practically every person in the church went forward to shake his hand during the singing of the last hymn upon his invitation for reconsecration. A feature of the morning music was an offertory solo by Mr. Wilton Barnes. At the evening service Mr. Swaringen preached another excellent sermon, his subject being "Demas the Deserter." The congregation at this service was augmented by visitors from other churches, principally from the First Presbyterian, where no service was held on account of the recent injury of the pastor, Dr. C. S. Matthews.—Lumberton Robesonian.

The spacious basement of Bethel Methodist church rendered a scene of beauty Friday evening when class number five with their teacher, Mrs. J. R. Edwards, who had won in the new membership contest, was so graciously entertained by the superintendent, Mr. J .A. Staton. Promptly at the appointed hour fun and laughter began with the game of "zip," after which the program continued for two hours with games and contests. About thirty young people joined this merry circle, declaring it one of the most enjoyable occasions of the season. As they were bade good night by the host they wished upon him their pleasure of winning in the next Sunday school contest. Assisting the host in serving delicious orange ice and wafers were Mesdames J. A. Station, J. R. Edwards, J. P. Hooker and J. L. Brown.

Rev. E. C. Crawford staged a meeting at Wadeville for the seven churches of the circuit that was truly significant. More such meetings ought to be held for those circuits that are in need of readjustments of the work. The presiding elder, Rev. H. C. Smith, preached at the morning hour and administered the sacrament. In the afternoon he held the first quarterly conference in which all the churches were fully represented. Professor J. M. Ormond spoke of the work and needs of the country churches, giving facts connected with Montgomery county that proved to be a revelation to the citizens. From these there is no appeal. Then Rev. E. C. Crawford exhibited a map of the circuit, indicating the readjustments that should be made if the church is going to live and grow. The exhibit showed that this people have a constructive worker in E. C. Crawford that will do a wonderful work for the years to come if they will only co-operate with him. This day was worth while. Mr. H. N. Haines, the church architect of our board of church extension, with offices now at Duke University, and M. T. Plyler joined in the work of the day.

"After spending five very pleasant years with the good people of McDowell charge, receiving many kindnesses from them, even in the last hours we spent there, the Ladies' Aid Society of Nebo church gave us a nice set of silverware, and others of the charge gave us many nice presents, we set our faces toward Westford church, Concord. We were received very kindly by these good people. There was a nice warm dinner awaiting us and a real welcome from warm hearts. They gave us a nice pounding and the Westford brass band came and played for us that night. We had a real pleasant evening together. These good people at Concord are doing everything possible for our comfort. They are putting many nice things in the parsonage. We feel very much at home here and everything is starting off nicely. We hope to have a good year. Pray for us."—H. E. Stimson.

ROCKINGHAM DISTRICT PLANS WISELY

Rev. H. C. Smith, presiding elder, met an unusually large number of preachers and laymen in Rockingham on Tuesday of this week to plan for the year. A deep and pervading interest was manifest. Stress was laid upon essentials.

Careful and patient efforts were made to distribute the financial demands made upon the district in such a way as to secure the best results. A percentage basis was adopted for the distribution of the general, the conference, and the district assessments. The same holds as to the salary of the presiding elder. The secretary is to work out the distribution to the several charges and make report at an early day.

Early collections were urged that the whole may be secured by the district conference at Red Springs in April.

The Advocate Diamond Jubilee campaign is included in the district plans. Attention is to be given this early.

A profound interest was manifest in this Rockingham meeting regarding the spiritual condition of the churches. The indifference of the masses to the church is painfully evident. A spirit of despair has settled on many churches. Methodist churches today are not regarded by men and women as power houses of salvation. Some are anxious for the old time Methodist witness. Then something happened.

"God came down our souls to greet,
And glory crowned the mercy seat."

That the mind of the district might be turned to this, the presiding elder requested M. T. Plyler to be present and speak of the Pentecostal celebration this present year.

Following the lunch hour, Mr. Gobbel met with the Sunday school council to plan the work of the district.

The following new pastors have come with the district: J. H. Miller, Biscoe; J. C. Whedbee, Ellerbe; B. P. Robinson, Hamlet; R. A. Swaringen, Lumberton; C. T. Rodgers, Red Springs; Leon Russell, Richmond; H. L. Hendren, Rockingham, and A. S. Parker, Troy, are the new preachers in the district. These, with those who have been laboring in that field, should do a notable work this year.

WASHINGTON DISTRICT NOTICE

The district stewards, preachers and lay leaders of the Washington district are called to meet in Jarvis Memorial church, Greenville, on Monday, December 2, at 10:30. This will be one of the most important meetings of the year. Let every one be present .

J. H. McCracken, P. C.

Thanksgiving in the Scriptures

By H. H. Smith

PRAISE and thanksgiving are not identical in meaning, but as used in the Scriptures the two words often blend in thought. It is a sense of gratitude that leads one to praise God. When the psalmist and others mentioned in the Bible praise God for his character, for what he is, or for his blessings, for what he does, they are really expressing thanksgiving as well as praise. Daniel uses the two words in the same sentence: "I thank thee and praise thee, O thou God of my fathers who hast given me wisdom and might." Praise and thanksgiving are the predominant themes of the Psalms. Grateful for the manifold blessings of God, the psalmist exclaims: "O that men would praise the Lord for his goodness, and for his wonderful works unto the children of men." To herald the praises of Jehovah, every musical instrument known was to be used: trumpet, psaltery, harp, timbrel, the stringed instruments, the pipe, the cymbals, and high sounding cymbals—all were to be employed in the sacred service of praising the God of Israel. Mindful of the fact that God's blessings are extended to all his creatures, even the lowliest, the psalmist utters a clarion call: "Let everything that hath breath praise the Lord. Praise ye the Lord."

But even this did not satisfy the grateful psalmist. He calls upon inanimate things to praise God. "Praise ye him, sun and moon, stars and light, heavens of heavens, and ye waters that are above the heavens, ye dragons and all deeps, fire and hail, snow and vapor, stormy wind, mountains and all hills, fruitful fields and all cedars—let them praise the name of the Lord."

This is not mere rhetoric. The psalmist was not bent on producing a literature, but was striving to give utterance to a heart overwhelmed with a sense of gratitude to God. If the psalmist seems to us to use extravagant language, let us remind ourselves that, because we have never experienced any such deep feeling of gratitude is no reason why it has never been experienced. It would be well for us to pray that we may yet experience some such feeling of gratitude to God. A young preacher once related this bit of personal experience: "As a young preacher I began my ministry feeling my utter lack of equipment for the work, mentally and spiritually, and my constant prayer was for a full baptism of the Holy Spirit that would endue me with power, and enable me to preach the Word to the glory of God and the salvation of sinners. I threw myself wholly upon God, and, as far as I knew how, dedicated myself fully to him. For days and weeks I longed and prayed for this coveted blessing. The Lord answered me in an unexpected way while preaching on the work of the Holy Spirit. Broken and melted down by the mighty pressure of the Spirit, I stopped preaching and began to praise God, and called upon my congregation to join me in offering praise to him. The congregation was deeply moved. I felt that I wanted all mankind to join me in praising God. It seemed to me that if I could have heard the united voices of all people on earth shouting the praise of God, it would have brought the greatest joy to my heart. I then understood what I did not understand as a boy, when I saw old people get happy and shout and call to each other, "Help me praise the Lord." The psalmist would have understood that young preacher's experience.

When we think of the manifold blessings and mercies bestowed upon all mankind, and the meager acknowledgement and expression of gratitude to the Giver of all, we wonder if the Master did not state the true proportion of the grateful when he said: "Were not the ten cleansed, but where are the nine? Were there none found that returned to give glory to God save this stranger? We feel that there could be no excuse for these lepers who were so ungrateful, but are not likewise ungrateful today? We often fail to show our gratitude because of the mistaken idea—all unconscious, it may be—that all our possessions and achievements are the result of our own efforts, independent of divine help. This is a very common fault of humanity in general, and the Jews were warned to be on their guard against it at the very beginning of their career. The language is plain and forceful: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranites; a land of oil, olives and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. And thou shalt eat and be full; and thou shalt bless the Lord thy God for the good land which he hath given thee. Beware lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein, . . . thou say in thine heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth." (Deut. 8:7-18).

Here we find an enumeration of the blessings bestowed upon them directly by the good providence of God. It is also interesting to read the catalogue of blessings for which the psalmist thanks God. To name them all would be almost to repeat the psalter. Among the long list of blessings for which to be thankful, the psalmist names these: For his all-seeing providence, for the truth of his word, for answered prayer, for saving Israel in affliction, for food and raiment, for the law of God, for his glorious works, for his covenant and favor, for the prosperity of Zion, for the forgiveness of sins, for the happiness of the godly, for restoration of religious joy, and for the hope of immortality. If we are unmindful of the blessings that have crowned our lives, let us review the blessings for which the psalmist offered thanksgiving. It is surprising how many of them are the very things for which we should be thankful today.

As Thanksgiving Day returns year by year, we often feel the need of being aroused to a greater sense of gratitude. Nothing will do more to meet this need than the study of the Scriptures with reference to this subject. A glance at Paul's writings shows that he was not one whit behind the psalmist in his constant habit of thanksgiving. "I cease not to give thanks for you"; "I thank my God always on your behalf"; "Giving thanks always for all things"; "I thank my God upon every remembrance of you"; "We are bound to give thanks always to God." The spiirt of thanksgiving breathes through all the apostle's writings.

"HELL, HANGING AND CALOMEL—BUT"

By Rev. D. H. Tuttle.

In a recent issue of the Advocate you had an editorial on "Hell, Hanging and Calomel." In a more recent issue Bro. W. A. Stanbury adds a "But,' 'and at once unchristianizes the Advocate for its triple utterance concerning old-time faiths. He is willing for the Advocate to "keep hell' 'and "calomel," "but" sets himself against the "hanging"—the old mode of capital punishment, and all other modes of taking human life via of punishment for crime. Brother Stanbury says there are some of us who do not class ourselves as "flower-laden sob-sisters." Why this keen cut at the emotionalism of many good women who "weep with those that weep," whether they be victims of the electric chair, or the victims of those who are sent to the chair for first-degree murder, or for the cruel, beastly crime against girl and womanhood. The "flower-laden sob-sisters" were at the cross on which the "Prince of Glory died." Jesus spoke tenderly to them. See Luke 23:27-28. We who preach his gospel need to follow his manner of speech at all times. Again Brother Stanbury says, "There are some of us who no longer believe in it (capital punishment), even for others, and the man has yet to be found who believes in it for himself." I reply, Paul believed in it for himself. In his oration before Festus he says, "For if I be an offender, or have committed anything worthy of death, I refuse not to die," (see Acts 25:11). He believed in it for others. Hear him in Romans 1:32, "Who knowing the judgment of God, that they which commit such things are worthy of death," etc. Read context from Romans 1:18-32, to get full force of Paul's statement. To lengthen the lives of such God-given over ones to "a reprobate mind," especially when they are to be in association with other criminals is but to make bad ones worse. Such sin-laden souls are fit only for the pruning knife and fire (John 15:16). Judas believed in the death penalty for himself, and executed it upon himself when there was no danger of it from any other source. Many persons in our day become so filled with murderous malice, and spirit of hate, that they plan for, and execute their own death penalty at same time and in same way they take the lives of their hated victims.

Again Brother Stanbury says, "It is easy to understand how a man who still lives in Genesis or Judges can think of the death penalty as a law of God," etc. I have a profound yearning for the soul welfare of any one, especially a minister, who has packed his mental hand-bag and moved away from Genesis or Judges **taking only such truths as suit him.** There are many college-bred ministers, and others who seem to think that God could improve on himself as he practiced the art of revelation; that he learned his A, B. C's in Genesis, spelled "baker" in Judges; reached the high school in Luke 2:46-47, and got his diploma on the day of Pentecost at Jerusalem. What did God say of the death penalty in Genesis? God made a covenant with Noah, and in one section of it said, "And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man: at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Gen. 9:5 and 6, and Num. 35:31. Here the death penalty is clearly stated, and the reason for it is stated, viz., "for in the image of God made he man." Murder is a death blow to the very heart of God; the destruction of the only being that bears God's image. The covenant with Noah was for all time—witness the rainbow signet. Was it set aside in the Sermon on the Mount? Brother Stanbury asks, "Is there not some discrepancy between the person, or the judge who sonorously quotes, "whoso sheddeth man's blood by man shall his blood be shed," and the spirit of him who said, "Ye have heard that it was said to them of old time . . . but I say unto you?" What did Jesus say? He said, Matt. 5:38, "An eye for an eye, and a tooth for a tooth." Why did Jesus not add, a life for a life, before he continued his sermon as to how individual Christians were to treat their enemies? No intimation as to government and its dealing with criminals. I am amazed that my good brother, careful reader that he is, should have overlooked the fact that Jesus had spoken of the law of murder earlier in the same chapter. Matt. 5:21 to 26. How different the reading. Notice the deep significance of Jesus' words: "Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill shall be in danger of judgment. But I say unto you, that whosoever is angry with his brother without cause, shall be in danger of the judgment: And whosover shall say to his brother, Raca! shall be in danger of the council; but whosoever shall say, thou fool, shall be in danger of hell fire." Note four dangers: twice in danger of judgment, once in danger of council, and once in danger of hell fire. Note verses 25 and 26: "Agree with thine adversary quickly, whilest thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." And the last thing one can pay for the life of another is his own life. The old law punished only the act of murder; the law of Christ condemns the emotion of anger, which was to be punished by the local tribunal—"the judgment." Anger in its mildest expression, the word "Raca" to be considered **a capital offense** to be dealt with by the supreme Sanhedrin, "the council." Anger's most abusive expression is worthy of hell fire, **and mind you, Jesus said it.** In these six verses from the Sermon on the Mount, Jesus recognizes the right of organized government to take life for life, thus sustaining the covenant God made with Noah. At no time in his earthly life did our Lord vary from this teaching, though he had frequent opportunity to do so. Jesus raised no question as to Herod's government taking the life of John the Baptist. He submitted himself to death under the Roman law, and said nothing against the death of the two who were crucified with him, though they were only guilty of theft. Peter under the Holy Spirit's guidance visited the death penalty on Annanias and Saphaira. Paul and Peter both taught submission to earthly government. Rom. 13:1 to 6, Peter 2:13. We know in part what is, but we have no way of telling how much worse conditions would be if the fear of the death penalty was removed. Brother Stanbury says eight states have repealed it. I say forty states still have it, and some returned to it after repealing it. No time now to be repealing it. Let it stand as long as mankind continues to be born in the image of God.

Religion embraced absolutely in its fullness is the sufficient medicine against heredity; and I have long thought that if we have not a gospel against heredity, it is doubtful whether we have any gospel at all—Dr. Rendel Harris.

A GREAT DAY AT THE OPENING OF A BIG CHURCH

Rev. John Cline and his people enjoyed a red letter day last Sunday in the opening of their new church at Troutman, N. C. The services began with the Sunday school at nine o'clock. Rev. John Cline, the pastor, preached at 11 o'clock, the editor of the Advocate preached at 3 o'clock, and Rev. D. A. Oakley, pastor of the Cool Springs charge and the man who while pastor at Troutman secured the choice two-acre lot upon which the new church has been erected, preached at 7:30 p. m.

It was not our privilege to attend any of these services except at 3 o'clock, when the congregation numbering 500 or more crowded the beautiful edifice for this service. There was a chorus choir of 50 back of the pulpit. The pastor of Holy Trinity Lutheran church and of the Baptist church of Troutman took part in the services. Revs. R. G. Tuttle, M. T. Hinshaw, W. S. Cherry, W. B. Shinn and G. G. Adams were present to join in the joyous event in the life of that community.

It was to the writer a happy occasion and we esteemed it an honor and privilege to have a part in these services where the neighbors and schoolmates of those distant boyhood years, and kinsfolk not a few, had assembled for the opening ceremonials of this new church.

John Cline was as much enthused as a veteran could be upon the sixth opening of new churches. This church builder has an even half dozen to his credit. That is a remarkably fine record.

The new church has 23 class rooms and all departments of a modern Sunday school provided for, and the auditorium is remarkably attractive in every particular. A picture of this $50,000 church will appear in an early issue of the Advocate.

The congregation now numbers over 300 members, 52 having been received last year. The Duke Foundation has put $3000 into the enterprise and we doubt if any investment from that fund will yield such rich returns as this at Troutman.

A CALL—AN OPPORTUNITY—A PRIVILEGE

By H. I. Glass.

It is a good occasion which offers us an opportunity for service. We are approaching a season which bulks large in this direction because of the greatness of the opportunity which it brings to us.

We have come rather to associate Thanksgiving with the thought of our Orphanage. How fitting that this should be so. For whom is our Lord more concerned and where could our gifts be the rather placed?

The cause of the orphan child does not need to be argued because his case has long since been won by the eloquence of his presence, but, lest we forget, it does need to be presented. This our Methodism has been doing, even urging, since the beginning of her history.

By every token we are justified in feeling a real sense of pride in our orphanage at Raleigh. A pride in its size that we have in family there, because it is a home rather than an institution—331 children—which is an increase of nearly 100 during the past fourteen months. A pride in its administration, that it is costing us less than other like institutions. A pride in its work. Not only are we providing a home but school advantages, and some practical training as well. A pride in the fact that through it we are giving back to our state and to the world hundreds of boys and girls, all of whom are schooled in Christian experience and Christian character who will enrich her citizenship and share in providing for her needs, as well as that of the world.

This Thanksgiving season brings us as Methodists of the North Carolina conference an appeal that is urgent, more urgent than usual. Urgent because the offerings of this season are always needed to help provide for the regular running expenses of the Orphanage, and more urgent because we lacked $15,000 of securing the orphanage assessment during the conference year just closed. There comes to us, therefore, a clarion call that every church in our conference take a special offering at Thanksgiving, and that every member of every church be given an opportunity to share it. There is a double opportunity for those who are in places of leadership to encourage by example, as well as by precept, and by seeing to it that the opportunity is given to all the folks. The urgency of the need would forbid that we do less than this. May the love of God which was manifested in Jesus Christ move us to do our best. H. I. Glass.

SALISBURY DISTRICT MEETING

The pastors and district stewards on Friday of last week held a conference that will certainly bear much good fruit. One rarely attends a meeting where is manifest a better spirit than in this Salisbury stewards' meeting. And sufficient time was taken to do the work intelligently and wisely.

The salary of the presiding elder was taken from a per cent basis and the assessment of a specific salary was made. The salary including traveling expenses was fixed at $5,000. A committee of nine was appointed to apportion the conference and general collections to the several charges. But before the committee began its work all who desired to do so explained the situation in their respective charges. When the report of the committee had been read it was accepted without modification and without a word of complaint.

It was also agreed that one-half of these collections are to be in hand by the district conference which will meet the last of April.

A discussion of evangelism was led by Dr. T. F. Marr, who at the request of the presiding elder explained the workings of visitation evangelism which met with very fine success last fall in Albemarle where two weeks were devoted to the work. Salisbury is to try the same this year. It was a holy hour as these pastors and others talked of this important work and of Pentecost which will be much in the minds and hearts of the church the coming year, the eighteenth centennial of this epochal event in the apostolic church.

The plan for the district is to begin the work of the year at the very start and the Advocate by agreement is to share in this early start. Not only did the district accept the quota of one new subscriber for each 100 members, but the work is to be done in the first of the year, even before the Christmas holidays.

The Salisbury district has an alert, forward looking and forward moving elder and the pastors seem to be the same sort of workmen.

The Advocate carries a fine line of Christmas cards from 5 to 50 cents each. See our advertisement on page 26.

DURHAM DISTRICT ASSESSMENTS

Charge	P.E.	D.W.	C.W.	G.W.
Andrews	$ 42	$ 6	$ 120	$ 80
Bahama	100	15	412	275
Front Street	240	36	1181	787
Webb Avenue	90	18	360	240
West Burlington	50	12	240	160
Burlington Ct.	105	15	260	240
Brooksdale	132	20	430	286
Carrboro	60	12	180	120
Cedar Grove	140	20	600	400
Chapel Hill	88	17	468	312
Branson	116	20	600	400
Calvary	180	30	962	641
Carr	150	24	720	480
Duke Memorial	400	45	1850	1234
Lakewood	40	11	120	80
West Durham	150	30	840	560
Trinity	400	60	1982	1322
Duke's Chapel	75	15	243	162
Durham Ct.	125	20	605	403
Graham	80	16	300	200
Haw River	60	12	180	120
Hillsboro	120	20	480	320
Leasburg	112	16	483	322
Mebane	100	18	471	314
Milton	105	15	420	280
Mount Tirzah	80	14	346	231
Orange and Massey	60	12	194	130
Person Ct.	180	25	818	545
Long Memorial	200	27	1020	682
E. Roxboro and Grace	60	12	120	80
Rougemont	60	14	312	208
South Alamance	125	20	480	320
Stem	80	15	324	216
Yanceyville	140	20	642	428
Total	4245	682	18,863	12,578

B. I. Satterfield, Secretary.

ASSESSMENTS AND ASKINGS FOR ELIZABETH CITY DISTRICT

Charges	P.E.	G.W.	C.W.	Mis.M.	D.W.
Chowan	$ 137	$ 282	$ 441	$ 161	$ 26
Columbia	118	250	404	133	26
Currituck	157	322	502	184	30
Dare	78	182	285	96	17
Edenton	137	282	445	161	30
Eliza. City—First	500	1029	1606	800	85
City Road	232	508	594	276	48
Gates	217	447	699	257	50
Hatteras	95	196	326	106	14
Hertford	236	486	759	276	50
Kennekeet	94	188	314	106	14
Kitty Hawk	58	126	196	69	7
Manteo	134	274	454	156	28
Moyock	170	363	564	184	48
North Gates	217	447	699	257	40
Pasquotank	217	447	699	257	42
Perquimans	217	447	699	257	40
Plymouth	171	353	551	203	42
Roper	124	243	359	152	32
South Camden	100	204	319	115	30
South Mills	152	314	490	180	32
Wanchese	150	321	520	184	30
Williamston	151	380	327	220	20
Windsor	138	207	421	138	16
Total	4000	8298	12,673	4928	801

GREENSBORO DISTRICT ASSESSMENTS, 1929-30

Charge	P.E.	C.W.	G.W.
Asheboro—First Church	$ 270	$ 1000	$ 800
Cedar Falls	80	75	45
Coleridge	100	100	100
Gibsonville	115	200	150
Greensboro—Bethel-Grace	90	145	100
Carraway Memorial	125	250	200
Centenary	345	1000	805
College Place	220	900	750
Glenwood	90	150	100
Park Place	260	1100	805
Proximity	125	250	200
West Market St.	650	3400	2357
East Greensboro	180	450	350
West Greensboro	180	450	350
High Point—Calvary	90	150	100
Highlands	40	30	20
Main Street	235	500	450
Ward Street-Archdale	60	45	30
Wesley Memorial	650	3400	2400
Jamestown-Oakdale	125	275	200
Liberty	100	140	106
New Hope	75	90	60
Pleasant Garden	180	450	340
Ramseur-Franklinville	180	450	330
Randleman	150	250	190
Randolph	175	250	200
Reidsville, Main Street	345	1210	1000
Ruffin	125	100	80
Stokesdale	170	350	225
Summerfield	180	470	350
Uwharrie	110	120	80
Wentworth	180	350	225
Total	6000	18,100	13,492

Children's Home, 10 per cent pastor's salary.
District work, 1 per cent pastor's salary.

"PASSING THE PLATE"

This editor has "passed the plate" in church for many years. He has long observed that the contenances most rapt in their sublime spirituality and devotion at the time of the offertory—those on which one can almost detect an outward and visible halo—illuminate the faces of the good people who wish the plate to pass them by unseen and who obviously do not see it.

Men do not climb this mount of transfiguration as easily as do those of the fairer sex. They can evade the plate as well; but they look uneasy. They are apt to look in their pockets for a tip before the plate has gone by. The waiter and the barber get one; why shouldn't God? Whether they find it or not, they cannot generally fix their gaze sublimely on objects afar off as easily as do their wives. That is because men are seldom artists. But it has been done even though their self-consciousness may betray them.—Living Church.

12 beautiful assorted 15c Christmas cards with ornamental envelopes for $1.00. See our ad on page 26.

Conference Leaders Present Claims of our Orphanage at Raleigh

GETTING OUT OF DEBT

By Rev. C. K. Proctor, Supt. Oxford Orphanage.

One of the finest pieces of work that our North Carolina conference is doing at the present time is the care and training which it is giving to the large number of children at the Methodist Orphanage. This is one type of work that includes all phases of the church's activity. It includes education, hospital work, religious instruction, evangelism, home missions and all the rest. No orphanage can take in all the children who apply, but when once



Children from the Methodist Orphanage

taken in they become our serious responsibility. We are under legal and moral obligations to see that they are taken care of. If there was anyone else to do it the children would not be in the orphanage.

Our people seem to have money enough for anything that they want. They indulge even their own children. We are facing a situation where there is need to raise from $25,000 to $30,000 at the Methodist Orphanage in order to get out and stay out of debt. If our Methodist people were poor and destitute the situation would be excuseable. If the price of one football ticket was given at Thanksgiving time by 15,000 of our 100,000 members in this conference, the amount would be raised with perfect ease. I am glad to add my appeal to the rest for 330 children under the care of the North Carolina conference.

METHODIST ORPHANAGE AT RALEIGH A BIG CHRISTIAN FAMILY

By Dr. W. P. Few, Conference Lay Leader.

The Methodist Orphanage at Raleigh is just a big Christian family. It is meeting a need that no other institution among us could meet, and it deserves all possible co-operation and support. In spite of all that many of us could do, there was a decline in the conference collections and the Orphanage has on this account suffered heavily. I appeal earnestly to the lay leadership and to the lay membership of the conference to rally to the help of the Orphanage. Let's make a special effort to bring in a large offering during the Thanksgiving season.

OUR CHILDREN IN NEED

By Rev. H. C. Smith, P. E. Rockingham District.

The North Carolina conference is now acting as father and mother to 331 boys and girls. Their fathers and mothers left them alone and helpless in the world and we assumed responsibility for them. They are in a real sense our children. This was a great undertaking on the part of those who started this work. They were not unmindful of the cost, but it was with them and has been with us, a labor of love. Our boys and girls are going out into all walks of life and it is with the pride of a parent that we watch them succeeding in teaching, preaching and in business. It is a very rare thing for one to leave the home who is not a Christian and a member of the church. Are we doing anything greater than that?

The hard times that we hear so much about have hit our orphanage too. They are having to cut at every point and they are doing it. The home is run for less money per child than any other orphanage in the state. That speaks well for Brother Barnes and those in charge. We all know how the collections fell behind during the year ending October 30. The orphanage got $15,000 less than last year. More than half of the $100,000 budget is raised each year by special offerings from churches, Sunday schools and missionary societies. We must do that this year and besides make up this deficit also. If each church would make a Thanksgiving offering equal to 25 cents per member it would give our orphanage $25,000, which would be one-fourth the budget for the year. Where is there a church that could not do that much? Our people love the orphanage and if each pastor and Sunday school superintendent will give the folks in his church a chance we will get a great Thanksgiving offering. Let's do it.

A MOST GENEROUS RESPONSE WILL BE FORTHCOMING

By Rev. E. L. Hillman.

The Methodists of the North Carolina conference will learn with sore regret that we fell behind fifteen thousand dollars on our Orphanage assessment the year just closed at Kinston. It is a regret that involves the anxiety of the more than 115,000 Methodists who will not be satisfied until every one of those 331 children in the Orphanage shall have all the necessities of life that our church home demands for them. No cause among us touches the Christian heart more deeply than that of the fatherless and motherless children. And when this great deficit has been made known to our people I feel perfectly sure that a most generous response will be forthcoming. As a pastor I have already thrown my whole might into the task and I shall seek the help of the people of my charge that this responsibility be met in full.

E. L. Hillman.

THE GOVERNOR'S APPEAL FOR ORPHANAGES

Governor Gardner will make a radio address in the interest of the orphanages of North Carolina on Sunday, November 24, between 2:00 and 2:30 p. m. Hon. Josephus Daniels will introduce the governor and will give the

weight of his influence to the Thanksgiving Day offerings for the orphanages of the state. Hon M. L. Shipman will be in charge of the program. It is earnestly hoped that all the friends of orphan children will tune in and hear this address. The hour will be convenient for most of our people to be at home and hear Gov. O. Max Gardner, Hons. Josephus Daniels and M. L. Shipman.

WHAT ABOUT THE 331?

By Dr. W. A. Stanbury.

At the conference recently closed in Kinston, Superintendent Barnes reported that 331 children are now being given a home at the Methodist Orphanage in Raleigh. Who knows where those children would be living now or what kind of home they would have if the Orphanage had shut them out? Who knows where they would go now if it should say to them, "We can no longer feed and clothe you?" It takes money to run an orphanage just as it takes money to do anything else. The management at Raleigh feeds, clothes, and educates children more cheaply than these things are done at any other large orphanage in the state, and more cheaply than they are done in the homes of most of the Methodists of this state. The actual cost per child for everything is $302 per annum.

Now this provision cannot be made for nothing, as some of us seem to have thought. For at that same conference in Kinston it appeared that the Orphanage assessment came up $15,000 short. Shall we shut the doors of this Christian home in the face of the ever-growing line of applicants? Worse still, shall we turn out of doors some of the 331? Suppose that your children were among those living on that beautiful hill among the oaks of the capital city! Would you want the pruning of the list to begin with them, your very own?

There is only way to say "No" that will amount to anything, and that is to say it with dollars. Good wishes will not fill the flour bins or buy shoes or keep the cold out of the buildings. If we, the 115,000 Methodist of the North Carolina conference, do not respond in the sum of $25,000 or $30,000, during the Thanksgiving season, our Orphanage faces a grave crisis.



Children from the Methodist Orphanage

But somebody says, "I am hard up, and I have my own to see after." Granted! But how about the price of a tank full of gas to match what you burn on Thanksgiving Day or at the next week-end? How about the price of a football ticket dropped into the plate for the Orphanage November 24? Or you might hand it to your pastor as you pass on your way to the big game at Chapel Hill Thursday, the 28th.

In any case, let us show the joy and thankfulness of our hearts for all the innumerable blessings we have had by doing our best for the fatherless and homeless!

BALAAM'S ASS AND HIS QUESTION OF PERSONAL PRIVILEGE

Why did Balaam's ass open his mouth to make remarks, anyway? The ass had acted strangely. Three times he had shied and nearly thrown Balaam. His master had hit him sharply for his misdemeanors. The ass had more spiritual vision than his rider. He saw the angel in the way to which his master was blind. The angel took his place in a narrow road and poor Balaam became exasperated when the shying ass tore the skin from his shins on the jagged edge of the rocks. The persistent angel then stood in a narrow defile and it became impossible for the ass to go around. It was then this humble beast lay down in the road whilst Balaam exercised himself with a stick, whilst he longed for a sword to slay his dumb friend. Why did the ass speak? He arose to a question of personal privilege and explained his unseemly conduct. Why did the ass lapse into silence? He became silent because it was against the law for him to speak—it was against the law of nature. That was the reason the ass has kept silence. Law ought to govern both citizen and king, both layman and bishop.—J. W. Moore, in Richmond Advocate.

AMERICA

"It's fine to see the old world, and wander up and down
Amid the ancient palaces and places of renown;
To admire the crumbly castles, and the statues of the kings,
But now I think I've had enough of antiquated things.

"O, London is a man's town, there's power in the air,
And Paris is a woman's town with flowers in her hair;
And it's sweet to dream in Venice, and it's great to study Rome,
But when it comes to living, there is no place like home.

"I know that Europe's wonderful, yet something seems to lack;
The past is too much with her, the people looking back,
But the glory of the present is to make the future free,
We love our land for what she is, and what she is to be.

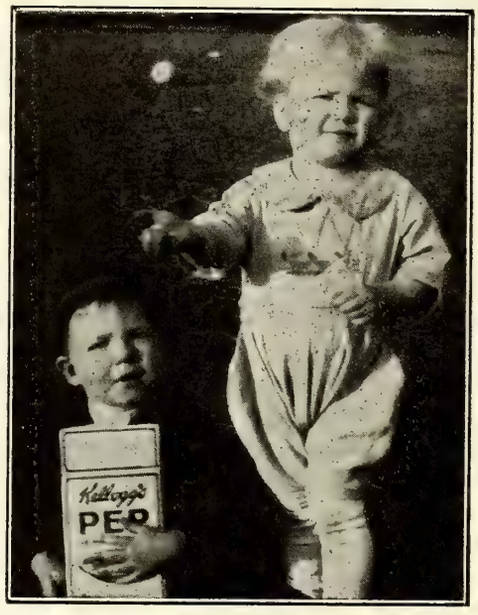
"So, it's home again, and home again, America for me;
My heart is turning home again, and there I long to be;
In the land of youth and freedom, beyond the ocean bears
Where the air is full of sunlight, and the flag is full of stars."

—Henry Van Dyke.

Our white religion is in practice less universal than Islam, which lifts even the Negro to fellowship with white-skinned Moslems. I have seen white troops in Turkey obey a coal-black Negro officer without the faintest sense that they were thereby degraded.—H. N. Brailsford.

The Children's Home, Winston-Salem—A Business

I DO NOT like the word—orphanage. The dislike for the word has probably been created in me by the fact that the impression "orphanage" makes on my mind is so far removed from the reality of "Children's Home" that it seems almost an insult to call the latter by the former name. Yet, had I not been privileged to spend a few years in our Home, it is quite possible that I, like many on the outside, would still consider places like our Children's Home in the light of impressions of "orphanage life" as depicted in books of an earlier period. Since the work and life in the Children's Home is so different from the impression that many people may have, I wish to reveal, out of the little experience I have had, what I conceive to be the real work of our Home.



Our Future Citizens

And the idea that I should like to emphasize most is the fact that the work of an institution such as ours is a big business, rightly demanding a large place in the hearts and minds of those who stand as sponsors for, or shareholders in the Home. Any concern that expends approximately $90,000 per year for running expenses, and that has property valued at $1,250,000 must, from a financial standpoint, come under the head of "big business." But far more important, any concern that has for its productive enterprise the caring for and planning for the development of 245 children, and that has the responsibility of placing before these boys and girls every opportunity to become self-supporting and worthwhile citizens is a concern that should command the intense interest and whole-hearted devotion of every member of the conference which owns and controls the Home. Will not a more specific knowledge of the work of our Home create in you this interest and devotion if they are not already a part of your being? The following paragraphs form an effort on my part to give this knowledge.

The first part of our work is to make any provision possible for every dependent child that comes to our attention. This does not mean that every child that applies for admission can be received. It means that we, through our case-worker, try to make the provision for the child that seems best for the child and any others concerned. There are three alternatives: first, where a mother is living, is capable, is suited in every way, except financial, to keep her little family together, to make provision for Mother's Aid, that is to assist the mother by money, by advice, and by other means to keep her family together; second, to find relatives who can, should, and will take care of dependent children, and place the children in the homes of these relatives; and third, to take the children in the Home.

The normal place for a child is in a home. The natural person to direct the early life of a child is the mother. We are coming more and more to feel that a home should not be broken up, when the only factor that keeps a capable and loving mother from raising her children in her home is the lack of a little money. Our board of trustees has set aside a sum of money that may be used in this Mother's Aid work. We have begun in a small way; the results are already gratifying. At present we are caring for twenty children under our Mother's Aid plan at a cost of $75 per month, plus that from local communities. That cost represents about $3.75 per child per month. The cost per child in the Home is approximately $30 per month. Two good results obtain: there is a saving of over $25 per month per child; the unity of a home is preserved. May I tell of one of these Mother's Aid families? A mother is left with nine children, none grown. She has been renting a farm, and wishes to live there, keep the farm, and raise her children. She does not ask us to take her children, she wants to keep them. She just wonders how she will make both ends meet during the winter months. Our case worker goes to see her. She finds that the woman and all the children, except the two oldest boys, are able and willing to help with the farm work. The two boys secure work on a neighboring farm for a dollar a day. The mother says that with a little financial help she can "make out." We give her $15 a month. She is happy, the children are happy. And we have paid out the cost of one child in the Home for one half of a month.

The second alternative is to find relatives or friends who might furnish homes for the children who may have some claim on them. I find from Mrs. Spencer's report that out of the 312 children for whom application was made to the Home last year, 100 were placed with families or friends who were able and willing to take the children when the matter was presented to them in the right light. "One family of six children was being cared for by a sixteen-year-old brother and a fourteen-year-old sister. They begged not to be separated. These children were satisfactorily placed with relatives on adjoining farms, where they go to school together, play together, and where the oldest boy continues to help in the support of his brothers and sisters." Under this plan children are kept in more normal family groups, to their own good, and more room is left in the Home for children who do not have the families or friends who can take them.

The third provision that can be made is to take the children in the Home. And no matter how far we may carry the two other possible means of caring for them, the Home will always be needed for those who cannot use the Mother's Aid for the family or friend plan. We have more applications than we can accept of those who really should come to us. One case: a family consisting of a father and four boys, the oldest eleven years old, lives in the mountains, with no near neighbors. The father gets up early, fixes breakfast for the family and has to go to work. The oldest boy cleans up around the house, gets two of the boys ready for school, takes the little three-year-old to a neighbor's house and goes to school. He comes home after school, fixes (Continued on page 24)

DOLLARS INVESTED IN BOYS AND GIRLS PAY THE LARGEST DIVIDENDS

By Rev. Thos. McM. Grant.

In our thinking we are beginning to associate many of our big days of the year with the chief benevolences of our church. Easter is given to all the benevolences, Christmas is associated with the "Forgotten Man," and Thanksgiving always makes us think of our orphan children. Big days should bring forth big offerings in the way of service and generosity, and it is very fortunate that these happy associations between these big days and big causes have been established.

Gratitude that has about it a proper sincerity and appreciation must always find better expression than mere language. Kind words, courteous declarations and grateful phrases may meet some occasions and meet them well, but thanksgiving that goes no deeper than words can never identify us with the joy that belongs to a really grateful heart. Gratitude demands its eloquent expression in terms of gracious generosity and unselfish service.

The orphans of our Methodist family at Raleigh are not to be considered as an unpleasant responsibility but as a gracious opportunity for a proper expression of our thanksgiving. Dollars invested in our boys and girls will bring the best dividends that can be paid to a human heart.

May I call your attention to the opportunity that we have in giving to our orphanage. There are now in the family 331 children. This is nearly a hundred more than were the family fourteen months ago. Each child is costing $302 per annum. The additional hundred children have carried with them and additinal expense of $100,000 per year. When the reports were made at our last annual conference $30,000 were received for the orphanage. This left $15,000 unpaid on the orphanage assessment for the conference year. With $15,000 unpaid on the assessment, with $100,000 added to operating expenses and only $30,000 received on the assessment for the orphanage, it is easy to see that the situation facing the superintendent of our institution is desperate. It is very necessary that we think and act in gracious terms at this Thanksgiving season. Let us not think of how little we can give to these, our beloved children but, oh! let us dream how much life we can give to the work through giving as many dollars as possible to this cause.

A sacrificial offering is the kind that is needed and unless the North Carolina conference does give at the Thanksgiving season at least $25,000 or $30,000, these little children will have to suffer. Please remember that they are responding to the Christian leadership of the institution and are doing their part in the work in the cottages, on the farm, and in the dairy. All the children in the home above six years of age are members of the church and are looking forward to becoming useful citizens of our state and nation. May you help them at this Thanksgiving season.



Children of the Methodist Orphanage, Raleigh, N. C.

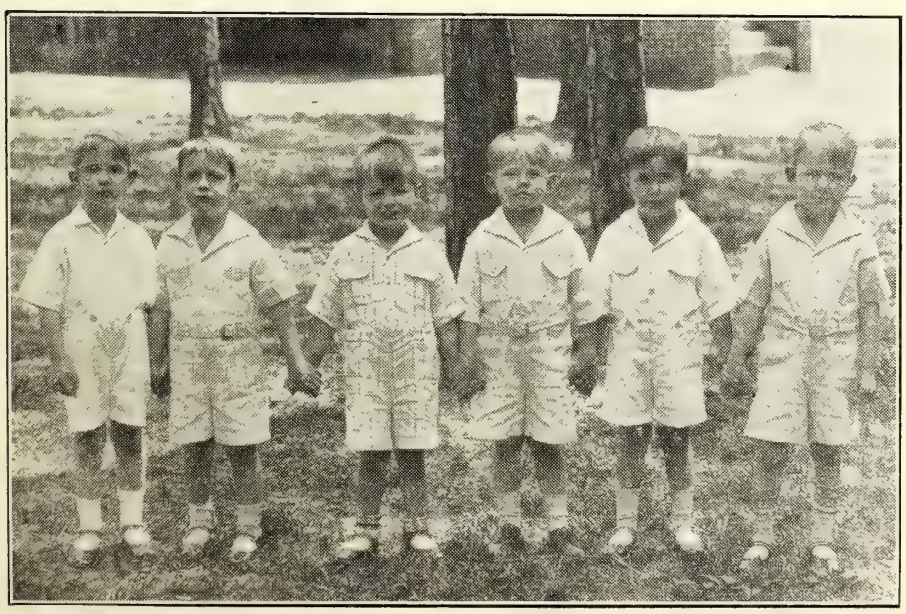
GOOD FOR CONTEMPLATION

By Rev. Leon M. Hall.

The report submitted by the Orphanage committee to the North Carolina conference at Kinston was one which should make every Methodist happy. Happy in the sense that our Methodist Orphanage is taking care of so many boys and girls who have asked for admittance. But that part of the report which indicated that there were many more who should be there, but that the home was not able to receive them, gave each one of us food for contemplation. Why should such a state of need have to exist? It is largely because, we as a church, have not recognized the need as we should. If we were to either visit the home or attend conference and hear the appeal made, which was sounded in the conference report, it would doubtless not be true.

There is possibly no institution of the conference which lies closer to the hearts of our people than the Methodist Orphanage; therefore, there is no need to enumerate the reasons why our orphanage home should not have a better financial support. Resolutions are fine, but if they are just written on paper they will not feed and clothe our boys and girls at our home. I feel that we need to get the spirit of the resolutions transcribed on our hearts and pocketbooks.

Thanksgiving Day is just ahead of us. On this day I would not wish that our people refrain from going hunting, visiting relatives, or seeing a football game, but I would like to have each one of us willing to give on this Thanksgiving Day a sum as large for the work of the orphanage as we spend for pleasure. It is true that we have not had a prosperous year in eastern North Carolina, and yet most of us have much of this world's goods. How much happier will Thanksgiving Day be to all of us after we have spent it as we are now planning, if we would give a nice free will offering, at least the amount we spend for our own pleasure or the equivalent to one day's work, to the cause of the Methodist Orphanage, which so much needs our help.



Children of the Baby Cottage, Methodist Orphanage, Raleigh, N. C.

The Cruz Alta district of the South Brazil conference is composed of eight charges, every one a circuit. The Rev. D. L. Betts, presiding elder of this district, has charge of a territory larger than either one of the South Carolina conferences.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

EMPHASIS FOR 1930

Two outstanding, fundamental objectives we propose for 1930 and call upon all persons concerned to join in the work of placing these first things first: (1) Bring into the membership and fellowship of our Sunday schools new pupils, and (2) make the chief emphasis of all Sunday school teaching and activity more definitely evangelistic. In a word, let us magnify the personal and the spiritual.

Assistance in properly placing these two chief emphases we offer through publicity, correspondence, institutes, conferences, programs of work, training schools, and otherwise. Detailed suggestions and helps in printed form in the matters of increasing and maintaining Sunday school membership and of promoting the work of evangelism in the Sunday school are being distributed. District Sunday school councils and Sunday school workers in the districts will aid in carrying on this work.

Upon local officers and teachers the ultimate success or failure of these proposals rests. We therefore ask that local leaders take steps at once, prayerfully and systematically, to give due attention to these challenging and urgent tasks.

DISTRICT COUNCIL MEETINGS

This week begins a series of conferences between representatives of our Sunday school board and presiding elders and other leaders in the several districts. In these meetings effort will be made to discover the needs of the Sunday schools of the districts and to shape a program of work to meet these needs. Charges wishing training schools, institutes, or other special assistance in 1930 are invited to make known to the presiding elder, district superintendent, or conference superintendent their wishes. These requests and those conferences will go a long way toward determining the success of Sunday school promotion work in 1930. May we confer together and work together to the end that our work may prosper in our hands.

COKESBURY TRAINING SCHOOLS

We are this week conducting a Cokesbury training school for the Leasburg circuit at Bethel church. Many others are being planned. Although our staff is temporarily minus the services of an extension secretary, we are arranging, nevertheless, in so far as possible, for the Cokesbury training work to go on uninterrupted. Until the gap in our staff is filled (and we are expecting it to be filled without undue delay), the work will be taken care of by the present staff and by approved Cokesbury instructors who will be called upon to teach. There will be no failure to serve where service is needed. Circuits desiring Cokesbury training schools will make their application to the conference office as usual.

WESLEY CLASS REPORTS

"The Busy Bee" class of Trinity church, Durham, of which Mrs. A. R. Wilson is teacher, and Miss Nancy Stone is president, has made its annual report. Also "The Live Wires" of Bolton Sunday school on the Carvers Creek circuit, Wilmington district, have made their annual report. Miss Elizabeth Merritt is their teacher, and Miss Mildred Reeves is president. Both of these are intermediate-senior classes.

EDENTON STREET COUNCIL

Edenton Street workers' council, at its meeting Tuesday evening, the writer attending, adopted the new program of work B and took steps looking to its effective use in all the departments. Rev. F. S. Love, the pastor, Mrs. C. A. Dillon, superintendent, Mr. John E. Evans, assistant superintendent, who presided, Miss Mamie Chandler, director of religious education, departmental superintendents, other officers and teachers seemed unanimous in their approval of the new guides and expect much help from program of work B.

Edenton Street school is having excellent attendance these days, averaging about 1,100 or more from an enrollment of about 1,750.

Workers are beginning to look forward to the annual Wake county standard training school to be held March 16-21.

MISSIONARY DAY NOVEMBER 24

Attention is called to the fact that November 24 is Missionary Day in all properly functioning Methodist Sunday schools. Program materials in the form of news from the home and foreign mission fields being studied in and supported by our Sunday schools have been sent to all our schools which have signified their purpose to observe the day and sent us names and addresses of persons responsible for the fourth Sunday programs. Other schools will receive these free helps as soon as we are furnished additinal names and addresses. Every Sunday school, large and small, should give its pupils the benefit of sharing fully in our church's plans of missionary education and extension.

DUAL EXTENSION SPECIAL

According to a report of fourth Sunday missionary offerings which has just been received from our treasurer, Mr. E. J. Cheatham, the following schools have sent in remittances since the last list was published in these columns:

Memorial, Durham	$268.22
Jarvis Memorial, Greenville	198.26
First Church, Rocky Mount	171.80
Centenary, Smithfield	50.00
Parkers, North Gates Ct.	36.94
Hay Street, Fayetteville	25.49
Fuquay Springs	23.01
Newport	22.01
Farmville	21.27
Queen Street, Kinston	20.21
Hebron, Warrenton Ct.	20.00
Zebulon	18.84
Steele Street, Sanford	18.20
Trinity, Durham	18.04
Wesley Memorial, Wilmington	16.42
Oxford	12.70
Chapel Hill	10.67
Ingold	8.86
Dover	8.74
Kenansville	7.30
Concord, Person Ct.	6.75
Whiteville	6.75
Macon	6.26
Newland, South Mills	5.06
Central, Mebane	5.00
Banks, Creedmoor Ct.	5.00
Mt. Olivet, Manteo	5.00
Swansboro	4.70
Nashville	4.65
Ahoskie	4.25
Elm City	4.21
Trinity, South Mills	3.96
Clayton	3.80
Watha	3.45
Holly Springs	3.40
Ocracoke	3.34
Fletcher's Chapel	3.30
Tabernacle, Middleburg	3.01
Wesley Memorial, Wilmington	3.00
Richlands	2.97
Creedmoor	2.81
Rowland	2.75
Grace, East Roxboro	2.70
Prospect, Yanceyville	2.56
Hillsboro	2.54
Leasburg	2.45
Zion, Norlina	2.45
Millbrook	2.40
Whitakers	2.35
Sharon, South Mills	2.30
Winton	2.25
Amity, Mattamuskeet	2.20
Mt. Zion, Elm City	2.15
Daniels Chapel, Goldsboro	2.00
Duck, Kitty Hawk Ct.	2.00
Kings, Faison	1.65
Ridgeway, Norlina	1.60
McBride, South Mills	1.58
Poplar Springs	1.56
Wadeville	1.45
Bullocks, Creedmoor	1.38
Lemon Springs, Jonesboro	1.35
Gatesville	1.00
Clark's Bethel, Kennekeet	1.00
Portsmouth	1.00
Oak Grove, Person Ct.	1.00
Merrimon	1.00
Bethlehem, Robinsonville	1.00
Broadway, Jonesboro	.85
Bethany, Bath	.71
Angier	.60
Harkers Island	.50
Micro, Kenly	.50

Some of the amounts represent only one month, others a whole year. In all cases we express our appreciation and thanks.

Continued on page 29

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

GROW! GLOW!! GO!!!

The total numerical enrollment growth in the 824 Sunday schools of the Western North Carolina conference during the past year was just three scholars. When 10 presiding elders, 293 pastors and 9,385 officers and teachers—to say nothing of the conference employed Sunday school staff workers—after working a whole year are able to report a net membership gain of only three pupils, a situation is presented which should cause a "shaking of the dry bones." Is it possible that the people called Methodists have become so engrossed in material things as to fail to recruit their spiritual training camps?

In 1926 our Sunday schools enrolled 136,644 scholars. In 1927 we reported an enrollment of 138,686. In 1928 our enrollment dropped down to 136,746. The year just closed reported an enrollment of 136,749. Our failure to advance in membership means that we are falling backward, for the available number of unreached is continually increasing. Have we grown weary in well doing? Have we reached the limit of our usefulness in making contacts as a means of teaching religion so that Scriptural Holiness may be spread throughout our borders?

Let every Sunday school worker gird on his armor and thrust himself into the task of reaching the unreached. Steady and consistent effort on the part of many will bring more desirable results than spasmodic high-pressure campaigns on the part of a few. Let our slogan be, "Our Sunday school must grow and glow and go; and I must help to make it so."

THREE-FOLD PROGRAM

The first major objective of the ensuing conference year is to increase the membership of our Sunday schools. The second is to better train the leadership of our Sunday schools. The third is to so co-operate with our pastors as to aid the Holy Spirit in an intensive campaign of evangelism. Let every one who is willing find a way to help in this three-fold program.

TRAINING WORK

Much of the time of the staff workers employed by our Sunday school board is necessarily given to our training work. Sunday schools are schools and must of course be educational in nature. Those who lead in these schools must have some educational equipment. Our colleges, standard and Cokesbury night schools, and local classes are doing much to supply this equipment. Gradual but certain progress is being made. Sunday school workers in our conference last year earned 5,951 units of credit in religious educational courses.

It is understood that a unit of credit earned in training schools includes the reading of a book containing at least 12 chapters, the attendance and participation in the sessions of twelve 50-minute class periods, and the writing of four or more designated assignments. When a school is not available a student can secure desired textbook and after carefully reading prepare given assignments, furnished from our office on request, this work counting for half of passing grade. The other half of passing grade can be earned by answering given examination questions which will also be furnished from our office on request. Those desiring information relative to our training work will be carefully and promptly advised.

CORRESPONDENCE WORK

While the total number of leadership and teacher training credits earned by Sunday school workers in our conference has been either first or second among the family of conferences during the past several years the number of credits earned through correspondence, this including work done in local classes, falls far down the line. We ought to improve our record in this particular. The rank and file of our pastors, those who will lead in this good work, will show just as fine an educational interest as appearing elsewhere. This interest ought to function in a more fruitful way than heretofore.

Kindly note the correspodence credit record for 1928, the last available comparative records, and note where we stand among the conferences:

West Texas	949
Central Texas	911
North Texas	889
Northwest Texas	707
North Arkansas	422
Texas	408
Florida	368
Western North Carolina	321

DUAL SPECIAL FUNDS

"What becomes of our missionary offerings?" writes a good superintendent of a good Sunday school. These offerings when forwarded "on Monday after the fourth Sunday," or for that matter any other time, to Treasurer H. A. Dunham, Asheville, N. C., are divided into two halves, one-half being forwarded by Mr. Dunham to the Board of Missions at Nashville, Tenn., to be spent in promoting our mission work in China, and in promoting Sunday school work in all eleven of our foreign missions fields. Sufficient funds are thus received for taking care of all this work.

The other half is kept by Mr. Dunham, as a bonded treasurer, to be applied as directed by the conference Sunday school board in promoting religious educational work in hitherto neglected rural industrial areas in the Western North Carolina conference. Sufficient funds are not received for properly taking care of this work. Each year our Sunday school board has to apply funds from Sunday School Day offerings to take care of the volume of work being done under the direction of Mr. Paul F. Svans, our extension secretary. Among other fine lines of endeavor, 55 Cokesbury training schools, most of which were of a circuit-wide nature, were conducted last year, to which came nearly 2,000 Sunday school workers.

This phase of our work ought to be more liberally supported. Will the larger Sunday schools, which have been growing powerfull by continually being recruited from the small rural Sunday schools, refuse to liberally give to help keep alive the small schools from whence came much of their own strength? To do so will not only seriously ampair the work done in the rural areas but will in the long run limit their own base of supplies. It is confidently hoped that the fourth Sunday missionary offerings may be largely increased during the present year.

FAIR PLAY

It ought to be understood pretty generally by now that all missionary funds raised in the Sunday school cannot legally be applied to any cause which is not educational in nature and which is not sponsored jointly by the General Sunday School Board and the Board of Missions. It ought, therefore, to be pretty generally understood that Sunday school missionary offerings cannot legally be applied to the Maintenance Fund. These offerings should be applied to the Dual Special as agreed upon by the General Sunday School Board and the Board of Missions, as set forth in Paragraph 386 of our Church Discipline.

SCHOOL SCHEDULE

The following tentative schedule for standard training schools to be held during the first half of 1930 is herewith presented. This schedule is of course subject to approval of those most directly concerned. It is hoped, however, that in the main it can be followed. In addition to the schools listed arrangements will be attempted for holding schools at Lenoir, Moresville, Asheboro, Leaksville, Reidsville, Murphy, Brevard and Sylva. Kindly note the list herewith presented:

North Wilkesboro—February 3-8.
Elkin—February 3-8.
Rutherford College—February 9-14.
Weaver College—February 9-14.
Concord—February 16-21.
Albemarle—February 16-21.
Shelby—February 23-28.
Forest City—February 23-28.
Gastonia—March 2-7.
Hickory—March 2-7.
Salisbury—March 9-14.
Statesville—March 9-14.

Continued on page 25

FROM THE FRENCH BROAD PLATEAU

Our beloved pastor for four years, Brother J. S. Hiatt, just before leaving for conference at High Point, sent his comrade a box of candy with a friendly admonition "to keep sweet while conference rages." Like Zeb Vance he is an inveterate humorist. The poetry, kindliness and unselfishness of his life among us will not soon be forgotten. Like Clerk Maxwell, he "made faith in goodness easy to other men." The beautiful West Asheville church is a monument to his genius and energy as a church builder and will stand here perhaps for the next hundred years as a sanctuary in which to worship the living God.

The "raging" conference transferred a number of pastors whose time had not expired to new fields. It sent Dr. O. J. Chandler, the Chrysostom of the French Broad plateau, to Boone. Years ago this popular itinerant, who "would not flatter Neptune for his trident," became an adopted highlander and some of us thought of him as an Asheville institution, like Dr. R. J. Campbell, who has been pastor of the First Presbyterian church for thirty years. Men of this type are worth more to a community than million dollar town halls and massive courthouses.

Our new pastor, Brother Bond, occupied the West Asheville pulpit last Sunday and our people heard him with high appreciation. No doubt he will grow sublime and poetical among these magnificent Appalachian mountains.

Dr. H. B. Trimble, who hails from the Volunteer State, is giving full proof of his ministry at Central church. He is scholarly and evangelical, and he declares that this section has the finest climate in the world. Dr. Litaker, who has eldered a good deal east of the Blue Ridge, comes to the "Land of the Sky" to take the place of Dr. Kirk. The great apostle of American Methodism crossed the Allegheny mountains sixty times cheerfully on horseback. He preached often in the Asheville log court house. Now the city has a million dollar court house and more than thirty churches.

My old comrade, the Rev. Joseph Cook, now a superannuate, lives in a cottage picturesquely located in a great forest near the old Sand Hill Academy south of Asheville. He and his excellent wife are growing old gracefully as they voyage out toward the sunset. He has 48 years of active service to his credit. It may be said to their credit also that they have brought up a fine family of sons and daughters—thus refuting the old frosty falsehood about ministers' children.

After a successful four years' pastorate Rev. T. A. Groce left Haywood Street for a new charge in Piedmont Carolina. Chaplain L. W. Colson still preaches to the World War veterans at Oteen. His home is in West Asheville. He came to us a few years ago from South Georgia, the home of the magnolia and the mocking bird. He has fallen in love with our country and our people. And our people love him as a Christian, a scholar and a gentleman. The Rev. G. A. B. Holderby, my neighbor, is a superannuate. The writer is indebted to him for kindly ministries after his disastrous fall. By the way, his wife, a deeply pious and intelligent woman, can preach a good sermon.

If the sainted Asbury could speak to us today from the heights of immortality, methinks he would tell us that our supreme need as a church is a fresh baptism of Pentecostal fire. May her future history be worthy of the past, and realize to the full the noble anticipation of the poet Montgomery with which he closed a public address at the centenary celebration of English Methodism: "Century expanding after century, like circle beyond circle in broad water, shall carry

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J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

father and mother the blessings of the Methodist dispensation, till they shall have tracked every sea and touched every shore."

Now in conclusion, allow me to say that these Highlanders are a wonderful people. Their ancestors came from England, Scotland, Holland, Germany and Ireland. The ancestors of the large and influential family of Weavers—about 350—came from Holland by way of Pennsylvania. The Starns—the correct way of spelling is Stearns—came from Holland also. Washington declared that the volunteers from the mountains were his best soldiers. T. F. Glenn.

GOLDSBORO CIRCUIT

One year ago today I arrived at the parsonage in Goldsboro to take up the work of pastor of Goldsboro circuit. And looking backward this evening I see one

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Yours truly,
I. A. LAW.

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of the best years, from a personal standpoint, that I have had in 27 years of membership in the North Carolina conference.

If I were to try to tell some of the things that have made the past year my near best I would say, well nigh perfect health, the determination to love the people in spite of what had come to me, putting service to humanity in the name of Christ and for his sake above everything else, and a people with whom to work who know and love their Lord, their church and their pastor, and who would not let selfish desires or political ambitions interfere with the work of the Lord.

I could not ask to be treated by any people better than I have been by the folk on Goldsboro circuit. It is a real joy to go into the homes of the humblest of our people. And when I go they do not appear to be looking for me to do somethings for them, but to be looking for something to do for me, and before I go they will do something for me; hence we have feasted on the fat of the land for one year. Others may seek high steeple churches and large salaries, but for me I prefer a people true to their Lord, their church and their pastor.

The minutes of the conference will not show the real results of the year's work on this charge—only eternity will do that—but they will show that while we fell short of our financial goal the churches on this charge contributed for all purposes about $300 more than they did the year 1928. And in the face of such crop and financial conditions as we faced in this county I feel that our people did heroically. I congratulate, thank and praise them and bid them take courage and set out to make this conference year even better than the the last.

We were delighted to be returned to this work. We did not want to go anywhere else. W. H. Brown.

A NORTH CAROLINA MISSIONARY ASSUMES IMPORTANT POST IN JAPAN

The Rev. I. L. Shaver, a native son of North Carolina, who first entered missionary work in Japan in 1919, was recently made superintendent of the Matsuyama district, which includes something like five counties and is considered one of the most important sections of our Southern Methodist territory in Japan. Mr. Shaver was assigned this new post at the recent session of the Japan mission, and in addition he remains in charge of his former work as pastor in charge of three large circuits, namely, Beppu, Buzen, and Nakatsu.

The territory of the Matsuyama district extends not only over several counties but even embraces parts of several islands. Matsuyama, a city of about 80,000 inhabitants, which forms the center of the district, lies on the island of Shikoku; Nakatsu lies across the Inland Sea in Kiushiu, and Uwajima lies across two ranges of mountains in South Kyo. In the city of Matsuyama alone there are 85 Buddhist temples and 39 Shinto shrines and one Shinto school with 734 students training to become Shinto priests.

The three circuits of which Mr. Shaver has charge as pastor cover a vast territory lying largely in Japan's greatest coal-mining region. In this territory no other mission is doing an extensive work. Mr. Shaver not only preaches to the people ot the regular stations, but he is constantly endeavoring to carry the gospel into new regiions by talking in rented halls, by teaching Bible classes. It is never difficult to get a crowd to listen to the gospel in this coal mining country, for the people who work in darkness seem eager for the Light of Life.

RESOLUTIONS IN APPRECIATION OF MR. B. P. ROBINSON

Whereas, Mr. B. P. Robinson having closed the quadrennium on the Warrenton circuit and has been transferred to another charge, we of the Macon church wish to offer the following resolutions:

First, we desire to express our appreciation of the most efficient service rendered our church by Mr. Robinson during the four years he was our pastor, and we are especially grateful for his efforts in the building of our new church.

Second, for the splendid and inspiring sermons he always gave us.

Third, that we commend him and his family to the love and admiration of the church at Hamlet where he will serve the coming year.

Fourth, that our prayers and best wishes go with Mr. and Mrs. Robinson, and we trust that Mrs. Robinson may soon be restored to health again.

Fifth, that a copy of these resolutions be sent to Mr. Robinson and a copy be sent to the North Carolina Christian Advocate for publication.

S. M. Gardner, Supt. S. S.
W. S. Gardner,
Chm. Board of Stewards.
Mrs. R. L. Bell,
Pres. W. M. S.
Marguerite E. Harris,
Pres. Epworth League.

Goitre Not A Disease

MILWAUKEE DOCTOR MAKES REMARKABLE DISCOVERY

Milwaukee, Wis.—It has been brought to light by scientific research that goitre is not a disease and is not to be treated as such. Dr. A. A. Rock, Dept. 827, Box 737, Milwaukee, Wis., a prominent goitre specialist for over 24 years, has perfected a different method of treatment for his patients that has proved remarkably successful. This same method is now being used for a home treatment of goitre cases all over the country with astonishing results. The Doctor states that goitre is a condition which grows worse with neglect and recommends immediate attention no matter how small the growth may appear. He strongly opposed needless operations. Dr. A. A. Rock is the author of a book that tells in a simple way about treating goitre at home. He has published this book at his own expense and will send a copy free to anyone interested. Write him today.—Adv.



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Children's Storyland



MY PA

My pa ain't any millyunaire,
But—my!—he's offul smart;
He ain't carpenter, but he
Can fix a fellar's cart.
He ain't a doctor, but somehow
My pa—he knows
Just what to do to fixe a boy
What's got a bloody nose.

My pa ain't president—becoz,
He says, he never run;
But he could do it just as well
As any president's done!
A president may beat my pa
At pilin' up a vote;
But he can't beat him, I just know,
A-whitlin' out a boat!

My pa' ain't rich, but that's becoz
He's never tried to be;
He's no 'lectrician, but he fixed
A elephone for me.
My pa ain't never wrote a book,
But I know that he could,
Becoz the stories that he tells
To me are allus good.

My pa knows everything, I guess,
An' I say I don't care
Coz he ain't president, or rich
As any millyunaire!
Whenever things go wrong my pa
Kin make 'em right, you see;
An' though he ain't a president
Pa's good enough for me!

—Selected.

NOTHING TO BE THANKFUL FOR

By Mrs. J. D. Hill.

"Gee, ma, I don't want to give my quarter as a Thanksgiving offering. I'm going to the ball game with that quarter."

"But, son, hadn't you rather give it as a thank offering for all the many blessings God has given you this year?"

"Ma, I haven't anything to be thankful for. My teacher wanted me to write a paper on ten things I have to be thankful for and I can't think of a thing. Now if I were Jimmie Blake I could be thankful that we had a new car. But we still have to drive our old rattle trap, and he's going with his dad on a trip to the western part of the state. He can be thankful for that; I can't even take a trip anywhere. Dad has to work all the time and never has money to take a trip. Jimmie will come back and entertain us boys for the next week telling about the wonderful things he saw on his trip.

"Ma, I can't think of a thing to put in this paper for the teacher. Think up something for me, ma. I'm sleepy. I don't believe in this thankful business no way. We just say we are thankful 'cause the preacher tells us to, or the teacher has us to write a paper. Good night, ma. Have me something thought up by morning to write or I'll have to stay in penalty hall."

Mrs. Shaw, busy over the week's mending, felt bad over Tom's attitude toward Thanksgiving. She knew he couldn't have the things his friends had because Mr. Shaw was just a night watchman and made small wages. But the thought of the families she had visited and ministered to who were poorer than they told her that she did not have fingers enough to count all the things they had to be thankful for. They had each other, they had a home and plenty to eat, good health and plenty of friends, and although some of their friends has more of this world's goods than they, yet they had heavy burdens to bear that Mrs. Shaw did not have. Counting her blessings, she finished her mending, read her chapter and retired for the night.

Tom had long since dropped to sleep, when all at once he heard some one call "Tom! Tom! Come, Tom, it's Thanksgiving Day and we are going to spend it traveling seeing what other folks have to be thankful for."

Tom rolled out of bed, pulled on his clothes and ran downstairs into the yard where there was an airplane waiting to carry him on his trip. Tom was thrilled for he had never ridden in an airplane. His conductor told him to pile in beside the pilot, and away they flew over field, woods, and towns until they landed over in Mecklenburg county at a hut sitting back in the hills. Here they found an old woman and an old man hovering over a fire. No sign of a Thanksgiving dinner. No sign of joy or Thanksgiving in their faces. "Who are these people?" Tom asked. "They are the father and mother of that 14-year-old boy who murdered a man and is spending his Thanksgiving behind the bars in the pen at Raleigh.

From here they dropped by Kinston and stopped at the home for the feeble-minded. Tom asked again what place that was. "This is a place the state has provided for children whose minds are not developed, for their bodies grow but their minds do not. As Tom looked in their blank faces he said, "I am thankful my mind can develop and I can learn and enjoy the things I learn." His conductor said, "We must hurry." So away they went again and landed at Jackson Training School.

Tom asked again, "What is this? Is it a home for feeble-minded children, too?"

"No, no! Indeed they are not. These boys have the brightest minds of any in our state. They were allowed to have their own way. They were disobedient to their parents and spent their time loafing. They got into bad company, committed some petty crime and had to be confined here to teach them that sin brings punishment. Their fathers' and mothers' hearts ache today because their boy can't spend Thanksgiving with them. But they have to be shut away from society."

"Are they as bad as that?" asked Tom.

"Some are bad, others are sorry, and when their time is out they will make good, law-abiding citizens."

Tom saw many boys his own age, some younger, some older, and he said, "I am so thankful."

"Hurry!" his conductor said, and as they flew along over a highway Tom saw a great squad of men dressed in stripes throwing dirt and stones. A man with a gun stood over them. Many of them looked like boys, they were so young. "Who are they?" Tom asked. "Are they more lawbreakers too old to send to Jackson Training School?"

"Yes, that's what they are. Disobedience to parents and bad company brought them here. But we must hurry on."

Next they landed in a great yard with a high wall with guards with guns all around the wall, and inside they saw several hundred men, seven white women and 15 colored women all in prison garb. No sign of Thanksgiving here. Yet each one had something to be thankful for. Most of the prisoners were young white boys, and a census was taken and found that they were boys who were never regular attendants of Sunday school and church, but spent their time loafing the streets, shooting crap, smoking cigarettes, disobeying, and being with bad company and sinning. All of this brought them here to spend the best years of their life.

Next they dropped over near Sanford. Here in a room a mother lay dying. Three children stood around her bedside, knowing they soon would be orphans. Yet they were thankful God had raised up friends to bring them food and clothing and that they could minister to their mother in her sickness. They were thankful for the loving father who was caring for them now and would care for them after their mother was laid away.

They passed by another home two miles farther. "Here lies a Confederate veteran 88 years old, blind and sick. The end is near. In this home is a son who has the mind of a six-year-old child, although he is nearly 50 years old. There is a son-in-law who is totally blind, and a frail daughter to care for these three dependent ones. Her face beams as she says, "God is good to us. The neighbors and friends bring us food. I couldn't make a crop this year because I had to

stay in the house with my sick father, but God has blessed us so much."

Just then some one said, "Tom! Tom! It will soon be school time." Tom sat up and rubbed his eyes. He tumbled from the bed and with a bright face rushed downstairs and threw his arms around his mother and danced her around the room and said, "Ma, I'm the thankfullest boy living today. Ma, I had a dream and I'll tell it to you." He told his mother his dream. She said, "Yes, Tom, a dream, but a true dream, for every bit of what you saw was true, and that's not half of it either."

As he was hurrying off to school, he shouted back, "Ma, I'm not going to the ball game tomorrow. I'm going with you to the church and be the first one to drop in a Thanksgiving offering and tell the Lord just how thankful I am for all he has done for me."

SIX QUAKERS AND FIFTEEN HUNDRED INDIANS

By Frances Margaret Fox.

Many a white settler in Pennsylvania shook his head when William Penn made his treaty of peace with the Indians. They knew that the chiefs had said: "You are our brothers, and we will live like brothers with you. We will have a broad path for you and us to walk in. If an Englishman falls asleep in this path, the Indian shall pass him and say: 'He is an Englishman; he is asleep; let him alone.'" But there were Quakers who could not believe that Indians would keep their word. As for themselves, they would never fight against the Red Men. They would rather die. Even so, a Quaker could not be expected to think of Indian war-whoops, scalping knives, and tomahawks without shivers of fear.

William Penn explained to the settlers that he loved the Indians and trusted them. He had visited in their wigwams, and so knew what he was talking about. He said he liked their gentle ways with their children. He loved them because at all times of peace they shared the best they had with strangers. He insisted, too, that he had known truly great and wise chiefs. He shocked the sober Quakers by joining in Indian games and sports. As for their speech, William Penn said, "I must say I know not a language in Europe that hath more words of pure sweetness or greatness."

However, William Penn's colonists knew that white men in that part of the world had never lived long at peace with the Indians. They reminded one another that, to be sure, the Indians had promised William Penn that the white men of his faith should never be harmed by an Indian. But what, they wondered, was an Indian promise!

One day a terrible rumor reached the settlers around Philadelphia. According to the story, fifteen hundred Indians had started on the warpath and had threatened to kill every white man, woman, and child in their path. The frightful news spread swiftly from cabin to cabin, and it is no wonder that the families were terrified. No wonder that they left their fields of corn and banded together to await the horror closing in upon them! This might have started a bloody war in another settlement, but Quakers will not fight—not even to defend their lives.

Finally Caleb Pusey offered his services. He tried to reason with the frightened neighbors. He tried to comfort their weeping children:

"Thee must remember that, according to the treaty, if bad Indians, or bad white men make trouble, six of the wisest Indians, and six of the wisest white men shall meet and settle it."

The settlers agreed that this was the truth. So Caleb Pusey chose five Quakers to go with him to the Indian village to see the head chief.

Soon after that six unarmed Quakers were galloping off on horseback to visit the chief, and to beseech him to bid his fifteen hundred warriors to lay down their tomahawks and await a peaceful settlement of whatever trouble was on their minds.

The six Quakers galloped on and on, but not one wild warrior did they meet. Their scalps were perfectly safe under their broad-brimmed hats. Not a fearsome sound disturbed the peaceful forest.

At last they reached the Indian village. Even there all was quiet and serene. Children were playing around the wigwams. Caleb Pusey found the great chief himself taking a peaceful nap, while his children played outside his lodge.

The Quakers were sorry to disturb the nap of a powerful Indian chief, especially if his dreams were warlike, but they had to wake him up.

The chief awoke and welcomed his visitors. He treated them with utmost courtesy. But when he heard their message, his eyes blazed with fury. He was so angry that he was truly terrible. He declared that there were no wrongs to right. There was no trouble to be settled. There were no Indians on the warpath. The chief told the six Quakers that if he could find the one who started such a rumor he would gladly see him burned at the stake!

"As the Lord has given you corn," said he, "go home and get it in. We intend you no harm."

When the six Quakers reached home with their good news, the settlers were sorry that they had doubted the good faith of the Indians. Some of them were ashamed. All were thankful that neither their lives nor their homes were in danger.

"Thee may be sure that the Indians will always keep the Treaty of Peace according to their promise," said Caleb Pusey to his family when he arrived at home in time for supper.

And as we all know, that treaty was kept, and, in the next seventy-five years not a Quaker was ever killed by an Indian.

But if those sober, old-time Quakers ever joked, they must have sometimes teased the timid ones of their households, by speaking softly of phantom Indians on the warpath.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

DUKE MEMORIAL HOLDS MODEL MISSION STUDY CLASS

Under the leadership of Mrs. W. A. Stanbury this auxiliary has recently concluded a study of "Seven Times Seven."

It was a privilege to be present at a study class of this type and for the benefit of many interested in this department of our work there are several features worthy of honorable mention.

The atmosphere of the meetings was delightful. A large, attractive room with a good piano was selected; lovely autumn flowers were placed in a conspicuous position.

There was none of that languid strolling in or of that forced attitude that gives the impression of having to swallow the bitter pill.

Mrs. Stanbury had prearranged every part of the program to the minutest detail so that each one came with a purpose and was in her seat on time.

A short devotional service was conducted by a different person on each of the four afternoons.

The special music furnished by Mrs. D. W. Newsom, Miss Ruth King and Mrs. Charlie King was greatly enjoyed.

Twenty-five women took part in presenting the chapters of the work. There was an average attendance of more than thirty women.

Thirty-four paper bound copies and eight cloth bound copies of "Seven Times Seven" have been sold by Mrs. Stanbury, superintendent of mission study.

What auxiliary can show a better report of the fall study?

CARR CHURCH AUXILIARY

Though a small group this auxiliary is always busy doing things worth while. A study class of 18 members has just finished "Seven Times Seven." Now they are going to study "The Life and Letters of St. Paul" (Carter). They observed the week of prayer. The church was opened at 8:30 a. m. each day of the week and many of their women came and knelt at he altar for prayer during the first four days. On Friday all united in a program, concluding with a consecration service.

Recently this group had a quilting party and realized quite a good sum for the new church while cultivating fine fellowship.

Mrs. B. H. Houston of Benson writes: Our women have shown much enthusiasm in supplying the needs of our orphanage at Raleigh. The fall and winter clothing for an orphan was arranged for; four quilts donated; a child's crib and mattress; a pair of sheets and a comfort for the crib. A lady from a neighboring church was present and caught ufficient enthusiasm to go back home and set her church group to quilting for the orphanage. As a result, two quilts were sent and several barrels of sweet potatoes.

The Maria Brown auxiliary of Oxford is giving much attention to mission study. At a meeting held at the home of Mrs. W. A. Parham recently Miss Helen White gave a discussion on "Why Mission Study," after which "Seven Times Seven" was begun under the leadership of Mrs. F. F. Lyon and Miss Edna Crews.

The young woman's auxiliary of Oxford are studying "All in the Day's Work," by Phillips. They are undertaking a six weeks' study course. Some of the leaders of this group are Mrs. E. J. Rees, Mrs. S. J. Finch, Mrs. Nat Burwell and Mrs. W. W. Fuller.

Mrs. J. E. Jeffords writes that the Pikeville auxiliary had a public service at the church on Sunday night, introducing the week of prayer, which was observed each afternoon at the church. Some of those on the program were Mrs. J. W. Hosea, Mrs. J. T. Dees, Mrs. G. H. Flowers, Mrs. C. W. Warrick and Mrs. C. A. Smith.

Mrs. Flora Kendall recently underwent a minor operation at the James Walker Hospital, Wilmington. She is now at the residence of her son recuperating rapidly. Our love and good wishes to this faithful worker of the New Bern district. May her strength be renewed from day to day.

A UNIQUE WORK AT FAISON

Our Faison auxiliary, Wilmington district, has long felt the need of a fund for furnishing to sick women and children, especially to women, fresh bed linen, night gowns, etc. The auxiliary is connected in an indirect way with the welfare board and often meets cases of dire need along this line.

Miss Lois Farr, superintendent of one department of Gardy Hospital, Emory University, has recently sent to our auxiliary the sum of $25 to be used in this way, and the ladies are busy making sheets and night gowns for sick people. We appreciate this beautiful thing from this splendid woman. This fund is named "The Lois Farr Fund," and no doubt many sick women will be told of this unselfish gift and will call her blessed.

CHATHAM ZONE MEETING

A most interesting and instructive meeting of the Chatham zone was held at Bynum, N. C., on Saturday, November 10, with a splendid representation from all the auxiliaries in the zone. Mrs. W. P. Horton of Pittsboro, retiring chairman, presided. We were very fortunate in having with us Mrs. A. M. Gates, Mrs. Junius Wren, and Mrs. M. T. Plyler. Most helpful talks were made by these women on their line of work.

Mrs. A. E. Brown, wife of Rev. A. E. Brown of the Haw River circuit, was commended most highly on her work in the various societies on the circuit, having organized auxiliaries at all the churches except one and that society is to be organized very soon.

The following officers were elected for the year: Chairman, Mrs. A. E. Brown; secretary, Mrs. Paul Farrar; mission study chairman, Mrs. Lydia Campbell; Y. P. work, Mrs. Henry A. Bynum; children's work, Mrs. J. A. Dailey; publicity chairman, Mrs. Edgar R. Hinton.

Mrs. Edgar R. Hinton.

THE MINNIE WILSON AUXILIARY OF HERTFORD

Mrs. J. W. Powell says she has been looking in on them for a year and she finds them altogether fair and lovely. They are not afraid of bad weather; some give a tenth of their incomes, but all tithe with their time and automobiles; a class of 28 has just completed "Seven Times Seven."

"In our missionary society," says she, "every call meets with liberal response and they that are strong seem glad to bear the infirmities of the weak."

HONORS MRS. N. H. D. WILSON, CENTENARY, NEW BERN

A meeting of special interest to the members of the Elizabeth Hendren Society was held in the church parlors November 4, 1929, Mrs. N. H. D. Wilson presiding—this being her last meeting before leaving for her new home in Fayetteville. The meeting opened by singing a hymn followed by the devotional led by Mrs. Wilson.

The regular business was transacted and leaders for the week of prayer announced. Mrs. Wilson urged all to spend much time in prayer for the work and the workers in mission fields.

At the close of the regular work Mrs. N. H. Street came forward and presented to our retiring and much beloved president, Mrs. Wilson, a beautiful wrist watch from the Elizabeth Hendren Missionary Society. Mrs. D. S. Willis, president of the Jane K. Meadows' Society, spoke very tenderly of Mrs. Wilson and how she had won the love of every member of their society since she had been with them, and said that words fail to tell their appreciation of her. Mrs. Gertie Mathews then spoke of the great help she had been to her in the children's work. She then introduced little Tommie Willis, who presented to Mrs. Wilson a lovely bracelet from the children's department. Mrs. Wilson responded most beautifully. It is with regret that the time limit takes Dr. and Mrs. Wilson away. The church and New Bern are sorry to part with these faithful people. We now commend them to the love and care of the good people of Fayetteville, praying that their work may be a blessing there as it has been in New Bern.

Mrs. W. E. Hocutt,

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

APPEAL FROM CONFERENCE SUPERINTENDENT OF PUBLICITY

Mrs. S. H. Isler, conference superintendent of literature and publicity, is anxious that the auxiliaries start the new year aright by sending the names of their officers to the conference officers to whom they should go. It is very necessary that Mrs. Isler have these names so that the auxiliaries may secure their program literature for each monthly meeting. However, we will let Mrs. Isler speak for herself:

Dear Mrs. Harris:

Will you please urge in your next issue the necessity of every auxiliary sending to its district secretary the name of its president for 1929, whether re-elected or newly elected. This information should include the name of the church as there are, in many instances, more than one church in the town. It is imperative that I receive from these secretaries a complete list that I may get out the first quarter's literature for 1939 early in December.

I shall be out of town later so I am calling on every one interested in this important matter to co-operate with me. Many of the presidents have been pastor's wives who have now moved to another charge, which means that no one will receive the literature sent to their old address. This results in loss of literature to the society and means a duplication of material easily avoided by sending in your list of officers before my mailing time.

I cannot understand just why our women do not seem to attach any importance to this, but past experience has shown me that several appeals are necessary before it is attended by any response. Please let's get together on this right away that our mailing list may be in perfect order by December. Thank you! Mrs. S. H. Isler.

PRAYER WEEK PROGRAM AT LAKE JUNALUSKA

Miss Minnie Willis, superintendent of publicity of Long's Chapel aux,liary, sends the following:

"In the observance of our prayer and self-denial week, we at Long's Chapel felt that one day of five hours would accomplish more for us than four days of one hour each, so we met on November 5 at ten o'clock. While several were unavoidably absent, we had thirty-five present and practically every one took part.

Dr. and Mrs. Parker of the South Brazil conference, gave us valuable help by their presence and leadership on special parts of the program. From the beginning the Holy Spirit seemed to have the right of way to an unusually strong degree, and we came to the close at three o'clock, not tired, but rather deeply conscious that it had been good to be there, and inspired to hope for better things yet. Our offering, too, reached a high mark."

HONORING RETIRING PASTOR'S WIFE

Each year, following the annual conference, it is necessary for many of our missionary societies to lose a good worker in the person of the pastor's wife, whose time of service has expired or who is transferred from one post of duty to another.

The society at Central church, Shelby, is called upon to give up a most loyal and efficient member, Mrs. H. K. Boyer, who goes to Morganton where she and Dr. Boyer will serve this year, and where, we are sure, they have already entered into the work of the various organizations of their new appointment.

As a parting courtesy to Mrs. Boyer, expressing their love and appreciation of her, the circles of Central church held a joint meeting Monday afternoon, November 4, at which time a large number of the members were present. A devotional service was held and a short program of special music was enjoyed, after which Mrs. Clyde Hoey, on behalf of the missionary society, presented Mrs. Boyer with a set of sherbet glasses in silver holders. Mrs. Boyer responded in a most appreciative manner assuring them of the great pleasure it had been for her to serve with them during the years spent in Shelby and leaving with them her good wishes for future progress and success in their work.

A social hour at the close gave every one present an opportunity of an hour's enjoyment with their former member whose affiliation with them has been so pleasant.

MEETING OF ZONE ONE OF THE GREENSBORO DISTRICT

Mrs. R. O. Gamble of Summerfield writes us of a most interesting zone meeting held recently at Center church on the Summerfield charge when the workers of that part of the district gathered for their third meeting of the year. A large number of representatives of the organizations were present, only one society failing to have a delegate there.

A program of interest had been arranged and was well rendered. A quartet by the young people of Center, duet by Samuel Winchester and Irby Shaw, and songs by children of the junior society of the church added much to the program, as did the talks by Mrs. A. L. Thompson, district secretary, Mrs. A. N. Perkins, Mrs. P. E. Snead and Mrs. McNairy. In view of the continued success of new year new officers were chosen and plans for the furtherance of the work will be discussed at the next meeting which will be held at Gethsemane.

YOUNG PEOPLE'S ESSAY CONTEST

At the request of Mrs. J. Frank Spruill, conference superintendent of young people's work, we stress again the essay contest for the young people's missionary societies of Southern Methodism.

This contest, launched by the general section of the board of missions of the M. E. Church, South, has for its purpose the encouragement of study of Christian missions, with special reference to the missionary work of Southern Methodism, on the part of the young people of the church. As an incentive and inspiration to undertake this work, the board is offering four prizes for the best essays, viz:

First prize—The missionary award of the Methodist Episcopal Church, South, and $100 in gold.

Second prize—$75.00 in gold.

Third prize—$50.00 in gold.

Fourth prize—$25.00 in gold.

Apart from the monetary value of the awards there is so much to be learned from the contest, so much that will give us a better insight into the work of our church along missionary lines and increase our store of knowledge on the subjects that have been chosen.

Any member of the missionary society between the ages of thirteen and twenty-five years is eligible. The minimum number of words in any essay must be 2500, though it may have as many as 10,000. Information on the subjects given may be obtained by writing to Miss Julia Lake Stevens, Supt. Y. P. Work, Doctors' Building, Nashville, Tenn.

Mrs. Spruill has found that many of the young people in our conference are planning to enter the contest, and she is anxious that others become interested and make the effort. The subject selected are ten in number: The Bible as a Missionary Book, The Protestant Movement in Europe, The Redemption of the Congo, Our Relations With Latin America, Christianity and the Orient, The United States as a Mission Field, Christian Service and the Negro, The Immigrant in the South, The Future of the Rural Church, and The Church and Industry in the South.

Each of these subjects cannot fail to be interesting and we hope that our young people will get busy about the contest and see if one, if not more, of the splendid prizes may find its way into our conference.

We are indebted to Mrs. Spruill for a number of letters from Miss Ola Callahan, missionary to Mexico, which we hope to present to our readers, for we know that they will read them with intense interest and profit. As we have space from time to time we hope to give them, that the friends of Miss Callahan may have first hand information as to her impressions of her new field of labor. its customs, etc.

THE CHILDREN'S HOME, WINSTON-SALEM—A BUSINESS

(Continued from page 14)

dinner for the four, and takes care of the house and the boys until the father comes home at seven in the evening. It is a noble effort; but the boys need the home.

The second part of the work of the Home is to train the boys and girls who come to us to make a living and to live. And we try to place at the hands of our children every opportunity that any child may have. The basis of this train-



Our Future Citizen

ing naturally lies in the school. We have a school course, running from the first grade through high school, and meeting as nearly as possible the State Department of Education standards for schools. We try to furnish the same extra-curricular activities in connection with our school that other schools furnish. We have boy scouts, girl scouts, girl reserves, dramatic work, football and baseball teams, glee club, a large boys' club and a large girls' club, and so forth.

Outside of the school proper, we have other fields of instruction. A modern, well-equipped printshop furnishes the boys an opportunity to learn the printing business, and several of our boys have worked their way in college with the training received in the printshop. A sewing teacher gives instruction in sewing. Boys have the opportunity to learn dairying, the poultry business, and other work in agriculture, and some girls learn office work, some boys woodcraft. Girls and some boys learn to cook. In these varied parts of the work-life, the children are building up habits of industry and likewise learning practical values that they may use in later life.

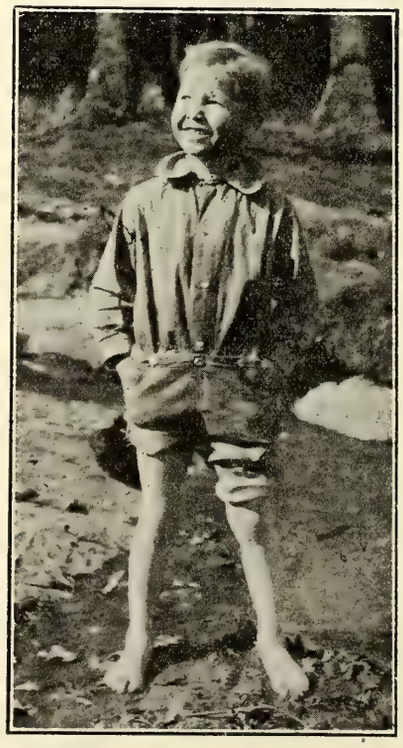
The religious training of the boys and girls is cared for in a well organized Sunday school, in an active Epworth League chapter, in cottage devotionals, in church attendance, in chapel talks, and in personal contact. The results of this training cannot be measured; the atmosphere about our Home leads us to believe, however, that these means for training are effective, and that they are proving of tremendous value in the lives of the children.

The third part of our work is to furnish a home for our boys and girls. And that, to my mind, is the biggest part of our job? What do I mean by home? The same thing that is meant by home anywhere. I mean a place in which love is, in which companionship exists, in which inspiration is furnished the younger members to reach their highest, a place to which a boy or girl may tie his life.

Love! Companionship! "My" children care for that as much as yours. I go to the Baby Cottage and over twenty little ones, two to five years of age, gather around to touch a hand, sit on a knee, receive a kiss or a pat on the head. I go to the little boys' or little girls' building, and find over twenty little fellows ready to sit down to hear a story or go out and play with me in the yard, on the swings, and so forth. Sometimes it is a sorrow or a suffering in the life of a large boy or girl, and a comforting word is needed. The happiest part of my life here is the intimate association with our boys and girls, with the warm affection that naturally grows up in such association.

In addition to companionship, our Home tries to inspire the boy and girl to do his or her best with the talent committed to his or her care. In the private home it is the father and the mother who constantly lead the child on to his best. Our Home through officers, matrons and teachers tries to do the same. It is very easy for a child to become a failure, when he feels that "nobody cares." So we try to teach each child that "his goal is his best." And we try to create the same pride in our Home that the parents try to create in the family name to be used as a force to hold the child to his ideals.

And finally, this Home, like every home, is a "place to tie to." Every child needs a home port. Our home, then, is the haven to which our children who have gone out, may turn in their time of trouble or need. A boy or girl of 18, alone in the world, is subject to every ill,



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Being liquid Capudine relieves quicker and is easier on the stomach than other forms. Neuralgia and women's pains also relieved promptly. 30c and 60c bottles at all drug stores. (Adv.)

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Miami, Fla.	31.70
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TRAVEL BY TRAIN

not the least of which is the feeling that "it doesn't make any difference what I do, it doesn't affect anybody." We are trying to keep in touch with the members of our family who have gone out and to assist them with advice or in other ways when we can. They are still our children.

The results? Life, itself, does not have money value. We cannot say, therefore, what a Home like ours contributes to the public in dollars and cents. We do feel, however, that most of the boys and girls who have left have made good. And as the years go on, more and more men and women will be grateful to the Home, and to those who make it possible, for giving them a chance to become useful citizens.

It is a great work! So long as the life of a little child is precious in the sight of God and man, it will be our privilege, yes, more than a duty, to do our part in seeing to it that every child has a chance to make the most of his life. And we should be glad to take an active part in this "big business" that has for its goal useful, Christian citizens.

FACTS ABOUT THE CHILDREN'S HOME

The Children's Home was opened for children September 1, 1909.

Children cared for since opening	700
Number of children now in Home	245
Deaths since the opening	3
Administrative officers	5
Matrons	24
Trained nurse	1
Case worker	1
Teachers	11
Seven year elementary school.	
Four year high school.	
Number of high school graduates	33
Number taking advanced training (College 25, nurses' training 6, business course 2)	33
Acres of land—Winston-Salem and elsewhere	478
Brick buildings	14
Other buildings	10
Farm—	
Dairy: milk cows	42
Dry cows at Davie farm	35
Calves	9
Goats	34
Chickens	400
Garden of eight acres.	
Woodshop, printshop, manual training room, sewing room, laundry.	
Operating expenses, $89,985.54.	

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

High Point—March 16-21.
Monroe—March 23-28.
Wadesboro—March 23-28.
Lexington—April 13-18.
Hendersonville—April 13-18.
Lincolton—April 6-11.
Boone—April 6-11.
Marion—April 20-25.
Canton—April 20-25.
Asheville—April 29-May 2.
Franklin—June 22-27.
Mt. Airy—June 22-27.
Mocksville—June 29-July 4.

Wins Wife as First Prize!

IF you don't think your whole life can be changed by chance, read this. It is the story of a young man who was pretty well down and out, but he figured he might win a prize if he took some advice.

"As far back as I can remember I had been a weakling," says Mr. Calvin L. Floyd of Orlando, Florida. "A headache, it seemed, was to be my life companion. I was always dizzy in the mornings. Nothing I ate seemed good for me. Then I attended a health lecture in a sanatorium and the physician talked on 'faulty elimination.' That was certainly my trouble. One of the patients asked him about Nujol. He recommended it highly. I decided to try one bottle to see if there was anything in what he said about natural lubrication for the human body.



Many a life changed by a message like this one.

"Long before I had finished the first bottle my 'companion-headache' was gone. No more tired out feeling. I get a real kick out of life now. By the way, I almost forgot to tell you I found a new life companion, too!"

Perfectly simple, wasn't it? Mr. Floyd just learned the normal natural way to get rid of bodily poisons (we all have them) and nature did the rest. Why shouldn't *you* be well?

Nujol is not a medicine. It contains no drugs. It is effective, so you will be "regular as clock-work." You can buy it at all good drug stores in sealed packages for less than the price of a couple of good cigars.

Begin today. Millions have found that Nujol makes all the difference in the world. Nujol will make you feel fine and you can prove it.

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The captives enquire of fasting. **ZECHARIAH 7, 8.**

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

8 ¶ And the word of the LORD came unto Zĕch-a-ri'ah, saying,
9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

No. 5915. **Seal Grain Genuine Leather,** overlapping covers, round corners, red under gold edges, gold titles, silk headbands and silk marker. Postpaid **$3.00**

North Carolina Christian Advocate
Greensboro, N. C.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

MONCURE LEAGUE ADVANCES

Moncure Epworth League is progressing nicely. It has just closed the best year since it has been organized. At the beginning of the new year the mission study class is on and all the leaguers are taking much interest. At the regular meeting last Sunday evening the essay contest was presented and explained to the leaguers and it created interest, for several are going to join the contest. The league will purchase the books for reference and reading up on this contest.

The meetings each Sunday evenings are enjoyed, the young people taking part in each meeting.

Mrs. W. W. Stedman, Cor. Sec.

HALLOWE'EN PARTY AT ROXBORO

The Hallowe'en social given by the senior Epworth League of Long Memorial church, Roxboro, on Wednesday evening preceding Hallowe'en was a unique and enjoyable affair. It was given in the basement of the church, and we were met at an outer door by a white-robed figure who indicated the way we should enter. Following the direction of his outstretched finger, we came into a dimly lighted room, where we were asked to discard our wraps. Then one at a time we were led through the "chamber of horrors."

The first stop was the fortune-teller's den. After having the future revealed to us in a most interesting manner we were conducted by another ghost into an adjoining room, which was in total darkness, and commanded to step up. This brought us to a somewhat elevated position and, upon losing our hold we found ourselves sailing through the air, seemingly, in a thrilling ride down waxed boards. At the bottom we were met by another ghost, and after many crooks and turns led into the next room, where we were again commanded to step up. Here we were assigned to another ghost who guided us along the elevated boards. When the walk along the boards was completed, we were invited to view the body of a murdered man, whose body, we were told, had just been discovered behind the church. The last "horror" was a powder shower from a ghost stationed behind a curtain. We then gathered in the main auditorium of the basement and after many exciting games and contests, which were led by Miss Ruth Newton, superintendent of the social department, light refreshments were served and the party concluded with the League benediction. Jane Carver.

Western North Carolina Conference

CABINET MEETING

The mid-year cabinet meeting of our Western North Carolina Epworth League is to be held December 7-8 in Main Street church, Gastonia. We are expecting and planning for a 100 per cent attendance of district secretaries, Epworth Hi district secretaries as well as all other conference officers and leaders. If you, as leader in your local chapter or union have any helpful suggestions which you would like to pass on to others, or if you have any questions which you would like the cabinet to consider, please communicate same to your district secretary without delay. We wish this meeting to be practical and immediately helpful rather than theoretical. Main Street gives us a warm welcome.

WEST HICKORY

Having served the good people of Westview during the summer months several years ago in the old and weather-worn building, it was an inspiration to meet with them on Sunday evening, the 10th, in their splendid new church. It was the occasion of a special program being given by the Epworth juniors under the direction of Mrs. Sharpe, wife of the pastor. These young people gave us an example of the good work being carried through the co-operation of Christian homes, schools and leaders with young people in the church. The senior leaguers of this church are also doing good work and challenging the community to do its part by helping youth find and accept the right way of life.

Last week, while it rained, we carried on training work in the Handbook course at Long's Chapel, with Brother Dryman, pastor, and his young folks of Clyde and Long's. We were happy to have with us also six earnest workers from Elizabeth Chapel League on the Delwood work. Seventeen did the required work for credit.

JUST AHEAD

How well is your chapter going to measure up to the great opportunities attendant upon the occasion of Thanksgiving and Christmas? The answer depends very largely upon the interest taken in your council meetings for this month and next. Amidst all the hurry and rush of our many daily duties of home, school, and business let us not forget the persistent need of our hearts for that strength and help that we receive only through the practice of the spirit of brotherly helpfulness and mutual good cheer. These weeks afford fine time for a routing attack upon the clouds of despair. Leaguers will find great help for ourselves through the studies given us just now in our Sunday evening devotional topics. If you are interested in special Christmas plays or programs, we can furnish you a list of those to be secured from our publishers.



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35c and 60c. Hospital Size $1.00
ALL DRUGGISTS

Rheumatism

Neutralize the acid poisons of Rheumatism and wash them out of your system by drinking Shivar Spring Mineral Water freely, as directed in booklet sent free on application. Shivar Water is a light, soft, alkaline, diuretic water of most agreeable taste. Order through your druggist or write direct to Shivar Springs, Inc., Box R, Shelton, S. C.

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12 beautiful assorted Christmas cards with ornamental envelopes to match which usually sell for 15c each. Order now, as this offer is limited. Illustrated circular on request.

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CHRISTIAN ADVOCATE
GREENSBORO, N. C.

TO THE MATRONS OF THE PARSONAGES OF W. N. C. CONFERENCE

Dear Co-workers:

I suspect we all have moved. Some are at home again, and some are not and won't be for several days.

There seems to be a custom with some of the preachers' wives to gather up what belongs to them, pack it, and they are ready to move, never giving any thought as to the condition of the parsonage they are leaving.

Dear women, had you ever thought that a Methodist parsonage is the only home that an itinerant preacher has to enjoy? We have to move about from place to place, one following the other, and our good members furnish these homes for us. Do we have the proper regard for these homes?

Some of our preachers' families work hard and make for themselves a comfortable home out of what their members furnish, while others don't seem to care whether they take any care of the parsonage and furnishings. Now, sisters, is it right to abuse these homes our members have given us, made possible by their hard work?

Nor is it right for us who love a clean home to have to go into filthy parsonages and brush, rake and sweep until we are sick, when we have left a clean one behind.

I think a preacher's home should be a model home. How can we rear our girls and boys as they should be in dirty, unkept homes? Girls and boys reared in a filthy parsonage are up against many an embarrassment when they step out into this new world of sanitation.

It is up to us as wives of our Methodist preachers to make better parsonages all over the W. N. C. conference. Beautify your home, try your best to make it a better home for the family who follows you, and above all things rid the parsonage of all the old junk that has accumulated while living there. Give it to the trash man or make a bonfire. No one wants your old junk. If a system of improving our parsonages were adopted, it would not be long before all parsonages would be good homes to live in.

We boast of the fact that the W. N. C. conference is one of the best if not the best conferences in Southern Methodism. What if some pastor was transferred to this conference and sent to live in some of our parsonages! Would he think he had been sent to the best conference?

Then let us begin now to make the parsonage at least as good as the average home in the community.

This will not only improve the living conditions, but will also raise the pastor and his family in the estimation of the people among whom they live.

The pastor and his family are supposed to be leaders in community life. Then why not be leaders socially as well as spiritually?

A Preacher's Wife.

FROM EPWORTH TO TRINITY

With sad hearts and tear-dimmed eyes we left Epworth Wednesday afternoon, November 6. We did not realize how strong were the ties of love and friendship that bound us together until the time of our separation drew near. We left them with a prayer that our heavenly Father would pour out his blessings upon them and their new pastor.

When we arrived at Trinity, our new charge, the ladies had dinner prepared for us, and the first night we were given a generous pounding. The people here are doing everything possible, it seems, to make us feel welcome in our new field of labor.

So we begin our work here with high hopes and glorious anticipations of success.

J. M. Varner.



Children of the Baby Cottage, Methodist Orphanage, Raleigh, N. C.

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End dreadful pain this safe way

Why suffer another minute with the agony of piles? You can have quick relief with UNGUENTINE RECTAL CONES. They end pain quickly, safely. Many say they have avoided a surgical operation this easy way. At all druggists —75¢. Write for FREE trial. For cases needing a laxative, doctors urge also the use of NOROL-AGAR. Its gentle lubrication is so safe doctors even recommend it for children. The Norwich Pharmacal Co., Dept. JA22 Norwich, N. Y.

CAUTION

Keep your system in good condition. Eat a varied diet of vitamin rich foods. Serious illness often begins with a cold. Everybody that has used

WHITE CAPS

knows how they relieve head Colds, simple Headache, Neuralgia, Muscular Aches and Pains. Be sure to get them today at your Druggist or Dealer. They are harmless and do not contain any narcotic or habit-forming drugs.



Take Care of Your Kidneys!

One should not neglect kidney and bladder irregularities.

TOO many people sacrifice health by failing to heed the early danger signals of kidney disorders. Even minor irregularities should be dealt with promptly.

A drowsy, listless feeling; lameness and stiffness; constant backache and bladder irregularities are often timely warnings. Don't neglect them.

To promote normal kidney action and assist your kidneys in cleansing your blood of poisonous wastes, use *Doan's Pills*. Recommended the world over.

50,000 Users Endorse Doan's:

Benjamin Faucher, 262 Silver St., Manchester, N. H., says: "For a time I couldn't do any work, for when I bent over my back would ache. My kidneys acted very irregularly and I felt all out of sorts. After using Doan's Pills, I felt fine again."

DOAN'S PILLS

A Stimulant Diuretic to the Kidneys

Sunday School Lesson

NOVEMBER 24

By F. B. Stockdale.

The Higher Patriotism—The Book of Jonah

Golden Text—He made of one every nation to dwell on all the face of the earth.—Acts 17:26.

Never Quarrel

If we could gather together the number of disagreeable conversations that have occurred over the book of Jonah we should be surprised at the bad things that can arise over a good book. When quietly one thinks about it he is amazed at our insistance on having our own way in the realm of notions as well as with our hands. That is a form of egotism that we have called by some other name. To insist on having our own way is but a method of maintaining our infallibility. In the realm of opinions most of us are ready to wear the Pope's cap.

It would be a small book about which people could not rationally differ. One of the things that speak for the greatness of the books of the Bible is that we can have so many rational opinions about them. A collection of the opinions of the world, about the Bible, would give us a book of such size no man lives long enough to be able to read it. It will be a good day when we learn to separate interpretation from the thing interpreted. Most of us contend for our interpretation, forgetting that the thing contended over was never intended to arouse contention. I know a minister, gives the following advice: "Never quarrel at the same time." A man has as much right to his own quarrel as he has to his own head. When you put two quarrels together the result is disastrous to the Christian spirit. The last thing in the world to do is quarrel about the Bible.

Let us learn to respect the opinions of others with the same care we give our own. We do not trample children because they are small; why should we be rough with the opinions of others? The weaker they are the more tenderly they should be treated. There are bullying minds as well as fists. Assertiveness is not always an exhibition of strength.

History

Many people find difficulty in accepting anything that is not in the historical realm: that is, it must be physically true. Personally we should be very sorry to confine this book to that realm. In that case it would concern Jonah only: it should have a wider reach and meaning. The difficulties that this position runs into are too much for other minds; they cannot reconcile themselves to confining the great truth of this book to any one man or place. The idea that Jonah is the only man that God has cared for in the sea is not a wide application of the idea of God's care. If God cares for men only by the miraculous most of us are outside his care.

A Small Book

The Book of Jonah is not much larger than this page of lesson exposition, but it bristles with startling and captivating ideas in a way that this page cannot claim. I would I could fill my sentences with such rich and beautiful thought, such moral and spiritual content as the sentences in this book carry: what a joy it would be to be charged with writing as well as the author of the book of Jonah! It is quite likely that in this book we have the life-time thinking of a brilliant mind. It would be worth a life time to discover and make known to men the truths the book sets forth. The form of their setting forth would not be concerned about. That Edison made the electric light bulb round instead of square has never worried us: we like the light. A good beefsteak is good whether it is served on a golden dish or a wooden tray, and gravy is gravy, no matter what kind of knife you use to cut the meat. The book of Jonah is small in compass but great in content.

God's Troubles

Turn to some of the sufrace things in this book:

First of all note the trouble God has with Jonah. Jonah, remember, is among the prophets and prophets are supposed to be the best of men: they are. The best of men ought not to give God trouble, but God has his hands full with Jonah. Only one person, so far as I know, has lived a human life without giving God a lot of trouble. "The word of the Lord came to Jonah the second time." You will note it was the same word God spoke to him: "Arise, go to Ninevah." It would seem strange, if we were not used to it, that God has to say the same thing to us so often. "So Jonah arose and went," and that is doing very well comparatively. A little while ago I was speaking to a man about some Christian work he might do. Said he, "That has been in my mind a great many times." He is not yet engaged in its doing. The man who goes on second call is doing well: he is a prophet, in the prophetic succession. God has to tell Jonah twice. I wonder how many people he has told to "take a class in Sunday school," who are not yet in the teacher's place. Every vacant teacher's place in a Sunday school means that God has told some one to come who has not yet responded. I do not know many teachers who came at the first bidding. God had his troubles with his people; with the best of them. Obedience in God's family is not yet a perfect habit.

"Preach unto it the preaching that I bid thee." The inference is that God does not get the right service, even after the servant has cosented and gone. It is rather a big assumption that every prophet has been true to his God: that men who spoke for God have always said what God would have them say. On the face of it it does not seem as though that would always happen. God not only has trouble with the feet of his prophets but,

BILIOUS, DIZZY

Lady Says She Suffered Much Discomfort Until She Tried Black-Draught; Found It Brought Relief.

Townville, S. C.—"I had a bilious spell. I would get very dizzy and have such a bad taste in my mouth," says Mrs. Bertha Whitfield, of this place.

"When I would stoop over, I felt like I was going over on my head.

"When I would get up mornings, I felt as tired as when I went to bed.

"A friend told me how she had been helped by taking Black-Draught, and how she kept it in her home. So I thought I would try it, any way, which I did, and from then on I have used Black-Draught when I feel bad, get up tired, or feel that I need anything. Now I recommend it to my friends.

"If I get tired and sluggish, feeling like I must sit around when I have lots to do, I take Black-Draught. A few doses seem to be what it takes to cleanse my system of impurities that may cause this trouble."

Black-Draught is made from finely powdered herbs and roots carefully combined, weighed and packaged by automatic machinery.

Easy to take—no disagreeable after-effects.

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We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms.

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once in a while, he has his troubles with their tongues. God's emphasis on "proclaim there what I tell you" (Moffatt) is not without significance.

God's great trouble is with Jonah's heart. Think of a man sulking because a city is not ruined. Jonah's thoughts of God had not risen to the thought of saving: he was a destructionist. Jonah became so wrapped up in his message of destruction that he was disappointed when ruin did not come. He is not the first man who has confounded giving God's message and measuring God by the message he gave. It is very easy to confound the "word of the Lord" that comes to us with the Lord whose word we hear. Jonah measured God as well as men, by his preaching. Many of us are not willing that God shall be much bigger than we say. To us this disappointed prophet is quite amusing; Jonah was far from being amused. He thought he knew much better what the Almighty ought to have done.

Disappointed by the mercy of God! God was too good for Jonah's pride in his own preaching. He supposed his preaching had all there was of God in it; that his message measured all of the possibilities of the ways of God in dealing with men. Many of us run the risk of measuring God by what we say about him. It had never dawned on Jonah that it is not God's purpose to destroy cities and pull down empires. God seeks to eliminate the wrongs of life. When men repent of sin disaster is diverted. This measuring of God's actions by moral standards instead of spoken words was too much for the mind and heart of Jonah. His affections had little place in his preaching and what affections he had did not rise to the almighty mercy of the Almighty. God had his troubles with the hearts of his prophets as well as with their feet and their tongues.

One feels like emphasizing the shortcoming of the message that has no room for affection. When a child I listened to a preacher who affected me greatly. His ability to consign people to perdition was equal to Dante's. One Sunday afternoon, after hearing this preacher in the morning, I asked mother: "Why was ———, the preacher, so pleased that people were going to hell?" That was one of the questions mother never answered for me. There is something missing in a message of destruction only when it purports to represent God.

A Fish on Time

Of course we shall have to notice that God takes care of his prophets: that he should use a fish in so doing ought not to overtax our faith. The story teaches that he will do that in all places and under all circumstances. It is not complimentary to the prophet that God had no trouble with the fish. What a fix Jonah would have been in had the fish waited to be told twice. In all the big ocean to have a "whale" in that particular place where the body of Jonah would enter the water is timing things to a nicety. God seems to have no difficulty in locating either fish or men in a great ocean. Little things are timed in big places in a way that few of us would undertake. The fish was not late; he probably had to wait for Jonah. God is never late with his care. If you have to go overboard in the storm the fish will be there.

Now do not run away with the idea that if there had been no fish there would have been no care. The story is told not to exhaust God's ways of taking care of his own but to show us that he is able so to do under all circumstances. We are not to suppose that God's care for Jonah would have ceased had Jonah sunk to the bottom of the sea and never returned. The idea that God's care for his people must always be understandable by the human mind leads to the place where we not only lost the sense of his care but the idea as well.

One of the reasons, apparently, for writing this book was to voice the author's conviction that it was impossible to get away from God. Not only is Jonah under the care of God, but Nineveh is under his observation. You may run from the hills to the beautiful Joppa in your purpose to reach Tarshish, the Almighty knows where you are and where you have started for. You are not likely to get to the place where you have imagined God will not find you. Jonah is not the last of God's people who paid his fare to the place he never reached. The winds of heaven can arrest the man who is engaged in the silly business of running away from the Almighty. Men who move under the stress of that idea always run into a tempest. The story indicates that even the element of chance is against the man engaged in the task of fleeing from the Almighty. Even the casting of lots is against Jonah. Everything and everybody are against the man, save the One from whom he is running.

The man who is sorry for a gourd but has no pity for a city tells its own story. There is a strange element of selfishness in our sorrow.—N. Y. Christian Advocate.

N. C. SUNDAY SCHOOL

(Continued from page 16)

SUNDAY SCHOOL DAY OFFERINGS

Mr. Cheatham also reports the following Sunday schools which have sent their Sunday School Day offerings in since the last list was published herein:

First Church, Rocky Mount	$15.00
St. Pauls, Goldsboro	12.50
Winfall	11.00
Littleton	10.00
St. Johns, Gibson	9.00
Clark Street, Rocky Mount	5.70
Epworth, Raleigh	5.25
Central, Mebane	5.00
Yanceyville	5.00
Bethany, Chowan	4.10
Graham	2.00

Great surprises of delight are in store for those who lovingly resign themselves to the divine will and patiently persevere in the course which is divinely appointed.—Joseph Parker.

The
MEDICINE
You Should Take
After You Have
Tried The Others



If you wake up in the morning with spots before your eyes, swimming in your head, coated tongue, bad taste in your mouth, you are bilious, your liver is out of order. If you have gas pains, belching, bloating, indigestion after meals, your stomach is out of order. If you are unable to sleep all through the night, have to get up to answer nature's call, your kidneys are not properly functioning, then these symptoms are nature's warning. Something is wrong, therefore, it is reasonable that nature has provided the remedy and that remedy is Herb Extract, formerly called Herb Juice, made from nature's herbs. The liquid is the extract from Cascara Bark, Senna Leaves, Gentian Root, Jalap, Rhubarb, combined with other valuable medical ingredients properly blended in one of the largest laboratories in America. This Herbal Extract Remedy is said to be the most effective yet discovered for all ailments where free action of the bowels is necessary. If you have any of the symptoms named above, and no energy, no vitality, no appetite, feel sluggish, you're weak, run-down, under weight, bad complexion, easy to take cold, your entire system may need cleansing. Calomel is a mineral and poisonous. Herb Extract is nature's remedy, purely vegetable and harmless. Effective laxative, quick results, thoroughly cleanses intestinal tract. Esteemed Virginia woman writes: "Herb Extract brought me perfect health after other medicines failed." Prominent Houston, Texas, city official writes: "Before I started taking Herb Extract I suffered every day with indigestion, had to take soda. Have taken three bottles Herb Extract, can now eat anything without discomfort." You don't need any pills with this medicine. Demand the genuine as shown above. Now on sale at all druggists.



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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

November

Brooksdale, a.m. 23
E. Roxboro, Jalong, 3 23
Person, Oak Grove, a.m. 24
Long Memorial, p.m. 24
Branson, p.m. (union meeting at Trinity) 26
Calvary " " " 26
Carr " " " 26
Duke Memorial " " " 26
Lakewood " " " 26
West Durham " " " 26
Trinity " " " 26
Chapel Hill 4 27

December

Burlington Ct., 2 1
Webb Avenue, a.m. 1
Front Street, p.m. 1
Hillsboro, a.m. 3
Leasburg, a.m. 4
Rougemont, a.m. 5
Stem, a.m. 6
South Alamance, Swepsonville, a.m. 8
Mebane, p.m. 8
Mt. Tirzah, Helena, a. m. 14
Milton, a.m. 15
Yanceyville, Shady Grove, 3 15
Duke's Chapel, p.m. 17
Graham, p.m. 18
Durham Ct., Bethany, a.m. 19
West Burlington, a.m. 22
Haw River, p.m. 22
Orange-Massey, Massey, a.m. 29
Andrews, Andrews, 3 29

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

November

Kitty Hawk, Kitty Hawk, 11 21
Pasquotank, Newbegun, 11 22-24
Perquimans, Epworth, 11 23-24
Kennekeet, Salvo, 11 27
Hateras, Buxton, 11 28
Dare, Mann's Harbor, 11 30

December

Wanchese, 11 1
Manteo, night 1
Columbia, Columbia, 11 6
Roper, Roper, 11 7
Plymouth, Plymouth, 11 8
Moyock, Moyock, 11 10
South Mills, McBrides, 11 11
South Camden, Wesley, 11 12
Chowan, Anderson, 11 13
North Gates, Kittrell, 11 14
Gates, Gatesville, 11 15
Windsor, 11 21
Williamson, 11 22

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

November

Bladen, Deems, a.m. 23-24
Elizabeth, Wesley, p.m. 24

December

Siler City, a.m. .... Nov. 30 and 1
Goldston, night 1
Carthage, a.m. 8
Mamers, Spring Hill, p.m. 8
Haw River, Bynum, a.m. 14-15
Lillington, night 15
Glendon, Carbonton, a.m. 21-22
Hemp, Tabernacle, p.m. 22
Jonesboro, a.m. 28-29
Dunn, night 29

January

Pittsboro, a.m. 4-5
Sanford, night 5
Newton Grove, Hopewell, a.m. 11-12
Person Street, night 12
Fayetteville Ct., Camp Ground, a.m. 19
Erwin, p.m. 19
Hay St., a.m. 26

February

Roseboro, a.m. 8-9
Stedman, Betharbara, p.m. 9
St. Pauls, a.m. 15-16
Parkton, p.m. 16

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FIRST ROUND

November

Ocracoke-Portsmouth, Ocracoke, night 22
Straits-Harlowe, Tabernacle, 11 23
Atlantic-Springfield, Atlantic, 11 24
Morehead City, night 24
Beaufort, night 25
Centenary, night 27
Hookerton, Hookerton, night 29
Mt. Olive Ct., Falling Creek, 11 30

December

Goldsboro Ct., Daniels Chapel, 11 1
Pikeville-Elm St., Pikeville, night 1
Oriental, Oriental, night 3
Pamlico, Bayboro, night 4
Pink Hill, Smith's Chapel, 11 7
LaGrange, Hickory Grove, 11 8
Seven Springs, Seven Springs, night 8
Mt. Olive-Calypso, Mt. Olive, night 9
Riverside-Bridgeton, Riverside, night 11
Newport, Newport, night 13
Jones, Trenton, 11 14
Queen Street, 11 15
Dover, Dover, night 15

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FIRST ROUND

November

Benson, Benson, 11 24
Clayton, night 24

December

Princeton Ct., Princeton, 11 1
Selma, night 1
Four Oaks Ct., Four Oaks, 11 8
Smithfield, night 8
Edenton Street, night 10
Fuquay, Holly Springs, 11 13
Franklinton, 11 15
Cary-Apex, Apex, night 15
Oxford Ct., Hermon, 11 21
Oxford, 11 22
Central, night 23
Louisburg, 11 29
Louisburg, Ct., Bunn, 3 29

January

Youngsville Ct., Youngsville, 11 3
Garner Ct., Garner, 11 4
Zebulon Ct., Wendell, 11 5
Bailey Ct., Bailey, 3 5
Lucama, Lucama, 11 12
Kenly Ct., Kenly, 3 12
Tar River, Kittrell, 11 17
Creedmoor, Creedmoor, 11 18
Millbrook, Millbrook, 11 19

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND

November

Aberdeen, 11 24
Laurel Hill, 3 24
Laurinburg, 7:30 24

December

Hamlet, 11 1
Piedmont, 7:30 1
Lumberton Ct., 11 8
Fairmont, 3 8
Lumberton, 7:30 8
West End, 11 15
Biscoe, 7:30 15
Rowland, 11 22
Maxton, 7:30 22
Caledonia, 11 29
Ellerbe, 7:30 29

January

Roberdel, 11 5
Red Springs, 11 12
St. John-Gibson, 7:30 12
Mount Gilead, 11 19
Troy, 7:30 19

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FIRST ROUND

November

Fairfield, 7:30 23
Mattamuskeet, Amity, 11 24
Stumpy Point, 7:30 24

December

Robersonville, Stokes, 11 1
Greenville, 7:30 1
Swan Quarter, 11 8
Pantego-Belhaven, 7:30 8
Stantonsburg, 11 15
Fremont, 3 15
Wilson, 7:30 15

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

November

Weldon, a.m. 24
Roanoke Rapids, night 24

December

Aulander, Lewiston, a.m. 1
Ahoskie, night 1
Conway, Conway, a.m. 4
Litleton, Littleton, a.m. 8
Rosemary, night 8
Murfreesboro and Winton, Murfreesboro, a.m. 15
Enfield, night 15
Middleburg, Middleburg, a.m. 18
Northampton, Jackson, a.m. 21-22
Seaboard, Seaboard, night 22
Henderson, First Church, a.m. 29
White Memorial and City Road, night 29

January

Battleboro and Whitakers, Battleboro, a.m. 5
Rich Square, night and 11 5-6
Garysburg, a.m. 12
Scotland Neck, night 12
Norlina, a.m. 18-19
Warrenton, night and a.m. 19-20
Warren, Providence, a.m. 25-26
Halifax, Calvary, a.m. 29

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

November

Wilmington Ct., Wesley's, 11 24
Trinity, 8 24

December

Shallotte, Andrews, 11 1
Maysville, Maysville, 11 8
Jacksonville-Richlands, Jacksonville, 4:30 and 7:30.... 8
Grace, 8 11
Swansboro, Queen's Creek, 11 15
Town Creek, Zion (Phillips), 11 15
Fifth Avenue, 8 15
Scott's Hill, Scott's Hill, 11 22
Faison, Faison, 3:30 and 7:30 22

January

Kenansville, Kenansville, 11 5
Ingold, Garland, 3 5
Clinton, Clinton, 7:30 5
Tabor, Zion, 11 12
Magnolia, Magnolia (Lane), 3 12
Whiteville, 7:30 12
Burgaw, Herrings, 11 19
Wallace-Rose Hill, Rose Hill, 3:30 and 7:30 19
Southport, 7:30 22
Carver's Creek, Carver's, 11 26
Chadbourn, Chadbourn, 3:30 and 7:30 26
Epworth, 8 29

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FIRST ROUND

November

Hillside, night 21
West Asheville, night 22
Brevard, 11 24
Mills River, Mills River, 3 24
Weaverville Ct., Barnardsville 27
Ivy, Beech Glen, 2 27

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

November

Big Springs, 11 17
Trinity-Derita, Derita, 2 17
Wesley Heights, night 17
Spencer Memorial, 11 24
Thrift-Moores, 2 24

December

Polkton, Polkton, 11 1
Ansonville, Ansonville, 2 1
Unionville, Unionville, 11 8
North Monroe-Icemorlee, 2 8
Duncan Memorial, night 8
Pineville, Pineville, 11 15
Weddington, Hebron, 2 15
Morven, Morven, 11 22
Bethel-New Hope, New Hope, 2 22
Lilesville, Lilesville, 11 29
Peachland, Peachland, 2 29

January

Hickory Grove, 11 5
Prospect, 2 5

District stewards will meet in First church, Charlotte, Tuesday, November 26, at 10 a. m.

GASTONIA DISTRICT
R. M. Courtney, P. E.
FIRST ROUND

November

West End, night 21
Goodsonville, night 22
Lowesville, Snow Hill, 11 23-24
Mount Holly, night 24
Maylo, night 25
Smyre, night 26
South Fork, Mount Vernon, 11 27

December

Bellwood, 11 .... Dec. 30 & 1
Shelby, Central, night 1
Stanley, Stanley, night 2
Lowell, night 3
Rock Springs, Denver, 11 4
Polkville, Polkville, 11 5
McAdenville, night 6
Gastonia, Main Street, 11 8
Cramerton, night 8
Belmont, Main Street, 11 15
Lincoln Ct., 3 14-15
Gastonia, East End, night 15
Shelby Ct., Sharon, 11 16
Lafayette Street, night 16
Cherryville Ct., 11 21-22

GREENSBORO DISTRICT
W. A. Newell, P.E., Greensboro, N. C.
FIRST ROUND

November

Uwharrie, Mt. Shepherd, 11 21
Randleman, Naomi, night 21
Randolph, Mt. Vernon, 11 22
Glenwood, night 22
Wentworth, Bethlehem, 11 23
Ruffin, Pelham, 4 23
West Greensboro, Muir's, 11 24
East Greensboro, Mt. Pleasant, 3 24
Gibsonville, night 24
West Market, night 25
College Place, night 26
Proximity, night 27
Summerfield, Morehead, 3 29
Carraway Memorial, night 29
Coleridge, Concord, 3 30

December

Pleasant Garden, Pleasant Garden, 11 1
Cedar Falls, West Bend, 3 1
Ashboro, night 1
Highland, High Point, night 2
Main Street, night 2
Ramseur, Ramseur, night 3
Reidsville, night 4
Calvary, night 5
Liberty, Liberty, 3 5
Ward Street, Archdale, night 6
Park Place, night 9
New Hope, Macedonia, 11 10
Jamestown, night 10

MARION DISTRIST
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
FIRST ROUND

November

District stewards and pastors will meet in First church in Marion at 10:30 27
Mill Spring, Lebanon, 11 23
Rutherfordton, 11 24
Broad River, Kistler's, 3 24
Forest City, night 24
McDowell, Nebo, 11 30

December

Avery, Mount Zion, 10:30 1
Elk Park, Montezuma, 2:30 1
Marion Ct., Pleasant Grove, 11 6
Gilkey, Gilkey, 11 8

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Bostic, Salem, 3 8
Henrietta, Henrietta, night 8
Marion Mills, Clinchfield, night 11
Old Fort Ct., Bethlehem, 11 14
Morganton, First Church, 11 15
Morganton Ct., Bethlehem, 2:30 15
North Forest, N. Morganton, night 15
Cross Mill, night 18
Marion, First Church, 11 22
Old Fort, night 22

January

Cliffside-Avondale, 11 5
Spindale-Pleasant Grove, Spindale, night 5

MOUNT AIRY DISTRICT

W. E. Poovey, P.E., 189 S. Main St., Mount Airy, N. C.
FIRST ROUND

November

Creston, Thomas Chapel, 2 23
Watauga, Henson's Chapel, 11 24
Boone, night 24
Todd, Blackburn's, 10 25
Ararat, Hatcher's Chapel, 2 27
Laurel Springs, Zion, 11 30

December

Helton, Helton, 11 1
Warrensville, 2:30 1
Jefferson, West Jefferson, night 1
Sparta, 2 2
Sandy Ridge, Delta, 11 7
Spray, 11 8
Draper, night 8
Pilot Mountain, Pilot Mountain, 10:30 10
Rural Hall, 2:30 10
Moravian Falls, Beulah, 11 14
Wilkesboro, 11 15
North Wilkesboro, night 15
Danbury, 2 19
Yadkinville, Yadkinville, 11 21
Jonesville, Jonesville, 11 22
Dobson, Dobson, 3 22
Mt. Airy, Rockford St., night 22

SALISBURY DISTRICT

H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

November

Bethel, Bogers, 11 24
Stanfield, Stanfield, 3 23-24
Concord, Westford, night 24

December

Concord Ct., Mt. Olivet, 11 30-1
Landis, Oak Grove, 3 1
China Grove, night 1
Norwood Ct., Cedar Grove, 11 7-8
Norwood, night 8
Gold Hill, Zion, 3 14-15
New London, New London, 11 15
Salisbury, North Main St., night 15
Salem, Salem, 3 Saturday, and 11 22
Albemarle, Central, 3 and night 22
Granite Quarry, Shiloh, 11 28-29
Spencer, night 29

January

Concord, Concord, 11 5
Concord, Harmony, 3 3
Concord, Epworth, night 5
Concord, Forest Hill, 11 12
Woodleaf, Woodleaf, 11 Sat. and 3 12
Mt. Pleasant, Cold Springs, 11 18-19
Concord, Kerr Street, 3 19
Kannapolis, Trinity, night 19

STATESVILLE DISTRICT

J. S. Hiatt, P.E., Statesville, N. C.
FIRST ROUND

November

Hickory First, 11 24
Westview, 3 24
Highland, night 24

December

Newton, 11 1
Hickory Ct., 3 1
Maiden, night 1
Catawba, Catawba, 11 8
Ball Creek, Mt. View, 3 8
Statesville, Broad St., 11 15
Statesville Ct., Trinity, 3 15
Statesville, Race St., night 15
Olin, Olin, 11 22
Elmwood, Elmwood, 3 22
Cool Springs, Clarksbury, 11 29
Shepherd, Vanderburg, 3 29
Troutman, night 29

January

Mt. Zion, 11 5
Davidson, night 5

BEWARE THE COUGH FROM COLDS THAT HANG ON

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

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ORIENT FLOUR
Its Whiteness Denotes Its Purity
MOUNTAIN CITY MILL CO., CHATTANOOGA, TENN.

Mooresville, Central, 11 12
Mooresville Ct., Centenary, 3 12
Mooresville, Broad St., night 12
Taylorsville, 11 19
Hiddenite, Hiddenite, 3 19
Stony Point, night 19

WAYNESVILLE DISTRICT

C. M. Pickens, P.E., Waynesville, N. C.
FIRST ROUND

November

Haywood, Davis Chapel, 11 21
Fines Creek, Pine Grove, 3 21
Jonathan, Shady Grove, 11 22
Bethel, Clark's Chapel, 3 22
Franklin Ct., Snow Hill 23-24
Macon, Union, 3 24
Highlands, Highlands, 11 25
Webster, Love's Chapel, 11 26
Glenville, Cashiers, 3 26
Dellwood, Dellwood, 3 27
Clyde-Junaluska, Longs, night 27
Andrews, 11 28
Bryson City, night 28
Cullowhee, Cullowhee, 3 29
Sylva, Sylva, night 29

December

Canton, 11 1
Waynesville, night 1
Franklin, 11 8

These appointments are for the business only except those which are on Sunday. Preaching services later.

WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
FIRST ROUND

November

West End, 11 24
Lewisville, Brookstown, 3 24
Hanes-Clemmons, Hanes, night 24
Thomasville Ct., Unity, night 25
Ogburn Memorial, night 27
Advance, Advance, 3 30

December

Burkhead, 11 1
Davidson, Mt. Olivet, 3 1
Forsyth, Mt. Tabor, night 1
Kernersville, night 4

Bladder Irritation

If functional Bladder Irritation disturbs your sleep, causes Burning or Itching Sensation, Backache or Leg Pains, making you feel tired, depressed, and discouraged, why not try the Cystex 48 Hour Test? Don't give up. Get Cystex today at any drug store. Put it to the test. See for yourself what it does. Money back if it doesn't bring quick improvement, and satisfy you completely. Try Cystex today. Only 60c.

Farmington, 3 7
Thomasville, Main Street, 11 8
Denton, Denton, 3 8
Trinity, Thomasville, night 8
Grace, night 11
Davie, Oak Grove, 11 14
Mocksville, 11 15
Cooleemee, night 15
Walkertown, night 16
Lexington, First Church, 11 22
Linwood, Macedonia, 3 22
Oak Ridge, 11 29
Hiatt Memorial, night 29

New Anti-Pain Oil Works Wonders

Takes the crick out of your neck, the sharp shooting pains out of the shoulders—in a few minutes.

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For rheumatic pains, neuralgia, crick in the neck, sharp shooting pains in the shoulder, stiff joints and sore muscles, apply freely to affected parts. The oil quickly penetrates, bringing relief almost like magic. For chest colds, flu and sore throat, apply freely to affected parts well greased with vaseline or lard. For coughs or hoarseness take ten drops on a lump of sugar.

Don't continue to suffer longer. Use this new and improved remedy, perfected after years of research and experimental work, instead of poisonous habit forming drugs. **You will then know what it means to be** free from pain.

Refuse imitations. Nothing like this new Anti-Pain Oil formerly known as Snake Oil.

Special introductory generous size bottle for 35c at your druggist's.

COTTON SEED

HEAVY FRUITER, three bales an acre; earliest cotton, 40 bolls weigh pound; 45 per cent lint; wonderful cotton. Write for special prices.

VANDIVER SEED CO., Lavonia, Ga.

In Memoriam

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom saw fit to remove from our midst our dearly beloved sister, Mrs. T. A. Palmer, who was a faithful member of the Ladies' Aid Society at New Mt. Tabor church, Richfield, N. C.

Even though her suffering was severe for several months, her interest in her church and Ladies' Aid never ceased. Her character was so beautiful that those who knew her best loved her most, ever patient in suffering, and rejoicing in her faith in God, her true Christian spirit shone forth. Therefore be it resolved:

First, That we, the members of the Ladies' Aid Society express our sympathy to the bereaved family.

Second, That we bow in humble submission to our heavenly Father's will; that we feel deeply the loss of one whom we all loved, but we realize our loss is her eternal gain, for her suffering is over.

Third, That a copy of these resolutions be sent to the family and one to the N. C. Christian Advocate.

Mrs. Sadie Rogers,
Mrs. B. B. Furr,
Mrs. C. W. Makner.
Committee.

RESOLUTIONS OF RESPECT

The Aid Society of Tabernacle church mourns the death of one of its active members, Mrs. Robert Willis, who was taken from us October 13 while visiting her daughter, Mrs. Clinton Willis, of Morehead City. Mrs. Willis was 49 years of age. She was a loyal member of the Methodist church; a good wife and mother. She leaves a husband and five children with saddened hearts because the loved one who was the "main stay" and the light of their home has been taken away.

We, her co-laborers in a work she loved, wish to place these resolutions for her whose place we cannot fill:

First, we humbly submit to the will of him who doeth all things well.

Second, we shall miss her genial smile, her cheerful co-operation and willing hands as she moved in and out among us.

Third, we extend to the family our tenderest sympathy, and pray that the God who comforts may heal the ache in their broken hearts.

Fourth, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, to our local paper, and that they be recorded in our society.

Mrs. Sam Leffers,
Mrs. D. W. Davis,
Mrs. Wilbur Stewart.
Committee.

RESOLUTIONS OF RESPECT

In the early bloom of womanhood with many years of promise and usefulness, Mrs. Ray Warrick was so severely burned that her death followed 24 hours later. In so many ways her death was a great shock and very sad. There was brightness and cheer in her life that made her the joy of manyhearts, and her sweet and gentle spirit, loyal devotion and untiring energy endeared her to us all; and

Whereas, we cannot understand nor do we question the wisdom of a Divine Providence, who doeth all things well, we bow in humble submission to his will, be it resolved:

First, That we wish to express our appreciation of her whole-hearted loyalty to her church work, and while we shall miss her, we rejoice in the fact that she has entered into that fair land where sickness and death, pain and sorrow are not known.

Second, That we do sorely miss her kindly presence and the cheerful association of one who carried life's load with a smile, and that we endeavor to follow her example both in spirit and in deeds.

Third, That we extend to her loved ones our sincere sympathy, that a copy of these resolutions be spread upon the minutes of our class, and copies be sent to the county papers and the North Carolina Christian Advocate.

Mrs. J. T. Parker,
Teacher Woman's Bible Class.
Mrs. W .H. S. Burgwyn,
Mrs. C. M. Futrell,
Woodland, N. C. Committee.

HUGHES—Since our last meeting our heavenly Father has removed from our midst a faithful member, Mrs. Addie Hughes, who died in a hospital in Tarboro September 26.

Pleasant Grove church has lost a leading spirit, one whose death we sincerely regret. We being of the earth are unable to understand why she should have been taken from her family and friends, and her useful life ended so early. Still we realize that God's ways are not man's ways, and bow in humble submission to the will of him who loveth and careth for all.

She, like Paul, could have held out her hands and said, "These hands have ministered unto my necessities and to them that were with me." For beside rearing her own family, she helped care for two other families. In her home, church and community she was an active worker.. She not only led our choir, but was ever thoughtful and expressive in Sunday school class and missionary society.

It seemed that our church could not get on without her, but we cannot question the actions of the Judge of all the earth. Her sudden and unexpected going was a great shock to her family and friends. She found great pleasure in the work of her church and her children. Let them pay worthy tribute to her memory by carrying on the good work she has so recently lain down.

Our hearts go out in deepest sympathy for the family, especially the three little girls. May He who came to heal the broken-hearted be their comforter and friend all along life's pathway.

Mrs. Mae Campbell.

McMAHAN—Alexander Hampton McMahan was the third child born to H. H. McMahan and Jane S. Brock. He was born December 9, 1852, and departed this life October 18 1929, aged 76 years 10 months and nine days. His life was appointed to strenuous times, and to these times he brought courage, character and Christian piety. He was baptized by Rev. G. W. Ferebee, August 1853, joined Wesley's Chapel at about 10 years of age, and since his maturity has been one of its official members. He was chorister there. He was a member of the building committee when the church was rebuilt early in the eighties, has served as Sunday school superintendent for many years, and was chairman of the board of stewards at the time of his death.

On November 20, 1878, he was united in marriage to Martha Jane Miller, who preceded him in death. To this union four children were born. He was later married to Mrs. Laura Reavis Cranfill, who was his companion during his remaining years.

He is survived by his widow and his four children: Mrs. C. G. Woodruff of Mocksville; Mrs. W. Taylor Miller of Winston-Salem; Mrs. T. W. Hoover of Indianapolis, Ind.; and W. H. McMahan of Winston-Salem; thirteen grandchildren, one brother, F. R. McMahan, and one sister, Mrs. Bettie C. Rich. From his youth and as became one of his energy and character he has been unfailingly loyal to his family and to his church, and an ever helpful neighbor.



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NORTH CAROLINA CHRISTIAN ADVOCATE

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God and Me

SOME say that the Christian gospel is revolutionary. It is. It turned the world upside down, once upon a time, to the world's great good. It took some martyrs to do it. It may take some martyrs to put the world right side up today. The Christian gospel is a revolutionary spiritual force and the followers of Christ must always be a militant aristocracy. There is no sphere of human life, whether in society, business or politics where they can detach themselves from their discipleship.

It won't do any longer for a man to say: "Religion is a private matter between me and God" (and he often puts the "me" first). Religion is, of course, fundamentally something between God and me. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first great commandment. This is the foundation. The second is like unto the first. "Thou shalt love thy neighbor as thyself." This is the superstructure. Because religion is a certain kind of relationship between God and me, it is a similar kind of relationship between my neighbor and me, between my church and me, between my country and me, between my city and me, between my employer and me, between my employee and me, between my landlord and me, between my tenant and me, between my customer and me, between my enemy and me, between the Jew and me, between the Negro and me, between the Turk and me, between everybody and me. The relationship of God to the human race is defined in terms of love. Therefore, love must be the basis of the relationship between me and my neighbors. "If God so loved us, we ought also to love one another."

—Dr. Chas. P. Anderson, in The Pulpit.

UNITED STATES HOSPITAL, INCURABLE WARD

Within this room there is no rest—
Only a sad, unending quest
Adown life's harsher, darker slope
For bits of faith, for scraps of hope.

(O Bethlehem's Star that shone so bright
One still remembered, happy night,
Are thy rays spent, has war's sad wrong
Stilled now that proud prophetic song?)

In weary rows they idly wait,
The broken tools of stupid hate:
A bandage over blinded eyes
That last saw Flanders' sullen skies;
A patient bent man with a cane,
Whose youth was lost in years of pain;
Sameness of cleanly iron beds,
Strapped arms, strapped legs beneath the spreads.

(O sunlit fields of Galilee,
Too distant grown for men to see—
Christ's healing hands are far away:
The leper is of yesterday.)

But, hanging still upon His cross,
He watches there each pain and loss.
Still sees—haply shall see again—
These small reflections of His pain.
How can we think Him far away
When He is suffering here today?

(O Calvary, is thy lesson plain—
How long shall men be torn and slain
To prove their love? When shall we know
The truth He died for long ago?)

—Katherine Burton, in The Living Church.

SOUND DOCTRINE

By Rev. Harry Emerson Fosdick, D.D.

If you wish my personal judgment as to the sort of program that the Christian church as a whole will stand behind and should stand behind in dealing with this prohibition question, I can put it in a few sentences: First, We will fight to the last ditch any step that looks like going back to the saloon. We know well that we have an unsatisfactory situation on our hands. We are not for a moment content with it, but we know it is better than the thing we got rid of.

Second, So long as the present laws are on the books, we will stand for their observance and enforcement. We will no more supinely surrender to the lawlessness of bootlegging than we supinely surrender to the even more extensive and financially powerful lawlessnes of the old saloon regime.

Third, There are some types of solution to which we never will consent, and one is putting the government, state or national, into the liquor business. We have refused so far to entrust the ownership and management of railroads to the government, although theoretical arguments make government ownership and management of railroads altogether reasonable. We have seen clearly that the government is not yet fit to handle that immense accession of economic power. Far less safe is it to make our national and state capitals the headquarters of the most corrupting business this country has ever seen.

Fourth, As to any alterations in the law, we will trust them to those whom we know to be friendly to the law's major intent. There may well come a time when the law should be changed. No law is infallible. But whoever proposes to construct and carry through such alterations would better first of all persuade the people of the church that he is sympathetic with the major aim for which the law originally was framed.

At the heart of the Christian conscience of this country there is a conviction—make up your mind to it—that the liquor traffic and the Christian gospel stand for two diverse and contradictory conceptions of personal and social life.

PATHOS OF A DOG

A wireless was sent to the New York Times, telling of the death of Fellows, the wonderful German shepherd dog, the only one in the world to recognize 500 words without the aid of gesture. He died from a broken heart, caused by the four weeks' absence of his master, Jacob Herbert, of West Newton.

Mr. Herbert, a photographer, was called away on business and left Fellows with a friend in New York. When he returned to New York, acompanied by a friend, to bring the dog home, he found Fellows in a very bad condition and learned he had eaten little or nothing during his master's absence and had developed a kidney ailment.

The gratification of again seeing his master proved insufficient for the sick dog to recuperate. He was brought back to his West Newton home and died.

The animal was six years and eight months old. Mr. Herbert started to experiment with the dog when it was a pup to prove that it could be taught to understand many words from their sound.

Fellows was examined in 1927 by the animal psychologist at Columbia University, who pronounced the dog one of the most intelligent in the world and the only known dog with the power of concentration. There are few affections deeper than those of some dogs. Who has not some story of a dog's fidelity?—Central Christian Advocate.

THE NEXT GREAT TELECOPE

The 100-inch reflecting telescope of the Mount Wilson Observatory is the largest in the world, but the title is to pass to another in the near future. Telescopic power ten times as great will soon be at the disposal of astronomers, when the California Institute of Technology sets up its 200-inch reflector. It is said that the new instrument will be as tall as an eight-story block and will penetrate three times as far into space as the present Mount Wilson giant, and bring into view a globular region thirty times the volume reached by present-day telescopes. The task of construction is tremendous, the fundamental problem being the making of "a concave mirror seventeen feet in diameter, many tons in weight, whose surface is parabolically curved with an error less than two millionths of an inch!" This telescope will be powerful enough to carry many realms of scientific research far beyond present possibilities, and is likely to prove profitable not only to the astronomer but to the chemist and the physicist, and to all who utilize the results of science in the many-sided problems of modern life.—The New Outlook.

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One of our editors indicating the kind of new bishops needed makes these specifications· First, men endued with Holy Spirit power; second, men who are the embodiment of self-sacrifice; and third, men "who either do not use tobacco or are willing to quit." Does this imply that those who have not quit should resign? Certainly those preachers who have promised to quit the use of tobacco should keep their word; honesty is the core of character.

A church is not be be measured by a material yardstick, whether it be the size and cost of the buildings, the wealth of its membership, or the amount of money raised for church purposes. A church that talks money incessantly is an object of pity. For the church is very much more than a collection agency. A church may be as rich as Croesus and as pagan. It may be as poor as Christ's little company of disciples and as gloriously successful. The measure of the church is not material but spiritual. But let us not mistake on the other hand poverty or stinginess for spiritual power. The skinflints are never saints, they are never true disciples of our Master. Shylock has never been looked upon as one of the foundations of the temple of the Most High.

At times most people are lonely, and some the greater part of their lives. There is a feeling that the great world has left them alone. Their burdens are not sympathetically understood, their motives are misunderstood, and even their best efforts are not appreciated. This lack of sympathy, of understanding and of appreciation separates them from the world of mankind, unless it be a world that is hostile. If not alone they are in the midst of the crowd that does not care, which is a loneliness most oppressive to all. Jesus was at times lonely. His ideals were so much higher than those about him, his life was so much purer, and his burdens so heavy with none to share them, that he cried out in a great hour: "I am alone, yet I am not alone, because the Father is with me."

The new Episcopal prayer book does not require the bride to obey her husband, neither does it require the bridegroom to say to the bride, "with my worldly goods I thee endow," though he has not a penny. It does seem that the prayer book has ceased to demand the impossible.

It was Samuel Johnson, that great figure in English literature, who so wisely said: "Employment is the great instrument of intellectual dominion. The mind cannot retire from its enemy into total vacancy or turn aside from one object but by passing to another. The gloomy and the resentful are always found among those who have nothing to do, or who do nothing. We must be busy about good or evil, and he to whom the present offers nothing will often be looking backward on the past."

The United Presbyterian gives the following interesting facts in regard to the Passion play next year at Oberammergau, Germany: "An important election recently took place in Oberammergau. It was not for the selection of a mayor or a sheriff, but for the characters who will take part in the next presentation of the passion play. Anton Lang, who has played the part of Christ three times, was succeeded by his cousin Olois Lang. Anton was retired because his age rendered him incapable of the tremendous physical and nervous strain required in the presentation of that part. Alois is now 38 years of age. He played the High Priest Nathaniel in the last presentation. He has been letting his hair and beard grow for years to be prepared for this position. Hansi Preisinger, daughter of the village postmaster, who was a candidate for the position of Virgin Mary, was set aside because she is engaged to be married and the rules require a maid to remain single for a year after the play is presented. She was given the place of Mary Magdalene. The theater has been enlarged to seat 6,000 people and an airdome is being built for the great occasion."

The Shadowed Olive Garden

Out of the upper room Jesus went into the garden. The ordeal through which passed the Divine Sufferer has rendered Gethsemane for all time the synonym of soul-agony. He drank the cup to its deepest dregs. Others who have passed this way have found a sustaining Presence able to help and to heal. They have been able to endure.

How cruel and full of torture were these dark hours! One of his own proved a traitor. Can anything equal a traitor—a want of loyalty? We can put up with much save disloyalty. It cuts to the heart; it tears out the vitals. Judas has blackened all history. Traitors still rend and tear and destroy, leaving their mangled victims prone upon the earth.

The seemingly faithful displayed a want of eager an alert interest in this time of sorest need. This added to the agony of deepest darkness as he trod the wine-press alone. Even the inner circle failed him. "Could ye not watch with me an hour?" They could sleep and take their ease while his heart was breaking. Prone upon his sorrowful face the tender, patient sufferer was left to agonize alone. The import of the world-tragedy had not got hold of them. "If it be possible, let this cup pass."

Then, too, the most pretentious of them all played him false. Peter, with his loud pretense of undying loyalty, became the craven coward in the hour of trial. Anguish of soul increased with the deepening darkness of this night of sorrow. Alone was he; yet not alone.

The shadowed garden remains. Our Christ is always passing through a Gethsemane. Traitors continue to crowd about him; slothful saints fail at the time he needs them most; and avowed followers prove false. As the darkness deepens and the agony increases, he is still left to go it alone. Sometimes with the rude awakening a Judas ends it all; a Peter weeps bitterly in penitent isolation. A fuller appreciation of the Christ and a finer fellowship with him in his suffering will enable us to endure the cruel agonies incident to life and will make us more willing to accompany him along the shadowed way. Do you know that face and that form?

Would that we out of our own Gethsemanes might be able to keep watch with him as, with soul sorrowful unto death, he still moves among the bowed and broken of our humanity. Fellowship with the Sufferer in the garden will enable us to work in quiet confidence among the false and dejected of earth, and it will encourage us to bind up the broken-hearted and to comfort those that mourn. Such are fit instruments for the Holy Ghost to use in carrying on the work of Christ in the world. They are in fellowship with the Man of Sorrows—even when in the furnace of fire one like unto the Son of Man may be seen in the midst of the flames.

For Preachers Only

Have you lost your early enthusiasm? Is there with you that same burning desire to do your work in a fine, large way, to see souls saved and the kingdom of God enlarged through your ministry, as there was ten, twenty, thirty, forty years ago when you began? Or have you settled down into a humdrum existence tracing out the lines of least resistance? Have you become a self-seeker, eager for place and pelf without due returns on your part?

More tragic, if possible, than the loss of early enthusiasm is the loss of your early convictions. Once you had a conscience in everything. Is that true still? Once you would gladly have died for what you conceived to be right. You were the stuff out of which God adorns the human race. Have you fallen so low that you would sell your soul for a mess of pottage? These are the real tragedies of middle life and the ministry is not exempt therefrom.

Some one has said, "A lazy preacher is the most mysterious work of God; he never recognizes his laziness and even his wife thinks he is working himself to death." Our objection to this statement is that it brings a false charge against God and also against a good woman. God did not make him lazy. No true minister of Jesus Christ is a lazy man, and his wife knows very well he is not working himself to death. She is ashamed of him and is only trying to protect him from public contempt.

Post Card Written in 1885 from Bakersville, N. C., by an Eminent Woman

Mrs. A. W. Wilson, the wife of Bishop A. W. Wilson, for many years the honored senior bishop of our church, when on a trip with her distinguished husband through the mountains of North Carolina wrote a post card to her oldest daughter, May Belle, which was addressed in care of Rev. L. M. Pease, Asheville, N. C., in whose home Miss Wilson at that time was visiting.

A copy of this card which bears the post mark "August 17, 1885, Bakersville, N. C.," has

been sent us by W. Carlton Wilson of Hallsboro, N. C. We thank him for it. Mrs. Wilson's experience with those mountain roads 45 years ago could have been duplicated 25 years ago. But now ribbons of concrete have taken the place of "gulleys and rocks" and a once hard day's journey is now made in less than 60 minutes. The card follows:

"We got here about 11 o'clock yesterday after a tiresome journey in a rough wagon without top & not much springs. I wrote to you from a wagon shed first day & on the next as we jolted along over gulleys and rocks. I doubt whether you could read either. But I hope you read enough to tell Mr. P. (Pease) we will be home Tuesday. We will go to Roan Mountain on Monday—and if it takes as long to return as to get here I can't say when we will arrive in Asheville. No mail till Monday so you will not get this till Tuesday. Tell Bess that Ida Heap lives here—is married—has a baby. She asked about Bess. Bishop McT. is here. (McTyeire). The weather is cool—they say it will be cold on Roan Mt. Your Pa's overcoat will be comfortable. We will be on the mountain Monday night—return here Tuesday—go to Marion, that long rough ride of 35 miles, on Wednesday where we will stay that night—and go to Asheville on Thursday. Mr. Hoss will drive your Pa and me up the Roan Mt. Your Pa is doing well."

Readers of the Headlines

We are a nation of headline readers. We take them with the oat meal and coffee at breakfast, munch them on the railroad trains, gulp them on the street corners, and through the years look for this daily manna even as the Israelites fed upon the manna that came down from heaven and covered the earth like hoar frost. And like the manna it must be gathered every day. If it is a day old, like that ancient manna, it gets wormy.

And these headlines of the daily papers are the chief dependence of most people for their intellectual food, which is not only a slim diet, but amazingly unbalanced. Emphasis is put these days upon a balanced diet and, we think, properly so, but alas for our intellectual diet!

Of what is it composed? Of murders, bank robberies, suicides, marital infidelity, automobile wrecks and every other conceivable crime and accident, with the scum of things presented as if it constituted the sum and substance of all human affairs.

There are murders, far too many, but there are hundreds of millions who have thus far escaped of whom no mention is made. The same may be said of marital infidelity, automobile wrecks, and all the rest of the things that crowd the headlines of the daily press. It is no wonder that headline readers are lopsided. It is enough to make men pessimists. This is one reason men think that the former days were better than these. The headline dies at the end of the day and the past therefore is not misrepresented by the headline. The true historian sees things as they really were and not in such a lopsided manner as we read the events of the day when we are only readers of the headlines.

What do you think of a minister, commissioned to preach the everlasting gospel, who adopts the method of the daily paper and employs all sorts of so-called sensational subjects in the hope thereby of catching itching ears? We think he is a disgrace to his high calling.

Sons of Wild Jackasses

Old Swannie Webb, the famous teacher of boys at the Bellbuckle school, was about right when he claimed that there was something in the Bible to fit every occasion. A late illustration of this truth is found in Senator Moses' attack upon the young senators of the West whom when speaking to New England manufacturers he referred to as "sons of wild jackasses."

This caused these senators to charge upon Moses in great fury and to lift up their voices even as their reputed and much maligned ancestors are able to do. Yet all this was but a repetition of Holy Writ in Jeremiah, chapter 14 and verse 6, where we read: "And the wild asses did stand in the high places; they snuffed up the wind like dragons."

No Preacher Will Be Ruined

Bishop H. M. Dobbs before reading the appointments recently said: "No preacher will be ruined by staying a year at any church, and no church will be ruined by keeping any preacher a year."

Who will question the truth of that statement? Yet pastors sometimes act as if it were not in accord with the facts and churches have been known to deport themselves in a manner that presaged disaster. Yet our method of making appointments seem to work better than any other and we ought to be content with a plan that succeeds.

Duke University's graduate school had its origin in 1916 and was formally organized after Trinity College became Duke University in 1924.

People and Things

The postoffice address of Rev. W. L. Dawson is Guilford College, N. C., Route 2.

Rev. J. Frank Armstrong asks us to say that his address is 218 Kimberly Avenue, Asheville, N. C.

The address of Rev. C. M. Short is 800 Sunset Drive, Winston-Salem, N. C. Correspondents will take notice.

Rev. B. O. Merritt is making a fine start at Ahoskie. The work moves off well and the situation is full of promise.

Bishop E. D. Mouzon has appointed L. M. Chaffin to the Goldston circuit for the fourth year. His postoffice address is Goldston, N. C.

Mrs. Ethel Crouch Mercer, widow of the late Rev. S. E. Mercer, has accepted a position in Barnes Hospital, St. Louis, Mo. This hospital is owned by the Methodist Episcopal Church, South, and is one of the largest and best equipped institutions of its kind in the United States.

"We are happy to be sent back to King's Mountain and are enjoying the work very much. We have some fine people here and we love them with all our hearts. They have been good to us, and we hope to show our appreciation to them by giving to them our very best service. The work is starting off well with us this year and the prospects for the future look very bright. Pray for us that this will be the best year thus far."—John Church.

"Will you kindly state through the Advocate that Mrs. Clegg and I have been very kindly received by the people of the Acton charge. Splendid congregations have greeted the pastor at each service. The ladies have met every requirement in making comfortable the splendid new parsonage on this work. A fine opportunity prevails here for growth and the people are hopeful and enthusiastic."—Mark B. Clegg.

"On Sunday, December 8, the Sikeston Methodist church, Sikeston, Mo., arranged to broadcast the eleven o'clock service by remote control over KFVS, 1210 killomters, through Cape Girardeau station. The entire program consisting of hymns, one special hymn by the men's Bible class—that class with over 450 men enrolled—an anthem by a choir of 20, and the sermon by the pastor will be broadcast. Write us if you get the program."—C. C. Barnhardt, Pastor.

"Since arriving at our new charge, Highland-Rhodhiss, we have experienced many pleasant things. A warm welcome, a pounding, four members received, two of them by profession, a big reduction accomplished on the church building debt, a senior Epworth League organized, and one of the best quarterly conferences of my experience tell a part of the story of the first two and a half weeks of our work here. I am working to secure a club of Advocate subscriptions."—Ivon L. Roberts.

The board of stewards and pastor of the First Methodist church, North Wilkesboro, called upon the congregation last Sunday morning to make a sacrificial Thanksgiving offering of $1124 to pay off an old debt. The entire amount was given in twenty minutes. This leaves the church free of indebtedness. The church officials are solidly back of the pastor in promoting the Sunday and Wednesday evening services. Last Wednesday one hundred and one were present. The Epworth League has been reorganized with thirty-six members and well officered. The pastor's wife has charge of the young people's work.

Dr. Frank Siler has been ill for several weeks in the Haywood County hospital, but is better now. His and Mrs. Siler's visit to Florida for the winter has been deferred and they are now in Waynesville, where Brother Siler is recuperating from the nervous and heart attack that kept him in the hospital.

"Have arrived in Swansboro and was received very kindly. We arrived here late at night, but some of the kind ladies waited up for the pastor and his wife. They had the parsonage in splendid order and a goodly supply of groceries in the dining room. Everything was very inviting and we are highly pleased with the prospect. The people seem to be co-operating, and the outlook now is that the people of the Swansboro circuit will stand by their pastor and help to have a successful year."—T. B. Hough.

The State Baptist Convention, in session at Shelby a few days ago, provided for co-operation with the interracial movement by the election of a commission on race relations, consisting of fourteen prominent men and women. The commission is headed by Dr. W. L. Poteat of Wake Forest College and includes the following: W. H. Williams, Charlotte; Ira D. S. Knight, Durham; W. C. Jackson, Greensboro; J. W. Kincheloe, Rocky Mount; Zeno Wall, Shelby; I. G. Greer, Boone; E. McK. Goodwin, Morganton; C. E. Brewer, Raleigh; J. B. Huff, Wingate; Mrs. J. T. Alderman, Henderson; Mrs. D. L. Probert, Charlotte; Mrs. Edna R. Harris, Raleigh; Mrs. W. S. Johnson, Charlotte.

Could you live on one hundred dollars a year? In this day and time it might well be considered an impossible feat for even one person to try to live on $100 a year, and yet in Korea the average man is trying to support not only himself but his entire family on but 200 yen, or $100, a year. Small wonder that a recent survey shows that the debt of each Korean family averages 95.88 yen, or nearly one-half the family's annual income. In the face of such a situation it is not surprising that the Korean church is having such a struggle to attain independence and self-support. And yet out of their dire poverty the Korean Christians during the past year managed to give nearly 80,000 yen, or $40,000, toward the support of the church.

Bind the Bible on your eyes, mystically firm and true; use the Law to make you wise, guiding all you plan to do; all that angels ever saw, mirrored in the perfect law. Bind the Bible to your lips, blessing everything you say; love and truth it finds and grips, as you talk and sing and pray; kindly words that cheer and teach blessed is the Bible speech. Bind the Bible on your hands, making skillful, making strong; do the things the Law commands, building Right and fighting wrong; swords of courage flashing bold; these the sacred writing hold. Bind the Bible to your feet, take it everywhere you go, let it glorify the street, court and market let it know; bear it out into the ken of the busy world of men. Bind the Bible on your doors, fix God's Law upon the stairs, ceilings, furniture, and floors, in the household everywhere; altar fire and arching dome of the temple of your home. Bind the Bible on your heart, make it counselor and friend, practice its compelling art down to life's triumphant end; take it with you all the way to the home of endless day.—Amos R. Wells in the S. S. Times.

"We take this opportunity of expressing to the readers of the Advocate the feelings of our hearts towards the people of the Jonathan charge. We have been made to feel very welcome and very much at home by the goodness and kindness of the people. When we came two weeks ago we found several of the good ladies had met and prepared an excellent supper which we very much appreciated. One week ago the folks met and gave us a gracious pounding. Every good thing to eat was brought in. This pounding has not yet stopped, but the folks are continuing to bring in good things. These folks have shown and are showing that they are interested in our happiness and comfort at the parsonage. We want to say that we are very happy with our new work and new home, and we feel that a great year's work will be reported at conference for this charge."—V. R. Masters.

Dr. George E. Vincent, who has been president of the Rockefeller Foundation since 1917, is about to retire from that position under the regulations of the organization which require the retirement of its president when he has reached the age of sixty-five. Doctor Vincent will arrive at that period in March next, but will relinquish his position on January 1. The trustees of the foundation have elected Dr. Max Mason, formerly president of the University of Chicago, as Doctor Vincent's successor. Doctor Vincent is a graduate of Yale University, was a member of the faculty of the University of Chicago for several years, and before assuming his duties as president of the Rockefeller Foundation was president of the University of Minnesota. His identification with the Chautauqua movement began in his youth when the enterprise was organized by his father, Bishop John H. Vincent, and Mr. Lewis Miller, and reached its climax when he served as its president. He is still connected with Chautauqua as its honorary president.—N. Y. Christian Advocate.

"Our people have very kindly received us for a third year on Yanceyville circuit. We are glad to have the privilege of working with such splendid folks. Their words of appreciation are such as would warm the heart of any preacher. We had a joint meeting of the stewards of each church on the night of November 14 at the parsonage. Seventeen stewards, the district steward, and the charge lay leader, together with some other members of the church were present. Supper was served the group, which all seemed to enjoy. The charge lay leader was then elected chairman of the meeting, and the pastor presented some plans for the work of the new year. These were discussed and adopted. One of the conclusions reached at this meeting was that each church was going to endeavor, among other things, to pay its financial obligations by the month. There was a fine spirit manifested throughout the meeting, and we believe much good will result from it. It was agreed that the development of the spiritual life of each individual and each church was the one thing of first importance, and is to be emphasized above other things in the work of the new conference year. It is a pleasure to serve a people who love the Lord and the church and who have such an appreciation of the higher values of life. It is also a pleasure to work with such a splendid group of stewards as we have on this charge. We still believe that Yanceyville circuit is one of the best charges of its kind in the conference. We are praying for a truly good year."—S. J. Starnes.

The Advocate carries a fine line of Christmas cards from 5 to 50 cents each. See our advertisement on page 18.

The watchword of the last generation has been rather social salvation. We have not been content to pick up the victims as they fly broken from the wheel of oppression; we have wanted to stop the wheel itself. We have not been content to play the part of the Good Samaritan to the poor wretch who fell among thieves; we have set about policing the Jerusalem-to-Jericho road.—G. J., in the Manchester Guardian.

The Greensboro College commencement speakers for next year have been announced by the president of the college. Bishop H. M. DuBose of Nashville, Tenn., will preach the baccalaureate sermon, and Dr. Francis P. Gaines, president of Wake Forest College, will deliver the commencement address. These speakers are so widely and favorably known in North Carolina that they need no introduction. President Turrentine and the college are to be congratulated upon securing these eminent men for a place on the next commencement program.

On November 22, in Goldsboro, Mr. M. J. Best, one of the best and most influential citizens of all that section of the state, passed away. For fifty years he had been engaged in the mercantile business in Goldsboro; he also had large farming interests. But these business enterprises were not the best of his life. Every good cause enlisted the interest of M. J. Best. In church, Sunday school, orphanage work and educational effort he was at the front. Greensboro College got his continued support, so did all interests of his church in Goldsboro and in the North Carolina conference. His efforts, his money, his devotion went into his church and all good causes. One did not have to sojourn long in that home to understand the record made by that father and mother for all that is high and holy. Surviving are his wife and four children, Mrs. John C. Fuller of Lumberton, William H. and John Lee Best of Goldsboro and Dr. Paul Best of Waco, Texas.

CHURCH EXTENSION ANNOUNCEMENT

The executive committee of the Conference Board of Church Extension will meet in Centenary church, Winston-Salem, Tuesday, December 10, at 10:30 a. m. Applications asking for loans and donations from the general board will be considered at this meeting. Application blanks for churches and parsonages may be had by writing Mr. Fred C. Odell, Acting Secretary, P. O. Box 137, Greensboro, N. C. J. S. Hiatt, Chm.

Fred C. Odell, Acting Secretary.

ADDRESS OF CONFERENCE TREASURER OF WESTERN NORTH CAROLINA CONFERENCE

The address of Rev. E. O. Cole, treasurer of the Western North Carolina conference, is 1101 Plaza, Charlotte, N. C.

We suggest that those who will this year handle conference funds make a note of this.

ELIZABETH CITY DISTRICT NOTICE

The pastor will please furnish me as early as convenient the names and addresses of the chairmen of the board of stewards, and also of their church and charge lay leaders. This information is desired for our conference board of lay activities. I thank you. O. W. Dowd.

STATESVILLE DISTRICT NOTICE

Rev. J. S. Hiatt announces that the pastors, district stewards, and lay leaders of the Statesville district will meet in First church, Hickory, December 12, at 10 o'clock.

International Neighborliness

By Harry Earl Woolever, Editor Notional Methodist Press

PRESIDENT HOOVER and Prime Minister Ramsay MacDonald of Great Britain are accomplishing more for the removal of obstacles which have hindered world understanding and peace than has ever before been accomplished in the same space of time. They have done it in the most direct and practical way yet revealed to man—by the way of neighborliness. They met face to face, clasped each other's hand, ate at the same board, slept under the same roof, and warmed their bodies and mingled their spirits before the same glowing open fireplace. They were men of common hopes and aspirations, not cold diplomatic representatives; they were neighbors. Never was the title and role of "World Neighbors" better represented upon the stage of actual life than by the two leading statesmen of the world in October, 1929. From that date international life has enjoyed a new warmth.

Homely as the simile may be, every normal individual will realize the effect of that visit when he thinks of the two statesmen as heads of national households. Let any two families live ever so close together, even in the same house, but in separate apartments, and not come to know each other for months, what strange ideas and surmises, and even suspicions may arise. Have those same people become acquainted and exchange neighborly courtesies, eat together around the same table once in a while and exchange experiences, how all ideas of each are altered and mutual friendliness and co-operation enter into all relations enriching life. Well, nations are just great big families and the more we come to meet and know each other the better we like each other and the more helpful we can be in making all the members of our neighbor's family happier. There results a sharing of our surpluses which makes sweeter the portion we keep for ourselves. When mother used to send a pan of newly-made biscuits over to the neighbors and playmate "Billie" had some of them, the remainder we had at home always tasted much better. The shared crust always has been more nourishing to body and spirit. This is equally true in humble shack, government houses, and international households. That which any people hold dear and precious for themselves would be equally good for all other peoples. All of which truth reminds me of a little verse which I picked up in Toronto the other day when visiting with an old Irish philosopher friend:

"I said it in the meadow path
I said it on the mountain stairs—
The best things any mortal hath
Are those that every mortal shares."

Remove Dooryard Fences

These lines are written as we stop in Canada en route to the annual meeting of the Board of Foreign Missions held in Portland, Oregon, where will be considered the great world-wide missionary program of the Methodist Episcopal Church. This board, with its colleagues of various denominational groups, is doing more toward sharing "the best things any mortal hath" and thus laying the great foundation of universal brotherhood and peace, than is being accomplished by any other type of activity of watever nature. There is but one God whose Son is Jesus Christ, and in this fatherhood and brotherhood are all races and nations of mankind fashioned for the blessings of a holy family.

In the little village of Van Etten, New York, where home was years ago, every family had a fenced-in dooryard. Neither children nor dogs must enter and even people living next door to each other were seen on occasions to talk angrily over the fence and shake a menacing index finger or clenched fist above the same when a chicken chasing a bug ran across that fence line. Last June a visit to the village cemetery—now a sacred spot—by a road running through that village did not reveal a single one of the old dooryard fences remaining. In their stead were, often, rose bushes or rows of dahlias, fragrance and beauty equally enjoyed by those living in dooryards on either side. Have they chosen the better way?

In the world are similar unbecoming national fences between neighbors having the same hopes, aspirations and needs. Sometimes little chickens, black cats, and grown up children stray across on selfishness bent and cause a heap of trouble simply because one national family does not know that the other national family had no intention that any mischief should be done and in no wise approved of the trespass or act which was displeasing. Neighbors who knew each other well and made friendly visits would not take offense, but would talk matters over and find a way of better confining the troublesome invaders.

Thank God, the better people of Canada, the great majority of the Canadian citizens, do not approve of the criminal traffic of bootleggers who use Canada as a base to pour illegal liquor across the border to work its damage upon the lives and families of its neighbor, the United States. It is the work of certain crooked, profiteering, and corrupt public officials in Canada and some of the same type among United States customs and border officials, men who receive salaries from their governments and are under oath to guard the border but who regard hush money more than honor, which is causing an ill feeling to develop between these two national families.

To Know Is to Respect

If the people, the real people of the United States and Canada, knew each other better, how soon they would realize that they were one family of two households. Three-fourths of the people of Canada and three-fifths of the people of the United States have the same ancestral, political, cultural, and religious background, and yet a comparatively few of these millions living on either side of an imaginary border line appreciate this significant fact. The writer was compelled to learn this truth years ago. In a religious conference while a senior at Syracuse University, he agreed to organize the first "Religious Work Department" of the Young Men's Christian Association to be founded in the Dominion of Canada. The place chosen was Winnipeg, Manitoba Province. He thought he was being sent to a sparsely settled prairie country where Indians and trappers might abound. In history, Winnipeg was "Old Fort Garry," headquarters for all of western Canada for the Hudson Bay Company. As long as that great trading corporation controlled this immense empire they did not welcome settlers other than Indians and trap-

pers who might bring in their profitable loads of furs by canoes and dog sleighs.

To his surprise, he found a great, thriving, industrial city of some 200,000 population, with a great university, noble churches, and all that goes to make up a modern metropolis. Twenty years later, the writer now looks out from the window of an eight-story hotel where he is writing as he awaits the train which will speed him on to mission board meetings, and he beholds a city which has a population at least 100,000 larger than when he came here as a Y. M. C. A. secretary. This great Fort Garry Hotel, capable of accommodating a thousand guests in modern style, now stands where then was only a run-down, two-story, frame hotel. This great hotel is managed by an American, by the way, an honest-to-goodness American, for he was born in Boston and looks and acts every whit like a cultured Bostonian improved by that breadth of vision and cordial hospitality which living among a western people imparts. The hotel is owned by the Canadian National Railways, the largest publicly owned railway system in the world, with a total mileage of nearly 21,000 miles. This rail system has as its general manager a native of the United States who has transformed in eight years a losing railway property into one which netted a profit of $58,000,000 last year. More, later, about him and his great transportation achievements. He is a knight now. This railway is, in fact, one of the empire builders, for it operates in every province of Canada and has a transcontinental train service excelled by none which makes it possible for the American tourists to start out from the States and, by four or five gateways, take a great swing of one to three thousand miles through the Dominion of Canada and arrive at a destination in our Northwest Pacific States after an interesting and informing trip through a "foreign land." This is one of the missionary aspects of travel, both national and international. As we come to know each other, suspicions and false ideas give way to understanding, sympathy and respect. The more we have contacts with people of other national origins and allegiances the more we will differ in attitude from "a certain lawyer (who) stood up and tempted Him," and, "seeking to justify himself said unto Jesus, 'And who is my neighbor?' "

Here and There

These are strenuous times in the governmental life at Washington and the immediate future of our partisan lines is unsettled. As we left the capital city there were many prophets but no authority speaking upon what might happen before the next national elections. Later, when that which is now uncertain takes more definite form, there will be found in these columns some observations upon the present scramble in Congress.

In the meantime there are to be considered some things of interest to all thoughtful Americans affecting our national life and the program of peace closely related to our missionary and international problems. Following out the idea of neighborliness and mutual understanding between people, we will have more to say next week. We have a young minister of the United Church of Canada traveling along on our train to his new seven-point charge at a place in the undeveloped West, which cannot be found on the map. His prospect is interesting, for toward the northward, today, "The March of Empire takes its way."

PERSONALITY IS WHAT?

A new definition of personality has been born. Prof. Mark A. May of Yale University is the parent, and he gave it to a waiting world during the recent International Congress of Psychology at New Haven. "Personality is the individual's social stimulus value." Another way of saying it is this: "Personality is the social effect which an individual has upon others." The important thing is, a personality has no existence of itself, as Professor May is reported, but is "manufactured out of the reactions of other persons."

An example: "If an individual assumes an air of superiority and impresses others as refusing to associate with them, he is said to be snobbish. But his snobbishness is not something that he possesses, but rather something that is inferred from the way he carries his cane, or wears his necktie, or speaks to others. That is, personality is the individual's social stimulus value. This stimulus value is composed of many things, such as physique, dress, manners, quality of voice, choice of language, and characteristic social behavior."

To measure a personality, from the "financial fiasco to the social dud," who would both register zero because they make no impression on anyone, up to the individual whose presence or absence has the greatest influence on others, is proposed by Professor May. The score of any person would be according to his social effectiveness. Well, where would this leave some good people who are very dull, and some charming people who are not so wise or saintly? Personality, how it does count! Yet there is the power of sheer ideas and purposes in the most ungainly people. With no graces and no magnetism, they again and again demonstrate effectiveness. The two words, charm and power, must go together to make a real personality. When they are joined in a man or a woman, there is always something going on in that neighborhood. —The Christian Register.

PARISHIONERS ARE OF THREE KINDS

"Parishioners" may be pronounced "parish-owners."

"Parishioners" may be pronounced "parish-shunners."

"Parishioners" may be pronounced "pay-rishioners."

Praise ye, we have none of the first type in this parish—that obnoxious kind of a person who wants everything in the church to be done according to his or her plan and style, without consideration for the rest of the people and their wishes.

Of the second class we have too many.

Of the third class we could use more.—Pueblo (Colo.) Parish Paper.

MEETING OF APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Ky., Wednesday, January 8, 1930, at 9 a. m.

All applications must be approved by the conference board of church extension and in the office of the general board on or before January 3, 1930. No application will be entered on the calendar after this date.

T. D. Ellis, Secretary.

DISTRICT MISSIONARY INSTITUTES, WESTERN NORTH CAROLINA CONFERENCE

The following is the schedule of the district missionary institutes in the Western North Carolina conference, January 6-17, 1930:

Gastonia at King's Mountain, 10:30 a. m. Monday, January 6.

Charlotte at First church, Charlotte, 10:30 a. m. Tuesday, January 7.

Salisbury at Concord Central, 1:30 p. m. Wednesday, January 8.

Greensboro at West Market, 1:30 p. m. Thursday, January 9.

Winston-Salem at Burkhead, 1:30 p. m. Friday, January 10.

Statesville at Broad Street, Statesville, 1.30 p. m. Monday, January 13.

Mount Airy at North Wilkesboro, 10:30 a. m. Tuesday, January 14.

Marion at Morganton, 10:30 a. m. Wednesday, January 15.

Asheville at Central, Asheville, 1:30 p. m. Thursday, January 16.

Waynesville at Waynesville, 10:30 a. m. Friday, January 17.

All pastors, district and charge lay leaders, chairmen of church missionary committees, presidents of woman's missionary societies and teachers of mission study book for the January-February cultivation period should plan to attend the institute in their respective districts.

R. M. Courtney,
Conference Missionary Secretary.

MOUNT AIRY DISTRICT MEETING

Rev. W. E. Poovey, the new presiding elder of the high hills, gathered his preachers and district stewards together last week at Elkin to plan for the year's work. The meeting was well attended and the work of the day was done without special incident. The demands on the district were so nearly the same as last year that it was comparatively easy to make the distribution. The presiding elder, along with a few other men, had worked out certain suggested changes in the assessments which were set out in detail on a black board and presented to the meeting. Without debate this was accepted. The assessment for district work was made one percent instead of one-half of one per cent of the pastor's salary as last year.

M. T. Plyler presented the Diamond Jubilee of the Advocate and C. S. Kirkpatrick spoke of the general connectional interests of the church, with special emphasis upon the superannuate endowment.

Brother Poovey is not entirely unknown in this section. Ten years ago he served on the North Wilkesboro district which is now a part of the Mount Airy. In this larger field he will have occasion to cross the Blue Ridge again and again. But it is not the situation of other years. Those fine highways make travel a joy and these loyal people and devoted preachers will do the rest. The Mount Airy district has made a good start for the year.

The excellent lunch served by the ladies of Elkin met every demand of those keen appetites whetted by the long drive of the morning across the hills. Brother Abernethy had everything running like well oiled machinery.

REV. E. L. HILLMAN AT GREENSBORO COLLEGE

Greensboro College girls found a true friend in Rev. E. L. Hillman of Greenville, N. C., who conducted the revival services on the campus last week. Both his sermons and the group meetings showed his understanding of youth.

Mr. Hillman's general theme was "Crusaders for Christ." Beginning with "A Call to Worship" he discussed the Christian from various angles. He told of the strength and influence of a life filled with Christ, leading up to a final appeal for a greater, more whole-hearted service for the Master.

Services were held twice daily: at chapel in the morning and after dinner at night. They were truly an inspiration, but probably the most lasting influence of the week came from the group discussions held after the services each night in the drawing room. The interest in these meetings caused the attendance to more than double itself with each evening until Thursday night found the room packed with girls. In his answer to questions asked Mr. Hillman showed a broad minded, sympathetic attitude toward young folk.

Mr. Hillman is the pastor of Jarvis Memorial Methodist church in Greenville. He held a similar series of services here three years ago.

A GOOD PASTOR AVAILABLE

This subject applies to Rev. R. C. Goodchild of White Oak, N. C., who served the Hemp and Bladen charges in the Fayetteville district the past four years as a supply. Because of the number of regular conference members to be given appointments this year he was not assigned to a charge.

Brother Goodchild was for a number of years a regular pastor in the M. E. Church. Because of ill health he located and came South where he engaged some years in evangelistic work.

Both he and his good wife are excellent people and are quite capable of supplying any one of many places quite acceptably. This writer recommends him to any presiding elder who may be in need of a pastor.

W. A. Cade, P. E. Fayetteville District.

WILMINGTON DISTRICT APPORTIONMENTS FOR 1929-30

	P.E.	Conf.	Gen.Conf.	Dist.
Burgaw	$ 200	$ 626	$ 406	$ 20
Carver's Creek	190	595	386	19
Chadbourn	190	595	386	19
Clinton	250	783	507	25
Faison-Warsaw	210	658	426	21
Hallsboro	136	427	276	14
Ingold	130	407	264	13
Jacks-Rich.	200	626	406	20
Kenansville	80	251	163	8
Magnolia	150	470	305	15
Maysville	180	564	366	18
Scott's Hill	53	167	109	5
Shallotte	123	385	250	12
Southport	180	564	366	18
Swansboro	110	345	223	11
Tabor	145	454	295	12
Town Creek	70	219	143	7
Wallace-Rose Hill	200	626	406	20
Whiteville	220	689	446	21
Epworth	140	441	284	14
Fifth Avenue	360	1127	731	36
Grace	420	1315	853	42
Trinity	360	1127	731	36
Wilmington Ct.	95	281	157	9
Totals	4391	13,742	8885	436

Orphanage is included in conference apportionment.

M. J. Cowell, Sec.

HOW SOME MEN HAVE COME INTO THE KINGDOM: SAMUEL

By Robt. G. Tuttle.

"I have prayed about this boy, and the Eternal has granted me what I have asked. So I have lent him unto the Eternal: as long as he lives he is loaned to the Eternal."—First Samuel.

The discussion of the story of Samuel easily resolves itself into a study of the comparative advantages and disadvantages of two types of conversion—the almost imperceptable transformation of the child and the pronounced experience of the adult. The difference may be illustrated by two people crossing the Jordan into the promised land, one crossing the young stream near its springs, the other near its exit into the sea.

The story of the religious development of Samuel affords an illuminating instance of the child coming into the kingdom of God. We have the story simply and beautifully unfolded: the godly parents; the mother's earnest prayer for a son; her promise, that if given, he should be dedicated to the Lord; her tender solicitude for the baby boy; her maternal care; her visit to the sanctuary and the fulfilment of her pledge; and the brief glimpse of the boy Samuel under the care of Eli.

Let us briefly consider the comparative advantages and disadvantages of the types of conversion above suggested.

First, adult conversion. The mature man who is converted usually passes through a more or less pronounced emotional and moral upheaval. This gives him the advantage of a very definite experience that often sustains him in times of doubt. And such an experience of grace is frequently attended by a joyful enthusiasm that makes its recipent an effective advocate of the gospel that saved him. The late Charles N. Crittenden often urged the need of knowing "the day and the date and the time and place" of one's birth into the kingdom. Again it sometimes seems to be a fact that persons who have been lifted from lives of sin by great moral transformations have a more daring faith in God's power to save the lost than do those who have not passed through such radical experiences. At any rate there is in their sympathetic insight into the hearts of sinners and in their belief that God can save to the uttermost something of compensation for that which has been lost in their own lives.

But on the other hand the adult convert has the disadvantage of having lost much time in that period of life that fosters growth and constructive development—a loss for which there is perhaps no compensation. He begins character building when the time best suited for laying the foundations for character is past. And often he has acquired the very decided incubus of old habits that tend to draw him back to the former life. And incidentally he may depend too much on feeling for the satisfaction of Christian living.

Now in turning again to the coming of the child into the kingdom let us state some real or seeming disadvantages. The child who comes early into the kingdom, whether with or without a conscious realization of the change may have the disadvantage of possessing no highly colored experience as evidence of conversion. This being the case it is doubtless often true that young people who have come into the church, doubting the real relationship of sonship to the heavenly Father, drift into formality or lapse into sin. And, as has been suggested, persons who come into the kingdom through the more gradual processes of religious education and spiritual appropriation may doubt the power of religion to work transformations in depraved lives.

But on the other hand, early conversions have decided advantages. It has the advantage of receiving the formative influence of religion at life's most impressionable period; it has the advantage of the period of normal growth in life for the development of character; it has the advantage of little time lost in the forming of habits that must be abandoned later if Christ ever comes into the life. In a word, if parents and teachers fill into the enlarging capacity of religiously inclined childhood the content of Christian truth, affections, and ideals the entire development of conduct and character is in line with the laws of the mind and the normal processes of life and lead to the highest results for time and eternity. And we further believe that there is no seeming advantage characterizing adult conversion in the way of definiteness, joy, or appreciation of the saving power of the gospel that may not by prayerful instruction and the guidance of the Holy Spirit be experienced in the life of the growing young Christian.

By cool Siloam's shady rill
How fair the lily grows!
How sweet the breath, beneath the hill,
Of Sharon's dewey rose!

Lo! such the child whose early feet
The paths of peace have trod;
Whose secret heart, with influence sweet,
Is upward drawn to God.

WESTERN NORTH CAROLINA CONFERENCE STANDS SECOND

The Western North Carolina conference with a membership of 144,782 stands second among all the conferences of the Methodist Episcopal Church, South. The North Georgia has for some time stood second and our conference third, but we this year forged ahead of the North Georgia. That conference reports 143,523, which gives the W. N. C. conference a lead of 1259. The Virginia conference with 157,902 church members is the largest in the entire church, being 13,120 ahead of the W. N. C. conference.

Our net increase last year was 2374, Virginia 1400. With the same ratio of increase it would require fifteen years to overtake Virginia. The truth is that it would be done next year if we would only allow a modern Pentecost to visit us.

Long ago, a missionary myself in a foreign country, I recall that I was bold enough to say to my fellow workers, of both nationalities, that the missionary's main objective is to make himself superfluous. His work, his office, are by nature transitional. I by no means expected, I will admit, that the day when the natives of that country would themselves have to shoulder all the burdens of the work and virtually to get on without the co-operation of the missionaries would come during my lifetime. But come it did. The eagle stirred up her nest, and pushed her fledglings out over the abyss. It is the Lord's doings—in part, at least—and it is marvelous in our eyes. But there is much yet that the church at home can do. Our boards of missions are by no means ready to disband and go out of business.—Dr. George B. Winton.

The silences of Jesus were not less miraculous than his utterances.—S. Stephen McKenney, D.D.

God's Day

By R. H. Bennett

THE Sabbath question is to the front again today. It always will be. When the United States Senate was debating the question of the opening of one of our World's Fair on Sunday a senator an old law book to the desk for the clerk to read the authorities on which his speech was to be based. The clerk opened and read at the place indicated, "Remember the Sabbath day to keep it holy." The famous objection of a certain infidel was, "If God wished man to recognize his revelation as from himself, why did he not write it on the sky so that man might know it was divine?" So men are asking today where is the law of the Sabbath found and what is its authority. We find it is written more clearly even than on the sky.

To one who accepts the scripture the Bible record is sufficient. We read that the Creator himself in Eden set man the example of toiling for six days and of resting and hallowing the seventh. Amid the thunders of Sinai the law of the Sabbath was repeated with great emphasis and placed in the Mosaic code which code has been the basis of human laws ever since. Our Saviour deemed the day of rest and worship so vital that he reaffirmed and observed it. The apostles, following his teachings, taught its observance and handed it down to Christian civilization for all time.

For one who wishes further proof of the extra-scriptural type we find it in the history of our great nation. When the bold voyager had crossed the trackless main and landed on this western shore we see his little company kneeling on the seaside sand under the standard of the cross and taking possession of this new world in the name of God. The Cavaliers at Jamestown and the Pilgrims at Plymouth Rock ushered in their civilization with the same holy ceremony and laid broad and deep in the constitution of our nation the sanctity of the Sabbath day.

We find the law of the Sabbath interwoven in the law of the land and of business. Congress, state legislatures, the courts, the stock exchange and stores and business offices are closed on God's day. Obligations due on Sunday go over, showing that it is not an earthly day but belongs to another world. Even if the Sabbath were not above value in other ways this would make it worth while, if for nothing else than to compel men, by the mighty testimony of this silent witness, to remember that there is a God to whom the earth belongs.

The law of the Sabbath is written in the constitution of nature. The very ground of the Israelites was to rest one year in seven. This is the law of the soil today, that when overworked it ceases to be stimulated even by fertilizers and must have rest. Razors call for a vacation to renew their edge. Many machines are bettered by allowing the fires to die down and their movement to cease one day in seven. Scientists publish charts showing how the vitality of a worker runs down through the day and is not quite brought up by a night's rest to the point of departure on the morning before. There needs a full day's rest once a week to bring this descending vitality up to the condition of a preceding Monday, so that a man who works seven days in the week is on a continually descending scale. Dr. Chalmers, the orator-scientist, went so far as to say, "I never knew a seven days' worker who did not become a wreck physically, mentally and financially." The "forty-niners" treking to the California gold fields by wagon train tested the law. Those who rested themselves and their teams one day in the week reached their destination in far better condition and in quicker time than those who broke the Sabbath and traveled seven days in a week. Many of the latter never reached their journey's end at all, but left their bones and those of their teams bleaching on the desert. It is said that when Paris contractors wish quicker and better work than usual they discard the feebler and more uncertain seven day's workmen and employ English artisans who will labor only six days in the week and who keep the Sabbath. In the body, mind and soul of man there is written the law of the Sabbath. In every drop of blood and in every nerve and muscle of the human frame there is inscribed by the same hand that wrote on Moses' tablet, "Remember the Sabbath to keep it holy."

We read the truth in the history of nations. Those countries which most desecrate God's day are lowest in the scale of virile civilization and vice versa. Sunday bull fights and saturnalias of debauchery drag nations down. Scotland, England, Canada and the United States, where, with all its violations, the Sabbath is best observed are at the top. France, in her frenzy against all things religious, in the days of her revolutoin tried in vain one day in ten as a rest day. Edmund Burke, one of the greatest statesmen of the race said, "the nation that ignores the Christian Sabbath soon sinks to barbarism and ruin."

The arch upon which our civilization rests is built upon two columns—the Christian home and the Sabbath. We must uphold both of these and guard them with a Spartan zeal as the ark of Israel itself, if our civilization is to survive in vigor and not perish from the earth. National strength weakens when the Sabbath goes. Staunch integrity abides with its jealous guarding. These are two of the priceless legacies of our gospel heritage.

Mr. Stephen Girard, the infidel millionaire of Philadelphia one Saturday evening bade his clerks come next day and unload a vessel just arrived. One young man stepped up to the desk and said as he turned pale, "Mr. Girard, I cannot work tomorrow."

"Well, sir, if you can not do as I wish, we can separate."

"I know that, sir," said the boy. "I also know I have a widowed mother to care for, but I can not work on Sunday."

"Very well," said the proprietor, "go to the cashier's desk and he will settle with you."

For three weeks the young man tramped the streets of Philadelphia looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier of a new bank about to be started. After reflection Mr. Girard named this young man.

"But I thought you discharged him."

"I did," was the answer, "because he would not work on Sunday, and a man who will lose his situation for principle is the one to whom you can trust your money."

One of our prominent preachers says, "Unless you teach your child under the parental roof to keep the

Lord's day there are 999 chances out of a thousand he will never learn to keep the Sabbath." You may think to shrink responsibility in the matter and send your children to the Sabbath school and the house of God. That will not relieve the matter. I want to tell you in the name of Christ, my maker and my judge, that your example will be more potential than any instruction they get elsewhere. If you disregard the Lord's day yourself and in any wise throw contempt upon it, you are blasting your children with an infinite curse. It is a rough truth, I know, told in a rough way, but it is God's truth nevertheless. Your child may go on to 70 or 80 years of age, but the child will never get over the awful disadvantage of having had a Sabbath-breaking father and mother."

Who would exchange for the wealth of the world the priceless memories of the holy Sabbath in the old house which come floating to us over the years as an aroma from a garden of roses. Who shall say how much of the texture and our soul life is composed of the warp and woof of those holy memories and blessed influence in that sacred place—home on Sunday afternoon. Read the little poem that follows and drink a deep draft from the limpid spring at the gate of Bethlehem. Shall we not renew some day, in the better land, the spirit of those hallowed scenes?

"From the window of the chapel softly sounds an organ's note.
Through the peaceful Sabbath gloaming drifting shreds of music float,
And the quiet and the firelight and the sweetly solemn tunes
Bear me dreaming back to boyhood and its Sunday afternoons.

When we gathered in the parlor, in the parlor stiff and grand,
Where the haircloth chairs and sofas stood arrayed, a gloomy band.
Where each queer oil portrait watched us with a countenance of wood,
And the shells upon the whatnot in a dustless splendor stood.

Then the quaint old parlor organ, with the quaver in its tongue,
Seemed to tremble in its fervor as the sacred songs were sung,
As we sang the holy anthem, sang the glad revival hymns
Of the glory of the story and the light no sorrow dims.

While the dusk grew even deeper and the evening settled down,
And the lamp-lit windows twinkled in the drowsy little town,
Old and young we sang the chorus and the echoes told it o'er
In the dear, familiar voices, hushed or scattered evermore.

From the windows of the chapel faint and low the music dies,
And the picture in the firelight fades before my tear dimmed eyes,
But my wistful fancy, listening, hears the night wind hum the tunes
That we sung there in the parlor on those Sunday afternoons."

A WHOLE BATTERY OF POLITICAL BISHOPS

All the big wet newspaper guns bang away incessantly at the Methodists because they talk dry, and preach dry, and vote dry—and persuade others to do the same. Our critics—and there is none more bitter on this point than the Roman Catholic newspapers—are especially severe against mixing religion and politics, as they think the Methodists are inclined to do. They are right. So long as the drink question in any form is a political issue Methodist are likely to be in the fight, not only as individuals, but as a church. If this be treason, our opponents are at liberty to make the most of it. But—if it be shameful business for those churchmen who hate the liquor traffic to fight against it on the field where the battle must be waged, what about churchmen who fight on the other side? In view of much that has been said by Roman Catholic editors in America about the Methodists in politics, what do they think of their own bishops and archbishops when they rally their forces on the other side, as in last year's prohibition fight in New Zealand when the hierarchy circulated and published appeals like these which we find in a Wellington, N. Z., Catholic newspaper:

Wellington, Oct. 19, 1928.

Rev. Dear Father:

As metropolitan of this ecclesiastical Province I deem it my duty to again give the Catholic body of New Zealand right guidance on the matter of prohibition—national prohibition—with which it is threatened. I hope such a calamity will never befall it. . . . I consider, therefore, that I would be failing in my duty did I not warn our people of the dangerous possibilities that are before them. Is the great Catholic Church, in this pretended free land, to depend for the exercise of a natural and divine right on any fallible and fallacious government or set of politicians? Such a thing is an insult, an outrage and an indignity. It implies a prying and inquisitorial interference with every altar and every priest in the Dominion. I call, therefore, on all Catholics in the Dominion to vote dead against National Prohibition, as they value common sense, liberty, and the sacred claims of their Holy Faith. . . . I remain, Rev. Dear Father,

Yours sincerely in Christ,
Francis Reedwood, S. M.,
Archbishop of Wellington and Metropolitan.

Unwarrantable Infringement! The Warning of Our Archbishops

"We view with misgiving and alarm the crude proposals of the prohibitionists who demand drastic legislation which would be unfair to those engaged in the drink traffic; which would be an unwarrantable infringement on the reasonable liberty of the mass of the people; which would most probably be inefficacious; in the end might produce more evil than it would remove.

His Excellency, the Apostolic Delegate.
Michael, Archbishop of Sydney.
Frances, Achbishop of Wellington.
Daniel, Archbishop of Melbourne.
James, Archbishop of Brisbane.
Patrick, Archbishop of Hobart.
Robert, Archbishop of Perth.

This warning is endorsed by the expressed views of the highest authorities of the Church in all English-speaking countries. Cardinal O'Connell in the United States and Cardinal Bourne in England have both spoken strongly against the fanaticism of prohibition. . . ."

These documents are offered for the critical judgment of "America," and "The Catholic News," not to mention the big wet American dailies.—N. Y. Christian Advocate.

THE SHUT AND OPEN HAND

We are animals so long as we live to get. We came into the world with our fists tightly clinched, and some men need an entire lifetime to get their hands opened. The shut hand is the symbol of animalism; the open hand is the emblem of the new man in Christ. Animals live to get. The lion goes forth to seek his prey. Some men are like the lion. The city is the forest in which they search for victims. The dog snatches the biggest bone and runs. His ambition is to get. The hog steps into the trough with all four feet because a hog lives to get. Man alone is capable of giving. He can stand erect with open hand, his face toward his brother's face, and can imitate the example of Almighty God and be a dispenser of benefactions. You do not live unless you live to give.—Rev. Charles E. Jefferson.

BEAUTIFUL AND PROMISING CHILDREN FOR ADOPTION

Twenty now ready for approved foster homes.
Five infant boys, ages 1 month to 12 months.
Two infant girls, ages 2 months to 6 months.
Nine larger boys, ages 3 years to 8 years.
Three larger girls, ages 6 years to 10 years.
One boy, age 12 years.

Write for application blanks to Children's Home Society, Inc., Greensboro, N. C. John J. Phoenix, State Supt.

THE MARION REVIVAL AND DR. THURSTON B. PRICE

By Watson O. Goode.

In the beautiful little city of Marion there are church buildings and congregations representing all leading Protestant denominations. Men above the average in intelligence and equipment are the pastors of these churches. These men have always had the highest good of the town and community at heart first. Through the trying and troublesome times of very recent months each minister has earnestly striven to do his uttermost to advise, serve and to bring comfort and consolation to one and all who have been on account of industrial disturbances necessarily brought face to face with industrial and abnormal conditions. Into just such a situation Dr. Thurston B. Price came and opened up services in the First Methodist church on last Sunday morning, November 17. The great problem was, how can the mind of a community be changed from one of tragic gloom and threatening spiritual defeat to one of hope, peace and spiritual victory? Dr. Price became the man of the hour. He pointed out the way of the cross—the way of repentance, forgiveness, peace, love, and consecration which leads to sacrificial service—the way the great Master of men traveled through self-denial and suffering—the only way to win!

Great congregations heard him gladly and drank in the messages of truth until they became in desire through self-consecration like their Master. This master passion seemed to burn in hundreds of hearts with an ever-increasing flame from service to service. Even though the revival has been in progress less than one week, already religion is the topic of conversation in the entire city, where before it was strike, strife and tragedy, which had carried with it more or less of hopelessness and unbelief. Thank God for the Price and the victory!

And how was this done, do you ask? Not by a big sensational hullabaloo, now used by most so-called evangelists, with their stock-in-trade sob stuff—hell fire, damnation scarecrows of darkness and death. No, no; but rather it was Price preaching the old gospel in a new attractive, persuasive, powerful form suited to our day with its sins and disloyalties, backed up by the Holy Spirit and a great personality!

Some past experiences had caused me to say that I would never again agree to any one in my town or city calling any evangelist to hold a meeting where I lived, on account of the after effect of such meetings and the miserable mockery of real religion and God which characterizes them as a rule. I still stand there. But in Dr. Price I have found a man whose type of evangelism is so different—so sane, strong and wholesome that I do here and now unqualifiedly endorse, recommend and urge all pastors who have the responsibility of great congregations and communities upon them to consider securing the services of this eminently prepared, cultured, strong, sane preacher to assist them in giving the gospel to their respective churches and communities, should they be contemplating such an undertaking.

ON THE MOVE

The conference at Kinston is of the past. It is now history and many of the great lessons taught and impressions made will not soon be forgotten. It was a great conference and the spiritual influence from it will live forever.

The itinerant wheel has turned again for me and I find myself now located in the parsonage for the Durham circuit, near that thriving and busy center of trade industry. The past four years on the Creedmoor circuit were in many respects pleasant and enjoyable and, I hope, profitable years, and we leave many dear friends on that charge. If there was any strife or discord we did not learn of it; and if there was any trouble we did not know of it.

The people and especially the official board co-operated with us and we enjoyed their fellowship. And by this we were enabled to put on a financial plan and program of the budget system that will continue, I hope.

When we came to the charge the people were discouraged and disheartened because of a bank failure and heavy debts, both personal and on the church and parsonage, confronted them; but by organization and hard work these debts were all paid and I left the charge with no indebtedness, although some building had been done. In all for the four years we raised over ten thousand dollars for debts, building Sunday schools rooms at Bullocks, and a Sunday school building at Banks church alone.

Sometimes our itinreant system gives an opportunity for many things, and the changing of preachers gives variety to the work that is both stimulating and helpful. In order to get ready for the new preacher and have everything "spick and spank" the parsonage trustees at Creedmoor decided to give the parsonage a thorough painting on the interior. So we moved out as soon as possible and the painters were already at work to cover our tracks and dirt; for paint is like love, it hides a multitude of faults. This painting was greatly needed because it had been many years since the parsonage was painted.

On the fourth Sunday night in October, the last appointment before conference at Bullocks church, Brother J. A. Cowan, superintendent of the Sunday school, in a few well chosen words presented me with a gift of money as a token of appreciation. This church has a small membership, but they are a loyal, faithful band and co-operated with me so beautifully and helped me so much that I can never express my appreciation for this gift. On Saturday after conference, November 9, Mrs. B. G. Rogers, Mrs. C. D. Lyon and Mrs. I. W. Bullock came to the parsonage with a gift of money, also from the Creedmoor church. This, too, was likewise appreciated, and words cannot express my sincere thanks to these friends and these ladies for their gift. A short while before this Mr. and Mrs. H. H. Bullock gave us a pair of warm yarn blankets. This was also a very timely gift, and we thank them sincerecly.

By way of parenthesis, I might say that the missionary society gave my wife a "shower" of very useful and valuable gifts on Thursday, November 7. She was so completely overwhelmed by this shower that she could not even say "thank you," but only a few tears for joy and appreciation.

For these and all other kindnesses and tokens of love by any one we offer our thanks and assure them that we shall never forget them.

On the notable and as some say the unlucky day, November 13, we came to the parsonage at our new home. It is a good comfortable home and we hope to have a good year. Some ladies from all the churches came and prepared a good hot supper for us. We have been kindly received. I have filled the appointments at all of the churches, beginning the second Sunday in November.

We ask an interest in the prayers of all those who read these lines. May the Lord of Hosts be with us this year.

B. E. Stanfield.

METHODIST PREACHER AT DUNN IS SEVERELY POUNDED

The pastor of the Methodist church and his family were surprised last Friday night when the members of the church severely pounded them. The good people came in great numbers, all bringing some useful article for the household. One scarcely sees a greater variety of gifts. This thoughtfulness and kindness on the part of the people called Methodists is very much appreciated. These expressions come as another evidence of the fact that we have fallen into good hands here among the people of Dunn. We have no fears for our welfare. We are happy to have the privilege of serving a people so thoughtful and kind-hearted as the people here.

All of us at the parsonage were made to feel very happy and our happiness continues. We observed also that those who came were happy. This reminded us of what the immortal Shakespeare said about mercy. He said, "The quality of mercy is not strained. It falleth like the gentle rain from heaven upon the earth beneath; it is twice blessed; it blesses him that gives and him that takes."

In many ways the people of Dunn have shown their appreciation of our efforts to serve them. They have made us feel at home among them. All of these expressions of kindness make us feel very humble. They overwhelm us. And we are made to feel that we must give to these good people the very best that is in us in the way of spiritual leadership. We solicit their prayers and their wholehearted co-operation in the program of the church that this may be in reality a year of progress and spiritual growth.

May the Lord abundantly bless them and multiply their labors. C.B. Culbreth.

REV. A. D. WILCOX HAPPY AT LOUISBURG

We arrived in Louisburg Wednesday, November 13, and imediately found ourselves surrounded by old friends.

The pantry was full of groceries and an excellent dinner on the table, prepared by Aunt Hulda, the Louisburg specialist in things of that sort. Coal and wood were in the shed and the parsonage committee at the parsonage ready to assist in placing furniture as it was unloaded from the trucks.

Sunday morning the church auditorium overflowed into four or five adjacent Sunday school rooms and Sunday night the Baptist brethren worshipped with us, filling the church again.

A delegation of old friends from St. Paul in Goldsboro attended the morning service, coming in two automobiles. It looked like old times.

It is needless to say that we are happy to be back in the North Carolina conference in this delightful church which we served 1912-1916.

In answer to many letters of inquiry from old friends in both conferences, I wish to say that my health is not broken and my strength is not diminished. The trouble is entirely with my eyes. My vision is gradually improving. I have resumed my pastoral visiting, having made several calls without any assistance, and am getting about the streets and into the stores and homes of the people without assistance.

Dr. F. C. Smith of Charlotte, the son of the late Rev. G. F. Smith of this conference, who removed the cataract, says that by the middle of January he will be able to pierce such film as may remain in the eye at that time and thus give me much better vision than I now have.

I am ready for a great year's work and shall be glad to help any of the brethren in meetings according to my old custom in this conference. A. D. Wilcox.

WELL RECEIVED AT HAYNES-CLEMMONS

We have been very cordially received by the good people of the Hanes-Clemmons charge, the kindnesses shown being a welcome balm for souls harried by the experiences of separation and moving from our work and many friends of the Helton charge. Those who have been blessed with the privilege of "riding a circuit" up in those blue grass hills of Ashe, among those blue-blooded people, will readily understand that severing the connection exacts no little toll. Up there the preacher has one unusual difficulty, that of impartially receiving and "rightly dividing" the flowing hospitality. The Master's prophetic utterance about those who leave "houses, or brethren . . . or lands, for my name's sake" becomes literally fulfilled in the experience of a pastor shepherding among the flocks of those beautiful hills.

But truly God hath made "of one" his own everywhere. And here they are at Hanes and Bethel and Clemmons—those who love his kingdom and are ready to receive and exalt its ministering agent. At Clemmons they have reserved unto themselves the old aristocracy of pounding the preacher. So that upon his first attempt to preach to that small but select group he was conducted after the benediction to a curtained off exhibit that was for the lading of his car. One had an impulse, of course, to sing the doxology and begin over again and really try to preach to a group with such conspiracies. Anyhow, compliments of the sort increase the desire of the preacher to "make full proof" of his ministry, "to give heed, and to seek out and set in order many proverbs. To keep me from being homesick I have one real country church, Bethel. This is a live and going church, with splendid Sunday school facilities, well organized and boasting a first class orchestra.

At Hanes we have a new $30,000 church with good accommodations for the Sunday school and other organized work. The congregation here is small, but the field and material for growth are challenging.

Our new elder, Brother Thompson, has been with us for the first quarterly conference. His inspiring message on our copartnership with God and the overtone of hopefulness expressed in his preaching and presiding gave us a most helpful take-off on the year's schedule of work.

You may expect our Advocate quota to be met promptly. G. C. Graham.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

"Do you know," said the successful merchant pompously, "that I began life as a barefoot boy?"

"Well," said the clerk, "I wasn't born with shoes on, either."

A GLORIOUS CHALLENGE TO OUR METHODIST PEOPLE

Our Methodist Orphanage is the mother par excellence of our conference. Out of this motherhood emanates tenderness, genuine pity, beautiful compassion and a loyal yearning to shield, protect and defend those entrusted to our care.

But for the grace of God our own children would be there; and thanks to our gracious superintendent and co-laborer, where in all the world can be found a safer place for the nurture of the young?

Few homes, if any, shed the light and beauty so characteristic of this model institution.

In the hour of urgent appeal, as we approach the Thanksgiving season, may we take from our larder that which has been bestowed upon us by God's favor and impart it to the those who have never known the richness and paternal warmth so characteristic of an ideal home.

While we spend money for luxuries, while we indulge in the non-essentials of life, may we contribute of our substance to the nourishment and enrichment of these bright boys and girls.

The mother heart of this great institution is yearning for a more loyal expression from our people.

As a people we enjoy unusual privileges, and unless we express the sacrificial spirit in a more gracious manner, we cannot reach the heights of spiritual growth as we visualize our task.

Guy Hamilton.

ALPHEUS McCULLEN

By J. M. Rhodes.

We never had among us in North Carolina a truer, better man than Alpheus McCullen. He was my friend and the friend of Littleton College, the kind that "sticketh closer than a brother."

He educated both his daughters there, keeping them with us till they won their diplomas, and they are among the finest women we ever sent out. Brother McCullen believed from his heart that we were doing a good work and he said so everywhere he went.

He was true to his friends and if he ever had an enemy I never knew it. He was one of the kind who could oppose men without making enemies. He did a vast amount of good in the world and now that he is gone we shall miss him very much.

When he conceived any line of work to be his duty he went at it without regard to what men said about him or it. His influence and his efforts for the uplift and betterment of the world will live a long time.

The Union Theological Seminary at Mexico City, Mexico, is maintained by the seven evangelical churches at work in that country, namely: Congregationalists, Friends, Disciples, Methodist Episcopal, Methodist Episcopal, South, Presbyterians in the U. S. A. and Presbyterians in the U. S. The school today enrolls 37 students and during the 12 years of its existence has sent out about 80 graduates.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

UNCLE SAM AND OMISSIONS

The writer of this column was just as much surprised as and perhaps more disappointed than any accustomed reader of the Advocate to find no Sunday school page for the North Carolina conference in the issue of November 14. What we considered about the most timely and most readable items we have written for a long time were turned over to Uncle Sam, in due time, with instructions to deliver to our Advocate office for printing. But, alas, to our amazement and chagrin, for the first time in years there appeared no news about North Carolina conference Sunday school work November 14. And the reason remains a mystery. Our only explanation is that, for once, our dear old Uncle Sam failed us. Leastwise ,thus it doth appear. We did not keep a copy of the items. We dare not attempt to reconstruct them. And unless, by chance, they would reappear as mysteriously as they disappeared, kind readers not mind readers may never know just what they missed.

ROCKINGHAM DISTRICT PLANS

Rockingham district Sunday school council, with Rev. H. C. Smith, presiding elder and chairman, presiding, met in Rockingham church at 2 o'clock, November 19, set goals for the Sunday school promotion work of the district, and made plans for definite forward steps in 1930. In keeping with the conference plans for the new year, chief emphasis in the Rockingham district will be placed upon the personal and spiritual in Sunday school work, including special effort to increase and maintain Sunday school membership and make all efforts in and through the Sunday school point toward genuine evangelism. A number of training schools and institutes are recommended for the district. The new programs of work will be presented and interpreted and, it is believed, used to good effect. Schools are asked to observe the special days, including Sunday School Day and Missionary Day, and to remit these offerings to Mr. E. J. Cheatham, Treasurer, Franklinton. Volunteer workers to help in the carrying forward of the work in the district were elected, as follows:

J. H. Bowen, Hamlet, district superintendent.

Rev. J. H. Lanning, Rowland, superintendent of missionary education.

Rev. A. S. Parker, Troy, superintendent of Wesley classes.

Miss Thelma Cole, Hamlet, elementary superintendent.

This council meeting followed the meeting of the pastors and district stewards, both of which the writer attended. In both meetings emphasis was placed upon spiritual things. The address by Rev. M. T. Plyler of the Advocate on the 1930 Pentecostal celebration deeply stirred preachers and laymen alike.

BETHEL SCHOOL DECEMBER 1-6

At the request of local leaders, the Leasburg circuit Cokesbury training school, scheduled for November 17-22, will be conducted at Bethel church, December 1-6, with Miss Georgia Keene teaching the course on "The Small Sunday School, Its Plans and Work." All classes will be held at night, beginning each night at 7 o'clock. It is hoped all schools of the charge will be represented.

NEW PROGRAMS AVAILABLE

The new programs of work are now available. Schools may secure them, in booklet form, from the conference office in Durham. Although mailing them out from the office is not considered adequate or proper placing, it is suggested that responsible officers in local schools secure copies as soon as possible, read them carefully, discuss them with their associates, and then secure, through the conference office, visit of an official interpreter who will clear up doubtful points and help bring about a right understanding of the purpose and use of the new guides. We are ready to fill orders and to help schools which are interested. The publishers make charge for these booklets, as follows:

Program of Work E, 10 cents.
Program of Work D, 15 cents.
Program of Work C, 25 cents.
Program of Work B, 35 cents.

Our conference office is prepared to supply the demand at publishers' prices.

MRS. JOYNER'S BLUE SEAL

Mrs. F. B. Joyner of Cary is holder not only of an incomplete diploma as mentioned in this column recently, but also of a blue seal, and lacks only two units completing her work for the gold seal diploma. Her husband, Rev. F. B. Joyner, holds a gold seal diploma and, in all 28 units of credit, which means that before long he shall have earned the 36 unit award, the diploma in religious education. Not only is this parsonage team studying and earning certificates and diplomas, it is leading officers and teachers to do so; and the quality of work being done in Sunday schools served by the Joyners is eloquent testimony of the real work of training.

THANKS FOR THE KIND WORDS

Mr. George M. Powell, superintendent of Hope Hills Sunday school, Fayetteville district, cheers the conference Sunday school employed workers when he sends the conference superintendent the following paragraph:

"I feel that I can express the sentiments of all officers and teachers in saying that we appreciate very highly your offer to lend us aid, and we shall be only too glad to avail ourselves of same."

His concluding sentence trusting we are finding our duties pleasant and wishing us continued success adds to our joy in service. Our entire staff is dedicated afresh to the task and privilege of assisting the approximately 8,000 officers and teachers of our conference to a fuller, richer, more effective service to the nearly 100,000 pupils of our schools; and we are hoping and endeavoring to make 1930 one of real helpfulness to all our schools and churches of which our schools are integral parts.

OCTOBER TRAINING CREDITS

During the month of October, 264 certificates of credit were issued to persons in the North Carolina conference, according to report received from the Nashville office, 185 of these being standard credits and 79 Cokesbury. Of the standard credits, 98 were issued in colleges, 85 in standard training schools, and two by correspondence.

Five diplomas and one blue seal were also issued as follows: Diplomas—Miss LaRue Dixon, Grifton; Miss Betty Rouse, Grifton; Mrs. B. C. Thompson, Jackson; Miss Bessie Mangum and Mrs. U. M. Roberts, Stem. Blue seal was issued to Rev. J. O. Long, Durham.

Of the 79 Cokesbury credits, 61 were issued in training schools, 15 in local training classes, and three by correspondence. The local training classes were held at Garner and Rockingham and were taught respectively by Rev. W. L. Clegg and Mr. Jesse G. Wilkinson.

OUR INDUSTRIAL SITUATION

Timely, thought-provoking articles on the industrial situation in the South and the church's relation to these conditions appear in the November number of The Missionary Voice." We suggest their reading. All of them should be of interest to Sunday school workers, especially one by A. W. Martin on "The Sunday School and the Industrial Situation" and the one by J. W. Speake on "A Story of Community Co-operation: Pacolet Mills." Incidentally, may we suggest that our Sunday school workers subscribe to The Missionary Voice. We need more missionary information and more missionary spirit in our Sunday school teaching. The industrial situation deserves immediate attention.

"ERUDITIO ET RELIGIO"

Three professors in the department of education of Duke University superintend Durham Sunday schools. With Dr. Holland Holton, head of the department, superintending Duke Memorial school, Dr. John W. Carr, West Durham, and Professor B. G. Childs, Trinity, the education department is making positive proof of its belief in religion as well as education. Other members of the department are active in Sunday school work.

Continued on page 29

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

CONFERENCE COUNCIL

Tuesday, January 7, 1930, is the time and Salisbury is the place for holding our next Conference-wide Sunday School Council. This council will be composed of the presiding elders, the Sunday school board, the district Sunday school organizations and the conference employed staff. An attendance of from 60 to 75 outstanding persons representing every section of the conference is expected to be present at this important meeting. The council will pass upon the detailed plans of religious educational endeavor for the ensuing year. It will also pass upon suggestions made for financing the work sponsored by the Sunday school board of our conference.

A QUESTION

The North Carolina Baptists recently held their great convention at Shelby. The program for this two-day convention listed two half-hour periods of choice periods in each day's programs for presenting their Sunday school interests, state-wide and south-wide. The recent Western North Carolina conference extended through five and one-half days. Only twenty-five minutes, at the close of a strenuous morning's session, were scheduled for presenting conference-wide and church-wide Sunday school interests. Is it possible that our Calvinistic Baptist brethren value religious education activity more highly than Arminian Methodists?

WINSTON-SALEM SCHOOL

The ninth annual standard training school for Winston-Salem and surrounding territory was held at Centenary, Winston-Salem, November 10-15. Not counting a large number of visitors an enrollment of 185 was recorded, 145 of whom earned certificates of credit. These credit students were listed with churches as follows: Centenary 20, Grace 14, Mt. Olivet 14, Green Street 13, Mt. Tabor 11, West End 11, First Church (Lexington) 7, Burkhead 7, Kernersville 6, Midway 6, Marvin 6, Oak Summit 6, Central Terrace 5, Ogburn Memorial 4, Rockford Street (Mt. Airy) 2, Welcome 2, and 8 others one each.

The courses, instructors, class enrollment and number of credits earned follow:

The Origin and Growth of the Bible, Dr. Elbert Russell; 60—49.

Principles of Teaching, Prof. B. G. Childs; 40—35.

Worship, Rev. A. P. Brantley; 24—17.

Pupil Study, Dr. R. A. Smith; 6—5.

Religious Education in the Local Church, Mr. F. M. Williamson; 14—12.

Intermediate-Senior Lesson Materials, Miss Jane McDonald; 14—8.

Junior Lesson Materials, Prof. P. J. Rutledge; 19—15.

Primary Lesson Materials, Miss Georgia Keene; 8—4.

A number of deferred credits will be issued.

EAST GREENSBORO

Mr. Evans reports the following facts relative to the Cokesbury school held at Bessemer for the East Greensboro circuit and Lee's Chapel, on the Summerfield circuit. Out of an enrollment of 34 scholars, 30 earned certificates of credit. The credit students came from the following churches in stated numbers: Bessemer 19, Holt's Chapel 5, Mt. Pleasant 4, Lee's Chapel 1, circuit 1. The pastor, Rev. R. C. Kirk, and Mrs. Kirk, together with E. D. Grubb and W. C. Fleming, superintendents of Bessemer and Mt. Pleasant Sunday schools, respectively, were among the credit earners. Mr. Evans taught the course on "The Sunday School Worker," the enrollment in this class being 26, of which number 22 received credit. Miss Corinne Little taught a course on "Elementary Administration," the enrollment and number of credit students being eight in each instance. The school was a decided success.

WOODLEAF

With only a few days for organization and with very inclement weather to deal with the second Cokesbury training school for the Woodleaf circuit was held at Woodleaf, November 3-8. Fourteen earnest workers were enrolled, all of whom received certificates of credit. The pastor, Rev. R. L. Melton, his wife and H. D. Bailey, superintendent, were among the credit earners.

JUST JOE

The following cordial note has just been received from Rev. J. S. Hiatt, the new presiding elder of the Statesville district, known so well and intimately that I usually address him as "Joe." We came from adjoining townships in the same county and are headed towards the same good promised land. He writes as follows:

"You can't realize by taking a bird's eye view how much I appreciate the kind words of encouragement contained in your letter last week. Owing to sickness in the family we were late in getting moved, but I have made good time since reaching the land where they sing, 'Since Father Went to Work.' You may rest assured that I shall be glad to cooperate with you all along the line to make this the best year in the history of your work."

HOW MUCH?

My good friend, Rev. W. E. Poovey, the new presiding elder of the Mt. Airy district, and one of our approved instructors in standard training schools, one who has taught the course on "The Survey of the Old Testament" all over our conference, writes as follows. The kind reader will determine for himself whether the genial presiding elder has made a big promise:

"I note your line-up for my district. It is O. K. I'll be glad to do anything you can get me to do to help put over the program."

ENCOURAGING NEWS

"I am sending you check herewith for $9.97, the amount of our fourth Sunday missionary offering. You will forward this check to the proper place and advise me where missionary funds should be sent before the next fourth Sunday. Supt. J. S. Rogers has surely whipped our Sunday school into good shape. We are thoroughly reorganized."—H. R. Heilhecker, secretary-treasurer, First church, Morganton, Sunday school.

"Please keep my name on your mailing list even though I am out of the bounds of the conference. I want to keep up with what is going on. Things are starting off well for me here."—Rev. G. R. Stafford, Duke University.

"We are injecting some of the things learned in the Winston-Salem training school into our Sunday school. Just give us time and we will have a model Sunday school, or scratch our nails off trying. Please send us materials dealing with how to conduct a workers' council and how to organize our adult classes into Wesley classes."—Ira G. Shamel, general utility man, Marvin, Winston-Salem.

"Kindly mail us new Program of Work B and any other literature you have on this program. Glad you and your staff are to be with us another year. We wish to pledge you our loyal support in all undertakings. Monroe, Central, greets you again and wishes for you and yours all the success and happiness you so richly deserve."—W. Z. Faulkner, superintendent Central, Monroe.

"We are going to put on a Sunday school survey for the Leicester circuit. Kindly send survey cards."—Rev. M. E. Leftwich, pastor.

ADOLESCENT DEPARTMENTS

Information just received from Mr. O. S. Gates, superintendent of Intermediate, Senior and Young People's Work of Southern Methodism, shows that there are twice as many registered Intermediate, Senior and Young People's departments in our conference as recorded in any other. Let the good work go on. Mr. Gates points out the following advantages of Wesley classes registering as a department rather than as classes:

1. Only one registration blank is to be filled in.

2. Only one charter is to be framed and looked after.

3. The literature for all classes is sent to the department superintendent or counselor to be distributed to classes.

Continued on page 29

ROCKINGHAM DISTRICT MEETING

Upon the call of Rev. H. C. Smith, presiding elder of the Rockingham district, the Methodist preachers and representative laymen from churches all over the district met in the Methodist church at Rockingham at 10:30 Tuesday morning, November 19. A brief and helpful devotional service was conducted by the presiding elder. The following pastors who had moved into the district since the recent annual conference were introduced to the members of the meeting: J. H. Miller, Biscoe; J. C. Whedbee, Ellerbe; B. P. Robinson, Hamlet; R. A. Swearingen, Lumberton; C. T. Rogers, Red Springs; H. L. Hendricks, Rockingham; A. S. Parker, Troy. The name of Leon Russell, pastor of the Richmond circuit, was called, but being a student at Duke University he was unable to be present. Jesse H. Lanning was then called to act as secretary of the meeting. Mr. L. D. Fruchie was nominated and elected secretary of the district stewards.

When the question as to the apportionment of geenral and conference assessments to the several charges came up, the presiding elder suggested that this be done upon the basis of the amount paid the pastors by the charges. In order to meet the apportionment made by the annual conference to the district, an assessment of 51 per cent of the pastor's salary would have to be made upon each church. One-half of one per cent for district work and an 8 per cent for the presiding elder's salary were also suggested. After discussing this pro and con it was generally agreed to be an equitable plan. It was unanimously adopted.

A systematic plan for raising the church budget, special effort for a Thanksgiving offering for the Methodist Orphanage, the importance of the Sunday school work, some time the latter part of April for district conference to be held at Red Springs, a missionary institute to be held at Laurinburg on January 2, 1930, and the announcement of a district bulletin to be printed and mailed quarterly by the presiding elder to the pastors and stewards throughout the district were some of the main suggestions and announcements made. Mr. L. L. Gobbel, the efficient and energetic Sunday school secretary for the North Carolina conference, was present and it was announced that the district Sunday school meeting would be held in the afternoon. Dr. M. T. Plyler, business manager of the North Carolina Christian Advocate, was present and delivered an inspiring and helpful message relative to the 1930 anniversary celebration of Pentecost. In substance: Do the fires of love burn in our souls? Do we know what it means to pay the sacrificial price of Pentecost? As pastors and laymen these things we most need were the uppermost thoughts in his message.

With the thought that above everything else he wanted his children and all who knew him to be able to say when he was gone, "He was a man of God," Brother Smith called upon Rev. C. M. Hawkins to dismiss the meeting with prayer.

Following the adjournment the ladies of the Rockingham church served a splendid luncheon. The Methodist people throughout the district, especially those present, are indebted to the pastor, Rev. H. L. Hendricks, and these ladies for the accommodations and courtesies shown. Jesse H. Lanning, Sec.

THE NAMES OF SANTA CLAUS

As Christmas draws near, the name of Santa Claus becomes vividly present in all children's thoughts. It is often on the lips of their parents, too, with this and that admonishment to be good! Santa Claus is also called St. Nicholas, and, sometimes, Kriss Krinkle. It is interesting to find out where he received these names.

St. Nicholas, according to Webster's New International Dictionary, was a bishop of Myra, Asia Minor, about the year 300 A. D. "He is the patron saint of Russia, and of seafaring men, thieves, virgins, and children." From these multifarious duties, St. Nicholas seems to have selected one by which to be best known. "As the bearer of presents to children on Christmas Eve his name has been corrupted to Santa Claus," or, as it is occasionally spelled, Santa Klaus.

Kriss Krinkle is a quite different name. It comes from the German "Christkindl," meaning the Christ child, or a Christmas gift, a diminutive of "Christkind."

Grading Winnsboro Granite

Vast as are the deposits of granite, only a very meagre percentage is available for monumental purposes. Even in the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C., though the granite mass is wonderfully uniform, surpassing most noted granite quarries in this particular, only about 50 per cent of the granite quarried is considered sufficiently perfect to grade as "Winnsboro Granite."

A very simple test is used at the quarries. A block of stone is thoroughly wet with water. This brings out clearly any and all defects, regarded as defects by the trade. Blocks showing defects are graded as seconds, and are known as "Smith stock."

A third grade, with larger defects, is used for paving blocks; while blocks carrying stains are used only for ballast. Winnsboro Granite must be free from stains, white or black streaks, white or black splotches of size, and must be also free from waves (variation in mixture of light and dark crystals) in the grain. The first grade product, known as "Winnsboro Granite," must be even in texture, of straight grain, giving a uniformly beautiful, even-grained surface.

When buying a monument, be sure to impress your dealer that you do not wish Smith stock or seconds, but must have "Winnsboro Granite"—first grade granite of one of the very greatest granite quarries of the world.

Send for latest free booklet of designs to Winnsboro Granite Corporation, Rion, S. C., and insist on your dealer supplying you a quarry guarantee that the stone used in your monument is "Winnsboro Granite"—a guarantee signed by the management of the Winnsboro Granite Corporation.



IF YOU HAD A NECK AS LONG AS THIS FELLOW AND HAD SORE THROAT ALL THE WAY DOWN TONSILINE SHOULD QUICKLY RELIEVE IT 35c and 60c. Hospital Size $1.00 ALL DRUGGISTS

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Neutralize the acid poisons of Rheumatism and wash them out of your system by drinking Shivar Spring Mineral Water freely, as directed in booklet sent free on application. Shivar Water is a light, soft, alkaline, diuretic water of most agreeable taste. Order through your druggist or write direct to Shivar Springs, Inc., Box R, Shelton, S. C.

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MY RECOLLECTIONS OF TRINITY COLLEGE—II

By Zadok Paris.

I boarded and roomed with Jule White. Jule was so bowlegged his knees were about a foot apart when he walked, but we all loved him. His wife was as fine a woman as I ever saw. I had a congestive chill, and she and Dr. Jim Craven had some difficulty to save my life. I never saw White mad but one time, and that was when some of the boys threw butter on the overhead ceiling of the dining room, and wrote it was old enough to speak for itself and they wanted a reduction of board. I think we were paying seven dollars per month, and it was good board. He asked all the boys who did it, and no one knew. My roommate was H. M. Eure from Nash county. He was a fine character; joined the N. C. conference when I did and transferred to Missouri; was made P. E.; transferred back to the N. C. conference and died a few years ago. Lindsay and Michie Zimmerman roomed next door to us. They are both living in Davidson county. They are very wealthy farmers and prominent members of the Methodist church. Sam Rollins boarded at White's. He was from Hatteras, I think, and lives there now, a leader in the church. Tom Norment and Will Morse from Charlotte boarded with us. Tom is a successful physician in Lumberton and Will is a leading photographer in Charlotte. We had a little fellow—Moore, I think, from Warren county—but I lost sight of him. He was a fine boy. Professors Heitman, Pegram, Gannaway, Carr, Bandy, English, Williams and Long constituted the faculty. Johnson was retired. They used to tell a good story on Johnson and some boys who took his closed carriage into the woods, and said, "He can't find it here"; and the old professor put his head out of the window and said, "Now boys, pull it back to my house." It is useless to say that the boys pulled it back and never pulled it out again. One day some boys began to call a man who was passing, "Buzzard, Buzzard," and I asked why they called him Buzzard, and they said some boys offered him a dollar if he would eat a whole hen, and he agreed to do it. They got a buzzard and cooked him up, and the man thinking it was a hen, ate it, and after that they called him "Buzzard." Some of the boys went rabbit hunting and caught a rabbit and dressed him nicely and put him away to cook, and a boy stole him. The next time he killed a cat and dressed him nicely and put him away, and the same boy stole him, thinking it was a rabbit, and cooked him and ate him. I need not say the boys lost no more fresh meat of any kind. We did not have many athletic games in those days, and hence so many pranks played by the boys upon one another. But most of these were innocent pranks. And the time was not all spent in sport. There was much hard study done, and it was a rare thing for a boy to fail.

Courage Wins Happiness in Tough Battle

YOU would think a very old lady laid up with a broken thigh in a plaster cast would be a hard person to keep happy. Yet, according to Nurse Helen V. Griffin, 64 Prospect Avenue, Hackensack, New Jersey, it can be done—if you know how.

"My patient," says Miss Griffin, "being unable to move about by herself became very constipated. Many medicines in pill form were used with little or no results. Finally when we came home from the hospital I began the use of Nujol.

"Soon my patient became regular and comfortable, without any pain or discomfort. Now she is happy and cheerful, since regularity has begun and continued with such little trouble."

If Nujol will make an old lady feel well, who cannot move around in her bed, what will it do for you?

Nurse Griffin knew how harmless Nujol is, containing no drugs or medicine, but acting only as a natural lubricant. She knew how it keeps excess of body poisons from forming (we all have them) and helps carry them away.

Women need a natural aid like Nujol just as much, if not more than men. There are so many physical



Always Smiling!

conditions they have to go through that upset their normal schedule.

Just remember that all your body needs to be regular as clock-work is a simple natural lubricant. Be sure, however, that you get the right one—the one tested and approved by millions of people.

See what Nujol will do for you. You can get it at any drug store for the price of a ticket to a good movie. You will find that Nujol works easily, normally. Try it today!

You'll wonder how you ever lived without this natural, pleasant, easy way to health and happiness!

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A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat and Tonsilitis.

This oil is conceded to be the most penetrating liniment known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in a few minutes.

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THE THRIFTY RED-HEADED WOODPECKER

The red-headed woodpecker as far as its colors are concerned comes about as near to being our national bird as any. It is bright red, white and bluish-black in color. Were the blue-black of its suit blue ,the bird then would be red, white and blue in color, the exact colors of our flag.

But though the red-headed woodpecker is in its colors is patriotic enough, it is not as widely distributed over the country as many other species of birds. In some parts of the United States it is either rare or absent entirely. This is due to where it desires to live. It seems to prefer to live about woods where oaks and other similar trees are numerous. Oaks often have dead branches, trunks and tops, where this bird finds considerable food and where it is able to excavate a nesting-hole with ease. But there is another reason why this bird frequents woods where oaks are numerous. It is very fond of acorns and acorns are produced only by oaks.

Here in the western part of Wisconsin red-headed woodpecketrs are very numerous. In other parts of the state, where there are fewer oak trees, the bird is either absent or far less numerous. Early in the spring they become very noisy, uttering their harsh "charr, charr, charr" notes when mating and during and after the nesting season. When alarmed or excited they often utter notes that sound like "kit-ti, kit-ti-kit-ti." During the mating season especially, they are often to be heard beating a lively tattoo on some dry resonant limb, the loose boards of buildings, tin cans and windmills; in fact on almost anything suited for the purpose.

Trees containing the nests of these red-headed woodpeckers are easily located, especially after they hold young birds. The youngsters screech and make a good deal of noise as they beg for the food brought to the nests by the adult birds. Rap on a stub or tree containing a nest with young birds in it and the little fellows at once begin screeching and begging for food, thinking the noise made by a returning parent.

Red-headed woodpeckers, naturally, are frequently to be seen about the trunks and branches of trees looking for bugs, insects, grubs and other pests. But late in the summer and early in the fall they more often are to be seen catching insects on the wing, much like our flycatchers, the phoebe, wood pewee and the kingbird. They perch on the tops of posts, stubs and the branches of trees, where they wait for insects to come their way. When an insect comes within range it is caught by a darting flight. The bird then returns to its perch, where it eats the insect, then it resumes its watching and waiting.

This bird is supposed by some to winter in the southern part of the United States. However, I find that it usually is a winter resident even as far north as Wisconsin. As soon as the acorns are ripe, the birds begin gathering and storing them for their winter use. The acorns are stored in the cracks and crevices of stumps, posts, stubs and trees. But few of the posts and trees about my home are not used by the birds for storing purposes. They frequently drill holes in posts and stubs in which to store acorns. The holes made are just large enough to accommodate an acorn. Many of the acorns are shelled and split, and the half or whole kernel then stored.

The red-headed woodpecker is more thrifty even than the squirrels. He stores so many acorns that he has more than enough to last him over the winter. Far into the summer he feeds on acorns stored the previous autumn. During the winter months, in spite of the snow and cold he lives in a land of plenty. Frequently the jays and squirrels raid his numerous storehouses. The woodpecker then will be found defending them, scolding and sputtering with "kit-ti, kit-ti" notes. Bob-whites and other birds visit the ground beneath the trees, stubs and posts, where they glean small bits of the acorn kernels wasted by the woodpeckers. No doubt, in winter at least, these birds spend the night in holes in trees and stubs, perhaps in the holes used the previous winter for nesting purposes.

But though our red-headed woodpeckers usually winter with us, they sometimes desert us in the fall of the year. Last winter they were to be seen all winter long. But now they are absent. There is a reason for this. Red-headed woodpeckes are shrewd birds; they do not winter where they are not sure in advance of a food supply. Last fall the acorn crop was a failure. They left promptly for other parts with the coming of the first frosty mornings.—Alvin M. Peterson, in Our Dumb Animals.

LEONARD FELL AND THE SURPRISED ROBBER

In the seventeenth century the night was surely a bad time for traveling. The roads were dark and lonely, and robbers roamed the English streets and wilds from sunset until the dawn.

One Sunday evening, or First Day evening, as he would have told you, Leonard Fell was riding home from a Friends' meeting on horseback. He was the son of Margaret Fell, and a fearless gentleman. He supposed he was alone on the road, when suddenly a hand seized the bridle-rein and stopped his horse. Then, in a rough voice, a robber spoke these words:

"Your money or your life!"

Mr. Fell immediately gave the robber his purse. By the faint moonlight that shone through the trees, the young Friend saw a gleaming pistol in the robber's hand. At the same minute the robber caught the flash of Mr. Fell's gold watch chain. With a flourish of the pistol he made another demand:

"Your watch or your life!"

Without a word, Mr. Fell gave the robber his watch. By this time the robber was sure that he was dealing with a coward. Pointing his pistol at his victim's heart, he said:

"Your horse or your life!"

That robber probably expected Mr. Fell to tumble off his horse from fear, and he was not at all surprised when the gentleman dismounted and handed over the reins.

The robber's surprise came a minute later. He mounted the stolen horse and was about to ride away, when Mr. Fell took hold of the bridle-rein and ordered the robber to halt! And then Mr. Fell, holding his own horse by the bridle, preached a sermon to one person, out there on that dark, lonely road.

Meantime the robber sat on the horse's back with a pistol in his hand, and listened to the sermon. He was too astonished to move.

Mr. Fell talked straight to that robber about his sinful deeds and wicked life. In telling the story afterwards, Mr. Fell said that he talked "of righteousness, temperance, and judgment to come."

The robber recovered enough from his surprise again to present his pistol, and to say:

"If you don't stop, you are a dead man!"

But he couldn't make Mr. Fell stop talking, and the horse refused to travel on.

The sermon continued. The preacher spoke more earnestly than ever about the robber's sinful life, and begged him to repent and save his soul. At last the amazed robber exclaimed:

"I thought you were a coward—you gave me your money, your watch, and your horse, to save your life; and, now you have nothing more to lose, you risk it by standing there preaching to me."

The answer came: "Though I would not risk my life to save my money, my watch, or my horse, yet I will risk it to save thy soul."

The robber dropped his pistol and dismounted. He gave back to Mr. Fell his money, his watch, and his horse. He then told the story of his life, and how he had gone down hill step by step, until he be-

lieved that every man's hand was against him. He had become a highway robber to save his family from starvatin. He told Mr. Fell that, after he began to drink, he had lost his work and all his friends. He had found every one ready to give him a kick, until, with a sick wife and starving children, he had become desperate. Until that night, the robber believed that no man cared for his soul.

Mr. Fell made his sermon worth while. He promised to give this unfortunate man work if he would promise to change his ways.

The robber did truly repent. He once more became an honest working man and soon won respect for himself and his family. When Mr. Fell risked his life to save a man's soul, he lifted an entire family from despair. And who shall say, what a long, later procession of men, women, and children were made happier because of one man's bravery!—Christian Register.

THE DANGEROUS DOOR

"O, Cousin Will, do tell us a story. There's just time before the school bell rings." And Harry, Kate, Bob and little Peace crowded about their oldest cousin until he declared himself ready to do anything they wished.

"Very well," said Cousin Will, "I will tell you about some dangerous doors I have seen."

"O, that's good!" exclaimed Bob. "Were they all iron and heavy bars? And if one passed in, did they shut and keep him there foreever?"

"No, the doors I mean are pink or scarlet, and when they open, you can see a row of little servants standing in white, and between them is a little lady dressed in crimson."

"What, that's splendid," cried Kate. "I should like to go in myself."

"Ah! it is what comes out of these doors that makes them so dangerous. They need a strong guard on each side or else there is great trouble."

"Why, what comes out?" said little Peace, with wondering eyes.

"When the guards are away," said Cousin Will, "I have known some things to come out sharper than arrows and they make terrible wounds. Quite lately I saw two pretty doors and one opened and the little lady began to talk like this: 'What a stuck-up thing Lucy Waters is! and did you see that horrid dress made out of her sister's old one?' 'O, yes,' said the other little crimson lady from the other door, 'and what a turned-up nose she has!' Then poor Lucy who was around the corner, ran home and cried all the evening."

"I know what you mean," cried Kate, coloring. "Were you listening?"

"O, you mean our mouths are doors?" exclaimed Harry, "and the crimson lady is Miss Tongue; but who are the guards and where do they come from?"

"You must ask the Great King. This is what you must say, 'Set a watch, O Lord, before my mouth: keep the door of my lips.' Then he will send Patience to stand on one side and Love on the other, and no unkind word will dare come out."—Southern Churchman.

THE MAPLE TREE'S VISITOR

"Whew-whew-whew," whistled the wind.

"Winter is coming," sighed the birch. "We will be so lonesome. The birds have all flown away."

"The flowers have all gone, too," sighed the elm, "and now our leaves are going. Soon we shall be all alone."

"My acorns have all fallen," moaned the oak tree. "No birds, no flowers. How lonesome we shall be."

"Never mind," said the maple, cheerily, "I think we shall have some visitors. Even if the robins and the bluebirds have gone, we will have someone, I am sure. And if he have no leaves we shall have icicles shining in the sun."

Just then a little squirrel ran up the trunk of the maple tree.

"Please may I have my home in this nice, deep hole?" he asked.

"Certainly," answered the maple; "stay all winter if you wish."

So the squirrel ran up and down the trunk of the tree dropping in the nuts he found on the ground until at last he had his winter's supply. Then he curled himself up comfortably in the warmest corner.

"I told you we would have company," said the maple. "Now I shall have someone to talk to all winter."

All through the winter the maple tree watched over the little sqiurrel and rattled her branches, which was her way of talking to him.

"You see," she said to the other trees, "what one expects to have comes to pass. Next year if you expect company to spend the winter, I am sure someone will come."—Exchange.

WHAT LOVE CAN DO

Little Robert had been visiting a family of cousins, and was not anxious to leave the spot where he had been so happy. "I liked to stay there," he told Sister Alice, "they have such a beautiful home."

Alice was five years older than Robert. The remark seemed so odd that she closed her book and stared at him. "Did you say Aunt Emma had a beautiful home? What a funny idea. It's just a plain little cottage. Their furniture is old, and some of the carpets are 'most worn out, and they haven't nice pictures like ours. What makes you think their home is so beautiful?"

Bob thought a minute before he answered: "I guess it must be because everybody is so nice to everybody else, and nobody scolds or teases."

At first the older sister smiled, and then the color rose to her cheeks. She saw that her brother was nearer right than herself.—Selected.

Our Bobby was in a store with his mother when he was given candy by one of the clerks.

"What must you say, Bobbie?"

"Charge it," he replied.—The Cross.

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

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Floco

is a prescription for colds, aches and pain by a noted medical missionary and founder of a great American hospital at Soochow, China. FLOCO is a scientific preparation containing therapeutic agents of undisputed merit. It has proven its real worth during two great epidemics.

During the winter of 1928-29 the demand for FLOCO was so great that the manufacturers were unable to fill all orders.

FLOCO gives quick relief. Stops pain and neuralgia, breaks up colds, preventing many complications which result from neglected colds.

KEEP A BOTTLE HANDY

60c at Your Druggist

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

BE THANKFUL UNTO HIM

Let us give thanks for joys of sight and sound—
Beauty, which doth everywhere abound,
And song of birds!—they're out to delight,
Ours by divine inheritance—ours by right.
Though fortunes take wing and fly away,
Beauty of earth and sky will stay.

Let us give thanks for all that is bright—
For hope, shining through the darkest night,
Leading to fulfillment of our dreams—
Ever shedding its inspiring beams;
For the faith and trust that banish fears
As we dream of sweeter, richer years.

Let us give thanks for strength, when we pray,
To carry our crosses day by day;
For courage to do what we know is right
Though the task be hard, the goal not in sight;
For trials that end with the victor's song;
For affliction which makes the spirit strong.

Mrs. Addie B. Aycock.

OUR OWN RUTH MERRITT GIVES AN INTERESTING ACCOUNT OF HER LIFE AT PORACICABA

In order to conserve space, a condensed report of her work is given. She has been at this appointment ever since coming to Brazil. Her duties are many and varied outside of her specific work of teaching English, ethics, psychology and gymnastics. She says: "I have had a kind of general supervision of the department of physical training for the girls of the resident department, have had oversight of tne girls of cleaning and arranging of these dormitories, have had charge of a little suburban Sunday school and have been superintendent of the young people's missionary society in the school. These have been scheduled tasks, as I might say, but a missionary's work never ends with scheduled tasks; sometimes I feel about as if it only begins there. One of the phases of our missionary society work that has perhaps been among the most worth while has been that of a kind of charity work. For a long time our plan has been for the members who would to meet one afternoon a week and have a sewing circle to make our clothes for the poor. In August we sent nearly a hundred garments thus got together to the Indians in the interior of Brazil where a new missionary work has been opened up. Now we have over fifty more garments ready that we intend to give to the poor of our church or of the city."

The season being opposite to ours, they are now nearing the close of their school year.

Miss Charlotte Naufal was elected by the resident pupils queen of their spring festival in October. She is one of the most beloved and talented girls of the school. It was a peculiar pleasure to read an English composition of hers on Col. Charles Lindbergh. It was quite interesting with few minor mistakes in the use of our language. These mistakes, her teacher said, she could have corrected herself if her attention had been directed to them.

Our interests and our prayers go out to those who are representing us on the foreign field. E. S. P.

Dear Auxiliary Presidents:

I am mailing out to you, the auxiliary presidents of 1929, the first quarter's littrature, beginning with January 1, 1930. Should there be a change in your auxiliary president at the election of officers, will you please send the package of literature for first quarter to your new president. Also send to me the address of your incoming president. I am sending it out earlier this year, hoping it will reach the proper person and no auxiliary will fail to have material on time for the January meeting. Mrs. S. H. Scott,
Conf. Supt. Literature.

TABOR IS GRATEFUL FOR "SEVEN TIMES SEVEN"

Tabor auxiliary has just finished the mission study course of "Seven Times Seven" and were wonderfully encouraged by the increase in attendance over last year's mission study and by the interest shown at each meeting. We feel that too much cannot be said in praise of Mrs. Everett for giving us this wonderfully interesting and helpful book.

The second week following was "the week of prayer," and that we feel was another step toward the goal, as our attendance all during the week far exceeded our expectations. It was not only spiritually helpful and inspiring, but was an inspiration to the society to do more and better things next year.

On Friday we were glad to welcome our new pastor, Rev. C. A. Jones, and his family. The missionary society had a pounding and plenty of cooked food for their supper waiting for them.

We were also glad at this time that the chairman of local work had been successful in her efforts toward making the parsonage more comfortable, as one of her objectives for the year was to install the necessary bath room fixtures, hot water, etc., in the parsonage. This was all completed when the pastor and his family arrived and we were glad to contribute this to their comfort.

Mrs. W. P. Cox, Supt. Publicity.

Only one month is left to meet our obligations for 1929. There is only one way for the conference to meet the financial obligations to the Council—let each auxiliary pay the pledge in full. Women always find a way to do the things they desire to do.

During December let us emphasize the children's department. Let the superintendents of children report any outstanding work to Mrs. M. T. Plyler, 1415 Gregson Street, Durham, N. C.

WELDON AUXILIARY

The week of prayer services of the missionary society of the M. E. church of Weldon began with the monthly business meeting held in the church on Monday, November 4, and continued through Thursday of that week.

The president, Mrs. H. C. Spiers, conducted the exercises held on Monday, giving an interesting Bible reading and devotional which were both spiritual and inspiring.

The meeting on Tuesday was conducted by circle No. 2 with Mrs. A. W. Oakes leading for Mrs. S. B. Price, who could not be present.

On Wednesday Mrs. O. W. Pierce was leader for circle No. 3, and on Thursday the children and young women had charge of the exercises. Each day the program as suggested by the Council was used and the subject, "Finding God," and the development of a more spiritual life was strongly emphasized. The attendance each afternoon was good and the thank offering liberal.

On Friday Mrs. J. H. Shore began the mission study class in which she is using the book, "Seven Times Seven." These classes are attended with interest, since many of our older women find themselves pictured as interested actors in the history of the North Carolina Missionary Society.

A YOUNG WOMAN'S AUXILIARY ORGANIZER AT RAEFORD

Mrs. R. B. Lewis reports this organization with the following officers: President, Mrs. W. M. Thomas; vice president, Mrs. G. M. Brown; recording secretary, Mrs. H. M. Griggers; treasurer, Miss Ila Graham; recording secretary, Mrs. R. B. Lewis; Supt. young people, Mrs. W. F. Trawick; Supt. mission study, Mrs. W. F.Trawick; Supt. children, Mrs. W. E. Pell; Supt. social service, Mrs. Benton Thomas.

ALL AUXILIARIES GIVE IMMEDIATE ATTENTION

In this issue read the notice from Mrs. S. H. Scott. Your auxiliaries can not afford to be without the literature, Monthly Bulletin of Missionary News, the conference minutes, etc. If you are not receiving these get in touch with Mrs. S. H. Scott, New Bern, N. C.

All newly elected presidents should forward their addresses to Mrs. Scott at once. The literature is sent out once

(Continued on page 31)

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ASSISTANT DISTRICT SECRETARY

Mrs. A. L. Thompson, district secretary of the Greensboro district, announces that Mrs. C. V. DeVault, 2412 Camden Road, Greensboro, N. C., has been named assistant secretary of her district. We are sure that under the combined leadership of these two interested workers we will hear still greater things from that part of our conference.

MRS. D. M. LITAKER IMPROVING

Friends of Mrs. D. M. Litaker, former editor of the Woman's Page, will be glad to know that she has recovered sufficiently from a recent illness to go to her home in Asheville, N. C. While attending the annual conference in High Point, Mrs. Litaker suffered an attack of appendicitis, which necessitated an immediate operation which was performed in the High Point hospital. While still confined to her bed she is much improved and her friends are hoping that she may soon be entirely restored. At the recent conference Dr. Litaker was made presiding elder of the Asheville district, and he and Mrs. Litaker and son are at their home at 20 Highland Street, Asheville.

A FAITHFUL WORKER IN ACCIDENT

A few days ago your editor was the recipient of a letter from a friend of former years, in which she expressed her appreciation of the Advocate page—a letter that encouraged and heartened us in our efforts, and which is greatly appreciated. The writer, Mrs. W. H. Moring, is one of the live members of the woman's society at Asheboro, giving the best of her time and labors for the advancement of the missionary cause.

We regretted to hear through her letter of the accident she sustained a few months ago when she fell and fractured her leg. Since that time she has spent ten weeks in the hospital at Greensboro, where she was taken for treatment, and for six weeks she has been confined to her bed at home. While she is improving it is very slow and it will be some time before she will be able to walk again. We are sure her friends in the conference will join us in best wishes for her early recovery.

MISSION STUDY SOCIETY

We are glad to have a communication from Mrs. S. L. Copeland, secretary of the Woman's Missionary Society at Marion, and to know that the work of this society is progressing nicely.

Mrs. Copeland tells us that the November meeting was held at the parsonage on Tuesday, November 6, and was an all-day mission study class. The book selected was "All in a Day's Work," by Godfrey Phillips. The discussion was led by Mrs. T. W. Wilson, president, assisted by other members of the society. At noon luncheon was served by Mrs. Goode, who made a most hospitable hostess. In the afternoon the readings were continued and a most profitable day passed in study and social intercourse.

Another occasion of special interest to the society was that of Thursday, October 31, when the members entertained at the home of Mrs. J. W. Ouzts, in honor of Mrs. E. O. Cole, beloved wife of the retiring presiding elder, who has made her home in Marion for several years and who was leaving within a few years for her new home in Charlotte.

Hallowe'en colors and emblems added to the attractiveness of the home and under the leadership of Mrs. J. H. Tate, mistress of ceremonies, the time passed most delightfully.

At the close of the afternoon, on behalf of the individual members of the society, Mrs. Cole was presented with a beautiful corsage of dainty hand-made handkerchiefs, and from the society as a whole she was the recipient of a silver mayonnaise bowl and spoon. Mrs. J. F. Jonas made the speech of presentation in her usual happy manner.

In a gracious speech of acceptance Mrs. Cole expressed her appreciation of the gift and of her pleasure in the work that she had been permitted to do with the women of the organization. A salad course was served by the hostess.

LIST OF NEW OFFICERS

For the past few weeks we have received several lists of the new officers of some of our local auxiliaries, with request that they be published. We regret that we cannot accede to these requests, but several years ago it was decided that we would have to omit the publication of these lists, such action being necessary because of the limited space that is ours. So instead of sending the list to the editor of the Advocate, please send it to the conference officers to whom it should go, and who will appreciate it very greatly.

LETTER FROM MISS CALLAHAN, MISSIONARY TO MEXICO

We are indebted to Mrs. J. Frank Spruill, conference superintendent of Y. P. work, for copies of most interesting letters from Miss Ola Callahan, missionary to Mexico, and knowing the interest of our conference in the movements and experiences of our missionaries, we are glad to give extracts from one of these letters and hope to be able, from time to time, to give other messages from her.

Dearest Folks:

There is so much to tell that I am breathless. Mexico cannot be described in words. I did not dream that it would be as it is. I have been in the country only three days, two of these being spent in traveling more than 500 miles. Of course my opinion will change as I learn the language and the people, but you will be interested in my first impressions.

I had begun to think I would never get across the border, but I reached Laredo, Texas, Thursday morning, August 29, and went directly to Holding Institute, one of our institutions for work with the Mexicans.

The pastor of the Mexican church in Laredo came to see me and he really did the work which got me across the border so quickly. Of course there was telegraphing to and from Mexico, but the necessary arrangements were completed in one day, and I left Friday morning early for Mexico.

In every way I have had the most courteous help, though the expense has seemed heavy to me. It was exciting when the train stopped on the bridge and custom officers came to look through our hand baggage. I got through easily, for they did not even lift the tray out of my traveling case. After being checked on about three times, in different rooms, we went to the customs house for inspection of trunks, boxes, etc. I did not have to pay any duty.

Texas, or the part I traveled through, is very different from the land I have been accustomed to. It seemed dry and barren as did almost all of Mexico, until after we left Torreon for Durango. I wondered how the people got enough to live on; for miles the country looked like great orchards, but the trees are used only for wood, though I have been told that some people cook a bean-like fruit.

The blending of the old and new is like a puzzle to me. You will see babies with rubber pants on, men with white shoes, blue overalls and beautiful blankets around them. I saw one woman on the train with blondined hair. There are women in modern dress, but the thing which has impressed me most about the women is the great number who wear shawls over their heads. The others go bareheaded, which suits me fine, except that the glare is hard on the eyes. At Sunday school this morning I did not see one hat. Isn't that a saving? I think when I am home on vacation I shall try to borrow a hat to wear during the time.

You see lots of burros, little carts, automobiles, etc. I was disappointed (maybe pleased) not to see more children a la Venus, for I had understood that they could go without clothes until they were six or eight years old. I saw only one or two.

All of the houses that I have seen are of the Spanish type. Coming out of Torreon there was a house that looked like a castle, up on a hill, and right beside it were huts out of clay bricks or slabs. It made me think of the cliff dwellers except that the houses do not seem as durable as those described in the histories. There are huts with grass roofs, a few wigwams and some huts of palms. It is a different world and I could hardly believe my eyes.

You will want to know about my living quarters and my work. I was thrilled

(Continued on page 31)

Sunday School Lesson

DECEMBER 1

By F. B. Stockdale.

The Christian Home in a Modern World

Deut. 6:3-9; Matt. 19:3-9; Luke 2:40-52, 24:28-32; Eph. 6:1-9; 2 Tim. 1:3-5, 3:14-15

In the last four years this passage (Deut. 6:3-9) has been given to us four times as a subject for study. It seems to be a very good starting point for most any subject dealing with the home; in fact, it lines up very well with nearly any phase of the Christian life. The fact that it is Jewish in origin does not forbid its appropriation for Christian teaching. We are to think of it now in its relation to the "Christian Home in a Modern World."

To Know Is Not Enough

It begins by a strong emphasis on the importance of doing what we know: "Hear . . . and observe to do." In these days of accent on education we are apt to take for granted that knowledge is the great thing; the first concern in all relationships. Let us remember that if we were as we know we should be much better than we are. Acting does not always keep step with knowing. Just now we need emphasis on obedience. The accent should be moved from the mental attitude, the mere knowing, to the moral obligation to obey. Knowledge does not always lead to obedience, but it always brings moral obligation to obey. We are not obliged until we know; we cannot escape responsibility when we are informed. Knowledge always speaks with the imperative: Do! On the subject of "Building a Christian Home" if we put into practice half what we know we should greatly improve the homes of the land.

The "well with thee" is coupled with "observe to do" and not with "hear therefore." The "land that floweth with milk and honey" is not the blessing but only the condition that should make the blessing easy of attainment. When the outer side of life is rich obedience should be easy. Wealth should conduce to the filial relationship of man to God. Those who are blessed with plenty should have little difficulty in obeying the Almighty. The land of milk and honey was given to assist in moral attainment and not to be a substitute therefor.

The Foundation of all Right Relationships

The Christian home begins with a recognition of the righteousness of the claims of God and the sensibilities of their fulfillment. All righteousness, at all times and in all places, is grounded in our relation to God. Man cannot be rightly related to man until he is rightly related to God. God is not first because we have voted him first place or because he has insisted upon holding it, but because in the nature of the uiverse he is the author of right and he cannot be moved out of any moral relations any more than you can move the main spring from a watch and still have a thing that will tell the time. In him we live and move and have our being. To exclude him is on a par with removing the sun out of our day; it cannot be done. You have no day when you have no sun. There can be no right from God. He is more than its foundation: he is it.

The Christian home is a human institution created by those who love God and because they love God his love is shed abroad in their hearts and love is the atmosphere the inmates of the Christian home breathe. The subtle temptation of our day is to put emphasis on the outward of life: we stress things. While it is true "You cannot live on love," it is also true you do not live if you do not know it. No kind of outer circumstances can compensate for the absence of the soul of living. Love and a meager house with the plainest of furniture and the simplest of fare is infinitely better than the most costly dwelling and sumptuous furnishings that wealth can create. Many young people are refraining from starting to build a Christian home because they cannot start in an up-to-date manner. Love is made the servant of fashion. Love should set the fashion instead of following the fashion of the world.

No Proxies

Yesterday I heard a good definition of a specialist. "He is one who knows less and less about more and more and more and more about less and less." The obligations that are parental can never be farmed out to others. A dozen specialists cannot fill the place of one parent. The specialist may have a better technique but he lacks the parental love. The approach to the child is not a matter of form but of affection. Many of us have got far away from the forms, and most of the ideas about God that were taught us in our childhood. We shall never get away from the love that was behind the teaching and the earnestness that breathed through ideas that now are antiquated. The ideas, or forms, are gone, but the love remains. Love is never antiquated.

Let us recognize that just as soon as one becomes a parent he is called to be a teacher of religion. As soon as I become a father I am elected to be a teacher. I may farm out the job of teaching my child mathematics and many other subjects, but the duty of teaching religion can be passed on to no one else. No one will ever get as near to my child as I ought to be, and it is that nearness that obligates me to direct its moral nature.

This position cannot be escaped. The child will learn from its parents in any case. They will have more to do with forming its habits and giving bias to its being than any other others; than all others, as a rule.

What to Teach

The Christian home will, of course, teach the Christian commandments. These have not abrogated the ten com-

To End a Cough In a Hurry, Mix This at Home

To end a stubborn cough quickly, it is important to soothe and heal the inflamed membranes, get rid of the germs and also to aid the system inwardly to help throw off the trouble.

For these purposes, here is a home-made medicine, far better than anything you could buy at 3 times the cost. From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add plain granulated sugar syrup or strained honey to fill up the pint. This takes but a moment, and makes a remedy so effective that you will never do without, once you have used it. Keeps perfectly, and children like it.

This simple remedy does three necessary things. First, it loosens the germ-laden phlegm. Second, it soothes away the inflammation. Third, it is absorbed into the blood, where it acts directly on the bronchial tubes. This explains why it brings such quick relief, even in the severe bronchial coughs which follow cold epidemics.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

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No.	For	Leave
29	Atlanta-Birmingham	12:25 a.m.
112	Raleigh Goldsboro	12:35 a.m.
31	Columbia-Augusta	2:30 a.m.
30	Washington-New York ..	3:45 a.m.
11	Charlotte-Atlanta	4:35 a.m.
39	Charlotte-Atlanta	6:20 a.m.
9	Winston-Salem-Charlotte	6:40 a.m.
136	Washington	6:50 a.m.
33	Atlanta-New Orleans ...	7:30 a.m.
1	Winston-Salem-North Wilkesboro	7:35 a.m.
18	Raleigh-Goldsboro	7:40 a.m.
37	CRESCENT LIMITED .. (Atlanta-New Orleans)	9:35 a.m.
36	Washington	12:37 p.m.
21	Asheville-Cincinnati	1:00 p.m.
45	Charlotte-Westminster ..	1:05 p.m.
16	Raleigh-Goldsboro	1:20 p.m.
46	Lynchburg-Monroe	4:27 p.m.
135	Charlotte-Atlanta	5:50 p.m.
34	Washington-New York ..	5:55 p.m.
22	Raleigh-Goldsboro	6:05 p.m.
35	Atlanta-Birmingham	7:22 p.m.
5	Winston-Salem	7:25 p.m.
38	CRESCENT LIMITED .. (Washington-New York)	9:50 p.m.
12	Richmond-Norfolk	9:53 p.m.
32	Washington-New York ..	11:00 p.m.
7	Winston-Salem	11:05 p.m.
40	Washington-New York ..	11:25 p.m.

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mandments but have added vastly to them. Not in number only but in content. Love your enemies has taken a place among the Christian commandments. The vital thing, in both cases, is a question of bringing the child to an acquaintance with God. It is foolish to say the child is too young to be taught religion. Life is never young enough to escape its relationship to the Almighty. The child is in God's presence and must be taught to listen to his words. Do all the explaining you can, but do not refrain from teaching because you cannot explain. To direct is more than to explain. One may not be able, always, to satisfy the child's mind but one is always obligated to give bias to its spirit. The obligation is to the moral nature of the child. It is more than likely that no generation will ever be able to satisfy the mentality of the generation that follows. It is also true that no generation will ever get away from the love of the generation that went before. I have grown out of my mother's religious mentality. I shall never escape the grip of my mother's religious life. She made God as real to me as are my own hands and feet. Her "beliefs" let loose long ago. Her religion has never slacked its hold.

Let us remember that no neglect this obligation in no wise abrogates it. No obligation is annihilated by its neglect. The parental duty to guide the child to an acquaintance with God is the eternal emperative of life. Because modern knowledge has disturbed our religious technique we are in no way excused from the basic obligation to make our children acquainted with God. Use the best method you can find; use all methods if need be, but never forget that what we are obligated to do is more than the methods we use in its doing. The methods of every generation will change, ought to, but the religious purpose never changes. To know God will always be the primary purpose of living. The old commandment is really a matter of method and still has wisdom in it that it would be well for us to follow: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." All of which means that we shall make the religious life the primary concern of living.

Divorce

Why the question of divorce is coupled with the Christian home I do not know, unless it is to teach by contrast. There is no Christian divorce. The question of divorce is never raised in a Christian home. When we admit to our midst a habit that is un-Christian let us, at least, give it its right name. It is pagan and its general practice will paganize. When we come to divorce let us frankly say: "We are now stepping outside of Christian practice and leaving the Christian spirit behind us." Divorce can never be a Christian institution. This is no judgment as to who shall or shall not live together. I have my doubts as to the right of either church or state to compel people to live together. In the very nature of things the soul of marriage is beyond the reach of compulsion. Only God can join man and woman together in a way that constitutes marriage. We are saying, and we wish to emphasize the fact, that in a Christian home the subject of divorce is never broached; the occasion never arises. Divorce is utterly outside the spirit and practice of Christianity.

Jesus, rightly, grounds the question of divorce in the "hardness of your hearts." That the question is stated in a one-sided way does not affect the reason for its practice. The question of a woman divorcing her husband is not mentioned in this Scripture (Matt. 19:3-9). Woman's place in the social scheme was neither elevated nor enviable. The only reason here given for divorce is the action that has already broken the union of which Jesus was thinking. There can be no reason for separating a united pair until they have separated themselves. When they have disjoined themselves the one from the other no power on earth can maintain the union that Jesus was talkin about.

The Pharisee overlooked the vitality and sacredness of the union Jesus had in mind. People "whom God hath joined together" no man has a right to sunder. That does not assert the inability of the pair to spoil their own union: it is a protective statement. The union is deeper than flesh and higher than custom. In all questions of divorce the oneness of the pair has been forgotten by one half of the union. One of the twain has hurt himself in injuring the other. This pair have no more right to hurt one another, in the affectional realm, than my right hand has to cut off my left. One has no right to think of himself apart from the other half of himself. In the marriage of which Jesus is speaking neither is any longer a unit alone: they are no longer two but one flesh.—N. Y. Christian Advocate.

MILL SPRINGS CHARGE

We have been in our new field of work for three Sundays and we are beginning to feel very much at home. We are very happy in our work here on the Mill Springs charge. We have been most graciously received by all the people. On Monday evening we had settled down after supper for a quiet evening at home when some one knocked at the door. A neighbor woman had come over we thought for a visit. Shortly after her arrival some one else came in enquiring the way to the kitchen. With this arrival people began to come in, soon filling the parsonage, and the kitchen and dining room was loaded with all kinds of good things to eat. Such a pounding was never before received by the Dixon family. The thoughtfulness and generosity of the good people is greatly appreciated.

We feel encouraged over the prospects for a great year in the work for the Master on the charge.

P. T. Dixon, Pastor.

NERVOUS, WEAK

Texas Lady Says She Was Up One Day and Down the Next. Pains Stopped After She Took Cardui.

Terrell, Texas.—"I was run-down and nervous, and for several months my health had not been good," says Mrs. Louis Wieland, of this place. "I was up one day and down the next. I never felt like doing anything.

"I worried all the time, and could not sleep well at night.

"Periodically I would suffer from pains in my back and sides. I would have awful headaches, and would feel dull and dizzy.

"My sister had taken Cardui, and she persuaded me to try it. She said to me one day: 'If you will only try it, you will see for yourself how much good it will do you.' So I got a bottle of Cardui and began to take it. It was not long until I felt fine. I got stronger, and my nerves did not bother me any more.

"The pains stopped coming in my back, and I could do my work without any trouble. I think Cardui is a fine medicine."

The fact that so many women have been helped, in their efforts to build up their health, by taking Cardui, should encourage you to try this well-known medicine.

A purely vegetable, medicinal tonic. For sale by all druggists. *NC-208*

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Velour AT 1/3 SAVING
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Rich, lustrous velour in 20 charming shades. New and clean—fresh from the loom. 54 inches wide. Cut to any length you wish. Write for folder suggesting ways to make your home more beautiful.
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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

LEAGUE HONORS ITS PASTOR AND SUPPORTER

The senior Epworth League and the Epworth Hi-League of Calvary church, Durham, entertained in the Sunday school rooms November 5 at a farewell party given in honor of Rev. C. B. Culbreth and wife, who have been transferred to Dunn, N. C. The rooms were beautifully decorated with fall flowers, chrysanthemums predominating. Many games and contests were enjoyed by the forty or more people present. At the close of the evening an ice course was served. The two leagues then presented Mr. and Mrs. Culbreth with a beautiful living room picture as a token of their love and esteem.

Calvary Epworth Leagues have never had a more ardent supporter or a better friend than Mr. Culbreth. We feel that the good work our leagues have been able to accomplish during the past year has been made possible largely through the spelndid co-operation Mr. Culbreth has given us. Mr. and Mrs. Culbreth have endeared themselves to the hearts of the young people during their stay here. Hence it is a source of deep regret to the Epworth Leagues that these friends have been transferred from their midst. The love and best wishes of the leaguers go with them to their new work.

Mrs. George Tyson, Sec.

CALVARY LEAGUE LEADING

One of the most important phases of league work stressed at the Epworth League Assembly at Louisburg in June was the matter of the young people's revival. One league in Durham district—Calvary League in Durham—has already had a young people's revival. This series of meetings began October 13 and lasted through October 20. The pastor, Rev. C. B. Culbreth, co-operating with the leaguers, secured inspirational speakers for the evening services. This manner of conducting a young people's revival, although unusual, proved to be very inspiring and beneficial. Those who gave the inspirational messages were the pastor, Rev. C. B. Culbreth, Dr. Stanbury of Duke Memorial church, Rev. R. E. Brown of West Durham Methodist church, Prof. Ormond, Prof. H. E. Myers, and Dr. Elbert Russell of Duke University.

The splendid music was an important feature in the success of the meeting. Mr. Ralph Shoemaker of Duke University was in charge of the music and directed the singing. There was a large junior choir, in addition to the regular choir increased by the Epworth Leaguers. On the morning of October 20 the pastor, Mr. Culbreth, preached the consecration sermon, at the close of which the leaguers met at the altor to consecrate their lives anew for the Master.

Dr. Russell delivered the closing message at the evening service, after which the Epworth Leaguers observed their annual corporate communion.

So far as I know, Calvary Epworth League is the first league in Durham district to have a young people's revival. I sincerely hope that more of our leagues will follow the example set by Calvary and will derive great blessings from it.

Mrs. George F. Tyson,
Sec. Durham District.

Western North Carolina Conference

ALL IN A DAY'S WORK

Report of the recent work done by Mr. E. B. Stilz, in charge of industrial department, Wembo Nyama, Congo Mission:

"We are still plodding along on the building program and making some progress. We have moved into the new building for this department. We now have a carpenter shop that is light and airy with a new brick floor instead of the usuel dirt floor in such buildings. The old lumber shed that Mr. Stockwell built in 1915 or thereabouts—in the early days of our Congo Mission—was recently torn down and the lumber stacked in the carpenter shed. It might be of interest to note that the first three temporary houses built by Mr. Stockwell in 1914 are still in use. The one built for Dr. Mumpower is now used as a day nursery, the one built for Mr. Bush is now used as a storehouse for one of the residences, and the one built for Mr. Stockwell himself is used as a guest house at times. The Anker residence was built in 1915 and is still in use. These houses were built, but it is unfortunate that brick was not used from the beginning. We have some of the best brick clay in the country here in easy reach and in unlimited quantities, but the early missionaries did not use it for it takes a while to find all the resources in a new country.

"Our mission now has another experienced builder in Mr. Maw, who came to us last year. And now at last we are engaged in putting a roof on the hospital building. People often wonder why that building has been so long in construction, but one reason has been the lack of knowledge on the part of the writer of the seemingly small matter of setting and sharpening of saws, which of course led to a consequent scarcity of lumber. We are now much better supplied with lumber as we have more sawyers and they are doing a fine work. The new hospital is 85x41 feet, including porches, and therefore it takes a good deal of lumber for the framing. There are about 120,000 brick in the building. The brick layers are at present putting up a much needed printshop 54x20 outside. It is divided into three rooms and is nearly half way up at this writing.

"From time to time work has been done on the auto road across the swamp. The four bridges are completed, but not all the clay surface has been put on the fill. The fill is about 1200 feet long and takes a considerable amount of surfacing material, but it will soon be in shape to travel over with autos and carts. We plan to plant trees on each side of the fill, and to put a roof over the longest bridge if possible in order to increase the life of the bride and afford shelter to people along the road."

(To be continued)

GREENSBORO INSTITUTE

The past week witnessed a successful efficiency institute conducted in West Market Street church for the leaguers of the Greensboro Union. The institute opened on Monday evening with a turkey dinner banquet. One hundred and seven were present for this happy occasion. The spirit of fellowship was manifest in a fine way. Brother Hardin, pastor of West Market, gave a word of welcome and greeting. Frank Warner entertained the group in his own fine way. Most of this group enrolled for credit in the class work, but inclement weather, previous engagements, etc., reduced the total number earning certificates to forty-eight. This is a larger number than the entire district has earned in any recent year. The faculty and courses were as follows: Rev. B. C. Reavis, Bible—How Jesus Met Life Questions; Rev, G. G. Adams, Administration; Methods, First Dept., Rev. B. C. Reavis; Second Dept., Miss Idalene Gulledge; Third Dept., Rev. W. A. Kerr; Fourth Dept., Mr. Bruce Norton of Danville; Hi-League Counselor, Rev. G. G. Adams. The number of credits issued to leaguers from the several churches were as follows: Bessemer 7, Centenary 7, College Place 4, Gibsonville 5, Glenwood 4, Holt's Chapel 3, King's Mountain 1, Central (Mooresville) 1, Muir's Chapel Chapel 3, Proximity 5, Pleasant Garden 1, West Market 6. Bessemer and Centenary were given awards for their high percentage. These are books suitable for the permanent shelf of the league library. The high hours of this institute were the Bible periods led by Brother Reavis. The closing period on Friday evening was a delightful social led by the fourth department group. Helpful visitors were Brother O. V. Woosley and Presiding Elder Newell. Brother Reid Wall, pastor of Gibsonville, was the only pastor who took credit as a fellow student with his young people. Several instructors received theirs of course. Leaguers long for the presence of their pastors on such occasions.

Don't worry if your job is small,
And your rewards are few.
Remember that the mighty oak
Was once a nut like you.
—Sample Case.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

The outcome of the Thanksgiving offering is anxiously awaited, not only by the Methodist Orphanage, but by the one hundred and fifteen thousand Methodists of the North Carolina conference. Success of our work depends to a very large degree upon the efforts that are put forth NOW and during the next three weeks. It is earnestly hoped that every church and Sunday school will take a free will offering within the next few Sundays. Pastors serving charges with more than one church will require four Sundays to present the needs of the Orphanage to their membership. I feel confident that they will not cease their efforts in our behalf until they give each of their churches an opportunity to do something for our fatherless children. May I ask that the Sunday school superintendents and teachers of organized class continue their efforts until they have given every Sunday school and Wesley class a chance to make a special offering for the benefit of our three hundred orphan children.

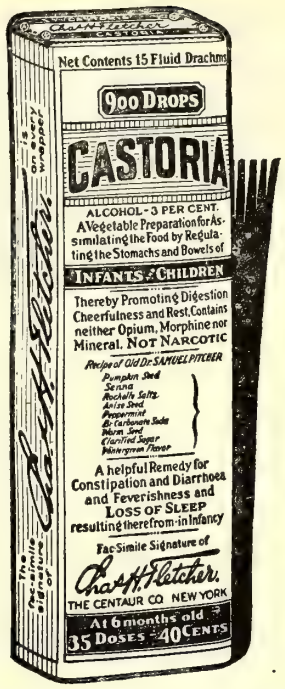
* * * *

Our Orphanage is very grateful to the friends who wrote articles in behalf of our Thanksgiving specials in last weeks' issue of the Advocate. I trust our many friends throughout the conference read these splendid appeals from these who have the interest of our three hundred and thirty-one children at heart. It was certainly generous of the Advocate to give us so much space for our Thanksgiving appeal. I do not know how we could carry on our work without the help of our North Carolina Christian Advocate. I trust that the pastors and church officials will do all within their power to increase the circulation of the best church paper in Southern Methodism. The Advocate in the homes of our Methodist families would promote every interest of our North Carolina Methodism. It is simply impossible for any church to accomplish its great task without the aid and support of our Advocate. I commend it to all our people without reservation. We find it indispensable in carrying forward the work of our Methodist Orphanage at Raleigh.

Young Wife—"I took the recipe for this cake out of the book."

Husband—"You did right. It should never have been put in."—The Epworth Herald.

When Babies CRY



Babies will cry, often for no apparent reason. You may not know what's wrong, but you can always give Castoria. This soon has your little one comforted; if not, you should call a doctor. Don't experiment with medicines intended for the stronger systems of adults! Most of those little upsets are soon soothed away by a little of this pleasant-tasting, gentle-acting children's remedy that children like.

It may be the stomach, or may be the little bowels. Or in the case of older children, a sluggish, constipated condition. Castoria is still the thing to give. It is almost certain to clear up any minor ailment, and could by no possibility do the youngest child the slightest harm. So it's the first thing to think of when a child has a coated tongue; won't play, can't sleep, is fretful or out of sorts. Get the genuine; it always has Chas. H. Fletcher's signature on the package.

STUDENTS' BIBLE

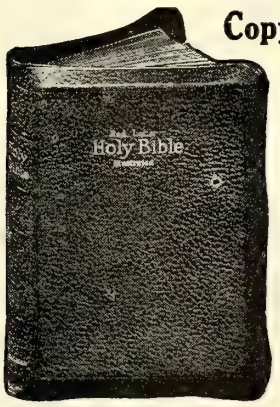
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Specimen of Type in This Bible

811 CHAPTER 20.

AND Bĕn-hā'dăd the king of Sȳr'i-a gathered all his host together: and *there were* thirty and two kings with him,

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North Carolina Christian Advocate
Greensboro, N. C.

IF I WERE A PASTOR—A LAYMAN'S VIEW

The preacher has the privilege at almost every service to tell his people how they ought to live and what they ought to do. So I trust our ministers will pardon an humble layman who has been a Methodist for half a century if he makes a few suggestions to them as to some things that he thinks vitally affect the kingdom of God.

Had I pastoral charge I would daily seek the guidance of the Holy Spirit not only in the study of the Word and preparation of sermons, but in everything I do. (This does not mean that I, as a layman, should not do the same in my secular as well as church work).

1. I would learn to know my people. When I see even a school boy, I want to be able to call his name and remember where he belongs. No one thing will enable me to get the right hold on all my people as to know them personally and show a real interest in their welfare. I would see as many of them in their homes as I could. I want to know where every man works and under what conditions. It will help me in selecting subjects for my sermons, as I want not only to preach the truth, but something that will help my people in their daily life.

The regular visiting of the pastor will help his attendance at all of his services. At his home or his place of business, I can best show the indifferent member my plans for the work and can better enlist his co-operation.

The sick and the "shut-ins" need a special share of my time. Many of them used to be regular at church, and how they miss the services! I can be of lasting service here, and expect to meet my Master when I pray with these afflicted ones and try to comfort them. I myself sometimes receive as great a blessing as they do.

2. Very early in the year I would have a meeting of my stewards and other officials. This would be a testimony or experience meeting. Many of these men have not spoken about their personal relations to God in years—some never have. I may learn that some of these men have never been saved, others have back-slidden, others have never grown in grace—mere babes in Christ. What could be expected of this set of people, more than half of whom may never read the Bible regularly and know nothing of prayer. This meeting would be a good place to start a revival. I would rather try this plan than get a great evangelist and a host of musicians. In this quiet gathering with preacher and officers face to face and heart to heart, most, if not all, of them will draw near to God; and no doubt there will be requests for prayer and a desire for a better life.

A similar meeting could be held with officers and teachers of the Sunday school. Here I would expect a larger number to bear witness to their Master; but even here there may be a few "blind leaders."

3. I would not neglect the church conference. The pastor is under the same obligation to call his members together in conference once in three months as the P. E. has to hold his quarterly conferences. I would be ashamed to go to four conferences and have "no" the answer to this question every time. Why do not our presiding elders insist that the conferences be held as the discipline directs? This is the only legal place to do certain things: The secretary who keeps the church register is elected; the lay leader is chosen and the various committees elected; the roll is read and kept in order. The pastor who confers with his people in this conference can better secure their co-operation in raising the collections and doing the other work of the church.

4. I would spend several days, weeks if necessary, in getting ready for the quarterly conference. I would try to have every report up to date and as complete as possible. Also I should try to have every official present with his report ready, if he was to make one. How many presiding elders can say that one-half of their trustees had a full report at the fourth quarterly conference? The pastor must see these men and help them have the report on hand. (I would also suggest to my elder I would like to have at least one-half my conferences held in the week).

5. I would try to enforce some discipline on those who continue to violate our rules. One cause of the lack of power in our church is the inconsistent lives of its members. Tell the non-member he ought to be a Christian and join the church and he will reply that you have members who are guilty of profanity, drinking, or dishonesty. If all Methodists who are known to violate the Volstead Act could be made to reform, the bootlegger will lose much patronage. If we want the world to respect our laws, let us begin at the church.

The founders of Methodism never intended that any of our members should go far into wickedness before being approached and warned. We have plenty of law in our church to save most of these persons, and those who persist should be excluded from membership.

A. C. Sherrill.

A MESSAGE FROM GARYSBURG

We are grateful to our fellow pastors and friends, with our own people whom we serve, for the material assistance they have given the pastor and family since we had our burn out at Garysburg two weeks ago. We did not expect to recover the loss fully, but much will be restored. How great is friendship in time of trouble.

We are on the Garysburg charge for the third year, hoping that this may be a successful year with us along all lines.

A survey of our needs just now may lead some to the conclusion that the ordinary obligations involved upon us through the year, such as the orphanage, mission special, Louisburg College, etc., could be thrust aside; but this must not be done. True, we must erect a parsonage. This must be done at once, but let

The
MEDICINE
You Should Take
After You Have
Tried The Others



If you wake up in the morning with spots before your eyes, swimming in your head, coated tongue, bad taste in your mouth, you are bilious, your liver is out of order. If you have gas pains, belching, bloating, indigestion after meals, your stomach is out of order. If you are unable to sleep all through the night, have to get up to answer nature's call, your kidneys are not properly functioning, then these symptoms are nature's warning. Something is wrong, therefore, it is reasonable that nature has provided the remedy and that remedy is Herb Extract, formerly called Herb Juice, made from nature's herbs. The liquid is the extract from Cascara Bark, Senna Leaves, Gentian Root, Jalap, Rhubarb, combined with other valuable medical ingredients properly blended in one of the largest laboratories in America. This Herbal Extract Remedy is said to be the most effective yet discovered for all ailments where free action of the bowels is necessary. If you have any of the symptoms named above, and no energy, no vitality, no appetite, feel sluggish, you're weak, run-down, under weight, bad complexion, easy to take cold, your entire system may need cleansing. Calomel is a mineral and poisonous. Herb Extract is nature's remedy, purely vegetable and harmless. Effective laxative, quick results, thoroughly cleanses intestinal tract. Esteemed Virginia woman writes: "Herb Extract brought me perfect health after other medicines failed." Prominent Houston, Texas, city official writes: "Before I started taking Herb Extract I suffered every day with indigestion, had to take soda. Have taken three bottles Herb Extract, can now eat anything without discomfort." You don't need any pills with this medicine. Demand the genuine as shown above. Now on sale at all druggists.

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ind our conference obliga-
, pastors, any assistance in
a parsonage at once will be
ded. Send remittances to our church treasurer, J. B. Collier, Garysburg, N. C. O. C. Melton, Pastor.

N. C. SUNDAY SCHOOL

(Continued from page 16)

NEW PROGRAMS ARE LIKED

The new programs of work are finding favor among people who have examined them carefully. Evidence to this fact we encountered in conversation with workers in the Rockingham district. Rev. H. C. Smith, the presiding elder, is struck especially with the flexibility of them, believing that this feature, added to the wealth of reliable guidance offered, removes any possible ground for criticism of them. Rev. A. S. Parker of Troy, reports his school following, at least in good measure, the new program of work C. Mr. J. H. Bowen, superintendent of Hamlet school, has ordered a supply of program of work B for his school. The new programs are really helpful guides, workers find.

PROGRAMS FOR DEPARTMENTS

Available for the guidance of departments and classes are new programs of work published in booklet form. Detailed outline of all phases of departmental and class work is given, and with the outline a full, clear interpretation. Departmental officers and teachers should be provided with the new guides.

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

4. The department rates for registration are cheaper than individual classes, the rates being only about half as much.

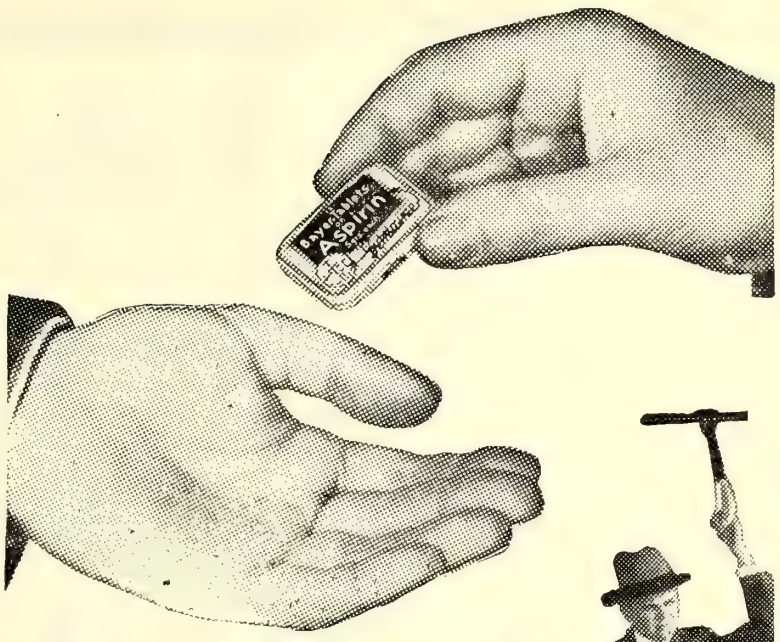
5. There is no confusion as to whom the charter belongs.

6. The class organizations can be more flexible and pupils can be moved from one to another class without confusion.

ADULT DEPARTMENTS

Adult Wesley Bible classes can be registered as individual classes or as classes within a department. When adult classes register through the departmental organization each class will receive a separate certificate of registration, commonly called a charter, and the department will also receive a certificate of registration. It is noted that when adult classes register through a department the registration fee is reduced 50 per cent and there will also grow more of a co-operative line of endeavor. The department registration is strongly advocated. Specific information and guidance will be furnished on request.

"Do you believe everything you see in print?" "No," answered Senator Sorghum. "When I look over my old scrapbook, I no longer believe some of the things I have said myself."—Washington Star.



Needless Pain!

Don't be a martyr to unnecessary pain.

Lots of suffering is, indeed, quite needless.

Headaches, for example. They come without warning, but one can always be prepared. Bayer Aspirin tablets bring immediate relief. Keep a bottle at the office. Carry the small tin in your pocket. Then you won't have to hunt a drugstore, or wait till you get home.

And don't think Bayer Aspirin is only good for headaches, sore throats, and colds! Read the proven directions for relieving neuralgic, neuritic, rheumatic, and other aches and pains. Remembering, of course, that the quick comfort from these tablets is not a cure; for any continued pain, see a doctor.

Bayer Aspirin is genuine. Protect yourself by looking for that name. Always the same. Always safe. Never hurts the heart.

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GREENSBORO, N. C.

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

December
Burlington Ct., 2 1
Webb Avenue, a.m. 1
Front Street, p.m. 1
Hillsboro, a.m. 3
Leasburg, a.m. 4
Rougemont, a.m. 5
Stem, a.m. 6
South Alamance, Swepsonville, a.m. 8
Mebane, p.m. 8
Mt. Tirzah, Helena, a. m. 14
Milton, a.m. 15
Yanceyville, Shady Grove, 3 15
Duke's Chapel, p.m. 17
Graham, p.m. 18
Durham Ct., Bethany, a.m. 19
West Burlington, a.m. 22
Haw River, p.m. 22
Orange-Massey, Massey, a.m. 29
Andrews, Andrews, 3 29

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

November
Hateras, Buxton, 11 28
Dare, Mann's Harbor, 11 30

December
Wanchese, 11 1
Manteo, night 1
Columbia, Columbia, 11 6
Roper, Roper, 11 7
Plymouth, Plymouth, 11 8
Moyock, Moyock, 11 10
South Mills, McBrides, 11 11
South Camden, Wesley, 11 12
Chowan, Anderson, 11 13
North Gates, Kittrell, 11 14
Gates, Gatesville, 11 15
Windsor, 11 21
Williamson, 11 22

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

December
Siler City, a.m. ..... Nov. 30 and 1
Goldston, night 1
Carthage, a.m. 8
Mamers, Spring Hill, p.m. 8
Haw River, Bynum, a.m. 14-15
Lillington, night 15
Glendon, Carbonton, a.m. 21-22
Hemp, Tabernacle, p.m. 22
Jonesboro, a.m. 28-29
Dunn, night 29

January
Pittsboro, a.m. 4-5
Sanford, night 5
Newton Grove, Hopewell, a.m. 11-12
Person Street, night 12
Fayetteville Ct., Camp Ground, a.m. 19
Erwin, p.m. 19
Hay St., a.m. 26

February
Roseboro, a.m. 8-9
Stedman, Betharbara, p.m. 9
St. Pauls, a.m. 15-16
Parkton, p.m. 16

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FIRST ROUND

November
Hookerton, Hookerton, night 29
Mt. Olive Ct., Falling Creek, 11 30

December
Pink Hill, Smith's Chapel, 11 1
Pikeville-Elm St., Pikeville, night 1
Oriental, Oriental, night 3
Pamlico, Bayboro, night 4
Riverside-Bridgeton, Riverside, night 5
LaGrange, Hickory Grove, 11 8
Seven Springs, Seven Springs, night 8
Mt. Olive-Calypso, Mt. Olive, night 9
Newport, Newport, night 13
Jones, Trenton, 11 14
Goldsboro Ct., Salem, 11 15
Dover, Dover, night 15
Queen St., night 22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FIRST ROUND

December
Princeton Ct., Princeton, 11 1
Selma, night 1
Four Oaks Ct., Four Oaks, 11 8
Smithfield, night 8
Edenton Street, night 10
Fuquay, Holly Springs, 11 13
Franklinton, 11 15
Cary-Apex, Apex, night 15
Oxford Ct., Hermon, 11 21
Oxford, 11 22
Central, night 23
Louisburg, 11 29
Louisburg, Ct., Bunn, 3 29

January
Youngsville Ct., Youngsville, 11 3
Garner Ct., Garner, 11 4
Zebulon Ct., Wendell, 11 5
Bailey Ct., Bailey, 3 5
Lucama, Lucama, 11 12
Kenly Ct., Kenly, 3 12
Tar River, Kittrell, 11 17
Creedmoor, Creedmoor, 11 18
Millbrook, Millbrook, 11 19

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND

December
Hamlet, 11 1
Piedmont, 7:30 1
Lumberton Ct., 11 8
Fairmont, 3 8
Lumberton, 7:30 8
West End, 11 15
Biscoe, 7:30 15
Rowland, 11 22
Maxton, 7:30 22
Caledonia, 11 29
Ellerbe, 7:30 29

January
Roberdel, 11 5
Red Springs, 11 12
St. John-Gibson, 7:30 12
Mount Gilead, 11 19
Troy, 7:30 19

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FIRST ROUND

December
Robersonville, Stokes, 11 1
Greenville, 7:30 1
Swan Quarter, 11 8
Pantego-Belhaven, 7:30 8
Stantonsburg, 11 15
Fremont, 3 15
Wilson, 7:30 15

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

December
Aulander, Lewiston, a.m. 1
Ahoskie, night 1
Conway, Conway, a.m. 4
Litleton, Littleton, a.m. 8
Rosemary, night 8
Murfreesboro and Winton, Murfreesboro, a.m. 15
Enfield, night 15
Middleburg, Middleburg, a.m. 18
Northampton, Jackson, a.m. 21-22
Seaboard, Seaboard, night 22
Henderson, First Church, a.m. 29
White Memorial and City Road, night 29

January
Battleboro and Whitakers, Battleboro, a.m. 5
Rich Square, night and 11 5-6
Garysburg, a.m. 12
Scotland Neck, night 12
Norlina, a.m. 18-19
Warrenton, night and a.m. 19-20
Warren, Providence, a.m. 25-26
Halifax, Calvary, a.m. 29

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

December
Shallotte, Andrews, 11 1
Maysville, Maysville, 11 8
Jacksonville-Richlands, Jacksonville, 4:30 and 7:30 8
Grace, 8 11
Swansboro, Queen's Creek, 11 15
Town Creek, Zion (Phillips), 11 15
Fifth Avenue, 8 15
Scott's Hill, Scott's Hill, 11 22
Faison, Faison, 3:30 and 7:30 22

January
Kenansville, Kenansville, 11 5
Ingold, Garland, 3 5
Clinton, Clinton, 7:30 5
Tabor, Zion, 11 12
Magnolia, Magnolia (Lane), 3 12
Whiteville, 7:30 12
Burgaw, Herrings, 11 19
Wallace-Rose Hill, Rose Hill, 3:30 and 7:30 19
Southport, 7:30 22
Carver's Creek, Carver's, 11 26
Chadbourn, Chadbourn, 3:30 and 7:30 26
Epworth, 8 29

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FIRST ROUND

December
Brevard, 11 1
Mills River, Mills River, 3 1
Biltmore, 7:30 1
Central, 7:30 2
West Asheville, 7:30 3
Hendersonville Ct., Moores, 2 4
Saluda-Tryon, Saluda, 7:30 4
Asbury, 7:30 5
Black Mountain, 7:30 6
Candler, Pisgah, 11 7
Hillside Street, 11 8
Emma, Emma, 3 8
Acton, 7:30 8
Leicester, Dicks Creek, 11 10
Sandy Mush, Little Sandy, 2 10
Weaverville, 7:30 11
Rosman, Rosman, 2 12
Hendersonville, 7:30 12
Flat Rock-Fletcher, Fletcher, 11 15
Swannanoa, Swannanoa, 2 15
Hot Springs, Hot Springs, 2 17
Marshall, 7:30 17
Oakley, 7:30 18
Fair View, Skyland, 3 22

Preaching followed by conference. Pastors please secure full attendance.

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

December
Polkton, Polkton, 11 1
Ansonville, Ansonville, 2 1
Unionville, Unionville, 11 8
North Monroe-Icemorlee, 2 8
Duncan Memorial, night 8
Pineville, Pineville, 11 15
Weddington, Hebron, 2 15
Morven, Morven, 11 22
Bethel-New Hope, New Hope, 2 22
Lilesville, Lilesville, 11 29
Peachland, Peachland, 2 29

January
Hickory Grove, 11 5
Prospect, 2 5

GASTONIA DISTRICT
R. M. Courtney, P. E.
FIRST ROUND

December
Bellwood, 11 ..... Dec. 30 & 1
Shelby, Central, night 1
Stanley, Stanley, night 2
Lowell, night 3
Rock Springs, Denver, 11 4
Polkville, Polkville, 11 5
McAdenville, night 6
Gastonia, Main Street, 11 8
Cramerton, night 8
Belmont, Main Street, 11 15
Lincoln Ct., 3 14-15
Gastonia, East End, night 15
Shelby Ct., Sharon, 11 16
Lafayette Street, night 16
Cherryville Ct., 11 21-22

GREENSBORO DISTRICT
W. A. Newell, P.E., Greensboro, N. C.
FIRST ROUND

November
Summerfield, Morehead, 3 29
Carraway Memorial, night 29
Coleridge, Concord, 3 30

December
Pleasant Garden, Pleasant Garden, 11 1
Cedar Falls, West Bend, 3 1
Ashboro, night 1
Highland, High Point, night 2
Main Street, night 2
Ramseur, Ramseur, night 3
Reidsville, night 4
Calvary, night 5
Liberty, Liberty, 3 5
Ward Street, Archdale, night 6
Park Place, night 9
New Hope, Macedonia, 11 10
Jamestown, night 10

MARION DISTRIST
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
FIRST ROUND

November
McDowell, Nebo, 11 30

December
Avery, Mount Zion, 10:30 1
Elk Park, Montezuma, 2:30 1
Marion Ct., Pleasant Grove, 11 6
Gilkey, Gilkey, 11 8
Bostic, Salem, 3 8
Henrietta, Henrietta, night 8
Marion Mills, Clinchfield, night 11
Old Fort Ct., Bethlehem, 11 14
Morganton, First Church, 11 15
Morganton Ct., Bethlehem, 2:30 15
North Forest, N. Morganton, night 15
Cross Mill, night 18
Marion, First Church, 11 22
Old Fort, night 22

January
Cliffside-Avondale, 11 5
Spindale-Pleasant Grove, Spindale, night 5

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., 189 S. Main St., Mount Airy, N. C.
FIRST ROUND

November
Laurel Springs, Zion, 11 30

December
Helton, Helton, 11 1
Warrensville, 2:30 1
Jefferson, West Jefferson, night 1
Sparta, 2 2
Sandy Ridge, Delta, 11 7
Spray, 11 8
Draper, night 8
Pilot Mountain, Pilot Mountain, 10:30 10
Rural Hall, 2:30 10
Moravian Falls, Beulah, 11 14
Wilkesboro, 11 15
North Wilkesboro, night 15
Danbury, 2 19
Yadkinville, Yadkinville, 11 21
Jonesville, Jonesville, 11 22
Dobson, Dobson, 3 22
Mt. Airy, Rockford St., night 22

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

December
Concord Ct., Mt. Olivet, 11 30-1
Landis, Oak Grove, 3 1
China Grove, night 1
Norwood Ct., Cedar Grove, 11 7-8
Norwood, night 8
Gold Hill, Zion, 3 14-15
New London, New London, 11 15
Salisbury, North Main St., night 15
Salem, Salem, 3 Saturday, and 11 22
Albemarle, Central, 3 and night 22
Granite Quarry, Shiloh, 11 28-29
Spencer, night 29

January
Concord, Concord, 11 5
Concord, Harmony, 3 3

Concord, Epworth, night 5
Concord, Forest Hill, 11 12
Woodleaf, Woodleaf, 11 Sat. and 3 12
Mt. Pleasant, Cold Springs, 11 18-19
Concord, Kerr Street, 3 19
Kannapolis, Trinity, night 19

STATESVILLE DISTRICT
J. S. Hiatt, P.E., Statesville, N. C.
FIRST ROUND

December

Newton, 11 1
Hickory Ct., 3 1
Maiden, night 1
Catawba, Catawba, 11 8
Ball Creek, Mt. View, 3 8
Statesville, Broad St., 11 15
Statesville Ct., Trinity, 3 15
Statesville, Race St., night 15
Olin, Olin, 11 22
Elmwood, Elmwood, 3 22
Cool Springs, Clarksbury, 11 29
Shepherd, Vanderburg, 3 29
Troutman, night 29

January

Mt. Zion, 11 5
Davidson, night 5
Mooresville, Central, 11 12
Mooresville Ct., Centenary, 3 12
Mooresville, Broad St., night 12
Taylorsville, 11 19
Hiddenite, Hiddenite, 3 19
Stony Point, night 19

The district stewards, pastors and charge lay leaders will meet in First church, Hickory, December 12, at 10 a. m.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FIRST ROUND

November

Andrews, 11 28
Bryson City, night 28
Cullowhee, Cullowhee, 3 29
Sylva, Sylva, night 29

December

Canton, 11 1
Waynesville, night 1
Franklin, 11 8

These appointments are for the business only except those which are on Sunday. Preaching services later.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
FIRST ROUND

November

Advance, Advance, 3 30

December

Burkhead, 11 1
Davidson, Mt. Olivet, 3 1
Forsyth, Mt. Tabor, night 1
Kernersville, night 4
Farmington, 3 7
Thomasville, Main Street, 11 8
Denton, Denton, 3 8
Trinity, Thomasville, night 8
Grace, night 11
Davie, Oak Grove, 11 14
Mocksville, 11 15
Cooleemee, night 15
Walkertown, night 16
Lexington, First Church, 11 22
Linwood, Macedonia, 3 22
Oak Ridge, 11 29
Hiatt Memorial, night 29

N. C. WOMAN'S

(Continued from page 22)

each quarter. She is forwarding literature for first quarter 1930 within a few weeks. Watch out for your helps.

UNITED STUDY DAY

The Carr, Prospect and Bethel-Hebron Missionary Society held an all-day study class at Carr church October 26, 1929. Half the book, "Seven Times Seven," was discussed before lunch by Mrs. Ernest Warren and Mrs. J. D. Burton, and the remainder by Mrs. McKay of Burlington in the afternoon. It was a happy get-together hour at noon.

Mrs. Ernest Murphy.

W. N. C. WOMEN

(Continued from page 23)

when I walked into the Centro Christiano, for the patio (inner court) is lovely, with beautiful vines, plants, grass, and small fountain in the center. My bedroom is great, a large room with one window toward the east and another opening into the patio. The furniture is very simple and it is going to be very comfortable and not unattractive. The walls are white plaster and the ceiling has a little design in gray on it.

Miss Ethel McGaughan, our directoria, is the daughter of a man who came to Durango as American consul about 41 years ago, and has made his home here ever since. There are three American workers and the Mexicans in our Centro. Our dining room is fairly attractive and our living room is inviting. Write to me and remember that your letters will require same postage as in the United States.

COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. Send coupon for free sample.

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CREOMULSION CO., Atlanta, Ga.
Send free bottle of Creomulsion for the cough from colds that hang on.
Name .....
Street .....
City ..... State .....
One bottle to family. Write plainly.

CREOMULSION
FOR THE COUGH FROM COLDS THAT HANG ON

ORIENT FLOUR
Its Whiteness Denotes Its Purity
MOUNTAIN CITY MILL CO., CHATTANOOGA, TENN.

How Thin People May Become Fat

Excessive thinness, besides being unsightly, is a danger sign. Either you are not eating enough food, or the food you eat is not digesting normally and being turned into flesh.

In either case something is wrong. If you do not eat enough, your appetite is not what it should be. If your food is not digesting properly, it is decaying and poisoning you while robbing your system of strength-renewing material.

IROGEN prescription, written by a famous physician for his own patients, is without equal in building needed weight and strength. Thousands have found it quickly and permanently corrects stomach troubles, loss of appetite, indigestion, sluggish bowels, loss of weight, nervousness, sleeplessness and general physical weakness. You'll never regret the day you start taking IROGEN. Money back guarantee. In liquid or tablets at all leading druggists. If you can't reach a druggist, mail a $1 bill for tablets, postpaid, to Guardian Health Products Co., Atlanta, Ga., Dept. 40.

For Nervous Headaches

Overwrought nerves cause many headaches. For quickest and easy relief nothing is so effective as Capudine because it relieves by soothing the nerves and is not narcotic. Women's pains and Neuralgia are promptly relieved also. Being liquid Capudine acts quicker and is easier on the stomach. 30c and 60c bottles at all drug stores. (Adv.)

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In Memoriam

REID GILL

In sorrowful remembrance of an Epworth League member, Reid Gill, who died March 30, 1928.

We, the Epworth League—
Often our thoughts go wandering,
And tears in silence flow;
But his memory lingers with us still,
Though he died some time ago.

Happy angels came and took him
From his beloved home
And this world of suffering and pain—
To a world not made by hands
Where we know no death or pain.

Oh! how sad the home and community
When the death angel came
And called Reid to come,
The one we loved so well,
To join the band of Unity.

At an early dawn, Jesus said,
"Come, give thy sufferings o'er—
Over to me on the Golden Shore."
Reid then was taken away
To join the angels around the throne.

A Friend, Elizabeth Boggs.

JOHNSON—C. E. Johnson, born April 18, 1855, and passed away at his home near Milwaukee, N. C., October 30, 1929, and was buried from Bethany church November 1. The pastor was in attendance at the annual conference at Kinston, N. C., and was called home for the funeral, and was accompanied by Rev. B. C. Thompson, who assisted in the funeral services.

Brother Johnson was married to Miss Lanina E. Martin on December 24, 1878. To this union were born the following children: Mrs. Verona Britt, Milwaukee; Mrs. Lola Draper and Mrs. L. M. Futrell, Portsmouth, Va.; Mrs. Wilbur Stephenson, McCullers, N. C.; F. L. Johnson and R. H. Johnson of Conway, N. C.

Brother Johnson professed faith in Christ early in life and joined the Methodist church, and was a loyal and faithful member; he was devoted to his family and to his pastor, and was happy in the service of his Master. For a year or more before he reached the end of his way, he was unable to do any work and was largely confined to his home, but he was always cheerful and patient and accepted his suffering as a child of God. Many were the admirable traits of this good man. He was one of the county's best citizens and will be greatly missed by his church and community. "Blessed are the dead which die in the Lord." May the good Lord graciously bless this fine family, the good mother and sons and daughters who have suffered the greater loss and who will miss him most.

H. C. Ewing, Pastor.

GORDON—Julius Martin Gordon was born near Pilot Mountain, N. C., January 6, 1845; died at his home near Tobaccoville, N. C., October 5, 1929. He was a son of Martin and Mary Briggs Gordon.

April 22, 1872, he was happily married to Lydia Rebecca Schaub of Dalton, N. C., and to this union were born six children, two of whom died in infancy. He is survived by his widow and four children, viz: Mrs. R. Odell Lindsay, High Point, N. C.; W. Ernest Gordon and Miss Mary E. Gordon, Washington, D. C., and Mrs. Josephine Moore of Tobaccoville, N. C., also by his only sister, to whom he was very much attached, Mrs. Mary E. Gentry of near Pilot Mountain.

He was happily converted and joined Antioch Methodist Episcopal Church, South, at about the age of 25 and remained a faithful and loyal member of the same until God called him to his reward on high.

"Uncle Jule," as he was affectionately called by almost all who knew him, was indeed a friend and lover of his fellowman, and often remarked during his last years that if he had ever wronged any one he was not aware of it. He was loath to leave his family, to which he was so deeply devoted, but for this fact, he often spoke of his willingness and anxiety to close his career on earth. He was ill for only a few days and his going was so peaceful and calm that it might be termed "falling on sleep." During his last days, especially, he admonished his children to lay little stress on the accumulation of earthly possessions, but to lay up treasures above. He will probably be missed more than any one who has gone from his community for many years.

We laid "Uncle Jule" to rest in the beautiful cemetery of Mt. Pleasant M. E. church in upper Forsyth county, Sunday afternoon, October 6, 1929. Funeral services were conducted by the pastor, assisted by Rev. W. F. Grabbs of the Moravian church at Bethania, N. C. His burial was witnessed by a great concourse of friends and relatives and his grave covered by beautiful floral tributes.

THOMPSON — In Catawba county, July 7, 1876, a daughter, Lillian RD, was born to Mr. and Mrs. Marcius Sigmon. On March 24, 1898, she was united in marriage to T. J. Thompson of Elmwood, N. C., where they happily spent the greater part of their married life. To this union was born one son, Allison, who now resides in Elmwood.

Mrs. RD, as she was affectionately called, had been a member of the Methodist Episcopal Church, South, for a number of years, being at the time of her death a member of the Elmwood Methodist church. She was not a mere formal member, but she lived and practiced her profession daily. She was not only numbered with the faithful few, but she was an affectionate wife, a loving mother and a neighbor indeed.

She is survived by her husband, their son and his wife, and one little granddaughter, several sisters and brothers, and a host of relatives and friends.

The funeral was conducted at Knox's Chapel, 11 a. m., September 13, by her pastor, who was assisted by a former pastor, Rev. A. C. Kennedy, and Rev. T. F. Dean. Her body was laid to rest in the Knox's Chapel cemetery.

R. L. Young.

IN MEMORIAM

In loving memory of Susan Curtis Luther, our beloved friend, who passed away November 11, 1927:

"There's a wonderful thing that gold cannot buy,
A blessing that's rare and true;
And that is a gift of a wonderful friend
Like the friend that we had in you.

"Friendship is the golden chain
That firmly holds with might and main,
By links and laughter, smiles and tears,
Entwined in memory's golden years,
That reaches far to the long Trail's end
And binds the heart of friend to friend."

Jessie Reed Burnett, Greenville, S. C.
Edna Lynch Jones, Biltmore, N. C.
Sallie Harrson Bryant, Birmingham, Ala.
Edith Collier Lawrence, Biltmore, N. C.
Ethel Clark Moore, Sweetwater, Tenn.
Bessie Fortune Johnstone, Asheville, N. C.
Carrie Lynch Holcombe, Atlanta, Ga.

TO HIS MEMORY

One year ago brought sadness to my heart,
For daddy, dear, from this world did depart.
His place is vacant here, is vacant there.
The saddest is to view the empty old arm chair.
The voice that once was raised in thanks for the food on our table laid,
Is stilled by death; that debt by us all must be paid.
So much not yet understood; but with calm written on his brow.
Yes, daddy, yes! I under stand it all now.
Much devotion did he to mother show—
How great her loneliness I do not know.
Daddy, we miss thee, but oh, the joy we'll adorn
When we greet on that holy, sacred morn.

In memory of the late W. M. Craft, by his devoted daughter, Maggie Craft.

RESOLUTIONS OF RESPECT

We, the official members of Four Oaks quarterly conference, wish to pay loving tribute to the memory of a faithful and beloved member of our body, Brother C. L. Sanders, whom God called to his reward on September 26, 1929. We realize we have sustained a great loss by his going and we desire to express our sincere appreciation of his loyal and cordial cooperation in carrying on the work of the Master entrusted to us. Therefore be it resolved:

First, That while our hearts are filled with sorrow at his going and we shall miss his wise council and cheerful helpfulness, we bow in humble submission to the will of our Lord.

Second, That we thank our heavenly Father for his co-operation and loyalty to the church in all its work.

Third, That we extend to his family and many friends who loved him our deepest sympathy.

Fourth, That these resolutions be recorded in our minutes, and that copies be sent to the Smithfield Herald and North Carolina Christian Advocate for publication.

B. B. Adams,
C. T. Hill,
N. C. Yearby.

RESOLUTIONS OF RESPECT

We, the members of the Welcome Bible class of Park Avenue church, Salisbury, N. C., pause to pay tribute to our friend and co-worker, Brother W. E. Daniel, who departed this life November 5, 1929.

Resolved first, We deplore his going, but we feel assured that he was ready for the summons. God called and he answered, I am ready to meet my Lord and Master. Brother Daniel was a faithful member of the Welcome Bible class and a faithful member of Park Avenue M. E. church, and faithful to every trust. Our sympathy and condolence is graciously extended to his family and our prayer is that our heavenly Father will comfort them in their sad bereavement at the loss of father and husband.

We as members of the Bible class extol and honor his memory and glorify the life he lived as a faithful member of Park Avenue M. E. church.

Second, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication, that a copy be sent to the family of our departed brother, and that a copy be spread upon the records of the Welcome Bible class.

"It is not death to die,
To leave this weary road,
And 'mid the brotherhood on high
To be at home with God."

N. C. Hoffner,
J. M. Lesley,
Mrs. Ella Patton.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSD[illegible]CEMBER 5, 1929 Number 49

Duke Univ. Library
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DAVENPORT COLLEGE AND CAMPUS WITH A GLIMPSE OF THE BLUE RIDGE IN THE BACKGROUND



The college is located in Lenoir, North Carolina. Rev. W. A. Jenkins is the capable and energetic president, who is meeting with fine success as head of this junior college for girls. The institution belongs to the Western North Carolina conference.

THE ADVOCATE DIAMOND JUBILEE

The North Carolina Christian Advocate Reaches it's Seventy-fifth Year

The Advocate Celebration is to Extend Through 1930 Notable Features will make the Year Distinctive

"The Eternal Challenge," by Joseph Hocking, an English author, will run during the year. This will make universal appeal.

"The Romance of American Methodism" by Paul N. Garber is awaited with eager interest. Both these will start in January. Pictures of the pastors will appear from month to month.

Let the Advocate be Presented in Every Church Before January 1

This Diamond Jubilee should be featured for Christmas. Then, too, all new subscribers should get the first chapter of the "story"; also the beginning of Dr. Garber's "Romance." Five hundred Methodist preachers could put five thousand new names on the Advocate subscription list by January 1 were they to press the campaign in every church. Start this next Sunday.

"The Biggest and the Best Paper in Southern Methodism," Is the Slogan of the Diamond Jubilee Year

This is a wonderful hour for the friends of the Advocate. Why not make this a year of victory in every church of these two great conferences? Would that a host like unto the host of God might find their places in the ranks.

FORWARD! MARCH! THE YEAR OF JUBILEE HAS COME!

NORTH CAROLINA CHRISTIAN ADVOCATE

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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, DECEMBER 5, 1929 Number 49

"The Bible is a microscope," said a Korean pastor recently. "In our mission hospital I looked through a microscope at a drop of water. What seemed pure and clean was found to be teeming with life. In like manner when I compare myself with gospel standards and look at my life through the Biblical lens I find marks of uncleanness all unsuspected. When I look at the standard Christ has set I feel ashamed of myself."

The Missionary Council of Southern Methodism meets next week in Raleigh. Its value will not be measured by the plans laid and the schemes wrought out for General Conference approval. Planning to put certain men in high position may add little to the coming of the kingdom. A place on His right and a position on His left hand were held of first concern until the disciples had entered the upper room, the shadowed garden, the judgment hall. The intimacy of His presence, the fellowship of His suffering and the power of His resurrection will measure the worth of the Raleigh meeting. That meeting may very easily become a selfish conclave rather than a point of vantage for world redemption.

Get up! Take up! Go on! was the command of Jesus. The language of the translators puts it, "Rise, take up thy bed and walk." The condition of that physical invalid is a true and striking picture of some people spiritually. They are spiritual invalids. Their spiritual lethargy has been in command so long that it has become habitual, and habits bind men like chains. Jesus would say to these spiritual invalids, "Get up." But he does not stop at that for he adds, "take up thy mat." It is good to be a lifter, to be a burden bearer. To carry a load is good for one who would escape his spiritual invalidism. The Master continues, "Walk!" Go forward, not aimlessly, but with a definite objective. To stand still even with one's bed upon his shoulder does not fulfil the command of the Master.

Somebody who has been to Dallas, Texas, and looked over the First Methodist church where the general conference will meet next May, says the plan is for the Board of Lay Activities to meet in the Cradle Roll department of the church and the Commission on the New Constitution will meet in the Old Folk's room. A placard that is being prepared for the platform reads: Stand up to be seen, speak up to be heard, shut up to be appreciated."

Charles H. Sauer of Korea makes this incisive enquiry: "What of my self-centered life? Is there a vision that will enable me to conquer that? I like to lay up treasures on earth, and it is difficult not to spend most of my time in taking thought for the morrow. Of Wesley was it said, 'In a world of want he would not allow himself wealth.' On an income of thirty pounds a year he gave away two and lived on twenty-eight, and when in four years his income had increased fourfold, he still lived on twenty-eight and gave away the balance. He thought of an increase in salary as an opportunity to give more. To me it marks an opportunity to buy a new model radio!"

The papers have had much to say pro and con concerning the protest of Bishop Manning of New York against allowing Dr. Henry Sloan Coffin, president of Union Theological Seminary, to celebrate the Holy Communion in an Episcopal church. Much has been made of rules, ancient customs, **et cetera.** We have been wondering what would have happened had the young Man of Galilee appeared once again in the flesh and taken his place at that altar. Would he have had the least concern about enforcing the discipline of the church against the invasion of a Presbyterian? We have a long way to go, but the Christ is marching on. The ecclesiastics die hard—and they have much to answer for. They are not all by any means in the Roman and the Anglican communions.

The Peril of Liturgy

The undisputed trend of this age is to liturgy and liturgical practice. None of the churches are exempt. The plea is for more ritual as an aid to worship. With no little enthusiasm our Methodism is surrendering to this demand. Memorials to the General Conference call for an enriched book of service. Volumes from the press while enforcing the demand for stress upon worship in our church service prescribe observances that would put the free life of Methodism into an ecclesiastical strait-jacket. From all such the Wesleyan revival broke. In England, the old wine-skins proved insufficient; in America, the Sunday Service—an abridgement of the English prayer book—would not go. Forms of an ancient order were of little worth in spreading Scriptural holiness over these lands. The devoted and heroic itinerants were in a moral crusade for the redemption of a continent. The aesthetic does not win moral victories. Ritual touches not the deepest depths of man's religious impulses. Stress on the liturgical follows the waning life of every religious movement.

What does liturgy propose for us? It is a process of withdrawal—a kind of isolation of soul. It exists for its own sake. The discordant world is shut out. The Pharisee claims a place. For all thus favored it is easy for them to thank God that they are not as other men are. Surely a complacent people such as we are do not need a religious varnish spread over the surface of a too material age.

In protesting against the present liturgical tendency, we are not discounting the efforts of many earnest and saintly souls who are striving earnestly to secure more real worship in all our churches. Such is sorely needed. But will it come with a more elaborate ritual? The quiet hush of a Quaker meeting makes possible worship in which God speaks to the soul. Jesus gave slight attention to the liturgical in the religion of his day. This young man of the hills, with the flowers, the birds, and the trees, out under the open skies by day and by night, ran counter to all the weary rounds of religious observance. He never sacrificed truth to outward effect. He set truth to work in securing freedom—moral, social and religious. Truth was to be embodied in conduct. This sends men from seclusion into the tumult of the world able to struggle for the redemption of mankind. Such brings moral action to the front.

Are we ready to end the age of moral power? Shall we contribute to an era of the aesthetic? Shall we substitute the priest for the prophet?

Pentecost

We are now talking Pentecost. This is as it should be. The churches will do well to take note of another centennial of that ever memorable event of the apostolic church. But beware of some things. Do not look to the propaganda of some church board or boards to bring in Pentecost. It would be as reasonable to expect Wall Street brokers to give us Handel's "Hallejah Chorus." Do not expect Pentecost to come by the setting in motion a lot of ecclesiastical machinery. It would be as reasonable to attempt to hold a Quaker meeting on Broadway.

Pentecost is not going to be handed down to others by certain leaders, whether self-appointed or duly appointed by men in authority. The first Pentecost came to those in close fellowship who prayed and waited in expectancy. It was pre-eminently an individual matter. Furthermore, Pentecost was close to the empty tomb and came to those who had seen their living Lord. Men who deny the resurrection of Jesus and have never walked in fellowship with the living Christ need not look for Pentecost.

Church Not a Country Club

America is a land of clubs. International Rotary crosses all continents and finds a place within the shrines of all religions; Main Street takes to the woods and organizes a country club. Sweep the whole gamut and you find good, bad and indifferent. We are so obsessed with the idea of clubs that some see little in the church save a kind of club not sufficiently exclusive to interest them. These are silk stocking fellows. The golf courses at the country club is the shrine at which they worship.

Let it be remembered that prophets do not flourish in the atmosphere of country clubs. The preacher who sets his standards by the ethics of these recreative centers will never be able to speak with the authority of an Amos or an Isaiah, or to love a people and to agonize over men on the brink of ruin as did Hosea and Jeremiah. The life and power of religion consists not in yielding to the spirit of the age, but rather in thwarting it. Religious leaders do

not follow the crowd in their worldly rounds. It still remains true "that he who would be a friend of the world is an enemy of God."

In pulpit and pew we are too anxious to be on the winning side; we are ready to fight, provided we can win. Success is our God. Well fed, well clothed, with a good car and a nice home on easy street, the average American is well fixed—until he can reach new heights of success. His home, his club, his church are all subject to the same standard of values. All goes well until reverses befall him—until the crash comes. His life and his religion has not been such as to bring victory in the hour of trial. The Garden and the Cross have never won the ascendency; the Man of Scars has not first place. Prophets and saints do not flourish in country clubs. The long way by the cross—under the impulse of love—leads home.

A Divine Renewal

Simon, the pretender, ready to die for his Lord, became a new man. He certainly knew himself as never before after the resurrection. Animated by a great love, loyalty to his Lord took the place of over-confidence in himself. Peter could say, "Lord, thou knowest that I love thee." Then Jesus could trust him to care for the lambs and to feed the sheep, as well as to glorify God in his death. "When thou wast young thou girdest thyself, and walkest whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shalt gird thee, and carry thee where thou wouldst not." Self gives place to others.

Not by self-assertion but by self-renunciation was Peter to win. This is the way the kingdom comes. Not by the sword, but by the cross—not by power, but by love, the heavenly kingdom comes. Jesus could have commanded legions from above to fight for him, but he took the long, hard way of the cross. Not by the self-assertiveness of youth, but by the self-renunciation of youth and of age are we going to win. "The way of the cross leads home." We are going home by way of the cross.

The heroes of the cross have rendered glorious these Christian centuries. The enthusiasm of heroes stirred by love and loyalty for him who was "lifted up" have won. These overran the basin of the Mediteranean; these pressed across the continent of Europe and over the wide stretches of America; and these are our reliance the whole world around. The self laid down, the Christ lifted up is the divine plan. The power of the Holy Ghost sent men everywhere preaching Jesus, mighty to save.

The one distressing fact about the Methodist preacher of these last times is the waning enthusiasm so plainly evident on every side. Do we realize the peril of such a situation? The appeal to the heroic in a Methodist conference would set our fathers to singing and to shouting. They rejoiced in being counted worthy to live and to labor and to suffer in the cause of their Lord. These itinerants were not out looking for a finished job. The big salary and the easy place made no appeal. There were none such. They were out after sinners in a crusade against wickedness in high places as well as in low. Something happened whenever the Methodist preacher got in the neighborhood. Something always happens when men with the spirit of the pioneers arrive. With these, self was on the altar; Christ was on the throne. These way-worn travelers could sing, "Then palms of victory I shall wear."

Under the Juniper Tree

That classic tree is a rendezvous of pessimists. It is a retreat for discouraged prophets of God. Even Elijah, who was not only a picturesque and towering figure of his own generation but who like a moral giant has marched through the generations coming after, made at least one visit to the shades of the historic juniper tree.

What is to be done with a man who goes there? Just one thing. Bring him out and let God speak to him. Elijah saw only one side and one man—himself; God saw all sides and 6000 men who had not bowed the knee to Baal. The entire view is always better than a partial view. God cannot speak words of discouragement because he knows.

The Shut Door

Perhaps the greatest need of this busy, noisy age is the shut door of which Jesus spoke. The need is to shut the closet door and quietly talk with God. The man on the desert under the silent, shining stars knows how to shut the door and to talk with the Eternal. The pioneer in the wild, and at times, lonely forests knew. But do we? Isn't quiet fellowship in the secret place of the Most High just about a lost art? Have we forgotten what Jesus said about the closet?

People and Things

The Diamond Jubilee year has come. Read pages 2 and 11 and inwardly digest.

H. E. Stimson is a go at Westford, Concord. The folks, young and old, are whooping him up. Happy preacher, happy people.

Albemarle circuit still banks on Banks. He enters his third year as pastor of that charge, determined to make this the best of the three. Succes to him and them.

C. O. Kennerly, sensible, steady, consecrated, takes hold of Bethel and Bogers with a firm hand. He has already gained the respect of his people and this newly arranged charge will go forward under his ministry.

Are you having a part in the Diamond Jubilee of the Advocate. Six have already sent in enough to get on the Diamond Jubilee Honor Roll. Great is the man who gets an early start.

Brooks Jerome is the new pastor of the Landis circuit and he starts off well. He announces a schedule of services that puts him in the pulpit three times every Sunday. If he keeps that up, in connection with the vigorous pastoral work he proposes, he will get results.

F. J. Stough starts off well on the new charge set up at Stanfield, in Stanly county. An attack of scarlet fever kept Mrs. Stough from her new home for several days, but she is now well and Mr. and Mrs. Stough are happy at work. They will do the best down there in that fine section of old Stanly.

"We are well pleased with our new home in East Gastonia. The people have been very kind to us in every way. Last Friday about 8 o'clock we heard some one at the kitchen door and upon investigation found that we were the recipients of a regular old fashioned Methodist pounding, for which we are very grateful."—T. J. Huggins.

Before long we will begin to announce those who have won a place on the Diamond Jubilee Honor Roll. One new subscriber for each hundred members in a charge determines the quota. As the quota doubles diamonds will be added. It was stars last year; it will be diamonds this.

Good for the Methodists of Bethel. They determined to make an end of their church debt and it was done in less than two weeks—$3,800 was paid with some left over to make them feel good. They had a big supper, after which they saw all the old notes turn to ashes. It was a happy time. The work on the new church began ten years ago. The church is ample in every way and fills every need. Brother J. R. Edwards has every reason to rejoice with his people.

Dr. Merle N. Smith, pastor of First church, Pasadena, has been chosen by the bishops as fraternal delegate to the next general conference of the Methodist Episcopal Church, South. Dr. Smith is the eminently successful pastor of one of the great churches of world Methodism and a man who by earnest protests has kept the general conference of his church from electing him a bishop. He will be given a real Southern welcome at Dallas next May. Bishop Edwin Holt Hughes has been appointed as the delegate representing the Methodist Episcopal Church at the meetings of the English Wesleyan conference and the Irish Wesleyan conference meeting during the summer of 1930.

The Rev. Ebenezer Myers is an unceasing worker. Long Street church, East Spencer, is starting into its third year under his leadership in a most hopeful way and already Brother Myers is laying plans to build a church at Rowan, the new point added to his charge at the last annual conference. The church will be built, for Myers is in the habit of carrying out his plans.

"Norwood circuit is much alive. Fourteen united with the church Sunday, eight by vows and six by letter; seven infants baptized. Quarterly conference this Saturday and am hoping to have a good report for Brother Sprinkle, one of the best elders in the W. N. C. conference. The good people are responding well to conference collections; a neat sum raised already."—J. Max Brandon.

E. H. Nease and his fine wife, together with E. H. Jr., are happy in their parsonage home at China Grove. Nease, after a pastorate of five and a half years on one charge in the Greensboro district, where they do things, comes now over into the old conservative Salisbury district to touch things off. May the fire catch. The folks at China Grove brag on Nease.

"I shall be glad to assist some of the brethren in revivals, if so desired, during the winter and early spring months. As is known I have had wide experience in this field of religious activity. As to any success I may have had, let those whom I have assisted speak. The Pittsboro charge is starting off well with this the beginning of my second year."—J. A. Dailey.

Ed E. Snow is a hustler and Mt. Olivet church on the Concord circuit is a leader among country churches. It was reported at the first quarterly conference that improvements in the way of an enlarged Sunday school plant were about completed and that the new apartments would be occupied next Sunday. Mt. Olivet will then be as well enquipped for her ample educational program as any country church in the conference. Snow preached for (and to) the elder last Sunday afternoon at Oak Grove on the Landis charge, and did it well.

"We have been kindly received at Cooleemee, and for Thanksgiving our people, more than 50 in number, came in with a generous substantial pounding, just the kind to please the preacher's family and to save money and rations. We are delighted with our people here and hope and pray that we may be able to do some lasting good. We left a host of good, warm-hearted friends at Thomasville. We shall not forget their great kindness and friendship. But we are in the midst of good friends here. May the Lord bless them all, here and there, and everywhere."—T. J. Houck.

"We did not go to the Golston charge to which we were appointed at conference. At the suggestion of the presiding elder and with the consent of the bishop we exchanged with Brother L. M. Chaffin and came to the Bladen circuit. Our address is White Oak, N. C. This is a great country down here. A preacher may read, write, sermonize, visit, or hunt almost all kinds of wild game, and in everything he will be greatly delighted. The people are loyal and big-hearted. They have pounded us and many of them have come to see us. It is a real pleasure to be among them. We hope that the Lord may make us a blessing to these good folk. They have already been a blessing to us."—H. R. Ashmore.

The North Carolina Christian Advocate has reached its seventy-fifth year. It will this next year celebrate its Diamond Jubilee.

"Two wonderful poundings! The people on Hatteras circuit have certainly been good to me. First they sent me up to conference with a good report, then on my returning to the work for a second year two of the three churches have pounded me. And say, when these folks pound a pastor he is really pounded!"—I. J. Strawbridge.

"On Monday evening before Thanksgiving the parsonage on the Randolph charge was visited by a large number of the people of Trinity church and a few other people. The inhabitants thereof received a big, healthy pounding, for which we are very grateful. We extend our appreciation and thanks to these good people."—W. R. Kelly.

Mr. R. E. Thigpen, so well known by all old Duke men in North Carolina and beyond, has resigned as alumni secretary to become senior attorney for the United States Board of Tax Appeals, Washington, D. C. This fine young North Carolinian thus assumes a responsible position in the national capital. All his friends wish for him the greatest success. Mr. Thigpen received his A. B. at Duke in 1922 and then he entered the law school. He passed the court and received his license in 1925. He was alumni secretary for Duke 1923-29.

Rev. Albea Godbold, pastor of College Place, Greensboro, reported at his first quarterly conference that fifty young ladies of North Carolina College for Women had become associate members of this church and the student class ranges from 70 to 100 in attendance. This church is doing a fine work for the young women and they in turn are rendering a noble service. College Place church has begun the year with the most hopeful outlook of all the years. Under the leadership of Miss Gulledge the students have organized a council for the promotion of their religious activities.

"We spent two very pleasant and we trust profitable years with the good people on the Peachland charge and had made our plans to return for another year, but conference ordered otherwise. We obeyed. So on Friday noon, November 8, we arrived at the parsonage of Balls Creek church and found a clean house, warm fire, a sumptuous dinner and several elect ladies awaiting us. On Wednesday night, November 28, the congregation from Center came to the parsonage unawares and supplied the pantry and chicken coop with things that are necessary for the inhabitants of a Methodist parsonage. The stewards have made a good substantial salary for the pastor. So we are in the swim."—J. A. Fry.

"We have been very graciously received on the Haywood circuit for the second year. It seems the officials are determined to do a better year's work than that of last year, and there is steady progress being made. After spending a very busy Thanksgiving day, visiting among our people, we had settled down in our room for an evening of quiet study when some one knocked at the back door. After admitting three, we again settled for a good long talk together, thinking that they were merely making a visit. It was not long until we were disturbed again. It was at this point that we discovered that a number of the good people of the Crabtree church had decided to give their pastor a pounding for Thanksgiving, and many good things were left on the dining room table, and this continues. May the Lord bless all that took part and make me a better pastor."—R. G. McClamrock.

"We have been well received by these good people of Green county fame. On our arrival we were met by a good company and served a most appetizing supper. Two days before Thanksgiving our parsonage was invaded by a host of the good people of Hookerton church and we enjoyed a splendid pounding, which we appreciate very much. I trust we may be of great spiritual value to these saints. The field looks promising and there will be plenty to keep a man busy for the next year. Come down and fraternize with us during the year and we will try to send up a good list of subscribers for the Advocate."—J. C. Humble.

"The people of St. John's and Gibson have given Mrs. Fisher and me a most cordial welcome during this second year of my pastorate on this charge. Truly many of "the salt of the earth" are found here. On three different occasions during the last two weeks we have received most bountiful poundings, with the result that the parsonage pantry now looks very inviting. The pastor and his wife are deeply grateful for the many expressions of kindness which have been manifested. The outlook at St. John's and Gibson seems very promising, and we have faith to believe that with the continued whole-hearted co-operation of the membership, much will be accomplished in the name of the Master."—Edgar B. Fisher.

Rev. T. H. Wright, B.A., of the United Church of Canada, stationed at Hazelton, British Columbia, in the Prince Rupert Presbytery, has written the editor of the Christian Advocate enquiring about the new volume by Bishop Edwin D. Mouzon. Mr. Wright is the secretary of the presbytery and is a graduate in arts of the University of British Columbia. He is a progressive student and has a splendid record as a preacher and successful minister of the gospel in the Montreal conference and also in the Province of British Columbia, where he has done pioneer work for some years. In the year 1900, in response to an appeal for men, he volunteered for home mission work in British Columbia in the former Methodist church. He was journal secretary of the B. C. conference for seven years, and was financial secretary of the district for a couple or more terms.

"Rev. R. Dwight Ware and First church, Lenoir, have begun the doing of great things. Last Sunday morning at a single service the asking of $400 for the Children's Home was considerably overpaid in cash. Large congregations have begun to fill the spacious auditorium and balcony. In addition to these evidences of progress it should be said that the ladies of the church have quite recently installed in the parsonage a de luxe automatic electric range, an extra large electric refrigerator, new furnishings and have made new decorations of the interiors of parts of the house. Already among the finest appointments in the conference, this great church looks to larger and fuller life. The modern brick parsonage equipped with steam heat and the recently added conveniences mark it among the most comfortable to be found. The modern church building meets every need of the worship service. Plans will soon be considered for the erection of a complete educational unit to care for the needs of the Sunday school. With these evidences of the favor of the Lord and with a steady growth in membership already under way with which there is a deepening of spiritual life, it is felt that First church, Lenoir, is already into the best year of its history. Lenoir regards Brother Ware a great and attractive preacher and a most successful leader."—E. F. Allen.

Christmas at the Wireless Station

By Richard K. Morton

DONALD LEICESTERFIELD sat at the key of the wireless station which he had himself helped to build for the seacoast town of Framington. Earphones were resting over his attentive ears, and code was coming in clear and fast.

Outside in the darkness there loomed the two massive aerial masts, crowned with warning red lights. The wind was driving hard, bringing with it off the sea a light flurry of snow. The little wireless station was on a high cliff, and yet the driving storms seldom penetrated inconveniently into the small wireless room or the adjoining room which held the transmitting apparatus.

Donald was now twenty-four, and he had served the town as one of its two wireless operators since he was twenty. Brinsley Lamford alternated with him. The station operated every day from two in the afternoon to ten at night. It served as an auxiliary station for ship messages and also as an airway beacon.

It was almost ten o'clock. Nothing but routine business had come through. It was a bad night.

Donald lived a mile and a half from the station, back in a well-settled section of Framington. It would be no fun getting home on a night like this if the storm increased. His father and mother would worry about him as usual.

Ten o'clock!

"What's this?" Donald exclaimed, as he was about to turn off the power from his receiving outfit.

"S O S, S O S," came the message. "Freighter Sea Gull in danger 200 miles off Framington, high seas, may founder. Send aid, notify Coast Guard."

"Hump!" grunted Donald in disgust. "I'm not going to pick up that trouble tonight. The Coast Guard station two hundred miles down the coast will get it, and do all that's necessary. I'm going to close up."

He did so, and went home.

The next morning the papers carried a long item about the sinking of a heavily laden freighter one hundred and fifty miles out. The Coast Guard had received a message at ten-twenty on the previous evening, but their best boat had been tied up for the night twenty minutes before, and it had taken some minutes for it to get under way. Before it had towed the doomed freighter far, the boat had gone down, with the loss of a large cargo and thirty lives.

"Wasn't that a terrible accident!" exclaimed his mother over the breakfast table.

"Yes, indeed!" agreed Donald, reddening.

"It's strange you didn't get the S O S," said his father, looking at him keenly.

"I had probably just shut down," replied Donald, trying to sound convincing and unconcerned.

"Oh, I see," said his father rather weakly.

As a result of the inquiries into the disaster, Donald received a letter of censure from the town. The town board could take no stronger action, since the matter was technically one for the Coast Guard or for the official wireless stations, and the official closing time had come then for the Framington station. The board nevertheless felt that if Donald had been at his post just a minute or two overtime he might have caused better and quicker aid to be given to the stricken freighter.

This letter rather startled Donald out of the slough of indifference into which he had allowed himself to drift. The job had been very dull for a long while—it seemed to lack all outstanding features and anything important. Donald had not seen why he should idealize his job, or why he should go out of his way to do unrewarded things or stay on the job after closing time. But this had been a close call. The next time he might not escape so easily from his responsibility.

There followed afternoons and evenings when he talked with private airplanes and with government machines on regular routes. And then there were vessels of all descriptions and registry, near and far.

"It isn't so bad, this being able to talk with all the world!" muttered Donald to himself one night, after he had relieved Binsley, who had been on duty all afternoon. "By touching this key I can start a message around the world. I can make my influence felt for thousands of miles, and I can be the messenger of important news, even while storms are raging and when all other means of communication fail. There's a lot to this job when you get right down to it."

Winter was rapidly advancing. But a warm spell came, and then a very rainy evening. Brinsley had just relieved Donald who had been at work during the afternoon.

"Good luck!" said Donald as he was about to leave the station.

"Wait a second!" shouted Binsley suddenly.

"S O S, down, plane, Fram—" came the message.

"It's gone!" said Brinsley. "One of those commercial planes must be down near here. The signals were very loud. We ought to look into it."

"But you can't leave here now," replied Donald protestingly, "and I am off duty. What a night! Someone else will tend to it—and besides we have no definite idea as to the exact whereabouts of this airplane."

"I know, Don, but we might get into trouble if we did not make some kind of an investigation, or report the message."

"Oh, well! I'll go out and see what I can do!" and off he went, clad in oilskins, and grumbling over the tough luck which had brought him this assignment.

For two hours he trampled around the outskirts of Framington and found no trace of the airplane. Down on the beach, to the north, to the west, he went, exploring two or three private estates. A cold, driving rain was coming down.

As a last resort he decided to have a look at the marsh on the south side of the town. After groping around in the mud for an hour, he finally found the wreck of the airplane. Both pilot and passenger in the two-seater were unconscious, and nearly frozen with the cold.

With great difficulty Donald managed to extricate them both. Sheltering the passenger as well as he could, Donald took the pilot on his back and then struggled and fought his way to the nearest house. It was the most exhausting task he had ever had in his life. At the house he had the people call a doctor, notify the pilot's employer, and then summon an automobile to take the injured aviators to a hospital, if necessary. Then he went back with

the man of the house and brought the passenger in the airplane to safety.

It was a harrowing night, and gave him a serious cold. But he could see no way whereby he could dodge this duty, and the duty of telephoning all who were in any way concerned with the accident.

Donald found that his actions had become widely known, and that they were the cause for his being already largely forgiven for his laxity in the freighter case. It began to dawn on him more clearly that he was not in a job which called simply for a knowledge of codes and transmitting and receiving apparatus. He saw himself for the first time as one who had been unable to grasp the larger duties and implications of his vocation.

On another night a few weeks later, when Christmas was drawing near, Donald was visited by his casual acquaintance, Lincliff Merritt, the only son of the wealthist banker in that section of the country. During almost all of the last half of this young gentleman's twenty-eight years of pampered life, he had been a conspicuous idler. The only thing he knew much about was the art of doing nothing—and he had all this knowledge only because it evidently came natural to him. The only subject upon which he exerted his efforts and talents was that of his own social prominence and personal appearance.

"Well! I see the hard-working radio expert is on the job as usual!" greeted Lincliff as he entered the wireless station unannounced.

"Sure, I've got to keep in touch with everything that's going on," replied Donald agreeably. "What brings you here where fellows work?" he added somewhat irritably.

"Oh, nothing special," Lincliff answered loftily. "I just wanted to see how far the poor and hard-working young genius has advanced himself," he added somewhat sneeringly.

"Well, I'm satisfied!" Donald returned clamly. "After all it's a pretty good way to tell the world anything! And maybe some time the world will take notice."

"What do you ever expect this to get you?" demanded Lincliff, suddenly abandoning his attitude of lofty and indifferent affability. "Get Brinto do duty tonight, and let's go out and have some fun. You'll never get anywhere just plodding along like this, transmitting other people's messages. You want to get out and push and fight until you are able to send any of your own that you please. That's what I say!"

"Not for me!" Donald replied firmly. "And I think you'd get a little different slant on things if you stayed around here long enough."

Christmas messages began to come through, from many points on land. They all involved long and tedious work.

Lincliff was still lolling around in the wireless station that evening when a message began to come through for Mr. W. Kirtley Merritt of Framington.

"Crisis in market imminent!" it began. "Brokers require immediate—"

"That's for my father!" exclaimed Lincliff, suddenly startled out of his languor. "Well, what's the rest of it? Why don't you put the rest of it down?" he demanded indignantly. Donald was working frantically at his instruments. Signal strength had dropped to almost nothing.

"Something has gone wrong!" Donald announced excitedly. "We'll have to get the rest later by asking for a repeat."

He dashed around the room testing the apparatus, and then hurried into the other room where the other instruments were. Nothing was wrong there. It must be that the aerial or the lead-in wire had broken. Lincliff gladly agreed to help, and they both went out to the masts to see if there were any dangling or broken wires in evidence.

After much investigation, Donald found that the lead-in wire had broken at a point just before it was attached to the roof of the small station. Ice had collected on the roof and the driving sleet and strong wind had overstrained the wire. It was a cold and difficult job to repair the wire. But at length it was done with some clumsy help from Lincliff. Donald soon secured the important message for Mr. Merritt by sending a request that it be repeated.

(To be concluded next week)

THE N. C. CONFERENCE BROTHERHOOD AND GROUP INSURANCE

Many preachers are asking the status of the N. C. Conference Brotherhood and what it will be in case the group insurance plan is adopted.

The present superannuates will not be eligible for the group plan. Those who become superannuates after the plan is adopted will retain their insurance at the same rate as all members of the conference. Therefore the members of the brotherhood have pledged themselves to pay the regular assessments when a superannuate dies. No assessment will be made when an active man dies or when one who becomes a superannuate after the group plan is adopted dies; and when all the present superannuate members die the brotherhood will cease to exist, for the reason that about twice as much insurance can be secured cheaper than the present rate we are paying in the brotherhood. In other words, we have been paying for the past five or six years an average of about $17 per year for about an average of $640. Several conferences have adopted the group plan and it has cost a fraction of a cent less than $1 per month per $1000. This group plan will cover every active member of the North Carolina conference at the same rate without examination and without regard to age. Every member must take the same amount, and there will have to be an agreement to take from $1000 to $5000.

A committee with a representative in every district has been appointed to make the contract as soon as they can get the proper information from the preachers and the cost of the first premium. If every active preacher will send the date of his birth to T. A. Sikes, Roxboro, N. C., this committee will be able to tell just what it will cost per member per $1000.

The treasurer is making call for assessment No. 33 on account of the death of Brother A. McCullen.

B. B. Slaughter, Treasurer,
Morehead City, N. C.

POST-CONFERENCE READJUSTMENTS

The following charge boundary changes have been authorized by Bishop Mouzon within the bounds of the Mt. Airy district:

Take Blowing Rock church from Todd and attach it to Watauga.

Take Calvary and Pine Swamp from Warrensville and re-attach them to Todd.

Let Rich Hill be again included within the Warrensville charge. W. E. Poovey, P. E.

THE DUKE ENDOWMENT

By William R. Perkins.

(Mr. William R. Perkins delivered an address on October 11, 1929, before the Sphex Club, Lynchburg, Va., in which he discusses the origin, nature and purposes of the Duke Endowment. We are laying before our readers a few of the paragraphs which speak more intimately of Mr. J. B. Duke. Few men had an opportunity to know Mr. Duke as did Mr. Perkins, his attorney.)

The Duke Endowment was an expression of the personality of James Buchanan Duke, though it presented a side of him which then seemed little known to the public. I well recall the surprise voiced in the press in its announcement. As a matter of fact, this was one of the highest compliments ever paid the quiet, unpretentious way in which Mr. Duke carried forward his plans. Yet I confess to quite a feeling of resentment at the time because I knew this lack of understanding had its source in the persistent ways in which he had been depicted as a malefactor of great wealth by those who sought to secure their own preferment by his detraction.

There should have been no surprise. Mr. Duke came of a family of benefactors. His father, Washington Duke, and his brother, Benjamin N. Duke, were both notable in this respect. The aggregate of their donations was imposing. Mr. Duke himself had been generous in his gifts and his intimate friends were well aware that he contemplated, to use their oft repeated phrase, "big things for God and humanity." Mr. Duke's mind was busy with the subject as far back as when I became his personal counsel and for over ten years there lay in the drawer of my desk a draft of the document which eventually embodied the Duke Endowment.

You wonder at this elapse of time. The answer is the unique basis of the endowment, which distinguishes it radically from other large philanthropies. The press notice stated simply that Mr. Duke had given $40,000,000 to charity. The indenture described the donation as so many shares of stock. What Mr. Duke really contributed in major part was control and operation of a business.

Many years ago, while in the midst of his tobacco merchandising, Mr. Duke had his attention called to a hydroelectric development on the Catawba river in South Carolina. An investigation was followed by an investment. And thus there began what, for him, was the real business fascination of his life, culminating in the acquisition and development of the great Saguenay river in the Province of Quebec, Canada, and giving rise, contrary to popular belief, to much the larger portion of his fortune.

I shall never forget the delight with which Mr. Duke in the utmost confidence unfolded the idea to me. He felt it met the test of real assistance. It helped others to help themselves. And he illustrated by saying it was easy enough to give a fellow food or shelter or raiment or money, **but the best of all gifts was a job.** He asked me to embody the plan in a draft of indenture, which I did, and he went about its performance with the enthusiasm of a boy, refusing to accept from the companies even the expenses of his services, much less any compensation, though much stock was in the hands of the public.

Hence the ten years which I mentioned; for Mr. Duke was unwilling to turn over the properties until he regarded them as complete for the purpose. And what a ten years! There was the war, with its stress and havoc and deluge of blood and tears, when all our resources and energies were bent to the one essential victory. During the war there came the greatest flood ever known in the Carolinas. The Catawba river, where most of the Duke plants are, rose some fifteen feet higher than any previous record and washed away every bridge from the mountains to the sea. So dams had to be carefully reinforced and a large impounding reservoir built high up on the water shed to provide amply against such future occurrences. Again, the war left wages and other costs so high that the rates obtaining for electric current were found materially inadequate. So proceedings had to be instituted which, after a bitter fight, secured a comparable increase. And it was only when all these things had been accomplished that Mr. Duke regarded the situation ripe for dedicating the properties to his magnanimous conception.

The object of the endowment may be conveniently classified as religion, hospitalization and education, of which the provision for orphans has already been mentioned.

To appreciate the provisions for religion one must realize that Mr. Duke was a Methodist of the rural district type and such had been his father and his grandfather before him. And a first rate type it was and is. The circuit rider had entered deep into the warp and woof of their lives, as into the lives of many others. Mr. Duke often remarked: "My old daddy always said that if he amounted to anything in life it was due to the Methodist circuit riders," to which he invariably added: "If I amount to anything in this world I owe it to my daddy and the Methodist church." And may I add that I do not believe any son ever cared more for a father? As the years sped it ripened into a veneration beautiful to contemplate, of which I might give you numerous incidents. I could but marvel at the man Washington Duke must have been, thus to have impressed and influenced for good the life of his great descendant. It made me realize the possibilities, the responsibilities, of fatherhood as nothing else and always brought an intense yearning that my life, each father's life, might deserve and receive such a blessing.

You will not be surprised, therefore, to know that the endowment's provisions for religion took the form of allotting six per cent of the distributable net income to assist in building Methodist churches in the sparsely settled rural districts of North Carolina and four per cent of such net income to assist in maintaining and operating Methodist churches in those districts. In addition, two per cent of such net income was allotted for the care and maintenance of needy and deserving suprannuated preachers and widows and orphans of deceased preachers who shall have served in a Methodist conference in North Carolina, a provision which perpetuated a gift Mr. Duke had been making yearly for some while through Trinity College by way of supplement to the conference fund for the same purpose. Up to July 1, 1929, the endowment had paid in round figures $66,250 to superannuated preachers and their families, $93,000 for operating rural churches and $149,000 for building rural churches, this amount being about one-eighth of the total for such building.

And he specifies the products he desires, giving the reasons for his preferences. He puts first, the training of preachers, teachers, lawyers and physicians because he considers these are "most in the public eye and by precept and example can do most to uplift mankind." He puts second, instruction in chemistry, economics and his-

tory, especially the lives of the great of earth, because he believes such subjects "will most help to develop our resources, increase our wisdom and promote human happiness."

To uplift mankind! To promote human happiness! Such is the true philosophy and the sublime of life. Such, in its essence, is the Duke Endowment I have endeavored to portray to you.

Quite a number of years ago, as Mr. Duke and I sat talking, he fell into one of those reminiscent moods that come to us all now and then. And under the implse of the fascinating retrospection I asked him what he regarded as the greatest thing he had done. His answer was, assembling in The American Tobacco Company a group of men so capable that each of the large companies into which it was split by the federal courts could be amply manned to preserve this great industry and safeguard those interested in it.

The years rolled on. The endowment became a living fact. And again Mr. Duke and I were talking together. I reminded him of the conversation I have just narrated. And I asked, "What do you say now, Mr. Duke, is the greatest thing you have done?" Without hesitation he replied, "The creation of the endowment, because through it I make men."

I often think of those talks, as I do, indeed, of my whole association with Mr. Duke, now, unhappily, but a memory. To me it was an education, a delight, an inspiration. I feel sure there never was a more complete and unreserved relationship between attorney and client. That was his way. He was frankness and simplicity itself. His associates were just members of a big family, laboring to a common end, each putting in his oar according to his talents and training.

Lastly, I would have you know that Mr. Duke believed devoutly in God and the future life. His faith was simple and sincere. During his last illness I remarked to him how I wished that a thousand years hence we might know how the endowment was faring. He said he had no doubt whatever we would know and understand, that he could not conceive man was but born to die.

No one then realized that the time of his departure was at hand. But soon he passed peacefully into the great beyond and became a part of the ages.

Ho for the Diamond Jubilee!

Lend us your ears! Open your hearts! Stand on your feet and let God speak to you! Enlist for the campaign in this year of rejoicing.

That the Methodists could run a church paper in North Carolina for seventy-five unbroken years is worthy of note. Every follower of Wesley, the enthusiastic advocate of the press, has every reason to be glad that this Diamond Jubilee has dawned so auspiciously. Without doubt, this is to be best of all the years for the N. C. Christian Advocate. Think what 600 preachers and their churches could do in this campaign! Hundreds of new subscriptions should be sent in before January 1. Let the new subscribers get the feature articles beginning in January.

Our efforts will be to keep the churches informed of all who are actively engaged in the work of this campaign.

All who read "That Fighting Spirit of Methodism" know what to expect from Dr. Garber in "The Romance of American Methodism."

"The Eternal Challenge," by Joseph Hocking, for which the N. C. Christian Advocate has secured the right to publish, is one of the best if we are to accept the testimony of many who know. We submit a few:

Rt. Hon. Sir William Joynson-Hicks

I have read it almost without stopping; I was so enthralled. It is true that it is written with a purpose, but the story itself is good and clear. As for the main question, I believe that you are right and that the need of the nation today is a revival of the life and example of Christ in our everyday life.

Dr. Dinsdale T. Young

Mr. Joseph Hocking's story, "The Eternal Challenge," is one of his best achivements, and I have enjoyed a number of his masterly books. I commended Mr. Hocking's latest to my congregation last Sunday. It is a timely, powerful tale. It will make grandly for social and personal tranquillity.

Dean Inge

Your interesting book I have read with great pleasure. I am sure it will do good.

Dr. G. Campbell Morgan

A strong book. As a story delightful, with some powerful and dramatic situations. Christ is, of course, the Eternal Challenge, and the fact that in him is found the solution of all human problems is finely illustrated. The book is timely. There can be no question as to the rightness of its main contentions, and amid the streams of aimless and futile stories which are pouring out today, one hopes this book will have a wide circulation, with its clarion call to consider the Eternal Challenge.

The Rt. Hon. Walter Runsiman, M.P.

You have found and described the only real and permanent solution for the gravest group of problems in our country. Go on writing like this and we shall be your debtor. The crisis and its solution by a religious movement is so boldly painted that I sat late at night for the crash or its miraculous prevention, and I did not breathe freely until all was well.

The British Weekly

"The Eternal Challenge" is perhaps the finest book Mr. Hocking has written.

The Methodist Recorder

Merely as a novel it deserves a reading, but chiefly it merits attention for the sincerity with which the truth is proclaimed that in Christ, and in him alone, is the solution of our present distresses.

Christian World

Mr. Hocking has never done anything better.

Sunday School Chronicle

It will satisfy the reader who demands a thrill, the devotee of romance, the student of character, and those who like problem novels best.

The Scotsman

The story is always interesting in the skill with which it sets up and keeps moving its varied succession of surprising and unexpected situations.

The Northern Echo

This is one of the most important books that Joseph Hocking has written. Reveals a deep insight into industrial life and problems.

TO OUR BELOVED SUPERANNUATES AND THEIR WIVES

By John R. Church.

Text, I Samuel 12:23: "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way." (Read this 12th chapter).

To me, the saddest hour that comes to our annual conference is when the names of our brethren are referred to the committee on conference relations for superannuation. As I sit and listen to these men my heart goes out to them and I think of the time when I, too, shall be in their same position. Since conference I have been thinking much of these grand old men, who wrought so valiantly in our church. In my reading I came across this story of Samuel ,and some thoughts have come to me that I felt might be of benefit to some of these grand old people. I pass them on with the prayer that they might cheer some one in his loneliness.

You will notice that I have selected a text for this paper. I do not do this with the idea of preaching to you, for I have the feeling that it would be well for me to sit at your feet and learn of you. However, I do feel that this text gives us the key to the heart of a great old servant of God, who has been a man of influence and power, but who now comes to the time when he must step aside and give way for a younger man. This is not always an easy thing to do, for the person who has been in the place of leadership so long. It is not every one who can do it so graciously and sweetly as Samuel did. That is the thing which makes this chapter such a beautiful one.

I. An Old Man Set Aside

There are several things about this aged prophet's experience that should be of help to all of us. In the first place we notice that this was not according to the plans that Samuel had made. He had hoped and prayed that his sons might some day take his place and carry on as he had done. However, this was not according to the plans and wishes of his people. It seems that these sons were not acceptable to them, and then, too, they had other plans. How disconcerting it is to have one's plans upset in a moment of time by some one else. It is often hard for us to get reconciled to it and manifest the right spirit in a time like that.

The fine thing about Samuel was that he knew where to go and take his troubles. What a blessed thing it is in an hour like this to know how to find the secret place of prayer and lay the whole matter before the Lord. To the person who knows what to do in an hour like this there always comes light out of darkness and joy out of sorrow. Prayer helps us to adjust ourselves to things and meet the world with a smile.

Now there is one thing I would like to remind you of in this incident, and that is the fact that when Samuel went to the Lord about this matter the Lord told him that it was not Samuel that they had rejected, but that they had rejected God from being their king. (In passing may I say that we ought to be very careful about how we set aside the old men that God has called. We may be rejecting God's man and bringing grief to ourselves. This is a day and age when there is great demand for young men; but may I remind you that you may be going against the old men who have stood true to God through all these years). Israel would have been far better off under the continued leadership of Samuel than they were under the leadership of the young man Saul, even though he was good to look upon. It might be well for us to use a little caution. We have men in our church who are not as nimble and spry as they once were, but they have wisdom and power that only comes from long years of fellowship with the Lord. We can't always afford to give this up.

II. A Clean Record Behind

What an inspiring sight this is as we see this old prophet stand forth before the people and reminds them that his past life is clean, and that there is no blot upon it. He calls the people to witness to this and will not let up until they do it. To my mind there is nothing finer than this, and I had rather be able to do this, when I come down to the close of my work, than to be able to point to fame and honor that had been heaped upon me by the world. A good name is better than riches, and there is no one who realizes this more than the man of God who has come in contact with the world and seen its empty vanities. Honors and fame may fade as the flower of the field, but a life well lived in the service of God will abide through the ages. Happy is that man who can sit in the evening-time of life and look back over a life that has been well spent in the service of the Lord. Other men have been able to amass fortunes and build mansions, but the man like this has invested in the eternal realities of a world that never fades. I had rather be able to come to the close of life and be able to say what the great Apostle Paul said, than to have all the wealth of this world and have to look back over a wasted life that was spent in the service of the devil. Brethren, you are rich beyond compare, and I am sure that you would not change your record of the past for a king's ransom.

III. Growing Old Sweetly

After the first shock of his rejection Samuel became reconciled and manifested a beautiful spirit. It is wonderful indeed to see this old man as he stands before these people and delivers his farewell message. He reminds them of the goodness of God in the past, and points out the pitfalls along the way. Then he pronounces a blessing upon these people that he has loved so long and served so well. It is a touching sight indeed, but it has been reenacted in our midst many times.

Samuel stepped aside gracefully and assured the people that they would always have an interest in his prayers. He does not manifest a queriously, grumbling spirit, but surrenders his place with grace and sweetness. What a blessed thing it is to see a sight like this! One of the great blessings that God has given to this world is the sweet old saints that live among us. They are a blessing and a benediction to all of us, and we all like to meet them. On the other hand it is a sad sight indeed to meet old people who have become bitter and sour in their old age, and spend their time in complaining against the world, for the way they have been treated. Truly it is a great art to be able to grow old beautifully, and may God give all of us that art.

IV. Samuel Still Had a Great Ministry

He was no longer able to march in the front of the army and direct the battle. The time had come when he could no longer endure the toil of the day; but still there was a great work for him to do. The text tells us what it was that he could do. He gladly accepted the challenge and gave himself to it. How blessed it is for men like this to realize that there is yet work to

be done by them, even though they are not in the active rank. Brethren, you may not be able to get into the thick of the fight on the battle front, but you can stay our hands by your prayers while the battle rages. You can stay by the stuff at home and pray for the warriors on the field who have taken your place. God only knows what it means to have people like this. There are many of us younger fellows who need your prayers and good advice. You have learned the art of warfare in the school of experience and we beg of you to give it to us. Let us draw from the well of wisdom that springs up in your heart, and stand by us while we strive to carry the battle forward. Be patient with our mistakes and shortcomings and teach us the right and good way, and above all strengthen us with your prayers. No, men, you have not completely lost out of the race. You may be in the background and may not be seen much; but yours is a ministry that means much in the ongoing of the kingdom, and may God grant that your heart will be cheered by this thought, and may you enter upon this peculiar phase of your work with the same holy abandon that has always accompanied your work. The world will be better for it and the church will go forward with greater strides because of your support in the ministry of intercession and teaching. In conclusion I would like to give personal testimony to the blessings that I have received from one like you. I shall never get done thanking God for permitting me to be associated with Brother R. M. Hoyle. His life was a blessing and benediction to me, and my only regret is that I did not get to be with him longer. God in his wisdom saw fit to take him from us, but before his going he gave to me of the rich store of his wisdom and grace more than I will ever be able to tell. My prayer is that if I live to a ripe old age and I, too, will be so sweet and gracious that my life will bless the lives of others. Don't forget to pray for us.

HAS WILL HAYS MADE GOOD?

Seven years ago Mr. Will Hays became czar of the movies. He did not use that term himself. In his public speeches he assumed rather the role of missionary. Nobody questioned the need of the movies for the services of an able missionary. Everybody was happy that one missionary at least was to have an adequate salary. Mr. Hays promised the American public that he would clean up the pictures. He has had time to show results. Has he succeeded? Any one who sits down to answer this question may have at his elbow a mass of printed material glorifying the movies and the work of Mr. Hays. But when he looks more closely at the material he finds that most of it emanates directly or indirectly from Mr. Hays' office or from the companies associated with the organization which he heads. It is altogether possible that Mr. Hays has had a beneficent influence upon the pictures, but there seems to be widespread doubt about it and we should prefer to hear the tsetimony of others besides himself. The motion picture companies are fond of saying that the people vote on such questions daily by their patronage at the box office. Even by that standard something has been wrong, for there were not sufficient votes cast at the movie box offices in 1927 to enable more than two or three producers to pay dividends. Judgment day for the movies in geenral, as well as for Mr. Hays, was about to dawn. Then came the introduction of the talkies and the crisis was averted as the public flocked back to the movie houses to see this new invention. But judgment day is not indefinitely postponed. When the novelty of the talkies has worn off the people will again be asking whether the movies and their younger sister, the talkies, are a liability or an asset to the moral and intellectual life of the world.

First-Hand Testimony Wanted

The Christian Century puts this question to its own readers. They represent as thoughtful and competent a section of the leaders of public opinion in matters of social or moral import as any group we know. They are scattered throughout the nation from Maine to California in rural districts as well as in city neighborhoods. We invite them to be our eyes in their communities and to help shape our editorial policy in this important matter. We will greatly appreciate it if every reader who has given thought to the movies of his own community and observed their effect during the past seven years will write to us his answers to these questions: Are the movies today any less af a menace to the mental and moral life of the community than before Mr. Hays assumed office? Are they any less devoted to blood and thunder, crime, gunplay, lasciviousness, sentimentality, and inanity? That they have been improved in photography, visibility, continuity, smoothness, and general technique of production is undisputed. These improvements are not within the scope of the present inquiry. It goes much deeper. To what extent are the pictures any better in character, in content, and in effect upon the people who see them? From the answers to these questions, together with such other reliable material as we can assemble, we purpose to deal with the social implications of the American movies and talkies today. We intend to make this treatment constructive, but we shall not hesitate to condemn the present state of affairs wherever it seems to need condemning. If a surgical operation involving the decapitation of Mr. Hays seems necessary we shall say so. If on the other hand the evidence points toward a halo and a crown for Mr. Hays we shall be equally candid. The chances are, however, that the issue involved are so much bigger than Mr. Hays that he will fade out of the discussion. What we want to know is not only what's wrong with the movies now, but what they must do to be saved so far as our readers and their communities are concerned. It will be impossible to acknowledge the receipt of all this material, but we can assure those who co-operate to provide it that it will be of inestimable value. Let the letters come!—The Christian Century.

SPECIAL HOTEL RATES FOR MISSIONARY COUNCIL, RALEIGH

Perhaps of peculiar interest will be the fact that the Raleigh hotels are offering special rates. The Sir Walter Hotel will be headquarters for the meeting.

Sir Walter Hotel—$2.50 per person per day.

Carolina Hotel—$2.25 per person per day.

Raleigh Hotel—$1.50 each without bath, single bed; $1.25 each without bath, double bed; $2.00 each with bath, single bed; $1.75 each, with bath, double bed.

Mansion Park—Two or more in a room, $1.50 each; single room, connecting bath, $1.75 each.

F. S. Love.

Duke University's library has a book budget of over $75,000 a year, the largest in the South.

GENERAL MISSIONARY COUNCIL IN RALEIGH DECEMBER 10-12

This annual meeting of bishops, missionary leaders, and editors of the Southern Methodist Church will convene in Edenton Street church, Raleigh, Tuesday evening, December 10, and continue through Wednesday and to noon Thursday. It will furnish a fine opportunity to the people of North Carolina to attend a meeting where the following speakers will be heard:

Mr. John R. Mott, President International Missionary Council.

Hon. Josephus Daniels, Secretary of the Navy in President Wilson's Cabinet.

Bishop W. B. Beauchamp, President of the Board of Missions.

Bishop W. A. Candler, Bishop in charge of Cuba.

Bishop W. N. Ainsworth, Bishop in charge of the Orient.

Bishop U. V. W. Darlington, Bishop in charge of Europe.

Dr. Forney Hutchinson, Pastor of St. Luke's Church, Oklahoma City.

Dr. J. W. Moore, Missionary Secretary of Virginia Conference.

Dr. W. G. Cram, General Secretary of the Board of Missions.

Dr. O. E. Goddard, Foreign Secretary of the Board of Missions.

Dr. J. W. Perry, Home Secretary of the Board of Missions.

Dr. E. H. Rawlings, Editor of the Missionary Voice.

Missionaries direct from foreign fields.

THE CONFERENCE JOURNAL WINS APPLAUSE

Secretary W. L. Sherrill, a man of rare taste, greatly pleases the Advocate force by his discriminating appreciation of the W. N. C. journal. Read and rejoice:

"The first copy of Western North Carolina Conference Minutes that came from the press reached me in the Friday morning mail—just a month after conference adjourned, and it is a fine pieec of mechanical work, which I want you to know is fully appreciated by me for its mechanical beauty and for its early delivery. Then yesterday (Saturday) the mail brought me several packages of Minutes, many of which I at once mailed out to connectional officers and to the conference superannuates.

"I want you to assure Mr. Mitchell who has charge of your job department that I cordially thank him for the fine part he had in all this heavy task."

NOTICE

The Western North Carolina Conference Minutes for 1929 are printed and are being mailed out from the Advocate office to the various pastors, most of whom will have received their packages when they read this notice. The Advocate Company completed this job in thirty days after conference adjourned and from a mechanical standpoint it is a fine piece of work. Six thousand copies were printed and in preparing the shipping instructions I tried as nearly as possible to make a fair distribution to the various charges.

William L. Sherrill,
Secretary W. N. C. Conference.

APPORTIONMENTS WELDON DISTRICT, CONFERENCE YEAR 1929-1930

	P. E.	G.W.	C.W.
Ahoskie	$ 140.00	$ 335.00	$ 522.00
Aulander	80.00	207.00	322.00
Battleboro and Whitakers	148.00	355.00	553.00
Conway	206.00	493.00	768.00
Enfield	206.00	493.00	768.00
Garysburg	103.00	356.00	399.00
Halifax	169.00	404.00	630.00
Henderson	297.00	711.00	1107.00
Littleton	165.00	395.00	615.00
Middleburg	181.00	434.00	676.00
Murfreesboro	148.00	355.00	553.00
Norlina	185.00	444.00	691.00
Northampton	226.00	543.00	845.00
Rich Square	181.00	434.00	676.00
Roanoke Rapids	247.00	592.00	922.00
Rosemary	206.00	493.00	768.00
Scotland Neck	165.00	395.00	615.00
Seaboard	206.00	493.00	768.00
Warren	148.00	355.00	553.00
Warrenton	247.00	592.00	922.00
Weldon	247.00	607.00	936.00
White Memorial and City Road	99.00	237.00	369.00
Totals	$4000.00	$9623.00	$14978.00

For district work, 1 per cent of pastors' salaries.

L. B. Jones, Presiding Elder.

H. D. Allen, Secretary District Stewards.

ASSESSMENTS FOR RALEIGH DISTRICT FOR 1930

	P.E.	G.W.	C.W.&Orp.	D.W.
Bailey	$189	$490	$765	$ 50
Benson	118	285	445	40
Cary-Apex	115	320	505	39
Clayton	163	419	640	36
Creedmoor	165	447	676	40
Four Oaks	165	442	665	40
Franklinton	165	447	676	40
Fuquay	190	486	750	45
Garner	130	334	526	34
Kenly	80	216	340	20
Louisburg	217	561	856	60
Louisburg Ct.	50	132	213	15
Lucama	85	216	340	24
Millbrook	80	216	340	32
Oxford	217	561	856	50
Oxford Ct.	165	447	676	42
Princeton	72	175	260	16
Raleigh—Central	200	525	782	60
Edenton St.	662	1797	2790	100
Epworth	44	104	178	30
Jenkins Memorial	44	104	178	30
Selma	139	367	578	42
Smithfield	217	561	856	60
Tar River	151	402	626	40
Youngsville	42	112	179	13
Zebulon	135	346	561	40

J. D. Spiers, Secretary.

THE CONFERENCE JOURNALS

The Western North Carolina conference journal went out this week. The North Carolina conference journal will go out early next week unless an unforeseen delay arises. The numerous corrections that Secretary Grant was forced to make because of errors in the financial reports discovered after table III was set has already delayed the journal one week. We are pressing the work with all possible dispatch.

Why not get your Advocate campaign behind you before January 1 and thereby put your charge on the Diamond Jubilee Honor Roll? Your new subscribers will then be able to get all the special features of the year to say nothing of the help the Advocate will bring. Every consideration favors an early effort. Move early and with eager enthusiasm.

The Advocate carries a fine line of Christmas cards from 5 to 50 cents each. See our advertisement on page 18.

ELIZABETH CITY DISTRICT MEETING

The preachers of the Elizabeth City district met at the call of the presiding elder, Rev. O. W. Dowd, in Hertford on Tuesday, November 19, at 10 a. m. After devotional exercises which consisted of a scripture reading by the presiding elder followed by sentence prayers on the part of all present, the business session was called to order. The matter of a church budget was brought before the group and the plan adopted of having a monthly check-up in each church followed by a quarterly check-up for the charge. At this point Hon. P. H. Williams of Elizabeth City was introduced to the group. Brother Williams made an excellent address on "The Church Budget." From a wide experience in business, state and church finance Mr. Williams went into the matter of the budget, defining its elements, objectives and manner of working. The address was followed by a general discussion on this topic which continued until the lunch hour.

The ladies of the Hertford church prepared a most excellent meal which was served in the attractive dining room of the Sunday school building.

The afternoon session was called to order at 1:45. The presiding elder in a thoroughly systematic manner went into the program of the church for the year, stressing in due proportion all phases of the work of the church. The chief items of value in this conference were the practical suggestions brought out by the elder, and in discussion by the preachers, concerning the many matters which are faced every day in the work of the church. One matter especially worthy of mention is the item of church programs which led to the making out of a program of activity for the local church which would embrace every member of the church. The preachers of the district went away feeling that they had each received a definite contribution of practical value for the work of the year.

This meeting embraced all the preachers of the district except those down the sound and on the banks. A separate meeting is called for them at Manteo. The new preachers welcomed into the district at this meeting were: J. P. Bross, Currituck; G. W. Perry, First church, Elizabeth City; W. J. Underwood, Pasquotank; P. O. Lee, Windsor. New preachers in this part of the district who were present were: J. T. Stanford, North Gates; D. A. Petty, Williamston.

Wm. P. Watkins, Sec.

STANLEY CHARGE

A fine young turkey gobler from the Stanley charge enters the ministry. Two days before Thanksgiving we were presented a fine young turkey. He was immediately locked in the death cell, doomed to die at sunrise the following morning. On Thanksgiving he was thoroughly enjoyed by the pastor and his family.

We have been graciously received in our new field. On Thursday, November 7, we arrived at Stanley from East Flat Rock, where we had enjoyed two very pleasant years. The ladies of the Stanley church had a very elaborate dinner already prepared, which we all enjoyed.

Since the weather turned cool we have not wanted for fresh meat, though we had no hog to kill. We have also had rabbits and quail.

On Thanksgiving we held a Thanksgiving service at each of the two churches on the charge—Stanley at 10 a. m. and Iron Station at 7 p. m.—and lo, when we started home from Iron Station after the service we found that somebody had been in our car and loaded it with various kinds of eatables. That was last night and tonight while I was preparing to write you the good news the parsonage was stormed by a great crowd of stanley folks each with their arms filled. They were so heavily loaded they did not stop until they had reached the dining room, where they relieved themselves of their load by placing it on and around the dining table. We then went to the living room, where we enjoyed a social hour together. After they left the occupants of the parsonage went back to the dining room to take an inventory. Among all that stock of goods and good goods we only found one thing that we could not use and that was a cigar. However, we thank the brother just the same, for it was in a package with some fresh meat—perhaps he meant for us to smoke the meat with it.

May God richly bless these good people not only for the gift but for the spirit manifested in giving it. We pray that we may serve them in a way that will be acceptable to Him who loved us and gave Himself for us.

J. W. Groce, P. C.

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¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

AN APPRECIATION OF REV. AND MRS. O. W. DOWD

Just a word about our presiding elder and his wife. During the past year no man in the N. C. conference has been more faithful or has worked harder than has Mr. Dowd. He is getting and will get great results for his faithful work. He is loved from one end of the district to the other, by rich and poor, high and low, for he is no respector of persons. He is an excellent preacher and loves his Lord and his folks.

Mrs. Dowd is an excellent young woman, as beautiful in character and personality as she is in face and figure. She has meant more to the Elizabeth City district than any other presiding elder's wife who has ever come our way. She has one of the finest personalities I have ever known. She has gone with Mr. Dowd into the towns and into the country, and wherever she has gone the people love her. It was said of her on one charge that if Mr. Dowd did nothing but bring her with him to talk with them and smile for them he was worth his salary.

We are indeed glad that they have such a nice, comfortable parsonage to live in. It is a thing of beauty.

Mr. and Mrs. Dowd entertained 19 of the district stewards in their new home a few weeks ago. All went away saying it was good to have been there. When they get through with the Elizabeth City district it will be the best in the North Carolina conference.

A Steward.

JEFFERSON CHARGE

Just a line from Jefferson charge. We have made our first round and find all our churches in good condition.

Our people have received us kindly and we have started off with two nice poundings, one from Jefferson, the other from West Jefferson.

Brother Poovey came to us December 1 for our first quarterly conference. Our reports were good. Thanks to the stewards.

After the usual routine of questions, a committee was appointed to look after the repairing of the parsonage or the building of a new one, their findings to be reported at the next quarterly conference for action.

The two missionary societies are taking over the work of refurnishing the parsonage.

Next we shall devise plans to finish our new church at West Jefferson. Yes, these good people up here mean business and things are going along nicely under the direction of our new presiding elder, Brother Poovey, who plans so wisely.

Please send us a list of the subscribers to the Advocate and we will see what can be done for our church paper.

A. L. Latham, P. C.

As we understand the World Court situation, Elihu Root has devised a formula that will be accepted with pleasure by the entire human race and rejected by the United States Senate.—The New Yorker.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

WILMINGTON DISTRICT PLANS

Wilmington district, under the leadership of Dr. Harry M. North, presiding elder, by action of the Wilmington district Sunday school council in session in Grace church Friday, November 22, is committed whole-heartedly to the task of placing special emphasis in 1930 upon the personal and spiritual values in Sunday school work. Definite efforts will be put forth to increase and maintain the membership and to intensify the evangelistic note in the Sunday schools of the district.

Plans for achieving these objectives are being worked out and will be promoted. Schools will be asked systematically to seek the unreached and to bring them, through organized, prayerful effort, into the membership, fellowship, and work of the Sunday school and church.

Training of officers and teachers and other lay workers will be given a district-wide impetus if plans adopted are carried out as planned. Every circuit in the district will be offered the benefit of a Cokesbury training school. Plans call for the holding of about 16 Cokesbury schools in a two-week period in July. Each training school as usual will run a week; with eight schools running simultaneously it will be possible to serve 16 charges in two weeks.

The council approved the new programs of work for use in all Sunday schools of the district and will co-operate with the conference office in placing and interpreting these new guides.

Missionary education in the Sunday schools, through regular missionary lessons and special worship programs on each fourth Sunday, is to be stressed; and all schools of the district are asked to remit regularly the fourth Sunday offerings to Mr. E. J. Cheatham, to be applied to the dual extension work in foreign lands and at home.

The council is interested in seeing, also, that the district is largely represented at the conference-wide Sunday school conference to be held in Jarvis Memorial church, Greenville, in April.

The selection of district Sunday school workers to aid in carrying on the religious education program of the district was left to a special committee.

It was a delight to the writer to meet with the Wilmington district council and, following this meeting, at the invitation of the presiding lder, to speak briefly to the district stewards, who also held their meeting Friday in Grace church.

ELEMENTARY WORKERS MEET

Miss Keene has been meeting with the elementary workers of our churches in Durham for a discussion of the new programs of work. Four meetings were held, one for nursery department workers, one for beginner, another for primary, and one for junior. In addition to a discussion of the programs of work, there was a discussion of problems and an exchange of experiences between workers in each of these meetings which proved most helpful.

TRINITY WORKERS ORGANIZE

With Prof. B. G. Childs, the new superintendent, blazing the way and fifty or more co-workers backing him up enthusiastically, the workers' council of Trinity, Durham, in regular monthly meeting Monday evening of last week, organized for advances during the new year. Among other objectives adopted, an active enrollment of 1,000 pupils by March 1, 1930, was set as a goal. The present figures are 761. Missionary education, better social and recreational activities, and better worship services were also emphasized and determined upon for special attention. Various committees were appointed on special phases of work.

The council meeting was addressed briefly by Mr. C. H. Livengood, retiring superintendent, now chairman of the board of stewards, and by the writer. The council was preceded by a meeting of the Sunday school committee, composed of the general officers of the scshool and of the departmental heads, and was followed by a meeting of the departmental councils.

Trinity school is looking up and moving forward. In addition to the new superintendent, the staff has been supplemented by the addition of a director of religious education in the person of Mr. W. I. Wolverton, who is taking hold of his work with enthusiasm.

MISSION OFFERING SUMMARY

From time to time we have published lists of monthly missionary offerings received by Mr. E. J. Cheatham, treasurer of the dual missionary fund. That readers may see what the totals, by schools and by districts, are for the past conference year, we this week publish a summary. This summary shows which of our schools are supporting, in a financial way, the dual extension plan of our church and are having a part in this collective effort to aid in carrying the "good news" and some constructive help to the more needy places at home and abroad.

This record has been carefully compiled. Even so, there is always possibility of error; and we invite correspondence concerning any error or omission that may appear. We also invite other schools, who may or may not have been having missionary programs monthly but have not remitted offerings to Mr. Cheatham, to join in this great enterprise. Our conference office is prepared to furnish free program materials each month to addresses that may be supplied us.

We are anticipating an increasing demand for assistance, which assistance is limited by the amound received from the fourth Sunday offerings. It is not too much, therefore, to expect larger offerings from schools now observing Missionary Day and more schools to participate in this great work.

It is noted that the total received last year was $5,103.30, which means that only about $2,550 was available for our extension work. The actual needs call for approximately twice this amount, which could easily be supplied if all schools should share in this worthy and challenging undertaking.

Here is the summary:

Durham District

Mt. Bethel, Bahama	$ 22.40
Mt. Sylvan, Bahama	5.50
Cedar Grove	4.50
Walnut Grove, Cedar Grove Ct.	3.00
Chapel Hill	95.90
Fletcher's Chapel, Durham	19.59
Trinity, Durham	78.30
Lakewood, Durham	20.49
Duke Memorial, Durham	268.22
Grace, East Roxboro	10.70
Hillsboro	33.88
Bethel, Leasburg	4.50
Leasburg	24.92
Graham	12.24
Haw River	2.00
Mebane	90.74
Helena, Mt. Tirzah Ct.	2.32
Concord, Person Ct.	61.25
Holt's Chapel, Haw River	1.75
Oak Grove, Person Ct.	6.75
Rougemont	10.89
Stem	9.10
Shady Grove, Yanceyville	12.23
Bethel, Yanceyville	17.75
Prospect, Yanceyville	25.38
Totals: 25 schools	$844.30

Elizabeth City District

Anderson's Chowan Ct.	$ 13.50
Mt. Zion (Willing Workers Class)	2.00
City Road, Elizabeth City	98.12
Gatesville	17.91
Philadelphia	8.00
Clark's Bethel, Kinnekeet	8.05
Mt. Olivet, Manteo	60.00
Kity Hawk Ct.	4.50
Kittrell	1.19
Gates	.81
Parkers	44.28
Newland, South Mills	28.80
McBrides, South Mills	14.50
Trinity, South Mills	42.72
Sharon, South Mills	18.49
Stumpy Point	8.82
Totals: 16 schools	$371.69

Fayetteville District

Angier	$ 9.30
Hay Street, Fayetteville	250.61
Camp Ground, Fayetteville Ct.	4.93
Broadway, Jonesboro	16.61
Lemon Springs	16.66
Poplar Springs	16.37
Spring Hill, Mamers Ct.	11.71
Saudy Grove, Parkton	4.35
Gardner's Chapel	3.80
Mt. Zion	6.40
Hall's Church, Roseboro	18.12

(Continued on page 28)

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

LESSON MATERIALS

The uniform lessons used in our Sunday schools, around which much sentiment and loyalty have accumulated, have been in use less than 60 years. Some 20 years ago, after persistent effort, largely through the leadership of a group of women, graded Sunday school lessons came into use for the purpose of more definitely guiding the religious instruction and growth of childhood. These graded lessons were eventually extended so as to accommodate students from four to 21 years of age, it being the idea that Bible study would be covered during these 17 years in such a way as to present it to growing life in a growing way.

Recently these closely graded lessons have been revised through course twelve, which means that now there are new graded lessons for our Sunday school scholars from four to 17 years of age, beginning with the beginners and extending through the primary, junior, intermediate and senior groups. These courses are more nearly in accord with the teaching principles and methods now universally adopted by leaders in religious education than any hitherto issued. That is, they are pupil-centered in the sense that in the selection and treatment of material primary consideration is given to the religious needs of those for whom the courses are designed. A careful study of these materials will, without doubt, create a most favorable attitude towards them.

INSTALLATION SERVICE

Pastor: It is a part of the plan of God that the richest lessons and the deepest things of life are passed on from those who are more mature to those who are les mature. So we have the work of teachers in the world.
in the world.

For this reason, our church has recently chosen those who are to be the teachers and leaders in our church school for the coming year. We have come together at this time to set aside these people to the sacred task which they are to undertake in our name:

Those who have been elected as officers will please come forward.

Pastor: To the holy ministry of business details and to the sanctified service of unseen drudgery,

Officers: We dedicate ourselves, O Lord.

Pastor: To the spiritual values that lie in a wise routine,

Officers: We dedicate ourselves, O Lord.

Pastor: To far-sighted plans and wise counsels for bringing in thy Kingdom,

Officers: We dedicate ourselves, O Lord.

Pastor: Do you pledge to the fulfillment of these sacred obligations the utmost of your hand and brain and inner self, in the spirit and presence of Christ?

Officers: We do.

Pastor: Those who have been elected as teachers and department officers come forward.

Pastor: For the children and youth of ou church and for their eager responsiveness to all that is good and beautiful and true,

Teachers and Department Officers: We give, O Lord, our hearty thanks.

Pastor: For insight to sense their inward selves, for patience to wait the full fruitage of truth in their lives, for wisdom in understanding the paths that thy feet follow in the complete redemption of a growing life,

Teachers and Department Officers: We earnestly beseech thee, O Lord.

Pastor: To the fulfillment in these lines of command, "Go—teach,"

Teachers and Department Officers: We dedicate ourselves, O Lord.

Pastor: Do you pledge to the fulfillment of these sacred obligations the utmost of your hand and brain and inner self, in the spirit and presence of Christ?

Teachers and Department Officers: We do.

Pastor: The members of the congregation will please stand.

Pastor: As the parents of and friends of our boys and girls to whose service these teachers and leaders have now been set aside,

Congregation: We now pledge to them our loyal support, our sympathetic cooperation in the home, our patience and good will in their holy work.

Pastor: In accord with the regulations of this church and by the authority vested in me as a minister of Jesus Christ, I hereby solemnly commission you as teachers and officers to serve in the high privilege of Christian education in our church school.

Choir:

O teach me, Lord, that I may teach
The precious things thou dost impart,
And wing my words that they may reach
The hidden depths of many a heart.

Benediction.

Taken from First Church, Charlotte, Bulletin.

CHARLOTTE SCHOOL

The tenth annual standard training school for Charlotte and surrounding territory proved to be interesting, enthusiastic and profitable. The opening session of this school was of such import as to draw an attendance of around 500, quite a number of whom came to give the school a good send-off. Four hundred were definitely enrolled, 353 of whom earned certificates of cerdit. In addition eight honorary certificates of credit were issued to those under the age limit and applications were made for six deferred credits. The credit students are listed with churches as follows: First Church 94, Hawthorne Lane 44, Dilworth 36, Belmont Park 29, Chadwick 18, Wesley Heights 12, Myers Park 12, Brevard Street 12, Pineville 12, Harrison 11, Calvary 10, Duncan Memorial 9, First Christian 8, Statesville Avenue A. R. P. 7, Waxhaw 7, First Presbyterian 5, Hickory Grove 5, Matthews 4, Second Presbyterian 4, Tenth Avenue Presbyterian 4, First Presbyterian (Belmont) 2, First Reformed 2, Westminster Presbyterian 2, and eight others one each.

The courses, instructors, class enrollment and number of credits earned follow:

Life of Paul, Dr. W. W. Peele; 71—60.

Principles of Teaching, Rev. G. Ray Jordan; 68—63.

Evangelism, Rev. J. F. Kirk; 27—24.

The Sunday School, Miss Maud McKinnon; 23—23.

Religious Education in Local Church, Mr. F. M. Williamson; 31—28.

Adult Department Administration, Rev. M. Leo Rippy; 31—21.

Intermediate-Senior Lesson Materials, Miss Carrie Lander; 25—22.

Junior Worship, Prof. P. J. Rutledge; 36—33.

Primary Worship, Miss Corinne Little; 30—26.

Beginner Worship, Mrs. O. V. Woosley; 29—28.

Nursery Department Administration, Mrs. H. D. Guerrant; 29—25.

DIPLOMA EARNERS

The following W. N. C. conference diploma earners are listed in the October report from Leadership Training Headquarters at Nashville:

Mrs. O. L. Evans, Lexington, blue seal.

Rev. J. B. Fitzgerald, Charlotte, blue seal.

Miss Jeanne Tingle, Charlotte, blue seal.

Mrs. J. E. Paschal, Greensboro, incomplete.

Mrs. Susan L. Craig, Saluda, incomplete.

Mrs. Hattie Coble, Greensboro, incomplete.

W. J. Squires, Draper, incomplete.

Rev. W. S. Smith, Polkton, incomplete.

THE CHURCH SCHOOL

At its regular monthly meeting the board of religious education by a unanimous vote went on record as favoring the the suggestion that our Sunday school henceforth be known as the Wesley Memorial Church School. This change in name rightly implies that our religious educational work is more than a Sunday proposition. Life is touched and colored each of the seven days of the week by our program. The name church school represents a forward step in our thinking. — Wesley Memorial Bulletin, High Point.

CHILDHOOD AND YOUTH WEEK

Materials were sent out to local organizations in 135 Sunday schools for the purpose of observing Childhood and

(Continued on page 31)

ANNUAL MEETING OF THE AMERICAN ASSOCIATION OF JUNIOR COLLEGES

The tenth annual meeting of The American Association of Junior Colleges was held at the Hotel Chelsia in Atlantic City, N. J., November 19-20. This association, though only ten years old, now has members in all except five of the United States. Of the two hundred members now in the association, about one hundred and sixty were in attendance at the last meeting, twenty-seven states and the District of Columbia being represented.

It was brought out during the meeting that since its birth some time between the years 1897 and 1901 the junior college has had a most remarkable growth, 451 having come into existence during this time. Of this number, 406 are still in existence; five having merged into other institutions, eleven having become four-year colleges, and twenty-nine having passed off the stage for unknown reasons.

Of the 451 junior colleges that have come into existence, 168 of them have been public and 283 have been private institutions. Of the forty-five that have gone out of business, fourteen were public and thirty-one were private.

Hon. Wm. J. Cooper, United States Commissioner of Education, addressing the meeting on "Some Opportunities of the Junior College," emphasized the rapid development of the junior college movement. He thinks that in less than ten years the most of our leading four-year colleges and universities will drop the first two years of undergraduate work, and, in addition to the last two years of college work, will offer two or more years of graduate work. This is the growing tendency today, he claims. Thus, there will be a more rapid growth of the junior colleges than ever before. He also emphasized the opportunity of the junior college for doing more intensive work, due to the small enrollment of students and the more intimate relationship between faculty and students.

It was interesting to note that in some sections of our country the junior college movement has had a larger growth than in others. There are fifty junior colleges in Texas alone, and thirty-seven in California. Thirty-five of the thirty-seven in California are public institutions—that is, a part of the state's system of education.

Dr. Nicholas Riccardia, chief of the division of secondary schools, California Department of Education, said that no community with less than $10,000,000 taxable property should undertake a public junior college—that experience in this section of the country had proven this, and he felt sure it would do so in other sections of the country.

The California delegations, composed of five or six representatives from the larger junior colleges in the state, was very enthusiastic for the public junior college. Dr. Walter Crosby Eells, profesor of education, Stanford University, brought out some interesting facts that he found from a study of the opinions of 2,000 students in the thirty-five public junior schools of California as to what they thought about these institutions. Seventeen hundred and fifty of these 2,000 students stated they attended the junior college to save money, 500 on account of the influence of friends, 1,200 to secure the advantage of smaller classes, 1,600 to prepare for work in the university, and 900 to prepare for a vocation. About 400 (90 per cent of whom were girls) out of the 2,000, said they attended the junior college because their parents thought they were too young to go away to the larger colleges and universities.

This last figure interested the writer very much. An increasing number of parents now feel that girls, many of whom have finished high school by the time they are 15 years of age, should not atten dthe larger colleges and universities, where in the very nature of case, it is impossible for them to get the close attention that the junior college is prepared to give them.

Ninety-three per cent of the 2,000 students thought that the quality of instruction received in the junior college is superior to that they had received in high school. Sixty-four per cent stated that if the matter of choosing the junior college had been left altogether with them, they would have chosen the junior college instead of the four-year college or university.

The junior college movement has hardly started in the New England States. In that conservative section there has been no little opposition to the movement.

Mrs. Clifford Graves, formerly Miss Sarah Lawrence, and former president of the Sarah Lawrence College, Bronxville, N. Y., stated that New England and the Eastern States generally would soon have many junior colleges, however, as the old opposition was rapidly disappearing. She stated that her own college the first year it was built was prepared to take care of 90 girls, but she had 400 applications for entrance that year.

Dr. F. W. Shockly, director of extension, University of Pittsburg, spoke on "The Branch Junior College." It seems that the University of Pittsburg has found this field a very promising one, maintaining as it does three such branches.

It would take too long to tell of the many other speakers who were on the program, but perhaps it may be of interest to some to know who they were and the subject of their addresses.

Dr. John W. Barton of the Ward-Belmont School, Nashville, Tenn., was president of the association. In addition to the speakers already mentioned, the following took part on the program:

"Student Activities in the Junior College," by Dr. G. N. Kefauver, associate professor of education, Teachers College, Columbia University.

"Engineering Education on the Junior College Level," by Dr. R. H. Spahr, of



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CHRISTIAN ADVOCATE
GREENSBORO, N. C.

the General Motors Institute of Technology.

"A Compartive Study of Juinor College Standards," by Mrs. Dr. Clifford Graves, former president Sarah Lawrence College.

"The Library in the Junior College," by Dr. Lucy Fay, professor library science, Columbia University.

The meeting was a source of much information and still more of inspiration to both of us—Brother Billups and myself. We came away with the feeling that the junior college work of our church is a mighty important work, and well worthy of our best efforts as well as the most hearty support of the membership of the Methodist church. We rejoice in the bright future of both Rutherford College and Davenport as well as that of all the others. We feel proud of the fact that the Methodist church has been a leader in this junior college movement, and her junior colleges are among the very best in the state and nation.

Wm. A. Jenkins, President.

HISTORY OF THE AMERICAN LEGION —TAR HEELS GIVE ATTENTION

The "History of the American Legion, Department of North Carolina," from organization up to date, no win process of compilation, will contain the names of all North Carolinians who took part in the original conference held in Paris, France, in the spring of 1919, if these names can be secured. The department historian, Mr. A. L. Fletcher of Raleigh, has already secured a partial list but is hopeful that a full list may be obtained. Mr. Fletcher asks that every Tar Heel who took part in this important organization meeting, write him full details of the meeting, giving the unit which he represented and his recollections of what took place in the various sessions.

For this chapter on the beginnings of the Legion, Mr. Fletcher desires also the names of those who attended the first conference in the United States, which was promoted by Colonel Theodore Roosevelt and his associates. Those North Carolinians who took part in these two conferences are in position to perform a very real service in the writing of the history of North Carolina's part in the formation of the American Legion.

ART TEACHER

Trained in foremost art schools of the nation, with 12 years' experience as art supervisor and director in high schools and colleges, artist desires to close private art school and return to college or high school teaching. Available January 1. Dependable references furnished. Wire or write Miss Myrtle Langston, Director, Sherman Art School, Sherman, Texas.

A drummer traveling for an Aberdeen firm was caught up in the Orkneys by a bad storm. He wired his boss, "Marooned by bad storm: wire instructions." The reply came swift, "Start vacation as from yesterday."—B. U. Beanpot.

HELP FOR TIRED HOUSEWIVES



MRS. N. E. HUNTLEY
R. No. 1, Box 20, Post, Texas

"I was all run-down and could not sleep at night I was so nervous. My sister took Lydia E. Pinkham's Vegetable Compound 30 years ago and it did wonders for her so I am taking it and I can't praise it too highly. I have a better appetite, can sleep at night and milk, churn, cook and work in my garden all day. I think it is the best medicine in the world for weak, nervous women."—*Mrs. N. E. Huntley, R. No. 1, Box 20, Post, Texas.*



MRS. JOHN FILER
138 Bickford Avenue, Buffalo, N. Y.

"I took Lydia E. Pinkham's VegetableCompound for nervousness, tired feelings and underweight and it helped me to general good health. My nerves are much better, I have a good appetite now and feel well and strong. I am a housewife and do my work every day. I am willing to answer any letters I receive from women asking about the Lydia E. Pinkham's Vegetable Compound."—*Mrs. John Filer, 138 Bickford Avenue, Buffalo, N. Y.*

Lydia E. Pinkham's Vegetable Compound

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In liquid or tablets at all leading druggists. If you can't reach a druggist, mail a $1 bill for tablets, postpaid, to Guardian Health Products Co., Atlanta, Ga., Dept. 41.

Children's Storyland



BRAVER THAN THE BRAVEST

By Lucretia Vaile.

The Baron of Halverystone had seven sons, and little else. He had been robbed of his castles and lands by an evil kinsman, and the King would listen to no complaint from him.

With his sons the Baron had withdrawn to his last poor castle.

Six of the sons were grown knights. Since knights must save their strength and their honor for fighting, it was only th seventh son who could do any of the farm work. The boy Gilbert helped his father's two men servants, and for his share of the work had the care of the bees.

Gilbert loved his bees. But he also loved to watch his brothers practising arms in the courtyard of the castle.

At those times he would sit on the broken wall, and often he would cry to his father, "Shall I be a knight, too? As brave as my brothers?"

Sometimes his oldest brother, Gerald, would smile and say: "Maybe Gilbert is the one who will be braver than the bravest in the land. He is as likely as any of us."

A soothsayer had once told the Baron that a son of his "should be braver than the bravest and should win the favor of the King."

The time came when the King declared a great tournament. The Baron's six knighted sons went, and also the two old servants, who were to act as squires for each in turn.

It was June, and Gilbert should have watched after his bees, for he knew they were restless and eager to follow young queens into new homes. But neither he nor his father would leave the castle, to which news would come of the tournament.

At noon, Roger, the youngest of the six, rode slowly up the road.

"I won against my first opponent," said he, "but lost against my second. In the first battle my prize was a splendid horse and a fair suit of armor. But the knight who was victor over me took them."

"To win once is good, my son," said the Baron. "You are still young."

At one o'clock Folrizel came, driving before him a horse laden with armor.

"Twice," said he, "I won. Once lost."

"You more than held your own," said the Baron, smiling.

At two and at three came Sebert and Arno. Sebert had two horses clattering before him. And Arno drove three.

Each received his father's praise.

At five, Roland thundered in. Roland was next to Gerald in age and in skill. He had won five horses.

The Baron was pleased with him.

"Gerald still fights with Sir Mortimer of Main," said Roland.

In the morning the five returned to watch the tourney. Gilbert and his father waited again within the gate.

Toward evening the two saw Gerald in the forest road. But he drove no horses before him. He rode slowly between the oaks, unarmed, and followed by Farmer Harold on the familiar plow-horse. At a little distance Gerald's five brothers followed silently.

As the knight drew near, Gilbert saw that his body was drooped in pain and weakness over his horse's neck. He did not look up as he halted before his father, nor, for a moment, did he speak.

Then he said: "Not once, sir, have I conquered. All yesterday I fought with Mortimer of Main. And in the end he was my master. I have my horse only because he would not take it from me, but gave it to me as his gift."

"Yes," cried Roland. "But Mortimer of Main is winner of the King's prize. All yesterday he took to beat my brother. Today he conquered all of the six knights left to come against him."

The father's head had sunk upon his breast. He rose, and without speaking went into the wretched castle.

"Sir Mortimer must have won foully and without honor," cried Gilbert.

But Gerald put a hand upon his mouth.

"Do not say so, my brother," said he. "Sir Mortimer beat me fairly. He is the best and noblest knight that I have ever known. I hope to have him as my friend. If I had won, Sir Mortimer would have been the first to own it. We must be generous in our victories, if we have them, and honest in our defeats, my Gilbert." He smiled a little at the boy, shamefaced beside him. "Now I remember something. There were bees swarming as I passed, on a tree where the two trails cross. Are all of yours safe at home?"

Of a sudden Gilbert remembered his young queens and the bright June weather. He sprang to his feet, and ran to save his bees.

From his work-hut he took an empty hive, a white cloth, and the black-feathered wing of a crow. He hurried with them down the trail to the crossing.

As he approached, he saw that a company of knights had stopped before him and were blocking the narrow way. Except one who wore a crown of leaves, all were bare-headed, and they were gaily dressed as if they rode only for pleasure.

Gilbert grew impatient, for he could see, between the horses, that the bees had really clustered on a tree just ahead, and were hanging down in a long cone over the path. When he had waited long enough he took his hat in his hand and prayed the knights that they would let him through. He had need to capture his bees.

"You mean," cried the crowned knight, in astonishment, "you want to catch them, with your bare hands?"

"Yes, sir," said Gilbert. "They will fly away in the morning if I do not get them tonight."

The knights drew back, letting him through. But they watched him, marveling.

Gilbert spread his white cloth in a little opening beyond the trail and set the hive on it. Then he climbed the tree and cut off the branch as gently as he might. The bees murmured and crawled over one another on the cone. But they did not fly at Gilbert. He carried the branch carefully to the cloth, then shook it before the opening of his hive. The cone broke into hundreds of winged and sounding chips. But still they did not attack Gilbert. They began to enter the hive. Gilbert brushed the branch with a feather till it was almost clear of bees. Then he searched for his queen among the insects crawling on the white cloth. He found her, took her gently between thumb and finger, and set her on the lighting board of the hive. When she went in, Gilbert drew a sigh of relief.

Again he removed his hat and begged a passage through the company. But the knight with the wreath would not let him by.

"Not so quickly, my bee-hero," said he. "I was afraid to go where you went. And since this wreath was given me today for courage, it should be yours, not mine. Take it, and wear it. Of us all you are best."

The boy, abashed, hurried home to the castle.

"I caught my bees," he cried. "And see what a knight gave me for going where he would not go."

As he spoke, he laid the wreath in Gerald's hand.

Sick as he was, Gerald rose to his feet.

"Gilbert," he cried, "that is the king's prize for the whole tourney! If a knight gave you that, Gilbert, he was Mortimer of Main. See! He and the others are coming to take you to the King. You are, after all, the one braver than the kingdom's bravest, my Gilbert."—Zion's Herald.

The teacher had just finished telling the story of the Pilgrims to a group of small children.

"Now, Gertrude," began the teacher, "when the Pilgrims had been here a year and had gathered in their crops, what did they do?"

"Buy a car," replied Gertrude promptly.—The Churchman.

THE BAG OF POTATOES

When Rosalie came down to breakfast that morning, there was a big bag of potatoes on the kitchen floor.

"Dear me," said Rosalie's mother. "I am sure I don't know how I'm going to get those potatoes out into the storeroom, for they are so heavy that I cannot lift them!"

"But daddy can carry them," suggested Rosalie.

Her mother shook her head.

"No," she replied, "your father was called away this morning on important business, and will be gone a couple of days. He went before you were up. Well, I'll have to try and manage some way or other, for they are right in the way here."

Then Mrs. Barrie went upstairs to make the beds.

Rosalie looked at those potatoes thoughtfully. She wished she could lift them, but that was out of the question. She went out into the storeroom and there she saw a big bushel basket.

Rosalie suddenly got an idea. She hurried back to the kitchen and got an empty basin. Next she untied the bag and filled the basin with potatoes. It held ten. Then she started trips back and forth between the bag and the basket. Many times she smiled to herself to think how pleased her mother would be to find them all where they belonged, when she came downstairs.

There were times when Rosalie's arms ached, for it took a good many trips before the bag was empty, but such a thing as stopping never occurred to her.

When every potato was in place, she folded the empty bag up neatly and put it on a bench in the storeroom, and with her own little broom and dust-pan, swept up any litter which moving the potatoes had made, for Rosalie, you see, had learned to pick up after herself, and not to leave that for someone else to do.

She had just finished her self-appointed task when her mother came down, and Rosalie waited to see what she would say.

"Well, I do declare," exclaimed Mrs. Barrie, "what has become of those potatoes?"

Rosalie burst out laughing, took her by the hand, and led her out to the storeroom.

"There they are," she pointed out, "and I bringed them myself in the gray basin!"

"It must have taken a great many trips," said her mother admiringly.

"It did," beamed Rosalie, "but I didn't mind because I was helping you."

"That's splendid," approved her mother. and it shows us how much we can do when we are satisfied to do a little at a time and to work right away at it until the task is finished."

"And then," nodded Rosalie wisely, "it's fun to fink about it."

"That's right, too," said Mrs. Barrie. "Anything finished up well is a pleasure."

And Rosalie went out to play, very happy indeed!—Emma Gary Wallace, in The Evangelical-Messenger.

HOW I CAME TO QUIT TRAPPING

My home as a boy was in Tennessee, near the foothills of the Cumberland Mountains. There were many creeks and much timber, the rather wild and irregular nature of the country making it a fairly good place for the smaller wild animals. A good many boys and some of the men of the community made quite a little money by trapping mink, raccoons, muskrats, an occasional fox, and more rarely an otter.

I was a great reader of stories of hunting and trapping, and Buckskin Mose, Joseph Meek, Daniel Boone, and "Thrilling Adventures Among the Early Settlers" thrilled my imagination and made the steel traps, knife and gun of the trapper and hunter the symbols of adventure and romance.

I managed to obtain a rifle, gradually accumulated a dozen or two of steel traps, and was quite successful in trapping the smaller animals.

It never occurred to me that the animals I trapped might not regard the experience with so much enthusiasm. Sometimes a muskrat would be literally bitten to pieces by his angry or frightened companions as he was held helpless in the grip of the steel jaws. Several times the creatures would gnaw off their legs high up on the body, and so escape.

But somehow all this failed to impress me, and I went on with my trapping.

One January, however, we had a very cold run of weather. And, one night in particular, it became bitterly cold. I had my traps out as usual, and the next morning as I made my early rounds I found in one of them the biggest mink I had ever seen. The strange thing about it, however, was this: the creek had frozen over an inch or more in thickness during the night, and the mink lay stretched out on the ice dead, and as stiff as a board.

I recalled how chilly I had been that night, even under the blankets, and as I looked at the frozen form of the mink, with the frost on his whiskers, I said, "Old man, you must have had a rather uncomfortable night of it!" That was all. I made no resolution in the matter and was not conscious of any change in my plans.

But, that day, I gathered in all my traps, hung them on the wall in the old smokehouse, and have never trapped another animal.—John Dixon, in Our Dumb Animals.

Out at the front, "somewhere in France," two regiments were returning to the trenches when they chanced to meet. At once there was the usual exchange of wit.

"When's this bloomin' war goin' to finish?" asked one North Country lad.

"Dunno," replied one of the Southshires. "We've planted some daffodils in front of our trench."

"Gaddy optimists!" snorted the man from the North. "We's planted acorns!"—The Boston Herald.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

CHILDREN'S DEPARTMENT HAS 19 LIFE MEMBERS FOR 1929

Durham district—Nancy Ruth Barbee, Branson, Durham; Anna Margaret Long, Long Memorial, Roxboro.

Elizabeth City district—John Hill Symons, Oak Grove, Chapanoke; Doris Lee Griffin, First church, Elizabeth City; Charles Marion Earley, Gatesville.

Fayetteville district—Nancy Lee Brown, Bynum; J. M. Owen III, Hay Street, Fayetteville; Margaret Lamb Butler, Hay Street, Fayetteville.

New Bern district—Blount Whiteside, Bayboro; Norwood C. Bizzell, Jr., Centenary, New Bern; James Thomas Gooding, Centenary, New Bern; Thomas Gray Willis, Centenary, New Bern; Anne Jacquelin Langston, St. Paul's, Goldsboro.

Raleigh district—Nancy Carlisle Griffin, Louisburg.

Rockingham district—Henry McLeod, Jr., Johns; Margaret Elizabeth Jones, Johns; Annie Vivian Jones, Johns; J. LeGrand Everett III, Rockingham; Arnold McKinnon, Maxton; Herbert Cushman Lanning, Rowland.

M. S. CLASS AT HAY STREET, FAYETTEVILLE, HAKES TOPICAL STUDY OF OUR HISTORY

The more we have studied "Seven Times Seven" the more we have marveled at the consecration of time, talent, and love that has given to us a mine of such valuable facts, that has presented to us a heritage so noble in its unmistakable power, that we must look well to our way lest we fail to measure up to our high calling. To each of us has come a desire to serve faithfully in our day that the highway of our Lord shall be made straight where he allows us to serve him. The book is indeed a splendid contribution to all who follow in his service, and we are deeply grateful to our consecrated, painstaking, gifted historian, Mrs. J. LeGrand Everett.

Mrs. T. M. Sewell is our leader, and she has a way of "putting across" the things in which she is intensely interested. Realizing that it would be impossible to study the book chapter by chapter in the hours available, she assigned subjects to be covered by one, two or three members. For instance, the foreign fields in which our North Carolina workers are serving was presented by three members, their names, the field in which they work, the type of work in which they are engaged, and interesting facts about them. We were pleased to note that most of our volunteers were Bright Jewels, or were interested in missions in childhood days. Another subject mighty well presented was the legal changes that have shaped, guarded, and guided the woman's work.

On Monday afternoon, November 25, we held our last meeting. Mrs. Seawell linked the information already presented with the program in hand. Glimpses of the magnitude of the work being done in our country and in other countries prepared us, in a measure, for consideration of the women who laid the foundations of our conference, by the grace of God. They, without exception, were women of one purpose, of deep consecration, of lives "transformed by the renewing of their minds, proving what the good acceptable, and perfect will of God is." (We find that it is so easy to be "conformed to this world" without really meaning to fail our Lord.)



Edla Smith Earley, daughter of Mr. and Mrs. C. M. Earley of Gatesville, dressed in Korean costume, presented by the faculty of the Lucy Cunninggim School, Wonsan, Korea. She is a member of the Baby Division of Gatesville—an outgrowth of the Rosebud Missionary Society organized at Gatesville church, January 1, 1879.

Very briefly we remembered Ellen Morphis Wood, who, at the age of 12 years joined Hay Street church, Mrs. N. H. D. Wilson, Mrs. Lucy A. Cunninggim, Mrs. F. M. Bumpas, Mrs. F. D. Swindell, and then turned to our auxiliary history.

The fact that very few words could be allowed for our history as an auxiliary made us the more interested in seeing that we had contributed to the work as a whole, in life, (not being unmindful of the precious lives given so fully within our society). Mrs. E. J. Lilly is our conference pioneer, having been the first treasurer of the North Carolina Conference Missionary Society. Mrs. B. C. Gorham, a pioneer member of the Rockingham auxiliary, served for years as secretary of our district. Mrs. M. J. Simpson also served as district secretary, as did Mrs. James R. Butler, and Mrs. Emma Ledbetter Hunter. Miss Elizabeth Lamb served in Brazil, and later as president of our conference. Every fact adds to the interest of our study and surely we shall often find it both useful and pleasant to read and study the book that has come to us as the gift of our historian's love for our Lord, and for us, for his sake.

At the close of the lesson, shoulder corsages of dainty flowers were presented to Mrs. John Steet and Mrs. Emma L. Hunter, our chapter members, and to Mrs. B. C. Gorham, our pioneer member, with words of love and appreciation for all that they have meant to us during the years of his service, and to Mrs. N. H. D. Wilson, because we love her, too, and are all so glad that she and Dr. Wilson are to be with us and help us to serve more acceptably in our day. Tea and wafers were served during the social hour and words of appreciation and of praise were heard. So our leader must know that her labor was not in vain. The average attendance was only 42. Our membership is 110.

On Monday afternoon, November 18, our auxiliary of Central Methodist church, Mebane, had a most delightful meeting at the home of Mrs. P. L. Cooper. At this time the first five chapters of "Seven Times Seven" were discussed. Again on Tuesday afternoon at the home of Mrs. R. H. Tyson the study was resumed and completed. Both meetings were well attended. Ten women took part in presenting the book. Each chapter was intensely interesting. The hostesses served light refreshments and a profitable social hour followed.

Women were the first publicity agents that our Lord had. They were the first to receive the message of the resurrection because they were lingering near the spot where they believed their Lord to be. Therefore the first essential in publicity is to know, then to make others know. There are all kinds of ways to make people know things. You have information; you may go and tell somebody what it is, or you may draw a picture and present that knowledge through the eye, or else may write an interesting account of it that will facinate the reader. The purpose of publicity in the mission ary society is to give information concerning the life and character of Jesus Christ in order to make others like him. It is to teach others to have the mind of Jesus that desires the salvation of all men. If you are a superintendent of publicity, be concerned about the affairs of the kingdom and seek to interest others in the spread of that kingdom until it embraces all men of all races.

Continued on page 27

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

For some reason the "copy" of Mrs. Harris miscarried this week. So we are forced to use this week that which has been carried over for the W. N. C. Woman's Page.

WHAT ARE YOU IN CHURCH

An attender or an absenter?
A pillar or a sleeper?
A wing or a weight?
A power or a problem?
A propper or a provoker?
A giver or a getter?
A gorer or a gadder?
A booster or a knocker?
A lifter or a leaner?
A supporter or a sponger?

—Brooklyn Daily Eagle.

MISSIONARY GROUPS STUDY MOTHERS' AID

In keeping with the recommendation made by the Woman's Missionary Council of the Methodist Church, South, in annual session at Washington, D. C., last March, the mother's aid law is now being studied in the missionary societies of the North Carolina Methodist conference.

Miss Vara L. Herring, superintendent of the social service department, states that this study is being made with a view to not only acquainting the women of the church with the general operation of the law, but particularly as to how, when, and where the benefits of the law may be had. This study means that between five and ten thousand women are coming to know that "It is actually cheaper to maintain children in their own homes than to support them in institutions, and 'home-made' children, cared for by their own mothers have the best chance of becoming healthy, normal children."

To promote in the most effective way this feature of social service work, Mrs. W. A. Newell of Gastonia, N. C., who is the efficient council superintendent of social service of the M. E. Church, South, has issued a most helpful leaflet, entitled, "Mothers' Aid, a Child Welfare Measure," which has been sent for study to all social service committees of the missionary societies. In her leaflet Mrs. Newell wisely says, "Nothing is done without public information and support. There is one thing you can do—nay, three, (a) talk about it to your neighbors, to your pastor, to your missionary society; reading to them this paper or such parts of it as you think vital; (b) find out exactly what your state legislation is or is not; (c) send to the Children's Bureau, Department of Labor, Washington, D. C., for Publication, No. 152, Public Aid to Mothers' with Dependent Children, and get your local papers to publish a series of short editorial paragraphs on mothers' aid."—Public Welfare Progress.

A LITTLE GIRL'S PRAYER

Among the loveliest things that the missionaries are doing is taking poor, homeless, sad little children into their homes and helping them to grow up and be strong, happy, good men and women. In one of these homes in India was a sweet little girl six years old. One day two new little girls were brought in. They had been whipped and hurt and treated unkindly and never had known what it was to have any one love them and take care of them, so they were just as dirty and unlovely and cross as they could be.

The little six-year-old girl who lived there wanted to be kind and loving to them, but it was as hard for her as it would be for you if two very dirty, unpleasant little children suddenly came to live in your home. But she was a very wise little girl, and she knew about a dear friend who could help her and her teacher heard her praying aloud, off in a corner, all by herself. This was her prayer: "Help me to love the two new little girls as if they were nice."

Perhaps the next time you have to be with some one whom you do not like, you can think about that prayer, and I'm sure that it will help you just as it must have helped the little girl in India.—The Sunbeam.

SCARRITT RECEIVES PORTRAIT OF MRS. JULIANA HAYES

A handsome portrait of Mrs. Juliana Hayes, who, 51 years ago, organized the first Woman's Missionary Society, now hangs on Scarritt's walls. It is the gift of the women of the Baltimore conference through their missionary president, Mrs. T. J. Copeland. It was presented to Scarritt College during the meeting of the Woman's Council and was received by President J. L. Cuninggim. It has a place of honor by the side of that of Mrs. D. H. McGavock, in Scarritt's Memorial gallery. Other portarits there are those of Bishop E. R. Hendrix, Bishop W. R. Lambuth, Dr. Nathan B. Scarritt, Mrs. M. D. Wightman, Miss Belle H. Bennett, and Miss Maria Gibson.

In 1870 Mrs. Hayes, the widow of a Methodist preacher, organized the first woman's missionary society in the Southern Methodist Church, and a few years later, stirred by the stories of need in China, brought by Dr. and Mrs. J. W. Lambuth, missionaries, she with other Methodist women, among them Mrs. McGavock, appealed to the general conference to authorize Methodist women to engage in missionary work for women of other lands. In 1878 the woman's board of foreign missions was organized, and Mrs. Hayes became its first president. In appreciation of Mrs. Hayes's life and work, the women of the Virginia Conference Missionary Society erected a monument to her memory at her birthplace, Heathville, Va., September 13, 1928. This is believed to be the only monument erected by an organization to a woman in the South.—Christian Advocate.

THE MARION REVIVAL AND DR. T. B. PRICE

By Watson O. Goode.

On last night at the First Methodist church in Marion the remarkable revival closed. The meeting had continued for two weeks; thus all kinds of weather—rain, sleet, snow and beautiful sunshine. Great congregations heard Dr. Thurston Price at each service.

There were many outstanding features of the meeting, such as the young people's service when 200 high school students gathered in the main auditorium to hear the special sermon, at the close of which every one seemed to reconsecrate their lives anew, and more than 30 gave their names for church membership.

Then Sunday school was wonderful! Just to see teachers and pupils sitting together in beautiful fellowship with a great common interest, and at the close of the service resolving together to carry on in the study of the Bible and Christian work, pledging one hundred per cent loyalty and fidelity to Christ.

That special men's service with a wonderful whole-hearted response at the close of the searching sermon, when every man in the great congregation moved forward as one man to the altar of prayer, was indeed a victory for right and religion.

And what shall be said of the wonderful women of the city who were faithful to attend every service including the special services for themselves? It has been estimated that without exception all of the women who came under the influence of the meeting reconsecrated their lives to Jesus Christ and Christian work.

The last night of the services was the best of all in the matter of reaping richly of the golden harvest so ripe and ready for the Master's use, when 30 adults came forward for the first time to confess Christ and reconsecrate all to him.

Christian workers of all the churches are now moving with ease and freedom among the unchurched of the city and for weeks to come additions will be made to churches in membership as these shall be hand-picked for the kingdom. There have been several hundred reconsecrations and more than 50 who have joined the church as a direct result of this revival, and others to follow.

The cost of the meeting was indeed small in dollars and cents. Dr. Price is the most wonderful gentleman along that line in all the world. The free will offering without pressure was all he wanted, and the few hundred dollars paid him was as gallantly accepted as though the offering had been in the thousands! What an evangelist! What a gentleman! What soul-winner is this man Thurston B. Price! God bless him and continue to use him for many years to come!

Sunday School Lesson

DECEMBER 8

By F. B. Stockdale.

Helping Neighbors in Need

Matt. 25:31-46; Luke 10:25-37; James 1: 27; 2:14-17.

Golden Text: Thou shalt love thy neighbor as thyself.—Lev. 19:18.

Let us begin our lesson by noting that in the final outcome from the "melting-pot" of life things that are alike will be brought together. We are not always going to live in a hotchpotch or conglomerate state of society. As surely as the river flows to the sea the good seek goodness and will find it; the bad will find themselves among their kind. In the very nature of things we shall all become good, or bad, or be separated. There is no need to try and prove this to the man who cannot see that like seeks its like; that is the law of everything that has the capacity to move.

Another fact: Jesus is not only the judge of what was good and what was not good, but he is going to decide to which class we all belong. When it comes to separating the flock the Shepherd is the one who does the separating. The goat will have no kick coming and the sheep will be satisfied. One is sometimes amused at the ease with which shallow minds dispense with Jesus. Every generation seems to have a crop of this breed: men who brush Jesus aside withease and think they do it effectually. Well, we have those in our midst who think the earth is flat, but the old world keeps right on rolling. Jesus has his place by the laws of being. He is the standard now and the judge tomorrow.

What matters it that these truths are in apocalyptic form. They had to be brought into the concrete so we dull folk could see them, and so we have a throne and we fasten our eyes on the throne. It might not be amiss to note the stuff of which the throne is built. The "throne of his glory." "His glory is the material out of which the throne is wrought. He will sit upon the throne of his own nature and judge not because he is on a throne but because his glory, the texture of his being, makes him the arbiter of men and nations. We can escape the standard of Jesus, and his judgeship, as easily as we can lift ourselves out of the grip of gravity by tugging at our boots.

Here is a place where the divided will have nothing to do with, or say about, the dividing. We shall be judged. He will separate and he knows who are sheep and who are goats. The Shepherd knows and his decision is final: those divided have nothing to say about it. He is indeed "a Daniel come to judgment"; the final judge of men and nations.

The Wide Sympathy of Jesus

The place of Jesus as the judge of men is not the place that brings him nearest to men. He enters very vitally into men's experiences. Startling as it may seem, he identifies himself with the hungered of the world. An immense experience and a boundless sympathy. No child who hungers because of famine or folks who starve because of war have ever famished alone. Jesus identifies himself with the race on the ground floor of their needs: "I was hungered . . . . . I was athirst." This is no stage play but rather a declaration that Jesus enters into the feelings of the needy.

The same is true about the lonely ("stranger") of the world. It so happens that in himself he would be at home in any place of God's vast dominions: there are no places where he would be a stranger. Here he informs us that in the loneliness of another he is lonely. The lonely are never alone. Their experience he makes his own. One is amazed at the amount of loneliness there is in a city. Some years ago I was in a city where I was a stranger. I wished to know my way to some particular street and stepped up to a young man who was leaning against a building, and said: "Could you tell me?" Before I could finish my question he exclaimed, "Thank God! I am glad to hear your voice. I have been in this burg three days and you are the first man who has spoken to me." I once spent ten days in a city, the langauge of whose people I did not understand. It was a very lonely thing. This idea of Jesus being lonely in the loneliness of lonely people is one of his ways of telling us how vitally he enters into the experiences of the race.

The Seamy Side of Life

What is said of the hungered and the lonely is true also of the poor, the sick and prisoners. Poverty is a result of the shortsightedness of society. There is no more need of poverty than of a leaky roof when you have the wherewithal for its mending. Sickness, in all probability, results from ignorance, but prison is society's deserved condemnation; the place to which sin and folly bring men. It is the one classification that can, in our day, be charged to the prisoner.

In this collection of the undesirable conditions of life we have what is the result of accident, ignorance and wrong choosing. We have the seamy side of life. Notice that there are no exceptions taken in any case. The hungry, the lonely, the poor, the sick and the prisoner, of all times and places, are included in the thought of the Master. He identifies himself with each and all. How he succeeds in so doing he does not explain but avers that he was with them all. He asserts his identification with all that have hungered, been lonely, poor, sick or in prison.

Helping Jesus

Is a very practical thing. Christianity has its mystical side, but there is nothing dreamy in doing for Jesus. These sheep who have been doing for Jesus without knowing it was he they were helping are amazed to find they have been helping him at all. Possibly they would have done more and enjoyed its doing had they seen him when they fed the hungry

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will give you relief and should break a head Cold and Headache, and relieve you in Neuralgia, Muscular Aches and Pains. They are harmless and do not contain any narcotic or habit forming drugs. Get them today at your Druggist or Dealer.

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or gave the thirsty a drink, could they have known that he was the stranger whom they had received; that he was the poor they had clothed; the sick they had visited or the prisoner to whom they had come. Such was the case: they had all been doing for Jesus.

We have no discussion of methods. It would greatly have simplified things if, somewhere through the centuries, he had pointed out the best way of doing what was done for him and for his sake. We are left to figure out the way for ourselves. What has to be done should be accomplished. He commends its doing without saying how it should be done: we are left to figure out for ourselves. What was wise yesterday would be foolish now. To feed the hungry in a way that keeps them dependent can scarce be thought of as caring for them. To clothe the poor in a way that does not help to lift them out of poverty is not a wise arrangement. Let it be said once for all that goodness must be sensible as well as good. One questions whether kindness is kind when it is foolish in its way of showing. To care for the sick in such way that they will not wish to get well or to visit the prisoner in such wise that he will want to remain in his cell is not the idea in the passage before us. All we have here is the spirit of life's doing and the Person for whom it is done.

It would seem that if Jesus willed the hungry should be fed he wished the banishment of hunger itself. That he wished it for the time being only is not stated and our sense in the matter is to be taken into account. When we recognize who the hungry represent we shall banish want and poverty from the earth. The same is true of the other needy folk. To prevent sickness is the best way to deal with the sick and to empty our prisons would be the best use we could make of them.

Different Places

On the surface of our study we have, in lurid form, the doctrine that all the actions of life do not lead to the same terminus. Those who have seen the needy and have done nothing to help are not to hear the same words os those who in kindness have lent a helping hand. There is a difference in the nature of people that is as radical as sheep differ from goats and neglect is not going to be rewarded as though it had been active philanthropy. The goats are not going to land at the same place as the sheep. To steer your ship one degree of the compass from your course means you will nevre land where you wish to be. To believe that all kinds of living lead to the same place is a denial of moral differences; it denies the reality of either good or bad. The actions of life differ and those differences are grounded in what people are. Sheep are sheep and goats are not sheep. We are not all on our way to the same place. Christ is not going to say the same thing about differing kinds of living. He will tell the truth and we shall have to abide by reality: the reality of what we are. What we did and what we didn't do is the process that reveals what we are in ourselves and, in the last analysis, we are rewarded for what we are.

Who Can I Help?

We have space to notice only one outstanding feature in our second reference (Luke 10:25-37). The lawyer who was measuring wits with Jesus wanted to meet a big issue in a small way. "Love thy neighbor as thyself" is rather a big demand. It was one of the commandments of the church to which the lawyer belonged and he could not ask Jesus to make the commandment less. He tried to push Jesus into a small interpretation of a big thing. O, the wonders of interpretation! How much littlenes of soul is excused by the cleverness of our minds. We interpret a big thing in a small way. The lawyer tried it on Jesus by seeking an answer to the question, "And who is my neighbor?" This Jesus refused to do and related a story that made it pertinent to ask: "Who was neighbor unto him?" The question is not "Who is my neighbor?" so much as "To whom can I be neighbor?" I am not to interpret my duty in any wooden way that will limit my relationship. Geography and nationality are accidents of life and not interpretations of duty. My relationships are not bounded by speech or any other divisions of the human family. The Samaritan did not ask any questions; the story does not reveal a word that he said to the injured. The lawyer would have had him, first of all, make investigation as to whether the helpless man was of the same race, class or religious persuasion. The Samaritan asked no question but grabbed at the opportunity of doing a kindness to a man who was in need. "Go and do thou likewise."—N. Y. Christian Advocate.

CLYDE-JUNALUSKA NEWS ITEMS

Our work on the Clyde-Junaluska circuit starts off to a splendid beginning, which promises better things for our next annual report.

The Clyde congregation gave the parsonage folk a sound pounding. We are grateful.

One of our families at the Lake gave the wife a complete outfit from shoes to hat. Later they gave us the use of their electric radio for the winter. Again we are grateful.

A new schedule for the preacher has been worked out. Our people seem to be happy. Certainly they have made us happy.

The items in the budget have been agreed on and plans made to pay one-twelfth each month.

G. G. Adams was with us for a week since conference. Our school for Epworth League workers was well attended and a gartifying number of credits awarded at the close of the school.

The Waynesville district is to put on a drive in each charge before Christmas to make this district one hundred per cent in the Diamond Jubilee campaign.

F. O. Dryman.

The Purgative for
Colds
With Constipation and Biliousness
Calotabs
TRADE MARK REG.
Relieves the congestion, reduces complications, and hastens recovery.

Velour
AT 1/3 SAVING
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Rich, lustrous velour in 20 charming shades New and clean—fresh from the loom. 54 inches wide. Cut to any length you wish. Write for folder suggesting ways to make your home more beautiful.
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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

ANSON COUNTY UNION

The Anson County Epworth League Union met at Bethel on the Bethel-New Hope charge, Sunday, November 24, at 3 p. m. Despite the bad weather there was a very good attendance. Bethel, Morven, Polkton and Wadesboro leagues were represented.

In the absence of the president, Rev. R. L. Kiker, Miss Elizabeth Davis, the vice president, presided. The Bethel League gave a short Thanksgiving program. At the meeting of last month it was decided that all the leagues would contribute something to the program, and the Wadesboro League responded with two short contributions. Especial notice should be made of the contribution of the Morven League, I believe. There were three unusually good devotional talks from three of the Morven leaguers. A league that can call upon three young people to give three such inspiring talks certainly has promise of some very inspiring leaders who can take a group of young people and arouse them to undertake such work.

A league like that must be an inspiration to any pastor. After the meeting I was informed that the Morven League had organized a union prayer meeting for the town and that the leaguers were conducting it. That league has life in it, and it is showing that life through its activity. Hurrah for such a league!

After the devotional program a few items of business were taken up. The union voted to give a banner to the most efficient league. The banner is to be retained for a month and at the end of the month is to be awarded to the league that has done the most efficient work for that month. Next month the union is to meet with the Polkton leaguers.

The recreational meeting was held separately. Wadesboro League entertained the union Friday, November 15, at a most enjoyable recreational meeting. Miss Hazel Tice, the president, gave the address of welcome and set a standard that it was hard to live up to, but the Wadesboro League lived up to the standard set by their president in fine fashion. There were games and refreshments, and everybody had a most enjoyable time. In fact the Wadesboro League are such good entertainers that the other leagues of the county are all afraid to take the recreational meeting since Wadesboro has started things off with such a bang.

W. S. Smith, Cor. Sec.

DUNCAN MEMORIAL

Although we have one of the smallest churches in Charlotte, in point of membership, there are few churches here with a larger senior Epworth league than ours. However, our chapter, in common with others, is somewhat like that negro spiritual, "Sometimes up and sometimes down." Among the things that we have done recently to build up the efficiency of our chapter are: Organized a book-a-month club, organized the fellow workers and the Christian stewardship covenants, and started a league library. Of course these are things that we should have done before now, but neglected. So many chapters neglect the covenant, and to my mind they are the very heart of league work. Our monthly social was held at the Community House Friday night, November 29. Due to the fact that some of the leaguers work at night, and some had other engagements, the attendance was small, but those who attended had an enjoyable time. After playing a number of games we were served with delicious refreshments by Misses Myrtle Welch, Beulah Armstrong and Fay Short.

James S. Morgan.

ALL IN A DAY'S WORK

(Continued)

Printing Work

The new song book in the Otetela language will soon be off the press. In it there are 128 songs, 10 selected psalms, six other scripture passages, and some of the ritual—about 150 pages in all. Of this book 3,500 copies are being printed. Each quarter the mission paper comes out, 1,000 copies of 16 pages. This is done on the multigraph. We try to print in this paper things that are of a permanent value. Last year we ran a translation of Van Dyke's "Other Wise Men" as a serial. This year we are putting in Drummond's "Greatest Thing in the World." We always have at least one portion of selected Scripture and we always try to have one article by one of the natives, either a translation or something original.

This year 2,000 copies of a booklet containing a translation of the books: James, II Peter, and II Timothy was printed. The book of James is especially popular with the natives. We are getting in a good supply of paper now and thus are not handicapped along that line. The printers are taking great pride in their work. There are about six employed in this department now, and we plan to try out others so as to have enough to speed up the work. The next thing should be a rotary press, as two presses are necessary to do all the work that will be required.

The Bible School

In the departure of Mr. DeRuiter in the early part of May it fell to my lot to complete the term of teaching of the Bible school, and for seven weeks I spent a good part of my time at that work. There were 33 students, seven in the graduating class. I taught the following subjects: The Manhood of the Master; the Personal Worker's Course; lessons on the Old Testament characters, and some reading, writing and arithmetic. Mr. Degosserie taught French.

It sometimes is a good thing to try out somebody's work so as to appreciate better what the other fellow has to do. My impression of the Bible school is that it is much more than a one-man job. Another impression I got was of the greatness of the opportunity in the teaching of these young men who are to be the teachers and leaders of others far and wide. I tried to give the best I had and I find that they respond. I have never enjoyed any work more than this.

(To be continued)

North Carolina Conference

Dear Junior Superintendents:

My message is coming to you rather late because I am just getting back to normal health again. All summer I rested, trying to get well. Now that cold weather has come, I hope we all are full of energy and that we will employ it in making our junior societies more efficient. I have set the following as our objectives for the year, and I hope you will help me attain them, for it will be impossible to do so without your co-operation:

1. Try to measure up to the standard of efficiency.
2. Regular quarterly reports.
3. More subscriptions to our magazine, "Juniors."
4. More societies using the courses in church and Bible study and missions.
5. More superintendents using courses of study planned for them.

I shall be glad to get letters from you if you need any information in regard to the above points. I have ordered supplies from Nashville and I hope I will have sufficient literature on hand to supply your need.

Anna Clement Hall,
Roanoke Rapids. Conf. Supt.

Backache

If functional Bladder Irritation disturbs your sleep, causes Burning or Itching Sensation, Backache or Leg Pains, making you feel tired, depressed and discouraged, why not try the **Cystex** 48 Hour Test? Don't give up. Get **Cystex** today at any drug store. Put it to the test. See how fast it works. Money back if it doesn't bring quick improvement, and satisfy you completely. Try **Cystex** today. Only 60c.

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Bowen-Connatser Business University
COLUMBIA, S. C.
the first week in September and each Monday and Tuesday thereafter. Send Application now so reservations may be made for you.

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Samples on Application, Free
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

The following sentence appeared in last week's Advocate: "Our orphanage is very grateful to the friends who wrote articles in behalf of our Thanksgiving specials in last weeks' issue of the Advocate." The apostrophe should have been between the k and the s. Of course it was just a little typographical error.

* * * *

This paragraph is being written on the last day of November, which is two days after Thanksgiving. It is too early to say just what will be the result of our Thanksgiving offering. It is urgent that all the churches and Sunday schools which have not already done so take a special Thanksgiving offering between now and the middle of December. I want to express my sincere appreciation to the many who have thus remembered us. If all the churches and Sunday schools will give everybody an opportunity to make a special offering for the support of our Methodist Orphanage, we can meet our financial obligations without burdening any one. I appreciate the nice things which have been donated to us during the Thanksgiving season. These gifts mean much to us, and our children have enjoyed.

MY RECOLLECTIONS OF TRINITY COLLEGE—III

By Zadok Paris.

I never saw Braxton Craven. He died three years before I went there, but he was still the dominating spirit of Trinity Some of the nation's greatest men graduated from Trinity College while he was there. Senators Simmons and Overman were both Trinity boys in Craven's time, and no senators stand higher than they. Trinity College, new Duke University, has always turned out great men. Some of the boys who were there when I was was there made their mark in other states. Charles Pinnix went to Arkansas and became lieutenant governor of that state. And, I was told at Hot Springs, that he made a good one, and might have been governor if he had wanted the place. But his law practice was so heavy I suppose he did not care to make the sacrifice. W. P. Andrews went to Atlanta and married a rich woman and became one of the leading citizens of that city. He has recently been elected the highest officer of the Elks of America. "Pup," as he was known to the boys, was a fine boy. Some of the boys who stayed at home have made a success. George Pell was on the judicial bench at one time and would have remained there had his health not given way. Dred Peacock is one of the most scholarly men of the state. He made a great speech at conference. He stands high as a lawyer in High Point. Jim Bell of Charlotte is a fine lawyer, and Bob Smith of Albemarle has turned his head white trying to do the practice that has come his way. Most of Trinity College men are churchmen. Some of them quit law and went to preaching. Mike Bradshaw was a lawyer and decided to preach and has made a good one. Some of Trinity's boys have made great preachers. Gil. Rowe, Plato Durham, and Tom Smoot are amongst the strongest preachers of the whole church. Walter Stanbury, Walter Peele and others stand in the very front rank. We must not lose sight of our laymen. Will Odell has been a member of the annual conference for 50 years. And what a tower of strength he is at home. He is known throughout the state. He has been a trustee of Duke University for years and has gone to every general conference for 25 years. John F. Bruton, the son of a Methodist preacher, has been a leading layman in the Southern Methodist Church for over a quarter of a century. Time would fail me to tell of all the great men Duke University has produced. Some of our boys made missionaries. Bonie Lee is in Brazil and has been for over 30 years. When I was on the Salisbury district his salary was our mission special. Joe Moose was in Korea for years. He died a few years ago in Greensboro.

N. C. WOMAN'S

(Continued from page 22)

Miss Elizabeth Lamb is all things to the conference society. After making a large contribution to the work on the foreign field she returns home and is elected to serve as president of the conference. Having felt that she should be relieved of this responsibility for the past few years, she has been holding herself in readiness to serve in any capacity. She resides in the Fayetteville district, but the Rockingham district believes she belongs to them. It is the strength of her consecrated life that causes our women to seek her guidance and her deep interest in the work makes our women bold to enquire of her.

If you find that the children of your church are not being trained in missions, write to Mrs. J. C. Wooten, 114 Watts Street, Durham, and tell her your problems. She has helps of all kinds for leaders of children. She is accumulating a library of books, pictures and maps which she will be glad to lend to those interested. She is glad to send letters of advice to all who are trying to build up the children's work.

After the election of auxiliary officers for 1930, let all presidents send their addresses at once to Mrs. S. H. Scott, New Bern. All publicity superintendents should send their addresses to Mrs. M. T. Plyler, 1415 N. Gregson St., Durham.

PILES

You need not suffer the daily handicap of itching, bleeding piles! You can have quick, and often permanent relief by the use of UNGUENTINE RECTAL CONES. Don't suffer another day. All druggists—75¢. Write for FREE trial. Also use NOROL-AGAR for stubborn cases needing a laxative. So safe and gentle a lubricant doctors prescribe it even for children. The NorwichPharmacal Co., Dept JA23 Norwich, N.Y.

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Formerly known as
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Goes Creeping and Crawling Down Into Creaky, Stiff and Swollen Joints, Limbering 'em Up In a Few Minutes.

This great oil, formerly known as "Snake Oil," is the only thing of its kind yet discovered. Will penetrate the thickest sole-leather in a few minutes. There is little wonder it gives warmth to muscular rheumatic pains, neuralgia, stiff joints, chest colds, and sore throat almost like magic. Over 5,000,000 bottles sold under absolute guarantee and less than a dozen bottles returned, a record probably never before equalled by any liniment.

Don't suffer longer, get this most penetrating oil liniment and know what it means to be free from pain. Special introductory generous size bottle for 35c at your druggist.

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A Remarkable Method That Has Come to the Rescue of Asthmatics. Send Today for Free Trial.

If you suffer with those terrible attacks of Asthma when it is cold and damp; if you choke and gasp for breath, don't fail to send at once to the Frontier Asthma Co. for a free trial of their remarkable method. No matter where you live or whether you have any faith in any remedy under the Sun, send for this free trial. If you have suffered for a lifetime and tried everything you could learn of without relief; even if you are utterly discouraged do not abandon hope but send today for this free trial.

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842-J Frontier Bldg., 462 Niagara St., Buffalo, N. Y.
Send free trial of your method to:
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N. C. SUNDAY SCHOOL

(Continued from page 16)

Steele Street, Sanford	74.37
St. Paul	5.17
Totals: 13 schools	$438.40

New Bern District

Beach Grove, Riverside Ct.	$ 17.85
Dover	53.49
Daniels Chapel, Goldsboro	26.00
Grifton	2.15
Oak Grove, Jones Ct.	1.59
Queen Street, Kinston	210.36
Centenary, New Bern	125.00
Neport	25.25
Oak Grove, Newport Ct.	1.25
Merrimon, Newport	5.10
Oriental	18.00
Pamlico	17.40
Hobucken	1.00
Jerusalem, Snow Hill	7.71
Ocracoke	27.57
Portsmouth	11.52
Beston, Seven Springs	7.50
Oak Grove, Straits-Harlowe Ct.	11.30
Totals: 17 schools	$570.04

Raleigh District

Apex	$ 16.79
Horne Memorial, Clayton	34.75
Banks, Creedmoor	56.20
Bullocks	12.78
Creedmoor	31.18
Sanders Chapel	3.28
Franklinton	27.00
Fuquay Springs	34.95
Holly Springs	33.74
Olive Branch	12.00
Micro, Kenly	1.54
Kenley	3.00
Buckhorn, Lucama	4.00
Lucama	1.90
Knightdale	1.85
Millbrook	27.96
Oxford	51.25
Salem, Oxford	8.65
Central, Raleigh	110.88
Jenkins Memorial, Raleigh	4.38
Epworth, Raleigh	33.23
Selma	2.42
Smithfield	96.94
Trinity, Tar River Ct.	2.45
Zebulon	58.52
Totals: 25 schools	$671.64

Rockingham District

Candor	$ 58.19
Jones Springs, Ellerbe Ct.	8.98
Mt. Gilead	75.00
Wadeville, Mt. Glead Ct.	8.17
Raeford	10.86
Trinity, Fairmont	76.80
Rocvkingham	81.50
Rowland	11.26
Gibson	6.81
Totals: 9 schools	$337.57

Washington District

Aurora	$ 5.68
Bethany, Bath	14.15
Elm City	53.71
Mt. Zion, Elm City	20.28
Farmville	88.86
Black Creek, Fremont	4.30
Fremont	1.09
Jarvis Memorial, Greenville	198.26
Salem, Grimesland	2.45
Amity, Mattamuskeet	17.92
Englehard	39.50
Watson's, Mattamuskeet	13.07
Nashville	28.10
Bethlehem, Robersonville	11.00
Robersonville	25.53
Clark Street, Rocky Mount	51.49
First Church, Rocky Mount	171.80
Red Oak, Rocky Mount	3.70
Evansdale, Stantonsburg	1.88
Sandy Cross	2.95
Epworth, Vanceboro	1.58
First Church, Wilson	125.34
Totals, 22 schools	$882.64

Weldon District

Ahoskie	$ 55.20
Whitakers	21.37
Bethany, Conway	11.36
Tabernacle, Middleburg Ct.	14.05
Winton	21.65
Zion, Norlina	8.42
Uion Chapel, Norlina	17.41
Ridgeway	7.70
Jackson, Northampton	34.04
Bethlehem, Warren	15.95
Hebron, Warrenton Ct.	20.00
Macon, Warrenton Ct.	65.64
Warrenton	35.00
Weldon	150.00
Totals: 14 schools	$477.79

Wilmington District

Burgaw	$ 23.00
Watha	5.88
Bladen Springs	4.00
Cerro Gordo	7.46
Evergreen, Chadbourn Ct.	6.50
Clinton	50.56
Keener	4.81
Kings	14.32
Ingold	21.86
Richlands	32.12
Kenansville	13.25
Magnolia	11.37
Turkey, Magnolia	2.00
Belgrade, Maysville Ct.	7.42
Maysville	1.00
Rocky Mount	10.71
Scott's Hill	11.00
Andrews Chapel, Shallotte Ct.	1.00
Trinity, Southport	21.00
Oak Grove, Swansboro	1.50
Swansboro	18.15
Whiteville	76.49
Fifth Avenue, Wilmington	48.74
Grace, Wilmington	75.00
Wesley Memorial, Wilmington	40.09
Totals: 25 schools	$509.23
Grand totals: 166 schools	$5103.30

"Now, Mary, when you bathe the baby, be sure and use the thermometer to test the water."

Returning an hour later, the mistress asked: "Did you use the thermometer?"

"No, ma'am. I can tell without that. If it's too hot, the baby turns red, and if it's too cold he'll turn blue."—Great Northern Goat.

We don't know; but we suppose that when a minister starts discussing the modern trend of styles, he takes his text from Revelation.—Life.

The
MEDICINE
You Should Take
After You Have
Tried The Others



If you wake up in the morning with spots before your eyes, swimming in your head, coated tongue, bad taste in your mouth, you are bilious, your liver is out of order. If you have gas pains, belching, bloating, indigestion after meals, your stomach is out of order. If you are unable to sleep all through the night, have to get up to answer nature's call, your kidneys are not properly functioning, then these symptoms are nature's warning. Something is wrong, therefore, it is reasonable that nature has provided the remedy and that remedy is Herb Extract, formerly called Herb Juice, made from nature's herbs. The liquid is the extract from Cascara Bark, Senna Leaves, Gentian Root, Jalap, Rhubarb, combined with other valuable medical ingredients properly blended in one of the largest laboratories in America. This Herbal Extract Remedy is said to be the most effective yet discovered for all ailments where free action of the bowels is necessary. If you have any of the symptoms named above, and no energy, no vitality, no appetite, feel sluggish, you're weak, run-down, under weight, bad complexion, easy to take cold, your entire system may need cleansing. Calomel is a mineral and poisonous. Herb Extract is nature's remedy, purely vegetable and harmless. Effective laxative, quick results, thoroughly cleanses intestinal tract. Esteemed Virginia woman writes: "Herb Extract brought me perfect health after other medicines failed." Prominent Houston, Texas, city official writes: "Before I started taking Herb Extract I suffered every day with indigestion, had to take soda. Have taken three bottles Herb Extract, can now eat anything without discomfort." You don't need any pills with this medicine. Demand the genuine as shown above. Now on sale at all druggists.

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— with —
GRAY'S OINTMENT
For Burns, Cuts and Sores
At all drug stores. For free sample write W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn

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JACKSON, TENNESSEE


PARKER'S HAIR BALSAM
Removes Dandruff Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem Wks. Patchogue, N. Y.

In Memoriam

MOCK—Jacob H. Mock, one of the oldest members of Brookstown Methodist church, on the Lewisville circuit, died October 12, 1929. He was about 79 years old.

In early life he joined the church at Brookstown and remained a faithful member until he was called away. Brother Mock was an energetic man, an untiring worker. He succeeded well in the business world. In 1892 he was married to Miss Martha Thomason. Of this union were born eight children. His wife and six children survive him.

A large congregation attended his funeral service. The pastor was assisted in this service by Rev. J. W. Vestal.

J. C. Keever, P. C.

PASCHALL—James H. Paschall was born April 6, 1850, and departed this life October 27, 1927. At the time of his death he was living with his daughter, Mrs. Mamie Holloway, near Middleburg, N. C. He lived a long useful life, being a man of the finest sort of character and worth while qaulities. He held his membership in Middleburg M. E. Church, South, and loved its services. Everybody who knew him had faith in him. He gave to the community a high type of Christian citizenship. He was strong and active until a few weeks before he died, when he was stricken with paralysis from which he never rallied. The funeral service was conducted by his pastor in the midst of many who were present to pay their last tribute of respect. His body now rests in the Middleburg cemetery while his stainless soul is with the Redeemer in glory. May God comfort the sorrowing. P. D. Woodall.

WALKER—Mrs. Mary Bennett Walker, wife of the Rev. J. R. Walker, was born near Wadesboro, N. C., July 2, 1973, and passed into eternal rest at her home in Jackson, Tenn., on the evening of February 22, 1929, She was the daughter of Dr. John W. and Mrs. Mary Richardson Bennett. She is survived by her husband; a foster daughter, Mary Elizabeth; a sister, Miss Lillie Bennett, and two brothers, P. R. and C. C. Bennett, of Wadesboro, N. C.

Funeral services were conducted at the home of her pastor, Rev. L. L. Cowen, Dr. J. W. Blackard, Rev. W. D. Pickens and President R. E. Womack of Lambuth College. Another service was conducted in the Methodist church in Wadesboro, N. C., by the pastor, Rev. W. B. Davis. The body was interred in the cemetery at Wadesboro.

Mrs. Walker was graduated in piano at Peace Institute, Raleigh, N. C., studied further at Columbia College, Columbia, S. C. ,and taught piano both before and after her marriage. She taught in two of our Methodist junior colleges in North Carolina—Weaver and Rutnerford.

On October 4, 1899, she was married to Rev. J. R. Walker. In 1906 he joined the South Carolina conference and entered the ranks of the Methodist itineracy. From the day of her marriage till the time of her going she manifested great interest in the work of her husband, both as a preacher and as a teacher. Until her health failed she was always active in the Woman's Missionary Society and in the W. C. T. U. During the long period of invalidism just preceding her death she realized that her husband was laboring under a severe strain and expressed to the writer the fear that his work at the college coupled with the care he felt for her might cause a physical breakdown. With great emotion she spoke of his thoughtfulness and tenderness in caring for her.

I never knew her at her best, because ill health was sapping her vitality when I first came to know her five years ago. But I recognized in her an unusual woman. She had a very bright and penetrating mind that showed to advantage in her analysis of human character. She was the product of a cultured home and of a section famous for the culture of its people. She loved the finer things of life—music and literature and art, and loathed with all the power of her refined nature everything that is coarse and tawdry and cheap.

Mrs. Walker was one of the most loyal women I have ever known. She was loyal to her family, to her state, to the best traditions of the Old South, to her church and to the religion of her Lord and Saviour, Jesus Christ. One could not talk with her long without discovering her loyalties.

As we stood, members of the college group and friends of the family, around her casket in the living room of her home on that winter day and heard the tributes that were paid to her memory, we felt that something too fine for this earth had passed from our midst. "Blessed are the pure in heart, for they shall see God." R. E. Womack.

RESOLUTIONS OF RESPECT

We, the members of the circle number two of the Woman's Missionary Society of Jarvis Memorial Methodist church, wish to pay loving tribute to our dear friend, Mrs. Laura White, whom our heavenly Father in his infinite wisdom called to her eternal reward on October 25, 1929. Therefore be it resolved:

First, That in her passing we have lost a friend so sweet, so gentle and so kind that her very presence radiated the Christian life.

Second, That we bow in humble submission to the divine will of him who doeth all things well.

Third, That we express our heartfelt sympathy to each member of her bereaved family, all of whom show in their lives her Christian influence.

Fourth, That a copy of these resolutions be sent to the family, a copy sent to the North Carolina Christian Advocate, a copy to the Daily Reflector, and a copy be spread on the minutes of this circle.

Mrs. Alice Keel,
Mrs. F. G. James,
Mrs. J. B. Kittrell.

RESOLUTIONS OF RESPECT

We, the members of the board of stewards of the First Methodist church of Charlotte, N. C., in meeting assembled November 4, 1929, wish to pay loving tribute to our dear brother and co-worker, Dr. H. F. Ray, whom God in his infinite wisdom and love called from his bed of suffering to life eternal on October 30, 1929. Therefore be it resolved:

First, That we acknowledge the wisdom and goodness of God in granting him many years of loving, loyal service in Tryon Street church and First Methodist church before calling him to his reward, and that, for him, the suffering and sorrows of this life are foverer at an end.

Second, That we express our heartfelt sympathy to the bereaved family, especially the devoted wife, and we pray that our heavenly Father will heal the wound his loving hand has made, with the sure promise of a happy reunion in heaven.

Third, That a copy of these resolutions be recorded in the minutes of the board of stewards, a copy be sent to the North Carolina Christian Advocate and a copy to the family.

A. H. Wearn,
H. L. Harding,
H. B. Simpson,



"A beam of comfort like the moon through clouds"

COMFORT, born of the certainty that the living have rendered the ultimate tribute of devotion to the beloved dead. Comfort when the dark nights follow the dark days with never-ceasing questioning. Then, like the moon through clouds, comes the consoling assurance that neither earth nor water nor corruption from any external source can invade the protecting sanctuary of the

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

December

Rougemont, a.m. 5
Stem, a.m. 6
South Alamance, Swepsonville, a.m. 8
Mebane, p.m. 8
Mt. Tirzah, Helena, a. m. 14
Milton, a.m. 15
Yanceyville, Shady Grove, 3 15
Duke's Chapel, p.m. 17
Graham, p.m. 18
Durham Ct., Bethany, a.m. 19
West Burlington, a.m. 22
Haw River, p.m. 22
Orange-Massey, Massey, a.m. 29
Andrews, Andrews, 3 29

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

December

Columbia, Columbia, 11 6
Roper, Roper, 11 7
Plymouth, Plymouth, 11 8
Moyock, Moyock, 11 10
South Mills, McBrides, 11 11
South Camden, Wesley, 11 12
Chowan, Anderson, 11 13
North Gates, Kittrell, 11 14
Gates, Gatesville, 11 15
Windsor, 11 21
Williamson, 11 22

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

December

Carthage, a.m. 8
Mamers, Spring Hill, p.m. 8
Haw River, Bynum, a.m. 14-15
Lillington, night 15
Glendon, Carbonton, a.m. 21-22
Hemp, Tabernacle, p.m. 22
Jonesboro, a.m. 28-29
Dunn, night 29

January

Pittsboro, a.m. 4-5
Sanford, night 5
Newton Grove, Hopewell, a.m. 11-12
Person Street, night 12
Fayetteville Ct., Camp Ground, a.m. 19
Erwin, p.m. 19
Hay St., a.m. 26

February

Roseboro, a.m. 8-9
Stedman, Betharbara, p.m. 9
St. Pauls, a.m. 15-16
Parkton, p.m. 16

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FIRST ROUND

December

Riverside-Bridgeton, Riverside, night 5
LaGrange, Hickory Grove, 11 8
Seven Springs, Seven Springs, night 8
Mt. Olive-Calypso, Mt. Olive, night 9
Newport, Newport, night 13
Jones, Trenton, 11 14
Goldsboro Ct., Salem, 11 15
Dover, Dover, night 15
Queen St., night 22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FIRST ROUND

December

Four Oaks Ct., Four Oaks, 11 8
Smithfield, night 8
Edenton Street, night 10
Fuquay, Holly Springs, 11 13
Franklinton, 11 15
Cary-Apex, Apex, night 15
Oxford Ct., Hermon, 11 21
Oxford, 11 22
Central, night 23
Louisburg, 11 29
Louisburg, Ct., Bunn, 3 29

January

Youngsville Ct., Youngsville, 11 3
Garner Ct., Garner, 11 4
Zebulon Ct., Wendell, 11 5
Bailey Ct., Bailey, 3 5
Lucama, Lucama, 11 12
Kenly Ct., Kenly, 3 12
Tar River, Kittrell, 11 17
Creedmoor, Creedmoor, 11 18
Millbrook, Millbrook, 11 19

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND

December

Lumberton Ct., 11 8
Fairmont, 3 8
Lumberton, 7:30 8
West End, 11 15
Biscoe, 7:30 15
Rowland, 11 22
Maxton, 7:30 22
Caledonia, 11 29
Ellerbe, 7:30 29

January

Roberdel, 11 5
Red Springs, 11 12
St. John-Gibson, 7:30 12
Mount Gilead, 11 19
Troy, 7:30 19

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FIRST ROUND

December

Aurora, 11 22
Grimesland, 3 22
Washington, 7:30 22
Vanceboro, 11 29
Bath, 7:30 29

January

McKendree, Conetoe, 11 5
Tarboro, 7:30 5
Rocky Mount, First Church, 11 12
Rocky Mount Ct., 3 11
Rocky Mount Ct., 3 12
Clarke Street, 7:30 12
Farmville, 11 19
Ayden, 7:30 19
Nashville, 11 26
Spring Hope, 7:30 25
Spring Hope, Bethlehem, 3 26
Bethel, 7:30 26

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

December

Littleton, Littleton, a.m. 8
Rosemary, night 8
Murfreesboro and Winton, Murfreesboro, a.m. 15
Enfield, night 15
Middleburg, Middleburg, a.m. 18
Northampton, Jackson, a.m. 21-22
Seaboard, Seaboard, night 22
Henderson, First Church, a.m. 29
White Memorial and City Road, night 29

January

Battleboro and Whitakers, Battleboro, a.m. 5
Rich Square, night and 11 5-6
Garysburg, a.m. 12
Scotland Neck, night 12
Norlina, a.m. 18-19
Warrenton, night and a.m. 19-20
Warren, Providence, a.m. 25-26
Halifax, Calvary, a.m. 29

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

December

Maysville, Maysville, 11 8
Jacksonville-Richlands, Jacksonville, 4:30 and 7:30 8
Grace, 8 11
Swansboro, Queen's Creek, 11 15
Town Creek, Zion (Phillips), 11 15
Fifth Avenue, 8 15
Scott's Hill, Scott's Hill, 11 22
Faison, Faison, 3:30 and 7:30 22

January

Kenansville, Kenansville, 11 5
Ingold, Garland, 3 5
Clinton, Clinton, 7:30 5
Tabor, Zion, 11 12
Magnolia, Magnolia (Lane), 3 12
Whiteville, 7:30 12
Burgaw, Herrings, 11 19
Wallace-Rose Hill, Rose Hill, 3:30 and 7:30 19
Southport, 7:30 22
Carver's Creek, Carver's, 11 26
Chadbourn, Chadbourn, 3:30 and 7:30 26
Epworth, 8 29

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FIRST ROUND

December

Asbury, 7:30 5
Black Mountain, 7:30 6
Candler, Pisgah, 11 7
Hillside Street, 11 8
Emma, Emma, 3 8
Acton, 7:30 8
Leicester, Dicks Creek, 11 10
Sandy Mush, Little Sandy, 2 10
Weaverville, 7:30 11
Rosman, Rosman, 2 12
Hendersonville, 7:30 12
Flat Rock-Fletcher, Fletcher, 11 15
Swannanoa, Swannanoa, 2 15
Hot Springs, Hot Springs, 2 17
Marshall, 7:30 17
Oakley, 7:30 18
Fair View, Skyland, 3 22

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

December

Unionville, Unionville, 11 8
North Monroe-Icemorlee, 2 8
Duncan Memorial, night 8
Pineville, Pineville, 11 15
Weddington, Hebron, 2 15
Morven, Morven, 11 22
Bethel-New Hope, New Hope, 2 22
Lilesville, Lilesville, 11 29
Peachland, Peachland, 2 29

January

Hickory Grove, 11 5
Prospect, 2 5

GASTONIA DISTRICT
R. M. Courtney, P. E.
FIRST ROUND

December

Polkville, Polkville, 11 5
McAdenville, night 6
Gastonia, Main Street, 11 8
Cramerton, night 8
Belmont, Main Street, 11 15
Lincoln Ct., 3 14-15
Gastonia, East End, night 15
Shelby Ct., Sharon, 11 16
Lafayette Street, night 16
Cherryville Ct., 11 21-22

GREENSBORO DISTRICT
W. A. Newell, P.E., Greensboro, N. C.
FIRST ROUND

December

Calvary, night 5
Liberty, Liberty, 3 5
Ward Street, Archdale, night 6
Park Place, night 9
New Hope, Macedonia, 11 10
Jamestown, night 10

MARION DISTRIST
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
FIRST ROUND

December

Marion Ct., Pleasant Grove, 11 6
Gilkey, Gilkey, 11 8
Bostic, Salem, 3 8
Henrietta, Henrietta, night 8
Marion Mills, Clinchfield, night 11
Old Fort Ct., Bethlehem, 11 14
Morganton, First Church, 11 15
Morganton Ct., Bethlehem, 2:30 15
North Forest, N. Morganton, night 15
Cross Mill, night 18
Marion, First Church, 11 22
Old Fort, night 22

January

Cliffside-Avondale, 11 5
Spindale-Pleasant Grove, Spindale, night 5

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., 189 S. Main St., Mount Airy, N. C.
FIRST ROUND

December

Sandy Ridge, Delta, 11 7
Spray, 11 8
Draper, night 8
Pilot Mountain, Pilot Mountain, 10:30 10
Rural Hall, 2:30 10
Moravian Falls, Beulah, 11 14
Wilkesboro, 11 15
North Wilkesboro, night 15
Danbury, 2 19
Yadkinville, Yadkinville, 11 21
Jonesville, Jonesville, 11 22
Dobson, Dobson, 3 22
Mt. Airy, Rockford St., night 22

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

December

Norwood Ct., Cedar Grove, 11 7-8
Norwood, night 8
Gold Hill, Zion, 3 14-15
New London, New London, 11 15
Salisbury, North Main St., night 15
Salem, Salem, 3 Saturday, and 11 22
Albemarle, Central, 3 and night 22
Granite Quarry, Shiloh, 11 28-29
Spencer, night 29

January

Concord, Central, 11 5
Concord, Harmony, 3 5
Concord, Epworth, night 5
Concord, Forest Hill, 11 12
Woodleaf, Woodleaf, 11 Sat. and 3 12
Mt. Pleasant, Cold Springs, 11 18-19
Concord, Kerr Street, 3 19
Kannapolis, Trinity, night 19
Badin, 11 26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., Statesville, N. C.
FIRST ROUND

December

Catawba, Catawba, 11 8
Ball Creek, Mt. View, 3 8
Statesville, Broad St., 11 15
Statesville Ct., Trinity, 3 15
Statesville, Race St., night 15
Olin, Olin, 11 22
Elmwood, Elmwood, 3 22
Cool Springs, Clarksbury, 11 29
Shepherd, Vanderburg, 3 29
Troutman, night 29

January

Mt. Zion, 11 5
Davidson, night 5
Mooresville, Central, 11 12
Mooresville Ct., Centenary, 3 12
Mooresville, Broad St., night 12
Taylorsville, 11 19
Hiddenite, Hiddenite, 3 19
Stony Point, night 19

The district stewards, pastors and charge lay leaders will meet in First church, Hickory, December 12, at 10 a. m.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FIRST ROUND

December

Franklin, 11 8

These appointments are for the business only except those which are on Sunday. Preaching services later.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
FIRST ROUND

December

Farmington, 3 7
Thomasville, Main Street, 11 8
Denton, Denton, 3 8
Trinity, Thomasville, night 8
Grace, night 11
Davie, Oak Grove, 11 14
Mocksville, 11 15
Cooleemee, night 15
Walkertown, night 16
Lexington, First Church, 11 22

North Carolina Christian Advocate

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W. N. C. SUNDAY SCHOOL

(Continued from page 17)

Youth Week. Returns so far indicate that this good work has been successfully carried on in 79 congregations. Reports are still coming in, according to Miss Little, elementary superintendent.

DISBANDED

It will be recalled that in connection with appeals for the Near East Relief our constituency, including the Sunday schools, was called upon to observe Golden Rule Sunday, at which time collections were taken in the interest of the Near East Relief. Last June the Near East Relief was liquidated and the organization disbanded.

However, some of those who have been connected with the Near East Relief have conceived the idea of taking advantage of the interest generated on Golden Rule Sunday in order to perpetuate their appeals to our constituency and the constituency of other denominations in the name of the Golden Rule Foundation, for funds to be used in doing good generally. Information just received from Mr. Fennell P. Turner, secretary of missionary education and foreign extension, and Dr. John W. Shackford, our general executive secretary, is to the effect that this new move is not sanctioned by the executive leaders of our general Sunday school board.

We just naturally wish some kind of handle to our names. The old colored man who wrote his name "Col. George Washington Jones" had the prevailing idea. When remonstrated with, on the grounds that he had never been a colonel in the army, he replied, "Dat means colored, and I jes' put it first so it looks better."—United Presbyterian.

The Sunday school work of the Korea conference during the past year has been most encouraging and successful. Many new Sunday schools have been organized, the attendance at the teachers' training school was larger than ever before especially among the high school graduates and college students, the first book of the Sunday school training course has been published, and the monthly publication of a Sunday school magazine has been begun.

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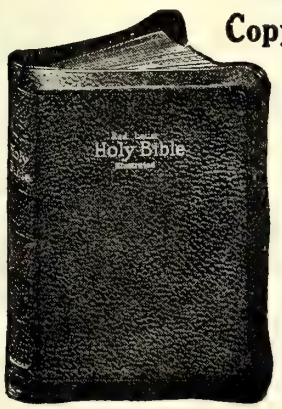
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North Carolina Christian Advocate
Greensboro, N. C.



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and the rains descended, and the floods came, and the winds blew and it fell not; for it was founded upon a rock."

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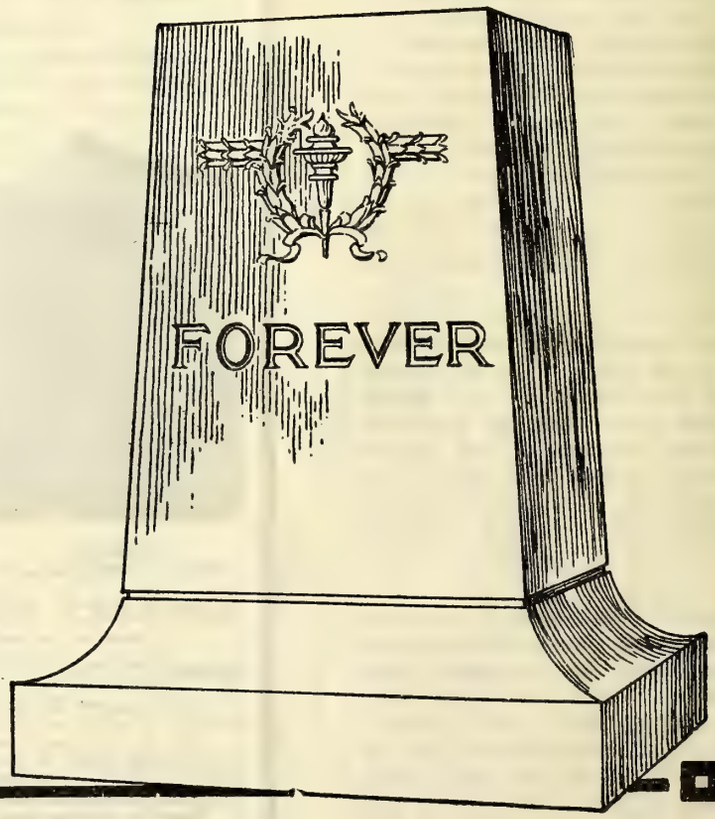
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, DECEMBER 12, 1929 Number 50

Duke Univ. Library

A Vast Unrest

IN every land there is today a vast unrest. Many eyes are looking in all directions, straining to see a face which is long overdue. Impatient hearts are longing for the appearance of some one able to save us from our distresses. There are some who think our deliverance will come through science. Science, they say, is to be the world's Messiah. Others are sure that philosophy has the key that will unlock the door of a golden future. Still others see in the new psychology the way of salvation. New Thought is hailed as a possible deliverer by many who have lost faith in all the ancient creeds. Others turn wistfully toward the distant East, wondering if perhaps the world's sickness may not be healed by the wisdom of Oriental sages. Ours is a wistful and inquiring generation, and the deepest question of our day is this, Is Christianity the perfect and final religion or is it only anticipatory of a higher religion yet to come? Is Jesus the one supreme Saviour of the world, or must we look for another?

What answer can be given? Only the answer given nineteen hundred years ago, "The blind receive their sight. The lame walk. The lepers are cleansed. The deaf hear. The dead are raised and the poor have the gospel preached to them." In every part of the world where the spirit of Jesus is free to work, those wondrous and mighty works appear. The eyes of men are opened and they see things which they had never seen before. Lame men stand on their feet and walk into the temple praising God. Men who were foul are cleansed and minds which were vile are made pure. The deaf have their ears opened. Men dead in heart and spirit come to life again, and to the poor the message of love is spoken. What more can a Messiah do than this? What more can a Messiah ever do? This then, is the answer of the Christian church to all inquirers, it is the perfect and final answer: The proof of Christianity is Christianity itself. The divinity of Christ is evidenced by what he does.

—Chas. E. Jefferson, in The Pulpit.

THE ADVOCATE DIAMOND JUBILEE

The North Carolina Christian Advocate Reaches it's Seventy-fifth Year

The Advocate Celebration is to Extend Through 1930 Notable Features will make the Year Distinctive

"The Eternal Challenge," by Joseph Hocking, an English author, will run during the year. This will make universal appeal.

"The Romance of American Methodism" by Paul N. Garber is awaited with eager interest. Both these will start in January. Pictures of the pastors will appear from month to month.

Let the Advocate be Presented in Every Church Before January 1

This Diamond Jubilee should be featured for Christmas. Then, too, all new subscribers should get the first chapter of the "story"; also the beginning of Dr. Garber's "Romance." Five hundred Methodist preachers could put five thousand new names on the Advocate subscription list by January 1 were they to press the campaign in every church. Start this next Sunday.

"The Biggest and the Best Paper in Southern Methodism," Is the Slogan of the Diamond Jubilee Year

This is a wonderful hour for the friends of the Advocate. Why not make this a year of victory in every church of these two great conferences? Would that a host like unto the host of God might find their places in the ranks.

FORWARD! MARCH! THE YEAR OF JUBILEE HAS COME!

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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To a grave in Malden, Massachusetts, the grave of a Catholic priest, have come within the last few weeks more than a million people, according to estimates, for miraculous healing. This occurs in Massachusetts, the hub of intelligence and culture, and not in the tenth century, but in the twentieth when science is supposed to rule the minds of men. Superstition is not dead. We may as a nation yet be forced to confess that our learning is not much more than a thin veneer.

"There's surely somewhere a lowly place
In earth's harvest field so wide,
Where we may labor through life's short day
For Jesus, the Crucified."

To be sure. For every individual there is offered a multitude of such places. The trouble begins when we are not content with the lowly place, and develop an inordinate desire for the so-called "high places" of the harvest field. The negro preacher said he was called to preach, but he was not called to preach in the country, he was called to be a city preacher. Some white folks have the same sort of call.

The distinction of being the greatest benefactor of the last century probably belongs to Louis Pasteur. His establishment of the germ theory of infectious diseases has revolutionized surgery and the practice of medicine based upon this new theory bears slight resemblance to former methods. The modern surgeon, thanks to Pasteur, has occasion to rejoice in the triumphs of his knowledge and skill. Vaccination introduced a new day in preventive medicine. Even diptheria, frightful monster, has surrendered to the discovery of Pasteur. Pastuerized milk has made his name a household word and the Pasteur treament for rabies is familiar to all. The Pasteur Institute in Paris is a Mecca for the world of medicine. December 27, 1822, was the date of his birth. These hundred and seven years have been the greatest in the history of medicine and surgery, mainly through discoveries of Louis Pasteur.

We commend Yankee thrift. We Americans have set on a pedestal all who have the foresight to save; too often have we exalted the man who hoards. How about the man who shares?

"I said it in the meadow path,
I said it on the mountain stairs—
The best things any mortal hath
Are those that every mortal shares."

In the American Friend, V. E. Baldwin, writing of "Laymen—The Friends of Jesus," closes thus: "Jesus was the friend of every man he met, and on the basis of that friendship he founded the pillars of his friendly kingdom and set the example for propagating his message to the four corners of the earth. There is no other way to set up God's kingdom on earth except by establishing centers of good will through friendly contacts, and by creating an atmosphere of wholesome fellowship through channels of better understanding. When every layman called of God unto the fellowship of his Son, makes himself one of these friendly centers, then the Kingdom of God will come and will come to stay as the prophet of old declared. This is the task of the laymen."

The individual is the primary unit of our humanity, according to Rev. A. E. Whitan, who in the Methodist Recorder, London, says: "Christianity teaches that the greatest thing in the world is a soul, not a crowd; a person, not a parish; a man, not a mob. In fact, a crowd is, or soon will become, nothing more than a mob if these individual values are not infinitely and eternally valuable. The mob is turned into a ransomed host, a kingdom, a glorified humanity, when every member of it is accounted a lost sheep (but with the worth of a sheep). One went far into the wild to save that lost sheep, and judged it worthy to be redeemed by the blood of God. Indeed, there is little of real value in a crowd except an an aggregation of individuals with hopes and fears, possessed of dreams and ideals of imperishable worth."

Hidings of Power

In the intimate fellowship of the upper room as Jesus gave the disciples a bit of his philosophy in the allegory of the vine and the branches stress was placed upon the vital relationship existing between him and all who bear fruit. "If ye abide in me and I in you . . . ye shall bring forth much fruit." But Jesus did not stop with giving instruction in this his last heart-to-heart talk with the men who had journeyed with him here on earth while he lived his life and did his works. He informed, he encouraged, he prayed. The one presence pervaded all.

All the occurrences of that memorable evening centered about him, and his relationship to his followers found larger and deeper significance in his avowed oneness with the Father. How natural that wonderful high priestly prayer! He claimed anew the high privilege which was formerly his. "Glorify thou me with thine own self with the glory which I had with thee before the world was." He would also enter into the joy of the completed task. "I have finished the work which thou gavest me to do."

Do we know the deep joy of finishing a work under the divine compulsion such as our Lord knew? "I must work the works of him that sent me." "My meat and drink is to do his will." Too often life is a burden; the joy of the Lord in the glory of the finished task is unknown.

More than this. For them and for all who would come after them, he prayed that they might be kept from the sin of the world and that they might be one as he and the Father are one. The secret of their strength was to be found in the unseen in keeping themselves from the world and in being united. With all of them a unit, in the world yet not of the world, and truly one in Him came the assurance of ultimate victory.

Our weakness is in our worldliness, in our divisions, and in our lack of living and abiding fellowship with Him. Worldliness, a course of conduct and a spirit antagonistic to the spirit of Jesus, is an enemy of righteousness; divisions of the body of the Christ were unknown in the days of Pentecost—possession of the Spirit made all believers one community; and the fellowship in Him by the work of the Spirit resulted in a common brotherhood of the believers. God wills unity and by his Spirit he is revealing his will to the churches. Spiritual unity, invisible to the world, must necessarily become visible to the world. The churches become one, and unworldly, and joyfully victorious to the extent that they are dominated by the spirit of Pentecost. This is the measure of their power.

How strange the words and how foreign to that day the prayer of Jesus! With gods many; with the nations widely separated, with no unity of thought or of effort, how foreign that day was from this with a deity who is the God of the whole earth, with the world more and more one neighborhood, with a unity of thought and effort among the nations unknown in any previous age! Still, in the midst of this present age, how far removed are the followers of Jesus from that unity for which he prayed! Weak and wicked, we stumble on with a despairing cry of helplessness, not yet aware of the secret of our strength and the hidings of our power. Could we be in the world and yet not of the world, all one in Him, another Pentecost would be ours.

Why Not Be Rid of Battleships?

Battleships cannot catch cruisers and they cannot dodge submarines; they are little better than junk for airplanes. Their only service is to fight battleships. Why not all the nations agree to get rid of them, as they are becoming obsolete in modern defense or offense? What is the use of spending $40,000,000 for each battleship which is of such little use in case of war and worse than useless in time of peace.?

Federick J. Libby, secretary of the National Council for the Prevention of War, says:

Admiral Sims in a famous statement has declared that if an enemy approaches our shore the only place for our battleships is "up the Mississippi River as far as they can go." What is the use of spending $40,000,000 a year for the maintenance of monsters that will flee up the Mississippi river in a war? Far better to spend that money on the Mississippi itself as the President has suggested.

The only other historic use of battleships is in fighting other battleships. If there are no other battleships to fight, what is a battleship to do? It can not catch a cruiser. It is afraid of submarines. It will begin to dodge clumsily about and try to hide itself in smoke if airplanes approach. The plain fact is, the battleship is as out of place today as an ichthyosaurus on Broadway.

There are only 62 battleships in the five great navies of the world. The United States has 18, the British Empire 20, Japan 20, France 9 and Italy 5. Suppose these figures were cut in two. Obviously we should all be as safe as before, since navies are relative. Suppose all 62 were scrapped. Then we should not be able to attack each other, at least with battleships. Since we have agreed under the Kellogg Pact not to attack each other, the abolition of the battelship would help to assure our living up to our obligation.

The Dangerous Presence

Under arrest, in custody of a soldier guard, out from the shadows of the olive garden in the presence of the church leaders, the young teacher, fresh from the hillsides and from the common people, was led to make answer for himself and for his cause. The high priests and others in high places were hounding him to the death. These crafty religious leaders were trying to save their cause. He was dangerous to their authority and to their organization. Their place and their power were in jeopardy. His teachings were so new and so spiritual that the ancient religious structure was endangered. This living Presence threatened the ancient external order.

The young Galilean dared to look beyond the stars and to penetrate the secrets in earth and in sky. He swept aside the veil of the flesh and disclosed the hidden beauty of the soul of man. Yea, more; he dared to bring news of God to man as he made himself equal with God. This would never do. Caiaphas led in making an end of this troublesome fellow. These rulers cared not for the presence of the unseen and the eternal as a living reality in their religious structure—in the rounds of their religious ritual.

Caiaphas did not go to prayer that his crowd might know the will of God and rely on the presence of the Unseen. He had more confidence in the power of Rome and in the virtue of false testimony. So, they made use of Pilate and of false witnesses. A scheming high priest, a cowardly Roman governor and the demands of a bloodthirsty mob played well into the hands of these religious leaders who were ready to approve the buffetings, the scourgings, the thorns, the nails and every other agnecy that contributed to the death of this troublesome presence.

But they failed. The schemes of Caiaphas proved futile. Rome is no more. The expediency of Caiaphas and Pilate failed; the sacrificial love of Jesus won.

The conduct of the disciples during this ordeal of Jesus in the hands of the religious and civil authorities in the garden and in the hall and out on the hill must have told mightily on them those days between the resurrection and Pentecost. Must not the Man of Scars with the crown of thorns upon his head have gained a significance that lifted him above all that they had ever dared to expect of him? The fellowship of the upper room, the agony of the garden, the humiliation of Pilate's hall and the agony of the cross have gained in divine significance through all the centuries as the world more and more comes to agree with the Roman soldier, "Truly this was the Son of God."

Jesus remains a dangerous presence. He destroys scheming ecclesiastics, eager for power and place; he overthrows governments, cruel and bloody and greedy; he discloses the dead men's bones in churches, worldly, sordid and selfish. Designing men of the world still shun him and the power of his spirit. They will none of the Holy Ghost sent down from heaven to reprove the world of sin, of righteousness and of judgment.

Dare our Methodism become eager for a new sense of his presence and for a fresh baptism of the holy fire?

"A Part of the Ages"

"He passed peacefully into the great beyond and became a part of the ages," said Mr. William R. Perkins in last week's Advocate in closing his remarkable tribute to Mr. James B. Duke. A part of the ages! Such is a life that counts! The incidental, the transient, has no place here. The earthly tabernacles have given place to the house not made with hands eternal in the heavens.

Only a life lived for mankind, in fellowship with God, can thus become a part of eternity—a part of the ages. How essential in these days with such stress upon the things that do appear for emphasis to be placed upon the life of men who have lived for the ages! The old preachers who exerted such an influence on the Duke family made much of the "power of an endless life." The world that now is did not play so great a part as the world to come.

We are in the push for the high places; we are running ourselves to death to get to a place to rest; we are an eager part of a restless age. Would not our lives count for more did we strive simply, earnestly and honestly to do some permanent good for mankind and for the glory of God? God, man and immortality count. Thank God for the many who have become a part of the ages.

A leading official of the Associated Press recently assured me that the American newspapers are giving more space to religious topics than ever before.—Allan P. Ames of the World Conference on Faith and Order.

People and Things

The Diamond Jubilee year has come. Read page 2 and inwardly digest.

Rev. G. A. B. Holderby of West Asheville writes: "Mrs, Holderby and I are permanently located at 363 Haywood Road."

Dr. J. H. Barnhardt is preaching strong sermons to large congregations at First church, Salisbury, and the people are highly pleased with his ministry.

J. A. J. Farrington, entering his second year at Park Avenue is swinging things bigger than ever. His congregations are large and his people are in a working way.

James Harvey Richardson and Miss Zilphia Phillips, both of Wendell, N. C., were married at the parsonage in Zebulon on November 26, 1929, by the pastor, E. H. Davis.

T. A. Groce, in the beginning of his work at Coburn Memorial, is keeping up his old record of popularity among his people. The Coburn folks are already saying there is none other like him.

J. Max Brandon is a hustler. At his first quarterly conference on the Norwood circuit he had a good report as to members received, salaries paid, and money collected on the benevolences.

Rev, R. Dwight Ware is the author of lessons materials in the "Adult Student" and "Sunday School Teacher's Magazine" for the first six months of 1930. He writes the interpretation of the lesson for young people.

Rev. J. C. Postelle and Mrs. Postelle were the recipients of a gracious pounding given on Thanksgiving by the people of First church, Lenoir. A large supply of good things gladdened the hearts of all concerned.

"We have been very kindly received at Pantego-Belhaven. The ladies have met every requirement in making provisions for our comforts at the parsonage. Our men, too, are ready to back up their part of the program. We are expecting a good year."—E. W. Downum.

P. L. Shore is in high favor with his fine congregation at Norwood as he enters his fourth year. Shore is a good preacher and a systematic worker. His organization is in shape for the finest year's work of the whole quadrennium this year.

"We have just closed a very fine meeting here at Snow Hill and received into the church 24 members last Sunday night. The plan of "home visitation evangelism" was used. Bro. T. G. Vickers was with us and talked with the workers each evening at the supper."—E. B. Craven.

By appointment of the mayor of North Wilkesboro, Rev. J. H. Armbrust, pastor of the First Methodist church, has become chairman of the Christmas cheer committee. The committee is a city-wide organization to care for the needy and unfortunate at Christmas time. Brother Armbrust has his organization set up and functioning.

"Wife, the little boy and myself have been received in Manteo, our new field, in such a way that we already feel that we are at home. It is a very good place with just lots of good people. The people have made it so that we are already adjusted to the work and things seem to be moving along in a fine way. The good people have not only bought new furnishings for the parsonage but they have pounded us severely; think, however, we will survive. Such makes a fellow want to do his best, and we pray now that nothing may come in to prevent us from rendering the best possible."—W. F. Walters.

Through an oversight, coupled with a misunderstanding, the North Carolina Christian Advocate, carried on November 21 a cut of the new church at Henderson. This was made from a copyrighted photograph by the Goodrich Studio for which proper credit was not given. We regret this oversight and would in this way give credit and make due apologies.

Spencer, Central, is happy with the new pastor, Claude H. Moser. Pledges on the old church debt are being taken and it is confidently believed that the debt will be wiped out during the year. This work having been well begun under the ministry of W. B. Shinn last year goes hopefully on. Spencer will come to the front this year in all her work.

Before long we will begin to announce those who have won a place on the Diamond Jubilee Honor Roll. One new subscriber for each hundred members in a charge determines the quota. As the quota doubles diamonds will be added. It was stars last year; it will be diamonds this.

"We have set a high goal for the Winston-Salem district. The district stewards' meeting has been held and the preachers are giving direction and shape to their work. The Advocate Diamond Jubilee canvas is on in earnest among the charges and the outlook is most encouraging. I have been impressed with the virility and aggressiveness of Methodism in Winston-Salem and the district at large."—L. D. Thompson.

"I do believe that the Taylorsville folks can do more pounding and make less fuss about it than any folks I've ever known. My! how they did pound us on Tuesday night before Thanksgiving, and we knew nothing of it until they were inside the parsonage pounding. They seem to enjoy playing such tricks on the preacher and his family, and of course we enjoy it, too. Blessings upon every one of them."—L. L. Smith.

Dr. Clarance Poe, editor of The Progressive Farmer, asks "that all town and city churches this year extend the limits of their Christmas giving to include the adjacent farm territory and look out for families, especially tenant families, suffering from sickness, crop disaster and other misfortunes." This is a timely request, and would it not be well for land owners also to have a care for the people living on their farms, whether these tenants be white or black?

Rev. B. O. Merritt, coming to the Ahoskie M. E. charge from the North Gates circuit, received such a whole-souled reception and welcome at the hands and from the hearts of the people of Ahoskie as no other pastor or person, for that matter, has received. Sunday night a joint meeting of all church congregations in the town joined in extending the glad hand to the incoming Methodist pastor, who suceeds Rev. J. T. Stanford on the Ahoskie circuit. With Elder E. J. Gerock acting the role of master of ceremonies, a program of welcome talks, limited to five minutes each, was carried out before a congregation that taxed the seating capacity of the handsome new Methodist building. The choirs of four churches combined to give an unusually inspirational program. Mrs. W. M. Eley of Winton also sang a solo, accompanied by Hal Lyon at the piano.—Hertford County Herald.

"While it was very trying to leave the many fine friends of all churches on the Linwood charge who showered us with kindnesses too numerous to mention while with them, yet I am happy to report that we have been received royally by the fine people of the Lewisville charge. This is a great field in spite of the fact that I have seven churches, which makes it necessary to preach three times each Sunday. There ought to be at least two new churches built on this charge with some Sunday school rooms at other points. If you will promise to come over and help me out again, I believe I will promise to assist this fine charge in building much needed modern church buildings in the course of a year or two."—G. W. Fink.

"Just a line to let all our friends know that we are having a great time on the Hickory circuit. Two poundings have been received since we have been in the splendid parsonage here. We hope to get in our new church (Bethel) before Christmas. The other new church (Fair Grove) stands now in a good way for dedication during this conference year, since there is only a small debt in the way at the present writing. Our people have a mind to work and so does our new elder. With both the people and the elder standing by us in the fine way that they have stood to date, we hope to see big things done in this great field ere another conference shall meet. Brethren, pray for us."—M. A. Lewis.

"I just wanted to say that I like your editorial in this week's Advocate, "The Peril of Liturgy." It's the age old conflict between priest and prophet. Caiaphas vs. Jesus. Is it our business to guard what we have, or by faith picture a new earth wherein dwelleth righteousness and give ourselves to the venture of making that real? Is our zeal to be spent in keeping the faith and forms once delivered or to save the poor souls not yet delivered? I like beauty in worship and will go a long way to take part in such a service. But the great multitude who rent our farms, and run the machinery in our tobacco factories and cotton mills will never be attracted to our Master by a beautiful service. They fail to see the connection between the beautiful service at the employers' church and the starvation wages for which they work. Let us have beauty and form. But let us remember we are thinking about Pentecost now and if it comes it may upset some of these as it did 1900 years ago. If we are not willing to pay the price of having them upset, we may as well save the breath we use praying for Pentecost to come."—H. C. Smith.

"Well, just a word about Trinity charge. I was returned for the sixth year to Trinity. We arrived on the field Thursday, October 31; met the people for the first time at the mid-week prayer service the same night. November 7 while at prayer meeting a company of night-walkers made a raid on the parsonage. Lucky for the pastor and his wife they left before we came home, for the front and back doors were barricaded. Fortunately the doors opened inward, so all we had to do was pull the latchstring and let the good things fall in. Remember this was the sixth time this same thing has been done, once each year. The year seems to be starting off fine. I have received nine new members since conference, four by letter and five by vows, and we see at least five more coming. The ten per cent for the Children's Home is all paid, 128 new Cokesbury hymnals have been put in the church since conference, and new paint is being put on the Sunday school rooms. We are well pleased with our new work."—J. R. Warren, P. C.

Dr. and Mrs. C. C. Weaver and family have moved into the new Centenary-West End parsonage which is located in a choice section of the city. This new structure is said to be the last word in parsonage building and the furnishings are in keeping with all the rest. Dr. Weaver says that he is in to stay. The time limit is not to be applied to the resident of this new parsonage.

"Mrs. Herbert and I have just passed through our second pounding at Central in our 13 months here. It was a sweet and bountiful occasion after our prayer meeting last night, and we acknowledge it with gratitude and love for these people. Our revival begins this month, December 29—three weeks of it. Pray for us. In January we launch a campaign to lift our parsonage debt of $6000. The year opens happily with good promise. Money is tight, demanding extra effort. Happy Christmas to you and your staff."—I. F. Herbert, Pastor.

CHARLOTTE DISTRICT ASSESSMENTS, 1929-1930

	C.W.	G.W.
Ansonville	$ 360	$ 260
Bethel-New Hope	283	150
Big Spring	108	55
Charlotte—Belmont Park	553	414
Brevard Street	360	240
Calvary	600	410
Chadwick	200	158
Dilworth	1131	895
Duncan Memorial	131	110
First Church	4652	3246
Hawthorne Lane	2322	1600
Myers Park	350	275
Spencer Memorial	230	168
Wesley Heights	126	110
Hickory Grove	275	200
Lilesville	175	150
Marshville	391	375
Matthews	200	147
Monroe-Central	1790	1444
North Monroe-Icemorlee	130	104
Morven	330	290
Peachland	136	80
Pineville	450	354
Polkton	200	130
Prospect	380	320
Trinity-Derita	243	160
Thrift-Moores	265	190
Unionville	190	160
Wadesboro	1071	826
Waxhaw	390	350
Weddington	365	335
Grand total	$18387	13706

Presiding elder, 8 per cent; district work, 1 per cent; Children's Home, 10 per cent.

E. K. McLarty, P. E.
J. J. Akers, Secretary.

WASHINGTON DISTRICT ASSESSMENTS

	C.W.	G.W.	D.W.	P.E.
Aurora	$ 430	$ 280	$12	$160
Ayden	465	245	8	160
Bath	305	167	8	120
Bethel	673	332	12	180
Elm City	515	285	12	132
Fairfield	115	66	4	50
Farmville	700	465	13	192
Fremont	546	310	12	160
Grimesland	270	167	6	120
Greenville	1635	1235	30	400
Mattamuskeet	360	230	8	120
McKendree	400	187	8	152
Nashville	558	364	15	160
Pantego-Belhaven	390	208	8	108
Robersonville	260	130	6	96
Rocky Mount—Clark St.	275	147	6	96
First Church	1800	1300	30	400
South Rocky Mount	260	75	8	52
Rocky Mount Ct.	395	210	8	152
Spring Hope	455	260	12	152
Stantonsburg	570	330	12	160
Stumpy Point	257	165	6	76
Swan Quarter	300	200	8	120
Tarboro	513	344	12	160
Vanceboro	280	152	6	120
Washington	1247	967	30	332
Wilson	1850	1410	30	400

Christmas at the Wireless Station

By Richard K. Morton

(Continued from last week)

Four nights before Christmas, Lincliff again dropped in to see Donald. It was about eight o'clock. Christmas messages were coming in fast.

"Why do you bother with all that unimportant sentimental slush?" demanded Lincliff. "What good does it to send all that stuff?"

"Well, it's part of the job, for one thing. And, besides, some of the messages have a lot of feeling behind them. They kind of get you after a while. They mean a lot to many people."

"Bah!" said Lincliff scornfully.

Right in the middle of a Christmas message the signals again fell off to almost nothing. Some part of the aerial must be down again!

"Come on, you've got to help again!" ordered Donald.

"What? Me go out there in the cold with these good clothes and help you fix a wire to get that sentimental stuff? Not a chance!"

"Oh, so it's different now, is it? You were mighty glad when I got the message which saved your father from a financial disaster. But now when others are concerned, you don't care a rap! That's the kind you are! Well, let me tell you, most of the people sending these messages worked to pay for them—and they mean them! They have more feeling than you have ever felt in your lifetime! They are worth more than your money or your position could buy! Christmas means something to them, but you are too aristocratic, too sleek and self-satisfied to understand about Christmas! But you're going to learn tonight! Come on!" And he pushed him bodily outdoors, in spite of his angry and indignant protests.

Investigation showed that a wire holding one end of the aerial to the top of one mast had broken, allowing that end to drag on the ground.

The only thing to do was to arrange a temporary aerial by having some one climb up the mast as far as one could go at night in the cold and with the wind blowing strongly. Then the wire could be fastened to the mast at a lower point. Donald busied himself getting new wire and straightened out the tangle which the accident had caused.

When everything was ready he gave Lincliff an order: "Climb up that mast, and fasten the wire as high as you can, and I'll look out for things down here!" he said.

"No! I won't!" retorted Lincliff, drawing away.

"You must!" returned Donald angrily.

Trembling with fear and cold, Lincliff slowly started to climb the slippery mast, while Donald busied himself keeping the wires straight below. The cold nearly paralyzed his fingers.

In a few minutes Lincliff had completed his task and descended again to the ground. The aerial was soon properly adjusted.

"What do you mean by making me do that?" Lincliff demanded.

"Well, Brin wasn't here, and I had to have someone," Donald began. "And, besides, you didn't have anything else to do ,and you owed it to the station for previous favors."

"But I've ruined my clothes—and I am sure I've caught a bad cold!" Lincliff again protested.

"You can buy other clothes, and I guess the cold won't kill you. It'll teach you something about how people work at hard jobs in this world, though, and perhaps you'll see how much some people do to bring a little happiness to others. Now hurry home before you get cold—and thanks for your assistance. Let me know when you want some Christmas messages sent!"

Donald began to fear that Lincliff might have his father take some action against him for what he had made Lincliff do.

Lincliff again appeared at the station early two evenings later.

"You told me things that no one else around here has ever dared to say," he began, "and you made me do something that I would never have had the gumption or the spirit to do myself. Now this is not just a confession. I talked it all over with dad, and he saw things pretty much my way, and I have a plan. If you want to, we'll get permission to use this station all Christmas Eve and Christmas Day. We'll announce that greetings from any families hereabouts to members in other countries or on the high seas will be sent free. We'll also start a relayed Christmas message—those who pick ours up will be asked to pass it along until it goes around the world. In that way hundreds of good will messages may completely circle the globe. Then we'll offer a prize for the operator who gets a reply from the most remote or inaccessible place. We can also get lists of all the vessels which will then be on the high seas. All cases of people injured, shut-in, or otherwise deprived of the greatest joys of Christmas will be sent messages from somewhere—at least we'll have all operators send as many as they possibly can handle. What do you think of all this?"

"Great!" Donald was enthusiastic. "Brin will be here to help me, and I think we can start something which will go all around the world!"

The plan was carried out. Mr. Merritt liberally financed the enterprise. Almost all the families of the town had a Christmas wireless message sent free. The idea spread to hundreds of inland and coast radio stations; it reached ships and distant lands, and they all started it anew.

Poor families reported their joy at receiving the first radio message of their lives. Others reported hearing from long-lost relatives or long-forgotten friends. Families were reunited across oceans and continents. People who had thought that no one in the whole world would give them a friendly greeting were astounded to receive one from a point thousands of miles away.

The Christmas spirit stirred in many a barren soul. It kindled thoughts of kindliness and generosity in many a cold heart.

Far into the night the messages kept coming, and all day Christmas. Donald spent little time at home, and Lincliff stayed at the station as long as he could, reading the floods of messages which came in.

Exhausted and weak, Donald, finally closed down the station late on Christmas night. Binsley and Lincliff were with him.

"Fellows," he said brokenly, "that was the finest Christmas I have ever known! Will you ever forget the

messages from the great liners, the small freighters, the schooners, the lighthouses, the Coast Guard stations, and the distant points all over the world?''

''It was wonderful!'' agreed Lincliff, ''and I am glad that I had a part in making it possible. It all makes me see life differently. I have always put my trust in money and position, but these messages gave us thousands of reasons for believing that people everywhere will be wonderfully responsive to a little love and thoughtfulness. It was indeed a revelation.''

''And I'll never forget how everyone appreciated the passages of Scripture that were transmitted—and also the message which was repeated over and over again: 'Christ is born in Bethlehem,' '' said Brinsley.

''Yes,'' said Donald, ''the Christmas story was heard around the world. The modern heralds of the air told of the birth of the Saviour to every people and every land. It is a story that everyone, deep down in his heart, wants and needs. Even a wireless operator can preach and invoke the spirit of the Child of Bethlehem whose story is told in all the churches. If we have helped some people to adjust their lives differently and to find their Saviour, we have enjoyed a real Christmas, and that is something worth while. Well, Merry Christmas, fellows!''

''Merry Christmas!'' they answered warmly.

HOW SOME MEN HAVE COME INTO THE KINGDOM: THE ETHIOPIAN STATESMAN

By Robt. G. Tuttle.

"And behold, a man of Ethiopia, an eunuch of great authority under Candace, the queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship." —The Acts, chapter 8.

In the Acts of the Apostles we are told the graphic story of how the evangelist Philip was called away from a most successful work in Samaria and sent southward across the desert on what seemed a futile errand. We are told how he met the loyal servant of Candace, the Ethiopian queen, as he traveled homeward from Jerusalem, reading, as he journeyed in his chariot, from the Old Testament Scriptures. We are told how Philip led him to Christ, thus sending an earnest messenger of the Gospel into an entirely new region of the earth.

In approaching this study let us reflect upon the various conditions and situations in which the call of God finds men. The call found Jacob in an indifferent mood, with pre-occupied mind; it found Moses shepherding sheep in the wilderness; it found Isaiah worshiping in the temple, though not in frame of mind and heart to worship worthily; it found Zaccheus in a ludicrous position in a tree where curiosity had driven him; it found Peter and James by the lakeside fishing; it found Saul of Tarsus in a mood of rebellion and murder, kicking against the goad; it found the Ethiopian with an open heart and mind, reading the Word of God.

The Ethiopian was evidently a proselyte to the Jewish religion, having been won to Judaism by its pure and exalted monotheism, finding in this a more satisfying conception of religion than he had been able to discover elsewhere. He was of that type of men who, while utilizing faithfully the light and opportunities of the present, nevertheless maintain a waiting and expectant attitude for the better things that God may have in store for them. There were many men and women of this type in the sadly confused gentile world of that day. Cornelius the Centurion, of whom it was said, ''thy prayers and thine alms have come up as a memorial before God,'' and to whom Peter was sent with the gracious message, was of this type. And also that Roman official of whose faith Jesus said, ''I have not found so great faith, no, not in Israel.''

It seems that the heavenly Father found great joy in satisfying the yearnings of these expectant souls.

But in meditating upon the coming of the Ethiopian into the Kingdom I think one is most impressed by the marvelous synchronization of the three agencies that conspired to bring about his conversion: the Spirit, the Word, and the man.

There was a line from Jerusalem to Ethiopia along which moved a devout man. The Holy Spirit drew a line from Samaria to intersect that path at a certain point. He started Philip along the latter path and so controlled the movements of the two men that they came to the intersection of the paths at the same moment; not only did their paths converge but their minds converged; Philip curious as to the nature of his mission, the Ethiopian seeking in the scriptures for light and truth. Astronomers may calculate to the moment the conjunction of stars and planets, only the Spirit of the Eternal can time to the moment the convergence of souls on the paths that lead to destiny. And so the Spirit did his work. Also we have here an illuminating instance of the value of the written Word. This Hebrew manuscript stirs this man's soul to those inquiries that lead to his salvation. The written Word has a mission in the kingdom of grace that nothing else can accomplish. By implanting truth in mind and heart it forms the intellectual basis upon which the Holy Spirit builds the superstructure of character and service. Under the Spirit the written Word supplemented by human agency, and often without further human agency, becomes the medium of salvation. The story is told of a godless mariner who was cast by shipwreck upon an island inhabited by savages. He fell into their pagan ways with undisturbed conscience until one day he picked up a paper that proved to be a leaf from a New Testament that had evidently drifted ashore with parts of the wreckage. Sitting with his back to a piece of the wreck he read the leaflet. Conviction came to his heart, then light and peace. He witnessed to his fellow islanders his new found faith and his work led ultimately to the establishment of a Christian mission on the island.

A Christian man once handed to an intelligent Japanese friend, but who was without interest in Christianity, a copy of the New Testament. He received it courteously and later began reading it; it led him to Christ and into a most useful Christian career. We are told of a man who in doubt but desiring light began reading the Gospel of John. Toward the last chapters he fell upon his knees and continued reading. As he finished the narrative he cried out, ''My Lord and my God,'' and arose from his knees a new man.

But the Spirit and the Word usually need the man to translate the message into human terms. The Word, as in the case of the Ethiopian, is not always self-explanatory. A man shall be a shelter in the time of the storm, as rivers of water in dry places, as the shadow of a great rock in a weary land. I think it is no misuse of the great prophecy to interpret it as applying not only to the Master, but to any man who, possessing his spirit, becomes a messenger of grace to his fellow. The Spirit alone may save; the Word alone may save; a godly man under the Spirit may save; but where the confluent streams of the divine and human touch an inquiring soul there most surely must be the peace and joy of salvation.

MRS. C. P. JEROME WINS HER CROWN

Mother, teacher, church worker and community builder was Mrs. C. P. Jerome, who went to heaven November 26, 1929. As the wife of a Methodist itinerant preacher, she lived in many communities, in all of which she made a distinct contribution to the welfare and uplift of the people. Her interest in the Sunday school and general church work continued to the end, she holding her Sunday school class and office in the missionary society until two weeks of her death. For 46 years, whenever other duties would permit, she taught school in the section in which she happened to be. As mother of eleven children, two dying in infancy, she displayed a tender care, deep solicitude and sacrificial love that won the admiration of all. Her efforts were not in vain.

The five girls and four boys of the family are all married and have cherished homes of their own, except Robert, who is finishing his theological training at Union. He is a member of the North Carolina conference, of which his father has been a member for 46 years. What a rich heritage these nine children and the 17 grandchildren have in the legacy left by this devoted mother and grandmother! She showed them God from day to day and she made belief in human goodness easier for all who came to know her. A crown of life belongs to all such.

Mrs. Jerome was the daughter of Abner and Hannah Blair Gray of Randolph county, N. C., having been born November 9, 1861. Her education was largely under the tutorage of Professor Johnson of Old Trinity. She herself began teaching at the age of 19.

She married Rev. C. P. Jerome, December 27, 1882. The children are: J. T. Jerome, Goldsboro; W. G. Jerome, Winston-Salem; Mrs. E. S. Bowers, Jackson, N. C.; Fred D. Jerome, Shreveport, La.; Mrs. R. K. Herring, Goldsboro; Mrs. P. G. Parker, Mrs. W. P. Holt, Jr., Erwin, N. C.; Mrs. R. C. Rapp, Thomasville, and Rev. R. L. Jerome, Union Theological Seminary, New York.

Friends and loved ones many and flowers in abundance were in St. Paul's church, Goldsboro, the afternoon in which we gathered to do honor to this dear mother and servant of God who had made such a wonderful contribution to her day and generation. It was an hour of victory. The long, weary journey from parsonage to parsonage made by father and mother and children—though often the roads were rough and salary small—had ended triumphantly. A radiant glow crowned the sunset. Rev. M. T. Plyler, assisted by Rev. W. V. McRae, Rev. J. G. Phillips and Rev. A. S. Barnes, conducted the funeral service.

On November 27 the sun went down on that grave in Goldsboro, but the influence of that life deepens and widens with the years—eternity measures its sweep.

FROM LAKE JUNALUSKA TO ORLANDO, FLA.

By Zadok Paris.

During my stay at Junaluska I caught 264 fish and killed a number of squirrels and ducks. I should have stayed longer, as the bird season had just opened. But I had just been in Florida ten days when I went fishing and bagged 15 or 20 pounds of bass and large perch at the first catch. You can buy orange and grapefruit culls from the packing house at a nominal sum. There is plenty of game, but the hunting license is $25 for non-residents, and that knocks me cold. I stopped over in Atlanta two weeks and looked in on the North Georgia conference. They had quite an interesting session. Some very strange things occurred. One old preacher, said to be 80, lost his wife during last conference, and during this conference he married another about his age and brought her to conference. Another old preacher, said to be 80, told his congregation he was going to superannuate and then die and go to heaven during conference. He superannuated the first day, died the third, and was buried the last. They sent several memorials to the General Conference. One was to elect bishops for a four-year term instead of life. Some said it would be a reflection on a bishop, but another said bishops considered it no reflection on a presiding elder to retire him at the end of one year, and why should it be a reflection on a bishop to retire him to the pastorate at the end of four years when it was the law of the church. Another was to curb the appointing power of the bishop. When the bishop makes an appointment he should have the approval of a majority of the presiding elders. The presiding elders know more about the preachers and places than the bishop. Some think that the bishop ought to be curbed in his power to transfer. To bring a preacher from another conference and put him at one of the best charges while members of the conference are entitled to the place is unfair and causes dissatisfaction. The conference knows when it needs a transfer and what kind. Some think that a bishop ought not to serve a district more than four years at the same time.

REV. ALBERT SHERRILL PASSES FROM EARTH

Rev. Albert Sherrill, a superannuate member of the Western North Carolina conference, died at his home in Greensboro Saturday afternoon, December 7, following a second stroke of pralysis Thursday night, December 5. About five and a half years ago he suffered a stroke of paralysis and at the following conference took the superannuated relation and moved to Greensboro where he has since resided.

The funeral services were held Sunday afternoon and were conducted by Revs. H. G. Hardin, G. A. Stamper and S. B. Turrentine.

Brother Sherrill joined the Western North Carolina conference in 1892 and was a faithful and efficient itinerant Methodist preacher through all the years of his active ministry. The story of his life prepared by Dr. S. B. Turrentine will appear in next week's Advocate.

SEVENTH REPORT OF CHAPEL HILL CHURCH

Previously reported	$12,322.15
Charlotte District	
J. C. Gentry, Unionville charge	7.00
Salisbury District	
Central Church, Albemarle	89.60
Forest Hill, Concord	56.00
M. E. Kiser, Central Church, Spencer	16.00
Fayetteville District	
Steel Street Church, Sanford	50.00
Durham District	
H. E. Lance, Mt. Tirzah charge	10.91
Weldon District	
White Memorial-City Road, Henderson	12.00
Wilmington District	
H. M. North	10.00
Total	$12,573.66

M. E. Hogan, Treas.

THE NEED OF AN EQUITABLE FINANCIAL SYSTEM

At our conference in Kinston I offered a memorial which called for a financial system which is spiritual, equitable and democratic. The exhibit below based on the 1928 minutes bears on the "equitable" point. In the first group there are 16 of the largest city churches; in the second there are 16 small town and country charges. In the first group the salary might be termed a **luxury** while in the second it is a **necessity.** Yet the cost per member is much larger in the second than in the first. It should be remembered also that in the case of a circuit the member does not get as much preaching, as it not infrequently happens that the city church gets as much preaching in a week as the country church gets in a month. In that case the country member not only pays more than the city member for pastor's salary, but he gets less service than the city brother.

Now with the pastor's salary as the basis for all the assessments we find the city member paying much less than the country member for the very same causes in the church. A study of the table will doubtless be a revelation to many. Are we satisfied with this system? Is it enquitable? If not it is time that the matter be agitated and studied before the General Conference meets. Surely there are brains enough in that great body to give us a fair system. But it should be remembered that the big city churches dominate the General Conference and the annual conference also and the present system certainly makes it easy on them. There is not likely to be any change unless tremendous pressure is brought to bear on the General Conference. But I firmly believe that a system should be devised that will bring relief to the small town and country churches. Anyhow I submit this exhibit for the consideration of the preachers and laymen of the North Carolina conference. We should have a system that is spiritual, equitable and democratic.

Name of Charge	No. Members	Pastor's Salary	Pastor's Salary per Member	Collections Ass'd per Member	Cost per Member for Pastor's Sal. and Collections
Memorial	1317	$4500	$3.42	$1.73	$5.15
Trinity	1296	6000	4.63	2.34	6.97
First, Eliz. City	1044	4500	4.31	2.18	6.49
Hay Street	1020	3600	3.52	1.78	5.30
St. Paul	902	4000	4.43	2.24	6.67
Centenary	1002	4000	3.99	2.01	6.00
Edenton St.	1965	5000	2.54	1.28	3.81
First, Rocky Mt.	1188	4000	3.36	1.70	5.06
Wilson	1232	3900	3.16	1.60	4.76
Fifth Avenue	812	3646	4.49	2.27	6.76
Greenville	1091	3600	3.30	1.67	5.07
Grace	963	4200	4.90	2.47	7.37
Trinity	618	3600	5.84	2.95	8.79
Burlington	803	3600	4.47	2.26	6.73
Kinston	1012	4000	3.94	1.94	5.88
Hamlet	946	3600	3.80	1.67	4.47
Moyock	283	$2666	$9.42	$4.76	$14.18
Hertford	341	2500	7.33	3.70	11.03
Oriental	370	2000	5.40	2.73	8.13
Craven	165	1560	9.45	4.78	14.23
Edenton	219	1500	6.84	3.46	10.30
Troy	336	3000	8.92	4.51	13.43
Farmville	328	2400	7.31	3.69	11.00
Ahoskie	234	1700	7.26	3.67	10.93
Clayton	336	2100	6.25	3.16	9.41
Littleton	384	2000	5.30	2.63	7.83
Battleboro and W.	236	1800	7.62	3.85	11.47
Ingold	201	1300	6.41	3.25	9.66
Benson	222	2000	9.00	4.55	13.55
Burgaw	350	2000	5.71	2.88	8.59
Maxton	275	2100	7.63	3.85	11.48
Murfreesboro & Th.	256	1800	7.03	3.55	10.58

WASHINGTON DISTRICT PLANS

Last week Presiding Elder J. H. McCracken gathered the pastors, district stewards and lay leaders at Greenville to lay plans for the year. Most of the morning was given to the distribution of assessments for the year. The presiding elder had made a close study of the district and had prepared a scheme of distribution for each and every charge. This was displayed on a blackboard for the study of all. After a careful study and a prolonged discussion it was adopted without change.

A number of the brethren made a contribution to the discussion. Especially notable were the presentations made by Col. J. F. Bruton of Wilson and Pres. R. H. Wright of Greenville.

The Washington district got much encouragment from the record made last year. This led all the rest. So it was argued that this year is no time for discouragement. Brother McCracken is putting himself into the work and he is getting results.

In the afternoon the preachers on circuit work met with the elder for a conference. Could anything be more important than this?

Mr. Gobbel and the Sunday school council laid plans for the work of the year in the district.

Rev. E. L. Hillman and the Greenville church are wonderfully pleased with each other. They think Greenville is at the front in all things. They are starting in a great way.

Elders, preachers and people are feeling good, though many insist on talking hard times.

A TRIBUTE OF LOVE

I am not at all sure that the friends of Rev. M. A. Smith know of the great sorrow that has come to his widow in the untimely death of her second daughter, Elizabeth Odell.

A brighter, sweeter spirit never lived; her face radiated sunshine. Both as a girl and as a young woman at North Carolina College, from which she graduated, she was an unusual favorite.

She was born at Cary at her mother's old home. Her father being connected with both conferences, the family has lived in all parts of the state. Everywhere they went Elizabeth carried her sunshine; a loving, gentle, happy nature was mirrored in her face.

After graduation she went to Rosemary to teach. It was there she met Eugene Lehman, to whom she was married October 10, 1925.

In his parents' home, where he had been the only child, she found warmest welcome, and there too brought joy and sunshine.

Four short years of ideal happiness were hers. She never knew of the little life that was given them, nor the pain of parting, for on September 2, 1929, she was ushered into that glory land which mortal eye hath never seen, there to await the coming of her loved ones.

Shine on, fair spirit, we know heaven is brighter and better for your being there.

By one who loved her, Mrs. Chas. H. Ireland.

The Advocate carries a fine line of Christmas cards from 5 to 50 cents each. See our advertisement on page 18.

Happiness and Christianity's Triumph

By G. Ray Jordan

IT is not very easy to tell just why the note of joy should have been lost to Christianity. We know the change has come about. But why? Why? The Founder of Christianity was himself so entirely different from what so many modern devitalized representatives suggest. When one looks at his character, one sees absolutely no suggestion of gloom or despondency or hopeless pessimism. Even when Jesus is most serious he impresses us with that poise which ever characterizes those who have confident trust.

Further, when one follows this character on his travels and listens to his messages, as he speaks both to individuals and to groups who gather to hear him, one is markedly impressed not merely by his serenity, but also by his deep and abiding joy. There is a very spirit about the man which winsomely draws us near him. We are refreshed by his very presence.

Jesus did not repel people; he attracted them. The persuasive appeals of his very personality made people want to be with him. When crowds who have no ship in which to cross a lake are so eager to companion with a man that they walk around the lake shore in order to meet him, there is a reason. It may be many did follow him for months because they wanted food and health. But even when this is granted, it must be stated that both of these gifts usually bring happiness. And they are dispensed ordinarily in an atmosphere of joy!

Beyond this fact, however, it must be clearly recognized that multitudes undoubtedly followed the Master because of the very radiance which shone from his life. It was in marked contrast to all they had been witnessing. Religion had been a veritable burden for these people. It consisted in rules and ceremonies and laws without number. An attempt to keep all of these rules and regulations had made the people legalists and no legalist is happy. The reign of burdensome law is not the reign of joy. Freedom, true liberty in love—this is the way of pleasant, happy living. It is the course of life to which Jesus called all who would follow him. The common people saw the gleam of light; they caught the spirit; they therefore heard him gladly and followed him with eagerness to learn how to live.

Jesus called people to a life of happiness. He faced the despondent facts of life, and yet he claimed to know joy. Just before his execution he called his intimate friends about him and in that quiet hour, as the company sat in the very shadow of earth's greatest tragedy he spoke of joy. "My peace I give to you," he said. He was of course talking about that deep happiness which cannot be disturbed, for he said, "Let not your hearts be troubled." He knew that death was near, and yet he told these men—all of them probably being tense with the thought of some imminent danger—that there was a way of happiness. He said, indeed, that Christianity offered that way. He insisted that he himself would tell them how to keep that spirit. "I give it to you," he said. "I have it and I share it with you."

Immediately following the manifestation of himself, after his resurrection, the note of joy and gladness which rang through the Christian community was itself the great force which conquered for Christ, and won hosts of followers for him who had given the world a religion of radiant splendor. Christianity conquered not merely because the Christians out-thought, out-lived, and out-died the members of all other religious groups; the religion of Christ was triumphant because it gave a song of gladness and a spirit of abiding happiness to those who even found it necessary to suffer if they kept their religious devotions uncompromisingly.

See St. Paul as he suffers just because he is a follower of Christ. He writes his unvisited friends in Rome: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." That would be an almost weird statement to read, since he was writing to the very city where he was to pay such a heavy penalty for his religion, were it not for the fact that this is a note of genuineness which rings through his letter.

Then should some one suggest that this is a message of other worldliness, let that one pick up the apostle's letter to the Philippians and read the exhortations which sound like anthems of praise, and are indeed choruses of glorious hymns which sing their way through the entire letter. Read the words of the man who had to use a jail in Philippi for a hotel. Nay, even hear him as in this very jail, along with his companion, he sings the songs of glorious joy in the Lord.

In the arena in Rome in later years old men and women and young men and women, even girls and boys, suffered their lives to be crushed out by wild beasts just because there was the triumphant joy of Jesus Christ in their hearts. Happiness won—real, genuine happiness which could stand the final test of bodily extinction.

Today Christianity has become emaciated and devitalized, pathetically and tragically so, because the professed followers of Christ have lost that note of divine gladness which made the early disciples what they were. Dr. L. P. Jacks has well pointed out that it is a serious mistake when we pitch upon the minor key as though it were the characteristic note of Christianity. "By approaching our religion exclusively from that point of view," he said, "we lose sight of the qualities which make it a religion of encouragement. Whenever that happens Christianity fails. It fails through the loss of its radiant energy."

Because the world has not found genuine happiness in the church, the world refuses to knock at its door. And so the pleasure-greedy crowds turn like maddened animals to those voluptuous sources of only temporary pleasure, where passions corrupt and foolish desires break through and steal the spiritual treasures of the heart.

Others have turned to all sorts of erratic and strange groups because in them they have been promised peace and happiness and joy. Christian Science is vividly typical of such groups. Here men and women have been promised not gloom, but happiness. And here, as elsewhere, in other cults, at least to some extent they have found their hungry hearts satisfied. Of course they have not found **the ultimate,** but the fact that they **have discovered something** the church was unable to give them is the reflecting accusation which disturbs those of us who are vitally interested in the church.

Furthermore, what should be forcibly impressed upon

us is the fact that people have a right to be happy. It is of course true they should distinguish between false pleasure and abiding joy. And when one turns to Christ he finds that this great religious leader not merely recognized this fact; he was glad that his heavenly Father had so constituted mankind, and he showed men and women and children the one right way to have all their inward desires answered.

We who are Christians are going to overcome and be victorious only when the overtone of joy is heard in all of our religious life, only when the music of heaven sings its way in all the experiences which are ours.

After all, what made Francis of Assisi so presuasively powerful in his appeal to the people of his day was the joy of his life. Happiness and faith went hand in hand with him. Though he was ascetical, he was not gloomy. Says Gilbert K. Chesterton: "He devoured fasting as a man devours food. He plunged after poverty as men have dug madly for gold. And we can say, with almost as deep a certainty, that the stars which passed above that gaunt and wasted corpse stark upon the rocky floor had for once, in all their shining cycles round the world of laboring humanity, looked down upon a happy man."

Let it be repeated: We, too, shall conquer with joy. Just as David played his harp for Saul with the result that the evil spirit left the king, so we, too, shall find evil and sin swept away by the music of heavenly happiness. This is the way our strength will return—our religious strength. Here is spiritual vitality. We become religious because of what religion can do for us now, not because of what we are afraid will happen to us if we fail to be religious.

It is true that all who find this pearl of great price must first sell everything else they have. It is true that pardon precedes pleasure of a heavenly nature. It is true that one must so value the fellowship of Christ he will be happy to give up all else for this. We recognize all these facts. But here—here is the thing of vital importance: when those of us who are professed followers of Christ really sing the songs of the Lord with happy hearts and radiant souls, men and women will want to know how they may find the Lord. Then there will be one great song of abiding happiness:

"Joy to the world! The Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

No more let sin and sorrow grow,
Nor thorns infest the ground;
He comes to make his blessings flow
Far as the curse is found."

"Cheating Our Best Friend"

By Rev. Z. A. Faison, Jr.

Looking around on the noisy inanity of the world—words with little meaning, actions with little worth—one loves to reflect on the great Empire of Silence, higher than all the stars; deeper than the Kingdom of Death. It alone is great; all else is small.—Carlisle.

As I can close my eyes and in a deep thoughtful mood visit the scenes of idleness and see just what transpires there, I can see among them idle ones, with cigarette in mouth, gazing through a maze of smoke at the rolling, hither and yon, balls of a pool or billiard table—I can see men of small income, possibly without the comforts of life, placing their dimes and nickels in the coffers of such places, half-heartedly, relentlessly, ignoring their being the victim of chance or loss involved in the game. Not with an idea of conditions surrounding him—nor care or thought for mind, body or soul, they plod on.

Some declare for the absolute congeniality of the sport, saying it is a form of recreation—wholesome and beneficial to the extent that it fills a need—a desire for something different. I wonder in just what way they see the benefit. I, for one, who have indulged in the practice and utterly failed to derive any benefit but on the other hand found it an actual loss, pause to consider the fact that if there is any great benefit to be derived therein, why do the old line life insurance companies place an extra charge of two or three dollars per thousand of insurance upon those who are employed in or are managers of such public places, or in another way rate their ages from two to four years above their actual age?

To further sum up the reaction of such pastimes or pleasures, I can but think of the man who whiles away his spare time thus as a cheat and a real detriment to his own welfare. Not as one who steals or cunningly appropriates from others, but as a "self-robber." If in no other sense, he is harboring an indulgence that will, without his consent, detract from his position and standing in the eyes of the better class of people. He, in so spending his time that would prove so valuable to him in later years if well spent, is robbing his best friend. And some may wonder at such a statement. Still, a man's greatest asset in so far as he is able to press ahead in life is his ability to plan and accomplish something worth while. And this asset presents itself in a more forceful way in the earlier years of any man's life. If it is neglected, then he has been a cheat to his own position and betterment.

Man is the employer of his own time and effort and initiative. To quote from Arthur W. Newcomb:

"The character and qualifications of the leader are reflected in the men he selects, develops and gathers around him. Show me the leader and I will know his men. Show me the men and I will know their leader. Therefore to have loyal, efficient employees, be a loyal and efficient employer."

Man at his best can but live a life exemplary and devoted to the higher things. Oh, that every one would be so inclined that the fading sun of our lives bring welcome to the thoughts of some greater reward earned. Something done—something accomplished.

Leaf after leaf drops off, flower after flower,
Some in the chill, some in the warmer hour;
Alive they flourish, and alive they fall,
And Earth who nourishes them receives them all.
Should we, her wiser sons, be less content
To sink into her lap when life is spent.

—Landor.

Duke University's campus, consisting of 5,000 acres, is 30 miles in circumference.

THE VANGUARD OF THE ADVOCATE YEAR OF JUBILEE

Scores of pastors are sending in the names of new subscribers. In fact the Advocate Jubilee seems to have begun just like a jubilee should. Messages come from every direction saying, "We are in on this thing."

The names of those who have already gone to the roll of honor, or beyond, appear as follows:

L. B. Abernethy

His name puts him at the top of every conference roll call and he never fails to answer "Here." For several years the Advocate has been going into all the Methodist homes of Elkin. But "L. B." never fails to send in his quota. He has sent it again this year. Where he gets them is a mystery. He says that he gets the Baptists to subscribe. That big new hospital at Elkin is going to be a worthy monument to this Methodist itinerant who has led in many fine enterprises.

W. T. Albright

Conference marked the close of four eminently successful years for Brother Albright on the Summerfield circuit and he was moved to the West Greensboro charge. One of his very first acts was to go on the honor roll of the Advocate Diamond Jubilee. This, however, is only a beginning for him at West Greensboro. He will be on several other honor rolls before the year is out.

J. O. Banks

Brother Banks begins his third year on the Albemarle circuit by securing a high seat of honor in this year of jubilee. He sends his quota but is not done, as some of his churches have not yet been touched. We shall keep an eye on the Albemarle circuit where Banks is busy about the King's business.

E. N. Crowder

Brother Crowder did big things for the Advocate at Granite Quarry last year and now he reports again with enough to put his charge on the roll and to give him a diamond to wear on the finger of his left hand. Good work, brother!

F. O. Dryman

Dryman is doing things. Could we expect otherwise when he is at Clyde and Lake Junaluska, "the summer capital of Methodism"? Yet it is not in the land but in the man, and Dryman is the man. He shoves his charge into the honor roll the very first move, and goes beyond that limit.

George D. Herman

You have heard of David's "mighty men," who broke through the lines and brought water from the old spring at Bethlehem. Well, George D. Herman is one of the Advocate's mighty men and has been for more than three decades. He breaks through hostile lines at will. His latest deed is to be one of the very first to go on the honor roll in this jubilee year. Hats off to Herman!

Ebenezer Myers

Jesus said, "Ye are the salt of the earth." He had Ebenezer Myers in mind. This choice itinerant in addition to his work at home has sent a daughter into Africa as a representative of the Christ in the Dark Continent, where she is proving worthy of that father and mother who are serving so well in the home land. He has gone again on the Advocate honor roll.

F. B. Peele

Brother Peele does not make any big noise. If he owns a trumpet, he never uses it, but he does things that are worth while. Whether it be the building of churches, preaching the gospel, looking after the individuals of his flock or any other of the uncounted demands upon the gospel minister, F. B. Peele is faithfully at his task. Robeson through his leadership goes to the honor roll.

H. E. Stimson

Stimson had hardly landed at Concord before he put Westford on the roll of honor. This is not the only roll of honor for that charge while this choice servant of his Lord remains there. Keep your eye on the charge that H. E. Stimson serves.

W. F. Trawick

At the first pass out of the box, to use a baseball term, which is allowable since Paul put athletic terms into the New Testament, W. F. Trawick put Raeford on the honor roll. This is only the beginning of the first inning. Keep a lookout for the final score.

W. F. Walters

Manteo goes on the honor roll. Thanks to W. F. Walters. This should stir Murphy. The Advocate already goes into most of the homes in Murphy, but when Howard P. Powell hears from Manteo the healing waters of Murphy will probably begin to move. When we get everything from Manteo to Murphy we can all sing "The year of Jubilee has come, Return ye ransomed sinners home."

J. R. Warren

This is Warren's sixth year at Trinity, Gastonia, and it looks like he may stay six more, for each year is better than the last. He puts Trinity on the roll and secures for himself a diamond as a choice jewel for the jubilee.

T. B. Johnson

Johnson is being heard from. Marvin, one of the small churches on the Forsyth circuit, has sent in $16 for new subscribers, which more than puts the charge on the roll. When the other churches are heard from it may be an occasion for great joy, especially if the other churches do as well as Marvin.

DUKE UNIVERSITY LIBRARY WANTS PUBLICATIONS OF MISSIONARY SOCIETIES

Duke University Library desires to receive by gift or purchase files of the annual reports and publications of the missionary agencies of the Methodist Episcopal Church, South, as follows:

Missionary Society and Board of Missions from 1845 to 1910.

Woman's Home Missionary Society prior to 1910.

Woman's Foreign Missionary Society prior to 1910.

Advocate of Missions.

Our Homes.

Woman's Missionary Advocate.

Methodist Review of Missions.

Address: Librarian, Duke University, Durham, N. C.

SUPERANNUATE NOTICE

Why not take a Christmas offering to apply on your Superannuate Endowment quota? Beautiful envelopes are available for this purpose. Wire or write The Board of Finance, Security Building, St. Louis, Mo., for the number you need. C. S. Kirkpatrick.

WHY THE ANGELS SANG

By H. H. Smith.

What was it that moved the heavenly host to sing on the Judean hills, "Glory to God in the highest, and on earth peace, good will toward men?" The advent of the long-promised Messiah was at hand. The prophecies of the centuries were about to be fulfilled. The blessing was to come to "all nations," and those who had walked in darkness so long (the Gentiles, especially) were to see "a great light." The house of the Lord established on the mountains should see "all nations flow unto it." The redeemed would be numbered from every point of the compass, "from the East and West, and from the North and South." And the blessing that the Saviour was to bring to the world was not only extensive—to all mankind—it was also intensive—he would "save unto the uttermost." It was to reach both body and soul. He would give them "new hearts" and "bind up the broken-hearted."

If the deliverance of the Jews from Babylon was enough to make the prophet declare that all nature was in such sympathy with the momentous event that even "the mountains and the hills would break forth into singing and all the trees of the field clap their hands for joy," we need not be surprised that angels should come to earth to announce the advent of the Messiah who has to bring deliverance from sin to all mankind.

The prophets have not spoken in vain. "From North and South and East and West, they come; from every land beneath the sun, they come." Turn to the far North and hear Beck, Edgerton Young, Grenfell and others tell how those of the frozen North have been transformed by the Gospel of Christ. Among the early missionaries to Greenland was John Beck, a Moravian missionary. The outlook for the success of the gospel was anything but promising, but, as Dr. A. J. Gordon says"One seed of the Scripture from his (Beck's) lips—the story of the Saviour's agony in the garden—fell into the heart of a savage by the name of Kajarnak—into a heart all overgrown and choked with the thorns of barbarism—and immediately it germinated and brought forth fruit. The stolid savage became a disciple; the disciple became an evangelist. His dull heart kindled with an astonishing glow, while with flowing tears and resistless pathos he recited to his countrymen the story of the cross. This was the beginning of success in that field; and Kajarnak is counted among the miracles of grace in modern missions."

Now turn from the "icy fields of Greenland to the torrid plains of the Dark Continent," Africa, and hear how Africaner, who was "such an incarnate fiend that he actually made a virtue of cruelty and a diversion of murder, killing men in order to make drum heads of their skins and drinking cups of their skulls," was reached by the Gospel. Dr. Gordon says: "The audacity of his crimes created a reign of terror throughout the country where he dwelt, and neither savage chiefs nor colonial governments had found out any way to tame him. But Robert Moffat went to him in spite of the most earnest warnings to the contrary. He conquered him, not with carnal weapons, but with the living Word. The germ-principle of that Word being implanted in his heart, a whole harvest of sweet and Christ-like virtues sprang up. The demon of cruelty became a meek disciple of Christ, and such a disciple that Moffat was able to say of him, concerning the whole time of his association with him after his conversion, 'I do not once remember having occasion to be grieved with him or to complain of any part of his conduct; his very faults seemed to lean to virtue's side.'" His dying testimony was: "I feel that I love God, and that he has done much for me, of which I am totally unworthy. My former life is stained with blood; but the blood of Jesus Christ cleanseth from all sin." Do we wonder now that "the angels sang?"

Dr. Morrison, a missionary to the Congo, related this incident at a missionary conferenec a few years ago: "Only a few days before I left Luebo an old woman about sixty years of age came to the station, and her right arm from her finger tips to her shoulder was a reeking mass of sores. The bones of the elbow and hand were protruding through the rotten flesh. I asked her what was the matter. She said they accused her of being a witch, and in order to test it compelled her to put her arm into a pot of boiling oil. The poor woman lived along a few weeks, and died in great agony." The Gospel of Christ has saved multitudes from such inhuman cruelties and superstitions.

Can a human being sink lower than cannibalism? Hear the testimony of James Calvert, the pioneer missionary to the Fiji Islands: "When I first arrived at the Fiji group my first duty was to bury the hands, feet, heads, and bones of arms and legs of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see the very cannibals who had taken part in that inhuman festival gathered about the Lord's table." No wonder "the angels sang!"

The people of Tierra del Fuego were described by Darwin, in 1833, as follows: "The Fuegians are in a more miserable state of barbarism than I ever expected to have seen any human being. The expression of their faces is inconceivably wild, and their tones and gesticulations are far less intelligible than those of domestic animals." Some thirty or forty years later, after missionary offorts, Darwin said: "I certainly should have predicted that not all the missionaries in the world could have done what has been done." Darwin became a contributor to the South American Missionary Society, and in a letter to the secretary said: "It is wonderful, and it shames me, as I always predicted failure. It is a grand success. I shall feel proud if your committee think fit to elect me an honorary member of your society." No wonder "the angels sing!"

We have not yet a warless world, it is true, but hopeful progress is being made toward that goal. When it shall have been reached, as it surely will be, it will be seen that it was brought about by the practices of the principles of the Prince of Peace, of whom "the angels sang."

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

NEW LONDON VERY MUCH ON THE MAP

We have been so busy since our arrival on the New London charge that we have not had time to write very much, but as we are now beginning to relax a bit we are very happy to say that we have been received very graciously by the people of the New London charge. A good warm dinner was awaiting us when we arrived, which we enjoyed greatly, and poundings are coming in. And besides these good things the good things the good ladies are putting in some new furniture in the parsonage which makes it more tidy. Well, in a word, the people are sparing nothing to make it pleasant for us here. We are glad to labor with such good people, and we are trusting for a great year.

Our work is gratifying in that the people are ready to respond. We have reorganized the Epworth League at New London with 47 members. Professor Bruton, the good principal of our public school is at the helm and he moves things. Our Sunday schools are moving on splendidly. Those in charge are men who love their work. We shall begin our mid-week prayer meeting at New London this week, so we have been busy organizing our forces for the new year, and we are praying that the Master will lead us in fields of usefulness this year.

J. N. Wise, Pastor.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

WASHINGTON DISTRICT PLANS

Washington district Sunday school leaders constituting the district Sunday school council, in annual meeting in Jarvis Memorial, Greenville, Monday of last week, after careful attention to a review of work in the district for the past year and to suggestions of the conference superintendent concerning lines of major emphasis in 1930, outlined a far-reaching program of Sunday school improvement for the Washington district. Rev. J. H. McCracken, presiding elder, presided, and J. H. Rose, district superintendent, acted as secretary.

Hearty endorsement was given the suggestion that chief emphasis in 1930 be placed on the personal and the spiritual in religious education; and a special committee, composed of Rev. Mr. McCracken, Dr. R. H. Wright, and J. H. Rose, was appointed to serve as a connecting link between the conference office and local charges in working out the practical plans for achieving these personal and spiritual emphases. Details of the plans will be announced in due time.

Special attention, it was agreed, will be given also to the work of missionary education in the district. An increasing number of the schools of the district are observing Missionary Day on fourth Sundays; every school in the district will be asked to fall in line with the church's for making the church of tomorrow truly missionary and for helping extend the kingdom at home and abroad.

The interpretation and use of the new programs of work constitute an important phase of the district program for 1930. The council welcomes these improved guides and recommends their adoption throughout the district.

Training of officers, teachers, and prospective workers will be promoted vigorously in the new year. In addition to four standard training schools, a large number of Cokesbury schools, one for each charge sufficiently interested to justify the undertaking, are included in the district program. Two weeks in August have been designated for a district-wide training emphasis.

Attending the meeting were Messrs. McCracken and Rose, Rev. L. T. Singleton, Rev. E. L. Hillman, Dr. R. H. Wright, Mrs. E. L. Hillman, and Rev. Thomas McM. Grant. Officers for the new year were elected, as follows: J. H. Rose, district superintendent; Mrs. E. L. Hillman, elementary superintendent; Rev. L. T. Singleton, superintendent of missionary education; and Rev. E. L. Hillman, superintendent of Wesley classes.

PITT COUNTY TRAINING

Methodist Sunday schools of Pitt county are uniting again for the purpose of conducting another county-wide standard training school. With J. H. Rose, chairman of the board of managers, presiding, representatives of the charges met in Greenville Monday of last week, fixed the date for January 26-31, and perfected an organization for the purpose of enlisting as nearly as possible every officer and teacher of the county, with a large number of others who may later become officers or teachers. Four courses will be offered. The school will be held in Jarvis Memorial church.

STORY PAPER BARGAINS

Mr. Edwin B. Chappell, Jr., of our editorial staff at Nashville, Tenn., offers to give to Sunday schools subscribing to "Boys and Girls," "The Haversack," "The Torchbearer," and "The High Road," or any one or more of these story papers, for the first quarter in 1930, the papers free for the month of December. In other words, here's a good chance to get these fine papers for four months for the price of three months, which is:

"Boys and Girls" (for children under 10), 12 cents per quarter.

"The Torchbearer" (for girls 10 to 17 years), 15 cents.

"The Haversack" (for boys 10 to 17 years), 15 cents.

"The High Road" (for those over 17 years), 18 cents.

Orders stating number of copies desired should be sent at once directly to Mr. Chappell, 810 Broadway, Nashville, Tenn. And just think, there are five Sundays in December, which means five copies of these papers—free!

DECEMBER MISSIONARY DAY

Good news, glad tidings, to all men, unto the uttermost parts of the world! December, Christmas time, is a great time to observe Missionary Day. Fourth Sunday is December 22. Schools which are planning a special Christmas program may want December 22 for this special program, in which case December 15 or December 29 is recommended. Instead of skipping a month, as some schools may be tempted to do, let every school use the Christmas month to help intensify the missionary spirit in the Sunday school and aid in sending the good news to the more needy places and peoples at home and abroad. Observe Missionary Day every month!

"—A QUESTION OF ETHICS?"

Rev. Fennell P. Turner, secretary of missionary education and foreign extension of the general Sunday school board of our church, has the following to say on the question of direction of fourth Sunday missionary offerings of Sunday schools. We pass it on to readers of this page, for we hope it may serve a good purpose in the North Carolina conference. This is what he says:

"A matter that has for several years given much concern to all interested in the religious and missionary education of our Sunday schools, as well as to the officers of the board of missions, has been the fact that the total amount reported as contributed for missions in the Sunday schools is considerably more than the amounts reported as received by the treasurers of the general board of missions and of the general Sunday school board. A tabulation recently made by Mr. A. L. Dietrich, treasurer of the Sunday school board, shows that for the year 1928 the total amount reported as contributed for missions in the Sunday schools for the conference year 1928 amounted to $427,532.

"But the total sum reported as having been received from the missionary money contributed by the Sunday schools by the treasurers of the board of missions and of the general Sunday school board is only $284,368. Deducting this sum from the $427,532, the amount reported by the pastors as having been contributed by the Sunday schools for missions, we have the sum of $143,164 which is not accounted for in the reports made so far as the records of the gifts by the Sunday schools concerned. This is a large sum not to be accounted for.

"What became of this large sum?

"A letter concerning this matter was sent by Mr. Dietrich to the offices of the different conference superintendents. The conference extension secretary of one of the conferences, commenting on Mr. Dietrich's letter, points out that so far as his conference is concerned, the records show that there is reported as having been contributed for missions the sum of $13,852 in the Sunday schools of which only $9,421.75 is accounted for as having been paid to the several treasurers to whom Sunday school contributions are sent. This leaves unaccounted for $4,430.22, or 32 per cent.

"The explanation is offered that a considerable sum contributed by the Sunday schools which, under the Discipline ought to have been turned into the funds set apart for Sunday school ocntributions, is turned into other channels. For example, he reports that the Sunday school in one church which last year contributed $230.91 as a special for foreign missions in the Sunday school turned this money into the fund for the support of a missionary in China, which missionary is supposed to be supported by the congregation of the church. 'The Sunday school raised the money, but the congregation got credit for it,' says the conference extention secretary. He cites other examples, but this is sufficient to illustrate the point to which we desire to direct attention.

"We believe that contributions made by the Sunday schools for missions should not be directed to other channels. Funds, contributed by the Sunday schools, should not be used to relieve the congregations of their responsibilities in the matter of raising the full amounts which they have assumed or for which they are responsible."

[Continued on page 25]

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

TWO YEARS

The following brief summary may present some interesting facts as to the record of the Western North Carolina conference for 1928 as compared with a similar record for 1929:

	1928	1929
No. districts	11	10
No. pastoral charges	291	291
No. societies	890	888
Adults baptized	2,604	3,387
Infants baptized ...	1,335	1,341
Additions Prof. faith	4,631	5,965
Total No. members..	142,408	144,782
No. Sunday schools	827	824
S. S. officers and teachers	9,251	9,385
No. scholars	135,746	135,749
Amt. raised in S.S.'s	$211,681	$206,739
No. Epw. Leagues ..	396	410
Epw. Lea. members	11,766	11,916
Amt. raised in Ep. L.	$13,167	$12,444
No. W. M. Societies	474	473
No. members	11,199	11,565
Amt. raised, W.M.S.	$158,188	$147,632
Amt. raised for support of ministry ..	$633.854	$636,811
Total Amt. raised for all purposes	$2,310,308	$2,599,825

THANKS

Cordial thanks are extended to Foreman Mitchell of the Advocate Printing Department and his splendid assistants for the painstaking care shown in listing the Sunday school superintendents in the conference journal which has just come off the press. If mistakes appear in this list of superintendents they are not due to the mechanical department of the Advocate.

MEMBERSHIP AND ENROLLMENT

In the following tables are presented by districts the church membership and Sunday school enrollment, together with percentage of enrollment on memebrship for the past year. It will be noted that only three districts show a larger Sunday school enrollment than church membership:

District	Ch. M.	S.S. En.	Pct.
Asheville	12,115	10,809	90
Charlotte	19,041	15,611	80
Gastonia	15,334	15,418	101
Greensboro	19,317	18,407	95
Marion	11,139	10,635	95
Mt. Airy	12,325	10,917	88
Salisbury	14,317	15,224	106
Statesville	16,173	14,918	92
Waynesville	7,676	6,244	81
Winston-Salem ...	17,345	17,566	101
Total	144,782	135,749	94

PROFESSION OF FAITH

Quite a healthy increase is shown both in the total number of recruits to the church on profession of faith and in Sunday school scholars joining the church last year over the preceding year, there being an increase of 1,334, or 28 per cent, in the first instance, and 984, or 24 per cent, in the second instance.

The following tables list by districts the additions on profession of faith, the number of Sunday school scholars joining the church and the percentage of the latter on the former:

District	P.of F.	S.S.Sch.	Pct.
Asheville	522	412	79
Charlotte	706	539	72
Gastonia	641	500	78
Greensboro	747	771	103
Marion	389	321	83
Mt. Airy	465	394	85
Salisbury	747	646	87
Statesville	627	510	81
Waynesville	397	286	72
Winston-Salem ...	724	592	82
Total	5965	4971	83

A RECRUITER

That the Sunday school is the important recriting agency of the church admits of no doubt. In 1927, three years ago, 85 per cent of those joining the church on profession of faith came through the Sunday school. In 1928, 86 per cent came through the Sunday school. This is a much better record than for the church at large.

There must of course be some allowance made for pastors who failed to report any Sunday school scholars joining the church. The conference journal shows that 26 pastors failed to include this item in their report. However, seven of these did not show any recruits on profession of faith on their charge at all. Among those failing to report any Sunday school scholars joining the church are the pastors of 11 stations and 15 recruits.

A NEW PUBLICATION

Workers with children under eight, both parents and teachers, will be interested to know that our Publishing House is getting out a new publication for them entitled, "Childhood Guidance in Christian Living." This publication will be available January 1. Workers in the nursery department of the church school will find in this magazine much of the help they have been asking for. The vital problems of children of this age will be presented and discussed in the light of intimate experience and close observation. The publishers announce that there will be poetry, a story for enrichment, and, best of all, there will be records of actual experience with children made by persons who are earnestly trying to find the wisest way to guide these little folks in their first steps in Christian living. Order from Lamar and Whitmore, Richmond or Nashville. Price, 12½ cents per quarter. Write the Publishing House for sample copy.

WOMEN SUPERINTENDENTS

The number of women who are heading up our Sunday schools as general superintendents is continually increasing. I am glad that this is true. It is my observation that our women assume the duties attendant to this office more seriously and look after them in a more careful way. I am listing by districts both the name of the superintendent and the church's school over which she presides. The only charge I am making for this publicity is to ask that each superintendent see that her Sunday school gives a nice Sunday School Day offering this year. Kindly take note of the following list:

Asheville District

Mrs. S. B. Tweed, Tweed's.
Mrs. R. E. Neely, Edneyville.
Mrs. A. R. McDevitt, Walnut.
Mrs. D. L. Lunsford, Western Chapel.
Miss Mary Banner, Azalea.
Mrs. E. N. Howell, Swannanoa.
Miss Minerva Brittain, Salem.

Charlotte District

Miss Nannie Huntley, Bethel.
Mrs. John Spencer, Forestville.
Mrs. T. J. Ingram, Savannah.
Miss Lillie Boggan, Shady Grove.
Mrs. Lloyd Sloan, Matthews.
Miss Nannie Porter, Mt. Vernon.
Mrs. E. E. Presson, Oak Grove.
Miss Carrie Presson, Unionville.

Gastonia District

Miss Fay McIntosh, Snow Hill.
Miss Ida Rankin, Mt. Holly.
Mrs. W. A. Crowder, Lattimore.
Miss Sarah B. Elliott, Mt. Harmony.

Greensboro District

Mrs. H. T. Staley, Randolph.
Mrs. Tina Poole, West Chapel.
Mrs. Alice Dick, Whitsett.
Miss Hessie Lineberry, Bethany.
Miss Ruby Davis, Eleazer.
Mrs. Hattie Gentry, Mt. Tabor.
Mrs. T. E. Luther, Oak Grove.
Mrs. C. O. Stokes, Salem.

Marion District

Mrs. Ben Peterson, Horton's Hill.
Mrs. R. L. Smith, Sr., Providence.
Mrs. J .R. Carroll, Tanner's Grove.
Mrs. T. L. Lowe, Banner Elk.
Mrs. D. W. Burleson, Minneapolis.
Mrs. J. G. Brown, North Catawba.
Mrs. W. M. Wilson, Pleasant Grove.
Miss Maggie Taylor, Nebo.
Miss Glessie Bailey, Boring Chapel.
Mrs. Wesley Parker, Bethel.
Miss Mary Ann Abernethy, Zion.
Mrs. O. M. Avery, North Morganton.
Mrs. G. C. Ervin, Carson's Chapel.
Mrs. R. J. Arney, Arney's Chapel.

Mt. Airy District

Mrs. D. A. Graybeal, Big Laurel.
Miss Grace Eastridge, Mt. View.
Mrs. T. J. Folger, Dobson.
Mrs. J. R. Marion, Siloam.
Miss Cleo Dickson, Baldwin.

[Continued on page 25]

CORRESPONDENCE COURSES

By John Q. Schisler, Director Training Work, General S. S. Board.

The Term "Correspondence Work"

The term correspondence work has been used for many years in our church to indicate the study of training courses under a local leader of a training class or by one student in his own home, who sends the examination papers to the department of training work of the general Sunday school board for grading. Certificates of credit for the students are sent by the department to the leader for distribution to them, or to the individual student himself. This was the first and only method of training work used up to 1918, when the standard training school came into existence, and it continues to be one of the chief means of training work. Approximately ten thousand persons are studying the training courses and receiving credits annually in this way.

How Supervised Study Began

This type of correspondence work could be used very well with courses for which suitable textbooks were available. Courses for which texts were not available could not be offered in this way. Since texts had been prepared for very few of the specialization courses in the various departments of the Sunday school, these specialization courses were available only in standard training schools and were not available by this method of correspondence study. There came to be, however, an increasing demand for these courses to be offered by correspondence. So in 1923 the training department devised a plan through which reference materials might be used in connection with several of these courses and they could be offered by correspondence. The plan adopted had been used by universities and other correspondent schools, but had not before been used in connection with denominational training courses. Since the term correspondence work had been used to designate the work of training classes and individual students on general units, some other name was needed for this new plan. The name to be adopted should indicate that this new plan was properly correspondence work but of a different sort. Since the principal idea in this new plan was a sort of supervision of the students' study, it was designated supervised study by correspondence. Only a few courses were at first offered by this plan, but the type of work done was so satisfactory to the students and to the training department and other departments of the general Sunday school board that additional courses were made available from time to time as suitable text and reference books could be secured, so that at present twenty-four separate courses are being offered in this way.

In the beginning these courses were confused with the specialization units which could not be offered by correspondence otherwise. An increasing number of persons who were studying the general units expressed a desire for assistance and guidance in this study. The training department, therefore, has made available six general units for supervised study. Others will be added later.

The Plan of Supervised Study

The plan of supervised study by correspondence is simple. Courses offered under this plan have been prepared with great care. In each course there are six divisions, each division comprising two lessons. There have been worked out for each lesson the required reading, the reference reading, questions and problems for study and investigation, and assignments for written work. When a student enrolls for a course, the first division is sent to him. When he has completed his study of that division, he sends his papers to the department of training work and another division is immediately sent him. His written work is carefully reviewed by one who is by experience and training well qualified to handle that particular subject. Comments are made on the margin of his paper—good work is commended, suggestions are offered where needed, errors are pointed out, definite readings from books and articles or leaflets are indicated where needed, and every effort is made by the examiner to help the student. His written work on each division is returned to him with these comments and his final grade is based upon these six written assignments. A student who does unsatisfactory work on any assignment is given the privilege of rewriting it.

The supervised study courses on units in the specialization fields are prepared by specialists under the supervision of the superintendents of those departments in the general Sunday school board, as follows: Courses in the beginner, primary, and junior departments, by the superintendent of elementary work; in the intermediate-senior and young people's department, by the superintendent of adolescent work; in the adult department, by the superintendent of adult work; in the department of school administration, by the superintendent of that department; in the home department by the assistant in parent education and home co-operation. The courses in missions are prepared under the supervision of the secretary of missionary education and the general units are prepared under the supervision of the director of training work and the supervisor of correspodence courses. The best qualified persons in the church who can be secured for the work assist in the actual preparation of these courses.

The written work of students is handled in the same thoroughgoing fashion. For example, a different person, the best to be secured, is selected to handle papers on each department in the elementary field and on each unit in the field of general units. This is illustrative of the painstaking care exercised in all courses.

Advantages

The advantage of this method of correspondence work lies in the direct contact with the examiner who gives definite, practical help to the student. As in other forms of correspondence work it


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GREENSBORO, N. C.

makes possible the use of leisure time for profitable study for which due recognition is given by the general Sunday school board. It enables many teachers in the Sunday school to secure courses in their field of work which are not offered in the standard training school. It enables those workers who are too far from standard schools to attend, to secure the counsel and co-operation of specialists in their line of work. Best of all, it enriches the personal life of the student, and his growth in religious experience, and prepares him to render a more fruitful service in the church.

REV. H. C. FREEMAN AND THE FRANKLIN CIRCUIT

On blank prepared by you enclosed herewith are the names for four new subscriptions to the Advocate with check for $8 from the Franklin circuit. This is four-fifths of our quota for the year and you may watch the mails for the remainder, for the pastor's good wife is on the job.

We have started well on the Franklin circuit for the second year. Our people receive us gladly. We have adopted as our slogan for the year, "Each one win one," meaning by that every member of our church labor earnestly to lead one person to Christ during this year. Our building program is going forward. We expect to furnish the Adocate with the photograph of two new modern church buildings during this year; one of these is already complete and the other is being constructed. When these buildings are completed Franklin circuit will no doubt have as a whole the best buildings in which our people may meet to worship than any rural charge in western North Carolina.

Brethren, pray for us that we may be soul-winners for the Master.

H. C. Freeman, Pastor.

RAMSAY MACDONALD

Have you noticed the following things said by that remarkable English Prime Minister when here among us:

"I said, 'Hello, what are you doing?' He said 'I am blazing a trail for peace.' And I said 'I have come to help.' And he said 'My name is Herbert Hoover—who are you?'

" 'Oh,' I said, 'My name is MacDonald.' Then both of us said, 'Have you any objections to my using my axe alongside of yours—not to enrich our respective woodpiles, but that together we may cut the trail a bit broader, so that more people and more nations, because of our working side by side, shall find it easier to pursue the path we are opening up?'

"Europe today tells its political leaders there are risks in peace. It knows that the assumptions made between one nation and others that they are to conduct their affairs in sincerity and justice do lay the believing nation open to a certain amount of risk. I will take it! I will take it!

"If I build ship after ship I would be taking the risk of war. I take the risk of assuming you are men of your word. I am taking the risk of a peace which is temporary and in the end I will get a permanent peace.

"Every nation in armaments has failed to get security.

"We are not to build walls that exclude each other, but temples that will attract one another.

"The understanding we have been trying to establish will be incomplete until it has become the common possession of all the nations of the face of the earth."

A FEW WORDS FROM WEAVERVILLE CIRCUIT

We are happy in our new work. Have as fine a type of Methodists to serve as can be found anywhere in Western North Carolina. They have shown their appreciation of the preacher and his family in a number of ways. First, they have given us a warm reception. Second, they have manifested a fine and beautiful spirit of co-operation. Third, they have been generous; poundings have been coming continuously since our arrival in Weaverville. First, Alexander Chapel led in the procession; then came Pleasant Grove and Salem, all bringing in a multitude of good things to go on our table. Our people believe in their pastor having a plenty to eat. We desire to thank each and every one for their kindness, and pray that as they supply us with food for the body we may be able to give them food for their souls.

H. R. Cornelius.

Working at Beisan, Palestine, the University of Pennsylvania Museum field expedition has uncovered two temples mentioned in the Old Testament. These are the Philistine temples spoken of in the story of Saul and David—the Temple of Dagon and the House of Ashtaroth. Beisan is the Biblical town of Beth-shean, situated about 90 miles north of Jerusalem. In the Biblical story David, to avenge Saul's death, marched against Beth-shean and destroyed the city by fire. The story of this destruction is easily read in the present excavation. The brick walls just unearthed plainly have been baked red by the heat of the conflagration; charred timbers filled the rooms of the temples to a depth of three feet. These two temples were built about 1283 B.C.

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Children's Storyland



THE FEAST OF THE INGATHERING

By Elsie H. Spriggs.

Reuben had watched the brown earth turn to softest, sweetest green. As the sun's warm rays and the gentle rain wakened the little seeds, tiny white roots stretched down into the earth, and thin green shoots reached up towards the sun. He had watched the young grain grow taller and taller, till the ears nodded and waved in the merry breeze. He had watched them turn from green to pale yellow and then to gold.

At last Reuben's father said: "Tomorrow we will cut the grain," and sharpened the sickle. Reuben was out early, to take his share in the work. The sun was very hot, but a fresh wind blew across the Sea of Galilee, making little white-capped waves. As his father cut the grain, Reuben helped to tie it into sheaves. It was hot, heavy work. Every now and again Reuben lifted his face to let the cool wind blow on it, and looked down on the blue water. Then he remembered the story he had heard by the lakeside, and bent again to his work.

The sun was setting red and gold in the evening sky when the last sheaf was tied. "Now," said Reuben's father, "choose the best and biggest sheaf to give to God, who made the grain to grow from each tiny green, thirtyfold, sixtyfold, a hundredfold. And tomorrow we will set out for Jerusalem and carry it to the beautiful white-and-gold temple.

Very early the next morning Reuben and his father were up, putting together the few things necessary for the journey, and before the sun was hot they set out, carrying the sheaf. The road was crowded with people, taking their harvest gifts to Jerusalem. As they went they sang:

"I was glad when they said unto me,
Let us go into the house of the Lord.
Our feet shall stand within thy gates, O Jerusalem."

Each evening they camped, gathered sticks for a fire, cooked and ate their picnic supper. Each night they slept beneath the stars.

It was a wonderful journey. At last the road climbed up a hill, and there, crowning the hilltop, with a circle of hills round it, was the beautiful city, its roofs gleaming in the sunshine. Above all was the white-and-gold temple, so dazzling that Reuben could scarcely bear to look. From the crowd came a burst of song, and Reuben joined in:

"As the mountains are round about Jerusalem
So the Lord is round about his people for ever."

Down the hill into the valley and then up the hill and through the city gates they went.

As they came near to the gate they burst into song again:

"Life up your heads, O ye gates,
And be ye lifted up, ye everlasting doors,
And the King of Glory shall come in."

People inside the city heard them and took up the song:

"Who is the King of Glory?"

Reuben joined in the answer with all his might. How the voices rang out!

"The Lord of Hosts, he is the King of Glory!"

Through the city gates they went, and along the streets crowded with people and with happy, laughing boys and girls. There was so much to look at, Reuben did not know which way to turn. At last they found lodgings, but Reuben could scarcely go to sleep; he was longing for the morning.

He was awakened by a blast of silver trumpets.

"What was that?" he asked.

"It is the call to God's house, the white-and-gold temple," said his father. The streets were already thronged with people, many carrying their sheaf of grain, brought as a thanksgiving gift to God who had made the grain grow from each tiny grain, thirtyfold, sixtyfold, a hundredfold. Reuben and his father joined them, and went up into the temple courts, past the great money-box into which people put gifts as they passed towards the beautiful gate. The air was sweet with incense, and the sound of music came from the worshippers inside.

"Praise ye the Lord,
Ye that stand in the House of the Lord,
In the courts of the House of our God.
Praise ye the Lord, for the Lord is good;
Sing praises unto his name, for it is pleasant."

Joyfully Reuben followed his father up the steps and into the house of God. His heart beat fast as the white-robed priest took the sheaf of barley that they had carried all the way from the harvest-field by the blue sea of Galilee, and waved it high. And as Reuben remembered the little brown seed that had grown thirty times, sixty times, a hundred times as much, enough for every day through the winter, all through the planting time, all through the growing time until the next harvest was ripe and ready to cut, his heart was full of glad thanksgiving, and he too sang:

"O give thanks unto the Lord, for he is good,
For his mercy endureth forever."

—All-the-Year Stories.

BOOKSHOP FOR LONDON CHILDREN

By Marjorie Macdonald.

Will you come with me to the children's very own bookship? It is such a beautiful morning it would be nice to ride on the top of a bus. From our house it is not far to the corner of Francis street and Tottenhame Court road and there we can get bus 173. We must watch out for it and put up our hand to signal, for the busses go so quickly, we should be left behind. Here it is. Clamber up to the top. "Hold tight," says the conductor, and certainly we have to, for the big machine never goes in a straight line, but dodges in and out.

And now that we are safely in our seat, we can look down on the world which seems to be a swiftly moving one. Tiny, almost toy, automobiles are everywhere, and there are carts and bicycles; so many that the road cannot be seen. What is the difference between English and Canadian traffic? Do you know? I do. No matter how long the cars are held up by the traffic policeman, no one seems to think of honking a horn.

What a little bit of space! Surely we cannot get through that, but we do and with a quick circling of the corner we are on Oxford street. Oxford Circus, from which Regent street runs, is quickly past, and now we must keep a sharp lookout for our corner. There it is, the children's bookshop. There isn't anything on the outside to show that within those walls are any books other than those for grown-ups. Isn't that a funny name up over the door. "Bumpas?" It's rather a nice one, though. Anything might happen under a name like that.

We get off at the bus stop cross the street and enter. The man in the lift (elevators are called lifts in England) takes us up to the second floor, and then by going down two steps, we find ourselves in the children's shop. It is nice! On the wall at the end is a whole row of pictured children, some rolling hoops, others hippety-hopping, and under them runs the legend:

"The world is so full of a number of things
I'm sure we should all be as happy as kings."

There are white bookshelves all around the room, low ones filled with books and more books. We may look at them all and even take them out of their places, for even the highest shelves are within reach of arms that are not very long. Each section is labelled, too, so we do

not have to waste time, if with John, who is half-past twelve, over the fairy stories his sister loves.

No, indeed; but we shall go over to that far table, where are the books for the mechanical-minded lad, and there we may have a great time, dipping in between the covers. There seem to be books enough here for the boys and girls of London and everywhere else as well. Here is a beautiful edition of Mother Goose. Baby David would love the pictures and the rhymes, wouldn't he?

But John is many miles away with an Antarctic explorer. We look at the clear colored globe together and trace the flight of the planes from unknown land to unknown land. John wishes we had one at home, for we might easily have pretended to be passengers on the Graf Zeppelin and sailed around the world. Peggy's choice of books is the school story, and there are many here, and she admires the pictures of the Pied Piper and thinks it would have been jolly to go adventuring with him.

Time goes all too quickly up there in the room where the sun shines and makes funny patterns on the floor. Here we meet so many people that we know. Real ones? Well, no, not exactly, but the ones who live in books. Christopher Robin is there, and perhaps some day we may find where he really lives, and who knows we may see him if we are lucky, and Pooh and Rabbit and all his friends and relations. Somehow we never have long enough to spend with these book friends and there isn't time to study the map of Fairyland. That will have to wait another visit. Now what book shall we choose. That nice lady over by the window might help. She does and wraps up the treasure, and she shows us the nice notepaper made especially for the children's shop. And we bid the lady and the room a good-bye.

There is our bus, if we hurry we may catch it; and now we are settled once more. Perhaps we may see a Punch and Judy show on the way home. Wouldn't it be fun? You sit on this side and let me sit on the other, so that we may miss nothing exciting. We have had a lovely morning in Mr. Bumpas' Children's Bookshop. Do you think we might go again some day? I'd like to, wouldn't you?—The New Outlook.

THE SCHOOL VISITOR

The Hillside School had begun its autumn term. There was a new teacher—a young lady with a bright face and pleasant voice.

"Now, children," said the teacher one day, "I think the school visitor may be here tomorrow or the next day." The children all promised to behave well. They did not like to hear that the visitor was coming. He was very tall, very grave, and very strict; and they were afraid of him.

The next day this tall, stern gentleman said to himself: "I will visit the Hillside School today."

He went to the door; the wind was sharp and chilly, so he turned back and said: "Wife, can you tell me where my overcoat is?"

"Yes; it hangs in the stable loft; it has been there all the summer," she replied.

Dr. Bray put on his coat and walked to the schoolhouse.

Teacher placed a chair for him on the platform. Just as he asked the arithmetic class a puzzling question one of the girls at the desk gave a little scream. All the others nestled and fidgeted, looking as if they would like to scream too.

The visitor turned and looked at them very sternly indeed. The teacher touched her bell, and shook her head at them.

"Please, teacher," squeaked one little voice, "it's a mouse!"

"I hope we may have order in the schoolroom now," said Dr. Bray, in his deepest tone; and then he gave out his question once more.

Pop! another mouse! This one ran over to the boys' side, and two or three of the boys saw where it came from. They nudged each other and clapped hands over their mouths to keep from laughing aloud.

The teacher touched her bell again and called "Silence!" She felt very much disturbed that her boys and girls should act so. But, as she glanced toward the visitor to see how he took it, she was obliged to smile herself; for a third mouse jumped out of his pocket and and scampered away.

The boys laughed aloud now, and the girls were all in confusion.

Dr. Bray arose from his chair, prepared to say something very severe indeed. To do this properly, he put his hands in his pockets and out jumped the last poor frightened little mouse.

The doctor's overcoat had hung so long in the loft that a mother mouse had made her snug nest in one of the pockets, and now her little ones had all come to school with the visitor.

The visitor had a broad smile on his own face now. "I really must beg pardon," he said, "for bringing a pocketful of mice to school."

The teacher gave a ten minutes' recess, and it was a very merry one. Then the scholars came to order and behaved very well indeed; but they did not feel as much afraid of Dr. Bray after that visit.—Great Thoughts.

One summer Reginald and his three sisters went to visit a relative in Maine. Though it was understood the visit was to consume three weeks, their stay lengthened to two months. "Well," asked the father on the return of his offspring, "was your Uncle William glad to see you?" "Was he?" reiterated the boy, as though surprised by the query. "He asked me why we didn't bring you, mother, the cook, the maid and the dog!"—Ex.

Traffic Cop (after operation): "What did I say while I was under the influence of the ether?"

Nurse: "You asked the surgeon to show you his operator's license."—Journal of Education.

Mother!

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Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

MESSAGE FROM OUR PRESIDENT

We have come now to the closing weeks of the year. As we look back through the months, do we feel satisfied with the investment that we have made of our lives and of our means as individuals and as societies? Let us check up on ourselves and see if there are any weak places that we may strengthen even yet in these last few days.

In many respects this has been a good year. There has been splendid co-operation in phases of our work. Enthusiasm and interest have been outstanding features of all our group meetings. In some instances the attendance at zone and district meetings has been unexpectedly large. At the zone meeting every church was represented, even though the rain poured and the mud was deep. It goes without saying that the sun shone within and a most helpful and inspiring day was enjoyed by those women who were eager enough in the Master's service to brave the weeping elements.

Our treasurer's report for the third quarter shows that we have a tremendous task ahead of us if we are to "pay out" by the end of the year. Will not each auxiliary and each member of each auxiliary make a sacrificial effort, even, to meet its particular quota before December 31, so that we may close our books with a clean sheet?

All sections of our conference are feeling the pinch of hard times, and we fear that in some sections there will be much need before the winter closes. However, there are some groups who will feel this financial depression more than others, because of the nature of the industry in which they are interested. Would it not be a most Christ-like act if those societies which find a surplus in their treasury as they come to the close of the year should add an extra percentage to their pledge, in order to supplement the deficit which must necessarily occur because of crop failure and low prices in other sections? If there is no surplus in the treasury but individual members realize that they have been blessed with prosperity while others have been suffering adversity, would it not be a beautiful act to add ten per cent or more to what they had intended to give on the pledge to make up in part for the amount which those other women would have been happy to give had it been possible?

If we love our Christ, if it means much to us to have him in our lives, let us do our best to share him with the womanhood of the world, in order that they, too, may enjoy the life abundant which his coming has given to us. Even though it means real sacrifice, women, let us see to it that our auxiliary "pays out" this year.

One other matter is on my heart just now. I am sure it will have a familiar sound. It is this old question of reports. Please, corresponding secretary, send your report to your district secretary not later than January 1; and please, treasurer, send your check **and your report** to Mrs. F. B. McKinne, Goldsboro, **not later** than January 1. More than $200 came to the treasurer after her report had gone to Council this last quarter, which means that the societies which sent late checks not no report for the third quarter. Let every officer remember that if her work is worth doing it is worth reporting and worth reporting on time.

Have the names of your newly elected officers been sent to your district secretary and the conference officers of your corresponding secretary? If you do not know, please make it your business to find out, whether you are an officer in your society or not. Remember that because you are a member it is your society and therefore it is your business to see that the work goes forward along all lines. Your officers will be grateful to you for your co-operation in promoting the work.

Now in closing, may I thank every woman in the North Carolina conference for her splendid loyalty and co-operation in this effort of ours to help build the Kingdom of God in the world? Let us give thanks that God has entrusted to us this opportunity to help him and let us face the new year with a settled determination to be better co-laborers with him in 1930 than we have been in 1929.

Mrs. A. M. Gates.

We are sad to record the going of a great church leader, Mrs. Luke Johnson, who passed away on December 2, 1929. The funeral services were held in the Methodist church in Decatur, Ga., being led by Dr. R. L. Russell. Bishop Beauchamp offered the prayer and Dr. Shelton of Emory University paid the tribute. He characterized her as having had the keenest mind of any leader in the church. In every movement, for an advance in the woman's work, Mrs. Johnson's wise counsel was invaluable.

Dan, W. Va., Nov. 27, 1929.

My Dear Mrs. Branch:

It is interesting to know that, as workers together with Him, we have people in different parts of the country who are interested in our work up here in the coal fields of West Virginia and that they are praying for us and trying to minister to us both in a spiritual and material way.

I only wish that your young people could know us personally. We have some such splendid people here, and if they could only have the proper advantages what fine men and women they would make.

How I wish I could give you something definite to do for our young people of this section. If we only had a social center that you could furnish and equip for them, but we will have to wait till we can get a location.

My, how my heart goes out to some of these boys and girls who would make good if they only had an opportunity. A little later when I have more time I may be able to locate one or two who will be able to get away from home and go to school if they can only have a little help.

But just now we would be so glad to have a Sunday school library, mostly for smaller children up to the seventh grade.

We are getting a nice new school building ready for use by the first of the new year, and we will have our Sunday school in it, since we have no church house.

If we could just have a nice bookcase that we could lock up and a nice list of books to fill it, it would make our hearts glad indeed. Then, too, if we could have some tables and chairs for our little folks it would just be wonderful.

My, how my mind wanders on to a playground and other possibilities of development, which would mean more than we can really see at present.

How glad we are to know of your special interest and care for us in this particular field. How I long to do something for these people who live away back in the hills and can barely eke out a living. It would make your heart bleed to see some of them. But I know of no way to reach them except by a personal touch and a little material aid.

I am praying that God will direct me in my feeble efforts to lift up and cheer these needy ones. Will you join me in these prayers?

May God's richest blessings rest upon you and your work. **Agnes Stewart.**

P. S.—My postoffice address is Dan, W. Va. My express and freight office is Bradshaw, W. Va.

The fall mission study class of the Washington auxiliary was held in November, using "Seven Times Seven" as text book. Mrs. Glass, our pastor's wife, proved to be a most excellent teacher of the course.

Our class was not large but we had quite a bit of interest and enthusiasm in each of the six sessions. The discussions brought forth many reminiscences by our older members of pioneer leaders in our woman's work.

We were interested to note that the mother and grandmother of Rev. N. H. D. Wilson were born and reared in Washington and that his father and maternal grandfather were early pastors of this church.

Mrs. Walter Credle presented newspaper clippings containing historical sketches of the church here along with pictures of the old church, which added much to the interest of the occasion.

Mrs. T. G. Moore,
Supt. Study, Washington Aux.

The tower of Duke University's new gothic chapel will be more than 200 feet high.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

WINTER

Autumn's gold has turned to gray,
And the birds have gone away,
And the flowers, too, have all gone into hiding;
Yet they have not gone so far,
But that God knows where they are,
And his hand through death to life is guiding.

After winter shall be Spring,
With new life in everything,
Nature's smile is sweeter after Winter's frowning,
Triumph follows after strife,
After death the endless life,
After bitter Cross, the glory of the crowning. —Selected.

DEATH OF MRS. LUKE JOHNSON

In the death of Mrs. Luke Johnson, which occurred Monday, December 2, at her home in Atlanta, Ga., the Woman's Missionary Society of the Southern Methodist Church has sustained the loss of one of its outstanding and most prominent workers. Mrs. Johnson had been identified with the Woman's Missionary Council for a number of years, having at one time been one of its officers, and at the time of her death was a member at large. She was especially active in the legislative and inter-racial work and was a member of the committee on home fields. Her funeral was held on Tuesday at Decatur, Ga., and was attended by Miss Estelle Haskin, Miss Mabel Howell, Mrs. J. N. McEachern and Miss Daisy Davies, as representatives of the Council.

NEW MISSIONARY PAPER FOR BRAZIL

The Missionary Bulletin brings us news from Miss Leila Epps, missionary in Brazil of the decision of the presidents and secretaries of the three Brazil conferences, to publish a small missionary magazine with Bible lessons and mission study for the women of those conferences.

It is to be called A Voz Missionara in honor of the Missionary Voice and Miss Epps has been chosen editor, and we are sure with so live and capable an editor as Miss Epps, that it will soon outgrow its small beginning of 12 pages, issued quarterly, and become, as they hope, a monthly magazine of 24 pages.

WEST JEFFERSON SOCIETY

We have heard through Mrs. A. E. Graybeal that the West Jefferson Society enjoyed a most interesting and successful observance of the week of prayer, using the program as outlined, and meeting the four days as suggested. It is felt that much good has come to the society through these services. These good women have been planning for a long time for a bazaar which was held recently and from which we hope they realized a goodly sum.

FINAL ZONE MEETING OF THE GREENSBORO DISTRICT

Zone number five of the Greensboro district has held, with success, four meetings during the year, the final one being at Main Street church, Reidsville, with five or seven societies in that territory being represented.

In absence of the chairman, the meeting was presided over by Mrs. R. E. Moffett, secretary, and the opening number of the program was contributed by the primary department of the Sunday school, who sang a welcome to the audience and which was much appreciated.

The program for the day was the Harvest Day program and consisted of four parts: Praise and Worship; The Relation of God in Jesus; A World Needing Christ and Dedication to the Task. Each of these parts were splendidly given and were uplifting and inspiring and created a desire in those present to do more for their Master.

CENTRAL, CONCORD, WOMAN'S MISSIONARY SOCIETY

A few days ago while visiting relatives in Concord, N. C., the former home of your editor, there came into our minds a splendidly written history of the woman's organization of that church, written and compiled by Mrs. Ellen Brower Pemberton (Mrs. W. D.), and which brings out in a most wonderful manner the events of the 39 years that the organization has been carrying on work. Having been an early member of this society and receiving much of the inspiration for the missionary work, in service there, we rejoice at the success that has attended the errors that have been put forth by that loyal band of workers, and who are still most enthusiastic in the great work that they are doing.

In her foreword Mrs. Pemberton says: "As we enjoy the benefits of and gather inspiration from the Woman's Missionary Society of Central Methodist church, we are almost unconscious of the debt of gratitude we owe that little band of women who had the great vision and were submissively led by God and organized the society.

The beginning was small and as we allow its rapid development through the past years, we are convinced that only a Divine hand could lead on, and give to it that sacred, almost divine power, that has been evident from the start. Sometimes we wonder if we are not averse to the struggle these pioneer women had, to the heartaches they must have endured, and also to the determination they evidenced in making this organization what it stands for today. It is well that we pause and think on these things and breathe a silent prayer of gratitude for the beautiful inheritance left to us by those beloved women, who possibly have all passed on, and try in our feeble way to emulate their example of love for and faith in our heavenly Father.

While the early records of the society have not been preserved the information that could be obtained places the organization date at 1889, while Rev. R. F. Bumpas was pastor of the church, and the first president chosen was Mrs. D. B. Coltrane, of sainted memory who served for 23 consecutive years, giving unstintingly of her time, her strength and her efforts for the advancement of the work.

This society was among the first to support its own missionary, having adopted Miss Lelia Judson Tuttle in 1909 and the fact that they have a representative in the foreign field, for whose support they are responsible, is an incentive to them to go forward in the great work that has been committed to them.

This society has furnished several officers and district secretaries to our conferences and it is interesting to note that the first superintendent of young people's work. Miss Nina Dayvault was an offspring of that organization. Other members who have served during the years in official capacities in conference are: Mrs. W. C. Houston, conference distributor of literature for many years, also holding the position of district secretary from 1901-1905; district secretaries, Miss Ida May King and Mrs. W. R. Harris. Every department of the work has been carried on with success and we feel that the society is to be congratulated on the fine record that it has made. We also congratulate Mrs. Pemberton, and the society, too, on the wonderful record of their work that has been compiled, and we hope that their plans to have it issued in pamphlet form may soon materialize.

The Young Men's Home in Brussels, Belgium, which is operated under the auspices of the Methodist Mission in Belgium, has been called a little League of Nations. From March 1929 to June 1929, this home furnished a real Christian home to 37 young men, of whom 14 were Belgians, 11 Swiss, three French, two Australians, two Germans, two Dutch, one Tcheque, one English, and one Austrian. The home has not been able to accommodate all young men who applied for admission and a number have been turned away. The home, now about two years old, has become entirely self-supporting.

It is told of a famous pulpit orator that one day, in the middle of a long peroration, he was almost nonplussed by seeing a little boy put a finger into the fiery hair of the man in front of him, and then beat it on the book-board, after the manner of a blacksmith. The preacher, by a great effort, gripped himself just as the congregation thought he was to be overtaken by a lapse of memory.

Sunday School Lesson

DECEMBER 15

By Dr. Frank M. McKibben

The Christian Spirit in Industry

Deut. 24:14-15; Eph. 6:5-9; 1 Tim. 6:16-17-19.

Golden Text: As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Christianity has never been fully tried out. Some one has said that Christianity has been tried and found wanting. To which another has replied, "Christianity has been found difficult and not tried." Most fresh investigations and new discoveries with respect to Christianity are really revelations of how Christianity may be more fully applied to life. We suddenly become conscious that we have failed to apply Christianity to a whole area of life. Recently we have become conscious of how utterly we have failed to apply Christian principles in international affairs. The "social gospel" represents a new attempt to discover and apply the teachings of Jesus to our social relationships. The discussion of this week represents a reminder of the imperative necessity that we bring the industrial order, all its relationships and problems, into harmony with the spirit and ideals of Christianity.

What a task this is proving to be any thoughtful student of the problem realizes. What is essential, first of all, is an appreciation of how utterly out of harmony with Christian ideals are many of the industrial practices of the present day. Financial greed, the profit motive, inequality in sharing the profits of the total investment of capital and labor, the cruel disregard of old-age labor, the widespread employment of children, suggest just the beginning of a long list of the most flagrant violations of the spirit of the Golden Rule and the ideals of the kingdom of God. Any study of this problem should begin with an appreciation of actual practice.

A second step in the solution of the problem of permeating industry with the Christian spirit is to come to a firm conviction that it is possible. It can not be said that many Christians are really possessed by this conviction. Referring to a request that high school young people be released from school once a week to receive instruction in religion. a woman member of the school board, an influential leader in social and church circles, said: "Do you not think it is wrong to teach boys and girls the ideals of Jesus and lead them to expect to follow these ideals in our social and industrial life when you and I know full well that these ideals won't work?" Surely, such an attitude will not bring about their application in life about us. "Christianity has been found hard and not tried." What is needed at this hour is a sincere conviction on the part of Christian people everywhere that the ideals and teachings of Jesus can be applied to every area of life. This conviction must not represent sheer unthinking optimism. It must be a belief that is subscribed to in the full light of the effect and sacrifice involved in bringing it into reality. While there are many aspects of the Russian experiment in government that rightly justify criticism, yet one can not help admiring the whole-hearted way in which Russian peasants and leaders are "gambling" their individual lives and their national destiny on the practicability and worth of certain theories of social and governmental file. Christian people might well share that venturesome, daring spirit in trying to convince themselves and the world that the ideals of the kingdom of God can and must be applied to every phase of our industrial world.

We are not without evidence of the slow but sure working of the leaven of Christianity in the social and industrial "lump." It is gratifying to note the increasing concern for "the other fellow" in industry. Workingmen's insurance, old-age pensions, hospital and sickness benefits, preventative measures, welfare work, sanitary standards, participation by workmen in business management, schemes enabling employees to buy stock, these features of modern industrial life represent increasing effort at the practical application of the Golden Rule in business. It is a mere beginning, it is true. Yet the ideal is developing, the concern is spreading, the pattern is being laid, the social conscience grows increasingly tender.

What is essential is that each Christian, in his own life and conduct, shall show forth increasingly his own clear-cut, carefully developed convictions with respect to the Golden Rule in industry, that each in his own walk in life shall engage in practical attempts to carry the spirit of the kingdom of God into whatever industrial and business relations he sustains, that each shall do all in his power to lead the social groups of which he is a member to use their influence to speak clearly and act effectively in the interest of a wider applications of kingdom ideals to industrial life.—Pittsburgh Christian Advocate.

MRS. COOLIDGE'S POEM

Both former President and Mrs. Coolidge are writing auto-biographical articles that are informing and illuminating, as they let us see behind the scenes in the lives of these two persons who rose from humble New England origins to such heights of publicity and responsibility. They both write in good taste and the public approves of their adventure upon the sea of literature, which is turning out to be very profitable to them as well as acceptable to the American people. Mrs. Coolidge has surprised the public if not herself by writing a poem on the fifth anniversary of the death of her son, Calvin Coolidge, Jr., which was such a heavy stroke to her and to the President. He himself said it took the joy out

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"I had rheumatism so bad I had to walk on crutches for nine years," says H. C. Hendrix, old soldier of Minneapolis, Minn. "After three months' treatment with 'Anti-Pain Oil' I laid off my crutches and now can walk like a boy."

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of the presidency and after that tragic loss he simply carried on. Mrs. Coolidge's poem, entitled "The Open Door," appears in the October issue of Good Housekeeping and its acceptance and publication were preceded by an interesting and beautiful correspondence between her and the editor. She offered it very modestly, hardly daring to think it would be published, but the publisher, well aware of what a literary treasure and find it was, promptly accepted it and sent her a check for $250, which, she, with motherly thoughtfulness, turned over to her son John, who was married recently, "to use for something in the new home which I hope he may soon establish, in some way that his brother might have chosen were he here." The poem, which all readers will agree, is an achievement in poetic conception and expression, is as follows:

THE OPEN DOOR

You, my son,
Have shown me God.
Your kiss upon my cheek
Has made me feel the gentle touch
Of Him who leads us on.
The memory of your smile, when young,
Reveals His face,
As mellowing years come on apace.
And when you went before,
You left the gates of heaven ajar
That I might glimpse,
Approaching from afar,
The glories of His grace.
Hold, son, my hand,
Guide me along the path,
That, coming
I may stumble not
Nor roam,
Nor fail to know the way
Which leads us—home.

—Banner.

N. C. SUNDAY SCHOOL

(Continued from page 16)

An Educational Problem

Commenting further on this matter, Dr. Turner goes on to say:

"Not only do we direct attention to this because the funds actually reported by the pastors and the funds received by the treasurers do not tally, but because there is an educational problem relating to the uses of funds involved in this matter. We feel especial concern about it, since it has to do with the education of children in regard to the handling of missionary contributions.

"It is also reported that moneys contributed by the Sunday schools for missionary purposes is sometimes diverted to the uses of the congregation for ordinary congregational expenses. This should not be. Moneys contributed by Sunday schools for missions should be used for missions and should be sent promptly to the proper official designated to receive these contributions.

"Furthermore these funds are frequently held in the local treasuries instead of being forwarded promptly. There is but one safe rule with reference to this matter. All moneys contributed for missionary purposes in the Sunday school should be sent promptly by the treasurer during the very next week to the officers who are designated to receive these contributions.

"A good rule may be stated as follows regarding the missionary offering of the Sunday school: 'Remit on Monday following the Sunday on which the offering is received.' If the treasurers of the Sunday schools will follow this rule the problem discussed in this article will exist no longer.

"The result of the processes of missionary education carried on in the Sunday schools is to develop the right attitudes and the spirit of liberality in the Sunday school pupils. This immediately creates a problem for our Sunday school leaders, both local and general, viz: How can the exploitation of this spirit of liberality by every cause—good, bad, and indifferent—which exploit the Sunday schools for the purpose of raising funds be prevented? One of the results of the missionary education process should be to develop in our Sunday schools the practice of intelligent giving. And collections in the Sunday school should not be allowed unless they be a part of the regular educational process."

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

Mrs. Bob Caldwell, Chestnut Hill.
Mrs. Pansy Bullis, Adney.
Mrs. E. Williams, Ferguson.
Miss Rose Davis, Mariah's Chapel.
Mrs. G. W. Thomas, Trinity.
Mrs. Willie Moore, Smith Chapel.
Miss Flora Black, Cox Chapel.
Mrs. Mamie Williams, Potato Creek.
Miss Olivia Ward, Walnut Branch.
Mrs. Joe Wilcox, Cranberry.
Mrs. J. W. Joyner, Bethlehem.
Mrs. Nora Ward, East Bend.
Mrs. J. N. Miller, Macedonia.

Salisbury District

Miss Virginia Hedrick, Gold Hill.
Mrs. J. F. Braswell, Love's Chapel.

Statesville District

Miss Edna Dean, Ebenezer.
Miss Lillie Hoover, Mt. Zion.
Mrs. A. N. Corpening, Littlejohn.
Miss Iona Walker, Mosses.
Miss Elma Rankin, Rocky Mount.
Miss Ida Dagenhart, Bethel.
Miss Vanda Shumaker, Chapel Hill.
Miss Elizabeth Allen, Carson's.
Mrs. H. L. Price, Taylorsville.

Waynesville District

Mrs. Mary B. Owl, Chapel Oak.
Mrs. D. T. Knight, Balsam.
Mrs. M. E. Caldwell, Cattaloochee.
Miss Edith Norton, Norton's.
Mrs. Ed. Picklesimer, Flatt's.
Miss Georgia Howard, Mulberry.
Miss Nannie Roan, Maiden.
Mrs. J. H. Slagle, Zion.
Mrs. J. C. Wells, Tomotla.
Mrs. P. A. Mauney, Rodger's.

Winston-Salem District

Mrs. Duke Spry, Bailey.
Mrs. R. S. Anderson, Zion.
Miss Maude Brewbaker, Huntsville.
Mrs. C. M. Phelps, Mt. Olive.

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You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough or chest cold. It takes but a moment to mix and costs little, but it can be depended upon to give quick and lasting relief.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

GASTON UNION MEETING

Nearly 250 Epworth Leaguers representing a majority of the chapters comprising the Gaston County Union were present Friday evening, December 6, at the monthly meeting of the union held in the young people's building of Main Street church, Gastonia. Featuring the program was a short play, "The Fool's Story," presented by members of the Senior Epworth League of Main Street church. Those taking part in the play were Clarine Traxler, Alice Rankin, Anna Belle Laughridge, Chester Rodgers, Golda Beane and Paul Kennedy. Each part was well played and the audience enjoyed the presentation very much. Paul Kennedy was in charge of the program and welcomed the leaguers. He introduced the principal speaker, Rev. J. B. Craven, who delivered a short but very impressive talk in which he emphasized the great importance of an optimistic attitude toward life. The cynic, he said, is the most miserable member of society as well as a most useless one. He urged the young people to maintain a happy and optimistic attitude at all times and to shun, above everything, the inclination to become cynical.

Following this program, a short business session was held, presided over by Mrs. Joe Jacobs, president of the county union. The silver loving cup was again won by the Maylo League. An offering of $11.18 was made for the Gazette's empty stocking fund. A feature of the program was the splendid singing of several of the favorite Christmas songs and other hymns. At the close of the business session the leaguers were invited to the dining room where hot chocolate, sandwiches and wafers were served.—Gastonia Gazette.

ALL IN THE DAY'S WORK

(Continued)

Palavers

In the absence of Mr. Anker, who is away on a four months' furlough, the village palavers fell to my lot. I consider this about the most wearing of any of the jobs on the mission. Like a judge at home, the missionary who has charge of these palavers hears all the seamy side of life, mainly the divorces and immorality palavers. Fortunately for the strength of the missionary, these things are first threshed out by the native leaders and most of the smaller questions settled by them. One of the most common questions to be settled in these palavers is that of the continual demanding of money by the father-in-law and the breaking up of marriages if it is not forthcoming. This dowry system encourages laziness on the part of the father-in-law, for if he has not money he simply calls upon the son-in-law to furnish it upon the threat of taking away his wife if he does not do so; also this system encourages dishonesty and stealing on the part of the son-in-law, who must in some way or other get up the dowry in order to keep his wife.

Evangelistic Work

Though not an evangelistic worker, I try to do my part in this kind of work and have visited the next door villages on Sundays and a few other villages farther away. One Saturday a letter came in from one of our evangelists in one of the out stations saying that the neighboring chief and his people wanted to fight the chief of the village in which the evangelist was stationed. I considered this a call of God to go to the chief of that village, and the next morning I went there to preach to the people and talk with the chief. It made me realize as never before the urgency of our work here in the Congo and the need of giving these people the real essentials of gospel living. The village was further away than I had expected and when I arrived I found that the morning service was over. However, more than 100 of the people gathered again and I preached to them from the last part of the fifth chapter of Matthew, and then had a talk with the chief and those around him. Ngandjolo, our evangelist there, is doing a great work in the midst of a wine drinking and generally wicked village. We have some good native men in our work and we thank God and take courage on account of their labors in the midst of difficult situations.

Mr. DeRuiter had planned to hold revival services in June, but he had to leave unexpectedly and they were not held at that time. We had the evangelists come to Wembo Nyama at the end of the quarter. There were about 30 of them besides some teachers. We had them four mornings at a regular school to give them some instructions and inspiration for the work, and also had them gather together on Sunday night before they left. It was an inspiration to be with them.

Recently we had a sad case here. One of the teachers in the school here, one who had been on the mission from childhood, was poisoned by a woman in another village and was brought in dead. He had been involved in immorality. That was another reminder of the urgency of our work here and the following week we held some special services. There were some confessions and reclamations and my wife is following up this work with personal work. That is what really counts most. I will never forget what Dr. E. H. Rawlings once said to some new missionaries. He said, "Don't piddle." There is certainly no time or place for that in the Congo; there is plenty of worth while work that needs doing and we are trying to pick out those things that are most important.

E. B. Stilz.

Wembo Nyama, Congo Belge.

HE WHOM A DREAM HATH POSSESSED

By Shaemus O'Sheel.

He whom a dream hath possessed knoweth no more of doubting,
For mist and the blowing of winds and the mouthing of words he scorns;
Not the sinuous speech of schools he hears, but a knightly shouting,
And never comes darkness down, yet he greeteth a million morns.

He whom a dream hath possessed knoweth no more of roaming;
All roads and the flowing of waves and the speediest flight he knows,
But wherever his feet are set, his soul is for homing,
And going, he comes, and coming he heareth a call and goes.

He whom a dream hath possessed knoweth no more of sorrow;
At death and the dropping of leaves and the fading of suns he smiles,
For a dreamer remembers no past, and scorns the desire of tomorrow,
And a dream in a sea of doom sets surely the ultimate isles.

He whom a dream hath possessed treads the impalpable marches,
From the dust of a day's long road he leaps to a laughing star.
And the ruins of worlds that fall he views from eternal arches,
And rides God's battlefield in flashing and golden car.

—The New Outlook.

Not long ago the Park Memorial fund, which is being raised among the friends of the late Dr. W. H. Park of China, was increased by a gift of $1,000 from Mrs. Soong, the mother of Mrs. Sun Yat Sen and of the present Mrs. Chiang Kai Shek. The late Mr. Soong, father of these two ladies, was formerly a preacher in the China conference and when he first returned to China from America he lived for a while in Dr. Park's home and they were always friends. The Park Memorial fund is to be used as a permanent endowment fund to furnish free treatment at Soochow hospital for the poor sick of Soochow and environs.

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Trained in foremost art schools of the nation, with 12 years' experience as art supervisor and director in high schools and colleges, artist desires to close private are schools and return to college or high school teaching. Available January 1. Dependable references furnished. Wire or write Miss Myrtle Langston, Director, Sherman Art School, Sherman, Texas.

I think there is one thing wrong with the country today; there is too much money around.—John E. Andrus.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

I am sincerely grateful for the many valuable gifts that have come to our home this fall. Our friends have been exceptionally generous toward us. They have sent us sweet potatoes, chickens, turkeys, nuts, apples, candy, clothes, quilts, blankets and cloth. There are some of the things that have come our way and they have met a real need. I cannot begin to tell our many friends how much



such expressions of love are appreciated by our big family, numbering 334 children. I trust that we may prove worthy of such generosity upon the part of our numerous friends.

* * * *

Having been on the go so much lately I find it rather embarrassing to undertake to write at length about my visits. There is much I would like to say about each place visited, but space is too limited to go into details. Since conference I have visited the following churches in company with the singing class: Horne Memorial church, Clayton; St. Paul, Goldsboro; Trinity church, Durham; Duke Memorial, Durham; Divine Street church, Dunn; and Hay Street church, Fayetteville. Considering the weather the congregations were very large and attentive. At each of these churches I made a short talk, telling about our opportunities and needs. The congregations gave our children a sympathetic hearing. The pastors of these respective churches gave us a cordial welcome that warmed our hearts and made us happy to be with them. They are standing by us one hundred per cent strong and will continue to give us their support and influence. Our Home, which is caring for 334 children, feels that it can count not only on these pastors and their churches, but on all of our pastors and churches. The orphanage does not go out in search of children needing our assistance, but the pastors, church officials and others make great demands upon us. It was in answer to their urgent appeals that we so greatly enlarged our family. If the pastors and church officials send us the children, we must in turn look to them for the "sinews of war." Conditions are not at all encouraging, yet I am confidently expecting our people to supply our every legitimate need. This is my faith and I shall not be disappointed.

A BABY WHO RIDES IN HIS MOTHER'S MOUTH

Baby Pelican is a queer looking little creature, with an awkward bill and no feathers to speak of, writes Eleanor Hammond in The Girls' Weekly. He is covered with coarse yellow down. When he wants to yell "Mama!" he does not chirp nor caw nor quack nor sing—he says "Moo" very much like a cow!"

These peculiarities, however, do not make his mother love him any less than a good old hen loves her attractive babies. Mrs. Pelican is devoted to her one or two children. She selects a secluded island off shore, when she can, for her nest, and she takes care of the infant pelicans most lovingly. The Pelican family are fishermen. At dinner time Mrs. Pelican goes diving for food. She does not swallow the fish she catches, but brings them home in the leathery pouch beneath her eighteen-inch bill. Her pouch will held about two gallons. While her children are young, she goes so far as partly to digest their fish for them, letting them help themselves out of her open mouth when the food is ready.

If danger threatens and Mrs. Pelican decides her family should be moved in a hurry, she scoops up her children into her pouch and flies off with them to safety. The well-behaved babies don't mind, and come out of her bill as good as ever. —Our Dumb Animals.

Poultry flocks in Lincoln county are receiving the second blood test. Seven flocks with about 200 hens each are being tested every six weeks for certification as breeding stock.

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"IROGEN has improved my health 100 per cent in every way," writes Mrs. J. W. Ritch, 502 N. Smith St., Charlotte, who suffered from stomach trouble and was run-down, and gained 12 pounds on two bottles.

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Mrs. R. M. Allmon, 1337 N. Lee St., Salisbury, bedfast three months and ill five years, writes that IROGEN has helped her more than all other remedies and doctors. "IROGEN gave me a splendid appetite and made me feel so much better and energetic. I have gained five pounds and my sleep does me twice as much good as it did before."

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Durham, N. C.	2.65	3.00
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Gastonia, N. C.	5.55	6.25
Goldsboro, N. C. 4N...NN	6.25	7.00
High Point, N. C.	.75	.85
Lynchburg, Va.	5.40	6.05
Raleigh, N. C.	3.95	4.40
Salisbury, N. C.	2.40	2.70
Selma, N. C.	5.30	5.95
Statesville, N. C.	3.65	4.20
Thomasville, N. C.	1.10	1.20
Winston-Salem, N. C.	1.40	1.60
Marion, N. C.	7.20	8.10

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1829—A CENTENARY OF BISHOPS' BIRTHDAYS—1929

By H. H. Smith.

The stars in their courses must have favored the Methodist Episcopacy during the year 1829. At least, a most unusual thing occurred that year: five little boys were born in Methodist homes in 1829 who were destined to become bishops of the Methodist Episcopal Church, South. In the order of their birthdays they are: Linus Parker, Joseph Staunton Key, Oscar Penn Fitzgerald, Robert Kennon Hargrove, and John Cowper Granbery. A brief sketch of each of these chief pastors of the church, whose birthday we celebrate this year may prove interesting. However, space will allow only a brief paragraph to each.

Bishop Linus Parker

Bishop Parker was born April 23, 1829, in Oneida county, New York. He was converted early in life and began to preach "when the dew of youth was fresh upon him." "He wrought faithfully and efficiently as preacher in charge, presiding elder, editor of a Christian journal, and general superintendent of the church. His heart was radiant with the image and superscription of God, and his life was plumbed and squared by the eternal laws of Christ. . . . As an editor he won a more than ordinarily brilliant reputation and scholarly writer."

Although Bishop Parker was born in the North, he came to the South at an early age, and fully identified himself with the social and religious life of his adopted people. He was elected to the episcopacy in 1882, but his labors in this office were of brief duration. His sudden death, three years later, was a great shock to the church. He left two worthy sons who serve the church today with distinguished ability: Dr. Franklin N. Parker, dean of the Candler School of Theology, Emory University, who was elected to the episcopacy a few years ago but declined to accept that office, believing he could best serve his church in other fields; and Dr. Fitzgerald S. Parker, general secretary of the Epworth League, and editor of the Epworth Era.

Bishop Joseph S. Key.

Bishop Ainsworth wrote of Bishop Key: "Bishop Key was a man of the finest texture of Christian character. In personal religious experience he had the witness of the Spirit bearing witness with his own spirit that he was a child of God. . . . He believed the Methodist doctrine of holiness and exemplified it with all of its beauty and charm. He always spoke of his own attainments with unaffected diffidence; but none who knew him doubted the high evidence that he had experienced the blessing. The fruit of the Spirit was full and ripe in every limb of his life. This made him a model Christian gentleman, a model of neatness and propriety, with a natural but refined bearing that made him welcome anywhere."

At the time of his retirement the Texas conferences united in presenting him a handsome loving cup as a testimonial of the peculiar love which was felt for him by the Methodists in the great state of Texas. His death occurred April 6, 1920.

Bishop O. P. Fitzgerald

The following sketch of Bishop Fitzgerald is taken from DuBose's History of Methodism:

"The service of Bishop Fitzgerald to the church was active and distinguished through many years. He was born in North Carolina. Very early in his ministry he responded to the call to join the laborers on the extreme line of Western service. For a quarter of a century he was identified with the work in California as a member of the Pacific conference. In mining communities, in the churches in the cities, and as editor of the conference organ, he fully kept his vow as an itinerant and was always the trusted leader and adviser of his brethren. . . . In 1878 Dr. Fitzgerald was elected to the editorship of the Christian Advocate, in which office he served with distinguished ability until his election to the espiscopacy in 1890. Bishop Fitzgerald was both prolific and successful as an author." Among his productions are: "California Sketches," "Christian Growth," "The Epworth League Book," "Centenary Cameos," "Life of Dr. Summers," "Life of Judge Lonstreet," "Life of Dr. McFerrin," "Sunset Views," etc.

"In the pulpit he was not ranked as an orator, but held his audience with a conversational style, pleasing, instructive, and satisfying. No man of his day was more beloved in the church."

A closing paragraph from his memoir read at the General Conference is impressive: "Always a devout Christian, his piety deepened with his advancing years, and became indeed a charm and glory in his extreme old age. Very beautiful was his end. Feeble in body, he kept up a cheerful and active mind, had a good word for everybody and often a prayer, and seemed to live in the immediate presence of his Lord, without fear of the unending future." His death occurred April 5, 1911.

Bishop R. K. Hargrove

From DuBose's History of Methodism we quote the following: "Bishop Hargrove was born in Pickens county, Alabama, September 17, 1829. His family was related to that of Bishop McKendree. With the best antecedents, he had an ideal start in life, graduating from the University of Alabama and having health, family influence, and a competence. . . He joined the Alabama conference in 1857. For nearly ten years he filled important stations in that conference and for two years was head of the Centenary Insitute. . . . In May, 1882, he was elected to the episcopacy, though not at that time a member of the General Conference. . . . He was not a man of the pen or specialties. His sermons conceived and built upon lines of severity in style and plainness and unadorned simplicity of statement. His methods were logical, sound, direct and earnest; but he was never rhetorical, never ornate. . . . His colleagues esteemed him to be an un-

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usually safe and conservation counsellor, never hasty in advising an issue. Bishop McTyeire ranked him as one of the most statesman-like and far-reaching churchmen of his day. . . . His loyalty to duty and conviction became proverbial and cost him a little in the way of critical judgment; but he lived unmoved by gibe or criticism." He was called to his reward August 3, 1905.

Bishop John C. Granbery

Bishop Granbery was born at Norfolk, Virginia, December 5, 1829. He was converted in his early youth and joined the Virginia conference in 1848—the year he graduated from Randolph-Macon College. For 27 years he served faithfully as pastor, presiding elder and army chaplain. His memoir says: "In 1875 he was called to the chair of moral philosophy and practical theology in Vanderbilt University, a position he filled with distinguished ability until 1882, when he was elected bishop. The qualities of head and heart that had won the confidence and esteem of men in other spheres of labor were exhibited in this high office. He was the same humble, kindly, and approachable, friend and brother that he had ever been. As a preacher, Bishop Granbery deserves to rank with the best that Southern Methodism has produced. While lacking the graces of the orator, he had in full measure the intellectual attainments that go to make a first rate preacher. His sermons were remarkable for clear and vigorous thought, choice diction, and evangelical fervor. . . . The effectiveness of the preacher was doubtless due in no small degree to the character of the man. Men felt in listening to him that here was a man who lived with God and had verified in his own experience the truths whereof he spoke from the pulpit. It was refreshing to hear him pray; so simply, so earnestly, so reverently did he talk with God. His presence in any company was a benediction. In the town of Ashland, where his last days were spent, he was honored and revered by the entire community as a veritable shepherd and bishop of souls, and when he was gone men wept for him as did Israel for Moses in the plains of Moab."

Bishop Granbery delivered the Cole Lectures for 1900 at Vanderbilt University, choosing as his subject, "Experience, the Crowning Evidence of the Christian Religion,"—a theme which his talents and Christian experience enabled him to discuss with marked ability. His death occurred at Ashland, Va., April 1, 1907.

There are more than 80 organizations among students of Duke University.

A QUESTION FOR EVOLUTIONISTS

One question I wish to ask evolutionists? If man is descended from the anthropoid ape, at what stage of the evolution did he acquire the human soul? Or are we to believe that our cousins, the anthropoid apes, have souls today?

I believe that all animal and vegetable matter evolutes and improves, but I can't accept the doctrine that my ancestors lived in a tree.

Will some evolutionist be kind enough to answer my question?

Raleigh, N. C. George P. Pell.

Differences in personal taste make the question of smoking in dining cars an unusually difficult one to handle. Experience over a long period of years has proven that the practice is generally annoying to patrons. However, in all trains, space is especially provided, eslewhere, for those who wish to enjoy the use of tobacco without inconveniencing others. The co-operation of patrons with the management, and with the steward in charge of this car is, therefore, requested to the end that any possible cause of objection may be avoided.—The Pennsylvania Railroad.

People very seldom lose their religion by a blowout. Usually it is just a slow leak.—Otis Moore.

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

December
Mt. Tirzah, Helena, a. m. 14
Milton, a.m. 15
Yanceyville, Shady Grove, 3 15
Duke's Chapel, p.m. 17
Graham, p.m. 18
Durham Ct., Bethany, a.m. 19
West Burlington, a.m. 22
Haw River, p.m. 22
Orange-Massey, Massey, a.m. 29
Andrews, Andrews, 3 29

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

December
South Camden, Wesley, 11 12
Chowan, Anderson, 11 13
North Gates, Kittrell, 11 14
Gates, Gatesville, 11 15
Windsor, 11 21
Williamson, 11 22

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

December
Haw River, Bynum, a.m. 14-15
Lillington, night 15
Glendon, Carbonton, a.m. 21-22
Hemp, Tabernacle, p.m. 22
Jonesboro, a.m. 28-29
Dunn, night 29

January
Pittsboro, a.m. 4-5
Sanford, night 5
Newton Grove, Hopewell, a.m. 11-12
Person Street, night 12
Fayetteville Ct., Camp Ground, a.m. 19
Erwin, p.m. 19
Hay St., a.m. 26

February
Roseboro, a.m. 8-9
Stedman, Betharbara, p.m. 9
St. Pauls, a.m. 15-16
Parkton, p.m. 16

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FIRST ROUND

December
Newport, Newport, night 13
Jones, Trenton, 11 14
Goldsboro Ct., Salem, 11 15
Dover, Dover, night 15
Queen St., night 22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FIRST ROUND

December
Fuquay, Holly Springs, 11 13
Franklinton, 11 15
Cary-Apex, Apex, night 15
Oxford Ct., Hermon, 11 21
Oxford, 11 22
Central, night 23
Louisburg, 11 29
Louisburg, Ct., Bunn, 3 29

January
Youngsville Ct., Youngsville, 11 3
Garner Ct., Garner, 11 4
Zebulon Ct., Wendell, 11 5
Bailey Ct., Bailey, 3 5
Lucama, Lucama, 11 12
Kenly Ct., Kenly, 3 12
Tar River, Kittrell, 11 17
Creedmoor, Creedmoor, 11 18
Millbrook, Millbrook, 11 19

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND

December
West End, 11 15
Biscoe, 7:30 15
Rowland, 11 22
Maxton, 7:30 22
Caledonia, 11 29
Ellerbe, 7:30 29

January
Roberdel, 11 5
Red Springs, 11 12
St. John-Gibson, 7:30 12
Mount Gilead, 11 19
Troy, 7:30 19

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FIRST ROUND

December
Aurora, 11 22
Grimesland, 3 22
Washington, 7:30 22
Vanceboro, 11 29
Bath, 7:30 29

January
McKendree, Conetoe, 11 5
Tarboro, 7:30 5
Rocky Mount, First Church, 11 12
Rocky Mount Ct., 3 11
Rocky Mount Ct., 3 12
Clarke Street, 7:30 12
Farmville, 11 19
Ayden, 7:30 19
Nashville, 11 26
Spring Hope, 7:30 25
Spring Hope, Bethlehem, 3 26
Bethel, 7:30 26

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

December
Murfreesboro and Winton, Murfreesboro, a.m. 15
Enfield, night 15
Middleburg, Middleburg, a.m. 18
Northampton, Jackson, a.m. 21-22
Seaboard, Seaboard, night 22
Henderson, First Church, a.m. 29
White Memorial and City Road, night 29

January
Battleboro and Whitakers, Battleboro, a.m. 5
Rich Square, night and 11 5-6
Garysburg, a.m. 12
Scotland Neck, night 12
Norlina, a.m. 18-19
Warrenton, night and a.m. 19-20
Warren, Providence, a.m. 25-26
Halifax, Calvary, a.m. 29

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

December
Swansboro, Queen's Creek, 11 15
Town Creek, Zion (Phillips), 11 15
Fifth Avenue, 8 15
Scott's Hill, Scott's Hill, 11 22
Faison, Faison, 3:30 and 7:30 22

January
Kenansville, Kenansville, 11 5
Ingold, Garland, 3 5
Clinton, Clinton, 7:30 5
Tabor, Zion, 11 12
Magnolia, Magnolia (Lane), 3 12
Whiteville, 7:30 12
Burgaw, Herrings, 11 19
Wallace-Rose Hill, Rose Hill, 3:30 and 7:30 19
Southport, 7:30 22
Carver's Creek, Carver's, 11 26
Chadbourn, Chadbourn, 3:30 and 7:30 26
Epworth, 8 29

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FIRST ROUND

December
Flat Rock-Fletcher, Fletcher, 11 15
Swannanoa, Swannanoa, 2 15
Hot Springs, Hot Springs, 2 17
Marshall, 7:30 17
Oakley, 7:30 18
Fair View, Skyland, 3 22

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

December
Pineville, Pineville, 11 15
Weddington, Hebron, 2 15
Morven, Morven, 11 22
Bethel-New Hope, New Hope, 2 22
Lilesville, Lilesville, 11 29
Peachland, Peachland, 2 29

January
Hickory Grove, 11 5
Prospect, 2 5

GASTONIA DISTRICT
R. M. Courtney, P. E.
FIRST ROUND

December
Belmont, Main Street, 11 15
Lincoln Ct., 3 14-15
Gastonia, East End, night 15
Shelby Ct., Sharon, 11 16
Lafayette Street, night 16
Cherryville Ct., 11 21-22

MARION DISTRIST
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
FIRST ROUND

December
Old Fort Ct., Bethlehem, 11 14
Morganton, First Church, 11 15
Morganton Ct., Bethlehem, 2:30 15
North Forest, N. Morganton, night 15
Cross Mill, night 18
Marion, First Church, 11 22
Old Fort, night 22

January
Cliffside-Avondale, 11 5
Spindale-Pleasant Grove, Spindale, night 5

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., 189 S. Main St., Mount Airy, N. C.
FIRST ROUND

December
Moravian Falls, Beulah, 11 14
Wilkesboro, 11 15
North Wilkesboro, night 15
Danbury, 2 19
Yadkinville, Yadkinville, 11 21
Jonesville, Jonesville, 11 22
Dobson, Dobson, 3 22
Mt. Airy, Rockford St., night 22

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

December
Gold Hill, Zion, 3 14-15
New London, New London, 11 15
Salisbury, North Main St., night 15
Salem, Salem, 3 Saturday, and 11 22
Albemarle, Central, 3 and night 22
Granite Quarry, Shiloh, 11 28-29
Spencer, night 29

January
Concord, Central, 11 5
Concord, Harmony, 3 5
Concord, Epworth, night 5
Concord, Forest Hill, 11 12
Woodleaf, Woodleaf, 11 Sat. and 3 12
Mt. Pleasant, Cold Springs, 11 18-19
Concord, Kerr Street, 3 19
Kannapolis, Trinity, night 19
Badin, 11 26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., Statesville, N. C.
FIRST ROUND

December
Statesville, Broad St., 11 15
Statesville Ct., Trinity, 3 15
Statesville, Race St., night 15
Olin, Olin, 11 22
Elmwood, Elmwood, 3 22
Cool Springs, Clarksbury, 11 29
Shepherd, Vanderburg, 3 29
Troutman, night 29

January
Mt. Zion, 11 5
Davidson, night 5
Mooresville, Central, 11 12
Mooresville Ct., Centenary, 3 12
Mooresville, Broad St., night 12
Taylorsville, 11 19
Hiddenite, Hiddenite, 3 19
Stony Point, night 19
10 a. m.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
FIRST ROUND

December
Davie, Oak Grove, 11 14
Mocksville, 11 15
Cooleemee, night 15
Walkertown, night 16
Lexington, First Church, 11 22
Linwood, Macedonia, 3 22
Oak Ridge, 11 29
Hiatt Memorial, night 29

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RESOLUTIONS OF RESPECT

The Woman's Missionary Auxiliary of the Nashville Methodist church wishes to pay tribute to our beloved member, Mrs. T. A. Sills, who on Tuesday afternoon, October 29, fell to sleep and her spirit passed on to the "rest which remaineth to the children of God."

Truly a type of the cultured and refined gentlewoman of the old South endowed with a winning personality, a graciousness of manner, a kind heart, a beautiful Christian character whose influence will live on and on.

Mrs. Sills was a charter member of our missionary society and our first secretary. She supported a Bible woman in Japan for years. Early she "caught the vision" and heard the voice of our Master whose last words were, "Go ye into all the world," and even before our society was organized more than 20 years ago, she maintained a girl's scholarship in the foreign field known as the Isadore Sills Scholarship.

Although an invalid for several years, she was always vitally interested in our auxiilary and kept in close touch with all work of the church. A life so full of goodness could not but be interested, too, in social and civic affairs and each felt the influence of her wise and loving counsel. One beautiful characteristic was her love and friendship for the young people and children in our community. She touched the lives of many of them intimately and her memory will ever be enshrined in their hearts.

Mrs. L. L. Davenport,
Mrs. S. F. Austin,
Mrs. E. A. Burton,

RESOLUTIONS OF RESPECT

In the passing of Mrs. Laura White we, the members of the Woman's Missionary Society of Jarvis Memorial M. E. Church, South, Greenville, N. C., regret having lost one of our oldest and most beloved members. As a loving tribute we offer the following resolutions:

First, That in the death of Mrs. White we have lost a dear friend, an honored member, a true Christian, and her loved ones have sustained a loss that cannot be measured.

Second, That she loved the church and was loyal to the society of which she was a life member. Although it was impossible for her to be with us during the last few years, she was always cheerful and vitally interested in our work.

Third, That we pray that the comfort and blessings of the heavenly Father may rest upon her family and that the good in her life be a great benediction to those she left behind.

Fourth, That a copy of these resolutions be recorded in the minutes of our society, a copy sent to the family, to the N. C. Christian Advocate, and to the Daily Reflector.

Mrs. F. G. James,
Mrs. A. B. Ellington,
Mrs. Wiley Brown.

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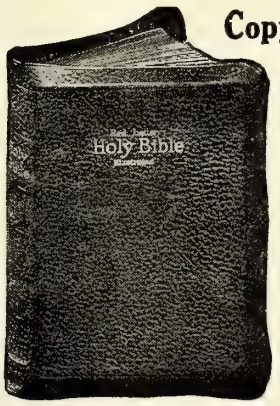
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North Carolina Christian Advocate
Greensboro, N. C.

In Memoriam

CABE—On October 16, 1929, at the age of 73 years, six months and four days, God's devoted servant, Brother Mitchel Cabe, went home to his prepared mansion. He left behind a wife, three sons, two daughters, and 21 grandchildren. He was a good neighbor, a faithful companion, gentle father, and a loving grandfather. He helped to make his home a hospitalble home. He loved his church, and for 49 years was a member of the Wesleyan Methodist church. All this time he was regular in his attendance, and most of this time a working steward and useful trustee. F. W. Kiker, P. C.

TOMLINSON—Miss Dell Tomlinson passed away at her home in Thomasville, N. C., last Sunday morning, November 17, 1929. She had lived a long and useful life and was held in high esteem by all who knew her. She was a faithful member of Main Street Methodist church, from which the funeral was conducted by the pastor, Rev. J. F. Kirk, assisted by her former pastor, Rev. C. S. Kirkpatrick, and resident preachers, Rev. P. E. Parker and Rev. Dougan C. Cox of the Friends church. Many relatives mourn her departure, her nearest being her nephews: Charles, Hazel, Clarence and Willie Tomlinson. She was laid to rest in the beautiful old Piney Woods cemetery, near the city, beneath a wealth of lovely flowers. Mrs. F. S. L.

PERKINSON—Lucy M. Perkinson was born December 22, 1852, and departed this life June 29, 1929. Her going was sudden. At the time of her death she was living in Drewry, N. C., with her sister, Mrs. J. M. Holloway. It was here in the M. E. Church, South, where she held her membership. She was a devoted and loyal member. She was a woman of sweet disposition and had many warm friends. She leaves behind a stainless record. She is much missed. Her place is hard to fill. Many were those in attendance at the funeral which was conducted by the writer, her pastor. She was buried in the cemetery at Middleburg, N. C. She is in the Eternal City where there is joy forevermore. May God comfort the sad whom she left behind.

P. D. Woodall.

HICKLIN—James Clyde Hicklin was born March 13, 1891. He was the youngest son of William Wylie and Rosa Walker Hicklin. On December 20, 1916, he was married to Miss Esther Stevenson of Chester, S. C. The young couple moved from Edgemoor, S. C., to Biltmore, N. C., in 1918, which latter place was his home at the time of his death, May 18, 1929.

Brother Hicklin, when a young boy, gave his heart to Christ and united with the Associate Reformed Presbyterian Church. On moving to Biltmore, N. C., he became a member of the Biltmore Methodist church. His faith in Christ stood steadfast to the end. Although it was hard to leave his family he did not murmur; on the contrary, he seemed to look forward to death as a happy release from his suffering.

He is survived by his wife and three children: David Ernest, Martha Wallace and James Clyde, Jr.; his mother and four sisters, Misses Sallie, Jean and Rosa Hicklin, and Mrs. W. C. Reid; two brothers, F. W. and W. H. Hicklin.

His body was laid to rest in Edgemoor (S. C.) cemetery amid the scenes of his boyhood. Funeral service was held from his mother's home by a former pastor, Dr. R. A. Summers, assisted by Rev. Mr. Barrett and Rev. Mr. Frazier.

God's blessings and peace be upon his loved ones, especially upon his aged mother, his wife and upon his children of tender age. J. E. Womack.

FLEMING—George M. Fleming was born March 14, 1849, and departed this life November 6, 1929. He left behind to mourn his going six children, five sons and one daughter, and widow. He was sick a long time and everything that faithful physicians and loving hands of others could do was done for him. But God knew best and took him. He was a most faithful and loyal member of the M. E. church in Middleburg, N. C. It was here also where he made his home and lived until the end. He had a large circle of friends whom he loved and who loved him, because of his gentle disposition and exalted Christian character. Truly it could be said of him, "He was a good man." He had a beautiful Christian experience and walked close to his Saviour. When the grim reaper death called him he was ready to go. He is in that celestial world where all is bright and glorious. The funeral service was conducted by the writer, who was assisted by Rev. E. R. Nelson. A large gathering of sorrowing friends attended the last sad rites. May God comfort the bereaved. P. D. Woodall.

RESOLUTIONS OF RESPECT

Whereas, in the passing of Mrs. J. M. Edwards our heavenly Father has called to her eternal reward our beloved sister and co-worker; therefore be it resolved, that we, the members of the Woman's Missionary Society of the Jarvis Memorial M. E. Church, South, Greenville, N. C., wish to pay a loving tribute to her.

First, That we express our grief and sympathy to the loved ones left behind and commend them to the divine Comforter, her Saviour, whom she loved and served faithfully.

Second, That as a society, we who have seen the faithfulness and loyalty to her society, church and home may try to emulate the life lived daily, knowing the crown awaits the faithful.

Third, That a copy of these resolutions be recorded in the minutes of the Woman's Missionary Society, a copy be sent to the family, the N. C. Christian Advacate and the Daily Reflector.

Mrs. A. B. Ellington,
Mrs. F. G. James,
Mrs. Wiley Brown.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call home to her eternal reward our dear friend and co-worker, Mrs. R. G. Hiatt, who by her unselfish life and sweet congenial spirit endeared herself to all of those whom she came in contact with; therefore be it resolved:

First, That in her death Centenary Wesley Bible class of Centenary Methodist church of Greensboro, N. C., has lost a valued member and staunch supporter and one of its most faithful leaders.

Second, While we bow in humble submission to our heavenly Father's will, yet we wish here to express our appreciation to her life and labors and her loyalty to her church and Sunday school class which she loved so well.

Third, We extend to her family and loved ones our heartfelt sympathy and pray that the God of all love and grace may sustain and comfort them in their deep sorrow.

Fourth, That a copy of these resolutions be sent to her family, a copy be recorded in our class minutes and a copy sent to the Advocate for publication.

Mrs. R. G. James,
Mrs. J. B. Pleasants,
Mrs. E. A. Long,
Committee.

IN MEMORIAM

In the early morning hours of Sunday, October 20, after a short illness of only two weeks, one of our most faithful and beloved members, Mrs. Eunice Bizzell Spruill, slipped from our midst to enter that larger life beyond. She was one of those rare souls who, no matter how numerous the demands upon her time and strength, counted it a privilege to render service. Her home and her heart were always open to share with others in their labors and and in their pleasures. Her presence among us ever inspired confidence, and radiated a joyous, abundant living; and her memory will never cease to challenge each of us to press onward and upward with a greater determination and stronger faith.

There is an empty place in the home; a vacant seat in the church, in the Sunday school, and in the auxiliary—a loneliness in our hearts; and at the same time a prayer of thanksgiving upon our lips that it has been our portion to have known and labored with her during these years.

"She is dead they say—
What is death, to such a one as she?
One sigh perchance, for work unfinished here—
Then a swift passing to a mightier sphere;
New joys, perfected powers, the vision clear,
And all the amplitude of heaven to work
The work she held so dear.
. . . . . .
A soul so fiery sweet can never die,
But lives and loves to all eternity."

St. Paul Woman's Miss. Auxiliary.
Frances B. Armentrout,
Louisa S. Martin,
Hattie Dewey,
Committee.

RESOLUTIONS OF RESPECT

Whereas, on November 9, 1929, God in his infinite wisdom removed from the midst of the Howard Memorial Bible class of the First Methodist Sunday school, Mrs. Elie A. Cooper, our dear friend and co-worker, to a better and brighter world; resolved:

First, That we bow in humble submission to the divine will of him who doeth all things well.

Second, That we sustain a great loss in the passing of Mrs. Cooper, one of our most beloved and loyal members.

Third, That we extend our deepest sympathy to her devoted husband and loving children.

Fourth, That a copy of these resolutions be sent to the bereaved family, one be spread on our minutes, and one be sent to the N. C. Christian Advocate.

Mrs. B. S. Draper,
Mrs. W. W. Ricks.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has called out of this world our brother and colaborer, F. T. Falestine; and whereas, we, the members of the Willis-Kirby class of Main Street M. E. church, High Point, N. C., wish to express our sorrow at his departure; therefore resolved:

First, That we have lost one of our most beloved and censecrated members of this class.

Second, That we acknowledge the wisdom and goodness of our heavenly Father in this act of his providence; and that in the passing of our brother we are reminded again of the uncertainty of life and the certainty of death.

Third, That a copy of these resolutions be sent to the family of our deceased brother.

J. E. Jester,
Early Kearns,
L. R. Spencer.
Committee.

NORTH CAROLINA CHRISTIAN ADVOCATE

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The Eternal Challenge

JOSEPH HOCKING

THE NEW SERIAL STORY STARTS JANUARY 2, 1930

What are the Outstanding Features of "The Eternal Challenge?"

First and foremost, it is a story. There is enough of plot and intrigue; and more than enough of human interest to hold the most hardened story reader from the first page to the last. More than that—it is a love story, a love story which is clean and healthy.

Second, it is transparently sincere. Mr. Hocking does not shrink from the facts of life as they are. Moreover, he holds no brief for any party, or church, or creed. He writes of the facts with which he deals as they are, and not as we would wish them to be. He holds the balances fairly between contending parties. When he criticises, and there is much plain writing in this story, he criticises regardless of creed, or church, or party. He is certainly outspoken, but it is with a sincere desire to tell the truth. He is in favor of neither the Classes, nor the Masses, as such, because he longs with a great longing for righteousness.

Third, it is a modern story. It is a transcript from present day life. While the principles with which he deals are eternal, he makes them especially applicable to the life that now is, and to the conditions which now obtain.

Fourth. He does not enlarge on unsavory subjects. He recognizes that certain evils exist, evils which threaten what is best and highest in this and other lands, but he does not see fit to wallow in sexual mud. He does not believe that stories like his—which are read by the million—should deal with such subjects, maintaining that more harm than good would be done by so doing. For that reason it is a story that can be placed in the hands of any thoughtful person, whether young or old.

Fifth. Mr. Hocking believes he has emphasized what he holds to be the paramount need of the age. No doubt it will be sneered at by many and declared to be unpractical, and utopian; nevertheless, it is a book which is sure to attract much attention. Industrial and political leaders will read it and discuss it. Some will denounce it as the imaginings of an unpractical brain, while others will see in it the world's great need. If we mistake not it will be the text for hundreds of sermons. It will give ministers of all churches and denominations much food for thought, while it will challenge the churches to consider their whereabouts.

Sixth. "The Eternal Challenge" is a happy book, and this, not because the author hides his head from the sad facts of life, but because he sees reasons for Eternal Hope. We do not say it is not a serious book. It is. But because Mr. Hocking believes he sees the panacea for this world's woes it is a glad book. He does not pretend that the panacea is new, but it is a new presentation of what many have forgotten, and what many more regard as an empty shibboleth.

"Shall We of Today Accept, or Weakly Decline, the Eternal Challenge?"

THE YEAR OF JUBILEE HAS COME

Last week we made a report giving the names of the vanguard in the Advocate Jubilee year. Thirteen names appeared on the roll. Others take their places this week.

C. M. Hawkins

Dr. Hawkins heads the conference roll among the active ministers, but he is still alert and active. Laurinburg went on the honor roll last year; the same has happened again this time. Dr. Hawkins shows how he can make one good deed follow another. Jubilee year is on at Laurinburg.

R. A. Swaringen

Rev. R. A. Swaringen was in the Western North Carolina conference last year and came near leading all the rest. He has made a similar start down at Lumberton. His first report puts him on the roll with two diamonds to glitter in his crown. No one can forecast what the end will be. He never lets up until the field is tilled like a garden. Great is Swaringen on the Lumbee.

J. T. Draper

J. T. Draper is always to be reckoned with in the Advocate campaign. He puts Caledonia over with a bang—he claims a place with Lumberton and Laurinburg.

T. B. Huneycutt

Rev. T. B. Huneycutt has made such a start in Gastonia as to give promise of a string of diamonds before the campaign is over. We look for many diamonds to glitter in that Gastonia country before this jubilee ends. A fine pace you have set, brother.

Joseph W. Kennedy

What has happened on that South Carolina border? This week Hawkins, Swaringen, Draper, Huneycutt and Kennedy have gone on the roll. This extends into both conferences. What is the trouble with the Virginia border? Are they frozen up? Good for Kennedy with his extra diamond at Matthews. The Advocate Diamond Jubilee is going good on the southern border. Last week Brothers Peele and Warren and Trawick reported.

E. L. Kirk

High Point is always to the front. E. L. Kirk is pointing the way for the Diamond Jubilee at Calvary. About the time one brother up there thinks he is about to make a record some one else steps to the front. One has to start early and keep steady at it to beat J. W. Moore. By the way, they said Moore kept the same pace at Raleigh last week in speaking to the Missionary Council.

Dwight Brown

Rev. Dwight W. Brown had to get in early at Proximity. For he usually expects to be ready for the annual conference before June. His theory is that the first two months determine the success or failure of the year. Keep an eye on Dwight and see the diamonds flash when we begin our detailed report.

I. S. Richmond

Eastern Carolina is heard from in the Jubilee. The line advances. See what Richmond has done at Grifton. Once upon a time, as the story books begin, they would speak of Grifton down on both sides of the Moccason river. It was well hedged in by swamps. But that day has passed. Grifton is now on the concrete over which the cars go at fifty miles hardly aware when they cross the lowlands.

R. G. L. Edwards

Years ago one of the preachers in reporting said, "Plymouth is a cold, slow sister." Such is not true of this city at the mouth of the Roanoke in the Diamond Jubilee campaign. Rev. R. G. L. Edwards gets in the front of the procession in going on the honor roll. A fine example this to all in the flat lands.

R. L. Melton

Brother Melton put the Woodleaf circuit on the honor roll last year and now he comes again at the very first of the new year with his charge singing the song of jubilee. Good for Melton and Woodleaf. We thank you.

H. C. Freeman

Macon county is heard from in this jubilee business. Brother Freeman of the Macon circuit goes to the honor roll and more. Good for Freeman. We think that this young man has done well and we keep in mind, too, that Mrs. Freeman aided in the work. A woman always wins.

J. N. Wise

Brother Wise puts New London on the roll. He last year put East Marion on the roll and now he is one of the jubilee singers. That old Salisbury district has set a pace that promises early victory. The Salisbury district is working up with a goodly number of the charges already on the roll.

"IMPRESSIONS OF MY RECENT WORLD TOUR"

Dr. John R. Mott, in a ninety-minute address before the Board of Foreign Missions of the Methodist Episcopal Church in Portland, Oregon, gave an informing and moving address. Some of those impressions as summarized by the New York Christian Advocate were:

"(1) That the Asiatic peoples are bearing intolerable economic burdens; (2) that the tide of nationalism is still rising; (3) that international relations in the Far East are improving; (4) that preparations for war are active on every hand; (5) that advocates of world peace are multiplying in Asia, and incidentally that the 20,000 missionaries are "the greatest ambassadorial force" in existence; (6) that organized Christianity in Asia is seriously handicapped by denominational divisions; (7) that the place and influence of Jesus Christ was never so wonderful and powerful ("ten times as many Asiatics looking hopefully to Jesus as a generation ago"); (8) the conscience of Asia is awakening because of contact with Christianity; (9) the anti-religious movement in Asia has not spent its force; (10) the churches are only beginning to take advantage of many movements which not being against Christ should be claimed for him; (11) the psychology of missions in Asia is improving after a period of confusion and temporary defeatism. All these points were supported and illustrated with a wealth of detailed observations and experience, probably unmatched by anyone else in Christendom. These impressions compelled him to believe that the time was ripe for expressing great affirmations and powerful convictions, and for a united and confident attack upon the missionary task. Later in the day, addressing the board, Dr. Mott pressed home some of the lessons of the Jerusalem Conference of 1928 and pointed out definite lines of action which the board might find effective. Altogether his visit made a deep impression and was perhaps the mountain peak of vision of the three days."

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

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Listen to the man who gave the world the Methodist church. John Wesley at the age of 87 years says: "I am an old man decayed from head to foot. My eyes are dim, my right hand shakes much, my mouth is hot and dry every morning. However, blessed be God, I do not slack my labor. I can still preach and write." Who of us are fit to bear the name Wesleyan or able to walk in the footsteps of John Wesley?

Among the forces mentioned by John R. Mott in the present world movements for a better understanding among the nations are modern transportation and communication, Olympic games, international sports programs, The League of Nations, World Court, Locarno Agreement, The Hague, the Washington Conference, the Kellogg Peace Pact and the visit and conversations of Ramsay MacDonald to the United States, and the world mission of Christianity.

The Daily News of Greensboro and Judge Pell of Raleigh are about to go to the mat over the question of a family tree—from the first a question of interest in Virginia, but up to this hour family trees have failed to interest us Tar Heels. Judge Pell seems to have started this agitation. Our old friend and college classmate wrote a piece to the papers denying that his forebears were the sort of folks that some people would have him believe. The judge declared emphatically that none of his ancestors ever lived in trees. Now the Daily News recalls that Judge Pell said less than two years ago, "I am honestly up a tree." The Daily News as late as last Monday morning intimated that this was only an ancestral habit of the judge, in other words that he was only climbing in the way that his fathers trod. All that we have to say about this controversy between our neighbor, Earl Godby, and our old friend, George Pell, is that we are "honestly up a tree."

Come up the road to Bethlehem. A heavenly herald calls,
Serene upon a slumbering world a starry splendor falls.
Come with love's fragrant frankincense, its myrrh and aloes rare—
More costly than the gift you bring is the one that waits you there!

Come up the road to Bethlehem. The heart's long hunger ends
Where by the little Son of God your knee in worship bends.
Here the poor mantle care has wrought, forever from you lay—
There waits more peace in Bethlehem than the world can take away!

—Ruby Weyburn Tobias, in S. S. Times.

The power of adaptation to existing conditions and present demands has been one of the great secrets of Methodist success. Susannah Wesley gave her son John the first lesson in this when she converted him to the idea of "field preaching." Asbury and his co-laborers in America became past masters in this art. To Jesse Lee, perhaps, belongs the credit of giving Asbury to understand that clerical robes and ritualistic services could not be used with success among the pioneers of America. But Bishop Asbury was responsible for the pioneer preachers going to the scattered settlements in every section of the English colonies. These men did not wait for churches. The open air, the pioneer cabin, the brush arbor, the log meeting house, the courthouses at the county seats, any of these served the purpose of the itinerant preachers till churches could be organized and buildings erected. Then those pioneer leaders were wise enough not to wait for college trained men to minister to the people. These could not be had, so they sent unlettered men who knew God and had religion to minister to the unlettered children of American forests who were "as sheep without a shepherd."

The Real Cruelty of the Cross

The perfection of discourtesy and the acme of cruelty belong to religious people set against their victims. Sticklers for all the niceties of conduct become boorish, and the ordinary adherents of religion pursue their victims to the death. They never let up. The scourgings, the thorns, the nails were not so cruel as the implacable persistence with which the religious forces pursued Jesus to the death. He had every reason to expect other treatment from those who professed such a zeal for the cause of his Father, of their Father. His record was such as to constrain them to show him every courtesy and consideration.

Jesus went about doing good. The crowds pressed upon him for the health and healing which was theirs. Body and soul felt the touch of his presence. By wayside and by seaside, in the city and in the country, through the weary days and the long dark nights, the record remained the same. Wherever the lonely Nazazine went, humanity felt the touch of God. All the while the opposition of leaders and the scheming of rulers increased. They hounded him to the death. The arrest in the garden, the false testimony in the hall, the crown of thorns on his head were but the culmination of their implacable religious hate content with nothing less than doing him to the death. This broke his heart; this is the acme of cruelty.

The marks made by implements of torture have no place in our religious and church life here in America, but the cruelty of the cross remains. The scars do not appear but the suffering persists, cruel, unrelenting and killing. The victims are in all our churches and religious gatherings. Earnest, devout and saintly souls go about doing good, the best they know how, set to the tasks of advancing the interests of the church and the cause of humanity, only to be discounted and set upon by those from whom they have every right to expect better. All that such can do is to suffer on in the depths of their own disappointment as the selfish, the designing and the ambitious continue their unrelenting course. Ecclesiastics and religious adherents enact over and over again the cruelty of the cross in their treatment of many of whom the world is not worthy. Neither are they.

The sweetest comfort and the most healing consolation possible for the victims of religious cruelty come from fellowship with Him who has passed this way. The consciousness of his presence and the fellowship of his suffering enable the crushed and humiliated to see afresh the Face that is far above the face of an angel.

Peace on Earth

The emphasis just now is placed where it belongs. Through the long centuries much has been made of the song of the angels and the harmonies of the skies. With the urgent demand for peace on earth and good will among men we are about to get down to this cruel old world of tooth and claw. Nothing could possibly mean more to our rent and torn humanity than peace and good will among men.

This Christmas time should do much to prepare the world for the disarmament conference in London in January. Around the firesides, from the altars of the churches, and in every public assembly prayers should go up for God's guidance of these two great English speaking nations in the efforts for disarming the nations in the year of our Lord 1930. As goes America and Great Britain, so goes the world. Above the Stars and Stripes and the Uion Jack should float the white banner of the Prince of Peace. Our rejoicing over the coming of the Babe of Bethlehem will be empty and vain unless a fresh and new impulse comes to the movement for the peace of the world.

Marvelous progress has been made these last few years. War is an outlaw. Killers have lost cast. Peace in the heart is better than a sword in the hand. "They that take the sword shall perish with the sword." Peace on earth and good will among men is the Christmas message.

Rid of God and Ten Commandments

Soviet Russia has declared that it is rid of God and the Ten Commandments. It was Soviet Russia that signed the Kellogg Pact and then in less than a year has declared it a hostile act for the Washington government to bring to their attention that the Peace Pact which they had signed was binding upon them. What better could be expected of atheists who seek to annul the Ten Commandments and abolish every standard of right except their own.

But Russian communism in the United States is not one whit better than it is in Russia. It seeks the same objective here and elsewhere that it does there. If communism had the power it would substitute the red flag of Soviet Russia for the Stars and Stripes, it

would destroy every church and send every religious teacher into Siberian exile. It would send to the firing squad or to loathsome dungeons every man and woman who dared to utter a word against the flag which carries the color of blood, because it is intended to mark a reign of terror.

John R. Mott to the Students

Students from many of the colleges of North Carolina heard Mr. Mott at State College, Raleigh, last Wednesday insist that "from all of my work in foreign lands, the most dominant impression that comes to me is that the forces of pure Christianity, as they face the world today, are coming in contact with a world situation that is absolutely unprecedented in the history of the world."

"This situation has been brought about," he said, "by the quickened pace of civilization, the rising tide of nationalism, and the great flow of race patriotism that fills the world today."

"Never before was the world in such a plastic state. The great question that befronts us now is in what mould will that plastic world set? Shall it be selfish hatred, rivalry, fear, suspicion, economic and military imperialism or shall it be unselfish and friendly co-operation, service, and international confidence and good will."

"But," he said, "I want to go on record as saying that in my judgment the forces present in the world today which may bring about unity and co-operation far transcends all the forces on the other side."

The Birth of a Baby

The birth of a baby bi-sected the history of our race. And the story of that birth never grows old. As the dew on the grass is fresh every morning, so the Christmas news is fresh every year. The old story becomes a new story with each circle of the sun. Once a year the roar of modern life is stilled and a radiance of joy fills afresh millions of hearts, and the Christmas bells are set ringing around the world, because a baby was born in Bethlehem of Judea.

Someone has beautifully and truthfully said:

"The beauty of Christmas transcends all that painters ever caught from rainbows. Its music is the symphony of eternal love playing on the heartstrings of humanity. The Christmas message is the fulfillment of the dreams of prophets and the search of all philosophers. Christmas presents truth in terms of life. It is the breath of God, giving life to the world.

"Never was greatness and power so humanly gentle and meek as in the simple pageant witnessed by the shepherds of Bethlehem. Jesus came as a baby, and babies are universal. By his simplicity, helplessness, and naturalness, and later by his growth and greatness, Jesus made universal appeal to mankind. His coming was an epoch. Toward his coming the plot of the great human play converged and from his coming the successive stages of the story have taken shape. He focussed the drama of civilization and changed the counting of time because he ushered in a new day."

Something Happened

A plain man who worked hard by day and kept busy at night in rendering aid to the needy and in testifying to the goodness and love of God, was accustomed to account for it all by saying, "Something happened that night when in a religious meeting I surrendered all to my blessed Saviour." For more than thirty years hundreds could testify to the truth of this confession. This good brother's harness shop was as sacred as an altar of the sanctuary, and the cottage homes in which he met for prayer were similar to the upper room in Jerusalem. Something did happen.

Was not this true following Pentecost? The disciples went everywhere preaching Jesus. Some got in jail; but they got out again, rejoicing in that they were counted worthy to suffer in his name. The believers were of one heart and soul. Something happens when this takes place. In the assembly the face of Steven was like unto the face of an angel. Steven died to win. Philip had unusual success in Samaria and also down on the desert road—two most unpromising fields. Peter was enlarged at Joppa, and something happened to Saul on the road to Damascus.

Many panaceas are offered us in this time of a strange sense of helplessness in our churches here in North Carolina. Our Methodism is struggling to hold its own in the midst of these unusual times. More and more meetings are being held to "talk it over" and to see what can be done. Credits by the hundreds are being handed out, but the men and women with a dominant passion to save boys and girls are not in sight. Something must happen. The constraint of a powerful love must stir the soul.

People and Things

The First church, Lenoir, of which Rev. R. Dwight Ware is pastor, has increased the salary from $3600 to $4000.

Mr. J. A. Davis, Oxford, R. 3, sends his renewal for another year. He is 83 years old. He informs us that the Advocate has been going into his home 75 years. This means that home has been getting it from the first. He has every reason to celebrate the Diamond Jubilee in a great way.

"Rev. D. A. Watkins, one of the retired preachers who lives in Durham, had an operation last week at Watts Hospital. His condition is not so good, as he is 70 years old. and he has been in bad health for five years. He has a host of friends in the N. C. conference. Let us hope and pray that he will soon be well again."

The press reports indicate that Rev. G. B. Starling of Aberdeen suffered serious injury in an automobile wreck near Sanford last week. Rev. B. P. Robinson of Hamlet also suffered slight bruises. We sincerely trust both these brethren will soon be able to take up their work. They were returning from the meeting of the Missionary Council at Raleigh.

"I feel that I must give expression to what has happened to us since we came back after conference. Three poundings have been showered down upon us: first the Hi-Leaguers, then the people of the Speedwell community, and last the people of the Cullowhee community. We have been very bountifully supplied with all kinds of good things to eat."—Mark Q. Tuttle.

Mrs. B. A. York, wife of Rev. B. A. York, a superannuate member of the Western North Carolina conference, died Wednesday, December 11, at her home in Lincolnton, N. C. The funeral services were conducted by Rev. P. W. Tucker, assisted by Revs. N. M. Modlin and J. E. McSwain. Methodist ministers acted as pallbearers. Interment was in the Lincoln cemetery. We shall expect Brother Tucker to furnish the Advocate a sketch of the life of this good woman.

"A revival has been held and closed last week at Chapel Oak church in the Cherokee Indian reservation by Rev. J. R. Church. The revival was short on account of conditions, but it was a good one. Souls were born into the kingdom, believers were nourished and refreshed and an appetite for some more was created in the hearts of the unbelievers by the powerful inspiration of the sermons which were preached. I ask all who take this paper to pray for me that I may do much good in this place in my undertaking as pastor to serve my Lord Jesus Christ."—Wm. Hornbuckle.

"Our work at Proximity is very encouraging. Our church school is in excellent condition. Around one hundred young people attend the Epworth Leagues each Sunday evening. The congregations are larger than at any previous time since coming to this work. Half of our Children's Home assessment is paid. We have had an average attendance of fifty-seven people at each mid-week service since the session of the annual conference. Our allotment of new subscribers to the Christian Advocate has been secured. Our financial program is working in a most satisfactory way. We have no complaints. The indications are splendid for a most successful year."—Dwight Brown.

Dear Brothers of the North Carolina Conference: Please take and send to me, as treasurer of the fund for our work at Oteen, an immediate Christmas or New Year's offering—great or small will be accepted. And please think of our boys there in the shadows, and so please be moved to do this at once. W. V. McRae, Goldsboro, N. C.

"Seven fine young people were baptized and received in the church at Ledbetter's on last Sunday night. A total of 11 persons received on this charge by profession of faith and one by certificate since conference. Eight Sunday school rooms are being built at Roberdel: foundation was laid on Thanksgiving Day; hope to be in rooms in January. Two poundings have been given by two of the churches. Outlook is very good for another year on Roberdel charge. Our quota for the Advocate has been remitted."—M. C. Ellerbe.

"The work on the North Forest charge is moving on nicely. The folks are very kind, congenial and appreciative, and have made their pastor very glad a number of times by giving him good things to eat and by speaking kind words often. We had our first quarterly conference last night following a very inspiring and helpful sermon by our presiding elder, Rev. E. W. Fox. The reports gave signs of progress and indications of a bright future. By working together with God we hope to see his kingdom advance in the months that are just ahead."—A. A. Kyles.

Rev. Thomas McM. Grant, secretary of the North Carolina conference, writes: "I am well pleased with the journal for 1929. You and your co-workers have done well and I congratulate you on your work." This is in accord with what Rev. W. L. Sherrill, secretary of the Western North Carolina conference, said last week in regard to the journal of his conference. The Advocate Printing House has satisfied the editors of our conference journals —printing journals is a very difficult job—why then should not all our readers who have job work send it to us with the assurance that satisfaction is guaranteed?

The courses offered in the Junaluska school of religion carry hour for hour credit on degrees in the school of religion of Duke University. Each session of the school covers a period of six weeks. The third session will be conducted in the Religious Education building of the General Sunday School Board, Lake Junaluska, July 21-August 30, 1930. Those desiring further information should write to Dr. Paul N. Garber, Registrar, School of Religion, Duke University, Durham, N. C., or to Rev. John Q. Schisler, Director of Training Work, General Sunday School Board, 810 Broadway, Nashville, Tenn.

The next biennial convention of the Anti-Saloon League of America will convene in Detroit, January 15-19, 1930, inclusive. It is the most important Anti-Saloon League convention held since the Eighteenth amendment became effective ten years ago. The program will include speakers of national and international reputation representing scientists, educators, ministers, public officials, merchants, manufacturers, business men and representatives of trade unions. We are calling on all the friends of this great cause to help make this our biggest and best convention. Parties interested in going as delegates should write C. A. Upchurch, Supt. N .C. Anti-Saloon League, 102 Recorder Building, Raleigh, N. C.

Through a regrettable oversight due credit was not given Rev. C. T. Thrift for his illuminating study entitled, "The Need of an Equitable Financial System," which appeared in the Advocate of December 12. If you failed to read that article we suggest that you do so.

Rev. C. F. Tate of the Stokesdale charge has in his coop a 19-pound turkey, the gift of Mr. and Mrs. J. S. Knight last Monday night at the close of a meeting in the interest of the new church. We are not authorized to say that visitors will be welcomed to the parsonage, but it appears an opportune time to visit the manse.

Once upon a time every member of the little church in Smithville removed to Jonesville, while every member of the Jonestown church removed to Smithville; and as the members of each group felt too sentimental toward the dear old church back home to send for their church letters, both dear old churches perished.—John A. Holmes.

"The year, the fourth in number, has started off well on Plymouth charge. We are looking forward to a very fine year. I have the assurance that within this conference year that Plymouth will have a good church plant, built according to service and worship. The Sunday school will be housed in a B type building, well planned. Our people feel the hardships, but our faces are turned toward our heavenly Father, and in faith we are moving forward. I have been asked to act as group director for the five charges this side of the sound. Brother Dowd is anxious that we do things in the best way over here. I wish first of all that the Advocate subscriptions be gotten. Therefore I have mine."—R. G. L. Edwards.

Appointment of Henry R. Dwire of Winston-Salem as director of the newly-created department of public relations and alumni affairs at Duke University, announced the other day by President W. P. Few, strikes us as the superlative in the meeting of the man and the job. Mr. Dwire is peculiarly fitted for the duties which the designation of the new department connotes. A man with a consuming passion for unselfish service in the highest sense of the word, of the highest character, with a gift for friendship that binds men to him with hoops of steel, and a public speaker of rare ability and charm, Mr. Dwire is admirably qualified for the job of interpreting the real spirit and aims of Duke University.—Robesonian.

"During the session of the annual conference at Kinston recently, a meeting of the New Bern District Association of Ministers' Wives was held. Mrs. Walter Patten, president of the association, addressed the meeting on the subject of parsonages and their place in increasing the usefulness and effectiveness of the minister. Mrs. N. H. D. Wilson made a talk reminiscent of her early experiences in parsonages as a minister's wife. After luncheon the association accepted an invitation from the Washington district association for a joint meeting. At this time it was decided to organize a conference-wide association for the purpose of strengthening the social ties among the ministers' wives in the N. C. conference and other objects. The following officers were elected: Mrs. Walter Patten, New Bern, president; Mrs. L. C. Larkin, Durham, vice president; Mrs. A. S. Parker, Troy, secretary-treasurer. At the meeting of the pastors and district lay leaders in New Bern, November 19, a meeting of the New Bern district was held in Centenary church. Fourteen members were present on this occasion and agreed to make some permanent improvement at their parsonage this year."—Mrs. Robert M. Price, Sec.

We had made the Oriental believe during a century that our civilization was higher. Now they have judged us through our deeds, not caring who may have been right or wrong in the last war. All our Western prestige has sunk there.—Count Carlo Sforza, former Italian minister of foreign affairs.

A new $20,000 brick or stone church is in prospect at Stokesdale, Guilford county. The new church is greatly needed in that growing community where the present church is altogether inadequate. At a meeting of the officials last Monday night in the parsonage, the plans submitted by the Duke architect were adopted, the list of subscribers to the new church building canvassed, and the outlook appeared hopeful. The building and finance committee has already been at work. The following officials were present at the meeting: A. B. Bray, J. H. Pearman, P. P. Simpson, C. W. McCrorie, P. L. Pegram, A. H. Williams, J. S. Knight, Dewey Martin, V. V. Vaughan, G. F. Lester, P. R. Webster, W. H. Knight, D. R. Lester, A. S. Knight, H. G. Gentry, and C. M. Cook. Rev. C. F. Tate is the pastor and greatly interested in the new church.

STATESVILLE DISTRICT MEETING

The pastors, lay leaders and district stewards of the Statesville district met Thursday of last week in Hickory. It was a time of discussion and planning for the work of the year with definite objectives in view.

Rev. J. S. Hiatt has well defined plans for the year's work and expects with the co-operation of the pastors and the people of the Statesville district to reach the desired goal. Keep an eye on the Statesville district with its program for the year as adopted by the Hickory meeting.

Suggested Program for Conference Year 1929-1930

Slogan: "The Men of the Statesville District for the Man of Galilee."

1. A revival in every church.
2. Every pastor's salary paid in full.
3. Conference assessments paid in full.
4. Organize a missionary society in every charge. (a) Organize an Epworth League in every charge and attend League institutes.
5. Work for 10 per cent increase in Sunday school enrollment.
6. See that all teachers, superintendents and officers attend "institutes" held within the district.
7. Observe Sunday School Day, and send collection to H. A. Dunham, Treasurer, Asheville, N. C.
8. Observe Golden Cross Day in all our Sunday schools.
9. Observe fifth Sunday as Children's Home Day and send collection to Rev. C. A. Wood, Supt. Children's Home, Winston-Salem, N. C.
10. See that the Statesville district's quota of new subscribers to the Christian Advocate is raised early in the conference year.
11. Build and equip churches and parsonages wherever needed.
12. Arrange to attend the Duke University summer school.

MISSIONARY INSTITUTES AND THEIR DATES

Rockingham District—January 2, Laurinburg.

Fayetteville District—January 3, Fayetteville.

Weldon District—January 6, Weldon.

Elizabeth City District—January 7, Elizabeth City.

Washington District—January 8, Jarvis Memorial, Greenville.

New Bern District—January 9, New Bern.

Wilmington District—January 10, Fifth Avenue, Wilmington.

Raleigh District—January 13, Edenton Street.

Durham District—January 14, West Durham.

Seeking the Manger

The Force of Christmas on the Soul

By James Mackay

I BELIEVE the old story of God in the manger. I will continue to believe it whatever men may say about it or science discover about it. For in believing it I soar far beyond anything to which science can lift me. And if it be untrue for science, I, though believing it, shall be wiser than science. If it should prove to be finally untrue I shall be greater than God, for I shall be treasuring in my heart a lovelier thing than he has ever thought. For we cannot believe that the idea of Bethlehem could have entered the heart of God without stirring him to action. Therefore I will believe it; and, at this Christmas time, I will try to become simple enough in my heart to go with the Wise Men and the Shepherds and all the child-hearted saints of the Christian centuries, kneel with them in adoration before the manger, and there, with them, offer what gifts I have to give.

Christmas is not a time for criticism but for wonder and belief. It is not a festival for the sophisticated but for the child-like. So let us put away our criticism and our unbelief, and let us try to recapture that childlikeness of heart which brings us into the Kingdom of God. Let us begin again "to believe in love, to believe in loveliness, to believe in belief," for we are always better when we are believing than when we are critical. Christmas brings with it a spirit to which, if we are wise, we yield as the little children yield. At this holy season we find ourselves in the presence of something so much bigger than ourselves that only the very shallowest among us can ignore. We may keep the critical and superior spirit if we wish, but, if we do, we shall miss the force of Christmas in our souls, and that will not be wisdom. So in the spirit of simple belief and wonder let us go to meet this coming Christmas, and in the same spirit let us go back into the old Gospel stories of that first Christmas, ready to yield once again to their strange unearthly beauty and their romantic charm. And if criticism tells us that these stories are but the halo which time has placed about the head of commonplace history, let us reply that the halo, in its own way, is as real as the history. It is as much part of the stuff of reality as the most ordinary fact.

For it is really unscientific to attempt the study of these old stories without taking into account the fairy-like spell they have laid on the human mind. The most remarkable thing about the manger is the romance and the unearthly beauty which it has gathered as the years have gone on. We know that the original scene must have been commonplace enough. But, looking backwards after centuries of experience of what Jesus means to life, human devotion has woven poetry and wonder about the manger until, today, we see it shimmering in a light that never was on sea or land. To strip it of its halo of wonder would be to strip it of the greater part of its truth. For the real manger ought to be seen in the heart of a cloud of glory.

If we are to find the manger at this holy season our guides must be the Wise Men or the Shepherds. It may be either according to our temperament, but it must be one or the other. For the Wise Men and the Shepherds are representative of two great attitudes of mind which lead men to reality. Let us see what they are.

First, the Wise Men from the East. Who were they these Wise Men from the East? They were Mobeds, priests of the Parsee Fire Temples in far-off Media. They were men of noble presence, men of kingly and adventurous souls who were ready to pay any price for reality. They were deeply read in the literature of their own religion, and they treasured in their hearts the promise of a Deliverer made by their own great prophet Zarathustra. It was their duty to tend the sacred fire which is never allowed to die in the Parsee Fire Temples, and also to study the heavens for signs. Night after night they probed the heavens, and their contact with the great things of God deepend their desire for some crowning revelation of truth. Then, at last, in the very field of their study a new fact revealed itself to them. A new star appeared in the heavens. It must have some deep meaning. It must be an answer to their deep longing. It must lead to some grandeur. And so, with the ardor of the real student, they set out to follow the new fact to see where it would lead them.

But they did not follow with the open mind which is so often, but wrongly, supposed to be the right equipment for the searcher after truth. They followed with the expectant minds of little children. They took with them their kingly gifts of gold and frankincense and myrrh. They followed the star with caskets in their hands. They followed the star, but it was in the hope that it would lead them to the king. That is the true and the only possible attitude of mind for the searcher after truth. We can never follow up any discovery with an entirely open mind. Hope is the foundation of all our searching. We must be expectant or we shall never search at all. "There is no science," says Sir Henry Jones, "until there is a hypothesis on its trial." Why not, this Christmas, put to the test the greatest hypothesis of all? Why not take our caskets with us on life's journey believing that our star of hope will not prove to be a will-o'-the-wisp? Is any other attitude truly wise? Does not a great deal of our modern teaching, by trying to stifle this inherent trustfulness of our nature, and by bidding us approach things with the open mind (so-called), rob us of part of the equipment of discovery? For why has this hope, this dream of a God like Jesus, been given to us if we must put it away from us when we begin our search for reality? May it not be a hint of the truth? And may not the stifling of it be like the deliberate destruction of an eye? At any rate the only true wisdom is to follow the star with our caskets in our hands. For all our searching will be useless unless we find at the end of it that to which we can give ourselves utterly.

So the Wise Men proved their wisdom by taking their caskets when they set out to follow the star. And we know where their journey ended. Says Dr. Moulton, in his usual beautiful way, "They entered in and did reverence before the manger, over which their eyes seemed to see

that glory that was lost when the first man sinned. They gave Him gifts of gold and frankincense and myrrh that the angels saw as the Magi opened their caskets."

Is not the manger the final resting place of all study? Do not all the bright flashes which dazzle us in every field of enquiry ultimately lead to Him? Where else can our thought find a grandeur in which it can rest? In those white-robed Mobeds, journeying across the desert with their eyes on a star but with their caskets in their hands, we see the prototype of every true student. For no quest can satisfy us except the quest for that grandeur to which we can give ourselves utterly. No other quest is worthy of us. And if we undertake that quest we shall arrive, where they arrived, at the manger of Bethlehem.

The shepherds were not students. They were brave and hardy, doubtless; but they were rough and lawless. They were classed with camel drivers, inn-keepers, and all the rough element of society; and not without reason. They sat there that night, a little company of them on the hills near Bethlehem, when the wonder of their lives happened to them. Around them and their sheep lay the Syrian night, a mystery of mingled stars and shadows. They were not thinking of anything profound. They were scarcely thinking at all. Their sheep were safe for the night, the wild beasts were not troublesome, and the shepherds were whiling away the hours with singing when they were suddenly overwhelmed. The night about them was suddenly filled with wings and music, and a great awe fell upon the rustic hearts of the shepherds. They were sore afraid. They suddenly found that they were part of the unbroken circle of angels about the throne of God. Whether it was that Jesus in his coming had brought heaven nearer to the earth for a moment, or whether it was that the eyes of the shepherds were opened to see what the normal condition of the world really is, we cannot tell. But the shepherds listened then to the sweetest music that this old world has ever heard; and the music was about a Baby lying in a manger.

THE CHARM OF CHRISTMAS

There is a charm about Christmas that no other day possesses. It goes down until it strikes something very deep in our lives. There are holy days like Easter which strike a note of victory that goes higher than does our Christmas music, but it is our Christmas music that moves the heart most deeply.

Christmas is the children's day.
"They all were looking for a king,
To slay their foes and set them high.
He came, a little baby thing,
That made a woman cry."

And the telling of that old Christmas story in art and literature and song and sermon through 1900 years has done more than we can fully know to ameliorate the conditions of child life. No other conceivable way by which God could have come into our human life could have so glorified childhood. Jesus the man and the teacher was true to this basic element of the divine method when, to proclaim the spirit of his kingdom and the way of entrance into it, he took a child and set him in the midst.

Christmas is the mother's day. It would have no such charm and glory if it were not for the beautiful face of Mary, the girl-mother. Conceivably God could have sent his Son by a totally different way. Angels could have borne him to the earth, and placed him in a regal cradle. As it is, it is all simple, a part of the common experience. All of us have looked up out of baby eyes into some woman's face. And the mother of the Holy Family is a humble mother, wife of a working man. The charm of Christmas lies in its simplicity, its universal appeal, its touch of nature that makes the whole world kin, its exaltation of motherhood, its identification of the life of God with the most elemental experience of man.

Womanhood owes scarcely less than childhood to Christmas. There is no movement or force in the world that makes for the freedom and nobility of womanhood, the sacredness of motherhood, the beauty of home life, that has not taken great inspiration from the picture, which Christmas Day paints anew for us every year, of the Holy Family with its infinitely appealing figure of womanhood at its best.

Christmas is humanity's day. This is the profounder, though less obvious, source of its perennial joy. Christmas tells man that he is God's son. The Incarnation may be a difficult question of philosophy and theology as the scholars expound it, but it is a thing of life and hope and glory as the soul apprehends it. Stripped of theological terms and philosophical abstractions, leaving on one side all the questions which Christian men debate so strenuously, the religious charm of Christmas can be expressed in a few plain sentences that the ordinary man can understand. God and man are alike. There is no great impassable gulf fixed between Deity and humanity; they are not, like light and darkness, mutually exclusive, but, like father and son, basically one. Love and thought and purpose in God are of the same order as love and thought and purpose in man, only higher, grander, vaster. The Incarnation of God in Christ is the pledge and proof and assurance of this glorious and vital unity.

And Christmas is not only man's great day, it is God's great day, the day of God's supreme adventure. Through the long ages, he had been preparing the world for life. Through other ages he had been bringing life to the point where a living thing made in the image of his Creator could look up to heaven and say "God!" And now, in the fulness of time, God has broken into life in a new and glorious way. The first-born of a great family of sons has appeared. God has stooped down to the human to life man up to the divine, and in this unbelievably wonderful and eternal unity of Deity and humanity in the God-man every man may find hope. This is the supreme charm of Christmas. This is the Gospel, glad tidings of great joy!—Federal Council Bulletin.

Why should there not be pain in the world, considering the fact that for thousands of years many millions of people have been following their own self-chosen course regardless of their obligations to God or their neighbors, simply getting out of life what they could for themselves? All these selfish human wills in constant conflict with one another would naturally make of this world a horrible chaos. How could it be otherwise?—The Rev. Dr. Delany.

When men tell you in these days that you must take your choice between Christ and Darwin, refuse to make a choice. Take Christ and Darwin, too, if you like. When they tell you you must choose between religion and science, refuse to make a choice. Take both. When they give you your choice between fundamentalism and modernism, I am inclined to advise you to take neither.—Bishop C. P. Anderson of Chicago.

JOHN R. MOTT AFTER FORTY YEARS

The Missionary Council reached its climax in Raleigh last Wednesday with the address of Mr. John R. Mott, world citizen and Christian statesman. Forty years ago he came to Trinity College and spoke in the interest of the student volunteer movement. Vigorous, alert, eager, this graduate of Yale was a young man of vision, calling for crusaders. Forty years later John R. Mott is much the same though he is now of serious face, with heavy overarched eyebrows and mature features able to speak out of such fulness of knowledge with unusual depth of conviction. He is familiar with the nations and speaks with assurance of world conditions and world movements. Four times around the world, eight times to the Orient, visits made to sixty-eight nations, with approach to every class and condition of mankind, gave John R. Mott unusual opportunities to know the planet. He talks as familiarly of the nations as does an intelligent lady of her flower garden or an alert farmer of his farm. The dreamer at old Trinity forty years ago is today both seer and statesman.

For the two hours that John R. Mott spoke in such convincing way from the platform of Edenton Street church, we saw standing beside him the young dreamer of four decades ago before a small group of students in an obscure room of Trinity College urging them to join in the effort to "evangelize the world in this generation." But back of both these figures and of chief import was another Presence—real and abiding, though unseen.

The tide of nationalism which is sweeping the East is of tremendous significance in the world-wide mission program, Dr. Mott said. "With Japan fartherest in the forefront, China and India have unmistakable signs of growing nationalism. The attitude of this country should be one of sympathy and forbearance in the troubles of these nations," he said. And although it takes almost superhuman love and trust, the mother church must trust them, and turn over to them every increasing responsibility in the mission field as they rise.

Looking at the reverse side of the shield, Dr. Mott said that he had found no country in Asia which understands its neighbor, that a marked feeling in prestige of Western countries was noticeable in the East, this being partially brought about by the Japanese dissatisfaction with external arrangements between the United States and Japan; China, likewise, resents their unequal treaty with this country

"Internationally, the outlook today is more hopeful than it has ever been in the past," he said. "As evidence of this at least 20 voices and pens are asking for understanding and peace as compared with one a decade ago. International conferences and the exchange of scholarships and professors' chairs are turning the light on disagreements and friction."

As the most significant factor, he said: "I see rising to the ascendency in Asia and other countries a new generation with a determination for a better day. . . . Students with their faces turned toward the future and not the past are coming into power. . . . These new students are going to universities in other countries, sitting at the feet of other nations."

Dr. Mott also touched on the deterrent factors of denominational divisions, the association of Christianity with unchristian acts, and the lack of an adequate staff to carry on the mission work. He paid high tribute to the forces in the field, and said there was no means of telling what great good one life can do, giving as an example Dr. George Worth, missionary to China. Dr. Mott said he was in school with Dr. Worth at the time he made his decision.

HENRY R. DWIRE HEADS NEW BOARD AT DUKE

Mr. Henry R. Dwire of Winston-Salem becomes director of the Board of Human Relations at Duke University and Mr. J. D. Johnson of Clinton takes the place of alumni secretary made vacant by the resignation of Mr. R. E. Thigpen. The purpose of the new department is to coordinate in one office various activities relating to the contacts of the institution with the alumni and the public generally.

Mr. Dwire received his A.B. from Trinity in 1902 and his M.A. the year following. After teaching for one year at Fishburne Military School at Waynesboro, Va., he entered the field of newspaper work and for 22 years was editor of the Twin-City Sentinel of Winston- Salem. Since retiring from newspaper work three years ago he devoted himself largely to civic and educational endeavors, being at the present time chairman of the board of school commissioners of Winston-Salem, of the Community Chest commission, and of the American Red Cross chapter of his home city. Mr. Dwire is founder of the Fine Arts Foundation of Winston-Salem, a member of the board of lay activities of the Western North Carolina conference, and secretary of the board of directors of the state hospital for the insane at Raleigh. He is now serving as district governor of the Fifty-seventh district of Rotary International.

Mr. Johnson is a B.A. graduate of Trinity College of the class of 1923. The first year after his graduation he served as a member of the faculty of the Richard J. Reynolds high school of Winston-Salem. He returned to his alma mater in 1924 for the study of law, finishing his course in 1926 and receiving his license soon thereafter. He has been successfully engaged in the practice of law for the past several years at Clinton. In addition to his chosen profession he has been active in church and civic matters in his home community. During his student career at Trinity he was a leader in athletics and other student activities, being first baseman and captain of the baseball team and filling other positions of distinction.

A SACRED PRIVILEGE

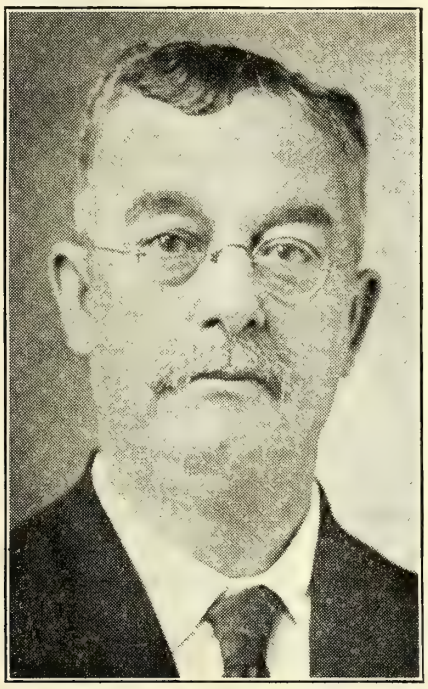
Dr. E. B. Chappell and Dr. C. D. Bulla of Nashville, Tenn., Rev. L. B. Jones of Weldon and M. T. Plyler of the Advocate visited the grave of Dr. T. N. Ivey at Oakdale. These four, perhaps the most intimate friends of "dear Tom," as Bulla so often speaks of him, stood uncovered Wednesday afternoon and recalled many of his traits and lauded his virtues. That May afternoon of 1923 in which we laid him away came back with vivid realization.

Twelve strenuous years as editor of the Raleigh and eleven busy years as editor of the Nashville Christian Advocate demanded the best he had. He often grew weary in the toilsome rounds; he made a brave fight with a weak heart; but he rests well. The four friends felt something of a strange significance in the slanting rays of the November sun across Oakdale last Wednesday evening.

REV. ALBERT SHERRILL

The most abiding assets in life are spiritual values. According to such standard the life and work of Albert Sherrill occupy a worthy rank as an acceptable Methodist minister, expressed in true service for the betterment of humankind.

He was born in Rowan county November 13, 1861. During his early life he was a member of Saint Enoch Lutheran church, at Enochville, Rowan county. He was educated at the North Carolina Lutheran College at Mount Pleasant. While teaching at Hickory in 1890 he joined the Methodist church and was licensed to preach during the pastorate of Rev. T. P. Bonner. During 1891-92 he served as junior preacher on the Enochville circuit, Salisbury district, with Rev. J. D. Buie, pastor.



REV. ALBERT SHERRILL

During the Western North Carolina annual conference at Winston-Salem, November 30-December 5, 1892, he was admitted on trial into the traveling connection. The following are the appointments which he served: 1892-3 to 1894-5, Old Fort; 1894-5 to 1896-7, Granite Falls; 1897-8 to 1898-9, Stanley Creek; 1899-1900 to 1901-2, South Fork; 1902-3 to 1904-5, Randolph; 1905-6, Lenoir circuit; 1906-7, Concord circuit; 1907-8, Spray and Draper; 1908-9 to 1911-12, Table Rock; 1912-13 to 1915-16, Rutherfordton; 1916-17 to 1919-20, Summerfield; 1920-21 to 1923-4, Stanley.

During this fourth year of his pastorate on the Stanley charge his health failed and he moved to Greensboro, where he spent the remainder of life. While living in Greensboro he attended West Market Street Methodist church preaching services and the Sunday school whenever practical.

During favorable weather he could be found often sitting in his favorite arm chair on his veranda engaged in reading or in conversing with friends about thoughtful issues and pleasant reminisence.

While respecting the opinions of others Brother Sherrill had positive convictions and had courage to express them. He advocated the doctrines of evangelical Christianity. Throughout his active ministry he was abundant in service in preaching the word, in shepherding the fold and in promoting the varied interests of the charge committed to his trust. Entertaining in conversation he enjoyed pastoral visiting and won the interest and esteem of the people among whom he ministered. Of him it has been worthily said that he was a true servant of the Lord.

On June 15, 1892, he was married to Miss Mintie Rodgers of Rowan county, who faithfully shared in the joys and trials of the itinerancy, and who tenderly ministered unto her companion during his affliction.

For more than five years he endured physical affliction with Christian courage and submission. On Thursday night, December 5, 1929, he suffered a second stroke of paralysis, and on the following Saturday afternoon at 2:30 o'clock he entered the larger life.

Surviving are the wife, and three daughters, Mrs. Harry Whitener of Stanley, Mrs. T. E. Stough of Gibsonville, and Miss Esther Sherrill of Greensboro; and four sons, Albert, Jr., of Winston-Salem, Benard I. and Paul L. of Greensboro, and Pogue C. of Baltimore.

The funeral service was conducted from the Poole and Blue funeral home in Greensboro, Sunday afternoon at two o'clock, by Rev. H. G. Hardin, pastor of West Market Street church, assisted by Rev. Messrs. W. A. Newell, presiding elder of Greensboro district, G. A. Stamper, pastor Greensboro Centenary church, and S. B. Turrentine, president Greensboro College. Interment was in the Pisgah cemetery on the Summerfield circuit, the service conducted by Rev. H. G. Hardin, assisted by Rev. H. L. Powell, pastor Summerfield charge. Both occasions were largely attended by sympathizing friends, and a profusion of beautiful floral designs also betokened love and esteem.

S. B. Turrentine.

"THE ROMANCE OF AMERICAN METHODISM"

By Paul Neff Garber.

The first chapter of this series, "A Voice in the Wilderness"—Story of Robert Strawbridge—will appear in the North Carolina Christian Advocate, January 23, 1930. This will be followed each week by an article which will continue to relate in popular form the facts of American Methodism. We fully expect this to be the most welcomed series of a historical nature that has ever appeared in a Southern journal.

Dr. P. N. Garber is a Virginian by birth and is now a resident of Durham, N. C., being professor of Church History and registrar of School of Religion, Duke University.

Dr. Garber is a member of the Western North Carolina conference and devotedly interested in all that concerns Methodism. His enthusiasm is contagious. Dr. Garber is author of "That Fighting Spirit of Methodism," which has gone into the second edition, and it continues to sell.

Dr. Gilbert T. Rowe commends its "accuracy, the simplicity and directness of style and the dramatic movement of the story." He insists, "The book is as arresting as it is informing and enlightening."

The New York Christian Advocate said of "That Fighting Spirit of Methodism": "There is no canvas where so many of our militant characteristics are truthfully delineated."

Tell your friends about the forthcoming series and get them to subscribe so as to receive the first article in January—and all the rest during the year. A treat is in store for our readers.

THE NEW CHRISTMAS

By Susie Potter Hesse.

How it all irritated him—this Christmas chaos and clamor! Each year an earlier beginning but no resultant diminishing of frenzy, for each year only enlarged the "Christmas lists" and made shopping orgies more desperate.

Verne Leonard chafed at the consequent overtime in business and added blockade in traffic which further delayed his arrival home. Home! Christmas there, too, spoiling the serenity. Already he had noticed mother frowning over columns of names and figures. He had discovered little Mary's letter to Santa with its long catalogue of wants.

One of the inevitable things in life—Christmas! Certainly not rational and emphatically not Christian—but, of course, nothing to be done about it. Tonight the business of decorating was occupying the family as he entered. He had eaten in town. He was utterly weary. He would retire at once.

When Mrs. Leonard crept quietly into the bedroom at midnight, he awoke with a start. "Oh, to have finished it!" he sighed.

"A dream?" and his wife laughed.

"Yes, a dream, Louise. A journey—a journey after the Christ. And I found him—almost;"

"Found him? I thought we both found him years ago when we united with his church."

"Have you ever thought, Lou, that we sadly lose him at Christmas time?"

"At Christmas? I don't understand."

"Listen to my dream, dear. I stood at a city street corner. It was evening. There was the throng, the hurry and the noise. Santa Claus in his gay attire enticed the little folks. An aged woman offered tiny holy bunches—offered but made no sales. A cripple held pitiful pencils toward unheeding jostlers. An electric advertising sign flashed Christmas cigarettes and night clubs and sports.

"Heartsick at the spectacle, I looked up through the blackness beyond the lights. One star! It called to me. 'Jehovah looked down from heaven upon the children of men, to see if there were any that did understand, that did seek after God.'

"I followed the star—away from the turmoil. A voice spoke. 'Lo, the Star . . . came and stood over where the young child was.' I will be one of the Wise Ones, I thought, to follow this sign from heaven as it leads to where the Christ Child tarries.

"But the voice again gave me reply. 'I find no place where the Christ abides.' Then it seemed the Shining One made search from place to place—search for some business mart, some church, some home, some heart wherein the Saviour reigned supreme. I followed, inwardly protesting that well-nigh everywhere the Star might pause to recognize the presence of the Christ Child—everywhere, at this Christmas season. But on and on we traveled, glimpsing as we passed sad things that made me understand the absence of the Holy Babe from places where he should have dwelt.

"A church school Christmas tree. Little hands held out eagerly for gifts and more gifts. In a corner, a happy, self-absorbed girl laden with all kinds of attractive presents. Close beside her, touching her, watching with wide-eyed wonder and envy, a poorly clad little one with nothing save a bag of candy and a tiny doll. Too young to understand! Only a bitter tug at her heart and tears in her throat! No, the Christ Child was not there. The Star could not stand over that Christmas celebration.

"A home—many homes—aflame with candlelight, gay with careless laughter, swollen with 'things' not needed—and around the corner an aged, shivering woman bending over rubbish heaps to find a bit of fuel for her Christmas morning fire.

"The post office! Millions of 'Merry Christmas' cards, handled by impatient carriers, given to people too merry to need them—while the lonely, shivering woman continued to gather fuel from the dump. And I thought for the first time of the cups of cold water those piles of cards might have purchased."

Louise Leonard interrupted impatiently. "You know those cards carry the Christmas spirit."

"Yes, somewhat. But in my dream I knew there were too many of them and too few cups of water."

"Was that the end?"

"No, there were other things I saw and learned. They revealed to me how much is done everywhere in the name of Christmas, in which the purpose of the Saviour's birth cannot be seen, through which the song of the Christmas angels cannot be heard. I discovered how unchristian it is that the season that should be a glad religious festival has become to thousands upon thousands a time to be dreaded, a time of physical exhaustion, anxiety, jealousy, and greed."

"Well, Verne, it was only a dream. We can't help matters. We have to do as others do, even if we cannot wholly approve."

"That's just it, Louise. Do we have to follow the crowd? Some one must make a break—away from a custom that's bad. It ought to be made by people who bear the name of the Christ."

"But how, Verne?"

"Louise, I'd like to begin here in our home. On Christmas Eve I' dlike to look into the heavens and find that the Star has come to stand over us because in our midst is the Babe of Bethlehem."

"And again I ask you how, Verne."

"First, Lou, it's Christ's birthday, not yours nor mine. Not anybody's but his. Let's give to him. There's only one way to do that—the hungry, the naked, the afflicted—"

"You mean—cut out all our usual gift-making and just give—to charity?"

"No, wife, not to charity—to Him. Yes, to Him alone."

"To be explicit, just how would you spend Christmas Day?"

"Something like this, Louise. I'd begin the day by reading with the family the story of the Saviour's birth and somewhat of his life and death. Then I'd like for us all to use the car throughout the day carrying Christmas cheer to those whose lives are cheerless—flowers, food, clothes, luxuries, purchased with money usually spent upon cards and gifts for relatives and friends. I'd like to find our churches open, providing, not entertainment, but services of worship where we might pause from our errands of mercy and touch hands with Him whose work we do.

"When we came home to eat I'd bring along some lonely one—perhaps one who is close to seeing Him face

to face; or it might be orphan children whom ours might make happy.

"I'd omit all the 'swapping' of gifts, all the feasting, all the selfish merry making. There are other times for that.

"Can you imagine anything finer for our children than to have them learn, through a day so spent, the real meaning of the incarnation? Can you imagine what it would mean to the world if every Christian family would so interpret Christmas and so celebrate it?

"I'd like for us to be among the pioneers who will break with the old—to find the better way."—Zion's Herald.

LAKE JUNALUSKA METHODIST ASSEMBLY BECOMES PROPERTY OF THE CHURCH

The Methodist Episcopal Church, South, has become sole owner of the Lake Junaluska Methodist Assembly. This property valued at more than $1,000,000 with its huge lake, George Stewart Memorial Auditorium, hotels, hard surfaced roads, and within the bounds of which are scores and scores of privately owned homes, not to mention hotels and boarding houses, will continue to be the "Capital of Southern Methodism."

The transfer of the ownership and management of this property from the stockholders of the Southern Assembly to a board of trustees elected by thirteen annual conferences east of the Mississippi river was effected in a meeting of said trustees held at Lake Junaluska, December 3, 1929.

The trustees elected by annual conferences were as follows:

Kentucky conference—Mr. J. T. Cannon, Cynthiana, Ky.; Rev. O. B. Crockett, Winchester, Ky.

Western Virginia—Dr. R. J. Yoak, Barboursville, W. Va.; Rev. H. W. Ware, Louisa, Ky.

Louisville—Mr. D. C. Stimson, Owensboro, Ky.; Rev. Paul S. Powell, Hopkinsville, Ky.

Baltimore—Mr. Blair J. Fishbourn Roanoke, Va.; Dr. E. L. Woolf, Winchester, Va.

Holston—Dr. J. A. Baylor, Central M. E. Church, South, Knoxville, Tenn.; Mr. Fred A. Carter, Sweetwater, Tenn.

Tennessee—Rev. E. P. Anderson, Springfield, Tenn.; Mr. Caswell E. Rose, Nashville, Tenn.

Western North Carolina—Dr. A. W. Plyler, Greensboro, N. C.; Mr. E. A. Cole, Charlotte, N. C.

North Carolina—Rev. H. C. Smith, Rockingham, N. C.; Dr. W. P. Few Duke University, Durham, N. C.

North Alabama—Dr. Clare Purcell, Jasper, Ala.; Mr. J. A. Vann, Birmingham, Ala.

South Georgia—Rev. J. A. Harmon, Macon, Ga.; Mr. L. H. Burghard, Macon, Ga.

North Georgia—Rev. J. M. Hawkins, Decatur, Ga.; Mr. Arthur L. Brooks, 101 Marietta, N. W. Atlanta, Ga.

South Carolina—Rev. W. I. Herbert, Bishopville, S. C.; Mr. J. M. Albergotti, Orangeburg, S. C.

Memphis—Rev. L. H. Estes, 529 S. McLean Memphis, Tenn.; Mr. J. T. Fisher, Exchange Bldg., Memphis, Tenn.

At the first meeting of the board sixteen of the trustees were present, and eleven of the thirteen conferences were represented. Among the visitors present were: Rev. E. O. Cole, Charlotte, N. C.; Mr. John R. Pepper, Memphis, Tenn., president of the board of commissioners of the Southern Assembly; Mrs. J. M. Hawkins, Atlanta, Ga.; Mrs. D. C. Stimson, Owensboro, Ky.; Mr. Hugh J. Sloan, Mr. S. C. Satterthwaite, Mr. and Mrs. James Atkins, Waynesville, N. C.

The executive committee of the board of trustees was authorized and directed to secure incorporation for the board under the laws of the state of North Carolina, and that the name "Lake Junaluska Methodist Assembly" be given to the corporation.

The officers of the Lake Junaluska Methodist Assembly elected by the board of trustees are as follows:

President—E. A. Cole, Charlotte, N. C.

First Vice President—Dr. E. P. Anderson, Springfield, Tenn.

Second Vice President—John T. Fisher, Memphis, Tenn.

Third Vice President—Dr. E. L. Woolf, Winchester, Va.

Secretary-Treasurer—Rev. Ralph E. Nollner, Lake Junaluska, N. C.

General Superintendent—Rev. Ralph E. Nollner, Lake Junaluska, N. C.

Executive Committee—E. A. Cole, Charlotte, N. C.; D. C. Stimson, Owensboro, Ky.; Dr. J. A. Baylor, Knoxville, Tenn.; Dr. W. P. Few, Durham, N. C.; Dr. A. W. Plyler, Greensboro, N. C.

The executive committee will serve as campaign and finance committee.

Schedule and Program for 1930

The usual conferences, schools and camps will be held during the season of 1930. Among these are the Junaluska Summer School which is affiliated with Duke University; the Junaluska Summer School of Religion; the Sunday School Leadership School; the Young People's Conference; Epworth League Assembly; School of Missions; Conference on Temperance and Social Service; and the Western North Carolina Conference Epworth League Assembly. In addition to these usual conferences, another conference which has been suggested is an inspirational conference for ministers, planned by ministers for ministers. This conference would be entirely different from the pastors' schools. It need not conflict in any particular with these schools. Each bishop would be requested to appoint a minister from his district to serve on the committee on arrangements, and this committee would have entire charge of the conference. It is possible to bring a thousand or more pastors to such a conference. Such a conference was endorsed by the board of trustees.

This transfer of the Lake Junaluska Methodist Assembly from private ownership to church ownership marks a new era in the history of this institution. It now belongs to all Methodists and they can and will have a fresh personal interest in that which is truly their own. The future of the assembly is full of promise.

Nothing so closely resembles the American bricklayer arriving in his automobile in front of a building under construction as the American professor leaving his car in front of a university lecture hall.—Andre Maurois, author of "Disraeli."

I have no great sums to invest, but I would rather throw the money in the fire than invest it in a company whose employees are ground down under hard conditions and low wages, or otherwise oppressed.—P. A. Smith of Hikone, Japan.

METHODIST EDITORS GUESTS OF RALEIGH CHAMBER OF COMMERCE

The menu of broiled chicken, with all necessary accompaniments, the words of welcome by Mr. N. E. Edgerton, chairman of the chamber, the address of Hon. Josephus Daniels and the general good fellowship of the hour made the luncheon at the Sir Walter a fine success. The editors did their part well around the boards.

Dr. J. M. Rowland, editor of the Richmond Christian Advocate, was elected president of the association at a business session held later in the day, suceeding Dr. A. C. Millar, editor of the Arkansas Methodist. Dr. M. E. Lazenby of Birmingham, editor of the Alabama Christian Advocate, was elected vice president, and Dr. A. M. Pierce, editor of the Wesleyan Christian Advocate, secretary and treasurer.

Newspapering, Mr. Daniels said was the only profession that he knew which was purely impersonal, and hence there was a temptation to avoid responsibility, and for editors to fail to understand the obligation of leadership.

"Sometimes I think we belong to a vanishing race," he observed, pointing to the fact that by means of the radio the news as well as the gospel may be disseminated to people in their homes. The competition of the radio against the pulpit has already become a serious one, as inroads are made in congregations because church members find it easier to stay at home and hear the sermon over the radio, he said. How long will it be before the radio sidetracks the newspaper, he asked.

The answer lies in the fact that people will forgive almost anything in a newspaper except dullness, the commonplace. The world wants to be interested, and news must be presented with a salad dressing. It is sometimes difficult to be sprightly without becoming flippant, he asserted, adding that editorials were valueless unless there is behind them the inspiration of conviction. Comparing the newspaperman to the restaurent keeper, he said they must furnish what people want—in reason.

Those attending the meeting included: Bishop W. B. Beauchamp, Bishop Collins Denny, R. H. Harper, editor of the New Orleans Christian Advocate; H. W. Rice, business manager of the Alabama Christian Advocate; the incoming president, Dr. Rowland; W. P. King of Nashville, Tenn., book editor and editor of the Methodist Quarterly Review; E. O. Watson, editor of the Southern Christian Advocate of Columbia; Dr. Pierce, the incoming secretary; J. C. Montgomery, editor of the St. Louis Christian Advocate; Nolan B. Harmon, Jr., editor of the Baltimore Southern Methodist; J. A. Baylor, missionary secretary of the Holston conference; Wallace M. Crutchfield, editor and manager of the Oklahoma Methodist; Estelle Haskin of the Missionary Voice; J. C. Jenkins of the Florida Christian Advocate; E. B. Chappell, editor of Sunday school publications; Charles D. Bulla, associate Sunday School editor; E. H. Rawlings of the Missionary Voice; E. V. Cole of the Texas Christian Advocate; Alfred F. Smith, editor of the Christian Advocate; T. L. Morelock of the Methodist Layman; M. T. Plyler of the North Carolina Christian Advocate; Mrs. J. W. Downs, home mission secretary; Mrs. H. R. Steele, candidate secretary; and Mrs. C. W. Turpin, editor of the Methodist News Service, all of Nashville, Tenn.

Duke University's new hospital, now nearing completion, will contain more than 20 acres of floor space.

KIND WORDS CONCERNING THE ADVOCATE

It is contrary to our rule to print what is written this office about the Advocate, but we intend to break over this one time and give our readers the highly complimentary letter just received from Richard K. Morton of Harvard University, whose writings appear in a very large number of the leading papers of the country and the products of whose pen are widely copied by discriminating editors.

71 Farragut Road, South Boston, Mass.,
December 14, 1929.

Editor North Carolina Christian Advocate,
Greensboro, N. C.

Congratulations on the impending Advocate Diamond Jubilee and the forward-looking program for 1930!

North Carolina is indeed fortunate in having such a fine state paper. Unless your state is very appreciative and co-operative, I should say that all of us "foreigners," and even Northerners, ought to come down and carry it off for the general benefit!

Your editorials are uniformly pithy, searching, and valuable. They hit the point, and help us all to think of additional points of our own. I should hate for you to investigate how much I carried off to my work from your pages! Your articles are also good. But I should say that your news is decidedly exceptional for a state paper. Things certainly get done in your state when people get to it! They have ideas, too, and know what to do with them.

Congratulations again, therefore, on the wonderful service you are rendering to the entire cause of religion in your state. Something is surely very, very wrong if Southern Methodism is not keenly alive to what the Advocate can do, backed by many subscribers and good general support.

I am very proud to be allowed to be an occasional contributor, and look forward to the coming issues.

Richard K. Morton.

A DAY IN ENFIELD

Last Sunday in company with Professor J. M. Ormond we enjoyed a delightful day in Enfield. Professor Ormond spoke to the Union Bible class of 75 composed of the men of the town. He made good use of a most excellent opportunity to touch the substantial men of all the churches of the community.

Brother Euclid McWhorter, the new pastor, is in fine favor. The people are greatly pleased and feel much encouraged to begin the year's work. We counted it a privilege to preach for him at eleven.

The stay at that parsonage presided over in such a charming way by Mrs. McWhorter will be a delightful memory. If there is a more gracious hostess we have not met her. These two Methodist preachers will not soon forget their good fortune and the Sunday at Enfield.

That new church built at a cost of more than $40,000 meets every demand. The work is well done. The debt demands wise management and a united effort of the members for the next few years. This is not the time for any one to falter or to shirk. Wise and sacrificial effort will bring victory. The work so far is well done; a steady pull will result in a glorious finish.

Youth cannot make a greater mess of the world than their elders did.—President Hopkins of Dartmouth.

STATESVILLE DISTRICT MEETING AT HICKORY

The Statesville district of the Western North Carolina conference held its first set-up meeting of the year on last Thursday, December 12, in First church, Hickory. The meeting was composed mostly of the preachers and the lay leaders of the charge, with Presiding Elder Joe S. Hiatt in the chair. Every pastoral charge save one was represented by either laymen or the assigned pastor. Eight church lay leaders were present, in addition to the district lay leader, Mr. E. L. Troutman of Mooresville.

Following the opening prayer offered by Rev. H. H. Robbins, the presiding elder handed out to the pastors the amounts to be raised for missionary maintenance. The chairman stated that the one with the greatest knowledge seldom accomplished the most, but the man who knew something worth while to be done and set immediately upon his task.

The mission conference for the district which will be held in Statesville on January 13 at 1:30 o'clock will be composed of the missionary committee of each charge, the superintendent of the Sunday school and the pastor, and these would be expected to be present, Mr. Hiatt stated.

Rev. L. B. Abernethy of Elkin spoke in behalf of the Golden Cross Society, and stressed the need as well as the great opportunity Methodists have at this time in beginning a program in hospitalization work. He declared that the time had come when every charge should raise its annual quota for this cause, and that one of the finest ways on earth to reach a man's soul is to minister to his sick body. He deplored the fact that the entire conference did scarcely anything last year; but declared that he hoped that every charge would rally to the support of the Elkin hospital which was recently endowed by the late Hugh Chatham.

Rev. A. W. Plyler, editor of the Christian Advocate, described the Diamond Jubilee of the Advocate, and spoke of the new serial feature that is it be run in the Advocate starting the first of the year, and also of the "Romance of Methodism" which is to be contributed by Dr. P. N. Garber of Duke University.

Rev. A. L. Stanford emphasized some ways and means to have revivals. He declared that among many things necessary that he thought the most important to be: believe, desire, organize, and agonize for them.

Mr. E. L. Troutman, lay leader for the district, emphasized the desire to have the every member canvas in every charge. This would if properly worked, he declared, cover the budget for all the churches.

Rev. W. B. Shinn stressed the advantage of raising all the conference collections early in the year. This was the best policy, he declared, and early collections give assurance, expresses loyalty, and gives the outlook for the whole year a pleasantness and satisfaction not found by leaving this matter until the last few weeks of the year. He also stated that postponement of this important matter was the cause for many preachers having to move annually because of this neglect, and due to the fact that all the urging and campaigns piled up at the end of the year. Fifty per cent of the collections were pledged for May 1.

Mr. Carl Reece represented the Epworth League work. He stated that there were 59 leagues, 45 of which are senior leagues, seven Hi-leagues and seven junior leagues. Among other things the young people need most of all encouragement and friendship.

Mrs. Abernethy of Granite Falls spoke of the woman's missionary program for the year and pledged their support to all the pastors.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

Rev. C. S. Kirkpatrick asked that the Superannuate Endowment be closed out in May if posible. Many churches have paid their quotas and are continuing to give each year.

Rev. E. E. Williamson pleaded for systematic giving, consecrated giving, and united giving to the causes of the church.

Following dinner which was served in the Falathea Hall, Rev. I. L. Roberts brought to the conference a splendid address on "How to Keep the Young People Interested."

Rev. A. C. Gibbs told the conference some ways that might be tried to increase the Sunday school enrollment 10 per cent in the district.

Rev. M. A. Lewis brought to the conference a message in song, after which the conference adjourned with prayer by Rev. R. S. Howie and Rev. C. R. Ross.

E. J. Harbison, Sec. Pro Tem.

MOYOCK CIRCUIT HOLDS SUCCESSFUL QUARTERLY CONFERENCE

On December 10 the officials of the three churches of the charge met at Moyock Methodist church to hold the first quarterly conference of the year. Rev. O. W. Dowd, presiding elder, preached at 11 o'clock, bringing a message of inspiration and encouragement to every one present. Mr. Dowd is winning a place of highest praise in the hearts of both pastors and laymen in the untiring efforts and hard work he is putting into the work of the district.

After the morning service the ladies of Moyock church served lunch in the church, which was greatly enjoyed by all present, and they were tendered a vote of thanks by the conference for the very splendid entertainment.

After lunch the conference was called to order by the elder and Mr. C. C. Boswood was elected secretary, and the following answered to the roll call: Perkins church, J. J. Ferebee, W .R. Berry and B. C. Boswood; Memorial church, T. W. Baxter, Mrs. Lillian Flora, Mrs. Tom Taylor and W. H. Edwards; Moyock church, R. O. Bagley, Mrs. J. W. Poyner, Mrs. C. L. Mackey and T. B. Elliott, with a good representation from each of the churches that were not official members.

Rev. J. A. Tharpe, pastor, made a splendid report of the work begun for the new conference year.

Mr. G. C. Boswood, superintendent of the Sunday school at Perkins, read his report, especially mentioning his officers and teachers, and making an excellent report as to the general work of the school. Miss Maud C. Newbery, superintendent of Memorial, while not present, sent her report, which was read by the secretary. This report showed much interest in the work of school and church by both the officers and membership of the school, stating that seven members of the Sunday school had joined the church since the annual conference, that the grounds had been landscaped and were being made beautiful by shrubbery and native trees, this being made possible by one donor and the Ladies' Aid Society.

Mrs. Tom Taylor and Mrs. C. L. Mackey, presidents of two of the missionary societies, made splendid reports of the work of their respective society.

The financial reports were then called for by the presiding officer, Mr. Dowd. Mr. G. C. Boswood, secretary of the board of stewards of Perkins church, Mrs. C. L. Mackey for the Moyock board, and Mr. W. H. Edwards for Memorial church, each making very excellent reports. The ideal of the financial plan of each of the churches is to meet their obligations on a monthly basis. The reports were highly gratifying, and plainly showed that neither the officials or membership of the charge were willing to be less than the best circuit of the district. It might be added just here that one of the churches did not only meet the monthly obligation, but met all financial obligations for the entire quarter.

J. A. Tharpe.

North Carolina Sunday School

L. L. GOBBEL, Editor. Durham, N. C.

TWO BIBLE CONFERENCES

Two big Bible conferences are being planned for January, 1930. One will be in Queen Street, Kinston, for the New Bern district; the other in First church, Wilson, for the Washington district.

The Kinston conference begins on Sunday, January 26, and runs through Wednesday, January 29. The Wilson conference follows immediately, the first session being on Thursday, January 30, and the last on Sunday, February 2. Afternoon and evening meetings are provided for in the program.

Dr. Elbert Russell, dean of the Duke School of Religion, has been secured for the Bible lectures. For discussions of the place, work, and organization of adults in the Sunday school and church, Dr. J. Calloway Robertson of Richmond, Va., formerly superintendent of the department of adult work, General Sunday School Board, Nashville, or Rev. J. Emerson Ford of South Carolina, will be present each day.

The purpose of these conferences is to bring the Bible more prominently before our people and to enlist members of the Sunday school and church more generally in constructive Bible study.

As aids to facilitate this constructive study of the Bible the "Living Book Series" of Bible texts is being issued by our editors and publishers. Among the volumes already from the press are the following:

"The Message of Jesus," Branscomb.

"St. Mark's Life of Christ," Sledd.

"The Bible, Its Origin and Growth," Harrell.

"A History of New Testament Times," Gibson.

"Pleaders for Righteousness," Winton.

No textbooks will be studied in the Bible conferences, and no credits will be offered. Lectures and discussions will constitute the program. The definite, systematic, constructive study, it is hoped, will follow naturally the rebirth of interest which the conferences are designed to create.

Although not all of the charges and churches of the New Bern and Washington districts may be represented at Kinston and Wilson, it is hoped many will join in these great enterprises.

Rev. E. C. Few at Kinston and Rev. Thomas McM. Grant at Wilson are being aided by local and district workers in arranging these conferences, which have the backing of both conference and general Sunday school boards.

ALAMANCE SCHOOL MARCH 16

About 15 reresentatives of the Methodist churches of Alamance county, meeting at Graham Sunday afternoon, December 8, voted unanimously to hold the eighth annual session of the Alamance standard training school in Front Street church, Burlington, March 16-21, 1930. Rev. L. D. Hayman of Burlington was chosen chairman of the board of managers, and L. C. Allen, superintendent of Graham Sunday school, was re-elected secretary. Four courses will be offered. Chairman Hayman and his associates on the board of managers expect to work definitely and systematically to the end that the 1930 session of the school shall surpass all previous sessions.

WILMINGTON DISTRICT OFFICERS

Volunteer workers for the Wilmington district, announced by a committee of the district council appointed for the purpose of selecting these workers, are as follows:

M. J. Cowell, Wilmington, district superintendent.

Prof. R. C. Zimmerman, Richlands, superintendent of Wesley classes.

Rev. D. E. Earnhardt, Wilmington, superintendent of missionary education.

These will co-operate with Dr. Harry M. North, presiding elder, and the pastors, superintendents, and other workers in putting over the big program of Sunday school promotion in 1930.

DISTRICT COUNCIL DATES

Following is the schedule of dates of meetings of district Sunday school councils:

1. Fayetteville, at Fayetteville, January 3, hour to be announced.

2. Weldon, at Weldon, January 6, 2 p.m.

3. Elizabeth City, at Elizabeth City, January 7, 2 p. m.

4. Durham, at Durham, January 12, hour to be announced.

5. Raleigh, at Raleigh, January 13, 9 a. m.

Time for the New Bern district meeting is yet to be decided, but it will probably be at New Bern, January 9.

Already the Rockingham, Wilmington and Washington councils have met, planned their programs for 1930, elected volunteer officers to co-operate with the presiding elder, pastors, officers and teachers in attaining their objectives, and are facing the opportunities of a new year with high hopes.

NEW PUBLICATIONS

Parents and workers who have in their charge children under eight years of age will be deeply interested in the new publication of our church, "Childhood Guidance in Christian Living," which is just off the press. This magazine is to be published quarterly, and the subscription price is 60 cents a year.

In this magazine the vital problems of young children will be presented and discussed in the light of intimate experience and close, sympathetic observation. It will contain records of actual experience with children made by persons who are earnestly trying to find the wisest way to guide little folks in their first steps in Christian living.

Some topics discussed in the first issue are: "Young Children and Bible Stories," "Bible Pictures for Our Children," "Character and the Care of Pets," and "Sunday Evenings with the Children."

We are sure that the workers in our conference will rejoice with others throughout the church in the fact that the need for such a magazine has been met.

Lamar & Whitmore will furnish sample copies upon request.

NEW FORM OF LESSONS

"Our Little People," the group graded course for children 6, 7 and 8 years of age, has been changed from a quarterly to leaflet form, and beginning with the first Sunday in January there will be a leaflet each Sunday for the pupils that are using these lessons and we feel sure that the teachers and pupils will welcome this change.

The teacher should have in addition to the set of leaflets for the quarter a copy of "The Elementary Teacher" each month. This is her textbook for the course.

These lessons should be used in Sunday schools where there is only one class of children 6, 7, and 8 years of age, and is recommended where there are two classes. Where there are three classes, one for each age, the closely graded be used.

DOWN ROCKINGHAM WAY

Evidence of lively interest in Sunday school work in the Rockingham district and of plans for big things in 1930 is the following letter which the district council sent out last week to all the preachers and superintendents of the district:

Dear Brethren:

The District Sunday School Council was held in Rockingham November 19.

The following officers were elected for the coming year:

District superintendent and secretary, J. H. Bowen; district elementary superintendent, Miss Thelma Cole; district superintendent of Wesley classes, Rev. A. S. Parker; district superintendent of missionary education, Rev. J. H. Lanning.

There were several interesting facts brought out and recommendtions made which we felt you should know. We are sending you them and urging that we work together as superintendents and pastors to make this a great year in our Sunday school work.

1. Our records show a falling off in enrollment. There may be several reasons for that. But the fact remains that there are two people out of Sunday school in this state for every one in. We must make some sort of move to enroll these folks.

2. Last year nearly all the folks that joined the church in this district came

[Continued on page 25]

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

FIVE FINE FELLOWS

The Duke Foundation, through the school of religion of Duke University, Dr. Paul N. Garber and Prof. J. M. Ormond acting as agents, has offered five fine young men, students in the school of religion of Duke University, to the Western North Carolina Conference Sunday School Board for ten weeks during next summer to teach Cokesbury training schools in the rural areas of our conference. In accepting the services of these young men the Sunday school board agrees to give them continuous work and through the partcipating local congregations to take care of their entertainment. This means that these young men will serve in 50 Cokesbury training schools. The same conditions apply in regard to these services as in the case of young men from the school of religion who serve as assistant pastors.

The young men who have accepted our invitation for service are: Rev. C. P. Bowles, Rev. L. H. Greenwood, Rev. E. W. Needham, Rev. E. R. Shuler and Rev. G. R. Stafford. We hope to be able in the near future to present cuts of these young men, together with a brief story of their accomplishments, to the readers of the Advocate.

SERVICE

Requests for Cokesbury training schools for next year are already being received with right much frequency. It is thought that every asking can be granted during the ensuing year. Mr. Evans is arranging a most complete schedule for the winter and spring months. When summer comes we will have the additional help furnished by select students from Duke University. It is confidently hoped that no rural area desiring a Cokesbury school will be denied this good service.

GREENSBORO SCHOOL

The tenth annual standard training school for Greensboro and surrounding territory, held during the past week at West Market Street Methodist church, Greensboro, enrolled 161 persons, 134 of whom, representing 19 congregations, earned certificates of credit, this number not including several deferred credits. The credit students are listed with churches as follows: West Market Street 24,Wesley Memorial (High Point) 23, College Place 22, Bessemer 9, Muir's Chapel 9, Gibsonville 8, Centenary 8, Park Place 7, Proximity 5, Glenwood 5, Bethel 3, Jamestown 3, Rehobeth 2, First Presbyterian 2, Pleasant Garden 1, West End M. P. 1, Forest Avenue Baptist 1, Westminster Presbyterian 1.

The courses, instructors, class enrollment and number of credits earned follow:

Origin and Growth of the Bible, Prof. H. E. Myers; 45—37.

Principles of Teaching, Supt. G. B. Phillips; 28—28.

Religious Education in Local Church, Mr. F. M. Williamson; 14—9.

Intermediate-Senior Materials, Miss E. Jane McDonald; 22—17.

Junior Materials, Mrs. P. W. Flagge; 15—13.

Training Primaries in Worship, Miss Corinne Little; 25—22.

Nursery Department Administration, Mrs. H. D. Guerrant; 12—8.

In spite of very inclement weather and the near approach of the holiday season the school was regarded as the most successful of any held at Greensboro in recent years.

NOTEWORTHY

One of the most outstanding instances of intelligent interest in better training for better service was shown by 23 earnest workers from Wesley Memorial church, High Point, who attended regularly and earned certificates of credit in the Greensboro standard training school, 15 miles away. Among the High Point credit students were the director of religious education, the general superintendent of the Sunday school and the superintendents of the nursery, beginner, primary, junior, intermediate and senior-young people's departments. Rev. L. F. Tuttle, director of religious education, was the moving spirit in this fine showing.

STATESVILLE CIRCUIT

Mr. Evans recently conducted the second annual Cokesbury training school for a part of the Statesville circuit, this circuit surrounding Statesville in such a fashion as to make it impossible to get a common center for the entire charge. The school was held at Chapel Hill and drew patronage from the Elmwood circuit, the superintendent and four others from Elmwood earning credit in the school. Mr. Evans taught the course on "The Sunday School Worker, His Life and Work." An enrollment of 26 was recorded, 22 of whom, including Rev. Paul R. Rayle, pastor, and Miss Vanda Shumaker, superintendent of Chapel Hill Sunday school, earned certificates of credit. Pastor Rayle is proving his worth to the Statesville circuit in no uncertain way. Training schools, revivals and other fine lines of service are not infrequent.

BELWOOD-POLKVILLE SCHOOL

The Belwood and Polkville circuits, located in upper Cleveland county, are in many respects the two most outstanding circuits in our entire conference. They at least provide salaries for their pastors in excess of that paid by any other circuit in the conference. The third Cokesbury training school held recently for these two circuits at Palm Tree, on the Belwood circuit, was well attended and proved thoroughly profitable in every way, according to Revs. J. W. Fitzgerald and J. M. Barber, pastors in charge. An enrollment of 83 was recorded, 82 of whom, representing six congregations, earned certificates of credit. These credit students are listed with churches as follows: Palm Tree 37, Polkville 28, Kadesh 7, Rehobeth 5, Fallston 3, Lawndale 2.

The courses, instructors, class enrollment and number of credits earned follow:

The Small Sunday School, Its Plans and Work, Mr. Paul F. Evans; 14—14.

The Life of Christ, Rev. J. W. Hoyle, Jr.; 37—37.

Studies in Methodist History, Rev. W. G. McFarland; 32—31.

The school was directed by Paul F. Evans, who reports that a unanimous request was registered for a similar school next year. Hurrah for Fitzgerald, Barber and their good people!

MILL SPRING

The following interesting letter has just been received from Rev. P. T. Dixon, the new pastor on the Mill Spring circuit, this being a circuit which has not yet been served by any training program. We shall of course co-operate with Brother Dixon to the fullest extent:

"We have been over here on the Mill Spring charge a little over a month and we have found a fine bunch of folks here in Polk county. We have five Sunday schools doing fair work. I have already put the question to the people about a Cokesbury training school and we want one. If possible we would like to have Brother Paul Evans to conduct it for us. I believe I can get as many as 30 people to come together to work for credit. I am also planning to bring a group of my workers to Forest City to the standard training school when it is held. Keep me posted on the time it will be held and we will be there."

TRYON

Information has just been received from the Nashville office to the effect that Rev. C. B. Newton, pastor of Tryon during the past conference year, conducted a Cokesbury training class at Tryon using as a text, "What Every Methodist Should Know." Nine certificates of credit were earned in this school. This is good work. There ought to be at least 100 local training classes conducted by our pastors during the present conference year.

DIPLOMAS

The November report from central headquarters at Nashville lists the following Western North Carolina conference diploma earners:

Mrs. F. L. Gobbel, Winston-Salem, gold seal.

Miss Anna Ogburn, Winston-Salem, gold seal.

[Continued on page 25]

"NO ROOM FOR HIM IN THE INN"

In the days when Caesar Augustus was emperor of the Roman Empire and Cyrenius was governor of Syria, there went out a decree from Rome that a census of the whole world should be taken. This decree demanded that each person should go to the city of his or her nativity that there might be no delay. It happened that Joseph belonged to the family of David, so with Mary, his wife, he makes the long journey from Nazareth of Galilee to Bethlehem of Judah.

Here had gathered a great concourse of people, here acquaintances were renewed, here was a scene of merriment for some; while others regarded the census as an ill omen. Strange rumors must have been circulated.

Hotels, inns and taverns were crowded. The wealthy and those of favorable circumstances soon made all available reservations.

A plain man from the little town of Nazareth near the sea of Galilee approaches the busy thoroughfares of that throbbing oriental city.

A city of the Orient is noted for its noise.

Midst the clamor and the excitement, they went their way in quest of quarters for the night.

Every inquiry is greeted with the answer, "All places of entertainment are crowded."

It was written of them, "There was no room for them in the inn." It was verified and demonstrated that there was no room for Him in old Bethlehem on that eventful morn when shepherds left their flocks and came bearing their trophies of gold and frankincense and myrrh. No room for Jesus, when his coming should have been prepared with all the anxious expectancy that loyal souls could marshall.

His coming was announced by prophet, priest, and bard throughout the centuries; the glory and beauty of it were rehearsed about each fireside. Fire worshippers in far away Persia had scanned the heavens for an evidence of his advent.

He came on that glorious morning as the humblest of the humble, as the lowliest of the great. He came as a prince but in the garb of poverty. A stable was his birthplace, but royalty and dignity were companions of his sacred advent.

If the multitudes thronging the hotels had only known what was to transpire on that hallowed morn, perhaps a glory and radiance such as the world never witnessed would have stirred the souls of men.

If bigoted scribe and Pharisee could have been informed of his presentation, and the scene of triumph attending it, they would have bowed their heads in homage to the earth's priceless gift.

But what was destined to change the trend of history and turn the channels of destiny from their given courses was kept secret from the wise and prudent, and revealed to babes and angels who tuned their harps to heaven's orchestra while the glory world was vibrating with the grand anthem—

"Peace on Earth, Good Will to Men."

There was no room for Him in old Bethlehem, but the spacious firmament on high was all aflame with the richness and beauty of glad tidings. There was room for Him in that house not made with hands eternal in the heavens; but earth's malady was so malignant, earth's disease was so devastating, and earth's need so acute, He must come to earth shorn of His glory and wealth to minister to the needs of helpless mortals.

No room for Jesus! Tragedy of all tragedies! The blight of the centuries spreads without his sanctifying touch.

No room for Jesus whose coming ushered in a golden age on that blessed morn. No room for one whose coming was as prim and orderly as the bloom of the lily. No room for him who shed light where darkness reigned, who walked the dusty road of service seeking no gain; no room for him who was in the world, but whose immaculate garments were not soiled by the filth and refuse that issue from it.

No room for the teacher par excellence, whose richness, content, and charity of thought stand unpolluted midst the carping of critic and unbelievers. No room for the Prince of Peace whose spirit of brotherhood is as wholesome as the dew drops that make glad the earth.

No room for One who when He was reviled, reviled not again. No room for Him who bore our sins upon the tree, and by whose stripes we are healed.

No room for the Good Shepherd when all the world is astray without his healing touch.

No room for Jesus in the home that blessed sanctuary, that sacred retreat, that harbor of refuge, that marvelous shrine of devotion. O how the home needs him in these perilous times.

No room for Jesus in business, when his caption should be nailed above every corporation, and where justice, and truth and purity might permeate every interest.

Little room for Jesus in the church with mammoth equipment, marvelous objectives, means unlimited and elaborate machinery.

No room for Jesus in the hearts, that holy of holies of life, where he longs so much to reside.

May it not be said of him in the future, "There was no room for him in the inn of our hearts where he desires to take up his abode!"

The need of the ages is Jesus. In every relation of life he should be manifest. Without him earth's cancer eats its way into the morrow of life and jeopardizes life at its very source.

"He comes with power to gladden where love shines in." He comes like the radiance of a golden sunrise.

Guy Hamilton.

Neighbor—How many controls are on your radio set?

Owner—Three; my mother-in-law, my wife, and my daughter.—Detroit Free Press.



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CHRISTIAN ADVOCATE
GREENSBORO, N. C.

SOME CHANGES SOME FOLKS THINK SHOULD BE MADE

By Zadok Paris.

Some folks think that we ought to have several native bishops. Our American bishops are not willing to live on the foreign fields; and if they were, they do not understand the people and the work like the natives. And the strongest reason for native bishops is the nationalistic spirit that dominates every foreign field.

Some folks think that the bishop ought to be required to send his nominations for the presiding eldership to the conference for confirmation, just as the President of the United States sends his nominations for the cabinet and other presidential appointments to the Senate for confirmation. The conference knows the men who would make presiding elders better than the bishop.

Some folks think that the time limit should be removed from the presiding eldership and allow the presiding elder to remain on the same district more than four years at the same term, just as the pastor is allowed to remain on the same charge more than four years at the same term.

Some folks think that a man ought not to remain in the presiding eldership more than one quadrennium at the same time, and probably not more than one during life. The first quadrennium they look after their own district, an after that they think they know it all, and try to make the appointments for the whole conference; hence some folks think they ought not to remain in the office too long.

Some folks think that the districts should be enlarged and give the presiding elders twice as much to do.

Some folks think that the church conference should nominate the board of stewards instead of the pastor, because it knows better than the pastor whom the church wants to represent it.

Some folks think there ought to be an age limit to every preacher, because we have had trouble to get men to superannuate when the people knew they were worn out and did not want them as pastors. If we had an age limit of 65 years they would retire automatically. Some folks think the conference claimants' fund should be divided according to years of service.

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There's a good reason why Uncle Sam is called Shylock among nations, for Shylock didn't get his back, either.—Francis H. Sisson.

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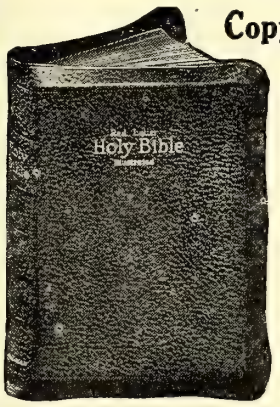
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Children's Storyland



THE HAPPY TREE

By Alfaretta Lansing.

Upon my Christmas tree shall be
Red berries for wild birds, and free.
There shall be suet for the poor
And hungry birds who seek my door.

My tree shall have a Christmas Star
To shine upon it from afar,
While near the furry rabbits wait
To nibble carrots by my gate.

There shall be nuts upon my tree,
So that small squirrels skip with glee;
And candy for some lonely boy—
A toy shall add to someone's joy.

The candle that I light shall guide
The Christ-Child where His friends abide—
The faithful friends who kneel to pray
Where once a babe in manger lay.

The ox and lamb, the wolf and bear,
And all that dwell in byre or lair,
Each poor wild thing in want or pain,
Shall dream He walks the earth again.

I'll deck a living Christmas tree,
That it may grow contentedly,
And see the Christmas come, once more,
With all small friends who seek my door.

—Our Dumb Animals.

ANDY'S BOAT

Andy was making a boat. It wasn't a large boat that you could get into, but a "model" that would sail across the park lake or a millpond, and perhaps carry a few sweets as "cargo," or some scrawled notes as His Majesty's Mail. Andy was Cousin Tom's great friend, but whereas Tom was always thinking about birds and trees and stars, Andy was always making engines and wireless and other things. Once he made a camera. This time it was a boat.

Andy had a workshop of his own at the top of the house, with a bench and a vice and a kit of tools which he kept always in good condition. He said that the first thing in good work is to look after your tools, and it was only bad workmen that blamed their tools. Sometimes on holidays Tom and Andy would spend long hours in the workshop, Andy fitting up the pieces of whatever he was making, and Tom helping as best he could. Once Tom took Rosemary with him, but the boys talked about things she didn't know, so she just stood silent, wondering at Andy and his cleverness with tools, just as girls always admire men who do clever things with engines and machinery.

Well, Andy shaped the hull in the fine stream-lines out of a piece of white pine, which everyone knows is best for making model boats. He scooped out a hold, fitted a deck, stepped a main-mast, a mizzen-mast and a bowsprit. His mother hemmed the sails to the shape he wanted; then he fitted a keel, then the rigging, and finally a rudder. With a coat of green paint below the water-line and white above, she was ready to take the water. There was a long argument about a name, but finally she was called "Rowena," because Tom had been reading "Ivanhoe" and liked the name.

The "Rowena" sailed beautifully from the very first voyage she made across the millpond. Backwards and forward she sailed, carrying cargoes and mails, her sails heeling over in the breeze. Then Andy tried her on a lake nearby, and nearly lost her in the rushes at the far side. But one day the "Rowena" did get lost.

It was at the seaside, and Andy tried his boat on the real sea. She mounted the waves beautifully, and Andy had a long string to pull her back when she got too far out, but alas! the dancing waves loosened the place where the string was tied, and "Rowena" headed out all alone to the boundless ocean. Further and further she went, over the waves like a bird, while poor Andy could hardly choke back the lump in his throat. Far away over the water the white sails could still be seen mounting the waves gallantly, but at last you could see them no more. "Rowena" was gone!

Day after day he searched the shore to see if it had been washed up, but he gave up at last. The days and the weeks went on; until one day, walking down the street, in the window of an old shop he espied—his boat! There could be no mistake about it. It was much the worse for wear, but still the "Rowena." And there was a ticket on it marked—"5s"! which in England means five shillings. A shilling is worth about 24 cents in American money, so that five shillings would be almost $1.25. Andy marched into the shop.

"That's my boat," he said to the shopman, "and I want it."

"Your boat?" said the shopman. "How can it be your boat?"

"Don't I know my own boat? I made it," said Andy. "It's mine all over, in the way it's made, and I want it."

But the shopman wouldn't part with it, so Andy got him to put it aside till he could save up five shillings, "though it's hard luck to have to buy back your own boat."

At last he got the five shillings saved up; and one day he came back home, holding with care the boat he knew so well, that had run away from him, and been recovered at such a cost. I think the boat knew him too and was glad to be back. At least Andy thought so that night when he read his Bible. How Jesus said, "I know my sheep" ("Just as I knew my boat," thought Andy); and when he fell asleep he dreamed of himself as a boat set a sailing one day on a wide ocean and slipping from the cords that held him, and lost, dreadfully lost. Buffeted by the waves and tides he was washed up, broken and battered, on a shore of loneliness, till he was found and brought back at a great price by the hand that once held him and wanted him again so badly. It was a strange dream! —Rev. E. T. Vernon, M.A., The British Weekly.

TWO LITTLE BOYS AND NINE BIG WOLVES

By Frances Margaret Fox.

One hundred years ago there were two little boys who often amused themselves by talking over what they would do if they should meet a wolf in the woods. Their home was a wilderness farm where all sorts of wild animals lived as happily as in the days when the only men they ever saw were Indians.

The two little boys had heard different kinds of stories told of the wolves, by old settlers, trappers, and hunters. Some said that wolves had been known to attack human beings. Others laughed at such stories. They insisted that wolves are such cowards that they would not dare to touch a man, woman, nor child.

So the two little boys used to talk about the wolves, when they were cracking hickory nuts in front of the open fire at home, or in other pleasant places where no wolf could enter in. And always they wondered exactly what they would do if they should really meet a wolf face to face.

All boys in those days, and girls too, helped their fathers and mothers with the work of the farms and the houses. These little boys, whose names were Justus and David, always went after the cows in the late afternoon. One day for some reason they were later than usual in getting started, and thus it happened that an adventure befell them that has been remembered for more than one hundred years in their family.

Going after the cows was such an every day matter that the boys thought no more about it than they did about filling the woodbox. And usually the cows were not far from home at milking time. One of the herd wore a bell round her neck, so whenever the boys heard the tinkle, tinkle of that bell in the woods, they quickly found the cows and easily drove them home.

On this day, however, the boys could not find the cattle. Far into the woods

they went, calling: "Come boss, come boss," and listening for the jingle of the leader's bell. But they could not find the cows.

The shadows grew long in the woods and birds went to bed. While the daylight lasted the boys made their way back to the trail, fearing to be lost in the gloomy forest. Then they decided that they must not let their mother worry about them. She was probably looking out of the window that very minute hoping to see them coming home. Perhaps she was even then standing in the door saying: "I wish my boys would come home!"

Thinking thus about their mother while the woods became darker and darker, the two little boys decided that they would go home as fast as they could, and never mind the cows!

So they started, and by the time they had stopped talking, and were just walking along—walking along, fast as they could go. Maybe they were hand in hand. They never told about that, but they did own up that they were feeling rather lonely out there in the solemn woods, when suddenly they were terribly scared!

Besides the trail they saw an animal. It loped along until it stood where it could almost have shaken hands with two small boys. It was a big wolf!

So at last little Justus and David, of long ago, were face to face with their wolf, and at first they did not know what to do. They stared and the wolf stared. Then from the gloom out stepped another wolf, and another wolf, until those little boys counted nine!

It was time to do something. One of the boys picked up a stone and threw it at the wolves. The other little boy did the same thing. Afterward neither boy could tell which threw the first stone. But the next minute there were nine big wolves, and possibly more back in the shadows, running away from two barefooted little boys.

And the next minute those two small boys were flying down the trail toward home. Their mother was glad to see them, so was their father, and so were the brothers and sisters.

The cows stayed out all night, but as not one was lost, it may be that they shook their horns at the wolves.

As for the wolves, of course we do not know what they said when they stopped running, but we do know that they never again even scared any little boys or girls in all that wide wilderness.—The Christian Register.

THE VANISHING BLACK BEAR

By W. S. Long.

One of the commonest, best known, and least understood of the North American animals is the ordinary black bear. Most of the stories told of the bears are untrue, for they are usually pictured as ferocious beasts, ready to attack man with no provocation whatever. As is usually the case with "nature stories" this is absolutely untrue. One hundred and fifty years ago black bears might have been grouchy beasts, for they were larger then, and had not been taught the lesson of the white man's gun—that discretion is the better part of valor. They had little to fear from the arrows of the red man.

Now, however, their numbers have been greatly decimated by the hunters and the clearing of the forests, so that they are extinct over a great part of their former range. Those remaining have a wholesome fear of man, and flee at the first sign of the arch-enemy. Bears are powerful beasts and when aroused make fearful antagonists, but unless wounded, cornered, or in defense of their young, seldom show fight.

Bears are usually classed as carnivorous. They will eat meat, fish, berries and even carrion. They are extremely fond of sweets of all kinds, robbing every bee tree they can break into, and often raiding lumber camps for the syrup and sugar to be had there. They are fond of pork, and often raid farmers' pigpens.

One of the most curious and interesting habits of the bears is that of hibernation. They are the only large American mammals which habitually choose a warm den and sleep away the cold winter months. The length of the death-like coma is from three to six months, depending upon the winter. Contrary to public opinion, the bears do not emerge from this long sleep ravenous, devouring, emaciated beasts, but in good condition. Bears probably do not eat much immediately after coming out in the spring, for examination has shown that the stomach is commonly shrunken until it would do well to hold a good-sized rat.

In this winter den the two or three young are born, and by the time warm weather comes are able to follow their mother in search of food. In this connection it is interesting to observe that the black bear has two color phases. Sometimes an old she-bear will be followed by one black and one brown cub. In Alaska there is a color phase which is bluish gray. Some naturalists call it the glacier bear, and say it is a new species being formed by old Mother Nature. Time alone will tell about this, but in both these color phases the black bear is the parent species.

Bears are usually nocturnal animals, that is, they sleep by day and roam about at night. However, in sections of the country where they are unmolested they often wander about by day.

Bear cubs are often captured and make interesting pets, but are a nuisance because it is impossible to keep them out of things without a chain. They are so insatiably curious that they must investigate everything they can reach. I think, in this respect, they are even worse than monkeys.

It is a sad fact that in most parts of the country bears are rapidly being killed off. Unless they are given protection they will ultimately become entirely extinct. The cutting off of the forests for farm land, and the fact that a bearskin rug is a trophy to be proud of, is fast spelling the end. If given protection part of the year they respond nobly, as proved by the experience of Pennsylvania and some others states, where the black bears roam in greater numbers than ever before. In Yellowstone National Park, where they are given complete protection, they will eat from the human hand. It is only hunting and persecution that make animals fear man.—Our Dumb Animals.

SPOT'S SIXTH SENSE

"Spot" was just a big old shepherd dog which we had raised from a woolly, tumbling puppy. He was the playfellow of all the children, trained to harness and driven between the shafts of the express wagon like a veteran steed. Gentle and affectionate, he submitted without resentment to the climbing of the "littlest" brother upon his back, or to having his ears pulled by the little sister.

We lived in a rather lonely place with no very near neighbors, in the suburbs of a small town. Father was away from home a great deal during the winter months and it was upon these occasions that Spot displayed his greatest sagacity.

At all other times, Spot slept in his kennel in the backyard, but when father was away from home and the household had retired, there would always come the familiar sound of the great soft feet padding up the steps to the porch upon which the door of mother's bed room opened. Slowly he would lay himself down across mother's closed door, and then with a sigh, his regular breathing would begin, soon to deepen to a snore.

"There's Spot. He knows your father's gone," mother would say—and we who before had been listening with little frightened flutters for strange foot-falls would calmly sink into slumber, sure of protection by our faithful guardian, whose sixth sense had told him the master was away.—Blanche Cason Naylor, in Our Dumb Animals.

A CHRISTMAS EVE MEDITATION

By Ralph S. Cushion.

It isn't, Lord, so many years ago
Since my own Dad was doing what tonight I'v done,
Filing the stockings by the fire light
Lovingly thinking of his little son.

How swiftly pass the sweet revealing years,
Changing estate of weakness and of might;
I glimpse the vision of his wrinkled face,
Dear face!—God bless my clear old Dad tonight.

And when one some far day my grown up "man"
Shall fill the stockings of some little tad,
God grant, that one that happy Christmas eve,
He'll pause to send one thought to his old Dad.

N. Y. Christian Advocate.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

FAISON AUXILIARY LEADS THE WAY BY PAYING $100 SURPLUS ON PLEDGE

Being urged by the appeal of Mrs. A. M. Gates made in last week's Advocate, Faison auxiliary has raised $100 more than the amount pledged to their district secretary.

Mrs. Gates requested that many of the auxiliaries add a surplus amount to the pledge to take care of the shortage that is likely to occur in certain places where crops have failed and the prices of farm products exceedingly low. The above request was made in our columns last week; within a space of three days Faison auxiliary had acted upon the suggestion, raised $100 and reported it to your editor. That is being "instant in season"; it is keeping the Lord's work always first; it is displaying an admirable piece of publicity work; it is an example of the strong helping to bear the burdens of the weak; it is loving not only in words but in deeds also. It is magnifying the Lord's cause.

CHILDREN'S DEPARTMENT OF EDENTON STREET

Feeling that some of the activities of our children's societies of Edenton Street will be of interest to other auxiliaries and leaders of children's work, the writer submits a short sketch of some of the work which has been done this year.

The Epworth Junior Society and the Mattie F. Reese Primary Missionary Society each held very interesting and instructive mission study classes during the summer months. The Epworth Junior Society studied "Better Americans No. 3," and the primaries used "Rafeal and Consuella."

A new and highly successful plan is being worked with the Epworth Junior Society. A junior congregation has been organized and in these services, which are held each Sunday morning at the 11 o'clock hour, we feel that the needs of the children are met in a most gratifying manner. The third year primaries and the first year intermediates are also admitted to this congregation. Miss Chandler, director of religious education, leads the children in a worship service similar to that which is conducted in the church. She is assisted in this work by the leaders of the Epworth Junior Society, who put on Epworth Junior and missionary programs.

Promotion day was observed recently. Six children were promoted from the baby division to the Mattie F. Reese Primary Missionary Society, and 15 were promoted from the primary to the Epworth Junior Society.

A most interesting feature, and perhaps the highest spot of all the programs of the year, occurred at the November meeting of the primary society when Mr. M. A. Urquiza, a native Mexican and a student at State College, spoke to the children on Mexico.

It would be difficult for the writer to refrain from expressing a word of appreciation—however inadequate the word may be—of our own dear Mrs. Wooten. She is a source of untold joy and inspiration to me, to say nothing of the vast material help which she always so graciously gives. I am sure that these words be-



J. LeGrand Everett III is a life member of the baby division. He is the grandson of our conference superintendent of mission study and a great-grandson of Dr. W. H. Moore, for many years a distinguished member of the North Carolina conference.

speak the sentiments of each leader of children's work in the North Carolina conference, and I am sure, too, that each of us feels keenly the high privilege and honor which is ours in working with her in this great service for the Master.

Mary E. Gardner,
Supt. Children's Work, Edenton St.

AN EXHIBIT OF FIRST CHURCH, ELIZABETH CITY

The Harvest Day program was observed by First M. E. Church Auxiliary, Elizabeth City, Monday afternoon, December 8, in the social hall of the church with over 70 present.

Mrs. M. L. Sheep, president, was leader for the afternoon. Mrs. Martin Simpson gave a lovely reading and Mrs. G. W. Perry a very inspiring talk on the Jerusalem conference. "Where Cross the Crowded Ways of Life" was impressively sung by Mrs. J. W. Foreman. Prayers for different phases of the work and thanks to the great heavenly Father were offered by many present.

Memorials were offered by Mrs. G. R. Barrow for two of our deceased members, who were faithful to the last until death called them—Mrs. Gertie White and Mrs. Margaret Cobb; also for our first missionary having served 50 years in China, Miss Lochie Rankin, and Miss Althea Jones, our Council superintendent of children's work.

Encouraging reports were made from all department superintendents. The outstanding accomplishments this year are as follows: Support of missionary in Brazil; support of two scholarships at Scarritt College, Nashville, Tenn.; clothing for an orphan, also comforts, blankets and overcoats sent to orphanage at Raleigh; help at day nursery and the Children's Home; books placed in hospital; contributions sent to Brevard Institute; circulating mission study library; three books studied for mission study; also "Seven Times Seven" given to rural auxiliary at Newbegun; pageant, "The Challenge of the Cross," given at public service; also the pantomime, "Giving of Golden Gifts," given at the conclusion of the week of prayer; contributions to Hiroshima Girls' School, Japan; visits, trays and flowers sent to sick and shut-ins, and many other minor things.

The financial report for the year is as follows:

Baby division	$ 19.89
Primary division	12.65
Junior division	23.59
Young people	134.35
Adult society dues	365.25
Pledge	612.75
Scholarships	600.00
Local work	1070.61
Ruth Merritt, in Brazil	815.00
Scarritt loan fund	4.00
Gibson circle	4.00
Week of prayer	88.92
Adult auxiliary total	$3560.53
Grand total	$3751.01

New members gained 16, making 124 on roll.

The following officers were elected for 1930:

President—Mrs. M. L. Sheep.
Vice President—Mrs. G. R. Barrow.
Treasurer—Mrs. M. B. Sawyer.
Rec. Sec.—Mrs. W. C. Glover.
Asst. Sec.—Mrs. J. A. Hooper.
Cor. Sec.—Miss Lois Markham.

Mrs. J. W. Foreman,
Supt. Publicity.

MISSIONARY STUDY AT CONWAY

We have just completed our study of "Seven Times Seven" and found it very interesting. Some of us had the pleasure of hearing Mrs. Everett talk on this book at our Northampton County Missionary Federation in October, and felt that we would like it for our study book. It is a wonderful history of the work so dear to the hearts of the women of Southern Methodism. It inspired us to greater things, and we do pray that we may serve faithfully in our day the great

(Continued an page 31)

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

As was announced in the issue of December 5, our "copy" for that issue in some way became misplaced. It was mailed on the regular mailing day from Concord, N. C., where your editor spent the Thanksgiving holidays, and we regret it did not reach its destination. However, we are deeply grateful to the Advocate editors for coming to our rescue with missionary news and giving us a most interesting page.

THE MISSIONARY VOICE

With the Missionary Voice offering a year's subscription for the next three months for the small sum of 75 cents, and with its plans to increase the magazine from its present size to a 48-page magazine, with an eight-page rotogravure section, beginning January, 1930, it seems to us that not only should our conference secure the allotted number of new subscriptions (1000), but that we should be able to go far beyond that number. Let our Advocate agents make use of the remaining weeks to swell our subscription lists, and give everybody in our conference an opportunity to place this magazine in their home.

GENERAL MISSIONARY CONFERENCE AT RALEIGH

We have been greatly interested for the past several days in reading the reports that have come to us from the fourth annual meeting of the general missionary conference of the M. E. Church, South, which was in session in Raleigh for three days of last week. Several hundred prominent Methodist laymen, clergy, publication editors from throughout the South, with several of our bishops were in attendance and the occasion was one of great interest and profit, we feel sure.

Dr. W. G. Cram, secretary of the board of missions, presided and many distinguished speakers were on the programs of the three days.

Hon. Josephus Daniels, a former secretary of the navy, and who is a leading member of Edenton Street church, in which the meeting was held, extended a welcome to the visitors and in his message of greeting brought out many thoughts worthy of our deepest consideration.

"The lion in the path of Christian missionaries today," said Mr. Daniels, "is the un-Christian life of the American people. The place to begin the new day of missions is in the pulpit that the news of America. If zeal and devotion here at home bore true relation to the dedication of those on the foreign field, the small results would be replaced by enlargement and wide-spread acceptance of the Christian religion."

He deplored the fact that American greed and American selfishness had blocked the door to usefulness of the missionary in the oriental countries. He stated "that the church today is facing an entire change in its missionary policy, for whereas heretofore the preachers and doctors have been mostly Americans, the day has come when the main reliance for mission extension is the native Christian preacher or doctor."

Citing that only two and a half millions of the forty-one millions raised by the church during last year went to foreign missions, Mr. Daniels feels that if the church today fails to follow Wesley in his words, "the world is my parish," in the evangelization of the world, it will invite failure in the missionary work."

Mrs. W. A. Newell, Council superintendent of social service, and Mrs. C. C. Weaver, conference president, were listed among the delegates to this important convention.

At a most enjoyable and profitable Harvest Day service held in Central church, Asheville, on Monday, December 9, a program of rare interest was given. A special feature of this meeting was a paper read by Mrs. F. R. Baker on "Making the Home a Christ Center." The paper given was a condensed compilation of the thoughts contained in a leaflet written by Miss Bertha Conde and which was issued for the December program. Feeling that these thoughts may be helpful to some one who was not privileged to attend the December meeting of her society, we are giving extracts from the condensed paper which was read by Mrs. Baker.

"The highest and most awesome earthly privilege conferred on human beings is the power to create another human being. To summon to this earth another spirit which must live in a body we have prepared for it, and be subject to the influences of our personalities, is a responsibility so great that it demands more wisdom than we have. How then are we to start about making the home a Christ center? We need not fear that making Christ the center of our home will cause a revolution.

By the natural process of growth if we invite him in, he will cause first the blade, then the ear, then the full corn in the ear to appear. Christ's coming was not a shock. He entered as a helpless babe in poverty; and even the angel heralds of his coming did not wake the sleeping city, but were heard only by devout shepherds out in the hills.

In making Christ the center of the home, too much cannot be said for the need of cultivating a love for beautiful and holy things. In this jazz age, when vulgarity and primitive realism crowd out inspiration and idealism, it is not easy to counteract it in the home center. With woman's increased freedom and the outside distractions offered her, she finds it easy to follow the crowd and park her children at the movies, or elsewhere, while she plays bridge or gossips at the woman's club. She little realizes how cynicism and crime and the sinister side of life are being powerfully impressed on the sensitive consciousness of her children. These memories will come back to sweep away all self-control in later years of adolescent intensity.

Soon home becomes a house in which there is a bed and food, and not the center where the highest, purest and holiest urges of life draw us and shelter us from all harm. If Christ is to be the center, the mother must be there to hear the confidences of her children after school hours and to help interpret their experiences in a way to safeguard their ideals. We hear much about the need of family worship, but for many parents it requires too much courage to begin it. The Christmas season and New Year's day furnish a natural occasion for a change. Why not begin on Christmas eve to light Christmas candles and to read at the supper table a part of the story of Christ's coming and follow it with a prayer from one of the Psalms or Epistles? Or choose some teaching of Jesus and let the whole family resolve to live it out for the week? Back in the minds of some of us is the fear that the family may scoff at our desire to make Christ the center of our home. A realization of our own inconsistent living, which we cannot hide, may stamp our effort as mere pretense. If this thought lurks in our minds there is only one way out, and that is open and humble owning to our past shortcomings and a frank word about our own need for a deeper sense of God.

Barrie once said that the God to whom little boys and girls say their prayers has a face very like to their mother's. The little kingdom is one in which every one, father, mother and children live according to the plan of God and obey the teachings by living the way Jesus Christ lived. A child reared in such a home finds it easy to follow the Christ whom he has not seen, because those whom he has seen follow him.

How can we expect to understand the heart of Christ when we starve our spirit of the inspiration of holy thought? Interesting books may be read, the beauties of art may be studied, through available books and copies of lovely pictures, birds and flowers may be studied, gardens may be planted and countless other interests that widen out the love of nature and develop reverence and bring Christ more really into our homes. Religion is not gloom, but gladness. There is nothing more irresistibly attractive than the peace and joy which radiates from a man or woman in whom Christ has full sway.

Let us begin at this glad Christmas time to make Christ the center of our home. We might spend our evenings making our own Christmas cards, printing on them the beautiful lines of Christmas hymns that voice the response of the heart to the coming of Christ. A worldly man gave himself to Christ because of

(Continued an page 31)

Sunday School Lesson

DECEMBER 22

By Dr. Frank M. McKibben

The Child in a Christian World

Luke 2:8-20.

Golden Text: Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven.—Matthew 19:14.

Will the Christian world ever outlive or pass beyond its genuine joy in the celebration of the birth of a child, its surging of good will and happiness at the recollection of this event centuries ago? It is very doubtful. And for at least two reasons. It marks the entrance into this world of the personality that changed the course of history. It renews the dramatic presentation of that event about which so much wealth of joy and fine sentiment gathers, namely, the birth of a child, the love of the home, the hope of mankind. It would seem only natural and proper that there should be associated with the celebration of the birth of Jesus a general appreciation of and concern for children everywhere.

This child grown to manhood, Jesus, clearly indicated the place of the child in the scheme of things he was proclaiming, namely, the kingdom of heaven. To children "belongeth the kingdom of heaven"; "suffer the little children, and forbid them not"; "and placing a child in the midst." How central was the place of the child in Jesus' thinking! And how marginal the child has been in the thinking of the church through most of its history! Only recently has the child been coming into its own for what it is worth to itself and to society. Some one has said that the seventeenth century discovered the child, the eighteenth century put him to work, the nineteenth put him in school. May it be that the twentieth century will not pass before the child has been made central in the church. There has never been convincing evidence that the church has fully adopted the viewpoint of Jesus with respect to childhood. Buildings, budgets, leadership, programs have always been excessively adult-centered. Children have been thought of, not as children with childish interest and needs, but as little adults, to be fed adult food in little doses.

Fortunately, this condition is slowly being changed. It does appear that the twentieth century will witness the church ordering her program about childhood. Buildings are being erected which provide attractive and suitable housing for the education of children. At last the church is beginning to insist upon some measure of preparation on the part of those who are to nurture the sensitive, growing souls of boys and girls. Some churches are actually placing in their church budgets sums of money for the support of religious education rather than relying upon the pennies and nickels of the children. Denominational boards of education are spending increasing sums of money and engaging expert talent to work out a suitable program for childhood. Altogether, these things are vastly encouraging.

At this time, when childhood is being glorified in celebration of the birth of Christ, Christian parents and church leaders should consider seriously the claims of childhood about them. It sobers one's thoughts to consider what would have happened had God's plans for Jesus miscarried. What if Mary had failed to be the mother she was? What if the environment in which Jesus lived as a boy had been so adverse as to overthrow the plan of God for Jesus? What if conditions in Jesus' life had been such as to prevent his increasing "in wisdom and stature, and in favor with God and man?" It is a terrible thing to contemplate. Yet what about the plan of God for the boys and girls about us? "It is not the will of the Father that one of these little ones shall be lost." And how many are lost annually? In how many lives is the will of God thwarted? How many children find conditions so adverse in the home, on the streets, in the society about them, that they have little chance to increase "in wisdom and stature, and in favor with God and man?" Parents and adult society must be charged with the responsibility for every criminal, every subnormal child, every maladjusted life, all immoral tendencies come to fruitage, for it has been within the possibility of parents and society to prevent such outcomes. The child in a Christian world must mean nothing less than the most careful nurture, adequate protection from disease and danger, full exposure to spiritual influences, and the chance to travel the pathway of normal development during childhood, youth, and budding adulthood.—Pittsburgh Christian Advocate.

IS INSPIRATION POSSIBLE FOR US?

Belief that inspiration is continuous is the most soul-stirring and heart-firing of all the Christian doctrines. For it emboldens us to hope that we may share the same degree of divine favor that was shown to the prophets and saints and patriarchs of old. God has not withdrawn his favor. It is not his good pleasure that any of his children should be underprivileged. Nothing prevents our being as fully inspired as Moses or Samuel or David or Elijah or Isaiah or Paul or John except our own sins and lack of faith. God has always been ready to inspire us to the full measure of our capacity to receive. Let us cultivate a passion for godliness. Let us cry out in the night season for his presence and his favor. Let us pray for cleansing that will make us fit for the Master's use. And lo! even we, weak and sinful though we are, may hope to grow up into the measure of the stature of the fullness of Christ.—Dr. W. B. Millard.

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PRIME MINISTER'S IDEA OF MISSIONARIES

As soon as the missionary appears, slavery is doomed. I do not say that it is doomed in twenty-four hours; but I do say that the presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins.

Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to law, but not victims of the law, enabling them not only to look out on the world, but within themselves. There begins responsible care, which at last emerged into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe.

I think the missionary requires no further justification. We, who have been called to the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power. —J. Ramsay MacDonald.

WHY NEWSPAPER MEN READ THE BIBLE

Newspaper men read the Bible because it supplies them with arguments, complete, convincing, not to be answered.

Heywood Broun wished to rebuke an Episcopalian gentleman who expressed a desire that Negroes go to some other church. He found his rebuke in the Bible.

Christ did not say, "I am the light of the white world," or "Suffer little Caucasian children to come unto me," or "Love thy Nordic neighbor as thyself."

Opposing child labor, no editor can improve on the warning that it would be better for a man to have a millstone fastened around his neck, and he be cast into the sea, than to hurt one of the children of whom He says, "Their angels do always behold the face of my Father, which is in heaven."

An editor, venturing to criticise unfair treatment of the working classes, can avoid being called a Bolshevist by quoting the fifth chapter of James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

Any member of the Socialist or communist party would be satisfied with that denunciation—especially in these days of high wages.—Arthur Brisbane.

N. C. SUNDAY SCHOOL

(Continued from page 16)

through the Sunday school. We should therefore stress the spiritual and evangelistic work of the school more than ever.

3. We want to hold a training school in Mt. Gilead, Troy, Rockingham and Lumberton. Let the schools in and around these places begin now to plan for them. The presiding elder and district officers stand ready to do all they can.

4. Cokesbury training week is suggested for June 29 to July 4. We hope to have Cokesbury schools on all over the district that week. We suggest all pastors with country churches plan for a school that week. It will be a fine thing if we could have fifteen going at once.

If you haven't a copy of the program of work write to Brother Gobbel and he will gladly supply you.

Let us be able to report a great revival in Sunday school work when this year is over.

H. C. Smith, Chm.
J. H. Bowen, Sec.

STANDARD SCHOOL SCHEDULE

Following is a list of the standard training schools with dates proposed. In most cases the dates have definitely been agreed upon. It is possible that a few changes may be made and that additional schools will be conducted within the first half of the year. Here is the list:

Pitt County, Greenville, January 26-31.
Carteret County, Beaufort, Feb. 2-7.
Craven County, New Bern, Feb. 9-14.
Johnston County, March 2-7.
Durham County, Durham, March 9-14.
Franklin County, Louisburg, Mar. 9-14.
Wake County, Raleigh, March 16-21.
Wayne County, Goldsboro, March 23-28.
Wilson County, Wilson, date to be fixed.
Fayetteville District, Fayetteville, April 27-May 2.
Nash-Edgecombe, Rocky Mount, May 4-9.

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

Rev. S. M. Needham, Lexington, R. 4, gold seal.

Mr. H. C. Jones, Winston-Salem, blue seal.

Mrs. M. W. Heckard, Mt. Airy, incomplete.

Mrs. H. C. Jones, Winston-Salem, incomplete.

Rev. J. T. Mangum, Lexington, incomplete.

Miss Gertrude Vance, Kernersville, incomplete.

Mrs. M. K. Holjes, Winston-Salem, incomplete.

Mrs. H. P. Lindsay, Winston-Salem, incomplete.

METHODIST GUIDES

A beautiful little leather bound booklets entitled, "The Methodist Workers' Guide 1930," containing valuable information and record space for the entire year for Sunday school superintendents and pastors, is being mailed out this week to every superintendent and pastor in the Western North Carolina conference. This handy and serviceable booklet goes out as a gift from the Sunday school board of the Western North Carolina conference and Lamar and Whitmore, the church's publishing agents. Observation has convinced us that these "Guides" are regarded as a great convenience by many busy superintendents and pastors.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

CABINET MEETING

The conference cabinet had a successful meeting in Main Street church, Gastonia, Saturday afternoon and night and Sunday, December 7-8. Out of a possible 29 official members there were 23 present. Several members of the conference board, officers of unions and other interested league leaders weer visitors and participants of the good fellowship. The first session opened with a devotional led by Brother A. C. Swafford of the board. Each one gave helpful reports of good work being done in the several lines of endeavor. The group enjoyed the banquet occasion from 6 to 7, with Brother Groce as toastmaster and Brothers R. M. Courtney, A. C. Swafford and Jas. W. Atkins the principal speakers. Circle No. 6 which served the delicious turkey dinner, carried out the league colors in a most attractive way. A business session followed the banquet then we adjourned and were entertained at an informal reception in the home of Mr. and Mrs. Joe Jacobs. All were welcomed into the home of Mr. and Mrs. Joe Jacobs. All were welcomed into the homes of members of Main Street church. On Sunday we attended the young people's department of the Main Street Sunday school; heard Brother Courtney, the presiding elder, preach; then closed with short afternoon session. Many items of business were decided. One of the most far-reaching probably being the decision to plan for and carry out a separate assembly or camp for Hi-leaguers in 1930, holding same at Lake Junaluska the week preceding the senior assembly.

The cabinet adopted the following resolution: "That we express our sincere gratitude and thanks to the Epworth Leaguers of Main Street church, circle No. 6 for the delicious banquet, and the several homes in which we were graciously entertained. That a copy of this resolution be sent to the local church bulletin, as well as our usual publications, and entered in the minutes of the cabinet session."

NORTH MORGANTON

The Epworth League of the North Morganton church met on Friday night, December 6, at the parsonage to have a jolly good time together. The pastor, Rev. A. A. Kyles, joined in the fun with real spirit. Many games were played under the direction of the superintendent of the recreation department. In the midst of the fun, as it was growing late, some one came to the door with the announcement, "Soup's On!" All trooped forth to the dining room where refreshments were served picnic fashion on the table. The party broke up with the declaration of an enjoyable time for all.

RUTHERFORD COLLEGE

We enjoyed the past week with the boys and girls of the Rutherford College Epworth League. It was our privilege to lead an interesting group of them in the specialization administration course. A large percentage of our class came from the ministerial group. They are a splendid group. We were to have met with them in regular meeting on Thursday afternoon, but had to answer a call elsewhere. We closed on Friday night with a live social in which President Billups and Pastor Scott played interesting parts. Mrs. Dew, matron of the dormitory, and mother of the league president, Miss Mary, served delicious refreshments. Meeting with the students in their rooms, at the meals, on classes, at chapel and in literary society was most enjoyable. The new church nearby the campus is a thing of prospective joy to all.

North Carolina Conference

THE LAURINBURG LEAGUE POLICY

It shall be the aim of the Laurinburg chapter:

1. To qualify under the standard of efficiency of the Epworth League, earning a gold seal if possible.

2. To enrich the religious experience of the membership by emphasis upon the department of spiritual work.

3. To enlist all available young people in the service of the church by assigning them to definite tasks in the league.

4. To place the Epworth League Era in the home of each active, honorary, and associate member.

5. To contribute to the missionary special, raising same by voluntary pledges and contributions from the chapter membership.

6. To co-operate with the pastor and all other agencies in the church in carrying on the work of the church.

7. To distribute the work so equally that each member will have something definite to do.

Gertrude Draper,
Cor. Sec.

AS TO THE PHOPHET

The prophet is never an optimist. The optimist is too cowardly to see the world as it is, therefore he paints it to his liking with rhetoric. The prophet is heroic; he sees the world as it is and loves it nevertheless, and because he loves it he wants it to become different. He looks from the moment to eternity, from the real to the ideal; he is always building "more stately mansions" long before the optimist has made himself at home under the old roof. The prophet lives in two worlds—the one with which he is in discontent and the other which he is building.—Edward A. Steiner.

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Select Notes
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100,000 Yearly Depend Upon It
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WINTER
with its colds, flu, and pneumonia holds no terror for the mother who protects her children with
YERKE'S Extract COD LIVER OIL
At All Leading Druggists

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Burlington, N. C.	$1.05	$1.20
Blacksburg, S. C.	6.75	7.60
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High Point, N. C.	.75	.85
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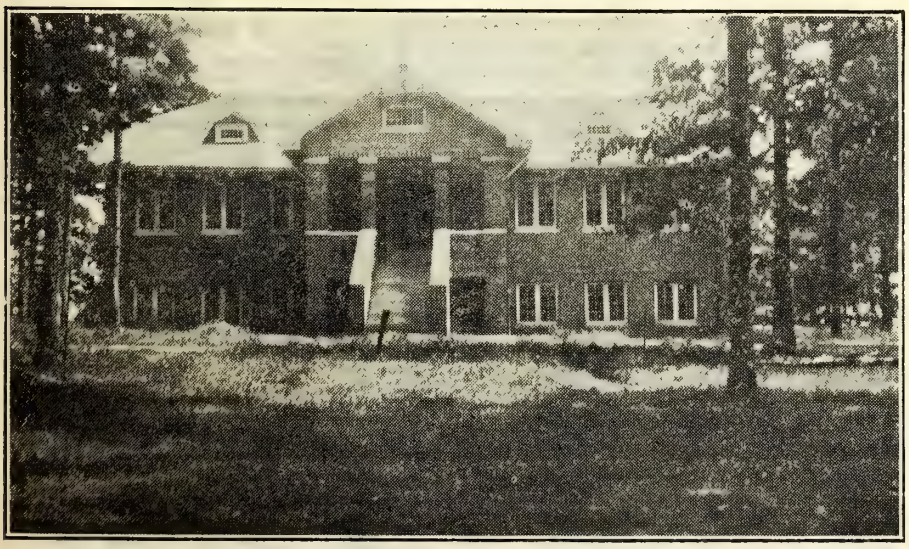
FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

On my recent visit to Dunn and Fayetteville I had the great pleasure of being the guest of Messrs. Marvin Wade of Dunn and D. N. Geddie of Fayetteville. They entertained me in a lavish way. To say that I enjoyed their gracious hospitality is putting it very mildly. I shall want to visit them again at an early date for they are friends that I can count on at all times.

* * * *

Words are inadequate to express my sincere appreciation of the generous way our churches, Sunday schools and Wesley adult classes have acted toward our beloved Methodist Orphanage. Many have made the greatest sacrifice of their lives to help our fatherless children. Such expressions of love and generosity make a task, otherwise difficult, one of pleasure. Here is hoping that all those churches, Sunday schools and Wesley organized classes which have not hitherto sent us a collection will take a free will Thanksgiving offering and send to me as a special. What better time could there be to present the claims of our orphan children than the Sunday just before Christmas? I am also hoping all individuals who have not had an opportunity to send us a Thanksgiving offering before will take advantage of the Christmas holidays to remember our 334 children. Now is the opportune time for all those who have not previously done so to show the milk of human kindness that is in the heart of all who love our Methodist Orphanage.



Baby Cottage, Methodist Orphanage, Raleigh, N. C.

THIS IS NEW

By Lucy Meacham Thruston.

This title is borrowed. Perhaps suggested is a better word. And it is suggested by the title of a story in a pile of magazines which was being examined. The story with this title managed all the good will, spirit of Christmas and all "the fixins" of star and tree and tinsel and turkey in a different way from which they are generally presented and tucked in a surprise at the end with the cry, "This is new."

But the real surprise in the contents of those magazines was in the fact that out of five of these publications the leading Christmas article was not listed in



the fiction column, but was a special feature relating to peace—this in the popular magazines with circulations of each running into the millions. The articles are strong, convincing, and one at least is authoritative.

The one which, perhaps, is most comprehensive is that by Mrs. Sinclair Lewis in the Pictorial Review. It is headed The New Patriotism Is Peace: "I have been witness to six or seven European revolutions. I have trudged into Warsaw, seven weary miles, and have entered at daybreak a city pitted with machine gun bullets and sad with the dead. . . . I have tapped out dispatches from hour to hour the beginning of an ominous Balkan war. . . . But if I were asked what I consider to be the single most exciting, most revolutionary, most thrilling thing in the world today I should answer, 'The fact that the civilized world is in sight of permanent peace.'

"I believe," she states in another paragraph, "that the hindrance to permanent peace is in human ignorance and that the hope of peace lies in the growth of the human intelligence, the determination of the human mind to conquer mankind's greatest problems, and in the scientific application of certain facts now broadly recognized. I believe in world peace as possible in our own times and I think I know that active peace is today the only patriotism."

Another publication in this pile of magazines has requested and featured the final convictions of four soldiers of the World War, each being from a different country. One of these is written by Remarqe, author of "All Quiet." "Four years of war have proved us only the value of peace," writes Remarque and concludes, "Four years of hate have only bred the wish to understand one another, four years of fighting have left us only thoughts of peace."

But for authoritative statement take Senator Borah in Collier's on Bigger Guns—Better Homes? "What those who carry the burden of war want above all things is relief from its burdens. What the people would plead for is the right to use some of their earnings for education, for food, and for some of the comforts of life," he says in his argument for treaties and disarmament and also makes this opening statement: "The marvel of all history is the patience with which men and women submit to burdens unnecessarily laid upon them by their governments."

This sort of leading article, instead of the repicturing of the three wise men or the shepherds, or the telling anew of the baby Jesus in the manger cradle—this setting forth of the practical means to bring about at last that peace which he came to establish through the spirit and work of man—this is new.

We are approaching the time when we must determine whether we shall strive for a well-rounded, self-sustaining national life, in which there shall be a fair balance between industry and agriculture, or whether, as have so many nations in the past, we shall sacrifice our agriculture for the building of cities.—The late Henry C. Wallace.

"Won't you walk as far as the street car with me, Tommy?"

"I can't."

"Why not?"

"'Cause we're going to have supper as soon as you go."—Union Pacific Magazine.

SOUTH MILLS MAKES GOOD START

After serving the good people of Manteo four years, it was with a feeling of sadness we said goodbye to them and on November 12 started for our new field of labor. We were not in South Mills long, however, before we found ourselves in the hands of friends again. O yes, we have been pounded and have found an abundant field for service. Truly we can say again, "the lines are fallen to us in pleasant places, yea, we have a goodly heritage." We find ourselves surrounded by a number of efficient and, we believe, consecrated laymen upon whom we believe we can depend. We are counting on you, brethren of the South Mills charge. May the Lord give us grace and strenfth to render the best passible service.

December 11 our presiding elder came to hold our first quarterly conference. It seemed more like a revival service than a quarterly conference. Our elder preached a revival sermon. Then we had a real dinner served (not lunch) by the good people of McBride's church. This was followed by the quarterly conference. W. S. Forehand, one of our consecrated laymen, made a touching appeal to the brethren in behalf of the family altar and of a more thorough consecration. May his fervent appeal prove effective.

The board of stewards, out of the kindness of their hearts, gave the pastor a slight raise in salary, for which we are grateful. We left feeling that we had been drawn into a closer fellowship with the Infinite and that ties of Christian fellowship had bound us closer one to another. The star of hope shines brighter. Surely we are expecting to go forward. But now, as in the days gone by, the church of God advances on its knees.

J. M. Jolliff.

THEY ALL DO IT

In our little town—ah, sad to tell!—
There's a merchant who doesn't know how to sell,
A lawyer who doesn't know much of law,
A sawyer who doesn't know how to saw,
A teacher who doesn't know how to teach,
A preacher who doesn't know how to preach,
A painter who can't paint very well,
A printer who doesn't know how to spell,
An odd-jobs man with never a job,
A cobbler who doesn't know how to cob,
A miller who doesn't know how to mill,
A butcher who doesn't know how to kill,
A racer who doesn't know how to race,
A mason who doesn't know how to mase,
A clocksmith who cannot mend a clock,
And a doctor who doesn't know how to doc;
And since none of them are busy men
You'll find them, again and again,
Ever, anon and a few times more
'Round the stove in Mendelsohn's store,
Each talking freely—and through his hat,
Doing the one thing they're expert at—
Giving advice to the farmers.

—Lee Shippey, in Country Gentleman.

BREWERS AND BREWERS' JOURNAL AFTER BOY SCOUTS

Some eight hundred Hungarian Scouts were entertained at Messrs. Style and Winch's Brewery, Maidstone, Kent, on Wednesday, August 21. They were conducted around the brewery, and saw the processes of the manufacture of Maidstone Ales, which the Scouts sampled and greatly appreciated.—South Eastern Gazette.

In 1922 the Brewers' Journal stated: "With the rising generation—and whether or not they take to alcohol—rests the future of the trade commercially, politically, and economically." No stone appears to be left unturned to secure future customers for the liquor interest. It would be simply impossible for a man who drinks to be a Scout. Keep off liquor from the very first; make up your mind to have nothing to do with it.—Lord Baden-Powell, founder and chief Scout.

IT'S IN TRYING HARD TO REACH YOUR GOAL THAT HAPPINESS IS FOUND

"Whatever your goal may be," says Mr. Emerson, "strike out for it! What if you do fail? What if you die in the attempt? Well, if you put every shred of yourself into the attempt, you will have had life's one great exhilarating and soul-satisfying experience anyhow!

"And when you start out to pursue your dreams, be prepared for a great discovery: It's the great effort itself that will give you peace. This peace goes with you as you grow older, becomes your choicest companion, never leaves you. Wresting this peace from a troubled world is about all there is to the secret of happiness!"—American Magazine.

HOW A WIFE CAN MAKE MONEY SELLING BOOZE

For the married man who thinks he cannot get along without a drink, the following is suggested as a means of freedom from the bondage of the bootleggers:

Start a saloon in your own home. Be the only customer. (You will have no license to pay). Give your wife ten dollars to buy a gallon of whiskey, and remember there are 69 drinks in a gallon. Buy your drinks from no one but your wife, and by the time the first gallon is gone she will have $23.50 to put in the bank and $10 to start business again. (She can throw in two drinks on the house.) Should you live ten years and continue to buy booze from her, and then die with the snakes in your boots, she will have enough money to bury you decently, educate your children, buy a house and lot, marry a decent man and quit thinking about you entirely.—Rotary Rumbling, Waterloo.

Ship's cook (to new helper)—Ever been on a ship before?

Helper—Sure. I was a gunner in the navy.

Cook—Well, start right in and shell the peas.—Montreal Star.



Are You Well and Strong?

"Before my third baby was born my husband advised me to take your medicine and he bought me three bottles of it. When I had taken the first one I began to feel better so I kept on during the whole period. We have a healthy baby boy and we are so proud of him and praise Lydia E. Pinkham's Vegetable Compound for the help it gave me. I feel lots stronger since I started to use it and would not be without it."—*Mrs. Frank Lukes, R. No. 1, Box 58, Lankin, N. Dakota.*

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

CUTS Scratches, burns and other skin abrasions with children, easily become infected.

Safeguard with

GRAY'S OINTMENT

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The Ideal Baby Powder 25c.

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GRANDMOTHER'S The BREAD Value of the hour

Full Pound Wrapped Loaf 7c

THE GREAT ATLANTIC & PACIFIC TEA CO.

In Memoriam

HARBISON—On November 22, 1929, Brother J. M. Harbison, one of Burke county's most prominent citizens, died in the Shelby hospital following an operation which he underwent there a few days before. He was 73 years old when he died. He was married in early manhood to Miss Mary Ellen Scott and she and the following children survive: Rev. E. J. Harbison, pastor of Race Street church, Statesville; Dr. J. W. Harbison, Mrs. S. J. Byrd, C. S. Harbison, Mrs. D. H. Dunbar, Mrs. J. L. Harris, James W. Harbison, and Miss Annie Crystal Harbison. Brother Harbison was a member of the Glen Alpine Methodist church at the time of his death. He was an accommodating neighbor, a worthy citizen and a faithful father and husband. Services were conducted November 24 by the pastor, assisted by Dr. H. K. Boyer and Rev. L. B. Hayes, after which the body was laid to rest in the cemetery near the church.

M. A. Osborne, Pastor.

BARROW—Lucy Reel Barrow, daughter of George and Celia Reel, was born in Craven county October 31, 1851, and died October 23, 1929. On October 31, 1872, she was married to Henry H. Barrow and to them were born six sons and two daughters. She is survived by her husband and all of the children, who are: G. R., D. D., and Oscar Barrow of Craddock, Va.; H. E. Barrow of Vanceboro, N. C.; C. H. Barrow of New Bern, N. C.; John Barrow of Reelsboro, N. C.; Mrs. David Barrington, Charlotte, N. C., and Mrs. E. D. Pipkin of Reelsboro, N. C. In addition there are 30 grandchildren and one great-grandchild surviving.

In young womanhood she was converted under the ministry of Furney S. Becton and united with Good Hope Methodist church at Goose Creek. Later she became a charter member of Reelsboro Methodist church and gave the land on which the church was built. She was a loyal and devoted member of this church as long as she lived. For the last year of her life she was practically an invalid, but was most patient in suffering and was ready to go when the release came. Her life was one of service and helpfulness to the community in which she lived and her many neighbors and friends join with the members of the family in mourning her loss.

Funeral services were conducted by her pastor, and her body was laid to rest in Dixon cemetery.

Robert M. Price, Pastor.

FINCH—Thomas J. Finch, son of Alfred B. and Lucy Andrews Finch, was born in Tabernacle township, Randolph county, on December 2, 1864. His death occurred at his country home, "Wheatmore," in Trinity township, on July 20, 1928. He was educated in the county schools and at Trinity College. On June 7, 1888, he was married to Hannah Brown, daughter of Dempsey and Eliza Laughlin Brown of Trinity township, the ceremony being performed by Dr. Frank H. Wood. This union was blessed with seven children, three of whom, Austin, Doak and George, with the widow, survive.

"Tom" Finch, as he was affectionately called by his large circle of friends, was one of the best citizens of his county, one of its most successful business men, and one of the most popular men the county has had in this generation. He served at one time as sheriff of his county and at all times he was sought for when wise counsel was needed in civic matters. Few men have been more widely respected or gathered around them a larger number of friends than Thomas J. Finch.

And with all his friends, with all his popularity, with all his wealth he was an unspoiled Christian gentleman. He was converted and joined Hopewell church in 1887 and remained a consistent and devoted member of this church until his death. He served as Sunday school superintendent, trustee, steward, and in all these positions of trust he gave loyal and unstinted service to his church. His own church, and the Randolph circuit, has suffered an irreparable loss, Randolph county has lost one of its outstanding citizens, and his family are bereft of a true and devoted husband and father.

J. B. Craven.

RESOLUTIONS OF RESPECT

We, the officials of Central church, Mount Airy, wish to pay loving tribute to the memory of a friend and co-worker, Brother Alfred E. Smith, who went to his reward November 30, 1929. Therefore be it resolved:

First, That we feel keenly the loss which we have sustained in his sudden departure.

Second, That we hereby express our deep and profound appreciation of his life and labors among us.

Third, That we shall cherish his memory and emulate his virtues.

Fourth, That we extend our heartfelt sympathy to the members of the household in their bereavement.

Fifth, That a copy of these resolutions be sent the family of our departed brother, that a copy be sent the N. C. Christian Advocate for publication, and that they be spread upon our minutes.

C. S. Kirkpatrick.
E. H. Kochtitzky,

RESOLUTIONS OF RESPECT

In the passing of Miss Mollie Pryor on November 20, 1929, Front Street Methodist church lost an efficient woman, the Wesleyan Sunday school class a loyal member and the city of Burlington a true friend, whose genial disposition and personality endeared her to all. She showed her unquestionable faith in God by her spontaneous support of the church in every branch. Therefore be it resolved:

First, That we feel deeply the loss of this esteemed co-worker and deplore her departure, yet we believe it is her gain.

Second, That a copy of these resolutions be sent to her sister, Mrs. W. W. Rippy, a copy to the Burlington Daily Times, a copy sent to the North Carolina Christian Advocate and a copy be spread on the minutes of the class book.

The Wesleyan Class.
Annie Webster,
Mrs. W. F. Galloway,
Margaret Freeman,
Committee.

IN MEMORIAM

In sad and loving memory of my dear husband, J. T. Flythe, who departed this life eight years ago today, December 8, 1921.

No one knows how I miss you,
No one knows the tears I shed;
But in heaven I hope to meet you,
Where no farewell words are said.

I often sit and think of you
When I am all alone;
For memory is the only thing
That grief can call its own.

There is grief that finds no comfort,
There are wounds that cannot heal,
And sorrow buried in my heart
Too deep to be revealed.

His Wife.



"It consecrates the grave within its walls"

THE very idea of consecration implies unsullied purity, freedom from all uncleanness and defilement. And because the elements of corruption are always present in the earth and the waters beneath the surface of the earth, ordinary methods of interment do violence to the human heart. Hence, the ever-increasing appreciation and wide-spread preference for the

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GUARANTEED

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

December
Durham Ct., Bethany, a.m. 19
West Burlington, a.m. 22
Haw River, p.m. 22
Orange-Massey, Massey, a.m. 29
Andrews, Andrews, 3 29

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

December
Windsor, 11 21
Williamson, 11 22

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

December
Glendon, Carbonton, a.m. 21-22
Hemp, Tabernacle, p.m. 22
Jonesboro, a.m. 28-29
Dunn, night 29

January
Pittsboro, a.m. 4-5
Sanford, night 5
Newton Grove, Hopewell, a.m. 11-12
Person Street, night 12
Fayetteville Ct., Camp Ground, a.m. 19
Erwin, p.m. 19
Hay St., a.m. 26

February
Roseboro, a.m. 8-9
Stedman, Betharbara, p.m. 9
St. Pauls, a.m. 15-16
Parkton, p.m. 16

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FIRST ROUND

December
Queen St., night 22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FIRST ROUND

December
Oxford Ct., Hermon, 11 21
Oxford, 11 22
Central, night 23
Louisburg, 11 29
Louisburg, Ct., Bunn, 3 29

January
Youngsville Ct., Youngsville, 11 3
Garner Ct., Garner, 11 4
Zebulon Ct., Wendell, 11 5
Bailey Ct., Bailey, 3 5
Lucama, Lucama, 11 12
Kenly Ct., Kenly, 3 12
Tar River, Kittrell, 11 17
Creedmoor, Creedmoor, 11 18
Millbrook, Millbrook, 11 19

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND

December
Rowland, 11 22
Maxton, 7:30 22
Caledonia, 11 29
Ellerbe, 7:30 29

January
Roberdel, 11 5
Red Springs, 11 12
St. John-Gibson, 7:30 12
Mount Gilead, 11 19
Troy, 7:30 19

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FIRST ROUND

December
Aurora, 11 22
Grimesland, 3 22
Washington, 7:30 22
Vanceboro, 11 29
Bath, 7:30 29

January
McKendree, Conetoe, 11 5
Tarboro, 7:30 5
Rocky Mount, First Church, 11 12
Rocky Mount Ct., 3 11
Rocky Mount Ct., 3 12
Clarke Street, 7:30 12
Farmville, 11 19
Ayden, 7:30 19
Nashville, 11 26
Spring Hope, 7:30 25
Spring Hope, Bethlehem, 3 26
Bethel, 7:30 26

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

December
Northampton, Jackson, a.m. 21-22
Seaboard, Seaboard, night 22
Henderson, First Church, a.m. 29
White Memorial and City Road, night 29

January
Battleboro and Whitakers, Battleboro, a.m. 5
Rich Square, night and 11 5-6
Garysburg, a.m. 12
Scotland Neck, night 12
Norlina, a.m. 18-19
Warrenton, night and a.m. 19-20
Warren, Providence, a.m. 25-26
Halifax, Calvary, a.m. 29

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

December
Scott's Hill, Scott's Hill, 11 22
Faison, Faison, 3:30 and 7:30 22

January
Kenansville, Kenansville, 11 5
Ingold, Garland, 3 5
Clinton, Clinton, 7:30 5
Tabor, Zion, 11 12
Magnolia, Magnolia (Lane), 3 12
Whiteville, 7:30 12
Burgaw, Herrings, 11 19
Wallace-Rose Hill, Rose Hill, 3:30 and 7:30 19
Southport, 7:30 22
Carver's Creek, Carver's, 11 26
Chadbourn, Chadbourn, 3:30 and 7:30 26
Epworth, 8 29

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FIRST ROUND

December
Fair View, Skyland, 3 22

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

December
Morven, Morven, 11 22
Bethel-New Hope, New Hope, 2 22
Lilesville, Lilesville, 11 29
Peachland, Peachland, 2 29

January
Hickory Grove, 11 5
Prospect, 2 5

GASTONIA DISTRICT
R. M. Courtney, P. E.
FIRST ROUND

December
Lafayette Street, night 16
Cherryville Ct., 11 21-22

GREENSBORO DISTRICT
W. A. Newell P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

January
West Market Street, West Market, 11 5
Stokesdale, Mt. Zion, 3 4-5
Proximity, Proximity, night 5
Wesley Memorial, Wesley Memorial, 11 12
West Greensboro, Friendship, 3 12
Bethel-Grace, Grace, night 12
Centenary, Centenary, night 15
College Place, College Place, 11 19
Summerfield, Center, 3 18-19
Park Place, Park Place, night 19
Liberty, Bethany, 11 26
Ramseur-Franklinville, Franklinville, night 26
Gibsonville, Gibsonville, night 29

February
Asheboro, Asheboro, 11 2
Pleasant Garden, Rehobeth, 3 1-2
Carraway Memorial, Carraway Memorial, night 2

MARION DISTRIST
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
FIRST ROUND

December
Marion, First Church, 11 22
Old Fort, night 22

January
Cliffside-Avondale, 11 5
Spindale-Pleasant Grove, Spindale, night 5

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., 189 S. Main St., Mount Airy, N. C.
FIRST ROUND

December
Yadkinville, Yadkinville, 11 21
Jonesville, Jonesville, 11 22
Dobson, Dobson, 3 22
Mt. Airy, Rockford St., night 22

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

December
Salem, Salem, 3 Saturday, and 11 22
Albemarle, Central, 3 and night 22
Granite Quarry, Shiloh, 11 28-29
Spencer, night 29

January
Concord, Central, 11 5
Concord, Harmony, 3 5
Concord, Epworth, night 5
Concord, Forest Hill, 11 12
Woodleaf, Woodleaf, 11 Sat. and 3 12
Mt. Pleasant, Cold Springs, 11 18-19
Concord, Kerr Street, 3 19
Kannapolis, Trinity, night 19
Badin, 11 26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., Statesville, N. C.
FIRST ROUND

December
Olin, Olin, 11 22
Elmwood, Elmwood, 3 22
Cool Springs, Clarksbury, 11 29
Shepherd, Vanderburg, 3 29
Troutman, night 29

January
Mt. Zion, 11 5
Davidson, night 5
Mooresville, Central, 11 12
Mooresville Ct., Centenary, 3 12

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Mooresville, Broad St., night	12
Taylorsville, 11	19
Hiddenite, Hiddenite, 3	19
Stony Point, night	19
10 a. m.	

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
FIRST ROUND

	December
Lexington, First Church, 11	22
Linwood, Macedonia, 3	22
Oak Ridge, 11	29
Hiatt Memorial, night	29

"HIS OWN PEOPLE"

"His Own People" by Leon W. Rogers is fiction, but so truly does it picture the life of a pioneer Methodist minister's family in Texas that the reader who is familiar with this period of America's development will re-live the indomitable spirit of those days. Others, especially young people, may see in this story a courage and devotion which have helped to build America and without which she cannot survive.

The foreword of the book states: "None of the characters in the book are portraits of actual persons." Yet the author, born in Texas in 1883, was himself the son of a Methodist circuit rider and weaves into the story such a wealth of human experience that he seems to be telling his own life-story. The minister-father and his son, Paul Wesley, are the main characters.

The story moves rapidly; its simplicity is compelling. It opens with Paul Wesley, a small boy, entering a new school—an experience repeated almost every year—where he must face again the jeers and ridicule directed toward the "preacher's boy." Then and later, could he have chosen, he would not have been a minister's son. His life and that of his parents was hard, cruelly so at times. But the author's great achievement is in realizing and making the reader see, too, that these pioneer days brought happiness as well as hardship. The father is not a "story-book" character but a reality, in that he is typical of many who suffered without self-pity; never embittered because of disappointments and unfulfilled ambitions, but able to say near the end of his active ministry:

"It's true that at times it has been a hard struggle—hard work, with but little pay, and often difficult to make both ends meet to support and educate the children—but if it were possible to do so, I would be glad to go over the same road again. It has had its compensations; the good has always outweighed the bad fortune."

In that heroic faith in which his father had lived and worked, the son finally finds peace and realizes "Thy people shall be my people, and thy God my God."

This book, published in 1929 by Laidlaw Bros., New York and Chicago, will be especially enjoyed in Methodist homes.—Reviewed by Ethel Blake, Division of Publications, National Education Association, Washington, D. C.

N. C. WOMAN'S
(Continued from page 22)

work our Lord has trusted to our hands. Mrs. C. J. Ganis, our leader, divided the chapters and assigned the parts to her helpers in time to give it some study before presenting it to the others.

Only eleven took part in the study, but we took six afternoons to finish the book, then felt that we had missed something by having to rush through it. The last afternoon, with the last chapter, we met in the home of Mrs. Ganis. After the study she served us delicious apples and pecans raised on her own farm, which all enjoyed very much.

MISSIONARY STUDY AT KINSTON

The Sue Swindell and the Mamie Webb auxiliaries of Queen Street Methodist church, Kinston, had a very interesting and a very instructive day in mission study on November 21. "Seven Times Seven," by Mrs. LeGrand Everett, was splendidly presented by Mrs. Walter Patten of New Bern. Those in charge congratulated themselves upon the happy plan of having Mrs. Patten as leader—one spiritually and mentally so well equipped to teach. The purchase of 12 copies of the book made it possible for some to prepare assignments, and for others to read and learn beforehand something of the great progress in missions that our church, through its woman's work, has made.

At one o'clock a delightful lunch was served by a committee from the two auxiliaries. The attendance of 45 was considered very good. Mrs. Everett's book is a splendid contribution to the history of our woman's work in missions in the N. C. conference. To read and study it means a greater interest in the missionary program, and it should also inspire us to serve more faithfully in the great task of saving the world for Christ. For auxiliary reference work and for reading circles as well as for mission study groups it can be used most profitably.

Mrs. W. A. Graham.

The missionary societies of the Cary and Macedonia churches held a mission study class at the Cary M. E. church on December 6 with 20 members present. In the absence of Mrs. Joyner, Mrs. Helms, president of the Cary society, presided at the meeting. The book "Seven Times Seven," by Mrs. LeGrand Everett, was studied and found very interesting and beneficial. Those taking part in the discussion were Mrs. F. B. Joyner, Mrs. M. F. Helms, Mrs. N. G. Yarborough, Miss Floy Leach, Mrs. J. M. Templeton, Mrs. C. P. Wren, Mrs. Stephenson and Mrs. F. R. Yarborough.

Mrs. F. R. Yarborough,
Supt. Publicity.

W. N. C. WOMEN
(Continued from page 23)

the message brought to him on a card made by his small nephew, containing these words:

"In Bethlehem's home
Was there found no room
For thy holy nativity.
O, come to my heart, Lord Jesus,
There is room in my heart for Thee."

Let us try to have tender hearts loving and neighborly to every living human being who comes near us, until even the smallest child will sense a new atmosphere and spirit in our conversation and daily living. Let us learn that beautiful Christmas hymn which embodies prayer for the Christmas spirit: "O Little Town of Bethlehem, How Still We see Thee Lie." Why not memorize it as a Christmas family hymn for all the festival season? And then let us pray daily that the spirit of the Christ-Child may enter into our hearts and become the center of our homes.

"How silently, how silently,
The wondrous gift is given;
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in."

"When does the half-past five train leave?" asked the city man of a country railway porter.

"Five-thirty," was the reply.

"Well," continued the traveler, "the church clock is twenty-seven minutes past and the postoffice clock is thirty-two minutes past—which am I to go by?"

"Yer can by any clock yer like," responded the porter, "but yer can't go by the train, for it's gone."

A man was told by his doctor that if he laughed ten minutes every day before meals his condition would improve. One day in a restaurant he was carrying out this prescription when a man at the opposite table asked what he was laughing at.

"Why, I'm laughing for my liver," he replied. "Well, then," said the other, "I guess I'd better start laughing also; I ordered mine half an hour ago."—Tit-Bits.

Rupert—Darling, in the moonlight your teeth are like pearls.

Marjorie—Oh, indeed! And when were you in the moonlight with Pearl?—London Opinion.

In Memoriam

SHUFORD—Mrs. Harriett E. Shuford was born April 6, 1866; died April 26, 1929. The going away of Mrs. Shuford is a loss which is so much to her family and friends. She was a faithful member of Mt. Zion Methodist church. She loved her church and to worship with all Christian people, and to know her was to love her. Six children survive: J. E. Shuford, Memphis, Tenn.; George and Ivey Shuford, Cliffside, N. C.; Lloyd Shuford, Gastonia, N. C.; R. R. Shuford, Lenoir, N. C.; Mrs. W. R. Wells, Spindale, N. C.

L. H.

WINDERS—O. C. Winders was born September 23, 1858 and died December 7, 1929, being a little more than 71 years of age. He was converted and joined the Methodist church at Mt. Tabor when quite young, and so far as the writer can find out he lived a faithful life as a church member till the end came. He was married to Margaret A. McSwain January 13, 1881. Unto this union were born nine children, four of whom preceded him to the other world. His going is mourned by his wife and the five children, 20 grandchildren and nine great-grandchildren, and nine great-grandchildren. His wife and children know where to find him, for his life and testimony was evidence of his faith in God. His children now rise up and call him blessed.

E. N. Crowder, P. C.

VENTERS—Walter Clement Venters was born in Pamlico county April 24, 1872, and died November 8, 1929. He had been an invalid for several years, but was a paient sufferer and died in the faith. He was converted and joined the Methodist church in 1909. He loved his church and was a friend of his pastor. Brother Venters married Virginia Midyette in his young manhood. To this union were born four children: Guy,, who died in infancy; Mark, Wilmington, N. C.; Lewis, New York, and Mrs. C. N. Pickell, White House, N. J. In the fall of 1904 Mrs. Venters died and later Brother Venters married Miss Daisy Doughty. To this union were born five children: Hazel, who died in infancy, Walter Clement, Jr., Edward Sutton, Adolph, and Lois. May the Lord sustain and keep each surviving loved one, and richly reward their faithful and abundant service for him. R. Ernest Atkinson.

SANDERLIN—Here and there in life we find a man or woman who is divinely endowed to serve in all phases of life. And it was so with Mrs. Maggie Sanderlin, who was called from the strife and storm of this life October 29, 1929. Her life was one devoted to all that had to do with the cause of Christ and the betterment of the community in which she lived. She was never too busy to lend her advice and help to those who sought her opinion. This she did in an unassuming and unpretentious way. Few people, other than those closely associated with her, know just what she has meant to her church and community.

Maggie Sanderlin was born in Camden county September 13, 1862. She married W. H. Sanderlin December 11, 1887. To this marriage were born three children, two dying in infancy. She is survived by her husband, a son, Leslie, and a sister, Mrs. Delia Barco. For nearly half a century she was a member of Wesley's Chapel, Old Trap. In the lives of the other members her life can be found reflected, and her spirit will move among us until we, too, shall be called to another land.

In submitting to the will of God, we render unto him our thanksgiving that such a devout soul has passed this way and that we have been privileged to be touched by her spirit. May this spirit be the guiding light too those who have been blessed by association with her.

H. B. Baum, P. C.

BOYD—Henry Armistead Boyd, son of John Early Boyd and his wife, Ann Bignall Jones, was born at the home of his parents, called Sylvo Sonora, on Roanoke river in Warren county, North Carolina, July 11, 1855. He died at his home in Warrenton, North Carolina, September 18, 1929, aged 74 years, two months and seven days.

Born of good parentage and of an ancestry of worth while people, his inheritance of blood and of property furnished the background of his useful life. His people were Methodists and so trained him that he was a faithful member of the Methodist church and died in the faith of his fathers. He loved ministers, and there is evidence that he considered seriously entering the ministry. In a letter to his mother he gave his reason for making law his life work. He wrote her: "After a great effort and an earnest appeal to Providence to guide me aright, I have chosen as my life work the study of a profession which I consider next to that of a minister of the gospel. It is a desire to see justice done to every man: to see the laws of God and those of earthly authority, when consistent with God's will, dealt to mankind."

His school advantages were of the best. He was taught in his father's home by Miss Caroline Nicholson and then by Mr. Peter W. Wheeler (a Methodist preacher's son) and by them prepared for college. At the age of 16 years he entered Randolph Macon College, from which he graduated with the M.A. degree. He studied law at a summer session under a distinguished Richmond lawyer and later under Charles Alston Cook of Warrenton. Afterwards Cook was an associate justice of the Supreme Court of North Carolina.

He practiced his profession in Warrenton, N. C., and was successful. Whether alone or associated, as he was at different times with C. A. Cook, B. B. Williams and Benjamin Green, his integrity and his learning in the law were duly recognized. He was judge of the inferior court for a few years and mayor of Warrenton for two or more terms. With Tasker Polk he bought and edited the Warren News. He was a trustee of the Warrenton Academy and the Warrenton high school. In a small town even the lawyer of largest practice often renders these other services to the community.

On September 28, 1881, Henry Armistead Boyd and Bettie Massenburg Norwood were united in matrimony, and lived very happily together. Their three children, William Norwood Boyd of Warrenton, Mrs. William A. Graham of Kinston and Miss Marian Boyd of Warrenton, with their mother survive him. They are all very useful members of the Methodist church.

From 1881 to 1923 Brother Boyd was superintendent of the Methodist Sunday school in Warrenton and then superintendent emeritus till his death. Also for years he was a Methodist steward. He rendered intelligent service which was deservedly highly appreciated. He was not only faithful but gentle and helpful. He lived the religion he professed, and exemplified the scripture, "If God so loved us, we ought also to love one another."

In 1902 Brother Boyd had a severe illness, after which he resumed the practice of law for a few years and then retired. In this as in other matters he was firm. He had an open mind, but was firm in his own reasoned conclusion. So it was in his family and in the wide circle of his friends he spoke kindly but decisive words. His final illness began March 25, 1929, and lasted nearly half a year. He was patient and not afraid. His funeral was in the Methodist church at Warrenton, conducted by their pastor, Rev. B. P. Robinson, assisted by this writer. There was an overflowing congregation, many from a distance, and a floral offering rarely equaled. The interment was in Fair View cemetery.

J. T. Gibbs.

IN MEMORIAM

The ladies of the Parsonage Aid Society of Wesley's Chapel, Old Trap, N. C., mourn the death of one of its ablest and most loyal members, Mrs. W. H. Sanderlin, wife of the chairman of our board of stewards. She was a faithful member of the church and society, a cheerful, devoted friend, a good wife and mother. She leaves a husband and one son, Leslie, who have together with her learned to practice the presence of God, so that when she called they could rely fully upon the everlasting arm and say, "Thy will be done." We extend to them our tenderest sympathy and pray that God may heal the ache of their hearts with his great love. We thank him, the giver of all good things, for the beautiful life of this true, faithful Christian woman.

Mrs. Blanche Burgess.
Mrs. Isabelle Pugh,

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God to remove from our midst by death our dearly beloved sister and friend, Mrs. Martisha Frences Calloway, a faithful member of Kerr Street Methodist church, Concord, N. C., Ladies' Aid Society and Bible Class. Though suffering severely, yet remaining true to all the interests of church to the end and manifesting her faith in God; therefore be it resolved:

First, That we, the members of the Bible class express our sympathy to the bereaved family.

Second, That we bow in humble submission to our heavenly Father's will; that we feel deeply the loss of one whom we all loved, but we realize our loss is her eternal gain.

Mrs. G. L. Wilkinson,
Mrs. Mary E. Barbee,
Mrs. Anna Bonds,
Committee.

RESOLUTIONS OF RESPECT

We, the ladies' auxiliary society of Mt. Olivet church, regret having lost one of the oldest and most faithful members of our society. Mrs. Martitia Raper Zimmerman was one of the charter members of the society and filled her place loyally until her death.

Our society and church wish to pay loving tribute to the memory of one whose loss we deeply feel. She attended the meetings regularly and in her quiet, peaceful way was always interested in the work of the church. Her death has left a vacancy in our ranks, and her presence and help will be greatly missed. Her death occurred October 21, 1929. Therefore we offer these resolutions of repect:

First, That our ladies' auxiliary society and church have lost a dear Christian woman and a loyal member who was loved and respected by all.

Second, That we express our appreciation for her faithfulness and splendid spirit in this work.

Third, That we extend to the family and a host of friends our deepest sympathy.

Fourth, That a copy of these resolutions be sent to the family, one to the N. C. Christian Advocate, our church paper, one to the Dispatch, and one placed upon the record of the society.

Mrs. J. L. Zimmerman, Pres.
Mrs. C. T. Zimmerman, Sec.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, DECEMBER 26, 1929 Number 52

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Getting Rid of the Old Man

THERE is no other book in the world so indifferent to dates as is the New Testament. Paul never dated any of his letters, nor did Peter or John. They cared nothing for the day or month or the number of the year. They lived above the calendar. The evangelists cared nothing for chronology. They dated nothing. They were so indifferent to the number of the passing year that no one knows today the date either of the birth or of the death of Jesus. Even Christmas is a guess. No one knows the day or week or month of the year of Jesus' birth. It is well-nigh certain that December 25 is a mistaken guess, but the mistake is harmless. We do not know the month of Jesus' birth, nor need we know. Life soars above the clock and cares nothing for time divisions. There are no new years in the Gospels or in the Epistles, no new year's resolutions, no new year's celebrations. Not one word is written concerning the new year. The New Testament writers are tremendously interested in the new man. They are passionately concerned about him. To them it is the new man, and not the new year, which is cardinal. It is the old man, and not the old year, which must be put away. The old year will depart of itself. The old man will tarry on unless driven out by the expulsive power of a new affection. It is the old man that causes all our trouble. New year's resolutions are torn to tatters by the old man. The new man prompted us to make them, and honestly desired us to keep them, but the old man hates them and brings them to nought. We turn over a "new leaf" and before we are aware of what is taking place, we find the old man has written on the new leaf the same rubbish he wrote on the old. The problem of life is getting rid of the old man. That is our most serious and strenuous business.

—Chas. E. Jefferson.

THE "TIGER" HAS PASSED

By W. S. Surratt.

George Clemenseau, war premier of France, "Father of Victory" and titan among European statesmen, has passed at the advanced of 88.

Scrapper almost from the day he was born, his death was characteristic of his life. Despite his doctors' predictions, he refused to die until he had not only completed his job as statesman, but had just put the last period after the last word of the last chapter of his written works.

This done, he laid his manuscript by, murmured "I've finished" and passed on. Even as he was dying he sent his women uurses from the room that he might "die among men."

In a vital and exposed position before Verdun in that terrible spring of 1916, a French detachment had been raked and pounded for two days without cease. So terrific had been the barrage that the French trenches were well nigh obliterated. It had been impossible to reach the tattered band with either food or reinforcements. The situation seemed hopeless.

Then came the German attack. The last surviving officer, a young sub-lieutenant just out of St. Cyr, the French West Point, saw it coming. His own head was bleeding through an improvised bandage rudely constructed from cloth torn from his shirt sleeve to protect the wound, but in an instant he leaped to the top of the parapet waving his bare arm and shrieking:

"Debout, les morts! en avant!"

"Up, ye dead men, and forward!"

Electrified, his wounded, almost lifeless followers, sprang up cheering and met the attackers by attacking. Surprised, the German line wavered, broke and fell back. The day was saved.

In much the same fashion George Clemenceau, "Tiger of France," saved his country and with it the allied cause.

France's darkest hour came in 1917. She believed herself at the end of her rope—exhausted. Her losses had been terrific and no one over there believed America could train an army and get it across the Atlantic in time to do any good. Victory seemed impossible.

Moreover, a defeatist drive was in full swing. Its slogan was: "Why keep it up? We'll never win. Let's make the best peace we can with Germany."

Quickly sensing what was going on, the grizzly Clemenseau, then 77 years old and retired from active politics, leaped into action. Back in his chosen work of editing a newspaper, he fired broadside after broadside into the French government for permitting such treasonable activities to go on, and soon the clamor became so intense that the cabinet fell and Clemenseau found himself once more premier of France.

He took the country firmly in hand and turned her face forward. Like the wounded, exhausted soldiers in the battered trenches before Verdun, the people of France rose and followed their new leader to victory.

To disagree with Clemenseau was always easy. He and President Wilson clashed time and again in the making of the peace of Versallies. It was natural for him to want everything for France and he fought for what he wanted like the tiger from which he received his nickname.

At the same time, however, there is just as much room for enthusiastic admiration for this Frenchman who will be ranked among the greatest statesmen of the times. He was to France what Bismark was to an earlier Germany, different though their methods were. His was ever the spirit of the young lieutenant, who made the "dead" stand up and follow him.

PROF. HERBERT E. AUSTIN OF EAST CAROLINA TEACHERS COLLEGE IS DEAD

Prof. Herbert E. Austin, head of the department of geography at East Carolina Teachers College, died early Saturday morning, December 14, at his home on Eighth street. He had been in declining health for more than a year, and for several months he had been confined to his room.

Professor Austin had been prominent in the affairs of Greenville for the past 20 years. He was a member of the first faculty of East Carolina Teachers College, and during his 20 years of consecutive service he was not absent from the college for any length of time. He first served as head of the department of science and later as head of the department of geography.

Dr. R. H. Wright, president of the college, at the funeral Sunday afternoon paid tribute to him as one of the greatest teachers he had ever known. He stated that the spirit of Mr. Austin had permeated the school and that his influence was stronger in the lives of the students than that of any other member of the faculty. The influence of his life is felt by the thousands of girls with whom he came in contact and will be felt by those who are taught by the teachers who have gone out from this college. "He never lost pace," said Dr. Wright. "The ideals and standards of teaching changed, but he kept up. Adjustments had to be made, but he made them. "He was a man of high ideals, and he would work, and work, and work, that the right might prevail."—The Echo.

CONCERNING DUKE ENDOWMENT DELAYED CHECKS

Many inquiries have come to us at Duke University asking why the first checks from the Duke Endowment maintenance appropriations for 1930 have not reached the beneficiaries.

Soon after the close of the two annual conferences in North Carolina blanks were sent out from Duke University to those who were supposed to receive aid. These blanks called for such information as could be secured only by those on the field. A large number of the blanks were duly filled out and returned to us in time to present to the November meeting of board of trustees of the Duke Endowment. Since the first of December other blanks have been mailed to us, but they are not yet all in. Some of the preachers or presiding elders have been rather slow about securing the desired information, and their delay has evidently caused the Duke Endowment to hold up the checks for the first payment to the prompt preachers until all the blanks are in. We regret the delay because many punctual preachers are not receiving their much needed installment before Christmas on account of the slowness of a few others. J. M. Ormond.

There is certainly a connection between this great intellectual uncertainty and the moral tepidity of today.... We seem utterly incapable of moral indignation, even in the face of some of the greatest governmental scandals of history.—Percival Chubb of St. Louis.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, DECEMBER 26, 1929 Number 52

That the men of the shop might get some rest during the holidays the Advocate is only one-half its usual size this week, 16 pages instead of 32 pages. January 2 will begin the Diamond Jubilee year with its special features.

The true patriot under the terms of the Kellogg Pact is not the militarist but the peacemaker. Listen to Harry Emerson Fosdick on this point. Dr. Fosdick says: "We who stand for the full, complete keeping of the peace pact in letter and spirit are the patriots. It is we who support the nation's pledge. The militarists have long had a monopoly of patriotism. They can hold it no longer. The peacemakers are the patriots. That change is one of the most crucial in history."

We do not know who wrote what follows, but it is worth passing on: "A familiar daily paper ideal is to know where hell is going to break loose next, and to be on the spot when it happens. Why isn't it as important for Christians to know where heaven has already broken loose, and just how it happened? You can get the 'hell' story without the Advocate. But you'll miss the 'heaven' story unless you take a religious paper."

The statistical institute of the League of Nations in its new handbook of International Statistics makes the statement that the world's population is within 50,000,000 of reaching the 2,000,000,000 mark. Asia has more than half of mankind; namely, 1,026,000,000 souls. China has 450,000,000, which is only 64,000,000 less than the entire population of the continent of Europe. North and South America have 332,000,000; Africa harbors 146,000,000. With almost 2000 million human beings on the earth we Americans, big in our own estimation, are but a small per cent of the total and only about one-fourth as many as China alone.

The Protestant Episcopal Church has a program for raising $1,500,000 by 1931. When the matter was before the bishops at their meeting in Atlantic City a number of the bishops denounced the "drive" method of getting the money. "Evangelizing," declared one of the bishops, "is the need in this mechanical, materialistic and rationalistic age. The need is for the spiritual, for God. When that need is supplied we shall see the pocketbooks open more readily than by any plans and concerted campaigns." Spiritual cultivation with personal enlargement as its primary purpose is to be desired, but so-called spiritual cultivation simply to prepare for a collection is little better than nothing. Will this year in which celebrations of Pentecost are held teach the needed lessons?

"Out of the $3,880,445,281," says the Christian Century, "which Congress has been asked to appropriate for the fiscal year which begins next July, the service of the great god Mars will absorb $2,733,213,283! In other words, 72 cents in every dollar which the citizen turns over to the government goes for payment on the debts incurred in past wars, outlays for pensions, hospital costs and other payments in behalf of veterans, and for the upkeep of the army, navy, marine corps and national guard. When the 72 cents have been spent, the government is left with 13 cents to devote to public health, Indian affairs, aid to labor and agriculture, or the construction of public buildings—the latter one of Mr. Hoover's cherished projects for mitigating unemployment. Then there is 8 cents which can be given to keeping the actual machinery of government functioning. And that leaves 7 cents for fiscal affairs, such as tax and customs refunds, the administration of trust funds, the government of the District of Columbia, and other items. It is no wonder that Mr. Hoover's message to Congress expressed the hope that a reduction of the outlay for defense purposes might be possible."

College Papers of Carolina and Duke Commended

The Tar Heel and The Chronicle, student papers of the University of North Carolina and of Duke University, respectively, indicated in recent issues a desire to bring about a better feeling between these two universities. Why not the alumni and all others interested in these two institutions join the students in this most praiseworthy effort? These two universities—within ten miles of each other—are sure to be closely allied and intimately engaged in a common task as co-operative efforts multiply in the years ahead. The friends of each should certainly strive to see that good will is cherished and that every possible effort is made to prevent friction and ill feeling. No good can come of antagonism and strife.

Intense rivalry is to be expected in all sports, but the spirit of true sportsmanship should be dominant. This does not in any way rob of loyalty and devotion to one's own institution; it really makes for a loyalty and devotion that wins admiration in defeat as well as in victory. Carolina and Duke must get on side by side. They will grow and expand with the years. Each will number its devoted followers by the thousands. Students and patrons of each are now in every church and community. Each year the number will increase. Thus Carolina and Duke are becoming so interlinked in heritage, in patronage and in effort as to make most unseemly any spirit other than friendly rivalry. The utmost mutual good will should prevail.

This does not imply that these institutions are to be similar. Indeed they are expected to be different. Though it is hard for an American College to be different from all the rest, some do make the effort. Duke University and the University of North Carolina are expected to be much unlike, but this does not justify an unseemly spirit of antagonism.

Many good and true Methodists are loyal to each of these universities, and some are deeply devoted to both. The Methodist church is committed to the local church and every religious undertaking at Chapel Hill, the same as in church and religious work at Durham. Both institutions are fine fields for religious work. In the course of years these two great universities are destined to make this section one of the notable student centers of America—and thus become a center of world-power. Why should not the Methodists, the followers of the scholar of Oxford, be greatly interested in Duke and in Carolina?

We would insist that every encouragement be given the students and that all friends of both universities, as well as all well-wishers of education, do their utmost to make secure the best of fellowship and good will between Carolina and Duke. Engaged in a common task and having to do so largely with youth of a common heritage and a similar destiny, we are unable to see any justification for the show of an unseemly spirit by the followers of these two universities.

Duke University Moves to New Campus

The transfer of Duke University to the new campus is a notable event in the educational life of the South and it is also of significance in the nation. In the educational development of this country the opening of a university in such a group of buildings is unique. The entire scheme surpasses all former undertakings at one time. Most of our universities have been a gradual growth—with only a few buildings added at one time—but it is different with Duke, this having been made possible by the Duke Foundation.

The official announcement made from Duke University this week that the new plant of the university will be occupied next September means that the old campus, including its twelve admirable new buildings, will be available the next academic year for the uses of the co-ordinate college for women and that all other departments of the university will be moved during the coming summer to the plant that is being built on an adjoining campus of 4000 acres.

The hospital with 400 beds and the out patient clinic will open July 1, 1930, and the school of medicine will admit carefully selected first and third year students on October 1, 1930. This school has equipment and laboratories for 300 students.

The other departments of the university—the college, the graduate and professional schools of law, theology, and arts and sciences—will open at the new plant on September 24.

The college for women will limit to 250 the number of students to be admitted to the freshman class next year. The processes of selective admission will be used in accepting students for both the colleges and all the graduate and professional schools.

Begin to Live at Home

Governor Gardner feasted the editors at the mansion on North Carolina products. It was a feast fit for a king. Really it was the best of all the holiday festivals in the quality and variety of the menu—a fit beginning of the Christmas season. Never did editors eat with such abandon. They will tell it from Murphy to Manteo and gloat over the possibilities of the state. Well may they do so. Notwithstanding, a county paper carried a story last week of the real suffering to be endured in that section this winter. Women and children would go hungry, it affirmed. Landlords were telling their tenants they could carry them no longer; they must look out for themselves.

Could Governor Gardner prevail on the landlords—and also on the tenants who too often join the landlords in insisting on a money crop—to set about real intelligent farming with the "living at home idea" dominant, a new day would dawn in North Carolina. Instead of growing our supplies the stress is put on "money crops," with no effort to put in practice the idea being glorified just now.

Why can not a few practical men, with the zeal and enthusiasm of crusaders, set about showing the way out? A cause never gets far until leaders with the spirit of the missionary pioneer are found to lead in the cause. It is more than "financing" an undertaking. Men with zeal and enthusiasm and a yearning desire for the common good must put themselves into a cause and live it before real reforms are wrought. His is far better than making a trip to Washington to see what can be done. Our fault is not in our stars but in ourselves.

Go to it, Governor. The chickens and turkeys, the lambs and calves and pigs, the wheat and oats and corn, peas and potatoes, the apples and peaches and grapes and cabbage and turnips, the fish and oysters and clams and crabs and shrimp and scallops will do the rest if only the people will give them a chance. Why not each editor present pay for his supper at the mansion by leading a crusade in his county for the "live at home idea?"

America's Best Christmas Gift

In his forthcoming series of articles, "The Romance of American Methodism," soon to appear in the North Carolina Christian Advocate, Dr. Paul Neff Garber has one chapter entitled, "The Christmas Conference." This conference met in Baltimore one hundred and forty-five years ago, at which time the Methodist Episcopal Church in America was organized. This conference made a Christmas gift to America that has told mightily upon our civilization and has had much to do with making our history.

Have we Methodists duly magnified the significance of this gift—this gift of the Methodist Church to America? Those young men of heroic mold came together on horseback from all the Atlantic seaboard and they organized to subdue a continent. Out from this "Christmas Conference" they went to tell of the great Gift to mankind. These preachers went forth from Baltimore with a message of peace and good will to men; they also set out with a determined purpose to destory the works of the devil. This was to be a fight to the finish—a stupendous task in which they never wavered.

With every fresh return of Christmas, we would be mindful of that gift made us these fourteen decades and more ago; we would also see that the heroic spirit of Asbury, The Prophet of the Long Road, and of those early itinerants remains with us. "God's Flying Cavalry" are with us no more, but may we not retain some of that fighting spirit characteristic of the early days?

We are persuaded that many Advocate readers who follow the series, "The Romance of American Methodism," soon to appear in the Advocate, will before another Christmas time have a better understanding and a fuller appreciation of the wonderful gift made America at the "Christmas Conference" in Baltimore.

Dedication That Jesus Would Make

The Intercollegian in discussing the dedication that Jesus would make today may prove of interest to some in this Christmas time who stand on the threshold of the new year:

"The Spirit of the Lord is upon me: for he has consecrated me

To seek justice for the oppressed through the legal profession;

To enter into industrial life with a passion for human values;

To heal the suffering, give sight to the blind and soothe the anguished;

To express the beauty and meaning of life through art, music, and literature;

To inspire men to nobler living through the ministry of worship;

To guide the minds and hearts of youth from bondage of things to the freedom of his will."

People and Things

Rev. B. E. Stanfield's address is Durham, but to avoid confusion in his mail correspondents should add R. F. D. No. 2.

More than 15,000 car loads of material are being used in the construction of Duke University's new unit of stone buildings.

Rev. J. S. Hiatt, presiding elder of the Statesville district, announces that Bishop Mouzon has appointed Rev. Roy T. Houts pastor of the Lenoir circuit. Rev. H. W. Howard gave up the work several weeks ago and withdrew from the church.

The choir of the Edgar Long Memorial church, Roxboro, presented in the Methodist church, Oxford, the sacred cantata, "His Natal Day," Mrs. J. O. Long, director. This exceptional choir greatly pleases. Oxford becomes a debtor to Roxboro.

In reporting last week that Rev. H. C. Freeman, pastor of the Franklin circuit, had gone on the Advocate honor roll, we inadvertently wrote "Macon" circuit. We hereby gladly make the correction, for we not only wish to state facts as they are but also to give Franklin circuit due credit for what the pastor and people have done.

Rev. Marvin S. Kincheloe, who did such fine work for the Advocate last year, moved at conference to another charge, but is there repeating himself. He already has placed a diamond where it belongs and has just begun the jubilee. The people of Liberty have given their new pastor a severe pounding and all is well with Kincheloe and his family.

The Methodist Advocate says that Homer Rodeheaver was reared in the mountains of East Tennessee and worked in lumber and at a sawmill before he went into evangelistic singing. He has led 65,000,000 people in singing gospel hymns. Bishop E. E. Hoss was in the habit of saying that no country in all the world was equal to East Tennessee to make men. Bishop Hoss was correct in his contention.

"The following churches made the largest contribution to the missionary maintenance for 1929: Wesley Memorial, High Point, N. C., Dr. J. W. Moore, pastor; Centenary and West End, Winston-Salem, N. C., Dr. C. C. Weaver, pastor; St. Luke, Oklahoma City, Oklahoma. Dr. Forney Hutchinson, pastor. Each of these churches has contributed over $10,000 in the January-February campaign in 1929. This is an exhibition of great loyalty and liberality. I am wondering how many other churches have done as well, and left a wholesome influence on the local church as these great offerings did on the churches mentioned above. To a dozen or more other great churches like these in the connection, allow me to say, 'Go thou and do likewise.' "—O. E. Goddard.

One night we sat beside a fine young man who showed himself very courteous and made us think what a fine clear-cut layman that! We found a few moments later that it was Furman Herbert, son of our Walter I. Herbert, and now a member of North Carolina conference stationed in Raleigh. We like to do missionary work and believe in sending forth our best to do it, but we do not approve of quite so many of South Carolina's finest product being transferred into that North Carolina country which is hardly to be considered as missionary territory these latter days.—Southern Christian Advocate.

Rev. L. B. Jones announces that a meeting of preachers, charge and church lay leaders and missionary institute for the Weldon district will be held in Weldon Methodist church, Weldon, Monday, January 6, 1930, at 10 o'clock a. m. There will be both morning and afternoon sessions. All pastors, church and charge lay leaders are asked to attend this meeting.

"Harmony is still on the map. We arrived in Concord on the 19th of November, due to the fact that Mrs. Brown was just out of the hospital, having undergone an operation. Our people came in the same evening that we moved—and my, such a pounding as they did give us. We have been very busy since coming. Our Sunday school has been growing rapidly with C. H. Morris as superintendent. Our people are working all in harmony; our ladies' aid had the parsonage in fine shape; our leaguers are alive. We have received 13 by letter and one on profession of faith since coming here. We have a loyal board of stewards at Harmony. Beloved, pray for us." —J. C. Brown.

The behavior of everybody, no matter to what culture he may belong, is determined by the traditional material he handles. . . . Our much-admired scientific training has never proved a safeguard against the seductiveness of emotional appeals, just as little as it has prevented the acceptance as gospel truth of the grossest absurdities, if presented with sufficient energy, self-assertion, and authority. . . . Each culture can be understood only as an historical growth determined by the social and geographical environment in which each people is placed and by the way in which it develops the cultural material that comes into its possession from the outside or through its own creativeness.—Franz Boas, in "Primitive Art.

"The people of the Faison-Warsaw charge are as kind to and as considerate of their pastor as any people we have ever been associated with. The Faison congregation gave us a real pounding some time ago. There is hardly a week that we do not receive substantial expressions of good will and appreciation. The work seems to be starting off well, and there is much that is promising for the year. We are planning and are undertaking a number of things to do for the good of the church. We seem to be starting with a number of advantages even in spite of the general disadvantage to church work. I feel much obliged to the folks for the way and manner they are cooperating with me and the personal consideration they are giving us in the parsonage."—Frank Culbreth.

I believe that the body of educators has hardly realized the power it could exercise if it chose not to endure this perpetual bullying by ignoramuses. The teachers will be slaves if they act like slaves. Weakness always tempts the bully. If they cower they will be bullied. The tragedy and absurdity of the thing is that they could so easily rally a following if they had the imagination to realize how strong they are. If they chose to say that they would not endure the intolerable indignities to which they are subjected they would very soon command a new kind of respect in the nation. Nothing can excuse or explain away spinelessness. But if the educators in the public schools have to lead a double life it is not due wholly to personal timidity. It is due to confusion of mind.—Walter Lippman.

The Shepherd who Went Not to Bethlehem

THE host of heaven and the Angel of the Lord had filled the sky with radiance. Now the glory of God was gone and the shepherds and the sheep stood under dim starlight. The men were shaken by the wonders they had seen and heard and, like animals, they huddled close.

"Let us now," said the eldest of the shepherds, "go even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known unto us."

The City of David lay beyond a far, high hill, upon the crest of which there danced a star. The men made haste to be away, but as they broke out of the circle there was one called Amos who remained. He dug his crook into the turf and clung to it.

"Come," cried the eldest of the shepherds, but Amos shook his head. They marveled, and one called out, "It is true. It was an angel. You heard the tidings. A Saviour is born!"

"I heard," said Amos. "I will abide."

The eldest walked back from the road to the little knoll on which Amos stood.

"You do not understand," the old man told him. "We have a sign from God. An angel has commanded us. We go to worship the Saviour, who is even now born in Bethlehem. God has made his will manifest."

"It is not in my heart," replied Amos.

And now the eldest of the shepherds was angry.

"With your own eyes," he cried out, "you have seen the host of heaven in these dark hills. And you heard, for it was like the thunder when 'Glory to God in the highest' came ringing to us out of the night."

And again Amos said, "It is not in my heart."

Another shepherd then broke in. "Because the hills still stand and the sky has not fallen, it is not enough for Amos. He must have something louder than the voice of God."

Amos held more tightly to his crook and answered, "I have need of a whisper."

They laughed at him and said, "What should this voice say in your ear?"

He was silent and they pressed about him and shouted mockingly: "Tell us now. What says the God of Amos, the little shepherd of a hundred sheep?"

Meekness fell away from him. He took his hands from off the creek and raised them high.

"I, too, am a god," said Amos in a loud, strange voice, "and to my hundred sheep I am a saviour."

And when the din of the angry shepherds about him slackened, Amos pointed to his hundred.

"See my flock," he said. "See the fright of them. The fear of the bright angel and of the voices is still upon them. God is busy in Bethlehem. He has no time for a hundred sheep. They are my sheep. I will abide."

This the others did not take so much amiss, for they saw there was a terror in all the flocks and they, too, knew the ways of sheep. And before the shepherds departed on the road to Bethlehem toward the bright star, each talked to Amos and told him what he should do for the care of the several flocks. And yet one or two turned back a moment to taunt Amos, before they reached the dip in the road which led to the City of David. It was said, "We shall see new glories at the throne of God and you, Amos, you will see sheep."

Amos paid no heed, for he thought to himself, "One shepherd the less will not matter at the throne of God."

Nor did he have time to be troubled that he was not to see the Child who was come to save the world. There was much to be done among the flocks and Amos walked between the sheep and made under his tongue a clucking noise, which was a way he had, and to his hundred and to the others it was a sound more fine and friendly than the voice of the bright angel. Presently the animals ceased to tremble and they began to graze as the sun came up over the hill where the star had been.

"For sheep," said Amos to himself, "the angels shine too much. A shepherd is better."

With the morning the others came up the road from Bethlehem, and they told Amos of the manger and of the wise men who had mingled there with shepherds. And they described to him the gifts: gold, frankincense, and myrrh. And when they were done they said, "And did you see wonders here in the fields with the sheep?"

Amos told them, "Now my hundred are one hundred and one," and he showed them a little lamb which had been born just before the dawn.

"Was there for this a great voice out of heaven?" asked the eldest of the shepherds.

Amos shook his head and smiled, and there was upon his face that which seemed to the shepherds a wonder even in a night of wonders.

"To my heart," he said, "there came a whisper."—Heywood Broun, in the New York World.

HOSPITAL OPENS JULY FIRST

The official announcement that the hospital at Duke University will open July 1 is taken as an ordinary news item from Durham. As a matter of fact, the opening of this hospital, with its 400 beds, marks an epoch in the life of all this section. It will be the center of the whole hospitalization scheme of the Duke Foundation. Just how far-reaching this will be no one can forecast at the present time. We may be sure, however, that it will touch the health and welfare of all the people in a most wonderful way.

A first class school of medicine, along with such a hospital would be sufficient to enlist general interest. But here at Duke is a situation that goes far beyond any such. "The magnitude of this program for hospitalization," says Mr. W. R. Perkins, "cannot be overestimated. One is simply overwhelmed by the contemplation of its sweep through the years, nay ages, to come. It is not too much to say that it will prove a veritable tree of life whose leaves are for the healing of the nations."

This hospitalization effort extends further than the bounds of two states. The indenture provides that preference shall be given "to those states contiguous to the states of North Carolina and South Carolina"; so, it is easy to see how far-reaching this whole scheme may become.

Perhaps no more significant announcement has been made this Christmas than the official statement that this great hospital will open in Durham on July 1, 1930. This will abide to bless; this will carry on for the Great Physisian.

A CHRISTMAS TREE IDEA FOR HARD TIMES

The Louisburg Methodist church and Sunday school have made the best possible use of the Christmas Tree for the public good.

They call it a Welfare Tree. It was dedicated to the needy and destitute of Franklin county of which Louisburg is the county seat.

This county was hard hit during the past season with poor crops and low prices. Scarcity of money approaching in many places to actual want and destitution was the common topic of conversation.

When plans for a Christmas celebration were discussed, the Sunday school workers council asked the children if they would not rather give than receive gifts. The idea gripped the whole church including the students of Louisburg College.

As a result last Sunday night a large tree which almost filled the spacious platform in front of the choir and organ loft, brilliantly lighted and decorated, was loaded and surrounded with packages and bundles of food, clothing and children's toys. The entire front of the church inside the chancel was so filled with these gifts that forty bushel baskets, heaping full, were required to carry them away.

They were taken to the office of the county welfare superintendent to aid in feeding, clothing, and giving Christmas cheer to many children and grown-ups for whom this Christmas season would have been a dreary blank.

A cash offering of nearly twenty dollars supplemented these gifts.

So at this time when many families are making fewer gifts to their own members and friends of this church has made the largest Christmas gift in its history.

The program of music and recitations rendered by the little children and the Christmas carols sung by the girls of the college in vestments, filling the choir loft, and with only the lights from the tree illuminating the scene, were the best and most impressive Christmas program that this writer has seen in many a year.

The purpose of the exercises was so noble and the gifts so bountiful that the congregation of happy people which packed the entire church seemed inspired with a new spirit. Christmas carols meant something in that atmosphere, and the congregational singing was lusty and harmonious.

The sacrificial spirit of the little children was manifested when they brought the presents given them—dolls, baby carriages, sleds, and toys of every description—and asked that they be given to the poor little children whom they perhaps had never seen but who live in the same town and county with them.

Not even a stick of candy was given to any child in the church—nothing for themselves, everything for others—and yet they were happier than they had ever been at a Christmas tree exercise.

The whole service was under the management of Mrs. Ben T. Holden, who with Mrs. Fred Hicks inaugurated the Welfare Tree idea two years ago.

This year the unusual need afforded the stimulus for the unusual bounty.

A. D. Wilcox.

STANTONSBURG CHURCH RAISED TO FULL TIME SERVICE

The work of Stantonsburg church is starting off well under the leadership of the new pastor, Rev. J. Vincent Knight. He and his family have been well received by the people, he having already proven that he is the man for the place.

Elder J. H. McCracken was with us Sunday, December 15, and preached a forceful sermon, after which he held our first quarterly conference. All departments rendered very good reports. The pastor's salary was raised $400 over last year. Two new stewards were added to the board, Mr. J. L. Yelverton and Dr. T. E. Person.

Formerly Stantonsburg church has had only seven services a month. Through the effortsof our new pastor we are now to have full time service, which is a progressive step for our church and town.

The board of stewards having asked the pastor and his wife to conduct a revival for our church and town, the month of March has been set aside for that purpose. Reporter.

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¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

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J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

Twenty farmers of Pitt county plan to establish a cream route to the Louisburg creamery.

FORTY-SIXTH ANNIVERSARY OF MOREHEAD CITY CHURCH

Sunday, December 8, the Morehead City Methodist Church, South, observed its forty-sixth anniversary as a station charge. Brother Allen C. Davis, the oldest male member of the church, having joined in 1876, read a very interesting paper on the history of the church since he could remember. Bro. Chas. S. Wallace, who has been a member 44 years, a steward 43 years and Sunday school superintendent for 35 years, spoke on the progress of the church as he had known it.

There was a chapel here prior to 1859 which showed signs of much use at that time, and there are no records or remembrance as to when this chapel was built. During the war between the states the Federal army captured this point and used the church first as barracks for the soldiers and later tore it down and rebuilt it on another site for a bakery for the Federal troops. There was no church here then until 1867, and it is interesting to know that a fund established by a benevolent Northern gentleman for building churches made the rebuilding of the church here possible. Bro. W. L. Arendell secured five hundred dollars of this fund with which the church was rebuilt. From this time until 1883 the Morehead City church was on the Carteret circuit. In December of 1883 Rev. C. W. Byrd was sent as the first pastor of "Morehead City Station" at a salary of $425 per year. At the end of two years he reported 190 members, 100 Sunday school pupils, a total budget of $908, and property value of $2500. At the last conference there was reported 572 members, 451 Sunday school pupils, total budget of over $10,000, and a property value of $66,500. Complete records are not in hand, but for the past 28 years this church has made a full report to conference and often a surplus. Twenty-two pastors have served the charge since 1883; 15 of these are still living and five of them are now serving in the presiding eldership.

The new year is starting off with good attendance and a fine spirit. B. B. S.

PASTE THIS IN YOUR BIBLE

An omer was six pints.
A gerah was one cent.
A farthing was three cents.
A shekel of gold was $8.
A talent of silver was $538.30.
A talent of gold was $13,809.
A cubic was nearly 22 inches.
A shekel of silver was about 50 cents.
A hin was a gallon and two pints.
A mite was less than a quarter of a cent.
A piece of silver, or a penny, was 13 cents.
A day's journey was about twenty-three and one-fifth miles.
A Sabbath day's journey was about an English mile.—World Evangel.

There are approximately 180,000 volumes, catalogued and uncatalogued, in the library of Duke University.

FINDINGS OF THE GENERAL MISSSIONARY COUNCIL

The General Missionary Council which met on December 10-12 at Raleigh, N. C., adopted the following report of its findings committee:

At the last session of the Missionary Council the committee on findings brought in its report which begins with this sentence: "It is our profound conviction that our greatest need is spiritual." This we want to repeat with all the emphasis of which we are capable. For we believe, in the language of a year ago, that "nothing can take the place of genuine Christian experience as the power for all religious activity and liberality." If the foregoing is correct, and we believe it is, the greatest need of our church is a genuine, sweeping revival of grace which will bring the entire church to her knees in penitence and consecration, and this revival should embrace the entire church from pulpit to pew.

We rejoice in the progress of our missionary work during the present quadrennium. The board of missions has come from under a staggering debt and is now on a cash basis, for which we rejoice and do rejoice.

The educational feature of our missionary work is very necessary. The great mountain of difficulty before us is missionary ignorance and indifference on the part of too large a number of our people. We have blasted away at this mountain during the present quadrennium with our plan of getting missionary information to our people. We trust the last year of the quadrennium will serve still further to reduce this mountain of difficulty and hasten the day when it shall be removed and cast into the midst of the sea.

We believe that the Missionary Council has served not only the purposes of a conference, but it has been a spiritual force which has quickened the faith and strengthened the purpose of the missionary leaders of the church and has sent out life-giving streams to the entire connection.

Again and again during this council we have heard of the opportunities for great advances that are literally and eloquently calling us in all our mission fields. God is at work in these fields and we should be vitally interested in what he is doing.

As members of this Missionary Council we set ourselves to the task before us and call upon our bishops, presiding elders, pastors and membership as a whole, to prayerfully give their hands and hearts during January and February to the whole of the maintenance program. Our people have the money, and we can and should secure $1,000,000 during 1930 to help answer the call of God through our church.

There are two items which we must emphasize as being of supreme importance, namely, full collection on all benevolences, and a free will offering from every church for missionary maintenance. If this could be realized in the life of the church it would enable the board of missions to send out into needy fields scores of our prepared young people who are waiting to go. The fields are ripe, the workers wait, God is calling. What shall our answer be?

Since the question of law observance and law enforcement is to the fore in the thinking and living of the Christian citizens of this country, we record our approval of every effort from whatever source to correct the lawless conditions which are all too prevalent in our country. We also urge our people to do all in their power to uphold the hands of those in authority and to maintain respect for all laws of the land, both by precept and example.

U. V. W. Darlington, Chm.
J. F. Simmons, Sec.

The change that will be wrought by radio lies in the fact that though one address goes to an audience of thirty million, the contagion of the crowd is gone. The magnetism of the orator cools when transmitted through the microphone. The impassioned gesture swings through unseeing space. The purple period fades in color; the flashing eye meets no answering glance. . . . We sit in our library, in a room where we are accustomed to study and reflect, where all the surroundings are natural. When we there hear the same man speak, we know him better than we could in the crowd. The very tones of his voice, quiet and deliberate, if he is to be heard by radio, proclaim his sincerity or his lack of it. Great as have been the varied contributions of science to mankind, it may well be that none has been quite so great as that oi radio to the science of government, the exposure of the demagogue.—Major-General James G. Harbord, President of the Radio Corporation of America.

I speak as no fanatic, but I do speak as one who remembers vividly the beastliness and moral filth of the old liquor saloon and the festering sore which it represented at the heart of our political and social and moral life, so that prohibition was absolutely necessary if the social fabric was to be preserved.—President Angell of Yale University.

A Doctor advises you not to neglect a Cold. Grippe, Influenza and other serious illnesses often begin with a Cold.

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North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

CHRISTMAS, MERRY CHRISTMAS!

Members of our staff wish it were possible to greet personally or at least through a Christmas card, all their coworkers, friends and well-wishers in the cause of religious education and kingdom building. Inasmuch as such is not possible, they take this means of expressing sincere Christmas greetings and the hope that, on the birthday of the Christ child, we may all again rededicate ourselves to the glorious privilege of living Christlike lives and of presenting him aright, through out lives and through all our Sunday school endeavor, to the children and youth of North Carolina and the world, to the end that they may come the more perfectly to know him and to grow up into the fullness of Christian manhood and womanhood.

CONFERENCE DATE APRIL 3-4

The seventh annual session of our conference-wide Sunday school conference will be held Thursday and Friday, April 3-4. Jarvis Memorial, Greenville, of which Rev. E. L. Hillman is pastor, and J. H. Rose, superintendent, will be host to this assembly of earnest workers. This annual gathering has come to mean much to the work of the churches of our conference and a fine clearing house for exchange of experiences and formulating plans, as well as a means of stimulation and inspiration. Among the leaders and speakers for our 1930 meeting will be Bishop Edwin D. Mouzon.

JOHN R. MOTT IS FOR US

John R. Mott, internationally recognized leader in missionary work, believes in Christian religious education.

"I not only believe in what you are doing," declared he, in addressing about 200 full-time workers in religious education of our church assembled in the 21st annual session of the General Sunday School Council, Nashville, Tenn., "but I'm enthusiastic about it."

Dr. Mott declared, furthermore, that two of the outstanding needs of the mission fields, as he sees them, are first, a thoroughgoing program of religious education, and second, an adequate system of Christian literature.

This great Christian statesman paid the Southern Methodist Church quite a compliment when he pointed to her thoroughgoing program of religious education, including as an integral part of it a program of missionary education, saying our church has provided the mission fields "a lead" in welding together religious education.

There is little, if any, question about the wisdom of our plans. There is, in at least a large number of our schools, serious question as to the use of the plan. Unfortunate it is that so many of our schools are omitting to observe monthly missionary day and otherwise regularly to cultivate the spirit of sharing the good things of the Gospel with less fortunate peoples, our neighbors.

May one of our New Year's resolutions be to see to it that the Sunday school neglects not its opportunity in this matter.

RALEIGH MISSION CONFERENCE

Many of us attending the mission conference in Raleigh recently were delighted with the fine presentation made by that talented Virginian missionary of her work in White Russia and Belgium. It made us happy when we remembered that for three or four years the half of our monthly missionary offerings went to this great work in Europe.

ROCKINGHAM FEBRUARY 23-28

At the request of Rev. H. C. Smith, presiding elder, the writer met with a group of leaders of the Rockingham district in Raleigh December 11 to consider the question of a standard training school for the several charges about Rockingham. The group decided unanimously to hold such a school and fixed the date as February 23-28.

GENERAL COUNCIL MEETING

Miss Keene and the writer spent December 13-17 in Nashville, Tenn., attending the 21st annual session of the General Sunday School Council. Many important matters came before this group of about 200 workers from throughout the borders of our connection. Experiences from the field were exchanged, and matters of policy, program, and promotion were taken up, to the mutual benefit of those present and of the churches and Sunday schools represented. The writer had the responsibility of serving as president of the Associate Council of Conference Superintendents.

MISSIONARY PROGRAM BASES

Spiritual dynamics and knowledge of the field are important bases for the program of missionary education in the Sunday school, according to Dr. Fennell P. Turner, superintendent of missionary education of the General Sunday School Board, who sets forth certain convictions forcefully, as follows:

"Our program of missionary education in the Sunday schools is based on the conviction that our church can never make its largest contribution to world-wide missions unless there be raised up in our church a membership who not only believe that the world must be evangelized, but who are willing to live the sacrificial life necessary to bring this about. It is my conviction that an effective program of missionary education in our Sunday schools cannot be realized unless the Sunday school teachers are men and women of vital Christian experience and of missionary passion. There is a fundamental connection between the spiritual life of Christians and the practical response which they make to the obligation resting upon them to be obedient to our Lord's command that the gospel should be preached to every creature. Neither can the missionary message be presented to Sunday school scholars effectively unless the teachers be men and women whose lives are dominated by the spiritual dynamic which grows out of an obedient acceptance of their obligation to make Jesus known as Saviour and Lord to all men everywhere. Furthermore, our teachers must be informed regarding the work of missions. Ignorance of missions is not one of the qualifications for missionary leadership.

"China is the missionary special of our Sunday schools, and the missionary work o four church in that country is now being supported by our Sunday schools. Bishop Ainsworth, our bishop in charge of our missions in China, has prepared a message to our Sunday schools which has been published under the title, 'China: A Supreme Challenge.' This pamphlet has been widely circulated. Our hope is that a copy has reached every Sunday school teacher.

"Bishop Ainsworth's pamphlet will be followed by a book on China written by Dr. Pinson, which will soon be ready for distribution. It is an interesting and inspiring study of the present situation in China. Our hope is that all Sunday school teachers in our church will make a careful study of Dr. Pinson's book and that as a result they will have a new understanding of China, a new sense of responsibility for the spread of the gospel in that wonderful country, and a deepened conviction that Jesus must be preached to all men in all lands."

NOVEMBER CREDIT RECORD

During the month of November, according to the report received from the Nashville office, 30 certificates of credit were issued, 21 certificates in the standard course and nine in the Cokesbury course. Credits were issued as follows:

Standard

In colleges 15; by correspondence 6. One standard training school diploma was issued to Mrs. J. C. Burwell of Warrenton.

Cokesbury

In training school 8; by correspondence 1.

ART TEACHER

Trained in foremost art schools of the nation, with 12 years' experience as art supervisor and director in high schools and colleges, artist desires to close private art schools and return to college or high school teaching. Available January 1. Dependable references furnished. Wire or write Miss Myrtle Langston, Director, Sherman Art School, Sherman, Texas.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

CONFERENCE COUNCIL

Wednesday, January 8, beginning at 10:30 a. m., is the new date for our Conference Sunday School Council. The date is changed in order to avoid a conflict with any one of the district missionary institutes to be held soon after the first of the year. First church, Salisbury, is the place. It is hoped that all the presiding elders, all the members of the Sunday school board and all the district and county Sunday school superintendents, together with the conference employed staff, can attending this meeting, the purpose of which is to carefully survey the proposed activities for the ensuing year, to provide for their financing and to go as far into the new programs of work as time will permit. The meeting will begin promptly at the stated hour and will close by the middle of the afternoon. Dinner will be served by the good ladies of First church, Salisbury.

FAITH

The proposed program of work for our present conference year shows no shrinkage but rather an increase. It will be proposed to the counference council that from 35 to 40 standard training schools be scheduled, that around 100 Cokesbury schools be held, that a conference-wide Sunday school conference be put across, that district Sunday school conferences be again arranged, and that other meetings be held with selected ones for securing them as official interpreters for the new programs of work. If all this good work is attempted a great deal of faith will be placed in our constituency, a faith that they will not only put their personal resources into the projects but that they will also put in a good deal of their financial resources. We have reached that place in our conference which will warrant the promotion of a very elaborate program. We have faith in the program and also in the support our people will give it.

PRE-ENROLLMENT

The demands for leadership and teacher training schools, standard schools held at night for busy people, has become so great as to warrant the assumption that no school ough to be scheduled where there is not sufficient assurance that a good attendance will be rigistered. Earnest effort will be made to accommodate the needs of every section of our conference on the assurance that the efforts put forth towards meeting these needs will be reciprocated by those in the local communities. It is the Sunday school board's business to serve the Sunday school workers of our conference, and its agents will expend their efforts towards furnishing these services. However, it is very discouraging and causes much loss of energy and finances to meet an engagement where only half of those who should be in attendance are present. A systematic attempt will be made to so insure the success of engagements made as to reduce the cancellation of meetings to the very minimum.

PASTOR AND PEOPLE

The many things to be attempted in the name of religious education must have religion as well as education in them. A spiritual fervor must permeate our promotional plans in order that the best results may be obtained. It will be necessary for a close coordination of the efforts of both pastor and people. Much that is attempted comes to naught because of a lack of sympathetic and well directed lines of co-operation on the part of those who lead and those who follow.

CROSBY—FITZGERALD—PEELER

Arrangements have been made with Rev. B. M. Crosby of Chadwick station, Charlotte, Rev. J. A. Peeler of the Thrift-Moores charge, and Rev. J. B. Fitzgerald of the Trinity-Derita charge, for a Cokesbury training school to be held at Chadwick station beginning Sunday afternoon, January 5, at three o'clock. Two courses and instructors will be offered in this school as follows:

The Small Sunday School, Its Plans and Work, Rev. B. M. Crosby.

The Sunday School Worker, His Life and Work, Mr. Paul F. Evans.

These good brethren and their Sunday school workers are starting off the new year's work in a most constructive fashion.

DO LIKEWISE

The following request is just received from Rev. T. H. Swafford, Smyre Station, Gastonia, N. C.:

"Please send survey cards for making Sunday school canvas of Smyre community. I will need about 250 cards, each taking care of an entire family."

COUNCIL MEMBERS

The following presiding elders, Sunday school board members and district and county Sunday school superintendents compose our Conference Sunday School Council. Their advice, counsel and co-operation are earnestly solicited:

Asheville District

Rev. D. M. Litaker, Presiding Elder.
H. A. Dunham, Treas. S. S. Board and District Supt.
A. W. Honeycutt, Supt. Henderson Co.
O. H. Orr, Supt. Transylvania County.
H. L. Capps, Supt. Polk County.

Charlotte District

Rev. E. K. McLarty, Presiding Elder.
D. E. Henderson, Chm. S. S. Board.
Rev. G. Ray Jordan, S. S. Board.
Edwin L. Jones, District Supt.
W. Z. Faulkner, Supt. Union County.
R. W. Allen, Supt. Anson County.

Gastonia District

Rev. R. M. Courtney, Presiding Elder.
Rev. W. R. Jenkins, S. S. Board.
Marshall Dilling, District Supt.
W. M. Lineberger, Cleveland County.
G. B. Goodson, Supt. Lincoln County.

Greensboro District

Rev. W. A. Newell, Presiding Elder.
Rev. H. G. Hardin, S. S. Board.
Rev. D. W. Brown, S. S. Board.
Rev. B. C. Reavis, S. S. Board.
I. F. Craven, S. S. Bd. and District Supt.
Rev. L. F. Tuttle, Supt. Guilford Co.
C. E. Brewer, Supt. Rockingham Co.

Marion District

Rev. E. W. Fox, Presiding Elder.
Joe Kjellander, S. S. Bd. and District Supt.
Frank R. Richardson, Supt. McDowell Co.
F. C. Kinzie, Supt. Rutherford Co.
R. A. Harmon, Supt. Blue Ridge Area.

Mt. Airy District

Rev. W. E. Poovey, Presiding Elder.
Rev. M. B. Woosley, S. S. Board.
Rev. M. W. Heckard, S. S. Board.
W. H. Worth, S. S. Board and District Supt.
E. H. Kochtitzky, S. S. Board.
J. D. Rankin, Supt. Watauga County.
J. G. Abernethy, Supt. Surry and Wilkes Counties.
J. T. Smith, Supt. Stokes and Rockingham Counties.

Salisbury District

Rev. H. C. Sprinkle, Presiding Elder.
C. A. Reap, S. S. Board.
S. G. Hawfield, District Supt.
A. S. Jones, Supt. Rowan County.
Z. V. Moss, Supt. Stanly County.

Statesville District

Rev. Joe S. Hiatt, Presiding Elder.
J. E. Shell, S. S. Bd. and District Supt.
G. F. Ivey, Supt. Catawba County.
A. W. Bunch, Supt. Iredell County.
K. W. York, Supt. Alexander County.

Waynesville District

Rev. C. M. Pickens, Presiding Elder.
Herbert Gibson, S. S. Bd. and District Supt.
T. J. Johnston, Supt. Macon County.
C. L. Allison, Supt. Jackson County.
H. J. Sloan, Supt. Haywood County.
J. M. Boone, Supt. Cherokee and Graham Counties.
G. H. Haigler, Supt. Clay County.

Winston-Salem District

Rev. L. D. Thompson, Presiding Elder.
Dr. C. C. Weaver, Vice Pres. S. S. Bd.
Rev. S. M. Needham, S. S. Board.
G. L. Hackney, Sec. S. S. Bd. and Supt. Davidson County.
Dr. R. A. Smith, Supt. Forsyth County.
J. G. Crawford, Supt. Davie County.

Cabbage growers of the Hamburg community in Jackson county sold 80 per cent of their crop through a small mutual exchange receiving $20 a ton at the field.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

THE FIRST NOEL

The first Noel the angel did say,
Was to certain poor shepherds in fields as they lay:
In fields where they lay keeping their sheep,
On a cold winter's night that was so deep.

Then let us all with one accord,
Sing praises to our heavenly Lord,
That hath made heaven and earth of nought
And with His blood mankind hath bought.

THEY TOO HAVE THE CHRISTMAS SPIRIT

"That lepers should join the remainder of the Christian world in celebrating the birthday of Him who first said "Cleanse the lepers" seems peculiarly fitting. In hospitals and homes in almost every mission field, for this one day they forget their isolation and their pain in whole-hearted rejoicing over the coming of the Christ of compassion.

"The lepers here decided against using in the usual way the Christmas money received," writes a missionary in Asia. "They would have been really helped by having the extra food of a Christmas dinner, but they voted to use the dinner money to support one more leper waiting for admittance to the home." The food of many such sufferers is rice, peppers and turnips. Only five times a year do they have meat. Once in seven years they have had sugar.

MRS. W. W. KITCHEN WRITES OF STUDY AT SCOTLAND NECK

The mission study class of the Woman's Missionary Society of Scotland Neck met twice a week for the study of "Seven Times Seven," using one chapter at a meeting until the book was completed.

Mrs. B. H. Black was our inspiring leader. She had the wonderful faculty of keeping the interest of each member and of getting her to express what had seemed most important to her in each lesson.

We met Wednesday nights after prayer meeting and once a week in the home of some members. At the meetings in the homes light refreshments were served.

The study of the book has deepened our interest in missions and our appreciation of the work done by our pioneer women.

We feel that we owe Mrs. Everett a debt of gratitude for having written it. Altogether it was a time of enthusiastic study and of good fellowship.

Miss Rebecca B. Liner writes: "The Orange zone meeting was recently held in the Hillsboro church, Mrs. Sturdivant presiding. The pastors of the four charges in Orange county were present and contributed much to the program. An illustrated lecture of Chinese life was given by a returned missionary, Mr. Braune. This lecture was full of information and greatly appreciated. Mr. A. J. Parker and his son sang 'Why He Loved Me So' in a most impressive manner. The district secretary, Miss Robertson, was present and spoke highly of Mrs. Sturdivant's ability as a leader."

ALAMANCE ZONE MEETING

The fourth quarterly zone missionary meeting for Alamance county was held Wednesday afternoon, December 11, at two o'clock, at West Burlington M. E. church, and proved to be one of the best meetings of the year. The auditorium was prettily decorated in evergreens, potted plants, and vases of red flowers, suggestive of the approaching holiday.

Mrs. C. S. Loftis of Mebane, county leader, presided, and Mrs. John McIntyre of Mebane, acted as secretary. Webb Avenue ladies had charge of the devotional service, after which Mrs. Jack Fogleman extended a cordial welcome to the visitors. Mrs. Loftis responded to this, after which minutes were read.

The roll was called by societies, and delegates stood from Mebane, Graham, Swepsonville, Bethel, Webb Avenue, Front Street, and West Burlington, the banner for attendance going to Mebane for having the largest percentage.

Miss Florine Robertson, district secretary, made a short talk, urging promptness in reports and lists of officers, observance of Harvest Day and Week of Prayer, payment in full of pledges and dues, and a strenuous mission study and "Voice" campaign.

The chief feature of the meeting was the address of Mrs. A. M. Gates of Durham, conference president, who spoke on "How to Be a Better Missionary Society Officer," asking for all officers to stand. More than half of the crowd stood. She urged a deeper spiritual standard, a truer realization of the value of things and the putting of first things first, with less participation in such a number of things that concentration on any one is impossible. She plead for more of Christ and love in the daily life of officers and members. Her talk was most earnest and helpful.

Musical numbers by Miss Emily Young of Burlington, and Misses Hazel Andrews and Margaret Thomas of Graham added much to the program. Mrs. H. P. McKay made a most impressive short talk on mission study, stressing it as one of the vital needs of the day.

A short social hour followed, during which the hostess society served assorted sandwiches and hot coffee with whipped cream. There were about 100 present, and much help and benefit were given those who attended. Graham will entertain the first meeting next year.

TRINITY AUXILIARY, DURHAM, OBSERVES HARVEST DAY

An attractive program was arranged for this special occasion on Monday afternoon, December 16.

The reports for the year were given by the chairmen of the seven circles. Each circle, besides making a contribution to the missionary treasury, has local work and some special activity in the social service program of the church. Circle No. 5 is devoted to the cultivation of the children's department—lending whatever assistance the children's superintendent may desire.

The sum of $1500 is contributed to missions; $900 of this amount goes to the support of Trinity's own missionary —Miss Blanche O'Briant, now stationed at Sanatorio Palmore, Chihuahua, Mex. The above amount does not include the week of prayer special fund of $46.61 nor that contributed by the children's department.

At the conclusion of the reports Mrs. J. S. Messley presented a portrait of Mrs. C. B. Green from circle No. 7. This portrait is to be hung in the ladies' parlor.

For more than fifty years Mrs. C. B. Green was a familiar figure at all the services of the church. Six months ago she had the misfortune to fracture her hip. Since that time the Sunday school, the missionary society and the church congregation have been painfully conscious of her confinement to her room. As these fellowship groups of women assemble from time to time, it will afford them genuine pleasure to look into the face of one who has so generously radiated kindliness, love and good cheer through her long earthly pilgrimage.

Mrs. Green was the first one married in Trinity church, November 30, 1870, at that time a wooden structure. She is also the only living charter member of the missionary society, and has been a member of the three churches erected on the present site.

A delightful feature of the afternoon program was a discussion of the Jerusalem Conference led by the pastor, Dr. J. W. Smith. The assignments were well prepared and instructive. Dr. Smith always interests his hearers because they realize he is consumed for the sake of the cause and his messages carry the weight of authority.

Tackle any member of a local Carnegie board on the subject of selection and he makes a trivial and fundamentally irrelevant answer. He says the people don't read the good books, they want only light fiction." That is to say, he judges the consumption by quantity, by the number of times a book goes out, not by the number of times a book goes out, not by the amount of change it causes in the mind of the reader. Every book with a content leaves the reader permanently more competent than he was before reading it.—Ezra Pound, in The Nation.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THE ANGELS' SWEET REFRAIN

As the shepherds watched at midnight
On the hills so far away,
Suddenly a light shone 'round them
Turning midnight into day.
Then each heart was filled with wonder,
For they could not understand
Why the angel host that gathered
Brought to them such music grand.

All the earth was clothed with beauty
When there came that angel throng,
Every heart was filled with gladness
As they listened to the song;
Never had they heard such music,
Or beheld such wondrous light,
Filling all the earth with glory,
As the angels brought that night.

Tho' we could not hear the angels
Singing forth their glad refrain,
We can celebrate His birthday
As it comes to us again.
We can, like the shepherds, worship,
Lay our lives at Jesus' feet;
With our hearts we can adore Him
And the angels' song repeat.

Angels, sing your sweet refrain—
Glory in the highest, glory!
Tell the waiting earth your story
Of the Christ who came to reign.
Sing, sing that sweet song again,
Earth and sky repeat the story—
Glory in the highest, glory!
On earth peace, good will to men.

—Tullar.

Christmas greetings to each of the readers of our Woman's Page! In the words found on a card from an old friend:

"The blessings of the Prince of Peace
Be yours this Christmastide;
Your faith be strengthened and His love
Within your heart abide."

OUR CHRISTMAS LISTS

Chrismas is coming!

The children in our homes are discussing at great length and with much eagerness the question of Christmas gifts. Some of the more unselfish or "forehanded" ones have accumulated in various kinds of banks their pennies, nickels and dimes.

At some time during the past few months most of us have revised our Christmas lists. Oh, those Christmas lists! So many heartstrings are bound fast about them. This year, perhaps, some name must come off whose presence on that list in the past meant so much of joy and gladness, and whose absence makes the Christmas greetings like the turning of a knife in a new wound, or the breaking of an old one. Perhaps there are new names to be added this year, new friends whom we have come to know and love since the last Christmas time.

Then there are the names of old friends from whom in the stress of modern life we seldom hear, but whom we will never cease to love. And then there are the dear familiar names, those with whom we are associated in the club work, in the missionary society and elsewhere and without whom the world would not seem so bright and happy. So many names, so much joy, or so much trouble (according to your attitude towards life) and so much money! But as we think upon these things do we remember whose birthday it is we are celebrating? Do we remember that it is the birthday of our King, the birthday of the Christ Child whose coming down to earth made it possible for men to say "Our Father"; made it impossible, too, for Christians to fail to say to every needy soul "All we are brethren?"

His birthday! Is His name on our list? He hath said, "Inasmuch as ye have done it unto one of the least of these, my brthren, ye have done it unto me."

There are so many needy and unfortunate in our midst, many disabled veterans in His service, and so many little children in the homes of widowed mothers. Then there are the children in our orphanage homes with so much of promise to be developed under Christian care. Should we not remember them at this joyous occasion, and contribute to the making of a happier and brighter Christmas for them? Let us remember His words, "Inasmuch as ye did it not to the least of these ye did it not to me."—Adapted from Missionary Survey.

MESSAGE TO PRESIDENTS OF THE LOCAL AUXILIARIES

(From Conference President)

My Dear Friend:

I cannot let the year close without sending this note to you. First, I want to thank you for the splendid work you have done as president of your society during the past year. While it has been a great responsibility, it has also been a great privilege, and I trust it has been a great blessing to you.

Now, as we have only a few weeks to finish up our work, won't you please put forth every effort to see that each department of your work has met all obligations, including all finances? Much depends on your last quarter's work. Please have a meeting of the officers and see that every report is made out correctly and sent to the proper officers ON TIME. This will mean much to our conference work.

It is very important, just at this time, to secure a large number of subscribers to the Missionary Voice and the North Carolina Christian Advocate. As you perhaps already know, after February, 1930, the price of the Voice will no longer be 75 cents.

I trust that the new officers for the coming year have been elected and their names sent to the corresponding conference officers. If not, please see that this is done at once.

May I suggest that in the planning of your work for the new year, you urge your women to take advantage of the mission study class that is to be given in your church through your pastor. The book is just off the press, and is said to be the best one we have ever had. I trust that a large number of your women will take advantage of this class, as they will be allowed credit for it through our mission study work.

A letter has just come from our Council treasurer saying that for some reason each quarter's collection this year has shown a decrease as compared with the corresponding qaurter of last year, so you can readily see that unless we do something unusual this quarter we will fall short of our goal. Some way, somehow, I have faith to believe that when we have put forth every effort in our pledges we will not fail. Surely with such plenty as God has placed in the hands of our women, and in the face of such great need as confronts us, we cannot fail. I am counting on you and your good women.

I shall remember your work with great appreciation and I trust that the close of the year will bring you great happiness in the results which attend it.

Love and greeting to each member of your auxiliary, and wishing for each one of you a most joyous Christmastide,

Sincerely, Mrs. C. C. Weaver.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

GREETINGS

To every leaguer in every chapter in our Western North Carolina conference, we extend our heartfelt good wishes for a joyous Christmas. May Christ be fully enthroned in our hearts and lives as we come to the opening of another year filled with new opportunities in his service. Young people in all lands are coming gladly to the banner of Christ enquiring what he would have them do with their lives. May we not disappoint any of these who are seeking to see his kingdom come.

MISSION STUDY

During the January-February period of cultivation promoted by the board of missions we will have some chapters desiring to co-operate with the church in the study of the text chosen by the board, "The Church and the World Parish." These chapters will want to know about the matter of chapter credit on the standard of efficiency. Dr. Mumpower asks us to refer to the January Era as soon as we receive it, and note therein the conditions upon which credit will be allowed.

We are having further inquiry as to the approved texts for mission study classes; thus we again refer everyone to the November copy of the Era and page 157 where this list is given for your permanent record. Several unions are taking up the study of one of these mission books in their union meetings. This should add interest to mission study in the several local chapters affiliated.

QUIET HOUR

Many of our conference and district leaders have come to feel that remedy for most of our league ills is to be found in the observance of the Quiet Hour Covenant by our individual leaguers. The first Sunday in January, just ahead, is the time for enrolling new covenanters and re-enrolling the old. Let this matter be entirely voluntary with the leaguer as to his agreement; however, it is not voluntary with the chapter as to the effort to make the enrollment. In this connection, Central Office calls our attention to a most worth while little book, "Talking With God," a new book of prayers which should be very helpful to us in our daily meditation. Each chapter would do well to secure some of these from Lamar and Whitmore, Agents, Richmond, Va., at 50 cents or $4.80 per dozen. It is published in the hope that it will be a blessing to every Epworth League by helping the young leaguer to develop his own spiritual life.

ERA NIGHT

A special program prepared for use on Sunday night, January 12, is being mailed to every chapter this week. Our conference has just half its quota of subscribers to the Epworth Era. Following this special program, let the Era agent with any special help that may be appointed secure the renewal of every subscriber and add several new subscribers from each chapter. Chapters taking their full quota of Eras are the ones that keep informed about league policies, programs and activities. Bring your chapter up to standard, one subscriber to every four members, based on your membership on the second Sunday in January, 1930. Send a report of the results of your efforts to your district secretary and a duplicate report to Mr. R. Ray Jones, Conf. Era Agent, Box 914, Greensboro, U. C.

North Carolina Conference

CARY EPWORTH LEAGUE

At a recent quarterly conference meeting the Cary Epworth Leaguers reported as follows:

We feel that we are beginning the new conference year with much enthusiasm. We had 60 per cent of our membership present last month and 13 visitors. We gained five new members during the quarter; $12 was raised on the chapter budget, and $22.27 was paid out for various causes; $5 was paid on our piano debt and $1.10 applied on the junior league literature.

Indiviluad mission pledges have been made. Last year our pledge was $35, and the two years before the pledge was $25. This year the individual pledges were amounted to $50 so far and there are still a few members to be seen; $31.01 has already been collected on this year's pledge.

A devotional service has been conducted each Sunday night, and the league conducted one service in the absence of the pastor. A council meeting has been held each month, also monthly business meetings. The league has enjoyed three socials. We also check our league by the standard of efficiency at our council meetings. Nine leaguers have earned the silver Epworth League pin for attendance this quarter.

The social service department has made 85 visits to the sick, sent four baskets of flowers and bought one funeral design. We are hoping to increase the work of this department, for when we render a service unto one of the least of these we render it unto God.

Quartely reports are sent to our district secretary, and we are trying to "Boost Raleigh District."

Margaret Curtis, President.

APEX LEAGUE

The senior Epworth League at Apex now has a membership of 21, with an average attendance of 16 at the Sunday school devotional meetings. Miss Hazel Beasley is president; Thomas Womble, secretary; Miss Ruby Walker, recording secretary; Guthrie Jordan, treasurer; Katherine Beasley, Era agent.

ESSAY CONTEST

For detailed information concerning the Epworth League Essay Contest refer to the January number of the Epworth Era. This is for all leaguers between the ages of 13 and 17 who are accredited members of a Hi or senior chapter of the Epworth League of the Methodist Episcopal Church, South. In case you are interested and do not have an Epworth Era communicate with Philip Schwartz, P. O. Box 120, Raleigh, who is acting sponsor in place of the conference president, Rev. Thomas McM. Grant. Contest closes February 10, 1930.

Methodist Orphanage

The Thanksgiving season will close with the fifth Sunday in this month. By common consent it is agreed that the orphanages of the state have the right of way from Thanksgiving till the close of the year. There were two very cold, disagreeable days around Thanksgiving time that kept many from church and Sunday school. Some of our pastors were delayed in moving and consequently could not present the claims of the orphanage to their churches. This is the last request this year for Thanksgiving offerings. I am hoping that all the churches, Sunday schools and organized classes that have not remembered us will do so within the next few days. I am sincerely grateful to all who have made sacrifices for our three hundred and thirty-four fatherless children.

* * * *

Governor Gardner's address before the Raleigh Rotary Club was exceedingly timely. He stated with emphasis that the time for "joy riding" and extravagance was over in North Carolina. With great eloquence he declared that we had been prodigal in our expenditures. He was speaking primarily about the way the average citizen spends his means. It is time for all to get down to plain, simple living and not spend beyond their income. By following this wise suggestion of our governor we would not be so heavily involved in debt, and we would have more for the church and ourselves. It is a positive sin for people to live beyond their means. That is a wise provision in our book of discipline which enjoins upon us not to take up goods without a probability of paying for them. Frozen assets in banks and in business, with extravagant living, is what has paralyzed our country in a commercial way. People are too quick to assume financial obligations and are entirely too slow to meet the same. Honesty, respect for law, reverence for holy things and personal purity are some of the homely virtues that need to be brought home to the consciences and hearts of the people of this generation.

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
John C. Wooten, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

December
Orange-Massey, Massey, a.m. 29
Andrews, Andrews, 3 29

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

December
Jonesboro, a.m. 28-29
Dunn, night 29

January
Pittsboro, a.m. 4-5
Sanford, night 5
Newton Grove, Hopewell, a.m. 11-12
Person Street, night 12
Fayetteville Ct., Camp Ground, a.m. 19
Erwin, p.m. 19
Hay St., a.m. 26

February
Roseboro, a.m. 8-9
Stedman, Betharbara, p.m. 9
St. Pauls, a.m. 15-16
Parkton, p.m. 16

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FIRST ROUND

December
Louisburg, 11 29
Louisburg, Ct., Bunn, 3 29

January
Youngsville Ct., Youngsville, 11 3
Garner Ct., Garner, 11 4
Zebulon Ct., Wendell, 11 5
Bailey Ct., Bailey, 3 5
Lucama, Lucama, 11 12
Kenly Ct., Kenly, 3 12
Tar River, Kittrell, 11 17
Creedmoor, Creedmoor, 11 18
Millbrook, Millbrook, 11 19

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND

December
Caledonia, 11 29
Ellerbe, 7:30 29

January
Roberdel, 11 5
Red Springs, 11 12
St. John-Gibson, 7:30 12
Mount Gilead, 11 19
Troy, 7:30 19

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FIRST ROUND

December
Vanceboro, 11 29
Bath, 7:30 29

January
McKendree, Conetoe, 11 5
Tarboro, 7:30 5
Rocky Mount, First Church, 11 12
Rocky Mount Ct., 3 11
Rocky Mount Ct., 3 12
Clarke Street, 7:30 12
Farmville, 11 19
Ayden, 7:30 19
Nashville, 11 26
Spring Hope, 7:30 25
Spring Hope, Bethlehem, 3 26
Bethel, 7:30 26

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

December
Henderson, First Church, a.m. 29
White Memorial and City Road, night 29

January
Battleboro and Whitakers, Battleboro, a.m. 5
Rich Square, night and 11 5-6
Garysburg, a.m. 12
Scotland Neck, night 12
Norlina, a.m. 18-19
Warrenton, night and a.m. 19-20
Warren, Providence, a.m. 25-26
Halifax, Calvary, a.m. 29

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

January
Kenansville, Kenansville, 11 5
Ingold, Garland, 3 5
Clinton, Clinton, 7:30 5
Tabor, Zion, 11 12
Magnolia, Magnolia (Lane), 3 12
Whiteville, 7:30 12
Burgaw, Herrings, 11 19
Wallace-Rose Hill, Rose Hill, 3:30 and 7:30 19
Southport, 7:30 22
Carver's Creek, Carver's, 11 26
Chadbourn, Chadbourn, 3:30 and 7:30 26
Epworth, 8 29

Western North Carolina Conference

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

December
Lilesville, Lilesville, 11 29
Peachland, Peachland, 2 29

January
Hickory Grove, 11 5
Prospect, 2 5

GREENSBORO DISTRICT
W. A. Newell P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

January
West Market Street, West Market, 11 5
Stokesdale, Mt. Zion, 3 4-5
Proximity, Proximity, night 5
Wesley Memorial, Wesley Memorial, 11 12
West Greensboro, Friendship, 3 12
Bethel-Grace, Grace, night 12
Centenary, Centenary, night 15
College Place, College Place, 11 19
Summerfield, Center, 3 18-19
Park Place, Park Place, night 19
Liberty, Bethany, 11 26
Ramseur-Franklinville, Franklinville, night 26
Gibsonville, Gibsonville, night 29

February
Asheboro, Asheboro, 11 2
Pleasant Garden, Rehobeth, 3 1-2
Carraway Memorial, Carraway Memorial, night 2

MARION DISTRIST
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
FIRST ROUND

January
Cliffside-Avondale, 11 5
Spindale-Pleasant Grove, Spindale, night 5

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
SECOND ROUND

December
Elkin, 11 29

January
Mount Airy, Central, 11 5
Ararat, Mt. Hermon, 3 5
Madison, 11 12
Walnut Cove, Palmyra, 3 12
Leaksville, 11 19
Sandy Ridge, 3 19
Stoneville, Mayodan, 11 26
Danbury, Bethesda, 3 26

February
Spray, 11 2
Draper, 3 2
Rural Hall, Trinity, 11 9
Pilot Mountain, Pinnacle, 3 9
Rockford Street, 7:30 9
Yadkinville, Center, 11 16
Jonesville, Hanes, 3 16
Dobson, Pleasant Ridge, 11 23
Mount Airy Ct., Pleasant View, 3 23

March
Helton, Healing Springs, 3 1
Creston, Sutherland, 11 2
Watauga, Mabel, 3 2
Boone, 7:30 2
Todd, Calvary, 11 9
Jefferson, Bethany, 3 9
Wilkesboro, 7:30 9
Sparta, Shiloh, 2:30 15-16

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

December
Granite Quarry, Shiloh, 11 28-29
Spencer, night 29

January
Concord, Central, 11 5
Concord, Harmony, 3 5
Concord, Epworth, night 5
Concord, Forest Hill, 11 12
Woodleaf, Woodleaf, 11 Sat. and 3 12
Mt. Pleasant, Cold Springs, 11 18-19
Concord, Kerr Street, 3 19
Kannapolis, Trinity, night 19
Badin, 11 26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., Statesville, N. C.
FIRST ROUND

December
Cool Springs, Clarksbury, 11 29
Shepherd, Vanderburg, 3 29
Troutman, night 29

January
Mt. Zion, 11 5
Davidson, night 5
Mooresville, Central, 11 12
Mooresville Ct., Centenary, 3 12
Mooresville, Broad St., night 12
Taylorsville, 11 19
Hiddenite, Hiddenite, 3 19
Stony Point, night 19
10 a. m.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
FIRST ROUND

December
Oak Ridge, 11 29
Hiatt Memorial, night 29

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In Memoriam

STANFIELD—Floyd Stanfield, son of Mr. and Mrs. Henry Stanfield, died at McPherson's hospital, Durham, N. C., September 26, 1929. The burial service was conducted at the home by the pastor in the presence of a large crowd and beautiful floral offering. He was working in eastern North Carolina for the North Carolina Power and Light Co. when taken ill. Floyd had been a member of Brooksdale M. E. church since a boy. He was known as a good, steady boy and loved by all who knew him. The dear parents, three brothers and four sisters have our deepest sympathy.

S. F. Nicks, Pastor.

PENLAND—Noble Alexander Penland was born January 7, 1847, and died in Swannanoa, N. C., October 12, 1929. He was a Confederate soldier, having been in the sixtieth regiment. His tenants and the poor knew him as a kindly friend, and every one as a man of honesty and integrity. For a number of years he was a member of the Methodist church, and during the last several years of his life he was a very diligent reader and student of the Bible. Surviving him are his widow and five children: H. H. Penland, Mrs. N. A. Burgin and Miss Bess Penland of Swannanoa, Mrs. Daisy Von Briesen of El Paso, Texas, and Mrs. W. L. Bassett of Clearwater, Fla.

J. A. Baldwin.

HUNT—October 28 death called from our midst Mrs. Pearl Williams Hunt, a good woman, a good neighbor and a friend to all who knew her. Her Christian faith enabled her to live in harmony with God and man. She was indeed a consecrated woman.

For the last four years Mrs. Hunt had lived in Yates community, Durham, during which time she won a large host of friends who will always love and reverence her memory.

The funeral service which was held October 30 at Ebenezer Methodist church in Chatham county, was conducted by Rev. D. N. Caviness, Raleigh, assisted by Rev. C. E. Byrd, Durham.

The great concourse of people in attendance and the lovely floral display bore testimony of many friends.

There is no death to those who love the Lord. She is not dead, but sleepeth the sleep of the righteous, a sleep which has relieved her of all pain and earthly cares; and while we shall miss her presence we rejoice in the triumph of her faith in her Saviour.

Thanking God for her beautiful life of service, we bow in humble submission to his will, knowing that he doeth all things well.

A Friend.

WATLINGTON—Little Mack Brown Watlington died December 3, 1929. Mack Brown was a bright little fellow, full of play and loved by all who knew him; the idol of the mother and father and grandparents. For hours the writer would sit on his porch and watch little Mack with his two little sisters play, and when the old grandfather would go across the street and little Mack would call to him and say, "Can I come?" and he would say, "Run, look out for the cars." Little Mack has crossed over safe in the arms of Jesus, and is watching to see if grandpa will make it safe, and no doubt saying to papa and mamma, look out for the things that knock you off the right way, and saying to grandpa, "I am safe, hold on to my hand, and I will lead you safely home."

A little more than four years ago God planted a beautiful little plant in the Watlington home in Pleasant Garden, and God left the little plant for mother and father and grandparents to nourish and care for until their heartstrings had become entwined around the little plant which God saw would some day burst out in a beautiful flower. It may be that God saw a cruel hand ready to crush the little plant and mar the beauty forever, and God sent an angel to Pleasant Garden to pluck up the plant and transplant it near his throne, where he could enjoy the beautiful flower and where the angels could care for it.

May this act of God's kind wisdom cause the life of this little one to lead mother, father and grandparents closer to God. You cannot bring him back, but you can go to him, Heaven will be more attractive now because little Mack Brown is there. May you be able to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Rev. H. F. Starr.

RESOLUTIONS OF RESPECT

God calls our loved ones, but we lose not wholly what he has given. They live on earth in thought and deed as truly as in the above. What comfort our souls receive from this thought of death! Absent in the body yet present to our spirit is our departed former president, and more powerful to sway us by her influence, it may be because of the withdrawal of her visible presence. Sorrow fills our hearts today because in his infinite wisdom God has seen fit to take with him our beloved former leader, Mrs. Isa Costen Harrell, who for years was president of Woman's Missionary Society of Philadelphia church, Sunbury, N. C., and after the death of her husband made her home with her daughter in Hertford, N. C.

To see her at our meetings was an inspiration and the sure fact that daily her prayers for the success of the cause of missions went up to God strengthened many whose fears pointed to failure through their efforts and life were for success. We shall see her face no more, yet the influence of what she has done will go on forever.

Resolved, That the cause she loved and to which she gave her prayers and efforts shall continue the objects of our lives, the highest motive of our loving efforts until the establishment of the Redeemer's kingdom in all lands.

Second, That like the incense of sweet spices her memory will be ever fragrant, her useful life ever like the rose of Sharon in beauty.

Third, That we extend to her loved ones our love and sympathy in their loss.

Fourth, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, and a page of our records be set aside to her memory.

Mrs. E. F. Corbell,
Mrs. C. F. Copeland,
Mrs. J. R. Hill, Sr.

RESOLUTIONS OF RESPECT

We, the members of the Lucy Closs Parker Missionary Society of the First M. E. Church, South of Henderson, sincerely regret the loss of one of our members, Mrs. Sallie Rowland, whose death occurred July 9, 1929. Mrs. Rowland had been a loyal member of our society for a number of years and had faithfully performed her duties and was always ready to do what she could in the church and community; therefore be it resolved:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That our society has lost a faithful and devoted member who responded with pleasure and earnestness to every call for service as long as her health would permit.

Third, That we extend to her loved ones our deepest sympathy and may they find comfort in knowing that she is now at rest in her Father's home.

Fourth, That a copy of these resolutions be placed upon the record of the Lucy Closs Parker Missionary Society, a copy sent to the bereaved family, a copy published in the city paper and the N. C. Christian Advocate.

Mrs. N. B. Thomas,
Mrs. S. T. Peace,
Mrs. J. L. Currin.

RESOLUTIONS OF RESPECT

We, the members of the Missionary Society of Macon M. E. Church, South, wish to pay loving tribute to our dear friend and co-worker, Miss Annie B. Person, whom God suddenly called from us on September 22, 1929.

Miss Annie was a faithful and loyal member of the Methodist church from early girlhood, a strong and efficient character and had such a winsome personality. Her very presence was comforting. And how we miss her! She has gone into the light, and as she met her Pilot we know that she found infinite compensation for him. Therefore be it resolved:

First, That in the death of Miss Annie we have lost a most worthy member.

Second, That we strive to emulate those Christian graces so manifest in her life.

Third, That we extend to the bereaved family and many friends our heartfelt sympathy.

Fourth, That a copy of these resolutions be sent to the family, a copy to the N. C. Christian Advocate, and a copy spread on the records of the Missionary Society.

Mrs. Herbert Scholz.

FUTRELL—When the soul of Mrs. M. E. Futrell took its flight from her earthly home there went one of whom it could be truly said, she was a devoted wife, a loving, tender and wise mother, and a faithful friend. More can be said of her—she was a devoted Christian, faithful to her church and to her Lord. She was sick for a long time, and the passing to the better world was a welcome experience to her tired body, for she had long ago settled all accounts, and the only thing that held her back was the sorrow she knew her going would bring to her loved ones. She leaves her husband with whom she had journeyed for more than 50 years, four sons and one daughter, and eleven grandchildren, one of whom she had mothered. We buried her from her loved church at Jamestown, surrounded by her friends and loved ones. There were sad hearts there, and yet there was no gloom, for all knew that in the passing of this good woman a victory had been won, and that she had made a triumphant entry into her heavenly home.

Her pastor, Robert E. Hunt.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God to remove from our midst by death our beloved friend, Mrs. C. A. Furr, a member of Kerr Street Methodist church, and all concerned, of Concord, N. C.

Though tragical her death, yet trusting all to the will of God; therefore be it resolved:

First, That we, the members of the Bible class express our deep sympathy to the bereaved family.

Second, That we bow in submission to our heavenly Father's will; though we feel deeply the loss of one whom we all loved, but trusting our loss is her eternal gain.

Mrs. G. L. Wilkinson,
Mrs. Mary E. Barbee,
Mrs. Susan Spong,

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